

Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. The Mishna ruled that a lulav whose top is clipped off is invalid. Rav Huna qualifies the Mishnah’s ruling to be referring to a case where the top of the lulav was actually cut off, but if the lulav was split, it is valid.

The *Gemora* asks from a *braisa*: A lulav which is bent over, one that is barbed, a split one, one that is curved like a sickle, is invalid. If it is like a hardened branch, it is invalid. If it is similar to a hardened branch, it is valid.

Rav Pappa answers: The *braisa* refers to a case where the lulav was made like a *himnak* (which is a metal tool used by scribes. The *himnak* is forked at one end and is in the shape of a letter Y. Alternatively, it may mean that the middle leaf is split open, and is spread apart so far that it appears like two separate leaves). (31b3-32a1)

2. If a lulav is curved like a sickle it is invalid. Rava qualifies this ruling to mean that it is invalid only if it is curved forward, but

if it is curved backward, it is valid, for that is its natural form.

There is a dispute regarding a lulav that is curved to the side.

Rava said: A lulav which grew with one single row of leaves is blemished, and therefore invalid. (32a1)

3. There is a discussion in the Gemara as to what the halachah is if the middle leaf of the lulav is split. One opinion maintains that the split invalidates the lulav while a second opinion maintains that the lulav is still valid. If the middle leaf was removed, it is definitely invalid, for then the lulav is deficient. (32a1-32a2)
4. The *Mishna* had stated (regarding a lulav, whose leaves were spread out) that Rabbi Yehudah says: It should be tied together at the top.

The *Gemora* cites a *braisa*: Rabbi Yehudah said in the name of Rabbi Tarfon: *kappos temorim* – branches of date palms. It could be read as *kafus* –

tied; and therefore, if it was spread out, it should be tied. (32a2)

5. Ravina said to Rav Ashi: How do we know that '*kappos temorim*' refers to the palm branch (whose leaves hug its spine); perhaps it means a hardened branch?

He responded: It must be a branch whose leaves can be bound together, and this one cannot.

Ravina asked further: But perhaps it means the log (of the tree)?

Rav Ashi replied: Since the word 'bound' is used, it must refer to something which can be separated, but this is permanently bound.

The *Gemora* asks: But perhaps it means the palm shoot?

Abaye answered: It is written: *Her ways are ways of pleasantness, and all her paths are peace* (so the Torah would not mandate the use of something with thorns – that can cause pain and would be unpleasant to hold).

Rava Tosfa'ah said to Ravina: But perhaps it means two clusters of dates?

Ravina replied: The word is written 'kappos' (in the singular form).

He persisted: Then perhaps it means one?

Ravina responded: That would be called 'kaf.' (32a2)

6. Abaye qualifies the ruling of the *Mishna*: If the leaves of the lulav are very small and the top of one leaf does not reach the bottom of the leaf above it, the lulav is invalid.

The *Gemora* supports this by citing a *braisa* which states that the palms of the iron mountain are invalid, and yet, our *Mishna* rules that they are valid. The answer must be like Abaye (that there is a distinction between the case where the top of the leaves reach the bottom of the leaves on top of them, and when they do not).

There were those that cited the discussion as follows: Our *Mishna* ruled that the palms of the iron mountain are valid, and yet, a *braisa* rules that they are invalid. Abaye answered that this is not difficult, for the *Mishna* is referring to a case where the top of the leaves reach the bottom of the leaves on top of them, and the *braisa* refers to a case

where the top of the leaves do not reach the bottom of the leaves on top of them.

Rabbi Maryon said in the name of Rabbi Yehoshua ben Levi, and others say that Rabbah bar Mari taught a *braisa* in the name of Rabbi Yochanan ben Zakkai: There are two palm trees in the Valley of Ben Hinnom, and smoke ascends from between them. And these are the trees which we learned about in the *Mishna* which states that the palms of the Iron Mountain are valid, and this is the entrance to Gehinnom. (32a2-32b1)

7. Rav Yehudah said in the name of Shmuel: The minimum length of the hadas (myrtle) and the aravah (willow) is three tefachim, and that of the lulav is four, so that the lulav should extend one tefach beyond the hadas.

And Rabbi Parnach said in the name of Rabbi Yochanan: The spine of the lulav should extend a tefach beyond the hadas.

Have we not learnt, The *Gemora* challenges both opinions from that which we learned in our *Mishna*: A lulav which is three tefachim in length, long enough to wave, is valid?

The *Gemora* answers: Read it to mean: and long enough to wave; and each one

explains it according to his own view (that a tefach must be waved – either from the leaves or from the spine).

The *Gemora* asks on Rabbi Yochanan from that which was taught in a *braisa*: The minimum length of the hadas and the aravah is three Tefachim, and that of the lulav is four. Surely, this means, does it not, inclusive of the leaves?

