

BACKGROUND

A board at the entrance of a *sukka* – נָסַר בְּפֶתַח סֻכָּה: The image depicts a *sukka* with a board four handbreadths wide placed atop the entrance. Three handbreadths roof the *sukka*, while a single handbreadth extends beyond its walls.



Sukka with a board at the entrance

אָמַר לְהוּרַב הוּנָא: לֹא אָמַרְי לְכוּ אָמַרְי כְּוֹתֵי? אָמְרוּ לֵיהּ: וּמַי אָמַר לָן מַר טַעְמָא וְלֹא קִבְלִינן מִימֵיהּ? אָמַר לְהוּ: וּמַי בְּעֵיתוֹ מִינַאי טַעְמָא וְלֹא אָמַרְי לְכוּ?

When they related this encounter to Rav Huna, Rav Huna said to them: Didn't I tell you that you should say the *halakha* in accordance with my opinion? Even Rav Nahman agrees with me. They said to him: And did the Master actually say a reason for this ruling to us, and we did not accept it from him? Rav Nahman not only issued a ruling, he also explained his ruling to us. He said to them: And did you ask me for the reason and I did not say it to you?

לֵימָא מְסִיעַ לֵיהּ: אֵינָהּ מְחֻקֶּת כְּדֵי רֵאשׁוּ וְרוּבוֹ וְשׁוּלְחָנוֹ, אוֹ שֶׁנִּפְרָצָה בָּהּ פְּרָצָה כְּדֵי שְׂוִדְדִיקָר בָּהּ גְּדֵי בִבְתָר רֵאשׁ, אוֹ שֶׁנִּתְּנָן עָלֶיהָ נֶסֶר שֶׁהוּא רָחֵב אַרְבַּעַה טַפָּחִים, אִף עַל פִּי שְׁלֹא הִכְנִיס לְתוֹכָהּ אֶלְא שְׁלֹשָׁה טַפָּחִים – פְּסוּלָה.

The Gemara notes: Let us say that this *baraita* supports the opinion of Rav Huna: With regard to a *sukka* that does not hold one's head, most of his body, and his table; a *sukka* whose wall was breached with a breach large enough for a goat to jump through headlong, i.e., three handbreadths; a *sukka* that one placed atop it a board that is four handbreadths wide, even if he only introduced three handbreadths of the board into the *sukka*, in all these cases, the *sukka* is unfit.

הֵיכֵי דְמִי? (מֵאִי) לָאוּ בְּגוֹן שֶׁהִפְכֵן עַל צִידֵיהֶם? לֹא, הֵבֵא בְּמֵאִי עֶסְקִינן – בְּגוֹן דְּאִנְחָה אֶפּוּמָא דְּמִטְלָלְתָא, דְּעֵייל תְּלַתָּא לְגִיּוֹ וְאֶפִּיק חַד לְבָר, דְּהוּהִי לֵיהּ פְּסוּל הַיּוֹצֵא מִן הַסֻּכָּה וְכָל פְּסוּל הַיּוֹצֵא מִן הַסֻּכָּה נִידוֹן בְּסוּכָה.

What are the circumstances of the case where one introduces only three handbreadths of a board that is four handbreadths wide? What, is it not that he turned the board on its side, thereby diminishing its width from four to three handbreadths, in accordance with the opinion of Rav Huna? The Gemara rejects this: No, with what are we dealing here? It is a case where one placed the board over the entrance of the *sukka*,^b where there is no wall. He introduced three handbreadths into the *sukka* and took one handbreadth out of the *sukka*, so that the legal status of that part of the board would be like that of roofing that protrudes from the *sukka*, and the *halakha* is that the legal status of any roofing that protrudes from the *sukka* is considered like that of the *sukka*. However, since this board is not adjacent to the wall of a *sukka*, the principle of curved wall does not apply. Therefore, it is four handbreadths of unfit roofing; it is prohibited to sleep beneath that board, and the entire *sukka* is rendered unfit. Consequently, there is no support for or against the opinion of Rav Huna from this *baraita*.

Perek I
Daf 15 Amud a

NOTES

Moves – מְפַקֵּק: The primary definition of this term is to divert an object from its position and move it. The term was adapted to describe one who is skeptical about conventional wisdom. Practically speaking, according to the Rambam, it means removing the nails holding the boards in place. Others explain that it means pushing the boards aside creating room for fit roofing of the *sukka* (Rav Natan, Head of the Yeshiva; *Peirush Kadmon*).

