

SUKAH

סוכה שהיא גבוהה

Sukah 2

- 1) MISHNAH: THE HEIGHT OF A SUKAH
- 2) SOURCES FOR THE PESUL OF EXCESSIVE HEIGHT
- 3) R. YOSHIYA, R. HUNA AND R. CHANAN BAR RABAH
- 4) THE SUKAH OF QUEEN HELENA

1) MISHNAH: THE HEIGHT OF A SUKAH

- (a) (**Tana Kama**): If the Sechach of the Sukah is higher than 20 Amos, the Sukah is Pesulah.
- (b) (**R. Yehudah**): It is Kesheirah.
- (c) A Sukah less than 10 Tefachim tall, or having less than three walls, or whose light is more than its shade, is Pesulah.

2) SOURCES FOR THE PESUL OF EXCESSIVE HEIGHT

- (a) **Question**: Why by Eruvin are we taught to repair the Mavoy (by shortening it) while here we are only taught that it is Pesulah?
- (b) **Answer**: Regarding Sukah, which is d'Oraisa, the appropriate language is Pesulah, as opposed to a Mavoy (d'Rabanan).
- (c) **Alternate Answer**: Our Mishnah lists many Pesulim, whose varied corrective measures would encumber the Mishnah (as opposed to Mavoy with fewer invalidations).
- (d) **Question**: What is the source for the Pesul of height?
- (e) **Answer (Rabah)**: The Pasuk instructs us to dwell in a Sukah in order to recall Hashem's miraculous protection, and this is lost if the Sukah is too tall to catch one's eye (20 Amos).
- (f) **Answer (R. Zeira)**: The Pasuk (Yeshaya 4:6) teaches that we should be dwelling in the shade of the Sukah not the shade of the walls, which would be the case over 20 Amos.
 - 1. **Question (Abaye)**: Then we should invalidate a Sukah built in a valley between two tall mountains!?
 - 2. **Answer (R. Zeira)**: There the Sukah would still be valid even without the sun-blocking mountains, whereas our Sukah would not be valid (since its Sechach does not generate any shade at all) without the walls.
- (g) **Answer (Rava)**: Such a tall Sukah would not normally be made as a temporary dwelling (Diras Ar'ai), a requirement of Sukah (based on the Pasuk).

1. **Question (Abaye):** Would a Sukah made of iron walls then be Pesulah?
2. **Answer (Rava):** The Pasuk is delimiting a *measurement* for a Diras Ar'ai (not specifying that the structure must be built to collapse after seven days).

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- (h) **Question:** On what basis do Rabah, R. Zeira and Rava argue?
- (i) **Answer:** Owing to a weakness in each of the positions.
1. They disagree with Rabah because they understand the Pasuk is speaking of historical awareness not awareness of the dwelling itself.
 2. They disagree with R. Zeira because the Pasuk he cites is speaking of the future clouds in the times of the Mashiach (which will create shade, but not speaking of a Sukah, which is only for Sechach, not for shade).
 - i. **Question:** Why does R. Zeira disagree with this?
 - ii. **Answer:** If so, the Pasuk would say Chupah, not Sukah (which adds the additional implication).
 3. They disagree with Rava because of Abaye's question.
- (j) **Question:** With which opinion does this teaching of Rav agree?
1. (R. Yoshiya): Rav taught that the Machlokes in our Mishnah is only where the walls do not reach the Sechach.
 2. If the walls reach the Sechach, then even more than 20 Amos are acceptable according to all.
- (k) **Answer:** Like Rabah, who makes the criteria for Kashrus that which catches the eye, and the unbroken wall draws one's eyes all the way to the Sechach.
- (l) **Question:** With which opinion does the teaching of Rav agree?
1. (R. Huna): Rav taught that the Machlokes in our Mishnah is only where the floor of the Sukah is less than 4x4 Amos.
 2. If the floor is 4x4, then even more than 20 Amos height is acceptable.
- (m) **Answer:** Like R. Zeira, who looks for shade in a Sukah, and the larger Sukah allows for the shade of the Sechach to reach the floor (it is not only shaded by the walls).
- (n) **Question:** With which opinion does this teaching of Rav agree?
1. (R. Chanan b. Rabah): Rav taught that the Machlokes in our Mishnah is only if the Sukah is exactly 7x7 Tefachim (minimum space for a table and most of a person).
 2. Larger than 7x7 Tefachim will permit a taller Sukah.
- (o) **Answer:** Like none of the opinions cited (the Sechach does not catch the eye, it does not provide shade, and the walls would not be Ar'ai).

3) R. YOSHIYA, R. HUNA AND R. CHANAN BAR RABAH

- (a) **Question:** On what basis do each of these understand the Machlokes between R. Yehudah and Rabanan differently?
- (b) We can understand why R. Yoshiya argues with the others because he maintains that the Machlokes in the Mishnah is not bound by a Shiur of the floor size of the Sukah (see R. Chananel for an alternate Girsá).
- (c) But why not maintain that R. Huna and R. Chanan b. Rabah (are not arguing over what Rav taught, because Rav only referred to a Kosher Sukah, but they) are arguing over the minimum size of a Sukah (4x4 Amos or 7x7 Tefachim)?

