

מְשַׁנָּה רֵאשׁוֹנָה

מְסַכֵּת סוּכָה פָּרָק א'

PART I - 'חלק א' מְשַׁנָּה

The תּוֹרָה says we must live in a סוּכָה on סוּכּוֹת. The first מְשַׁנָּה tells us the basic דְּנִים of a סוּכָה.

[The sechach of] **A sukkah that is [so] high, [that it is] above [the floor] more than twenty amos, is posul** (unfit to use). **Rabbe Yehuda makes it kosher, and [a sukkah] that is not [at least] ten tefachim high and [a sukkah] that does not have [at least] three walls, and [a sukkah,] that its sun [light that comes through the s'chach] is more than its shade [made by the s'chach,] is posul.**

א סִכָּה
שְׁהִיא גְבוּהָהּ
לְמַעַלְלָהּ מִעֵשְׂרִים אַמָּה,
פְּסוּלָה.
רַבִּי יְהוּדָה מְכַשֵּׁיר.
וְשִׁינָהּ
גְבוּהָהּ עֲשָׂרָה טַפְחִים,
וְשִׁינָהּ לָהּ
שְׁלֹשׁ דְּפָנוֹת,
וְשִׁחְמָתָהּ
מְרַבֵּה מִצִּלָּתָהּ,
פְּסוּלָה.

THE MEANING OF THE מְשַׁנָּה

- The מְסַכֵּת begins by telling us the basic requirement of a סוּכָה כְּשֶׁרָה according to the Torah. This מְשַׁנָּה tells us how high, how low, how many walls and how much סִכָּךְ a סוּכָה must have.
- The תַּנָּא קַמָּא (first teacher in the מְשַׁנָּה) holds that a סוּכָה may have walls that are sturdy and permanent. But, it can't be so tall that the walls must be made in permanent way for it to be able to stand. רַבִּי יְהוּדָה holds that a סוּכָה should be made as a permanent dwelling and therefore it doesn't matter how tall it is.

Proof From The פְּסוּק

The Torah tells us:

בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים . . . יֵשְׁבוּ בַסֻּכּוֹת: כִּי בַסֻּכּוֹת הוֹשִׁבֹתֶי . . . (ויקרא כ"ג:מ"ב-מ"ג)

"You will live in coverings for seven days".

This פְּסוּק teaches us many הִלְכוֹת about the way a סוּכָה is built.

[1] - בַּסֻּכּוֹת - "In coverings". Any covering that does not give shade is not a "covering"

[2] - תֵּשְׁבוּ - "You will live". A סוּכָה lower than 10 טַפְחִים is too low to live in.

[3] - שִׁבְעַת יָמִים - "Seven days". The סוּכָה is a temporary structure - "דִּירַת עֲרָאִי". It cannot be a type of building that must be made permanent. A structure that is over 20 אַמּוֹת would have to be

made strong enough to stand permanently. That is why this סוּכָה is פְּסוּלָה.

[4] - בַּסֻּכּוֹת, בַּסֻּכּוֹת, בַּסֻּכּוֹת - The word בַּסֻּכּוֹת is written three times in these פְּסוּקִים. We learn from these words that a סוּכָה needs at least three walls. (See introduction to 'א מְשַׁנָּה)

? DID YOU KNOW ?

- All the measurements in the מְשַׁנָּה are given in אַמּוֹת and טַפְחִים. An אַמָּה is about 1 3/4 feet (21 inches) and a טַפַּח is about 3.5 inches. There are six טַפְחִים in an אַמָּה.
- The area of a סוּכָה must be at least seven טַפְחִים by seven טַפְחִים. If there are at least 2 walls of seven טַפְחִים each, then the third wall may be made of mostly seven טַפְחִים. This can be done with a board of more than 4 טַפְחִים and a space of less than three טַפְחִים (or a doorway). There is a הִלְכָה לְמִשְׁנֵי מַסְנֵי that a space of less than three טַפְחִים is not important and does not count as a separation. This הִלְכָה is called לְבוּד.

מְשָׁנָה רֵאשׁוֹנָה

מְסַכֵּת סוּכָּה פֶּרֶק א'

PART II - מְשָׁנָה א' חֵלֶק ב' - ה'

Must a סוּכָּה be made for the מִצְוָה of סוּכָּה?

An “old” sukkah [that was not built for Sukkos],
Bais Shammai makes it posul
and Bais Hillel makes it kosher
And what is [considered]
an “old” sukkah?
anyone, that he made it,
thirty days before Sukkos
but if he made it
for the sake of Sukkos,
even [if he made it] from the beginning of the year
it is [a] kosher [sukkah].

סֻכָּה יִשְׁנָה,
 בֵּית שְׁמַאי פּוֹסְלִין,
 וּבֵית הִלֵּל מְכַשְׁרִין.
 וְאִיזוֹ הִיא
 סֻכָּה יִשְׁנָה,
 כֹּל שֶׁעָשָׂהָ
 קֹדֶם לְחַג שְׁלֹשִׁים יוֹם.
 אֲבָל אִם עָשָׂהָ
 לְשֵׁם חַג,
 אֲפִלוּ מִתְחִלַּת הַשָּׁנָה,
 כְּשֶׁרָה:

פְּסוּקָה מִן הַתּוֹרָה

וְנָתַתְּ לְךָ שְׁבֻעַת יָמִים: (דברים ט"ז:אג)
 “You should make yourself the holiday of
 סוּכָּה for seven days”

Bais Shammai and Bais Hillel disagree on the
 meaning of this פְּסוּקָה. Bais Shammai says it
 means that you must build a סוּכָּה before
 סוּכָּה for all seven days of סוּכָּה.
 Therefore, a סוּכָּה must be made for the
 sake of the mitzvah and be done before
 סוּכָּה. Bais Hillel says, it means you may
 make yourself a סוּכָּה, even during the חוֹל
 days of the seven days of סוּכָּה.
 Even though the הִלְכָּה is like Bais Hillel, the
 מִנְהַג is to move some סֻכָּה on a סוּכָּה that
 has been up all year.

THE MEANING OF THE מְשָׁנָה

Even Bais Hillel agrees that the סֻכָּה of a
 סוּכָּה must be put on with the intention for
 it to be a covering or protection from the
 sun. If however, someone put up sticks
 or straw to store or to dry out, he may not
 use them later as סֻכָּה just by changing his
 mind (see מְשָׁנָה ד'). The basic מחלוקת
 between Bais Hillel and Bais Shammai is whether
 the סֻכָּה must be put on for the sake of the
 מִצְוָה of סוּכָּה or not. (see Proof From The
 פְּסוּקָה) Bais Shammai agrees that if it was put
 up within thirty days of סוּכָּה, it was
 surely done for the מִצְוָה, since we are
 learning about the יום טוב thirty days
 before it.

בֵּית שְׁמַאי, בֵּית הִלֵּל... WHO WERE

Bais Shammai and Bais Hillel were two great חכמים who lived at
 the beginning of the time of the תנאים [who
 taught the מְשָׁנָה (see אבות א"ב)]. The תלמידים of
 their ישיבות were called by their names. Even
 after they died, their ישיבות continued and were
 called Bais Hillel and Bais Shammai.

? DID YOU KNOW ?

The מְשָׁנָה always refers to סוּכָּה as “חג”.
 This is because the word חג mean to
 celebrate. חג is the יום טוב of the
 most joy and celebration because of the
 harvest and the שמחת בית השואבה.