



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Succah Daf Lamed Ches

MISHNA

- If one was traveling and did not have a lulav to use, when he gets home he must take the lulav, even if he first remembered in middle of his meal (he must interrupt his meal).
- If one did not take the lulav in the morning, he must do so in the afternoon, because the entire day is valid for performing the mitzvah of lulav.

GEMARA

- **Q:** Another Mishna says that one need *not* interrupt his meal to daven (or presumably to do any mitzvah), and he can wait until he finishes his meal!? **A: R' Safra** said, our Mishna is discussing where there is not enough time left in the day to allow him to wait until afterwards. That Mishna is discussing where there is still enough time in the day.
 - **Q: Rava** asked, the Mishnayos are not at all contradictory, because our Mishna is dealing with a D'Oraisa mitzvah, and the other Mishna is dealing with a D'Rabanan (which is why he need not interrupt his meal!? **A: Rather, Rava** said, the contradiction is from the second part of our Mishna which says that one may wait until the afternoon to take the lulav (which suggests that he need not interrupt his meal). To that contradiction, **R' Safra** said, the beginning of the Mishna is discussing where there is not much time left in the day, and the end of the Mishna is discussing where there is still sufficient time left in the day.
 - **Q: R' Zeira** asked, why must we say that the Mishna is contradictory? Maybe the Mishna means to say that l'chatchila one must interrupt his meal, but if he doesn't, he may still take the lulav all day? **A: Rather, R' Zeira** said, the contradiction being addressed is from our Mishna to the other Mishna that discusses davening (as we said originally). Although **Rava** asked that our Mishna is D'Oraisa and the other is D'Rabanan, that is not necessarily true. We could say that our Mishna is discussing a day other than the first day of Succos, in which case the taking of the lulav is also only D'Rabanan.
 - A proof to this is the fact that the Mishna said, "if one travels and doesn't have a lulav...". If we are discussing the first day of Yom Tov, how would one be permitted to travel? It must be that the Mishna is discussing another day of Succos.

MISHNA

- If one has a slave, a woman, or a minor read the hallel for him (and he intended to be yotzeh by listening to them and answering), he must repeat each word after them, and he should be cursed (for being so unlearned as to need to resort to these people so that he can be yotzeh).
- If one has an adult male read the hallel for him, he must only say "Hallelukah". In a place where the custom is to say the pesukim twice, one should say them twice. Where the custom is to say it once, he should say it only once. Where the custom is to end Hallel with a bracha, one should do so. One should follow the local custom.

GEMARA

- A Braisa says, “in truth they said”, a man may be yotzeh with the birchas hamazon said by his minor son, his slave, or his wife. However, the **Chachomim** said, a curse should come onto the person who is unlearned and needs his wife or children to say birchas hamazon for him.
- **Rava** said, we can learn some important halachos from the way that our custom dictates that hallel be said, and we can see how the original institution of the saying of hallel was performed.
 - The chazzan begins by saying “hallelukah”, and the people then repeat it after him. From here we learn that it is a mitzvah for the people to repeat the word “hallelukah” after the chazzan at the beginning of hallel.
 - The chazzan says “halelu avdei Hashem”, and the people then say “halleluka”. From here we learn that if one is being yotzeh with the chazzan, he need only answer “hallelukah”.
 - The chazzan says “hodu LaShem”, and the people repeat it after him. From here we learn that when being yotzeh with the chazzan, one must repeat the first phrase of each paragraph after the chazzan says it.
 - The chazzan says “ana Hashem hoshiya na”, and the people then repeat it after him. From here we learn that if one is trying to be yotzeh with the reading of a minor, he must repeat everything that the minor says.
 - The chazzan says “ana Hashem hatzlicha na”, and the people then repeat it after him. From here we learn that one may repeat the pesukim of hallel as he says it, if he so desires.
 - The chazzan says “baruch habah” and the people respond “b’Sheim Hashem”. From here we learn the concept of “shome’ah k’oneh” (listening to something with intent to be yotzeh is as if one said it himself).
- **Q:** They asked, if one listened but did not respond (by saying halleluka, amen, etc., as would have been appropriate), is he yotzeh? **A: R’ Chiya bar Abba** answered, he is yotzeh.
 - **Bar Kappara** gave the source for this concept of “shome’ah k’oneh”. The pasuk says that Yoshiyahu read the words of the sefer. However, in actuality it was Shafan who read it to Yoshiyahu! We learn from here that we treat “shome’ah k’oneh”.
 - **Q:** Maybe Yoshiyahu read it after Shafan? **A: R’ Acha bar Yaakov** said, the pasuk later says that Yoshiyahu humbled himself when he heard the words of the sefer. This teaches that he did not read it himself.
- **Rava** said, one should not say “baruch habah” and then pause before saying “b’Sheim Hashem”. Rather, they should be said together as one statement.
- **Rava** said, one should not say “Yehei Shimei Rabbah” and then pause before saying “Mevarach”. Rather, they should be said together as one statement.
 - **R’ Safra** disagreed with both of these statements of **Rava**. He said, the second half of both these statements are clearly the concluding parts of the first half. Therefore, there is no problem, even if a pause is made.