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Sukkah Daf 42

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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. Rabbi Yose rules that if the first day of Sukkos occurs on Shabbos and one forgot and carried the lulav into a public domain, he is not liable a chatas offering because he was preoccupied with performing a mitzvah.

Abaye qualifies this ruling to be referring to a case where one has not yet fulfilled the mitzvah, but once he has fulfilled the mitzvah, he will be liable a chatas for carrying.

The Gemara questions this because it would see that he automatically fulfills the mitzvah when he picks up the lulav.

Abaye answers that Rabbi Yose refers to a case where he turned the lulav upside down and one only fulfills the mitzvah when holding the lulav straight up in the manner that it grows.

Rava answers that Rabbi Yose refers to a case where one took the lulav out in an undignified manner on a plate, in

which case he does not fulfill the mitzvah. (41b4-42a1)

2. Rabbi Yose rules that if a Kohen found a bird olah amongst other bird chatas offerings and the Kohen assumed that that this bird was a bird chatas and he ate it, he is not liable a meilah offering, despite the fact the halacha is that a bird olah is entirely burned on the mizbeiach and a bird chatas is eaten entirely by the Kohanim. The rationale for this ruling is that Rabbi Yose maintains that one who is preoccupied with a mitzvah is not liable if he errs. (42a1-42a2)

3. The Mishna rules that the lulav can be returned to water on Shabbos so that it should not wilt. Rabbi Yehudah maintains that on Yom Tov one is even permitted to add water and on Chol HaMoed one would be permitted to change the water. (42a2-42a3)

4. A father is obligated to begin training his child who is a minor in the mitzvah

of lulav if the child knows how to wave the lulav. The Gemara enumerates other mitzvos and the age for when a father is required to train his son to perform those mitzvos. (42a3-42a4-42b1)

5. The Mishna records the various mitzvos that are performed on Sukkos and on which days they are performed. The mitzvah of lulav and the mitzvah of aravah can be performed either six days or seven days. If the first day of Sukkos occurs on Shabbos, the mitzvah of lulav would be performed but one would not perform the mitzvah of lulav on Shabbos when the first day of Sukkos occurs on any other day of the week. If the seventh day of Sukkos occurs on Shabbos, the mitzvah of aravah would be performed but the mitzvah of aravah would not be performed when the seventh day of Sukkos occurs on any other day of the week. The obligation of reciting Hallel and the obligation to eat meat from the shelamim offering when the Bais HaMikdash stood applies for all eight days of Sukkos. The mitzvah to sit in the Sukkah and the mitzvah of the water libation on the mizbeiach apply to the seven days of Sukkos. The mitzvah to play musical instruments at

the *Simchas Bais Hashoeva*, the Celebration of the Place of the Water Drawing, was performed either five or six days of Sukkos. The reason for this ruling is because it is forbidden to play music on Shabbos or Yom Tov. (42b2)

6. When the first day of Sukkos occurred on Shabbos, the people would bring their lulavim to the Beis HaMikdash on Friday and every person would stipulate that if someone else were to receive his lulav, it should belong to that person as a gift. When this procedure became dangerous because everyone would fight in their enthusiasm to receive their lulavim, it was instituted that each person should take the lulav in his house rather than in the Bais HaMikdash. (42b3)

INSIGHTS TO THE DAF

Waving the Lulav

The Acharonim cite several proofs that the mitzvah of waving the lulav is an integral part of the mitzvah of lulav.

One proof is from our Gemara that states that a father is obligated to train his child who is a minor in the mitzvah of lulav when the child knows how



to wave the lulav. The proof is from the fact that the Gemara did not state that the obligation begins when the minor knows how to hold the lulav. Rather, the Gemara states that the obligation begins only when the child knows how to wave the lulav.

Further proof to this thesis is from the Gemara that we learned earlier that states that a lulav must be four tefachim in height to allow one to wave the lulav.

The commentators discuss which waving the Gemara refers to. Is it the waving one performs when reciting the blessing on the lulav or is it the waving that is performed when reciting Hallel?

DAILY MASHAL

Teaching Torah to a Child

The Gemara states that when a child knows how to talk, his father teaches him Torah and the recitation of Shema.

The Gemara states that Torah means that the father should teach him the verse that states *Torah tzivah lanu Moshe morashah Kehillas Yaakov*, the Torah that Moshe commanded us is the heritage of the Congregation of Yaakov.

There is an allusion to this teaching in the context of the verses themselves. Prior to this verse it is

said *af choveiv amim kol kedoshav beyadecho veheim tuko leraglecho yisa midabrosecho*, indeed, You loved the tribes greatly, all its holy ones were in Your hands; for they planted themselves at Your feet, bearing the yoke of Your utterances. Rashi explains that the word *midabrosecho*, Your utterances, is derived from the word *dibbur*, speech. Thus, the verse can be interpreted as follows: *midabrosecho*, when the child begins to speak, teach him the verse of *Torah tzivah lanu Moshe morashah Kehillas Yaakov*.