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Sukkah Daf 26

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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

Exempt from a mitzvah when involved in one

The braisa says that the groom, his companions, and his entourage are exempt from davening and wearing tefillin, but must read Shema, and Rabbi Shaila was quoted saying that the groom is also exempt from Shema.

A braisa cites Rabbi Chanania ben Akavia quoting Rabbi Yossi Haglili saying that scribes who write tefillin, mezuzos, and Torahs, as well as their merchants and all middlemen, and all that are involved in heavenly work (i.e., even those who sell the techeles wool for tzitzis) are exempt from reading Shema, davening, tefillin, and any other mitzvos, as he taught that anyone who is involved in a mitzvah is exempt from other mitzvos.

A braisa says that travelers are exempt from the sukkah only while they are traveling, while those who are traveling for a mitzvah are totally exempt from sukkah.

The Gemora illustrates this with Rav Chisda and Rabba bar Rav Huna who would sleep on the river bank when they went to the exilarch on the Shabbos of Sukkos, explaining that they were in the course of performing a mitzvah, and therefore exempt from sleeping in a sukkah.

A braisa says that city guards are exempt from sukkah while they are guarding (night or day), but guards of gardens and orchards are exempt night and day.

The Gemora asks why they don't build a sukkah where they guard.

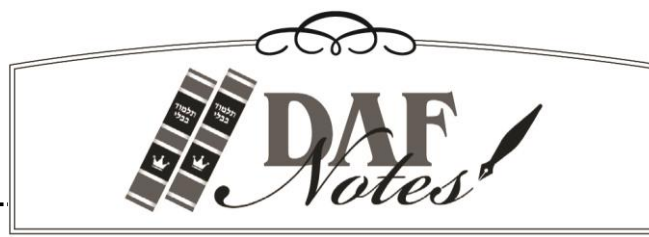
Abaye answers that the verse mandates that we sit in a sukkah, teaching that it must be akin to our normal dwelling pattern, and it is too difficult for the guard to bring all of his household items to the field, while Rava says that guarding from an enclosed place will undermine his ability to guard, effectively opening the field to thieves.

The Gemora explains that in a case of guarding a pile of produce, Abaye's reason would exempt the guard, while Rava's wouldn't, since he can see the whole pile from his sukkah.

Discomfort in the sukkah

The Mishna stated that sick people and those who are tending to them are exempt.

The braisa says that this doesn't just includes someone who is deathly ill, but even one who is only suffering from an eye ache or headache.



Rabban Shimon ben Gamliel says that he once had a pain in his eye when he was in Caesaria, and the great Rabbi Yossi allowed him and those attending to him to sleep outside of the sukkah.

Rav allowed Rav Acha Bardela to sleep in a canopy bed in the sukkah, which is tantamount to sleeping outside the sukkah, due to the discomfort he had from gnats.

Rava allowed Rabbi Acha bar Ada to sleep outside the sukkah to avoid the bad odor from the flooring of the sukkah, consistent with Rava's ruling that one who is uncomfortable in sukkah is exempt.

The Gemora challenges this from the Mishna, which only says that the sick and those attending to them are exempt, implying that discomfort alone is not enough to exempt someone.

The Gemora deflects this by saying that the Mishna taught the case of a sick person, since only in that case are those attending to him also exempt, but someone who is uncomfortable is exempt, but those attending to him are obligated.

Snacks outside the sukkah

The Mishna stated that one may eat a snack outside the sukkah.

The Gemora asks what is considered a snack.

Rav Yosef says that 2 or 3 times an egg size is a snack, but Abaye challenges this, since often a person can eat that amount and be satiated, making it a meal.

Instead, Abaye says that a snack is the amount a Torah scholar will quickly eat before going to his lesson (i.e., the size of one egg).

Sleeping vs napping

The braisa says that one may eat a snack outside the sukkah, but not take a small nap outside.

