

## OVERVIEW of the Daf

### 1) Building one sukkah on top of another (cont.)

R' Yirmiyah concludes explaining the four different scenarios regarding one sukkah built on top of another.

The Gemara identifies which of the four cases contains a novel ruling.

### 2) The space between the two layers of סכך

The Gemara questions how much space must be between the two layers of סכך in order to disqualify the lower sukkah.

Three opinions, R' Huna, R' Chisda with Rabbah bar R' Huna and Shmuel, present their opinions together with their rationale.

Shmuel's opinion is unsuccessfully challenged.

3) **MISHNAH:** The Mishnah discusses the halachah of spreading out a sheet either on the sukkah or on the bed that is in the sukkah.

### 4) A sheet spread over the top of the sukkah

R' Chisda teaches that the disqualification of spreading a sheet over the top of the sukkah applies only when it is done because of falling leaves, but if it was done for beauty it is valid.

This ruling is unsuccessfully challenged.

The Gemara attempts, unsuccessfully, to prove R' Chisda's qualification as correct.

An incident involving a sheet spread over a sukkah is related.

### 5) Sukkah decorations

R' Nachman maintains that sukkah decorations separated four tefachim from the סכך do not invalidate the sukkah, whereas R' Chisda and Rabbah bar R' Huna hold that it does.

A related incident is recorded.

### 6) Sleeping inside a kilah-canopy

Shmuel rules that it is permitted to sleep in a kilah-canopy in the sukkah even if it has a roof as long as it is not ten tefachim high.

This ruling is unsuccessfully challenged.

Shmuel rules that one who sleeps unclothed in a kilah-canopy may stick his head out of the canopy and recite Krias Shma.

This ruling is unsuccessfully challenged. ■

## Distinctive INSIGHT

### Mitzvah messengers and the sukkah

אתמר נוי סוכה המופלגין ממנה רב נחמן אמר כשרה. ורב חסדא ורבה בר רב הונא אמרי פסולה

Rav Chisda and Rabbah bar Rav Huna hold that the suspended sheets hanging below the schach causes the sukkah to become disqualified. When these two Amoraim came to the house of Reish Galusa, Rav Nachman had them sleep in such a sukkah. They did not protest. Rav Nachman wondered whether they had changed their minds, now agreeing that such a sukkah was kosher. When he asked them about it, they told him that they still held that such a sukkah was invalid, but because they were **שלוחי מצוה**, they were temporarily exempt from dwelling in a kosher sukkah.

There is a discussion among the Rishonim whether messengers sent to do a mitzvah are exempt from other mitzvah observance only when doing so directly interferes with their original mission, or if they are exempt from other mitzvos even if they would technically still be able to fulfill their original mission. Tosafos explains that the Amoraim in our Gemara were exempt only because by performing the mitzvah of sukkah they would lose the opportunity to complete their original mission. This suggests that the messengers are not excused from all mitzvos, but rather only those mitzvos which would interfere with their original goal.

It is interesting to note that the mitzvah with which Rav Chisda and Rabbah bar Rav Huna were involved was that of visiting their rebbe on the festival. **מצפה איתן** points out that sukkah is a Torah mitzvah, while visiting one's rebbe is only a rabbinic mitzvah. How could their involvement in a rabbinic pursuit exempt them from a Torah obligation?

Some commentators answer that once their mission was a mitzvah, even though it was only rabbinic in nature, they qualified for the exemption of **עוסק במצוה** which is learned from the verse **בלכתך בדרך**. It is only when a person is involved in an elective, personal endeavor that he must stop to perform the mitzvah of Shma, but not if he is pursuing a mitzvah. ■

## Daf DIAGRAM

סיככה כהילכתא ועיטרה וכו'... דילמא וכו' הצד

If one decorated his sukkah with colored cloths, embroidered linens, or if he hung nuts, almonds, peaches, pomegranates, clusters of grapes or wreaths of stalks the sukkah is kosher. This statement, however, is not a proof for Rav Chisda, because it may be referring to where the decorations were placed along the side. ■



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# HALACHAH Highlight

**Presenting something to someone who holds it is prohibited**  
 אגנייהו ר' נחמן בסוכה שנוייה מפולגין ממנה ארבעה טפחים  
 R' Nachman gave them lodging in sukkah whose decorations were separated from the סכך four tefachim.

