



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

Eiruv Daf Gimmel

- **Q:** If it is true, as **Rav** says, that the **Rabanan** learn the dimensions of a mavui from the Heichal, why does **Rav** say elsewhere that if the mavui has a conspicuous top to the entranceway, the korah is good even if it is higher than 20 amos? The Heichal had a conspicuous top to its entrance and was still only 20 amos high!? **A: R' Yosef** said, it was actually a Braisa, and not **Rav**, who said that a conspicuous top to the mavui will permit the korah to be even higher than 20 amos.
 - **Q: Abaye** asked, even if it was a Braisa who said so, the Braisa is problematic for **Rav**!? **A: Rav** would say, without my having said anything we have contradictory Braisos (a Braisa said that the **Rabanan** learn the dimensions from the Heichal). You will answer the contradiction by saying that there is a machlokes between Tanna'im whether the **Rabanan** learn the dimensions from the Heichal. I will hold like the Braisa that says that they do learn the dimensions from the Heichal.
 - **R' Nachman bar Yitzchak** says, without **Rav** (who clearly says that the **Rabanan** learn the dimensions from the Heichal), the Braisos are not contradictory, because the Braisa says that the **Rabanan's** view of the dimensions of a mavui are *like* those of the Heichal, but not that the Heichal serves as a basis for the dimensions. The actual reason for the height limitation is that the korah must be low enough so that it is noticeable. If it is higher than 20 amos, but has a conspicuous top, it is still good because it is noticeable.
 - **Q: Rabbah** says the machlokes between **R' Yehuda** and the **Rabanan** regarding a succah whose s'chach is more than 20 amos high (the **Rabanan** say it is passul and **R' Yehuda** says it is kosher) centers around whether a height above 20 amos is noticeable. According to **R' Nachman Bar Yitzchak**, that is the same machlokes as mavui. If so, why do they argue in both these cases? **A:** If they would only argue by succah, we would say that only there **R' Yehuda** allows higher than 20 amos, because people sit in the succah and look up (and therefore see even higher than 20 amos). But, by a mavui higher than 20 amos, which is not noticeable, **R' Yehuda** would agree that above 20 amos is passul. That's why they need to argue by mavui. If they would only argue by mavui, we would say that the **Rabanan** agree with **R' Yehuda** when it comes to succah.
 - **Q:** What did the "conspicuous top" of the Ulam (and Heichal) consist of? **A: R' Chama the son of Rabbah bar Avuha** says there were bird nest like forms that protruded (they were very noticeable). **R' Dimi** said they were cedar poles that stuck out of the wall above the entranceway (they were very expensive and thus people knew about them).
- **Q:** What is the halacha if part of the thickness of the korah is within 20 amos and part is above? What about if part of the s'chach is within 20 amos and part is above? **A: Rabbah** says, the mavui is kosher but the succah is passul.
 - **Q:** Presumably the mavui is kosher because we look at the korah as if the part above 20 amos doesn't exist. If so, why don't we say the same for the s'chach that is above 20 amos? **A:** We can't do that, because if that s'chach wouldn't exist, there would be more sun than shade in the succah and the succah would be passul.
 - **Q:** If we view the portion above the 20 amos as being gone, the korah would be passul as well, because then it would be light enough to be blown away by the wind (which would be passul to use as a korah). It must be that we view the bottom portion as being made of metal and thus not capable of being blown

away. If so, similarly by succah we should view the bottom portion of the s'chach as being able to create more shade than sun?! **A: Rava from Prazakya** said, a succah is used by one individual, and if the s'chach below the 20 amos were removed he would not notice and would not fix it. Therefore we render it passul. A mavui is used by many people. If the bottom part of the korah would be removed, someone would notice and have it replaced. **A2: Ravina** says, succah is a D'Oraisa and therefore we are machmir. Mavui is D'Rabanan and therefore we are lenient.

- **R' Adda bar Masna** had the version that **Rabbah** said the mavui in that case is passul and the succah is kosher.
 - **Q:** Presumably the succah is kosher because we view the s'chach above 20 amos as if it doesn't exist. If so, we should say the same thing for the korah?! **A:** If we did, the korah would be thin and would be blown down with a typical wind, which would make it passul.
 - **Q:** If so, we should similarly say that the "remaining" portion of the s'chach would allow more sun than shade!? It must be that we view it as not allowing more sun than shade. If so, we should also view the "remaining" korah as being heavy enough not to be blown away by the wind?! **A: Rava from Prazakya** said, a succah is used by one individual and therefore he will be careful to make sure to replace the portion below the 20 amos if it were removed. The mavui is used by lots of people, and no one will take responsibility to fix it if the portion below the 20 amos is removed, and therefore the **Rabanan** said it is passul. **A2: Ravina** says, succah is D'Oraisa and therefore need not be strengthened with additional gezeiros. Mavui is only D'Rabanan and therefore needs to be treated more stringently to strengthen the halacha of mavui.
- **Q:** How do we pasken in these cases? **A: Rabbah bar R' Ulla** says the korah and the succah are passul. **Rava** says they are both kosher, because the Mishna of succah and of mavui only require that there not be an empty area of 20 amos. As long as the s'chach and korah begin within 20 amos, they are kosher.
- **Abaye in the name of R' Nachman** says, the amos used to measure for succah and for mavui are amos of 5 tefachim per amah. The amos used to measure for purposes of kilayim (planting other species in a vineyard) are amos of 6 tefachim per amah.
 - Using smaller amos to measure the amos of mavui leads to a chumrah, because we are referring to measuring the height of the korah and the width of a hole in the wall of the mavui.
 - **Q:** But this leads to a leniency when we measure the minimum size of a mavui, which is 4 amos?! **A: R' Nachman** holds like the shita who says the minimum size of the mavui is 4 tefachim, not amos. **A2: R' Nachman** may hold that the minimum size is 4 amos, but when he says that the amos are amos of 5 tefachim each, he is referring to the other measurements of mavui, not this one.
 - Using smaller amos to measure the amos of succah leads to a chumrah, because we are referring to measuring the height of the succah and the width of a "dofen akumah" (where the s'chach next to the wall is passul we view the wall as bending and consider the passul s'chach as an extension of the wall).
 - **Q:** But this leads to a leniency when we measure the minimum size of a succah, which is 4 amos?! **A: R' Nachman** holds like the shita who says the minimum size of the succah is large enough to be able to fit one's head, most of his body, and his table. **A2: R' Nachman** may hold that the minimum size is 4 amos, but when he says that the amos are amos of 5 tefachim each, he is referring to the other measurements of succah, not this one.
 - Using larger amos to measure for matters of kilayim leads to a chumrah, because we are referring to how much empty space is needed to plant other species in a clearing in middle of a vineyard, or at the end of a vineyard (near the wall). Using larger amos requires having more empty space and is thus a chumrah.

- **Q:** But this leads to a leniency when we measure the distance between rows in the vineyard, which if not separated by 4 amos are not considered a vineyard and may then have other species planted close by?! **A: R' Nachman** holds like the **Rabanan** who say that even less than 4 amos between rows is classified as a vineyard. **A2: R' Nachman** is referring to the other measurements besides this one.
- **Rava in the name of R' Nachman** says that all amos are always measured using amos of 6 tefachim per amah. However, the amos used to measure succah and mavui are amos of 6 “tight” tefachim (a smaller measure) and the amos used to measure for kilayim are amos of 6 “loose” tefachim (a larger measure).