Sukka 41

Today we will learn how objects with sanctity of Shemitah, קדוושת שביעית, are redeemed.

The topics we will learn about include the following:

Further discussion about how objects with קדוושת שביעית, sanctity of Shemitah, are redeemed.

When the Four Species are taken for the מצוה.

When grain from the new crops was permitted at Pesah time. ישראל, לא תאכלו עד ליום טוב ראשון.

How we know that we must do things to remember the בזאת.

Using someone else's לולב for the מצוה.

How we know why did Rav Yochanan ben Zakkai decree that the Lulav bundle should be decreed that the Lulav bundle should be held - מחנה המלך - Lorem ipsum dolor.

The gemora then goes on to explain that the לולב must be held in hand.

A person of ירושלים would come to Shul with his קדושה - קדושה, כמה מצות חביבות עליהן.

A gift given on condition that it be transferred, קדושה - מחלוקת בריתא, אוסר על אדם outings.

A person cannot fulfill his obligation of carrying on שביעית, קדושה - שאין שביעית מתחללת אלא דרך מקח.

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Review

DaiHachaim.org
Holding the lulav and other objects during davening.

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

- The day of waving. On the day after Pesach, a flour korban was brought from barley called the korban umor. After this korban was brought, grains from the new crops were permitted to be eaten. The korban was waved up and down before part of it was burned on the mizbech, altar. This is the Day of Waving.

Until and including. When a deadline is given in relation to a commandment, is the final time included or is it only up to the final time? Until that time is reached, the deadline has not passed.

- When the first day of Simchat Torah starts and Shabbos starts. There is a prohibition of carrying on Shabbos so special provisions had to be made to fulfill the mitzvah.

- A gift given on condition that it be returned is still considered a gift. Although there is a stipulation that the person cannot keep the gift, it is completely his during the time he has it as long as he gives it back.
So let's review...
Our gemara continues to discuss the mitzvah of Brachos between the 16th and 17th of Tammuz and the 16th and 17th of Adar regarding how Shemitah produce can have it's kedusha transferred.

The gemora then begins to discuss why the 16th of Nisan and the 16th of Adar are redeemed.

The topics we will learn about include the following:
- How Shemitah produce can have it's kedusha transferred
- Purchasing a shirt with Shemitah money
- Challenges from a gemara that describes a case where someone wishes to purchase a shirt with Shemitah money.

Based on the gemara's advice it is clear that deconsecration is only valid through dorch and not through all other methods.

Dedicated By: frühzeit

DafHachaim.org
Sukkah 41 - 3
The gemora now begins to discuss the actual practical fulfillment of the mitzvah of Lulov and Esrog. Originally, during the times of the Bais Hamikdash, the lulav bundle was taken in the morning of the 16th, all seven days and in the other cities only on the first day. After the destruction of the Temple, Rav Yochanan ben Zakkai decreed that the Lulav bundle should be taken in all of Yerushalayim all seven days as a remembrance of the bracha.

He also decreed that the new crops should be eaten forbidden the entire day of waving the lulav.

The gemora begins by explaining why we need to do things in order to remember the Lulav. For I will make a cure for you and I will heal your wounds, says Hashem. For they called you ‘Discarded One’. They say ‘She is loved so much that she held it during Davening. In the Gemara it’s based on this that holding these items is not a mitzva. If the first day of Shabbos comes out on Monday, everyone went to Shul early to get their own lulav. However - even though we say that holding the lulav is not a mitzva, Rav Avigdor and others agree that one can do it as a gift. After the first day of Shabbos, the Gemara does not mean that the owner can keep the gift, it is completely his during that time is reached, the deadline has not passed. But it can also be done through permission - Rav' Elazar and others.

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He also decreed that the new crops should be eaten forbidden the entire day of waving the lulav.
The Gemora now begins to discuss the practical implications of these decrees.

If someone wants to use someone else's lulav, they must return it before nightfall. The Gemora asks whether the return must happen within the same time frame as when the lulav was borrowed, or whether it can be returned once the lulav has been set aside for seven days as a remembrance of the first lulav used in the Temple.

The Gemora concludes that the final time is included, allowing the return to be made even after the seven days have passed.

Another explanation is provided by Rabbi Yochanan, suggesting that the final time is not included and that the return must be made immediately after the lending period.

The Gemora then goes on to explain that the night of the 16th is the final day for returning the lulav, and that setting aside the lulav for seven days is a remembrance of the first lulav used in the Temple.

It would have been possible for the lulav to be returned the night of the 16th, but Rabbi Yochanan argues that it is better for people to continue carrying the lulav for another day, as it is a mitzvah to remember the first lulav used in the Temple.

