



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Succah Daf Mem Aleph

- **R' Ashi** said, the machlokes between **R' Elazar** and **R' Yochanan** is only regarding transferring the kedusha from the original shmita produce. However, all would agree that once we are dealing with the object that itself only received the kedusha via transfer, that the kedusha can be transferred further by purchase transaction or by verbal transfer. Although the Braisa that was brought earlier as a proof to **R' Elazar** seemed to say that each step of transfer was done through a purchase, that was only said that way to be consistent with the case of the transfer from the original shmita produce.
 - **Q: Ravina** asked **R' Ashi**, a Braisa suggests that even the transfer of kedusha from money which has shmita status (which itself is transferred kedusha) must be done through a purchase transaction!? **A: R' Ashi** must have meant that the machlokes is only with regard to a transfer other than from the original fruit. However, all would agree that the transfer of kedusha from the original fruit must be done via a purchase transaction. Although the Braisa that was brought earlier as a proof to **R' Yochanan** seemed to say that shmita produce may be transferred via verbal de-consecration, the Braisa was actually referring to the money that itself had transferred kedusha, not the original produce itself.

MISHNA

- In the times of the Beis Hamikdash, the arbah minim were taken all 7 days in the Beis Hamikdash, and only one day outside of the Beis Hamikdash. When the Beis Hamikdash was destroyed, **R' Yochanan ben Zakai** instituted that the arbah minim should be taken all 7 days in all places, as a remembrance to the Beis Hamikdash. He also instituted that the new produce ("chadash") should not be eaten the entire day of the 16th of Nisnon.

GEMARA

- **Q:** From where do we learn that we are supposed to make a remembrance for the Beis Hamikdash? **A: R' Yochanan** said, the pasuk says that the goyim denigrated Zion by saying that there is no one who yearns for it. From here we learn that it is proper to yearn for it by creating a remembrance.

V'SHEIHEI YOM HANEIF

- **Q:** Why did he institute that the entire 16th day of Nisnon should be assur to eat chadash? **A:** The concern is, that when the Beis Hamikdash is rebuilt and one will need to wait for the bringing of the Omer to begin eating the chadash, he will not wait. He will think, that since the year before (when there was no Beis Hamikdash) he was allowed to eat the chadash on the morning of the 16th, there should be no change in this year (he will not realize the significant difference between the years). By requiring one to wait until after the day of the 16th, he assured that no one will eat the chadash before the bringing of the Omer.
 - **Q:** When would the Beis Hamikdash have to be rebuilt to validate this concern? If it is built during the day of the 16th, he was already allowed to eat at sunrise on the 16th, and there is no concern. If it is rebuilt on the 15th, he should have only instituted that one may not eat until chatzos, because we have learned that one who is not in Yerushalyim may eat the chadash at chatzos on the 16th (even in the times of the Beis Hamikdash), because we can presume that the korbon was already brought at that point in time!? **A:** The concern is for the possibility of the Beis Hamikdash being rebuilt on the night going into the 16th, or right before that night, in which case the Omer may be delayed in being brought (due to the short amount of time for preparation), in which case the Omer will not be brought before chatzos.

- **R' Nachman bar Yitzchak** said, that reason for the view of **R' Yochanan ben Zakai** is that he holds like **R' Yehuda**, that eating chadash on the 16th is actually assur D'Oraisa (based on the pasuk of "ahd etzem hayom hazeh").
 - **Q:** We find that **R' Yochanan ben Zakai** and **R' Yehuda** argue about this in a Braisa, so how can we say that they shared the same view? **A:** **R' Yehuda** was mistaken into thinking that **R' Yochanan** meant that the prohibition of eating chadash on the 16th was only D'Rabanan, which is why he argued. However, in truth, **R' Yochanan** held that it is assur D'Oraisa.
 - **Q:** The Mishna said that **R' Yochanan instituted**, which means that it is not D'Oraisa!? **A:** The Mishna means that he darshened the pasuk and instituted that the people should follow the Halacha that he felt was a D'Oraisa.

MISHNA

- If the first day of Succos falls out on Shabbos, the people bring their arbah minim to shul before Shabbos. They then get to shul early on Shabbos and find their own set of arbah minim, since one is not yotzeh with another's set on the first day, only on the other days of Succos.
- **R' Yose** says, if the first day of Succos falls on Shabbos and one mistakenly carries his lulav in the reshus harabim, he will be patur, because the mistake happened due to his being preoccupied with another mitzvah.

GEMARA

- **Q:** How do we know that one must use his own lulav on the first day of Succos? **A:** A Braisa says, the pasuk of "u'likachtem" teaches that the chiyuv is on every individual to take a lulav. The pasuk of "lachem" teaches that it must belong to the person, which teaches that one can not be yotzeh with a borrowed lulav on the first day of succos, unless the owner gave it to him as a gift. The Braisa says, a number of Tanna'im were once traveling on a boat and only **R' Gamliel** had a set of arbah minim, which he had purchased for 1,000 zuz. He used it to be yotzeh the mitzvah and then gave it as a present to **R' Yehoshua**. He used it to be yotzeh and then gave it as a present to **R' Elazar ben Azarya**, who did the same and then gave it to **R' Akiva**. He did the same and then gave it back to **R' Gamliel**.
 - **Q:** Why was it important for the Braisa to say that it was returned to **R' Gamliel** at the end? **A:** It is teaching us that if one gives a present on the condition that it be returned, it is considered to be a full-fledged gift and the recipient is the legal owner of the item while he has it, provided that he returns it. This is like **Rava** said, that if one gives his lulav to another as a gift with the condition that it be returned, if it is returned, the recipient is yotzeh his mitzvah. If it is not, he is not.
 - **Q:** Why did the Braisa have to say that **R' Gamliel** spent 1,000 zuz? **A:** It teaches us how much mitzvos were beloved by them.
 - **Mar bar Ameimar** told **R' Ashi**, "My father loved the mitzvah so much that he would hold the lulav while he davened".
 - **Q:** A Braisa says that one may not hold something in his hand while he is davening (because it distracts him)!? **A:** He may not hold regular items, because they distract him. However, holding an item of a mitzvah (like a lulav) is permitted, because it doesn't distract him.
 - A Braisa says, **R' Elazar bar Tzadok** says, the custom of the people of Yerushalayim was that they would carry the lulav when they left their house, when they went to shul, when they said shema, when they davened shmoneh esrei, when they went to visit the sick or comfort mourners. However, when they went to learn Torah, they would send the lulav home with their sons or servants. We see from here how careful they were with mitzvos.