

Seder Moed | Masechet Sukkah 4-10 | Shabbat Chazon/ Parashat Devarim | 2-8 Av (July 11-17)

Daf 4: גובה הסוכה – HEIGHT OF THE SUKKAH



A *sukkah* whose *s'chach* (covering, material used for the roof) is higher than 20 *amot* (20 *amot* is approximately 4 stories) is *p'sulah* (invalid). Rava explains that a person who sits in such a *sukkah* cannot see the *s'chach* at that height and does not pay any attention to the fact he's sitting in a *sukkah*.

What should a person do after building an excessively tall *sukkah*? Is that person required to dismantle the entire *sukkah* and rebuild it? The Talmud suggests a simple solution: A person should place sand or stones on the ground, until the distance from the ground to the *s'chach* is less than 20 *amot*.

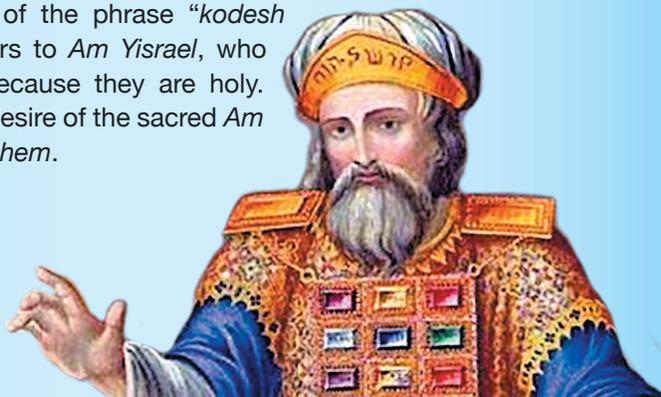
A *sukkah* that is shorter than 10 *tefachim* (approximately 3.5 feet) is *p'sulah* (invalid). Should a person who constructs a *sukkah* that is less than 10 *tefachim* be required to dismantle it? There is a solution for this case, as well: This person should dig down in the ground inside the *sukkah* until the distance to the *s'chach* is more than 10 *tefachim*.

Daf 5: ציצת הזהב של הכהן הגדול – THE HIGH PRIEST'S GOLDEN HEADBAND

From what was the golden *tzitz* (diadem, headband) composed and how was it crafted? The *kohanim* took a piece of gold and flattened it extremely thin, nearly as slim as a piece of paper. Then, they measured a strip that was two fingerbreadths wide, placed it on the forehead of the *kohen gadol*, and it stretched from ear-to-ear.

Two words — “*kodesh la'Shem*” (Sacred to God) — were engraved into the *tzitz*. “*Kodesh*” was engraved on the lower line and “*la'Shem*” was engraved on the upper line, in deference to the name of God.

What was the meaning of the phrase “*kodesh la'Shem*”? “*Kodesh*” refers to *Am Yisrael*, who are known as *kodesh* because they are holy. “*La'Shem*” points to the desire of the sacred *Am Yisrael* to be close to *HaShem*.



מין התלמוד:
סדר מועד, מסכת סוכה דף ה':
”ומאי כרוב? אמר רבי אבהו: כרביא,
שכן בבבל קוראים לינוקא רביא. אמר ליה
אביי: אלא מעתה דכתיב פני האחד פני
הכרוב ופני השני פני אדם, היינו כרוב היינו
אדם! - אפי רברבי ואפי זוטרא”

Translation

ינוקא ... Yanokah ... Infant
אפי ... Ahpay ... Face
רברבי ... Ravrevei ... Large
זוטרא ... Zutra... Small

Explanation

The Talmud questions which form describe the faces of the cherubs on the covering of the aron habrit (Ark of the Covenant). Rabbi Abbahu said they [the cherubim] possessed the face of a baby — as in Babylonia a baby is called “*Ravia*.” Abaye objected, saying: “Indeed, the prophet Ezekiel described some angels as having the faces of cherubs, while others had human faces. According to your explanation, the two faces are the same!” Rabbi Abbahu replied: “There is a difference, as the faces of the human are large, and the faces of the cherubs are small.”

