

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah discusses the halachos of valid סכך that is separated from the wall either by empty space or by invalid סכך.

2) Clarifying the Mishnah

The Gemara explains why the Mishnah taught the principle of דופן עקומה – “a bent wall,” with three different examples.

3) The size of empty space or invalid סכך necessary to disqualify a sukkah

Rabbah engaged the students in a debate regarding the size of empty space or invalid סכך necessary to disqualify a sukkah. According to the students empty space disqualifies at three tefachim and invalid סכך at four tefachim whereas according to Rabbah empty space disqualifies at three tefachim but invalid סכך at four amos.

The students explained to Rabbah that the Mishnah he used as the source for his opinion was based on the principle of דופן עקומה rather than the halachah that invalid סכך disqualifies at four amos.

Rabbah continues, unsuccessfully, to challenge the statement of the students.

4) Combining items subject to different measurements

Abaye unsuccessfully challenges Rabbah’s position that invalid סכך and empty space do not combine because they are subject to different measurements.

The Gemara unsuccessfully challenges Rabbah’s position on this matter from a Mishnah in Keilim.

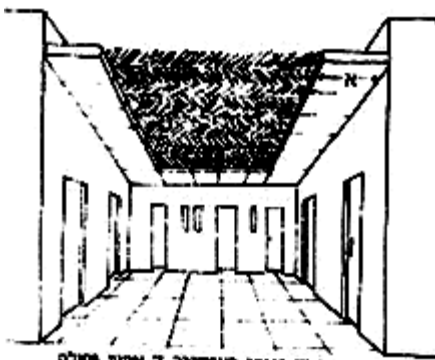
5) The size of empty space or invalid סכך necessary to disqualify a sukkah

A second version of this discussion is recorded with Shmuel replacing Rabbah.

Shmuel’s position is unsuccessfully challenged. ■

Daf DIAGRAM

אם יש ברוחב האכסדרה ד' אמות פסולה



If the ledge of a courtyard is surrounded by porches and the open area is covered by סכך, the area can be a kosher sukkah if the distance from the walls to the סכך is less than four amos (א).

Distinctive INSIGHT

Can we apply more than one Halachah l’Moshe MiSinai for any one Sukkah?

בית שנפחת וסיכך על גביו אם יש מן הכותל לסיכוך ארבע אמות פסולה אבל פחות מארבע אמות כשירה

The roof of a house has become depleted and סכך has been placed upon the opening. The result is a kosher sukkah if the distance between the walls and the area where the סכך begins is less than four amos, using the concept of דופן עקומה. The ר"ן explains that this is only valid where the walls themselves reach all the way to the roof. If, however, the walls reach only part of the height to the roof, and we need to use the concept of גוד אסיק (stretch the walls to extend), in this case we would not be able to permit the sukkah by using דופן עקומה also. We are only allowed to use one of these rules for any particular sukkah. ר"ן (O.C. 632:#1) questions the source for the ruling of ר"ן.

Rabbi Akiva Eiger (Responsum #12) explains that ר"ן understands that each of these mechanisms are Halachah l’Moshe MiSinai. If the only issue with the sukkah is that the סכך is up to four amos from the wall, we can say דופן עקומה. If the only problem is that the walls do not reach the roof, we can use the rule of גוד אסיק. However, we cannot use two Halachos l’Moshe MiSinai simultaneously.

Magen Avrohom (632:1) rules according to this ר"ן. Rabbi Akiva Eiger points out that Shulchan Aruch (630:9) apparently does allow using two Halachos l’Moshe MiSinai in one case (גוד אסיק and לבוד).

Bikurei Yaakov and Pri Megadim point out that ר"ן only disallows גוד אסיק and דופן עקומה, but he would agree that גוד אסיק and לבוד can be used together. Refer to these אחרונים and Kehilas Yaakov (Sukkah #4) for the rationale for this distinction. ■

*Today's Daf Digest is dedicated by the Okner family
In memory of their grandfather*

ר' פנחס הערש בן ר' שמואל, ע"ה – Dr. Peter Harry Okner

HALACHAH Highlight

Immersing while standing on a stair

באמצע בארבעה ופרש"י דמקום חשוב הוא

In the middle [invalid סכך invalidates the sukkah at a width of] four tefachim. Rashi- Because [four tefachim] is a significant size area.

