

NOTES

One who prepares a *lulav* – העושה לולב: The *Me'iri* explained that although one no longer recites a blessing over binding the *lulav*, one recites the blessing of time when binding the four species. The *Ra'avad* distinguishes between mitzvot over which one recites the blessing of time because they contain an element of pleasure and joy, e.g., binding one's own *lulav*, and mitzvot over which one does not recite the blessing because there is no pleasure or joy, i.e., binding a *lulav* for another.

To reside [*leishev*] in the *sukka* – לישב בסוכה: The author of the *Me'iri* writes, as do many subsequent authorities, that the verb *leishev* in the context of *sukka* is not referring to its literal meaning of sitting, but rather as it appears in the verse: "And you resided [*vateshvu*] in Kadesh many days" (Deuteronomy 1:46), meaning remained in one place. As a result, there are differing opinions with regard to the appropriate time to recite the blessing, as there is a dispute with regard to the practical definition of the term *leishev* in the context of *sukka*.

העושה לולב לעצמו אומר: "ברוך שהחיינו וקיימנו והגיענו לזמן הזה". נטלו ליצאת בו אומר: "ברוך אשר קדשנו במצותיו וצונו על נטילת לולב". ואף על פי שברוך עליו יום ראשון – חזור ומברך כל שבועה. העושה סוכה לעצמו אומר: "ברוך שהחיינו וקיימנו" בו. נכנס לישב בה אומר: "אשר קדשנו במצותיו וצונו לישב בסוכה". וכיון שברוך יום ראשון – שוב אינו מברך.

One who prepares a *lulav*ⁿ for himself, but not one who prepares for others, recites when preparing it on the eve of the Festival: Blessed ... Who has given us life, sustained us, and brought us to this time.^h When he takes it during the Festival in order to fulfill his obligation, he says: Blessed ... Who sanctified us with His mitzvot and commanded us concerning the taking of a *lulav*. And even though he recited the blessing over the *lulav* on the first day of the Festival, he repeats and recites the blessing over the *lulav* all seven days^h when fulfilling the mitzva. One who establishes a *sukka* for himself recites: Blessed ... Who has given us life,^h sustained us, and brought us to this time. When he enters to sit in the *sukka*, he recites: "Blessed ... Who has sanctified us with His mitzvot and commanded us to reside in the *sukka*."ⁿ And once he recited the blessing on the first day, he no longer recites it on the rest of the days, as all seven days are considered a single unit.

קשיא לולב אלולב, קשיא סוכה אסוכה!

Now, the *halakha* cited in this *baraita* that the blessing over *lulav* is recited all seven days is **difficult**; it contradicts the *halakha* stated by Rabba bar bar Hana in the name of Rabbi Yohanan, that the blessing over *lulav* is recited only on the first day. The *halakha* cited in this *baraita* that the blessing over *sukka* is recited only on the first day is likewise **difficult**, as it contradicts the *halakha* that Rabba bar bar Hana said that Rabbi Yohanan said, that the blessing over *sukka* is recited all seven days.

בשלמא לולב אלולב לא קשיא; כאן – בזמן שבית המקדש קיים, כאן – בזמן שאין בית המקדש קיים. אלא סוכה אסוכה קשיא!

The Gemara continues: **Granted**, the contradiction between the *halakha* with regard to *lulav* in the *baraita* and the *halakha* with regard to *lulav* stated in the name of Rabbi Yohanan is **not difficult**. Here, in the *baraita*, where the *halakha* is to recite the blessing each day, it is referring to a time when the Temple is in existence, where the mitzva of *lulav* is performed all seven days. There, in the case of the statement of Rabbi Yohanan that the blessing is recited only on the first day, it is referring to a time when the Temple is not in existence. However, the contradiction between one *halakha* of *sukka* and the other *halakha* of *sukka* remains **difficult**, as Rabbi Yohanan's statement indicates that the mitzva of *sukka* during the Festival is considered seven separate mitzvot, while the *halakha* in the *baraita* indicates that it is one extended mitzva.

תנאי היא; דתנאי: תפילין, כל זמן שמניחו מברך עליהן, דברי רבי. וחכמים אומרים: אינו מברך אלא שחרית בלבד.

The Gemara answers: This matter is related to a general dispute between *tanna'im*, as it was taught in a *baraita*: With regard to phylacteries, every time one dons them he recites the blessing over them;^h this is the statement of Rabbi Yehuda HaNasi. And the Rabbis say: One recites the blessing only in the morning. Apparently, these *tanna'im* would dispute the issue of *sukka* as well: Does one recite the blessing each time he performs the mitzva or only the first time he performs it at the beginning of *Sukkot*?

HALAKHA

The blessing, Who has given us life, for a *lulav* – ברכת שהחיינו: After reciting the blessing over the *lulav*, prior to taking the *lulav*, or prior to adjoining the *etrog* to the *lulav*, one recites the blessing: Who has given us life. It is not customary to recite this blessing when preparing the *lulav*. This is either due to the opinion of Rav Kahana or due to the statement in tractate *Menahot* that one recites the blessing only at the conclusion of the mitzva (Rosh; Ritva). One recites this blessing on the first day that he takes the *lulav*. If he forgot to recite the blessing at that point, he may recite it on the day that he remembers to do so (*Hayyei Adam*; *Shulhan Arukh, Oraḥ Hayyim* 651:5–6).

