

OVERVIEW of the Daf

1) Walls that can not stand in normal winds (cont.)

The Gemara concludes its series of unsuccessful challenges against R' Acha bar Yaakov's ruling that a wall that can not stand in a normal wind is not a valid wall.

2) **MISHNAH:** The Mishnah enumerates different categories of people exempt from the mitzvah of sukkah.

3) One involved with one mitzvah is exempt from a second

A Baraisa is cited that teaches the principle that one who is involved with one mitzvah is exempt from another.

The Gemara fine tunes the exact parameters of this principle.

An alternative source for this principle is proposed.

The necessity for both sources is explained.

4) A mourner's obligation in mitzvos

The ruling of R' Abba bar Zavda in the name of Rav concerning a mourner's obligation in mitzvos is cited and explained.

R' Abba bar Zavda rules that a mourner is obligated in the mitzvah of sukkah.

The reason one may have thought otherwise is explained.

5) Mitzvah obligations for those participating in a wedding

R' Abba bar Zavda in the name of Rav rules that a groom, the groomsmen and the rest of the wedding party are exempt from the mitzvah of sukkah.

Two reasons are given to explain why the couple can not establish their residence in the sukkah for the week.

The practical difference between these two approaches is presented.

R' Zeira makes note of his practice regarding this issue.

A Baraisa is cited regarding the obligation in mitzvos for people participating in a wedding. ■

Distinctive INSIGHT

Involvement in a mitzvah exempts from other mitzvos

שלוחי מצוה פטורין מן הסוכה. מנא הני מילי? דת"ר בשבתך בביתך פרט לעוסק במצוה

The rule is that as long as someone is involved in a mitzvah pursuit, he is exempt from performing a different mitzvah. Tosafos (ד"ה שלוחי מצוה) concludes that this exemption is only in regard to other mitzvos which would interfere with completing the mitzvah in which he is already involved. For example, in our Gemara (26a), Rav Chisda and Rabba bar Rav Huna were exempt from the mitzvah of sukkah because they were already involved in the mitzvah of visiting their Rebbe on Yom Tov, and had they sought a sukkah in which to dwell, they would not have been able to complete their original mission. However, any mitzvah which can be done without interfering with the current observance is definitely required to be done. (Someone wearing tzitzis is certainly required to do other mitzvos at the same time!)

Ritva asks why we need a special verse to teach us this lesson. Why would we think that one mitzvah should be interrupted in deference to another? One answer he gives is that a person might be doing a mitzvah when the opportunity arises to do a much bigger or more important mitzvah. The verse teaches us that here, too, the mitzvah which is in progress should not be stopped, even though a greater opportunity now presents itself.

Another answer Ritva gives is that a person might have the chance to begin a mitzvah before the hour of reading shema arrives. He may commence the mitzvah, even knowing that the set time to read shema will elapse without his being able to read it, due to his involvement with the first mitzvah. We would not have necessarily known this ruling without the lesson of the verse. ■

Daf DIAGRAM

וכן קמה קצורה ושבותות מקיפות אותה

The Baraisa teaches that if someone sets his residence for Shabbos in a clearing among standing stalks at least ten tefachim tall, he can carry in it and he may walk 2000 amos beyond it.



The Gemara notes that the walls must be secured with branches so that they do not sway in the wind.

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לעילוי נשמת

מרת שושנה בת הרב דוב בער, ע"ה

HALACHAH Highlight

Is a kohen permitted to visit the graves of tzadikim?

תתניא 'ויהי אנשים אשר היו טמאים לנפש אדם וגו' אותם אנשים היו נושאי ארונו של יוסף היו דברי ר"י הגלילי

The Baraisa taught: 'And there were men who were tamei as a result of a corpse, etc.' Who were these people? Those who carried the casket of Yosef according to R' Yosi HaGalili.

The Midrash¹ relates that when R' Akiva was executed, Eliyahu HaNavi, together with R' Yehoshua HaGarsi, carried his body for burial. R' Yehoshua HaGarsi asked Eliyahu how he could participate with the burial as he was a kohen, and a kohen is prohibited from becoming tamei. Eliyahu responded that Talmidei Chachamim and their students do not transmit tum'ah. Based on the Midrash, there are Poskim who ruled that kohanim are not prohibited from participating in the burial of tzadikim,² and according to some, they may even visit their graves for the purpose of davening³.

