

Daf Notes

Insights into the Daily Daf

27-29 Elul 5766

Sukkah Daf 18-20

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Highlights

1. A Sukkah that measures exactly eight amos and one alternates between boards that are four tefachim wide and valid s'chach that is four tefachim wide, the Sukkah is valid. This is even according to the opinion that maintains that boards that are four tefachim wide invalidate a Sukkah. The reasoning for this ruling is because the Sukkah will have eight contiguous tefachim of valid s'chach, and by applying the principle of *dofen akumah*, the Sukkah will be valid. (18a1)
2. The Gemara cites a dispute regarding a Sukkah that has less than three tefachim of open area in the middle of the Sukkah. One opinion maintains that the principle of *lavud* can only be applied to the side of the Sukkah but will not apply to the middle of the Sukkah. The Gemara cites proofs to both opinions from laws regarding Eruvin and tumah and these proofs are ultimately refuted. (18a1-18a2-18a3)
3. The Gemara cites a dispute between Rav and Shmuel regarding a pavilion in a valley and the Gemara deliberates if the pavilion is analogous to the debate cited earlier between Abaye and Rava. Rav maintains that one is allowed to carry on Shabbos inside the pavilion because we apply the principle of *pi tikrah yoreid vesoseim*, 'the edge of the roof extends downwards and seals.' Shmuel disagrees and rules that one is only permitted to carry within his four amos. The Gemara concludes that the cases are not parallel because Rav would apply this principle only regarding the pavilion where the walls were constructed for the pavilion. Regarding the porch, however, the walls descending from the roof were intended for the porch and not for the Sukkah. (18b-19a1)
4. The Mishna on Daf 17 ruled that if the s'chach is distanced three tefachim or more from the walls, the Sukkah is invalid. If there is invalid s'chach, the Sukkah is valid, as long as the invalid s'chach is not more than four amos away from the walls. Abaye maintains that a wall can be created by applying the principle of *pi tikrah yoreid vesoseim*, 'the edge of the roof extends downwards and seals.' Thus, Abaye must interpret the Mishna to be referring to a case where one made the s'chach level with the roof of the porch. This would prevent the edge of the roof from being seen and therefore the roof's edge cannot be extended downward. (19a1)
5. The Mishna cites a dispute regarding the validity of a Sukkah when one places a row of sticks on the ground and leans the other end against a wall. One opinion maintains that the Sukkah is invalid because there is no roof and the other opinion maintains that such a Sukkah is valid. The Gemara cites instances where such a Sukkah would be valid even

according to the opinion that invalidates such a Sukkah. (19b1)

6. There is a dispute in the Mishna if one can use mats for s'chach. There are some mats that are susceptible to tumah and are thus unfit for use as s'chach. The Gemara elaborates regarding the distinctions

between a large mat which is usually intended for covering a Sukkah and a small mat that is intended for sleeping purposes. The Gemara also discusses what the halacha would be if one did not have any specific intention regarding the mat. (19b2-19b3)

Iyunim-Hashkafah

Sukkah is a reward

The Mishnah cites an incident regarding Tevi, the Canaanite slave of Rabban Gamliel, who would sleep under the bed in a Sukkah. Rabban Gamliel commented to the Chachamim that Tevi was a Torah scholar and he knew that a Canaanite slave is not obligated to dwell in a Sukkah, and therefore Tevi slept under the bed. One must wonder why if Tevi was exempt from sleeping in a Sukkah, he found it necessary to sleep under the bed inside the Sukkah. Tosfos, quoting the Yerushalmi, writes that Tevi slept under the bed to leave room for the Chachamim who were in the Sukkah and they were obligated to dwell in the Sukkah. The reason Tevi did not dwell outside the Sukkah is because Tevi sought to hear words of Torah from the Chachamim. The Medrash Tanchumah states that in the merit of Avraham offering the angels who visited him to recline under the tree, his descendants merited the mitzvah of Sukkah. The Gemara in Avodah Zara states that in the future when the gentiles request from HaShem that he offer them the Torah, HaShem will offer them the mitzvah of Sukkah, but when it will be too hot, the gentiles will kick the Sukkah and leave. The words of the

Gemara and the Medrash offer us a profound lesson in mitzvah observance. Although one may find it difficult to perform a mitzvah, one can learn from Tevi, who was not obligated in mitzvos that were dependent on time, yet he still dwelled in the Sukkah. Nonetheless, he was not attempting to perform the mitzvah properly. Rather, Tevi sought to hear words of Torah from the Chachamim. In the future, the gentiles will claim that they desire to come close to HaShem, but when HaShem offers them a simple mitzvah to perform, they quickly lose interest because of the difficulty involved. This is thus the meaning of the Medrash Tanchumah. Avraham was confined to his tent because of his recent circumcision, yet when he saw wayfarers, albeit pagans, Avraham still sought them out and invited them to recline under the tree. When HaShem saw that Avraham was willing to persevere even at a time when he was exempt from hosting guests, HaShem rewarded Avraham that his descendants would merit the mitzvah of Sukkah, where one can dwell in a Sukkah and engage in Torah study.

Iyunim-Halacha

Food under the bed

The Mishna rules that if one sleeps underneath a bed, he will not fulfill his obligation of Sukkah. Rashi writes that the primary activities one engages in while in a Sukkah is eating, drinking and sleeping. *Shearim Mitzuyanim B'Halacha* notes that it is clear to him why the Mishna mentioned sleeping under a bed and the Mishna did not mention eating under a bed. The reason for this omission is because the Gemara in Pesachim 112a states that it is forbidden to eat under a bed because food or drink that is under a bed will contract an evil spirit. The *Toras Chaim* writes that it is well-known that sleep is one sixtieth of death because the soul of a person leaves him at night. For this reason one must

wash his hands in the morning, so he will remove the tumah that he contracted at night. Thus, it follows that one should not leave food under a bed because when one sleeps on a bed, the bed is deemed to be an *ohel hameis*, the tent where a corpse lies, and it is akin to having food in the same room as a corpse. From our Mishna we learn that we are only concerned for food under a bed at night and only when one is sleeping on the bed.