

OVERVIEW of the Daf

1) The necessary characteristics of סכך (cont.)

The source suggested by R' Dimi in the name of R' Yochanan for the Mishnah's ruling that סכך must originate from the ground and not be susceptible to tum'ah is successfully challenged.

Two accepted sources are identified for the Mishnah's ruling concerning סכך.

2) **MISHNAH:** The Mishnah discusses the use of bundles for סכך and the walls of the sukkah.

3) Clarifying the Mishnah

R' Yaakov notes that he heard an explanation from R' Yochanan concerning two Mishnayos, ours and the Mishnah later regarding one who digs out a haystack to make a sukkah, and he didn't remember which explanation applied to which case.

R' Yirmiyah was able to deduce which reason explained which Mishnah and the Gemara explains why R' Yaakov did not figure this out himself.

R' Ashi challenges R' Yochanan's explanation of the two cases.

R' Yochanan defends his position.

4) Using arrows for סכך

R' Yehudah in the name of Rav rules that male arrows may be used for סכך but female arrows may not be used because they are susceptible to tum'ah.

The necessity for this seemingly obvious ruling is explained.

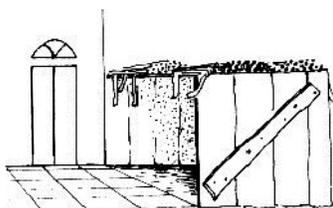
5) Using different materials for סכך.

Rabbah bar bar Chanah in the name of R' Yochanan rules that combed flax may not be used for סכך. Unprocessed flax is acceptable and there is uncertainty regarding partially processed flax. Rabbah bar bar Chanah adds hushni to the discussion.

R' Yehudah permits the use of different plants for סכך whereas Abaye disagrees with this ruling because they generate an offensive odor. ■

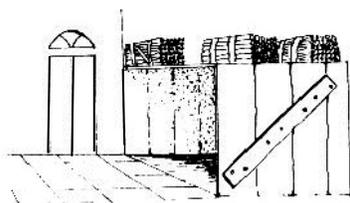
Daf DIAGRAM

וכולן שהתירן כשרות



ב-If the bundles were untied, סכך they may be used for סכך

חבילי קש וחבילי עצים וחבילי זרדין אין מסככין בהן



א-Bundles of stalks, sticks and cane may not be used for סכך

Distinctive INSIGHT

The concern of residing in an אוצר

התם מדאורייתא נמי אינה סוכה

The Mishnah rules in a case of bundles of sticks which were left upon the roof, and which later designated to be used for סכך of the sukkah. In this case, the sukkah is פסול due to גזירת אוצר – we are concerned (מדרבנן) that a person will not build a sukkah, but he will rather sit in his warehouse which is covered with bundles which were not placed for the sake of creating shade. According to the conclusion of the Gemara, this is different than the case of hollowing out a haystack, which is פסול (from the Torah) due to תעשה ולא מן העשוי.

Ritva notes that according to Rashi (ד"ה אמר לך) the Gemara does not use the גזירה of אוצר for the case of the haystack. Even in a case where תעשה ולא מן העשוי would not apply, i.e., where the hay along the top was lifted and placed back down, we should perhaps still disqualify this sukkah due to the case being too similar to the warehouse situation. The reason this concern is not applicable by the haystack is that placing bundles on a roof is a common occurrence. This is where a גזרה is reasonable. However, hollowing out a haystack is an unusual situation, and the rabbis did not implement their ruling in unusual cases.

