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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

Rav Tachlifa bar Avimi said in the name of Shmuel: He who sleeps naked in a canopied bed, may poke his head out of the canopied bed and read the Shema. It was objected: He who sleeps in a canopied bed naked may not poke his head out of it and read the Shema? — The latter refers to a case where [the canopy] was ten [tefachim] high.<sup>1</sup> This stands to reason also, since it was stated in the final clause: To what can it be compared? To a man standing naked in a house, in which case he may not put his head out of the window and read the Shema. This is conclusive. But as to a house, even though it is not ten [tefachim] high, since it is permanent it constitutes a valid tent, for it is no worse than the frame of a four-post bed.

Another version is that Rav Yehudah said in the name of Shmuel: It is permitted to sleep in a bridal canopy in a Sukkah, since it has no roof, even though it is ten [tefachim] high. It was objected: He who sleeps in a kilah-canopy in a Sukkah has not fulfilled his obligation? — Here we are dealing with the case of one which has a roof. Come and hear: Naklitin [means a frame with] two [posts]; kinofos [means a frame with] four [posts], if he spread a canopy over the frame of kinofos it is invalid, over that of naklitin it is valid, provided that the naklitin are not ten [tefachim] high above the bed. But if they are ten

[tefachim] high above the bed, it is invalid, [is it not] even though it has no roof? - Naklitin are different, since they are permanent. - If they are permanent, why are they not [subject to the same law as] kinofos? — As compared to kinofos they are not [considered] permanent,<sup>2</sup> but compared to the kilah-canopy they are [considered] permanent.<sup>3</sup>

Rabbah son of Rav Huna expounded: It is permitted to sleep in a kilah-canopy [in a Sukkah] even though it has a roof and even though it is ten [tefachim] high. According to whom [is this opinion expressed]? - According to Rabbi Yehudah who said that a temporary tent<sup>4</sup> cannot nullify a permanent one,<sup>5</sup> as we have learned: Rabbi Yehudah said: We were accustomed to sleep under a bed in the presence of the Elders. Why then does he not say: The halachah is as Rabbi Yehudah? -If he had said: The halachah is as Rabbi Yehudah, I might have presumed that this applies only to a bed which is made [to be slept] upon,<sup>6</sup> but not to a kilah-canopy, which, is made [to be slept] within it, hence he informs us that the reason of Rabbi Yehudah is that a temporary tent cannot nullify a permanent one, no matter whether it be an ordinary bed or a canopied bed. (10b2 – 11a2)

<sup>1</sup> Which has, therefore, the legal status of a room. As a naked person is forbidden to read the Shema even if he puts his head out of a window (because the greater part of his body is still in the room) so it is forbidden to read the Shema while the greater part of one's body remained in the canopied bed. A canopy that is lower than ten tefachim is regarded as a covering or cloak.

<sup>2</sup> Hence they cause no invalidity where they are lower than ten tefachim.

<sup>3</sup> They cause, therefore, invalidity where they are ten tefachim high even if they have no roof, while a canopied bed that has no roof causes no invalidity even where it is ten tefachim high.

<sup>4</sup> Such as the canopy.

<sup>5</sup> Such as the Sukkah.

<sup>6</sup> And not under it. As the bed was never intended to serve as a 'tent' a person's occasional use of it for the purpose of sleeping under it cannot confer upon it the status of a valid tent.

MISHNAH: If one lifted a grapevine or a gourd or ivy over [the Sukkah] and covered it with valid *s'chach*, it is not valid.<sup>7</sup> If, [however], the *s'chach* exceeds them in quantity, or if he cut them, it is valid. This is the general rule: Whatever is susceptible to tumah and does not grow from the ground may not be used for *s'chach*, but whatever is not susceptible to tumah and grows from the ground may be used for *s'chach*. (11a2)

GEMARA: Rav Yosef sat before Rav Huna, and in the course of the session he stated, [with reference to the ruling] 'or if he cut them, it is valid,' Rav said: But he must shake them.<sup>8</sup> Said Rav Huna to him: This has been said by Shmuel! Rav Yosef turned away his face [in annoyance] and retorted: Did I then tell you that Shmuel did not say it? Rav said it and Shmuel also said it. It is this that I say, said Rav Huna to him: As to that, Shmuel said it, and not Rav, since Rav declares it valid [without shaking],<sup>9</sup> as in the case of Rav Amram the Pious who attached *tzitzis* to the aprons of the women of his house.<sup>10</sup> He hung them<sup>11</sup> but did not cut off the ends of the threads.<sup>12</sup> When he came before Rav Chiya bar Ashi,<sup>13</sup> the latter said to him: Thus said Rav: [In such a case the threads] may be cut and they are valid. Thus it is obvious that their cutting is their [valid] preparation, so here as well,<sup>14</sup> their cutting is their [valid] preparation. - But does Shmuel hold the opinion that we do not say that their cutting is their [valid] preparation?

