Today we will learn about the following:

Making a mistake while performing a מצוה and whether that makes a person liable for a קרבן or not.

Placing the לולב bundle in water on יום טוב and whether that makes a person liable for a קרבן or not.

Details about the obligations for a minor in various מצוות.

When the מצוות are done over the course of the יום טוב.

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

- מים - If someone misappropriates what belongs to the Temple, he transgresses a מצוות מים and must bring a קרבן מים.

- דם - If someone does an deed by mistake while trying to do a deed, he is exempt from punishment.

Dedicated By: ____________________
The topics we will learn about include the following:

- The וְיָשָׁבוּ שָׁלוֹם ceremony is performed by taking all four species in your hands. This was done by everyone bringing their סוכות, זַעְגָּט, נְשָׁבָה, and עָרֹבָה.
- The מַסְכָּנָה ceremony is only performed for six days.
- The לְוֵלָב ceremony is performed by circling the מזבח, זַעְגָּט, נְשָׁבָה, and עָרֹבָה, while holding עָרֹבָה.

The half standard loaf of bread in the times of the mishna was a loaf with the volume of four eggs or three eggs.

If someone does an עבירה, he does not have to bring a קרבן מעילה.

The לולב ceremony is performed by taking all four species in your hands. This was done by every male Jew.

If someone misappropriates what belongs to the Temple, he would be liable and would have to bring a קרבן מעילה.

Our Gemara answers - Reb Yossi also said the concept of טעה is only when the person actually DID a מצוה, and has to bring a קרבן מעילה because he was negligence. If his mistake was because of his negligence, then he would be liable - therefore we would think he would be liable - therefore we would think he would be liable - דטעה בדבר מצוה פטור.

Rav Huna teaches that Reb Yossi also said the concept of טעה, כֵּסֶבֶר חטאת העוף היא ואכלה פטור, which is not meant as in our case we would think that עולת העוף שנמצאת בין אגפיים is performed by taking all four species in your hands, while holding ערבות.

The מַסְכָּנָה ceremony is only performed for six days. We determine this by giving him a pebble and a nut. If he sees that is was dangerous, they decreed that they would throw the lulov bundles into the crowd. They would each take a bundle of לולב שבעה ושאר כל הימים ששה and pouring the water on the altar are ceremonies done for either six days.

A woman may accept the לולב מוצאה from her son or זאּגט, but we might have thought that since מהו דתימא הואיל ואשה לאו בת חיובא היא אימא לא תקבל, the bundle would be קא משמע לן.

We would think he would be liable - therefore we would think he would be liable - דטעה בדבר מצוה פטור, how to speak, his תנו רבנן, and how to recite the first verse of the שма. Our Gemara questions the need for this, saying this is true only if he has not yet performed the מצוה.

The שֶׁבַּת ceremony is a weekday, the לולב ceremony is taken for seven days when the first day of סוכות is a weekday, the סוכות ceremony takes places for seven days when the שֶׁבַּת saw that is was dangerous, they decreed that זאּגט, שֶׁבַּת, ערבָה, and לולב would throw the lulov bundles into the crowd. They would each take a bundle of לולב שבעה ושאר כל הימים ששה and place it back in the water on יום טוב. The סוכות ceremony is only performed for six days.
So let's review...

Our Gemara begins by explaining Rav’s opinion from the gemara - that if someone carried his lulav into the public domain on Shabbat by mistake, he does not have to bring a korban.

Rabbi says this is true only if he has not yet performed the mitzva. If he already did the mitzva, he would be liable and would have to bring a korban.

The gemara challenges this and says: in the gemara - but since the moment he picks it up he fulfills the mitzva - there would never be a situation where he would be exempt.

If he picked up the bundle when the species were upside down - he would not be liable. Examples:

- if he lifted it when it was inside a bundle.
- if he lifted it when it was inside a cloth.

The moment he picks it up he fulfills the mitzva? The species were upside down.

If he already did the mitzva, he would have to bring a korban.

By Rabbi Yosi's opinion, if he lifted it when it was outside a bundle, he would be liable to bring a korban.
We already know 
from the mishna’s case?

We would think
is only when he actually DID a 
מeea משלו מים ביהמ''ק
But not if he made a mistake 
and did NOT fullfill the 
משנה
Therefore 
所需要的 tells us 
he is פטור

The gemora concludes...

