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Sukkah Daf 15

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Rabbi Yehudah says: Beis Shammai maintains that a roof that consists of boards that have not yet been covered with plaster and one wishes to convert the roof into *s’chach*, one must loosen the boards and he then removes one board from between every two boards. Beis Hillel, however, maintains that one can either loosen the boards or he can remove one board from between every two boards. Rabbi Meir says: he removes one board from between every two boards, but he does not (need to) loosen them.

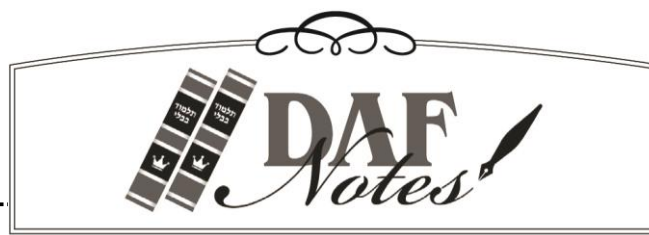
The *Gemora* asks: It is well according to Beis Hillel; their reason is that ‘You shall make (a Sukkah,’ which implies: but not from that which is already made (improperly); so that if he loosens the boards, he performs an action (and it is regarded as he is making the Sukkah anew), and if he removes one from between the two, he also performs an action; but what is the reason of Beis Shammai (for requiring both)? If it is that ‘You shall make (a Sukkah,’ which implies: but not from that which is already made (improperly), one action should be sufficient; and if it is because of a decree against using anything that resembles a roof, it should suffice if he removes one from between the two?

The *Gemora* answers: Indeed it is because of a decree against using anything that resembles a roof, but they mean as follows: Even though he loosens them, if he removes one from between the two, it is valid, otherwise, it is not.

The *Gemora* asks: If so, consider the concluding part of the *Mishna*: Rabbi Meir says: he removes one board from between every two boards, but he does not (need to) loosen them. Isn’t Rabbi Meir’s view thus identical with that of Beis Shammai?

The *Gemora* answers: Rabbi Meir means as follows: Beis Shammai and Beis Hillel did not argue on this point.

The *Gemora* asks: What then is the *Mishnah* teaching us? Is it that Rabbi Meir holds that a decree (has been enacted) against using anything that resembles a roof, while Rabbi Yehudah disregards the decree against using anything that resembles a roof? But have they not already disputed on this point, seeing that we have learned in a *Mishna*: Boards may be used for the



s'chach; these are the words of Rabbi Yehudah; Rabbi Meir forbids them?

Rabbi Chiya bar Abba answered in the name of Rabbi Yochanan: The first *Mishna* deals with smoothed boards, and they forbade them as a preventive measure against the possible use of utensils (which are susceptible to *tumah*).

The *Gemora* asks: But according to Rav Yehudah in the name of Rav who said: If he covered the Sukkah with arrow shafts, the halachah is as follows: If they are male ones (which lack a receptacle), it is valid (for they are not susceptible to *tumah*); with female arrow shafts, it is invalid; and he does not restrict male shafts on account of the possible use of female ones; here also, we should not restrict smoothed boards on account of the possible use of utensils?

The *Gemora* therefore explains the dispute in the *Mishna* differently: The dispute in the first *Mishna* is regarding the question whether a preventive measure against using anything that resembles a roof has been enacted and that the dispute in the latter *Mishnah* is also on the same question; but why should they dispute the same question twice? The latter *Mishna* is what Rabbi Yehudah said to Rabbi Meir: Why do you forbid boards? Is it as a preventive measure against using anything that resembles a roof? But it is Beis Shammai alone who hold this opinion, while Beis Hillel do not enact any preventive measure? To this Rabbi

Meir answers that Beis Shammai and Beis Hillel do not dispute this point at all.

The *Gemora* asks: This is correct according to Rav who says that the dispute is where the boards are four tefachim wide, since in such a case Rabbi Meir holds that a preventive measure has been enacted against using anything that resembles a roof, while Rabbi Yehudah disregards the preventive measure against using anything that resembles a roof; but according to Shmuel, who says that the dispute is where the boards are not four tefachim wide, but that where they are four tefachim wide all agree that it is invalid, on what principle do they argue about in the latter *Mishna*?

The *Gemora* answers: They dispute regarding the question of the nullification of a roof (thru the loosening of the boards): One master (R' Yehudah) holds the opinion that by this means it becomes nullified, while the other master (R' Meir) holds the opinion that by this means it does not become nullified. (15a1-15a2)

The *Mishna* rules that if one covers his Sukkah with spits or with the sides of a bed, which are invalid as *s'chach*, if there are spaces between the spits or sides of the bed which are identical in size to the invalid *s'chach* and he fills the spaces with valid *s'chach*, the Sukkah is valid. (15a3)

The *Gemara* cites a dispute regarding a wall whose breach is equal to the walled portion. Rav

Huna maintains that this is not considered a wall because a majority of the wall is required to be solid, whereas Rav Pappa maintains that only half the partition is required to be solid. Our Mishnah, however, rules that even if only half of the *s'chach* is comprised of valid materials, the *s'chach* is valid.