Rendering the *sukka* fit by means of moving – תִּיקוֹן עַל – יְדֵי פְּקוּק: The decree against using boards was issued lest someone come to sit beneath the boards of a ceiling to fulfill the mitzva of *sukka*. As moving the boards demonstrates one's awareness that it is prohibited to use the ceiling as roofing for the *sukka*, the decree is thereby no longer in effect (see Ramban; Rif; Ritva; *Me'iri*).

מתני' תקרה שאין עליה מעוביה, רבי יהודה אומר: בית שמאי אומרים: מְפַקֵּק, וְנוֹטֵל אֶחָת מִבִּינֵיתִים, וּבֵית הַלֵּל אומרים: מְפַקֵּק אוֹ נוֹטֵל אֶחָת מִבִּינֵיתִים. רבי מאיר אומר: נוֹטֵל אֶחָת מִבִּינֵיתִים, וְאֵינוֹ מְפַקֵּק.

MISHNA In the case of a roof made of boards that are four handbreadths wide upon which there is no coat of plaster, Rabbi Yehuda says that Beit Shammai and Beit Hillel disagree with regard to the manner in which to render it fit. Beit Shammai say: One movesⁿ each board, and then it is considered as though he placed the board there for the sake of the mitzva of *sukka*, and one then removes one board from among the boards and replaces it with fit roofing. Beit Hillel say: One need not perform both actions; rather, one must either moveⁿ the boards or remove one from among them. Rabbi Meir says: One only removes one from among them and does not move the others.^h

HALAKHA

Rendering roofing fit for a *sukka* – הַכְּשֵׁרֵת תְּקֵרָה לְסוּכָה: In the case of a house whose ceiling is not plastered, if one wishes to render it a fit *sukka*, he may do so by moving the boards. This is accomplished by removing the nails that affix the board in place, with the intention that this action be for the sake of the mitzva of *sukka*. Alternatively, one may remove every other board and replace it with fit roofing, in accordance with the opinion of Rabbi Yehuda in his dispute with Rabbi Meir, and in accordance

with the opinion of Beit Hillel in their dispute Beit Shammai (Rashi; *Tosafot*; Rif as cited in the Rosh; Ramban; Rosh; *Tur*). Some say that this is permitted only in a case where the boards are less than four handbreadths wide (Ramban; Ran; and others). Practically speaking, since many later Sages ruled that one may not use any board *ab initio*, one should be stringent and adopt the second opinion (*Peri Megadim*; *Mishna Berura*; *Shulhan Arukh, Orah Hayyim* 631:9).

גמ' בשלמא בית הלל – טעמייהו משום "תעשה" ולא מן העשוי, אי מפקק – עביד ליה מעשה, אי נוטל אחת מבינתים – עבד בה מעשה, אלא בית שמאי מאי טעמייהו? אי משום "תעשה" ולא מן העשוי – בחרא סגי, אי משום גזרת תקרה – בנוטל אחת מבינתים – סגי!

GEMARA The Gemara asks: **Granted**, according to Beit Hillel, their reason for initially prohibiting this roof is **due to the principle: Prepare it, and not from that which has already been prepared. If one moves the boards, he performs an action.** Likewise, if he removes one of the boards from among them, he also performs an action. Therefore, in both cases, he prepared the roofing and the *sukka* is fit. **However**, with regard to the opinion of Beit Shammai, **what is the rationale for their prohibition against using the original ceiling for a *sukka*? If the rationale is also due to the principle: Prepare it, and not from that which has already been prepared, one action should suffice. Or if the rationale is due to the decree of the roof, lest one come to reside beneath a regular plastered ceiling inside a house, removing one board from among them should suffice.**

לעולם משום גזרת תקרה, והכי קאמרי: אף על פי שמפקק, אי נוטל אחת מבינתים – אין, אי לא – לא.

The Gemara answers: **Actually**, the rationale is **due to the decree of the roof, and this is what they are saying: Although one moves the boards, if he removes one board from among them, yes, it is fit; if not, no, it is unfit.** Moving the boards is inconsequential. Removing one board from among them is all that is necessary.

אי הכי אימא סיפא: רבי מאיר אומר נוטל אחת מבינתים אבל לא יפקק. רבי מאיר היינו בית שמאי!

The Gemara asks: **If so, say the latter clause of the mishna: Rabbi Meir says: One removes one from among them but does not move the others.** This indicates that the opinion of **Rabbi Meir** is identical to the opinion of **Beit Shammai**, as according to the above explanation, Beit Shammai also hold that removing one of the boards and replacing it with fit roofing can render the *sukka* fit. It is unreasonable to say that Rabbi Meir would hold in accordance with the opinion of Beit Shammai, which is rejected.

הכי קאמר: לא נחלקו בית שמאי ובית הלל בדבר זה.

