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Sukkah Daf 27

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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

MISHNAH: Rabbi Eliezer says: One is obligated to eat fourteen meals in the Sukkah, one by day and one by night (for each day of the seven days of Sukkos). The Chachamim, however, say: There is no fixed obligation, except on the first night of Sukkos. And furthermore said Rabbi Eliezer: One who did not eat the meal on the first night of Sukkos must make up the meal on the evening of the last night of Sukkos (i.e., *Shemini Atzeres*). The Chachamim, however, maintain that there is no compensation at all. And regarding this it was said: A twisted thing cannot be straightened out, and that which is missing cannot be counted. (27a1)

What is the reason of Rabbi Eliezer? [In Sukkos] *you shall dwell*; this implies that you shall dwell just as you normally dwell. Just as in a normal dwelling, a man has one meal by day and one by night, so too in the Sukkah, he must have one meal by day and one by night. – And the Rabbis? – They derive as follows: Just as in a normal dwelling, a man eats if he desires and if he does not so desire he does not eat, so too with the Sukkah; if he desires he eats, and if he does not so desire he does not eat.

The *Gemora* asks: But if so, why should he not have the option on the first night of the Festival also? Rabbi Yochanan answered in the name of Rabbi Shimon ben Yehotzadak: With regard to Sukkah it says: “*the fifteenth*,” and with regard to the Festival of Pesach it says: “*the fifteenth*.” Just as there the first night is obligatory (to eat matzah), but from then on it is optional, so here too, the first night is obligatory, but from then on it is optional.

The *Gemora* asks: And in the case of Pesach, from where do we know? The *Gemora* answers: Since the verse says: *In the*

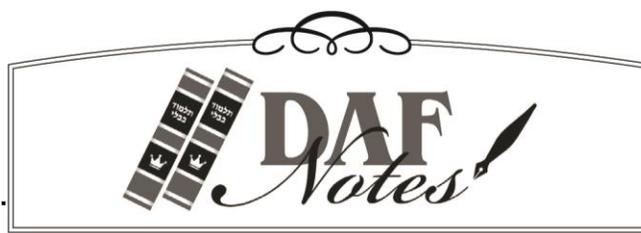
evening you shall eat matzos; the Torah establishes it as an obligation. (27a2)

The Mishnah had stated: And furthermore said Rabbi Eliezer. The *Gemora* asks: But didn’t Rabbi Eliezer say that one is obligated to eat fourteen meals in the Sukkah, one by day and one by night for each day of the seven days of Sukkos (and the meal eaten on *Shemini Atzeres* cannot count for this, for that is eaten outside of the Sukkah)?

Bira answered in the name of Rabbi Ammi: Rabbi Eliezer recanted of his previous statement (and one is not required to eat fourteen meals in the Sukkah).

The *Gemora* asks: With what does one make up for it? If you will say that it is with bread, isn’t one merely eating the obligatory meal of the festival day (on account of *Shemini Atzeres*, and it is not a “make up” meal)? The *Gemora* answers: Rather, “make up” means that one should make it up with various kinds of refreshments. The *Gemora* notes: It has also been taught like that in a *Baraisa*: If he made up for a meal he has missed with various kinds of refreshments, he has fulfilled his obligation. (27a2 – 27a3)

The *Baraisa* continues: The overseer of the estate belonging to King Agrippas asked Rabbi Eliezer: For a person like myself, who ordinarily eats only one meal a day, can I eat one meal in the Sukkah and be exempt from eating anymore? Rabbi Eliezer responded to him: Just like you eat various delicacies every day of the year, so too you shall eat various delicacies on Sukkos for the honor of your Maker. [Besides eating the one regular meal on every day of Sukkos, you should also eat some delicacies in order to whet your appetite to eat another meal during the day.]



He also asked him: A man, such as I, who has two wives, one in Tiberias and one in Tzipori, and two Sukkahs, one in Tiberias and one in Tzipori, may I go from one Sukkah to the other and thus be fulfill my obligation? He answered him: No! For I say that he who goes from one Sukkah to another negates the mitzvah of the first. (27a4)

The *Gemora* cites a *Baraisa*: Rabbi Eliezer says: One may not go from one Sukkah to another, nor may one make a Sukkah during the Intermediate Days (Chol HaMoed) of the Festival, while the Sages say: One may go from one Sukkah to another, and one may make a Sukkah during the Intermediate Days of the Festival. Both of them, however, are in agreement that if it fell down, one may rebuild it during the Intermediate Days.

