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Mav the studying of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

The Heichal had an *amaltera*, a prominence.

The *Gemora* asks further that if the Chachamim derived from the *Heichal*¹ that the *korah*² of a *mavoi*³ that is higher than twenty *amos* is invalid, then an *amaltera*, a projection from the *korah* that draws attention to the *korah*, should not validate an entranceway that is above twenty *amos*, for a *Mishna* states that the *Heichal* had an *amaltera*, which were five oak crossbeams placed above the entranceway, but the entranceway to the *Heichal* was only twenty *amos* high.

The *Gemora* challenges the question by saying that perhaps that *Mishna* was (not referring to the *Heichal*, but rather, it was) referring to the *Ulam*⁴ (and the laws of *korah* are derived from the *Heichal*)!

The *Gemora* supports its original question by saying that the architecture of the *Heichal* (entranceway) was built the same way as the *Ulam* (entranceway; and therefore, the *Heichal* entranceway had *amalteras* as well). Yet why did Rabbi Ila’a in the name of Rav teach that a *korah* that is four *tefachim* wide is valid even if the *korah* is not strong enough to hold up a half-brick, and a *korah* that is higher than twenty *amos* will be valid (and it does not need to be reduced) if it has an *amaltera*.

Rav Yosef answers that the law that an *amaltera* will validate a *korah* that is higher than twenty *amos* was not said by Rav, but is a *braisa*. [Accordingly, Rav did not contradict himself,

for he was not the one who stated that an *amaltera* validates a *korah* which is higher than twenty *amos*.]

Nonetheless, Abaye questions this answer, because the *braisa* – which is an authoritative one, for Chama the son of Rabbah bar Avuah taught it, states that an *amaltera* will validate a *korah* that is above twenty *amos*, and that is still a difficulty for Rav who maintains that the Chachamim derived their ruling from the *Heichal*.

The *Gemora* answers that even without the statement of Rav there would be a contradiction in *braisos*, with one *braisa* maintaining that the Chachamim derive the law that a *korah* of a *mavoi* cannot be more than twenty *amos* high from the *Heichal*, and the second *braisa* that states that an *amaltera* will validate a *korah* higher than twenty *amos*. Thus, the conclusion is that it is a dispute amongst *Tanaaim* if the Chachamim derive their ruling from the entranceway to the *Heichal*. Rav will also maintain that it is a dispute amongst *Tanaaim*, and Rav himself will hold in accordance with the first *braisa* that maintains that the Chachamim derived their ruling from the entranceway of the *Heichal*.

Rav Nachman bar Yitzchak says that without Rav, there really is no contradiction in *braisos*. Rather, the Chachamim ruled that a *korah* of a *mavoi* cannot be higher than twenty *amos* so that people could distinguish between a *mavoi* and a public domain. The first *braisa* that states that “if the entranceway of a *mavoi* is higher than twenty *amos*, greater than the entranceway of the *Heichal* etc. was just stated as a

¹ The Sanctuary

² A crossbar across the top of the alley

³ Dead-end alleyway

⁴ The Antechamber



mnemonic to allow one to remember that the *korah* of a *mavoi* cannot be more than twenty *amos* high, just like the entranceway to the *Heichal*.

The *Gemora* stated that the Chachamim disqualified a *korah* that is higher than twenty *amos* because one cannot notice the *korah* at that height and the *mavoi* will be confused with a public domain. This will pose a difficulty if we hold like Rabbah who maintains that the Chachamim disagree with Rabbi Yehudah and hold that a *sukkah* whose *s'chach*⁵ is above 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 desert, 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 difficulty now is that since we see that by *sukkah* also the Chachamim and Rabbi Yehudah are arguing whether a *sukkah* whose *s'chach* is above twenty *amos* is considered discernible or not, then why do we need two cases, i.e. *sukkah* and *mavoi*, to teach us the opinion of Rabbi Yehudah and the Chachamim regarding this issue?