He repeats and recites the blessing over the *lulav* all seven days – חזור ומברך כל שבועה: Based on the conclusion of the

Gemara and the practice according to most opinions, one recites the blessing over the *lulav* each day it is taken. However, the blessing is recited only once a day, even if he takes it several times over the course of the day (*Shulhan Arukh, Oraḥ Hayyim* 622:1, and in the comment of the Rema according to Rabbi Ya'akov Weil).

The blessing, Who has given us life, in the *sukka* – ברכת שהחיינו בסוכה: One recites the blessing: Who has given us life, when fulfilling the mitzva of *sukka*. However, one does not recite the blessing when he constructs the *sukka*, for the same reason that one does not recite the blessing when preparing the *lulav*. Rather, he recites the blessing when reciting *kiddush*

inside the *sukka*, in accordance with the opinion of Rav Kahana (*Shulhan Arukh, Oraḥ Hayyim* 641).

The blessing over phylacteries – ברכת תפילין: If one dons phylacteries several times during a single day, he recites the blessing each time. This is because fundamentally, virtually all authorities rule in accordance with the opinion of Rabbi Yehuda HaNasi. In a case where one's phylacteries were dislodged, or he removed them intentionally, some require him to recite the blessing again. However, the custom is not to recite the blessing again if he removed the phylacteries for a short period of time with the intent to don them again immediately (Rema, based on *Tur*; see *Shulhan Arukh HaRav* and *Mishna Berura*; *Shulhan Arukh, Oraḥ Hayyim* 25:12).

אתמר, אביי אמר: הלכתא כרבי, ורבא אמר: הלכתא כרבנן. אמר רב מרי ברה דבת שמואל: חזינא ליה לרבא דלא עביד כשמן עתיה, אלא מקדים וקאי ועייל בית הכסא, ונפיק ומשי ידיה ומנח תפילין ומברך. וכי אצטרך זימנא אחרנא – עייל לבית הכסא, ונפיק ומשי ידיה, ומנח תפילין ומברך. ואנן נמי כרבי עבדינן, ומברכין כל שבעה.

אמר מר זוטרא: חזינא ליה לרב פפי, דכל אימת דמנח תפילין מברך. רבנן דבי רב אשי, כל אימת דמשמשי בהו מברכי.

אמר רב יהודה אמר שמואל: מצות לולב כל שבעה. ורבי יהושע בן לוי אמר: יום ראשון מצות לולב, מכאן ואילך מצות זקנים. ורבי יצחק אמר: כל יומא מצות זקנים. ואפילו יום ראשון! והא קיימא לן דיום ראשון דאורייתא! אימא: בר מיום ראשון. אי הכי, היינו דרבי יהושע בן לוי! אימא: וכן אמר רבי יצחק.

ואף רב סבר: כל שבעה מצות לולב. דאמר רבי חייא בר אשי אמר רב: המדליק נר של חנוכה צריך לברך, ורבי ירמיה אמר: הרואה נר של חנוכה צריך לברך. מאי מברך? אמר רב יהודה: יום ראשון, המדליק מברך שלש, הרואה מברך שתים. מכאן ואילך, מדליק מברך שתים ורואה מברך אחת.

ומאי מברך – ברוך אשר קדשנו במצותיו וצונו להדליק נר (של) חנוכה. והיכן צונו? מ"לא תסור". ורב נחמן בר יצחק אמר: "שאל אביך ויגדך".

Apropos phylacteries, it was stated that Abaye said: *The halakha is in accordance with the opinion of Rabbi Yehuda HaNasi*, and Rava said: *The halakha is in accordance with the opinion of the Rabbis*. Rav Mari, son of the daughter of Shmuel, said: *I observed Rava, who did not act in accordance with his own halakha and recite the blessing over phylacteries only once. Rather, he rises early, and enters the bathroom, and exits, and washes his hands, and dons phylacteries, and recites the blessing. And when he needs to go another time, he enters the bathroom, and exits, and washes his hands, and then dons phylacteries, and then recites the blessing. And we too, in the case of sukka, act in accordance with the opinion of Rabbi Yehuda HaNasi and recite the blessing all seven days.*^H

Mar Zutra said: *I observed Rav Pappi, who recited the blessing whenever he donned phylacteries. The Sages of the school of Rav Ashi recited the blessing whenever they touched the phylacteries*^N that they were donning.

§ Rav Yehuda said that Shmuel said: *The blessing over the mitzva of lulav is recited all seven days of the Festival. And Rabbi Yehoshua ben Levi said: On the first day, there is the mitzva of lulav by Torah law, and one recites a blessing. From that point onward it is a mitzva of the Elders,*^N a rabbinic ordinance to commemorate the Temple, and one is not required to recite a blessing. Rabbi Yitzhak said: *On each day of Sukkot it is a mitzva of the Elders. The Gemara wonders: Even on the first day? But don't we maintain that on the first day the mitzva of lulav is by Torah law?* The Gemara emends the citation. Say that Rabbi Yitzhak said: *On each day of Sukkot except for the first day. The Gemara asks: If so, that opinion is the same as that of Rabbi Yehoshua ben Levi; but they appear to disagree. The Gemara answers: Emend the citation and say: And likewise, Rabbi Yitzhak said, in agreement with Rabbi Yehoshua ben Levi.*

