

OVERVIEW of the Daf

1) Making a sukkah on an awning (cont.)

Abaye's view, that a sukkah constructed on an awning that does not have pillars is valid is unsuccessfully challenged.

A second version of the dispute is recorded. According to the second version all opinions agree that a sukkah built on an awning without pillars is invalid and the dispute between Abaye and Rava is regarding a sukkah built on an awning with pillars.

Each opinion is explained and the Gemara concludes that halachah follows the first version of the dispute.

A related incident is recorded.

2) סכך extensions (פסל היוצא מן הסוכה)

A Baraisa teaches that סכך extensions are treated the same as the sukkah.

Four explanations are presented to explain the case of סכך extensions.

The last explanation is unsuccessfully challenged.

3) MISHNAH: The Mishnah presents a dispute regarding the validity of a sukkah shaped like a hut or made by leaning סכך against the wall.

4) Clarifying the dispute

A Baraisa presents a case where R' Eliezer would agree that the sukkah mentioned in the Mishnah is valid.

The rationale for Rabanan is explained.

A related incident is recorded.

5) MISHNAH: The Mishnah records a dispute between Rabanan and R' Eliezer concerning the use of reed mats for סכך.

6) Clarifying the Mishnah

It is noted that there are contradictory implications in the Mishnah.

Rava submits that all opinions agree that a large reed mat is made, unless otherwise specified, for סכך and the dispute revolves around a small mat. ■

Distinctive INSIGHT

A large or small mat of reeds for סכך

מחצלת קנים גדולה עשאה לשכיבה מקבלת טומאה ואין מסככין בה

Rashi explains that a large mat of reeds is hard and rough, and it is generally not to be used for a bed. However, if it was specifically manufactured in order to be a bed, it has the status of being a כלי, and it is therefore eligible to become טמא. This mat cannot be used for סכך.

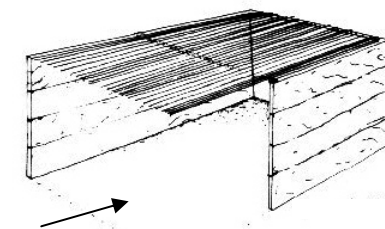
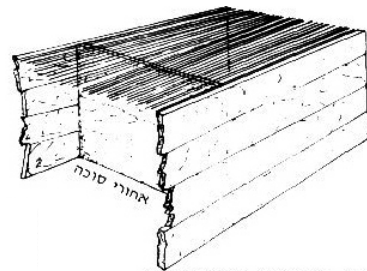
Sfas Emes detects in the words of Rashi that this large mat is not generally used to be laid upon because it is made from reeds (קנים). However, if it were made from straw or some other material softer than reeds, Rashi implies that even a large mat would certainly be useful as a bed, and it would be disqualified for סכך. This, however, contradicts the Baraisa which is brought in the Gemara. The Baraisa states: A mat of שיפא ושל גומי (from the rush family of soft plants) - a large mat can be used for סכך, but a small mat cannot be used for סכך. According to the implication of the Mishnah that soft materials are useful as a bed even when the mat is large, we would now have a contradiction between the Mishnah and the Baraisa.

Sfas Emes explains that the Mishnah must be understood in terms of its novelty in regard to a small mat. In other words, a large mat is always assumed to not be for laying upon, whether it is made from reeds which are rough, or even from straw. However, a small mat can be comfortable and it therefore cannot be used for סכך, as it is assumed to be a כלי as a bed. The Mishnah teaches that this is the case even if it is made from reeds, although it is a bit harder. ■

Daf DIAGRAM

פסל היוצא מן הסוכה נידון כסוכה

Rabba and Rav Yosef explain that the פסל/extension refers to an extension of the inside of the sukkah, where one wall follows the extended סכך.



Ulla explains that the פסל/extension beyond the sukkah refers to the area behind the sukkah, where the סכך overhangs.

Today's Daf Digest is dedicated by the Wolper family
 in memory of their father and grandfather
 ר' יהושע שכנא בן ר' יהודה לייב ע"ה

HALACHAH Highlight

Using Sukkah mats

מחצלת קנים גדולה עשאה לשכיבה...עשאה לסיכוך

[Concerning the use of large reed mats as **סכך** if they were made for sleeping ... if they were made for **סכך**...