The *Gemora* answers that we need both the ruling with regard to *sukkah* and the ruling with regard to *mavoi*. The reason is because if we would only know *sukkah*, then I would think specifically by *sukkah* Rabbi Yehudah maintains that even if the *s'chach* is higher than twenty *amos* the *sukkah* is valid, because a *sukkah* is meant for sitting in, and one will see the *s'chach* even if it is above twenty *amos* high. Concerning a *mavoi*, however, I would say that Rabbi Yehudah will agree with the Chachamim that since a *mavoi* is meant for walking in, a person will not notice a *korah* that is above twenty *amos* high. If we only know the case of *korah* I would think that the Chachamim maintain that the *korah* cannot be more than twenty *amos* high because a *mavoi* is meant for walking in, but perhaps by *sukkah* they would agree with Rabbi Yehudah that the *s'chach* can be higher than twenty *amos*, because one sits in the *sukkah* and will notice the *s'chach* even at that height. For this reason we need to

learn both the case of *sukkah* and the case of *mavoi* to inform us of the dispute between Rabbi Yehudah and the Chachamim. (2b - 3a)

The *Gemora* asks: What is an *amaltera*?

Rav Chama the son of Rabbah bar Avuha said: [*Ornamental carvings in the shape of*] birds' nests.

When Rav Dimi came (*from Eretz Yisroel to Bavel*), he stated that in the West it was explained as cedar poles.

The *Gemora* notes: He who said that they are cedar poles would certainly admit that birds' nests make a *korah* noticeable (*for it is a novelty that people look at*). He, however, who said that they are birds' nests, recognizes only these, but not cedar poles.

The *Gemora* asks: As to him, however, who recognized cedar poles, is not his reason because their length is considerable? But if so, is not the extent of the *s'chach* of a *sukkah* considerable, and the Rabbis nevertheless ruled that it is not valid?

The *Gemora* answers: Rather, the cedar pole is significant, and therefore people talk about them. (2b – 3a)

There is a dispute regarding the validity of a *mavoi* when part of the *korah* is within twenty *amos* of the ground and part of the *korah* is above twenty *amos*, and there is a dispute regarding the validity of a *sukkah* when part of the *s'chach* is within twenty *amos* of the ground and part of the *s'chach* is above twenty *amos* from the ground.

One version in the *Gemora* is that Rabbah maintains that if part of the *korah* is within twenty *amos* from the ground and part of the *korah* is higher than twenty *amos*, it is a valid *korah*, but if part of the *s'chach* is within twenty *amos* of the ground and part of the *s'chach* is above twenty *amos* from the ground, it is invalid.

⁵ Covering of the *sukkah*

The *Gemora* asks: Why is it valid in the case of a *mavoi*? Obviously because we say, “Regard the beam as planed (and validate the lower part which is within twenty amos of the ground),” but then, why should it not be said in respect of a *sukkah* also, “Regard the *s’chach* as thinned”?

The *Gemora* answers: If you assume the *s’chach* to be thinned, the sun in the *sukkah* would be more than the shade (and this would render the *sukkah* invalid; the *s’chach* of a proper *sukkah* must be dense enough to block out more sunshine that it admits).

The *Gemora* asks: But here also, if you regard it as planed, would not the beam be like one that can be carried away by the wind (which invalidates the *korah*)? Consequently, you must assume that beams in the conditions mentioned are regarded as metal spits (and although they are thin, they cannot be swayed by the wind); may it not then here also be said that the lower *s’chach* is viewed as the extent of the shade is actually more than that of the sunshine?

Rava from Parzakya explains the reasoning behind the distinction: The reason for this is that since a *sukkah* is used by an individual, he will not be aware if the part of the *s’chach* that is within twenty amos falls in and is invalid, whereas regarding a *mavoi*, since the *mavoi* is used for the public, people will remind each other if the bottom of the *korah* falls apart, and it will be corrected, so the *korah* is still valid.

