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Sukkah Daf 11

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Daf Notes is currently being dedicated to the neshamah of

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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

1. The Gemara cites a second version of Shmuel’s ruling who maintains that one is allowed to sleep in a kilas chasanim, a bridal canopy, in a Sukkah, because the canopy does not have a roof the width of a tefach, even if the canopy is ten tefachim high. (11a1)
2. Rabbah bar Rav Huna rules that one is permitted to sleep in a kilah inside a Sukkah even if it has a roof that is a tefach wide and even if it is ten tefachim high. This ruling is in accordance with Rabbi Yehudah who maintains that a temporary tent, such as the kilah, does not nullify a permanent tent, which is the *s’chach* of the Sukkah. For this reason we consider it as if the person is sleeping directly under the *s’chach*. (11a1)
3. *S’chach* is deemed invalid if it is still connected to the ground. If one used branches that are connected to the ground for *s’chach*, the Sukkah can still be deemed valid if he severs the branches from the ground or if there is a majority of *s’chach* that is valid. (11a2)
4. In order for *s’chach* to be valid, it must be something that grows from the ground and the *s’chach* cannot be something that is susceptible to tumah. (11a2)
5. There is a dispute if one used branches that are connected to the ground and subsequently severed the branches from the ground, if he must lift up every piece of *s’chach* and replace it in order for the Sukkah to be valid. 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. (11a2)
6. There is a similar dispute regarding affixing *tzitzis* on a four-cornered garment and then severing the strings or if one simultaneously threaded the strings on two corners and then separated them. (11a3)

7. The opinion that maintains that severing the branches from the ground is sufficient and one is not required to subsequently shake the *s'chach* will still maintain that one is required to shake the *s'chach* if the *s'chach* was severed from the ground at a point where it is not discernable that it was severed. (11b1)
8. If there are more berries than leaves on a *hadas*, the *hadas* is invalid. One is permitted to validate the *hadas* by removing the berries but one cannot remove the berries on the festival. There is a dispute between Tanaaim if one removes the berries from a *hadas* on the festival if the *hadas* is valid or not. The Gemara offers several approaches to explain this dispute. (11b1-11b2)
9. The Gemara cites the verse that states *and a mist ascended from the earth* as a source that one must use *s'chach* that is not susceptible to tumah. Furthermore, this verse teaches us that one must use *s'chach* from something that grows from the ground, similar to mist. (11b3)
10. 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 the Clouds of Glory that encompassed the Jewish People in the Wilderness. (11b3)

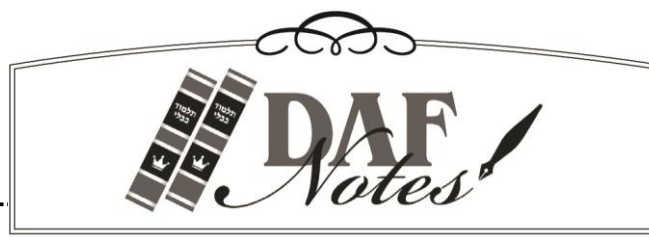
## INSIGHTS TO THE DAF

### *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 Tzemach 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***

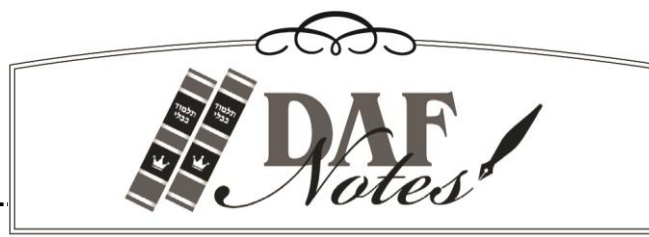
The Gemara cites a dispute between Rabbi Akiva and Rabbi Elazar regarding the explanation of the verse that states *so that your generations will know that I caused the Children of Israel to dwell in Sukkos when I took them from the land of Egypt*. Which Sukkos is the Torah referring to? Rabbi Akiva 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.