

# Daf Notes

Insights into the Daily Daf

25-26 Elul 5766

Sukkah Daf 16-17

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## Highlights

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. The Mishna rules that if the *s'chach* is distanced from the walls three tefachim or more, 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 distant from the walls. (17a1)
6. Rabbah maintains that if there is less than three tefachim of open space and adjacent to the open space is less than four amos of invalid *s'chach*, the Sukkah is valid because the open space and the invalid *s'chach* cannot combine with each other. The reasoning for this ruling is that two distinct measurements do not combine with each other. (17a2-17a3-17b1)
7. The Gemara cites a Mishna in *Keilim* that lists various measurements for materials regarding their susceptibility to tumah. The Mishna concludes that the various measurements can combine with each other to create the amount needed to become tamei. The Gemara explains that this ruling was only said because the various materials would all have the

same measurement with regard to contracting tumah when a *zav* sits on the material. (17b2)

## Iyunim-Hashkafah

### 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 nations 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.

## Iyunim-Halacha

### 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.