What is the reason of Rabbi Eliezer? It is written: *The festival of Sukkos you shall make for yourself for seven days*. This implies: Make a Sukkah which shall be fit for seven days. And the Rabbis? They say: This is what the Torah means: Make a Sukkah during the Festival (even if it is only for one day). (27a4 – 27b1)

It was stated: Both of them, however, are in agreement that if it fell down, one may rebuild it during the Intermediate Days.

Is this not obvious? I might have thought that this is deemed to be a different Sukkah (from the first), and is therefore not one for seven days (and would be invalid according to Rabbi Eliezer); therefore, he informs us that we do not say like that. (27b1)

It has been taught in a *Baraisa*: Rabbi Eliezer said: Just as a man cannot fulfill his obligation on the first day of Sukkos with the lulav of his fellow, since it is written: *And you shall take for yourself on the first day the fruit of a citron tree (an esrog), branches of a date palm*; i.e., from your own, so too, a man cannot fulfill his obligation with a Sukkah of his fellow, since it is written: *The festival of Sukkos you shall make for yourself for seven days*; i.e., of your own.

The Sages, however, say: Although they said that a man cannot fulfill his obligation on the first day of the Festival with the lulav of his fellow, he may nevertheless fulfill his obligation with the Sukkah of his fellow, since it is written: *All the natives in Israel shall dwell in Sukkos*, which teaches us that all Israel are able to sit in one Sukkah.

How do the Sages interpret the word 'yourself'? They need it to exclude a stolen Sukkah; but as to a borrowed one, it is written: *All the natives*, etc.

And what does Rabbi Eliezer do with the words '*all the natives*'? He needs it to include a convert who converted in the meantime (during the Festival) or a minor who had attained puberty in the meantime (that they are obligated to sit in a Sukkah even though it will not be for seven days). The Sages, however, say: Since a man may build a Sukkah during the Intermediate Days of the Festival, no special verse is needed (to obligate converts and minors). (27b1 – 27b2)

The *Gemora* cites a *Baraisa*: It once happened that Rabbi Ila'i went to visit Rabbi Eliezer, his teacher in Lod, during the Festival. He said to him, "Ila'i, you are not of those that rest on the Festival," for Rabbi Eliezer used to praise the lazy people, who would not leave their homes on the Festival. The reason for this is because it is proper that one remain home on the festival to rejoice with one's spouse, as it is written: *You shall rejoice, you with your household*.

The *Gemora* asks: Is this so (that one should not leave his house on the Festival)? But Rabbi Yitzchak said: One is obligated to visit his teacher during the Festival. This is derived from the verse that states: *Why are you going to him today? It is neither a New Moon nor a Shabbos!* [This verse was said regarding the woman from Shuneim, who Elisha had blessed with a child and then the child became ill and died. When the woman told her husband that she was returning to Elisha to inform him of the child's demise, her husband, unaware of what had occurred, inquired why she was going to Elisha. The *Gemora* states that the verse implies that on

the New Moon and on Shabbos one is obligated to visit his teacher.]

The *Gemora* answers: This is not difficult, for this (the obligation to visit one's teacher) is when he can go and return on the very same day (for then he will still be able to rejoice with his household), but this (that he should stay home) is when he cannot go and return on the very same day. (27b3)

The *Gemora* cites a *Baraisa*: It once happened that Rabbi Eliezer spent the Shabbos in Upper Galilee in the Sukkah of Yochanan son of Rabbi Ila'i at Caeseri, or as some say, in Caeserion, and when the sun reached the Sukkah Rabbi Yochanan said to him: May I spread a cloth over it (to block the sunlight from entering)? He answered him (by stating an unrelated matter): There was not a tribe in Israel which did not produce a judge. When the sun reached to the middle of the Sukkah, he said to him: May I spread a cloth over it? He answered him: There was not a tribe in Israel from which there did not come prophets, and the tribes of Yehudah and Binyamin appointed their kings by the instruction of the prophets. When the sun reached the feet of Rabbi Eliezer, Yochanan took a cloth and spread it over the Sukkah. Rabbi Eliezer draped his cloak over his back, and went out (for he did not wish that his silence should be viewed as an indicator that he approved of his actions). It (the manner in which R' Eliezer answered) was not in order to evade an answer, but because he never said anything which he had not heard from his teacher.

The *Gemora* asks: How did Rabbi Eliezer act this way (leaving his home during Sukkos)? Didn't Rabbi Eliezer say: One may not go from one Sukkah to another? The *Gemora* answers: It was on another Festival.

