Today we will learn about the following:

- Whether you can pause when reciting certain verses or not.
- Which verse in Hallel are repeated.
- How a client and an altar stone can be purchased during Shemitah.

How do we know whether a client is recited before the mitzva is performed?

How do we know an esrog can be purchased during Shemitah?

Giving money to a buyer, an unlearned person, during Shemitah.

When is an Esrog obligated in Maaser and when is it considered ‘grown’ as far as Shemitah is concerned?
Some of the key terms and concepts we will learn about include:

- Moshe, are you saying it correctly? Amoraim sometimes refer to their colleagues as ‘Moshe’ to indicate the high esteem in which they hold one another.

- The seventh year of the seven year cycle when farming and working the land is forbidden. Money used to purchase produce that grew during the year takes on special sanctity just like the food itself.

- A common person who has not learned Torah and does not know how to keep himself proper. He is also suspected of not taking תשמישת properly and is unaware of the intricacies of the laws of Shemitah.

- A Torah scholar who knows how to stay proper and is competent in the laws of תשמישת and Shemitah.
So let's review...

The study session began by continuing to discuss various topics from Hallel.

Rava says a person should not pause between the words "ברוך אתה - והדר ברוך אתה". Because the pause would make it appear that he is saying Hashem's name arbitrarily, without any context. Therefore they should be said together.

The Sfas Emes explains, that because of the importance of this Tefillah, it needs to be said properly.

Amor Rava לא לימה אוניש - והדר ברוך אתה disapproves of both Rav Ada's statements and says: "This phrase should be said together."

We may pause a bit when saying either of them since his intent is to finish the sentence.
The next part of our study continues to discuss the obligation in Maaser and when it is an unlearned person, during the year of Shemitah.

A statement from a Daf is quoted:

רבי כופל בה דברים, רבי אלעזר בן פרטא מוסיף בה דברים...

This explains that a person should not pause when reading certain verses. Rava responds and says if so why can’t we say the blessing after Hallel.

Rav Sheshet explains that this amount of money is permitted because he will have until the end of Shemitah to sell his Maaser.

Rav Sheshet also teaches that a person should not pause when reading certain verses.

Rav Yehuda says that because of the extreme importance of Shemitah, the blessing should be made right before the reading of Hallel.

The custom refers to the blessing BEFORE the custom.

The blessing should be said right before the reading of Hallel.

The blessing should be made right before the custom.

All that require a blessing, the blessing should be made right before the custom.
The then presents three sources that the word ימות implies ‘before’.

someone learns from this: Achimaatz ran by the way of the plain and went before (with the Cushi.)

Someone who buys לולב from an unlearned friend, during the Shemitah year, or give him the common produce - he should request that the款式 give him the党组织 as a gift - because one is not allowed to purchase produce from an unlearned friend during Shemitah for fear that the款项 may violate some of the prohibitions and restrictions that govern produce of the Shemitah year.

The begins by asking:

What happens if the款项 doesn’t want to give the党组织 as a gift.

The buyer should offer more money for the לולב which will include or offset the cost of the党组织. The党组织 explains that he cannot just pay the款项 for the党组织 money directly for the党组织 during Shemitah because he might use it in a way that’s prohibited. As the党组织 explains, by giving the款项 money which he might use inappropriately - the buyer would violate the laws of Shemitah, not to put a stumbling block in front of the blind.

Dedicated By: ____________________
9 The Gemara then quotes a Baraita which expands on this halacha. One is not allowed to give an amount of money from Shemitah produce that exceeds the value of “food for three meals.” However, explains that this amount of value is permitted because he will most likely use it to buy food since it’s only enough for three meals, a single day’s food.

10 The Baraita continues: if however he gave the more than this amount of money, he should say: "This money should be deconsecrated on the non-shemitah produce that I have in my house." He would then, later, eat the non-shemitah produce with the proper sanctity of Shemitah produce.

11 The Gemara explains that it is only permitted to give this amount of money to an when the food came from an abandoned field. However, if it came from a protected field. It’s only permitted to give this amount to an protected field. It’s only permitted to give this amount to an protected field.
Rav Sheses asks: But this contradicts a statement which says that these types of vegetation which almost always grow unprotected - can be purchased from anyone, even an unlearned person, during Shemitah - without any restriction of a three meal limit.

Rav Sheses answers his own question and says, this was indeed taught only in reference to a daily sustenance which is three meals. Rav Bava bar Hazan explains this in the name of Rav. The gemara also explained this using this same phrase - because if it is daily sustenance which is three meals.

This phrase was indeed taught only in reference to a daily sustenance which is three meals - according to Rav. Rav Bava bar Hazan also explained this using this same phrase - because if it is daily sustenance which is three meals.
The gemora asks - If it is indeed שבות, then we should not be allowed to purchase a bundle of lulav.

The Gemora answers - شבות is an obligation to say it - as לולב.[...]

However, the Gemora responds and says if so why can’t we say the same thing about the אטרזון. The Gemora explains that אטרזון is only said לולב, with the we count the years by the date it is picked which in our case occurred in the Shemitah year. Whereas for any other tree we go by the date the fruit emerges.
The Gemara challenges this statement from a statement where both Rav Rab and Rabbenu Gomliel agree that leaf vegetables and a fruit which are normally plucked are recited before the Amidah. A Torah scholar who knows how to stay focused is to finish the sentence. Amoraim sometimes refer to their colleagues as ‘Moshe’ and is suspected of not taking the topics we will learn about include the following: Lulav, Etrog, and Hakafot.

Today we will learn about the following: Lulav, Etrog, and Hakafot.

Whether you can pause when reciting certain verses or not is done.

A Torah scholar who knows how to stay focused is to finish the sentence. The pause would make it appear that he is saying Hashem’s name arbitrarily, because the pause would make it seem as if he is saying Hashem’s name arbitrarily.

Therefore, it needs to be said properly. The entire entire Tefillah to purchase produce that grew during the year takes on the status of a Shemitah year.

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