

סוכה מב

If a person carries the לולב on שבת in רשות הרבים subsequent to his having taken it, then he is חייב a קרבן חטאת as he only is בגדר רשות until he has performed the מצוה.

The לולב can be taken if it is in a holder, but only if the holder gives כבוד to the ארבע מינים. If the ארבע מינים are in a holder merely for convenience sake--such as a towel--it is considered a חציצה (unless, of course, the holder is made from materials of one of the ארבע מינים [most holders today are made from לולב leaves]). The רמ"א writes that we are נוהג to remove תפילין and rings from fingers so as not to make a חציצה, though if תפילין or rings were not moved, it is still כשר as these things do not completely cover the hand. The משנה ברורה writes that many אחרונים hold that תפילין and rings do cause a חציצה, and therefore, if a person took the ארבע מינים while wearing תפילין/ring, he should take them again without a ברכה. Therefore, תפילין חול are removed before הלל (for those who wear תפילין חול). (המועד).

A woman can carry a לולב on יום טוב (it is אסור to carry on יום טוב if it is שלא לצורך), as she can make a ברכה. A לולב may be put into water on יום טוב, or a wet towel (we are not גוזר about watering plants), though the water may not be changed, and the לולב can only be put into a towel if it had been wet previously (in which case he may add water to the towel).

A קטן who knows how to do נענעוים is חייב to do them, and his

father should buy him a לולב in order to be מחנך him in מצות.

A קטן who knows how to get dresses is חייב in ציצית. The רמ"א learns this to mean that the קטן knows how to put two ציצית in the front and two in the back, and that he knows how to hold the ציצית by קריאת שמע.

A קטן who can wear תפילין בטהרה is חייב בתפילין (that he will not sleep or pass wind while wearing them). The רמ"א says this is from the age of thirteen, and this is how we are נוהג today (some people start a month before בר מצוה).

A child that can speak should be taught תורה. The first two שמע ישראל and תורה צוה לנו משה are פסוקים.

A כהן who does is not yet בר מצוה and does not have שתי שערות cannot דוכן. This refers to a case where he is the only כהן there, but if there are כהנים there that are גדולים, a קטן can דוכן with them if he knows how (usually five or six years old) in order to be מחנך him.

A קטן who knows how to do שחיטה--even if he is not a בקי in הלכות שחיטה--we may eat from his שחיטה provided that there is a גדול that is standing over him.

A קטן that can eat a פרס בכדי אכילת פרס (in the average time that it takes a גדול, which would be nine minutes), we must stay away from his צואה (regarding תפילה).

We use the קרבן פסח for a קטן that can eat a כזית of roasted meat.

End of פרק לולב הגזול