

Daf 25: פטור מן המצוה – העוסק במצוה – FULFILLING A MITZVAH EXEMPTS ONE FROM PERFORMING A (DIFFERENT) MITZVAH



On this *daf*, we learn an important principle: “*HaOsek b’Mitzvah, patur min haMitzvah*” – meaning, one who is occupied doing a mitzvah, is exempt during that time from doing another mitzvah. For example, during *Sukkot*, people who walk a long distance to learn Torah or redeem captives from prison are not required to locate a *sukkah* when they want to go to sleep at night – because “*HaOsek b’Mitzvah, patur min haMitzvah*.”

In addition, an individual who visits an ill person in the hospital is permitted to eat outside of a *sukkah*, because at that same time he is fulfilling the mitzvah of *gemilut chasadim* (bestowing lovingkindness).

The Talmud tells us that once, Misha’el and Eltzaphan, cousins of Moshe Rabbeinu, did not sacrifice the *Korban Pesach* (Paschal Offering), because they were occupied performing a different *mitzvah*. What mitzvah? They carried out Nadav and Avihu, sons of Aaron, who died in the *Kodesh haKodashim* (Holy of Holies). Because they were fulfilling one *mitzvah*, they were exempt from performing the *mitzvah* of *Korban Pesach*.

Daf 26: למה צריך לאכול בסוכה? – WHY IS IT NECESSARY TO EAT IN THE SUKKAH?



From what Torah source do we learn that it is necessary to eat only in the *sukkah* during *Sukkot*? To this question, the Talmud cites the verse in *Sefer Vayikra* (Book of Leviticus) 23:42: “*Ba’Sukkot teshvu sheevat yamim*” (in *sukkot* you will **reside** for seven days) – “*teshvu*”. The *chachamim* stated that in this verse the Torah teaches that the *sukkah* should be like a home. Just as a person behaves when sitting at home, likewise, should a person behave in the *sukkah*.

Not everything must be eaten in the *sukkah*. For example, a person who drinks a cup of water is not required to first enter the *sukkah* – because water is something people do not strictly drink solely in their home. However, and in contrast, no one eats a feast in the middle of the street.

How does a person know which foods require or do not require a *sukkah*? Consumption of bread, in a quantity smaller than a “*k’beitzah*” (size of a chicken egg), is not required to occur inside a *sukkah*. A larger portion must be eaten in the *sukkah*. In *Hilchot Sukkah*, Rambam wrote: “A person who is stringent and does not even drink water outside of the *sukkah* is praiseworthy.”



**FROM THE TALMUD
SEDER MOED
MASECHET SUKKAH
DAF 25**

מן התלמוד:
סדר מועד, מסכת סוכה דף כ"ה:
”אמר רבי אבא בר זבדא אמר רב: אבל חייב בסוכה. פשיטא, מהו דתימא? הואיל ואמר רבי אבא בר זבדא אמר רב: מצטער פטור מן הסוכה, האי נמי מצטער הוא – קמשמע לן הני מיליה צערא דממילא, אבל הכא איהוהוא דקא מצטער נפשיה איבעי ליה ליתובי דעתייה.”

Translation

Tza'arah ... Suffering
L'yatovei da'atei ... To settle his mind

Explanation

Rabbi Abba Bar Zavda said in the name of Rav that a mourner remains obligated in the *mitzvah* of *sukkah*. The *Gemara* questions why that is a *chiddush* (novel interpretation), and then explains that one might have thought that a mourner would be exempt because a mourner is a *mitzta'er* (person suffering sorrow). The *chiddush* is that a *mitzta'er* is only exempt from the mitzvah of *sukkah* when sitting in the *sukkah* is what causes the suffering, but not if it is the person's mindset that causes him sorrow.

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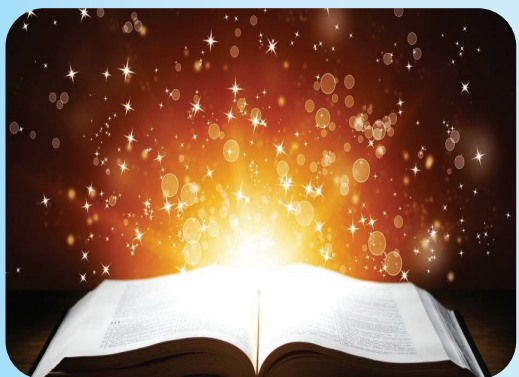
דף 27: אכילה בחג הסוכות ובסעודה השלישית – EATING DURING SUKKOT AND SEUDAH SHLISHEET



There is a *machloket* (debate) between *tannaim* regarding when a person is required to eat during *Sukkot*. In other words, is a person required to eat in the *sukkah* every day of the holiday; or, perhaps, a person who wants to eat needs to go into a *sukkah* while a person who does not want to eat is not required to enter a *sukkah*? The *chachamim* maintained that a person is only obligated to eat bread on the first night of *Sukkot*, as is the case during *Pesach* when the obligation to eat *matzah* only applies to the first night.

