

Succah In Charts

Noson S. Yanofsky

וּבָאָר עַל-הַלְחוֹת--לְמַעַן יְרוּץ, קוֹרָא בּוֹ

תְּבַקֵּק ב:ב

לזכר נשמת פעשע חי' בת הרה"ג ר' צבי הירש זצ"ל ומרת ביילע טילע ע"ה

This work would not exist without the warm encouragement (and pestering) of my nephew Reb Yitzi Yanofsky. I am forever in his debt.

I am extremely grateful to Rav Zev Reiss Shlita for many helpful comments and criticisms. All remaining errors are my own.

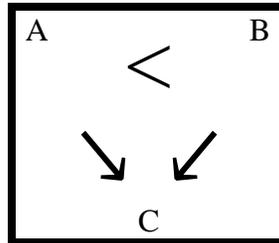
An argument will be made.

Then there will be a highlighted criticism of the argument.

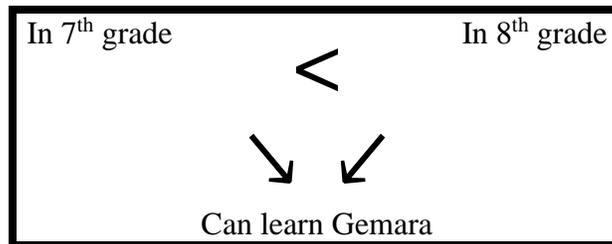
Sometimes there will be a criticism of the criticism.

And this can go on...

A *kal ve'chomer* will be described as follows:



This is read as “A is less (<) than B. Since A implies (\rightarrow) C, B definitely implies (\rightarrow) C.”
For example:



Should be read as:

“Being in 7th grade is less than being in 8th grade. If one can learn Gemara in 7th grade, one can definitely learn Gemara in 8th grade.”

Please send criticisms, comments, and requests for .pdf copies to noson.yanofsky@gmail.com.

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Chapter One

2a) Why our Mishna says “posul” and not “lower it.”

	Our Mishna	A Mishna in Eruvin
	A succah over 20 <i>amos</i> high is posul.	A <i>mavoi</i> over 20 <i>amos</i> , lower it.
A question:	Why here “posul”?	Why here “lower it”?
An answer:	A succah and its height are <i>deoraysa</i> . If the succah has the wrong height, the succah is no good.	The laws of a <i>mavoi</i> are <i>derabonim</i> . There is no set height of the <i>mavoi</i> . The Rabbonim said to fix the height.
Another answer:	The Mishna could have said fix it. But there are a lot of rules about succah. The Mishna just said when the succah is good and when it is posul, rather than going into details of how to fix each problem.	There are few rules about a <i>mavoi</i> , so the Mishnah can just say how to fix the few problems.

2a) Why a succah over 20 amos is posul.

	Reason	Why others disagree
Rabbah:	<p>למען, ידעו דרתיכם, כי בסכות הושבתי את-בני ישראל</p> <p>“So that the generations will know that I caused the <i>Bnei Yisroel</i> to live in succos.” They must see that they are in a succah. If the walls are so high, they will not see the <i>s’chach</i> and know that they are in a succah.</p>	<p>“So that the generations will know that I caused the <i>Bnei Yisroel</i> to live in succos.” The future generations should know about the succah. Not that they must see it.</p>
R’ Zeira:	<p>וסכה תהיה לצל-יומם, מחרב</p> <p>“A succah will be a shade in the daytime from the heat.” They have to be in the shade of the <i>s’chach</i>. If the succah is so high, they will be in the shade of the walls and not the <i>s’chach</i>.</p> <p>Abaye: If he built a succah in a valley of two tall mountains, there will also be only the shade of the mountains and not the <i>s’chach</i>. Nevertheless, it is kosher.</p> <p>R’ Zeira: If one removes the mountains, the shade will be from the <i>s’chach</i> and the succah is a kosher succah. In contrast, if one removes the tall walls, the shade will still not be from the <i>s’chach</i>. So, the tall-walled succah is posul.</p>	<p>The verse “A succah will be a shade in the daytime from the heat” is about Mosheach’s time. Then there will be a succah that will protect you. This is not about the Yom Tov of Succos.</p> <p>R’ Zeria: If that was true, then it should have said that in Moshiach’s time there will be a “chuppa” to protect. Since it uses “succah” we learn that we are supposed to be in the shade of the <i>s’chach</i>.</p>
Rava:	<p>בסכת תישבו, שבועת ימים</p> <p>“In a succah you should live for seven days.” It should be a <i>deras arroy</i> (a temporary house). To be more than 20 <i>amos</i> high, it must be sturdy and not temporary.</p> <p>Abaye: If a succah is made of iron, then it is still a kosher succah even though it is not temporary.</p> <p>Rava: There is nothing wrong with a succah less than or equal to 20 amos of iron that is permanent. But, higher than 20 <i>amos</i> means it is permanent (even if it used temporarily) and posul.</p>	<p>They agree with Abaye’s criticism.</p>

2b) When is a succah over 20 amos still good.

		Our Mishna A succah over 20 amos		
		Tanna Kamma Posul	R' Yehudah Kosher	
Reasons for the Tanna Kamma:		R' Yosheiyah in the name of Rav: If the walls reach the <i>s'chach</i> , then the Tanna Kamma would say it is kosher.	R' Huna in the name of Rav: If the succah is more than 4 amos by 4 amos, then the Tanna Kamma would say it is kosher.	Rav Chanan bar Rabbah in the name of Rav If the succah can hold his head, most of his body and a table, then the Tanna Kamma would say it is kosher.
Reasons of <i>amoroyim</i> on why a tall succah is posul:	Rabbah: One must see the <i>s'chach</i> .	If the walls reach the <i>s'chach</i> , their eyes will follow the wall and see the <i>s'chach</i> .		None.
	R' Zeira: One must be in the shade of the <i>s'chach</i> .		A succah with a large area would make sure the people in the succah are in the shade of the <i>s'chach</i> .	
	Rava: One must be in a <i>diras aroy</i> .			

2b) The area needed for a succah.

	<p>R' Yosheiyah</p> <p>in the name of Rav:</p> <p>If the walls reach the <i>s'chach</i>, then the Tanna Kamma would say it is kosher.</p>	<p>R' Huna</p> <p>in the name of Rav:</p> <p>If the succah is more than 4 <i>amos</i> by 4 <i>amos</i>, then the Tanna Kamma would say it is kosher.</p>	<p>Rav Chanan bar Rabbah</p> <p>in the name of Rav</p> <p>If the succah can hold his head, most of his body and a table, then the Tanna Kamma would say it is kosher.</p>																								
<p>What is the argument?</p>	<p>R' Yosheiyah does not think a measurement is needed. (One needs to see the <i>s'chach</i>.) The others do require a measurement.</p>	<p>Our Mishna</p> <table border="1"> <thead> <tr> <th></th> <th>TK</th> <th>Yeh</th> </tr> </thead> <tbody> <tr> <td>< 4x4</td> <td>Posul</td> <td>Kosher</td> </tr> <tr> <td>>4x4</td> <td>Kosher</td> <td>Kosher</td> </tr> </tbody> </table>		TK	Yeh	< 4x4	Posul	Kosher	>4x4	Kosher	Kosher	<p>Our Mishna</p> <table border="1"> <thead> <tr> <th></th> <th>TK</th> <th>Yeh</th> </tr> </thead> <tbody> <tr> <td><Head, body, table</td> <td>Posul</td> <td>Kosher</td> </tr> <tr> <td>>Head, body, table</td> <td>Kosher</td> <td>Kosher</td> </tr> </tbody> </table>		TK	Yeh	<Head, body, table	Posul	Kosher	>Head, body, table	Kosher	Kosher						
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2b-3a) Queen Helena’s succah (Part 1).

		A Baraisa		
		Chachomim	R’ Yehudah	
		A succah over 20 <i>amos</i> is posul	A succah can be up to 40 or 50 <i>amos</i> .	
			Proof: We were in the succah of Queen Helena which was higher than 20 <i>amos</i> and the Zekanim went in and out and did not say anything.	
			This is not a good proof. She was a woman and was exempt from a kosher succah.	
			She had 7 sons and followed all the halachas. At least one of her sons would need a kosher succah. [...]	
		Our Gemara		
		R’ Yosheiyah	R’ Huna	Rav Chanan bar Rabbah
		If the walls reach the <i>s’chach</i> , it is kosher.	If the succah is more than 4 <i>amos</i> by 4 <i>amos</i> , it is kosher.	If the succah can hold his head, most of his body and a table, then it is kosher.
A seeming contradiction:		The story of Queen Helena could happen with R’ Yosheiyah’s understanding. A queen would sit in a succah where the walls don’t reach the <i>s’chach</i> . Air would come through the space.	The story of Queen Helena could not happen with these understandings. A queen would not sit in a small succah. (Rashi: She needs room for her maids and attendants.)	

2b-3a) Queen Helena's succah (Part 2).

Rabbah bar Rav Adda's resolution:		Her succah was made of small rooms. Do queens use such succahs?
Rav Ashi's resolution:		Her succah was large but had small rooms. (Rashi: A queen would not sit in a succah of Rav Chanan.) Chachomim: The sons were in a larger proper part of the succah. Queen Helena was in a small room in the succah. That is why the Chachomim agreed to it. R' Yehudah: The sons were sitting with Queen Helena in a small, tall succah and the Chachomim agreed to it.

3a) The size of a succah.

	Mishna 28a			
	Beis Shammai		Beis Hillel	
	Posul		Kosher	
Rav Shmuel bar Yitzchok: The Mishna is arguing about a small succah.	The succah is posul because a succah needs to hold the head, most of the body, and the table to be kosher.		Beis Hillel does not have this requirement.	
Rav Nachman bar Yitzchok: The Mishna is arguing about a large succah.	It's a large succah and Beis Shammai says not to have the table in the house because one might follow the table.		It's a large succah and Beis Hillel does not worry about one following the table.	
A proof that the Mishna is arguing about a large succah:	If the Mishna were talking about a small succah, the Mishna would have used the language of "can fit in" or "cannot fit in."			
The Mishna is arguing about a small succah.	One Baraisa		Another Baraisa	
	TK A succah that fits the head and most of the body, and his table is kosher. This must be Beis Shammai	Rebbi A succah needs to be 4 <i>amos</i> by 4 <i>amos</i> to be kosher.	Rebbi A succah that is not 4 by 4 is posul.	Chachomim Even if it only contains his head and most of his body it is kosher. Nothing said about the table. This must be Beis Hillel.
In support of the Mishna arguing about a small succah.	If the Mishna were talking about a large succah the Mishna would have that the person was "Yotze" or "not Yotze" when sitting in a succah without his table.			
A resolution:	This is what the Mishna means:			
The Mishna is arguing about a small succah and a large succah.	Beis Shammai Posul And Not <i>Yotze</i>		Beis Hillel Kosher And <i>Yotze</i>	

3a) Halachos about small houses.

	A Baraisa		A Baraisa
	TK A succah that is small (can only fit the head and most of the body and maybe a table) is kosher.	Rebbi A succah needs to be 4 <i>amos</i> by 4 <i>amos</i> to be kosher. Less than 4 <i>amos</i> by 4 <i>amos</i> is not a succah.	A house that does not contain 4 <i>amos</i> by 4 <i>amos</i> does not need a mezuzah and does need a protective fence, etc.
One way of understanding:		The second Baraisa seems like Rebbi and not the Tanna Kamma.	
Another way of understanding:	The second Baraisa can also be like the Tanna Kamma because the TK is only saying a small succah is good because it is a temporary dwelling. The TK would say that a permanent dwelling needs to be 4 <i>amos</i> by 4 <i>amos</i> .		

3a-3b) Halachos of small structures.

Ruling	Reason
A house that is not four <i>amos</i> by four <i>amos</i>	
Does not need a mezuzah.	The posuk uses the word “ <i>bais</i> .” Each of these is not a <i>bais</i> .
Does not need a protective fence.	
Is not contaminated by tzoras.	
Is not sold like the houses of walled cities.	
Does not exempt a warrior from fighting.	
Does not get an <i>eruv chatzeiros</i> with it.	Its not fit for living.[...]
Does not get a <i>Shitufei mevo'os</i> with it.	
We do not make an <i>eruv chatzeiros</i> in it.	
We do not make it an extension between two cities.	It is not even like a hut because it does not satisfy its purpose which is sleeping.
Brothers and partners cannot divide it.	Because we do not split a house less than 4 by 4. But if it did have 4 <i>amos</i> , we would split it.
	<p style="text-align: center;">Mishna in Bava Basra</p> <p style="text-align: center;">We do not divide unless it has 4 <i>amos</i> for each person.</p>
	A better reason: It is like a courtyard. But it will be destroyed and so we do not split.

3b) Using filler to reduce the height of a succah.

		← Less likely to remove ... More likely to remove →						
		Bitul	Nothing said		Not needed		Needed	
Cushions and Mats	More likely to remove.	Not reduced. We do not believe him even if he says the material is <i>bitul</i> , because most people would not <i>bitul</i> such material.						
Straw		Reduced	TK	R' Yose Not reduced	TK	R' Yose Reduced	TK	R'Yose Not reduced
Dirt	Less likely to remove.		Not reduced	R' Yose Reduced	Not reduced	R' Yose Reduced	Not reduced	R'Yose Not reduced

4a) A platform and doyfen akuma (bent walls).

	<p style="text-align: center;">Mishna 17a</p> <p>This is the main law about <i>doyfen akuma</i>: There is a hole in the roof of a house and one put on <i>s'chach</i></p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 5px;"> If there are 4 <i>amos</i> or more from the wall to the <i>s'chach</i> </td> <td style="width: 50%; padding: 5px;"> If there are fewer than 4 <i>amos</i> we can use <i>doyfen akuma</i> and it is </td> </tr> <tr> <td style="text-align: center; padding: 5px;">Posul</td> <td style="text-align: center; padding: 5px;">Kosher</td> </tr> </table>	If there are 4 <i>amos</i> or more from the wall to the <i>s'chach</i>	If there are fewer than 4 <i>amos</i> we can use <i>doyfen akuma</i> and it is	Posul	Kosher	
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<p>A ruling that seems to be saying the same rule as the Mishna:</p>		<p>If the walls of a succah are more than 20 <i>amos</i>, and there is a platform of the appropriate area making the height above the platform less than 20 <i>amos</i></p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 5px;"> If the platform touches three walls </td> <td style="width: 50%; padding: 5px;"> If the platform touches two walls and the distance to the third wall is less than four <i>amos</i> </td> </tr> <tr> <td style="text-align: center; padding: 5px;">Kosher</td> <td style="text-align: center; padding: 5px;">Kosher</td> </tr> </table>	If the platform touches three walls	If the platform touches two walls and the distance to the third wall is less than four <i>amos</i>	Kosher	Kosher
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<p>Why the new ruling is needed:</p>	<p>Here all the walls are kosher and could be used.</p>	<p>Here the third wall is too tall to be used. Nevertheless, one can use <i>doyfen akuma</i>.</p>				
<p>Another ruling that seems to be saying the same rule as the Mishna:</p>		<p>If the walls of a succah are more than 20 <i>amos</i>, and there is a platform in the middle of the succah of the appropriate area making the height above the platform less than 20 <i>amos</i></p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 5px;"> If the platform is 4 or more <i>amos</i> from the four walls </td> <td style="width: 50%; padding: 5px;"> If the platform is fewer than 4 <i>amos</i> from the four walls </td> </tr> <tr> <td style="text-align: center; padding: 5px;">Posul</td> <td style="text-align: center; padding: 5px;">Kosher</td> </tr> </table>	If the platform is 4 or more <i>amos</i> from the four walls	If the platform is fewer than 4 <i>amos</i> from the four walls	Posul	Kosher
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<p>Why the ruling is needed:</p>	<p>Here it is a <i>doyfen akuma</i> in one wall.</p>	<p>Here it is <i>doyfen akuma</i> in all 4 walls.</p>				

4b) Digging out a succah floor to make 10 tefachim.

<p>A seeming difference: One rule demands 4 <i>amos</i> and one rule demands 3 <i>tefachim</i>.</p>	<p>The walls of a succah are higher than 20 <i>amos</i>, and there is a platform in the middle of the succah making the height above the platform less than 20 <i>amos</i>. If the platform is less than 4 <i>amos</i> from the four walls Kosher</p>	<p>The walls of a succah are less than 10 <i>tefachim</i>, and one digs to make it more than 10 <i>tefachim</i>. If there are only 3 <i>tefachim</i> from the edge of the pit to the walls Posul</p>
<p>A resolution:</p>	<p>Here the walls are legal. So, 4 <i>amos</i> are needed.</p>	<p>Here the walls are less than 10 <i>tefachim</i> and don't even exist. For the walls to be good, they have to be closer.</p>

4b) A platform in a tall succah.

<p>A succah that is 20 <i>amos</i> tall and one builds a platform in the middle, without walls.</p>	
<p style="text-align: center;">Abaye</p> <p>One can imagine the walls of the platform lifting (<i>gid asik</i>) to the <i>s'chach</i> and it is kosher.</p>	<p style="text-align: center;">Rava</p> <p>There are no noticeable walls, and it is posul.</p>

4b) Gid asik (extend and raise the partition) on a roof.

A Baraisa						
If one places 4 poles on a roof of a house and puts <i>s'chach</i> on top...						
R' Yaakov				Chachomim		
Kosher				Posul		
Three ways of understanding the <i>machlokis</i> :						
Rav Huna		Rav Nachman 1		Rav Nachman 2		
R' Yaakov	Chachomim	R' Yaakov	Chachomim	R' Yaakov	Chachomim	
Edge of the roof	Kosher	Posul	Kosher		Kosher	Posul
Middle of the roof	Posul		Kosher	Posul	Kosher	Posul
The Gemara has no conclusion as to which view of Rav Nachman is correct.						

4b) Rav Huna on gid asik.

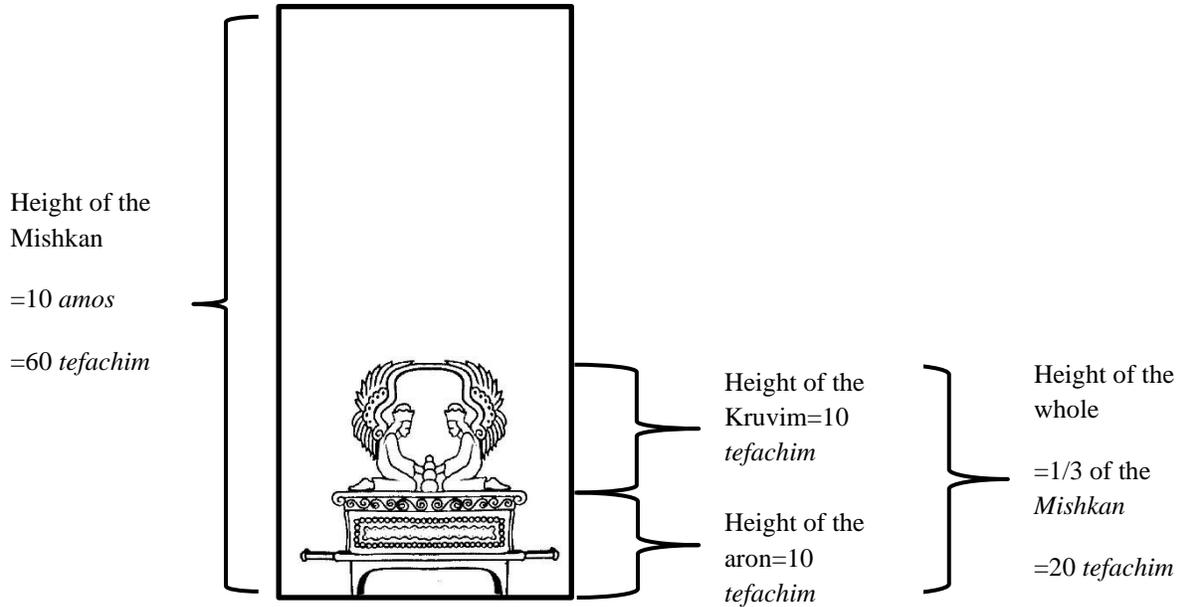
A contradiction of R' Yaakov concerning the middle of the roof.		Rav Huna		A Baraisa	
		R' Yaakov	Chachomim	R' Yaakov	Chachomim
	Edge of the roof	Kosher	Posul	If one put poles into the ground and put <i>s'chach</i> on top of it	
The contradiction is accepted.	Middle of the roof ... This is like the ground.	<u>Posul</u>		<u>Kosher</u>	Posul
		Rav Huna		A Baraisa	
A seeming contradiction of the Chachomim concerning the edge of the roof:		Rav Huna		A Baraisa	
		R' Yaakov	Chachomim	R' Yaakov	Chachomim
	Edge of the roof	Kosher	<u>Posul</u>	Kosher	<u>Kosher</u>
	Middle of the roof	Posul		Kosher	Posul
Rav Huna could resolve the contradiction by making these inferences:		Rav Huna		A Baraisa	
		R' Yaakov	Chachomim	R' Yaakov	Chachomim
	Edge of the roof	Kosher	Posul	Kosher	Posul
	Middle of the roof	Posul		Kosher	Posul
The only reason why the Baraisa stressed the <i>machlokis</i> about the Middle of the roof is that they were showing how lenient R' Yaakov was.					

5a) The separation of the *Shchina* and mankind.

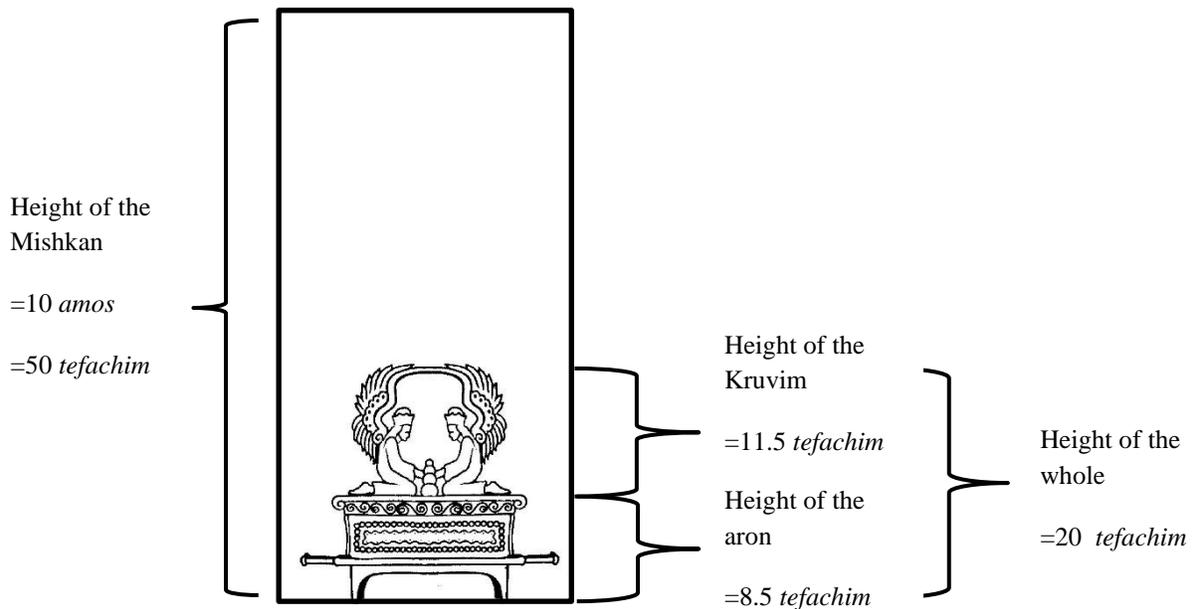
A Baraisa	
<ul style="list-style-type: none"> • The <i>Shchina</i> never goes below, and • Moshe and Eliyahu never go to the heavens <p style="text-align: center;">הַשָּׁמַיִם שְׁמַיִם, לַיהוָה; וְהָאָרֶץ, נְתַן לְבְנֵי-אָדָם</p> <p style="text-align: center;">“The heavens are the heavens of Hashem; but the earth He gave to the children of men.”</p>	
Statements seemingly contrary	Why they are not contrary
<p>וַיֵּרֶד יְהוָה עַל-הַר סִינַי “And Hashem came down upon mount Sinai.”</p>	The Shchina was above 10 <i>tefachim</i> .
<p>וְעַמֻּדוֹ רַגְלָיו בַּיּוֹם-הַהוּא עַל-הַר הַזֵּיתִים “And His feet shall stand in that day upon the mount of Olives.”</p>	The Shchina will be above 10 <i>tefachim</i> .
<p>וּמֹשֶׁה עָלָה, אֶל-הָאֱלֹהִים “And Moshe went up unto God.”</p>	Moshe remained below 10 <i>tefachim</i> .
<p>וַיַּעַל, אֵלָיו, בְּסַעֲרָה, הַשָּׁמַיִם “And Eliyahu went up by a whirlwind into heaven.”</p>	Eliyahu remained below 10 <i>tefachim</i> .
<p>מֵאֲחֻז פְּנֵי-כִסֵּה; פָּרָשׁוֹ עָלָיו עָנְנוֹ “He allows him to grasp the face of His throne; and spreads His cloud upon it.” R' Tanchum says that it teaches that Hashem spread some of the Shchina on Moshe.</p>	<p>Moshe remained below 10 <i>tefachim</i>. מֵאֲחֻז פְּנֵי-כִסֵּה The throne was lowered until it was 10 <i>tefachim</i> high and Moshe grabbed it.</p>

5b) The height of the kruvim.

According to R' Meir: 1 *amah* = 6 *tefachim*.

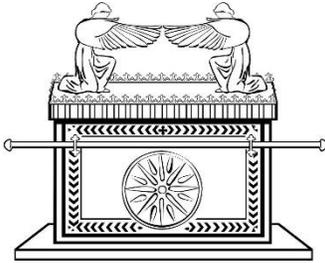
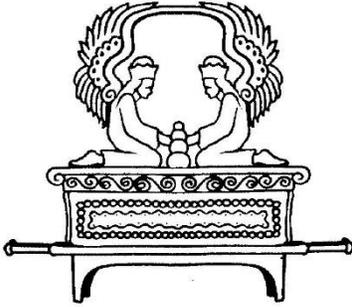


According to R' Yehudah: 1 *amah* = 5 *tefachim* (for *kaylim*) there is the following calculation:



The Gemara concludes that R' Yehudah learned the shir from halacha le'Moshe me'Sinai and not from these calculation.

5b) The wings of the Kruvim.

<p>Two possibilities of the wings of the <i>Kruvim</i>.</p>		 <p>וְהָיוּ הַכְּרֻבִים פְּרָשֵׁי כַנָּפִים לְמַעַלָּה, סֹכְכִים בְּכַנְפֵיהֶם עַל-הַכַּפֹּרֶת “The cherubim shall have their wings spread upward, sheltering the cover.”</p>
<p>Question:</p>	<p>Maybe the wings were the same level sheltering the cover?</p>	
<p>Answer:</p>		<p>Rav Acha bar Yaakov: It says לְמַעַלָּה “above.”</p>
<p>Another question:</p>	<p>Maybe the wings were high above? (More than 10 tefachim.)</p>	
<p>Answer:</p>	<p>It does not say “high above.”</p>	

5b-6a) A posuk with many measurements.

אֶרֶץ חֹטֵה וּשְׁעֵרָה, וְגֶפֶן וְתַאֲנָה וְרִמּוֹן; אֶרֶץ-זֵית שָׁמֶן, וְדָבָשׁ

“A land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey”

Word	Translation	Measurement
חֹטֵה	Wheat	Size of the spot in a house that has <i>tzoras</i> .
שְׁעֵרָה	Barley	Size of a bone fragment that can make someone <i>tumah</i> .
גֶּפֶן	Vine	Size of a <i>reviyas</i> of wine for a <i>nazir</i> .
תַּאֲנָה	Fig	Size of food that one is <i>chayiv</i> for carrying on Shabbos.
רִמּוֹן	Pomegranate	Size of a hole in a utensil so that the owner will consider it unusable, and it is no longer <i>makable tummah</i> .
זֵית	Olive	The majority of laws about size in Eretz Yisroel.
דָּבָשׁ	Honey date	Size of the minimum amount of food that one is <i>chayiv</i> for eating on Yom Kipper.

6b) How many walls does a succah need?