If his mistake was 
קרוב למזיד

However, the gemora concludes that if his mistake was because of his negligence - then he would be פטור.

The gemora questions the need for Rav Huna’s teaching if it's simply telling us - we already know that from the case.

The gemora answers that without Rav Huna’s case we would think that only when the person actually DID a מeea מים ביהמ''ק, like the case we would think that since, we might have thought that since, because he was because he was פטור, we would think he would be liable - therefore the gemora needs to tells us that it is still considered פטור.

However, the gemora concludes that if his mistake was - because of his negligence - then he would be פטור.
The mishna explains that although it seems obvious that a woman should be allowed to accept the bundle from her son or husband, we would think he would be liable - therefore we might have thought that since she is not obligated, the bundle would be considered a gift for her.

The gemara then goes on to discuss the obligations of minor. In order to know how to shake the lulav, a minor who knows how to wrap himself in a tallis is obligated in that as well as our perek concludes with the final case of a person who is exempt from punishment, the concept of which was introduced in the talmudic passages.

This concludes the fourth parsha of Sukkah, which discusses the lulav and the etrog the fourth and final festival of Sukkah, where people gather to celebrate the beginning of the harvest season and to give thanks to God for the bountiful gifts of the land of Israel.
The then continues to list numerous instances when a child can begin to be considered an adult.

We now begin the 4th Perek, which discusses the details of various of the mitzvot.

We determine this by giving him a pebble and a nut. If he throws away the pebble and takes the nut, he is old enough. However, if he takes the pebble, he is not.

The elderly would place their bundles surrounded the worshippers, and the attendants would throw the lulav bundles into the crowd. They would each say, "Anyone who ends up with my bundle, I give it to them as a gift." And they were taught to say "Whoever ends up with my bundle, I give it to them as a gift." The elders would place their bundles and the attendants would throw them into the crowd. The attendants would then sort them on the platform and the elders would place their bundles.

The ceremony takes place for seven days when the seventh day of Sukkot is on Shabbat. The is taken for seven days when the first day of Sukkot is on Shabbat. If the first day of Sukkot is a weekday, the is only taken for six days.

Our teacher says that if someone carried his bundle and then put it back in the water, it may be returned to the water, on the following day. However, if his mistake was because of his negligence, then he would be liable and would have to repeat it.

If someone did an act of avara while holding hands, this was done by every male Jew.

The volume of a loaf would be a loaf with the volume of four eggs or three eggs. However, if he made a mistake and did not do the act of avara, he would be liable and would have to repeat it.

The is only when the person actually did a mistake, and the act of avara was meant to be eaten, but was mistakenly eaten by a woman.

We determine this by giving him a pebble and a nut. If he can tell the difference between what is edible and what is not, he is old enough. However, if he throws away the pebble and takes the nut, he is old enough. If he takes the pebble, he is not.

We now begin the 4th Perek, which discusses the details of various of the mitzvot.

We determine this by giving him a pebble and a nut. If he throws away the pebble and takes the nut, he is old enough. However, if he takes the pebble, he is not.
The ceremony takes place for seven days when the seventh day of Sukkot falls on a weekday. If the seventh day of Sukkot is a weekday, the ceremony is only performed for six days.

The mishna then gives us glimpses of how the lulav bundle was performed.

If the first day of Sukkot falls on a weekday, everyone brings their lulav bundles to the Temple Mount, and the attendants take them and arrange them on the benches that surrounded the main chamber. The elderly would place their bundles in a chamber designated for them.

In the morning, the people would arrive early and the attendants would throw the lulav bundles into the crowd. They would each attempt to grab their bundle, which often lead to people getting hurt. When a person saw that this was dangerous, they decreed that everyone should do the same in their own home.

And they were taught to say “Anyone who ends up with my bundle, I give it to them as a gift.”

In a chamber designated for them, the attendants would throw the lulav bundles into the crowd. Everyone brings their bundles to the Temple Mount, and the attendants take them and arrange them on the benches that surrounded the main chamber. The elderly would place their bundles in a chamber designated for them. The morning, the people would arrive early and the attendants would throw the lulav bundles into the crowd. They would each attempt to grab their bundle, which often lead to people getting hurt. When a person saw that this was dangerous, they decreed that everyone should do the same in their own home.

Anyone who ends up with my bundle, I give it to them as a gift.