The Gemara notes: *And Rav also held that the blessing over the mitzva of lulav is recited all seven days, and one recites the blessing even on the six days when the mitzva is by rabbinic law, as Rabbi Hiyya bar Ashi said that Rav said: One who lights a Hanukkah light must recite a blessing. Rabbi Yirmeya said: One who sees a burning Hanukkah light must recite a blessing. What blessings does one recite? Rav Yehuda said: On the first day of Hanukkah, the one who lights recites three blessings: To light the Hanukkah light, Who has performed miracles, and the blessing of time. The one who sees burning lights recites two blessings. From this point onward, from the second day of Hanukkah, the one who lights recites two blessings, and the one who sees recites one blessing.*^H

The Gemara asks: *And what is the first blessing that one recites? He recites: Blessed... Who has made us holy through His mitzvot and has commanded us to light the Hanukkah light. The Gemara asks: And where did He command us?* The mitzva of Hanukkah is not mentioned in the Torah, so how can one say that it was commanded to us by God? The Gemara answers: *The obligation to recite this blessing is derived from the verse: "You shall not turn aside from the sentence which they shall declare unto you, to the right, nor to the left" (Deuteronomy 17:11). From this verse, the mitzva incumbent upon all Jews to heed the statements and decrees of the Sages is derived. Therefore, one who fulfills their directives fulfills a mitzva by Torah law. Rav Nahman bar Yitzhak said that the mitzva to heed the voice of the Elders is derived from the verse: "Ask your father," and he will declare unto you, your Elders, and they will tell you" (Deuteronomy 32:7).*

סוכה כל – Reciting the blessing over sukka all seven days – **שבועה**: One recites the blessing: To reside in the sukka, each day of the Festival. On Shabbat and Festivals, one recites the blessing immediately following kiddush. Although most authorities rule in accordance with the opinion of Rabbi Yehuda HaNasi on this issue, it is customary to recite the blessing only before eating in the sukka (Rabbeinu Tam; *Mordekhai*; and others) and only before eating food that one is required to eat in the sukka. Some recite the blessing only when eating a full-fledged meal in the sukka. If one leaves the sukka to enter another, even if it is adjoining, he must recite another blessing (*Shulhan Arukh HaRav*). The Vilna Gaon ruled in accordance with the ruling of the Rif and the Rambam and recited the blessing each time he entered the sukka (*Hayyei Adam*; see also *Shulhan Arukh, Orah Hayyim* 643:3).

The blessings on Hanukkah – ברכות חנוכה: One who kindles the lights of Hanukkah on the first night recites three blessings: To light the Hanukkah light, Who has performed miracles, and the blessing of time. Beginning with the second night, one recites only two blessings, as he does not recite the blessing of time unless he failed to recite the blessings the first night. One who is certain that he will not be kindling the lights himself and has no one performing the mitzva on his behalf recites the blessings upon seeing the Hanukkah lights. However, he does not recite: To light the Hanukkah light. He recites only the other two blessings (*Shulhan Arukh, Orah Hayyim* 676:1–3).

NOTES

כל אימת – Whenever they touched the phylacteries – **דמשמשי בהו**: There are several opinions among the commentaries with regard to the nature of this touching. In *Sefer HaEshkol*, the three primary opinions are cited: (1) People would touch their phylacteries regularly to avoid distraction from the mitzva, and they would recite the blessing because it is appropriate to recite the blessing at any time that one is donning the phylacteries. (2) Others say one touches them after becoming aware that he had been distracted. Upon reacquiring his focus, he recites the blessing because it is tantamount to fulfilling a mitzva anew. (3) One recites the blessing only in the event that the phylacteries were dislodged from their position. Upon restoring the phylacteries to their prescribed position, one recites a new blessing.

From that point onward it is a mitzva of the Elders – מכאן ואילך מצות זקנים: Some explain that Rabbi Yehoshua ben Levi instructed that the blessing be recited as follows: On the first day one recites: Who has sanctified... concerning the taking of the lulav. From that point on, one recites the blessing: Who has sanctified us with His mitzvot... concerning a mitzva of the Elders. This is because the biblical mitzva that one is fulfilling when taking the lulav on subsequent days is the mitzva to obey the Sages, and one recites the blessing over the mitzva that he is fulfilling. That is indicated in the Jerusalem Talmud as well (Rashash).

You shall not turn aside... Ask your father – לא תסור... שאל אביך: Some explain that the dispute here with regard to the Torah source for the blessings over the Hanukkah candles is the basis for a more general dispute in the Talmud, as explained by the most prominent early commentaries (Rambam; Ramban; and others). The question is whether the mitzva: You shall not turn aside, applies even to ordinances instituted by the Sages, or only to their interpretations of the Torah. In the opinion of one *amora*, this mitzva includes even rabbinic ordinances, while according to the second opinion, those ordinances fall under the rubric of the mitzva: Ask your father and he will declare unto you (see *Sefat Emet*).

NOTES

If he is able to introduce a novel element – אם יכול – According to the *Ba'al Halakhot Gedolot*, the novel element includes even sweeping the *sukka* or bringing mattresses into the *sukka*. However, according to the Ritva, the novel element must be a matter whose addition to the structure facilitates fulfillment of the mitzva, e.g., part of the roofing.