Our Mishna																	
A succah that does not have at least three walls is posul.																	
A Baraisa																	
Rabbonim	R' Shimon																
A succah needs 2 full walls and a <i>tefach</i>	A succah needs 3 full walls and a <i>tefach</i>																
They are arguing over mesorah vs. mikra:	<table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 50%; text-align: center;">Mesorah</th> <th style="width: 50%; text-align: center;">Mikra</th> </tr> </thead> <tbody> <tr> <td>“Basuccos” 1</td> <td>“Basuccos” 2</td> </tr> <tr> <td>“Basuccos” 1</td> <td>“Basuccos” 2</td> </tr> <tr> <td>“Basuccos” 2</td> <td>“Basuccos” 2</td> </tr> <tr> <td>Total 4</td> <td>Total 6</td> </tr> <tr> <td>Intro (-1) 3</td> <td>Intro (-2) 4</td> </tr> <tr> <td colspan="2" style="text-align: center;">One is shortened = 2 full + <i>tefach</i></td> </tr> </tbody> </table>	Mesorah	Mikra	“Basuccos” 1	“Basuccos” 2	“Basuccos” 1	“Basuccos” 2	“Basuccos” 2	“Basuccos” 2	Total 4	Total 6	Intro (-1) 3	Intro (-2) 4	One is shortened = 2 full + <i>tefach</i>			
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Rav Masnah	<p>Yishaya: “And there will be a succah as a shade from heat in the daytime, as a protection and hiding place from storm and rain.” One needs four walls to protect you from the rain.</p>																

6b) Where should the third *tefach* be?

A seeming contradiction of R' Simon:	R' Simon (or R' Yehoshua ben Levi)	A succah like a <i>mavoi</i> :	
	 <p>Make the third wall an expanded-<i>tefach</i> and place it within 3 <i>tefachim</i> of either wall. The third wall will then be annexed to the wall it is near.</p>		R' Yehudah Kosher
A resolution:	Here there were two good walls. One only needs an expanded- <i>tefach</i> .		R' Simon (or R' Yehoshua ben Levi) Make the third wall 4 <i>tefachim</i> and place it within 3 <i>tefachim</i> of either wall. The third wall will then be annexed to the wall it is near. Here, the walls are not touching and one needs a larger board 4 <i>tefachim</i> long.

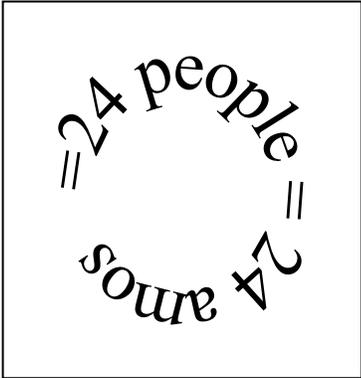
7b) More sunlight than shade through a see-through wall.

	<p style="text-align: center;">Our Mishna</p> <p style="text-align: center;">A succah whose sunlight is greater than its shade is posul.</p>			
	<p style="text-align: center;">A Baraisa</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td data-bbox="391 468 906 688" style="width: 50%; text-align: center;"> <p>Rabonim</p> <p>The sunlight that comes from the <i>s'chach</i> makes it posul (but sunlight from a see-through wall is kosher).</p> </td> <td data-bbox="906 468 1445 688" style="width: 50%; text-align: center;"> <p>R' Yoshiyah</p> <p>The sunlight that comes from a see-through wall makes it posul.</p> </td> </tr> </table>		<p>Rabonim</p> <p>The sunlight that comes from the <i>s'chach</i> makes it posul (but sunlight from a see-through wall is kosher).</p>	<p>R' Yoshiyah</p> <p>The sunlight that comes from a see-through wall makes it posul.</p>
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<p>Reason:</p>	<p>ושמית שם, את ארון העדות; וספת על-הארון, את-הפרכת.</p> <p>Means that the <i>paroches</i> should be like a roof on top.</p>	<p>Rav Yaimar bar Shelemyah said from Abaye:</p> <p>It says about putting the Torah in the ark</p> <p>ושמית שם את ארון העדות; וספת על-הארון, את-הפרכת.</p> <p>“And you should put in there the Aron and shield it with the <i>paroches</i>.”</p> <p>The <i>paroches</i> is a partition that is called <i>s'chach</i>. So <i>s'chach</i> must separate and cannot be see-through.</p>		

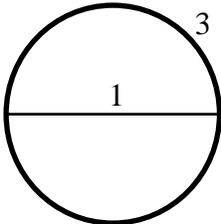
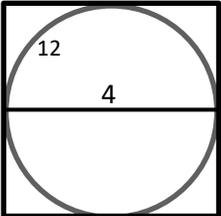
7b) Chachomim who insist that the succah be a *diras kovuah* (permanent dwelling) .

Said by	Teaching	Conclusion
Rebbi	A succah must be four <i>amos</i> by four <i>amos</i> .	This size is for a <i>diras kovuah</i> .
R. Yoshiyah	There cannot be more sunlight from the walls.	A <i>diras kovuah</i> does not have see-through walls.
R' Yehudah	If the succah is taller than 20 <i>amos</i> the Chachomim say it is <i>posul</i> . R' Yehudah says it is kosher.	If the walls are going to be 20 <i>amos</i> high, they must be strong.
R' Shimon	The Chachomim say the succah needs 2 walls and a <i>tefach</i> . R' Shimon says it needs 3 walls and a <i>tefach</i> .	The succah needs more walls.
Rabban Gamliel	Rabbi Akiva says that one can make a succah on a wagon or a ship. Rabban Gamliel says that such a succah is <i>posul</i> .	A succah on a wagon or a ship is not a <i>diras kovuah</i> .
Beis Shammai	Beis Hillel says that a succah that only has one's head and most of the body, but the table is in the house is kosher. Beis Shammai says it is <i>posul</i> .	A succah must be large enough to contain the table.
R' Eliezer	If one made a succah like a cone or leaned the walls against a wall of house and there is no roof, the Chachomim say it is kosher. R' Eliezer says it is <i>posul</i> .	A succah without a roof is not a <i>diras kovuah</i> .
The Others	A succah made like a chicken coop is invalid.	A succah without corners is not a <i>diras kovuah</i> .

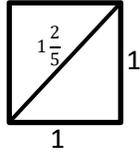
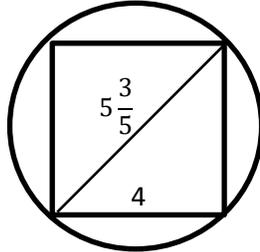
7b-8a) A round succah (Part 1).

<p>Rebbi</p> <p>A succah must be four <i>amos</i> by four <i>amos</i>.</p>	<p>R' Yochanan</p> <p>A round succah must be able to seat 24 people around it.</p> <div style="text-align: center;">  </div>
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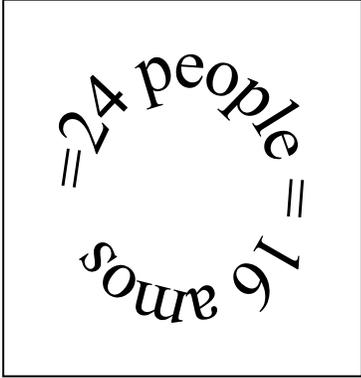
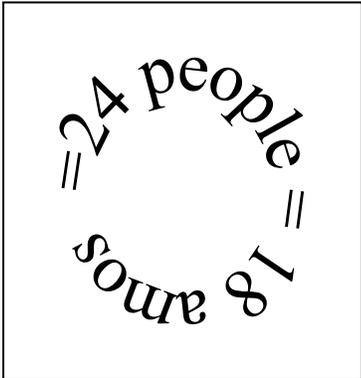
The Gemara goes through a series of ways of trying to reconcile Rebbi and R' Yochanan.

<p>First attempt</p>	<p>Background:</p>	<p>Every person takes up an <i>amah</i>.</p> <p>If a circle has diameter 1, then the circumference is 3. (This an approximation to pi.)</p> <div style="text-align: center;">  </div>
	<p>Calculations:</p>	<p>Rebbi says the succah is 4 <i>amah</i> by 4 <i>amah</i>. A round succah that can fit into Rebbi's succah would have a diameter of 4 <i>amos</i>. The round succah would then have a circumference of 12.</p> <div style="text-align: center;">  </div> <p style="background-color: #00FF00; padding: 2px;">No! R' Yochanan says one needs a circumference of 24 not 12.</p>

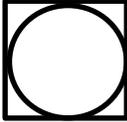
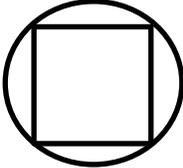
8a) A round succah (Part 2).

<p>Second attempt</p>	<p>Background:</p>	<p>A perimeter of a square is four times its length.</p>
	<p>Calculation:</p>	<p>Rebbi's succah is 4 <i>amos</i>. This means its perimeter is 16 <i>amos</i>. 16 people can sit around Rebbi's succah. No! 16 is still not 24.</p>
<p>Third attempt</p>	<p>Background:</p>	<p>If the circle is outside of the square, the circle is larger.</p>
	<p>Calculation:</p>	<p>From the Pythagorean theorem, we have the diagonal of a one <i>amah</i> square is $\sqrt{2}$. This is approximated as $1\frac{2}{5}$.</p>  <p>A 4 <i>amah</i> succah will have a diagonal four times this size. That is $4 \times 1\frac{2}{5} = 4\frac{8}{5} = 5\frac{3}{5}$. The circumference of this will be $3 \times 5\frac{3}{5} = 15\frac{9}{5} = 16\frac{4}{5} = 17 - \frac{1}{5}$ <i>amos</i>.</p>  <p>Circumference is $17 - \frac{1}{5}$.</p> <p>No! $17 - \frac{1}{5}$ is still not 24. The Gemara was not exact. No! The difference between $17 - \frac{1}{5}$ and 24 is too big.</p> <p>The Gemara has established that the succah around Rebbi's 4 by 4 succah is $17 - \frac{1}{5}$ <i>amos</i>. The problem is that R' Yochanan demands that 24 people sit around the succah. The next two attempts are ways of measuring the 24 people so that the number of <i>amos</i> is close to $17 - \frac{1}{5}$.</p>

8a) A round succah (Part 3).

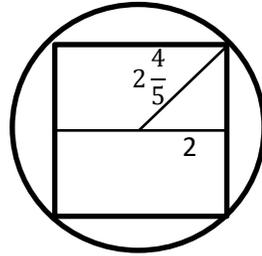
<p>Fourth attempt</p> <p>Mar Keshisha the son of Rav Chisda said to Rav Ashi:</p>	<p>Background:</p>	<p>A person does not take up one <i>amah</i>. Rather, 3 people take up 2 <i>amos</i>. This means that every person takes up $\frac{2}{3}$rd of an <i>amah</i>.</p>
	<p>Calculation:</p>	<p>R' Yochanan's succah has 24 people sitting around it. This is</p> <div style="text-align: center;">  </div> <p>$24 \times \frac{2}{3} = 16 \text{ amos.}$</p> <p>No! 16 is not $17 - \frac{1}{5}$.</p> <p>R' Yochanan was imprecise.</p> <p>He would not be imprecise and say less. He would only be imprecise and say more.</p>
<p>Fifth attempt</p> <p>Rav Assi said to Rav Ashi:</p>	<p>Background:</p>	<p>A person is an <i>amah</i> (not 2/3rds of an <i>amah</i>).</p>
	<p>Calculation:</p>	<p>R' Yochanan counted the length of the 24 people from <u>inside</u> the circle not outside the circle. There are 24 people sitting around. Each person takes 1 <i>amoh</i>. The diameter of this circle is 8 (because $3 \times 8 = 24$). But measure the inside diameter. So take 8 and subtract 1 from each side. This gives an inside diameter of 6. The circumference of the inside is $3 \times 6 = 18 \text{ amah}$.</p> <div style="text-align: center;">  </div> <p>We calculated $17 - \frac{1}{5}$. This is a good approximation to 18.</p> <p>The Gemara accepts this understanding</p>

8b) A round succah (Part 4).

<p>Sixth attempt</p> <p>The Rabbis or Dayonim of Caesarea:</p>	<p>Background:</p>	<p>Rule 1: Let a circle be inside a square. The circumference of the circle is $\frac{1}{4}$ less than the perimeter of the square.</p>  <p>If the diameter is 1, then the circumference is 3 and it is $\frac{1}{4}$ less than the perimeter 4. (This rule was already said in the Second attempt and it is not important for us.)</p> <p>Rule 2: <u>Let a square be inside a circle. The perimeter of the square is smaller by a half (of the perimeter) of the circumference of the circle.</u></p> 
	<p>Calculation:</p>	<p>It is not clear how Rule 2 would help with the calculations.</p> <p>Regardless, the Gemara says that the Rule 2 is not true.</p>

7b-8b) A round succah (Part 5).

Side Note: Consider the word בהקיפה (*around the circle*) in the Baraisa. If one omits the word, or translates the word as *within the circle*, then the discussion is about people sitting in the area of the succah instead of people sitting on the circumference of the succah. In that case Rebbi is easily shown to coincide with R' Yochanan. Rebbi says that one needs a 4 *amah* by 4 *amah* succah which is 16 square *amahs* and can have 16 people.



Area of the
square = 16

Area of
circle = 24

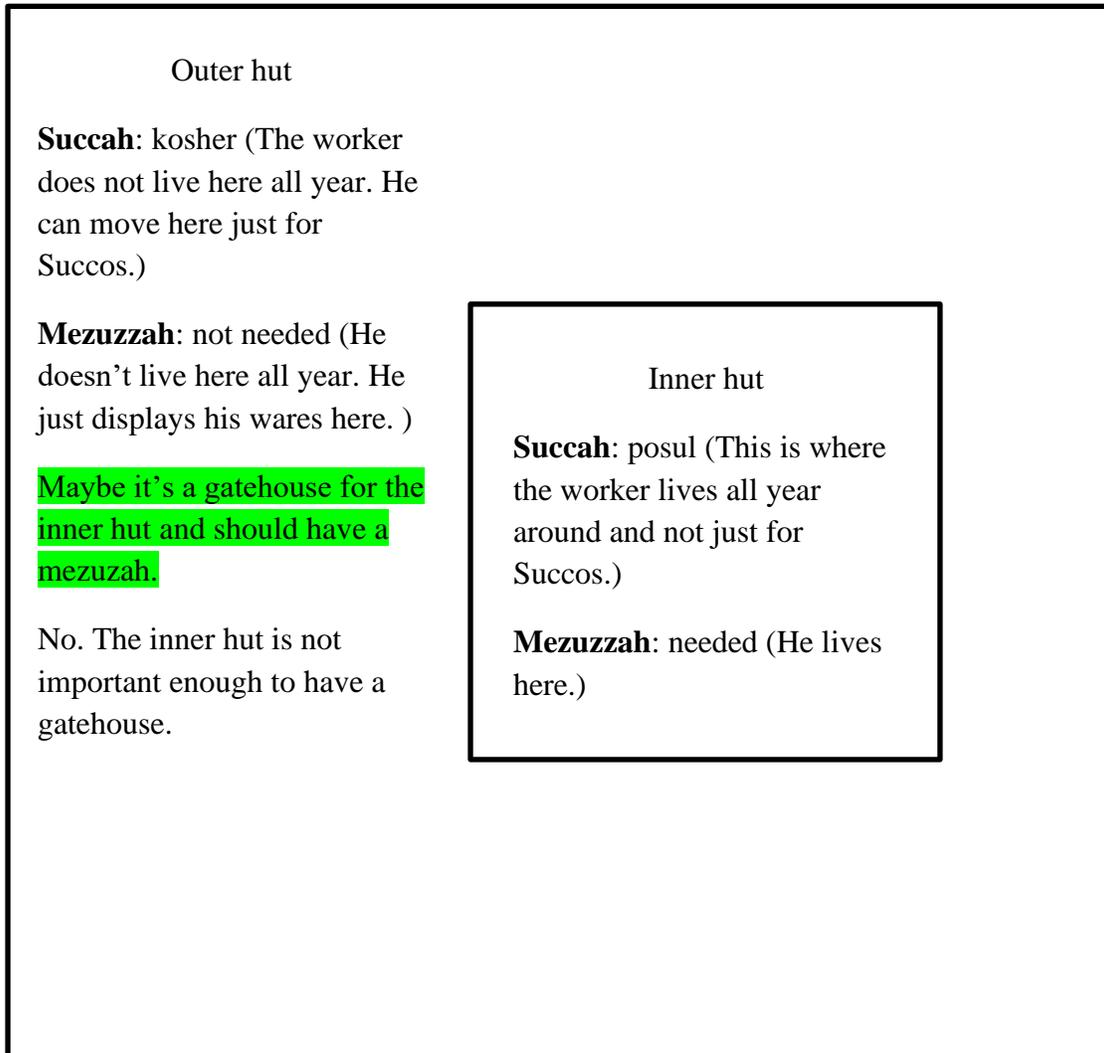
Half the width of the square succah is 2. The radius of the circle is 2 times $1 \frac{2}{5}$ which is $2 \frac{4}{5}$.

Using $Area = \pi r^2$, we have that the area of the circle is $3 \left(2 \frac{4}{5}\right)^2 = 3 \left(7 \frac{21}{25}\right) = 23.52 \approx$

24 square *amah*. This round succah can have 24 people.

8b) An inner hut and outer hut.

R' Levi in the name of R' Meir:



8b) Two groups of succahs.

Two Baraisas																						
	<table border="1"> <tr><td>ג</td><td>Succahs for goyim</td></tr> <tr><td>ד</td><td>Succahs for women</td></tr> <tr><td>ה</td><td>Succahs for animals</td></tr> <tr><td>ו</td><td>Succahs for Cutheans</td></tr> <tr><td></td><td>And a succah for any sort.</td></tr> </table> <p style="text-align: center;">Kosher if it is covered as the halachah says.</p>	ג	Succahs for goyim	ד	Succahs for women	ה	Succahs for animals	ו	Succahs for Cutheans		And a succah for any sort.	<table border="1"> <tr><td>ז</td><td>Succahs for shepherds</td></tr> <tr><td>ח</td><td>Succahs for fig watchers</td></tr> <tr><td>ט</td><td>Succahs for city watchers</td></tr> <tr><td>י</td><td>Succahs for produce watchers</td></tr> <tr><td></td><td>And a succah for any sort.</td></tr> </table> <p style="text-align: center;">Kosher if it is covered as the halachah says.</p>	ז	Succahs for shepherds	ח	Succahs for fig watchers	ט	Succahs for city watchers	י	Succahs for produce watchers		And a succah for any sort.
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	And a succah for any sort.																					
What does “as the halacha says” mean?	Rav Chisda: as long as it is built to provide enough shade and not just privacy.																					
What does “any sort” mean?	Succahs of רקב"ש	Succahs of גב"ך																				
Why do we need both?	These are better because these succahs are <i>kevuah</i> (permanent). The others are included even though they are not <i>kevuah</i> .	These are better because these succahs are used by people who are <i>chayiv</i> (obligated). The others are included even though the people are not <i>chayiv</i> .																				

9a) Mishna: Is intent needed for a succah?

	Beis Shammai	Beis Hillel
An old succah (built more than 30 days before Yom Tov).	Posul	Kosher
Built for the Yom Tov (even a year old).	Kosher	

9a) Why intent is needed for a succah.

	Beis Shammai	Beis Hillel
First understanding:	<p>Why does Beis Shammai say intent is needed for a succah?</p> <p>חג הסוכות שבועת ימים, ליהנה</p>	<p>What does Beis Hillel do with the posuk חג הסוכות שבועת ימים, ליהנה?</p> <p>They need the posuk to learn the halachah of Rav Sheishess in the name of R' Akiva that the wood of the succah is prohibited for benefit for all seven days. (Some say only the <i>s'chach</i> are prohibited and some say the walls also.)</p> <p>(A Baraisa: R' Yehudah ben Beseirah says that just like a chagigah is holy so too a succah is holy.)</p>
	<p>Beis Shammai also needs חג הסוכות שבועת ימים, ליהנה to learn Rav Sheishess' rule.</p>	
Better understanding:	<p>Why does Beis Shammai say intent is needed for a succah?</p> <p>חג הסוכות תעשה לה, שבועת ימים</p>	<p>What does Beis Hillel do with חג הסוכות תעשה לה, שבועת ימים?</p> <p>This teaches that one is permitted to build a succah on <i>Chol HaMoed</i>. (Even though the succah will not be usable all seven days.)</p>
	<p>How does Beis Shammai learn that one is permitted to build a succah on <i>Chol HaMoed</i>?</p> <p>Beis Shammai says like R' Eliezer that we are not permitted to build a succah on <i>Chol HaMoed</i>. (Because the succah will not be usable all seven days.)</p>	

9a) Is intent needed for other mitzvos?

<p>Rav Yehudah in the name of Rav</p> <p>Tzitzis made without intent from</p> <ul style="list-style-type: none"> • thornlike threads, • embroidery threads, • fringes, or • balls of thread (Rav says kosher, Shmuel says posul) <p>are posul.</p> <p style="text-align: center;">Intent is needed for tzitzis</p>	<p style="text-align: center;">Beis Hillel</p> <p style="text-align: center;">Intent is not needed for succah</p>
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<p>Why does Rav Yehudah say intent is needed?</p> <p style="text-align: center;">גְּדָלִים, תַּעֲשֶׂה-לָּךְ</p> <p>לָּךְ means intent is needed.</p>	<p>Succah also has a posuk with לָּךְ</p> <p style="text-align: center;">חַג הַסֻּכּוֹת תַּעֲשֶׂה לָּךְ</p> <p>So why does succah not need intent?</p>
<p>Maybe לָּךְ here also means that stolen tzitzis are posul?</p> <p>No. There is a posuk</p> <p style="text-align: center;">וַיַּעַשׂוּ לָהֶם צִיצִת</p> <p>לָּהֶם that teaches us that stolen tzitzis are posul.</p>	<p>No. לָּךְ is used to teach us that a stolen succah is posul.</p>

9a) Mishna: A succah on top of another succah.

	Tanna Kamma	R' Yehudah
Top succah	Kosher	Kosher
Bottom succah	Posul	If there are no tenants in the top succah (i.e., it is not livable, or the separating <i>s'chach</i> is not strong enough to hold pillows and cushions), then the bottom succah is kosher.

9b) How do we know that a succah under a succah is posul?

Our Mishna

Tanna Kamma: a succah under a succah is posul.

A Baraisa

בִּטְּלַת תְּשׁוּבוֹ, לְשִׁבְעַת יָמִים

“Live in a succah.”

- Not a succah under a succah.
- Not a succah under a tree.
- Not a succah inside a house.

Maybe בטְּלַת – “In two succahs” means that a succah under a succah is kosher?

Rav Nachman bar Yitzchak: בטְּלַת is written without a vov and is singular.

9b-10a) The four cases of succah on top of a succah.

R' Yirmiyah says:

Top	<p style="text-align: center;">Kosher</p> <p>Shade is greater than sunlight. Therefore, it is good.</p>	<p style="text-align: center;">Posul</p> <p>Shade is greater than sunlight but the <i>s'chach</i> is taller than 20 <i>amos</i> above the top's floor. Posul because its walls are too high.</p>	<p style="text-align: center;">Posul</p> <p>Sunlight is greater than shade. Therefore, posul.</p>	<p style="text-align: center;">Kosher</p> <p>Shade is greater than sunlight. The upper <i>s'chach</i> is within 20 <i>amos</i> of its floor making the top succah kosher.</p>
Bottom	<p style="text-align: center;">Kosher</p> <p>Sunlight is greater than shade. But the top <i>s'chach</i> is lower than 20 <i>amos</i> from the ground and its shade is used by both succahs. The lower <i>s'chach</i> is not really used. The lower succah is covered by the upper <i>s'chach</i>.</p>	<p style="text-align: center;">Posul</p> <p>Shade is greater than sunlight. But now it is a succah under a (posul) succah, which is posul.</p>	<p style="text-align: center;">Kosher</p> <p>Shade is greater than sunlight. But both <i>s'chachs</i> are within 20 <i>amos</i> of the floor of the bottom succah.</p>	<p style="text-align: center;">Posul</p> <p>Shade is greater than sunlight. Since the top is kosher, this is a succah under a (kosher) succah and posul.</p>
			<p>This is the only non-obvious case. Without R' Yirmiyah's ruling, one would have said that the two <i>s'chachs</i> combine to make the bottom succah posul.</p>	

10a) How much space is needed between the two s'chachs to make sure they are not considered one s'chach?

Rav Huna	Rav Chisda and Rabbah bar Rav Huna	Shmuel		
<p>One <i>tefach</i> is needed to make it posul.</p> <p>Why? He learns it from <i>tumah</i>.</p> <table border="1" data-bbox="224 604 548 720"> <tr> <td data-bbox="224 604 548 642">A Mishna in <i>Ohelos</i></td> </tr> <tr> <td data-bbox="224 642 548 720">A <i>tefach</i> by a <i>tefach</i> is a barrier for <i>tumah</i>.</td> </tr> </table>	A Mishna in <i>Ohelos</i>	A <i>tefach</i> by a <i>tefach</i> is a barrier for <i>tumah</i> .	<p>Four <i>tefachim</i> are needed to make it posul.</p> <p>Why? We do not find less than four <i>tefachim</i> to be an important space.</p>	<p>Ten <i>tefachim</i> are needed to make it posul.</p> <p>Why? The lower succah is posul only if the upper structure is a succah. This is true only when there are 10 <i>tefachim</i> in the upper structure.</p>
A Mishna in <i>Ohelos</i>				
A <i>tefach</i> by a <i>tefach</i> is a barrier for <i>tumah</i> .				

10a) A seeming *machlokis* about a succah on top of a succah.

	Our Mishna		Shmuel
	Tanna Kamma	R' Yehudah	
A seeming contradiction between the Tanna Kamma and Shmuel:	<p>...by implication: If the upper succah is not livable (less than 10 <i>tefachim</i>), then the lower succah is still posul.</p>	<p>If there are no tenants living in the upper succah, then the lower succah is kosher.</p> <p>What do people have to do with it?</p> <p>A better way of saying it: If the upper succah is not livable (less than 10 <i>tefachim</i>), then the lower succah is kosher...</p>	<p>If the upper succah is livable (10 <i>tefachim</i>), then the lower succah is posul.</p> <p>By implication: If the upper succah is not livable (less than 10 <i>tefachim</i>), then the lower succah is kosher.</p>
Rav Dimi's attempted resolution:	<p>By implication, if the <i>s'chach</i> cannot hold cushions, the lower succah is posul.</p> <p>This still does not agree with Shmuel.</p>	<p>Rav Dimi's understanding of R' Yehudah: If the <i>s'chach</i> cannot hold pillows and cushions for the upper tenants, then the lower succah is kosher.</p>	
Practical difference:	<p>If the <i>s'chach</i> can support cushions with difficulty, the top succah is kosher and the lower succah is posul.</p>	<p>If the <i>s'chach</i> can support cushions with difficulty, the upper succah is posul and the lower succah is kosher.</p>	

10b) Sleeping under a canopy in a succah (First version).

	<p>Rav Yehudah in the name of Shmuel:</p> <p>One may sleep under a <i>kilah</i>-canopy even though it has a flat roof, if the canopy is not 10 <i>tefachim</i> over the bed.</p>	
A seeming contrary ruling:		<p>A Baraisa</p> <p>One who sleeps under a <i>kilah</i>-canopy in a succah is not <i>yotze</i>.</p>
A resolution:	Here the canopy is lower than 10 <i>tefachim</i> and hence the canopy bed does not nullify the succah.	Here the canopy is 10 <i>tefachim</i> or higher and hence the canopy bed does nullify the succah.
A seeming contrary ruling:		<p>Mishna 20b</p> <p>One who sleeps under a bed is not <i>yotze</i>,</p>
A resolution:	Here the canopy is lower than 10 <i>tefachim</i> and hence the canopy bed does not nullify the succah.	Here the space under the bed is 10 <i>tefachim</i> or higher and hence the space does nullify the succah.
A seeming contrary ruling:		<p>Our Mishna</p> <p>If he spread a sheet over a <i>kinofos</i> bed the succah is <i>posul</i>.</p>
A resolution:	Here the canopy is lower than 10 <i>tefachim</i> and hence the canopy bed does not nullify the succah.	Here the canopy is 10 <i>tefachim</i> or higher and hence the canopy bed does nullify the succah.

10b) A kinofos bed.

