

Bundle – **הַבִּילָה**: *Tosafot* cites the Jerusalem Talmud, where it is explained that a bundle contains at least twenty-five units. The Ra'avad and others disagree, contending that the Gemara maintains that as few as three units constitute a bundle. The *Me'iri* distinguishes between different objects and says that a bundle of twigs and similar thin items contains at least twenty-five units, while bundles of larger items contain fewer units (*Ittur*). Alternatively, one might suggest that although a bundle [*havila*] contains twenty-five units, the binding [*egged*] discussed in our Gemara contains only three units (*Rishon LeTziyyon*).

And with regard to all of the bundles, if one untied them they are fit for use in roofing – **כְּשֵׁרֵינָם לְרֹאשׁוֹן**: There is no room to issue a decree prohibiting the use of untied bundles in roofing a *sukka* due to the ruling that tied bundles are unfit for use, as one does not leave an untied bundle out to dry. Therefore, it is clear that the untied straw, twigs, and wood are there for roofing (*Meleket Shlomo*).

And even when tied, all of the bundles are fit for use in constructing the walls of the *sukka* – **כְּשֵׁרֵינָם לְרֹאשׁוֹן**: Some cite the Jerusalem Talmud, in which it is explained that even walls are called roofing, as in Exodus 40:3, where the verb *vesakkota*, “and you shall screen,” is referring to the curtain of the Tabernacle. The verse proves that the walls of a *sukka* can be made of material susceptible to ritual impurity, like the curtain mentioned (*Or Zarua*).

The decree of the storehouse – **גְּזֵרַת אוֹצָר**: Some explain that one might use the bundles drying in the yard as a *sukka* and sit beneath them (*Piskei Rid*), or he will sit in a storage shed not established to provide shade and a *sukka* must be established to provide shade (*Me'iri* and others).

Prepare it and...the decree of the storehouse – **תַּעֲשֵׂה וְגִזְרַת**: The commentaries dealt with this matter at length, as the difference between the decree of the storehouse and the principle: Prepare it, and not from that which has already been prepared, is not at all clear, as Rav Ashi said and as can be understood from the discussion in the Gemara. Many say that there is no essential difference between them other than a difference in frequency. Placing bundles atop a booth is common, and therefore there is room to issue a decree prohibiting the use of bundles for roofing. Hollowing the bottom of a stack of grain is not at all common, and the Sages do not issue decrees for infrequent cases. Therefore, the only reason it is prohibited to hollow the bottom of a stack of grain is due to the principle: Prepare it, and not from that which has already been prepared (Rabbi Zerahya HaLevi; *Sefer Hashlama*; *Me'iri*; *Ritva*).

From the fact that this is due to the decree of the storehouse – **מִדֵּהָא מְשֻׁם גְּזֵרַת אוֹצָר**: Proof that it is prohibited by rabbinic decree is from the fact that Rabbi Yoḥanan said: Sometimes a person comes, etc. This indicates that the *sukka* is not inherently unfit, but there is concern that it could lead to a prohibited action (Rabbi Aharon HaLevi).

HALAKHA

Bundles of straw and twigs for roofing – **לְסִיבֹךְ**: This decree was issued because bundles are often placed for purposes other than roofing. Most halakhic authorities hold in accordance with the conclusion of the Jerusalem Talmud, that a bundle contains at least twenty-five units (*Shulḥan Arukh, Oraḥ Hayyim 629:15*).

How one renders a bundle fit for use as roofing – **כִּיצַד מְכַשְׂרִים**: **תְּבִילָה לְסִיבֹךְ**: If one used a bundle to roof his *sukka* and untied it, the *sukka* is fit. However, if one placed the bundle atop the *sukka* not as roofing, but to dry the twigs or branches, and then reconsidered and decided to use it as roofing, it is no longer sufficient to merely untie the bundle. He is required to move the material with the intention to place the straw or the twigs for the sake of the mitzva (*Shulḥan Arukh, Oraḥ Hayyim 629:17*).

And all of the bundles are fit for use in constructing the walls of the *sukka* – **כְּשֵׁרֵינָם לְרֹאשׁוֹן**: All materials unfit for roofing a *sukka* may be used for constructing its walls, even *ab initio* (*Shulḥan Arukh, Oraḥ Hayyim 630:1*).

מתני' תְּבִילָה קֵשׁ וְחִבְלֵי עֵצִים וְחִבְלֵי זָרְדִין אֵין מְסַכְּכִין בְּהֵן. וְכֹלֵן שֶׁהִתְיָרֵן – כְּשֵׁרֵינָם, וְכֹלֵן כְּשֵׁרֵינָם לְרֹאשׁוֹן.

