

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) Adjusting the environment to validate a sukkah

The Gemara continues to address issues related to how to rectify the problem of a sukkah that is too tall.

2) Dangling סכך

The Gemara discusses the case of a sukkah that was built too high but has dangling branches within twenty amos.

Abaye and Rava dispute the validity of a sukkah that meets the minimum height standards but has branches dangling below that height.

3) Diminishing the height of the sukkah with a platform

Rulings are issued concerning the construction of a platform to diminish the height of a sukkah that is too tall.

The novelty of one of the rulings is that דופן עקומה can be utilized to validate a wall.

It is acceptable to diminish the height of the sukkah by constructing a platform in the middle of the sukkah even though it necessitates using דופן עקומה in multiple directions.

4) Digging a pit to increase the height of a sukkah

The Gemara rules that if a sukkah was too short and a pit was dug in the floor to increase the height it is valid as long as there is less than three tefachim from the edge of the pit to the wall.

The reason only three tefachim are allowed is that it is necessary to create a legal wall.

5) גוד אסיק

Abaye and Rava disagree whether it is acceptable to utilize the principle of גוד אסיק to raise the walls of a pillar to diminish the space between the ground and the סכך.

A Beraisa presents a dispute between Rabanan and R' Yaakov regarding the validity of a sukkah constructed by placing poles on the roof of a house.

R' Huna and R' Nachman disagree whether the dispute in the Beraisa applies when the poles are on the edge of the roof or when they are in the middle.

The Gemara is not certain whether R' Nachman intended to say that the dispute applies only when the poles are in the middle or do they dispute both cases.

R' Huna's opinion is successfully challenged from one source but a second challenge is refuted.

6) The use of poles as walls

The חכמים and R' Yaakov dispute the use of poles as the walls of the sukkah. R' Yaakov maintains that one could imagine they are cut out and use them as double posts (דיומדין).

7) Ten tefachim

The Gemara begins to search for the source of the Mishnah's ruling that a sukkah must be minimally ten tefachim high. ■

Distinctive INSIGHT

Why is an unpleasant dwelling—זירה סרוחה – not valid?

אמר ליה רבא הא דירה סרוחה היא ואין אדם דר בדירה סרוחה

The Gemara discusses a sukkah that is only ten tefachim tall, the minimum height allowed. There are a few branches of סכך hanging down, but on their own they are מרובה. Abaye thought that this should be kosher, because we can disregard these few branches, being that they do not contribute a significant amount of shade. Nevertheless, Rava asserted that such a sukkah would be invalid, for it is an unpleasant dwelling (זירה סרוחה). What is the nature of this disqualification? מלוניל points out that a person cannot reside in such a small compartment, not even while sitting. The minimum height of ten tefachim is diminished by the sticks and branches which hang down, and these irritate the person who would enter by bumping into his head and scratching into his eyes. This is why such a sukkah is invalid.

Rashash notes that if a sukkah with branches hanging down below the ten tefachim level is not valid because its size cannot contain a person, we would have to say that even a full ten tefachim is also too crowded to reside in any normal manner. A person's average height is three amos, which is eighteen tefachim, beside his head. How can he enter a sukkah which is only ten tefachim?

The comment of Rashash can be answered, however, based upon the explanation of מלוניל above, where we see that the size of a sukkah is adequate once a person is able to at least sit in it, even if he cannot stand in it.

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REVIEW and Remember

1. Why does Rava invalidate a sukkah that has branches that dangle within ten tefachim?
2. Explain the principle of דופן עקומה.
3. Explain גוד אסיק מחיצתא.
4. What are דיומדין?

HALACHAH Highlight

How long does it take for something to become permanent?

תבן ובטלו הוי מיעוט וכל שכן עפר ובטלו

[If one spread] straw and abandoned [it there] it reduces [the height of the sukkah] and certainly dirt [that was spread] and abandoned.

Rashi¹ writes that the abandonment does not have to be for any more than the seven days of Sukkos. Rabbeinu Chananel², disagrees and maintains that the abandonment is effective only if the intention is to leave it there forever. Mishnah Berurah³ writes that the lenient position seems more correct.