<p>A seeming contradiction:</p>	<p style="text-align: center;">Our Mishna</p> <p>If he spread a sheet over a <i>kinofos</i> bed, then the succah is posul.</p> <p style="text-align: center;">Our Gemara</p> <p>Here the canopy is 10 <i>tefachim</i> or higher and hence the space is <u>kosher</u> and it does nullify the succah.</p>	<table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td colspan="3" style="text-align: center;">A Baraisa</td> </tr> <tr> <td colspan="3" style="text-align: center;">If one spreads a sheet over a canopy bed, the space is...</td> </tr> <tr> <td></td> <td style="text-align: center;"><i>Nakliton</i> 2 posts</td> <td style="text-align: center;"><i>Kinofos</i> 4 posts</td> </tr> <tr> <td style="text-align: center;">< 10</td> <td style="text-align: center;">Kosher</td> <td style="text-align: center;">Implication: <u>Posul</u></td> </tr> <tr> <td style="text-align: center;">≥ 10</td> <td style="text-align: center;">Posul</td> <td style="text-align: center;"><u>Posul</u></td> </tr> </table>	A Baraisa			If one spreads a sheet over a canopy bed, the space is...				<i>Nakliton</i> 2 posts	<i>Kinofos</i> 4 posts	< 10	Kosher	Implication: <u>Posul</u>	≥ 10	Posul	<u>Posul</u>
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≥ 10	Posul	<u>Posul</u>															
<p>A resolution:</p>	<p>These posts are not securely fixed. That is why it is only a kosher space if it is more than 10 <i>tefachim</i>.</p>	<p>These posts are securely fixed. They make a kosher space even when they are less than 10 <i>tefachim</i>.</p>															
<p>A seeming contradiction:</p>	<p style="text-align: center;">Gemara 10a</p> <p>Shmuel: If the upper succah is livable (10 <i>tefachim</i>), then the lower succah is posul.</p> <p>Implication: Shmuel believes that there is a height requirement even when the structure is fixed.</p>																
<p>A resolution:</p>	<p>Here, to pasul the lower succah, one has a height requirement for the upper succah.</p>	<p>Here, we are only concerned with what the space under the canopy is, and we do not have a height requirement. Even < 10 <i>tefachim</i> it is posul.</p>															

10b) Saying *shema* in a kilyah-canopy.

<p>A seeming contradiction:</p>	<p>Rav Tachlifa bar Avimi in the name of Shmuel: One who sleeps naked within a <i>kilah</i>-canopy may poke his head outside of the canopy and say <i>shema</i>. Implication: the canopy is not a separate tent. It is only a covering.</p>	<p>A Baraisa One who sleeps naked within a <i>kilah</i>-canopy may not poke his head outside of the canopy and say <i>shema</i>. Implication: the canopy is a separate tent. It is not a covering.</p>
<p>A resolution:</p>	<p>Here the canopy is not 10 <i>tefachim</i> high and it is not a real tent.</p>	<p>Here the canopy posts are 10 <i>tefachim</i> high and so it is a real tent.</p>
<p>A proof that the resolution is true:</p>		<p>End of the Baraisa What is this similar to? One who is naked and stuck his head out of a window of his house to say <i>shema</i>. He is <i>yotze</i>. Just as a house is a separate place, so too the tent is 10 <i>tefachim</i> high and a separate place. However, a house is fixed and is a separate place even if it is not 10 <i>tefachim</i>.</p>

11a) Sleeping under a canopy in a succah (Second version).

	<p>Rav Yehudah in the name of Shmuel:</p> <p>One may sleep in a bridal-canopy even though it has no flat roof and even if it is 10 <i>tefachim</i> over the bed.</p>													
A seeming contrary ruling:		<p>A Baraisa</p> <p>One who sleeps under a <i>kilah</i>-canopy in a succah is not <i>yotze</i>.</p>												
A resolution:	<p>Here there is no flat roof. The roof is slanted. So, the space under the canopy is not an <i>ohel</i> and <u>he is <i>yotze succah</i></u>.</p>	<p>Here there is a flat roof. So, the canopy is an <i>ohel</i>, and one is not sleeping under the succah.</p>												
A seeming contrary ruling:		<table border="1"> <tr> <td colspan="3"> <p>A Baraisa</p> <p>If one spreads a sheet over a canopy bed, the succah is...</p> </td> </tr> <tr> <td></td> <td> <p><i>Naklilton</i></p> <p>2 posts</p> </td> <td> <p><i>Kinofos</i></p> <p>4 posts</p> </td> </tr> <tr> <td>< 10</td> <td>Kosher</td> <td>Posul</td> </tr> <tr> <td>≥ 10</td> <td> <p>Implication:</p> <p><u>Posul</u></p> <p>even though it does not have a flat roof.</p> </td> <td>Posul</td> </tr> </table>	<p>A Baraisa</p> <p>If one spreads a sheet over a canopy bed, the succah is...</p>				<p><i>Naklilton</i></p> <p>2 posts</p>	<p><i>Kinofos</i></p> <p>4 posts</p>	< 10	Kosher	Posul	≥ 10	<p>Implication:</p> <p><u>Posul</u></p> <p>even though it does not have a flat roof.</p>	Posul
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≥ 10	<p>Implication:</p> <p><u>Posul</u></p> <p>even though it does not have a flat roof.</p>	Posul												
A resolution:	<p>Shmuel was talking about a canopy that was not fixed securely and so it is not an <i>ohel</i>.</p>	<p>Here, it is different because the <i>naklilton</i> is fixed securely in place and make an <i>ohel</i> even though they do not have a flat roof.</p>												
A problem with the resolution:		<p>If <i>naklilton</i> are fixed securely, then so should <i>kinofos</i> be fixed and the halacha should be the same for them even when they are less than 10 <i>tefachim</i>.</p>												
An explanation:		<p><i>Naklilton</i> are not fixed compared to <i>kinofos</i>. But they are fixed when compared to <i>kilah</i>.</p> <table border="1"> <tr> <td><i>Kilah</i></td> <td><i>Naklilton</i></td> <td><i>Kinofos</i></td> </tr> <tr> <td>Not fixed</td> <td>Part fixed</td> <td>Fixed</td> </tr> <tr> <td>It posuls the succah only when it is 10 <i>tefachim</i> and has a roof.</td> <td>It posuls the succah when it is 10 <i>tefachim</i>.</td> <td>It posuls the succah even when not 10 <i>tefachim</i>.</td> </tr> </table>	<i>Kilah</i>	<i>Naklilton</i>	<i>Kinofos</i>	Not fixed	Part fixed	Fixed	It posuls the succah only when it is 10 <i>tefachim</i> and has a roof.	It posuls the succah when it is 10 <i>tefachim</i> .	It posuls the succah even when not 10 <i>tefachim</i> .			
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11a) Cutting vines on s'chach and cutting tzitzis (Part 1).

	To make vines on a <i>s'chach</i> kosher one must ...	
	Rav Cut them. That is all that is needed to have the <i>s'chach</i> "make and not made."	Shmuel Cut them and move the vines around. Moving them around is needed to have the <i>s'chach</i> "make and not made."
A proof that Rav believes only cutting the vines is needed:	Rav Amram Chasid made tzitzes with one string before cutting them. Rav Chiya bar Ashi said that Rav would tell him to just cut the strings.	
A seeming proof that Shmuel also believes only cutting is needed:		Shmuel said in the name of R' Chiya: If one made tzitzis by putting strings through two corners at one time, and then cuts them, the tzitzis is kosher.
A problem with this proof:		Shmuel does not believe they are kosher only from cutting them. The strings also must be tied to be kosher. This is obvious. Why state this rule? Shmuel's rule is needed to tell that one can make tzitzis by threading more than one corner at a time.
A ruling that is against Rav:		A Baraisa If one made the tzitzis from a single string without first cutting them, they are posul. Explanation: That is, they are invalid forever and cutting them does not fix them.
Rav's defense:	The Baraisa means that they are posul until they are cut.	
A ruling that only cutting does not help:		Shmuel (and others): The tzitzis are posul forever [...].

11b) Cutting vines on *s'chach* and cutting tzitzis (Part 2).

<p>A ruling that is against Rav:</p>		<p style="text-align: center;">A Baraisa</p> <p>If one made the tzitzis from a single string without first cutting them, and then cut them, they are posul. And explicitly, they are posul forever and cutting them does not fix them.</p> <p>The Gemara accepts this question on Rav.</p>
<p>Another ruling against Rav:</p>		<p style="text-align: center;">A Baraisa</p> <p>You should “make a succah and not have one that is already made.” Here is the rule we learn this from: If one lifted vines [...] onto a succah and then put on <i>s'chach</i>, then the succah is posul.</p> <p>This is talking about a case where first it was attached and then it was cut. It is posul because cutting alone is not good enough to call it being made.</p>
<p>Rav’s defense:</p>	<p>...But simply cutting it with a knife is enough “make.”</p>	<p>Here he twisted it off the tree and the vine stayed near the tree. The fact that it is “make” was unnoticeable. That is why it is posul....</p>

11b) Comparing cutting vines and plucking berries (Part 1).

Assumptions:

- Binding the lulav is necessary, and
- We learn the law of “making” the lulav from the law of “making” the succah.

		Gemara 11a If one had vines [...] for the <i>s'chach</i> ...	
		Rav Cut them and they are kosher.	Shmuel Cut them and move them around and then they are kosher.
A Baraisa If one did a sin and plucked berries from a hadas on Yom Tov...	R' Shimon bar Yehotzadak Posul		Agree Cutting the vine is not enough “making” to have the succah kosher, and plucking the berries is not enough “making” to have the hadas kosher.
	Chachomim Kosher	Agree Cutting the vine is enough “making” so that the succah is kosher, and plucking the berries is enough “making” for the hadas to be kosher.	

11b) Comparing cutting vines and plucking berries (Part 2).

The Gemara says that the previous relationship between the machlokis in the Beraisa and the machlokis of Rav and Shmuel might be the following possibility.

Assumptions:

- All agree that cutting the vines is not enough “making.”

		Gemara 11a If one had vines [...] for the s’chach...	
		Rav	Shmuel
		Cut them and they are kosher.	Cut them and move them around and then they are kosher.
A Baraisa If one did a sin and plucked berries from a hadas on Yom Tov...	R’ Shimon bar Yehotzadak Posul		The succah needs to be kosher before Yom Tov. We do learn from succah that one needs to have the lulav made before Yom Tov. Therefore, the hadas is posul (even though bundling is needed.)
	Chachomim Kosher		The succah needs to be kosher before Yom Tov. We do not learn from succah that one needs to have the lulav made before Yom Tov. Therefore, the hadas is kosher (even though bundling is needed.)

11b) Comparing cutting vines and plucking berries (Part 3).

The Gemara provides yet another possibility.

Assumptions:

- All agree that cutting the vines is not enough “making.”

		Gemara 11a	
		If one had vines [...] for the s’chach...	
		Rav	Shmuel
		Cut them and they are good.	Cut them and move them around and then they are good.
A Baraisa If one did a sin and plucked berries from a hadas on Yom Tov...	R’ Shimon bar Yehotzadak Posul		Bundling is necessary. When it is bundled, it cannot have too many berries. This is the reason why the lulav is posul.
	Chachomim Kosher		Bundling is not necessary. So, the hadas does not have to be perfect before Yom Tov. When the hadas is kosher, then all four species will be kosher.

The Gemara discusses these issues again in 33a.

11b) Bundling the lulav.

	The four species...	
	Chachomim ... do not need to be bundled.	R' Yehuda ... need to be bundled.
Who does the following Baraisa follow? A Baraisa <ul style="list-style-type: none"> • It is a mitzvah to bundle the lulav. • If the lulav is not bundled, it is kosher. 	The Baraisa cannot be like the Chachomim because they do not think it has to be bundled.	The Baraisa cannot be like R' Yehuda because the Baraisa says it is kosher even if it is not bundled.
Conclusion:	It is the Chachomim who say one should bound it because of <i>זֶה אֵלַי וְאֲנִיהוּ</i> .	

This Gemara is repeated in 33a.

12a) Two types of *s'chachs* are not used.

	Mishna 12a	Mishna 15a
	Bundles of straw, bundles of wood, and bundles of cane cannot be used.	A hollowed-out haystack is not a succah.
R' Yaakov on why these <i>s'chachs</i> are no good:	R' Yochanan: A farmer stores his bundles on top of his succah and then decides to use it as a succah. Because of the fear of violating "make the succah and don't use a made one," the Rabbonim said do not use bundles of any type. This is <i>derabonim</i> .	This is a violation of "make the succah and don't use a made one." This is <i>deoraysa</i> .
Rav Ashi argues:	One can say that this is also not to violate "make the succah and don't use a made one".	One can also say this is not a succah because the Rabbonim said not to use a storage bundle (because you might come to violate "make").
R' Yochanan's real reason:	Since the Mishna disqualifies it by saying the <i>s'chach</i> "cannot be used," it is <i>derabonim</i> .	Since the Mishna said it is not a succah, it is <i>deoraysa</i> .

12b) Arrow shafts as s'chach.

R' Yehudah in the name of Rav:

	Male arrow shafts	Female arrow shafts
The rulings:	Kosher (Because they do not have the form of a <i>kayley</i> .)	Posul (Because they have the form of a <i>kayley</i> .)
Without these rulings one might have said:	Posul Because if male shafts were kosher, then one would come to use female shafts. (Such a <i>gezara</i> is not made.)	Kosher Because female arrow shafts are made to be permanently filled, they might be thought as not having the form of a <i>kayley</i> and are kosher.

12b) Various types of flax.

Rabbah bar bar Chanah said in the name of Rav Yochanan:

	← less processed ... more processed →			
	Raw	Soaked <i>torey</i>	Beaten <i>doyek</i>	Combed <i>nefetz</i>
	Unprocessed <i>hoytzoni</i>	Partially Processed <i>hoysani</i>		Processed <i>anitzi</i>
Rav Yochanan:	Kosher Because it is like a tree.	Don't know		Posul Because it is <i>mekabol tumah</i> .
One possible way of understanding Rav Yochanan:	Kosher		Partially Processed Don't know	Posul
Another possible way of understanding Rav Yochanan:	Kosher	Partially Processed Don't know	Posul	

12b) Various herbs as s'chach.

These types of ferns are not eaten by humans and hence are not *mekabol tumah*.

	Ferns	Artemisia herb	Brambles	Thornbushes
Rav Yehudah	Kosher	Kosher		
Abaye	Kosher	Don't use Because it smells and people will leave the succah.	Kosher	Don't use Because the leaves fall and people will leave the succah.
Rav Chanan bar Rava			Kosher	Kosher

13a) Bound together date-palms as *s'chach*.

A seeming contradiction:	Our Mishna Objects that are bound should not be used for <i>s'chach</i> .	Rav Gidel in the name of Rav One can use the offshoots of date-palms even though they are bound for <i>s'chach</i> .
A resolution:		These natural bonds are not really bound.
Another resolution:		Even if people bind them, it is only one object.

13a) Bound together cane plants as *s'chach*.

A seeming contradiction:	Our Mishna Objects that are bound should not be used for <i>s'chach</i> .	Rav Chisda said in the name of Ravina bar Shila One can use the cane plants even though they are bound for <i>s'chach</i> .
A resolution:		These natural bonds are not really bound.
Another resolution:		Even if people bind them, it is only one object.
A supportive Baraisa:		A Baraisa One may use cane stalks <u>and</u> wooden poles for <i>s'chach</i> . We already know that cane can be used. Why is this Baraisa needed? Really the Baraisa says “One may use cane stalks <u>of</u> many poles for <i>s'chach</i> .”

13a) Types of *maror* to use on Pesach.

	<p>Rav Chisda said in the name of Ravina bar Shila</p> <p>One can use <i>maror</i> of the marsh for Pesach.</p>	<p>A Mishna</p> <p>The Torah says that we use אֶזוֹב “<i>eizov</i>” and</p> <ul style="list-style-type: none"> • not Greek <i>eizov</i>, • not blue <i>eizov</i>, • not desert <i>eizov</i>, • not Roman <i>eizov</i>, • and not <i>eizov</i> of any special type. <p>Therefore, one should not be able to use a special type of <i>maror</i> for Pesach.</p>
<p>Abaye’s resolution:</p>	<p>General rule: If there were named species before the giving of the Torah, then when a specific name is given in the Torah, the others are disqualified.</p> <p><i>Maror</i> did not have names for given species before Sinai. So, all of them can be used.</p> <p>There were other names of <i>eizov</i> given before Sinai. When the name <i>Eizov</i> was given, the others were disqualified.</p>	
<p>Rava’s resolution:</p>	<p>They are really just “<i>maror</i>.” We just call them “<i>maror</i> of the marsh” because they are found on a marsh. Therefore, they can be used.</p>	

13a) How many make a bundle?

	<p>Rav Chisda:</p> <ul style="list-style-type: none"> • One is not a bundle • Three is a bundle • Two is a disagreement 										
	Rabbonim	R' Yose									
A first way of understanding the disagreement:	<p>A Mishna in Parah</p> <p>An <i>eizov</i> needs 3 leaves and stems</p> <table border="1"> <thead> <tr> <th></th> <th>Rabbonim</th> <th>R' Yose</th> </tr> </thead> <tbody> <tr> <td>Sprigs</td> <td>3</td> <td>3</td> </tr> <tr> <td>Stems</td> <td>3</td> <td>At least 2</td> </tr> </tbody> </table>			Rabbonim	R' Yose	Sprigs	3	3	Stems	3	At least 2
		Rabbonim	R' Yose								
Sprigs	3	3									
Stems	3	At least 2									
	<p>Rabbonim</p> <p>3 is bundle</p>	<p>R' Yose</p> <p>2 is a bundle</p>									
A criticism of this understanding:		<p>A Baraisa</p> <p>R' Yose says that [...] one needs 3 stems.</p>									
A better way of understanding the disagreement:	<p>Rabbonim</p> <p>2 is bundle</p>	<p>R' Yose</p> <p>3 is a bundle</p>									
A proof that this understanding is the Rabbonim's view:	<p>A Baraisa</p> <p>An <i>eizov</i> needs two stems.</p>										

13b) Succahs made of willow branches.

	R' Abba
	A succah made from willow branches is kosher when the top knots are undone.
A problem:	But the bottom knots are tied and we saw that tied objects cannot be used.
The resolution of Rav Pappa:	The bottom knots are not tied.
The resolution of Rav Huna the son of Rav Yehoshua:	The bottom knots were tied. But the knots are not used to carry the <i>s'chach</i> . So it can be used as a succah.

13b) Stems of produce.

	<p style="text-align: center;">R' Abba</p> <p>The stems of the grapes harvested for winemaking are not needed at all, and hence do not contract <i>tumah</i>.</p>		<p style="text-align: center;">Rav Menashya bar Gadda</p> <p>The straw of the grains cut for making <i>s'chach</i> is not needed, and hence do not contract <i>tumah</i>.</p>					
Implication:	<p style="text-align: center;">R' Abba would say</p> <table border="1" style="width: 100%;"> <tr> <td style="width: 50%;"> <p>The stems of grapes are really not needed and hence do not contract <i>tumah</i>.</p> </td> <td style="width: 50%;"> <p>The straw of grains are needed to keep the grains on the top of the succah and hence do contract <i>tumah</i>.</p> </td> </tr> </table>		<p>The stems of grapes are really not needed and hence do not contract <i>tumah</i>.</p>	<p>The straw of grains are needed to keep the grains on the top of the succah and hence do contract <i>tumah</i>.</p>	<p style="text-align: center;">Rav Menashya bar Gadda would say</p> <table border="1" style="width: 100%;"> <tr> <td style="width: 50%;"> <p>The stems of grapes are really not needed and hence do not contract <i>tumah</i>.</p> </td> <td style="width: 50%;"> <p>The straw of grains are not needed and hence do not contract <i>tumah</i>.</p> </td> </tr> </table>		<p>The stems of grapes are really not needed and hence do not contract <i>tumah</i>.</p>	<p>The straw of grains are not needed and hence do not contract <i>tumah</i>.</p>
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<p>The stems of grapes are really not needed and hence do not contract <i>tumah</i>.</p>	<p>The straw of grains are not needed and hence do not contract <i>tumah</i>.</p>							
A Baraisa	<p style="text-align: center;">Tanna Kamma</p> <table border="1" style="width: 100%;"> <tr> <td style="width: 50%;"> <p>Waste > Food</p> <p>Kosher for <i>s'chach</i> because the food which can contract <i>tumah</i> is <i>bitul</i>.</p> </td> <td style="width: 50%;"> <p>Waste ≤ Food</p> <p>Posul because the food is not <i>bitul</i>.</p> </td> </tr> </table>		<p>Waste > Food</p> <p>Kosher for <i>s'chach</i> because the food which can contract <i>tumah</i> is <i>bitul</i>.</p>	<p>Waste ≤ Food</p> <p>Posul because the food is not <i>bitul</i>.</p>	<p style="text-align: center;">The Others</p> <table border="1" style="width: 100%;"> <tr> <td style="width: 50%;"> <p>Waste > Food + Stem</p> <p>Kosher because the food and stems, which can contract <i>tumah</i>, are <i>bitul</i>.</p> </td> <td style="width: 50%;"> <p>Waste ≤ Food + Stem</p> <p>Posul because the food and stems are not <i>bitul</i>.</p> </td> </tr> </table>		<p>Waste > Food + Stem</p> <p>Kosher because the food and stems, which can contract <i>tumah</i>, are <i>bitul</i>.</p>	<p>Waste ≤ Food + Stem</p> <p>Posul because the food and stems are not <i>bitul</i>.</p>
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	<p>Waste > Food + Stem</p> <p>Kosher because the food and stems, which can contract <i>tumah</i>, are <i>bitul</i>.</p>	<p>Waste ≤ Food + Stem</p> <p>Posul because the food and stems are not <i>bitul</i>.</p>						
<p>Implication: Stems cannot become <i>tumah</i>.</p>		<p>Implication: Stems can become <i>tumah</i>.</p>						
How to understand the Baraisa.	<p>R' Abba would say that he agrees with The Others that stems can contract <i>tumah</i> and Rav Menashya would agree with the Tanna Kamma that stems cannot become <i>tumah</i>.</p>		<p>Rav Menashya would say that both the Tanna Kamma and The Others agree with him that stems cannot contract <i>tumah</i>. However, the Baraisa was talking about a special case where the produce was first cut to eat and then it was decided to make it into <i>s'chach</i>.</p>					

14a) The size of boards of s'chach (Part 1).

	Our Mishna Boards as <i>s'chach</i>			
	R' Yehudah Kosher		R' Meir Posul	
Two explanations of the <i>machlokis</i> :	Rav		Shmuel	
		R' Yehudah	R' Meir	
	≥ 4	Kosher Because he does not care if it looks like a roof.	Posul Because it looks like a roof.	≥ 4
	< 4	Kosher	Kosher	< 4
A problem with Shmuel:	If the board is < 4 , it is just a stick. So why does R' Meir say posul?			

14a) The size of boards of s'chach (Part 2).

A better understanding of Shmuel's opinion:	Rav Pappa:	
	Shmuel	
	R' Yehudah	R' Meir
	≥ 4	Posul
	$3 \leq x < 4$	Posul
	Koshar Because they are not a large area.	Posul Because they are larger than <i>lavud</i> so it is like a roof.
	< 3	Koshar
	Koshar Because they are just sticks.	Koshar Because they are just sticks.

14a) The size of boards of s'chach (Part 3).

<p>A seeming contradiction:</p>	<p style="text-align: center;">Rav</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td></td> <td style="text-align: center;">R' Yehudah</td> <td style="text-align: center;">R' Meir</td> </tr> <tr> <td style="text-align: center;">≥ 4</td> <td style="text-align: center;">Kosher</td> <td style="text-align: center;">Posul</td> </tr> <tr> <td style="text-align: center;">< 4</td> <td style="text-align: center;">Kosher</td> <td style="text-align: center;">Kosher</td> </tr> </table>		R' Yehudah	R' Meir	≥ 4	Kosher	Posul	< 4	Kosher	Kosher	<p style="text-align: center;">End of our Mishna A board that is ≥ 4</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td></td> <td style="text-align: center;">R' Yehudah</td> <td style="text-align: center;">R' Meir</td> </tr> <tr> <td style="text-align: center;">Sleeping under it</td> <td style="text-align: center;">Posul</td> <td style="text-align: center;">Posul</td> </tr> </table> <p>If it is kosher, according to R' Yehudah, why can't someone sleep under it?</p>		R' Yehudah	R' Meir	Sleeping under it	Posul	Posul
	R' Yehudah	R' Meir															
≥ 4	Kosher	Posul															
< 4	Kosher	Kosher															
	R' Yehudah	R' Meir															
Sleeping under it	Posul	Posul															
<p>A resolution:</p>	<p style="text-align: center;">Rav</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td></td> <td style="text-align: center;">R' Yehudah</td> <td style="text-align: center;">R' Meir</td> </tr> <tr> <td style="text-align: center;">≥ 4</td> <td style="text-align: center;">Kosher</td> <td style="text-align: center;">Posul</td> </tr> <tr> <td style="text-align: center;">< 4</td> <td style="text-align: center;">Kosher</td> <td style="text-align: center;">Kosher</td> </tr> </table>		R' Yehudah	R' Meir	≥ 4	Kosher	Posul	< 4	Kosher	Kosher	<p style="text-align: center;">Another way to read the end of our Mishna: Only R' Meir is stated. A board that is ≥ 4</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td></td> <td style="text-align: center;">R' Yehudah (not stated)</td> <td style="text-align: center;">R' Meir</td> </tr> <tr> <td style="text-align: center;">Sleeping under it</td> <td style="text-align: center;">Kosher</td> <td style="text-align: center;">Posul</td> </tr> </table>		R' Yehudah (not stated)	R' Meir	Sleeping under it	Kosher	Posul
	R' Yehudah	R' Meir															
≥ 4	Kosher	Posul															
< 4	Kosher	Kosher															
	R' Yehudah (not stated)	R' Meir															
Sleeping under it	Kosher	Posul															

14a) The size of boards of s'chach (Part 4).

First version	A seeming contradiction:	<table border="1"> <thead> <tr> <th colspan="2">Rav</th> </tr> <tr> <th>R' Yehudah</th> <th>R' Meir</th> </tr> </thead> <tbody> <tr> <td>≥4</td> <td>Kosher</td> <td><u>Posul</u></td> </tr> <tr> <td><4</td> <td>Kosher</td> <td>Kosher</td> </tr> </tbody> </table>	Rav		R' Yehudah	R' Meir	≥4	Kosher	<u>Posul</u>	<4	Kosher	Kosher	<table border="1"> <thead> <tr> <th colspan="2">A Baraisa</th> </tr> <tr> <th></th> <th>Tanna Kamma</th> <th>R' Meir</th> </tr> </thead> <tbody> <tr> <td>2 sheets</td> <td>Combine</td> <td>Combine</td> </tr> <tr> <td>2 boards</td> <td>Do not combine</td> <td><u>Combine</u></td> </tr> </tbody> </table> <p>R' Meir says two boards can combine to posul a succah. How big are the boards?</p> <ul style="list-style-type: none"> • If each board is ≥4, then he says each one is posul without combining. • If each board is < 4, then why should they combine to posul the succah? They are like sticks. <p>This is a contradiction with Rav's version of R' Meir.</p>	A Baraisa			Tanna Kamma	R' Meir	2 sheets	Combine	Combine	2 boards	Do not combine	<u>Combine</u>
	Rav																							
R' Yehudah	R' Meir																							
≥4	Kosher	<u>Posul</u>																						
<4	Kosher	Kosher																						
A Baraisa																								
	Tanna Kamma	R' Meir																						
2 sheets	Combine	Combine																						
2 boards	Do not combine	<u>Combine</u>																						
A resolution:		R' Meir is saying that the succah is posul if the boards combine to 4 <i>amos</i> from the wall.																						
Second version	A seeming contradiction:	<table border="1"> <thead> <tr> <th colspan="2">Rav</th> </tr> <tr> <th>R' Yehudah</th> <th>R' Meir</th> </tr> </thead> <tbody> <tr> <td>≥4</td> <td><u>Kosher</u></td> <td>Posul</td> </tr> <tr> <td><4</td> <td>Kosher</td> <td>Kosher</td> </tr> </tbody> </table>	Rav		R' Yehudah	R' Meir	≥4	<u>Kosher</u>	Posul	<4	Kosher	Kosher	<table border="1"> <thead> <tr> <th colspan="2">A Baraisa</th> </tr> <tr> <th></th> <th>Tanna Kamma (R' Yehudah)</th> <th>R' Meir</th> </tr> </thead> <tbody> <tr> <td>2 sheets</td> <td>Combine</td> <td>Combine</td> </tr> <tr> <td>2 boards</td> <td><u>Do not combine</u></td> <td>Combine</td> </tr> </tbody> </table> <p>R' Yehudah says that two boards do not combine to posul a succah. Each of the large boards is kosher. So, what does it mean that they do not combine?</p>	A Baraisa			Tanna Kamma (R' Yehudah)	R' Meir	2 sheets	Combine	Combine	2 boards	<u>Do not combine</u>	Combine
	Rav																							
R' Yehudah	R' Meir																							
≥4	<u>Kosher</u>	Posul																						
<4	Kosher	Kosher																						
A Baraisa																								
	Tanna Kamma (R' Yehudah)	R' Meir																						
2 sheets	Combine	Combine																						
2 boards	<u>Do not combine</u>	Combine																						
A resolution:		R' Yehudah was just using the same language as R' Meir. But really he believes the big boards are kosher.																						

