

A

Sukka 8

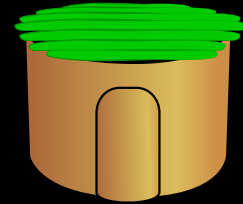
Today we will learn בע"ה מס' סוכה דף ה of סוכה  
Some of the topics we will learn about include:

How large a round סוכה needs to be in order to be כשר?

What other types of dwellings can be used as סוכות?

A

How large  
a round סוכה needs to be  
in order to be כשר?



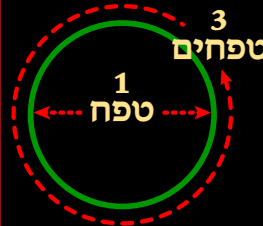
B

Some of the key terms and concepts we will learn about include:

כל שיש בהקיפו שלשה טפחים יש בו רוחב טפח -  
Any circle that is three טפחים in circumference has a diameter of  
1 טפח. This is the Gemara's equivalent of the mathematical  
concept of Pi, roughly 3.14.

B

What other types  
of dwellings  
can be used as סוכות?



כל שיש בהקיפו  
שלשה טפחים  
יש בו רוחב טפח

C

כל אמתא בריבועא אמתא ותרי חומשא באלכסונא -  
Every אמה on the side of a square makes for an אמה and 2/5 in  
the diagonal of that square. The diagonal of a square is 1.4 times  
the length of its side. This is also an approximation, as the actual  
number is roughly 1.41.

C



כל אמתא בריבועא  
אמתא ותרי חומשא  
באלכסונא



**D** לא דק - It is not precise. Sometimes, for the sake of simplicity, the גמרא will use imprecise measurements. This can only be done if the result is a more stringent application of the הלכה.

כותים - The Cutheans. These were gentiles who were moved to Israel by the Assyrian emperor. They converted to Judaism because they were afraid of lion attacks.



1 So let's review...

In the previous Daf we learned the opinion of אחרים that a round סוכה is פסול. However, אמר ר' יוחנן סוכה העשויה ככבשן אם יש בהקיפה כדי לישב בה כ"ד בני אדם כשרה ואם לאו פסולה ר' יוחנן disagrees and holds that a round סוכה is כשר, provided it has the minimum shiur, which he describes as large enough for 24 people to sit around in a circle.

1



אחרים  
פסול

ר' יוחנן  
סוכה העשויה ככבשן  
אם יש בהקיפה  
כדי לישב בה כ"ד בני אדם  
כשרה  
ואם לאו פסולה

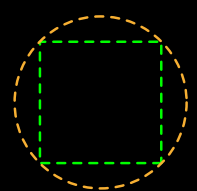
2 The question is: What is this measurement - And why? Clearly, in order for a round סוכה to be Kosher it must be able to fit a ריבועא דנפיק מגו עגולא - a square that has סוכה, inside the circle.

2

?

