

OVERVIEW of the Daf

1) Spreading a sheet over the sukkah

The contradiction concerning the permissibility to spread a sheet over a sukkah is resolved.

2) R' Eliezer's conduct

A Baraisa records R' Eliezer's practice of not stating rulings he did not hear from his teachers.

A description of the behavior of R' Yochanan ben Zakkai is presented.

A Baraisa retells R' Yochanan ben Zakkai's rank amongst the other students of Hillel the Elder. It then describes the greatness of R' Yochanan ben Zakkai and the most outstanding student, Yonasan ben Uziel.

3) MISHNAH: The Mishnah presents the dispute between Beis Shammai and Beis Hillel regarding a person who sits in the sukkah but the table is in his house. Women, slaves and children are exempt from the mitzvah of sukkah, but a minor who does not need his mother is obligated in the mitzvah. A related incident is recorded.

4) The exemption of women and slaves from the mitzvah of sukkah

A Baraisa records a drosha that exempts women from the mitzvah of sukkah.

The drosha is challenged from another Baraisa.

Rabbah answers that one of the two halachos is in fact a Halachah L'Moshe MiSinai.

This explanation is successfully challenged. Abaye and Rava offer alternative explanations.

The necessity for the word האזרח in reference to sukkah and Yom Kippur is explained.

5) Children

A contradiction is noted between the Baraisa cited earlier and the Mishnah regarding the obligation of children in the mitzvah of sukkah.

The Gemara distinguishes between a child who has reached the age of training and child who is below the age of training.

The age of a child who "no longer needs his mother" is defined.

The Gemara explains why the story of Shammai's daughter-in-law is not contradictory to the Mishnah's ruling.

6) MISHNAH: The Mishnah presents the correct attitude one should have regarding dwelling in a sukkah. Instructions for dealing with rain are presented.

7) Establishing the sukkah as one's fixed dwelling

A Baraisa gives examples of how one establishes a sukkah as his permanent dwelling for Sukkos.

The source for this attitude is presented.

A contradiction regarding learning in the sukkah is presented and resolved. ■

Distinctive INSIGHT

The parable of the wolf and the fox

משלות כובסין ומשלות שועלים

Rashi refers to the Gemara (Sanhedrin 39a): Said Rabbi Yochanan: Rabbi Meir had three hundred parables about foxes, but we only have three of them. They are: "The fathers eat grapes, and the teeth of the sons will be sharpened" (Yechezkel 18:2). "Righteous scales and weights" (Vayikra 19:36), and "A tzaddik will escape distress, and an evil one will take his place" (Mishlei 11:8). Rashi brings the parable in its entirety.

The fox once tricked the wolf by telling him that if he would help the Jews prepare for Shabbos, they would allow him to eat their Shabbos meal with them. When the wolf entered the courtyard to help, the people chased him away with sticks. The wolf felt betrayed, and he wanted to kill the fox. The fox tried to calm the wolf. "They only hit you because of your father! He once helped them prepare for Shabbos, but he was caught eating all the best cuts of meat." The fox was shocked. "I was beaten because of my father?!"

The fox answered, "Yes, 'The fathers ate unripe grapes, and the children's teeth are sharpened.' But, come with me and I will show you where can eat your fill."

He took the wolf to a well. Two buckets were suspended by a rope over the beam. The fox climbed into one bucket and descended into the well. The wolf called out, "Why did you go down there?" The fox called out, "There is enough meat and cheese here to satisfy you!" From below, he showed the wolf a reflection of the moon in the water, which looked like cheese. When the wolf demanded to descend, the fox told him to climb into the other bucket. As it descended, the fox and his bucket rose, trapping the wolf at the bottom of the well. When he cried to come out, the fox chuckled, "The righteous is saved from trouble, and the wicked takes his place.' Is it not written, 'Just balances, just weights?' "

Maharal explains that the lesson is that everyone receives his deserved reward and punishment. ■

HALACHAH Highlight

Declaring a fast day during a cloudy month

למה הדבר דומה לעבד שבא למזוג כוס לרבו ושפך לו קיתון על פניו
To what is this compared? To a slave who pours a cup for his master and the master spills the pitcher in his face.