The *halakha* is in accordance with the opinion of Rabbi Yehuda – הלכתא כרבי יהודה: Later authorities noted that the same dispute exists with regard to the *halakhot* of blessings on vegetables, as Rabbi Yehuda requires not only a general blessing on the fruit of the ground, but a specific blessing for each species. However, one could distinguish between the two areas of *halakha* in the following manner: blessings recited over different mitzvot are comparable to blessings recited on different days; each is clearly distinct, and therefore several may be recited. This is not the case with regard to blessings of enjoyment, which are recited over foods, among other things. This is because even according to Rabbi Yehuda, all blessings of enjoyment are fundamentally a single blessing.

The blessing over days and mitzvot – ברכת הימים – An allusion to this can be found in the statement of the Sages that the 365 prohibitions in the Torah parallel the 365 days of the year. Just as each day of the year is distinct with regard to its particular blessings, so too, it is appropriate that each mitzva would be similarly distinct (*Sefat Emet*).

HALAKHA

Reciting many blessings together – ברכות רבות יחד – One who has several mitzvot to perform at the same time recites the blessing for each mitzva separately and does not include them all in one blessing, in accordance with the opinion of Rabbi Yehuda (Rambam *Sefer Ahava, Hilkhot Berakhot* 11:10).

(מאי ממעט – זמן. אימא ממעט נס! נס כל יומא איתייה). רב נחמן בר יצחק מתני לה בהדיא, אמר רב: כל שבועה מצות לולב.

תנו רבנן: העושה סוכה לעצמו אומר: "ברוך שיהינינו" כו', נכנס לישב בה אומר: "ברוך אשר קדשנו" כו'. היתה עשויה ועומדת, אם יכול לחדש בה דבר – מברך, אם לאו – לכשיכנס לישב בה מברך שתיים. אמר רב אשי: תזינא ליה לרב כהנא דקאמר להו לכולהו אפקא דקדושא.

תנו רבנן: הוי לפניו מצות הרבה, אומר: "ברוך אשר קדשנו במצותיו וצונו על המצות". רבי יהודה אומר: מברך על כל אחת ואחת בפני עצמה. אמר רבי זירא ואיתימא רבי חנינא בר פפא: הלכתא כרבי יהודה. ואמר רבי זירא ואיתימא רבי חנינא בר פפא: מאי טעמא דרבי יהודה – דכתיב: "ברוך ה' יום יום", וכי ביום מברכין אותו ובלילה אין מברכין אותו? אלא בא לומר לך: בכל יום ויום תן לו מעין ברכותיו, הכא נמי בכל דבר ודבר תן לו מעין ברכותיו.

ואמר רבי זירא ואיתימא רבי חנינא בר פפא: בא וראה שלא כמדת הקדוש ברוך הוא מדת בשר ודם; מדת בשר ודם, כלי ריקון

The Gemara asks: What blessing does he omit on the other days of Hanukkah? The Gemara answers: He omits the blessing of time: Who has given us life, sustained us, and brought us to this time. The Gemara asks: And say that he omits the blessing of the miracle: Who has performed miracles. The Gemara answers: The miracle is relevant on all of the days, whereas the blessing: Who has given us life, is pertinent only to the first time one performs the mitzva each year. In any event, from the statement of Rav it is clear that one recites a blessing over a rabbinic mitzva, and therefore one recites the blessing over the *lulav* all seven days. Rav Nahman bar Yitzhak taught this *halakha* in the name of Rav explicitly, and it is unnecessary to infer Rav's opinion from statements in other areas of *halakha*. Rav said: On all seven days, one recites the blessing over the mitzva of *lulav*.

S The Sages taught in a *baraita*: One who establishes a *sukka* for himself recites: Blessed...Who has given us life, sustained us, and brought us to this time. When he enters to reside in the *sukka*, he recites: "Blessed... Who has sanctified us with His mitzvot and commanded us to reside in the *sukka*. If the *sukka* was already established and standing and was not constructed for the sake of the mitzva of *sukka*, then if he is able to introduce a novel elementⁿ in the *sukka* for the sake of the mitzva, he recites the blessing: Who has given us life. And if not, then when he enters to reside in the *sukka* on the Festival he recites two blessings: To reside in the *sukka*, and: Who has given us life. Rav Ashi said: I observed Rav Kahana, who recites all these blessings over the cup on which he recites *kiddush*.

The Sages taught: If one had several mitzvot before him to fulfill, he recites: Blessed...Who has sanctified us with His mitzvot, and commanded us concerning the mitzvot. Rabbi Yehuda says: He recites a blessing over each and every one in and of itself.^h Rabbi Zeira said, and some say that it was Rabbi Hanina bar Pappa who said: The *halakha* is in accordance with the opinion of Rabbi Yehuda.ⁿ And Rabbi Zeira said, and some say that it was Rabbi Hanina bar Pappa who said: What is the rationale for the opinion of Rabbi Yehuda? It is as it is written: "Blessed is the Lord, day by day" (Psalms 68:20). The question arises: Is it so that one blesses Him by day and does not bless Him at night? Rather, the verse comes to tell you: Each and every day, give the Lord the blessings appropriate for that day. Here too, with regard to each and every matter, give Him blessings appropriate to that matter,ⁿ and do not group the blessings together.