גמ' אָמַר רַבִּי יַעֲקֹב: שְׁמַעִית מִיַּמֵּיהָ דְרַבִּי יוֹחָנָן תְּרַתִּי: תְּדַא הָא, וְאִידָךְ: הַחוּטָא בְּגָדִישׁ לְעֵשׂוֹת לוֹ סוּכָה – אֵינְהָ סוּכָה.

תְּדַא מְשֻׁם גְּזֵרַת אוֹצָר, וְחִדָּא מְשֻׁם "תַּעֲשֵׂה" וְלֹא מִן הָעֵשׂוֹי. וְלֹא יִדְעָנָא הִי מִיַּמֵּיהוּ מְשֻׁם אוֹצָר, וְהִי מִיַּמֵּיהוּ מְשֻׁם "תַּעֲשֵׂה" וְלֹא מִן הָעֵשׂוֹי.

אָמַר רַבִּי יִרְמְיָה: מִיַּחְזִי אָנֹן; דְּאָמַר רַבִּי חִיָּיא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן: מִפְּנֵי מַה אָמְרוּ חִבְלֵי קֵשׁ וְחִבְלֵי עֵצִים וְחִבְלֵי זָרְדִין אֵין מְסַכְּכִין בְּהֵן – פְּעַמִּים שְׂאָרִים בָּא מִן הַשְּׂדֵה בְּעָרְב, וְחִבְלֵיתוֹ עַל כַּתְפוֹ, וּמַעֲלָה וּמְנַחָה עַל גְּבִי סוּכָתוֹ כְּדִי לִבְשָׂה, וְנִמְלָךְ עֲלֶיהָ לְסִיבֹךְ, וְהִתְרַה אֲמָרָה: "תַּעֲשֵׂה" וְלֹא מִן הָעֵשׂוֹי. מִדֵּהָא מְשֻׁם גְּזֵרַת אוֹצָר, הָא – מְשֻׁם "תַּעֲשֵׂה" וְלֹא מִן הָעֵשׂוֹי.

וְרַבִּי יַעֲקֹב – הֵךְ דְּרַבִּי חִיָּיא בַר אֲבָא לֹא שְׁמִיעַ לֵיהּ.

אָמַר רַב אֲשִׁי: אִטּוּ חִבְלֵי קֵשׁ וְחִבְלֵי עֵצִים מְשֻׁם גְּזֵרַת אוֹצָר אִכְפָּא, מְשֻׁם "תַּעֲשֵׂה" וְלֹא מִן הָעֵשׂוֹי לִיבָא? וְהַחוּטָא בְּגָדִישׁ, מְשֻׁם "תַּעֲשֵׂה" וְלֹא מִן הָעֵשׂוֹי אִכְפָּא, מְשֻׁם גְּזֵרַת אוֹצָר לִיבָא!

וְרַבִּי יוֹחָנָן אָמַר לָךְ: הֵכָא דְקָתַנִּי "אֵין מְסַכְּכִין בְּהֵן" – לְכַתְחֻלָּה הוּא

MISHNA One may not roof a *sukka* with bundles^N of straw tied with rope, or bundles of wood, or bundles of twigs.^H And with regard to all of the bundles, if one untied them, they are fit for use in roofing^{NH} the *sukka*, as their lack of fitness is due to the fact that the bundles are tied. And even when tied, all of the bundles are fit for use in constructing the walls of the *sukka*.^{NH}

GEMARA Rabbi Ya'akov said: I heard explanations from Rabbi Yoḥanan for two similar *halakhot* of *sukka*: One with regard to the *halakha* in this mishna that bundles may not be used in roofing the *sukka*, and the other with regard to the mishna below, pertaining to one who hollows out space in a stack of grain by removing sheaves from the bottom of the stack to establish a *sukka* for him. In that case, the space is surrounded by grain on the sides and above, and therefore it is not a *sukka*.

The rationale for one of the *halakhot* is due to the decree of the storehouse.^N Although, fundamentally, the *sukka* is fit, the Sages issued a decree prohibiting its use, lest one come to use his storehouse as a *sukka* and fail to establish it properly. And the rationale for one of the *halakhot* is due to the principle: Prepare it, and not from that which has already been prepared, as no active preparation was performed. And I do not know at present which of the *halakhot* is due to the decree of the storehouse^N and which of them is due to the principle: Prepare it, and not from that which has already been prepared.