14b) The size of boards of s'chach (Part 5).

Two views:	Rav		Shmuel			
		R' Yehudah	R' Meir		R' Yehudah	R' Meir
	≥4	Kosher	Posul	≥4	Posul	Posul
	<4	Kosher	Kosher	<4	Kosher	Posul
Baraisas in support of each:	A Baraisa				A Baraisa	
	Cedar boards for s'chach				Cedar boards for s'chach	
		R' Yehudah	R' Meir		R' Yehudah	R' Meir
	≥4	Kosher	Posul	≥4	Posul	Posul
	<4	Kosher	Kosher	<4	Kosher	Posul
	Because it was once used in a time of danger		If the board is ≥4 then one is not yotze sleeping under it.		If there is equal space between the boards and you put in pesal and it is Kosher	
	Since when do we learn a halacha from a time of danger?					

14b) Large boards placed on their side.

	Large boards placed on their side Rav Huna	Rav Chisda and Rabbah bar Rav Huna
	Posul	Kosher
A Baraisa in support:	A Baraisa	
	The following is posul:	
	<ul style="list-style-type: none"> • A succah that is not big enough to fit his head, most of his body, and a table. • A large break in the wall. • <u>A succah with boards that are 4 tefachim wide but only 3 tefachim are put in.</u> 	
	The underlined is our case of a board on its side.	
	No. This is not the case. It is really talking about the board hanging over past the wall.	

15a) Boards already on a roof (Part 1).

How to make a roof without plaster into kosher <i>s'chach</i>			
		R' Yehudah	R' Meir
		Beis Shammai	Beis Hillel
Ruling:	Loosen the boards <u>AND</u> Remove every other board.	Loosen the boards <u>OR</u> Remove every other board.	Remove every other board and one does not need to loosen them.
Reason:	“Make and don’t use a made.” Why require both actions? Either action will work.	“Make and don’t use a made.” Either action is “making” the <i>s'chach</i> .	
Reason:	Fear of it looking like a roof. Then only removing every other board would be needed. Why have loosen? Beis Shammai really says to remove every other board and one does not need to loosen them. This is just like R' Meir?		
A better understanding of R' Meir:			R' Meir believes that Beis Shammai and Beis Hillel agree and that one should remove every other board and one does not need to loosen them.
Summary:	R' Yehudah There is no rabbinic rule about <i>s'chach</i> looking like a roof.		R' Meir There is a rabbinic rule about <i>s'chach</i> looking like a roof.

15a) Boards already on a roof (Part 2).

	Mishna 14a		Our Mishna	
	R' Yehudah (a tanna)	R' Meir	R' Yehudah	R' Meir
Seemingly repeated halacha:	A succah covered with boards is Kosher	A succah covered with boards is Posul	There is no rule about <i>s'chach</i> looking like a roof	There is a rule about <i>s'chach</i> looking like a roof
R' Chiya bar Abba in the name of R' Yochanan gave a reason for the seeming repetition:	<p>This is about smooth boards and here we worry that they look like <i>Kaylim</i> that are <i>mekabol tumah</i>.</p> <p>We saw that Rav Yehudah (an amarah) said in the name of Rav that male arrow shafts are kosher even though they look like female arrow shafts which are posul. We see from this that we do not worry about objects that look like <i>Kaylim</i> that are <i>mekabol tumah</i>.</p>		<p>This is about wide boards and we worry that it looks like a roof.</p>	
Another reason for the seeming repetition:	<p>This is about wide boards and we worry that it looks like a roof.</p>		<p>This is about wide boards and we worry that it looks like a roof.</p> <p>We needed the repetition here so that R' Meir can explain that Beis Shammai and Beis Hillel agree that one should remove every other board and one does not need to loosen them.</p>	

15a) What do R' Yehudah and R' Meir argue about?

	From 14a				From 15a	
A seeming contradiction:	Rav		Shmuel		Our Mishna	
	R' Yehudah	R' Meir	R' Yehudah	R' Meir	R' Yehudah	R' Meir
	≥4	Kosher	Posul	≥4	Posul	Posul
	<i>A machlokis</i>		<u>No machlokis</u>		<u>A machlokis</u>	
A resolution:	They both agree that boards more than 4 are posul				They are arguing whether loosening helps make it kosher.	
					R' Yehudah	R' Meir
					Loosening helps	Loosening does not help

15a) Gaps in the s'chach.

	Our Mishna	Eruvin 15b		
<p>A seeming contradiction of our Mishna and Rav Huna ben Rav Yeshuah:</p>	<p>There is posul <i>s'chach</i> with gaps which are filled with kosher <i>s'chach</i>. If the posul <i>s'chach</i> is equal to the kosher <i>s'chach</i>, then it is <u>kosher</u>.</p>	<p>If a Shabbos <i>eruv</i> has gaps that are equal to the kosher part of the <i>eruv</i></p> <table border="1" data-bbox="974 504 1429 735"> <tr> <td data-bbox="974 504 1218 735"> <p>Rav Pappa</p> <p>Kosher (We need Kosher = Posul)</p> </td> <td data-bbox="1218 504 1429 735"> <p>Rav Huna ben Rav Yeshuah</p> <p><u>Posul</u> (We need Kosher>Posul)</p> </td> </tr> </table>	<p>Rav Pappa</p> <p>Kosher (We need Kosher = Posul)</p>	<p>Rav Huna ben Rav Yeshuah</p> <p><u>Posul</u> (We need Kosher>Posul)</p>
<p>Rav Pappa</p> <p>Kosher (We need Kosher = Posul)</p>	<p>Rav Huna ben Rav Yeshuah</p> <p><u>Posul</u> (We need Kosher>Posul)</p>			
<p>A defense of Rav Huna ben Rav Yeshuah:</p>	<p>The gaps that are full of kosher <i>s'chach</i> are large enough to easily put in and take out. So, the gaps filled with kosher <i>s'chach</i> are larger.</p> <p>But the gaps can be made to be exactly equal.</p> <p>R' Ami said that the gaps are enlarged.</p>			
<p>Rava's defense of Rav Huna ben Rav Yeshuah:</p>	<p>The gaps are equal but the posul <i>s'chach</i> is put in a crisscross pattern to the kosher <i>s'chach</i>. That is why it is kosher.</p>			

15b) S'chach from objects that were a kayley.

<p>A seeming support of R' Ami bar Tavyomei:</p>	<p style="text-align: center;">Our Mishna</p> <p>The sides of a bed cannot be used for <i>s'chach</i>. (Because they are still considered a <i>kayley</i>)</p>	<p style="text-align: center;">R' Ami bar Tavyomei</p> <p>Worn out clothing cannot be used as <i>s'chach</i>. (Because they were a <i>kayley</i>)</p>						
<p>Why it is <u>not</u> a support of R' Ami bar Tavyomei</p>	<p>No. Our Mishna is talking about a side of a bed that is still usable as a <i>kayley</i>. That is the reason why it is not kosher for <i>s'chach</i>. But perhaps objects that are no longer a <i>kayley</i> can be used as <i>s'chach</i>.</p>							
	<p style="text-align: center;">A Mishna in Keilim</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; text-align: center;">A bed becoming <i>tumah</i> or <i>tahor</i></td> <td style="width: 50%;"></td> </tr> <tr> <td style="text-align: center;">R' Eliezer</td> <td style="text-align: center;">Chachomim</td> </tr> <tr> <td style="text-align: center;">It must be whole</td> <td style="text-align: center;">It can be in parts</td> </tr> </table>		A bed becoming <i>tumah</i> or <i>tahor</i>		R' Eliezer	Chachomim	It must be whole	It can be in parts
	A bed becoming <i>tumah</i> or <i>tahor</i>							
	R' Eliezer		Chachomim					
It must be whole	It can be in parts							
<p>R' Chanan said in the name of Rav that a part is a long side with two legs or a short side with two legs.</p>								
<p>How can the parts of a bed be used as a <i>kayley</i>? To lean against the wall and sit on, or to weave ropes.</p>								
<p>What is worn out clothing?</p>		<p>Abaye: Patches, which are less than 3 by 3 and unsuitable for poor or rich people.</p>						
<p>Support of R' Ami bar Tavyomi:</p>		<p style="text-align: center;">A Baraisa</p> <p>A mat made of sedge or rushes is still not good even if it is chopped into small sizes. A mat made of reeds</p>						
		<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%;"></td> <td style="width: 33%; text-align: center;">Tanna Kamma</td> <td style="width: 33%; text-align: center;">R' Eliezer</td> </tr> </table>		Tanna Kamma	R' Eliezer			
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small	Posul	Posul						

16a) A hollowed-out haystack (first version).

	Our Mishna	
	A hollowed-out haystack is <u>posul</u> . (Because of “make and not made.”)	
A qualification:	Rav Huna	
	If there was no previously existing 7 by 1 cavity, it is <u>posul</u> .	If there was a 7 by 1 cavity, and it is expanded, it is <u>kosher</u> (Rashi: The walls are now good).
In support of Rav Huna:	A Baraisa	
	A hollowed-out haystack is <u>kosher</u> . This must mean Rav Huna.	

16a) A hollowed-out haystack (second version).

A seeming contradiction:	Our Mishna	A Baraisa
	A hollowed-out haystack is <u>posul</u> .	A hollowed-out haystack is <u>kosher</u> .
A resolution:	Rav Huna	
	If there was no already existing cavity, it is <u>posul</u> .	If there was a 7 by 1 cavity, and it is expanded, it is <u>kosher</u> .

16a) Mishna: the walls of a succah.

	Our Mishna	
	Tanna Kamma	R' Yose
Top down	If it is >3 <i>tefachim</i> above the ground, it is posul.	As long as it is 10 <i>tefachim</i> high, it is kosher.
Bottom up	As long as it is 10 <i>tefachim</i> high, it is kosher.	As long as it is 10 <i>tefachim</i> high, it is kosher.

16a) Suspended walls in a succah and on Shabbos.

	Our Mishna		Mishna in Eruvin			
	A suspended wall in a succah		A wall over a well on Shabbos is kosher...			
Two Mishnas that seem to agree:	TK	R' Yose	TK	Rabban Shimon Ben Gamliel		R' Yehudah
	Posul	Kosher	If it is 10 <i>tefachim</i> high	Beis Shammai	Beis Hillel	
				If wall is above	If wall is below	Even if it does not extend above or below. A suspended wall is kosher. Rabbah bar bar Channah said in the name of R' Yochanan that R' Yehudah is like R' Yose.
The two Mishnas might not agree:		Succah is <i>deoraysa</i> and R' Yehudah would say posul for a <i>deoraysa</i> .				<i>Eruv</i> is <i>derabonim</i> and only here does R' Yehudah say that a suspended wall is kosher.
Another reason why the two Mishnas might not agree:		Succah is an assay and R' Yose says kosher.				The punishment for carrying on Shabbos is <i>skeila</i> . So, for Shabbos, R' Yose would say posul.

16b) Suspended walls on Shabbos.

<p>A seeming contradiction:</p>	<p style="text-align: center;">R' Yose</p> <p>Suspended walls for Shabbos are <u>posul</u>.</p>	<p style="text-align: center;">The incident at Tzipori</p> <p>When Rav Dimi came, he told of a time when the Jews of Tzipori forgot to bring a sefer torah to shul on Shabbos. They hung sheets in order to carry the sefer torah to shul on Shabbos. The rav of the city was R' Yose. He must have felt that suspended walls were <u>kosher</u>.</p>
<p>A resolution:</p>		<p>This was not approved by R' Yose but by R' Yishmael the son of R' Yose.</p>
<p>A clarification:</p>		<p>Did they carry the sheets on Shabbos?</p> <p>No. The sheets were there before Shabbos.</p>

16b) Short walls.

A ruling:	<p>Rav Chisda in the name of Avimi</p> <p>A wall of 4 <i>tefachim</i> and a bit is kosher. How? Place it less than three <i>tefachim</i> from the top and less than three <i>tefachim</i> from the bottom.</p> <p>This rule is obvious!</p>	
Why the ruling is needed:	We usually use <i>lavud</i> once. Here the ruling is telling us we can use <i>lavud</i> twice: for the top and the bottom.	
A seeming contradiction with the ruling:		<p>A Baraisa</p> <p>A wall of 7 and a bit is kosher for a succah.</p> <p>In other words, you can only use <i>lavud</i> once: at the top or at the bottom. Not twice.</p>
A resolution:	This is for a succah that is not large.	This is for a succah that is large.
Summary:	This shows us that R' Yose is correct and suspended walls are kosher.	

17a) Three examples of *doyfen akuma* (bent walls).

Ruling	Why these rulings are necessary
A house with an opening in the roof.	If it only said this rule, you might have said that <i>doyfen akuma</i> only works when the walls were built for the house and not for the porches.
A courtyard with <i>s'chach</i> on top of the surrounding porches.	If it only said these two examples, you might have said it is not true in a place where there is <i>posul s'chach</i> .
A succah with <i>posul s'chach</i> surrounding kosher <i>s'chach</i> .	

17b) Adding posul s'chach (Nehardea version) (Part 1).

<p>A seeming contradiction of Shmuel and a Mishna</p>	<table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td></td> <td colspan="2" style="text-align: center;">Posul <i>s'chach</i> that makes the succah posul</td> </tr> <tr> <td></td> <td style="text-align: center;">Rav Yehudah in the name of Shmuel</td> <td style="text-align: center;">Rav</td> </tr> <tr> <td style="text-align: center;">In the middle</td> <td style="text-align: center;"><u>4 tefachim</u></td> <td style="text-align: center;">4 amos</td> </tr> <tr> <td style="text-align: center;">On the side</td> <td style="text-align: center;">4 amos</td> <td style="text-align: center;">4 amos</td> </tr> </table>		Posul <i>s'chach</i> that makes the succah posul			Rav Yehudah in the name of Shmuel	Rav	In the middle	<u>4 tefachim</u>	4 amos	On the side	4 amos	4 amos	<p style="text-align: center;">Mishna 14a</p> <p>If one put a board that is <u>4 tefachim</u> wide on a succah, it is kosher.</p>									
	Posul <i>s'chach</i> that makes the succah posul																						
	Rav Yehudah in the name of Shmuel	Rav																					
In the middle	<u>4 tefachim</u>	4 amos																					
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<p>A resolution:</p>		<p>The Mishna is talking about putting the board on the side. Both agree that only 4 amos makes it posul.</p>																					
<p>A seeming contradiction of Rav and R' Meir:</p>	<table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td></td> <td colspan="2" style="text-align: center;">Posul <i>s'chach</i> that makes the succah posul</td> </tr> <tr> <td></td> <td style="text-align: center;">Rav Yehudah in the name of Shmuel</td> <td style="text-align: center;">Rav</td> </tr> <tr> <td style="text-align: center;">In the middle</td> <td style="text-align: center;">4 tefachim</td> <td style="text-align: center;"><u>4 amos</u></td> </tr> <tr> <td style="text-align: center;">On the side</td> <td style="text-align: center;">4 amos</td> <td style="text-align: center;">4 amos</td> </tr> </table>		Posul <i>s'chach</i> that makes the succah posul			Rav Yehudah in the name of Shmuel	Rav	In the middle	4 tefachim	<u>4 amos</u>	On the side	4 amos	4 amos	<p style="text-align: center;">A Baraisa</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td></td> <td style="text-align: center;">Tanna Kamma</td> <td style="text-align: center;">R' Meir</td> </tr> <tr> <td style="text-align: center;">2 sheets</td> <td style="text-align: center;">Combine</td> <td style="text-align: center;">Combine</td> </tr> <tr> <td style="text-align: center;">2 boards</td> <td style="text-align: center;">Do not combine</td> <td style="text-align: center;"><u>Combine</u></td> </tr> </table> <p>R' Meir says two boards can combine to posul a succah. How big are the boards?</p> <ul style="list-style-type: none"> • If each board is ≥ 4 tefachim, why do they have to combine? They are posul without combining. • If each board is < 4 tefachim, then why should they combine to posul the succah? They are like sticks. <p>This is a contradiction with Rav's opinion that one needs 4 amos in the middle to posul.</p>		Tanna Kamma	R' Meir	2 sheets	Combine	Combine	2 boards	Do not combine	<u>Combine</u>
	Posul <i>s'chach</i> that makes the succah posul																						
	Rav Yehudah in the name of Shmuel	Rav																					
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	Tanna Kamma	R' Meir																					
2 sheets	Combine	Combine																					
2 boards	Do not combine	<u>Combine</u>																					
<p>A resolution:</p>		<p>R' Meir was talking about combining boards at the side of the succah.</p>																					

17b) Adding posul s'chach (Nehardea version) (Part 2).

A seeming contradiction:	<table border="1"> <tr> <th colspan="2">Posul s'chach that makes the succah posul</th> </tr> <tr> <td>Rav Yehudah in the name of Shmuel</td> <td>Rav</td> </tr> <tr> <td>In the middle</td> <td><u>4 tefachim</u> 4 amos</td> </tr> <tr> <td>On the side</td> <td>4 amos 4 amos</td> </tr> </table>		Posul s'chach that makes the succah posul		Rav Yehudah in the name of Shmuel	Rav	In the middle	<u>4 tefachim</u> 4 amos	On the side	4 amos 4 amos	<p>A Baraisa</p> <table border="1"> <tr> <th colspan="2">Covering with boards of cedar</th> </tr> <tr> <th>R' Yehudah</th> <th>R' Meir</th> </tr> <tr> <td>4 tefachim</td> <td>Posul</td> </tr> <tr> <td>< 4 tefachim</td> <td><u>Kosher</u> Posul</td> </tr> </table> <p>R' Meir says that if there is space equal to the width of the boards to put kosher s'chach, then one can put in the kosher s'chach, and it is kosher.</p> <p>Why is it kosher here?</p>	Covering with boards of cedar		R' Yehudah	R' Meir	4 tefachim	Posul	< 4 tefachim	<u>Kosher</u> Posul
	Posul s'chach that makes the succah posul																		
	Rav Yehudah in the name of Shmuel	Rav																	
In the middle	<u>4 tefachim</u> 4 amos																		
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R' Yehudah	R' Meir																		
4 tefachim	Posul																		
< 4 tefachim	<u>Kosher</u> Posul																		
A resolution of Rav Huna the son of Rav Yehoshua:		The s'chach was made in a certain pattern that made it kosher.																	

18a) Fixing an open space in the s'chach.

Abaye: An open space of three *tefachim*

	Filled with kosher <i>s'chach</i>	Filled with posul <i>s'chach</i>
Large succah	Reduced	
Small succah	Reduced	Not reduced

This is for the side of the *s'chach*.

For the middle of the *s'chach*: There is a *machlokis* between Rav Acha and Ravina on whether *lavud* applies or not.

	<i>Lavud</i> applies by succah	<i>Lavud</i> does not apply by succah									
<p>A Baraisa</p> <p>A <i>koreh</i> from a wall to another wall that does not reach is kosher if the gap from <i>koreh</i> to wall <3</p> <p>Two <i>korahs</i> that are supposed to meet are kosher if the gap between the <i>korehs</i> <3.</p> <p>Summary: <i>lavud</i> is applied.</p>	<p><i>Lavud</i> applies in succah also.</p>	<p><i>Korahs</i> are <i>derabonim</i> and that is why they are kosher. But in a succah which is <i>deoroysa</i>, such gaps are not permitted.</p>									
<p>Mishna in Oholos</p> <p>Large or small skylight</p> <table border="1"> <tr> <td></td> <td>Under the skylight</td> <td>Rest of the house</td> </tr> <tr> <td>Source is anywhere.</td> <td><i>Tahor</i></td> <td><i>Tomei</i></td> </tr> <tr> <td>Source is under the skylight</td> <td><i>Tahor</i></td> <td><i>Tahor</i></td> </tr> </table> <p>Summary: <i>lavud</i> is not applied.</p>		Under the skylight	Rest of the house	Source is anywhere.	<i>Tahor</i>	<i>Tomei</i>	Source is under the skylight	<i>Tahor</i>	<i>Tahor</i>	<p>The Mishna is about a <i>halacha le'Moshe me Sinai</i> and the halachos are different for a succah that is a <i>deoroysa</i>.</p>	<p>Even if the gap is small and in the center, the Mishna considers the gap existing and the gap is not considered closed because of <i>lavud</i>.</p>
	Under the skylight	Rest of the house									
Source is anywhere.	<i>Tahor</i>	<i>Tomei</i>									
Source is under the skylight	<i>Tahor</i>	<i>Tahor</i>									

18a) A certain fish in a certain river.

Abaye: The tzachanta fish from the river Bav is permitted because...

The water flows quickly and other non-kosher fish do not have spines and hence do not survive. But those non-kosher fish do survive.
The water is salty and other non-kosher fish have no scales and do not survive. But those non-kosher fish do survive.
The water is muddy and the other non-kosher fish do not survive.

Ravina: Currently other rivers come into the Bav river and this species of fish is forbidden.

18b) Imaginary walls extending from the roof down.

	A place that has a roof but no walls	
	Rav	Shmuel
	One can carry in it on Shabbos because imaginary walls go down from the edge of the roof.	One cannot carry in it on Shabbos because we do not say that the imaginary walls go down from the edge of the roof.
Abaye: <i>s'chach</i> on top of porches has imaginary walls going down.	Agree	Disagree
Rava: <i>s'chach</i> on top of porches does not have imaginary walls going down.	Although it seems that they disagree, in fact, one can say they agree. Rav says the walls for Shabbos were made for the roof. Rav would say that the imaginary walls for the succah, do not come down because those walls were not made for the <i>s'chach</i> . They were made for the porch. (Rashi).	Agree

19a) S'chach on a proch.

	Mishna 17a	Abaye	Rava
	If one places the edges of the <i>s'chach</i> on the porch and the porch is more than 4 <i>amos</i> long (you do not say <i>doyfen akuma</i>) and the succah is <i>posul</i> .	<i>S'chach</i> on top of porches has imaginary walls going down.	<i>S'chach</i> on top of porches does not have imaginary walls going down.
A seeming contradiction against Abeye:	According to Abaye, the succah in the Mishna should be good because of imaginary descending walls.		
A resolution of Rava:	Abaye would have said that the Mishna was talking about a case where the edges of the <i>s'chach</i> went into the porch roof and hence the edges were not visible to say that the walls descend.		

19a) Different versions of the machlokis about imaginary walls

	With sticks under porch.		Without sticks under porch	
Sura	Kosher Because the sticks become the wall.		Abaye Kosher Because we use imaginary walls.	Rava Posul Because we do not use imaginary walls.
Pumbedisa	Abaye Kosher Because we use <i>lavud</i> between the close sticks.	Rava Posul Because we do not say <i>lavud</i> between the close sticks (Rashi: the walls were made for the porch and not the succah side).	Posul Because there are no imaginary walls.	

19b) A succah as a hut or with a leaning wall.

	Our Mishna	A Baraisa
R' Eliezer	Posul	Kosher
Chachomim	Kosher	Posul

19b) Mishna: Using a mat for s'chach.

	Our Mishna			
	Tanna Kamma		R' Eliezer	
Large mat	Intention: for laying <i>Mekabol tumah</i> Posul	Intention: for succah Not <i>mekabol tumah</i> Kosher	Intention: for laying <i>Mekabol tumah</i> Posul	Intention: for succah Not <i>mekabol tumah</i> Kosher
Small mat	<i>Mekabol tumah</i> Posul		Posul	Kosher
Summary:	Size is important.		Size is not important. Intention is important.	

19b) Using a mat without intention for *s'chach* (Part 1).

	Our Mishna		
	Tanna Kamma		
	Intention for laying	Without saying the intention	Intention for succah
	It is <i>mekabol tumah</i> and the <i>s'chach</i> is posul.	?	It is not <i>mekabol tumah</i> and the <i>s'chach</i> is kosher.
Implication and contradiction:	If it was made without intention, the <i>s'chach</i> is kosher.	?	If it was made without intention, the <i>s'chach</i> is posul.
A resolution:	This ruling was for large mats which --- if unstated --- are for shade and <i>s'chach</i> .	If large, the <i>s'chach</i> is kosher. If small, the <i>s'chach</i> is posul.	This ruling is for small mats which --- if unstated --- are for sleeping, not for shade, and not for succah.
	R' Eliezer		
Our Mishna:	Small or large for laying	Without intention	Small or large for succah
	It is <i>mekabol tumah</i> and the <i>s'chach</i> is posul.	?	It is not <i>mekabol tumah</i> and the <i>s'chach</i> is kosher.
Implication and contradiction: (The previous resolution will not work for R' Eliezer.)	If it was made without intention, the <i>s'chach</i> is kosher.	?	If it was made without intention, the <i>s'chach</i> is posul.
		Tanna Kamma	R' Eliezer
Rava's resolution:	Large	Without intention means it is for covering a succah and is kosher.	Without intention means it is for covering a succah and is kosher.
	Small	Without intention means it is for reclining and is posul.	Without intention means it is for covering a succah and is kosher.
	According to R' Eliezer, a mat (large or small) whose intentions are unstated is for a succah and is kosher.		

19b) Using a mat without intention for *s'chach* (Part 2).

<p>Abaye's criticism of Rava:</p>	<p>1) In that case the Mishna should have said "small and large" and not "large and small." and 2) There is a Baraisa that says they argue by a large mat not a small mat.</p>											
<p>Rav Pappa's resolution:</p>	<table border="1" data-bbox="487 445 1377 747"> <thead> <tr> <th></th> <th data-bbox="591 445 967 495">Tanna Kamma</th> <th data-bbox="972 445 1370 495">R' Eliezer</th> </tr> </thead> <tbody> <tr> <td data-bbox="487 501 586 621">Large</td> <td data-bbox="591 501 967 621">Without intention means it is for covering a succah and is kosher.</td> <td data-bbox="972 501 1370 621">Without intention means it is for reclining and is posul.</td> </tr> <tr> <td data-bbox="487 627 586 747">Small</td> <td data-bbox="591 627 967 747">Without intention means it is for reclining and is posul.</td> <td data-bbox="972 627 1370 747">Without intention means it is for reclining and is posul.</td> </tr> </tbody> </table> <p data-bbox="428 787 1414 854">According to R' Eliezer, a mat (large or small) whose intentions are unstated is for reclining and not for succah.</p>				Tanna Kamma	R' Eliezer	Large	Without intention means it is for covering a succah and is kosher.	Without intention means it is for reclining and is posul.	Small	Without intention means it is for reclining and is posul.	Without intention means it is for reclining and is posul.
	Tanna Kamma	R' Eliezer										
Large	Without intention means it is for covering a succah and is kosher.	Without intention means it is for reclining and is posul.										
Small	Without intention means it is for reclining and is posul.	Without intention means it is for reclining and is posul.										

20a) Various types of mats.

A Baraisa			
	Tanna Kamma		R' Yishmael ben R' Yose in his father's name
Shifah or Gemi	Large Kosher	Small Posul	
Reeds or Sedge	Braided Kosher	Woven Posul	Braided or woven Kosher R' Dosa agreed with this.

20a) Objects and the *tumah* they can have.

	Mishna in Eduyos		Mishna in Niddah
	R' Dosa	Chachomim	
A seeming contradiction between the chachomim and a Mishna:	All Chotzalos can become <i>tomei</i> from dead people.	All chotzalos can become <i>tomei</i> from <i>midras</i> . It seems chotzalos can be <i>mekabol tomeh</i> only from <i>midras</i> and not from dead people.	Anything that is <i>tomei</i> from <i>midras</i> can also be <i>tomei</i> from dead people.
A resolution:		All chotzalos can become <i>tomei</i> from <i>midras</i> also.	

20a) What are chotzalos?

Rav Avdimi bar Hamduri	Reish Lakish
Marzovlei What are Marzovlei? R' Abba: They are mezablei = bags	Real mats.

20a) Torah forgotten and reestablished.

Reish Lakish said:

Forgotten	Reestablished
(After the destruction of the first Beis Hamigdash.)	Ezra came up from Bavel.
(During the second Beis Hamigdash, after Benei Beserira.)	Hillel the Elder.
(During the Mishna's time.)	R' Chiya and his sons.

20a) Other types of mats.

R' Chiya and his sons said:

	R' Dosa	Chachomim
Usha mats	They can become <i>tomei</i> .	
Tiberias mats	They are <i>tahor</i> .	
Mats from all other places	Since there are not a lot of people who can sit on them, they are like Tiberias mats and <i>tahor</i> .	Since people can sit on them, they are like Usha mats and can be <i>tomei</i> .

20b) R' Dosa on mats.