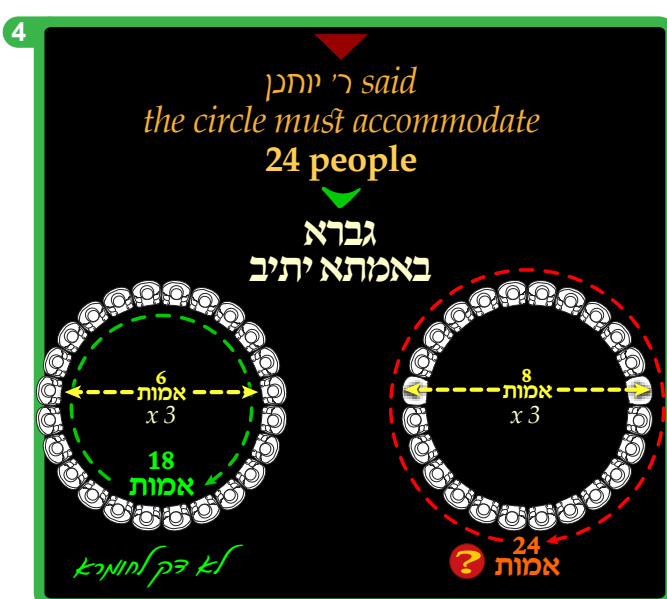
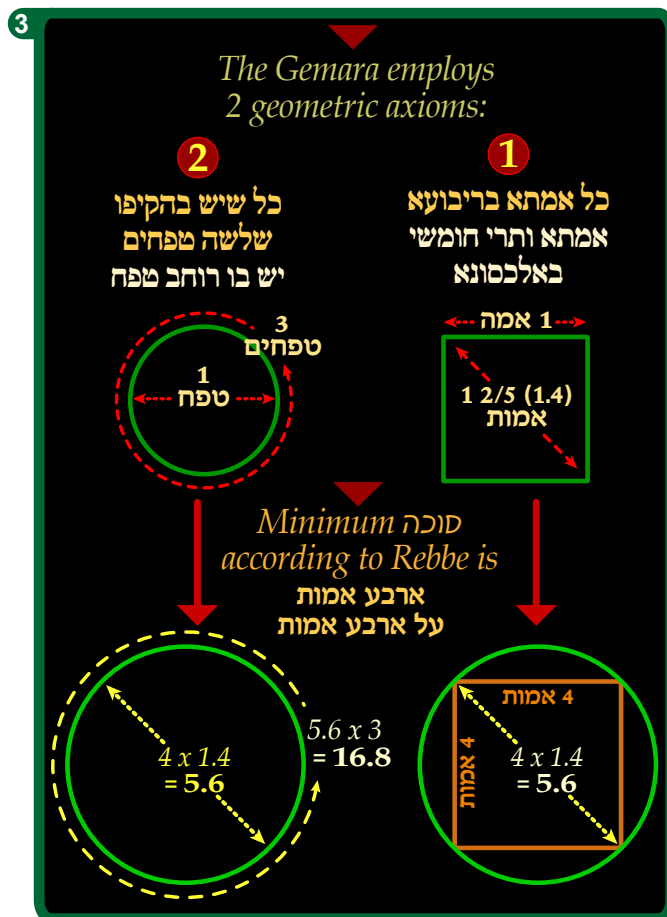
What is this measurement?  
And why?

Clearly,  
it must be able to fit a  
ריבועא דנפיק מגו עגולא



**3** Now, the Gemara employs two geometric axioms:  
**One -**  
 כל אמתא בריבועא  
 אמתא ותרי חומשי באלכסונוא  
 Every אמה on the side of a square makes for an אמה and 2/5's - or 1.4 אמות in the diagonal of that square.  
**Two -**  
 כל שיש בהקיפו שלשה טפחים  
 יש בו רוחב טפח  
 A circle that has a circumference of three טפחים has a diameter of 1 טפח - referred to as Pi.  
 Now, the largest minimum requirement for a סוכה is the opinion of Rebbe  
 ארבע אמות על ארבע אמות  
 Based on the first rule, four אמה sides will produce a diagonal of five and 3/5's, or 5.6 אמות.  
 $4 \times 1.4 = 5.6$   
 When we place a square into a circle, the diagonal of the square is the diameter of the circle.  
 Based on the second rule, a diameter of 5.6 will produce a circumference of 16 and 4/5's, or 16.8 אמה.  
 $5.6 \times 3 = 16.8$   
 Now, ר' יוחנן said that the circle must accommodate 24 people.  
 This can be interpreted two ways: If the people are inside the circle, the circumference must be 24 אמות, since  
 גברא באמתא יתיב -  
 Each person occupies one אמה. However, that would be too big, since we just calculated that we only need a circumference of 16.8 to fit a 4 x 4 square.  
 However, if the 24 people are outside the circle, the diameter of the circle is reduced by the space occupied by two people, 2 אמות, from 8 to 6. The circumference will then be 18 אמות, and לא דק לחומר -

**4** ר' יוחנן rounded it off from 16.8 to 18, for a slightly larger circle which would certainly fit the required square.



