

OVERVIEW of the Daf

1) Sleeping inside a kilah-canopy (cont.)

A second version is presented of Shmuel's ruling concerning sleeping in a canopy during Sukkos, this time regarding a bridal canopy. Shmuel rules that it is permitted to sleep in a bridal canopy even if it is ten tefachim high because it has no roof.

This ruling is unsuccessfully challenged.

Rabbah bar R' Huna rules that it is permitted to sleep in a canopy even if it has a roof and is ten tefachim high.

The Gemara explains how this ruling adds to the position held by R' Yehudah that a temporary shelter does not nullify a permanent shelter.

2) MISHNAH: The use of foliage for סכך is discussed. The Mishnah presents the general conditions for valid סכך

3) Detaching the vine from the ground

R' Yosef in the name of Rav ruled that a vine spread over the sukkah and then detached from the ground must be lifted and put back down in order to be valid.

R' Huna maintained that Shmuel issued this ruling and not Rav.

4) Is severing a vine the same as making the schach?

R' Huna's assertion that Shmuel maintains that severing a vine is not the same as making the schach is unsuccessfully challenged.

Rav's position that severing is the same as making schach is unsuccessfully challenged a number of times until the Gemara finally presents an irrefutable challenge.

It is suggested that the issue of whether severing is the same as cutting is a dispute between Tannaim.

The suggestion is rejected and two alternative ways to explain the Baraisa are presented.

5) Bundling the lulav

A Baraisa, cited earlier, mentioned a dispute whether there is an obligation to bind the lulav. The Gemara explains that even the lenient opinion of Rabanan would agree that there is a mitzvah to bind the species together.

6) The necessary characteristics of סכך

The Gemara inquires about the source for the Mishnah's ruling that סכך must originate from the ground and be not susceptible to tum'ah.

Reish Lakish identifies one source for this halachah but the Gemara notes that it is not consistent with all opinions.

R' Dimi in the name of R' Yochanan identifies an alternative source. ■

Distinctive INSIGHT

The point at which tzitzis are תעשה ולא מן העשוי

כי הא דרב עמרם חסידא רמא תכלתא לפרזומא דאינשי ביתיה ותלאן ולא פסק ראשי חוטין שלהן

The Gemara teaches that Rav holds that the problem of תעשה ולא מן העשוי can be alleviated when some aspect of action was done by the person. Regarding tzitzis, threading the single, looped string into the garment before the string is cut into separate strings is an act of making the tzitzis. This is an invalid "making" of the tzitzis, but Rav holds that the severing of the string into separate pieces is an adequate עשייה to correct the problem.

Rashi states that the problem only arises when the string is looped through and all the coils and knots are made before the ends are cut. This seems to suggest that anything short of this does not yet present a problem. Pri Megadim explains that this is based upon the verse גדילים תעשה לך, which highlights the entire set of coils as being critical to the making of tzitzis. Shulchan Aruch (O.C. 11) rules that improper placing of strings into the garment for tzitzis results in their being פסול due to תעשה ולא מן העשוי. Unlike Rashi, though, Shulchan Aruch states that the disqualification applies once one coil and one knot is made prematurely—before the strings were cut into individual strands.

Beis Yosef explains that because one coil and one knot is the minimum necessary for the tzitzis to be kosher, this is the point at which they are determined to be "made," and at which point the string must already be cut into separate strands. In fact, Beis Yosef explains that even Rashi agrees that this is the critical point, but Rashi writes all the coils and knots were done only to illustrate the extent of Rav's opinion, who holds that it is kosher even in this case, due to Rav's interpretation of the concept of תעשה ולא מן העשוי. ■

Daf DIAGRAM

רש"י ד"ה תלאן—חוט אחד כפול ד' ותוחבו בכנף ועודנו חוט אחד כופלו והרי הן שמנה כפלים

One long string was folded over four times and placed through the corner of the garment before being cut into separate threads.



