

This month's Daf Digest is dedicated
l'ilui nishmas Yisrael Tzvi ben Zev, Mr. Israel Gotlib of Antwerp and Petach Tikva, 24 Av.
Yosef ben Chaim haKohen Weiss, Mr. Joseph Weiss 8 Elul &
Rivke Yenta bas Asher Anshel, Mrs Yenta Weiss 13 Elul
By the Weiss family, London, England

OVERVIEW of the Daf

1) The quantity of food that does not require a sukkah

The Gemara notes that R' Tzadok's practice seemingly contradicts the opinions of R' Yosef and Abaye regarding eating an egg's volume outside the sukkah.

2) **MISHNAH:** The Mishnah presents two disputes between R' Eliezer and Chachamim. One dispute relates to the minimum number of meals one has to eat in the sukkah and the second dispute relates to whether one can compensate for a missing meal.

3) The minimum number of meals to be eaten in the sukkah

The rationale for the two opinions is explained.

4) Compensating for a missing meal

The Gemara notes that R' Eliezer's two ruling are contradictory.

Bira in the name of R' Ami answers that R' Eliezer retracted his original ruling.

The Gemara explains how one compensates for a missing meal.

5) The overseer of King Agrippas' estate

(Continued on page 2)

REVIEW and Remember

1. Why, according to R' Eliezer, is there an obligation to eat fourteen meals in the sukkah?
2. What is the consequence of moving from one sukkah to another according to R' Eliezer?
3. According to R' Eliezer, which people do not have an obligation to eat fourteen meals in the sukkah?
4. What is the source for the mitzvah to visit one's Rabbi during Yom Tov?

Today's Daf Digest is dedicated by Mr. and Mrs. Moshe Appel
In loving memory of their father
ר' זב בערל בן ר' יצחק, ע"ה

Distinctive INSIGHT

Eating in the sukkah after the first night of Sukkos

מה להלן [בחג המצות] לילה הראשון חובה מכאן ואילך רשות אף כאן וכו'

Shulchan Aruch (O.C. A9:3) rules that a person only has an obligation to eat a k'zayis of bread in the sukkah on the first night of Sukkos. After the first night, there is no longer an obligation to eat bread at all, but if one chooses to eat bread, he must eat it in the sukkah. This would then be a fulfillment of the mitzvah of **בסוכות תשבו שבעת ימים**, and before partaking of the bread the person would have to recite the bracha of **לישב בסוכה**.

Sefer **מרפסן איגרא** asks that this halachic condition is also found by Pesach. There is a mitzvah to eat matzah on Pesach, but there is only an obligation to do so on the first night of the holiday. After the first night, a person may choose to not eat matzah at all, but if he does eat "bread," any time during the week of Pesach it must be matzah and not chometz, and he fulfills the mitzvah of **שבעת ימים תאכל מצות**. Why is it, he asks, that when a person does eat matzah during the week of Pesach he does not recite the bracha of **על אכילת מצה** whereas we find that a person does recite the bracha of **לישב בסוכה** when he elects to eat in a sukkah throughout the week of Sukkos?

Harav Aharon Leib Shteinman, **בעל המאור זצ"ל**, cites the **מאור** and explains. The truth is that there is no obligation to eat matzah after the first night of Pesach, nor is there an obligation to eat bread in a sukkah after the first night of Sukkos. Yet on Sukkos it is impossible to avoid a Torah obligation which applies to sleeping, which cannot be avoided for seven days (the Gemara says that a person cannot go without sleep for three days). Therefore, when a person chooses to eat bread, he recites the bracha when he eats, and this bracha applies to his sleeping in the sukkah as well. ■

Daf DIAGRAM

מי שהיה ראשו ורובו בסוכה ושולחנו בתוך הבית

If someone sat with his head and most of his body in the sukkah, but his table was in the house, Beis Shammai rules that he has not fulfilled his obligation. We are concerned that the person may be drawn into the house as he eats at the table.



HALACHAH Highlight

Is there an obligation to eat bread on Yom Tov?

אף סוכה נמי אי בעי אכיל אי בעי לא אכיל

So too regarding sukkah, if one wants to eat he may eat, and if he wants, he does not have to eat.