Alternatively, Ravina says: Since the *mitzvah* of *sukkah* is Biblically required, the Chachamim were concerned (that someone may rely on the lower part of the *s’chach* and then continue using the *sukkah* even if the lower part of the *s’chach* falls). *Mavoi*, however, is only Rabbinically required, so the Chachamim were not as concerned (because even if one carries in a *mavoi* after the lower part of the *korah* falls, he will only be transgressing a biblical injunction).

Rav Adda bar Masnah cites an alternative version of Rabbah’s ruling: regarding a *korah* placed below and above twenty amos, the *korah* is invalid, and with regard to a *sukkah* whose *s’chach* is placed below and above twenty amos, the *sukkah* is valid.

The *Gemora* asks: Why is it valid in the case of a *sukkah*? Obviously because we say, “Regard the *s’chach* as thinned (and validate the lower part which is within twenty amos of the ground),” but then, why should it not be said in respect of a *mavoi* also, “Regard the *korah* as planed”?

The *Gemora* answers: If you assume the *korah* to be planed, the beam would be like one that can be carried away by the wind (which invalidates the *korah*).

The *Gemora* asks: But here also, if you regard it as thinned, would not the sun in the *sukkah* be more than the shade? Consequently, you must assume that the lower *s’chach* is viewed as the extent of the shade is actually more than that of the sunshine; may it not then be said that the beams in the conditions mentioned are regarded as metal spits (and although they are thin, they cannot be swayed by the wind)?

Rava from Parzakya explains the reasoning behind the distinction: The reason for this is that *sukkah* is for the use of an individual and an individual will be responsible to ensure that even if the lower part of the *s’chach* falls that it will be recertified. Regarding a *mavoi*, however, since a *mavoi* belongs to the public, and everyone else relies on each other, nothing will get accomplished concerning the rectification of the *korah*.

Alternatively, Ravina says that a *sukkah* is Biblically ordained and does not require strengthening. [Therefore, the Chachamim were not concerned if the lower part of the *s’chach* fell that the individual would not rectify it.] Regarding *mavoi*, however, considering that *mavoi* is only a Rabbinical institution, the Chachamim were concerned (that people would not be conscientious of the requirement to rectify the *korah*, so they invalidated a *korah* that is placed above and below the height of twenty amos).

What is the final conclusion? - The *Gemora* concludes that one opinion (*Rabbah bar Rav Ulla*) maintains that both the *korah* and *s’chach* are invalid, whereas a second opinion (*Rava*) maintains that both the *korah* and the *s’chach* are

valid, because all that is required is that the space beneath the *s'chach* or *korah* does not exceed twenty *amos*.

Rav Pappa said to Rava: A *braisa* was taught which provides support for your view: A (*korah* in a) *mavoi* is higher than twenty *amos*, and is thus higher than the entrance to the *Heichal*, it should be lowered. Now, in the *Heichal* itself, the height of the hollow space (*the interior of the entranceway*) was twenty *amos*.

Rav Shimi bar Ashi challenged Rav Pappa from the following *braisa*: How does one construct (*a korah in a mavoi*)? One places the cross-beam, from the edge of twenty and below.?

The *Gemora* answers: Read: above (*part of the korah may be above twenty*).

The *Gemora* asks: But surely it is stated: below?

The *Gemora* answers: It was this that we are informed: That the lowest (*regarding the limit that the korah must be at least ten tefachim high*) is as the highest. Just as in the case of the highest, the hollow space of the entrance must not exceed twenty *amos*, so also in the case of the lowest, the hollow space of the entrance must not be lower than ten *tefachim*. (3a – 3b)

The unit of amah mentioned regarding sukkah and regarding mavoi is an amah that is five tefachim. The unit of amah mentioned regarding kilayim is an amah that is six tefachim.