Shulchan Aruch¹ rules that small mats may not be used for **סכך** unless they are made specifically for use as **סכך** since they are primarily used for sleeping. Large mats, on the other hand, may be used for **סכך**, unless they are made specifically for sleeping, since they are primarily used for **סכך**. Rema² writes that if most people in town manufacture mats for sleeping one may not use a mat for **סכך** even if he made the mat specifically for **סכך**. The reason is that others may suspect that he is using for **סכך** a mat that is susceptible to tumah. Rav Binyomin Zilber³ rules that since nowadays mats are produced primarily for **סכך** they are not susceptible to tumah and may be used for **סכך**.

Rav Zilber continues and cites the position of a Rov who ruled that mats may not be used for **סכך**. The basis for this opinion is a ruling of Rabbeinu Shlomo ben Aderes (Rashba)⁴. Rashba ruled that small boards attached by nails are considered to be one large board and thus subject to the Rabbinic decree against using boards that resemble one's roof. Therefore, since mats are made by attaching many thin slats together they should also be treated as one large piece

REVIEW and Remember

1. Explain: נראה מבפנים ושוה מבחוץ
2. What are the four explanations of פסל היוצא מן הסוכה
3. Explain: שיפועי אהלים כאהלים דמי
4. What are the contradictory implications in the Mishnah regarding the use of mats for **סכך**?

and thus invalid. Rav Zilber writes that the ruling of the Rashba does not apply to our mats because we do not make our roofs from mats, therefore, the Rabbinic decree does not apply. A second reason the ruling of the Rashba does not apply can be found in the writings of Rav Avrohom Borenstein. Rav Borenstein⁵ commented that the Rashba's ruling applies only when the boards prevent rain from entering the sukkah. Since our mats do not prevent rain from entering the sukkah the Rashba's ruling does not apply. ■

1. שו"ע או"ח סי' תרכ"ט סע' ו'
2. רמ"א שם
3. שו"ת אז נדברו ח"ב סי' ס"ו וחי"ב סי' ל"ה
4. שו"ת הרשב"א המיוחסות לרמב"ן סי' רט"ז
5. שו"ת אבני נזר או"ח סי' תע"ג ■

STORIES Off the Daf

In the shadow of wisdom

מחצלת קנים...אמר רבא בגדולה כ"ע לא פליגי דסתמא לסיכוך כי פליגי בקטנה

The Mekor Chaim, zt"l, explains that a lowly מחצלת (mat) represents the characteristic of humility, while the reeds of which it is made, kanim, represent Torah study. The Torah itself is written with a kana reed, and one cannot acquire wisdom without making oneself flexible and malleable as a reed (הוי רך) (הוי רך). The "reed mat" symbolizes humility for the sake of learning Torah, but only one that has been designated for use as a shade and not as a sleeping mat is permitted for use. The "sleeping

mat" represents one who has the necessary humility to learn the Torah, but whose overall motives are impure. This causes him to "lie down" and give up when heaven sends him challenges. But a "reed mat for shade" represents one who learns, or who at least wants to learn, for the sake of the next world. Such a mat is indeed kosher. To the extent that one realizes that one's learning is a gift, to that extent alone does one travel on the correct path to true humility, to dwell in the "shadow of wisdom." (Koheles 7:12)

Rav Baruch Ber Lebovitz, zt"l, once went to see Rav Chaim Brisker, zt"l. Rav Chaim asked his guest, "What do you suppose I have in mind when I say 'אתה חונן'?"

Rav Baruch Ber answered, "I imagine

that the Rav is thinking that he should merit to really understand a difficult Rambam."

Rav Chaim corrected him. "I am asking Hashem to give me the understanding that I know nothing. The ultimate knowledge is to know that I do not know!"

Rav Dan Segal, shlit"א, explained this seemingly difficult statement:

"Although Rav Chaim knew that he knew a great deal, he wanted help to internalize the knowledge that everything he knew was a gift from heaven. We must realize that every second requires a different measure of siyata dishmaya. 'חונן הדעת' is in the present tense, because there are no guarantees. One second does not tell me anything about the next!" ■