<sup>7</sup> Since plants attached to the ground may not be used as *s'chach*.

<sup>8</sup> After they had been cut. Sc. each branch must be raised and put back in position so that the *s'chach* is made from valid materials. If no moving or shifting takes place after the plants had been cut the Sukkah remains invalid since it was made from invalid materials. The mere cutting of them from the ground does not alter the fact that the *s'chach* was made from invalid materials. The reason that such a procedure would be required is because of *taaseh v'lo min he'osuy*, you shall make, and not use that which was already made.

<sup>9</sup> The cutting alone is regarded as the 'making' of the *s'chach*.

<sup>10</sup> Rav Amram was of the opinion, not generally held, that women are bound to wear *tzitzis*.

Didn't Shmuel in fact teach in the name of Rabbi Chiya: If one attached [tzitzis] to two corners in one<sup>15</sup> and then cut the ends of these threads, the tzitzis are valid. Doesn't this mean that he first knotted them and then cut them? - No, he cut them first<sup>16</sup> and afterwards knotted them. If he cut them first and then knotted them, why mention it? - One would have thought that it was necessary to insert the threads in one corner at a time, which was not the case here, therefore he informed us [that it was not so].

It was objected: If he hung them<sup>17</sup> and did not cut their ends, they are invalid. Does this not mean invalid forever,<sup>18</sup> and is thus a refutation of Rav? - [No!] Rav can answer: What is the meaning of 'invalid'? Invalid until they are cut. Shmuel, however, says: [It means] invalid forever. And so said Levi: They are invalid forever. And so said Rav Masnah in the name of Shmuel: They are invalid forever. Another version is that Rav Masnah said: A [similar] incident happened to me, and when I came before Shmuel he told me: They are invalid forever.

It was objected: If he inserted them and then cut their ends, they are invalid; and it was also taught concerning a Sukkah: You shall make [the Sukkah] [implies] but not from that which is already made, hence they inferred: If one lifted a vine or a gourd or ivy [over the walls of a Sukkah] and then covered them with the *s'chach* it is

<sup>11</sup> On the four corners of the garments.

<sup>12</sup> He folded one thread four times, and attached it to the garment. By subsequently cutting it he made of it the eight requisite threads.

<sup>13</sup> To inquire whether the mere cutting of the long thread constitutes the 'making' of the *tzitzis*.

<sup>14</sup> In the case of the Sukkah where the branches were only cut and not shifted.

<sup>15</sup> Long threads folded in four were passed through the two corners, and then separated by being cut in the middle.

<sup>16</sup> Immediately after insertion before he wound the prescribed number of windings and made the necessary knots.

<sup>17</sup> The threads of the tzitzis.

<sup>18</sup> Even though they were subsequently cut.

invalid. Now, how is this to be understood? If you say that it is a case where one did not cut them, why then give the reason because of 'You shall make [implies] but not from that which is already made'? Let him rather give the reason that they are connected to the ground? Consequently, it must be a case where he cut them, and yet it is taught that it is invalid. Deduce then, from there that we do not say that their cutting is their [valid] preparation. And isn't this then a refutation of Rav? Rav can answer that there we are dealing with a case where he pulled them [from the trunk]<sup>19</sup> so that their 'making' is not apparent. In any case, [doesn't the case where] 'he inserted them and then cut their ends' present a difficulty against Rav? — It is a difficulty. (11a2 – 11b1)

Can we say that [their dispute accords with a dispute of] Tannaim? [As we have learned], If one transgressed and plucked them,<sup>20</sup> [the hadas is still] invalid, these are the words of Rabbi Shimon ben Yehotzadak, while the Sages declare it valid. Now they were of the opinion that everyone agrees that [the components of] a lulav<sup>21</sup> must be tied together, and that we deduce [the law of] lulav from that of Sukkah, concerning which it is written 'you shall make', [which implies], 'but not from what which is made'. Do they [then] not dispute on this principle, that the one who declared it valid is of the opinion that with regard to the Sukkah we say that 'their cutting is their [valid] preparation', and [therefore] with regard to lulav also we say that their plucking is their [valid] preparation; while the one who declares it invalid is of the opinion that with regard to the Sukkah we do not say that 'their cutting