The Gemara states that the Mishnah refers to a case where there is slightly more empty space, which can be filled with valid *s'chach*, than the invalid *s'chach*. Alternatively, we can say that the Mishnah refers to a case where the *s'chach* is placed perpendicular to the spits, thus creating a majority of valid *s'chach*, which would nullify the invalid *s'chach*. (15a4-15b)

## INSIGHTS TO THE DAF

### ***Potters and Boards***

The Gemara on Daf 8 stated that it was common for a potter to have a hut inside another hut. Rashi explained that the inside hut cannot be used as a Sukkah because since the potter lives there all year, it is not discernable that he is dwelling in the hut for the sake of fulfilling the mitzvah.

It is evident from Rashi that biblically speaking, the hut is valid, and it is only invalid from a rabbinical standpoint.

The Gemara on Daf 14 rules that one cannot fulfill his obligation of sitting in a Sukkah when the

*s'chach* consists of beams that are wider than four tefachim. The reason for this ruling is that such a Sukkah would be akin to sitting inside a house. Rashi explains that one cannot fulfill his obligation of dwelling in a Sukkah by sitting in a house because the Torah explicitly used the word *Sukkah* and one cannot dwell in the house that he resides in all year.

Rashi appears to contradict himself, as on Daf 8 Rashi implies that sitting in a house is rabbinically invalid, whereas on Daf 14 Rashi implies that sitting in a house is biblically invalid.

*Rabbi Yosef Ber Soloveitchek* offers a novel explanation to distinguish between the two cases. Regarding the hut of the potter, the *s'chach* appears to look like *s'chach* of a Sukkah and does not appear to look like the *s'chach* of a house, and for this reason the *s'chach* is biblically valid. The hut is nonetheless rabbinically invalid because one resides in the hut throughout the year. Regarding the boards, however, the roof has the same look as a house, and is thus deemed to be a house, which is biblically invalid.

### ***Big Sukkah, Small Sukkah***

The Gemara stated previously that Bais Shammai and Bais Hillel disagree regarding the minimum dimensions that are required for the Sukkah to be valid. Bais Shammai maintains that the Sukkah must be large enough to accommodate one's head, most of his body and his table. Thus, the



minimum measurement for a Sukkah is seven squared tefachim.

The Rif rules in accordance with the opinion of Bais Shammai and the Rif adds that the reason for this ruling is due to the concern that if the Sukkah is too small, one will be drawn out of the Sukkah.

This line of reasoning would also explain why Bais Shammai maintains that when a table is outside a large Sukkah, one cannot fulfill his obligation.

There is an interesting dispute in the Acharonim based on the words of the Rif. Regarding one who dwells in a Sukkah that is smaller than seven squared tefachim and his table is located in a large Sukkah which is adjacent to the smaller Sukkah, *Rabbi Akiva Eiger* (Mishnayos Sukkah 2:7) rules that one can fulfill his obligation. Although one is normally prohibited to leave the Sukkah, in this situation he is not in violation of the prohibition because even if he exits the Sukkah, he still will be in the larger Sukkah.

*Bais HaLevi* (Teshuvos 3:53:1) disagrees and maintains that one does not fulfill his obligation. The Bais HaLevi posits that since Bais Shammai once ruled that a Sukkah that is smaller than the required measurement is invalid, this rule applies in all circumstances.

A noteworthy question here is, what would be the Halacha in the reverse case? What would be the Halacha if one is dwelling in a large Sukkah that does not have a table in it, where Bais Shammai maintains that the Sukkah is invalid, and the table is located in a small Sukkah adjacent to the larger Sukkah?

## DAILY MASHAL

### *Mitzvos at all Times*

The Gemara cites an incident where the gentiles had banned observance of mitzvos and the Jews brought boards that were four tefachim wide and they disguised a porch with the boards, thus fulfilling their obligation of dwelling in a Sukkah. It is well known that *Rabbi Levi Yitzchak Berditchev* would defend the Jewish People before HaShem, claiming that although the Jews were perhaps guilty of smuggling against the law of the Czars, a Jew would never be found with chametz in his possession on Pesach, despite the fact that there were no police ensuring that they were not in violation of the Torah law. This Gemara is also proof that even when faced with danger, the Jews always found methods of observing the mitzvos.