5 רבנן דקיסרי, the Rabbis of Caesarea or the דייני דקיסרי, the Judges of Caesarea had a different explanation of ר' יוחנן. ר' יוחנן said that the perimeter of a square that is placed inside a circle is one-half of its own perimeter smaller than the circumference of that circle. The square of four by four has a perimeter of sixteen אמות, plus 8, half of sixteen, would be 24 for circumference of the circle.

5 רבנן דקיסרי had a different explanation of ר' יוחנן ריבועא דנפיק מגו עיגולא פלגא

4 אמות  
4 אמות  
16 אמות + 8 (Half of 16) = 24 אמות

6 However the גמרא says that the surrounding circle is not that much larger than the square, as explained earlier, and this calculation is incorrect. =====

6 However the גמרא says as explained earlier this calculation is incorrect

7 The גמרא next discusses various huts and their accepted use as סוכות. א"ר לוי משום רבי מאיר שתי סוכות של יוצרים זו לפניו מזו הפנימית אינה סוכה וחיבת במזוזה והחיצונה סוכה ופטורה מן המזוזה Rashi explains that potters would use the inner hut as their dwelling and storage of completed pots, and the outer hut as a workshop and display area. The inner hut cannot be used as a סוכה, because it's not apparent that he's using it לשם סוכה, since he lives there all year, and therefore it requires a מזוזה. The outer hut could be used as a סוכה and does not need a מזוזה, because it's not used as a dwelling all year. Even though it's like a בית שער - a gatehouse to the inner hut, it is still exempt from מזוזה, because the inner hut is not considered a permanent dwelling worthy of an entrance hall.

7 א"ר לוי משום רבי מאיר שתי סוכות של יוצרים זו לפניו מזוזה

והחיצונה סוכה ופטורה מן המזוזה  
הפנימית אינה סוכה וחיבת במזוזה  
Since he lives there all year  
It's like a בית שער?  
It is not considered a permanent dwelling worthy of an entrance hall

8 The Gemara continues:

תנו רבנן גנב"ך  
 Which stands for;  
 סוכת גוים - Gentiles sit out there in the summer -  
 סוכת נשים - Women sit there while weaving -  
 סוכת בהמה - provides shade for the animals -  
 סוכת כותים - The כותים sit out there -  
 כשרה - are all Kosher Sukkos -

Similarly,  
 תנו רבנן סוכת רקב"ש  
 Which stands for;  
 סוכת רוועים - The huts of shepherds -  
 סוכת קייצים - of those who watch the drying figs -  
 סוכת בורגנין - of those who guard the city -  
 סוכת שומרי פירות - of those who watch the produce -  
 כשרה - are all Kosher Sukkos -  
 The גנב"ך of חידוש is - even though they are used by לאו בני חיובא - those who are not obligated in the מצוה -  
 The רקב"ש of חידוש is - even though they are used by לא קביעי - not permanent -

Regarding all of them the Braisa adds;  
 ובלבד שתהא מסוככת כהלכתה -  
 Of course it has to meet the minimum requirements of a Sukkah -  
 The Braisa means to add that it must have been made to provide shade. As Rashi explains, we follow the Bais Hillel that a Sukkah does not need to be made לשם סוכה - for the sake of the Mitzvah, but it has to be made לשם צל - to provide shade, which requires more סכך than if was made only לצניעות בעלמא - to provide some privacy, in which case the Sukkah would be Posul.

8

תנו רבנן	תנו רבנן
סוכת רקב"ש	גנב"ך
סוכת רוועים	סוכת גוים
סוכת קייצים	סוכת נשים
סוכת בורגנין	סוכת בהמה
סוכת שומרי פירות	סוכת כותים

כשרה

Even though they are לא קביעי

כשרה

Even though they are used by לאו בני חיוב

ובלבד שתהא מסוככת כהלכתה