

ובית נמו, אף על פי שאין גבוה עשרה, כיון דקביע – אוהל לא הוא, דלא גרע מקינופות.

לישנא אחריןא, אמרי לה, אמר רב יהודה אמר שמואל: מותר לישן בכילה חתנים בסוכה, לפי שאין לה גג, אף על פי שגבוהה עשרה.

מיתמיבי: הישן בכילה בסוכה – לא יצא ידי חובתו! הלא במאי עסקינן – בשיש לה גג.

תא שמע: נקליטין שנים וקינופות ארבעה. פירס על גבי קינופות – פסולה, על גבי נקליטין – בשרה, ובלבד שלא יהו נקליטין גבוהין מן המטה עשרה טפחים. הא גבוהין מן המטה עשרה – פסולה, אף על פי שאין לה גג!

שאני נקליטין דקביעי. אי קביעי – ליהוי כקינופות! לגבי קינופות לא קביעי, לגבי כילה – קביעי.

דרש רבה בר רב הונא: מותר לישן בכילה, אף על פי שיש לה גג, אף על פי שגבוהה עשרה. כמאן – ברבי יהודה, דאמר: לא אתי אהל עראי ומבטל אהל קבע. דתנן, אמר רבי יהודה: נוהגין היינו לישן תחת המטה בפני הוקנים.

וליא: הלכה כרבי יהודה!

And this *halakha* that it is not sufficient to place his head out the window applies also to a house even if it is not ten handbreadths high. Since it is a fixed structure it is considered a tent in and of itself, as it is no less permanent than a bed with four posts, which is considered a tent even though the netting is less than ten handbreadths higher than the bed.

Some say another version of the previous discussion: Rav Yehuda said that Shmuel said: It is permitted to sleep inside a netted bridal canopy⁸ in the *sukka* since it is inclined and does not have a roof, even though it is ten handbreadths high.

The Gemara raises an objection from a *baraita*: One who sleeps in a bed with netting inside the *sukka* did not fulfill his obligation. The Gemara answers: With what are we dealing here in the *baraita*? It is with a bed with netting in a case where, unlike a bridal canopy, it has a roof.

Come and hear another question from what we learned: *Naklitin* are two posts and *kinofot* are four posts. If one spread a sheet over four posts, the *sukka* is unfit; if he spread a sheet over two posts the *sukka* is fit, provided the two posts are not ten handbreadths higher than the bed. It can be inferred from here: But if they are higher than ten handbreadths the *sukka* is unfit even though it has no roof, contrary to the opinion of Shmuel.

The Gemara answers: Two posts are different from the bridal canopy because they are fixed in the bed, and therefore the sheet over them is considered a tent even with an inclined roof. The Gemara asks: If they are fixed then let them be considered like four posts and let them render the *sukka* unfit even when they are less than ten handbreadths high. The Gemara answers: Vis-à-vis four posts, two posts are not considered fixed and therefore, they render the *sukka* unfit only when they are ten handbreadths higher than the bed. However, vis-à-vis a bed with netting, two posts are considered fixed and consequently, they render the *sukka* unfit even though they lack a roof.¹¹

Rabba bar Rav Huna taught: It is permitted to sleep in a bed with netting even though it has a roof and even though it is higher than ten handbreadths. In accordance with whose opinion did Rabba bar Rav Huna teach this *halakha*? It is in accordance with the opinion of Rabbi Yehudaⁿ who said that in principle, a temporary tent does not come and negate a permanent tent, as we learned in a mishna that Rabbi Yehuda said: We were accustomed to sleep beneath the bed before the Elders. Since a bed is a temporary tent relative to the more permanent *sukka*, even one sleeping beneath a bed is considered to be sleeping in the *sukka* and he fulfills his obligation in that manner.

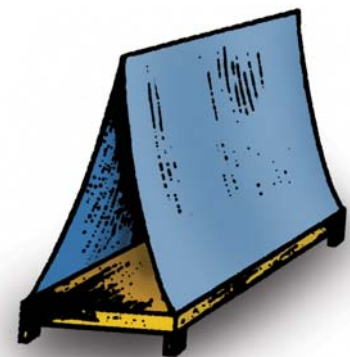
The Gemara asks: And if the statement of Rabba bar Rav Huna is in accordance with the opinion of Rabbi Yehuda, let him say simply that the *halakha* is in accordance with the opinion of Rabbi Yehuda.

