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Sukkah Daf 16

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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

1. Rav Ami rules that one cannot use worn out clothes for *s'chach*. Although the piece of clothing is less than the minimum amount required to become tamei, i.e. less than three squared tefachim, nonetheless, the piece of clothing cannot be used for *s'chach* because it originated from something that would be susceptible to tumah. (16a1)
2. The Mishna ruled that if one burrowed an opening inside a haystack, it is not a valid Sukkah because the *s'chach* was not placed there with the intention of being used for shade. Rav Huna qualifies this ruling and maintains that if previously there would have been a space of a tefach high and seven squared tefachim and then one would place the haystack on top of this space and subsequently he would burrow out a space, the Sukkah would be valid because it would be deemed to be as if he had extended the existing walls. (16a2)
3. The Gemara cites a Mishna in Eruvin regarding a well of water that is situated between two courtyards and one cannot draw water from the well because there is a concern that the water is coming from the other courtyard. There is a dispute in Eruvin as to how to remedy the situation. Some opinions maintain that a barrier must be set up inside the well and other opinions maintain that it is sufficient if the barrier is erected at the top of the well. This dispute is also predicated on whether a suspended wall is deemed to be a proper wall. (16a3-16b1)
4. The Gemara cites an incident that occurred in Tzipori where the people forgot to bring the Sefer Torah to the shul before Shabbos and they transported the Sefer Torah on Shabbos, relying on sheets that had been spread out on posts prior to Shabbos. (16b1-16b2)
5. Rav Chisda stated in the name of Avimi: A mat slightly more than four tefachim wide is permitted as a Sukkah wall. How does one place it? One suspends it in the middle less than

three tefachim from the ground and less than three from the top, and whatever space is less than three tefachim is regarded as closed thru the principle of lavud.

The *Gemora* asks: But is not this obvious?

The *Gemora* answers: One might have thought that we apply the principle of lavud (to the same wall) once, but we do not apply lavud twice, therefore he informed us of this.

The *Gemora* asked from a *braisa*: A mat slightly more than seven tefachim is permitted as a Sukkah wall! [Evidently, we only apply the principle of lavud once, and not twice!?!]

The *Gemora* answers: With reference to what was this taught? It was with reference to a large Sukkah; and what does it inform us? It teaches us that walls may be suspended from above downwards in agreement with Rabbi Yosi. (16b2- 16b3)

6. Rabbi Ammi said: A board which is slightly more than four tefachim wide is permitted for a Sukkah wall when he places it less than three tefachim from

the termination of the adjacent wall, since a space less than three tefachim is regarded as closed thru the principle of lavud.

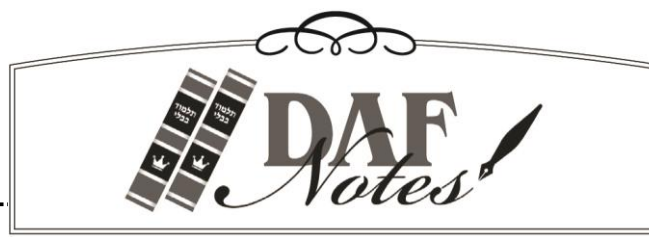
The *Gemora* asks: What does he inform us?

The *Gemora* answers: He informs us that the minimum extent of a small Sukkah is seven tefachim. (16b3)

INSIGHTS TO THE DAF

Keeping the Torah "Safe" from Impurity

The Gemara explains the dispute cited in the Mishna regarding a wall of a Sukkah that starts more than three tefachim above the ground. This dispute is parallel to the laws of Shabbos where there is a dispute if a suspended wall is deemed to be a wall and would thus create a private domain with regard to carrying on Shabbos. The Gemara cites an incident that occurred in Tzipori where the people forgot to bring the Sefer Torah to the shul prior to Shabbos and they carried it on Shabbos, relying on sheets that were spread on posts prior to Shabbos. The *Aruch LaNer* wonders why they did not have a gentile carry the Sefer Torah. The *Aruch LaNer* answers that they did not employ a gentile because it is degrading to have a Sefer Torah carried by a



gentile.

The question of the *Aruch LaNer*, however, is difficult to understand, as Rashi writes that the reason the Sefer Torah was in the house was because the people sought to protect the Sefer Torah from the gentiles. This would imply that the Jews did not wish to make it known to the gentiles that they were in possession of a Sefer Torah (See *Shearim Mitzuyanim B'Halacha* who mentions this.)

The Rambam in Hilchos Sefer Torah (10:8) rules that any person who is tamei, such as a *niddah* (a woman who has menstruated) or a gentile is permitted to touch a Sefer Torah as we have a principle that Torah cannot contract tumah.

Sefer Otzar HaYedios cites a responsa from the *Divrei Hillel* who rules based on the words of the Rambam that if a gentile was in shul on Simchas Torah, he should be allowed to hold the Sefer Torah because it may otherwise cause the gentiles to hate the Jews.

The *Rema* in Orach Chaim 88 quotes sources who maintain that a woman should not enter a shul while she is a *niddah*. Furthermore, a woman who is a *niddah* should not pray, mention the Name of Hashem or even touch a sefer. The *Rema* also quotes sources who disagree with this ruling. The *Rema* concludes that the custom is in accordance with the first opinion. However, the

Rema limits this restriction to a woman who is still menstruating whereas a woman who has ceased to see a flow but is in the stage of becoming pure is not restricted from entering a shul, praying, reciting the Name of HaShem or from touching a sefer.

DAILY MASHAL

Together for Purity

The Gemara quotes a Mishnah in Keilim as proof that materials with disparate minimum measurements can combine with each other. The Gemara states that the reason that they can combine with each other is because each material can contract tumah when a *zav* sits on the material.

Perhaps this idea is analogous to the nation's hatred for the Jewish People. The Medrash states that Midyan and Moav were always enemies, but they united to cause harm to the Jewish People. The converse should also be true. Even if Jews do not see eye to eye on all issues, we should at least unite for matters of purity and sanctity, and when HaShem sees that we can demonstrate signs of friendship, He will likewise nullify the plans of the gentiles and redeem us from the exile.