Rabbi Yirmeya said: Let us see and determine which rationale Rabbi Yoḥanan applied to each *halakha*; as Rabbi Ḥiyya bar Abba said that Rabbi Yoḥanan said: For what reason did they say that one may not roof a *sukka* with bundles of straw, and bundles of wood, and bundles of twigs? It is because sometimes a person comes from the field in the evening, and he has his bundle of wood or straw on his shoulder, and he lifts it and places it atop his storage shed to dry it. And, when the festival of *Sukkot* arrives, he reconsiders and decides to use the shed as a *sukka* and the bundle on top of it for roofing. And in that case the roofing would be unfit, as the Torah said: Prepare it, and not from that which has already been prepared. From Rabbi Yoḥanan's formulation, apparently it is unfit due to the decree lest one come to use his storehouse as a *sukka* and fail to establish it properly, not due to some fundamental prohibition. From the fact that this case of the bundles is prohibited due to the decree of the storehouse,^N that case of the stack of grain must be prohibited due to the principle: Prepare it, and not from that which has already been prepared.

The Gemara asks: And why was Rabbi Ya'akov unable to arrive at Rabbi Yoḥanan's opinion based on the *halakha* cited in his name? The Gemara explains: It is because he did not hear this statement of Rabbi Ḥiyya bar Abba, and there was no other proof.

Rav Ashi said: The distinction of Rabbi Yoḥanan between these two cases is difficult. Is that to say that bundles of straw and bundles of wood are unfit roofing due to the decree of the storehouse and not due to the principle: Prepare it, and not from that which has already been prepared? Is that ultimately the principle underlying the decree of the storehouse? And on the other hand, in the case of one who hollows a stack of grain, is the *sukka* unfit due only to the principle: Prepare it, and not from that which has already been prepared, but not due to the decree of the storehouse? Rather, there is no distinction between the *halakhot* and both reasons apply to both.

The Gemara notes: And Rabbi Yoḥanan could have said to you, in response to Rav Ashi, that it is not so because the *halakhot* are formulated differently in the respective *mishnayot*. Here, in the mishna pertaining to bundles, where it teaches: One may not roof with them, it is *ab initio*

דָּאִין מְסַבְּכִין מְשׁוּם גְּזֵרַת אוֹצֵר, הָאֵ
דְּאוֹרְיִיתָא – שְׁפִיר דְּמִי. הָתָם דְּקִתְנִי
”אֵינָהּ סוֹבְחָה” – אֶפְילוּ דִּיעֵבֵד,
מְדִאוֹרְיִיתָא נְמִי אֵינָהּ סוֹבְחָה.

אָמַר רַב יְהוּדָה אָמַר רַב: סַבְּכָה
בְּחֵיצוֹן זְכָרִים – בְּשֵׁרָה, בְּנִקְבוֹת –
פְּסוּלָה.

זְכָרִים בְּשֵׁרָה, פְּשִׁטָּא! מַהוּ דְּתִמְא:
נִגְזוֹר זְכָרִים אֲטוּ נִקְבוֹת, קָא מְשַׁמַּע
לָא.

(אָמַר מַר) בְּנִקְבוֹת פְּסוּלָה, פְּשִׁטָּא!
מַהוּ דְּתִמְא: בֵּית קְבוֹל הָעֵשׂוּי
לְמִלְאוֹת לֹא שְׂמִיָּה קִיבוּל, קְמַשְׁמַע
לָא.

that one may not roof, due to the decree of the storehouse issued by the Sages; but by Torah law, it seems well to do so. There, in the mishna pertaining to the stack of grain, where it teaches: It is not a *sukka*, it means that not only by rabbinic decree, but even after the fact, by Torah law as well, it is not a *sukka*.^N

§ Rav Yehuda said that Rav said: If one roofed a *sukka* with convex arrow shafts,^N which are made of wood with a protrusion on the end that is fitted into the socket of the metal arrowhead, the *sukka* is fit. These shafts are flat wooden utensils, which are not susceptible to ritual impurity. Therefore, they are fit roofing for a *sukka*. If, however, one roofed his *sukka* with concave arrow shafts,^{HB} which have a socket into which a protrusion from the metal arrowhead is inserted, the *sukka* is unfit. Since these shafts are wooden utensils with a receptacle, they are susceptible to ritual impurity. Therefore, they are unfit roofing for a *sukka*.

