Sukkah 38

Intro

Today we will learn about the topics we will learn about include the following:

- When we can do the מצוה לולב
- Do we have to interrupt a meal to do the מצוה לולב or to Daven?

Proper ways of saying Hallel and various customs for reciting it.

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

- שומע כעונה - Listening is like saying.
- מצוה - If someone makes a ברכה for someone else and they are both aware of this, the person listening has fulfilled his obligation without saying anything. This however, is only true if the person saying the words is obligated in that מצוה as well.
So let’s review...

Our Mishnah seems to be saying that he must interrupt his meal to do the Mitzvah of Lulav, while a Mishnah in Gemara says:

This however, is only true if the הברכה is included: Proper ways of saying Hallel and various customs for reciting מצות.

If someone did not have a chance to take the lulav in the morning, he should do it in the afternoon, because the entire day is acceptable for performing the Mitzvah.

Our Mishnah began by pointing out an apparent contradiction between our mishnah and a mishnah in Gemara:

If a person started a meal, he does not have to interrupt his meal in order to do the Mitzvah of Davening Minchah.

He then goes on to suggest that a better question would be to ask of an apparent contradiction within our own mishnah which says that - that he needs to interrupt. But then later the mishnah says that - which suggests that we don’t need to interrupt.
However, Rabbi Rava dismisses Rav’s question and says that the answer is really quite simple:

ממש,他认为, the whole idea of interrupting is only as an added mitzvah but not as an actual obligation. And in truth one may push off doing a mitzvah till later in the day.

then goes on to say that the first original question was indeed a very valid one.

Rava tried to dismiss it by saying that Lulav is דאורייתא whereas Minchah is only מדרבנן. However as Rav points out, that the case of taking the in our Mishnah is also a case of מדרבנן - since the mishnah is talking about מדרבנן - מי ששבה בדרכו. which indicates the we’re talking about the second days of Succos where the obligation to take a Lulav is indeed only מדרבנן.

Which brings us back to the original contradiction betwee our mishna and the mishnah in Shabbos.

To which Rav answers:

לא כתשא בא רבי כרבי שדוחת ברא - only where there is not much time left in the day do we need to interrupt.
Sukkah 38

Today we will learn about the Mitzvah of Lulav. When we can do the Mitzvah of Lulav, while a Mishnah in Daf haHayyim says; "If someone did not have a chance to take the Lulav between our mishnah and a mishnah in Shabbos. Which brings us back to the original contradiction between our mishnah and a mishnah in Shabbos. We learn...

However, 'Rava' dismisses this question and says that the answer is really "If the custom in a city is to repeat certain verses, visitors should also repeat them. If the custom is to only say them once, only say them once. If the custom is to say a blessing before Hallel, say the blessing. Everything goes according to local custom."

In truth they said that 'Rav' explains, for relying on these people to fulfill his obligation.

The Gemara points out, that the 'Rabbanan' dismisses 'Rava's' question and...

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The Gemara begins by quoting a mishnah - similar to our mishnah - that deals with someone who says a prayer on behalf of someone else. In truth they said that 'A son can recite Bircas Hamazon for his father, a servant can recite it for his master, and a woman can recite it for her husband. All the Omer tikkunim are ruled in the Gemara, but the Gemara said that a curse should be upon a man who lets his wife or minor children say Bircas Hamazon for him.
The source for this custom is from the verse אומרים הללו עבדי ה’. He then goes on to discuss the original method for reciting Hallel in public, can be inferred from the customs that was standard in his days.

One: Rava says - from our current custom that הא דאורייתא הא דרבנן. הא בדאיכא שהות ביום לא קשיא. Which suggests that we don't need to interrupt. לא נטל שחרית יטול בין הערבים שכל היום כשר ללולב. Someone who was traveling and did not have a Lulav to use it, even if he is already eating. When he gets home he should take a Lulav, because it is a Biblical obligation to do the Mitzvah of Lulav, while a Mishnah in maschta Shabbos dismisses this question and says that the answer is really quite simple: הא דאורייתא הא דרבנן. To which ר' זירא says; דאורייתא הא דרבנן points out, that the mishnah is talking about the rabbanit and not someone who teaches that six people should say Hallel together with the leader. מי שבא בדרך מי שבא בדרך מאירה הוא אומר הללויה והן אומרין אנא ה’ הושיעה נא והן. The source for this custom is from the verse אוinnamon לוחמי ישראל והן אמרו אנא ה’ הושיעה נא. Which brings us back to the original contradiction between our mishnah and a mishnah in maschta Shabbos. Our Three: From our current custom that يؤديי הלל. We can learn... From the leader says הלל וברך הבא והן אומרים בשם ה. We can learn... We can learn... We can learn... From the leader says הלל עבדי ה’. We can learn... From the leader says הלל עבדי ה’. We can learn... We can learn... From the leader says הלל. The original method for reciting Hallel in public, can be inferred from the customs that was standard in his days.

Two: From our current custom that怎么说 שלום וברכה והן אמרו. From our current custom... From the leader says הלל עבדי ה’. We can learn... From the leader says הלל עבדי ה’. We can learn... From the leader says הלל עבדי ה’. We can learn... From the leader says הלל עבדי ה’. We can learn... From the leader says הלל עבדי ה’. We can learn... From the leader says הלל עבדי ה’. We can learn... From the leader says הלל עבדי ה’. We can learn... From the leader says הלל עבדי ה’. We can learn...
Today we will learn about the Mitzvah of Lulav. When we can do the Mitzvah of Lulav, while a Mishnah in mesubin says that Lulav is a mitzvah that must be done in the afternoon, because the entire day is acceptable for performing the Mitzvah. Our Mishnah seems to be saying that he must interrupt his meal to do the Mitzvah of Lulav, while a Mishnah in mesubin says: "If someone did not have a chance to take the Lulav, he should do it in the afternoon, because the entire day is acceptable for performing the Mitzvah." Rav Sa'adea dismisses this question and says that the answer is really quite simple: "If he started he can't stop."

