



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

Succah Daf Tes Zayin

HACHOTEIT B'GADISH

- **R' Huna** said, this is only passul when there wasn't a hollowed space of one tefach height over an area of 7x7 tefachim that was under the haystack. If there was, the straw on top of it is considered an ohel and therefore, once it is raised to a height of 10 tefachim, it would be a valid succah.

MISHNA

- If one built walls from the s'chach down, and the walls ended 3 tefachim above the ground, the succah is passul.
- If one built the walls from the ground up, once they reach a height of 10 tefachim the succah is valid, even if there is a large space between the walls and the s'chach.
- **R' Yose** says, just as when building up, all that is needed is a height of 10 tefachim, so too when building down, all that is needed is a height of 10 tefachim (even though there is a large space between the wall and the ground).

GEMARA

- The machlokes is, **R' Yose** says that a wall hanging above the ground (at least 3 tefachim) is considered a wall and would allow one to carry on Shabbos, whereas the **T"K** says that such a wall does not have the status of a wall and would not allow one to carry on Shabbos based on it.
 - A Mishna says, if there is a watering pit that overlaps 2 chatzeiros (partly in one and partly in the other), neither chatzer may draw water from it unless there is a 10 tefach tall wall "down below" or within its rim. **R' Shimon ben Gamliel** says, **B"H** say the wall must be "down below", and **B"S** say the wall can be "above". **R' Yehuda** says, the wall at ground level that separates the chatzeiros is also effective at separating the watering hole.
 - **Rabbah bar bar Channa in the name of R' Yochanan** said, **R' Yehuda** follows the shita of **R' Yose** of our Mishna, that a suspended wall is considered to be a full wall.
 - The Gemara says, this is not so. **R' Yehuda** need not agree with **R' Yose**, and **R' Yose** need not agree with **R' Yehuda**. It could be that **R' Yehuda** only says his din by eiruvei chatzeiros which is D'Rabanan, but would not say his din regarding succah, which is a D'Oraisa. It could also be that **R' Yose** only says his din regarding succah which is a mitzvas aseil. However, he would not say his din regarding Shabbos which carries the sekila death penalty.
 - Although we find a story that took place in Tzipori (where **R' Yose** was the Ruv) where they carried on the basis of "hanging walls", that story actually took place after **R' Yose's** death, and was allowed by **R' Yishmael the son of R' Yose**.
- **R' Chisda in the name of Avimi** said, a mat that is slightly more than 4 tefachim wide may be used for the wall of a succah. The mat must be placed so that there is less than 3 tefachim below it (between it and the ground) and less than 3 above it (between it and the s'chach) and via lavud, the wall is considered to be 10 tefachim.

- **Q:** This is obvious!? **A:** We would think that we only say lavud once for a particular wall, not twice.
- **Q:** A Braisa says that a mat that is slightly more than 7 tefachim wide may be used for a succah wall. This suggests that lavud may only be used once!? **A:** The Braisa is discussing a succah taller than 10 tefachim, so that a mat slightly more than 4 tefachim cannot be placed in a way that there is less than 3 tefachim above and below it. Therefore, a mat of slightly more than 7 tefachim must be used so that when placed within 3 tefachim of the s'chach there is a 10 tefach wall. The chiddush of this Braisa would be like **R' Yose** of our Mishna, that when building down, all that is needed is a height of 10 tefachim (even though there is a large space between the wall and the ground).
- **R' Ami** said, a board slightly more than 4 tefachim may be used as a 7 tefach wall of a succah by placing it within 3 tefachim to another wall.
 - **Q:** This is obvious!? **A:** **R' Ami** is teaching us that the minimum size of a succah is 7 tefachim.