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Sukkah Daf 10

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

[We learned previously that a Sukkah that is built on top of another Sukkah, the lower Sukkah is invalid.] How much [space] should there be between [the *s’chach* of] one Sukkah and that of the other to invalidate the lower one? [The Gemara cites three differing opinions regarding the amount of space that is necessary between the layers of *s’chach* to deem the Sukkahs as two separate Sukkahs.]

Rav Huna maintains that if there is at least a tefach between the two Sukkahs, the lower Sukkah will be deemed invalid. This would be parallel to the laws regarding an object acting as a barrier against corpse *tumah*, for it was taught in a *Mishna*: A space of one tefach square and one tefach high acts as a carrier of *tumah*, and as an interposition to it, but if it is less than one tefach high, it neither conveys nor interposes.

Rav Chisda and Rabbah bar Rav Huna maintain that if there is a space of four tefachim between the layers of *s’chach*, the lower Sukkah will be deemed invalid. The reason for this is that we do not find a significant place that is less than four tefachim.

Shmuel maintains that if there is ten tefachim between the layers of *s’chach*, then the lower Sukkah will be deemed invalid. Shmuel reasons that just like the validity of a Sukkah is determined by its being ten tefachim high, so too the lower Sukkah will be invalidated if the upper Sukkah is ten tefachim high. (10a1 - 10a2)

¹ This debate refers to a case where the lower Sukkah can only support the pillows and cushions in the upper Sukkah with difficulty. The Chachamim would maintain that in such a situation the lower Sukkah

The *Gemora* asks on Shmuel from our *Mishnah*: Rabbi Yehudah said: if there are no occupants in the upper one, the lower one is valid. Now what is the meaning of ‘there are no occupants’? If you will say that it means actual occupants, are then occupants a determining factor? [Surely the lower Sukkah can be valid even if there are no occupants in the upper one!?] Rather it means that the Sukkah is unsuitable for occupation. And how is this possible? It is possible in a case where it is less than ten tefachim high. May we not, therefore, infer that the first Tanna holds the opinion that even if it is unsuitable for occupation it is still invalid? [Shmuel, on the other hand, requires the upper Sukkah to be ten tefachim high!]

Rav Dimi came to Bavel, and explained: They said in the West that if the lower one cannot bear the weight of the pillows and the cushions of the upper one, the lower one is valid. This implies [does it not] that the first Tanna holds the opinion that even if the lower one is not able to bear their weight, it is still invalid? - The difference between them is where it can bear the weight with difficulty.¹ (10a2)

MISHNAH: If one spread a sheet on top of the *s’chach* to protect him from the sun or if he placed a sheet under the *s’chach* in order to prevent the leaves from falling on his table, or if one placed a sheet on top of four bedposts, the

is invalid as it is not fit to be used and Rabbi Yehudah maintains that the lower Sukkah is valid because the upper Sukkah is not deemed to be inhabitable.

Sukkah is invalid.² If one spreads a sheet over a bed that has two posts, the Sukkah is valid as long.³ (10a3)

Rav Chisda qualifies the ruling of the Mishnah that a sheet that is spread under the *s'chach* invalidates the Sukkah. If one placed the sheet under the *s'chach* for decorative purposes, the Sukkah would be deemed valid (because the sheet is not deemed to be *s'chach* at all). - But is not this obvious! For have we not learned: Because of falling [leaves]? One might have said that the law is the same even [where the sheet served the purpose] of beautifying [the Sukkah] and that the reason why it was stated, 'because of falling [leaves],' is that he mentions what is the common practice, therefore he informs us this.

The *Gemora* provides support for Rav Chisda from the following *Baraisa*: If he covered his Sukkah according to the law, and adorned it with colored hangings and embroidered linens, and hung in it nuts, almonds, peaches, pomegranates, bunches of grapes, wreaths of grain, (bottles of) wine, oil or fine flour, it is forbidden to make use of them (for they are regarded as *muktzeh* since they were designated for a *mitzvah*) until the conclusion of the last day of the Festival, but if he expressed a condition about them (that he does not relinquish his right to use them at the beginning of the festival), all depends on the terms of his condition.