BACKGROUND

Bridal canopy – כילת חתנים:



Bridal canopy in accordance with Rashi's explanation



Bridal canopy in accordance with the explanation of Tosafot

HALAKHA

Two posts and four posts – נקליטין וקינופות: If a bed placed in a *sukka* has two posts at opposite ends of the bed, and netting is spread over it, one may sleep inside the netting, provided its roof is less than one handbreadth wide and the posts are less than ten handbreadths high (Ran; Tur). Some rule that it is permitted even if the posts are ten handbreadths high (Rif; Rambam), but one should follow the stringent first opinion (*Bikkurei Ya'akov*; *Biur Halakha*). However, one may not sleep in a four-post bed in the *sukka*, where the covering forms a roof at least one handbreadth wide, even if the posts are not ten handbreadths high (*Shulhan Arukh, Orah Hayyim 627:3*).

NOTES

In accordance with Rabbi Yehuda – כמאן ברבי יהודה: The Ritva explains that the Gemara emphasizes that this statement is in accordance with Rabbi Yehuda only to establish that everyone agrees. The Rabbis certainly maintain that netting

of this kind that fills most of the area of the *sukka* does not render the *sukka* unfit, as neither is it a permanent structure nor does it possess the necessary measurements to render it unfit.

LANGUAGE

Ivy [kissos] – קיסוס: From the Greek κισσός, kissos, meaning the plant known today as ivy.

BACKGROUND

Ivy – קיסוס: The ivy is a perennial climbing plant from the family Araliaceae. The most common type in Israel is Hedera helix, also known as common ivy or English ivy, and has dark green leaves that resemble those on a grapevine. The plant climbs on fences and other trees with the help of aerial rootlets that protrude from its branches and which attach to other surfaces.



Ivy

אי אמר הלכה כרבי יהודה, הוה אמינא: הני מילי – מטא, דלגבה עשויה, אבל בילה דלתוכה עשויה – אימא לא, קא משמע לן: טעמא דרבי יהודה דלא אתי אהל עראי ומבטל אהל קבע, לא שנא מטא ולא שנא בילה.

The Gemara answers: If he said the halakha is in accordance with the opinion of Rabbi Yehuda, I would have said that this applies only to a bed, which is made for use atop it and not beneath it. Perhaps the reason a bed is not considered a tent in and of itself is that its primary purpose is to lie on top of it, not in the space beneath it. However, with regard to a bed with netting, which is made for use of the space within it, say that no, it is indeed considered a tent in and of itself and one who sleeps in it does not fulfill his obligation. Therefore, Rabba bar Rav Huna teaches us that the rationale for the opinion of Rabbi Yehuda is that a temporary tent does not come and negate a permanent tent, and there is no difference whether the temporary tent is a bed or whether it is the netting over a bed.

מתני' הדלה עליה את הגפן ואת הדלעת ואת הקיסוס, וסיבך על גבה – פסולה. ואם היה סיבוך הרבה מהן, או שקצצו – בשורה.

MISHNA If one trellised climbing plants such as a grapevine, or gourd plant,^N or ivy [kissos],^{LB} over a sukka^{NH} while they were still attached to the ground, and then added roofing atop them, the sukka is unfit. If the amount of fit roofing was greater^H than the plants attached to the ground, or if he cut the climbing plants so that they were no longer attached to the ground, it is fit.

זה הכלל: כל שהוא מקבל טומאה, ואין גידולו מן הארץ – אין מסבכין בו. וכל דבר שאינו מקבל טומאה, וגידולו מן הארץ – מסבכין בו.

This is the principle with regard to the roofing of a sukka: Anything that is susceptible to ritual impurity, e.g., vessels, or its growth is not from the ground,^N e.g., animal hides, one may not roof his sukka with it. And anything that is not susceptible to ritual impurity and its growth is from the ground, one may roof his sukka with it.^{NH}

NOTES

Grapevine or gourd plant – את הגפן ואת הדלעת: These plants in particular were mentioned, because as climbing plants they provide extensive shade and consequently are ideal for use in roofing (Rabbeinu Yehonatan).