A seeming contradiction:	Mishna in Eduyos R' Dosa All Chotzalos <u>can become <i>tomei</i></u> from dead people.	A Bariasa R' Yishmael ben R' Yose in his father's name Reeds or Sedge Braided or woven <u>Kosher</u> R' Dosa agreed with this.
	A resolution:	The mat has a rim and hence is a <i>kayley</i> and can be <i>mekoble tumah</i> . The mat does not have a rim and hence is not a <i>kayley</i> and cannot be <i>mekoble tumah</i> .

20b) Chotzalos and tumah (first version).

		A Baraisa R' Dosa	Chachomim
		Chotzalos made of <ul style="list-style-type: none"> • shaam, • gemi, • goat's hair, and • horsehair can become <i>tumah</i> through a dead person.	They are also capable of getting <i>tumah</i> through <i>midras</i> .
Gemara 20a	Rav Avdimi bar Hamduri Marzovlei Chotzalos are bags.	Since chotzalos are bags, the ones made of shaam and gemi can carry large fruits. The ones made of goat's hair and horsehair can be used for long pouches and sacks. They are all like <i>kaylem</i> and hence <i>mekabol tumah</i> .	
	Reish Lakish Chotzalos are real mats.	Since chotzalos are real mats, those made of goat's hair and horsehair can be used to make curtains and sieves. But what possible uses can real mats made of shaam and gemi have? They are good for covering brewing vats.	

20b) Chotzalos and tumah (second version).

		A Baraisa	
		<p>R' Dosa</p> <p>Chotzalos made of</p> <ul style="list-style-type: none"> • shaam, • gemi, • goat's hair, and • horsehair <p>can become <i>tumah</i> through a dead person.</p>	<p>Chachomim</p> <p>They are also capable of getting <i>tumeh</i> through <i>midras</i>.</p>
Gemara 20a	<p>Rav Avdimi bar Hamduri Marzovlei</p> <p>Chotzalos are bags</p>	<p>Since chotzalos are bags, the ones made of goat's hair and horsehair can be used for long pouches and sack.</p> <p>What possible uses can a bag made of shaam and gemi have?</p> <p>They can carry large fruits.</p>	
	<p>Reish Lakish</p> <p>Chotzalos are real mats.</p>	<p>Since chotzalos are real mats, those made of shaam and gemi are good for covering brewing vats.</p> <p>Those of goat's hair and horsehair can be used to make curtains and sieves.</p>	

20b) Mats with rims for s'chach.

	A Baraisa R' Chananyah: One may cover a succah with mats.
Rule:	Rav Chisda: One can only use a mat if it does not have a rim (so it is not <i>mekabol tumah</i>).
In support of Rav Chisda:	Ulla: Those mats of the people of Mechoza would be kosher if they did not have rims.
In support of Rav Chisda:	A Baraisa Mats can be used for <i>s'chach</i> . But if they have rims, they cannot be used.

Chapter Two

20b) Man-made shelters.

Mishna in Oholos	
Chachomim	R' Yehudah
<p>A space that is</p> <ul style="list-style-type: none"> • hollowed out by water, • hollowed out by small creatures, • eaten by chemicals, • formed by boulders, or • formed by beams, <p>is a shelter for <i>tumah</i>.</p>	<p>Any space that is not man-made is not a shelter (for <i>tumah</i>).</p>
<p>Reason:</p> <p>... Why don't the Chachomim agree with this? The word "<i>ohel</i>" is used many times.</p>	<p>A gezera shava</p> <p>זאת, התורה, אדם, כי-ימות באהל ויפרש את-האהל, על-המשכן</p> <p>The mishkan was man-made by Moshe and any <i>ohel</i> needs to be man-made...</p>

21a) Non-man-made oxen as shelter.

	Mishna in Oholos	Mishna in Parah
A seeming contradiction:	<p>R' Yehudah</p> <p>Any space that is not man-made is not a shelter (for <i>tumah</i>).</p>	<p>There was a place [...] that was special for not being <i>tumah</i>. [...]</p> <p>A Baraisa</p> <p>R' Yehudah: They should not bring doors for the children to sit on. Rather let the children sit on oxen and the <i>ohel</i> under the oxen would protect the children from <i>tumah</i>. Hence non-man-made oxen form a shelter.</p>
A resolution:	<p>Rav Dimi in the name of R' Elazar: These spaces are smaller than "a fist" and not an <i>ohel</i>.</p>	<p>The oxen are larger than "a fist" and hence do form shelters.</p> <p>But doors are bigger than "a fist" and R' Yehudah said not to use them because he felt they do not form an <i>ohel</i>.</p>
Abaye's Answer:		<p>R' Yehudah felt that the doors were big enough to form an <i>ohel</i>. He said they did not need to use the doors.</p>
Rava's Answer:		<p>They did not bring doors because doors cause another problem. The children would extend their limbs outside the door and become <i>tumah</i>. (A Baraisa agrees with this.)</p>

21b) Comparing a bed and an ox.

	Our Mishna	Our Gemara
A seeming contradiction:	R' Yehudah said that it is permitted to sleep under a bed in a succah. You cannot use an <i>ohel</i> in a succah. So, R' Yehudah did not consider under a bed to be an <i>ohel</i> . And yet, under a bed is larger than "a fist."	R' Yehudah held that space larger than "a fist" is an <i>ohel</i> .
A resolution:	...but a bed is different because a bed's use is for the top, not the bottom. Therefore, under the bed is large -- - but not an <i>ohel</i> . It is permissible to sleep under a bed in the succah. Problem: Oxen are also used for their top and yet the space under the oxen is larger than "a fist" and R' Yehudah considered it an <i>ohel</i> .	R' Yehudah held that larger than a fist is an <i>ohel</i> ...
The difference between beds and oxen:	Beds are only used for their top. So, underneath is not really an <i>ohel</i> . Beds can also be used to shelter shoes and sandals underneath. And yet beds are not considered an <i>ohel</i> .	Ravin in the name of Elazar: The bottom of oxen are also used for shelter by shepherds.
Rava's difference between beds and oxen:	(Beds are not made to shelter shoes and sandals.)	The spine of an ox is made to shelter its back. So, it is an <i>ohel</i> .
Another resolution:	...but R' Yehudah said a succah has to be a fixed dwelling and the space under a bed is a temporary dwelling and cannot uproot the fixed dwelling. Since under the bed is not a fixed dwelling, one can sleep there. This does not mean it is an <i>ohel</i> . R' Shimon says one needs a fixed dwelling. In telling the story of Tavi the slave, the Gemara shows that he believes that a temporary dwelling (under the bed) can uproot a fixed dwelling (succah). R' Yehudah and R' Shimon disagree about a temporary dwelling nullifying a fixed dwelling.	R' Yehudah held that space larger than "a fist" is an <i>ohel</i> ...

21b) Supporting a succah with bed posts.

	Our Mishna	
	If one supports a succah with bed posts, it is kosher. R' Yehudah: If the succah cannot stand on its own, it is posul.	
Reasons for R' Yehudah:	Rav Zeira and R' Abba bar Mamal argue:	
	Because it is not a permanent dwelling.	Because it is <i>mekabol tumah</i> .
Practical difference: If one put solid iron spikes in the ground and put <i>s'chach</i> on top.	The iron succah is permanent and kosher.	The iron succah is <i>mekabol tumah</i> and is posul.
Abaye's rule: R' Yehudah said his rule only applies if the frame is supporting the <i>s'chach</i> (then it is posul). But if the <i>s'chach</i> is above the bed, the succah is kosher. Why is Abaye's rule true?	The succah is kosher because it is permanent.	The succah is kosher because the bed that is <i>mekabol tumah</i> is not holding up the <i>s'chach</i> .

22a) Sparse *s'chach*.

	Our Mishna	
	A succah that is <i>meduveless</i> and its shade exceeds its sunlight is kosher.	
Definition of <i>meduveless</i> :	Rav	Shmuel
	The <i>s'chach</i> is sparse.	The <i>s'chach</i> is on two different levels.
Rereading the Mishna:	1) A succah that is <i>meduveless</i> , <u>but</u> its shade exceeds its sunlight, is kosher.	1) A succah that is <i>meduveless</i> is kosher, <u>and</u> 2) A succah whose shade exceeds its sunlight, is kosher.

22a) S'chach on different levels.

	Shmuel		
	The <i>s'chach</i> on two different levels is kosher.		
	Abaye	Rava	
Between the layers is < 3 <i>tefachim</i> :	Kosher	Kosher	
Between the layers is 3 or more <i>tefachim</i> :	Posul	If each of the reeds of the upper level is not a <i>tefach</i> wide, it is posul. (We don't say "lower and cast.")	If each of the reeds of the upper level is a <i>tefach</i> wide, it is kosher. We say "lower and cast"
A proof of Rava:		Mishna in Oholos	
			Beams alternate
		Beams aligned	
	Upper level	On top to the sky: <i>Tomei</i>	<i>Tomei</i>
	Middle level	<i>Tomei</i>	
	Lower level	Under the beams: <i>Tomei</i>	Anywhere: <i>Tomei</i>
			A Baraisa
			This is true when the lower beams are a <i>tefach</i> wide and the space between them is a <i>tefach</i> .
Rav Ashi's objection:		A Baraisa	
		[...] Two korehs on different levels combine even if they are less than a <i>tefach</i> wide.	
Rava's response:		[...] They combine only within 3 <i>tefachim</i> with <i>lavud</i> not "lower and cast."	

22b) Shade vs. Sunlight.

	Our Mishna shade > sunlight kosher.	Mishna 2a sunlight > shade posul.
A seeming contradiction:	Implication: sunlight = shade posul	Implication: sunlight = shade kosher
A resolution:	Sunlight=shade is posul at the <i>s'chach</i> level.	Sunlight=shade is kosher at the floor level. (Because it has more shade on top.)
In support of the resolution:	Rav Pappa: Sunlight the size of a small zuz on top becomes a large istara on bottom.	

22b) Thick s'chach.

Our Mishna Thickly covered <i>s'chach</i> is like a house: even though the stars cannot be seen from inside, it is kosher.	
A Baraisa If the <i>s'chach</i> is so thick that even the rays of the sun cannot be seen,	
Beis Shammai Posul	Beis Hillel Kosher

22b) Mishna: Kosher places to make a succah.

	Entering the succah on Yom Tov?
On top of a wagon	Permitted
On top of a ship	Permitted
On top of a tree	Prohibited
On the back of a camel	Prohibited
Two walls in a tree and one man-made	Prohibited
Two man-made walls and one wall in a tree	Prohibited
Three man-made walls and one in a tree	Permitted

23a) A succah resisting the wind.

Abaye says:

	R' Akiva	Rabban Gamliel
Falls apart in a normal land wind	Posul	Posul
Stands in a strong land wind	Kosher	Kosher
Stands in a normal land wind but falls apart in a strong land wind	Kosher Because we require a temporary dwelling and it stands in a normal land wind.	Posul Because we require a permanent dwelling and it falls apart in a strong land wind.

23a) A succah on a camel.

Our Mishna	
A succah on a camel is kosher but one cannot go into it on Yom Tov.	
A Baraisa	
If you make a succah on top of an animal	R' Yehudah Posul
R' Meir Kosher	
Why does R' Meir not agree with this? It is good for 7 days. Just one day, the Rabbonim said not to use the succah.	What is R' Yehudah's reason? הג הספח תעשה לה, שבעת ימים The succah must be good for 7 days. Since one cannot use it on Yom Tov, it is not good for one day..

23a) An animal as succah wall.

<p>A Baraisa If one used an animal as a wall of a succah...</p>		
	<p>R' Meir Posul</p>	<p>R' Yehudah Kosher</p>
	<p>He used to say anything that is alive cannot be used as</p> <ul style="list-style-type: none"> • a wall of a succah • a <i>lechi</i> • boards for a well • a cover of a tomb <p>Reb Yose Haglili said one cannot write a <i>get</i> on an animal.</p>	
Reason R' Meir doesn't permit an animal for a wall.	<p>Abaye It might die.</p>	<p>R' Zeira It might move away.</p>
A case: A tied-up elephant as a wall	<p>Kosher If it dies, it still has 10 tefachim and is a good wall.</p>	<p>Kosher It is tied up and will not move away.</p>
A case: An untied elephant as a wall	<p>Kosher If it dies, it is still a good wall. It is not tied up. So, isn't R' Meir also afraid of it running away? In that case he would say posul.</p>	<p>Posul It is not tied up and might move away.</p>
A case: A tied (non-elephant) animal	<p>Posul If it dies, the body is too small to be a wall.</p>	<p>Kosher It is tied and cannot run away. Shouldn't R' Meir also be afraid of the animal dying? In that case the wall would be posul. Death is not a typical event that we worry about.</p>

23b) Worry about death or not (Part 1)..

	<p style="text-align: center;">A Baraisa If one used an animal as a wall of a succah...</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; text-align: center;"> <p>R' Meir Posul</p> </td> <td style="width: 50%; text-align: center;"> <p>R' Yehudah Kosher</p> </td> </tr> <tr> <td> <p>Because we are worried about death. (According to Abaye.)</p> </td> <td> <p>Because we are not worried about death.</p> </td> </tr> </table>		<p>R' Meir Posul</p>	<p>R' Yehudah Kosher</p>	<p>Because we are worried about death. (According to Abaye.)</p>	<p>Because we are not worried about death.</p>
<p>R' Meir Posul</p>	<p>R' Yehudah Kosher</p>					
<p>Because we are worried about death. (According to Abaye.)</p>	<p>Because we are not worried about death.</p>					
<p>A seeming contradiction of a Mishna in Gitten and a Baraisa:</p>	<p style="text-align: center;">A Mishna in Gitten</p> <p>A bas Yisroel or Levy married to a Kohen whose husband went away may eat <i>trumah</i>.</p>	<p style="text-align: center;">A Baraisa</p> <p>A husband tells his wife “Here is a <i>get</i> that goes into effect one moment before I die” (so the wife will not need <i>yibum</i>). She cannot eat <i>trumah</i> immediately.</p>				
<p>Abaye’s resolution of the Mishna and the Baraisa:</p>	<p>This Mishna follows R’ Meir</p> <p>We are not worried about death. So, we are not worried about the husband dying.</p>	<p>This Baraisa follows R’ Yehudah</p> <p>We are worried about death. So, here, we are worried about the husband dying.</p>				
<p>A proof of these are the opinions of R’ Meir and R’ Yehudah</p>	<p>A Baraisa</p> <p>If one buys a drink from Cussim (who do not take off <i>trumah</i> and <i>maaser</i>,) he should say that part of it is taken off and then drink.</p>					
	<p style="text-align: center;">R’ Meir</p> <p>This is good.</p> <p>Because we are not worried about the drinking man dying without taking off <i>trumah</i> and <i>maaser</i>.</p>	<p style="text-align: center;">R’ Yehudah (and R’ Yose and R’ Shimon)</p> <p>This is no good.</p> <p>Because we are worried that the container might break, and he will not take off <i>trumah</i> and <i>maaser</i>. Splitting containers are rarer than death. So, R’ Yehudah is worried about death.</p>				
<p>Problem:</p>	<p>This is the exact opposite of what we learned in a Baraisa about an animal as a wall of a succah (top of the page). There we saw R’ Meir worries about death and R’ Yehudah does not worry about death.</p>					

24a) Worry about death or not (Part 2).

A resolution:	A Mishna in Gitten	A Baraisa
	A bas Yisroel married to a Kohen whose husband went away may eat <i>trumah</i> . Because we are not worried about the husband dying.	A husband tells his wife “Here is a <i>get</i> that goes into effect one moment before I die” (so the wife will not need <i>yibum</i>). She cannot eat <i>trumah</i> immediately. Because we are worried about the husband dying.
A proof that this resolution works:	Switch Abaye’s resolution	
	R’ Meir R’ Yehudah Because we are not worried about death.	R’ Yehudah R’ Meir Because we are worried about death.
A proof that this resolution works:	A Baraisa If one used an animal as a wall of a succah...	
	R’ Yehudah Kosher Because we are not worried about death.	R’ Meir Posul Because we are worried about death.

24a) Worry about death or not. (Part 3).

<p>Two contradictions. One for R' Meir and one for R' Yehudah:</p>	<p style="text-align: center;">A Baraisa</p> <p>If one buys a drink from Cussim (who do not take off <i>trumah</i> and <i>maaser</i>,) he should say that part of it is taken off and then drink.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; text-align: center;">R' Meir</td> <td style="width: 50%; text-align: center;">R' Yehudah</td> </tr> <tr> <td>This is good.</td> <td>This is no good.</td> </tr> <tr> <td>Because we are not worried about the drinking man dying without taking off <i>trumah</i> and <i>maaser</i>.</td> <td>Because we are worried that the container might break and he will not take off <i>trumah</i> and <i>maaser</i>.</td> </tr> </table>		R' Meir	R' Yehudah	This is good.	This is no good.	Because we are not worried about the drinking man dying without taking off <i>trumah</i> and <i>maaser</i> .	Because we are worried that the container might break and he will not take off <i>trumah</i> and <i>maaser</i> .	<p style="text-align: center;">A Baraisa</p> <p>If one used an animal as a wall of a succah</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; text-align: center;">R' Meir Posul</td> <td style="width: 50%; text-align: center;">R' Yehudah Kosher</td> </tr> <tr> <td>Because we are worried about death.</td> <td>Because we are not worried about death.</td> </tr> </table>		R' Meir Posul	R' Yehudah Kosher	Because we are worried about death.	Because we are not worried about death.
R' Meir	R' Yehudah													
This is good.	This is no good.													
Because we are not worried about the drinking man dying without taking off <i>trumah</i> and <i>maaser</i> .	Because we are worried that the container might break and he will not take off <i>trumah</i> and <i>maaser</i> .													
R' Meir Posul	R' Yehudah Kosher													
Because we are worried about death.	Because we are not worried about death.													
<p>Resolutions:</p>	<p style="text-align: center;">R' Meir</p> <p>Death is common and we have to worry about it. He can still drink because we are not worried about the container breaking. We can send the container to someone to watch.</p>	<p style="text-align: center;">R' Yehuda</p> <p>We are not worried about death. Just R' Yehudah does not believe that someone can take off <i>trumah</i> and <i>maaser</i> beforehand. [...]</p>	<p style="text-align: center;">R' Meir</p> <p>We are worried about death.</p>	<p style="text-align: center;">R' Yehudah</p> <p>We are not worried about death.</p>										

24a) R' Yehudah worrying about death.

	A Baraisa		A Mishna in Yoma
	If one used an animal as a wall of a succah...		When preparing the kohen gadol on Yom Kipper...
	R' Meir	R' Yehudah	R' Yehudah
	Posul	Kosher	They prepare another wife for the kohen <i>gadol</i> just in case the first wife dies.
A seeming contradiction of two opinions of R' Yehudah:	Because R' Meir is worried about death.	Because R' Yehudah is not worried about death.	Because R' Yehudah is worried about death.
A resolution:			R' Yehudah is really not worried about death. However, because of Yom Kipper, he is extra careful.

24a) An animal as a tomb covering.

	<p>A Baraisa If one used an animal as a wall of a succah</p> <p>R' Meir Posul</p>					
Reason for R' Meir's ruling:	<p>Abaye Because the animal might die.</p>	<p>R' Zeira Because the animal might move away.</p>				
A contradiction:	<p>Summary: These <i>gezaros</i> are <i>derabonim</i>. An animal is a good partition, <i>deoraysa</i>.</p>		<p>A Mishna in Eruvin An animal as a tomb covering...</p>			
			<table border="1"> <tr> <td>R' Yehudah <i>Tomei</i></td> <td>R' Meir <i>Tahor</i></td> </tr> <tr> <td></td> <td>Summary: An animal is not a good partition <i>deoraysa</i>.</td> </tr> </table>	R' Yehudah <i>Tomei</i>	R' Meir <i>Tahor</i>	
R' Yehudah <i>Tomei</i>	R' Meir <i>Tahor</i>					
	Summary: An animal is not a good partition <i>deoraysa</i> .					
A better solution:	<p>R' Meir says it is posul because</p> <table border="1"> <tr> <td> <p>First version Rav Acha bar Yaakov Because any partition that has breath is not a partition.</p> </td> <td> <p>Second Version Rav Acha bar Yaakov Because any partition that is not man-made is not a partition.</p> </td> </tr> </table>	<p>First version Rav Acha bar Yaakov Because any partition that has breath is not a partition.</p>	<p>Second Version Rav Acha bar Yaakov Because any partition that is not man-made is not a partition.</p>			
<p>First version Rav Acha bar Yaakov Because any partition that has breath is not a partition.</p>	<p>Second Version Rav Acha bar Yaakov Because any partition that is not man-made is not a partition.</p>					
Practical difference: An inflated wineskin as a wall is...	<p>Posul Because it has air in it.</p>	<p>Kosher Because it is man-made.</p>				

24b) A get written on an animal.

A Baraisa A <i>get</i> written on an animal...	
From R' Yose Haglili	Rabonim
is not permitted.	is permitted
<p>Why is a get written on an animal not permitted?</p> <p style="text-align: center;">וְכָתַב לָהּ סֵפֶר כְּרִיתָת</p> <ul style="list-style-type: none"> • סֵפֶר teaches us only on a scroll. • וְכָתַב לָהּ teaches writing on everything. • So what is סֵפֶר teaching us? <p>Just like a סֵפֶר doesn't breathe and is not food, so too, one can only write a <i>get</i> on something that does not breath and is not food.</p>	<p>How do the Rabbonim learn the word סֵפֶר?</p> <p>It is not "besefer" so it is not telling us about where it is written. Rather the posuk says סֵפֶר כְּרִיתָת which means a formula that is written.</p> <p>What do the Rabbonim use the word וְכָתַב for?</p> <p>וְכָתַב teaches that the husband can only exit from the marriage with a <i>get</i> and not with money.</p>
<p>How does R' Yose Haglili learn that a man cannot be divorced with money?</p> <p>Because the posuk says סֵפֶר כְּרִיתָת together. A סֵפֶר divorces her and nothing else divorces her.</p>	<p>What do the Rabbonim learn from the fact that the words סֵפֶר כְּרִיתָת are together?</p> <p>It must be a total separation and not one with conditions.</p>
<p>How does R' Yose Haglili learn that it must be a total separation and not one with conditions?</p> <p>Because it says כְּרִיתָת and not כָּרַת .</p>	<p>What do the Rabbonim do with the fact that it says כְּרִיתָת and not כָּרַת ?</p> <p>They do not darshin on this.</p>

24b) A wall that cannot survive a normal wind.

	<p>Rav Acha bar Yaakov</p> <p>Any wall that cannot survive a normal wind is not a wall. Implication: if the wall swings, the wall is posul.</p>	
A seeming contradiction:		<p>Our Mishna</p> <p>If one makes his succah among trees, it is kosher. Implication: the walls will swing, and it is kosher.</p>
A resolution:		<p>The tree trunks that were used were stiff. What about the branches that were not stiff? The Mishna is talking about when the tree is held together with branches of palm and bay trees. Then the rule is obvious. Why say the rule? If the Mishna did not say it, one would think that a wall of trees is not permitted.</p>
A seeming contradiction:		<p>A Baraisa</p> <p>If there is a <u>tree</u>, stone wall, or wall of reeds, at a corner around a well, it can be used as a kosher wall to carry on Shabbos. Implication: it is a good wall, even though it swings.</p>
A resolution:		<p>The Baraisa is talking about a tree or wall of reeds held together with branches of palm and bay trees that will not swing.</p>
A seeming contradiction:		<p>A Baraisa</p> <p>A tree that forms a canopy and where the edges of the branches are higher than 3 <i>tefachim</i> can be used to carry under the tree. But it swings also.</p>
A resolution:		<p>The Baraisa is talking about a tree held together with branches of palm and bay trees. [...]</p>
A seeming contradiction:		<p>A Baraisa</p> <p>If one made a Shabbos place [...] [...] in a clearing of reaped grain that is surrounded by standing stalks, he can carry there. But the stalks also swing.</p>
A resolution:		<p>The Baraisa is talking about stalks held together with branches of palm and bay trees.</p>

25a) People who needed Pesach Sheni.

A Baraisa	
<p>וַיְהִי אֲנָשִׁים, אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם “And there were certain men, who were unclean by the dead body of a man.” They needed the Pesach Sheni.</p>	
Who were they?	Problem
R’ Yose Haglili: They were men who were dealing with the coffin of Yosef.	R’ Yitzchok: They would have been <i>tahor</i> by Pesach time and could have offered the korban Pesach.
R’ Akiva: They were Mishael and Eltzafan who were dealing with the bodies of Nadav and Avihu.	
R’ Yitzchok: They were people occupied with a <i>meis mitzvah</i> . They were unable to perform the korban Pesach on the day of Pesach. But they were able to do it the second day.	

25b) Why we need the laws of Pesach Sheni and the laws of exemption from saying *shema*.

	A Baraisa One who is dealing with a <i>meis mitzvah</i> is exempt from bringing a <i>korban Pesach</i> on time and can bring it on Pesach Sheni.	A Baraisa One who is busy with a mitzvah is exempt from saying <i>shema</i> .
If we only had laws about korban Pesach, one would think...	One is exempt from bringing the korban because when he started the <i>meis mitzvah</i> there was no obligation for the korban Pesach so he does not have to worry about it...	...but here a person can stop doing the mitzvah and say <i>shema</i> . One would think that there is no exemption here.
If we only had laws about shema, one would think...	... but the punishment for not bringing a korban Pesach is kores and if the law was not said, one would think that there is no exemption for the korban Pesach.	A person can be exempt from saying <i>shema</i> because there is no <i>koras</i> if he does not say <i>shema</i> ...

26a) The guards of gardens and orchads.

	A Baraisa	
	Those who guard gardens and orchards are exempt from succah by day and by night.	
A question:	Why not make a succah in the field and dwell in it?	
Answers:	Abaye	Rava
	The posuk says "Toshvu." You should dwell in your succah in the same way (and with the same accessories) as your home. Since he cannot have the same accessories in the field, he is exempt.	"A breach in the wall, invites a robber." If he made a succah, robbers would rob the gardens and orchards.
Practical difference: The guard is watching a pile of fruit.	The succah will still be out in the field and hence without accessories. He is exempt.	Since it is not a whole garden or orchard, he can watch the fruit from inside the succah.

26a) Exemptions from the succah.

	Sick people	People in distress
Main person	Exempt	Exempt
Attendants	Exempt	Not Exempt

27a) Eating an egg's volume outside of the succah.

	Our Mishna	Gemara 26a	
	When R' Tzadok was given food less than an egg's volume, [...] he ate it outside of the succah and did not make a brocha after eating it.	Rav Yosef	Abaye
		One can eat 2 or 3 egg volumes outside of the succah.	One can eat the amount a yeshiva boy eats before shir outside of the succah.
The implications are a seeming contradiction:	Eating an egg's volume or more is not permitted outside of the succah.	Eating an egg's volume or more is permitted outside of the succah.	
A resolution:	The purpose of the Mishna was to say that less than an egg's volume does not need a brocha after eating it. An egg's volume or more does require a brocha.	...But an egg's volume can be eaten outside of the succah.	

27a) The number of meals required to be in the succah.

	R' Eliezer	Our Mishna Chachomim
	One is required to eat 14 meals in the succah.	There is no set required number of meals that must be eaten in the succah. Only the first night meal is required to be eaten in the succah.
Reason:	The posuk says " <i>toshvu.</i> " Just as one eats night and day meals, so too one must eat 2 x 7=14 meals in the succah.	The succah is a residence. Just as there is no set requirement to eat in one's residence every day, there is no requirement to eat in the succah. When one eats, it must be in the succah. Why is the first night required? בַּחֲמִשָּׁה עֶשְׂרִים יוֹם, לַחֲדָשׁ הַשְּׂבִיעִי הַזֶּה, חָג הַסֻּכּוֹת שִׁבְעַת יָמִים, לִיהֲנֶה. וּבַחֲמִשָּׁה עֶשְׂרִים יוֹם לַחֲדָשׁ הַזֶּה, חָג הַמִּצּוֹת לִיהֲנֶה Just as it is required to eat matzoh on the first night of Pesach, it is required to eat in the succah on the first night.

27b) A friend's succah.

A Baraisa	
R' Eliezer	Chachomim
<p>Just as a person is not <i>yotze</i> if he uses a friend's lulav (on the first day of Yom Tov), so too one is not <i>yotze</i> if he uses a friend's succah.</p> <p>Because it says חג הסוכות תעשה לך, שבועת ימים לך means it should be yours.</p>	<p>Even though a person is not <i>yotze</i> if he uses a friend's lulav (on the first day of Yom Tov), he is <i>yotze</i> if he uses a friend's succah.</p> <p>Because it says כל-האזרח, בישראל, ישובו, בסוכת Everyone can share a succah.</p>
<p>What does R' Eliezer do with כל האזרח?</p> <p>They use it for a <i>ger</i> and a bar mitzvah boy who did not need a succah for all 7 days.</p>	<p>What do the Chachomim do with the word לך?</p> <p>They use it to say that a stolen succah is <i>posul</i>. How did the Chachomim learn that the <i>ger</i> and the bar mitzvah boy still need a succah?</p> <p>They can build a succah on chol ha'moid so we do not need a <i>posuk</i>.</p>

28a) The exemption of women in the mitzvah of succah (Part 1).