Other Poskim⁴ strongly disagree and cite numerous sources that indicate that tzadikim do, in fact, transmit tum'ah. One often-quoted source is our Gemara that relates that those who carried the body of Yosef were t'mei'im and therefore inquired about their inability to bring the Korban Pesach. Furthermore, Tosafos⁵ explains that the reason Eliyahu HaNavi was permitted to participate in the burial of R' Akiva was because the government prohibited the burial of executed citizens so it was a circumstance of מת מצוה for which even a kohen is obligated to become tamei to perform the burial.

A third position was suggested by Rav Avrohom Bornstein⁶. He writes that those who died from the Angel of Death (מלאך

REVIEW and Remember

1. What is the source that those who are on a mission to perform a mitzvah are exempt from the mitzvah of sukkah?
2. What conditions are necessary for a person to be exempt from the mitzvah of sukkah?
3. How do we know a mourner is exempt from the mitzvah of sukkah?
4. Why was R' Zeira especially happy during his Sheva Brachos?

(המות) transmit tum'ah because of the droplets used by the Angel of Death, but those who died from a "kiss" from Hashem do not transmit tum'ah. Therefore, Yosef whose death was caused by the Angel of Death transmitted tum'ah, whereas R' Akiva whose death was not caused by the Angel of Death did not transmit tum'ah. ■

1. ילקוט שמעוני משלי אות תתקמד וע' בשו"ת יחיה דעת ח"ד סי' נ"ח שמביא כ"ז ועוד ואכמ"ל
2. ע' שו"ת זית רענן ח"ב יו"ד סי' כ"ו, שו"ת טוב טעם ודעת מהד' תליתאי ח"ב יו"ד סי' רל"א ועוד
3. שו"ת מנחת אלעזר ח"ג סי' כ"ד ושו"ת הסבא קדישא יו"ד סי' כ"ג וע' בריש דברי היחיה דעת שם שמביא כמה ראשונים שנראה שס"ל דאין צדיקים מטמאים ואינם מחלקין בין שעת קבורה ללא שעת קבורה
4. בעל חכמת אדם בהקדמת לספרו שערי צדק וקש"ע סי' ר"ב סע' י"ד
5. תוס' ב"מ קי"ד ודברי התוס' התחיל בע"א ד"ה מהו שיסדרו
6. שו"ת אבני נזר יו"ד סי' תס"ו אות י"ז ■

STORIES Off the Daf

Being occupied with a Mitzvah

הולכין לדבר מצוה פטורין בין ביום ובין בלילה

We see on today's daf that one who is occupied with a mitzvah is exempt from performing another mitzvah. The Chidushei HaRim, zt"l, taught that this is because one performs a mitzvah with all of his strength and attention. How can a person be obligated to devote himself to another duty when the prior mitzvah is occupying every bit of his mind, heart, and body?

After many hours of deliberation and inspiring speeches attended by nearly three hundred prominent Rabbonim gathered

together to strengthen Torah observance and Torah-true institutions, sunset was rapidly approaching. One of the rabbis in the audience approached the podium and pointed this out to those seated on the dais.

"If we don't start soon, we will surely miss Minchah!" he whispered.

The Chofetz Chaim, zt"l, heard this and was clearly annoyed. "We are desperately trying to uphold כבוד שמים by strengthening the yeshivos - and they want to daven Minchah!?"

Since the majority of those in attendance wanted to break for the afternoon prayers, the discussions were paused for a short time.

After Minchah, the head of the assembly, Rav Chaim Ozer Grodzensky, zt"l, remarked, "The truth is that the objection

of the Chofetz Chaim is an explicit halachah: 'He who is involved in a mitzvah is exempt from performing another mitzvah.' This is especially true of such an important mitzvah as that which occupies us now—strengthening Torah observance within the Jewish community. However, this is only true when a person devotes his entire self to the mitzvah, as the Chofetz Chaim himself does. But those who left space in their minds for Minchah must have also left space in their heads for other things, since we see that they were not involved in the mitzvah of this gathering with their whole selves. They actually were halachically obligated to stop and daven since it is obvious that they were not preoccupied with the mitzvah to the extent that they would be exempt from prayer!" ■