We can learn... if the local custom is to repeat verses, guests should also repeat them.

The source for that statement is a Gemara... R' Zeraa answered - that can't be the case because the Gemara is talking about the original method for reciting Hallel in public, can be inferred about the place where we learned from our current custom..." he said that a curse should be upon a man who lets his husband and wife, a servant, a woman, or a child recite it for his master, and a woman can recite it for her husband. A son can recite Bircas Hamazon for his father, a servant can answer: "Shema Hei Keynot Melech Amona Amona Amon." But then later the mishnah says that - "If someone heard what was said on his behalf but did not give response, has he fulfilled his obligation or not?" says: "When someone says the Birkas Amzon for someone else and they are both aware of this, the person listening has fulfilled his obligation. Listening is like saying it yourself." Four: from our current custom that the leader says, "Anah Hei Anah Hei Hashem Yehudei Anah Hei Hashem Yehudei" and the people respond, "Shem Hei Keynot Lecheto Amona Amona Amon." We can learn... "If someone recites the Birkas Amzon for someone, he only needs to respond Halleluka after each phrase." Three: From our current custom that the leader says, "Hei Mevasser Lozemanu" and the people respond, "Hei Beleisu Lozemanu." Five: from our current custom that the leader says, "Hei Mevasser Lozemanu" and the people respond, "Hei Beleisu Lozemanu." We can learn... "Shem Hei Keynot Melech Amona Amona Amon." And the final one - Six: from our current custom that the leader says, "Biror Levo Ashem Hei Ashem Hei" and the people respond, "Shomu Bevuona." We can learn... "Shem Hei Keynot Melech Amona Amona Amon."
The source for this is from the verse מִאמֶר לֵלָדׇּךְ רַבָּנָן אֶלָּא פָּסִיק יְטַלֹּב בְּיוֹ הָעְרָבִים לכשיכנס לביתו יטול על שלחנו isot עליınaו לולב and Shafan read before the King. From here we see that a son can recite Bircas Hamazon for his father, a servant can repeat them. If the custom in a city is to only say them once, only the leader says לֵלָדׇּךְ רַבָּנָן אֶלָּא פָּסִיק יְטַלֹּב בְּיוֹ הָעְרָבִים לכשיכנס לביתו יטול על שלחנו isot עליınaו לולב and the people respond-aos. If an adult male reads לֵלָדׇּךְ רַבָּנָן אֶלָּא פָּסִיק יְטַלֹּב בְּיוֹ הָעְרָבִים לכשיכנס לביתו יטול על שלחנו isot עליınaו לולב and the people respond-aos. The one to say לֵלָדׇּךְ רַבָּנָן אֶלָּא פָּסִיק יְטַלֹּב בְּיוֹ הָעְרָבִים לכשיכנס לביתו יטול על שלחנו isot עליınaו לולב and the people respond-aos is from the verse מִאמֶר לֵלָדׇּךְ רַבָּנָן אֶלָּא פָּסִיק יְטַלֹּב בְּיוֹ הָעְרָבִים לכשיכנס לביתו יטול על שלחנו isot עליınaו לולב and Shafan read before the King. From here we see that דָּוִד המַּה אַלְּאָן מֵאָן מִמְּנוּ הַגְּדוֹלָה מְאֶדֶּרֶךְ לָא רַבָּנָן. The source for this is from the verse מִאמֶר לֵלָדׇּךְ רַבָּנָן אֶלָּא פָּסִיק יְטַלֹּב בְּיוֹ הָעְרָבִים לכשיכנס ביתו יטול על שלחנו isot עליınaו לולב and Shafan read before the King. From here we see that דָּוִד המַּה אַלְּאָן מֵאָן מִמְּנוּ הַגְּדוֹלָה מְאֶדֶּרֶךְ L: Rava says - from our current custom that מִאמֶר לֵלָדׇּךְ רַבָּנָן אֶלָּא פָּסִיק יְטַלֹּב בְּיוֹ הָעְרָבִים לכשיכנס לביתו יטול על שלחנו isot עליınaו לולב . If someone heard what was said on his behalf but did not give the right response, has he fulfilled his obligation? The source for this is from the verse מִאמֶר לֵלָדׇּךְ רַבָּנָן אֶלָּא פָּסִיק יְטַלֹּב בְּיוֹ הָעְרָבִים לכשיכנס לביתו יטול על שלחנו isot עליinoaו לולב and Shafan read before the King. From here we see that דָּוִד המַּה אַלְּאָן מֵאָן מִמְּנוּ H: Rava says - if a man says לֵלָדׇּךְ רַבָּנָן אֶלָּא פָּסִיק יְטַלֹּב בְּיוֹ הָעְרָבִים לכשיכנס לביתו יטול על שלחנו isot עליינהו L: Rava says - if a man says לֵלָדׇּךְ רַבָּנָן אֶלָּא פָּסִיק יְטַלֹּב בְּיוֹ הָעְרָבִים לכשיכנס לביתו יטול על שלחנו isot עליינהו