



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

### Succah Daf Daled

- If the s'chach of a succah was higher than 20 amos, and one decreases that 20 amah space by placing cushions on the floor of the succah, that will not be a valid reduction of the space, because even if he is "mevateil" the cushions to remain there throughout the duration of the Yom Tov, since most people would not be mevateil cushions in that way, his bittul is ineffective (and the cushions are therefore not considered to be part of the floor of the succah).
  - If one wants to raise the floor by placing down straw, which he is then mevateil to the floor, it acts as an increase to the floor. Surely, if one places down dirt and is mevateil it there, it is effective as well.
  - If one places down straw, without expressly being mevateil it, but where it is known that he will not be needing to remove it, or if one placed down dirt without any express intent, and even without us knowing that he will not be needing it, the effectiveness of these items will be subject to a machlokes between **R' Yose** (straw that was placed without express intent, but with the knowledge that they will not need to be removed, and dirt that is left there even without that knowledge, both become batel; however, dirt that will have to be removed has the status of straw that was placed without that knowledge and they do not become batel) and the **Rabanan** (they say even straw and dirt only become batel when one was expressly mevateil them).
  - If the leaves from the s'chach hang down to within 20 amos of the ground, and there are enough leaves that they could make most of the succah shady, the succah is valid.
    - If a succah was 10 tefachim tall, but the leaves from the s'chach hung down to below 10 tefachim, **Abaye** thought to say that if the leaves could not provide shade for most of the succah, they would be considered as non-existent (based on the concept of the last case) and the succah should remain valid. **Rava** said to him, this succah will anyway be passul, because the hanging leaves have created a scenario of unpleasant living (it is very cramped).
  - If one builds a platform (which is tall enough so that the space between it and the s'chach is less than 20 amos) reaching 3 of the succah's walls, and the platform covers an area equal to at least the minimum size of a succah (large enough for his head, most of his body, and his table), the succah will be valid. If the platform only reaches two of the walls, if there is less than 4 amos between the end of the platform and the wall, the succah is valid.
    - **Q:** What is the novelty of this second halacha? A Mishna already teaches us the halacha of "dofen akumah" (when the wall is less than 4 amos away we view it as a "bending wall" and it is considered to reach the s'chach)!? **A:** From the Mishna we may think that we only apply dofen akuma when the wall is otherwise valid (just somewhat separated from the s'chach). In our case, the wall by itself is taller than 20 amos and therefore invalid. We therefore needed to be taught that we would apply dofen akuma in this case as well.
  - If one builds the platform in middle of the succah (not touching any wall), if the platform is within 4 amos to all the walls, the succah is valid.
    - **Q:** Why is there a need to teach the concept of dofen akumah yet again? **A:** We would have thought that we can only say dofen akuma to one wall, not to multiple walls at one time.