Ritva<sup>1</sup> infers from this incident that one who holds something is permitted is allowed to present that item to another person who holds that it is prohibited, as long as it is recognizable as that prohibited item. This is evident from the fact that R' Nachman sat R' Chisda and Rabbah bar R' Huna in a sukkah which they held was invalid. Since they could easily discern that this was a sukkah they held was invalid, R' Nachman did not violate any prohibition by presenting them with the opportunity to sit in this sukkah.

There is a dispute, however, whether the prohibition of לפני עור, placing a stumbling block before the blind, is violated if the item is something that can not easily be discerned. Rav Chizkiyah de Silva<sup>2</sup>, maintains that if the one presenting the questionable item holds that the item is permitted he does not violate the prohibition of לפני עור. Rav Avrohom Shmuel Binyomin Sofer<sup>3</sup> disagrees and writes that presenting this type of item to a recipient who may perceive that item as being permitted is no worse than knowingly offering someone bad advice, which is included in the prohibition of לפני עור.

Rav Chaim Chizkiyah Medini<sup>4</sup> adds an important point to this discussion. The dispute regarding לפני עור applies only

# REVIEW and Remember

1. What are the three opinions regarding the space between the two layers of סכך that would constitute a sukkah beneath a sukkah?  
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2. Under what condition is it permitted to spread a sheet under the סכך?  
 \_\_\_\_\_
3. How far may the decorations be from the סכך?  
 \_\_\_\_\_
4. What are the two types of canopies?  
 \_\_\_\_\_

when the one who permits the item maintains that the other person is making an error. If, on the other hand, everyone agrees that according to the letter of the law the item is permitted and the other person chooses to be strict, it is certainly prohibited to present that person with the questionable item since he has made that item into a prohibited entity<sup>5</sup>. ■

1. ריטב"א הכא ד"ה
2. פרי חדש מנהגי איסור סי' כ"ג
3. שו"ת כתב סופר יו"ד סי' ע"ז
4. שדי חמד מערכת ו כלל כו אות כח
5. ע"ע שו"ת יבי"א ח"א או"ח סי' כ"ט אות י"ב וספר לפני עור מה"ר יצחק אליהו הכהן אדלר סי' י"א עמ' ס' ■

# STORIES Off the Daf

## Beautifying the Mitzvah

ועיטרה בקרמין ובסדינין המצויין

The Gemara in Shabbos (133b) teaches that the verse זה א-לי ואנוהו means that all mitzvos should be made beautiful. On today's daf we find that there is a special emphasis of applying this precept to the ornamentation of the sukkah. The Avnei Nezer, zt"l, explains that the phrase, "this is my God and I will beautify Him" is actually rendered by the Targum as, "This is my God and I will build a sanctuary for Him." The sukkah represents the Beis HaMikdash, as we see from the Targum's interpreta-

tion of the verse in Tehillim: "And His sukkah will be in Shalem"—"And the Beis HaMikdash will be in Yerushalayim." It is therefore most fitting that the sukkah merits a distinct mention on our daf regarding hiddur mitzvah.

The Chazon Ish, zt"l, was very particular about ensuring that the walls of his sukkah were whole, strong, and nice looking. He would pay a handsome sum toward these ends. To anyone curious about why he spared no expense for the sukkah walls alone, he would explain: "People are very careful about how much they spend on their ארבע מינים because everyone knows that this is a mitzvah for which you must be willing to pay considerable sums to merit a mehudar set. And this is all the more true

of the esrog itself—the פרי עץ הדר.

"But when it comes to the sukkah, people are willing to settle for the bare minimum. That is why we often see people banging a bunch of dilapidated boards together and sometimes the structure is barely holding together. Many people even manage to build their sukkos without spending a penny!

"As far as the Torah is concerned, however, there is no difference between the ארבע מינים and the sukkah. Every mitzvah has an added obligation of זה זה א-לי ואנוהו. Why should they only fulfill this with their ארבע מינים and not with their sukkah? If anything, one should beautify the sukkah even more than the ארבע מינים. It is the first example of hiddur mitzvah brought in Masseches Shabbos!" ■

