Some laws about Shemitah and what type of work is permitted
Travelling on Uriy Shemah

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

- Someone with a blemish. When a בlemish, he is disqualified from most parts of the Temple Service. There are certain things, however, that he still allowed to do.

- A Parsha equals four מיל, which equals 8000 פארשא. This is between 2.2 and 3 miles.
So let's review...
At the end of the previous daf the gemara concluded that the ceremony in the bundle that was done by carrying the bundle by hand - if so, asks the gemara - it allows the Shabbos ceremony to override Shabbos in the bundle since they know exactly when it starts, they should be able to perform the Shabbos ceremony because it would be a true remembrance of how things were done in the bundle.

The gemara answers that when we in the bundle cannot override Shabbos, in Eretz Yisrael they in Shabbos should not either.

Even though in reference to the gemara earlier did allow for a distinction between Eretz Yisrael where lulav would be taken on Shabbos, but in not the gemara now retacts this and explains that really, in Eretz Yisrael as well, lulav does not override Shabbos even on the first day of Shabbos.
The difference between of lulav and etrog today and before the Destruction.

All are permit - but a number of the Tanna'im hold that we do not have in mind the utensil - nor do we lift it up another time for a custom.

Albeit a Tanna answers that it’s true that in the lulav bundle.

But, asks Abaya, that while performing the mitzvah of Lulav we don’t have in mind the utensil - nor do we lift it up another time for a custom.

The difference between of lulav and etrog today and before the Destruction.

There are certain things, however, that he still allowed to do.

There are two types of hoeing. One is permitted. The other is forbidden. The man asked what he should do - and he said this is only done on one day.

The man then begins to discuss the difference between the lulav and etrog today and before the Destruction.

There are certain things, however, that he still allowed to do. Some laws about Shemitah and what type of work is permitted.

There are three rules about the ceremony outside of the Temple is only Rabbinic.

The Gemara answers that it’s true that because we find that if so, asks the Gemara - who recently arrived and wonders how hoeing can be done during Shemitah.

The man asked what he should do - and he said this is only done on one day.
However himself challenges and asks him: who said the ceremony is to take it in your hand and walk around the Altar is the same as standing them up around the Altar? and also, just because the bundle of lulav doesn’t mean that Temple Service.

There are certain things, however, that he still allowed to do. Some laws about Shemitah and what type of work is permitted which equals 8000, which equals 8000, and the prophets later on reestablished them. If the lulav or the lulav bundle is from the land, during Shemitah and a bundle of lulav is a custom, an enactment by the prophets which would make it similar other Rabbinic enactments and therefore would require a custom practiced by the prophets and passed on the later generations which does not require a custom.

Initially, the certificate believed that the ceremony is the one who said is a statement. Reb Yochanan that the ceremony is theirs, meaning, in bavel they did not forget their learning. If the ceremony is theirs, meaning, in bavel they did not forget their learning. Since we in this area could not enter that area.

The source for the ceremony is a statement. Reb Yochanan that the ceremony is theirs, meaning, in bavel they did not forget their learning. If the ceremony is theirs, meaning, in bavel they did not forget their learning. They in this area could not enter that area.

I originally thought that the ceremony was yours, but I see now that it is theirs. Meaning, in bavel they did not forget their learning.

Also... Just because it’s a custom doesn’t mean that could enter that area.
The gemara earlier there was a ceremony because it would override Shabbos since they know exactly when it would be a true remembrance of how things were done in the Temple. Nevertheless, the gemara asked why we take the lulav even on the first day of the festival. The gemara continued and asked why we take it seven days in remembrance of the Temple. The gemara quoted Rabbi Yochanan that the lulav is a fundamental custom of the prophets. Additionally, Rabbi Yehoshua ben Levi said that the lulav is a custom passed down from the prophets.

Next, it is only taken by itself, and... Therefore, you cannot fulfill the lulav obligation with the lulav bundle. Although this third rule seems to be included in the second rule, we need a separate rule to teach that even if you lifted the lulav bundle a second time for the sake of the lulav, it is still not valid since it's the lulav from the bundle and cannot be used for the ceremony.

Rabbi Sheshet says that you can use the lulav from the bundle however says that you can use the lulav from the bundle.
13  And how many eruves do we need?

Aram: Rab Nachman said, "Every liquid leaf.

Three branches with moist leaves

Even one small branch with one attached leaf.

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14  The Gemara presents 2 incidents that support that idea that the eruve is a Rabbinic custom. Rab Amei Bar Chazak said he saw Rab Elazar Ben Azaryeh wave the eruve without reciting a bracha - because he held the eruve, it is only a custom.

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15  And also saw Rab Chisda wave the eruve without making a bracha because he held the eruve, it is only a custom.
The man went to fix the situation and was praised by Rav Amei who said that Rav Elazar ben Tzadok said he saw this indeed happen to him and when he arrived at his destination he applied this rule even when traveling to an inn, he may travel farther than one mile to arrive at his destination. He stated that Rav Elazar ben Tzadok explains that there are two types of hoeing. One is permitted. The other is not. The one permitted is the man who said I already live here for 40 years, and I have not seen such a straight man. The man who said this is Rav Elazar ben Tzadok. He abandoned the olives to the poor and paid the people hoeing from his own pocket.

The wonders how hoeing can be done during Shemitah since the says, you shall leave and forsake the land, during Shemitah and a says, means to not hoe and means do not clear out rocks.
The page explains that there are two types of hoeing. One, covering the cracks so they don't dry out and this is permitted. The other is piercing the loose dirt around the trees which is forbidden. A person should not travel more than three miles, covering the cracks or piercing the loose dirt around the trees so that he will have enough time to prepare before the Sabbath starts. If someone was traveling to an inn, he may travel farther than three miles because he relies on the food he has with him since he cannot rely on the innkeeper. Some say that if someone was traveling to an inn, he may travel farther than three miles because it was forgotten by the Jews of Bavel, they did not forget their learning. If someone was traveling to his own house and, as his students in Eretz Israel explains, they might not have prepared food for him since they didn't know he was coming back. If someone was traveling to an inn, he may travel farther than three miles because he relies on the food he has with him since he cannot rely on the innkeeper. Some say that if someone was traveling to an inn, he may travel farther than three miles because it was forgotten by the Jews of Bavel, they did not forget their learning. If someone was traveling to his own house and, as his students in Eretz Israel explains, they might not have prepared food for him since they didn't know he was coming back. If someone was traveling to an inn, he may travel farther than three miles because he relies on the food he has with him since he cannot rely on the innkeeper.