



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

Succah Daf Vuv

- **R' Chiya bar Ashi in the name of Rav** said, the halachos of "shiurin" (the measurements used for various things in the Torah), of "chatzitzos" (that one cannot have anything separating his body from the water when he immerses in a mikveh), and "mechitzos" (the structure of walls) are all Halachos L'Moshe M'Sinai.
 - **Q:** The halachos of "shiurin" are learned from a pasuk!? The pasuk lists all the "shivas haminim" and **R' Chanan** says, each one of the minim is listed to teach us a particular shiur: **Chita** – achilas pras of wheat bread is the time one needs to be in a house with a negah to make his clothing tamei, **Se'ora** – a human bone fragment the size of a barley is metameh through touching and carrying, **Gefen** – the amount of solid grape product that a nazir must eat to be chayuv is equal to a revi'is of wine, **T'eina** – one is chayuv for carrying the size of a dried fig of food on Shabbos, **Rimon** – a hole the size of a rimon renders a keili useless even for a regular user (as opposed to a merchant), **Zeis Shemen** – the majority of shiurin are kezayis, **D'vash** – one who eats food the size of a date on Yom Kippur is liable!? **A:** The shiurin are not actually written in the pasuk. In truth they are a Halacha L'Moshe M'Sinai and the **Rabanan** use the pasuk as an "asmachta" (support), but not as a true source.
 - **Q:** The halacha of "chatzitza" is learned out from a pasuk!? **A:** The Halacha L'Moshe M'Sinai teaches that a chatzitza may not exist even in one's hair.
 - **Q:** That is also learned from a pasuk!? **A:** The Halacha L'Moshe M'Sinai teaches the halacha taught by **R' Yitzchak** that only a chatzitza that covers most of the hair **and** is something that the person objects to its being there is considered a chatzitza. The **Rabanan** were then goizer that if something has one characteristic (either it covers most **or** he objects to its being there) it is also considered a chatzitza. They were not goizer on something that has neither characteristic, because that would be a gezeirah on top of a gezeirah.
 - **Q:** The halacha of "mechitza" is learned out from a pasuk which says that the Aron was 1 and a half amos tall (which is 9 tefachim) and the "kapores" was a tefach tall, which means the top of the Aron was 10 tefachim tall. The Gemara learns from here that walls 10 tefachim high create a new reshul!? **A:** The Halacha L'Moshe M'Sinai is needed according to **R' Yehuda** who says that the amos used for the keilim (including the Aron) were amos of 5 tefachim (which means that the Aron was less than 10 tefachim tall and could not establish that a wall 10 tefachim high is needed to separate a reshul).
 - **Q:** According to **R' Meir** who says the Aron was 10 tefachim tall, what does the Halacha L'Moshe M'Sinai teach? **A:** It teaches the halachos of "gud achis and gud asik" (that a wall extends up and down), "lavud" (spaces less than 3 tefachim are considered to be closed), and "dofen akumah".

V'SHE'EIN LAH SHALOSH DEFANOS

- A Braisa says, a succah needs 2 walls which must be proper walls (that are connected to each other at a right angle) and a 3rd wall that can be as small as a tefach. **R' Shimon** says, there must be 3 proper walls and a 4th wall that can be as small as a tefach.
 - **Q:** What is the point of machlokes?
 - **A:** The **Rabanan (T"K)** say that we darshen words as they are written in the pasuk. The pesukim say the word "basuccos" 3 times, only once written with a "vuv" (which suggests that the word is plural). One mention of the word is

needed to teach the chiyuv of succah (and cannot be used for a drasha). That leaves 2 mentions of the word, one of which is written in the plural, for a total of 3. We learn from here that a succah needs 3 walls. The Halacha L'Moshe MiSinai teaches that the 3rd wall need only be a tefach. **R' Shimon** holds that we darshen words based on the way they are read. Therefore, each word "basuccos" is read as plural. One mention of the word is needed to teach the chiyuv of succah. That leaves 2 mentions of the word, which are 4 available drashos. This teaches that a succah needs 4 walls, one of which the Halacha L'Moshe MiSinai teaches need only be a tefach.

- **A2:** All agree that we darshen based on the way a word is read. However, the **Rabanan** say that the available 4 drashos are used as follows: one to teach that s'chach is needed and the remaining 3 to teach that a succah needs 3 walls, of which one may be as small as a tefach. **R' Shimon** says that a drasha is not needed to teach regarding the s'chach and therefore there are 4 drashos available for the walls.
 - **A3:** All agree that we darshen based on the way a word is written (which leaves 3 available drashos). However, the **Rabanan** say that the Halacha L'Moshe MiSinai takes away from one of the 3 walls (and says that one need only be a tefach), and **R' Shimon** says that it comes to add onto the 3 walls of the drashos (and says that a 4th wall is needed, but it need only be a tefach).
 - **A4:** All agree that we darshen based on the way a word is written (which leaves 3 available drashos). All also agree that the Halacha L'Moshe MiSinai takes away from a wall needing to be a proper wall (and is not adding an additional wall). The machlokes is whether the first word needed to teach the chiyuv of succah may be used as part of the drasha as well. The **Rabanan** say that it may not (so only 3 are available for a drasha), and **R' Shimon** says that it may (so there are 4 available for the drasha).
- **R' Masna** said that **R' Shimon's** reasoning is based on the pasuk that says that a succah protects from the heat, from storms and from the rain. If there are not 4 walls, a succah cannot offer such protection.