

OVERVIEW of the Daf

1) Using different materials for סכך (cont.)

R' Chanan bar Rava and Abaye disagree about using branches for סכך if their leaves will dry up and fall off.

2) Bundles

A series of rulings teach that a natural bundle and a single object bundled to itself are valid for use as סכך.

A Baraisa supports these rulings.

3) Maror

On a tangential note, R' Chisda in the name of Ravina bar Shila teaches that maror of the marsh may be used for the mitzvah of maror.

This ruling is challenged.

Abaye and Rava offer different responses to this challenge.

4) Bundles (cont.)

R' Chisda states that binding a single object is not a "bundle," three objects are a "bundle" and two objects bound together are the subject of a dispute between R' Yosi and Rabanan.

The Gemara struggles before it successfully clarifies the positions held by R' Yosi and Rabanan concerning the number of hyssop stems needed to sprinkle the Parah Adumah ashes.

Mireimar teaches that sticks bundled for the purpose of counting are not considered "bundled."

R' Abba rules that willow branches bundled into a hut may be used for סכך.

R' Pappa explains that the lower knot must be untied, although it may be left braided. R' Huna the son of R' Yehoshua explains that since the knot cannot be used for carrying the branches it is not considered "bundled."

R' Abba in the name of Shmuel rules that maror may not be used for סכך and is considered like empty space because it will dry up and crumble.

5) "Handles"

R' Abba in the name of R' Huna ruled that grapes harvested for the purpose of making wine do not have "handles" for purposes of tum'ah.

R' Menashya bar Gada in the name of R' Huna ruled that grain cut for the purpose of making סכך does not have "handles" for the purpose of tum'ah.

The Gemara explains that the two opinions do not necessarily agree with one another.

It is suggested that R' Menashya bar Gada's ruling is a matter of dispute between two Tannaim.

R' Menashya responds that all opinions would agree with his ruling.

The Gemara begins to challenge this assertion. ■

Distinctive INSIGHT

Defining a "bundle"

איפוך—לרבי יוסי שלשה לעב לרבנן שלשה למצוה

The Mishnah disallows using "bundles" of sticks to be placed upon the sukkah as סכך. The Gemara defines the term "אגד - bundles." Three items tied together is a bundle, but one single item, even if it is tied, is not defined as a bundle. When two items are tied together, we find a מחלוקת. Rav Chisda reports that Rabbi Yosi holds that אגדת אזוב (the hyssop bundle) used to sprinkle the waters of the Parah Aduma must have at least two stalks, whereas the רבנן require three stalks. This is the initial understanding of the opinions regarding the definition of the term אגד. The Gemara concludes by reversing the words of Rav Chisda, based upon a Baraisa where Rabbi Yosi clearly holds that an אגד is only when we have three items tied together. If the stalks fall apart during the sprinkling, the process may continue as long as two stalks remain. רבנן hold that a "bundle" is two items tied together even to begin with, and one stalk remaining is enough to continue the process.

Rambam (Hilchos Parah Adumah 11:4) rules that although the mitzvah of stalks of hyssop is to have three pieces, if only two stalks were taken and tied, the mitzvah is fulfilled. This is the view of רבנן. Yet Rambam also states that the procedure may only continue as long as two stalks remain. Kesef Mishnah notes that this final statement is difficult to understand, because רבנן do not require two stalks to remain, as Rambam says, but one is enough.

ר"י קורקוס, cited by Kesef Mishnah, explains that the Mishnah and Baraisa differ in this regard, and Rambam ruled in accordance with the Mishnah. Others answer that Rambam rules according to Rabbi Yosi in regard to the "remaining stalk" issue, because the Mishnah only records his opinion explicitly, and not that of Rabanan. In this particular issue, we therefore do not say that the minority opinion must defer to that of the majority. ■

REVIEW and Remember

1. Why are branches whose leaves will fall off invalid for use as סכך?
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2. How many hyssops are needed to sprinkle the Parah Adumah ashes?
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3. When is a bundle not a bundle?
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4. Explain the concept of a "handle" regarding tum'ah.
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HALACHAH Highlight

Making סוכה out of leaves that will dry up on Sukkos

ירקות שאמרו... ופוסלין בסוכה משום אויר מאי טעמא כיון דלכי יבשי פרכי ונפלי כמאן דליתנהו דמי

The vegetables about which they said ... disqualifies the sukkah as if they were empty space. What is the reason? Since when they dry they crumble and fall [we treat it] as if it is not here.

