

## OVERVIEW of the Daf

### 1) Transporting a lulav on Shabbos

Abaye asserts that the Mishnah's ruling concerning the exemption from punishment for transporting a lulav on Shabbos applies only if it was transported before the mitzvah was fulfilled. Once the mitzvah was fulfilled, he is liable.

This assertion is challenged because as soon as the lulav is picked up the mitzvah is fulfilled.

Two resolutions to this challenge are presented.

### 2) Inadvertent transgressions

R' Huna in the name of R' Yosi ruled that a person is exempt if he inadvertently ate a bird olah because it was found amongst bird chataos.

The novelty of this ruling, explains the Gemara, is that in this case the person did not even fulfill a mitzvah when he made his mistake, but nonetheless he is exempt.

This understanding of the novelty of the ruling is unsuccessfully challenged.

3) **MISHNAH:** The Mishnah discusses returning the lulav to water on Shabbos or Yom Tov and the obligation of a child in the mitzvah of lulav.

### 4) Clarifying the Mishnah

The reason the Mishnah emphasized that a woman may take the lulav from her husband is to teach that despite being exempt from the mitzvah, nonetheless, it is not muktzah for her.

### 5) Chinuch

A Beraisa discusses the requirement of chinuch for different mitzvos.

The Gemara expands on some of the halachos mentioned in the Beraisa.

הדרן עלך לולב הגזול

6) **MISHNAH:** The Mishnah enumerates different mitzvos and the amount of days the mitzvah is fulfilled. The procedure for taking the lulav and esrog in the Beis HaMikdash when the first day of Yom Tov falls on Shabbos is described.

### 7) Fulfilling the mitzvah of lulav on Shabbos

The Gemara questions why the mitzvah of lulav is not performed on Shabbos if the only restriction is muktzah, and the mitzvah should override this restriction.

Rabbah explains that the mitzvah of lulav is not performed on Shabbos due to the concern that someone will inadvertently carry the lulav in a public domain. ■

## Distinctive INSIGHT

### Educating a minor in mitzvah observance

להתעטף—חייב בציצית. לשמור תפילין—אביו לוקח לו תפילין וכו'.

The Baraisa lists several mitzvos and the relative point at which a child should be educated and trained to perform each one. As the child grows and matures, he can adopt additional mitzvos as he is able to perform that particular activity. "A minor who knows how to shake the lulav is obligated in lulav. A child who knows how to wrap the garment around himself is obligated in tzitzis. A child who can preserve the holiness necessary while wearing tefillin—his father should purchase tefillin for him..."

Tosafos (Arachin 2b, ד"ה אביו לוקח לו) notes a discrepancy in the expression used in the Baraisa. By all mitzvos, the Baraisa simply states that at the appropriate time, the child must be educated to do the mitzvah. By tefillin, however, the Baraisa states that the father must purchase tefillin for the child. Why is this expressed in such a manner? Doesn't the father have to purchase tzitzis as well?

Sfas Emes answers simply that the mitzvah of tefillin is different, in that there is a Torah obligation to wear them, so it is incumbent upon the father to procure a set for his son. However, tzitzis is an elective mitzvah. If the son has a four-cornered garment, tzitzis should be placed upon it. If the child does not have such a shirt, there is no requirement to purchase one. Although it is proper and correct for an adult to buy such a garment and to obligate himself in the mitzvah, this requirement is not placed upon the father for the sake of his infant son.

Tosafos (ibid.) answers that the father is not told to buy a garment for tzitzis for his son, because the child probably already has a garment. The only thing necessary at this point is to place tzitzis upon it. In regard to lulav, as well, there is no need to buy a special set for the child, because he can share with his father.

Tefillin, however, must be bought, because the son does not own a set yet, and he cannot share with his father, because it is understood that the father himself wears his own set all day long. Or else, Tosafos says, tefillin is a more expensive item to buy. This is why the Baraisa specifically mentions the need to buy them, in recognition of the effort needed to obtain them.

According to all explanations, though, there is a need for a father to buy tzitzis for his son, if necessary (see Shulchan Aruch O.C. 17:3). Bach (ad locum) questions the wording of the Tur who mentions the need for a father to buy tzitzis, contrary to the expression of the Baraisa. According to Tosafos, though, this is resolved. ■

# HALACHAH Highlight

## The obligation of a child to shake the lulav

תנו רבנן קטן היודע לנענע חייב בלולב

The Rabbis taught: A child who knows how to wave [the lulav] is obligated in the mitzvah of lulav.