Its growth is not from the ground – אין גידולו מן הארץ: There are some objects, e.g., untreated animal hides, which in other areas of halakha are considered items whose growth is from the ground, since animals are sustained by vegetation. See Rashi, who concludes, based on the formulation in the Gemara, that nevertheless in this case they are not included in that category (see Rabbi Aharon HaLevi and Me'iri).

If one trellised a grapevine...over a sukka – הדלה עליה את הגפן: Rabbeinu Tam understands that this is specifically a case where one trellised a grapevine over fit roofing. There are two separate cases in the mishna; in one case one trellises vines over fit roofing, and in the other case one places valid roofing on top of trellised vines. In his opinion, there is a difference between the two cases (see Rabbi Aharon HaLevi).

And anything that is not susceptible to ritual impurity and its growth is from the ground, one may roof his sukka with it – וכל דבר שאינו מקבל טומאה וגידולו מן הארץ מסבכין בו: This principle is not designed to permit or prohibit the use of ritually impure items as roofing of a sukka. Rather, it comes to require that the sukka will be roofed with items that grow from the ground in their natural state. Only items that have been processed or crafted are susceptible to ritual impurity. While a flat wooden board is not susceptible to ritual impurity, if it was fashioned into a ladder or shaped into a spoon it is a vessel and consequently is capable of becoming ritually impure. A vessel may not be used in roofing a sukka, even if it is ritually pure.



Grapevine trellised over a sukka

HALAKHA

If one trellised a grapevine...over a sukka, etc. – הדלה עליה את הגפן וכו': No item that is attached to the ground is fit for roofing a sukka, in accordance with the mishna (Shulhan Arukh, Oraḥ Ḥayyim 629:13).

branches are intertwined with the fit roofing (see Sukka 9b; Shulhan Arukh, Oraḥ Ḥayyim 626:1).

Nullification of unfit roofing – ביטול סבך פסול: If there are branches on top of the sukka that are still attached to a tree, but the majority of the roofing is fit, the sukka is fit if those

What is fit roofing – מהו סבך כשר: Valid material for roofing must be a form of vegetation, detached from the ground, and not capable of contracting ritual impurity, in accordance with the mishna (Shulhan Arukh, Oraḥ Ḥayyim 629:1).

מְנוּעַ – קָנְעוּעַ – Moving tree branches to render them fit roofing – לְהַבְשִׁיר עֲנָמֵי עֵצִים: In a case where a *sukka* is covered with branches attached to a tree, and one severs those branches from the tree, the roofing is fit, provided that one moves each individual branch, in accordance with the mishna and the opinion of Shmuel (*Shulhan Arukh, Orah Hayyim* 626:2).

LANGUAGE

Garment [*pirzuma*] – פְּרוּזְמָא – From the Greek περιζώμα, *perizoma*, meaning loincloth or apron.

BACKGROUND

Attached them but did not cut the ends of their strands – תְּלַאן וְלֹא פָסַק רְאֵשֵׁי חוּטֵינָן שְׁלֵהֶן:



Uncut fringes

לְשֵׁנֵי קַרְנוֹתַי בְּבַת – אֶחָת: Cast upon two corners simultaneously – אֶחָת:



Uncut fringes cast upon two corners

גַּמְ! יְתִיב רַב יוֹסֵף קָמִיָּה דְרַב הוֹנָא, וְיְתִיב וְקָאָמַר: אִוּ שְׂקִצְצָן בְּשִׂרָה. וְאָמַר רַב: צְרִיךְ לְנַעֲנַע.

GEMARA Rav Yosef sat before Rav Huna, and he sat and said, citing the mishna: **Or if he cut them, it is fit.** He added: **And Rav said** that it is not enough merely to cut the climbing plants; one is obligated to move the branches,^H thereby performing an action with the branches in order to render the roofing fit. When he placed the climbing plants atop the *sukka*, they were attached and therefore unfit roofing. When he ultimately cut them, it was as if the *sukka* were roofed by itself. In that case, the *sukka* is unfit due to the principle: Prepare it, and not from that which has already been prepared, derived from the verse: “You shall prepare for you the festival of *Sukkot*” (Deuteronomy 16:13).

