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Sukkah Daf 12

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

When Ravin came, he quoted Rabbi Yochanan saying that the source is the verse which states that we celebrate Sukkos *b’aspecha migarnecha umiyikvecha – when you gather in [your produce] from your silos and presses*, which teaches that the Sukkah’s covering should be constructed with the refuse of the silos and presses, which grow from the ground, but cannot become tamei.

The Gemora challenges this, as perhaps it means that the covering must be from the produce itself, which can become tamei.

Rabbi Zeira says that it cannot mean that, since the verse mentions *yekev*, a press (whose produce is wine), and it is impossible to cover one’s Sukkah with wine.

Rabbi Yirmiyah rejects this, since it may refer to congealed wine from *S’nir*, which is as solid as pressed fruit cakes.

Rabbi Zeira remarked that we thought we had an answer to our question, until Rabbi Yirmiyah came and knocked it down with an ax.

Rav Ashi answers that the verse says from your silos and from your presses, referring to material that comes from the produce, and not the wine vat itself. (12a1)

Rav Chisda says the source is the verse in Nechemia which commands the Jews to go out to the mountain, and take olive branches, branches of oil trees, hadas branches, date branches, and branches of braided leaves (i.e. hadas) to make Sukkos (teaching that Sukkos are covered with these materials, which grow from the ground and cannot become tamei).

The Gemora asks why the verse refers to hadas branches twice. Rav Chisda answers that it refers to two different types of hadas – braided hadas, which are valid to fulfill the mitzvah of taking a hadas with the lulav, and plain hadas, which is invalid for the mitzvah of hadas, but which may be used to cover the Sukkah. (12a1 – 12a2)

MISHNAH: One may not cover a Sukkah with bundles of straw, wood, or reeds (while they are bundled together). Once he unties them, they are valid for *s’chach*. All of these may be used as walls. (12a2)

GEMARA: Rabbi Yaakov said: I heard two explanations from Rabbi Yochanan: one for this Mishnah and one for the later Mishnah which says that a Sukkah made by hollowing out the inside of a haystack is not a Sukkah. For one, Rabbi Yochanan said that it was due to a concern of *otzar – a storehouse*, and for the other, he said that it was due to the verse which commands *ta’aseh – you must make a Sukkah*, and not have it made by itself (*min ha’asui*). And I do not know which is

on account of 'storehouse' and which is on account of 'you shall make, and not use that which is already made.'

Rabbi Yirmiyah says: Let us see, considering Rabbi Chiya bar Abba's said in the name of Rabbi Yochanan: Why is it that one may not use bundles of straw, or bundles of wood or bundles of reeds for s'chach? For sometimes one may come in from work in the field at night carrying a bundle on his shoulder, and he raises it and rests it on a hut to let it dry. He may then (when Sukkos arrives) reconsider to use it as s'chach, and the torah says: you shall make, and not use that which is already made (since he didn't put it in place as a roof).¹ Since this Mishnah's ruling is because of the concern of a storehouse (i.e., storing bundles), we know that the other Mishnah must be because of 'you shall make, and not use that which is already made.'

The Gemora says that Rabbi Yaakov didn't know Rabbi Chiya bar Abba's statement, and therefore didn't know which reason explained which Mishnah.

Rav Ashi challenges Rabbi Yaakov's premise that each Mishnah is due to only one concern. Are then bundles of straw, bundles of wood and bundles of reeds forbidden only because of the possible use of a storehouse and not because of the injunction 'you shall make, and not use that which is already made,' and is the hollowing out of a haystack forbidden only because of the injunction 'you shall make, and not use that

¹ As in the latter case a Biblical prohibition is involved, since the bundle was never intended to serve as a Sukkah, a Rabbinical prohibition was imposed even in the case where bundles were used expressly for the Sukkah.