Apropos the *halakha* transmitted by this pair of *amora'im*, the Gemara continues: Rabbi Zeira said, and some say that it was Rabbi Hanina bar Pappa who said: Come and see that the attribute of flesh and blood is unlike the attribute of the Holy One, Blessed be He. The attribute of flesh and blood is that an empty vessel

Perek IV
Daf 46 Amud b

NOTES

But if your heart turns away – ואם יפנה לבבך – The homiletic interpretation is based on the same principle: If God adds to someone who is a full vessel in terms of knowledge or good attributes, he holds it; a person who is an empty vessel will not hold it. The verse is understood not as: If your heart turns [yifne] away, but rather as: If your heart is vacant [yippane]; an empty vessel holds nothing.

מחזיק. מלא אינו מחזיק, אבך מדת הקדוש ברוך הוא: מלא מחזיק, ריקן אינו מחזיק, שנאמר: "היה אם שמוע תשמע" וגו', "אם שמוע" – תשמע, ואם לאו – לא תשמע. דבר אחר: "אם שמוע" בישן – "תשמע" בחדש, "ואם יפנה לבבך" – טוב לא תשמע.

holds that which is placed within it, while a full vessel does not hold it. However, the attribute of the Holy One, Blessed be He, is: If God adds to someone who is a full vessel in terms of knowledge or good attributes, he holds it; a person who is an empty vessel will not hold it. This is alluded to by the verse where it is stated: "And it shall come to pass, if you will hearken diligently [*shamoa tishma*] unto the voice of the Lord your God, to observe to do all his commandments" (Deuteronomy 28:1). This verse is interpreted homiletically: If you hearken [*shamoa*] in the present, you will hearken [*tishma*] in the future as well; and if not, you will not hearken. Alternatively: If you hearkened to the old, i.e., if you review what you already learned, you will hearken to the new as well. "But if your heart turns away"ⁿ (Deuteronomy 30:17), you will no longer be able to hearken.

Deriving benefit from the *etrog* on the seventh day – **הַנְּאִיָּה מֵאֶתְרוֹג בְּשַׁבְּעֵי**: It is prohibited to derive benefit from an *etrog* on the seventh day of *Sukkot*; however, it is permitted to do so on the Eighth Day of Assembly. Outside Eretz Yisrael it is prohibited to derive benefit from it on the eighth day as well, due to uncertainty whether it is the seventh day. However, it is permitted on the ninth day, even if it follows Shabbat (*Tur*, citing Rosh), as the prohibition on the eighth day is due to uncertainty, so during twilight at the end of the eighth day, it is not prohibited. Some maintain that in that case, it is prohibited even on the ninth day (*Tur*, citing Rabbi Shimshon of Saens). These rulings are in accordance with the opinions of Rabbi Yoḥanan and Abaye (*Shulḥan Arukh, Oraḥ Ḥayyim* 665:1).

Deriving benefit from the *sukka* on the seventh and the eighth days – **הַנְּאִיָּה מִסֻּכָּה בְּשַׁבְּעֵי וּשְׁמִינֵי**: It is prohibited to derive benefit from the *sukka* and from its decorations even on the Eighth Day of Assembly. Outside Eretz Yisrael, it is prohibited even on the ninth day. Some say that if the Festival concludes on Friday, which is impossible according to the fixed calendar in use today, then on Shabbat, the day following the Festival, it is prohibited to derive benefit from the *sukka* and its decorations until the conclusion of Shabbat. Others permit one to do so (see *Tur*). The *halakha* in this matter is in accordance with the opinion of Rabbi Yoḥanan (*Shulḥan Arukh, Oraḥ Ḥayyim* 667:1).

NOTES

Sukka...on the eighth day – סוכה...בשמיני: The Gemara must be discussing a case where the *sukka* collapsed on the seventh day or earlier, so that there is no need to demolish it in order to derive benefit from it. Were the *sukka* still standing, it would be prohibited to dismantle it on the Eighth Day of Assembly, as dismantling is one of the primary categories of labor prohibited on the Festival. Alternatively, the Gemara is not discussing the *sukka* itself but its decorations. In that case, one could derive benefit even without demolishing the *sukka* (see *Sefer Hasḥlama* and *Me'iri*).

The children remove their *lulavim* from the binding – **מִיַּד הַתְּנוּקוֹת שׁוֹמְטִין אֶת לִילְבִיָּהֶן**: Most commentaries do not explain the Gemara as Rashi does, that the children themselves remove the *lulavim* from their hands and eat their own *etrogim*. Of course, no proof for halakhic matters can be cited from the practice of children, since they cannot be relied upon to fulfill all aspects of *halakha* (see Rambam's Commentary on the Mishna). Some authorities suggest that Rashi's explanation is in accordance with the opinion of Reish Lakish and the Rambam's explanation is in accordance with the opinion of Rabbi Yoḥanan.

BACKGROUND

בין השמשות – Twilight: The twilight period between the end of one day and the beginning of the next day is generally understood to be the period between sunset and the emergence of the stars. The halakhic status of this period is one of uncertainty. Therefore, the stringencies of both days apply.

”מיד תינוקות” וכו'. אמר רבי יוחנן: אתרוג, בשביעי – אסור, בשמיני – מותר. סוכה – אפילו בשמיני אסורה. וריש לקיש אמר: אתרוג אפילו בשביעי נמי מותר.