The *Gemora* rejects the proof: No! It is possible that the ruling (that the hangings do not invalidate the Sukkah) was made with reference to sheets hung at the side (of the Sukkah, i.e., on its walls; but if they were hung from the *s'chach*, they would indeed invalidate the Sukkah).

² The reason for the ruling in the first two cases is that the sheet is a material which is unfit for *s'chach*. If one placed a sheet on top of four

It was stated: The decorations of a Sukkah do not diminish the height of the Sukkah. Rav Ashi said: But at the side, they do diminish (the width of a Sukkah). (10a3 – 10b1)

Minyamin, the servant of Rav Ashi, had his shirt soaked in water, and he spread it out on their Sukkah (in order to dry). Rav Ashi said to him: Remove it, lest they say that it is permissible to use as *s'chach* something which is susceptible to *tumah*. Minyamin asked: But can they not see that it is wet? Rav Ashi answered: I mean when it is dry. (10b1)

There is a debate in the *Gemara* regarding a sheet that was hung for decorative purposes at a distance of more than four *tefachim* away from the *s'chach*. Rav Nachman rules that the Sukkah is valid (because the sheet is subordinate to the *s'chach*). Rav Chisda and Rabbah bar Rav Huna maintain that the Sukkah is invalid (because the decorations are considered independent of the *s'chach* above it).

The *Gemora* relates: Rav Chisda and Rabbah son of Rav Huna once came to the house of the Exilarch, and Rav Nachman sheltered them in a Sukkah whose decorations were separated four *tefachim* from the *s'chach*. They were silent and said nothing to him. Rav Nachman said to them: Have our Rabbis retracted their teaching? They answered him: We are on a *mitzvah* errand, and therefore exempt from the obligation of the Sukkah. (10b1 – 10b2)

Rav Yehudah in the name of Shmuel rules that one is permitted to sleep in a Sukkah under a *kilah*, which is similar to the roof of the four-posted bed mentioned in the Mishnah. This is allowed, provided that the sheet is less than ten *tefachim* high from the surface of the bed.

bedposts, the Sukkah is invalid because he is not sitting under the *s'chach*. Rather, he is deemed to be sitting under a tent.

³ As the roof of the tent is not a *tefach* wide.



The *Gemora* asks from a *Baraisa*: If one sleeps in a Sukkah under a *kilah*, he has not fulfilled his obligation. The *Gemora* answers: The *Baraisa* is referring to a case where the canopy is more than ten tefachim high.

The *Gemora* asks from a *Mishnah*: One who sleeps under a bed in a Sukkah has not discharged his obligation. The *Gemora* answers: Shmuel has already interpreted this to be referring to a case where the bed is more than ten tefachim high.

The *Gemora* asks from our *Mishnah*: Or if he spread a sheet over a four-poster bed, the Sukkah is invalid. The *Gemora* answers: There as well, it refers to a case where they it is ten tefachim high. The *Gemora* asks: But surely, it was not taught like that, for it has been taught in a *Baraisa*: *Naklitin* refers to a frame with two posts, and *kinofos* mean a frame with four posts. If one spread a sheet over the frame of *kinofos*, it (the area underneath it) is invalid; if it is spread over *naklitin*, it is valid, provided that the *naklitin* are not ten tefachim high above the bed. This implies that *kinofos* are invalid even if they are less than ten tefachim high!? The *Gemora* answers: *Kinofos* are different, since they are permanent. [*Kinofos* are securely attached to the bed, and one who spread a sheet over *kinofos*, the area below the sheet is invalid even if the posts are not ten tefachim tall.] The *Gemora* asks: But, behold the case of one Sukkah above another, which is also permanent, and Shmuel nevertheless said: As its validity so is its invalidity (and in order for the upper Sukkah to invalidate the lower Sukkah, it must be ten tefachim high)!? The *Gemora* answers: They said: In the latter case, when it is a question of invalidating a Sukkah, the upper one must be ten tefachim high, but here, where the issue is one of making a tent, even less than ten tefachim suffices also to constitute a tent. (10b2)

INSIGHTS TO THE DAF

Holiday Decorations

The Gemara discusses hanging ornaments to beautify the Sukkah. The *Shelah* writes that hanging ornaments in the Sukkah reflects our endearment for the mitzvah of Sukkah. Thus, the more one enhances the beauty of the Sukkah with ornaments, the more praiseworthy he is.