אָמַר לִיָּה רַב הוֹנָא: הָא שְׂמוּאֵל אָמְרָה. אֶהְדְּרִינְהוּ רַב יוֹסֵף לְאַפֵּיהּ וְאָמַר לִיָּה: אִטּוּ מִי קָאָמֵנָא לָךְ דְּלֵא אָמְרָה שְׂמוּאֵל?! אָמְרָה רַב וְאָמְרָה שְׂמוּאֵל. אָמַר לִיָּה רַב הוֹנָא: הָכִי קָאָמֵנָא לָךְ, דְּשְׂמוּאֵל אָמְרָה וְלֹא רַב, דְּרַב אֶכְשׁוּרֵי מַכְשָׁר. כִּי הָא דְרַב עֲמֵרָם חֲסִידָא רְמָא תְּכַלְתָּא לְפְרוּזְמָא דְאֵינְשֵׁי בֵּיתֵיהּ, תְּלַאן וְלֹא פָסַק רְאֵשֵׁי חוּטֵינָן שְׁלֵהֶן.

Rav Huna said to Rav Yosef: **Shmuel stated this halakha.** Rav Yosef turned his face away^N in anger and said to him: **Did I say to you that Shmuel did not say it? Rav said it, and Shmuel said it as well.** What is your point? **Rav Huna said to him: This is what I am saying to you, that Shmuel said it and not Rav, as Rav deems the roofing fit merely by cutting them, without moving them, as in that incident where Rav Amram the Pious cast the sky-blue dye, i.e., ritual fringes, upon the garment [*pirzuma*]^L of the people of his household.^N** However, **he attached them, but did not cut the ends of their strands^{NB}** prior to tying them, i.e., he took a single string, folded it a number of times, and inserted it into the hole in the garment. Since the fringes were uncut when he tied them, he was uncertain whether they were fit for use in fulfilling the mitzva, due to the principle: Prepare it, and not from that which has already been prepared.

אֶתָּא לְקָמִיָּה דְרַב חֵיָּיא בַר אֲשִׁי, אָמַר לִיָּה: הָכִי אָמַר רַב מְפָסְקִין וְהֵן בְּשִׂרֵין. אֶלְמָא: פְּסִיקְתָּן זוּ הִיא עֲשִׂיתָן, הָכָא גַּמְי: קִצְצִיתָן זוּ הִיא עֲשִׂיתָן.

Rav Amram came before Rav Hiyya bar Ashi and asked him about the halakhic status of the ritual fringes. **He said to him that this is what Rav said: One cuts them into separate strands and they are fit.** There is no need to remove them, cut them, and reattach them to the garment as separate strands. **Apparently, according to Rav, their cutting is their preparation.** Cutting them qualifies as active preparation of the fringes. **Here too, in the case of the roofing of a *sukka*, Rav holds: Their cutting is their preparation, and no further action is required.**

וְסָבַר שְׂמוּאֵל לֹא אָמְרִינָן פְּסִיקְתָּן זוּ הִיא עֲשִׂיתָן? וְהָא תַנִּי שְׂמוּאֵל מְשׁוּם רַבֵּי חֵיָּיא: הֵטִיל לְשֵׁנֵי קַרְנוֹתַי בְּבַת אֶחָת, וְאַחַר כֵּן פָּסַק רְאֵשֵׁי חוּטֵינָן שְׁלֵהֶן – בְּשִׂרֵין. מֵאִי לָאוּ – שְׂקוּשׁוּר וְאַחַר כֵּן פּוֹסֵק? לֹא, שְׂפוֹסֵק וְאַחַר כֵּן קוּשׁוּר.

