

25 Adar I 5774  
Feb. 25, 2014



Sukkah Daf 22

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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

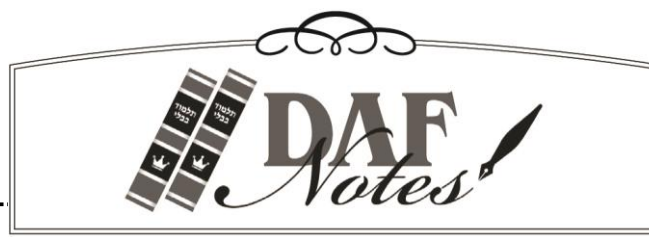
1. The Mishna states that a Sukkah that is *meduvleless* is valid. There is a dispute regarding the meaning of the word *meduvleless*. One opinion maintains that it means a Sukkah that is covered with only a small amount of s’chach, whereas the other opinion maintains that it means that the s’chach is placed with one reed up and one reed down. (22a1)
2. Even if there is three tefachim open space between the upper reed and the lower reed, the Sukkah will only be invalid if the top of the reeds is not a tefach wide. If the top level of the reeds is a tefach wide, however, then the Sukkah will be valid. The reason for this ruling is because we say *chavot remi*, lower and place the top reeds on the space below. (22a2)
3. The Mishnah in Oholos states that if the beams of a two-story house do not have plaster on them, and the beams are placed corresponding to each other, if there is corpse tumah beneath one of the lower beams, any vessel that is underneath that beam will be tamei. If the tumah is between the lower and upper beam, however, a vessel that is between the beams will be tamei. If the tumah is above the upper beam, a vessel that is opposite the tumah above the beam until the heaven is tamei. (22a2)
4. Regarding a mavoi that requires an adjustment of a korah or a lechi, if a korah extends from one wall of a mavoi and does not extend to the other wall of the mavoi, or two korahs extend from two opposite walls and the korahs are not long enough to reach each other, there is a dispute. The Tanna Kamma maintains that if the space between the beams is less than three tefachim wide, we apply the principle of lavud and the space is deemed to be closed and one can carry within the entranceway. If the space between the beams is more than three tefachim, however, one must fill in the space with another korah. Rabban Shimon ben Gamliel maintains that if the space between the two korahs or between the korah and the wall is less

than four tefachim wide, one is not required to bring another korah. If the space is more than four tefachim, however, one must bring another korah to close off the space. Rabban Shimon ben Gamliel maintains that we apply the principle of lavud to a space that is less than four tefachim. (22a3-22b1)

5. We learned previously on Daf 2a that a Sukkah that has more sunlight than shade is invalid, implying that if the sunlight and shade were equal, then the Sukkah would be valid. Yet, the Mishna here states that if the shade is more than the sunlight, the Sukkah is valid, which implies that if the shade and sunlight are equal, then the Sukkah is invalid. The Gemara answers that our Mishna refers to the shade and sunlight above, i.e. the thickness of the s'chach itself, which means that there is more solid s'chach than open space. This implies that if the solid part of the s'chach is equal to the open space, the Sukkah is invalid because there will be more sunlight than shade on the floor of the Sukkah. The Mishna on Daf 2a, however, refers to the shade and sunlight on the floor of the Sukkah. When there is more sunlight than shade, the Sukkah is invalid. Yet, if the shade and sunlight on the Sukkah

floor are equal, the Sukkah is deemed to be valid because equal sunlight and shade on the Sukkah floor indicates that there is more solid s'chach above than opens space. (22b2)

6. The Mishna rules that if one constructs a Sukkah on top of a wagon or a boat, it is valid and one is permitted to enter the wagon or boat on Yom Tov. If one constructs a Sukkah on top of a tree or a camel, it is valid and one is prohibited to enter it on Yom Tov. (22b3)
7. If a *sukkah* is comprised of two man-made walls and a third wall that is formed by a tree, the *sukkah* is valid, but one cannot make use of the *sukkah* on Yom Tov. [*The reason for this is that since a tree is supporting the schach (sukkah covering), and one places utensils and removes them from the schach, when one uses the schach, he is using the tree, which is forbidden on Yom Tov.*] If three are made by man and a fourth is in a tree, it is valid, and one can make use of the *sukkah* on Yom Tov. This is the general rule: wherever it (*the schach*) can stand if the tree were removed, one may make use of the *sukkah* on Yom Tov. (22b3 – 23a1)



## INSIGHTS TO THE DAF

### *Keep the Rain Out*

#### ***Take a "Chill" out of the Sukkah***

The Mishna states that if the s'chach that one placed on his Sukkah is thick like a house and the stars cannot be seen from inside, the Sukkah is still valid.

