



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

Succah Daf Yud Ches

- **Abaye** said, if there is an empty space of 3 tefachim in a large succah (larger than the minimum size succah), and one fills part of it with valid or passul s'chach, it effectively reduces the space and the succah is valid. If the same is done for the same space in a minimum size succah, it is only valid when it is filled with valid s'chach, not with passul s'chach.
 - All would agree that we would apply lavud to a space near the wall. With regard to whether we would say lavud in middle of the succah, there is a machlokes between **R' Acha** and **Ravina**: one says lavud is applied in middle as well, and the other says that it is not.
 - The one who says lavud is applied in the middle learns this from a Braisa that says that if a korah at the entrance to a mavoy is made of 2 pieces that don't quite meet in the middle, it is a valid korah as long as the pieces are less than 3 tefachim from each other.
 - The other shita will say that lavud is applied in the middle there, because the concept of a korah is D'Rabanan.
 - The one who says that lavud is not applied in the middle learns this from a Mishna which says that a skylight which is a tefach wide is considered as an open roof for tumah that is in the house or under it. We see that lavud is not applied in middle of the house.
 - The other shita will say that the halachos of tumah are learned via a Halacha L'Moshe MiSinai and therefore cannot be the source for application elsewhere.
- **R' Yehuda bar Ilai** taught, if a house has a hole in its roof and valid s'chach is placed over it, it is a valid succah. **R' Yishmael the son of R' Yose** said, you need to qualify that the way my father did, that this is only true if there is less than 4 amos between the s'chach and the walls.
- **R' Yehuda bar Ilai** taught, the "avruma" fish is kosher. **R' Yishmael the son of R' Yose** said, you need to qualify that the way my father did, that this is only true in certain places.
 - **Abaye** similarly taught that the "tzachanta" fish from Bav Nahara is mutar.
 - The reason can't be because its waters flow and a non-kosher fish couldn't survive there, because we see that they do. It can't be because its waters are salty and a non-kosher fish couldn't survive there, because we see that they do. It must be because its sediment does not produce the proper environment for non-kosher fish.
 - **Ravina** said, today, since other rivers empty into the Bav Nahara, these fish are assur.
- If one placed s'chach over the porches protruding from the houses surrounding an alleyway (thereby covering the center of the alleyway with valid s'chach), and there are pillars at the point where the porches meet the center portion of the alleyway, and the pillars are less than 3 tefachim apart, the center of the alleyway is a valid succah. If there are no pillars, **Abaye** says it still a valid succah because we say "pi tikra yored v'sosem" (the edge of the porch is viewed as creating a wall down at its edge), and **Rava** says that it is not (we do not say pi tikra).
 - **Q: Rava** asked **Abaye**, according to you, if the middle wall of a 3 wall succah falls down, the succah should still be valid because we should view the edge of the s'chach on that third side as forming a wall!? **A: Abaye** answered, I would agree that pi tikra can't be

said in that case, because the succah is like an open alleyway which allows an unobstructed flow of traffic.

- **Q:** Maybe we can say that they argue in the same machlokes as **Rav** and **Shmuel**. We have learned that **Rav** allows one to carry on Shabbos under a roofed structure that has no walls and is in an open field, because he says pi tikra, and **Shmuel** does not allow it, because he does not say pi tikra!? **A:** All would agree that **Shmuel** must hold that the succah in our case would be passul. However, it may be that **Rav** would say that in the case of the roofed structure, the “walls” that are formed are for the benefit of the structure and are therefore viewed as enclosing the structure. However, the halachic “walls” created by the porches are formed for the benefit of the porches, and therefore may not be viewed as enclosing the succah.
- **Q:** Our Mishna says, if the porches are 4 amos deep, the succah is passul (because there is too much space between the s’chach and the walls). According to **Abaye** we should say pi tikra on the edges of the porches!? **A:** The Mishna is discussing a case where the s’chach was placed at the same level as the porches, not above it. Therefore, the edges are not noticeable and one cannot say pi tikra.
- In Pumbedisa they said the machlokes was only regarding where there were pillars, and the machlokes was whether we say lavud. However, the halacha does not follow this version.
- **R’ Ashi** once saw **R’ Kahana** putting s’chach over porches which had no pillars beneath them. He said to him, don’t you hold of **Rava** that such a succah would be passul? He answered, there is a pillar that is flush with the succah wall when viewed from the inside, but protrudes when viewed from the outside. That protrusion (which is at least a tefach wide) serves as the 3rd wall of the succah.