Numerous discussions related to the use of סוכה that will dry up during Sukkos are found in the Poskim. According to some¹, the disqualification is Rabbinic based on the concern that it will dry up during Sukkos and one will not have the ability to obtain other סוכה. Others² maintain that it is Biblically disqualified by virtue of the fact that it cannot be used for the seven days of Sukkos.

Another issue is defining what constitutes drying up—יבש—for this halacha. Rav Yoel Sirkis³ writes that the disqualification of drying סוכה applies only if when the סוכה dries up the pieces will fall off but in the event that the dried סוכה will remain in place it remains valid סוכה. Furthermore, Rav Yosef Teomim⁴ writes that if the leaves will dry up only because of extremely hot weather, the סוכה remains valid until it actually dries up and falls off.

Rav Akiva Eiger⁵ asserts that the Gemara's statement that these leaves are considered like empty space applies only when it results in a stringency but not when it results in a leniency. For example, a case where one has two tefachim of disqualified סוכה and adjacent to that were two tefachim of this dry סוכה. If we were to look at the dry סוכה as empty space the sukkah would be valid but if we look at the dry סוכה as invalid סוכה there would be four tefachim of invalid סוכה, which would invalidate the Sukkah. A

Daf DIAGRAM

רש"י: כעין כלי מצודות שצדים דגים קטנים שעושים בגומא

צריפי דאורבני



The hut is similar to an upside-down net used to catch small fish. The net, however, has woven rows throughout its height.

A hunter's hut, secured at the top and woven at the bottom. If the upper knot is removed and the lower one is untied (even without being removed) the willow branches may be used as סוכה.

second application of this question relates to placing dry סוכה on valid סוכה. If the dry סוכה is considered like empty space, the valid סוכה below it does not become disqualified. However, if the dry סוכה is considered like invalid סוכה it would disqualify the סוכה below⁶. ■

1. רש"י ד"ה ופוסלים ע"פ הבנת הריטב"א בדבריו ד"ה אמר שמואל
2. דעה המובא בריטב"א שם וע' רש"ש שכתב דכן דעת הר"ן
3. מובא שיטתו בספר הסוכה השלם מילואים לפרק ח' אות נ"ה אבל איתא שם שדבריו בב"ח אר"ח סי' תר"ל אבל לא מצאתי שם דבריו ויותר נראה שדבריו בסוף סי' תרכ"ט
4. פמ"ג משב"ז סי' תרכ"ט ס"ק י"ד
5. הגהות רעק"א לסי' תרכ"ט סע' י"ב
6. ע' פמ"ג הנ"ל שהעיר ע"ז וע' נ"ב - נ"ה ■

STORIES Off the Daf

Plain hyssop

אזוב ולא אזוב יון ולא אזוב כוחלי ולא אזוב מדברי ולא אזוב רומי ולא אזוב שיש לו שם לווי

During its discussion of the use of a particular variety of marror on Pesach, the Gemara branches off into a discourse on the difference in the names of varieties of plants. Sometimes a prefix means we are speaking about a separate variety altogether, and other times it refers to the original variety growing in a different place. With regards to the hyssop used in the preparation of the Parah Adumah, the Gemara disqualifies all subspecies. Only plain hyssop may be used.

The midrash teaches that hyssop represents humility, and the Mei HaShiloach zt"l notes there are nevertheless many "species" of humility that are disqualified from use. "Greek hyssop" represents strategic humility, like that seen in a person who knows enough about the nature of his opponent to refrain from shouting during an argument, since this will make his claim seem irrational. "Blue hyssop" is the humility seen in a person who acts humble only because he knows that others respect a modest man. "Desert hyssop" is the humility of a person with poor self-esteem. Such a person feels like a desert, devoid of all good. His humility has little worth because he actually feels himself deserving of humiliation. "Roman hyssop" is the apparent modesty of a person who doesn't bother

"lording it over" simple people. He saves all his arrogance for people of stature. The only kosher hyssop is the plain and ordinary variety. This is the person who knows that everything good in him is a gift from Hashem, and so he feels no pride in borrowed finery.

Rav Pinchas of Koritz, zt"l, would say, "Most sins entail misusing one's body in some way, but the sin of arrogance is an exception to this rule. All a person has to do to fall into the worst type of pride is to lie in bed and think, 'I am the absolute greatest. There is none like me!'"

Rav Simcha Bunim of Peshischa, zt"l, shared his view on humility. He said, "Why do we have two eyes? One helps me see how far my friend has gone, and the other lets me see how far I still have to go!" ■

