



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

Succah Daf Chuf Gimmel

MISHNA

- If one makes a succah on a wagon or on top of a ship, it is valid, and one may go up into it on Yom Tov.
- If one makes a succah on top of a tree or on a camel, it is valid, but one may not go up into it on Yom Tov.
- If one makes two walls of the succah by using a tree and the third wall is manmade, or the reverse, it is valid but one may not go up into the succah on Yom Tov. If 3 are manmade and one is made using the tree, it is valid and one may go up into it on Yom Tov.
 - The general rule is, if one would remove the tree and the succah would remain standing, such a succah is valid and one may go up into it on Yom Tov.

GEMARA

- Our Mishna, which validates a succah on a ship, follows **R' Akiva**. However, **R' Gamliel** argues and says that such a succah is not valid.
 - **Abaye** said, all agree that if the succah is not sturdy enough to withstand a normal wind on land, it would be passul when on the ship. Also, if it could withstand an unusually strong wind on land, all would agree that it would be valid. The machlokes is where it could withstand a normal wind on land but not an unusual one. **R' Gamliel** says, since it cannot withstand a normal sea wind, it has no level of permanence and is therefore passul. **R' Akiva** says, a succah only need be temporary in nature, and since it can withstand a normal wind on land, it is valid.

OY AHL GABEI GAMAL...

- The Mishna follows **R' Meir**, who says that a succah may be built on an animal's back. However, **R' Yehuda** argues and says that it may not.
 - **R' Yehuda** says, the pasuk says a succah must be made for you for 7 days. This teaches that a succah is only valid when it is fit to be used all 7 days of Succos. Since one may not mount an animal on Yom Tov, such a succah could not be used on the days of Yom Tov. **R' Meir** says, the prohibition of mounting an animal is only D'Rabanan. Therefore, it is considered to be fit for use on all 7 days.
- A Braisa says, **R' Meir** says, if one uses a live animal as a succah wall, the succah is passul. **R' Yehuda** says it is valid. **R' Meir** would say that a live animal may not be used for a succah wall, for a lechi of a mavoi, for a corner board around a well, or for the cover of a casket, **R' Yose Haglili** says it may also not be used to write a "get" on.
 - **Q:** What is **R' Meir's** reasoning? **A:** **Abaye** said, he is afraid that the animal will die on Yom Tov. **A2:** **R' Zeira** said, he is afraid that the animal will run away.
 - If the animal used is a tied down elephant, all would agree it may be used, because there is no concern that it will run away, and even if it were to die, the dead animal would be 10 tefachim high. The machlokes would be where an untied elephant is used. According to **Abaye** there is no concern, and according to **R' Zeira** there is reason for concern.
 - **Q:** Why wouldn't **Abaye** be concerned that the animal may run away?
A: He would be, and the machlokes is only regarding using a smaller animal that is tied up. According to **R' Zeira** there is no concern (even

the concern of it dying is not common and therefore not a valid concern), and according to **Abaye** we are concerned that it will die.

- **Q:** How can it be a wall when there is all that space from the ground to the animal between its legs!? **A:** He fills that area with branches.
- **Q:** Why are we not concerned that the animal will bend down, thereby becoming lower than 10 tefachim? **A:** The animal is held in a standing position by strings.
 - **Q:** If so, why is **Abaye** concerned that it may die? It will be held standing anyway!? **A:** We are concerned for the case when the animal is slightly more than 7 tefachim and the wall is created with lavud to the s'chach. If the animal were to die, it would shrink ever so slightly, but enough to make lavud inapplicable.
- **Q:** How could **Abaye** explain that **R' Meir** is concerned for death? When faced with one Mishna that seems to be concerned for the possibility of death and another Mishna that is not, **Abaye** explained that the Mishna that is concerned for death follows **R' Yehuda** (as we see he does not allow one to designate terumah and ma'aser from wine and then drink the wine, leaving over a bit at the end for the teruma and ma'aser, because he is concerned that the bottle will break, which is like being concerned for death), and the other Mishna follows **R' Meir** (who allows one to drink the wine and leave over at the end, and he is not concerned for the breaking of the bottle, just as he is not concerned for the possibility of death)!? **A:** **Abaye** meant to say that the Mishna that is concerned for the possibility of death follows **R' Meir** and the other one follows **R' Yehuda**, as we find in the Braisa regarding using an animal for the wall of a succah (where **R' Meir** does not allow it, out of concern for death of the animal).