Shulchan Aruch Orach Chaim 631 rules that it is preferable that one should place the s'chach in a manner that the stars should be seen.

Mishnah Berurah states that if the stars can be seen in one section of the Sukkah, that is sufficient.

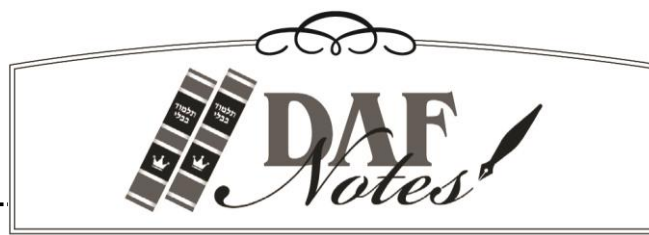
*Rabbi Braun* in his sefer *Shearim Hametzuyanim B'Halacha* writes that many Gedolim did not construct their Sukkahs in a manner that the stars would be seen from inside. The reason for this was that these Gedolim resided in extremely harsh climates and they preferred to be able to sleep in the Sukkah without having to leave the Sukkah because of the harsh elements. For this reason they covered their Sukkahs with thick s'chach to keep out the cold and precipitation, even though this did not allow them to sleep under the stars.

The Rishonim debate what the halachah would be if one constructed his Sukkah and placed the s'chach in a manner that rain would not be able to enter the Sukkah.

Rashi is quoted as maintaining that the Sukkah is still valid and Rabbeinu Tam disagrees and maintains that this would be similar to a house and the Sukkah would be invalid.

There is a question that is asked on the opinion of Rashi. Shulchan Aruch Orach Chaim 640:4 rules that one should not use branches from a thornbush for s'chach because if the leaves fall into the Sukkah, one will be distressed and this will cause him to exit the Sukkah. Similarly, one cannot construct his Sukkah in a place that has a fetid smell because this will cause him to be uncomfortable and he will be exempt from his obligation. Following this logic, according to Rashi who maintains that a Sukkah is still valid if the rain cannot enter, it would seem to be preferable that one should place the s'chach in a manner that the rain cannot enter into the Sukkah. Thus, even if it does rain, he will be protected and he will be able to remain in the Sukkah.

The answer to this question can be that there is a distinction between the cases. Using s'chach from a thornbush or positioning a Sukkah in a



location where there is no smell is not prohibited, so logic would dictate that one build his Sukkah in a way that will not cause him distress and anguish. It is not preferable to place thick s'chach on a Sukkah, however, because then the Sukkah is similar to a house. Although Rashi validates the Sukkah ex post facto, it is still preferable not to build it in such a manner.

and the Jewish People. Perhaps this is the reason why it is preferred that one dwells in a Sukkah beneath the stars. Sukkos symbolizes that HaShem retains His love for the Jewish People, and by dwelling beneath the stars, we are likened to the bride who stands with the groom under the chupah.

## DAILY MASHAL

### *Chupah Under the Stars*

The Mishna and Gemara rule that a Sukkah that is covered as thick as a house, even if the stars cannot be seen from inside the Sukkah, the Sukkah is nonetheless valid.

Why is it preferred that one see the stars while dwelling inside the Sukkah?

There is a custom by Jewish weddings that the chupah take place under the stars, because this symbolizes that the couple should bear children who are as many as the stars of the heavens.

The Vilna Gaon writes that the Clouds of Glory departed after the Jewish People sinned by fashioning the Golden Calf. Hashem forgave the Jewish People on Yom Kippur, and the Clouds of Glory returned on Sukkos. The Giving of the Torah is referred to as the marriage between HaShem