

## OVERVIEW of the Daf

1) Mitzvah obligations for those occupied with other mitzvos

A Baraisa mentions different professionals that are exempt from fulfilling mitzvos because they are occupied with the mitzvah related to their profession.

2) Travelers

A Baraisa spells out the obligation of travelers in the mitzvah of sukkah.

A related incident is recorded.

3) Guards

A Baraisa spells out the obligation of guards in the mitzvah of sukkah.

Abaye and Rava dispute the reason the guard is not obligated to make his sukkah in the field. The practical difference between their opinions is identified.

4) The sick and their attendants

A Baraisa explains the parameters of the exemption for those who are sick from dwelling in the sukkah.

Two related incidents are recorded.

The difference between the exemption of one who is sick and one who experiences distress is highlighted.

5) Eating snacks outside the sukkah

Two measurements are given for the amount of food that qualifies as a snack.

6) Napping

A Baraisa rules that one may not sleep outside the sukkah.

Two reasons are given to explain why it is prohibited to nap outside the sukkah.

Three contradictory Baraisos are cited regarding sleeping while wearing tefillin.

The Gemara resolves the contradiction.

Rami bar Yechezkel defines the duration of a nap.

The topic of sleeping during the day is discussed and an incident on the topic is recorded.

A Baraisa discusses the subject of sleeping while wearing tefillin.

Another Baraisa spells out the procedure for removing tefillin after marital relations.

7) **MISHNAH:** The Mishnah records the practice of certain Tannaim regarding eating or drinking snacks outside the sukkah.

8) **Clarifying the Mishnah**

The Gemara notes that our Mishnah seemingly contradicts the previous Mishnah regarding eating snacks outside of the sukkah.

The contradiction is resolved. ■

## Distinctive INSIGHT

*The mitzvah of traveling to greet one's rebbe and to learn Torah*

כי הא דר' חסדא ורבה וכו' כי הוו עיילי בשבתא דרגלא וכו'

In our days, when we do not have our Beis HaMikdash, the mitzvah of traveling to Yerushalayim for the festival is currently not in effect. Noda B'Yehuda (O.C. 2:94) writes that accordingly, the mitzvah for a person to travel and visit his rebbe on the festival is also not in effect. Noda B'Yehuda feels that this is the reason that Tur and Shulchan Aruch do not record this mitzvah.

Sefer *מרפסין איגרא* (p. 85) asks against Noda B'Yehuda from our Gemara which lists many Amoraim who each went to visit their rebbe on the festival, and their pilgrimage was definitely considered to be a mitzvah, as it exempted them from the mitzvah of sukkah. These stories took place after the destruction of the Beis HaMikdash, and yet we see that this mitzvah was still in effect!

He explains that a careful analysis of Rashi's comment can lead us to understand the answer. Rav Chisda and Rabba bar Rav Huna went to visit the Reish Galusa, and they were exempt from sleeping in a sukkah, as they were mitzvah messengers. Rashi explains: "they came to hear the public Torah lecture, and to visit with the Reish Galusa." We see that even according to Noda B'Yehuda, these Amoraim were on a mitzvah mission to learn Torah. In fact, in his comment to the Mishnah (25a), Rashi also mentioned that a primary example of a mitzvah activity which exempts a person from sukkah is *כגון ללמוד תורה*—one who is traveling in order to go and learn Torah." ■

*Today's Daf Digest is dedicated  
In honor of the anniversary of  
Rabbi and Mrs. Yosef Heinemann,  
Cleveland, Ohio*

## HALACHAH Highlight

### *Sleeping outside the sukkah*

ת"ר... ואין ישנים שינת עראי חוץ לסוכה

*The Rabbis taught: ... And one may not nap outside the sukkah.*

**R**abbeinu Nissim<sup>1</sup> writes that there is no obligation to wake a person who went to sleep inside of his home because it was raining. The reason is that waking the person would be disturbing (מצטער) and under conditions of distress, one is not obligated to sit in the sukkah. Rav Yaakov Ettlinger<sup>2</sup> challenges this rationale. The exemption for one who experiences distress applies only when sitting in the sukkah is the cause of the distress. In this case, however, he will not be distressed when he gets to the sukkah; it is waking up to go to the sukkah that is distressing. What is the basis to exempt this person from sitting in the sukkah because he will be distressed by waking up?

Rav Ettlinger answers that the rationale is based on the drosha כעין תדורו. תשבו כעין תדורו. This principle teaches that a person should dwell in the sukkah the same way they dwell in their home. Therefore, just like a person who falls asleep outside of his home is not particular to wake up to return home so too one is not obligated to wake up to return to the sukkah.

## STORIES Off the Daf

### *Freedom from pain*

מצטער פטור מן הסוכה... חולין ומשמשיהם פטורים

**T**he Kotzker Rebbe, zt"l, explained why one is exempt from the mitzvah of sukkah if one feels discomfort there. Since the sukkah is meant to help us nullify ourselves and our egos before Hashem, the person who feels discomfort has obviously failed to nullify himself completely. It is only the self that feels irritated, and it is the presence of the self that stands in opposition to the inner meaning of the sukkah.

The Tiferes Shlomo, zt"l, similarly teaches that the sukkah can free a person from all his pains and hardships. He says that we should not read the Gemara as, "One who is in pain is exempt from the sukkah," but rather, "Through the sukkah, one is freed of all pain." This is actually true of anyone who immerses his whole self into any mitzvah.

Rav Chaim Ozer Grodzenski, zt"l, was honored to receive a guest during Sukkos. When it came time for the meal, the gadol said, "Please feel free to eat in my sukkah in the courtyard downstairs. I will eat here. Since I am sick, I am exempt from the mitzvah of sukkah." The guest did as he was asked, and he was served a sumptuous meal by the family in the sukkah be-

## REVIEW and Remember

1. What professionals are exempt from davening?  
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2. What quantity of food is considered a snack and can thus be eaten outside the sukkah?  
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3. Is it permitted to nap while wearing tefillin?  
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4. Why is it necessary for the Mishnah to teach that one may be strict regarding eating a snack outside the sukkah?  
\_\_\_\_\_

Rav Shlomo Zalman Auerbach<sup>3</sup> posits a novel theory that will also answer this question. The obligation to sleep in a sukkah rests only upon those who are awake and are going to sleep. Those who are already asleep are not obligated in the mitzvah of sleeping in the sukkah. Therefore, a person who was permitted to go to sleep inside because of the rain is not obligated to wake up when the rain stops because, while sleeping, he is exempt from the mitzvah. ■

1. ר"ן י"ג ד"ה היה
2. בכורי יעקב סי' תרל"ט ס"ק ל"ד
3. פסקי רש"ז אויערבאך המובא בספר הסוכה השלם אות כ"ז ■

low.

In the middle of his feast, Rav Chaim Ozer surprised his guest by appearing suddenly in the sukkah.

"Are you feeling that much better so quickly that you are able to join me here?" the guest asked his obviously frail host.

Rav Chaim Ozer explained, "After some consideration, I realized that although my illness exempts me from my obligation to sit in the sukkah, I am still duty-bound to entertain my guest! We learn this from Avraham Avinu who entertained guests despite the fact that he was definitely in pain. It is not proper for me to sit in my house while my guest is alone in the sukkah downstairs. This is not how one treats a guest!" ■