Our Mishna		
Women, slaves, and children are exempt from the mitzva of succah.		
What is a source for this exemption?	A Baraisa	
	בפסכת תשבו, שבועת ימים; כל-האזרח, בישראל, ישוב, בפסכת האזרח --- the extra ה comes to <u>exclude</u> women. (כל – comes to include children.)	
A seeming contradiction:		A Baraisa
		והיתה לכם, לחקת עולם: בחדש השביעי בעשור לחדש תענו את-נפשתיכם, וכל-מלאכה לא תעשו-- האזרח, וסגר סגר בתוככם האזרח --- the extra ה comes to <u>include</u> women in Yom Kipper.
Rabbah's resolution:	There is a <i>halacha leMoshe MeSinai</i> that one of the extra ה comes to invert (exclude becomes an include or include becomes an exclude.) The two posukim are to support the halacha.	
Questions: Which (succah or Yom Kipper) has the posuk and which has the halacha teaching the opposite? Why do we need a halacha? Also, why didn't we learn these halachas from the following?	Succah is a <i>mitzvas assey shehazman groma</i> and women are exempt from these.	We learned from Rav Yehudah in the name of Rav and a Baraisa from R' Yishmael: איש או-אשה כי יעשו מכל-חטאת האדם From או-אשה we should learn that women are included in Yom Kipper.
Abaye's answer:	The <i>halacha leMoshe MeSinai</i> is needed for succah because without it, one would say that women are included in succah because it says "toshvu" and the man should live with his wife in the succah. The <i>halacha leMoshe MeSinai</i> tells us it is not so.	

28b) The exemption of women in the mitzvah of succah (Part 2).

Rava's answer:	The <i>halacha leMoshe MeSinai</i> is needed for succah because without it, one would say that women are included in succah because one would make a <i>gezera shava</i> "fifteen," "fifteen" with pesach. Just as in pesach a woman must eat matzah, so on Succos a woman must be in the succah. The <i>halacha leMoshe MeSinai</i> tells us it is not so.	
Why do we need the posuk הָאֲזָרָה?	One might have thought that since it says הָאֲזָרָה, בְּיִשְׂרָאֵל one should exclude <i>gerim</i> (who were not in the desert). The extra הָ comes to include <i>gerim</i> .	
Why do we need the posuk הָאֲזָרָה to exclude women in Yom Kipper?		It is to include women for the additional fasting on <i>erev Yom Kipper</i> . One might have thought this additional fasting does not apply to women.

28b) The exemption of minors.

	Our Mishna	A Baraisa
A seeming contradiction:	Women, slaves, and <u>children are exempt</u> from the mitzva of succah.	בְּסֻפֹת תְּשׁוּבוּ, שְׁבַעַת יָמִים; כָּל-הָאֲזָרָה, בְּיִשְׂרָאֵל, יֵשְׁבוּ, בְּסֻפֹת הָאֲזָרָה --- the extra הָ comes to exclude women. כָּל – comes to <u>include children</u> .
A resolution:	This is a child who has not reached the age of training for mitzvas.	This is a child who has reached the age of training for mitzvas.
A question:		Training a child is <i>derabonim</i> .. How can there be a posuk to teach us something that is <i>derabonim</i> ?
An answer:		It is <i>derabonim</i> . The posuk is only a support of training.

28b) A child who needs his mother is exempt.

	Our Mishna	
	A child who does not need his mother is included in the mitzvah of succah.	
What does it mean “does not need his mother”?	R' Yannai The child is toilet trained.	R' Shimon The child does not wake up and call out for his mother.
A problem:		Even older children call out for their mother.
A restatement of R' Shimon's rule:		The child does not call out until she comes. He can calm himself if she does not come.

28b) What type of learning must be done in a succah.

	A Baraisa	Rava
A seeming contradiction:	“ <i>Toshvu.</i> ” means you should live in the succah. [...] He should analyze Torah in the succah.	Reading Torah and Mishnayis must be done in a succah. Analyzing Torah can be done outside of the succah.
A resolution:	This is learning that he already understands.	This is learning that he does not understand, and he needs to concentrate. He can do such learning outside of the succah.

Chapter Three

29b) Reasons why a dry or stolen lulav is posul.

	Dry	Stolen
1 st day	פְּרִי עֵץ קָדֵר “The fruit of a beautiful tree”	וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן “And you shall take on the first day”
2 nd day		A mitzvah done through an <i>averah</i> וְהִבֵּאתֶם גְּזוּל וְאֶת-הַפֶּסֶחַ וְאֶת-הַחֹלֵה “You bring the stolen, the lame, and the sick”

30a) A borrowed lulav.

	Rav Yitzchok bar Nachmeni in the name of Shmuel	Our Mishna
	A stolen lulav is...	A stolen (or dry) lulav is ...
1 st day	Posul	Posul Because it says וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן “And you shall take on the first day”
2 nd day	Kosher Because this is like a borrowed lulav which is kosher.	Posul Because it is a mitzvah done through an <i>averah</i> .
A contradiction pointed out by Rav Nachman bar Yitzchok:	How can Shmuel argue with the Mishna about the second day?	
Rava’s resolution:	Our Mishna is only talking about the first day. One might think that on the first day, after abandonment by the owner, the stolen lulav is kosher. Our Mishna comes to say no, it is posul. A borrowed lulav is not even mentioned.	

30a-31a) Ways of acquiring hadassim.

Owner of the field (Jews) → Sellers (non-Jewish thieves) → Merchants “Avankrys” (Jews) → Buyers (Jews)

Name of change	Rav Huna’s Ruling
Ownership “Reshus”	Do not have the Merchants cut the twigs. Rather, let the Sellers cut the twigs. When the Sellers cut the twigs, they change ownership from the Owner of the field to the Sellers. If the Merchants cut the twigs, then the twigs are in Merchant’s possession and when they sell it to the Buyers, the twigs will not be stolen. This rule was only stated for twigs that are meant to be used by the Merchants not by the Buyers.
Physical change “Maisa”	Let the Merchants acquire the twigs when they are bundled together with the lulav. Answer 1) Rav Huna does not require bundling with the lulav. Answer 2) Bundling with the lulav is a change that can be reversed and hence not a real change.
Title “Shem”	Let the Merchants acquire the twigs by a change of name from “twigs” to “hoshanas.” Answer) They are originally also called “hoshanas”.

31a) A stolen succah.

			A Baraisa	
			A stolen succah or a succah made in a public area is...	
			R’ Eliezer Posul	Rabbonim Kosher
Rav Nachman’s reasons:	The robber kicks the owner off the owner’s land and uses the succah.	If land can be stolen	This is a stolen succah on stolen land.	For the Rabbonim, land cannot be stolen.
		If land cannot be stolen	The succah is borrowed and is posul because a person is not <i>yotze</i> with a borrowed succah.	A person can be <i>yotze</i> with a borrowed succah.
	The robber steals wood and uses it to build a succah.		The robber can use the succah but he must pay the owner the price of the wood.	

31a) A dry lulav.

	A Baraisa A dry lulav is...	
	Rabbonim Posul	R' Yehudah Kosher
Rava's reasons:	The lulav is like the esrog which must be <i>hadar</i> .	The lulav is not like the esrog which must be <i>hadar</i> .
A seeming contradiction:	Our Mishna R' Yehudah says that if the lulav's leaves are spread out, one should tie them together. This means that R' Yehudah believes the lulav should be <i>hadar</i> .	
A resolution:	...But the lulav does have to be <i>kofus</i> . And if it is spread out, then it must be tied up.	R' Yehudah does not think that the lulav must be <i>hadar</i> ...
Another seeming contradiction:	Mishna 36a R' Yehudah: A lulav must be tied up [with the hadassim and aravos] using a part of those plants. This must be a concern for the beauty of the lulav to be with its own kind.	
A resolution:	...In fact, one can use ugly parts of a palm tree. The point is that the lulav must be tied together with its own parts so that there are four species and the tying part is not a fifth species.	R' Yehudah does not think that the lulav must be <i>hadar</i> ...

31a) R' Yehudah and a beautiful esrog.

	The Gemara Rava says that R' Yehudah believes the esrog needs to be beautiful.	
A seeming contradiction:		A Baraisa (Just as we cannot have less than four species, we cannot have a fifth species. If an esrog cannot be found, do not bring a quince or a pomegranate, or anything else instead. Withered fruit are kosher. Dry fruit are posul.) R' Yehudah says that dry fruit are kosher. [...] Implication: an esrog can be dried and not beautiful.
A resolution:	An esrog needs to be beautiful...	...This part of the Baraisa is talking about a lulav, not an esrog.
[...]		[...]
A real contradiction:		A Baraisa An old esrog is Rabbonim R' Yehudah Posul Kosher
Conclusion:	Rava is wrong and R' Yehudah does not need the esrog to be beautiful.	

31a) R' Yehudah and a not beautiful esrog.

	The Gemara R' Yehudah does not need the esrog to be beautiful.		
A seeming contradiction:		Mishna 34b An esrog that is green like a leek... R' Meir Kosher	R' Yehudah Posul Implication: R' Yehudah requires beauty.
A resolution:	R' Yehudah does not need an esrog to be beautiful...		...But he requires the esrog to be ripe.
A seeming contradiction:		Mishna 34b The smallest size of an esrog... R' Meir A walnut	R' Yehudah An egg Implication: R' Yehudah requires a beautiful sized esrog.
A resolution:	R' Yehudah does not need an esrog to be beautiful...		...But he requires the esrog to be ripe.
A seeming contradiction:		Mishna 34b The largest size of an esrog... R' Yose Even if you need two hands to hold one, it is good.	R' Yehudah One must be able to hold two esrogs in one hand. If it is larger than that it is posul. Implication: R' Yehudah requires a beautiful sized esrog that is not too big.
A resolution:	R' Yehudah does not need an esrog to be beautiful...		...But he requires the ability to switch the lulav and the esrog with both hands. This cannot be done with larger esrogim.
A seeming contradiction:			The Torah says that the esrog should be <i>hadar</i> .
A resolution:	R' Yehudah does not need an esrog to be beautiful...		" <i>Hadar</i> " the esrog should be " <i>dar</i> " (live on) the tree from year to year.

31b) A lulav from an ashera tree.

	Our Mishna	
	A lulav from an ashera tree or from a subverted city is posul.	
A seeming contradiction:		Rava said a lulav from an ashera tree should not be used. But if one did use it, it is kosher.
A resolution:	<p>This is an ashera tree from the times of Moshe. They need to be burned.</p> <p>Proof: The Mishna compares the ashera tree to the subverted city. These types of ashera trees are like subverted cities that have to be burned.</p>	This is a regular ashera tree.

32a) A curved lulav.

	Our Mishna		
	A lulav curved like a sickle is posul.		
Rava explains:	Curved forward Posul	Curved backward Kosher	Because that is the natural way it grows.
Rav Nachman explains:		Curved to one of its sides is as if it is curved forward and is posul.	
Some say:		Curved to one of its sides is as if it is curved backwards and is kosher.	

32a) The palms from the Iron Mountain. (First version.)

	Our Mishna		
	The palms from the Iron Mountain are kosher.		
Abaye explains:	If the tip of the leaf reaches the base of the next leaf Kosher	If the tip of the leaf does not reach the base of the next leaf Posul	
A proof of Abaye:			A Baraisa The palms from the Iron Mountain are posul.
Explanation:	Our Mishna is dealing with a lulav where the tip of the leaf reaches the base of the next leaf.		The Baraisa is talking about when the tip of the leaf does not reach the base of the next leaf.

32a) The palms from the Iron Mountain. (Second version.)

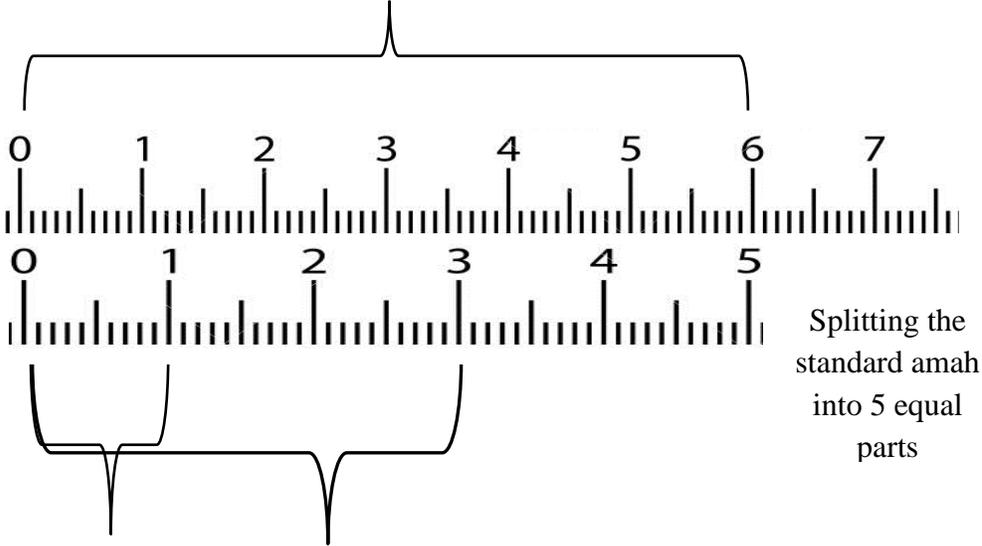
	Our Mishna	A Baraisa
A seeming contradiction:	The palms from the Iron Mountain are kosher.	The palms from the Iron Mountain are posul.
Resolution by Abaye:	These palms have the tip of the leaf reaching the base of the next leaf.	These palms have the tip of the leaf not reaching the base of the next leaf.

32b) The length of a lulav.

	<p>R' Yehudah in the name of Shmuel</p> <p>The minimum length of the hadas and aravah is three <i>tefachim</i>.</p> <p>The minimum length of the lulav is four <i>tefachim</i>. So, the lulav is one <i>tefach</i> more than the others.</p>	<p>R' Parnach in the name of R' Yochanan</p> <p>The spine of the lulav is one <i>tefach</i> more than the hadas. (There also must be leaves above that.)</p>	<p>Our Mishna</p> <p>A kosher lulav needs to be at least three <i>tefachim</i>, <u>which</u> is enough to wave it.</p>
A seeming contradiction:	Implication: the lulav must be longer than the hadas.		Implication: the lulav can be the same as the hadas.
A resolution:	... The extra <i>tefach</i> of leaves must be waved.	... The one <i>tefach</i> extra part of the spine must be waved.	<p>Our Mishna restated</p> <p>A kosher lulav needs to be at least three <i>tefachim</i> <u>and</u> must be long enough to wave...</p>

	<p>R' Parnach in the name of R' Yochanan</p> <p>The spine of the lulav is one <i>tefach</i> more than the hadas. (There also must be leaves above that.)</p> <p>Implication: the lulav with its spine needs to be 4 <i>tefachim</i>. When including the leaves, the lulav needs to be more than 4 <i>tefachim</i>.</p>	<p>A Baraisa</p> <p>The minimum lengths of the hadas and aravah are three <i>tefachim</i>, and the minimum length of the lulav is four <i>tefachim</i>.</p> <p>Implication: The lulav with its leaves needs to be 4 <i>tefachim</i>.</p>
A resolution:	The Baraisa was not talking about the leaves. It was just talking about the spine.	

32b) The length of the hadas and aravah (Part 1).

<p>Rava's complaint:</p>	<p style="text-align: center;">A Baraisa</p> <p>The minimum lengths of the hadas and aravah are three <i>tefachim</i>, and the minimum length of the lulav is four <i>tefachim</i>.</p> <p>R' Tarfon: these measurements are measured with a "five-<i>tefachim</i>" <i>amah</i>.</p>
<p>Rav Dimi's explanation of R' Tarfon:</p>	<p>Take a standard <i>amah</i> which consists of 6 standard <i>tefachim</i>. Split the standard <i>amah</i> into 5 equal parts. Each part will be called a large <i>tefach</i> and will be the same size as $1 \frac{1}{5}$ <i>tefachim</i>. The hadas is then 3 large <i>tefachim</i> and the lulav is 4 large <i>tefachim</i>.</p> <p style="text-align: center;">Standard <i>amah</i> of 6 <i>tefachim</i></p>  <p style="text-align: right;">Splitting the standard <i>amah</i> into 5 equal parts</p> <p>large <i>tefach</i> = hadas size = lulav size =</p> <p>$1 \frac{1}{5}$ standard 3 large <i>tefachim</i> = 4 large <i>tefachim</i> =</p> <p><i>tefachim</i> $3 \frac{3}{5}$ standard <i>tefachim</i> $4 \frac{4}{5}$ standard <i>tefachim</i></p>

32b) The length of the hadas and aravah (Part 2).

	Our Gemara	The Baraisa
This is a contradiction of Shmuel:	<p>Rav Yehudah said in the name of Shmuel:</p> <p>The hadas needs to be 3 standard <i>tefachim</i>. The lulav needs to be 4 standard <i>tefachim</i>.</p>	<p>Rav Huna says in the name of Shmuel that the halachah follows Rav Tarfon and according to his calculations:</p> <p>The hadas must be $3\frac{3}{5}$ standard <i>tefachim</i>. The lulav must be $4\frac{4}{5}$ standard <i>tefachim</i>.</p>
A resolution:	The Shmuel in our Gemara was not exact. He rounded down to 3 but meant $3\frac{3}{5}$.	The calculations here was exact.
A problem with the resolution:	Shmuel would not have been inexact if it would lead to a leniency.	

32b) The length of the hadas and aravah (Part 3).

A Baraisa

The minimum length of the hadas and aravah is three *tefachim*, and the minimum length of the lulav is four *tefachim*.

R' Tarfon: these measurements are measured with a "five-*tefachim*" *amah*.

Ravin's explanation of R' Tarfon:

Take an *amah* which consists of 5 standard *tefachim*. Split the *amah* into 6 equal parts. Each part will be called a "small *tefach*" and will be $\frac{5}{6}$ of a standard *tefach*. The hadas is then 3 small *tefachim* and the lulav is 4 small *tefachim*.

amah of 5 *tefachim*.

A 5-*tefachim* *amah* split into 6 equal parts.

lulav size =

4 small *tefachim* =

$\frac{20}{6} = 3 \frac{2}{6}$ standard *tefachim*

hadas size =

3 small *tefachim* =

$\frac{15}{6} = 2 \frac{3}{6}$ standard *tefachim*

small *tefach* =

$\frac{5}{6}$ standard *tefachim*

	Our Gemara	The Baraisa
This is a contradiction of Shmuel:	Rav Yehudah said in the name of Shmuel: The hadas must be 3 standard <i>tefachim</i> . The lulav must be 4 standard <i>tefachim</i> .	Rav Huna says in the name of Shmuel that the halachah follows Rav Tarfon and according to his calculations: The hadas must be $2 \frac{1}{2}$ standard <i>tefachim</i> . The lulav must be $3 \frac{2}{6}$ standard <i>tefachim</i> .
A resolution:	The Shmuel in our Gemara was not exact. He rounded up. He was being strict.	The calculations in the Baraisa were exact. He said $2 \frac{1}{2}$.

33a) Permanent rejection regarding mitzvos (Part 1).

R' Yirmiyah asked:	If the top of a hadas was clipped off (and hence posul) and then a date grew on top on Yom Tov to "fix" it, is it kosher?	
Two possibilities:	Once something is posul, it can be fixed.	Once something is posul, it cannot be fixed.
A potential answer:	<p>This is similar to the following:</p> <p style="text-align: center;">Mishna in Chullin</p> <ul style="list-style-type: none"> • If one covered the blood of a slaughtered animal and then it became uncovered, then he does not have to cover it again. • <u>If the wind covered the blood, then he is required to cover it.</u> <p style="text-align: center;">Gemara in Chullin</p> <p>Rabbah bar bar Chanah in the name of R' Yochanan: The second rule was said only if the wind uncovered it.</p> <p>The second rule is this: If the wind covered it (so there was no mitzvah to do) and then the wind uncovered it (so there was a fixing and a mitzvah to do), then one is required to cover it again (the mitzvah to cover was fixed).</p> <p>Rav Pappa: This teaches us that mitzvahs can be fixed and there is no permanent rejection.</p>	
This was the real question:	Do we say a mitzvah can be fixed if it leads to a <i>kullah</i> (you have to cover the blood) or a <i>chumra</i> (you can use the rebirthed hadas)?	Do we say a mitzvah can be fixed if it leads to a <i>chumra</i> (you have to cover the blood) but not a <i>kullah</i> (you cannot use the rebirthed hadas)?
Conclusion:	The Gemara lets the question stand.	

33a) Permanent rejection regarding mitzvos (Part 2).

	A Baraisa If a hadas had too many berries (so it is posul) before Yom Tov and the berries were plucked on Yom Tov	
	R' Elazar ben Tzadok The hadas is posul	Chachomim The hadas is kosher
<p>A reason for the disagreement:</p> <p>Everyone believes that</p> <ul style="list-style-type: none"> • Lulav does not require binding. • If you say that lulav does require binding, we do not learn it from succah which has the rule “make and not made.” 	<p>Once an object for a mitzvah is rejected, it cannot be fixed. The hadas was no good when Yom Tov started, and it cannot be fixed.</p>	<p>Once an object for a mitzvah is rejected, it can be fixed. The hadas was no good when Yom Tov started, but it was fixed.</p>
<p>Another possible reason for the disagreement:</p> <p>Everyone believes that</p> <ul style="list-style-type: none"> • Once an object for a mitzvah is rejected, it can be fixed. 	<p>One needs to make the lulav (like we make the succah), and not fix it from the made. In other words, the hadas was part of the lulav and then we made it by plucking off the berries.</p>	<p>One does not need to make the lulav (in contrast to succah), and one can fix the lulav once it is bound. So, we can fix the made hadas once it is bound.</p>
<p>Another possible reason for the disagreement:</p>	<p>The four (kosher) species need to be bound. The hadas with the berries is not kosher.</p>	<p>The four species do not need to be bound. So, when the hadas is fixed, it is good.</p>

A version of this Gemara was said in 11a)

33a) Bundling the lulav.

	A Baraisa A lulav	
	Chachomim If it is bound or unbound, it is kosher.	R' Yehudah If it is bound, it is kosher. If it is unbound, it is posul.
Reason:	The Chachomim do not have this <i>gezera shava</i> .	A <i>gezera shava</i> from <i>eizov</i> which must be bound.
Who is this Baraisa like? <ul style="list-style-type: none"> It is a mitzvah to bundle the lulav. If it was not bundled, it is kosher. 	It does not seem to be the Chachomim who do not require it bound.	It is not R' Yehudah who says it must be bundled.
Conclusion:	It is the Chachomim who say one should bind it because of זָה אֵלַי וְאִנְהוּי.	

This Gemara is a repeat from 11a.

33b) Plucking off berries.

	Our Mishna	
	If one took off the berries, it is kosher.	
	Before the binding	After the binding
When were the berries taken off?	This rule is obvious.	The Mishna is teaching us that after the hadas is posul, it can be fixed.
Another explanation:		The Mishna might be teaching us that binding is not really so significant. Binding does not give the hadas its status.

33b) Plucking off berries.

Our Mishna		
If one took off the berries, it is kosher.		
Ruling: If one took off the (bad black) berries on Yom Tov, it is kosher.		
When did the berries turn black?	Before Yom Tov	On Yom Tov
	So, the hadas was not from the beginning of Yom Tov. We can learn from this that an object that was posul from the beginning can be fixed.	So, the hadas was good and then became bad on Yom Tov. The Mishna might be teaching us that an object that was good and then posul can be fixed.
Conclusion:	We can learn this rule...	... but not this.

34a) Name changes since the destruction of the beis hamigdash.

Said by	Old name	New name	Practical difference
Rav Chisda	<i>Chilfa</i>	<i>Aravah</i>	Lulav.
	<i>Shofar</i>	<i>Chatzotzarta</i>	Shofer on Rosh Hashana.
	<i>Pesorsa</i>	<i>Pesora</i>	Commerce.
Abaye	<i>Bei casei</i>	<i>Havlila</i>	A needle found in an animal.
Rava bar Yosef	<i>Bavel</i>	<i>Bursif</i>	Women's divorce documents.

34b) Mishna: The number of four species.

	R' Yishmael	R' Tarfon	R' Akiva
Hadasim	3. Good even when 2 are clipped and 1 is not clipped.	3. Good when all 3 are clipped.	1
Aravos	2	2	1
Lulav	1	1	1
Esrog	1	1	1

35a) Different readings of Hadar.

Said by	Name	Meaning
Rebbi	<i>Hadir</i>	Corral (large, small, perfect, blemished).
R' Abahu	<i>Haddar</i>	That dwell (it is on the tree from year to year).
Ben Azzai	<i>Idur</i>	Water (it needs irrigation).

35a) An esrog of orlah.

		Our Mishna	
		An esrog of <i>orlah</i> is posul.	
Reason why the esrog is posul:		A <i>machlokis</i> between Chiya bar Avin and R' Assi	
		The esrog must be edible (to the owner). An esrog of <i>orlah</i> is not edible.	The esrog must have value (to the owner). The esrog of <i>orlah</i> does not have value.
A contradiction with the second reason: Our Mishna An esrog of <i>trumah</i> is posul.		This is not a contradiction. <i>Terumah</i> is also not edible and therefore posul.	This is a contradiction. <i>Terumah</i> that is <i>tomai</i> does have value even though it must be burned: it can be burned to cook food. Hence, the reason cannot be that it must have value.
A better way of understanding the <i>machlokis</i> :		Everyone agrees that the esrog must be edible and since the esrog of <i>orlah</i> is not edible, it is posul.	
		A <i>machlokis</i> between Chiya bar Avin and R' Assi	
		The esrog does not need to have value.	The esrog must have value.
Practical difference:		An esrog that is <i>maaser sheni</i> in Yerushalim is edible and according to R' Meir belongs to Hashem and has no value (to the owner).	
		The esrog is kosher to use.	The esrog is posul to use.
Who said which opinion? A Baraisa An esrog that is <i>maaser sheni</i> in Yerushalim according to R' Meir R' Assi Not <i>Yotze</i>		Chachomim (Chiya bar Avin)	R' Assi
		Chachomim <i>Yotze</i>	

35a) Matzah of maaser sheni.R' Assi said about *maaser sheni*:

		Esrog	Matzah	Dough
Rulings:	R' Meir	Not <i>Yotze</i>	Not <i>Yotze</i>	Exempt of <i>Challah</i>
	Chachomim	<i>Yotze</i>	<i>Yotze</i>	Requires <i>Challah</i>
Rav Pappa asks for a reason about matzah:		לָכֵן	???	רְאֵשִׁית, עֲרֹסְתְּכֶם
Rabbah bar Shmuel or Rav Yeimar bar Shelemya gives a reason:			It is learned from a <i>gezerah shava</i> from “Bread” “Bread”	

35a) Trumah that is tahor.

		Our Mishna	
		An esrog of <i>trumah</i> that is <i>tahor</i> should not be taken.	
		A <i>machlokis</i> between R' Ami and R' Assi	
Reason not to take it:		The esrog can become <i>tumah</i> .	The esrog can become spoiled by using it.
Practical difference:		If one declared an esrog to be <i>trumah</i> except for the outer peel. The whole esrog, including the inside, can become wet and <i>tumah</i> . So, it should not be taken.	There is no worry if you make the outer peel spoiled. So, it can be taken.

35b) Using an esrog which is *trumah* and is *tahor*.

		Our Mishna
		An esrog of <i>trumah</i> that is <i>tahor</i> should not be taken. If one took an esrog of <i>trumah</i> that is <i>tahor</i> , it is kosher.
Reason why it is kosher to use:	The esrog must be edible (to the owner).	The esrog can be eaten by a kohen and his family.
	The esrog must have value (to the owner).	The kohen can use the esrog for money.

36a) An esrog with a hole in it.