The *Gemora* asks: But didn't Rabbi Eliezer say: I praise the lazy people, who would not leave their homes on the Festival? The *Gemora* answers: It was an ordinary Shabbos.

The *Gemora* asks: But couldn't he (R' Eliezer) deduce the answer (regarding the spreading of the cloth over the

Sukkah) from his own statement, since we have learned in a *Mishna*: As for the shutter of a window, Rabbi Eliezer said: When it is fastened and suspended, one may close it up (*the window*) with it (*a shutter*); if not, one may not close it up with it. [*This is because the closing up of the window, though only of a temporary character, has the appearance of a structural alteration which is forbidden on the Shabbos.*] And the Sages maintain: In either case, we may close it up (*the window*) with it (*a shutter*). [*They maintain that a temporary wall may be erected in a sukkah.*] The *Gemora* answers: There it is prohibited, for he is nullifying it (by inserting it into a window); but here (it is permitted), for he is not nullifying it (the sheet). (27b3 – 28a1)

INSIGHTS TO THE DAF

Aravos for Less than a Nickel

The Gemara states that the Chachamim maintain that one can fulfill his obligation by dwelling in his friend's Sukkah, because it is said *all the citizens in Israel shall dwell in Sukkos*. This teaches us that all the Jewish People are fit to dwell in one Sukkah.

Rashi writes that it is impossible for all the Jews to collectively own one Sukkah, because each individual's share in the Sukkah would be less than a perutah.

The Minchas Chinuch (325:9) understands from the words of Rashi that whenever a mitzvah performance requires that the article being used for the mitzvah belong to the person, if one's ownership in the article is less than the value of a perutah, he cannot fulfill the mitzvah.

The Minchas Chinuch questions this because if this is so, how could one fulfill the mitzvah of aravah on Sukkos, as one is required to own the aravos, yet each one is worth less than a perutah.

The commentators answer that Rashi intended that one who is involved in a partnership must own at least a perutah. With



regard to an individual, however, he is deemed to be an owner even if he owns less than a perutah. Proof to this can be found in the Ritva in Avodah Zarah and in the *Sefer Tal Torah*.

Visiting One's Teacher on the Festival

The Gemara states that one is obligated to visit his teacher on the festivals. The commentators wonder why this obligation is not recorded in Shulchan Aruch.

The *Noda BiYehudah* answers that this obligation was only binding when the Bais HaMikdash was standing and there was a mitzvah of *aliyah l'regel*, the pilgrimage to the Bais HaMikdash that was biblically mandated three times a year. After the Bais HaMikdash was destroyed, however, there was no longer an obligation for one to visit his teacher on the festival. The *Noda BiYehudah* explains that this ruling was based on the principle that 'the honor of the student i.e. the teacher, should not be greater than the honor accorded to the teacher, i.e. the Divine Presence.'

The commentators question the answer of the *Noda BiYehudah*, as we see in our Gemara on Daf 26a that Rav Chisda and Rabbah bar Rav Huna, who were Amoraim and lived after the destruction of the Bais HaMikdash, went to visit the *Reish Gilusa* on Sukkos. Rashi explains that they did so to fulfill the mitzvah of visiting one's teacher on the festival. This would seem to contradict the words of the *Noda BiYehudah*, who maintains that the requirement to visit one's teacher was only binding when the Bais HaMikdash was standing.

My brother, Reb Ben, cited a Maharitz Chayos (which I have not been able to locate as of yet) that quotes a Medrash that states explicitly that they fulfilled this mitzvah even after the Beis Hamikdash was destroyed.

DAILY MASHAL

The Essential Mitzvah of Visiting One's Teacher on the Shabbos

The Gemara states that Rabbi Yitzchak said that one is obligated to visit his teacher during the festival. This is derived from the verse that states *why are you going to him today? It is neither a New Moon nor a Shabbos!*

This verse was said regarding the woman from Shunem, who Elisha had blessed with a child and then the child became ill and died. When the woman told her husband that she was returning to Elisha to inform him of the child's demise, her husband, unaware of what had occurred, inquired why she was going to Elisha.

The Gemara states that the verse implies that on the New Moon and on Shabbos one is obligated to visit his teacher.

It would seem that the reason for this obligation is because the Zohar states that a Torah scholar is in the category of Shabbos. If one wishes to truly experience the Shabbos, he should visit his teacher on the Shabbos.

The Arizal writes that the essential obligation of one visiting his teacher is on Shabbos, because that is when a person has a *neshama yeseira*, an extra soul, for the whole Shabbos.