

סוכה לח

It is **אסור** to eat before taking the **לולב** (as it is before any **מצות** **היום**; there is an exception on **ראש השנה**, being as how some shuls blow so late, they make **קידוש** before **שופר**; **רב יוסף**; **תקיעת שופר**; **רב יוסף**; **תקיעת שופר**; **רב יוסף** vigorously disputed this practice, although per the decision of **רבי אהרן קטלר**, it was and is the practice in most **ישיבות**). The **רמ"א** writes that if he started his meal a half hour before **עמוד השחר**, he does not need to interrupt his meal, being as how he started **בהיתר**.

There is a principle in **הלכה** called **שומע כעונה**--one who listens, it is as if he has answered. **תוספות** (also brought down in the **ש"ע**) learns this to mean that, for example, if a person is davening **שמנה עשרה**, and he is unable to answer **קדושה** or **יהא שמיה רבה**, he may pause, listen (and then resume davening afterwards), and his listening is considered as if he had answered. Another situation brought down in **ערך** is if someone hears **יהא/קדיש** **שלחן ערוך** is if someone hears **יהא/קדיש** after having put on his **יד** and before he puts on the **ראש**, in which case he listens, but does not answer. If a person makes a **ברכה** (over food, or a **מצוה**) and has in mind to be **פוטר אחרים**, even if the others do not answer **אמן** they are still **יוצא**, if they had in mind to be **יוצא** (**בדיעבד**); of course they should endeavor to answer **אמן**), provided that they were not **מפסיק** between the hearing of the **ברכה** and eating/performance of the **מצוה**.