במאי קא מיפלגי? מר סבר: למצותה אתקצאי, ומר סבר: כולי יומא אתקצאי.

איתיביה ריש לקיש לרבי יוחנן: מיד תינוקות שומטין את לילביהן ואוכלין אתרוגייהן. מאי לאו – הוא הדין לגדולים! לא, תינוקות דוקא.

איכא דאמרי, איתיביה רבי יוחנן לריש לקיש: מיד תינוקות שומטין את לילביהן ואוכלין אתרוגייהן. תינוקות – אין, גדולים – לא! הוא הדין דאפילו גדולים, והאי דקתני תינוקות – אורחא דמלתא קתני.

אמר ליה רב פפא לאבוי: לרבי יוחנן, מאי שנא סוכה מאי שנא אתרוג?

אמר ליה: סוכה דחזיא לבין השמשות, דאי איתרמי ליה סעודתא בעי מיתב בגווה ומיכל (בה) בגווה – אתקצאי לבין השמשות, ומיגו דאתקצאי לבין השמשות – אתקצאי לכולי יומא דשמיני. אתרוג דלא חזי לבין השמשות – לא אתקצאי לבין השמשות ולא אתקצאי לכולי יומא דשמיני.

ולוי אמר: אתרוג אפילו בשמיני אסור ואבוה דשמואל אמר: אתרוג בשביעי אסור, בשמיני מותר. קם אבוה דשמואל בשטתיה דלוי, קם רבי זירא בשטתיה דאבוה דשמואל. דאמר רבי זירא: אתרוג שנפסלה – אסור לאוכלה כל שבעה.

The mishna continues: **Immediately** after fulfilling the mitzva of taking the four species on the seventh day of *Sukkot*, **children** remove their *lulavim* from the binding and eat their *etrogim* in an expression of extreme joy. **Rabbi Yoḥanan said: It is prohibited to derive benefit from the *etrog* on the seventh day^h of the festival of *Sukkot*; however, on the eighth day it is permitted. It is prohibited to derive benefit from the *sukka* even on the eighth day.^{nh} And Reish Lakish said: It is permitted to derive benefit from the *etrog* even on the seventh day, once the mitzva has been fulfilled.**

The Gemara asks: With regard to what do they disagree? **One Sage, Reish Lakish, holds** that the *etrog* was set aside for its mitzva; once the mitzva has been fulfilled there is no legal barrier to eating the *etrog* on the seventh day. **And one Sage, Rabbi Yoḥanan, holds** that the *etrog* was set aside for the entire day. Therefore, one may not derive benefit from it even after he fulfills the mitzva.

Reish Lakish raised an objection to the opinion of Rabbi Yoḥanan from the mishna: **Immediately** after fulfilling the mitzva, **children** remove their *lulavim* from the binding and eat their *etrogim*. **What, is it not that the same is true for *etrogim* belonging to adults, and it would be permitted to eat those as well?** Apparently, it is permitted to derive benefit from the *etrog* immediately after the mitzva is performed. Rabbi Yoḥanan rejected this: **No**, the mishna is referring to **children specifically**, who are not obligated by Torah law to fulfill the mitzva. However, *etrogim* belonging to adults were set aside for the entire day.

Some say another version of the exchange between Rabbi Yoḥanan and Reish Lakish. **Rabbi Yoḥanan raised an objection** to the opinion of Reish Lakish from mishna: **Immediately** after fulfilling the mitzva, **children** remove their *lulavim* from the bindingⁿ and eat their *etrogim*. One can conclude by inference: *Eetrogim* belonging to children, yes, they may be eaten; *etrogim* belonging to adults, no, they may not be eaten until the conclusion of the Festival. Reish Lakish responded: **The same is true for *etrogim* belonging to adults, i.e., it would be permitted to eat those as well, and the reason that the mishna is teaching specifically about *etrogim* belonging to children is that it is teaching the manner in which the matter typically occurs, because children are entertained by eating the *etrogim*.**

Rav Pappa said to Abaye: **According to Rabbi Yoḥanan, who holds that an object set aside for a mitzva is set aside for the entire day, what is different with regard to a *sukka* such that it is prohibited even on the eighth day, and what is different with regard to an *etrog*?**

Abaye said to him: With regard to a *sukka*, it is suitable for use even during twilight^b at the end of the seventh day, as, if a meal happens to present itself to him at that time, he is required to sit in the *sukka* and eat in the *sukka*. Therefore, the *sukka* is set aside for the mitzva for the twilight period, and since it is set aside for the twilight period, it is set aside for the entire eighth day. Since the status of the twilight period is uncertain, it may be the evening of the eighth day, and once it is set aside for the potential start of the eighth day, it is set aside for the entire eighth day. However, with regard to an *etrog*, which, once the mitzva has been fulfilled, is not suitable for use during the twilight period, it is not set aside during the twilight period. Since it was not set aside then, it is not set aside for the entire eighth day.

And Levi said: It is prohibited to use the *etrog* even on the eighth day. The father of Shmuel said: It is prohibited to use the *etrog* on the seventh day, and it is permitted on the eighth day. The Gemara notes that ultimately, the father of Shmuel reconsidered his opinion and assumed the opinion of Levi. Rabbi Zeira, however, assumed the opinion of the father of Shmuel, as Rabbi Zeira said: With regard to an *etrog* that was rendered unfit for any reason, it is prohibited to eat it all seven days, as it was set aside for the mitzva until the end of the Festival.

