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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

Rav Gidal said in the name of Rav: One is allowed to use offshoots from a young palm tree for *s’chach* even though they are bound together (and therefore appear like a bundle). The reason for this ruling is because bundles that are naturally made are not regarded as bundles. And even if he later binds them all together (he is allowed to use them), because a binding of one [object] does not constitute a bundle. (13a1)

Rav Chisda said in the name of Ravina bar Shila: One is allowed to use stalks of cane plants for *s’chach*, even though they are bound together, because bundles that are naturally made are not regarded as bundles. And even if he later binds them all together (he is allowed to use them), because a binding of one [object] does not constitute a bundle. So it was also taught in a Baraisa: Cane stalks and tapered poles may be used for *s’chach*. - As to cane reeds, this is obvious?<sup>1</sup> — Read: Cane plants of many stalks may be used for *s’chach*. (13a1)

And Rav Chisda said in the name of Ravina bar Shila: One may fulfill his obligation of eating *maror* on Pesach by eating *maror* of the marsh.<sup>2</sup>

The Gemara challenges this ruling from a Mishnah (regarding the laws of burning the Parah Adumah) which rules that one can only use *eizov*, hyssop, but not Greek *eizov*, and not blue *eizov*, and not desert *eizov*, and not Roman *eizov*, and not

*eizov* that has a modifying name.<sup>3</sup> Abaye answers: Whatever had different names prior to the Giving of the Torah, and yet the Torah makes specific mention of the general name, obviously [the intention is to exclude such of the species which] have modifying names; but these<sup>4</sup> did not have different names before the Giving of the Torah at all. Rava answers that these herbs are simply *maror*, and the reason they are referred to as *maror* of the marsh is merely on account of the location where one can find such *maror*. (13a1 - 13a2)

Rav Chisda said: The binding of one thing [to itself] is not considered a proper binding;<sup>5</sup> of three things, it is considered a binding; of two, there is a dispute between Rabbi Yosi and the Rabbis, as we have learned: The mitzvah [to take a bunch] of hyssop [requires the taking of] three sprigs having three stems.<sup>6</sup> Rabbi Yosi says: The mitzvah of hyssop is to take three stems, and its remnants [are valid] if two [stems remained] and its stubs are valid in any amount. Now it was assumed that since its remnants [are valid] with two, at the outset also two are valid, and that the reason he teaches three is to indicate what is the most proper observance of the mitzvah; consequently since Rabbi Yosi requires three only for the most proper observance of the mitzvah, according to the Rabbis<sup>7</sup> three are indispensable.<sup>8</sup> But has it not been taught in a Baraisa: Rabbi Yosi says: If at the outset a bunch of hyssop has only two stems or if its remnants consist of one, it is invalid, since a bunch is not valid unless at

<sup>1</sup> They grow from the ground and are not susceptible to tumah.

<sup>2</sup> A type of lettuce.

<sup>3</sup> *Maror* of the marsh should thus not be permitted as the Torah instructs us to eat only ordinary *maror*.

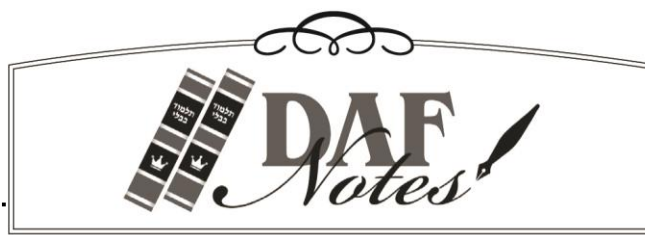
<sup>4</sup> Marsh *maror*.

<sup>5</sup> Either in respect of the designation of ‘bundle’ which is invalid for *s’chach*, or in that of ‘bunch’ in the case of hyssop.

<sup>6</sup> One stem for each sprig.

<sup>7</sup> Who differ from him.

<sup>8</sup> Thus we see that according to Rabbi Yosi, two can constitute a ‘bunch’ or ‘binding’, whereas according to the Rabbis three are required.



the outset it contains three and its remnants are no less than two? — Reverse [the assumption]: According to Rabbi Yosi three are indispensable, according to the Rabbis three are required only for the proper observance of the mitzvah. So it has also been taught: If a bunch of hyssop contains two stems at the outset or if its remnant consists of one it is valid, since it is not invalid unless at the outset or when it is a remnant it consists of one. But is a remnant of one invalid? Have you not [just] said that a remnant of one is valid? — Say rather: Unless at the outset, [it contains] no more than the permitted number for its remnant, viz., one. (13a2 – 13b1)

Mereimar expounded, The bundles of Sura are valid as *s'chach*, although [the seller] binds them together, he does so merely to facilitate their counting.<sup>9</sup> (13b1)

