

- A** Sukka 33
Intro
- Today we will learn בע"ה of דף לג
- Some of the topics we will learn about include the following:
- Different types of הדס that are valid, and invalid
- If the top of the הדס or the ערבה was clipped off

A



Different types of
הדס
that are valid and invalid

If the top of the
ערבה or הדס
was clipped off



- B** Can objects used for מצות be disqualified and rejected permanently for use in the מצוה


B

Can objects used for מצות be disqualified permanently for use in the מצוה


- C** The status of berries on the הדס and when they invalidate it
- Details regarding the binding of the 4 species together

C

The status of
BERRIES
on the הדס



Binding the 4 species together



D Some of the key terms and concepts we will learn about include:

לוחי - an accompanying name - when something is known by a descriptive name and not just by its generic name.

דחוי אצל מצות - Rejection regarding Mitzvos - If an object was at one point disqualified from use in a certain Mitzvah, does it become permanently rejected even if the cause of the disqualification is no longer present?

כיסוי הדם - When slaughtering birds or wild animals, the blood must be covered in dirt after the slaughter.

E תעשה ולא מן העשוי - You shall make it, and not use something which is already made. Those מצוות that require an עשיה, something to be made, must be done initially in a way that is valid to fulfill the מצוה. If the item in question was made in an invalid way and then fixed, it remains Posul.

אזוב - Hyssop. This is a plant that was dipped in the blood and used to spread it on the Jewish people's doorposts before the Exodus from Egypt.

זה קלי ואננהו - This is my G-d and I will beautify Him. It is a מצוה to use beautiful items for performing מצוות: a beautiful Tallis, Sefer Torah, Esrog, etc.

F תיקון מנא - repairing an object. We may not repair an object on Shabbos or Yom Tov to make it usable.

דבר שאין מתכוין - An unintentional act. When someone does something permissible which results in something forbidden, but it happens unintentionally, the second act is considered an unintentional act, and is permitted, unless it is a פסיק רישא - an inevitable result such as when the head of a chicken is cut off. It will definitely die. If the second act is a פסיק רישא, the primary act is also forbidden.

עשר נטיעות - Ten saplings. Fields must be left fallow during the entire Shmitah year - every seventh year - and for 30 days before the Rosh Hashana of that year. However, it is permitted to plow a field that contains ten saplings for every סאה, which is 2,500 square amot, until the very last day before the Shmitah year begins.

D

שם לוחי

דחוי אצל מצות

כיסוי הדם

E

תעשה ולא מן העשוי

אזוב

זה קלי ואננהו

F

תיקון מנא

דבר שאין מתכוין

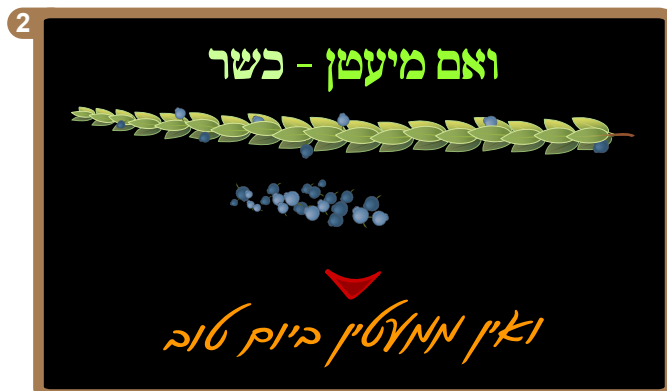
עשר נטיעות

1 So let's review...

The Gemara continues with the Mishnah;
 נקטם ראשו
 If its top was clipped off - or
 נפרצו עליו
 Its leaves were torn off,
 או שהיו ענביו מרובות מעליו פסול
 Or its berries outnumbered its leaves, it is פסול.



2 ואם מיעטן כשר
 If he reduced the number of berries it is כשר - However,
 ואין ממעטין ביום טוב
 This may not be done on יום טוב.
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3 The Gemara first cites a Braisa which teaches
 נקטם ראשו ועלתה בו תמרה כשר
 If a bud grew on the spot where it was clipped, it is kosher.
 רבי ירמיה then asks;
 נקטם ראשו מערב יום טוב
 ועלתה בו תמרה ביו"ט מהו
 If a הדס that was נקטם ראשו before יום טוב grew a bud during יום טוב,
 is it valid, or not.
 The essence of the question is
 - יש דחוי אצל מצוות או לא
 Do מצוות become permanently rejected or not? Rashi explains:



4 When the bud grows before Yom Tov, it becomes Kosher, as taught in the Braisa. There is no issue of דחוי, because there is no concept of rejection before it becomes a מצוה של חפץ - an object of a mitzvah. However, when the bud only grows on Yom Tov, there IS an issue of דחוי, because at the onset of Yom Tov, when the הדס became a מצוה של חפץ, it was Posul because of נקטם ראשו. Therefore, if we hold - יש דחוי אצל מצוות - It remains Posul, even though the cause of the פסול no longer exists. If we hold - אין דחוי אצל מצוות - It can now become Kosher. A possible resolution from כיסוי הדם is inconclusive, and this Shaila remains unresolved - תיקו

The Gemara next says; מחלוקת תנאים - Perhaps this Shaila is a מחלוקת תנאים? The Mishnah says; ואין ממעטין ביום טוב One may not remove disqualifying berries from the הדס on Yom Tov, to make it usable. The Braisa says; עבר ולקטן פסול דברי רבי אלעזר ברבי צדוק וחכמים מכשירין If he did remove them כשר - and the חכמים say it is פסול - רבי אלעזר ברבי צדוק says it is פסול. Now, we could simply explain their Machlokes as follows: יש דחוי אצל מצוות רבי אלעזר ברבי צדוק holds, therefore it remains Posul. אין דחוי אצל מצוות חכמים hold, therefore it becomes Kosher.

