



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

Succah Daf Tes Vuv

MISHNA

- **R' Yehuda** says, the roof of a house that has not yet been plastered: **B"Y** say one must move all the boards and then take out every second board and place valid s'chach in its place, and **B"H** say, one of those two things must be done (either move every board or remove every second board and place valid s'chach in its place). **R' Meir** says, moving the boards does not help (he says boards of 4 tefachim may not be used as s'chach) and the only way to validate it is to remove every second board and put valid s'chach in its place.

GEMARA

- **Q:** The view of **B"H** makes sense – they say that the roof even without the plaster is passul, because of the concept of ta'aseh v'lo min he'asuy. Therefore, by *either* moving the boards or replacing them, he has addressed that problem. However, what is **B"Y's** concern? If they are concerned for ta'aseh v'lo min he'asuy, one of the two actions should suffice. If they are concerned for the possibility of people thinking that a regular roof may be used for s'chach, then only removing every other board and replacing it with valid s'chach should validate the succah and moving them should be unnecessary!? **A: B"Y** are actually concerned for the possibility of people thinking that a regular roof may be used for s'chach. Therefore, they mean to say, even if one moves the boards, the only time it will be valid is if every other board is removed and replaced with valid s'chach.
 - **Q:** Based on that, **R' Meir** is saying exactly what **B"Y** said!? **A: R' Meir** is saying that **B"Y** and **B"H** do not argue regarding this, and they actually both hold that the only way to validate the succah is to remove every other board and replace it with valid s'chach.
 - **Q:** Based on this, the machlokes between **R' Yehuda** and **R' Meir** in our Mishna is whether we are goizer that one may not use boards for the possibility of people thinking that a regular roof may be used for s'chach. However, we have already learned this machlokes in the last Mishna!? **A: R' Chiya bar Abba in the name of R' Yochanan** said, the machlokes in the last Mishna was regarding whether one may use smooth boards (even narrower than 4 tefachim) or not, since they are similar to keilim, which are mekabel tumah. This Mishna deals with boards that are 4 tefachim wide.
 - **Q: Rav** said on the last Mishna, that male arrow sticks are valid s'chach but female arrow sticks are not (because they have a receptacle). He wasn't goizer in the case of the male stick for the case of the female sticks which are keilim, so presumably **R' Meir** (who we pasken like) would also not be goizer in the case of wood boards for the case of keilim (and yet, according to this explanation he is goizer)!? **A:** Both Mishnayos are centered around whether we are goizer for the possibility of people thinking that a regular roof may be used for s'chach. In the second Mishna, **R' Yehuda** is saying to **R' Meir**, this concern that you have follows the view of **B"Y**, and not **B"H**! **R' Meir** replies, **B"Y** and **B"H** do not argue about this, and both are in agreement that this is a valid concern for a gezeirah.
- **Q:** How would **Shmuel** (who says that **R' Yehuda** agrees that boards of 4 tefachim are passul to use as s'chach) explain **R' Yehuda** in our Mishna who seems to allow the boards of 4 tefachim to be used according to **B"H** by simply moving them, without removing every other board!? **A:** He will say that **R' Yehuda** only says boards of 4 tefachim are passul when you are initially installing them as s'chach, because we are concerned that one will think he can use the roof of his house

as s'chach as well. However, when one shows that he knows that a roof may not be used (by showing that he is moving each and every board so that it is not ta'aseh v'lo min he'asuy), a board of 4 tefachim will be valid to use according to **B"H**.

MISHNA

- If one builds a structure (to hold the s'chach) of spits and bed frames, if there is empty space between them equal to the space that they take up, and he fills that space with valid s'chach, the succah is valid.
- If one hollows out a haystack to allow him to go inside and use it as a succah, it is not a valid succah.

GEMARA

- **Q:** Our Mishna seems to refute **R' Huna the son of R' Yehoshua**, because he says that with regard to the walls needed to permit carrying on Shabbos, if the open spaces equal the walls, it is assur to carry there. Similarly, with regard to a succah, if the space with valid s'chach equals the amount of space with passul s'chach, the succah should be passul. Yet, our Mishna says that when they are equal the succah is valid!? **A:** The Mishna means that although there is an equal amount of space as invalid s'chach, there is also enough room to be able to put in and take out the valid s'chach (which too is filled with valid s'chach). That means that there is actually more than an equal amount.
 - **Q:** The spaces can be made to be exactly equal in size!? **A:** The Mishna is discussing where they are not equal in size, rather the valid s'chach slightly exceeds the invalid s'chach. **A2: Rava** said, the Mishna is discussing where the valid s'chach was placed perpendicularly across the poles of invalid s'chach. Therefore, even if the spaces in between are exactly equal to the amount of invalid s'chach, there is still more valid s'chach than invalid s'chach.

OY BA'ARUCHOS HAMITAH

- **Q:** Our Mishna seems to follow the view of **R' Ami bar Tavyumi**, who says that even worn out clothing can be mekabel tumah, since they were at one time part of a keili. Our Mishna says, that the wooden piece of a bedframe is passul as s'chach (because it is mekabel tumah) even though it is no longer part of the keili! **A:** Our Mishna may be discussing using one side of the bedframe along with two legs, in which case **R' Chanan in the name of Rebbe** said, it is still considered a keili and is mekabel tumah.
 - **R' Chanan** said this with regard to a bed becoming tamei though tumas medras. He said, one side with 2 legs can become tamei because it can be used as is by leaning it against a wall and sitting on it.
 - **Abaye** explains, the "worn out clothing" mentioned by **R' Ami bar Tavyumi** refers to pieces of material that are less than 3x3 tefachim in size, which are therefore not useful for anyone to use as clothing or even as a patch.
 - There is a Braisa that says like **R' Ami bar Tavyumi**. The Braisa then says that a small mat should not be used for s'chach (it presumably was made for another purpose and is therefore a keili which is mekabel tumah), but a large one may be used (it was presumably made to be used as s'chach). **R' Eliezer** says that even a large mat should not be used for s'chach (we assume that it was made for lying on, and is therefore a keili that is mekabel tumah).