A community constructed a mikveh in accordance with Shulchan Aruch¹ who ruled that one is not permitted to immerse in a mikveh while standing on one of the steps unless the step is four tefachim wide. The rationale for this ruling is the fear that if the step is too narrow the person may be afraid of falling and will thus not be careful to immerse entirely. The mikveh was therefore constructed with the bottom step wider than four tefachim but the remaining stairs were narrower. Due to the depth of the water, it became impractical to stand on the bottom step to immerse and people began to make use of one of the higher steps. After many years of this practice someone raised the issue that immersing on the higher step is unacceptable according to Shulchan Aruch.

One Rov² justified the practice by raising the following difficulty against Shulchan Aruch's ruling. If the concern is based on fear, it is not possible for Chazal to mandate the width at which people will be afraid. For this and other reasons, this Rov ruled that people may continue to immerse in the mikvah as is.

Rav Chaim Halberstam³ wrote in defense of the ruling of Shulchan Aruch⁴. We do not have the ability to disagree with Shulchan Aruch if the Taz and Shach did not dispute his rul-

REVIEW and Remember

1. Why are three cases necessary to teach the principle of דופן עקומה?
2. How wide an area of invalid סכך disqualifies the sukkah?
3. Do different materials combine for purposes of tum'ah?
4. What is the basis of the dispute between R' Meir and R' Yehudah concerning combining boards?

ing, especially to be lenient. Regarding the claim that there is no reason to distinguish between a step that is wider than four tefachim and one that is not, there is a simple explanation. Generally, when Chazal issue decrees they do not allow for exceptions (לא פלוג בתקנתם). Therefore, they should have prohibited immersing while standing on any size stair. The reason Shulchan Aruch is lenient regarding a step four tefachim or wider is that four tefachim is considered a significant size area and thus is not perceived as a stair but as a different level of the ground itself. ■

1. שר"ע יו"ד סי' קצ"ח סע' ל"א ע"פ שו"ת הרשב"א ח"א סי' תתכ"ח
2. הג"ר אברהם יצחק וויינבערגער אב"ד קליינווארדיין שבאונארין
3. שו"ת דברי חיים תשובות נוספות סי' י"ג
4. ע' שירי טהרה להמהרש"ק סי' קצ"ח תשובה י"ב שכתב טעם אחר להקל בטבילה על גבי מדרגה. כיון דזמננו עומדת אחרת עליה בשעת טבילה לראות שטובלת כראוי א"צ לחשוש דמטעם שמפחדת לא טבלה כראוי ואכמ"ל ■

STORIES Off the Daf

The invalidity of empty space

אוויר פוסל בשלשה סכך פסול פוסל בארבעה

The Kotzker Rebbe, zt"l, remarks that this halachah seems counterintuitive. Why should air be worse than סכך that is invalid? The difference between them is that air is empty space that is more noticeable than non-kosher סכך. Empty air represents the time we waste without filling it with content. Even סכך which is disqualified, doing a mitzvah action which is invalid for some reason, is better than doing nothing at all. The Chovos HaTalmidim, hy"d, writes that

the evil inclination is like an armed bandit. He uses his weapon of בטלה, inactivity, to get a person to waste a few minutes here and there from the time he has designated for learning. These little losses can actually disrupt the character of one's entire day. Inactivity is like rot that spreads and eats away at the unspoiled portions of the affected fruit.

It is important to note that the Ramchal writes that sometimes even a pleasure walk constitutes avodas Hashem if the intention is to alleviate a bad mood or to relax after a long day. Each person should endeavor to find the correct balance in their own lives so that they learn as much as they can without overextending themselves. Figuring out what our true needs for re-

laxation are demands rigorous honesty, constant self-assessment, and a sincere desire to serve Hashem.

Rav Alexander Moshe Lapidos, zt"l, once told how he achieved mastery in Shas and poskim:

"There is a certain pleasure we naturally take in conversing about non-Torah subjects like the news of the day, and this causes many to fall into a bitter trap of wasting time. When my evil inclination would push me to indulge in this, I would recall the midrash: For a few moments of pleasure, will you lose your eternal portion in the next world?"

"This is what I told myself: For the momentary enjoyment of hearing the news, will I throw away my time for Torah study, my eternal portion?" ■