The Gemara establishes that the age to train a child to perform the mitzvah of lulav is from when the child is old enough to wave the lulav. Rav Yosef Karo cites a Yerushalmi<sup>1</sup> that teaches that as long as the child can wave the lulav back and forth, and up and down (מוליך ומביא) he should be trained to perform the mitzvah even though he cannot wave the lulav with all necessary intricacies<sup>2</sup>.

Poskim<sup>3</sup> question why the age for chinuch begins when the child knows how to wave the lulav. Since the main component of the mitzvah is to merely take the four species and the waving is not necessary for the fulfillment of the mitzvah, why shouldn't chinuch age begin from the time the child knows how to lift the four species? Rav Naftali Tzvi Yehudah Berlin<sup>4</sup> explains that the obligation to educate children in mitzvos means that we must teach them to do the mitzvah with all the details involved in properly fulfilling the mitzvah. The reason is that we want to train the child so that when he becomes an adult he will be able to fulfill the mitzvah in the way it is supposed to be fulfilled, including the non-essential parts of the mitzvah. Thus, we do not begin to educate children in the fulfillment of the

# REVIEW and Remember

1. Is one permitted to return a lulav to water on Sukkos?  
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2. What is the first Torah one teaches his child?  
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3. How do we determine whether a child knows the difference between something edible and something not edible?  
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4. Which two mitzvos of Sukkos apply all eight days?  
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mitzvah of lulav until they are mature enough to wave the lulav since that will be a part of the way it will be fulfilled when they are adults.

This requirement, however, only includes those parts of the mitzvah that are obligatory; parts of a mitzvah considered optional are not included in the mitzvah of chinuch. For example, when purchasing a lulav for a child one must be certain that the lulav is minimally valid for use for the mitzvah but there is no obligation to purchase a lulav that is extra beautiful (מהודר)<sup>5</sup>. ■

1. בית יוסף או"ח סי' תרנ"ז ד"ה קטן בשם ירושלמי שאינו נדפס בירושלמי שלפנינו
2. ע' מ"ב סי' תרנ"ז סק"ב ושעה"צ שם סק"ב
3. ע' מרומי שדה סוכה מ"ב. וחיודשי הגרי"ז לערכין ב
4. מרומי שדה שם
5. ע' ביה"ל סי' תרע"ה שכתב וז"ל, "דנהי דמחוייב לחנכו היינו בדבר שיש בו חיוב על הגדול מצד הדין אבל בזה דגם בגדול ליכא כ"א משום הידור מצוה אינו מחוייב לחנך בו הקטן" ■

# STORIES Off the Daf

## Children and the Lulav

קטן היודע לנענע חייב בלולב

On today's daf we find that a child who is old enough to know how to properly shake the lulav is obligated in the mitzvah.

During the time of Rav Moshe of Rozvadov, ז"ל, ארבע מינים were scarce and so many bochurim and children did not have the privilege of having their own for the mitzvah. While the Rebbe would do the נענועים, adults who had already finished that round of using their ארבע מינים would pass them around to those children who did not have.

Once, one of the children pushed forward to receive an esrog from an adult and disturbed the Rebbe. He paused during the נענועים and looked at the child for a moment, after which he finished up the remaining motions perfunctorily, not in the deliberate way that was his wont.

Afterward the Rebbe wondered aloud, "Why don't the parents make sure their children do not disturb the adults? The נענועים are very powerful and should be said with the utmost intention. The children who can shake the lulav are obligated—but not at the expense of someone else's כוונה!"

When Rav Yisroel of Ruzhin, ז"ל, was a child, he spent a Sukkos with Rav Levi Yitzchak of Berditchev, ז"ל. As an

impressionable young boy he saw how the Rav did the נענועים with boundless love and joy. In his fervor, Rav Levi Yitzchak was all too liable to break his lulav unintentionally, and so he always had someone at the ready with another lulav to replace the one that had been shaken a little too enthusiastically.

After watching the proceedings, the young Yisroel held his ארבע מינים close as he stood below the amud and remarked, "There is a person so full of love of Hashem that he breaks his lulav. Yet there is also a different type of person on whom you see nothing at all. Such a person is so full of awe of Hashem's power that he hardly moves a muscle!" ■

