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Sukkah Daf 28

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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

The *Gemora* cites a *braisa*: It happened that Rabbi Eliezer spent the Shabbos in Upper Galilee, and they asked him for thirty decisions in the laws of Sukkah. Of twelve of these he said, “I have heard them” (and then he told them the decisions); of eighteen he said, “I have not heard.” Rabbi Yosi ben Yehudah said: Reverse the words: Of eighteen he said, “I have heard them”; of twelve he said, “I have not heard them.” They said to him, “Are all your words only things of what you have heard?” He answered them, “You wish to force me to say something which I have not heard from my teachers.” [He then continued to tell them about his standards.] “During all my life, no man preceded me to the Study Hall; I never slept or napped in the Study Hall; nor did I ever leave a person in the Study Hall when I went out (for I was the last to leave); nor did I ever utter frivolous speech; nor have I ever in my life said a thing which I did not hear from my teachers.”

They said concerning Rabbi Yochanan ben Zakkai that during his whole life he never uttered frivolous speech; nor walked four cubits without studying the Torah or without tefillin; nor did any man precede him in the Study Hall; nor did he sleep or nap in the Study Hall; nor did he think (about sacred matters) in unclean alleyways; nor did he leave anyone in the Study Hall when he went out; nor did anyone ever find him sitting in silence, but only sitting and

learning; and no one but himself ever opened the door to greet his disciples; he never in his life said anything which he had not heard from his teacher; and, except on Erev Pesach and on Erev Yom Kippur, he never said, “It is time to arise from the studies at the Study Hall,” and so did his disciple Rabbi Eliezer conduct himself after him.

The *Gemora* cites a *braisa*: Hillel the Elder had eighty students. Thirty of them reached the level of Moshe, fitting to receive the Heavenly presence. Thirty of them reached the level of Yehoshua, fitting for Hashem to stop the sun in their merit. Twenty reached the level of outstanding students. The greatest of them was Yonasan ben Uziel, while the lowest was Rabban Yochanan ben Zakkai. Rabbi Yochanan ben Zakkai was fully versed in all aspects of Torah – Tanach, *Mishnayos*, *Gemora* (explanation of the *Mishnayos*), *Halachos*, derivations of *halachos* from verses, close inspection of the text of the Torah, enactments of the Sages, logical arguments, comparisons of *halachos* by similar language, astronomy, mathematical meanings of verses, parables, dialogues of *sheidim* (demons), trees, and angels, and large and small things.

The *Gemora* explains that large things are the subject of the Maaseh Merkavah (*lit: the workings of the Heavenly chariot; it is referring to the vision seen by Yechezkel of the Heavenly kingdom of angels and*

Godliness), while small things refers to the discussions and debates in the *Gemora*.

Rabban Yochanan ben Zakkai fulfilled the verse that says that Hashem has much to give to those who love him, since their storehouses are full – with Torah knowledge.

The *Gemora* says that if these are the accomplishments of the lowest, the greatest were that much more accomplished, and indeed, when Yonasan ben Uziel was involved in Torah learning, even a bird who alighted on him was burned. (28a1 – 28a3)

[The Mishna cites a dispute between Beis Shammai and Beis Hillel regarding the minimum dimensions that are required for a sukkah to be valid. Beis Shammai maintains that the sukkah must be large enough to accommodate one's head, most of his body and his table. Beis Hillel maintains that it is sufficient even if the sukkah cannot accommodate the table.] If a man has his head and the greater part of his body in the *sukkah*, while the table is in the house, Beis Shammai declares that the *sukkah* is invalid, whereas Beis Hillel declare it valid. Beis Hillel said to Beis Shammai: Once the Elders of Beis Shammai and the Elders of Beis Hillel went to visit Rabbi Yochanan ben Hachoranis, and they found him with his head and the greater part of his body in the *sukkah*, whereas the table was in the house, and they made no objection. They replied: Do you bring a proof from this? The truth is that they also said to him: If such has been your regular conduct, you have never performed the *mitzvah* of *sukkah* in your lifetime.

Women, slaves and minors are exempt from the obligation of Sukkah, but a minor who is not dependent on his mother is obligated in the mitzvah of Sukkah. It once happened that the daughter-in-law of Shammai the Elder gave birth to a child, and he removed the plaster of the roof and put s'chach over the bed for the sake of the child. (28a3)

The *Gemora* asks: From where do we know this?