Abaye said in the name of Rav Nachman that the unit of the *amah* mentioned with regard to the laws of *sukkah* and with regard to the laws of *mavoi* is measured with the *amah* being five *tefachim*. Concerning *mavoi*, the five-*tefachim amah* is used to measure the height of the *mavoi*, which is required to be a maximum of twenty *amos*. The *amah* is also used to measure a breach in the entranceway of the *mavoi*, which cannot be more than ten *amos*. [*These two laws, when using the five-tefachim amah, are considered stringencies.*]

The *Gemora* asks: There is a dispute later (5a) regarding the minimum depth of the *mavoi*. One opinion maintains that the minimum depth of a *mavoi* that can be adjusted with a *lechi* or a *korah* is four *amos*, and if one were to measure the *amos* of a *mavoi* with a five-*tefachim amah*, then the measurement of the *mavoi's* depth will be a leniency, and Rav Nachman stated that the *amah* used to measure a *mavoi* is five *tefachim* for the purpose of stringency.

The *Gemora* answers that Rav Nachman will follow the opinion that maintains that the minimum depth of a *mavoi* is only four *tefachim*.

Alternatively, Rav Nachman will maintain that most units of *amah* with regard to *mavoi* used the five-*tefach amah*, but with regard to the minimum depth of a *mavoi*, the six-*tefachim amah* is used for measuring.

With regard to *sukkah*, the five-*tefachim amah* is used to measure the height, i.e., the highest level in the *s'chach*, which is twenty *amos*, and to measure a *dofen akumah*, a bent wall. [*S'chach that does not extend across the whole sukkah and has a gap of three tefachim invalidates the sukkah. When the gap is not in space but occupied by invalid s'chach, we say that as long as between the wall of the sukkah and the s'chach is solid material less than four amos, then the invalid s'chach is considered part of the wall.*]

The *Gemora* asks: Rebbe is of the opinion that a *sukkah* that is not four *amos* by four *amos* in area is invalid. The *Gemora* wonders then according to Rav Nachman, how it can be said that regarding *sukkah* we use an *amah* that measures five *tefachim*. If we were to measure the depth of a *sukkah* using the five-*tefachim amah*, it would result in a leniency, and Rav Nachman mentioned his ruling only with regard to stringency measurement.

The *Gemora* answers that Rav Nachman will follow the opinion of the Chachamim who maintain that a *sukkah* is only required to be the minimum depth of seven by seven *tefachim*, which allows for a person to have his head, most of his body and a table inside the *sukkah*.



Alternatively, Rav Nachman follows the opinion of Rebbe, and Rav Nachman only mentioned the five-*tefachim amah* with regard to most *sukkah* measurements. With regard to measuring the minimum depth of a *sukkah*, however, Rav Nachman agrees that one would use the six-*tefach amah* measurement. (3b)

The unit of *amah* mentioned with regard to the laws of *kilayim* is measured with the *amah* being six *tefachim*. This measurement would be used for measuring the clearing in a vineyard and the perimeter of the vineyard. One can only plant grain near a vineyard if there is a space that is far enough removed from the vineyard so as not to be considered *kilayim*. Beis Shammai maintains that the clearing must be twenty-four *amos*, whereas Beis Hillel maintains that all that is required for the clearing is sixteen *amos*. With regard to size of the area required to be cleared around a vineyard's perimeter so that one can plant other grains, Beis Shammai maintains that one must clear an area of sixteen *amos*. Beis Hillel, however, maintains that all that is required of the perimeter is twelve *amos* of space. A clearing in the vineyard is a vineyard destroyed in the middle. According to Beis Hillel, if there is not an area of sixteen *amos*, then one cannot plant other seeds there. If there is an area of sixteen *amos* there, he must leave open an area of four *amos* to work the vines, and the remaining area can be planted. The perimeter of the vineyard is the area between the vineyard and the nearby fence. According to Beis Hillel if there is not an area of twelve *amos*, one cannot plant other species there. If there was an area of twelve *amos* there, then one allows four *amos* for working the area and he can plant seeds in the remaining area.