5 However, the Gemara says that there are two other explanations of this Machlokes, according to which we can say that all agree on דחוי אצל מצוות, and the reason why עבר ולקטן פסול is because of תעשה ולא מן העשוי - You shall make it, and not use something which is already made. Those Mitzvos that require an עשייה, something to be made, must be done initially in a way that is valid to fulfill the מצוה. If the item in question was made in an invalid way and then fixed, it remains Posul. Now, the source of תעשה ולא מן העשוי is in the Parsha of Sukkah, where the Posuk says; חג הסוכות תעשה לך - This was discussed at length earlier on ו"א ו"ב. The question is do we learn Lulav from Sukkah? Therefore, we can explain the Machlokes as follows: רבי אלעזר ברבי צדוק says it is פסול, because he holds - We do learn Lulav from Sukkah, and the Psul of תעשה ולא מן העשוי applies to Lulav as well. Whereas the חכמים say it is כשר, because they hold - We do not learn Lulav from Sukkah, and the Psul of תעשה ולא מן העשוי does not apply to Lulav. Now, לולב צריך אגד - the Lulav must be bound with the הדסים וערבות, which is the עשייה that must be done בכשרות.



6 Therefore, the Gemara offers a second explanation, that this is actually the Machlokes. רבי אלעזר ברבי צדוק says it is פסול, because he holds לולב צריך אגד, and therefore תעשה ולא מן העשוי applies. The חכמים say it is כשר, because they hold תעשה ולא מן העשוי cannot apply, because there is nothing to be done.



7 The Gemara then cites a Braisa where we see that there actually is a Machlokes whether אגד לולב צריך אגד. דתניא לולב בין אגוד בין שאינו אגוד כשר. The Tanna Kamma holds אגד לולב אין צריך אגד - Binding the three species together is not required. רבי יהודה אומר אגוד כשר שאינו אגוד פסול. R' Yehuda holds לולב צריך אגד - Binding them is required, and one is not יוצא otherwise. R' Yehuda's source is a גזירה שוה.



8 Regarding the ארבע מינים the Posuk says; ולקחתם לכם ביום הראשון. And in מצרים when they put the דם on the doorposts the Posuk says; ולקחתם אגודת אזוב - מזה להלן אגודה אף כאן אגודה. Both require a bundle. The Tanna Kamma does not learn this - ורבנן לית להו לקיחה לקיחה גזירה שוה. However, the Gemara adds that indeed according to the Tanna Kamma it is not required, and one is יוצא without binding, but לכתחלה, it is preferred to bind it - ומצוה משום זה אלי ואנוהו. =====



9 Regarding the issue of דחוי, the Gemara concludes that indeed we could not resolve that אין דחוי אצל מצוות, and perhaps יש דחוי אצל מצוות.

However, that is only where it was initially Kosher, and became Posul – we could possibly say that since it was rejected, it remains invalid. But we did resolve that דחוי מעיקרא לא הוי דחוי – If it was Posul at the outset, it can become Kosher when the cause of the Psul no longer exists, because it was never rejected.
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9 Regarding דחוי, the Gemara concludes...

WE COULD NOT RESOLVE that אין דחוי אצל מצוות, and perhaps יש דחוי אצל מצוות where it was initially Kosher, and became Posul

BUT WE DID RESOLVE THAT דחוי מעיקרא לא הוי דחוי

10 The Gemara next discusses another aspect of the removal of berries from the הדס on Yom Tov: The Mishnah says; ואין ממעטין ביום טוב One may not remove disqualifying berries from the הדס on יום טוב, to make it usable.

10 The Mishnah says;

ואין ממעטין ביום טוב

11 The Gemara here quotes a ברייתא that this is actually a Machlokes: ת"ר אין ממעטין ביום טוב משום רבי אלעזר ברבי שמעון אמרו ממעטין משום רבי אלעזר ברבי שמעון says that we may remove the berries. The Gemara asks; והא קא מתקן מנא ביו"ט – He is doing a מלאכה of repairing? As Rashi explains, פסול ומכשירו –

11 מנא ביו"ט

אין ממעטין ביום טוב

משום רבי אלעזר ברבי שמעון אמרו ממעטין

?

והא קא מתקן מנא ביו"ט?

שהיה פסול ומכשירו

12 Initially, the Gemara answers; כגון שלקטן לאכילה - That the berries were removed for eating, not to repair the הדס. The resulting repair is a דבר שאין מתכוין - an unintentional act - and רבי אלעזר ברבי שמעון holds like his father רבי שמעון, who says דבר שאין מתכוין מותר - such an action is permitted.

12 כגון שלקטן לאכילה
They were removed for eating,
not to repair the הדס

רבי אלעזר ברבי שמעון holds
like his father רבי שמעון

דבר שאין מתכוין מותר

13 However, this is insufficient, because this is a פסיק רישיה, an inevitable result, which is prohibited. Therefore, the Gemara answers; הב"ע דאית ליה הושענא אחריתי - רבי אלעזר ברבי שמעון only permits removing the berries on Yom Tov when he has other הדסים, and he does not need this one for the Mitzvah, in which case, Rashi explains, it is not considered a repair.

13 This is a
פסיק רישיה
which is prohibited?

פסא כפאי צסקינן

דאית ליה הושענא אחריתי