Rabbi Abba said: As for huts made of willow branches, as soon as the top-knots are undone, they are valid [as *s'chach*]. But aren't they still tied at the bottom?<sup>10</sup> — Rav Pappa answered: [This is a case] where he loosens them.<sup>11</sup> Rav Huna the son of Rav Yehoshua said: One can even say that [it is valid though] he does not loosen them, since a binding which is not made to facilitate carrying is not considered a binding. (13b1)

Rabbi Abba said in the name of Shmuel: One cannot use for *s'chach* the vegetables that can be used for *maror* on Pesach.<sup>12</sup> These<sup>13</sup> carry corpse tumah [upon an object],<sup>14</sup> do not act as an interposition to tumah,<sup>15</sup> and cause invalidity as *s'chach* in the same manner as an air space.<sup>16</sup> What is the reason? —The reason for this ruling is because these

<sup>9</sup> He has no intention of keeping them together for storage. Anyone buying them usually unbinds them before putting them out to dry. Hence their validity for the Sukkah even before they are unbound.

<sup>10</sup> Since the reeds are also woven together at the bottom.

<sup>11</sup> He undid the ends of the cord that hold them together. The woven part may still remain.

<sup>12</sup> As these vegetables are generally very delicate.

<sup>13</sup> While they are moist.

<sup>14</sup> Although they are flimsy, while they are suspended over corpse-flesh, they can bring tumah to other objects underneath these vegetables.

<sup>15</sup> There was a Rabbinic decree that these do not create an interposition, and the objects on the other side of them (either the

vegetables are very delicate and in all likelihood they will dry up and disintegrate, so they are deemed to be non-existent from the outset. (13b1 - 13b2)

Rabbi Abba said in the name of Rav Huna:<sup>17</sup> If one harvests grapes for a wine press, the stems do not transmit tumah (as they are undesirable). Similarly, Rav Menashya bar Gadda said in the name of Rav Huna: If one cuts grain with the intention to use it for *s'chach*, the grain does not have handles with regard to tumah.<sup>18</sup>

The *Gemora* notes: He who holds this opinion with regard to the cutting of grain, certainly holds it with regard to the harvesting of grapes, since one does not desire any of the stems, lest they absorb some of one's wine; and he who holds the opinion that the harvesting of grapes does not render their stalks susceptible to *tumah*, holds that the cutting of grain does render them susceptible, since one is pleased to use the kernels for the *s'chach* in order that it should not be scattered.

The *Gemora* asks: Shall we say that the ruling of Rav Menashya bar Gadda is a point at issue between Tannaim? For it has been taught in a *Baraisa*: Branches of fig-trees on which there are figs, branches of vines on which there are grapes, or straws on which there are ears of grain, or palm-brooms on which there are dates, all these, if the waste portion (the inedible part) is greater than the edible, are valid (for *s'chach*); otherwise, they are invalid. Others say: They are invalid unless the straw (or branches or brooms) is more than both the handle and the food. Now do they not differ

vegetable is suspended over the corpse and there are objects above them, or the vegetable is below the corpse and there are objects below them) become tamei. Biblically, they would be tahor, but the Rabbis were concerned that they would dry up and crumble.

<sup>16</sup> Although invalid *s'chach* ordinarily invalidates the Sukkah with four adjoining tefachim, these vegetables will invalidate the Sukkah as if they were an open area, which renders the Sukkah invalid with a space of three tefachim.

<sup>17</sup> We ordinarily say that the stem of a fruit can transmit tumah to the fruit as long as the stems function as handles.

<sup>18</sup> The reason for this is because one does not want the kernels and straws to be connected, as the kernels which are susceptible to tumah are not valid to be used as *s'chach*.

on this principle, that one master (the Others) holds the opinion that they render the handles susceptible to *tumah*, while the other master holds the opinion that they do not render the handles susceptible to *tumah*? According to Rabbi Abba, there is certainly a dispute of the Tannaim, but according to Rav Menashya bar Gadda, must we say that his ruling is in agreement only with one of the Tannaim?

The *Gemora* answers: Rav Menashya can answer you that all agree that he who cuts grain for *s'chach* does not render the handles susceptible to *tumah*, but here we are dealing with a particular case where he cuts them for food, and then changed his mind and used them for *s'chach*.

The *Gemora* asks: But if he cut them for food, what is the reason for the view of the Rabbis (that it does not have handles; how can its status change)? And if you will answer that the Rabbis are of the opinion that since he changed his mind about them to use them for *s'chach*, his original intention becomes negated, that cannot be true! Does then one's intention become annulled in such a case? Have we not learned in a *Mishna*: All vessels can be rendered susceptible to *tumah* by intention, but cannot be rendered insusceptible except by a physical change, since an act can reverse a prior act or intention, while an intention cannot reverse either a previous act or a previous intention?

