



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

Succah Daf Yud Gimmel

- **R' Gidal in the name of Rav** said, the growth around a palm tree may be used for s'chach. This is so even though they are bound together, because they are naturally bound together and therefore allowed. Even if one then ties them it is still valid, because it is considered to be one item, and one, bound item, is not called a bundle (which would be passul).
- **R' Chisda in the name of Ravina bar Shilah** said, the growth around reeds may be used as s'chach. This is so even though they are bound together, because they are naturally bound together and therefore allowed. Even if one then ties them it is still valid, because it is considered to be one item, and one, bound item, is not called a bundle (which would be passul).
- **R' Chisda in the name of Ravina bar Shilah** said, the "swamp marror" may be used for the mitzvah of marror on Pesach.
 - **Q:** A Braisa describing the "eizov" to be used for the parah adumah says that only proper eizov may be used, not a species of eizov that has another descriptive name. Marror should be the same and therefore "swamp marror" should not be valid for the mitzvah!? **A: Abaye** said, a species which was called by different names before Matan Torah cannot be used for the mitzvah. A species which wasn't, may be used (and marror was not called by this descriptive name before Matan Torah). **A2: Rava** said, this marror is plain marror, which is why it may be used. It is called "swamp marror" because it is found in the swamp.
- **R' Chisda** said, tying a single item is not called a "bundle". Tying 3 items together clearly creates a "bundle". Whether tying 2 things together creates a "bundle" is subject to the machlokes between **R' Yose** and the **Rabanan**. A Mishna discusses the eizov requirement for the parah adumah waters and says that 3 stems are needed to be bundled together. **R' Yose** argues and says that 3 are needed initially, but it is valid even if only 2 remain. We see that the **Rabanan** say 3 items tied together constitute a bundle, and **R' Yose** says that even 2 items constitute a bundle.
 - **Q:** A Braisa says that **R' Yose** says, initially there must be 3 stems tied together, even b'dieved. We see that he also requires 3 items to be tied together to constitute a bundle!? **A:** It is the **Rabanan** (the **T"K** in the Mishna) who hold that 3 items are needed for a bundle only l'chatchila. In fact, we find a Braisa that says that the **Rabanan** hold this way.
- **Mareimar** darshened that the bundles of Sura may be used for s'chach even when tied in a bundle, because they are only bundled for purposes of units of measure to be sold (they are not left that way to dry so there is no concern for gezeiras ha'otzar).
- **R' Abba** said, the huts made of willow branches (the branches are tied together tightly on top, and held together by a knotted string on the bottom) may be used for s'chach if they are untied on the top.
 - **Q:** They are still tied on the bottom!? **A: R' Pappa** said, the knot on the bottom must be opened as well. **A2: R' Huna the son of R' Yehoshua** said, it may be used even if the bottom knot is still in place, because any tying that was not done for the sake of transport is not a problem.
- **R' Abba in the name of Shmuel** said, the vegetables which may be used for the mitzvah on Pesach act as a roof to spread tumas meis, but do not act as a roof to stop the tumah from rising up. They also are considered as empty space when used as s'chach (which makes the succah

passul if larger than 3 tefachim) rather than as passul s'chach (which makes the succah passul if larger than 4 amos). The reason we treat this l'chumra in each case is because these vegetables crumble when they dry out, and we therefore must treat them as non-existent even before they dry out.

- **R' Abba in the name of R' Huna** said, grapes harvested for their wine are not considered to have "yados" (their stems are not considered to be "handles" which would then also have the ability to be mekabel tumah), because their stems are not needed. **R' Menashyeh bar Gadda in the name of R' Huna** said, if one cuts grain for the purpose of using it for s'chach, the straw is not considered "yados" (because he doesn't need or want the kernels attached, because they are passul for s'chach).
 - The one who holds that grain cut for s'chach doesn't have "yados" will clearly hold that grapes harvested for wine don't have yados, because the stems are detrimental for the winemaking process and are not wanted there. However, the one who says the grapes don't have yados may hold that the grain does have yados, because the kernels serve the purpose of preventing the straw from flying away.
 - **Q:** A Braisa says, if one uses straw with the grain for s'chach, the **T"K** holds it is valid if there is more straw than grain. **Acheirem** say that there must be more straw than the grain *and* the yados. Would **R' Menashyeh** have to say that his halacha is a machlokes among these Tanna'im (whether we say the grain has yados when cut for s'chach)? **A:** **R' Menashyeh** would say, the case of the Braisa is where he initially cut the grain for food, and then decided to use it for s'chach. That is why the **Acheirem** say there are yados.
 - **Q:** If that is the case, why do the **Rabanan** say there are no yados? We can't say that since he decided to use it for s'chach it loses the yados, because an intent for use can only be changed with an *action*, not with another intent!?! Although we find one view that a food's status may be changed with another intent, there is another view that an action is needed. According to the view that an action is needed, how do the **Rabanan** say that there are no yados here? **A:** The case is where the stems were crushed, thereby removing the yados designation.
 - **Q:** If so, why do the **Acheirem** say that there is still a yados designation?
A: They hold like **R' Yose**, who says that if there is any use for the stems/straw, they retain their yados designation. Since the straw serves the purpose of having something of the s'chach to grab onto when taking apart the succah, it retains its yados designation.