The Gemara asks: **And does Shmuel hold that we do not say: Their cutting is their preparation? But didn't Shmuel teach in the name of Rabbi Hiyya: If one cast fringes upon two corners of a garment simultaneously^B by repeatedly inserting one strand into holes in both corners and afterward cut the ends of their strands resulting in two full-fledged fringes, the fringes are fit.** **What, is it not referring to a case where one ties the fringes as required and afterward cuts them?** The Gemara answers: **No, it is referring to a case where he cuts the strands and afterward ties them.**

פּוֹסֵק וְאַחַר כֵּן קוּשׁוּר מֵאִי לְמִימְרָא! מַהוּ דְתִמְקָא:

The Gemara asks: **If the reference is to a case where he cuts the strands and afterward ties them, what need was there to state that the ritual fringes are fit?** That is the prescribed manner of preparing ritual fringes. The Gemara answers: **Lest you say that in addition to tying the fringes separately**

NOTES

Rav Yosef turned his face away – אֶהְדְּרִינְהוּ רַב יוֹסֵף לְאַפֵּיהּ – The seating arrangement in the academies of those days was that the head of the yeshiva, in this case Rav Huna, would sit facing the students who congregated to attend his lecture, with the front row reserved for the greatest scholars. The discussions in the yeshiva would be conducted primarily between the head of the yeshiva and those scholars. Rav Yosef, in turning his face away, expressed dissatisfaction with what Rav Huna said. It is clear that Rav Yosef was held in high esteem by Rav Huna, if his harsh statement was tolerated.

בֵּיתֵיהּ: This refers to a four-cornered garment belonging to his wife, who is referred to here as his household. In tractate *Menahot* it is explained that Rav Amram held that there is an obligation to wear ritual fringes at night as well. This would mean it is not a time-bound positive mitzva and consequently women would be obligated to perform it.

מְפָסְקִין רְאֵשֵׁי חוּטֵים – Cutting the ends of the strands – The ends of the ritual fringes [*tzitzit*] must be severed from each other like the hair at the corners of one's head, also called *tzitzit* (see Ezekiel 8:3).

The garment of the people of his household – פְּרוּזְמָא דְאֵינְשֵׁי –

NOTES

Is it not saying that the ritual fringes are unfit forever – מאי לאו פסולין לעולם? Why does the Gemara assume that the *baraita* is saying that the ritual fringes are unfit forever and consequently raise a difficulty against the opinion of Rav? The *baraita* can also be interpreted as saying that the fringes are unfit until one remedies the situation. Some explain that had a remedy been possible, the *baraita* would have mentioned the remedy, e.g., cutting them, rather than using the term unfit. The use of the term unfit in the *baraita* leads to the conclusion that no remedy is available (*Arukh LaNer*).

Where he pulled the branches – דשלימהו שלופי: Some explain that one uprooted them from the ground but left them in place, so that they appear as though they are still attached (*Rashash*).

A difficulty to the opinion of Rav – קשיא לרב: Despite the Gemara's failure to answer this difficulty, this term indicates that a response exists. Some commentaries explain that Rav holds that there is a tannaitic dispute with regard to this matter, a possibility raised by the Gemara below, and he holds that performing the mitzva with what has already been prepared does not prevent fulfillment of the mitzva (*Kashot Meyushav*; *Arukh LaNer*). Others maintain that the reason the fringes in the *baraita* are unfit is that they were not cut for the sake of the mitzva (*LaMenatze'ah LeDavid*). Alternatively, Rav is a *tanna* in the sense that, unlike other *amora'im*, his opinion is not rejected when the opinions of the *tanna'im* disagree with it (*Kashot Meyushav*).

HALAKHA

Unfit forever – פסולין לעולם: One is required to sever the ends of the ritual fringes to create eight separate ends before tying them to the corner of the garment. If he ties the strands to the corner and only then severs them, the ritual fringes are unfit due to the principle: Prepare it, and not from that which has already been prepared, in accordance with the opinion of Shmuel and contrary to the opinion of Rav, whose opinion was rejected (*Shulhan Arukh, Orach Hayyim 11:13*).

BACKGROUND

Myrtle branch – הדם:



Myrtle branch with berries

בעיני כנף בשעת פתיל וליכא, קא משמע לן.