The Gemara answers: **This is what Rabbi Meir is saying: Beit Shammai and Beit Hillel do not disagree on this matter.** They agree that the boards are prohibited due to the decree of the roof and that only by removing one of the boards is the *sukka* rendered fit. Rabbi Meir disagrees with the opinion of Rabbi Yehuda that there is a dispute between Beit Shammai and Beit Hillel.

מאי קא משמע לן – דרבי מאיר אית ליה גזרת תקרה, ורבי יהודה לית ליה גזרת תקרה? והא אפליגו בה תדא זימנא! דתנן: מסבבין בנסרים, דברי רבי יהודה, ורבי מאיר אוסר.

The Gemara asks: **What is the *tanna* of the mishna teaching us?** Is it that **Rabbi Meir** is of the opinion that the Sages issued the decree of the roof and **Rabbi Yehuda** is of the opinion that the Sages did not issue the decree of the roof? **But didn't they disagree about this once,ⁿ as we learned in the mishna above: One may roof the *sukka* with boards; this is the statement of Rabbi Yehuda. Rabbi Meir prohibits their use.** The Gemara explained that the dispute is whether or not the Sages issued the decree of the roof.

אמר רבי חייה בר אבא אמר רבי יוחנן: רישא בנסרים משופין עסקינן, ומשום גזרת כלים נגעו בה.

Rabbi Hiyya bar Abba said that Rabbi Yoḥanan said: That is not the dispute, as **in the first clause, i.e., in the earlier mishna, we are dealing with the case of planed boards.** The rationale for their disagreement is not due to the decree of the roof; **but it is due to the decree of the vessels that they touched upon it.** The dispute is whether or not the Sages issued a decree prohibiting the use of planed beams in roofing the *sukka*, although as flat wooden vessels they are not susceptible to ritual impurity, lest one come to roof the *sukka* with vessels that are susceptible to ritual impurity.

ולרב יהודה אמר רב, דאמר: סבבא בחיצין זכרים – כשרה, בנקבות – פסולה, ולא גזר זכרים אטו נקבות. דכא נמי, לא נגזר נסרים משופין אטו כלים!

The Gemara asks: **And according to Rav Yehuda, who said that Rav said:ⁿ If one roofed a *sukka* with convex arrow shafts, the *sukka* is fit, but if he roofed his *sukka* with concave arrow shafts, the *sukka* is unfit; and he did not issue a decree and prohibit roofing with convex shafts due to the prohibition against roofing with concave shafts, here too, let us not issue a decree and prohibit roofing with planed boards, due to the prohibition against roofing with actual vessels.**

אלא, על פרחך רישא פליגי בגזרת תקרה וסיפא פליגי בגזרת תקרה, ואפליגי בתרתיה זימנא למה לי?

Rather, according to Rav, perforce you must say that in the first clause of the mishna they disagree with regard to the decree of the roof, and in the latter clause, i.e., this mishna as well, they disagree with regard to the decree of the roof. Once again, the question arises: **Why do I need them to disagree about the same issue twice?**

NOTES

והא אפליגו – But didn't they disagree about this once – **והא אפליגו**: At first glance, this question is difficult, as the cases are not identical. Earlier, the dispute was concerning the decree of the roof as it applies to boards used to roof a *sukka*, to convey the far-reaching nature of the opinion of Rabbi Meir, who prohibits its use. Here, the dispute is with regard to using the ceiling of a house as the roofing of a *sukka*, to convey the far-reaching nature of the opinion of Rabbi Yehuda, who rules leniently even when sitting beneath an actual ceiling. The fact that the Gemara raised this difficulty supports the Ritva's explanation that the mishna concerns a ceiling with boards less than four handbreadths wide. In that case, everyone agrees, as they are not inherently unfit but are unfit because they are part of a ceiling (see *Arukh LaNer*).

And according to Rav Yehuda who said that Rav said – ולרב יהודה אמר רב דאמר: Apparently, the Gemara is raising an objection to the opinion of one *amora*, Rav Yehuda in the name of Rav, based on the opinion of another, Rabbi Hiyya bar Abba in the name of Rabbi Yoḥanan. In that situation, the Gemara usually asks: Are you raising a contradiction from the statement of one Sage against the statement of another Sage of equal standing? Perhaps the Gemara raises it as a question in an attempt to ascertain how Rav Yehuda would explain the mishna (*Penei Yehoshua*).

One who roofs his *sukka* with skewers – המקרה – סוכתו בשפודין: According to the Rambam and others, the reference is to metal skewers. Some explain that these are wooden spits that are capable of contracting ritual impurity in certain circumstances (*Tur*; others; see *Tiferet Yisrael*). Others explain that the wooden skewers are capable of contracting impurity because they have metal tips (*Korban Netanel*).

