

Inside the Daf

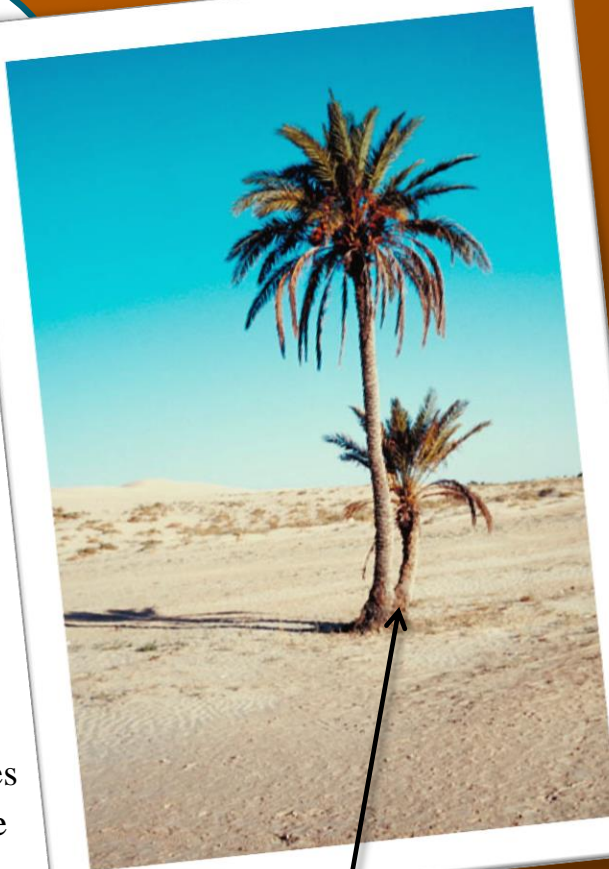
Yesterday we learned that סִקָּךְ in bundles may not be used as סוֹפָה covering.

How many stalks are in a "bundle?" Everyone agrees that three stalks that are bound together make a "bundle", but רַבִּי יוֹסִי and the רַבָּנָן disagree whether two stalks bound together is a "bundle."

Even though bundles may not be used as סִקָּךְ, רַב גִּידְלָא says in the name of רַב that one may use offshoots of a date palm even though they grow bound together at the base (see picture, right). This is because סִקָּךְ that is "bundled" naturally, is not really "bundled."

מְרִימָר mentions another exception: bundles of canes sold in the city of Sura may be used as סִקָּךְ because they are tied in bundles only for the purpose of selling them. Since they were never *stored* in bundles we are not afraid that someone will leave them in a bundle to dry on top of his hut and later decide to use the hut as a סוֹפָה (which wouldn't be valid since the bundle was not put on top of the hut for *shade* but rather to dry).

רַבִּי אֶבְרָהָם allowed a cone-shaped hut made out of willow branches to be used as a סוֹפָה even though the top is bundled together (see image on right). The top binding must be cut and then the branches may be used for סִקָּךְ.



Offshoot

Cone-shaped hut



WORD OF THE DAY:

מַחְלוּקָת

"DISPUTE/DISAGREEMENT"

A Moment

"Wow, Shuey, you sure did well on your Torah test!" said his classmate, Yeruchem.

"I know," said Shuey with his chest puffed out. "I probably did better than anyone else in the class. I usually get the highest marks, anyway."

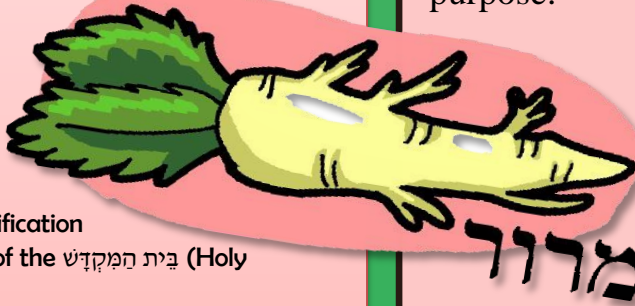
His teacher Rabbi Kapowsky overheard his boastful student. He called him privately aside.

"Shuey," began the rabbi. "There's one question I didn't ask on the test. What type of plant was used in the purification process in the time of the בית המקדש (Holy Temple)?"

"You got me there, Rabbi Kapowsky. I don't remember learning that at all!"

"Well we didn't learn about it in class," said the rabbi, "but in daf yomi today I learned that the hyssop plant was used to purify people who had been near a dead body. This is because the hyssop is a lowly plant, and being humble and lowly is what Hashem chooses for His service. Anyone who wants to serve Hashem should first be humble. You should try to practice this more often."

(רשי"ר הירש עה"ת שמות יב.כב)



מרור with Description

There is a מצוה (commandment) to eat מרור, or bitter herbs, at the Passover Seder. רב חסדא (in the name of רבינא בר שילא) says that "מרור of the marsh" (a type of lettuce) may be used for this purpose.

The problem the גמרא has with this opinion, is that the Torah tells us to eat "מרור" on Passover, *not* "מרור of the marsh." How then can this מרור be valid?

אבני answers that, when the Torah was given, "מרור of the marsh" was called "מרור." So when we eat "מרור of the marsh" we are really eating what the Torah calls "מרור."

רבא answers that the herb is really called "מרור." רב חסדא called it "מרור of the marsh" just to identify the place it came from.

Find 'em!

Can you find the items listed beside the picture? How long did it take you?



- 3 pears
- Glasses
- 2 types of סֶכֶךְ
- 2 ladders
- 4 apples
- 13 nails
- 2 Animals
- A ruler
- A bow
- A mat
- A menorah



Did You Know...

רבא allowed using brambles and thorn bushes for סֶכֶךְ. אבני doesn't allow thorn bushes because the leaves fall off constantly and could bother the person sitting inside, causing him to leave.

Games

Review Questions – סוכה דף י"ג

1. According to all opinions, how many stalks make up a "bundle"?

2. Why are we allowed to eat "מרור of the marsh" if it isn't called "מרור"?

3. Why does אבני not allow thorn bushes for סֶכֶךְ?