

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

OVERVIEW of the Daf

1) Identifying the source for the differing opinions (cont.)

The Gemara continues to question Rav's assertion that Chachamim derived their opinion from the dimensions of the Sanctuary entrance.

Rav responds to the challenge by claiming that there is a difference of opinion amongst the Tannaim on this issue, and therefore he can not be refuted from the quoted Baraisa.

R' Nachman bar Yitzchok disagrees and maintains that in reality, the purpose of the beam at the entrance to the mavoi is to serve as a reminder, and the only reason the first Baraisa mentioned the Sanctuary was to serve as a mnemonic device to remember that the maximum height of the beam should be no more than twenty amos.

If, as R' Nachman bar Yitzchok asserts, the purpose of the beam is to serve as a reminder, why then do the Chachamim and R' Yehudah have to dispute this same issue twice, once regarding the beam and secondly regarding the maximum height of a sukkah?

The reason both disputes are necessary is explained.

2) Prominence

There is a difference of opinion regarding the prominent feature that made the beams above the Antechamber noticeable. R' Chama the son of Rabbah bar Avuha claims it was bird's nests that protruded from the beams, whereas R' Dimi asserted that it was their unusual length which would draw attention.

3) Beams and schach above twenty amos

The Gemara asks: Is a beam or schach that is partially within twenty amos acceptable?

Rabbah answers: In the case of the mavoi it is acceptable, but in the case of the sukkah it is not.

Two reasons are given to differentiate between the two cases.

R' Ada bar Masna presents an alternative version of Rabbah's opinion where he rules that in the case of a sukkah that it is acceptable but in the case of a mavoi it is not.

Two reasons are given to differentiate between the two cases.

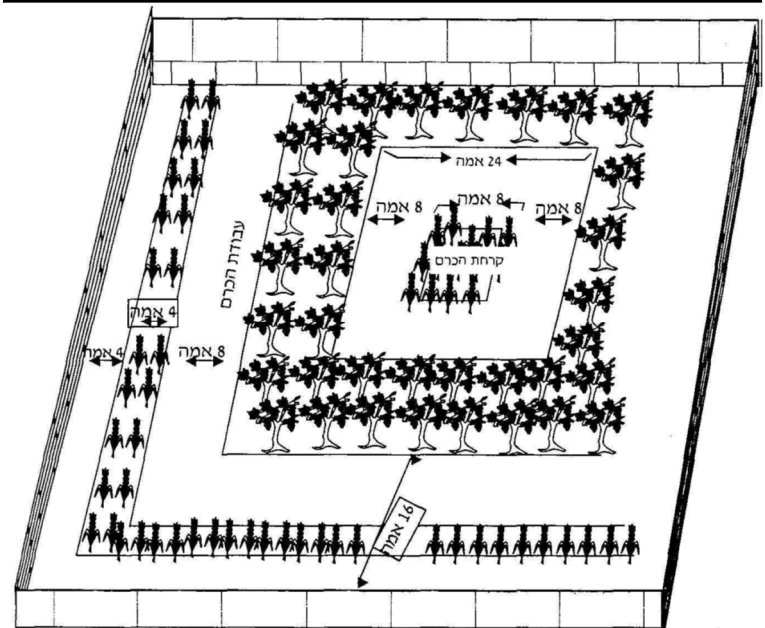
Rabbah bar R' Ulla rules that both cases are invalid. Rava ruled that both cases are valid and a Baraisa supports Rava's position.

4) The Amah measurement

Abaye in the name of R' Nachman rules: The amah

(Continued on page 2)

Daf DIAGRAM



The layout and dimensions of a vineyard according to Beis Hillel

REVIEW and Remember

1. According to R' Nachman bar Yitzchak, why do Rabbah and R' Yehudah argue in the case of sukkah as well as the case of the korah?
2. If part of the korah is beneath twenty amos and part is above twenty amos it is valid, and yet by schach it is invalid. Why?
3. What type of amos are used for sukkah, mavoi, and kilayim?

