

6.1.9

12a (משנה ה') → 13a (מסכנין בהן)

Note #1: there is a consideration of "forming" the סוכה such that at the point of construction, the סכך is already valid. If it is first formed, then fixed in a way that renders the סכך valid, it is an invalid סוכה due to תעשה – ולא מן העשוי

Note #2: there is a concern that if someone can use certain materials for סכך, he may not build any סוכה and will, rather, go out to his storehouse – which was never built for shade – and use it as a סוכה (we have to presume a storehouse with a "thatched" roof of sorts). This concern motivates the invalidity of certain materials and is known as גזירת אוצר

I. סכך – משנה ה'

- a. Bundled: straw, wood or reeds are invalid
  - i. If he unties the bundle – they are valid
  - ii. Note: any of these may be used (even bundled) for walls

II. ר' יוחנן's confusion about 2 explanations given by ר' יעקב

- a. החוטט בגדיש לעשות בו סוכה אינה סוכה: מ"ח ד' יוחנן explained both our ruling and
  - i. i.e.: if you dig into a large pile of grain to form a סוכה, it isn't a סוכה
    - 1. 1: was due to גזירת אוצר (see note #2)
    - 2. 1: was on account of תעשה – ולא מן העשוי (see note #1)
    - 3. 1: was unclear which explanation attached to which ruling
  - ii. ד' ירמיה solution
    - 1. Quote from ד' יוחנן that explains our משנה as due to a precaution
      - a. Therefore: מ"ח must be תעשה ולא מן העשוי
      - b. ד' יעקב did not know that quote
  - iii. ר' אשי (challenge to ד' יוחנן): don't both reasons apply to both cases?
    - 1. Answer: our משנה uses pre-facto wording (אין מסכנין בהן)
      - a. Whereas: מ"ח uses post-facto wording (אינה סוכה)

III. Various הלכות of valid סכך

- a. arrow-shafts (רב): male are valid סכך
  - i. reason: they are פשוטי כלי עץ with no receptive area – not מקבל טומאה
    - 1. and: we don't enact precaution against these due to female arrow-shafts
- b. however: female arrow-shafts are invalid
  - i. reason: they are מקבלי כלי עץ and are liable for טומאה
    - 1. and: we consider receiving area intended to be permanently filled as בית קיבול
- c. רבה בר בר חנה 3 rulings reported by ד' יוחנן
  - i. Combed flax: invalid
  - ii. Raw flax: valid
  - iii. חושיני פשתן unclear
    - 1. Perhaps: it is between the pounding and combing –
      - a. But: before that stage (after soaking)= הוצני
    - 2. Perhaps: even after soaking it is called הושני (→?)
- d. Various types of bushes etc: that may be used
  - i. אב"י: if they smell bad or their leaves fall easily, not used
    - 1. Reason: they may cause people to leave the סוכה
  - ii. דב: bases of palm trees, even though they are naturally bound, are not מקבל טומאה → valid סכך
    - 1. Even if: they are later manually tied
      - a. Reason: אגד only applies to disjointed items brought together
  - iii. ד' חסדא: same rule and explanation applies to canes growing out of one branch (supporting ברייתא)