



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

### Succah Daf Mem Beis

R' YOSE OMER YOM TOV...

- **Abaye** said, **R' Yose** would only say he is patur if he was not yet yotzeh the mitzvah. If he was, and he carried it out on Shabbos, he would be chayuv a chatas.
  - **Q:** The minute he picks it up he is yotzeh, so how could he ever carry it out before being yotzeh? **A:** **Abaye** said, if he carries it upside down he is not yet yotzeh. **A2:** **Rava** said, if he carries it in a keili (e.g. a bag) he is not yet yotzeh.
    - **Q:** **Rava** said one is yotzeh if he carries it through a medium!? **A:** He will only be yotzeh if he carries it through a medium in a respectful way (like through a hardkerchief). However, if he carries it out in a disrespectful way (like by carrying it in a keili), he would not be yotzeh.
- **R' Huna** said, **R' Yose** would also say, if one mistakenly placed an Olah bird in a pile of Chatas birds, and a Kohen then mistakenly ate the Olah bird, thinking it was a Chatas, he would be patur (because he was busy fulfilling the mitzvah of eating the Chatas birds).
  - **Q:** That is exactly the same thing that **R' Yose** said regarding carrying out the lulav into the reshus harabim on Shabbos!? **A:** We would have thought that the cases are different. In the case of lulav he is actually performing a mitzvah, but in the case of the Olah bird, although he is attempting to do a mitzvah, when he eats it he is not performing a mitzvah. **R' Huna** therefore teaches that he would be patur in this case as well, because he was busy with the mitzvah of eating the Chatas birds.
    - **Q:** A Braisa says, that **R' Yose** says, if one shechts an unchecked animal for a Korbon Tamid on Shabbos, he is chayuv. According to what we said, since he was attempting to do a mitzvah, even though a mitzvah was not done, he should be patur!? **A:** That case is different. We learned in the name of **Rav**, that that case was where he took the animal from a pen of only unchecked animals. Therefore, he was negligent in taking an animal from there for the Tamid, and is therefore chayuv.

MISHNA

- A woman may take the lulav from her son or husband on Yom Tov, and the lulav may be placed back into water even on Shabbos. **R' Yehuda** says, on Shabbos it may be returned to the existing water, on Yom Tov one may even add some fresh water, and on Chol Hamoed one may even totally change the water.
- A minor who knows how to shake the lulav is chayuv in the mitzvah of lulav.

GEMARA

- **Q:** It seems obvious that a woman may take the lulav!? **A:** We would think that since a woman is not chayuv in the mitzvah of lulav, it should be considered as muktzeh for her. The Mishna teaches that since it is an object of mitzvah for the men, it is not muktzeh for her.

KATAN HAYODEAH L'NANEYA

- A Braisa says, a minor who knows how to: shake the lulav is chayuv to do so; wrap himself in a talis is chayuv to do so; guard his body while wearing tefillin, his father should buy him tefillin; speak, his father should teach him Torah and Kriyas Shema.
  - **Q:** What "Torah" should he teach this young child? **A:** **R' Hamnuna** said, he should teach him "Torah tziva lanu Moshe morasha kehilas Yaakov".

- **Q:** What is meant by “Kriyas Shema”? **A:** The first pasuk of Shema.

The Braisa continues, if a minor knows how to watch his body from becoming tamei, we may eat tahoros that have touched his body (other than his hands). If he even knows how to watch his hands from becoming tamei, we may eat tahoros that have touched his hands. If he smart enough to be able to answer whether he has been in contact with tumah, then if there is a safek whether he became tamei: if the safek is in reshus harabim, we consider it to be tahor, and if the safek is in reshus hayachid, we consider it to be tamei. If a Kohen who is a minor knows how to “duchan”, and in fact does so, we may give him terumah in public. If a minor knows how to shecht, we may eat something that he shechts.

- **R’ Huna** said, that is only if an adult is there at the slaughter and sees that it was done properly.

If a minor is able to eat a kezayis of grain, his wastes are considered disgusting and one must move 4 amos away from them to daven.

- **R’ Chisda** said, that is only if he can eat the kezayis “bichdei achilas peras”.
- **R’ Chiya the son of R’ Yeiva** said, this Halacha applies to the wastes of an adult even if he can’t eat that amount of grain “bichdei achilas peras”.

If a minor can eat a kezayis of meat, he may be counted in a group for the Korbon Pesach. **R’ Yehuda** says, he must also be intelligent enough to throw away a stone that is given to him, and to keep a nut that is given to him (he must be able to understand the difference between something that is edible and something that is inedible).

### **HADRAN ALACH PEREK LULAV HAGAZEL!!!**

#### **PEREK LULAV V’ARAVAH -- PEREK REVI’I**

#### **MISHNA**

- The mitzvos of lulav and aravah (circling the Mizbe’ach with the aravos) are sometimes done for 6 days in the Beis Hamidash and sometimes for 7 days. The mitzvos of Hallel (saying the complete Hallel) and Simcha (eating Shelamim meat) are done for 8 days. The mitzvos of succah and the offering of water on the Mizbeach (“nisuch hamayim”) are done for 7 days. The playing of the flute is done for 5 days or 6 days.
  - The mitzvah of lulav is done 7 days when the first day of Succos falls out on Shabbos (in which case the mitzvah is done on Shabbos). The mitzvah is only done 6 days when the first day of Succos falls on a day other than Shabbos (because the mitzvah will not be done on Shabbos Chol Hamoed).
  - The mitzvah of aravah is done 7 days when Hoshana Rabbah fall on Shabbos. It is only done 6 days when Hoshana Rabbah falls on another day of the week.
  - How is the mitzvah of lulav done when the first day of Succos falls on Shabbos? The people bring their lulavim to the Har Habayis on Friday and give them to the attendants, who place them on benches in an orderly fashion. The Elders leave theirs in a special chamber. The people are taught to say, “Whoever gets my lulav tomorrow should take it as a present from me”. The next day the attendants throw them in front of the people, and they would grab them and hit each other in the process. When Beis Din saw that this could lead to danger, they instituted that everybody should shake their lulav in their house, and not bring it to the Har Habayis.