

OVERVIEW of the Daf

1) "Handles" (cont.)

The Gemara concludes its challenge to R' Menashya's assertion that all opinions agree with his position.

R' Menashya's response to the challenge is recorded.

The Mishnah cited earlier that records the dispute between Rabanan and R' Yosi concerning handles of food broken on the floor is cited again.

R' Yochanan and R' Elazar dispute the meaning of the term "broke up."

R' Yochanan's explanation is unsuccessfully challenged.

R' Elazar explains why the tefillos of Tzadikim are described as a pitchfork.

2) **MISHNAH:** The Mishnah discusses the use of boards for סכך.

3) Clarifying the dispute between R' Yehudah and R' Meir

Rav and Shmuel disagree how to explain the dispute between R' Yehudah and R' Meir concerning the use of boards for סכך.

R' Pappa clarifies Shmuel's exact position.

The Gemara tries, unsuccessfully, to demonstrate that Shmuel's position is correct.

A Baraisa is cited in support of Rav followed by a Baraisa in support of Shmuel.

4) Turning boards onto their sides

R' Huna maintains that wide boards turned on their sides remain invalid whereas R' Chisda and Rabbah bar R' Huna maintain that they are valid.

A related incident is recorded.

A Barasia is cited to demonstrate proof for R' Huna.

The attempted proof is refuted. ■

Distinctive INSIGHT

The trait of justice is transformed into mercy

ממדת אכסריות למדת רחמנות

The prayers of the righteous change Hashem's trait of cruelty to that of mercy.

Ben Yehoyada notes that the reference to Hashem possessing a trait of cruelty is inappropriate and foreign to our understanding of Hashem's character in running the world. He points out that this text is erroneous, and the correct text reads **מדת רגזנות**, which is a trait of being strict. This is the same as the **מדת הדין**.

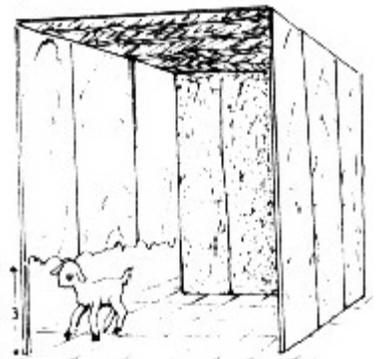
The **ראשון לציון** (authored by the Ohr HaChaim HaKadosh) explains that the text **אכזריות** can be understood in reference to a situation where a person accepts suffering upon himself, knowing that they are not **יסורים של אהבה**. Our sages refer to these as being applied by the **מדת אכזריות**, which is the opposite of those of **אהבה**.

Radak, in his *Sefer HaShoroshim* explains that the word **אכזר** is a form of the word **כזר**. This means that when a person is treated strictly with Hashem's justice, he might feel that he is being treated harshly, as a stranger. It is difficult to feel loved when experiencing this discipline. Yet the prayers of the righteous can change the strict justice to mercy, and a person will no longer feel distanced and rejected. ■

Daf DIAGRAM

פרצה כדי שיזדקק בה גדי בבת ראש

The wall is extended from the סכך level towards the ground. If the wall comes to within three tefachim of the ground, the wall is valid. If, however, the wall remains suspended off the ground a total of three or more tefachim, the wall is obsolete, because it is high enough to allow a kid to poke its head through.



HALACHAH Highlight

The use of slats as סכך

ושמואל אמר בשאין בהן ארבעה מחלוקת אבל יש בהן ארבעה דברי הכל פסולה

And Shmuel said: The dispute applies to boards that are not four tefachim but if they are four tefachim all opinions agree that it is invalid.

Shulchan Aruch¹ rules in accordance with Shmuel's understanding of R' Yehudah. Therefore, he writes that one may not use boards that are four tefachim wide for סכך but it is acceptable to use boards smaller than four tefachim. He then adds that custom dictates that we do not use boards, even smaller than four tefachim, for סכך. Mishnah Berurah² explains that the basis for the custom is a concern that one may use boards that will prevent rain from entering the sukkah. Mishnah Berurah adds that in the opinion of some Rishonim it would be Rabbinically prohibited, rather than just custom, to use boards for סכך since people use these boards to construct their roofs. Therefore, in consideration of both positions, one should not even use thin slats for סכך. Although the concern of it resembling a roof does not apply, nonetheless, there is concern that one will place the סכך down in a way that will prevent the rain from entering the sukkah.

Accordingly, there are those who challenge³ the common use of thin wooden slats for סכך. Seemingly, Mishnah Berurah's comments restrict the use of these boards. Rav

REVIEW and Remember

1. Why are the tefilos of tzadikim compared to a pitchfork?
2. What are the two ways to explain the dispute between R' Yehudah and R' Meir?
3. How did the Jews hide the fact that they were fulfilling the mitzvah of sukkah?
4. Why do boards turned on their sides remain invalid for use as סכך?

Eliezer Yehudah Waldenberg⁴, however, writes in support of the widespread custom to use these slats. The reason is because people no longer use these boards to make their roofs, which leaves as the only concern the issue mentioned by Mishnah Berurah concerning rain. This is not an issue because experience shows that the slats that people use for סכך do not prevent rain from entering the sukkah no matter how close the slats are placed to one another. Therefore, the basis for the custom no longer applies and the slats are permitted for use. ■

1. א"ח סי' תרכ"ט סע' י"ח
2. מ"ב שם ס"ק מ"ט
3. ע' שו"ת יבי"א ח"ד אור"ח סי' מ"ט ושו"ת צי"א חט"ו סי' כ"ח וספר הסוכה השלם מילואים לפרק ח' אות מ"ט (עמ' רפא) בשם הגר"ח קנייבסקי שדעת החזו"א לא היתה נוחה מסכך הפלפונים וע"ש עוד
4. שו"ת ציץ אליעזר הנ"ל ■

STORIES Off the Daf

The pitchfork of prayer

למה נמשלה תפלתן של צדיקים כערת

Our Gemara says, "The prayer of the tzaddikim is like a pitchfork because it overturns Hashem's attribute of judgment into mercy." The Divrei Torah, zt"l, asks, "Why should prayer effect any change at all? One would think that since Hashem orchestrates events, shouldn't we just learn to accept His will instead of trying to overturn it?" He answers that since we have been commanded to pray, Hashem's true will is that we use prayer to change our fate. We can see this in the image of the pitchfork.

A pitchfork is not used to move hay from one place to another, but rather to turn the hay and expose it to the air. Similarly, Hashem sends challenges our way not to make our lives difficult, but so that we will be goaded to turn to Him in prayer and remove the challenges. The heavenly decree is meant to last only as long as it takes us to "turn it over" to mercy through prayer. This sometimes needs to be done many times, just as the hay needs to be turned a number of times before it is dry.

The Chofetz Chaim, zt"l, writes, "The sole reason for all the difficulties which have come upon us is that we have not prayed enough. If we had prayed more, we would have been answered. The three daily prayers are

simply not enough. One should pour out his heart to Hashem with intensity several times a day. The reason why the three regular prayers are not enough is that we are so used to them that it is difficult to say them with intensity. But a prayer from the depths of the heart will surely be answered."

Rav Nachman of Breslov, zt"l, explained that this is like someone traveling on the highway; since bandits also know the "high road," he must take precautions. "But one who forges a new path through the wilderness need not fear highwaymen. The regular prayers are the "high road"—easy to travel, but unsafe. Personal prayer is a newly-trod path—no heavenly accusers lie in wait to prevent one from pouring out his heart to Hashem!" ■