מיתבי: תלאן ולא פסק ראשי חוטין שלהן – פסולין. מאי לאו – פסולין לעולם, ותיובתא דרב? אמר לך רב: מאי פסולין – פסולין עד שיפסקו. ושמואל אמר: פסולין לעולם. וכן אמר לוי: פסולין לעולם, וכן אמר רב מתנה אמר שמואל: פסולין לעולם.

איכא דאמרי, אמר רב מתנה: בדידי הוה עובדא, ואתאי לקמיה דמר שמואל, ואמר לי: פסולין לעולם.

מיתבי: תלאן ואחר כך פסק ראשי חוטין שלהן – פסולין. ועוד תנא גבי סוכה: "תעשה" – ולא מן העשוי. מכאן אמרו: הדלה עליה את הגפן ואת הדלעת ואת הקיסוס וסיבך על גבן – פסולה.

היכי דמי? אילימא בשלא קצצן – מאי איריא משום "תעשה" ולא מן העשוי? תיפוק ליה דמחוברין מנהו. אלא בשקצצן, וקתני "פסולה", ושמע מינה דלא אמרינן קציצתן זו היא עשייתן, ותיובתא דרב!

אמר לך רב: הכא במאי עסקינן – דשלימהו שלופי, דלא מנברא עשייה דידהו. מפל מקום, תלאן ואחר כך פסק קשיא לרב! קשיא.

לימא בתנאי: עבר וליקטן – פסול, דבירבי שמעון בר יהודה, ויחכמים מכשירין.

we require that it must be a single corner at the time of threading the strand through the hole. And there is not a single corner in this case, as although he ties the fringes separately, he threads the two corners simultaneously. Therefore, Shmuel teaches us that with regard to threading it is not a concern.

The Gemara raises an objection from a *baraita*: If one attached the ritual fringes and did not first cut the ends of their strands, they are unfit. What, is it not saying that the ritual fringes are unfit forever^{NH} with no way to remedy the situation, and this is a conclusive refutation of the opinion of Rav? The Gemara answers that Rav could have said to you: What is the meaning of unfit? It means they are unfit until they will be cut; not that they are unfit forever. And Shmuel said that it means they are unfit forever. And Levi also said: They are unfit forever. And likewise, Rav Mattana said that Shmuel said: They are unfit forever.

Some say that Rav Mattana said: There was an incident that happened to me involving this uncertainty with regard to ritual fringes, and I came before Master Shmuel and he said to me: They are unfit forever.

The Gemara raises an objection to Rav's opinion from a different *baraita*: If one attached the ritual fringes and only afterward cut the ends of their strands, they are unfit. And furthermore, it is taught in another *baraita* with regard to a *sukka*: The verse states: "Prepare for you the festival of *Sukkot*" (Deuteronomy 16:13), and from the language of this verse the Sages derived the principle: Prepare it, and not from that which has already been prepared. From here the Sages said: If one trellised a grapevine, a gourd plant, or ivy over a *sukka* while still attached to the ground, and then he added roofing atop the vines, the *sukka* is unfit.

What are the circumstances? If we say that the *baraita* is referring to a case where he did not subsequently cut the vines, why does the *tanna* particularly teach that it is unfit due to the principle: Prepare it, and not from that which has already been prepared? Let him derive that the climbing plants are unfit for roofing due to the fact that they are attached to the ground, unrelated to the manner in which they were placed. Rather, it must be referring to a case where he cut them and nevertheless, the *baraita* is teaching that the vines are unfit, and learn from it that we do not say: Their cutting is their preparation; and this is a conclusive refutation of the opinion of Rav.

Rav could have said to you: With what are we dealing here? It is a case where he pulled the branches^N until they broke off the tree. Since, in that case, their active preparation is not conspicuous, it does not render the climbing plants fit roofing. The Gemara asks: In any case, does that which was taught with regard to ritual fringes: If one attached the ritual fringes and only afterward cut their strands, etc., pose a difficulty to the opinion of Rav?^N The Gemara concludes: Indeed, it remains difficult according to Rav.