Amongst the various items that the Gemara lists for the purpose of decorating the Sukkah are fruits and foods such as grapes, wine, oil and flour.

It is noteworthy that these same items are listed in the Gemara Avodah Zara 51 as items that are used for idol worship.

Shearim Mitzuyanim B'Halacha rules that one does not have to be concerned with using items for Sukkah decorations even if these same items are used by the gentiles for their winter holidays season.

The *Chasam Sofer* (Orach Chaim 42) rules in a similar vein that one can use for lighting in the synagogue candles that were designated for idolatry but were not actually used in the pagan service.

Shearim Mitzuyanim B'Halacha to our Gemara explains why one who uses items that are designated for idolatry is not in violation of the prohibition not to walk in the ways of the gentiles who worship idols.

The reason for this is because the Gemara (Sanhedrin 52) states that one can perform any action that is recorded in the Torah, even if such an action subsequently was performed for idolatry. A Jew is not performing the act on account of the idolaters. Rather, he is performing the act because this is what he has been instructed to do by the Torah.



The same idea can be said regarding the Sukkah decorations mentioned in the Gemara. One would be allowed to hang Sukkah decorations that are used by the gentiles for their holiday season, as a Jew would be hanging the decorations because the decorations are mentioned in the Gemara and not on account of the gentile's custom.

Decorations for Benefit

The Gemara states that one cannot derive benefit from the Sukkah decorations during Sukkos.

Nitei Gavriel cites a dispute regarding deriving benefit from decorations that are hanging in a section of the Sukkah that is invalid, i.e. under a *dofen akumah*. *Pnei Yehoshua* rules that one can derive benefit from these decorations as they are not deemed to be Sukkah decorations.

The *Gerrer Rebbe* offers a proof to this ruling from our Gemara, as the Gemara states that if one covered his Sukkah in accordance with the Halacha and he decorated it, he is forbidden to derive benefit from the decorations. It is implicit from the Gemara that the prohibition to derive benefit from the decorations was only said regarding the decorations that are placed in the valid section of the Sukkah. If this was not so, why would the Gemara have stated that one covered his Sukkah in accordance with the Halacha?

Eating and Sleeping in the Sukkah

The Mishna stated previously that if one builds one Sukkah on top of another Sukkah, the upper one is valid and there is a debate regarding the lower Sukkah in a case where the upper Sukkah is not inhabitable. Rav Dimi explains that this debate refers to a case where the lower Sukkah can only support the pillows and cushions in the upper Sukkah with difficulty.

Rashi adds that according to the Tanna Kamma of the Mishna, the lower Sukkah will still be valid even if the lower Sukkah cannot support the cushions and pillows of the upper Sukkah and that the lower Sukkah cannot support one who sleeps in the upper Sukkah.

Rav Yosef Engel proves from the words of Rashi that for a Sukkah to be deemed valid, it must also be fit for sleeping. This is in accordance with the opinion of the *Mordechai* who rules that if one can eat comfortably in a Sukkah but it will be uncomfortable to sleep in the Sukkah, he will not discharge his obligation. The reason for this is because a Sukkah must be fit for eating and for sleeping. The *Chacham Tzvi* disagrees with this ruling and the *Chacham Tzvi* maintains that a Sukkah is valid as long as there is room for one to eat comfortably. The fact that there is not enough room to sleep does not invalidate the Sukkah. See *Avnei Neizer Orach Chaim* 479 for further discussion on this matter.

DAILY MASHAL

Sukkah is like the Bais HaMikdash

The Gemara discusses beautifying a Sukkah with decorations. One must wonder why the Sukkah would require decorations.

The Gemara in Shabbos states that from the verse that states *this is my G-d and I will glorify Him*, we derive the law that one should glorify before HaShem with mitzvos. This means that one should make a nice *Tallis*, a nice Sukkah and other mitzvos should be beautified. It is noteworthy that the simple definition of the above-mentioned verse is *and I will build Him a Sanctuary*.

The *Shem Mishmuel* writes that Sukkos is corresponding to the Bais HaMikdash. When one builds a Sukkah and glorifies it, he should have in mind that the Sukkah is akin to the Bais HaMikdash, which itself was a beautiful edifice, enhanced for the honor of HaShem.