² Bundles can be an issue of ta'aseh v'lo min ha'asui, if one did place them to dry, and digging out a pile can be only a decree, if

which is already made,' and not because of the possible use of a storehouse?²

The Gemora explains that Rabbi Yochanan based his explanations on the language of each Mishnah. The Mishnah regarding the bundles just says that one may not cover the Sukkah with them, implying that it is valid from the Torah, but Rabbinically one may not do so, while the Mishnah about hollowing out the Sukkah says that it isn't a Sukkah, implying that it is not valid at all from the Torah, even after the fact. (12a2 – 12b1)

Rav Yehudah quotes Rav saying that if one covered the Sukkah with male arrow shafts,³ it is valid, but if one covered it with female arrow shafts,⁴ it is invalid. 'With male arrow-shafts it is valid'; but isn't this obvious? I might have said that these should be forbidden on account of the female ones, therefore he informs us [that they are not forbidden]. 'With female shafts, it is invalid', isn't this obvious? — I might have thought that a receptacle which is made to be [permanently] filled up is not regarded as a receptacle, therefore he informs us [that it is]. (12b1)

Rabbah bar Bar Chanah said in the name of Rabbi Yochanan: A Sukkah covered with bundles of combed flax is invalid, but one covered with unprocessed flax is valid. I do not know, however, what the rule is with a Sukkah covered with partially processed flax.

But as to what constitutes partially processed, I⁵ do not know how he defined it. What is it that you want to say?

one dug out and then moved the upper level around for the purpose of a Sukkah.

³ Arrow handles which are pointy, and are not susceptible to tumah.

⁴ Arrow handles which are hollow, and are therefore susceptible to tumah.

⁵ Rabbah bar Bar Chanah.



If it has been pounded and not combed, it is regarded as partially processed,⁶ but if it has been soaked and not pounded it is regarded as unprocessed,⁷ or perhaps, even if it has been soaked but not pounded, it is also regarded as being partially processed.⁸ (12b2)

Rav Yehudah says: One may cover the Sukkah with ferns and artemisia herbs.⁹ Abaye says that one may use ferns for s'chach, but not with artemisia herbs. What is the reason? Since their odor is offensive, we are concerned that he will leave the Sukkah and depart.

Rav Chanan bar Rava said: Brambles and thornbushes may be used as s'chach; [while] Abaye said: Brambles may be used, but not thornbushes. What is the reason? - Since their leaves fall off, one might leave the Sukkah and depart. (12b2 – 13a1)

DAILY MASHAL

HaRav Avigdor Miller zt"l on Sukkah Safety: Hashem says, "When I took your forefathers out of Egypt they were more secure and more safe than any subsequent time in our history." Pay attention – during the forty years in the wilderness they were more secure against foreign enemies than any subsequent time in our history. In the wilderness, where they had no fortifications, they were safer than any other time! They lived in open camp and were vulnerable to attack from anyone. All the nations knew that they were carrying all the wealth of Mitzrayim and yet they weren't attacked. Moshe Rabeinu never lost a battle. Their camp of the Am Yisroel was invulnerable because there was a Sukkah overhead. And that was the *Ananei*

Kavod, the Clouds of Glory, the Clouds of the Presence of Hashem, that were protecting them.

And that's what the sukkah that we sit in symbolizes. We sit in the sukkah under the *schach* and we say, "This sukkah is a pretty flimsy protection. There's no roof of masonry and there's no iron door. There's nothing." And yet, that flimsy sukkah overhead represents the idea that it is Hashem who is protecting our nation throughout all the generations. So even though you may live in your brick house all year long and you bolt your doors every night – and you should bolt your doors every night – sitting in the sukkah for seven days teaches us that our brick walls and our iron doors are all just imagination. Because really it is only Hakodosh Boruch Hu who is protecting us.

⁶ And its validity is, therefore, a matter of doubt.

⁷ And is consequently valid.

⁸ And its validity is, therefore, a matter of doubt.

⁹ since they cannot become tamei, as they are not fit for human consumption; they are eaten only by animals.