ורב עמרם שכח ולא פסקן עד שעשה כל הגדילים וקשריהם
 Rav Amram forgot and did not cut the strings until after he had already made the coils and knots

HALACHAH Highlight

Tying tzitzis on a night garment

תלאן ולא פסק ראשי חוטין שלהן פסולין

If one hung the strings without cutting the ends [so that they remained one string], they [the tzitzis] are invalid

Shulchan Aruch¹ follows Shmuel's understanding of the Baraisa, namely, if a string was inserted into the corner of a garment, twisted, tied into tzitzis, and only afterwards cut into different strands the tzitzis are invalid. The reason the tzitzis are invalid is because of the principle of **תעשה ולא מן העשוי**—"You shall make," and not use something that was already made. Rav Yosef Teomim² inquires whether this principle would apply in a case where tzitzis were tied onto a night garment, that is exempt from tzitzis³, and after the tzitzis were on the garment, the owner designated the garment to be used during the day. Are the tzitzis in this case disqualified because of **תעשה ולא מן העשוי**? Rav Teomim leaves this question unresolved.

Teshuvos Naos Desha⁴ analyzed this question and concluded that the tzitzis are invalid. There is no distinction whether the disqualification is the result of the string or whether the disqualification is because the tzitzis were tied onto the garment when the garment was exempt; in both cases the principle will apply. Rav Mordechai Yaakov Breish⁵, however, maintains that the principle is not applicable in this case. The only time the Gemara invokes this principle is when the disqualification is inherent in the object itself not when the disqualification is the result of an outside factor. For example, Rema⁶ rules that it is permitted to construct

REVIEW and Remember

1. What is the difference between a נקליטין bed and a קינופת bed?
2. Explain: קציצתן זו היא עשייתן.
3. Is there a mitzvah to bind the species of the lulav together?
4. What sukkos do we commemorate with the mitzvah of sukkah?

a sukkah beneath a roof and then remove the roof and the sukkah would not be disqualified because of **תעשה ולא מן העשוי** since the disqualification does not relate to the סכך itself but to an outside factor, i.e. the presence of the roof. Similarly, in this case the disqualification was not the result of an issue with the tzitzis themselves but the fact that the garment was exempt from tzitzis. Since this is an outside factor, the tzitzis do not become disqualified because of **תעשה ולא מן העשוי**. ■

1. שר"ע סי' י"א סע' י"ח
2. פמ"ג משב"ז סי' י"ח סק"א
3. שר"ע סי' י"ז סע' א'
4. שו"ת נאות דשא סי' ס"ב ומובא דבריו בכה"ח סי' י"ח אות ג'
5. שו"ת חלקת יעקב אר"ח סי' ה'
6. רמ"א סי' תרכ"ו סע' ג' ■

STORIES Off the Daf

The schach and the sukkah walls

וכל דבר שאינו מקבל טומאה וגידולו מן הארץ מסככין בו

The Imrei Emes, zt"l, explains that the סכך represents Torah scholars while the walls of the sukkah represent those who support Torah study. This is why the walls can be made of a material that is mekabel tum'ah even though the סכך cannot. Torah scholars must be completely clean from impurity, and must also "grow from the ground"—develop spiritually until they are elevated above the material world. By supporting them, other Jews who are not on such an exalted level are also rectified.

This concept explains a seemingly

difficult midrash. Rav Tanchum says that all who go out to the road without preparing for war eventually fall in battle. The tribe of Zevulun, however, wins the war whether it is prepared or not. This is because Zevulun is characterized by supporting Torah scholars. Their extension of material support protects them so that even if they do not prepare for the spiritual war of this world, they do not fall into sin. Even a scholar must make special preparations to win his battles against the yetzer unless he himself has the added protection of supporting the Torah. This is expressed in the verse: "Rejoice Zevulun in your goings, and Yissachar in your tents." Zevulun is mentioned first because he is assured of Divine protection. Afterward comes Yissachar, for he must exert himself to reach

the level of the schach that "grows from the ground and does not become impure."

Rav Chaim of Volozhin, zt"l, once decided to learn Mishnayos in the merit of a certain wealthy donor who had been very loyal and generous toward the yeshiva and had recently passed away. At one point during his study of the Mishnayos, a question arose in the Rav's mind whose answer eluded him.

That night, the man came to Rav Chaim Volozhiner in a dream and resolved the Rav's question with a novel explanation of the difficult Mishnah.

Upon waking, Rav Chaim exclaimed, "I knew that those who supported Torah in their lifetime learn after they leave this world. But I had no idea that they learn so quickly!" ■