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Sukkah Daf 42

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The Mishnah had stated: Rabbi Yosi said 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 said: this was taught only regarding 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 asks: But he automatically fulfills the mitzvah when he picks up the lulav?

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

Rava answers that Rabbi Yosi may even be referring to a case where he did not invert it, but here we are dealing with a case where one took the lulav out in a utensil. – But Rava is the one who says that that taking by means of something else is regarded as a valid taking? — That applies when he took it in a manner of respect, but not in an undignified manner (such as on a plate, in which case he does not fulfill the mitzvah). (41b4 - 42a1)

Rav Huna said: Rabbi Yosi would also say that if a Kohen found a [slaughtered] 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. What, however, does he teach us by this ruling? Is it that if a man errs in connection with a matter of a mitzvah he is exempt? But this is, is it not, exactly the same [as the one in our Mishnah]? — It might have been assumed that only there is the man not culpable when he errs in connection with a matter of a mitzvah, because [by his very mistake] he performs a mitzvah,¹ but here, where, by erring in connection with a matter of a mitzvah he does not perform another mitzvah,² I might have said that he is culpable, therefore he informs us [that even here he is not culpable].

An objection was raised: Rabbi Yosi said: If a man slaughters on the Shabbos the daily offering which has not been properly examined,³ he is liable to bring a chatas⁴ and another daily offering must be offered!⁵ — The other answered him: That case lies in a different category, for concerning it, it has been stated: Rav Shmuel bar Chitai citing Rav Hamnuna the Elder who cited it in the name of Rav Yitzchak bar Ashyan who had it from Rav Huna who cited Rav, explained: This is a case, for instance, where the daily offering was brought from a chamber that contained animals which had not been examined.⁶ despite the fact and a bird

¹ That of taking the lulav.

² Since the halachah is that a bird olah is entirely burned on the mizbeiach, and not eaten at all.

³ To ascertain whether it was free from blemishes.

⁴ Because a daily offering that has not been previously examined is invalid, and by slaughtering it on the Shabbos, one is guilty of doing forbidden labor.

⁵ Now since Rabbi Yosi holds the man liable to bring a chatas, it follows that if one errs in connection with a matter of a mitzvah without performing one, he is culpable. An objection against Rav Huna.

⁶ The man had no right at all to take an animal from an unexamined supply and his act, therefore, is not a mistake committed when under the anxiety of performing a mitzvah, but almost a willful transgression.



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)

MISHNAH: A woman may receive the lulav from the hand of her son or from the hand of her husband and return it to water on Shabbos (so that it should not wilt). Rabbi Yehudah says that on Shabbos it may be returned, on Yom Tov one is even permitted to add water, and on Chol HaMoed one would be permitted to change the water. A minor who knows how to wave the lulav is obligated in the mitzvah of lulav. (42a2 - 42a3)

GEMARA: Is this not obvious? — I might have said that, since a woman does not come under the obligation [of lulav] she may not take it, therefore he informs us [that she may].⁷ (42a3)

The Mishnah had stated: A minor who knows how to wave the lulav. Our Rabbis taught in a Baraisa: A minor who knows how to shake [the lulav] is subject to the obligation of the lulav; [if he knows how] to wrap himself [with the tallis] he is subject to the obligation of tzitzis; [if he knows how] to guard [the sanctity of the] tefillin, his father must acquire tefillin for him; if he is able to speak, his father must teach him Torah and the reading of the Shema. What [in this context] could be meant by Torah? — Rav Hamnuna said: [The Scriptural verse] Moshe commanded us is the heritage of the Congregation of Jacob. What [in this context] is meant by the Shema? — The first verse. If [the minor] knows how to take care of his body, we may eat food that has been prepared in taharah though his body [touched it]; if he knows how to take care of hands, we may eat food that has been prepared in taharah even though his hands [touched it]. If he knows how to answer [questions on whether he touched any tumah], a doubtful case on his part that occurs in a private domain is regarded as tamei, but if in a public domain as tahor. [If he

⁷ Since the lulav is suitable for the man it has the status of a 'vessel' which may be moved by anybody.

knows how] to spread out his hands [in the Kohen's benediction] we may distribute terumah to him [publicly] in the granary. If he knows how to slaughter, we may eat from [the meat of animals] which he has slaughtered. Rav Huna explained: This applies only where an adult was standing by his side [when he performed the act].⁸ If [a child] is able to eat an olive size of [bread made of] grain, one⁹ must distance himself a distance of at least four amos from his feces or urine. Rav Chisda explained: This applies only where the child is able to consume it in the time [which it takes an ordinary adult] to eat half a loaf. Rav Chiya the son of Rav Yeiva observed: But in the case of an adult [the law applies] even if he cannot eat it in the time [which it takes a normal person] to eat half a loaf, since it is written: He that increases knowledge increases sorrow. If [a child] can eat an olive of roasted meat, the pesach offering may be slaughtered on his behalf, as it is said: According to the eating of every man. Rabbi Yehudah said: This is not allowed] until he is able to discern what is edible. In what manner? — If he is given a pebble, he throws it away; if he is given a nut, he eats it. (42a3 – 43b1)

WE SHALL RETURN TO YOU, LULAV HAGAZUL

CHAPTER IV

MISHNAH: [The Mishnah 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. 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

⁸ And the adult testifies that all the halachos associated with it were duly observed.

⁹ Who desires to read his prayers or any sacred matter.

Celebration of the Place of the Water Drawing, was performed either five or six days of Sukkos.¹⁰

When was it that lulav was performed for seven days? If the first day of Sukkos occurs on Shabbos, the mitzvah of lulav would be performed for seven days, but when the first day of Sukkos occurs on any other day of the week (one would not perform the mitzvah of lulav on Shabbos then), the mitzvah of lulav would be performed for six days.

When was it that aravah was performed for seven days? If the seventh day of Sukkos occurs on Shabbos, the mitzvah of aravah would be performed for seven days, but when the last day of Sukkos occurs on any other day of the week (one would not perform the mitzvah of aravah on Shabbos then), the mitzvah of aravah would be performed for six days.

How is the mitzvah of lulav performed? When the first day of Sukkos occurred on Shabbos, the people would bring their lulavim to the Beis HaMikdash [on Friday] and the attendants take the lulavim from them, and arrange them upon a bench. The elderly people leave theirs in a chamber. We would teach the people to stipulate and say, "If someone else were to receive my lulav, it should belong to him as a gift." On the following day, they would arise and come, and the attendants would throw the lulavim before them, and they would grab and hit each other (in their enthusiasm to receive their lulavim). When Beis Din saw that this procedure became dangerous, they 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*.

¹⁰ The reason for this ruling is because it is forbidden to play music on Shabbos or Yom Tov.