The Gemara suggests: Let us say that this dispute is parallel to a dispute between *tanna'im*. If black berries grew on a myrtle branch,^B one of the four species taken on *Sukkot*, and its berries were more numerous than its leaves, the myrtle branch is unfit for use in fulfilling the mitzva of taking the four species on *Sukkot*. However, if one picked enough berries so that the leaves were more numerous, it is fit, although one may not pick the berries on the Festival itself. If he transgressed and picked them on the Festival, it is unfit; this is the statement of Rabbi Shimon bar Yehotzadak. And the Rabbis deem it fit in that case.

סְבוּרָה: דְּכוּלֵי עֵלְמָא לִוְלָב צְרִיךְ אָגֵד, וְיִלְפִינָן לִוְלָב מְסוּפָּה, דְּכִתְיִב גַּבֵּי סוּכָּה "תַּעֲשֶׂה" וְלֹא מִן הַעֲשׂוּי.

The Gemara proceeds to explain the basis for the comparison between the dispute with regard to the roofing of the *sukka* and the dispute with regard to the myrtle branch. The Sages initially **thought that everyone**, Rabbi Shimon bar Yehotzadak and the Rabbis, agrees that in fulfilling the mitzva of the four species, the three species, i.e., the *lulav*, the myrtle branch, and the willow branch, **require a binding** by Torah law. Therefore, it is relevant to discuss preparation with regard to this binding. **And** the Sages also initially thought that everyone agrees that **we derive the halakhah of *lulav* from the halakhah of *sukka*, as it is written with regard to *sukka*: Prepare**, from which is derived the principle: Prepare it, and not from that which has already been prepared, and the same applies to the *halakhah* of *lulav* as well.

מֵאֵי לָאוּ בְּהָא קָא מִיפְלָגִי, דְּמֵאֵן דְּמִבְּשִׁיר סָבַר: אֲמַרִּינָן גַּבֵּי סוּכָּה קְצִיצְתָּן זֵוּ הֵיא עֲשִׂיתָן, וְגַבֵּי לִוְלָב נִמְי אֲמַרִּינָן לְקִיטְתָּן זֵוּ הֵיא עֲשִׂיתָן. וּמֵאֵן דְּפָסִיל, סָבַר: לֹא אֲמַרִּינָן גַּבֵּי סוּכָּה קְצִיצְתָּן זֵוּ הֵיא עֲשִׂיתָן, וְגַבֵּי לִוְלָב נִמְי לֹא אֲמַרִּינָן לְקִיטְתָּן זֵוּ הֵיא עֲשִׂיתָּן?

What, is it not that the *tanna'im* disagree with regard to the following? **That the one who deems** the myrtle branch whose berries were picked on the Festival fit, holds that **with regard to the branches on a *sukka* we say: Their cutting is their preparation**, and therefore, **with regard to berries on the myrtle branch as one of the species bound with the *lulav* as well, we say: Their picking is their preparation**, and no further action is required. **And the one who deems it unfit holds that with regard to the branches on a *sukka* we do not say: Their cutting is their preparation, and therefore, with regard to *lulav* as well, we do not say: Their picking is their preparation.** Therefore, since the myrtle branch was not prepared for use prior to the Festival, and it was bound together with the other species, it is considered already prepared and picking the fruit off the branch is not active preparation sufficient to render it fit.

לָא, דְּכוּלֵי עֵלְמָא לֹא אֲמַרִּינָן גַּבֵּי סוּכָּה קְצִיצְתָּן זֵוּ הֵיא עֲשִׂיתָן, וְהִכָּא בְּמִילָף לִוְלָב מְסוּפָּה קְמִיפְלָגִי. מֵאֵן דְּמִבְּשִׁיר - סָבַר: לֹא יִלְפִינָן לִוְלָב מְסוּפָּה וּמֵאֵן דְּפָסִיל סָבַר: יִלְפִינָן לִוְלָב מְסוּפָּה.