The *Gemora* answers: No, it is exclusive of the leaves.

The *Gemora* returns to that which was stated above: The minimum length of the hadas and the aravah is three tefachim, and that of the lulav is four. Rabbi Tarfon says: An amah consisting of five tefachim.

Rava said: May Rabbi Tarfon's Master (Hashem) forgive him (for this seemingly absurd statement)! We cannot find a valid hadas three tefachim long, would one of five tefachim be required?

When Rav Dimi came, he explained it as follows: Make an amah which has six tefachim, and divide it into five portions. Take from these the three for the hadas (and aravah) and an additional tefach for the lulav.

The *Gemora* asks: How much then is it? It is three and three-fifths. Do not then two statements of Shmuel contradict one another, for here Rav Yehudah said in the name of Shmuel that the minimum length of the hadas and the aravah is three standard tefachim, and elsewhere Rav Huna said in the name of Shmuel that the halachah is like Rabbi Tarfon?

The *Gemora* answers: Shmuel was not precise (when he said that the minimum length is three tefachim, for in truth, it is a bit more).

The *Gemora* asks: But do we not say that one is not precise only when this results in a stringency of the law, but not when it results in a leniency?

The *Gemora* reexplains: When Rav Dimi came, he explained it as follows: Make an amah which has five tefachim, and divide it into six portions. Take from these the three for the hadas (and aravah) and an additional tefach for the lulav.

The *Gemora* asks: How much then is it? It is two and a half. Do not then two statements of Shmuel contradict one another (for elsewhere he said that the minimum is three tefachim)?

The *Gemora* answers that he was not precise, and in this case, his lack of precision results in a stringency of the law, since Rav Huna said in the name of Shmuel that the halachah is like Rabbi Tarfon (who maintains that it is two and a half tefachim). (32b1 – 32b2)

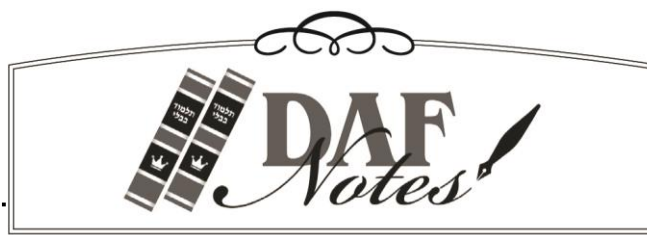
8. The Mishna rules that a hadas that is stolen, dry, that its top is clipped off or if most of its leaves fell off, it is invalid. A hadas used for idolatry is also invalid. (32b3)
9. The Gemara discusses the Halacha that a hadas is required to have three leaves coming out of each bud, and otherwise the stem is referred to as a *hadas shoteh*, a deranged hadas. (32b3-32b4)

INSIGHTS TO THE DAF

Measurements of a Tefach

The Gemara states that the spine of the lulav must extend one tefach above the hadas. The Gemara in Niddah lists five items whose measurements are required to be a tefach. Amongst the items listed are the third wall of a Sukkah, the size of a shofar and the tefach of the lulav.

It would seem that the measurements for the lulav and shofar are a biblical requirement similar to the



third wall of a Sukkah which must be at least a tefach and the ruling regarding the third Sukkah wall was taught as *Halacha LeMoshe MiSinai*.

It is noteworthy that the *Levush* in Orach Chaim 650 writes that the measurements of the height of the lulav, hadassim and aravos are all biblical in nature as they are *Halacha LeMoshe MiSinai*, whereas the requirement that a shofar must be a minimum of a tefach is only rabbinic in nature.

Reb Meir Arik in *Tal Torah* questions the words of the *Levush*, because there should be no distinction between the shofar and the lulav. The Gemara in *Niddah* seems to imply that both shofar and lulav are biblically required to be a tefach.

merciful, regarding mitzvah performance one is at times required to undergo suffering to perform the mitzvah. The verse teaches us otherwise. The Torah's ways are pleasant, and one should not be subject to pain in performing a mitzvah.

The obvious lesson from this Gemara is that if the Torah ensures that one should not feel pain in fulfilling a mitzvah, then certainly a Jew should not cause his friend any pain, as one is required to love his fellow man, and causing someone else pain would be the antithesis of loving a fellow Jew.

DAILY MASHAL

The Torah's Ways are Pleasant

The Gemara states that one cannot use a palm shoot to fulfill the mitzvah of lulav, because although its stems can be tied and this would fulfill the requirement of *kafus*, tied up, it is invalid because it is said regarding the Torah *its ways are ways of pleasantness, and all its pathways are peace*. A palm shoot has thorns that make it difficult to hold, and the Torah would not instruct us to take such a branch on Sukkos.

It is fascinating that the Gemara uses a verse to prove that the ways of the Torah are pleasant. One may have thought that although HaShem is