The Gemora asks why one may not take a nap outside, and Rav Ashi says that we are concerned that the nap will turn into a deeper sleep.

Abaye challenges this from a braisa which allows one to take a small nap with tefillin on, but not go to sleep, indicating that we are not concerned that a small nap will turn into regular sleep.

Rav Yosef the son of Rabbi Ilai says that one may only nap with tefillin on if he appoints someone to wake him, addressing the concern of a deeper sleep.

Rav Mesharshia challenges this, as we should be concerned that the one he appoints will fall asleep, making him ineffective.

Rather, Rabbah bar bar Chanah quotes Rabbi Yochanan saying that a nap with tefillin is only permitted if one places his head between his knees, a position in which one cannot sleep deeply.

Rava answers that any sleep can be sufficient to refresh someone, and therefore is considered a form of dwelling, which must be in the sukkah. The reason one may not sleep with tefillin is due to a concern of passing gas, which is only relevant in a longer sleep.

Sleeping and tefillin

The Gemora cites three braisos about sleeping with tefillin, and explains what they are referring to:

Nap	Full sleep	Case
Y	N	When he is wearing them
Y	Y	When they are wrapped up and by his head
N	N	When he is holding tefillin, since we are concerned he will drop them

The Gemora asks what the definition of a nap is.

Rami bar Yechezkel says it is the time it takes to walk 100 amos, and the Gemora supports this with a braisa.

The braisa cites Rabbi Yaakov saying that if one slept with tefillin and had a nocturnal emission, he must remove them by touching only the straps and not the boxes. The Sages say that one may take a nap wearing tefillin, but not sleep with them on, and a nap is defined as the time it takes to walk 100 amos.

Rav says that one may not sleep during the day more than a horse sleeps, which is 60 breaths.

Abaye says that his teacher, Rabbah, slept in the daytime like Rav, which was like Rabbi, which was like King David, which was like a horse, which is 60 breaths.

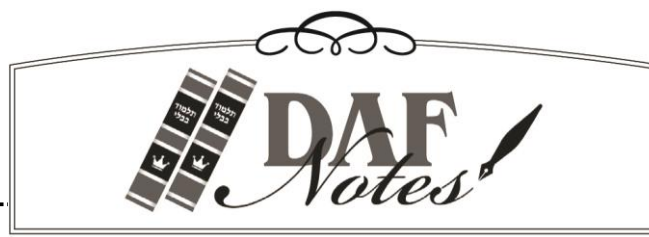
Abaye would sleep the amount of time it would take to go from Pumpedisa to Bai Kovai, and Rav Yosef applied to him the verse which asks how long the lazy one will sleep, imploring him to wake from his slumber.

A braisa discusses sleeping with tefillin. Rabbi Nassan says that during the day he need not remove them when sleeping, but at night he must remove them, while Rabbi Yossi says that young ones must always take them off, since they are accustomed to impurity.

The Gemora suggests that Rabbi Yossi is referring to the impurity of keris – a nocturnal emission and he says that one who is impure due to keris may not wear tefillin.

Abaye rejects this explanation, saying that he is referring to young men who sleep next to their wives, and Rabbi Yossi says they may not sleep with tefillin, since we are concerned they will end up having marital relations with their tefillin on.

The braisa says that if one forgot and had marital relations with tefillin on, he may not touch the straps or boxes of tefillin until he washes his hands, since hands roam, and may have touched an unclean area.



INSIGHTS TO THE DAF

Stories about eating in and out of the sukkah

The Mishna says that one time they brought Rabban Yochanan ben Nuri a dish to taste, and they brought Rabban Gamliel two dates and a bucket of water, and they requested that they be brought to the sukkah. When they gave Rabbi Tzadok food less than an egg size, he took it with a cloth, ate it outside the sukkah, and did not say a blessing after eating it.

The Gemora asks why the Mishna seems to be citing a story which contradicts the earlier statement that one need not eat a snack in the sukkah.

