

## בעידנא דאגבהה נפיק ביה –

**In the moment that he lifted it, he fulfilled the מצוה**

### OVERVIEW

The גמרא explains the reason that by the מיינים ד' we say על נטילת לולב and not ליטול לקיחת ד' of מצוה he fulfilled the מצוה, is because as soon as he picks up the לולב, therefore it would be inappropriate to say ליטול which indicates he will perform the מצוה, when indeed he already performed it. תוספות presents a difficulty with this interpretation and resolves it.



תוספות asks:

**ואם תאמר כיון דנפק היאך יברך והלא צריך לברך עובר לעשייתו –**

**And if you will say; since he fulfilled the מצוה, how can he make a ברכה, for is it not necessary to make the ברכה before performing the מצוה?!**

תוספות answers:

**ואומר רבינו יצחק אף על גב דנפק אכתי עוסק במצוה שצריך לנענע בקריאת הלל (סוכה לז):**

**And the ר"י replied, even though he fulfilled the מצוה, nevertheless he can still make a ברכה since he is still occupied in the performance of the מצוה, for he needs to shake the מיינים ד' by the recitation of the הלל.<sup>1</sup>**

### SUMMARY

One may make a ברכה even after he fulfilled the מצוה as long as he is still involved in the performance of the מצוה.

### THINKING IT OVER

1. להבא (mainly) לשעבר על connotes previously stated that (רב פפי). When he makes the על נטילת לולב is it to be understood in the past tense (since he was already יוצא), or should it be understood in the future tense (since we are to be מעננע by קריאת ההלל and he still intends to be עובר לעשייתו)?!

2. Why does תוספות not mention the נענועים at the time of the נטילה?<sup>2</sup>

<sup>1</sup> However, since he performed (the major) part of the מצוה already (by lifting them), he cannot say ליטול which indicates he will now (soon) be performing the מצוה, when he already (basically) performed it and fulfilled (the major) part of his obligation.

<sup>2</sup> See 76 תוספות הרא"ש הערה.