Our Gemara clearly indicates that other than the first night there is no obligation to eat bread on Sukkos. Tosafos notes that the Gemara in Brachos¹, which indicates that there is an obligation to eat bread on Yom Tov, contradicts this. Tosafos answers² that the Gemara in Brachos, which implied that there is an obligation to eat bread on Yom Tov is limited to the first night of Pesach and Sukkos where there is an obligation to eat bread. The rest of Yom Tov, however, there is no obligation to eat bread. On the other hand, Tosafos in Brachos³ writes that there is an obligation to eat bread at every meal on Yom Tov, as implied by the Gemara there. The Gemara in Sukkah should be understood to rule that although there is certainly an obligation to eat bread, nonetheless, there is no obligation to eat a quantity that would obligate one to eat in the sukkah.

This issue has ramifications beyond the question of whether there is an obligation to eat bread on Yom Tov. For example, if one recited *ברכת המזון* on Yom Tov during the day and forgot to include *יעלה ויבוא*, is he obligated to repeat *ברכת המזון*? The general guideline is that one must repeat *ברכת המזון* if the meal was obligatory, e.g. Shabbos. However, one is not obligated to repeat *ברכת המזון* for meals that are optional, e.g. Rosh Chodesh⁴. According to Tosafos in Sukkah since there is no obligation to eat bread on Yom Tov during the day one would not have to repeat *ברכת המזון* but according to Tosafos in Brachos *ברכת המזון* would have to be repeated since there is an obligation to eat bread at those meals. Mishnah Berurah⁵ rules

(Overview...Continued from page 1)

The Gemara records two questions that the overseer of King Agrippas' estate presented to R' Eliezer.

A Beraisa is cited that teaches about the dispute between R' Eliezer and Chachamim regarding changing sukkahs or building a sukkah during Sukkos.

The two opinions are explained.

The Gemara explains the necessity for the Beraisa's final ruling concerning a sukkah that collapsed.

6) Using another's sukkah

R' Eliezer and Chachamim disagree whether one fulfills their obligation to sit in a sukkah if he sits in someone else's sukkah.

A Beraisa records the incident of R' Ilai visiting R' Eliezer on Sukkos and how R' Eliezer responded negatively.

The Gemara unsuccessfully challenges R' Eliezer's position on this matter.

Another incident involving R' Eliezer, this time as a guest, is recorded.

7) Spreading a sheet over the sukkah

An apparent contradiction arises from the incident regarding R' Eliezer's opinion concerning the permissibility to spread a sheet on a sukkah on Yom Tov. ■

that one who forgot *יעלה ויבוא* on Yom Tov must repeat *ברכת המזון* and Rav Ovadiah Yosef⁶ ruled that for Sephardim, since this question involves a dispute, we apply the rule *ספק ברכות* and *להקל* should not be repeated. ■

1. גמ' ברכות מט ע"ש כל הסוגיא
2. תוס' ד"ה אי בעי אכיל
3. תוס' ד"ה אי בעי אכיל
4. גמ' ברכות שם וע' שו"ע או"ח סי' קפ"ח סע' ז
5. מ"ב שם ס"ק כ"ו
6. שו"ת יחווה דעת ח"ה סי' ל"ו ■

STORIES Off the Daf

And your faith is in the nights

נאמר כאן ט"ו ונאמר ט"ז בחג המצות מה להלן לילה ראשון חובה...אף כאן לילה ראשון חובה

The Yismach Yisroel, zt"l, writes in the name of the holy Zohar that while matzah is the food of faith, the sukkah is the shade of faith. On today's daf we find a clear parallel drawn between the two festivals. "Just as it is a duty to eat matzah on the first night of Pesach which begins of the fifteenth of the month, so too is it a duty to eat in the sukkah on the first night of Sukkos which begins on the fifteenth of the

month." Faith is mainly developed during the "nights," in the darkness of mental obscurity. As the verse says, "Your faith is in the nights." (Tehillim 92:3) What one grasps with the light of one's intellect is not faith, אמונה; it is knowledge, or ידיעה. Faith is that which transcends what one can grasp at the present time. During Sukkos, אמונה surrounds us, and on Pesach we absorb in into our innermost being. This process must be reflected in our actions—if not, the emunah is not really genuine.

David Ben Gurion went to meet with the Chazon Ish, zt"l, and tried to convince the gadol to overturn his adamant opposition to the draft of religious girls into the

Israeli army.

During the presentation of his case, Ben Gurion said to the Chazon Ish, "I am also a believer!"

"Really," replied the gadol. "And how does that obligate you?" he asked.

"This does not obligate me in any way whatsoever," responded the Prime Minister.

"It would be interesting to know which philosopher asserts that belief in something does not obligate one to do anything," chided the Chazon Ish.

Ben Gurion was silent as the gadol concluded, "If you find any truly deep thinker who does make this claim, let me know. I find the concept very interesting!" ■