This issue of how long something must be abandoned has relevance concerning the issue of a chatzitza – interposition on one's body. In other words, Poskim discuss the question of whether a substance that must remain in place for a long time constitutes a chatzitza⁴. Part of that discussion includes the question of what is considered a "long time." Rav Ovadia Yosef⁵ cites opinions who maintain that even something that is in place for seven days is considered permanent. One of the sources used to support this position is Rashi's opinion regarding abandoning straw and dirt. The principle one can extract from Rashi's position is that something that is intend-

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Ritva understands that under these circumstances, when a sukkah of ten tefachim height is diminished by hanging sticks, it is **פסול** even **בדיעבד**, whereas Rambam (Hilchos Sukkah 5:2) rules that it is only identified as uninhabitable **לכתחילה**, but if a person enters such a sukkah, **בדיעבד** he has fulfilled his mitzvah. ■

ed to remain in place for more than seven days is considered permanent.

Other Poskim disagree and hold that a longer period of time is required for something to be considered permanent. In the opinion of some Poskim, six months is considered permanent⁶ and others hold that even three months is considered permanent⁷. ■

1. רש"י ד"ה תבן ובטלו
2. ר"ח ד"ה היתה גבוהה וע' בב"י או"ח סי' תרל"ג סד"ה ואם נתן בה שמביא דעת שניהם
3. סי' תרל"ג ס"ק י"א שכתב "ונטו האחרונים להקל בזה" וע' שם בשעה"צ שקשה לו למה לא אמרין ספק דאורייתא לחומרא
4. שו"ת צ"צ (ליבאוויטש) חיו"ד סי' קנ"ח אות ז, חלקת יואב יו"ד סי' ל' ומנחת יצחק ח"ה סי' קי"א אות ב' ועוד
5. שו"ת יביע אומר ח"ג יו"ד סי' י"ב אות ד' וה'
6. ע' חלקת יואב הנ"ל
7. ע' מנח"י הנ"ל בשם הגהות יד שאול ■

STORIES Off the Daf

The dimensions of the Sukkah

The Likutei Halachos, ז"ל, writes that the dimensions of the sukkah represent the different ways in which different people grasp spirituality. A sukkah is kosher if it is at least ten tefachim high. This minimal dimension represents the grasp of a simple person. Every complete spiritual unit comprises ten increments, representing the ten sefiros. The simple person manifests this basic ten-dimensional building unit of every tzelem Elokim in a "smaller" manner. The Torah scholar, on the other hand, has a greater grasp—represented by the height of ten amos. A person whose knowledge is constantly growing is always bringing his mental potential into actuality. It is as though he has the ten amos of his sukkah of understanding plus another ten amos of potential that he is about

to inhabit. Twenty amos is the absolute maximum height of the sukkah because anyone who tries to grasp beyond his mental capacity invariably falls. This is because most falls are caused by trying to do more than we realistically can or should. As the Zohar says "too much oil extinguishes the lamp."

If we build a platform, however, the sukkah is kosher even above this height. The platform represents rising to a higher spiritual level, which opens up new horizons of potential. As long as we are standing on the platform of genuine spiritual growth, we are in a kosher sukkah.

On the first night of Sukkos, Rav Moshe of Kovrin, ז"ל, was standing in his sukkah, profoundly moved by the holiness of the day and this special mitzvah.

He said, "The walls of the sukkah appear to be of wood, and the s'chach looks like a bunch of branches. But the truth is that every part of the sukkah embodies holy names of Hashem. Every

element of the sukkah has deep kabbalistic meaning! My own Rebbe said: with this mitzvah we enter into holiness with our shoes on! He meant that even the mundane human needs of the simplest Jew are transformed into lofty mitzvos through the sukkah. We eat and drink and sleep, and it is all a mitzvah!" ■

Daf DIAGRAM



היתה גבוהה מעשרין אמה והוצין יורדין בתוך כ' אמה אם צלם מרובה מחמתם כשירה

Although the **סכך** above twenty amos is **פסול**, the branches which hang below twenty provide more shade than sunlight, and the sukkah is therefore kosher.