Our Mishna											
<p>A ruling by Ulla bar Chanina:</p>	<p>An esrog that is split or has a hole in it is posul.</p> <ul style="list-style-type: none"> • If the hole is through and through it is posul, no matter what size. • If the hole does not go through, then it is posul if the hole is the size of a Issar coin. 										
<p>A question of Rava:</p>	<p>What is the law if the esrog is like a trayfa? [...]</p>										
<p>A related ruling from Chulin:</p>	<p>Ulla in the name of Rav Yochanan: If the (meat of the) lungs (is liquefied and) pours out like flask, it is kosher and not a trayfa.</p> <p>Rava: This is true if the bronchial tubes are still good. If the bronchial tubes are also no good, then the lungs are not kosher and it is a trayfa.</p>										
<p>Rava's question explained:</p> <p>An analogy is being made:</p> <table border="1" style="margin-left: 40px;"> <thead> <tr> <th>Esrog</th> <th>Lungs</th> </tr> </thead> <tbody> <tr> <td>flesh of the fruit</td> <td>meat</td> </tr> <tr> <td>pits</td> <td>bronchial tubes</td> </tr> </tbody> </table>	Esrog	Lungs	flesh of the fruit	meat	pits	bronchial tubes	<p>Consider</p> <ul style="list-style-type: none"> • An esrog with bad flesh that still has the pits. • Lungs which have bad meat but still have bronchial tubes. <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 50%; text-align: center;">One possibility</th> <th style="width: 50%; text-align: center;">Another possibility</th> </tr> </thead> <tbody> <tr> <td style="vertical-align: top;"> <p>The esrog is different from the lungs because the esrog is exposed to air (and cannot regenerate), while the lungs are not exposed to the air (and can regenerate). We would then say the esrog is posul while the lungs are kosher.</p> </td> <td style="vertical-align: top;"> <p>The esrog is the same as the lungs. We would then say the esrog is kosher like the lungs.</p> </td> </tr> </tbody> </table>	One possibility	Another possibility	<p>The esrog is different from the lungs because the esrog is exposed to air (and cannot regenerate), while the lungs are not exposed to the air (and can regenerate). We would then say the esrog is posul while the lungs are kosher.</p>	<p>The esrog is the same as the lungs. We would then say the esrog is kosher like the lungs.</p>
Esrog	Lungs										
flesh of the fruit	meat										
pits	bronchial tubes										
One possibility	Another possibility										
<p>The esrog is different from the lungs because the esrog is exposed to air (and cannot regenerate), while the lungs are not exposed to the air (and can regenerate). We would then say the esrog is posul while the lungs are kosher.</p>	<p>The esrog is the same as the lungs. We would then say the esrog is kosher like the lungs.</p>										
<p>A seeming proof for one possibility:</p>	<p style="text-align: center;">A Baraisa</p> <p>An esrog that is decayed or rotted [...] is posul. Explanation:</p> <ul style="list-style-type: none"> • “Decayed” means from the outside. • “Rotted” means from the inside. <p>We see that rotted from the inside is not kosher.</p> <p style="background-color: #00FF00; padding: 2px;">No! Both “Decayed” and “Rotted” mean from the outside and have nothing to do with the inside.</p>										

The Gemara does not conclude what is the answer to Rava.

36a) An Ethiopian esrog.

	Our Mishna	A Baraisa	
A seeming contradiction:	An Ethiopian esrog is posul.	An Ethiopian esrog is kosher.	If it looks like an Ethiopian esrog, then it is posul.
Abaye's resolution:	Our Mishna was really talking about something that looks like an Ethiopian esrog. That is posul.		
Rava's resolution:	An Ethiopian esrog is posul for the people in Eretz Yisroel.	An Ethiopian esrog is kosher for people in Bavel.	

36a) A half-ripe esrog.

<p>Two Mishnas about an esrog. Rabbah: R' Akiva and R' Shimon seem to be saying the same rule:</p>	<p>A half-ripe esrog (<i>boser</i>) is...</p>			
		<p>R' Akiva</p>	<p>Chachomim</p>	<p>R' Shimon</p>
	<p>For Succos: Our Mishna</p>	<p>Posul</p>	<p>Kosher</p>	
	<p>For <i>Maaser</i>: Mishna in Maasros</p>		<p>Needs <i>maaser</i></p>	<p>Exempt from <i>maaser</i></p>
<p>Abaye's first criticism: It could be that R' Akiva and R' Shimon are not saying the same rule because ...</p>	<p>A half ripe esrog is...</p>			
		<p>R' Akiva</p>	<p>Chachomim</p>	<p>R' Shimon</p>
	<p>For Succos:</p>	<p>Posul Because the esrog must be beautiful. But otherwise, it is a full fruit.</p>	<p>Kosher</p>	
	<p>For <i>Maaser</i>:</p>	<p>Needs <i>maaser</i> Because it is a full fruit.</p>	<p>Needs <i>maaser</i></p>	<p>Exempt from <i>maaser</i></p>
<p>Abaye's second criticism: It could be that R' Akiva and R' Shimon are not saying the same rule because ...</p>	<p>A half ripe esrog is...</p>			
		<p>R' Akiva</p>	<p>Chachomim</p>	<p>R' Shimon</p>
	<p>For Succos:</p>	<p>Posul</p>	<p>Kosher</p>	<p>Kosher because it is a full fruit.</p>
	<p>For <i>Maaser</i>:</p>		<p>Needs <i>maaser</i></p>	<p>Exempt from <i>maaser</i> Because the posuk says עֵשֶׂר תֵּעָשֶׂר, אֶת כָּל-תְּבוּאֹת זֵרְעֶךָ, הַיֵּצֵא הַשָּׂדֶה, שָׁנָה שָׁנָה And it is not ripe. But otherwise, it is a full fruit.</p>

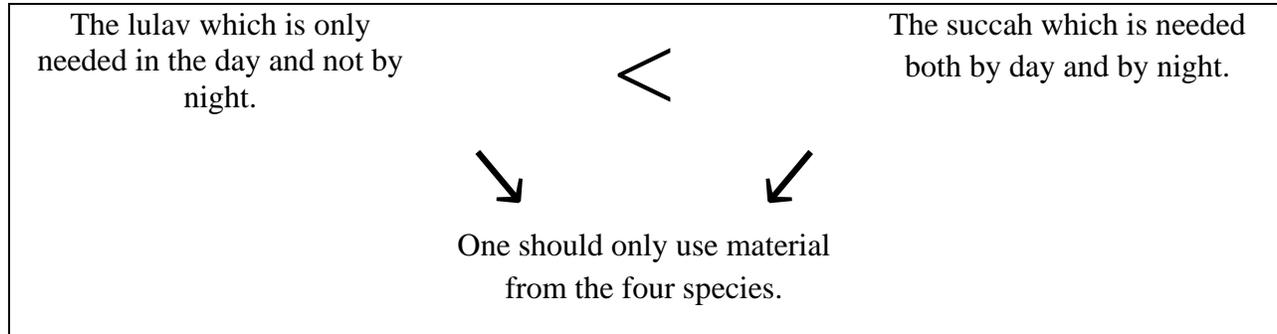
The Gemara concludes that there is no relationship between the rules of R' Akiva and R' Shimon.

36b) A bitten esrog.

	Rav	R' Chanina	Our Mishna
Seeming rulings different than R' Chanina:	An esrog bitten by mice is not <i>hadar</i> and therefore <i>posul</i> .	He used to dip his esrog into a sauce, bite it, and then be <i>yotze</i> with it.	If it is punctured or missing a portion, it is <i>posul</i> .
One resolution:		This is on the second day of Yom Tov where one does not have <i>וילקחם</i> (to fully take)	This is on the first day of Yom Tov.
Another resolution:	This was eaten by a mouse, which is disgusting.	This was eaten by a human, which is not so disgusting.	

36b) S'chach is made of the four species.

R' Yehudah says *s'chach* needs to be made from the four species. He uses the following *kal ve'chomer*.

**37a) S'chach is made of the four species.**

	A Baraisa	A Baraisa
A seeming contradiction:	R' Yehuda: <i>s'chach</i> needs to be made from the four species. If the <i>s'chach</i> is not from the four species, then it is posul.	R' Yehudah: If one covered his succah with boards of <i>erez</i> [...], then it is kosher.
A resolution:		<i>Erez</i> is really hadassim (one of the four species), and therefore, it is kosher.
A proof that <i>erez</i> is hadassim:		Rabbah bar Rav Huna: There are 10 different types of <i>erez</i> . As it says: וְהָיָה לָכֵן שֵׁשׁ עָרְבַת שִׁטָּה, וְהָיָה לָכֵן שֵׁשׁ עָרְבַת שִׁטָּה, וְהָיָה לָכֵן שֵׁשׁ עָרְבַת שִׁטָּה. שְׁמֹן; אֲשֵׁרִים בְּעֶרְבָה, בְּרוֹשׁ תְּדַהֵר וְהָאֲשֹׁר--יִהְיֶהוּ.

38a) Interrupting meals to do a mitzvah.

		Our Mishna		Mishna in Shabbos
		When one comes home, [...] he should take his lulav at his table and shake it. Implication: one should interrupt their meal to do a mitzvah.	If he did not take the lulav in the morning, he should take it in the afternoon. Implication: he can do the mitzvah after the meal.	If one started eating a meal, one does not need to interrupt and daven mincha. Implication: one does not need to interrupt their meal to do a mitzvah.
Rav Safra's resolution of a contradiction:		Here there was not enough time to finish the meal and then do the mitzvah (shake the lulav).		Here there was enough time to finish the meal and then do the mitzvah (daven mincha).
Rava's resolutions:		Lulav is a <i>deoraysa</i> (on the first day) and hence one should interrupt the meal.		Davening mincha is <i>derabonim</i> and hence one does not need to interrupt the meal.
	Rava's understanding of Rav Safra's resolution:	Here there was not enough time to finish the meal and then do the mitzvah (shake the lulav.)	Here there was enough time to finish the meal and then do the mitzvah (shake the lulav).	
R. Zeira's resolutions:		One should interrupt....	...but if one did not interrupt, one can shake the lulav all afternoon.	
	R' Zeira's criticism of Rava's resolution:	This was a second day Yom Tov so shaking a lulav is only <i>derabonim</i> .		This is also <i>derabonim</i> .
A proof that R. Zeira is correct:		In the case in our Mishna, there was traveling so it was not the first day Yom Tov.		

39b) The shemittah status of an esrog.

		Our Mishna	
		One is not permitted to purchase an esrog during <i>shemittah</i> .	
		Gemara	
		The status of an esrog is determined by when the esrog was picked (not when it begins to emerge as an esrog.)	
A seeming contradiction:		Mishna in Bikkurim	
		An esrog is like...	
		Rabban Gamliel	R' Eliezer
	<i>orlah</i>	Tree	Tree
	<i>revei</i>	Tree	Tree
	<u><i>shemittah</i></u>	<u>Tree</u>	<u>Tree</u>
	<i>maaser</i>	Vegetable	Tree
		Both Rabban Gamliel and R' Eliezer say the esrog is like a tree with regards to <u><i>shemittah</i></u> and the status is determined by when the esrog emerges as an esrog.	
A resolution:	Our Mishna follows the Rabbonim from the following Baraisa. R' Yose:		
	Avtolmos said in the name of five elders	Rabbonim voted in Usha	
	With an esrog we go by the picking time for <i>maaser</i> .	With an esrog we go by picking time for <i>maaser</i> and <i>shemittah</i> .	
	Why bring in <i>shemittah</i> by the Rabonim and not Avtolmos?		

39b) The shemittah status of an esrog (Part 2).

A restatement of the resolution:	Our Mishna follows the Rabbonim from the following Baraisa. R' Yose:	
	Avtolmos said in the name of five elders	Rabbonim voted in Usha
	With an esrog we go by the picking time for maaser, and we go by <u>emergence time for shemittah.</u>	With an esrog we go by picking time for maaser and <i>shemittah.</i>

40a) Lulav as wood.

	Our Gemara			
	A lulav can be purchased during <i>shmittah</i> because it is from the 6 th year and not the 7 th year.			
A seeming contradiction:	Implication: if the lulav was from the 7 th year, you cannot purchase the lulav because <u>it has <i>shemittah kedushah</i></u> even though it is wood.	A Baraisa		
		The leaves of reeds and leaves of vines that one gathers...		
		<table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;">If gathered for food, it has <i>shemittah kedusha</i>.</td> <td style="width: 50%; vertical-align: top;">If gathered for wood, it <u>does not have <i>shemittah kedushah</i></u>.</td> </tr> </table>	If gathered for food, it has <i>shemittah kedusha</i> .	If gathered for wood, it <u>does not have <i>shemittah kedushah</i></u> .
If gathered for food, it has <i>shemittah kedusha</i> .	If gathered for wood, it <u>does not have <i>shemittah kedushah</i></u> .			
A resolution:		<p>The Baraisa learns from the posuk וְהָיְתָה שִׁבְתְּ הָאֶרֶץ לָכֶם, לֶאֱכֹלָהּ--לֶךָ , וּלְעֵבֶדְךָ וְלַאֲמֹתֶיךָ; וְלִשְׂכִירֶיךָ , וּלְתוֹשֵׁבְךָ, הַגֵּרִים, עִמָּךְ “... for you, like food...” Objects get <i>shemittah kedusha</i> when they are consumed like food --- at the same time. Wood is not like that because wood first must become coal and then it can be used. So, wood for fires does not have <i>shemittah kedushah</i>...</p>		
A problem with the rule in the Baraisa:		Oily wood seems to be a contradiction to the rule of the Baraisa. Oily wood is used as a torch. It is consumed at the same time as its use. The Baraisa should say that oily wood has <i>shemittah kedushah</i> .		
A solution to the problem:		Rava: the Baraisa was giving the rule about wood for its general use.		

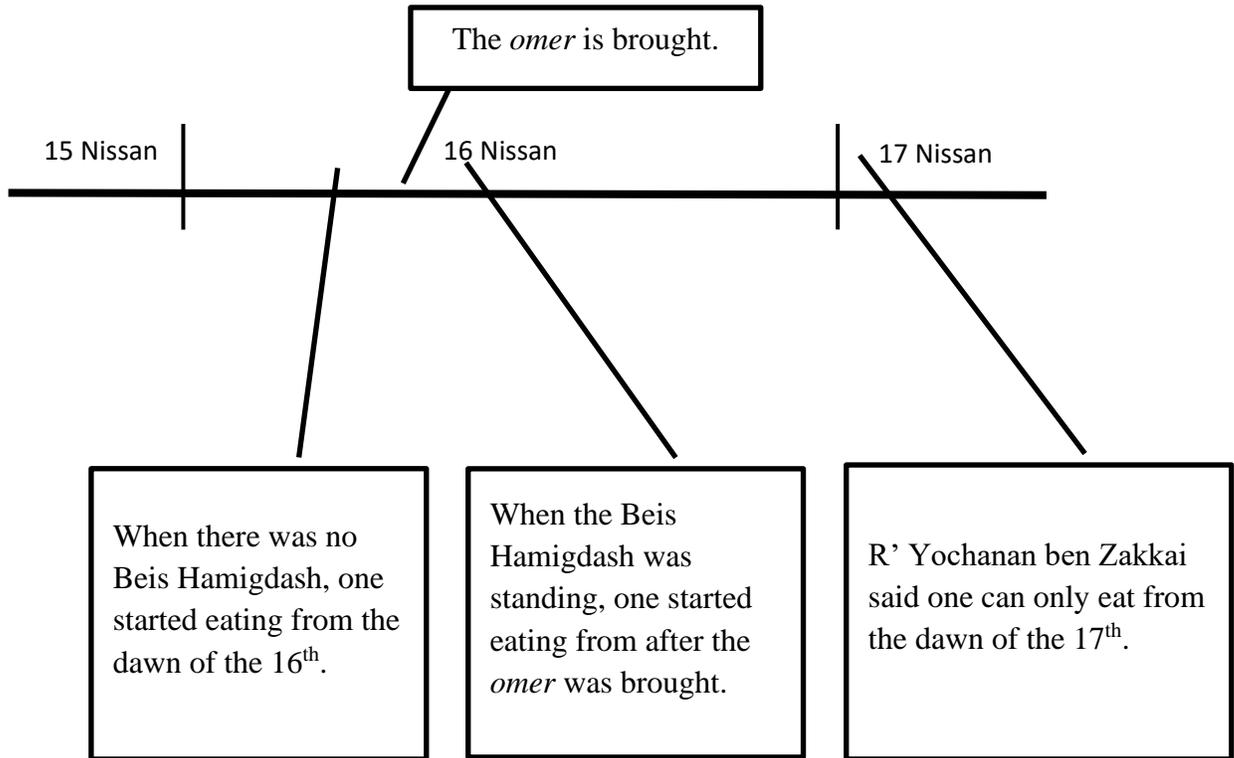
40a) Produce for non-eating purposes.

	A Baraisa Produce (Rashi: wine) on <i>shmittah</i> ...	
	Tanna Kamma	R' Yose
	May not be used in a soaking pool or a laundry pool.	May be used in a soaking pool or a laundry pool.
Reasons:	וְהִיְתָה שְׁבֵת הָאָרֶץ לָכֶם, לְאֲכֹלָה “To eat” and not to soak or to do laundry.	וְהִיְתָה שְׁבֵת הָאָרֶץ לָכֶם, לְאֲכֹלָה “For you” and all your needs including soaking and laundry.
What does each Tanna do with the other’s <i>drasha</i> ?	לְאֲכֹלָה comes to teach that just as לְאֲכֹלָה: One can only use if the destruction and the use is at the same time. So, soaking and laundry is not used.	לְאֲכֹלָה is used to eat and not other things like plaster for medicine. As it says in a Baraisa. [...] Why include laundry (and soaking) and exclude plaster? Because laundry (and soaking) is needed by everyone. But plaster is only needed for sick people.
Who taught the following: A Baraisa To eat---but not as plaster. To eat---but not for sprinkling. To eat---but not to make one vomit.		R' Yose says this because he Baraisa does not exclude the soaking pool or the laundry pool.

40b) Redeeming *shemittah* produce.

	R' Elazer	R' Yochanan
	<i>Shmittah</i> produce can be redeemed only by purchasing.	<i>Shmittah</i> produce can be redeemed by purchasing or exchange.
Reason:	<p>בשנת היובל, הזאת, תשובו, איש אל-אחוזתו and וכי-תמכרו ממכר לעמיתך, או קנה מיד עמיתך--אל-תונו, איש את-אחיו The connection is made: only through a purchase can it be redeemed.</p>	<p>כי יובל הוא, קדש תהיה לכם Just like holy objects for the Beis Hamigdash can be done both ways, here also, both ways are legitimate.</p>
Why each disagrees with the other:	<p>כי יובל הוא, קדש תהיה לכם Is used to teach that just like money for <i>kodesh</i> objects of the Beis Hamigdash have restrictions, so too money for <i>shemittah</i> produce have restrictions.</p>	<p>בשנת היובל, הזאת, תשובו, איש אל-אחוזתו and וכי-תמכרו ממכר לעמיתך, או קנה מיד עמיתך--אל-תונו, איש את-אחיו Is used to teach a rule of R' Yose bar Chanina that says that if one tries to make money from <i>shemittah</i>, at the end, that person will have to sell their possessions.</p>

41a) The time one can eat from the new crop.



The Gemara gives the reason for R' Yochanan ben Zakkai's change. If it was not changed, then when the Beis Hamigdash is rebuilt, people will remember that they ate from the dawn of the 16th and will not wait till after the *omer* is brought.

The Gemara wonders why R' Yochanan ben Zakkai made this change.

What time was the Beis Hamigdash rebuilt?			
	The 15 th or earlier	The day of the 16 th	The night of the 16 th
When are they permitted to eat?	After the <i>omer</i> is brought on the 16 th .	Dawn of the 16 th because the Beis Hamigdash is not built till later in the day.	They cannot eat till the 17 th
What is the problem?	Why did R' YbZ make them wait till the 17 th ? He should have let them eat in the afternoon.	Why did R' YbZ make them wait till the 17 th ?	There is no problem. This is the reason for R' Yochanan ben Zakkai's ruling.

42a) Carrying a lulav on Shabbos.

Our Mishna		
	If one accidentally carries a lulav on the first day of succos which is Shabbos, he does not need to bring a <i>chatas</i> .	
Abaye explains:	If he did not do the lulav already, then he does not need to bring a <i>chatas</i> .	If he already did the lulav, then he is carrying and must bring a <i>chatas</i> .
A question:	Doesn't he fulfill his obligation when he lifted the lulav? So, if he brings it into a public place, he must bring a <i>chatas</i> also.	
Abaye's answer:	He carried it upside down and was not <i>yotze</i> lulav.	
Rava's answer	He carried it in a container and was not <i>yotze</i> lulav. But Rava is the one that says that one can be <i>yotze</i> when you lift it in a container?!? He lifted it in a container but without the respectful intention to be <i>yotze</i> .	

Chapter Four

43a) Where to bring the lulav?

	Our Mishna	Mishna 41b
A seeming contradiction:	When the first day of Succos was Shabbos, all the people brought their lulav to the Har Habayis.	When the first day of Succos was Shabbos, all the people brought their lulav to shul.
A resolution:	This is when the Beis Hamigdash was standing.	This is when the Beis Hamigdash was destroyed.

43a) What we learn from the posuk about lulav.

A Baraisa	
<p>וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן “And you shall take on the first day”</p>	
Word	What we learn
וּלְקַחְתֶּם	Every individual must take.
לָכֶם	Not borrowed or stolen.
בַּיּוֹם	Even on Shabbos.
רִאשׁוֹן	Even outside of Yerushalim.
הָרִאשׁוֹן	Does not <i>doyche</i> Shabbos except for the first day of Succos.

43a) Lulav *doyche* Shabbos.

A Baraisa	
R' Eliezer	(Rabonim)
The mitzvah of lulav and all its preliminaries are <i>doyche</i> Shabbos.	The mitzvah of lulav and all its preliminaries are not <i>doyche</i> Shabbos.) Not Stated
Where does R' Eliezer learn that lulav is <i>doyche</i> Shabbos? ביום	What do the Rabbonim do with this ביום?
Even on Shabbos.	They use it to teach that lulav is by day and not by night.
How does R' Eliezer learn that lulav is by day and not by night? ושמחתם, לפני יהוה אלהיכם--שבעת ימים “and you shall rejoice before Hashem your God seven <u>days</u> .”	Why don't the Rabbonim learn out days and not nights from this part of the posuk? If we use that part of the posuk to learn that lulav is used by day and not night, we would think to make a <i>gezera shava</i> : ושמחתם, לפני יהוה אלהיכם--שבעת ימים בסכת תשב, שבעת ימים
days and not nights.	And just as we sit in a succah days and nights, we should take the lulav days and nights. That is wrong.

43a) How do we know that the mitzvah of succah is by night also.

	Lulav וּשְׂמַחְתֶּם, לִפְנֵי יְהוָה אֱלֹהֵיכֶם-- שְׁבַעַת יָמִים	Succah בַּסֻּכּוֹת תֵּשְׁבוּ, שְׁבַעַת יָמִים	Inauguration of Aaron and his sons. וּפְתַח אֹהֶל מוֹעֵד תֵּשְׁבוּ יוֹמָם וְלַיְלָה
One possibility:		It says יָמִים that is to teach days and nights.	
Another possibility:	Just as in lulav “day” means only days and not nights, so too with succah, “days” means days and not nights. Both <i>mitzvos</i> are for the generations.		
Another possibility:		Just as with the inauguration, “days” means days and nights, so too with succos, “days” means days and nights. Both <i>mitzvos</i> take the entire day.	
A better way of learning the law:		Just as in inauguration, it says תֵּשְׁבוּ means days and nights, so too by succah, תֵּשְׁבוּ means days and nights.	

44a) Where to bring the lulav?

	Our Mishna	Mishna 41b
A seeming contradiction:	When the first day of Succos was Shabbos, all the people brought their lulav to the Har Habayis.	When the first day of Succos was Shabbos, all the people brought their lulav to shul.
A suggested resolution:	This Mishna is talking about when the Beis Hamigdash was standing.	This Mishna is talking about when the Beis Hamigdash was destroyed. No! After the Beis Hamigdash was destroyed, we did not do lulav on Shabbos. Therefore, the Mishna must be talking about when the Beis Hamigdash was standing.
A final resolution:	This Mishna is talking about those who live near the Beis Hamigdash.	This Mishna is talking about those who live far from the Beis Hamigdash.

45b) The number of broches for lulav and succah.

		Amorayim			Tanoyim
		R' Yehudah in the name of Shmuel	Rabbah bar bar Channah in the name of R' Yochanan	Ravin in the name of R' Yochanan.	A Baraisa
A seeming contradiction between Rabbah bar bar Channah in the name of R' Yochanan and the Baraisa:	Lulav:	Make a brocha all seven days. Because the nights separate the days and every day needs a new brocha.	Make a brocha only the first day. Because only on the first day is lulav <i>deoraysa</i> .	Make a brocha all seven days.	[...]Make a brocha all seven days.
	Succah:	Make a brocha only the first day. Because the days and nights are continuous.	Make a brocha all seven days. Because it is <i>deoraysa</i> all seven days.	Make a brocha all seven days.	[...] Make a brocha only the first day.
A resolution for the contradiction concerning the lulav:	Lulav:		This is when the Beis Hamigdash was destroyed. At that time, lulav was <i>deoraysa</i> only the first day.		This is when the Beis Hamigdash was standing. At that time, lulav was <i>deoraysa</i> for all seven days.
A similar <i>machlokis</i> to the <i>machlokis</i> concerning the succah:	Tfillin:		A Baraisa		Chachomim
			Rebbe		Only one brocha is made when one puts on tfillin in the morning.
			Every time one puts on tfillin, a brocha is made.		

46b-47a) When can one use an esrog for food.

		R' Yochanan	Reish Lakish
	7 th day:	The esrog is not permitted for food. (A succah cannot be used for firewood.)	The esrog is permitted for food after its use on the 7th day.
	8 th day:	The esrog is permitted for food. (A succah cannot be used for firewood.)	
	Reason:	The esrog is set aside for an entire day.	The esrog was made for the mitzvah and when the mitzvah is completed, the esrog can be eaten.
First version:	Reish Lakish points to this contradiction with R' Yochanan:		<p>Our Mishna</p> <p>The people would grab the esrogim from the hands of the children and eat them (on the seventh day.)</p> <p>The law for the esrogim of the adults is the same as for the esrogim of children.</p>
	The resolution of R' Yochanan:		No. They only ate the children's esrogim because those esrogim were only used to teach the children. In contrast, the esrogim of the adults are forbidden for food for the entire 7th day.
Another version:	R' Yochanan points to this contradiction with Reish Lakish:	<p>Our Mishna</p> <p>The people would grab the esrogim from the hands of the children and eat them (on the seventh day.)</p> <p>The Mishna only says the children's esrogim (because that was used for education). It must be that the adult's esrogim are not permitted on the seventh day.</p>	
	The resolution of Reish Lakish:	No. They only ate the children's esrogim because that was the custom at the time. Really, the esrogim of the adults were also permitted on the seventh day.	

46b) Succah and broches on the eighth day.

		The 8 th day where there is <i>sefeka deyoma</i> is...	
		Rav Yehudah the son of Shmuel bar Shilas said in the name of Rav	R' Yochanan
	Succah:	...like the 7 th day.	...like the 8 th day.
	Brocha:	...like the 8 th day.	
First interpretation:	Succah:	Dwell in the succah.	Dwell in the succah.
	Brocha:	Say the <i>leshev basuccah</i> brocha.	Do not say the <i>leshev basuccah</i> brocha.
	Rav Yosef's proof of R' Yochanan:		Rav Huna bar Bizna and all the great men of his generation used to dwell in the succah and not make a brocha on a <i>sefeka deyoma</i> 8 th day. [...]
Second interpretation:	Succah:	Dwell in the succah.	Do not dwell in the succah.
	Brocha:	Do not say the <i>leshev basuccah</i> brocha.	Do not say the <i>leshev basuccah</i> brocha.
	Rav Yosef's proof of R' Yochanan:		Rav Yehudah the son of Shmuel bar Shilas did not dwell in the succah on a <i>sefeka deyoma</i> 8 th day.
The halacha:	Succah:	Dwell in the succah.	
	Brocha:	Do not say the <i>leshev basuccah</i> brocha.	

48b) The size of the hole of the bowls.

		Our Mishna	
		R' Yehudah	Rabonim
		They would pour the water using a one- <i>log</i> pitcher [...]	They would pour the wine and water using a three- <i>log</i> pitcher
Our Mishna	This is like R' Yehudah.	This is like the Rabbonim.	
Each bowl had a hole ... one hole thicker and one hole thinner so that they would drain out at the same time.	Since the water was one <i>log</i> and the wine was three <i>log</i> , to drain out at the same time, the hole for the water had to be thinner than the hole for the wine.	There was three <i>log</i> of wine and three <i>log</i> of water. The wine hole had to be thicker because the wine was less viscous (thicker).	
Who is this part of the Mishna like?		A Baraisa	
Another proof that this is like the Rabbonim:		R' Yehudah said there were two bowls. One for water and one for wine. The hole for the wine was "wider" than the "narrower" hole for the water. The words "wider" and "narrower" are a larger difference than "thinner" and "thicker." This shows that R' Yehudah thought it was about three <i>log</i> vs one <i>log</i> . In contrast, the Mishna used "thick" and "thin" to show that it is like the Rabbonim who are only concerned with viscosity and not volume (Rashi).	

