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TORAH • CHESED • REFUAH

This month's Daf Digest is dedicated
L'ilui Nishmas Mr. Israel Gotlib of Antwerp and Petach Tikva
Yisrael Tzvi ben Zev.
By Mr. and Mrs. Manny Weiss

OVERVIEW of the Daf

1) A sukkah higher than twenty amos (cont.)

The challenge against the explanation of two of the earlier cited Amoraim is completed.

R' Ashi answers the challenge.

2) The minimum length and width of the sukkah

R' Shmuel bar Yitzchak ruled that a sukkah must be large enough to contain a person's head, most of his body and a table, which is consistent with Beis Shammai's position.

R' Abba unsuccessfully challenges this position.

A second version of this exchange is recorded.

R' Nachman bar Yitzchak challenges the assumption that Beis Shammai and Beis Hillel dispute the minimum size sukkah when one could explain that their dispute applies even to a large sukkah and the question is whether Chazal decreed against sitting in a sukkah if the table is outside the sukkah.

Two sources are cited as support for this second interpretation.

The Gemara admits, by force of the contradictory sources, that Beis Shammai and Beis Hillel dispute two points. One dispute is the minimum size of a sukkah and the second point is whether Chazal decreed against sitting in a sukkah if the table is placed outside the sukkah.

3) The dispute regarding he minimum size of a sukkah

A Baraisa is cited that rules that a house must contain at least four square amos in reference to many different halachos.

It is suggested that the Baraisa follows the opinion of Rebbi, cited in an earlier quoted Baraisa, who ruled that a sukkah must contain four square amos.

The Gemara demonstrates how the Baraisa could be consistent with the opinion of Rabanan as well.

The reason a house must contain four amos for the hala-

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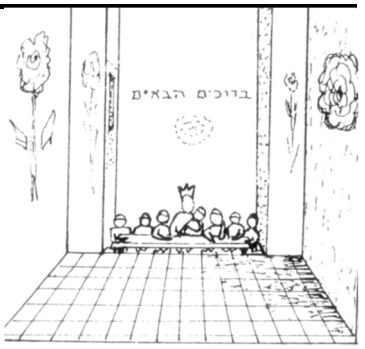
Daf DIAGRAM

Tosafos explains that the answer of Rabbi Yehuda may be understood even according to Rav Chanan bar Rabbah, because the sukkah may have been seven tefachim deep, but the width may have been longer, enabling all the sons to sit with Queen Heleni. (See Distinctive Insight). ■



Distinctive INSIGHT

The proof of R' Yehuda and the sukka of Queen Heleni

ורבי יהודה סבר בניה גבה הוו יתבי ואפילו הכי לא אמרי לה דבר

In the Mishnah, the opinion of Rabbi Yehuda is that a Sukkah is not limited to a maximum height of twenty amos. In reference to the story of Queen Hileni and her seven sons who resided in a sukka which was higher than twenty amos, Rabbi Yehuda understood that although the sages might not have commented about her sitting in a Sukka that was too tall, they certainly would have said something about her sons, some of which were the age of חינוך. The fact that they were tolerant of her and her sons dwelling in a tall sukkah is proof that such a sukkah is kosher.

Earlier, the Gemara presented two opinions regarding the conditions where the מחלוקת between Tanna Kama and R' Yehuda is extant. Rav Huna explains that the argument applies in a case where the area of the sukka was four amos by four amos. Rav Chanan bar Rabbah understood that the מחלוקת was only in reference to a sukka that was seven tefachim by seven tefachim. Accordingly, the sukka in which Queen Hileni and her seven sons sat could only have been the size featured in the Mishnah according to Rav Huna, where four amos is enough room for seven children to sit with their mother. However, according to Rav Chanan bar Rabbah, this story could not have taken place in a seven by seven tefachim sukka! Because the sukka must have been larger, what is the meaning of

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REVIEW and Remember

1. According to R' Ashi, what is the dispute concerning the sons of Heleni the Queen?

2. According to the Gemara's conclusion, what are the two disputes between Beis Shammai and Beis Hillel?

3. Why, according to Rabanan, would the minimum size of a house differ from the minimum size of a sukkah?

4. Explain the dispute between R' Huna and R' Chisda concerning division of a courtyard?

HALACHAH Highlight

Built for sleep

והתניא מחזקת ראשו ורובו ושולחנו [דהיינו ז' על ז' טפחים] כשרה רבי אומר עד שיהא בה ד' אמות על ד' אמות

Didn't the Baraisa teach: [A sukkah] that contains a person's head, majority of their body and their table is valid. Rebbi says it must be four by four amos.

