

To fulfill?! It should have said he fulfilled – לצאת יצא מיבעי ליה –

OVERVIEW

The גמרא asks, since רב פפי explained that a person fulfills his obligation by merely lifting the מינים, why does the ברייתא state, 'if he picked up the לולב in order לצאת (to fulfill his obligation)' the ברייתא should have stated instead 'he picked up the לולב and was יצא (he fulfilled his obligation)'. תוספות responds to an apparent difficulty¹ in the understanding of this question.



תוספות anticipates a difficulty² and responds:

לצאת משמע שלא יצא עדיין באותה נטילה³ –

The meaning of the word **לצאת** indicates that he still did not fulfill the מצוה through this נטילה.

תוספות explains how this can be⁴ since מדאגביה נפיק ביה:

ומשכחת לה כשהפכו כדאמרינן בסוכה (דף מב,א) דאינו יוצא אלא דרך גדילתו –

And this can occur (that he is not יוצא with the נטילה itself) **when he turned** the מינים upside down, as the גמרא states in סוכה that he is not יוצא the מצוה of 'ד' unless he holds them **in the manner which they grow** (the root towards the ground)

או שנטלו שלא לצאת בו באותה נטילה –

Or if he picked it up with the intent **not to be** יוצא the מצוה **with this** נטילה. In

¹ See פרץ who explains the difficulty as follows. The גמרא challenges the answer of רב פפי; how can he say לצאת ביה, since the ברייתא states יצא; according to רב פפי it should say יצא. It seems that the question is only on רב פפי. However תוספות asks the question is according to everyone since all agree that בעידנא ביה דאגביה נפיק ביה; it has nothing to do with רב פפי. The answer of תוספות is that without רב פפי, since the ברייתא states לצאת ביה, which indicates that he was not יוצא בנטילה זו, we would establish the ברייתא in a case where indeed he was not יוצא, for instance if he lifted them גידולם. (We would also benefit from this interpretation that he would be בעידנא דאגביה נפיק because על say רב פפי states that we say because על.) (תוספות ד"ה בעידנא בעידנא, מברך עובר לעשייתן בה, then why does the ברייתא state לצאת בה, when it should have stated יצא. See following footnote # 2 for an alternate explanation.

² See previous footnote # 1. Alternately; the question of לצאת יצא מיבעי ליה is (seemingly) not understood. The ברייתא states נטלו לצאת בו meaning he picked it up in order to fulfill the מצוה (by picking it up). How does this contradict the previous answer that בעידנא דאגביה נפיק ביה (on the contrary it seems to support it). See following footnote # 3 for תוספות answer.

³ תוספות response is that the phrase (נטלו) לצאת (בו) indicates that he picked it up in order to fulfill the מצוה after he picked it up, but not by picking it up. Therefore there is a question on רב פפי who maintains ביה נפק, since the phrase נטלו לצאת ביה contradicts his assumption.

⁴ If it is not possible to pick it up without being יוצא, then we would be forced to interpret לצאת בו, to mean that he intended to be יוצא through picking it up. There would be no קשיא on רב פפי. See footnote # 2.

either of these two cases he does not fulfill the מצוה by picking it up and the ברכה על נטילת לולב refers to the future (according to רב פפא) and the ברכה is עובר לעשייתן.

תוספות continues with a הלכה ruling:

– וכשאדם נוטל לולב⁵ אין צריך להופכו (כדפירש רבינו יצחק⁶) –

And when a person takes the לולב to make the ברכה it is not necessary to turn it upside down (in order to be עובר לעשייתן), for -

– [כדפירש רבינו יצחק]⁷ כיון שצריך לנענע בהלל –

As the ר"י explained, since it is required to shake the לולב by הלל, he is still עסוק in the מצוה and his ברכה is considered עובר לעשייתן.

Another explanation why it is not necessary to invert the לולב:

או משום שאינו רוצה לצאת באותה נטילה:

Or because he does not wish to be יוצא with the נטילה until after he makes the ברכה.

SUMMARY

It is possible not to be יוצא the מצוה of מינים ד' by mere lifting, if it was held upside down or if there was specific intent not to be יוצא. In any event the ברכה is considered עובר לעשייתן if he says it before the נענועים in הלל.

THINKING IT OVER

Why do we not make the ברכה before taking the מינים ד'; thereby avoiding all the difficulties?

⁵ The גמרא concludes that we say ביעור חמץ על, indicating that על is משמע להבא. It would seem that by the מינים ד' an effort should be made that the מצוה should not be completed by merely lifting the מינים ד'; for then the ברכה would not be עובר לעשייתן. However, תוספות negates this idea.

⁶ The תוספות הרשב"א states that the ר"י ruled in the name of ר"ת that one should be מהפך the לולב in order to be מברך עובר לעשייתו.

⁷ See previous תוספות ד"ה בעידנא that it is considered עובר לעשייתן.