Another matter: Does the *Seudah Shlisheet* (third meal) eaten on Shabbat require a person to specifically eat bread, or can a person eat cakes and fruits, and by doing so fulfill the obligation to eat *Seudah Shlisheet*? In *Shulchan Aruch Orach Chayim*, Rabbi Yosef Karo writes that a person must eat bread in order to fulfill the obligation of *Seudah Shlisheet*. Only a person who is extremely satiated, for whom it would be difficult to eat bread, is permitted to eat cake and fruit as an alternative.

דף 28: תלמידיו של התנא הלל – STUDENTS OF THE TANNA HILLEL



Rabban Yochanan ben Zakkai, one of the students of the *tanna* Hillel HaZaken, was the first to arrive in the *Beit Midrash* in the morning, and the last to leave the *Beit Midrash* in the evening. In all his time in the *Beit Midrash*, Rabban Yochanan ben Zakkai never sat idle. Rather, he diligently studied, until he had learned the entire Torah. Rabban Yochanan ben Zakkai even knew interpretations for each and every letter in the Torah.

Hillel HaZaken had another student named Yonatan ben Uziel. According to tradition, when Yonatan ben Uziel was engaged in Torah study, the sacred energy he generated was so intense that any bird that flew over him was immediately incinerated.

Dvar Torah RE'EH

כִּי־פָתַח תִּפְתָּח
אֶת־יָדְךָ לֹא

The Talmud tells of Rabbi Papa who was ascending the stairs of his house when the stairs suddenly fell from under his feet, putting him in danger. Rabbi Chiyya Bar Rabbi said to him – “Perhaps a poor man came to you and you did not help provide him with financial assistance?” Rabbi Chiyya tied the dangerous episode to a failure to perform *tzedakah*.

What exactly is the connection between these things? What connects the breaking of a step and the commandment of *tzedakah*? The GR”A (Vilna Gaon) said: The answer is implied in the words of *Parashat Re’eh* dealing with *tzedakah* – ‘*Pato’ach tiftach*,’ (Open, you will surely open – *Devarim* 15:8). The Torah tropes for these two words are “*darga tevir*,” which in Aramaic means “broken step.”

Why precisely is the breaking of a step imposed as a punishment for refraining from giving *tzedakah*? A person who gives to his friend could feel he is losing out, declining, and losing net worth. But in truth, it is indeed the person engaged in opening their hand who is proudly ascending in value and actually raising his stature.



Daf 29: הַמִּצְטַעַר פֶּטוּר מִן הַסּוּכָה – ONE WHO SUFFERS SORROW IS EXEMPT FROM [SITTING IN THE] SUKKAH

Once, a nice family sat in their *sukkah* during *Sukkot*, when suddenly it started to rain heavily and began to leak into the *sukkah*. Raindrops seeped into the food and dripped onto their clothes. The family immediately hurried to collect the plates, enter their house, and continued to eat their holiday meal inside.



One of their children questioned: “Today is *Sukkot*. Isn’t it prohibited to eat outside the *sukkah*?” “That is correct!” the father replied, except “if you are *mitzta’er* (suffer sorrow) being in the *sukkah*, you are exempt from the mitzvah of *sukkah*.” According to *halachah*, the *sukkah* is considered like a person’s home. Just as a person would leave a room in their house if it had a leak, so too may they vacate their *sukkah* when rain causes discomfort.

Daf 30: “לִלְוֵל הַגָּזוּל” – “LULAV HAGAZUL”, THE STOLEN LULAV



The third *perek* (chapter) of *Masechet Sukkah* is called “*Lulav HaGazul*” (the stolen lulav), because it opens with an important *halachah* stating that a stolen lulav is *pasul* (unfit) and may not be used to fulfill the mitzvah of *arba’at haminim* (four species). On the first day of *Sukkot*, a person needs to fulfill the mitzvah with *arba’at haminim* that belong to him. The “*lulav hagazul*” does not belong to the person who stole it. This *lulav* remains *pasul* for the rest of the days of the holiday because a mitzvah fulfilled through the perpetration of an *aveirah* (transgression) does not constitute a mitzvah. Since this *lulav* is stolen, and an *aveirah* was committed by taking it, the *lulav* may not be used to fulfill a mitzvah.

Daf 31: מִצְוַת אַרְבַּעַת הַמִּינִים – MITZVAH OF THE FOUR SPECIES

Moshe appeared in the synagogue on Sunday, holding a large package in his hands that contained an *etrog* (citron), *lulav* (palm branches), *hadassim* (myrtle), and *aravot* (willows), along with other tasty, fragrant fruits. The Rabbi asked Moshe: “Why did you do this?” Moshe replied: “I wanted to honor the mitzvah. Why should there be only four species? I wanted to bring ten species.” The Rabbi showed Moshe what was written in the *Daf Yomi* — i.e., it is prohibited to add to what is written in the Torah, and if the Torah commands the taking together of *arba’ah minim*, the obligation is to gather together four species, and no more.



QUESTIONS FOR THE WEEK

1. What should be eaten at *seudah shlisheet*?
2. Is it permissible to leave the *sukkah*, if it is overly hot inside?
3. Is it permissible to take a pomegranate as decoration alongside your *etrog*?

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