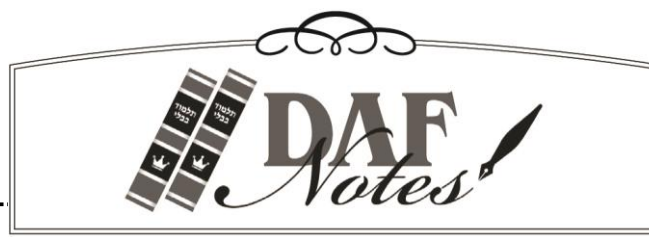
The *Gemora* cites a *braisa*: If the Torah would have said '*native*,' it would have included every native (even women), but since it says 'the natives,' it excludes women. 'All' includes minors.

The *braisa* had stated: 'The natives' excludes women.

The *Gemora* asks: Does that mean that 'native' implies both men and women? But has it not been taught in a *braisa*: 'The native' includes the native women that they are obligated in the laws of affliction on Yom Kippur, which shows that 'native' implies only men!?

Rabbah answered: They are laws based upon an oral tradition, but the Rabbis applied a Scriptural verse to them (as a support).

The *Gemora* asks: Which is based on a Scriptural verse and which is based upon traditional? And furthermore, what is the necessity for a Scriptural verse or for an oral traditional? Isn't the mitzvah of Sukkah a positive commandment which is caused by time, and aren't women exempt from every positive commandment that is caused by time? And as to Yom Kippur as well, can it not be derived from the



statement Rav Yehudah made in the name of Rav, for Rav Yehudah stated in the name of Rav, and so the school of Rabbi Yishmael taught: The Torah says: A man or woman (who commits any of the sins of man); the Torah makes a man and woman equal regarding all punishable (and prohibitions) in the Torah?

Abaye answered: Indeed Sukkah is derived from an oral traditional, and still it is necessary. For I might have thought that since 'you shall dwell' implies in the same manner as you ordinarily live; just as one's permanent dwelling is for a husband and wife, so too the Sukkah must be for a husband and wife; therefore he informs us that it is not so.

Rava said: It is necessary, since I might have thought that I should derive the fifteenth from the fifteenth of the Festival of Matzos (Pesach): Just as there women are bound by the obligation, so too here as well women are bound; therefore we were informed that this is not so.

The *Gemora* asks: And now that you say that Sukkah is based upon an oral traditional, why is the Scriptural verse necessary?

The *Gemora* answers: It is to include converts. I would have thought that 'the natives in Israel' said the Torah, but not converts; therefore it informs us that this is not so.

The *Gemora* repeats a question asked earlier: And as to Yom Kippur as well, can it not be derived from the statement Rav Yehudah made in the name of Rav?

The *Gemora* answers: The verse is necessary to include the additional affliction (that one should begin afflicting himself a certain amount of time before Yom Kippur actually starts); as I might have thought that since the Torah excluded the additional affliction from punishment and warning, women are entirely exempt from it; therefore he informs us that they are subject to the obligation.

The master had stated: The word 'all' comes to include minors.

The *Gemora* asks: But have we not learned in our *Mishna*: Women, slaves and minors are exempt from the obligation of Sukkah?

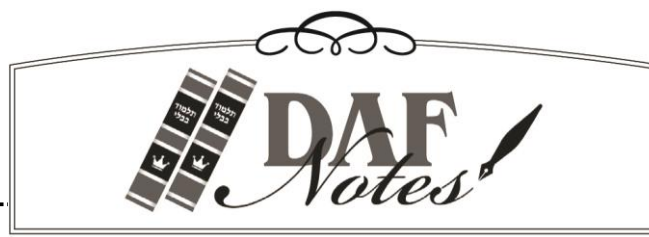
The *Gemora* answers: There is no difficulty. The *braisa* refers to a minor who has reached the age of being trained, and the *Mishna* refers to where he has not yet reached the age of being trained.

The *Gemora* asks: But isn't the obligation of a minor who has reached the age of being trained only a Rabbinical commandment (and yet, the *braisa* expounds a verse for it)?

The *Gemora* answers: It is indeed a Rabbinical obligation, but the Scriptural verse is merely a support to it.

The *Mishna* had stated: but a minor who is not dependent on his mother is obligated in the mitzvah of Sukkah.

The *Gemora* asks: What is meant by a minor who is not dependent on his mother?



The school of Rabbi Yannai said: Whomever, when he defecates, his mother does not need to clean him.

Rabbi Shimon said: He who awakes from his sleep and does not call out “Mother.”

The *Gemora* asks: “Mother”!? But even older children call out “Mother”?

