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Sukkah Daf 13

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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

There is a dispute if one can use branches from a thornbush for *s’chach*. Abaye maintains that one cannot use such branches because if the leaves fall into the Sukkah, one will be distressed and this will cause him to exit the Sukkah. (13a1)

One is allowed to use branches from a young palm tree for *s’chach* even though they appear like a bundle. The reason for this ruling is because these branches are not deemed to be a man-made bundle. Rather, these bundles are heaven-made. It is permitted as well to tie a branch together in order to attach different parts of the branch. This is allowed because a bundle of one does not constitute a bundle. (13a1)

Rav Chisda rules that one will fulfill his obligation of eating *maror* on Pesach by eating *maror* of the marsh.

The Gemara challenges this ruling because we have learned regarding the laws of burning the Parah Adumah that one can only use *eizov*, hyssop that bears an ordinary name. One cannot use, however, *eizov* that has a modifying name. *Maror* of the marsh should thus not be permitted

as the Torah instructs us to eat only ordinary *maror*.

Abaye answers that one can eat *maror* of the marsh because when the Torah was given, this *maror* was referred to as ordinary *maror*. Rava answers that one can eat *maror* of the marsh because marsh is not deemed to be a modifying name. Rather, the marsh is merely the location where one can find such *maror*. (13a1-13a2)

There is a dispute in the Gemara regarding how many *eizov*, hyssop stalks are required for the burning of the Parah Adumah.

The Gemara discusses further how many stalks would be required from the outset and how many would be required ex post facto. (13a2-13a3-13b1)

One cannot use for *s’chach* the vegetables that can be used for *maror* on Pesach, as these vegetables are generally very delicate. 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. 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. (13b1-13b2)

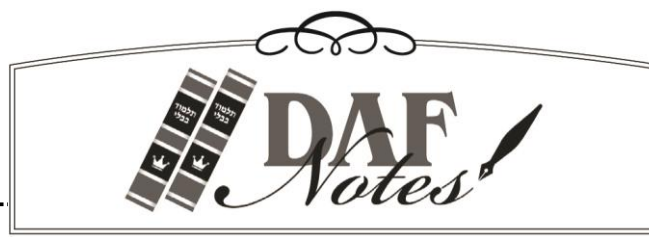
We ordinarily say that the stem of a fruit can transmit tumah to the fruit as long as the stems function as handles. Rabbi Abba said in the name of Rav Huna: If one harvests grapes for a wine press, the stems do not transmit tumah as they are undesirable. Similarly, Rav Menashya bar Gadda said in the 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. 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*.

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 *braisa*: 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 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 *Mishna*: Rabbi Yosi declares them susceptible to tumah.

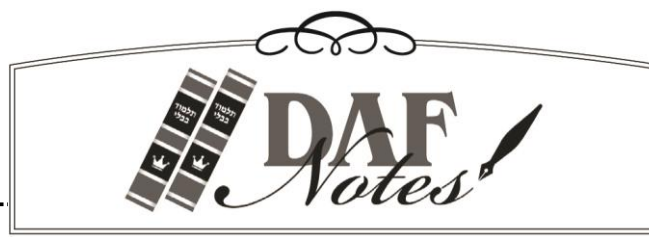
The *Gemora* asks: How can you compare them? One can understand there the reason of Rabbi Yosi, for the crushed straw (on the threshing floor) have a use according to Rabbi Shimon ben Lakish, as Rabbi Shimon ben Lakish said: Since one can more easily turn them over with the pitchfork, but in this case, 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 – 14a1)

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.

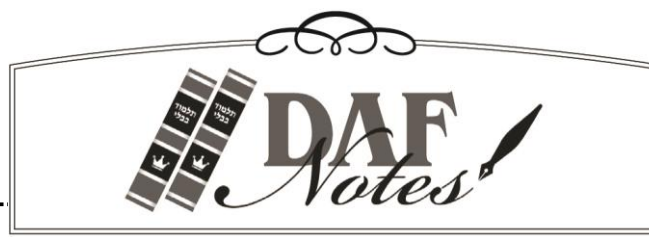
The Mishna in Pesachim lists *tamcha* as one of the vegetables that one can use to fulfill his obligation of eating maror on Pesach. *Tamcha* is commonly defined as *chrain*.

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.