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Daf 6: דפנות הסוכה – THE WALLS OF THE SUKKAH

Which materials are permissible for use as *sukkah* walls? *Sukkah* walls can be made from any material — iron bars, wood, plastic, etc. However, it is important to make certain that the walls do not emit a bad odor so that sitting in the *sukkah* remains pleasant.

How many walls are required to constitute a *sukkah*? *Chazal* derived from the Torah that at least three walls are needed to make a valid *sukkah*. A *sukkah* constructed with only two walls is invalid.

What is the height requirement for *sukkah* walls? The minimum height of *sukkah* walls is 10 *tefachim* (approximately 40 inches). Even someone who has an extra tall *sukkah* can construct walls that are only 10 *tefachim* tall. There is no requirement for the walls to reach up to the highly hung *s'chach*.



Daf 7: סוכה עגולה – A ROUND SUKKAH

We learned that a proper *sukkah* requires three walls. What would the ruling be in the case where someone (e.g., Reuven) built a round *sukkah*? Is a round *sukkah* considered to possess [the equivalent of] three walls?

The answer is that a round can be valid. We learned that the area of a *sukkah* must be at least 7 *tefachim* (28 inches) by 7 *tefachim*. How is a round *sukkah* measured? There is a simple solution: Reuven needs a square that is 7 *tefachim* by 7 *tefachim* which he should try to lay down on the floor of the round *sukkah*. If the square fits inside, that *sukkah* is kosher. If the square does not fit, that proves the area of the *sukkah* is less than 7 *tefachim* by 7 *tefachim*, thereby rendering the *sukkah* invalid.



How much *s'hach* is required to be placed on top of the *sukkah*? The *Mishnah* states that it is necessary to place a large enough quantity of *s'chach* to create more shadow than it allows in sunlight. If after the *s'hach* has been positioned there is more sunlight than shade entering the *sukkah*, then the *sukkah* is invalid.

Daf 8: יוצרי כלי החרס – MAKERS OF POTTERY

People who manufacture pottery would build two booths for themselves. One booth was close to the street, and was where their pottery studio was located as well as their shop for selling their goods. From that outer booth, it was possible to enter the inner *sukkah* which served as their residence.

Rabbi Meir said to the potters: Since you eat, drink, and reside in the inner booth all year long, you may not use that booth as a *sukkah* during the *Sukkot* holiday — because over the course of *Sukkot*, a Jew needs to leave his home and feel like he lives in the *sukkah*. But you stay in the same place. Therefore, you need to go out from the inner booth to the outer booth where you are not accustomed to eating and drinking, and that way you will fulfill the mitzvah of *sukkah* as prescribed by *halachah*.

Dvar Torah DEVARIM

פְּרַשַׁת דְּבָרִים

In general culture, a person who finishes formal studies ceases to be considered a “student,” e.g., those who complete 12 years of study as well as those who complete a university degree and receive a diploma. However, students of Torah, and those who serve *HaShem*, are called “*talmidei chachamim*” (disciples of sages) — even if they have been studying for many years, and even if they have finished examinations and received certification or rabbinic ordination.

Why is this the case and what is the meaning of this concept? In *Parashat Devarim*, Moshe says: “And any matter that is too difficult for you, you shall bring to me, and I will hear Him.” Moshe Rabbeinu, the great sage and mighty prophet, tells *B’nei Yisrael* that they should come to him with any question that they did not know how to solve. However, even Moshe, despite all his greatness, understood he was unable to do everything. Moshe understood that his ability was limited. Therefore, he says there will certainly be matters he will not know how to address, and for that reason, Moshe says “and I will hear Him” — meaning, I will open my ears to hear and receive the word of God. This is the manner in which a person forever remains a *talmid*.