לא – לֹא אֵינִי מְבִיחַ לְבָנִי לְהַעֲבִיר אֶת הַמִּצְוָה לְבָנִי... לִינוּקָא: Many commentaries discuss and seek to determine the legal capacity of a child with regard to purchasing and acquiring objects. According to the Rid, Rabbi Zeira's problem is only due to a rabbinic ordinance, because by Torah law, a child lacks the legal capacity even to acquire an object. Ran, on the other hand, holds that once the Sages instituted that a child has the legal capacity to acquire objects, the *lulav* becomes his by Torah law, as the court has the power to declare property ownerless, and the child can take possession of ownerless property. According to the later authorities who discussed this question at length, there is a distinction between acquisition of an object by means of a gift, which is within the capacity of a child, and an acquisition by means of theft, which a child is incapable of accomplishing. The Ritva writes that even according to the opinion of *Tosafot* that one can give the four species to the child as a provisional gift, the concern remains that the child will somehow acquire full ownership despite the condition.

לֹא לִימָא אֵינִי לִינוּקָא – לֹא לִימָא אֵינִי לִינוּקָא: Some seek to explain the connection between the two statements of Rabbi Zeira in the Gemara. Apparently, in order to solve the problem with regard to giving and receiving gifts from a child, it would be sufficient to mislead the child into believing that he was giving him the four species as a gift, while in fact the adult did not do so at all. Therefore, Rabbi Zeira says that this is not an appropriate solution, because one must be careful to avoid conduct that could teach a child dishonesty and deceit.

On the eighth day, with regard to which there is uncertainty that it might be the seventh day – שְׁמִינִי סֶפֶק שְׁבִיעִי: The early commentaries ask the following question, which the Rid raises without providing an answer: Why is the *etrog* prohibited on the eighth day with regard to which there is uncertainty that it might be the seventh day? Despite the uncertainty, the four species are not taken that day. Why, then, should the *etrog* be prohibited? The Ritva and the *Me'iri* explain that the reason the four species are not taken that day is due to the fact that if it is indeed the eighth day, by taking the four species, one would violate the prohibition of set-aside. However, due to the uncertainty, all the prohibitions that apply to the seventh day apply to the eighth day as well.

Everyone agrees that we reside in the sukka – מֵיִתְבַּח בְּיָדֵינוּ: Some explain that the reason this is permitted is that by merely sitting in the *sukka*, one does not appear to be violating the prohibition against adding mitzvot to the Torah, as one is not performing an action. It is possible that the Gemara is just permitting one to sit in a *sukka* on the eighth day rather than mandating it (*Sefat Emet*).

HALAKHA

Giving a lulav to a child – לִינוּקָא לְבָנִי לְהַעֲבִיר אֶת הַמִּצְוָה לְבָנִי: One should not give the four species to a child as a gift on the first day of the Festival until one has fulfilled the mitzva himself. Although a child has the legal capacity to acquire items given him as a gift, he does not have the legal capacity to transfer possession to another. Some authorities rule that once a child reaches the age of approximately six or seven years old, he is capable of transferring possession to others (Ran; *Shulhan Arukh, Orach Hayyim* 658:6).

Seven etrogim for seven days – שְׁבַעֵת אֶתְרוּגִין לְשִׁבְעָה יָמִים: If one designated seven *etrogim* for seven days, one *etrog* for each day, then once he fulfills the mitzva with the designated *etrog* of that day, it is permitted to eat it the following day. However, one may not eat the *etrog* on its designated day, as it is set aside for performance of the mitzva for the entire day. This *halakha* is in accordance with the opinion of Rav Asi, as that is the ruling of most halakhic authorities (*Shulhan Arukh, Orach Hayyim* 665:2).

אָמַר רַבִּי זֵירָא: לֹא לִינוּקָא אֵינִי מְבִיחַ לְבָנִי לְהַעֲבִיר אֶת הַמִּצְוָה לְבָנִי... לִינוּקָא בְּיוֹמָא קַמָּא. מַאי טַעְמָא? דִּינוּקָא מְקַנָּא – קַנְיָ, אֶקְנִי – לֹא מְקַנְיָ, וְאַשְׁתַּכַּח דְּקָא נְפִיק בְּלוּלָב שְׂאִינוּ שְׁלֵו.

וְאָמַר רַבִּי זֵירָא: לֹא לִימָא אֵינִי לִינוּקָא דְּהֵיבְנָא לָךְ מִיָּדִי וְלֹא יְהִיב לִיהּ, מְשֻׁם דְּאִתִּי לְאִגְמוּרִיָּה שִׁיקְרָא, שְׁנַאֲמַר: לְמַדּוּ לְשׁוֹנֵם דְּבַר שְׁקֵר.

