

Seder Moed | Masechet Sukkah 18-24 | Shabbat Parashat Eikev | 16-22 Av (July 25-31)

**Daf 18: – לְשֵׁבֶת בַּסּוּכָה תַּחַת קוֹרֵת בְּטוֹן – SITTING IN A SUKKAH UNDER A CEMENT BEAM**



A *sukkah* can be built inside a house [when certain details of the law are adhered to]. For instance, if a portion of the roof is dismantled and *s'chach* is placed down, then that could constitute a strictly kosher *sukkah* — *kasher l'mehadrin*.

In a *sukkah* built inside a house there might be a large concrete beam passing over the *s'chach*. This can make it impossible to fulfill the mitzvah of *sukkah* in the area under the concrete — since a concrete beam does not constitute kosher *s'chach*.

Is it prohibited to sit under the concrete beam inside a *sukkah*? If the *s'chach pasul* (unfit roofing) is four *tefachim* (about 16 inches) wide, then it is not permissible to sit underneath the beam. However, if the *s'chach pasul* is less than four *tefachim* wide, then a person can fulfill the mitzvah of *sukkah* by sitting underneath that narrow concrete beam.

**Daf 19: – סוּכָה עִם דוֹפֵן אֶרֶוֶבָה מְאֹד – A SUKKAH WITH AN EXTREMELY LONG WALL**



A *sukkah* must have at least three walls. What is the ruling in a case where a Jew builds a *sukkah* in the shape of the letter “*chet*,” but with one wall much longer than the other, as though one leg of the *chet* protrudes?

A “*chet*-shaped” *sukkah* is undoubtedly kosher in the places where there are walls on three sides. However, is this *sukkah* also kosher in the area where

the one wall extends beyond the rest? Indeed, at that location there is only one wall. The *Gemara* says the entire *chet*-shaped *sukkah* is, in fact, kosher. Why? There is a halachic dictum: “*p’sal ha’yotzeh min ha’sukkah*” [(agricultural) waste that protrudes from a *sukkah*]. “*P’sal*” — meaning, *s’chach*, “*ha’yotzeh min ha’sukkah*,” that extends [beyond the other walls of (the *sukkah*)] renders the entire *chet*-shaped *sukkah* kosher.

Why is *s’chach* called “*p’sal*”? During Talmudic times many people used spare hardwood and chaff leftover from the threshing floor and winepress as *s’chach*. These trees are “*p’solet*” (“waste”), as they were no longer needed.



**FROM THE TALMUD  
SEDER MOED  
MASECHET SUKKAH  
DAF 20**

מִן הַתְּלִמוּד:  
סדר מועד, מסכת סוכה דף כ':  
”ואזדא ריש לקיש לטעמיה, דאמר  
ריש לקיש: הריני כפרת רבי חייא ובניו,  
שבתחילה כשנשתכחה תורה מישראל  
עלה עזרא מבבל ויסדה, חזרה ונשתכחה  
עלה הלל הבבלי ויסדה, חזרה ונשתכחה  
עלו רבי חייא ובניו ויסדוה.”

**Translation**

Azdah ... Went, followed  
L'ta'amei ... According to the line  
of reasoning of

**Explanation**

Reish Lakish declared that he was prepared to serve as atonement for Rabbi Hiyya and his sons, i.e., to personally accept any sorrow they may have deserved to come upon them, because they had strengthened the study and observance of Torah in *Eretz Yisrael*, as did Ezra the Scribe and Hillel the Elder before them.

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**Daf 20: עזרא הסופר ורבי חייה – EZRA THE SCRIBE & RABBI HIYYA**

On this *daf*, the Talmud highlights several personalities in *Am Yisrael* because of whom Torah learning was not forgotten among the Jewish people. The first is *Ezra HaSofer* (the Scribe). After the destruction of the First *Beit HaMikdash*, *Am Yisrael* was exiled to *Bavel* (Babylonia). After 70 years in exile, a portion of the Jews returned to *Eretz Yisrael*, led by *Ezra HaSofer*, and built the Second *Beit HaMikdash*.

However, most of the Jews, and the majority of *talmidei chachamim*, remained in *Bavel* and did not ascend to *Eretz Yisrael*. *Ezra HaSofer* feared the Jews who returned to *Eretz Yisrael* would cease to be proficient in Torah study and the performance of *mitzvot*. Therefore, *Ezra HaSofer* labored and made every effort to teach Torah to all the Jews in *Eretz Yisrael* so they would not, heaven forbid, forget the Torah.

The second highlighted personality was the *amora* Rabbi Hiyya, together with his sons, who worked diligently to ensure the Torah was not forgotten by *Am Yisrael*. They traveled all throughout *Eretz Yisrael* in order to teach Torah to children and teenagers.