Pnei Yehoshua inquires about the opinion of Rashi. Does the movement of the sticks on top of a haystack help only in this case, but bundles of sticks remain פסול even after being moved, as Ritva understands? Or would moving the sticks correct the problem by the bundles as well, as Rashi explains—the rabbis do not have to make a decree to disqualify a situation where the person actively fixed the problem. Pnei Yehoshua concludes that Rashi would hold that moving קש חבילי would not be kosher. The act of rotating the sticks is the normal method of turning the piles to dry them out, and his actions do not indicate an effort to place the sticks as shade for the sukkah. Aruch LaNer argues. ■

HALACHAH Highlight

Using cotton threads in סכך

סוכה באניצי פשתן פסולה

If one covered their sukkah with combed flax it is invalid

The Gemara is clear that combed flax may not be used for סכך but medieval scholars disagree regarding the reason. Rambam¹ writes that combed flax may not be used for סכך despite the fact that in its present state it is not susceptible to tum'ah. The reason is that Chazal issued a decree prohibiting the use of combed flax because it is no longer recognizable as something that grew from the ground. Tosafos² writes that combed flax may not be used because once it is twisted into thread it will be susceptible to the tum'ah of negaim. Since it is on the verge of susceptibility to the tum'ah of negaim, which only effects wool and flax³, Chazal decreed against its use for סכך. A practical difference between these two explanations would be the use of cotton threads. According to Rambam, Chazal's decree would include cotton since one cannot discern that the cotton threads originated from the ground. According to Tosafos' explanation, Chazal's decree would not include cotton since cotton threads are not susceptible to the tum'ah of negaim.

Accordingly, one could assert that, according to Rambam, a mat made of thin wooden slats connected to one

REVIEW and Remember

1. Why are bundles invalid for use as סכך?

2. Explain: גזירת אוצר.

3. Why are female arrows invalid for use as סכך?

4. Why are bundles of flax invalid for use in סכך?

another with cotton thread should not be used for סכך since the cotton serves as a support for the סכך and Mishnah Berurah⁴ ruled that one should avoid supporting סכך with something that is susceptible to tum'ah. Others⁵, however, rule leniently for the following reason. The restriction against using cotton threads is, according to the strict opinion of Rambam, only Rabbinic. Furthermore, the restriction against supporting סכך with something that is invalid for סכך is only Rabbinic. Halachah does not require a person to be strict against supporting סכך with something that itself may not be used as סכך only Rabbinically. ■

1. רמב"ם פ"ה מהל' סוכה ה"ד
2. תוס' ד"ה באניצי
3. ויקרא יג:מו
4. מ"ב סל' תרכ"ט ס"ק כ"ב
5. ספר הסוכה השלם מילואים לפרק ט' אות ע"ח ■

STORIES Off the Daf

Make it, and do not use that which is already made

תעשה ולא מן העשוי

The Modzhitzer Rebbe, zt"l, writes that Chazal's statement that one who learns a lot of Torah should not feel self-satisfied is also expressed in our Gemara. "Make it, and do not use that which is already made." תעשה—always consider yourself to be just beginning to serve Hashem. Nothing has been done, everything is yet to be accomplished. ולא מן העשוי—do not rest on your laurels and rely on that which you have already achieved. Why should your accomplishments make you deserving of praise?

Considering how much potential you have, it is as though nothing has been done yet at all. "Make it, and do not use that which has already been made."

Rav Aharon HaGadol of Karlin, zt"l, brought many wayward Jews back to Torah observance. Despite this, and despite the fact that he was a Torah giant and a tzaddik of the highest order his entire life, he nevertheless wrote in his will: "...In truth I don't know if there is anyone worse than me."

Rav Shlomo Zalman Auerbach, zt"l, explained this perplexing self-assessment. "Even though Rav Aharon HaGadol was well aware of his vast worth and that he was far above the level of the overwhelming majority of the people of his generation, he still wrote this with complete conviction.

One who does not recognize his positive attributes has no understanding of true humility. Denying the truth of one's spiritual strengths is simply dishonest. How could he have thought he was among the worst of the Jewish people? What Rav Aharon HaGadol knew was that he had the potential to return the entire Jewish people to Hashem and bring the redemption. This is why his headstone is engraved with the words: 'He helped thousands of people become ba'alei teshuvah.'

"The fact that he didn't manage to fulfill this potential places him under greater obligation than anyone in his generation. From his perspective, there is no one worse than the man who could have brought about the ultimate redemption and failed to do so!" ■