BEITZAH

ביצה שנולדה ביו"ט

Beitzah 2

1) MISHNAH: THREE KULOS OF BEIS SHAMAI IN HILCHOS YOM TOV
2) MUKTZAH
3) THE ANSWER OF R. NACHMAN
4) THE ANSWER OF RABAH

1) MISHNAH: THREE KULOS OF BEIS SHAMAI IN HILCHOS YOM TOV

- (a) Beitzah she'Noldah
 - 1. **(Beis Shamai):** An egg laid on Yom Tov may be eaten.
 - 2. **(Beis Hillel):** The egg may not be eaten.
- (b) Isur Chametz
 - 1. **(Beis Shamai):** One violates the Isur Chametz only once one has ka'Koseves.
 - 2. **(Beis Hillel):** Like Se'or, Chametz is be'Kezayis.
- (c) Yachpor b'Deker
 - 1. **(Beis Shamai):** One may dig in order to perform Kisuy ha'Dam.
 - 2. **(Beis Hillel):** The dirt must be prepared before Yom Tov.
 - 3. Both agree that b'Di'eved, one may dig out the dirt.
 - 4. The ashes of a Kirah are Muchan.

2) MUKTZAH

- (a) **Question:** What type of chicken laid the egg in (1:a)?
 - 1. **Answer:** A chicken which was designated to be eaten.
 - 2. **Question:** Then why would Beis Hillel forbid its egg (Uchla d'Ifras)?
 - 3. **Answer:** It is rather a chicken designated to lay eggs.
 - 4. **Question:** Then it is Muktzah, and how could Beis Shamai permit it?
 - 5. **Answer:** Perhaps Beis Shamai do not hold of Muktzah (like R. Shimon).
 - 6. **Question:** Maybe Nolad is worse than Muktzah!?

3) THE ANSWER OF R. NACHMAN

- (a) **Answer (R. Nachman):** The chicken was designated to lay eggs, and permitting Muktzah implies permitting Nolad as well.

- (b) **Question:** R. Nachman then seems to contradict himself regarding the views of Beis Hillel and Beis Shamaï!?
1. Here he aligns Beis Hillel with R. Yehudah (stringent opinion regarding Muktzah) and Beis Shamaï with R. Shimon (lenient view).
 2. In the Mishnah dealing with bones and skins on Shabbos we read that Beis Hillel prohibits and Beis Shamaï permits (consistent with our Mishnah).
 3. Yet, R. Nachman there switches the positions to align Beis Hillel with R. Shimon and Beis Shamaï with R. Yehudah!
- (c) **Answer:** R. Nachman was only following the cues left by R. Yehudah ha'Nasi when he dictated the anonymous Mishnayos and kept Beis Hillel aligned with the Halachah.
1. By Shabbos the anonymous Mishnah (cited) follows R. Shimon.

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2. By Yom Tov the anonymous Mishnah (cited) follows R. Yehudah.
- (d) **Question:** Why did R. Yehudah switch the positions?
- (e) **Answer:** There is less concern that people will abuse a leniency by Shabbos than by Yom Tov.
- (f) **Question:** If the Mishnah speaks of a chicken designated for laying eggs, then the Mishnah should teach the Isur regarding the chicken and we would know the Isur regarding the egg!?
- (g) **Answer:** To teach us the extent of the Kula of Beis Shamaï (even Nolad is permitted).
- (h) **Question:** But teaching the Isur would inform us of the extent of the Chumra of Beis Hillel!?
- (i) **Answer:** When left with a choice, we teach the strength of a Kula.
- (j) **Question:** Then satisfy both needs by combining the chicken and the egg in the Mishnah!?

4) THE ANSWER OF RABAH

- (a) **Answer (Rabah):** Rather, the chicken was designated for eating.
- (b) **Question:** Then why is it Asur?
- (c) **Answer:** Because of Hachanah (Yom Tov after Shabbos).
1. **(Rabah):** An egg laid today was prepared yesterday.
 2. **(Rabah):** From the Pasuk we learn that one may not prepare on Yom Tov for Shabbos, nor the reverse.
- (d) **Question (Abaye):** Then an egg laid on a mid-week Yom Tov should be permitted!?
- (e) **Answer:** It is a Gezeirah lest we permit an egg laid on Yom Tov after Shabbos.
- (f) **Question:** Then an egg laid on a regular Shabbos (not Motzei Yom Tov) should be permitted!?
- (g) **Answer:** It is a Gezeirah lest we permit an egg laid on Shabbos after Yom Tov.
- (h) **Question:** But we learned that eggs found within a slaughtered chicken on Yom Tov may be eaten, and are not subject to a Gezeirah lest we permit eggs born on that day!?
- (i) **Answer:** Rabanan do not apply Gezeiros to improbable cases such as finding a completed egg in a chicken.