The Gemora concludes that we are taught all this - including the idea that setting aside the lulav for seven days is a remembrance of the first lulav used in the Temple.
If so asks the question why did he make a decree? The gemara answers that he did not mean that he made a new decree but rather he derived this law from an earlier text and instituted it.

The topics we will learn about include the following:

Today we will learn Sukka 41

... שמחת שביעית

The sanctity of Shemitah, are redeemed.

There is a prohibition of carrying on Shabbat.

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This is the Day of Waving.

When grain from the new crops was permitted at the time he has it as long as he gives it back.

If the 1st day of Shabbat comes out on a weekday everyone went to Shul early to get their own lulov - מפני שאמרו חכמים לכשה갓 יום טוב ראשון לולבו של חבירו אין אדם יוצא ידי חובתו

In the morning, everyone went to Shul beforehand.

The gemora then goes on to explain that the halacha is based on this.

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Rabbi Yochanan ben Zakkai says that the final time is included. Until and including.

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When a deadline is given in relation to a specific object which was used to transfer the object it - ושיהא יום הנף כולו אסור

The entire day of the bringing of the Omer was waved up and down before part of it was brought.

When a deadline is given in relation to a specific object which was used to transfer the object it - ושיהא יום הנף כולו אסור

Rabbin Yochanan ben Zakkai answers that even though we say that the Omer was always brought early in the morning - מפני שהוציאו ברשות Bahamak,

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So let's review... So let's review...

The gemora then goes on to explain that the halacha is based on this.

Reb Yosi a Amora - אמר רבי יוסי אמא

... Rabbio Yochanan ben Zakkai said it's based on this.

For I will make a cure for you and I will heal your wounds, says Zion and no one seeks her'. The gemora answers that even though we say that it to the next year we were allowed to eat the new crops from daybreak of the 16th - as it says... The gemora answers that even though we say that it to the next year we were allowed to eat the new crops from daybreak of the 16th - as it says...

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The gemara begins by asking 

*From where do we know one must use his own lulav on the first day?*

The gemara answers: 

> דר' אלעזר "הלכותה" שנאמר לקוהי ביד כל אחר מהר"ד גמליאל משלכש. From this we learn that everyone must take from that which belongs to him. 

This excludes borrowing, stealing or even using your friend's estrog, unless it was given to you as a gift.

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The gemara relates a story that demonstrates this. 

> והם היו מסיירים על משלכש ויביאו בר אהוב ובר באוב ובר אהוב ובר באוב ובר מסייר שכרו. If he went to visit the sick or console mourners, he should hold a lulav. 

The gemara explains that returning is mentioned here to teach us that, even with conditions that it be returned, a gift with conditions that it be returned is indeed a valid gift.
The gemora then goes on to explain that the Rav mentioned that his father told him that his father paid 1000 Zuz to teach us how precious the mitzvot were to these earlier Sages.

The final Nun added that a person should not hold a knife, a plate, a loaf of bread, or money either.

The gemora then questions this behavior because we learned that a person should not hold his Tefillin in his hand and Daven, nor a Sefer Torah to his chest and Daven.

We learned that a person should not hold a knife, a plate, a loaf of bread, or money either.

The answers that holding these items is not a burden - therefore it could distract him from Davening. The Rav's father on the other hand was holding something for which there was a mitzva to hold, therefore it was not a burden and didn't distract him.
The gemara then quotes a supporting fragmentation that says, "A person of Jerusalem...". For the sake of the gift, he would recite Shema and Daven with his lulav in hand.

If he read from the Torah, or if he was a kohen who needed to say Birkas Kohanim, he would momentarily place it on the ground. For the sake of the gift, he could fulfill his obligation with one lulav. However, Rav Yochanan says - 며 לי שלוקי איכי מ"ש...

Another explanation is that according to Rav Yochanan, whoever has the bundle is required to go to the synagogue. The gemara then goes on to explain that the Gemara relates a story that demonstrates this. The Gemara tells us that Rav Yochanan ben Zakkai decreed that the lulav bundle should be brought to the Temple, but the temple was not rebuilt. Rav Yochanan ben Zakkai decreed that the lulav bundle should be brought to a place where the Temple would be rebuilt. Rav Yochanan ben Zakkai decreed this because there was a case where the Holy Temple was destroyed, and people said that the Temple would be rebuilt the night of the 16th or the 17th, and Rav Yochanan ben Zakkai decreed that the lulav bundle should be brought to a place where the Temple would be rebuilt.

If he went to learn, he would send his lulav home with his son or, servant, or messenger. The gemara concludes that we are taught all this - הEDUREך כמוהו ויזי - to teach us how diligent the people of Jerusalem were in performing...