



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.

- If the succah was shorter than 10 tefachim and one dug into the ground thereby increasing the height, if there is less than 3 tefachim between the newly dug out area and the walls, it is valid.
        - The reason this must be so close (and we do not allow up to 4 amos of space) is because walls do not have the status of halachic “walls” when they are less than 10 tefachim. To create “walls”, the dug out area must be within 3 tefachim.
- If one builds a pillar that is 10 tefachim tall, with the area atop the pillar having the size of a minimum succah, and puts this pillar in a succah whose s’chach is over 20 amos high, **Abaye** thought to say that we would say “gud asik”, which would view the sides of the pillar as reaching up to the s’chach (creating halachic walls), thereby creating a valid succah on the top of the pillar. **Rava** said that will not work, because we need noticeable walls to create a succah, and this “succah” would not have noticeable walls.
- A Braisa says, if one erected a frame (4 poles without walls) on the roof of a house, and spread s’chach on top of it, **R’ Yaakov** said it is a valid succah, and the **Chachomim** said it is passul.
  - **R’ Huna** said, the machlokes is only where the frame is erected at the edge of the roof. In that case **R’ Yaakov** says we say gud asik on the walls of the house, and they are considered to be noticeable (since the walls of the house are noticeable), and the **Chachomim** say that these walls are not noticeable above the roof and therefore gud asik cannot be applied. However, if the frame was erected in middle of the roof, all would agree that it would be an invalid succah, because the poles of the frame itself do not constitute walls. **R’ Nachman** said that the machlokes is even when the frame is built in middle of the roof. **R’ Yaakov** says that the poles at the corners of the frame act as complete walls (since they are a tefach wide towards both adjacent “walls”), and the **Chachomim** say that a succah needs at least 2, actual, physical walls equal to the size of a minimum succah, and a 3<sup>rd</sup> wall that is at least a tefach.
    - **Q:** Does **R’ Nachman** mean to say that the **Chachomim** would agree that the succah would be valid when the frame is at the edge of the roof, or do they argue in both cases? **A: TEIKU.**
    - **Q:** A Braisa says that when a frame is built on the ground and covered with s’chach, **R’ Yaakov** says it is a valid succah. Building the frame on the ground is like building it in middle of the roof, and yet he says it is valid!? **A:** This refutes the version of **R’ Huna – TEYUFTA!**
    - **Q:** In addition, from the fact that this Braisa says that they argue when built on the ground (which is like in the middle of the roof), it must be that they agree that it would be valid if built on the end of the roof!? This seems to refute the first part of **R’ Huna’s** statement as well!? **A: R’ Huna** would say that in truth they argue in both cases. The reason the Braisa states the machlokes in terms of the case of the middle of the roof, is to teach that **R’ Yaakov** says it is valid *even* in that case.
    - A Braisa says, when one sticks 4 poles into the ground and covers them with s’chach, **R’ Yaakov** says it is valid as long as the poles are thick enough that if carved into a right angle, there would be a tefach towards each side. If the poles are that large, there are considered to be 4 walls and therefore a valid succah. The **Chachomim** say that a valid succah must have 2 complete walls and a third that is at least a tefach.