6.3.12

41b (משנה יג) → 42b (סיום הפרק)

ו) וּלְקַחְתֶּם **לָכֶם** בַּיוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפַּת תְּמָרִים וַעֲנַף עֵץ עָבֹת וְעַרְבֵי נָחַל וּשְׁמַחְתֶּם לֹפְנֵי ה' אֱלֹהֵיכֶם שַׁבְעַת יָמִים: *ויקרא כג, מ* 2) תוֹרָה צָוָה לְנוּ משֶׁה מוֹרָשָׁה קְהָלַת יַעֲלְבּ: *דברים לג, ז* 3) כִּי בְּרֹב חָרְמָה רָב כָּעֵס **וְּוֹסִיף דַּעַת יוֹסִיף מַכְאוֹב**: *קהלת א, יח* 4) וְאָם יִמְעֵט הַבַּיִת מִהְיֹת מִשֶּׁה וְלְקָח הוּא וּשְׁכֵנוֹ הַקָּרֹב אֶל בֵּיתוֹ בְּמִכְסִת נְפָשׁת **אִישׁ לְפִי אָכְלוֹ** תִּכֹסוּ עַל הַשֶּׁה: שִׁמוּת יב, ז

- I. שבת when first day of נטילת לולב משנה יג when first day of שבת (during times of נטילת לולב משנה יג when first day of אולב
 - a. Everyone: would take their ביהכ"ג ot לולבים (on שבת, they would each find their own
 - i. Reason: may not fulfill מצוה on first day with another's לולב (v. 1- לכם); the rest of the אח he may
 - b. אב"ע ור"ע, with לולב (bought for 1000 ה"ג, ר' יהושע, ראב"ע ור"ע bought for 1000 לולב (brught for 1000 ברייתא
 - i. ב"י took it and fulfilled מצוה, gave it as gift to ר"י etc. and ר"ג returned it to ד"ג. took it and fulfilled ר"ג
 - 1. Observation: mention of "החזירו" teaches that מתנה ע"מ להחזיר is a valid מתנה
 - a. Per: ארבי 's ruling in case of לא יצא was stolen לא יצא was stolen לא יצא was stolen לא
 - 2. Note: mention of exorbitant cost to show how much they love מצוות
- II. Discussion: praying while holding לולב
 - a. מר בר אמימר reported that his father would hold לולב while saying תפילה
 - i. Challenge: may not hold שמואל or ח"ס or שמואל adds that holding other things as well
 - ii. Answer: those are not being used as מצוה; this is → not טריד (can concentrate)
 - b. אב"ע. custom of ירושלמיים would take לולב everywhere; when reading תורה or performing נשיאות כפים, would put on floor; but keep with him when walking, going to visit sick or comfort אבלים
 - i. When: he would come into בית מדרש, would send it home with his son or servant
 - ii. Teaching: how much they were זריז במצוות
- $^{\prime\prime}$ יוסי: משנה יד if he took לולב out on 1st day (שבת) מטור, as he took it out ברשות"
 - a. אביי only exempt if he wasn't yet יוצא; but if he was already יוצא, liable
 - i. Challenge: he א מן התורה) the minute he picks it up (→how could he be "not yet מיצוא"?)
 - 1. Answer (אב"): if he picked it up upside down
 - 2. Answer (דבא): even if he didn't turn it upside down if he took it out in a כלי
 - a. Challenge: רבא himself ruled that לקיחה ע"י דבר אחר is a valid לקיחה is a valid לקיחה
 - b. Answer: that's only if it is דרך כבוד (e.g. holding a cloth); not דרך בזיון
 - b. עולת העוף ruled that if a כהן errantly ate עולת העוף he is exempt
 - i. Teaching: that טעה בדבר מצוה is exempt
 - ii. Challenge: isn't that the same as our משנה? (why teach it twice)
 - 1. Justification: in our case, at least he actually performed a סד"א; מצוה in re חייב עולת העוף
 - iii. Challenge: ר' יוסי ruled that if he slaughters a חייב שבת that wasn't checked (מבוקר) on חייב
 - 1. Defense: that case is unique, per ב"ר's explanation if he brought it from office of אינן מבוקרין
- IV. משנה טו to water
 - a. Woman: may take שבת from her husband or son and return to water on שבת
 - i. Justification: even though woman is שבת, she may still handle שבת on שבת
 - b. "ל' may return to water on שבת, on ני"ט, may add to water; on חוה"מ may change water
 - c. Child: who knows how to shake לולב is obligated in מדרבנן) לולב, as חינוך, as
 - i. מצוה אוב: ברייתא iists stage development of children and when each מצוה is "educative"
 - 1. Including: מורה וק"ש (shaking); תפילין (guarding); תורה וק"ש (speaking)
 - a. Note: first verse to teach is v. 2; ק"ש refers to first verse
 - 2. And: eating טהרות (if he knows to keep ספק טומאה (can be asked about it)
 - 3. And: receiving חרומה (knows to perform ברכת כהנים); rely on his שחיטה (knows to slaughter)
 - a. Note: this is only if there is an adult overseeing the שחיטה
 - 4. Furthermore: we keep a distance from his excrement ד"א (can eat כזית דגן)
 - a. Note: only if he can eat כדי אכילת פרס within כדי אכילת
 - b. And: this applies to an adult, even if he can't eat that much- per v. 3
 - 5. Finally: we can include him in קרבן פסח (if he can eat כזית of roasted meat) per v. 4
 - a. *ד' יהודה* only if he is selective about what he eats (e.g. צרור וזורקו, אגוז ונוטלו)