Rav Yaakov Reisher¹ was asked whether it is appropriate to declare a communal fast day if it is cloudy during a particular month and it is not possible to make the brachah of קידוש לבנה. Rav Reisher began his analysis of the issue with our Gemara which indicates that rain during Sukkos indicates that Hashem is rejecting our service. Seemingly, the same concept would apply if it is cloudy and we are unable to make a brachah on the moon, which is a form of greeting the Divine Presence.

Rav Reisher proceeds to suggest a difference between the two cases. Our Gemara discusses one who began to serve Hashem and with the arrival of the rain, finds his service rejected. This is different from one who did not yet begin his service of Hashem in the first place. Take for example the opinion of some Poskim² that on the first night one must eat in the sukkah even if it is raining. Why is rain on the first night different from rain on any subsequent night? Explains Rav Reisher that rain is only a rejection if it arrives after one began to serve Hashem. But on the first night, where one has not begun this service of Hashem, the rain is not a rejection and there is no reason to leave the sukkah.

REVIEW and Remember

1. What compelled R' Eliezer to say things he did not hear from his teachers?
2. How does the Gemara illustrate the greatness of Yonasan ben Uziel?
3. Why is a pasuk necessary to teach that converts are obligated in the mitzvah of sukkah?
4. Which type of learning should be done in the sukkah?

Rav Reisher ultimately rejects this approach and instead he cites the Gemara³ that teaches that one who wants to do a mitzvah but due to circumstances beyond his control is unable to fulfill it, he is nevertheless credited with the mitzvah. Thus, since the people wanted to make the brachah on the new moon but were prevented from fulfilling the mitzvah because it was cloudy, they are credited with the mitzvah. Furthermore, even regarding rain on Sukkos we only find that one should leave the sukkah with their head bent over in submission⁴ but we never find that they would decree a fast day because it rained on Sukkos. Therefore there is no reason to declare a fast day when the brachah on the new moon the brachah on the moon could not be made. ■

1. שו"ת ח"ב סי' י'
 2. רמ"א סי' תרל"ט סע' ה' בשם הטור והר"ן והרא"ש
 3. גמ' ברכות ו
 4. מהרי"ל הל' סוכה אות כ"א והובא דבריו ברמ"א או"ח סי' תרל"ט
- סע' ז'

STORIES Off the Daf

Cause and effect

אמרו עליו על יונתן בן עוזיאל בשעה שיושב
 ועוסק בתורה כל עוף שפורח עליו מיד נשרף

The Ramchal, zt"l, writes that every act makes an impression on the world as a whole. Even a very small motion registers in the upper worlds and has a resulting impact on all of creation. However, since no two people are the same, no two actions have the same effect. What this means practically is that while two people can be sitting together at the same table, speaking and eating and drinking, one of them can be having a profound impact on the entire world because his words and actions are suffused with sanctity,

and the other's more mundane acts barely register.

Today's daf provides a striking example of this. While Rav Yonasan ben Uziel learned, every bird that flew overhead would be instantly vaporized. Although many thousands of others have learned with great intensity, they never achieved this particular level of producing a perceptible change in the world. What distinguished Rav Yonasan ben Uziel from the others? The profound illumination, the fire within him, burned so strongly that its effect could be seen in the world around him. There are endless levels in the realm of personal sanctity, ranging all the way from being a simple observant Jew all the way to a scholar who is also steeped in holiness. How much a person's actions can spiritually affect the

world at large depends on both the intention that he has in mind during the act, as well as his own personal degree of sanctity and connection to Hashem.

Rav Tzvi Hirsch of Zidichov, zt"l, spoke about this in relation to himself once. He said, "If a person is on the proper level, he can discern the effect of his actions on the world. Once, I went to shul wrapped in my tallis and tefillin intensely focused on the mitzvah and powerfully connected to Hashem. While walking, I heard a heavenly voice calling before me, 'Efrayim is a dear child to Me.' (Yirmiyahu 31:19)"

"But," he continued, "The opposite is also true. That very day I took my pipe without thinking of Hashem and I heard, 'Woe to him who rebels against his Master!' ■