The *Gemora* asks: It was taught in a *Mishna*: A vineyard that is planted with less than four *amos* between rows, Rabbi Shimon views it not as a vineyard but as a group of single vines. All that is required for separation between such vines is six *tefachim*. The Chachamim, however, view all the vines as one vineyard, because we view the middle rows as if they are not existent. Rav Nachman stated that with regard to *kilayim*, we use a six-*tefachim* measurement of the *amah*, but according to Rabbi Shimon, using such an *amah* unit will be considered a leniency, because there will be a greater space

between the rows of vines until we view all the individual vines as one vineyard?

The *Gemora* answers that Rav Nachman follows the opinion of the Chachamim who maintain that even the single vines constitute a vineyard.

Alternatively, Rav Nachman follows the opinion of Rabbi Shimon, and when Rav Nachman mentioned the rule of the six-*tefachim amah* unit, he was referring to most measurements. (3b)

There is a dissenting opinion that maintains that all *amah* units are measured with an *amah* that is six *tefachim*.

Rava said in the name of Rav Nachman that all units of *amahs* are measured using an *amah* of six *tefachim*, but the *amah* used to measure *kilayim* is an *amah* of six loose *tefachim* and this measure engenders a more stringent measurement, whereas the *amah* used to measure the laws of *sukkah* and a *mavoi* is a tight *amah* of six *tefachim*, and this measure engenders a stringency in measurement. (3b)

INSIGHTS TO THE DAF

Smiling Cubits, Sad Cubits, and the Difference Between Them

The *amah*, or cubit, is one of the most commonly used measurements of length found in the *Gemora*. A *sukkah* must be no taller than twenty *amos*. A menorah must not be placed above twenty *amos*. The four *amos* around a person can be used to acquire objects for him. It is forbidden to carry four *amos* on Shabbos, and countless other examples.

Usually, units of measurement are standardized in order to avoid confusion. It is therefore most surprising to find in our *sugya* that there are in fact two different measures of the *amah*. The *Gemora* tells us that there is an *amah sochekes*, (a smiling *amah*) and an *amah atzeiva* (sad *amah*). The "smiling" *amah* is slightly longer than the "sad" *amah*, just as a person's lips seem to widen when he smiles. When measuring the minimum length of an alleyway, the longer *tefach* is used.



When measuring the maximum height of a crossbar, the shorter *amah* is used. In both cases, the more stringent measurement is applied. The Acharonim endeavor to explain why our Sages saw fit to use two different measurements with the same name. Some explain that the Sages were unsure of the exact length of an *amah*. They therefore applied the more stringent measurement depending on the case. Maximum measurements used the smaller *amah*, and minimum measurements used the longer *amah*. Even in regard to Rabbinic rulings, where we are generally lenient in the face of uncertainty, they applied the more stringent measurement (R' Akiva Eiger, O.C. 363:26; Tosefes Shabbos; Minchas Chinuch 325).

Others explain that our Sages themselves were certain of the exact measure of an *amah*. However, they foresaw that we were likely to err in applying this measure. Therefore, they created two different measurements, in order to allow for a margin of error (Golos Iliyos ch. 1:7:1:6; Gidulei Tahara, 1; et. al.; see Middos V'Shiurei Torah, ch. 3). According to this opinion, the precise Torah definition of *amah* lies somewhere between the two. A possible objection to this may be raised from the fact that the Rishonim make no mention of a third, strictly accurate measure for *amah*.

The Torah was not given to angels: The Aruch HaShulchan (O.C. 363:34) suggests a fascinating explanation. As we know, one *amah* equals the measure of six handbreadths. However, the Torah was not given to angels, but to mankind. Man cannot be expected to measure his handbreadth with perfect precision. Some will squeeze their fingers together tighter, making a smaller breadth, others will loosen their fingers, making a wider breadth. When Hashem gave us the Torah, He took this into consideration and allowed us to use our own measures and our own judgment, even though this will undoubtedly lead to variations between the measurements of different people.