And if you will say that this refers only to vessels which are of significance, but that handles, which are necessary only as aids for the eating of the food, are made (susceptible to *tumah*) by intention and are also reversed by intention; that cannot be accurate! Have we not learned in a *Mishna*: The handles of all foodstuffs that one broke up on the threshing floor are *tahor* (insusceptible to *tumah*), and Rabbi Yosi declares them susceptible? It is understandable according to the one who says that 'broke up' here means loosening the sheaves, but according to the one who says that 'broke up' here really means 'threshing,' what can one answer?

The *Gemora* answers: In the previous case as well, he actually threshed them.

The *Gemora* asks: If so, what is the reason of the 'Others'?

The *Gemora* answers: They hold the same opinion as Rabbi Yosi, as we have learned in the *Mishnah*: Rabbi Yosi declares them susceptible to *tumah*.

The *Gemora* asks: How can you compare them? One can understand there the reason of Rabbi Yosi, for the crushed straw (on the threshing floor) have a use according to Rabbi Shimon ben Lakish, as Rabbi Shimon ben Lakish said: Since one can more easily turn them over with the pitchfork, but in this case, what use are the stems?

The *Gemora* answers: They are suitable to seize hold of grain by the straw when he dismantles the *s'chach*. (13b2 – 14a2)

#### INSIGHTS TO THE DAF

##### **Colonel Stalks**

The Gemara cites one opinion that maintains that if one cuts grain with the intention that it should be used for *s'chach*, there is a Halacha of *yados*, i.e. that the grain does have handles, and the stalks can transmit *tumah* to the kernels. The rationale for this is that there is some benefit from the kernels being attached to the straw, as in this way the kernels will not be scattered and go to waste.

Rashi maintains that since the stalks are attached to the kernels, the kernels will not go to waste.

Tosfos maintains that the kernels will weigh down the stalks and this will keep the stalks from scattering.

The Gemara states further that if one used this grain for *s'chach* and there is more stalks than kernels, it is valid.

*Marcheshes* raises a difficulty with the opinion of Tosfos, because if the reasoning that the *s'chach* is valid is because the kernels weigh down the stalks, the *s'chach* should be invalid as the kernels are susceptible to *tumah* and the



Gemara further on Daf 23b invalidates *s'chach* that is placed in such a manner.

*Marcheshes* answers that since the stalks are covering the Sukkah without the assistance of the kernels, the *s'chach* is deemed to be valid. The kernels are merely placed there to ensure that the stalks do not scatter. Thus, we do not deem the *s'chach* to be held up by the kernels. It is possible that for this reason people are not concerned with inserting screws or nails into the boards that are subsequently attached to the walls of the Sukkah, although in this manner the *s'chach* is supported by the screws. The reason this would be permitted is because it is the boards that are supporting the *s'chach* and the screws merely function as a safeguard so the boards do not move from their position.

#### ***Pathetic Chrain***

One cannot use for *s'chach* the vegetables that can be used for *maror* on Pesach, as these vegetables are generally very delicate. The reason for this ruling is because these vegetables are very delicate and in all likelihood they will dry up and disintegrate, so they are deemed to be non-existent from the outset.

The Mishna in Pesachim lists *tamcha* as one of the vegetables that one can use to fulfill his obligation of eating *maror* on Pesach. *Tamcha* is commonly defined as *chrain*.

The *Pischa Zuta* wonders how it can be said that *chrain* will dry up and disintegrate, as *chrain* is not known to be delicate.

#### **DAILY MASHAL**

##### ***See your World in your Lifetime***

The Gemara discusses a situation where one is disturbed by leaves falling into the Sukkah and this will cause one to exit the Sukkah. For this reason one should not use thornbushes for *s'chach*.

It is noteworthy that the Torah commands us to dwell in the Sukkah for seven days. Yet, it is not sufficient that one build a Sukkah that will remain standing for seven days.

One must also ensure that all the materials that are used in the construction of the Sukkah are acceptable so he will not have a reason to exit the Sukkah prematurely.

In a similar vein, the Gemara in a number of instances uses the expression that a person was *yotzei min olamo*, meaning that he left his world. One is granted a finite amount of time to accomplish his purpose in this world, and one should ensure that his 'accommodations' are established correctly so he will not be required to 'exit' before his allotted time.

This idea is reflected in the Gemara in Brachos 17a that states that when students would depart from their teacher, they would say to each other, "may you see your world in your lifetime." This statement can be interpreted to mean that one should see his accomplishments in this world, i.e. he should lead a full and productive life.