The Gemara rejects that explanation of the dispute. No, the fact is that everyone agrees that **we do not say with regard to *sukka*: Their cutting is their preparation, and here in the case of the myrtle branch, it is with regard to deriving the halakhah of *lulav* from the halakhah of *sukka* that they disagree.** The one who deems the myrtle branch fit holds that **we do not derive the halakhah of *lulav* from the halakhah of *sukka***, and therefore the principle: Prepare it, and not from that which has already been prepared, does not apply to *lulav*. **And the one who deems** the myrtle branch unfit holds that **we derive the halakhah of *lulav* from the halakhah of *sukka*.**

וְאֵי בְּעֵית אֵימָא: אֵי סְבִירָא לָן דְּלוּלָב צְרִיךְ אָגֵד כּוּלֵי עֵלְמָא לֹא פְּלִיגֵי דְּיִלְפִינָן לִוְלָב מְסוּפָּה. וְהִכָּא בְּהָא קְמִיפְלָגִי: מִרְ סָבַר: צְרִיךְ אָגֵד, וּמִרְ סָבַר: אֵין צְרִיךְ אָגֵד. וּבְפִלּוּגָתָא דְּהֵי תַנְיָא, דְּתַנְיָא: לִוְלָב בֵּין אָגֵד בֵּין שְׂאִינוּ אָגֵד כְּשֵׁר. רַבִּי יְהוּדָה אֹמֵר: אָגֵד כְּשֵׁר, שְׂאִינוּ אָגֵד - פְּסוּל.

And if you wish, say instead: **If we hold that *lulav* requires a binding, everyone agrees that we derive the halakhah of *lulav* from the halakhah of *sukka* and the principle: Prepare it, and not from that which has already been prepared, applies to the halakhah of the four species as well. And here it is with regard to the following that they disagree:** One Sage, Rabbi Shimon bar Yehotzadak, holds that the *lulav* requires a binding, and therefore the myrtle branch is unfit; **and the other Sage, i.e., the Rabbis, holds that the *lulav* does not require a binding**, and therefore, preparation is not relevant with regard to *lulav* and it makes no difference whether the berries were picked before or after the myrtle branch was bound together with the *lulav* and the willow branch. **And they disagree with regard to the same topic as in the dispute between these *tanna'im*, as it is taught in a *baraita*: A *lulav*, whether it is bound with the myrtle and willow and whether it is not bound, is fit. Rabbi Yehuda says: If it is bound it is fit; if it is not bound it is unfit.**

מֵאֵי טַעְמִיָּה דְּרַבִּי יְהוּדָה? יִלְיָן לְקִיחָה לְקִיחָה מֵאָגוּדָת אֹזִיב, כְּתִיב הַתָּם: "וְלִקְחֶתֶם אֲגוּדָת אֹזִיב" וְכִתְיִב הָכָא: "וְלִקְחֶתֶם לָכֶם בַּיּוֹם הָרִאשׁוֹן" מֵה לְהֵלֵן בְּאֲגוּדָה - אֵף כָּאֵן נִמְי בְּאֲגוּדָה. וְרַבְּנָן: לְקִיחָה מִלְּקִיחָה לֹא יִלְפִינָן.

The Gemara asks: **What is the rationale for the opinion of Rabbi Yehuda?** From where does he derive this requirement by Torah law? The Gemara answers: By means of a verbal analogy, **he derives the term taking**, written with regard to the four species, **from the term taking** written with regard to **the bundle of hyssop. It is written there**, in the context of the sacrifice of the Paschal lamb in Egypt: **"Take a bundle of hyssop"** (Exodus 12:22), **and it is written here**, in the context of the four species: **"And you shall take for yourselves on the first day the fruit of a beautiful tree, branches of a date palm, and boughs of a dense-leaved tree, and willows of the brook, and you shall rejoice before the Lord your God seven days"** (Leviticus 23:40). **Just as there**, with regard to the Paschal lamb, the mitzva to take the hyssop is specifically **in a bundle, so too here**, the mitzva to take the four species is specifically **in a bundle. And the Rabbis hold: We do not derive the term taking from the term taking**^N by means of the verbal analogy.

NOTES

לְקִיחָה מִלְּקִיחָה - We do not derive taking from taking - לֹא יִלְפִינָן: Proof that this is not a full-fledged derivation is that, even according to Rabbi Yehuda, only three of the four species must be bound, with the *etrog* remaining outside the binding (*Sefat Emet*).