is their valid preparation', and [therefore] with regard to lulav also we do not say that their plucking is their [valid] preparation? — No! Everyone may agree that with regard to the Sukkah we do not say that their cutting is their [valid] preparation, but here they differ on the principle whether we deduce the law of lulav from that of Sukkah. The one who declares it valid is of the opinion that we do not deduce lulav from Sukkah, while the one who declares it invalid says that we do deduce lulav from sukkah. And if you wish you may say that if we were of the opinion that the [components of the] lulav must be tied together,<sup>22</sup> [we must admit that] all agree that we do deduce the law of lulav from that of Sukkah,<sup>23</sup> but here they dispute on the following: One Master holds the opinion that it must be tied together,<sup>24</sup> while the other holds that it need not be tied together; and their dispute is analogous to that of the following Tannaim of whom it has been taught: A lulav, whether [its components] be tied together or not, is valid, while Rabbi Yehudah says: If tied together it is valid, if not, it is invalid. What is the reason of Rabbi Yehudah? - He deduces the word 'take' from the word 'take' mentioned in connection with the bundle of hyssop. It is written there: And you shall take a bundle of hyssop, and it is written here: And you shall take you on the first day etc. Just as there it was taken in a 'bundle, so here also it must be taken in a bundle. And the Rabbis? — They do not deduce 'take' from 'take'.

According to whom is that which has been taught: It is a mitzvah to tie [the components of] the lulav together, but if one did not tie them, it is [still] valid? If it is according to

<sup>19</sup> I.e., he pulled the branches from the vine etc., until they broke, but the bark was still attached.

<sup>20</sup> The berries of a hadas that is to be attached to the lulav. Such a hadas must have more leaves than berries; but it is forbidden in the Festival to remove any of the berries though this may well be done on a weekday.

<sup>21</sup> The lulav used on the Festival of Sukkos. To it are tied the hadas and aravah and the tying together of the plants is regarded as analogous to the preparation of a Sukkah.

<sup>22</sup> So that the term of 'making' or 'preparation' might be applied.

<sup>23</sup> Sc. as in the case of Sukkah 'cutting' is not regarded as 'making' so in the case of the lulav also 'plucking' is not regarded as 'making' and the hadas is invalid.

<sup>24</sup> Hence the term of 'making' may well be applied to it. As the binding is done prior to the festival the plucking of the berries during the festival is of no avail since at that time the bundle is already made.

Rabbi Yehudah, why is it valid if one does not tie them, and if it is according to the Sages, why is it 'a mitzvah'? – It is in fact according to the Rabbis, but [it is a mitzvah] since it is written: This is my God and I will glorify him [which implies] glorification before Him in [the due performance of] mitzvos. (11b1 – 11b3)

This is the general rule: Whatever is susceptible to tumah etc. From where do we know this? Rish Lakish said: Scripture says: But there went up a mist from the earth; just as a mist is a thing that is not susceptible to tumah and grows from the ground, so must [the s'chach of] the Sukkah [consist of] a thing that is not susceptible to tumah, and grow from the ground. That is satisfactory according to the one who says that [the Sukkos of the Wilderness were] clouds of glory, but according to the one who says [the Jews] made for themselves real huts, what can one say? For it has been taught: For I made the children of Israel to dwell in Sukkos: These were clouds of glory, these are the words of Rabbi Eliezer. Rabbi Akiva says: They made for themselves real booths. Now this is satisfactory according to Rabbi Eliezer, but according to Rabbi Akiva, what can one say? — When Rav Dimi came, he quoted Rabbi Yochanan saying that the source for the material required for s'chach is the verse which commands that we make *chag hasukos* – *the holiday of Sukkos*, comparing the Sukkah to the Chagigah offering. Just as the chagigah is an animal, which cannot become impure, and grows off the ground, so the Sukkah must be covered with something that is not susceptible to tumah and grows from the ground.

The Gemora challenges this source, as we should then require that the Sukkah be covered with something which was alive, like the chagigah offering. (11b3 – 12a1)

## INSIGHTS TO THE DAF

### ***How Much is that Esrog in the Window?***

One is required to bundle the lulav together with the other species as this will enhance and beautify the mitzvah. This is derived from the verse that states this is my G-d and I shall beautify Him. This is the source from where we derive the concept of hidur mitzvah, glorifying a mitzvah.

There is a dispute amongst the Poskim if this is a biblical requirement or if it is merely a rabbinical requirement.