In certain instances, the Sages intervened and set fixed measures for an *amah* that would apply to everyone. One such instance is the minimum size of an alleyway. In this case, we must accommodate the many residents of the alley, each with his own handbreadth and his own measure. Similarly, when building a *sukkah*, different people with different

measures will use the same *sukkah*. In these cases, we cannot say that the alley or the *sukkah* will be kosher for one person and possul for the other. Therefore, our Sages set fixed measurements for these and similar halachos.

The difference between the two: The Rashba writes that the difference between the two measures of *amah* is one half the width of a finger (cited in Meiri and Ron here). This opinion is accepted in halacha (Shulchan Aruch Y.D. 201:1). Since an *amah* is made up of six handbreadths, which equals the width of twenty-four fingers, the difference between the two *amos* is no more than 1/48 of its total length.

The Steipler Gaon, in his treatise discussing the measurements of the Torah (Shiurin shel Torah 3:11,12), writes that this is true according to the Rashba. However, according to the Rambam the difference between the two is much more significant.

Two measures for tefach: Another common unit of length found in the *Gemora* is the *tefach*, or handbreadth. Just as there are two measures for *amah*, each to be used in the appropriate situation, so there are two measures for *tefach*. As we discussed, one handbreadth equals the width of four fingers. It stands to reason that just as the difference between the two *amos* is 1/48 of their total length, so is the difference between the two *tefachim*. A simple calculation (4 divided by 48) reveals that the difference between the *tefachim* is .083 of a finger's width. Although the Minchas Chinuch suggests that there is only one measure for *tefach*, the smaller of the two, the accepted halacha is that there are indeed two measures for *tefach* (see Mishna Berura 363, Shaar HaTzion s.k. 60; Aruch HaShulchan ibid, 32).

The height of the Menorah: The Taz in his commentary to the Torah, Divrei David (parshas Beha'aloscha), proves from the height of the menorah that the longer *tefach* was twenty-five percent larger than the shorter one. The Torah tells us that the menorah used in the Mishkan was eighteen *tefachim* tall. This is not very tall, yet the kohanim ascended steps in order to light it. Therefore he explains that the menorah was measured in long *tefachim*, reaching a height of twenty-four standard *tefachim*. Therefore, a kohen of average height



needed to climb stairs in order to light it. The Beer Sheva (commentary to Tamid, ch. 3) vehemently rejects this opinion, and insists that the Taz himself could not have written it, but rather a mistaken student of his wrote it in his name.

Over the course of the years, we have lost track of the two measurements, and we are not sure whether the measurements we now use are the longer or the shorter measures of the *Gemora*. When taking into account this margin of error, and also the famous dispute between R' Chaim Neah (who holds that a *tefach* is 8 cm.) and the Chazon Ish (who holds that a *tefach* is 9.6 cm.), we come out with quite a range of possibilities for the correct length of a *tefach*.

In practice, we try to fulfill all the opinions. When calculating the maximum height of a *sukkah*, we use R' Chaim Neah's 8 cm. *tefach*, assume that it is a *tefech sochek* (smiling *tefech*) and then subtract $1/48$ to convert it into a *tefech atzeiv* (a sad *tefach*) - resulting in 7.8 cm. When calculating a minimum permissible length, such as the minimum height of a *sukkah*, we use the Chazon Ish's 9.6 cm. *tefach*, assume that it is a *tefach atzeiv*, and convert it into a *tefach sochek* by adding $1/48$ - resulting in 9.82 cm. The minimum height of a *sukkah* is ten *tefachim* - 98.2 cm. The maximum height of a *sukkah* is twenty *amos*, which is 120 *tefachim* - 9.36 meters (Piskei Teshuvos 633:1).

DAILY MASHAL

Sukkah- A Life Saver

The *Gemora* 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 desert, 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 Bach⁶ 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 desert.

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

The explanation to this ruling is that the Vilna Gaon⁷ 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 the Clouds of Glory that Hashem surrounded the Jewish People with 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 that we need to have *kavanah* that Hashem surrounded us with the Clouds of Glory in the desert.

⁶ O. C. 625; see Mishnah Berurah Ibid §2

⁷ Commentary to Shir HaShirim