Daf 9: "לְשִׂמָה" מִצְוָה – MITZVAH, "FOR ITS OWN SAKE"



What is a person meant to think about when building a *sukkah*, and while installing the *s'chach*? Nothing [in particular] ... i.e., a person is not required to think: "I am building a *sukkah* for the sake of fulfilling the mitzvah of *sukkah*," or "I am placing this *s'chach* in order to fulfill the mitzvah of *sukkah*." A person can simply install the *s'chach*, without any additional intention, and the *sukkah* is valid.

However, a person must be careful to ensure the *s'chach* is placed for the purpose of providing shade in the *sukkah* from the sun, and not for another purpose. For instance, if a person positioned the *s'chach* on the roof of the *sukkah* because he had no other place to set it down, then the *sukkah* is invalid. In such a case, the person would need to position the *s'chach* once again purely for the sake of shade.

What about the case of the mitzvah of *tzitzit*? The mitzvah of *tzitzit* differs from the mitzvah of *sukkah*. When tying knots in the strings of the *tzitzit*, one must say "I'shem mitzvat tzitzit." Purposeful thought of performing an action to fulfill a particular mitzvah is called "lishmah," and requires a person to think that they perform a particular action to fulfill a specific mitzvah.

Daf 10: לָמָּה בְּסוּכּוֹת מוֹתֵר לִישׁוֹן מֵתַחַת הַשְּׂמִיכָה? – WHY IS IT PERMISSIBLE TO SLEEP UNDER A BLANKET DURING SUKKOT?

During *Sukkot* one should sleep under the *s'chach* of the *sukkah*. It is permissible to sleep in the *sukkah* with one's body covered by a blanket, because the blanket is not like a roof, it is like a garment. And just as we understand that whoever eats in a *sukkah* wearing a hat on their head is not required to take their hat off, even though that person's head cannot be directly "seen" through the *s'chach* — likewise, it is permissible to sleep under a blanket in a *sukkah*.

Once there was a type of bed with tall posts, known as "*kilah*." They were accustomed to hanging a sheet over the bedposts and sleeping underneath it as if it were a tent. On this *daf*, the Talmud discusses the question of whether it is permissible to sleep in such a bed [in a *sukkah*] — i.e., whether a *kilah* is considered akin to a roof or a blanket.



QUESTIONS FOR THE WEEK

1. Is it permissible for the walls of a *sukkah* to be made from glass?
2. When a *sukkah* is too high, how can one render it kosher without dismantling it?
3. Is it permissible to wear a wide-brimmed hat in the *sukkah*?