Rav Eliezer of Metz[1] writes that a sukkah must be built in a place that will allow a person to eat and sleep without suffering (צער) to be valid. Furthermore, even if the sukkah was built in a location that allows one to eat comfortably but causes discomfort when sleeping the sukkah is invalid. The reason is that the principle "תשבו כעין תדורו—one should sit [in the sukkah] the same way one lives [in their home]" instructs us to build a sukkah in a manner that allows a person to engage in all of their home activities while in the sukkah.

Based on this ruling, the Terumas HaDeshen[2] demonstrates that it is not considered suffering if a person has to curl up when he sleeps in the sukkah. Since the minimum size for a sukkah is seven by seven tefachim[3], it is not large enough to contain an average person's head and a majority of their body while extended. Since a sukkah must be able to allow a person to sleep comfortably in the sukkah it must be normal for a person to curl up when he sleeps and it is not considered a form of suffering.

Chacham Tzvi disagrees with the premise of these rulings. The principle of תשבו כעין תדורו is not related to how the sukkah should be built, but rather it is a principle that guides the way a person should dwell in the sukkah. Although one should certainly make an effort to build a sukkah in a location that will allow him to eat and sleep comfortably, if that is not possible the sukkah is still valid. The question of whether a sukkah must be built in a way that allows one to sleep comfortably is in fact the point of dispute between Rebbi and Rabanan. Rebbi, who maintains that the sukkah be four by four amos, requires the sukkah to built in a way that allows sleeping. Rabanan, on the other hand, disagree and maintain that even if the sukkah is only large enough for eating it is valid, and they allow the sukkah to be only seven by seven tefachim. Mishnah Berurah[4], however, accepts the rulings of Rav Eliezer of Metz and the Terumas HaDeshen. ■

1. ספר יראים סי' תכ"א ומובא דבריו במרדכי פרק הישן (אות תש"מ) וכן פסק הרמ"א סי' תר"מ סע' ד'
2. שו"ת תרומת הדשן סי' צ"ב וכן פסק הרמ"א הנ"ל וע' במ"ב ס"ק כ"ו מש"כ ע"ז
3. שו"ת חכם צבי סי' צ"ד
4. מ"ב הנ"ל וע' בספר הסוכה השלם מילואים לפי"ח (עמ' תג-ת"ז) עוד על ענין זה ואכמ"ל ■

(Insight...Continued from page 1)

this response of R' Yehuda? Based upon this question, Rashi, in fact, learns that the answer of the Gemara can only be understood according to Rav Huna, but has no meaning according to R' Chanan bar Rabbah.

Tosafos, however, explains that when R' Chanan bar Rabbah explains the argument in the Mishnah to be in a case of seven tefachim, it is not only where the sukka is square, but is also where the sukka is seven tefachim wide by eight or nine tefachim, or even wider. Therefore, there could have been room for the entire family, and the tall sukka of Queen Hileni and her sons could have been a case where the sages' tolerance was an indication that R' Yehuda is correct. ■

STORIES Off the Daf

The table in the house

ושולחנו בתוך הבית דבית שמאי סברי גזרינן שמא ימשך אחר שולחנו

Sfas Emes, zt"l, explains that we must go out and enter the sukkah with our entire selves: heart, soul, and our possessions. Through the mitzvah of sukkah one can obtain a lofty knowledge of Hashem and experience the spiritual freedom that the Jewish people merited during the redemption from Egypt. True freedom means not being tied to the material, and we follow in the ways of our forefathers by stepping out of our comfort zone completely, and by entering the apparently insecure space of the sukkah, trusting in Hashem's protection.

On today's daf we see that it is insufficient to have our head and most of our bodies in the sukkah— we must also take steps to ensure that we are not drawn after our "table" back into the material world. We must be ever vigilant to completely sever our ties of dependence on the apparent material security of this world represented by the table. While we may think that we have fully entered the holiness of the sukkah, that we are deeply connected to holiness, leaving our table in the house shows that we may still be very connected to the דירת קבע. The Chovos Halevavos, zt"l, writes that this world and the next are mutually exclusive, like fire and water that cannot exist together and maintain their integrity. We are absorbed with either the material or the spiritual; we cannot be totally immersed in both.

The Alter of Novhardok, zt"l, told the following parable:

"Sometimes you meet a person who is really enslaved to his desires in body and soul, but he believes that he is free of materialism. He is like a prisoner with a police escort. To all who see them walking arm in arm he says, 'I am this policeman's master. He does as I say since he is my servant.' But if anyone wanted to learn the truth of their relationship, there is one sure test. Ask him to try to get away from the police officer. Let us see just how free he is then!" ■

(Overview...Continued from page 1)

chos cited in the Baraisa is explained.

4) Adjusting the environment to validate a sukkah

A ruling is cited that addresses how to rectify the problem of sukkah that is too tall. ■

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