The Gemora explains that the Mishna is teaching that one may be strict, and it is not considered haughty to do so, and therefore cites the stories about the Sages who requested to go to the sukkah for snacks.

The Gemora suggests that the Mishna's mention of an egg size in the story of Rabbi Tzadok disproves both Abaye, who says that an egg is a snack, and Rav Yosef, who says a snack is a few eggs size.

The Gemora deflects this, saying that the Mishna mentioned the food being less than an egg because an egg would necessitate his washing his hands and saying a bracha afterwards, but not because of the requirement of eating in the sukkah.

Stringencies

The Mishna states that if one eats food that measures less than the size of an egg, he is not obligated to sit in the Sukkah. The Mishna relates an incident where they brought in front of Rabban Yochanan ben Zakai and Rabban Gamliel food to taste and they would not taste the food until it was brought into the Sukkah.

The Gemara explains that this story indicates that if one wants to be stringent on himself and eat even a snack inside the Sukkah, he is permitted to do so.

Mahretz Chayus raises a difficulty with this Gemara from the ruling of the Rema in Orach Chaim 639 who rules that one who is exempt from Sukkah and nevertheless sits in the Sukkah is referred to as a *hedyot*, a commoner. It seems from the words of the Rema that acting in a stricter manner is not viewed favorably.

The *Mahretz Chayus* answers that the reason one should not be overly strict with regard to himself is so he should not appear haughty. Thus, every situation must be judged individually. Regarding the case of the Gemara where one eats a snack inside the Sukkah, people will say that he is eating a little now but he intends to eat more at a later time and for that reason he is sitting in the Sukkah. Regarding one who sits in the Sukkah while it is raining, however, there is no room to justify his actions and therefore doing so is frowned upon.

Quoted from the Mishna

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The Gemara in Yoma 79 cites this Mishna and concludes the citation by stating that the reason that the rabbis ate in the Sukkah was not because the Halacha is like that. Rather, it was because the rabbis wanted to be strict on themselves.

The *Oneg Yom Tov* writes that from the text of the Gemara it would seem that the conclusion is part of the Mishna when in fact, it is an addition of the Gemara.

The *Oneg Yom Tov* writes that this is a rule throughout the Talmud that when a Gemara qualifies a statement of the Mishna, the Mishna can be quoted with the addition of the Gemara as if the addition of the Gemara is part of the Mishna.

It is noteworthy that Tosfos in Yoma expresses the same idea as mentioned by the *Oneg Yom Tov*. *Reb Yeshaya Pik* in his glosses to the Gemara in Yoma notes that it would seem from the words of Tosfos that Tosfos did not have the same version of the Gemara that we have. Our text explicitly states the words *vetoni aloh*, and a Baraisa taught concerning

this Mishnah. According to our version of the Gemara, there would be no proof to the concept expressed by Tosfos and the *Oneg Yom Tov*.

DAILY MASHAL

No More Night

The Gemara states that the sleep of Dovid HaMelech was as long as a horse, and a horse's nap is sixty respirations. The Zohar states that Dovid did not wish to sleep more than sixty respirations, because sleep is one sixtieth of death, and Dovid did not wish to taste death. Rabbi Yonasan Eibschutz writes in *Ya'aros Devash* that the Medrash states that when the angels observed Adam HaRishon, they wished to declare on him *kadosh*, the Holy One i.e. that he was g-dly and thus eternal. For this reason HaShem cast a slumber on Adam, to demonstrate to the angels that Adam was mortal and would eventually die. Nonetheless, had Adam not sinned by eating from the Tree of Knowledge of Good and Bad, he would have lived forever. For this reason, writes Reb Yonasan, in the future there will only be day and no night, because the purpose of night in this world is for sleep, and in the future the righteous will not experience death. Since sleep is one sixtieth of death, in the future there will be no need for night.