



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Succah Daf Yud

- **Q:** How much space between the s'chach of the lower succah and the s'chach of the upper succah (i.e. the height of the upper succah) is enough to make the lower succah passul (and we don't simply view it as one set of s'chach)? **A: R' Huna** said, if there is a tefach of space it is passul, because we find that the covering over a tefach of space is considered to be a roof for purposes of tumas ohel. **R' Chisda and Rabbah bar R' Huna** said that only a space of at least 4 tefachim is a problem, because we find that 4 tefachim is the smallest size of a makom chashuv (a significant area). **Shmuel** said, only a space of 10 tefachim is a problem, because that is the height that is needed to make a succah valid, so that is the height that is needed to make the lower succah passul as well.
 - **Q:** In the Mishna **R' Yehuda** says, if there is no one living in the upper succah, the lower succah is valid. That can't be understood simply, because why should someone's presence determine the validity of the succah? It must mean that **R' Yehuda** says, that if the upper succah is not *fit* to be lived in, meaning that it is less than 10 tefachim high, then the lower succah is valid. That would mean that the **T"K** (who we pasken like) must hold that even when it is less than 10 tefachim, the bottom succah is still passul. This is problematic according to **Shmuel**!? **A: R' Dimi** said, **R' Yehuda** should be understood as saying, that if the lower succah is not strong enough to support someone living on top of it, the lower succah is valid (he was not discussing the height issue at all).
 - **Q:** Even according to this understanding, the **T"K** (by saying that the lower succah would still be passul in that case) must hold that we don't say that the measurements to make a succah valid are the measurements that (if possessed by the upper succah) would make the lower succah passul. This is not like **Shmuel** said!? **A:** The **T"K** agrees that if it can't support people living in the upper succah, the lower succah would be valid. The machlokes between the **T"K** and **R' Yehuda** is where the lower succah can support it only with difficulty ("ahl yidei hadchak"). **R' Yehuda** says the lower succah would be valid in that case and the **T"K** says it would be passul.

MISHNA

- If one spread a sheet over the s'chach to help shade from the sun (even though there was sufficient s'chach), or if he spreads one beneath the s'chach to catch the falling leaves, or if he places the canopy on a (4 post) canopy bed inside the succah, the succah is passul (one who sits in such a succah or in the canopy bed is not yotzeh).
- One may spread a sheet over a canopy bed that has only 2 posts (one in the middle on each side of the width, where the sheet is draped over, and its sides slope downward).

GEMARA

- **R' Chisda** said, spreading a sheet under the s'chach is only a problem when it is spread there to catch the leaves. However, if it is spread there for decorative purposes, it is not a problem.
 - **Q:** That is obvious (it is exactly what the Mishna says)!? **A:** We would have thought that the same halacha applies to a sheet spread for decorative purposes, and the Mishna only discusses a sheet spread to catch the leaves, because that is the more typical case.

R' Chisda therefore teaches that a sheet spread for decorative purposes is treated differently.

- **Q:** Maybe we can say that a Braisa is a proof to **R' Chisda**. The Braisa discusses hanging different decorative objects (including sheets) in the succah, and doesn't say that it is a problem for the validity of the succah! **A:** The Braisa may be referring to where these items are hung on the walls of the succah.
 - **Minyamin** (the servant of **R' Ashi**) got his shirt very wet. He spread it over the succah to dry. **R' Ashi** told him, "Remove it so people don't think you can use that for s'chach". He said to **R' Ashi**, "People will see it is wet and realize that is why I spread it over the succah"! **R' Ashi** said, "I meant that you should remove it as soon as it dries".
 - If decorative sheets are hung under the s'chach, and there is 4 tefachim of space between the s'chach and the sheets, **R' Nachman** says it is still a valid succah, and **R' Chisda** and **Rabbah bar R' Huna** say that the succah is passul.
 - **R' Chisda** and **Rabbah bar R' Huna** went to visit the Reish Galusa on Succos, and **R' Nachman** brought them to a succah whose decorative sheets were 4 tefachim below the s'chach. They didn't say anything. **R' Nachman** asked, "Have you changed your view"? They responded, we are here doing the mitzvah of visiting the Reish Galusa, and we are therefore patur from the mitzvah of succah.
- **R' Yehuda in the name of Shmuel** said, it is mutar to sleep in a canopy bed (even a 4 post bed whose sheet creates a flat roof) in a succah, as long as there is less than 10 tefachim of space between the bed and the canopy.
 - **Q:** A Braisa says that one who sleeps in a canopy bed in a succah is not yotzeh the mitzvah of succah!? **A:** The Braisa is discussing a case where there is more than 10 tefachim of space.
 - **Q:** A Braisa says that one who sleeps *under* a bed is not yotzeh the mitzvah of succah!? **A:** That too is discussing where the bed is more than 10 tefachim off the ground.
 - **Q:** Our Mishna said that such a canopy bed is problematic in a succah!? **A:** The Mishna is discussing where there is more than 10 tefachim of space.
 - **Q:** A Braisa clearly says that a 4 post canopy bed is problematic in a succah even when there is less than 10 tefachim of space!? **A:** The bed discussed in the Braisa was more permanent in nature and was therefore problematic with even less space.
 - **Q:** The case of one succah on top of another is a case of a more permanent structure, and yet **Shmuel** said that it is only passul if there is 10 tefachim of space!? **A:** To make a succah passul we need 10 tefachim of space. To make something (i.e. the canopy bed) to be considered as its own ohel, even less than 10 tefachim of space will do.
- **R' Tachlifa bar Avimi in the name of Shmuel** said, if one sleeps without clothing in a 4 post canopy bed (where the curtains hang down and totally enclose the bed), he may stick his head outside the curtain and say Shema (the canopy is not considered a tent, but is rather treated like a shirt, which therefore separates his head from his nakedness).
 - **Q:** A Braisa says this may not be done!? **A:** The Braisa is discussing where there is 10 tefachim of space, and the canopy bed is therefore its own ohel (in which case the person's head is considered to be where the majority of his body is). **Shmuel**, however, is discussing a case where there is not 10 tefachim of space.
 - The Gemara says, that a house, even if there is not 10 tefachim of space, will always be considered an ohel, because of the permanence of the structure.
- **Another version of what R' Yehuda said in the name of Shmuel** is, that he said one may sleep in a canopy bed with sloping sides (no flat roof) in a succah, even if there is 10 tefachim of space between the bed and the canopy.
 - **Q:** A Braisa says this is not so!? **A:** The Braisa is discussing where there is a tefach of flat roof before it begins sloping.

- **Q:** A Braisa says that even “naklitin” (a 2 post canopy bed which doesn’t have a tefach wide flat roof) may only be used in a succah if it has less than 10 tefachim of space between the bed and the canopy!? **A:** Naklitin are more permanent in structure and therefore must have less than 10 tefachim of space.
 - **Q:** If so, they should be problematic even if there is less than 10 tefachim of space, just like a 4 post bed!? **A:** Naklitin are more permanent than a typical sloping sides canopy bed, but are not considered permanent when compared to a 4 post canopy bed. Therefore it is treated somewhat in between.