



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Succah Daf Chuf Vuv

- A Braisa says, **R' Chananya ben Akavya** says, sofrim, their dealers, the dealers' dealers, and those who sell techeiles are all patur from all mitzvos, because of the halacha of ha'osek b'mitzvah.
- A Braisa says, a day traveler is patur from succah by day, but chayuv at night. A night traveler is patur at night and chayuv by day. One who is traveling by day and night is patur from succah day and night. One who is osek b'mitzvah is patur from succah day and night as well.
  - We find that **R' Chisda** and **Rabbah bar R' Huna** would not sleep in the succah when they were going to visit the Reish Galusa.
- A Braisa says, a daytime city watchman is patur from succah by day, but chayuv at night. A nighttime watchman is patur at night and chayuv by day. A watchman who guards by day and night is patur from succah day and night. A garden and orchard watchman is patur day and night (they stay there day and night).
  - **Q:** Why can't they build a succah at their post? **A: Abaye** said, the halacha says one must live in a succah as he does in his house (teishvu k'ein taduru). Since he can't do that out in the field, he is patur from succah. **Rava** said, because being in a succah will not allow him to effectively guard.
    - The difference between these reasons is where he is only guarding a pile of fruit (which is in one place and can be effectively watched from the succah). **Abaye** would say he is still patur, and **Rava** would say he is chayuv.

### CHOLIM U'MISHAMSHEIHEM

- A Braisa says, the sick person referred to in the Mishna need not be deathly ill. Even one with an eye ache or headache would be patur from succah. **R' Shimon ben Gamliel** said that **R' Yosef Biribi** allowed him and his attendants to sleep outside the succah when he had an eye ache.
  - **Rav** allowed **R' Acha Bardela** to sleep in a canopy bed in the succah, because the gnats were bothering him.
  - **Rava** allowed **R' Acha bar Ada** to sleep outside the succah, because the smell was bothering him. This follows **Rava's** shita that a mitz'taer is patur from succah.
    - **Q:** Our Mishna says that a sick person is patur, which suggests that a mitz'taer is not!? **A:** A sick person is patur along with his attendants. A mitz'taer is patur alone, not with his attendants.

### OCHLIM ACHILAS ARAI CHUTZ L'SUCCAH

- **Q:** How much is considered to be a snack? **A: R' Yosef** said, the amount of 2 or 3 eggs.
  - **Q: Abaye** asked, that amount is enough for a full meal!? **A: Abaye** therefore said, a snack is the amount the students would eat before going to the shiur (which was a mouthful of food and a drink).
- A Braisa says, one may have a snack outside the succah, but may not take a small nap outside the succah.
  - **R' Ashi** explains, we are concerned that the nap will extend to a full sleep.
    - **Q: Abaye** asked, if so, why do we allow one to take a nap in his tefillin even though a full sleep would be assur? **A: R' Yosef the son of R' Illai** said, it is only permitted when he appoints someone to wake him up before it becomes a full sleep.
      - **Q: R' Mesharshiya** asked, the appointed person may himself fall asleep and not wake the person up!? **A: Rabbah bar bar Chana in the name of**

**R' Yochanan** said, it is only allowed when he sleeps with his head in between his knees, which is uncomfortable and will therefore not extend into a full sleep.

- **Rava** says, the reason a nap out of the succah is assur is because there is no halachic difference between a nap and a longer sleep regarding the succah requirement (there is a difference between a snack and a full meal).
- **Q:** One Braisa says that a person may only nap in his tefillin. A second Braisa says that one may even fully sleep in his tefillin. Yet a 3<sup>rd</sup> Braisa says that a person may not even nap in his tefillin!?  
**A:** The 3<sup>rd</sup> Braisa is discussing where he is holding his tefillin in his hand (and will drop them if he even naps). The first Braisa is discussing one who is wearing his tefillin. The 2<sup>nd</sup> Braisa is discussing one who took off his tefillin and covered them with a cloth.
  - **Q:** How long is a “nap”? **A: Rami bar Yechezkel** said, it is as long as it takes to walk 100 amos.
- **Rav** said, it is assur for one to sleep during the day more than the amount a horse sleeps, which is the amount of 60 breaths.
  - **Abaye** said, **Rabbah bar Nachmeini** would sleep like **Rav**, who slept like **Rebbi**, who slept like Dovid, who slept like a horse, for the amount of 60 breaths.
  - **Abaye** would sleep for the amount of time that it takes to travel from Pumbedisa to Bei Kuvi. **R' Yosef** would say that was laziness.
- A Braisa says, **R' Nosson** says, one who enters his house to sleep during the day, may take off his tefillin but need not do so (we are not concerned that he will sleep for a long time or that he will have tashmish). When he enters his house to go to sleep at night, he must remove them. **R' Yose** says, young men must always remove their tefillin, because these men often become tamei.
  - **Q:** Shall we say that the reason of **R' Yose** is because he holds that a baal kerai may not put on tefillin? **A: Abaye** said, it may be that he holds that a baal kerai may wear tefillin. He said the young men must remove the tefillin only when their wives are home so that they should not have tashmish while in their tefillin.
  - A Braisa says, if one did have tashmish in his tefillin he may not touch the boxes or the straps until he washes his hands, because we assume that his hands touched an unclean place.

#### MISHNA

- It once happened that they brought a small amount of a cooked dish to **R' Yochanan ben Zakkai** to taste, and they brought 2 dates and a pail of water to **R' Gamliel** and they said, “Let’s go up to the succah to eat there”. However, when they gave less than a kebeitzah to **R' Tzadok**, he wrapped it in a cloth, did not wash before eating it, ate it outside the succah, and did not say birchas hamazon afterwards.

#### GEMARA

- **Q:** Earlier the Mishna said that a snack may be eaten outside the succah and now the Mishna brings a story that contradicts that!? **A:** The Mishna is missing words and should say: if one wants to be machmir on himself and eat even snacks in the succah, he may do so and it is not a sign of haughtiness, as we see in the story of this Mishna.
- **Q:** The Mishna suggests that had it been a kebeitzah it would have had to be eaten in a succah. This seems to contradict **R' Yosef** and **Abaye**!? **A:** The reference to the kebeitzah may have been to give the amount that he would have needed to wash and bentch on.