The Gemara asks: The fact that if one roofed a *sukka* with convex arrow shafts, the *sukka* is fit is obvious. It is no different from roofing with straight, smooth reeds. The Gemara answers: Stating this *halakha* is necessary. Lest you say: Let us issue a decree and prohibit roofing with convex shafts due to the prohibition against roofing with concave shafts, therefore Rav teaches us that no decree is issued, and convex shafts are fit roofing.

The Master said: If one roofed a *sukka* with concave arrows, the *sukka* is unfit. The Gemara asks: This is obvious. All wooden receptacles are susceptible to ritual impurity. The Gemara answers: Stating this *halakha* is necessary. Lest you say: A receptacle that is designated to be permanently filled,^N its status is not that of a receptacle, as a receptacle is typically filled and emptied; in this case, once the arrowhead fills the receptacle, it remains there, therefore Rav teaches us that it is deemed a receptacle and is not fit roofing.

NOTES

Rabbi Yohanan's answer – תירוצו של רבי יוחנן – According to one understanding of the Gemara, Rabbi Yohanan would agree that, based on strict logical reasoning alone, the reverse could also be argued. However, his opinion is not based solely on logic, but also on a precise reading of the *mishnayot*.

Roofed it with convex arrow shafts – סבבכה בחיצון זכרים – *Tosafot* raised the question: Even if the arrows are merely flat wooden vessels, aren't flat wooden vessels also able to become ritually impure? Some answer that simple wooden vessels can become ritually impure only if the vessel itself directly serves a person's needs or is used in conjunction with a vessel that directly serves a person's needs. However,

wooden vessels that a person does not use directly are not capable of contracting ritual impurity (*Ritva*). Some say that if the metal arrowhead is attached to the wooden shaft, then the entire arrow, even the wooden part, is capable of contracting ritual impurity (*Rid the Younger*).

A receptacle that is designated to be permanently filled – בית קבול העשוי למלאות – The early commentaries asked: Didn't we learn explicitly that the legal status of a receptacle designated to be permanently filled is not that of a vessel? They answered: The arrow shafts are not designated to be permanently filled, as at times they are separated, such as when the arrows are not in use or during inspection and maintenance (see *Me'iri*).

HALAKHA

Convex and concave arrow shafts – חיצים זכרים וחיצים נקבות – If one roofed his *sukka* with convex arrow shafts, the *sukka* is fit; if the shafts are concave, the *sukka* is unfit, in accordance with the opinion of Rav (*Shulhan Arukh, Orah Hayyim* 629:3).

BACKGROUND

Convex and concave arrow shafts – חיצים זכרים ונקבות:



Arrowhead designed for a convex arrow shaft, which is inserted into the cavity in the arrowhead



Arrowhead designed for a concave arrow shaft, into which arrowhead is inserted

NOTES

Bundles of combed flax – אֲנִיצֵי פִּשְׁתָּן: Rashi and others explain that these bundles of combed flax are unfit because they are able to become ritually impure. Although everyone agrees that they cannot become ritually impure with the impurity imparted by a corpse, they are nevertheless susceptible to the ritual impurity of leprosy, which puts them in the category of items susceptible to impurity.

However, most commentaries disagree and maintain that these bundles are not susceptible to any kind of ritual impurity and they explain the Gemara differently. Some say that these bundles are unfit by rabbinic decree because they are close to becoming susceptible to ritual impurity (*Tosafot*). Others explain that they are unfit because if they are used to fill cushions and blankets that will be susceptible to ritual impurity, they are already considered in that category (*Me'iri*). Yet others explain that the bundles are unfit because they have already been processed to the point where they are no longer similar to the waste of the threshing floor and the winepress.

Alternatively, although they are similar to those waste products, that similarity is not apparent to the observer (Rambam; Ran; Rabbi Aharon HaLevi; Ritva). Some say they are unfit due to the decree of the storehouse, as this flax is packaged in bundles (*Piskei Rid*).

HALAKHA

Roofing with flax – סִיבֹךְ בְּפִשְׁתָּן: If one roofed a *sukka* with flax stalks, even flax stalks that were soaked, the *sukka* is fit, provided that the flax was not crushed and combed at all. However, one may not do so *ab initio*, as there are some who rule stringently in case of soaked flax (*Eliya Rabba* according to *Or Zarua*; Rabbi Yitzhak ibn Giat; *Shibbolei HaLeket*). If it was crushed and not combed, some prohibit using it (*Rid* the Younger; Rif, as explained by the Vilna Gaon; *Shulhan Arukh HaRav*), while others permit its use in exigent circumstances (Ran; Rashba; Ritva; *Shulhan Arukh, Oraḥ Hayyim* 629:4).