**Daf 21: העבד שישן תחת המיטה – THE SLAVE WHO SLEPT UNDER THE BED**

Once there was an incident involving Rabban Gamliel's *eved can'ani* (Canaanite slave) named "Tavi." During *Sukkot*, Tavi slept under the bed in the *sukkah*, and Rabban Gamliel said: "Behold! Tavi is a proficient Torah scholar. He knows an *eved can'ani* is *patur min hamitzvot* (exempt from mitzvah observance) and that he is therefore permitted to sleep under the bed." Indeed, an *eved can'ani* is generally exempt from commandments, though there are certain *mitzvot* an *eved can'ani* is obligated to fulfill.

Regarding this matter, Rabbi Shimon said that we learn an important *halachah* from the words of Rabban Gamliel. Namely, that a person who is obligated to observe the mitzvah of *sukkah* cannot fulfill that obligation if they are found under the bed. Why? The person lying under a bed is not considered to be under the *s'chach*, as required. The Talmud explains that this ruling refers specifically to a bed that is 10 *tefachim* (40 inches) high, which is considered to be a roof.



**Daf 22: העבד של הסוכה – THE S'CHACH OF THE SUKKAH**

*Tzilatah merubah me'chamatah* (whose shade exceeds its sunlight): *s'chach* needs to generate shade. Yet, there is no obligation to ensure



the entire *sukkah* is completely shaded to the point that not even a single ray of sunlight enters. However, it is necessary to ensure that the majority of the *sukkah* be shaded. "*Tzilatah*" — the shade of the *sukkah*; "*merubah*" — is greater than; "*me'chamatah*" — from the sun, that enters through the *s'chach*. [Cont'd on p. 3]



Those who do not want to see — close their eyes; those who do not want to taste — close their mouths; and even those who do not want to smell can refrain from breathing air into their noses. However, it is impossible to stop hearing. The Torah commands us to hear — "*v'haya ekev tishme'un*" (and it will be because you will hear — *Devarim* 7:12), emphasizing that to be a Jew means "to hear". Hearing is so central to our faith that every day we highlight it, saying twice "*Shema [hear] Yisrael.*" Hearing symbolizes our acceptance and understanding that there is something above us, and we must listen and defer to that Divine source. Those commandments that the human mind could not intuit are called "*mitzvot shim'iyot*" (mitzvot of hearing) — since they too are based on the principle that there are inexplicable *mitzvot* for *Am Yisrael* to observe upon hearing the word of God at Sinai.



[Cont'd from p. 2] *Lir'ot et hakochavim derekh ha's'chach* (to see the stars through the s'chach): What is the *halachah* in the case where Reuven took a tremendous amount of s'chach and placed it on top of his *sukkah* — after which it was impossible to see even a small star at night through the s'chach. Is this *sukkah* kosher? The *poskim* (halachic authorities) write that it is preferable to refrain from placing such a tremendous quantity of s'chach on top of the *sukkah* in the first place. However, if too much s'chach was placed on top of the *sukkah*, the *sukkah* is still valid.

*Ha-s'chach ayno tzarich lihiyot shaveh* (the s'chach need not be level): The *halachah* states that it is permissible to place one piece of s'chach higher and one lower, [followed by] one higher and one lower, as there is no requirement to make sure the pieces of s'chach are the same height. It is only necessary to pay heed that the gap between the pieces is no more than three *tefachim*.

### Daf 23: סוכה על מכונית – A SUKKAH ON A VEHICLE



Ariel's father owned a large truck. Ariel asked his father: "Dad, maybe we can build a *sukkah* on your truck? That way, we'll be able to travel wherever we want, and we'll always have a *sukkah* with us." His dad answered: "For sure, we certainly can." Indeed, the *mishnah* taught on this *daf* explicitly states that it is permissible to build a *sukkah* on a wagon, or a boat, even though they travel from place to place. Likewise, the same is stipulated in the halachic codes.

### Daf 24: סוכה שעפה ברוח – A SUKKAH THAT FLIES AWAY IN THE WIND

There is an obligation to build a *sukkah* that cannot fly away in the wind. If a *sukkah* falls over in the wind, it is *p'sulah* (unfit) and is not *k'sherah* (fit), even if the *sukkah* walls have not yet collapsed.

Is it required to construct a *sukkah* able to withstand a mighty wind? The answer is no. It is sufficient to build a *sukkah* able to withstand a "*ruach metzuyah*" (a normal, ordinary wind).



On this *daf*, we learn about another interesting *machloket* (debate). What is the ruling if a person takes an animal and positions it to serve as a wall of the *sukkah*? Rabbi Meir says that such a *sukkah* is *p'sulah* (unfit), i.e., a person may not use a living creature as a *sukkah* wall. However, Rabbi Yehudah disagrees, and maintains that it is permissible to utilize an animal as a *sukkah* wall.



## QUESTIONS FOR THE WEEK

1. When did Ezra ascend to *Eretz Yisrael* from *Bavel*?
2. Is a person required to see the stars through the *sukkah's* s'chach?
3. Is it permissible to use an elephant as a *sukkah* wall?

**\*NOTE**  
ALL ANSWERS CAN BE FOUND  
IN THIS DAF YOMI PUBLICATION

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