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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

The Gemara cites a Baraisa: A groom, his companions, and his entourage are exempt from davening and wearing tefillin, but must read Shema, and they said in the name of Rabbi Shaila that the groom is exempt from Shema, but his entourage are obligated to recite it. (25b4 – 26a1)

The Gemara cites a Baraisa: Rabbi Chanania ben Akavia said: 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. This ruling confirms the words of Rabbi Yosi HaGelili, for Rabbi Yosi HaGelili said that anyone who is involved in a mitzvah is exempt from other mitzvos. (26a1)

The Gemara cites a Baraisa: Travelers by day are exempt from the Sukkah by day, but they are obligated at night. Travelers by night are exempt from the Sukkah by night, but they are obligated by day. Those who travel both by day and by night are exempt from the Sukkah both by day and by night. Those who are traveling for a mitzvah are exempt from Sukkah both by day and by night.

The Gemara illustrates this with Rav Chisda and Rabbah bar Rav Huna who would sleep on the riverbanks of Sura 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. (26a1 – 26a2)

The Gemara cites a Baraisa: City guards by day are exempt from the Sukkah by day, but they are obligated at night. City guards by night are exempt from the Sukkah by night, but they are obligated by day. Those who guard the cities both by day and by night are exempt from the Sukkah both by day and by night. Those who guard gardens and orchards are exempt from Sukkah both by day and by night.

The Gemara 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,¹ while Rava says that guarding from an enclosed place will undermine his ability to guard, effectively opening the field to thieves.

What is the practical difference between them? The difference would be in a case of guarding a pile of produce.² (26a2)

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

The Gemara cites a Baraisa: The sick person that they referred to doesn't just includes someone who is deathly ill, but even one whose life is not in danger, and even if he is only suffering from an eye ache or headache. Rabban Shimon ben Gamliel said: Once I had a pain in my eye when I was in Caesaria, and Rabbi Yosi, the most brilliant of his generation, allowed me and those attending me to sleep outside of the Sukkah.

¹ And it is too difficult for the guard to bring all of his household items to the field.

² Abaye's reason would exempt the guard, while Rava's wouldn't, since he can see the whole pile from his 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 mosquitos.

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 reasoning, for Rava said: One who experiences distress is exempt from sitting in the Sukkah.

The Gemora challenges this from the Mishnah, which says that the sick and those attending to them are exempt; this implies that a sick person – yes (is exempt), but one who experiences distress is not (exempt from the mitzvah of Sukkah)!?

They said that the Mishnah taught the case of a sick person, since only in that case are those attending to him also exempt, but someone who experiences distress is exempt, but those attending to him are obligated. (26a2 – 26a3)

The Mishnah stated that one may eat casually outside the Sukkah.

The Gemora asks: What is considered casual? Rav Yosef says: The volume of two or three eggs. Abaye asked him: Often a person can eat that amount and be satiated, making it a regular meal!? Instead, Abaye says that it is the amount a Torah scholar will quickly eat before going to his lesson (i.e., the size of one egg). (26a3 – 26a4)

The Gemara cites a Baraisa: One may eat lightly outside the Sukkah, but not take a small nap outside. – What is the reason for this? Rav Ashi says that we are concerned that the nap will turn into a deeper sleep. Abaye said to him: But it was taught in a Baraisa that one is allowed to take a small nap with tefillin on, but not a deeper sleep; should we not be concerned that a small nap will turn into a deeper sleep? Rav Yosef the son of Rabbi Ilai said 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.³ (26a4 – 26a5)

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

Nap	Deep sleep	Case
Yes	No	When he is wearing them
Yes	Yes	When they are wrapped up and by his head
No	No	When he is holding tefillin, since we are concerned he will drop them

The Gemora asks: What is the definition of a nap? Rami bar Yechezkel says it is the time it takes to walk 100 amos, and the Gemora supports this with a Baraisa. The Baraisa says that if one slept with tefillin and had a seminal emission, he must remove them by grasping the straps of the tefillin and not the boxes; these are the words of Rabbi Yaakov. The Sages say that one may take a nap wearing tefillin, but not a deep sleep. And how long is a nap? It is the time it takes to walk 100 amos. (26a5 – 26b1)

Rav says: It is forbidden for one to sleep during the day more than a horse's sleep. And how long is a horse's sleep? It is sixty breaths.

Abaye says: Master's⁴ nap in the daytime was like Rav's, and Rav's was like Rebbe's, and Rebbe's was like [King] David's,

to a concern of passing gas, which is only relevant in a deeper sleep.

⁴ Rabbah bar Nachmeini.

³ Therefore, it is considered a form of dwelling, which must be in the Sukkah. The reason one may not sleep with tefillin is due



and David's was like a horse's, and a horse's nap 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 will you recline, O lazy one? When will you wake from your slumber? (26b1)

The Gemara cites a Baraisa: One who enters his home to sleep by day [and is wearing tefillin] – if he wants, he may remove them; if he wants, he may keep them on. If, however, it is at night, he removes them and he may not keep them on; these are the words of Rabbi Nassan. Rabbi Yosi says: Young men must always remove them and not keep them on, since they are accustomed to tumah.

The Gemara suggests that Rabbi Yosi (is referring to the impurity of keris – a seminal emission) holds that one who experiences a seminal emission 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 being intimate with their wives (with their tefillin on).

The Gemara cites a Baraisa: If one forgot and had marital relations with his tefillin on, he may not grasp the straps or boxes of tefillin until he washes his hands, and then he may remove them, since the hands of a person are busy (and may have touched an unclean area of the body during intimacy). (26b1 – 26b2)

MISHNAH: Once they brought to Rabbi Yochanan ben Zakkai a dish to taste and to Rabban Gamliel two dates and a bucket of water, whereupon they said: Take them up to the Sukkah. And when someone gave Rabbi Tzadok a piece of food smaller than an egg, he would take it with a cloth, eat it outside the Sukkah, and pronounce no blessing after it. (26b2)

GEMARA: Why does the Mishnah cite an incident which seemingly contradicts the earlier statement (that one need not eat a snack in the Sukkah)?

The Gemara explains that it is as if the Mishna is missing words and this is what it is saying: If one wishes to be strict on himself (and eat a snack inside the Sukkah), he may do so, and it is not considered haughty to do so. And there was an incident as well where they brought to Rabbi Yochanan ben Zakkai a dish to taste and to Rabban Gamliel two dates and a bucket of water, whereupon they said: Take them up to the Sukkah. And when someone gave Rabbi Tzadok a piece of food smaller than an egg, he would take it with a cloth, eat it outside the Sukkah, and pronounce no blessing after it.

But if it was the volume of an egg, must he eat it in the Sukkah? Should we say that this is a refutation of Rav Yosef and Abaye? — Perhaps the Mishnah mentioned the food being less than an egg because less than an egg does not necessitate his washing his hands and saying a blessing afterwards, but an egg's volume would require washing and the blessing (but an egg's volume may be eaten outside of the Sukkah). (26b3 – 27a1)

INSIGHTS TO THE DAF

Stringencies

The Mishnah 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 Zakkai 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 Mishnah

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The Gemara in Yoma 79 cites this Mishnah 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 Mishnah 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 Mishnah, the Mishnah can be quoted with the addition of the Gemara as if the addition of the Gemara is part of the Mishnah.

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.