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: סִבְכָה בְּאִנֵּיצֵי פִּשְׁתָּן – פְּסוּלָה, בְּהוֹצֵנִי פִּשְׁתָּן – בְּשֵׁרָה, וְהוֹשֵׁנִי פִּשְׁתָּן – אֵינִי יוֹדֵעַ מָהוּ.

וְהוֹשֵׁנִי עֲצָמָן אֵינִי יוֹדֵעַ. מַה נִּפְשָׁךְ, אִי דֵיִיק וְלֹא נִפְיֵן הוֹשֵׁנִי קָרִי לִיָּהּ, אֲבָל תָּרִי וְלֹא דֵיִיק הוֹצֵנִי קָרִי לִיָּהּ, אִו דְּלִמָּא: תָּרִי וְלֹא דֵיִיק נִמְי הוֹשֵׁנִי קָרִי לִיָּהּ.

אָמַר רַב יְהוּדָה: הֲגִי שׁוֹשֵׁי וּשְׁוֹצְרֵי מִסְכְּכִין בְּהוּ. אֲבִינִי אָמַר: בְּשׁוֹשֵׁי – מִסְכְּכִין, בְּשְׁוֹצְרֵי – לֹא מִסְכְּכִין. מֵאֵי טַעְמָא – בֵּינָן

Rabba bar bar Ḥana said that **Rabbi Yoḥanan** said: **If one roofed a *sukka* with bundles of combed flax,** ^{NHB} **the *sukka* is unfit,** as flax at that stage of processing is the raw material from which threads are spun, and it is susceptible to ritual impurity. **If one roofed a *sukka* with stalks of flax,** the *sukka* is fit. Since they remain in their natural state and have not been processed in any way, their legal status is that of any tree, and they are not susceptible to ritual impurity. **And if one roofed with the *hoshen* of flax,** stalks at an intermediate stage of processing, **I do not know what their status is,** i.e., whether or not they are fit for roofing.

Rabba bar bar Ḥana added: **And when Rabbi Yoḥanan used the term *hoshen* of flax itself,** **I do not know** to what stage of processing the flax he was referring. **Which way do you look at it?** Is it that **if one crushed the flax and did not comb it,** Rabbi Yoḥanan calls it *hoshen*, **but if he soaked it and did not crush it,** Rabbi Yoḥanan calls it *hotzen*, because he has not actually begun processing the flax itself? **Or, perhaps if he soaked it and did not crush it,** Rabbi Yoḥanan calls it *hoshen*, while *hotzen* is reserved for flax that was not processed at all.

Rav Yehuda said: With regard to these wide licorice^B and wormwood^B leaves, **one may roof his *sukka* with them,** since these are not consumed by people. Their legal status is that of any other plant; they are not susceptible to ritual impurity. **Abaye** said: **With licorice leaves, one may roof his *sukka*;** **with wormwood leaves, one may not roof his *sukka*.** **What is the reason for this distinction? Since**

BACKGROUND

Processing flax – עִיבּוּד הַפִּשְׁתָּן: After the flax plants have bloomed, the stalks are harvested. Through a process called rippling, the seeds are removed from the stems. The stems are then soaked in water for some time in a procedure called water retting, during which a process of rotting takes place, which leaves the long fibers inside the decomposed stems. The stems are removed from the water and allowed to dry, after which they can be broken or crushed to separate the fibers from both the wooden core and from the outer husks, isolating the clean strick, or flax fiber. The fibers are then combed in order to clean them and straighten them, in a process called scutching and hackling. They are then ready for the spinning wheel.



Flax stalks and comb

Babylonia in moist environments, and it is used to produce sweets and medications.



Licorice plant

a strong odor and is used in medicines and to flavor certain types of wine. It is understood that were one to use this plant in roofing for the *sukka*, it could cause discomfort for people, given its strong and at times offensive odor.



Wormwood

Licorice [shushei] – שׁוֹשֵׁי: This apparently refers to the type of plant known as *Glycyrrhiza glabra*, which is still known today in Hebrew as *shush*. Licorice is produced from the sweet roots of this plant. It is a short perennial plant with feathery leaves and bluish flowers. This plant is indigenous to Eretz Yisrael and

Wormwood – שְׁוֹצְרֵי: Also known as *Artemisia absinthium*, wormwood is a plant from the Asteraceae family. It has small, hairy, gray-white leaves. The wormwood has a bitter taste and