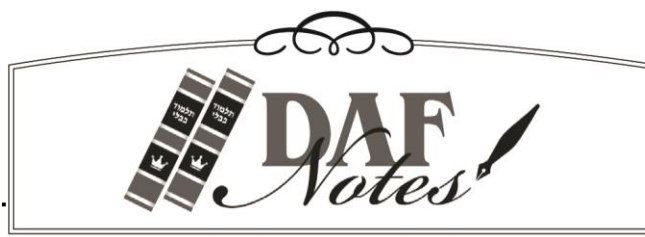
The Mabit writes that if people would relentlessly pursue this goal of beautifying a mitzvah and due to their actions the price of that particular mitzvah would rise in value, it would be preferable if they did not even attempt to glorify the mitzvah.

The Tzemech Tzedek MiNikolsburg cites a Mishna in Kerisus as proof that if the fish merchants raise the prices of fish before Shabbos, the Sages should institute that people not buy fish for Shabbos.

### ***Clouds of Glory for Atonement***

The Gemara cites a dispute between Rabbi Akiva and Rabbi Elazar regarding the explanation of the verse that states *so that your generations will know that I caused the Children of Israel to dwell in Sukkos when I took them from the land of Egypt*. Which Sukkos is the Torah referring to? Rabbi Akiva maintains that the verse refers to the booths that Hashem made for the Jewish People when they were sojourning in the Wilderness. Rabbi Elazar, however, maintains that the verse refers to Clouds of Glory return. Nonetheless, the Clouds of the Clouds of Glory that encompassed the Jewish People in the Wilderness.

It is noteworthy that Rashi in his commentary on Chumash and in his commentary earlier on Daf 2 only quotes the opinion of Rabbi Elazar who maintains that the festival of Sukkos is to commemorate the Clouds of Glory.



The Gemara in Ta'anis 9a states that HaShem performed three miracles for the Jewish People in the Wilderness. Hashem provided the Jewish People with a traveling well of water that was in the merit of Miriam. The Jewish People were further provided with manna that fell from heaven and sustained them and the manna was in the merit of Moshe. The Clouds of Glory that protected the Jewish People were in the merit of Aharon.

The commentators wonder why there is only a festival commemorating the miracle of the Clouds of Glory while there is no festival that commemorates the miracles of the traveling well and the falling of the manna from heaven.

The *Vilna Gaon* and *Reb Tzadok HaKohen* from Lublin in *Pri Tzaddik* posit that in truth, we are not commemorating any of the above-mentioned miracles. Rather, the explanation is that following the sin of the Golden Calf, Hashem removed the Clouds of Glory that were protecting the Jewish People and only after Moshe gained atonement for the Jewish People on Yom Kippur did the Glory did not actually return until the fifteenth of Tishrei when the Jewish People commenced the construction of the Mishkan, the edifice that reflected their atonement. Thus, the festival of Sukkos is not necessarily a commemoration of the Clouds of Glory. Rather, the festival of Sukkos commemorates the return of the Clouds of Glory and the atonement that the Jewish People received on Yom Kippur.

#### **DAILY MASHAL**

##### ***Sukkah – a Life Saver***

The Gemara earlier on Daf 2 states that according to Rabbah, the Chachamim maintain that a Sukkah whose s'chach is higher than twenty Amos is invalid, because it is said: *so that your generations shall know that I made the Jewish People dwell in Sukkos*. Since the purpose of the Sukkah is to remind us that Hashem protected the Jewish

People in the Wilderness, we say that if the s'chach is within twenty amos of the ground, then one is aware that he is sitting in a Sukkah. If the s'chach is higher than twenty Amos, however, a person is not aware that he is sitting in a Sukkah, because one cannot see the s'chach.

The Bach writes that whenever one performs a mitzvah that is biblically ordained, he is required to have kavanah, focusing on the intention of the mitzvah. The mitzvah of Sukkah is unique in that one must also be mindful of the fact that Hashem made the Jewish People dwell in Sukkos, i.e. the Clouds of Glory, in the Wilderness.

One must wonder why Sukkah is unique in this regard in contrast to all other mitzvos.

The explanation for this ruling is that the Vilna Gaon writes that we commemorate Sukkos on the fifteenth of Tishrei as a reminder that after the sin of the Golden Calf, Hashem removed the Clouds of Glory, and they only returned after Yom Kippur and the Jewish People were granted atonement for their grievous sin. The Clouds of Glory protected the Jewish People from their enemies, as is evident from the battle with Amalek. If not for the Clouds of Glory, the Jewish People would have been vulnerable to attacks from their enemies, and they may have been annihilated. The mitzvah of remembering that Hashem surrounded the Jewish People with the Clouds of Glory is not just symbolic, but a demonstration of our gratitude to Hashem for saving our lives. This is why the mitzvah of Sukkah is unique in that we need to have kavanah that Hashem surrounded us with the Clouds of Glory in the desert.