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Sukkah Daf 39

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Rava rules that when responding to the recital of Kaddish, one should not pause between the words *yehei shmei rabbah* and the word *mevarach* because this will give the appearance that the word *mevarach* is disconnected and does not have its own meaning. Rav Safra disagreed with Rava and Rav Safra maintains that even if one were to pause in his response, the meaning of his response would still be the same, i.e. may His great Name be blessed. (39a1)

The recital of the blessing upon the completion of Hallel depends on the particular custom of that area, whereas there is an obligation upon everyone to recite a blessing before reciting Hallel. (39a1)

The Gemara rules that one should always recite a blessing before performing a mitzvah. (39a1)

One is not allowed to purchase a fruit that grew in the Shemittah year. The Mishna therefore rules that if one is purchasing a lulav and esrog from his friend during the Shemittah year, he must purchase the lulav and receive the esrog for free. (39a2)

The Gemara explains that it is preferable to receive the esrog for free. If the seller does not agree, however, then the cost of the esrog should be incorporated into the cost of the lulav. (39a2)

The reason one cannot purchase an esrog of the Shemittah year outright is because one is not permitted to conduct business with the fruits of the Shemittah year or with the money that was exchanged for the fruits. During the Shemittah year one is required to consume the fruits and the money that was exchanged for the fruits. When an ignorant Jew sells the esrog, we are concerned that he will save the money for after Shemittah. One should thus not purchase the esrog from the ignorant Jew because he would be causing the seller to stumble and transgress the prohibition of saving the money for after Shemittah. (39a2)

One is permitted to purchase fruits of the Shemittah year as long as the price of the food does not exceed the cost of three meals. This is only permitted for fruits that were not guarded during the Shemittah year. Fruits that were protected during the Shemittah year cannot be purchased at all. (39a3-39b1)

The Chachamim were not concerned about one purchasing a lulav during the Shemittah year because a lulav that one purchases during the Shemittah year grew during the sixth year, and subsequently the lulav is not confined to the Shemittah year restrictions. Regarding the esrog, however, even if it grew in the sixth year, it is deemed to be a Shemittah fruit because it was plucked from the tree in the seventh year. (39b2)

## INSIGHTS TO THE DAF

### ***Fulfilling a Mitzvah to Completion***

Tosfos rules that one who took the lulav and did not recite the blessing can still do so as long as he has not yet waved the lulav. Although one can fulfill the mitzvah of lulav without waving it, the mitzvah is not deemed to be complete until he waves the lulav. This follows the principle that one can recite a blessing for a mitzvah as long as he has not completed the mitzvah. Thus, one can recite the blessing of *netilas yadayim* after washing his hands because the mitzvah is not deemed to be complete until one dries his hands. The Pri Megadim writes that if one commenced lighting the Chanukah lights without reciting a blessing, he can still recite the blessing as long as he has not kindled all of the lights that are required for that particular night. Regarding Chanukah lights we also apply the rationale that although one essentially discharges his obligation by kindling one light, the subsequent lights are

also deemed to be a part of the mitzvah. Thus, one who has not completed lighting all the lights for that particular night is deemed to be engaged in the mitzvah and he can still recite the blessing.

## DAILY MASHAL

### ***Blessings Prevent Anger***

The Gemara states that one must recite the blessing for a mitzvah prior to performing the mitzvah. This is referred to as *over laasiyan*. There are a number of instances in the Torah where the word *over* is used and the Medrash and Gemara interpret the word to denote anger. An example of this is regarding the laws of inheritance, where it is said, *vhaavartem es nachalaso lebito*, and you shall cause his inheritance to pass over to his daughter. The Gemara derives from the usage of the word *vhaavartem* that HaShem is angered by one who does not leave over a male child to inherit his estate. The same interpretation can be applied here. One must recite a blessing *over laasiyan*, i.e. to prevent anger. We learned earlier on 38a that the remnants of a mitzvah can prevent punishment from occurring. It would follow then that although we rule that blessings do not prevent the fulfillment of the mitzvah, one should certainly be meticulous in reciting a blessing prior to performing a mitzvah, as the recital of the blessing will afford him protection and ward off any harmful agents.