49b) Storing the water in a holy vessel over Friday night.

To perform *nisach hamayim* on Shabbos, the Mishna says that the water was brought in on Friday and stored in a non-sacred container.

The Gemara asks				
Why didn't they store the water in a sacred container?				
Zeiri's answer:	<p>The author of our Mishna believes that if you leave something in a sacred container where</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none;">there is no fixed amount in the container... and</td> <td style="width: 10%; border: none; text-align: center;"> </td> <td style="width: 40%; border: none;">there is no intention to make the contents holy,</td> </tr> </table> <p>then the contents will become holy and hence they are not permitted to stay overnight. So, a sacred container cannot be used.</p>	there is no fixed amount in the container... and		there is no intention to make the contents holy,
there is no fixed amount in the container... and		there is no intention to make the contents holy,		
Chizkiyah's answer:	<p>The author of our Mishna believes that if you leave something in a sacred container,</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none;"></td> <td style="width: 10%; border: none; text-align: center;"> </td> <td style="width: 40%; border: none;">one needs intention to make the contents holy.</td> </tr> </table> <p>So, without intention, the contents will not be holy and is permitted to stay overnight. However, the Rabbonim made a special preventive measure to use a non-sacred container so that people do not think the water became sacred.</p>			one needs intention to make the contents holy.
		one needs intention to make the contents holy.		
The answer of R' Yannai in the name of R' Zeira:	<p>The author of our Mishna believes that if you leave something in a sacred container,</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none;">a fixed amount of water is needed to make the contents holy ... and</td> <td style="width: 10%; border: none; text-align: center;"> </td> <td style="width: 40%; border: none;">one needs intention to make the contents holy.</td> </tr> </table> <p>So, with extra water and no intention, the sacred container would not make the water holy and is permitted to stay overnight. However, the Rabbonim made a special preventive measure to use a non-sacred container so that people do not think the water was originally intended for washing the hands and feet of the Kohanim.</p>	a fixed amount of water is needed to make the contents holy ... and		one needs intention to make the contents holy.
a fixed amount of water is needed to make the contents holy ... and		one needs intention to make the contents holy.		

50a) Filtering the water.

	Our Mishna	A Baraisa
	If the water spilled or was uncovered, the water cannot be used.	R' Nechemyah: (...) a filter works to get rid of snake venom.
Our Mishna is not like R' Nechemyah:	Reason: uncovered water might have snake venom. Why don't we strain the water to get the venom out? Filters do not work to rid liquid of snake venom.	
Our Mishna can be like R' Nechemyah:	Our Mishna believes that filters work also. However, it is not proper to use filtered water for the avodah. Offerings in the Beis Hamigdash, must be perfect. הַקָּרְיָבֵהוּ נָא לְפָחֶתְךָ, הַיְרָצֶדֶ אֹ הַיִּשָּׂא פְּנֶיךָ-- אָמַר, יְהוָה צְבָאוֹת "Present that to your governor; will he accept you or show you favor?!? says Hashem <i>Tzivoyes</i> "	Filters work for drinks of regular people.

Chapter Five

50b) The name of simcha beis hashoevah.

Rav Yehudah and Rav Eina had different names for the event.		
	Shoevah (Drawing)	Choshivah (Important)
Mar Zutra explanation:	Because it is written וְשָׂאֲבֵתֶם-מַיִם, בְּשִׂשׂוֹן “You will draw water with joy.”	Because it is an important event. Rav Nachman says it is important mitzvah and it goes back to the six days of creation.

50b) Playing the flute on Shabbos (Part 1).

	A Baraisa	
	R' Yose bar Yehudah	Rabonim
	One can play the flute on Shabbos.	One cannot play the flute (on Yom Tov and hence) on Shabbos.
Rav Yosef's explanation:	In a song of a korban, the instrument is the most important part and overrides Shabbos.	In a song for the korban, the voices are the most important part and the instrument is just an accompaniment. The instrument does not override the Shabbos.
	For the song of the shoevah, the enjoyment is the most important part and the instrument does not override Shabbos.	
Rav Yosef's proof:	A Baraisa An instrument made of wood	
	R' Yose bar Yehudah Kosher	Rebbi Posul
	Because the instrument is the most important part of the service and we follow Moshe's use of a flute (which was made of wood) and use it on Shabbos.	Because the important part of the service is the voices. The instrument is not important. We do not follow Moshe's use of the flute on Shabbos.
A reason why Rav Yosef's proof does not work.	R' Yose bar Yehudah Kosher	Rebbi Posul
Everyone agrees that the instrument is the important part.	Because we derive a possibility (using wood even though it is possible to have a flute made of other material like metal) from an impossibility (Moshe could only use a wood instrument.)	Because we do not derive a possibility from an impossibility. This means that Moshe was permitted to have a wood instrument. We are not.
Another reason why Rav Yosef's proof does not work.	R' Yose bar Yehudah Kosher	Rebbi Posul
Everyone agrees that the important part is the vocals and not the instrument.	Because we make the following <i>drasha</i> about menorah: <ul style="list-style-type: none"> • Ribuy: "Make a menorah" • Miut: "of pure gold" • Ribuy: the menorah should be "hammered out" Since it is a Ribuy, Miut, Ribuy, anything can be used including wood. (Only earthenware is excluded.)	Because we make the following <i>drasha</i> about menorah: <ul style="list-style-type: none"> • Klal: "Make a menorah" • Prat: "of pure gold" • Klal: the menorah should be "hammered out" Anything similar to the Prat is acceptable. That means only metal is good and not wood.
And everyone agrees that we cannot derive a possibility from an impossibility.		

51a) Playing flute on Shabbos (Part 2).

	The main part of the service was the vocals.	The main part of the service was the instrument.	
Rav Pappa's explanation of whether it is vocals or instruments that are important:	Mishna in Arachin		
	The people who played the instruments		
	R' Meir were slaves.	R' Yose were from important Yisroel families.	R Chanina ben Antignos were Leviem.
	R' Meir The main part of the service was the vocals (which were sung by the Leviem) and the non-Leviem slaves were permitted to play the instruments.	R Chanina ben Antignos The main part of the service was the instruments, which were done by the Leviem.	
Rav Pappa's explanation fails because we cannot understand R' Yose. What would R' Yose say?	If the main part of the service was the vocals (which were done by the Leviem), then why would R' Yose say that important Yisroel families played the instrument and violate Shabbos? Slaves could play the unimportant instruments.		If the main part of the service was the instruments, then how can important Yisroel families play the instruments? Leviem should have to play the instruments.
The real explanation of the Mishna: Everyone agrees that the important part of the service is the vocals. The Mishna is really teaching the following:	R' Meir were slaves. Just because someone is on a platform, does not mean they are important, nor can they get <i>maaser</i> .	R' Yose were from important Yisroel families. They are important but they cannot get <i>maaser</i> .	R Chanina ben Antignos were Leviem. They are important and can get <i>maaser</i> .

51a) Playing the flute on Shabbos (Part 3).

		R' Yosef		R' Yirmiyah bar Abba	
		R' Yose bar Yehudah	Rabonim	R' Yose bar Yehudah	Rabonim
	Song of a Korban	One can play on Shabbos because the main part of the service is the instrument.	One cannot play on Shabbos because the main part of the service is the vocals.	One can play on Shabbos because it was part of the avodah and can be done on Shabbos.	
	Song of the Shoevah	One cannot play the flute on Shabbos because it is just to enhance the simcha.		One can play the flute on Shabbos because it causes extra excitement.	One cannot play the flute on Shabbos even though it causes extra excitement.
A criticism of R' Yosef:	A Baraisa				
	Song of the Shoevah	R' Yose bar Yehudah One can play on Shabbos.	Rabonim One cannot play on Shabbos.		

51a) Playing the flute on Shabbos (Part 4).

Perhaps a further criticism of R' Yosef:	Song of a Korban	R' Yose bar Yehudah	Rabonim One can play on Shabbos.	
R' Yosef's defense:	No. R Yose and the Rabbonim argue in both cases (we accept the Baraisa about the song of the Shoevah). The only reason why the Baraisa mentions the argument about Shoevah was to show that even in Shoevah, R' Yose says the shocking <i>psak</i> that one can play on Shabbos.			
A proof that R' Yosef is wrong:	Our Mishna			
	Song of the Shoevah	This flute cannot be played on Shabbos. This cannot be like R' Yose bar Yehudah of the Baraisa. This must be the Rabbonim.		
	Song of a Korban	Implication: This flute can be played on Shabbos. This is as R' Yirmiyah and not like R' Yose.		

51a) Instrument or vocals?

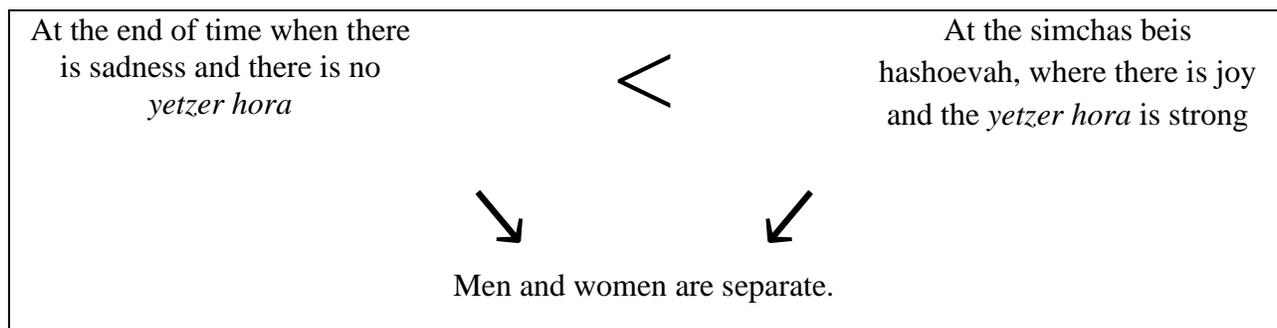
	For a korban song, the instrument is the most important part.	For a korban song, the vocals are the most important part.
<p>29:27 דְּבַרֵי הַיָּמִים ב</p> <p>וַיֹּאמֶר, חֲזַקְיָהוּ, לְהַעֲלוֹת הָעֹלָה, לְהַמְזַבֵּחַ; וּבָעֵת הַחֵל הָעֹלָה, הִחֵל שִׁיר-יְהוָה וְהַחֲצָצְרוֹת, וְעַל-יָדָי, כָּלֵי דָוִד מְלֶכֶּ-יִשְׂרָאֵל.</p> <p>“Hezekiah gave the order to sacrifice the burnt offering on the altar. As the offering began, singing to Hashem began also, accompanied by trumpets and the instruments of Dovid king of Yisrael.”</p>	<p>Since the instruments are mentioned, they are important.</p>	<p>It says שִׁיר-יְהוָה. This was voice, which is the most important part. Then it says וְעַל-יָדָי, כָּלֵי דָוִד מְלֶכֶּ-יִשְׂרָאֵל. This is just to sweeten the sound.</p>
<p>5:13 דְּבַרֵי הַיָּמִים ב</p> <p>וַיְהִי כְּאֶחָד לַמַּחֲצָרִים (לְמַחֲצָרִים) וְלַמְשַׁרְרִים לְהִשְׁמִיעַ קוֹל-אֶחָד</p> <p>“And it came even to pass, when the trumpeters and singers were as one, to make one sound.”</p>	<p>Just as the trumpeters performed with instruments, so too, the singers performed with instruments.</p>	<p>There is no mention of instruments (other than trumpets). This is because only vocals are important.</p>

52a) A kal ve'chomer about the yetzer hora.

Rav said that the men and women were separated during simchas beis hashoevah because

וְסִפְדָּה הָאָרֶץ, מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד: מִשְׁפַּחַת בֵּית-דָּוִד לְבָד, וּנְשֵׂיהֶם לְבָד,--מִשְׁפַּחַת בֵּית-נְתַן לְבָד, וּנְשֵׂיהֶם לְבָד. ו

“And the land will mourn, every family apart; the family of the house of Dovid apart, and their wives apart; the family of the house of Noson apart, and their wives apart”



52a) The seven names of the yetzer hora.

Rav Avira or others say R' Yeshua ben Levi:

Said by	Word	Posuk
Hashem	רע Evil	כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו “For the will of man's heart is evil from his youth.”
Moshe	עָרְל Uncircumcised	וּמִלְתֶּם, אֵת עָרְלַת לִבְבְּכֶם “And you shall circumcise the foreskin of your heart.”
Dovid	טָמֵא Impure	לֵב טָהוֹר, בְּרָא-לִי אֱלֹהִים “Create me a clean heart, O God.”
Shlomah	שׂוֹנֵא Enemy	אִם-רָעֵב שָׂנְאֶךָ, הֲאֵכְלֵהוּ לֶחֶם; וְאִם-צָמֵא, הִשְׁקֵהוּ מַיִם. כִּי גָחֳלִים--אֲתָהּ, חֲתֵה עַל-רֹאשׁוֹ; וַיִּהְיֶה, יְשֻׁלָּם-לָךְ. “If your enemy is hungry, give him bread to eat, and if he is thirsty, give him water to drink. For you will heap coals of fire on his head, and Hashem will reward you.”
Yeshayah	מְכַשׁוֹל Obstacle	סִלּוּ-סִלּוּ, פְּנוּ-דְרָךְ; הָרִימוּ מְכַשׁוֹל, מִדְרָךְ עִמִּי. “Build it up, build it up, prepare the way, take every obstacle out of the way of My people.”
Yechezkal	אֶבֶן Stone	וַהֲסֵרְתִי אֶת-לֵב הָאֶבֶן, מִבְּשָׂרְכֶם, וְנָתַתִּי לָכֶם, לֵב בָּשָׂר. “And I will take away the heart of stony out of your flesh, and I will give you a heart of flesh.”
Yoel	צָפוֹנִי Hidden one	וְאֵת-הַצָּפוֹנִי אֲרִחִיק מֵעֲלֵיכֶם “The northern (hidden) one I will drive away from you.”

53b) Mishna: How many trumpet blasts per day.

# of Blasts	When	Totals		
3	Opening the gates	Every day Total: 21	Friday Total: 27	Friday that is Succos Total: 48
9	Morning tamid			
9	Afternoon tamid.			
3	Stop working	Friday additions	Total: 6	
3	Start Shabbos			
9	Mussif	Mussif additions Total: 9		
3	Upper gate	Succos additions Total: 12		
3	Lower gate			
3	Filling the water			
3	Side of the <i>mizbayach</i>			

53b) Tekiah - Teruah - Tekiah is three or one.

Our Mishna Rabonim Least amount of blows: 21 Maximum amount of blows: 48	A Baraisa R' Yehudah Least amount of blows:7 Maximum amount of blows:16
Tekiah – Teruah – Tekiah is three blows. 3 x 7= 21 3 x 16=48	Tekiah – Teruah - Tekiah is one blow.
What do the Rabbonim do with these posukim? The posukim come to teach us that there should be a long blow before and after.	Why did R' Yehudah consider all three to be one? Because it says ותקצעתם, תרוצה and תרוצה יתקעו So they are the same blow. How does R' Yehudah learn that there should be a long blow before and after? Because it says ותקצעתם תרוצה, שנית
How do the Rabbonim learn that Tekiah – teruah – tekiah are three blows and not one? Because it says ובהקהיל, את-הקהל--תתקעו, ולא תריעו. “But when the assembly is to be gathered together, you shall blow a tekiah, but you shall not blow a teruah.” If all three is one blow, how can the Torah say do half and not the other half?	What did R' Yehudah do with that <i>drasha</i> ? When Moshe gathered people, he used the shofer as a signal. Not as a mitzvah.
What do the Rabbonim do with it being only a signal? When Moshe used the shofer it was a signal, but then it became a mitzvah for us.	

54a) Blowing at the tenth step.

	<p>The Mishna on 51a</p> <p>When they reached the tenth step, they blew Tekiah – Teruah – Tekiah.</p>	<p>Our Mishna</p> <table border="1" data-bbox="938 336 1339 625"> <tr> <td>3</td> <td>Upper gate</td> </tr> <tr> <td>3</td> <td>Lower gate</td> </tr> <tr> <td>3</td> <td>Filling the water</td> </tr> <tr> <td>3</td> <td>Side of the mizbayach</td> </tr> </table>	3	Upper gate	3	Lower gate	3	Filling the water	3	Side of the mizbayach
3	Upper gate									
3	Lower gate									
3	Filling the water									
3	Side of the mizbayach									
<p>A seeming contradiction:</p>	<p>Our Mishna is missing blowing at the tenth step.</p>									
<p>A resolution:</p>	<table border="1" data-bbox="576 777 1258 1003"> <tr> <th colspan="2" style="text-align: center;">A Baraisa</th> </tr> <tr> <td style="text-align: center;">Tanna Kamma</td> <td style="text-align: center;">R' Eliezer ben Yaakov</td> </tr> <tr> <td style="text-align: center;">Three blows at the tenth step.</td> <td style="text-align: center;">Three blows at the side of the <i>mizbayach</i>.</td> </tr> </table>		A Baraisa		Tanna Kamma	R' Eliezer ben Yaakov	Three blows at the tenth step.	Three blows at the side of the <i>mizbayach</i> .		
A Baraisa										
Tanna Kamma	R' Eliezer ben Yaakov									
Three blows at the tenth step.	Three blows at the side of the <i>mizbayach</i> .									
	<p>The Mishna on 51a is like the Tanna Kamma</p>	<p>Our Mishna is like R' Eliezer ben Yaakov.</p>								
<p>Reasoning:</p>	<p>We blow at the tenth step because we blow at the side of the <i>mizbayach</i> for the Shoovah, and blow the others at the tenth step.</p>	<p>We do not blow on the tenth step because we only blow at the opening of the gates, and the tenth step is not a gate.</p>								

54a) Blowing for each mussif.

	A Baraisa	Our Mishna		
	<p>[...] We blow according to the mussif offerings.</p> <p>R' Acha bar Chanina: for each mussif, we blow 9 times.</p>	<table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td style="padding: 2px;">9</td> <td style="padding: 2px;">Mussif</td> </tr> </table> <p>We blow a maximum of 48 times.</p>	9	Mussif
9	Mussif			
A seeming contradiction:	On Shabbos that is also Yom Tov, where there are two mussifs, we should blow 18 times for the mussifs. This would give us a total of $21+(9+9)+12=51$.	The Mishna says the maximum is 48.		
R' Zeira's resolution	We do not blow for opening the gate on Shabbos. This gives us $51-3=48$.			
Rava's criticism of R' Zeira:	<p>The Mishna says that we blow for opening the gate every day. Why does R' Zeira say it is not done on Shabbos?</p> <p>Also, the Mishna should have given the Shabbos that is Yom Tov example and we could have learned (1) R' Elizer ben Yaakov, that we blow on the side of the <i>mizbayach</i> and not on the tenth step, and (2) the law of R' Acha bar Chanina. From the fact that the Mishna did not give this case, we see that R' Zeira is not right.</p>			
Rava's resolution:	On Shabbos that is Yom Tov, we do not blow for the Shoovah at all. This gives us $21+(9+9)=39$.			
Another criticism of R' Acha bar Chanina:	If R' Acha bar Chanina was right, then the Mishna should have said the case of Shabbos Rosh HaShanah. There we do three mussifs: Shabbos, Rosh HaShanah, and Rosh Chodesh. This would give us a total of $21+(9+9+9)=48$.			
A defense of R' Acha bar Chanina:	<p>We needed to give the case of Friday Succos to learn out the case of R' Eliezer ben Yaakov who taught us the to blow at the <i>mizbayach</i> and not on the tenth step.</p> <p>It should have said both cases.</p> <p>The Mishna gives some cases and leaves out other cases.</p> <p>What else did the Mishna leave out?</p> <p>The day before Pesach. [...]</p>			

54b) Yom Kipper on a Sunday (Part 1).

A seeming contradiction:	Our Mishna				On erev pesach which is a Shabbos there are...		
	The maximum number of shofer blows is 48				R' Yehudah 51 shofer blows	Rabbonim 57 shofer blows.	
A resolution:	Our Mishna only mentions events that happen every year. Erev Pesach does not happen on Shabbos every year.						
A problem with the resolution:	The case of 48 shofer blows was when Friday was one of the non-first days of Succos. (When Friday was the first day of Succos, they did not do 12 shofer blows of Shoveh.) Friday is not one of the non-first days of Succos in the years when the first day of Succos is Friday. This can happen.						
	Sun	Mon	Tues	Wed	Thur	Fri	Shab
						15 1 st Succos	16 2 nd Succos
	3 rd Succos	4 th Succos	5 th Succos	6 th Succos	7 th Succos	Not Succos	
A solution:	When the first day of Succos is Friday, we postpone Succos to Shabbos.						
Why postpone?	Sun	Mon	Tues	Wed	Thur	Fri	Shab
	10 Yom Kipper	11	12	13	14	15 Succos	
	If Friday was Succos, then Yom Kipper would be Sunday. We do not permit Yom Kipper to be Sunday.						
A seeming contradiction:	Our Gemara just showed that Yom Kipper cannot be on a Sunday				Mishna in Shabbos Fats of Shabbos can be offered on Yom Kipper. (Implication: Yom Kipper can be on Sunday). Rav Zaira also tells of a Baraisa where Yom Kipper is on Sunday.		
A resolution:	Our Mishna is like the Rabbonim.				This Mishna and Baraisa is like The Others.		

54b) Yom Kipper on a Sunday (Part 2).

		A Baraisa What day of the week is Yom Tov next year?	
		Not stated. (The Rabbonim	The Others
An explanation:	The Rabbonim permitted extra days into the calendar. Therefore, no easy calculations can be made.)	On a non-leap year	On a leap year
		<p>There are 354 days in the year.</p> <p>There are 50 weeks which give us $354=7*50+4$</p> <p>This means that the Yom Tovim will come out 4 days later next year.</p>	<p>There are $354+29=383$ days in the year.</p> <p>There are 54 weeks which give us $383=7*54+5$.</p> <p>Another way to see this is $383 = 354+(29)$ $= 354+(4*7+1)$ So, on a leap year, 1 day more is added.</p> <p>This means that the Yom Tovim will come out 5 days later next year.</p>

55b) Mishna: How the *korbonos* are offered to the Watches of the kohanim.

B=Bull, R= Ram, H=he-goat, L=Lamb

		What to give the Watches																								
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	
Day	1	B	B	B	B	B	B	B	B	B	B	B	B	R	R	H	L	L	L	L	L	L	L	L	L	L
	2	B	B	B	B	B	B	B	B	B	B	B	R	R	H	L	L	L	L	L	L	L	L	L	L	L
	3	B	B	B	B	B	B	B	B	B	B	R	R	H	L	L	L	L	L	L	L	L	L	L	L	L
	4	B	B	B	B	B	B	B	B	B	R	R	H	L	L	L	L	L	L	L	L	L	L	L	L	L
	5	B	B	B	B	B	B	B	B	B	R	R	H	L	L	L	L	L	L	L	L	L	L	L	L	L
	6	B	B	B	B	B	B	B	B	R	R	H	L	L	L	L	L	L	L	L	L	L	L	L	L	L
	7	B	B	B	B	B	B	B	R	R	H	L	L	L	L	L	L	L	L	L	L	L	L	L	L	L

The Mishna ends by saying: Whoever offered bulls today, should not offer tomorrow. They took turns by a rotation. The distribution of the bulls is as follows:

		Watch																								
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	
Day	1	B	B	B	B	B	B	B	B	B	B	B	B													
	2	B												B	B	B	B	B	B	B	B	B	B	B	B	B
	3		B	B	B	B	B	B	B	B	B	B														
	4												B	B	B	B	B	B	B	B	B	B				
	5	B	B	B	B	B	B	B																B	B	
	6								B	B	B	B	B	B	B	B										
	7																B	B	B	B	B	B	B			

Notice that each of the Watches 1-22 have three Bulls over Yom Tov. Watch 23 and 24 only have two bulls over Yom Tov.

Problem: Watch 1 gives a bull on say 1 and day 2 even though the Mishna ends by saying “Whoever offered bulls today, should not offer tomorrow.”

55b) The bulls on Shmini Atzeres.

		A Baraisa The bull for Shmini Atzeres is ...	
		Rebbi	Rabonim
		determined by lots.	from one of the two Watches that did not have a third chance (Watch 23 and Watch 24).
Who does Our Mishna agree with? Our Mishna On the eighth day they went back to do lots.	It seems like our Mishna is like Rebbi...		...Our Mishna can also agree with the Rabbonim: Watch 23 and Watch 24 draw lots to determine which of the two will give it.
Who does this Baraisa agree with? A Baraisa All the 24 Watches have a second and third time to offer a bull, except for two Watches (Watch 23 and 24) which have two times and not three times.	...The Baraisa can also be seen like Rebbi because the Baraisa is talking about Succos proper (without Shmini Atzeres.) [...]		It seems like the Baraisa goes like the Rabbonim because 22 of the Watches have three times and the Watch that won the lot has a third time....

56a) The order of the broches (part 1).

A Baraisa		
The order of the broches in kiddish		
	Beis Shammai	Beis Hillel
	<ol style="list-style-type: none"> 1. On the day 2. On the wine <p>Because (a) the kedusha of the day causes the need for the coming of the wine. And (b) because the kedusha of the day happens before the wine is at the table.</p>	<ol style="list-style-type: none"> 1. On the wine 2. On the day <p>Because (c) the wine causes the need to say a brocha. And (d) because the wine is more frequent than the day. So the wine is first because more frequent events come first.</p>
<p style="text-align: center;">Rav</p> <p>On the first night of succos, the order of the broches is</p> <ol style="list-style-type: none"> 1. On the succah 2. On the time. <p>Because the kedusha of the (obligation of the) day comes first.</p>	<p>Rav would say that his position is like Beis Shammai because they agree that (b) the kedusha of the day is more important.</p>	<p>Rav would say that his position is like Beis Hillel. Just in the case of the wine, Beis Hillel says to say the wine brocha first because of reason (c).</p>
<p style="text-align: center;">Rabbah bar bar Channah</p> <p>On the first night of succos, the order of the broches is</p> <ol style="list-style-type: none"> 1. On the time 2. On the succah <p>Because the more frequent event comes first.</p>	<p>Rabbah bar bar Channah would say that his position is like Beis Shammai. Just in the case of the wine because of reason (a) Beis Shammai rules like this.</p>	<p>Rabbah bar bar Channah would say that his position is like Beis Hillel because they agree that (d) the brocha for the more frequent event comes first.</p>

56a) The order of the broches (Part 2).

	Our Mishna	Rav		
	<p>On Shavuot that is Shabbos, one would say</p> <ol style="list-style-type: none"> 1. Here is the matzos for you. 2. Here is the chometz for you. 	<p>On the first night of succos, the order of the broches is</p> <ol style="list-style-type: none"> 1. On the succah 2. On the time 		
Implications and a seeming contradiction:	<p>One says the matzos first --- despite the chametz being more important --- because matzos is more frequent. This is against Rav.</p>	<p>Because the <i>kedusha</i> of the (obligation of the) day comes first.</p>		
Rav's response:	<p>Rav agrees with the Abba Shaul in this Baraisa:</p> <p style="text-align: center;">A Baraisa</p> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; text-align: center; border-right: 1px solid black;"> <p>Tanna Kamma</p> <ol style="list-style-type: none"> 1. Here is the matzos. 2. Here is the chometz. </td> <td style="width: 50%; text-align: center;"> <p>Abba Shaul</p> <ol style="list-style-type: none"> 1. Here is the chometz. 2. Here is the matzos. </td> </tr> </table>	<p>Tanna Kamma</p> <ol style="list-style-type: none"> 1. Here is the matzos. 2. Here is the chometz. 	<p>Abba Shaul</p> <ol style="list-style-type: none"> 1. Here is the chometz. 2. Here is the matzos. 	
<p>Tanna Kamma</p> <ol style="list-style-type: none"> 1. Here is the matzos. 2. Here is the chometz. 	<p>Abba Shaul</p> <ol style="list-style-type: none"> 1. Here is the chometz. 2. Here is the matzos. 			
Rav Nachman bar Rav Chisda:	The halacha is not like Rav.			
Rav Sheishes the son of Idi:	The halacha is like Rav.			
The Gemara concludes:	The halacha is like Rav.			