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

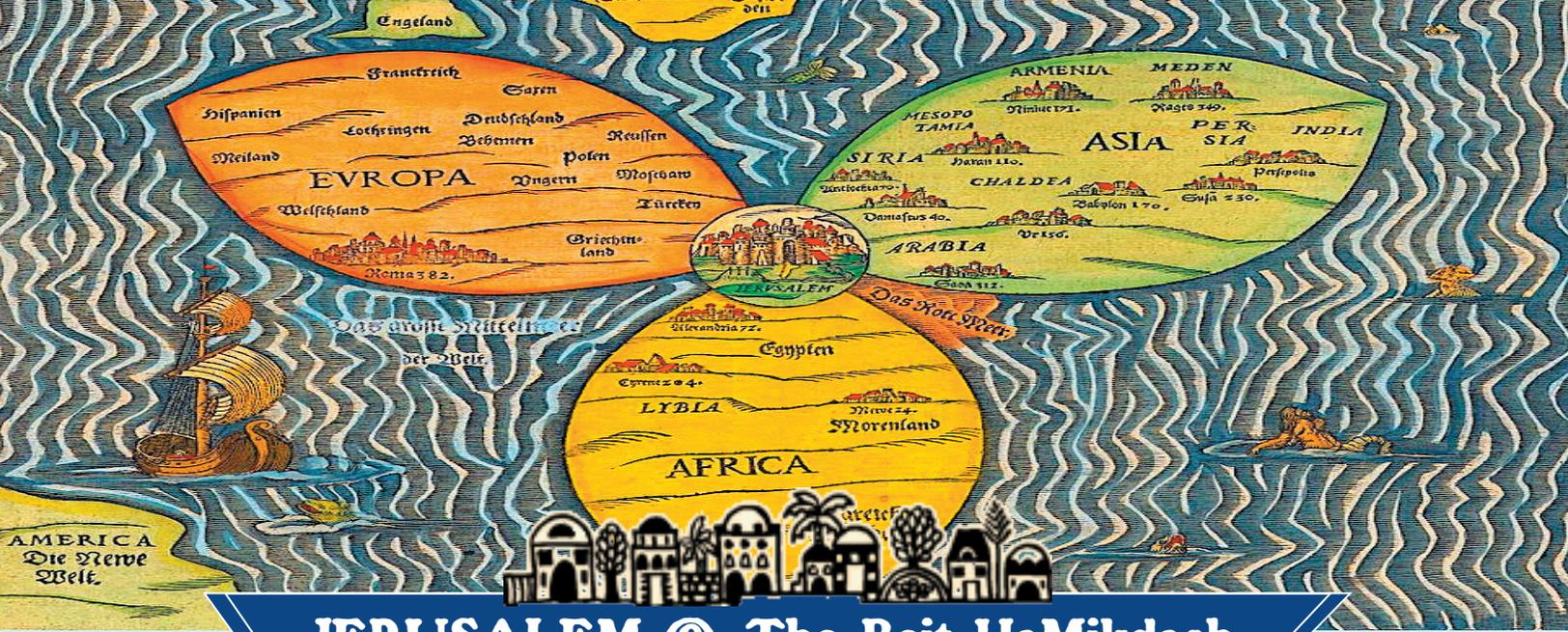
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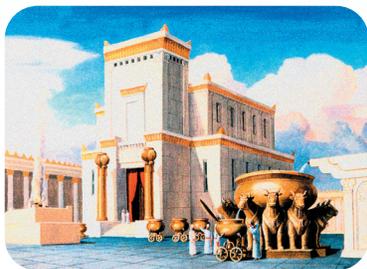
JERUSALEM @ The Beit HaMikdash

As far back as three thousand years ago, Jerusalem was the most important city for the Jews. What made Jerusalem so special? According to *Chazal*, Am Yisrael's connection to Yerushalayim goes back to *Akeidat Yitzchak* (the binding of Isaac), which happened on what later became *Har Habayit*. An opinion in the Gemara suggests our link to Jerusalem began with creation, as the entire world "grew" out of Yerushalayim, out of the *Even Hashetiyah* (Foundation stone).



Yerushalayim was home to the *Beit Hamikdash*, which was the center of the Jewish people's religious and national life. This was where all of Am Yisrael came together three times, on the *Shalosh Regalim* (three festivals) a year to worship Hashem. The *Beit HaMikdash* was the world's holiest place, and this made Yerushalayim the world's holiest city.

Yerushalayim was the center of Jewish life, as the location of the *Beit Hamikdash*. Even after the *Beit Hamikdash* was destroyed, almost 2000 years ago, the Jewish people kept Yerushalayim as their focus.



Here are just a few of the ways we keep Yerushalayim at the forefront of our thoughts:

- 1) We face Jerusalem while praying Amidah;
- 2) We announce the New Moon based on the astronomical calculations for Jerusalem;
- 3) We recall Jerusalem by breaking a glass at weddings.

Now that we no longer have a *Beit Hamikdash*, our observance and celebration of the *Shalosh Regalim* focuses on the religious rituals of these holidays. On Pesach, we eat matzah, on Shavuot, we highlight Matan Torah, and on Sukkot, we shake *Arba'a Minim* (4 species).



Imagine if all the Jews around the world went to Jerusalem for just one day. Although it would be crowded, it would also be a fantastic experience. *Aliyah l'regel* (pilgrimage) to the *Beit HaMikdash* was more than just an occasion to see some friends. It was an experience that brought together the entire Jewish people around serving Hashem.