6.3.4

(ופליג עליה בחדא) 33b → *(משנה ב) 32b*

---

1) וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף עֵץ עָבֹת וְעַרְבֵי נָחַל וּשְׂמַחְתֶּם לִפְנֵי ה' אֱלֹהֵיכֶם שִׁבְעַת יָמִים: *ויקרא כג, מ*

2) דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל נְתִיבֹתֶיהָ שָׁלוֹם: *משלי ג, יז*

3) כֹּה אָמַר ה' צְבָאוֹת צוֹם הָרְבִיעִי ... וְצוֹם הָעֲשִׂירִי יִהְיֶה לְבֵית יְהוּדָה לְשָׂשׂוֹן וּלְשִׂמְחָה וּלְמֹעֲדִים טוֹבִים **וְהָאֱמֶת וְהַשָּׁלוֹם אֱהָבוּ**: *זכריה ח, יט*

4) וּלְקַחְתֶּם **אֲגֻדַּת** אֵזוֹב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר בַּסַּף וְהִגַּעְתֶּם אֶל הַמַּשְׁקוֹף וְאֶל שְׁתֵּי הַמְּזוּזֹת מִן הַדָּם אֲשֶׁר בַּסָּף ... *שמות יב, כב*

5) עָזִּי וְזִמְרָת יָהּ וַיְהִי לִי לִישׁוּעָה **זֶה אֵלִי וְאַנְוֵהוּ** אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ: *שמות טו, ב*

I. משנה ב: parameters of validity for הדס
   a. *Essential invalidity*: stolen or withered
   b. *Theoretical nonexistence*: if coming from אשירה tree or עיר הנדחת
   c. *Local issues*: if the top was cut off or the leaves fell off – invalid
   d. *Unique issue*: if there are more berries than leaves – invalid
      a. *Fix*: if he removes the berries and there are now more leaves – valid
      b. *However*: he may not remove them on יום טוב
II. ברייתא outlining definition of ענף עץ עבות: leaves cover branch (=הדס)
   a. *Challenge*: perhaps it refers to an olive branch?
      i. *Rejection*: requires עבות ("chain")
   b. *Challenge*: perhaps it is a דולב (plane-tree)
      i. *Rejection*: requires leaves that cover tree
   c. *Challenge*: perhaps it refers to oleander
      i. *Rejection (אביי)*: per v. 2 – must be pleasant; רבא used v. 3 to reject on same grounds
III. ברייתא defining הדס – must be braided
   a. ענף עץ עבות דאב"י ←a tree that tastes like its fruit – הדס
   b. *ברייתא*: if not עבות ("chained"), invalid –
      i. *Meaning of עבות (רב יהודה)*: if 3 leaves come out from a single "nest"
      ii. רב כהנא: even if they grow out in twos and ones (student would deliberately seek that kind)
         1. אמימר: used to refer to that kind as הדס שוטה (invalid)
IV. ברייתא – if a majority of the leaves fall off, as long as it still has the "braid" (3) – valid
   a. *Note*: there is an inherent inconsistency – if a majority are gone, less than 3 remain
      i. *Answer (אביי)*: could be with Egyptian הדס, which has 7 leaves – if 4 fall out, still has 3
      ii. *Observation*: הדס המצרי is valid – even though it has a שם לווי (nuance-name)
         1. *Reason*: עבות extends and allows multiple types
   b. *Related ברייתא*: if a majority of its leaves dry up and only 3 moist ones remain – כשר
      i. ר' חסדא: must be on top of each one
V. Analyzing the next clause – נקטם ראשו (if the top of the הדס is cut off – invalid)
   a. עולא בר חיננא: if it was cut off and a bud grew there – it is valid
      i. *Question (ר' ירמיה)*: if the top was cut off on עיו"ט and the bud grew on יו"ט – is it valid?
         1. *Inotherwords*: is there a notion of דחוי (rejection) in re objects of מצוה?
      ii. *Challenge*: why not answer from ר"פ's inference from ר' יוחנן's comment on כסוי הדם – אין דחוי
      iii. *Answer*: perhaps ר"פ was in doubt and ruled לחומרא (and wouldn't apply לקולא, as here) תיקו
   b. *Suggestion*: perhaps this issue (דחוי אצל מצוות) is a dispute among תנאים:
      i. *If*: he took the (majority) buds off on יו"ט – it is invalid; ראב"צ validates
         1. *Assumption*: they agree that לולב צריך אגד we infer לולב from סוכה
         2. *Dispute*: whether we hold that there is דחוי אצל מצוות
            a. *Rejection*: all agree אין דחוי; dispute is whether we infer לולב מסוכה) OR
            b. *Perhaps*: dispute whether לולב require אגד – parallel to ר' יהודה/חכמים:
               1. חכמים: לולב does not require אגד
                  a. *They agree*: that it is ideal as הידור מצוה (v. 5)
               2. ר' יהודה: לולב requires אגד (vv. 1,4)

VI. Analysis of next clause – if there were more buds than leaves, invalid

    a. *ר' חסדא (version1)*: citing רב – only if bunched in one place; if in 2 or 3 – valid

        i. *Challenge (רבא)*: if bunched in 2 or 3 places, considered "spotted" and invalid

    b. *ר' חסדא (version2)*: citing רב – only if the buds are black; if green, they are of at type with the הדס – valid

    c. *Note (ר"פ)*: red buds are like black (invalid)

        i. *Per*: ר' חנינא's ruling (re דם) – black blood was red and soured

VII. Analysis of subsuent ruling – if he removed the buds (so that they are no longer a majority) – כשר

    a. *Question*: when did he remove them?

        i. *If*: before he bound the הדס with the לולב – should be obvious that it is valid

        ii. *Rather*: it must be after אגד – but it was rejected *ab initio*

            1. *Inference*: דחוי *ab initio* isn't דחוי (must be "accepted" first)

            2. *Rejection*: it was after אגד – but תנא holds that אגד is just "designation" – not **yet** מעיקרא

VIII. Final clause – may not take buds off on יו"ט

    a. *Implication*: if he did remove them – it is valid

    b. *Clarification*: when did they go black?

        i. *If*: before יו"ט – it was rejected *ab initio* –

            1. *Inference*: דחוי מעיקרא isn't

        ii. *Rather*: it was blackened on יו"ט

            1. *If so*: it was נראה ונדחה (fit and then unfit)

            2. *Inference*: נראה ונדחה can become fit again (חוזר ונראה)

        iii. *Rethink*: it was blackened before יו"ט

            1. *And*: we may infer about דחוי מעיקרא (לא הוה דחוי)

            2. *But*: we may not infer about נראה ונדחה חוזר ונראה

    c. *ברייתא*: we may not take them off on יו"ט; ראב"ש permits

        i. *Challenge*: he is מתקן מנא (making הדס fit for use)

        ii. *Answer (ר' אשי)*: if he was picking them off to eat (not to make הדס fit)

            1. *And*: ראב"ש holds like his father (ר"ש) – דבר שאין מתכוין מותר

            2. *Challenge*: אביי ורבא agreed that ר"ש allows that פסיק רישיה is forbidden

            3. *Defense*: in this case, he has another הדס →has no benefit from the הדס

    d. *ברייתא*: if the אגד comes loose on יו"ט, he may tie it like a bundle of vegetables

        i. *Question*: why not make a bow?

        ii. *Answer*: it is per ר' יהודה, who holds (שבת טו:א) that a bow is a proper קשר

            1. *Challenge*: if it is ר' יהודה, he requires a proper אגד

            2. *Answer*: this תנא accepts ר' יהודה's ruling about a bow, but not about אגד