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Sukkah Daf 46

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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 Gemara states that when the Bais HaMikdash was standing and there was a biblical obligation to take the lulav for all seven days of Sukkos, one would recite a blessing on the lulav every day. After the destruction of the Bais HaMikdash, however, when the biblical obligation to take a lulav was only the first day of Sukkos, one recites a blessing only on the first day of Sukkos and one does not recite a blessing on the remaining days of Sukkos. This opinion maintains that a blessing is not recited on a mitzvah that is rabbinically ordained. (46a1)
2. There is a dispute whether one is required to recite a blessing every day that he eats in the Sukkah or is it sufficient to recite the blessing on the first day of Sukkos and this blessing discharges his obligation for the remaining days of Sukkos. There is a similar dispute amongst Tanaaim regarding Tefillin if one is required to recite a new blessing upon donning his Tefillin for a second time after using the lavatory. There is an opinion that maintains that one would be required to recite a new blessing every time one touches his Tefillin. (46a1-476a2)
3. The Gemara cites opinions that maintain that one is required to recite a blessing on a rabbinically ordained mitzvah. One recites a blessing prior to lighting the Chanukah Menorah although kindling the Chanukah lights is not a biblically ordained mitzvah. The reason why we recite the words *asher kideshanu bimitzvosav*, Who has sanctified us with His commandments, although HaShem did not command us in the Torah, is because it is said you shall not deviate from the word that the rabbis will relate to you. Thus, we are rabbinically commanded to follow the decrees of the Chachamim. (46a2-46a3)
4. The Gemara discusses if one recites the *shehechyanu* blessing when he

- builds the Sukkah or if he recites the blessing when he commences eating in the Sukkah. (46a4)
5. There is a dispute if one has many mitzvos in front of him whether he should recite one general blessing on all of the mitzvos or if he should recite a blessing for each respective mitzvah. (46a4-46a5)
 6. An esrog is huktzeh lemitzvaso, i.e. set aside for the mitzvah performance, on the seventh day, but the esrog is permitted for use as food on the eighth day, which is Shemini Atzeres. The Biur Halacha explains that we do not say that since the esrog is muktzeh during bain hashmashos, twilight, it should be prohibited for the entire day, as the only reason that the esrog is prohibited at bain hashmashos is because of an uncertainty of which day it is. (46b2)
 7. In the Diaspora, the esrog is forbidden for use on the eighth day, Shemini Atzeres, referred to as sfeika deyoma, a day of uncertain status, whereas on the ninth day, which is Simchas Torah, it is permitted for use. The Shulchan Aruch quotes an opinion that maintains that the esrog is prohibited on the ninth day as well, but the Mishna Berura writes that if necessary, one can eat the esrog on the ninth day because most opinions are lenient. (46b2)
 8. One should not give the lulav bundle to a child on the first day of Sukkos before he himself has discharged his obligation, as a minor can acquire an object legally but he cannot transfer the object to someone else. The Tur, Rambam, and the Shulchan Aruch maintain that the definition of a child in this case is thirteen years old. The Shulchan Aruch cites an opinion that maintains that a child is one who does not cry out for his mother, which would be a child who is six or seven years old, depending on the child. Most opinions maintain, however, that a child is one who is under the age of thirteen. (46b2)
 9. The Gemara states that one should not promise something to a child and then not give it to him, because it will teach the child to lie. (46b3)
 10. One who designated seven esrogim, one for each of the seven days of Sukkos, Rav maintains that he is permitted to eat the esrog after discharging his obligation, whereas Rav Assi maintains that one can only



eat the esrog on the following day.
(46b3)

than issue promises that he could not adhere to.

INSIGHTS TO THE DAF

Teaching not to Lie

The Gemara states that one should not promise something to a child and then not give it to him, because it will teach the child to lie. The obvious question here is, why are we concerned about teaching a child to lie in the future, yet we are not concerned that the person himself is guilty of lying.

Perhaps we can suggest that the Gemara is aware of this issue and the Gemara is revealing to us that besides the lie being told by the individual himself, there are further repercussions as the child will learn how to lie.

In one of the *Hagados Shel Pesach*, it is recorded that when his children grew older, Reb Yaakov Kaminetsky zt"l ceased performing the ceremony of having a child return the *afikomen* in exchange for a gift, because Reb Yaakov realized that as the children grew in age, their requests also became more extravagant. Reb Yaakov saw that it would not always be possible to fulfill their requests, so he chose to stop the ceremony outright, rather

DAILY MASHAL

Review and Gain New Insights

The Gemara states that if one listens to the old by constantly reviewing what he has studied, he will be able to gain new insight into what he has previously learned. If, however, one abandons his learning by not reviewing his studies, then he will not be able to gain new insight into what he has studied. The Gemara states that Torah study is akin to fish in the sea, who always ascend to the surface to drink in the new drops of rain, despite the fact that the fish are surrounded by water at all times. Torah study is not a subject where one can assimilate information from a text and then carry on with life.

The Gemara in Kiddushin 30a teaches us that the mitzvah of Torah study, derived from the words *vishinantam levonecho*, you shall teach them thoroughly to your children, necessitates that one constantly delve deeper into Torah. The word *vishinantam* can also imply review, as the root word is *shoneh*, which means reputation. One must constantly review his studies, and only then can he be assured that he will gain new insight into Torah.