וּבַפְּלִגְתָּא דְּרַבִּי יוֹחָנָן וְרַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ, דְּאִיתְמַר: הִפְרִישׁ שְׁבַעֵת אֶתְרוּגִין לְשִׁבְעָה יָמִים. אָמַר רַב: כָּל אַחַת וְאַחַת יוֹצֵא בָּהּ וְאוֹכְלָהּ לְאַחַת. וְרַב אָסִי אָמַר: כָּל אַחַת וְאַחַת יוֹצֵא בָּהּ וְאוֹכְלָהּ לְמַחָר. בְּמַאי קָא מִפְּלִגִּי? מִרְּסַבְר: לְמַצְתָּה אֶתְקַצְאִי, וְמִרְּסַבְר: לְכוּלִי יוֹמָא אֶתְקַצְאִי.

וְאֵינִי דְּאִית לָן תְּרֵי יוֹמֵי הִכִּי עֲבָדִינָּה? אָמַר אָבִי: שְׁמִינִי סֶפֶק שְׁבִיעִי – אָסוּר, תְּשִׁיעִי סֶפֶק שְׁמִינִי – מוּתָר. מְרִימָר אָמַר: אֶפְיָלוּ שְׁמִינִי סֶפֶק שְׁבִיעִי מוּתָר.

בְּסוּרָא עֲבָדִי כְּמִרְמָר. רַב שִׁישָׁא בְּרִיהּ דְּרַב אִידִי עָבִיד כְּאָבִי. וְהִלְכְתָּא כְּאָבִי.

אָמַר רַב יְהוּדָה בְּרִיהּ דְּרַב שְׁמוּאֵל בַּר שִׁילֵת מְשֻׁמִּיהּ דְּרַב: שְׁמִינִי סֶפֶק שְׁבִיעִי – שְׁבִיעִי לְסוּכָה וְשְׁמִינִי לְבִרְכָה, וְרַבִּי יוֹחָנָן אָמַר: שְׁמִינִי לָזֶה וְלָזֶה, מֵיִתְבַּח – בְּלוּלִי עֲלֵמָא לֹא פְּלִיגִי דִּתְבִינָּה, כִּי פְּלִיגִי

Rabbi Zeira said: A person should not transfer ownership of the four species to a child^{NI} by means of a gift on the first day of the Festival. What is the rationale for this halakha? It is due to the fact with regard to acquisition, a child is able to acquire objects; however, with regard to transferring ownership, he is not able to transfer ownership to others. In other words, a child is legally able to acquire an item given to him, but he does not have the legal cognizance to transfer ownership of an item to another. In this case, if an adult gives the child the four species as a gift before having fulfilled the mitzva himself, the child will be unable to effect the transfer of ownership back to the adult. **And in that case, a situation will result where the adult is seeking to fulfill his obligation with a lulav that is not his.**

And Rabbi Zeira said: A person should not say to a child:^N I will give you something, and then not give it to him, because he thereby comes to teach him about lying, as it is stated: “They have taught their tongues to speak lies” (Jeremiah 9:4). One must not accustom a child to fail to honor commitments.

The Gemara notes: **And other amora'im disagree with regard to the matter of the dispute of Rabbi Yohanan and Rabbi Shimon ben Lakish, as it was stated: If one designated seven etrogim for the seven days^H of the Festival. Rav said: With each and every one, he fulfills his obligation with it and he may then eat it immediately. And Rav Asi said: With each and every one, he fulfills his obligation with it and he may then eat it the following day. With regard to what principle do they disagree? One Sage, Rav, holds: The etrog was set aside for the mitzva; once the mitzva has been fulfilled it is no longer prohibited to derive benefit from the item. The other Sage, Rav Asi, holds: It was set aside for the entire day. Deriving benefit from the etrog remains prohibited until the end of the day, even after one has fulfilled the mitzva.**

The Gemara asks: **And we, who live outside of Eretz Yisrael, who have two days of the Festival due to uncertainty whether the eighth day is actually the seventh day of Sukkot, how do we act with regard to deriving benefit from the four species? Abaye said: On the eighth day, with regard to which there is uncertainty that it might be the seventh day,^N it is prohibited, as due to that uncertainty, the day retains the sanctity of Sukkot. However, on the ninth day, with regard to which there is uncertainty as it might be the eighth day, it is certainly permitted. Mareimar said: Even on the eighth day, with regard to which there is uncertainty that it might be the seventh day, it is permitted. Since that is also the first day of the Eighth Day of Assembly, no vestige of the sanctity of the festival of Sukkot is attached to it.**

The Gemara notes: **In Sura they acted in accordance with the opinion of Mareimar and derived benefit from the etrog on the eighth day. Rav Sheisha, son of Rav Idi, acted in accordance with the opinion of Abaye. The Gemara notes: The halakha is in accordance with the opinion of Abaye.**

S Apropos the matter of the Eighth Day of Assembly in the Diaspora, the Gemara notes: **Rav Yehuda, son of Rav Shmuel bar Sheilat, said in the name of Rav: Outside of Eretz Yisrael, on the eighth day, with regard to which there is uncertainty that it might be the seventh day of Sukkot, its status is like that of the seventh day with regard to the mitzva of sukka and like that of the eighth day with regard to the blessing, i.e., in Grace after Meals, in kiddush, and in the Amida prayer, the Eighth Day of Assembly is mentioned. Rabbi Yohanan said: Its status is like that of the eighth day both with regard to this, the mitzva of sukka, and to that, the blessing. The Gemara explains: Everyone, even Rabbi Yohanan, agrees that we reside in the sukka^N on the eighth day, with regard to which there is uncertainty that it might be the seventh day. When they disagree is**