Gemara GEM

Colloquial phrases and Halacha

דאמרי אינשי קדרא דבי שותפי לא חמימא ולא קרירא

The Gemara uses this colloquial phrase to establish a halacha that the beam which straddles the twenty amos is invalid. If the part below twenty amos would fall off, leaving only the part above twenty amos, no one would notice or pay attention. After all, people say that “a pot watched by partners does not boil nor does it cool off.”

Maharsha explains that the simple reading of this phrase suggests that the pot will never come to the proper temperature when it is attended to by partners, because each person has in mind to do what he wants. One wants it cold, while the other wants it hot. Consequently, the pot remains without proper supervision due to the varied interests of the many people who attend to it.

Nevertheless, Maharsha points out that in the context of our Gemara, the partners actually remove themselves from direct input in the situation. The beam which reaches above twenty might have the part below twenty come off, and because there are so many people in the mavoi, no one will take command to remedy the situation. The more people involved, the less any one person will take responsibility. The analogy to the cooking pot therefore means that when two partners each want a pot to boil, or if both want it to cool,

used for the sukkah or mavoi are measured using the amah of five tefachim. The amah used for kilayim is measured using the amah of six tefachim.

The Gemara demonstrates how in each case the measurement results in stringency.

Rava in the name of R' Nachman rules: In all cases the amah is measured using the amah of six tefachim. The only difference is that in the context of kilayim it is measured using loose tefachim, whereas in the context of sukkah and mavoi it is measured using tight tefachim.

The Gemara begins a challenge to Abaye's position. ■

the job will not get done, because although they both want the same thing, no one will take control to make sure that the pot arrives at the proper temperature.

Either way, it is fascinating that the Gemara gives credence to a concept just because it is used by “people”. In fact, a computer check reveals that the Bavli uses this technique 93 times. Yet, who is to say that this makes this flicker of wisdom correct or true? The sefer *מדרש תלפיות* writes in the name of Rambam and the Ba'al HaAkeida that when we find the world at large agreeing upon some pearl of wisdom, this demonstrates that this idea is true.

The Chida, as well as others, writes that we have a tradition handed down over the generations that whenever the Gemara quotes “people who say...” the statement has substance. ■

Distinctive INSIGHT

Some Schach above twenty Amos, and some Schach below

מקצת סכך בתוך עשרים ומקצת סכך למעלה
מעשרים – אמר רבה במבוי כשר בסוכה
פסולה... ור' אדא בר אהבה מתני וכו' במבוי
פסול בסוכה כשר

Tosafos provides two explanations to clarify the scenario of “part of the schach above twenty amos and part below.” According to the first explanation, the schach below twenty is fully adequate in providing more shade than sunlight to the sukkah. This is why the sukkah is kosher according to R' Adda bar Ahava. Rava of Parzakia rules that it is unacceptable, because the upper layer might blow away, and the lower amount, which

is currently adequate, might also blow away, at least partially, leaving the schach depleted, and it will be undetected by the individual.

According to this first explanation, if the schach below twenty would provide more sunlight than shade, even R' Adda would disqualify the sukkah, because we cannot use the schach which is above twenty to combine to create the minimum requirement of more shade.

Tosafos then provides a second approach to the Gemara. We are talking about where the minimum standard of having a majority of shade is achieved only together with the schach which is above twenty amos. The reason why R' Adda approves of this case is that this is not what we call *סכך פסול*. The schach is actually kosher, it is just that its position is too high. Nevertheless, there is some

schach which begins below twenty. Therefore, in conjunction with the schach which is below twenty, we can utilize the branches which are above twenty to join to create a sukkah with a majority of shade.

The sefer *גאון יעקב* provides another insight to understand why R' Adda would allow the schach above twenty amos to combine to achieve a shady sukkah. The whole reason why schach above twenty is not kosher is that it is beyond reasonable eye sight. And on Sukkos we need one's dwelling in a sukkah to accomplish *למען ידעו דורותיכם*. In our case, however, the person residing in the sukkah succeeds in this endeavor, because he is under a layer of schach which is within twenty amos. Once the person in the sukkah notices that he is under kosher schach, this goal is achieved. ■