The *Gemora* answers: Rather, it is he who awakes from his sleep and does not call out ‘Mother, Mother.’

The *Mishna* had stated: It once happened that the daughter-in-law (of Shammai the Elder gave birth to a child, and he removed the plaster of the roof and put s’chach over the bed for the sake of the child).

The *Gemora* asks: The incident contradicts the ruling of the *Mishna*, does it not?

The *Gemora* answers: It is as if there are missing words, and it should be taught as follows: But Shammai takes a strict view, and indeed it once happened that the daughter-in-law of Shammai the Elder gave birth to a child, and he removed the plaster of the roof and put s’chach over the bed for the sake of the child. (28a3 – 28b2)

All the seven days of the Festival a man must make the Sukkah his permanent dwelling and his house his temporary dwelling. If rain fell, when may one be permitted to leave it? It is when the porridge would become ruined. They propounded a parable: to what can this be compared? It is to a slave who comes to

pour the cup for his master, and he poured a pitcher over his face. (28b2 – 28b3)

The *Gemora* cites a *braisa*: All the seven days, one should make the Sukkah his permanent dwelling and his house his temporary dwelling. In what manner? If he had beautiful vessels, he should bring them up into the Sukkah, beautiful linens, he should bring them up into the Sukkah; he should eat and drink and relax in the Sukkah.

The *Gemora* asks: From where do we know this? It is from that which was taught in a *braisa*: *You shall dwell* implies: in the same manner as you ordinarily live. Therefore they said: All the seven days, one should make his Sukkah his permanent dwelling, and his house his temporary dwelling. In what manner? If he has beautiful vessels, he should bring them up into the Sukkah, beautiful linens, he should bring them up into the Sukkah, he should eat and drink and relax in the Sukkah; he should also analyze his Torah study in the Sukkah.

The *Gemora* asks: But is it so? Didn’t Rava say, Scripture and Mishnah should be studied in the Sukkah, but *Gemora* should be studied outside the Sukkah?

The *Gemora* answers: There is no difficulty, for the *braisa* refers to reviewing (which should be done inside the Sukkah), whereas Rava was referring to analyzing a matter (which had not been previously studied).

The *Gemora* notes that this was the case of Rava and Rami bar Chama, when they would stand before Rav



Chisda, they ran over the Gemora together first, and then they analyzed the reasons. (28b3 – 29a1)

DAILY MASHAL

As Great as Moshe

INSIGHTS TO THE DAF

Flying Birds

The Gemara states that Yonasan Ben Uziel was the greatest disciple of Hillel, and this is evident from the fact that when Yonasan sat and studied Torah, a bird that flew over him was immediately burned.

The commentators explain this to mean that the moment a foreign idea entered Yonasan's mind, he immediately vanquished the thought. Thus, a bird is an allegory for a thought or a communication.

There are many instances throughout Scripture and the Talmud where we find that a bird is a metaphor for this idea. In the Book of Koheles (10:20) we find the expression *for a bird of the skies may carry the sound, and some winged creature may betray the matter.*

We find further in the Gemara Brachos 3a the expression of a dove whimpering like a heavenly voice.

The Gemara in Gittin 45a records an incident of a man who was familiar with the speech of birds.

The Gemara in Sota 31a states that we can derive testimony from a flying bird. A related idea to this can also be found in Chullin 124b.

The Gemara states that Hillel had many great students, thirty of whom were worthy that the Divine Presence should rest on them like it did on Moshe our teacher. The Rashbam in Bava Basra 134a writes that the reason they did not have the Divine Presence rest on them was due to the sins of the generation.

We find in a few instances in the Gemara that one Amora referred to another Amora by the name Moshe, which implies that that Amora was comparable to Moshe in his generation. The Rambam writes (Hilchos Teshuvah 5:2) that anyone amongst the Jewish People has the potential to be as righteous as Moshe Rabbeinu. This is a sobering thought. Even in our generation, which is considered by many to be the lowest generation ever, one can strive to be as great as Moshe Rabbeinu. The Aruch writes that the Gemara in Sanhedrin states that animals do not have the concept of marriage. Nonetheless, the Torah accorded the animals in the times of Noach who did not cohabit with other species the status of being married.

Rabbi Yaakov Galinsky Shlita said that this teaches us that someone in our generation who does not become influenced by the outside world could be as great as Rabbi Akiva Eiger in his generation. Let us take this lesson to heart during the High Holidays, as we each strive to become the best that we possibly can, and our efforts should lead us to inspire all those around us.