The breached segment is equal to the standing segment – פרוץ בעומד: This is an issue not limited to the *halakhot* of *sukka*. Rather, it applies in several different areas of *halakha*. In each case, the key question is whether the Torah requires the majority of the area to be fit, i.e., standing, or merely that the majority not be unfit, i.e., breached.

סיפא רבי יהודה (היא) דקא אמר ליה לרבי מאיר: אמאי קא אסרת בנסרים – משום גזרת תקרה, האי סברא לבית שמיאי הוא דאית להו, ובית הלל לא גזרי! ואמר רבי מאיר: לא נחלקו בית שמיאי ובית הלל בדבר זה.

הניחא לרב, דאמר מחלוקת בשניש בהן ארבעה, דרבי מאיר אית ליה גזרת תקרה ורבי יהודה לית ליה גזרת תקרה. אלא שמואל, דאמר בשאין בהן ארבעה מחלוקת, אבל יש בהן ארבעה דברי הכל פסולה – סיפא במאי פליגי?

בביטולי תקרה קא מיפליגי, מר סבר: בטלה בהכי, ומר סבר: בהכי לא בטלה.

מתני' המקרה סוכתו בשפודין או בארוכות המטה, אם יש ריוח ביניהן כמותן – כשרה. החוטט בגדיש לעשות לו סוכה – אינה סוכה.

גמ' לימא תיהוי תיובתא דרב הונא בריה דרב יהושע. דאתמר: פרוץ בעומד, רב פפא אמר: מותר, ורב הונא בריה דרב יהושע אמר: אסור.

אמר לך רב הונא בריה דרב יהושע: מאי "כמותן" – בנכנס ויוצא.

The Gemara answers: Rather, the latter clause is the opinion of Rabbi Yehuda, who is saying to Rabbi Meir: Why do you prohibit roofing with boards? Is it due to the decree of the roof? That is the reason according to Beit Shammai, who are of the opinion that the Sages issued the decree. But, contrary to your opinion, Beit Hillel do not issue the decree. And Rabbi Meir said to Rabbi Yehuda: Beit Shammai and Beit Hillel did not disagree with regard to this matter at all. These are not two separate disputes; rather, it is one extended dispute.

The Gemara continues to ask: This works out well according to Rav, who said that the dispute is specifically in a case where the boards have four handbreadths in their width. He says that Rabbi Meir is of the opinion that the Sages issued the decree of the roof, and Rabbi Yehuda is not of the opinion that the Sages issued the decree of the roof. However, according to Shmuel, who said that the dispute is specifically in a case where the boards do not have four handbreadths in their width, but where they have four handbreadths in their width, everyone agrees that the *sukka* is unfit, and both Rabbi Meir and Rabbi Yehuda agree that the Sages issued the decree of the roof; if so, in the latter clause of the mishna, with regard to what matter do they disagree?

The Gemara answers: One may not use boards of this sort for roofing his *sukka*. Even according to Rabbi Yehuda, a *sukka* roofed in that manner is unfit, due to the decree of the roof. However, here, in the latter clause, it is with regard to negating an existing roof that consists of boards of this sort, in order to render the *sukka* fit that they disagree. One Sage, Rabbi Yehuda, holds: The ceiling is thereby negated, by moving the boards, and one Sage, Rabbi Meir, holds that the ceiling is not thereby negated unless he also removes one beam from among them.

MISHNA In the case of one who roofs his *sukka* with metal skewers^N or with the long boards of the bed, which compose its frame, if there is space between each one of them equal to the width of the skewers or the boards, and if he places fit roofing in those spaces, the *sukka* is fit. In the case of one who hollows out and creates a space inside a stack of grain, it is not a *sukka*.

GEMARA Let us say, based on the mishna, that this will be a conclusive refutation of the opinion of Rav Huna, son of Rav Yehoshua, as it is stated that the *amora'im* disagreed concerning the following matter: With regard to the domains of Shabbat, if the breached segment is equal to the standing segment,^N is it deemed a partition or not? Rav Pappa said: It is permitted to carry within the partition; as long as the breached segment is not greater, it is considered a solid partition. Rav Huna, son of Rav Yehoshua, said: It is prohibited to carry within the partition, unless the standing portion is greater. Apparently, from the mishna, even if the fit roofing is equal to the unfit skewers and boards, the *sukka* is fit, contrary to the opinion of Rav Huna, son of Rav Yehoshua.^H

The Gemara answers that Rav Huna, son of Rav Yehoshua, could have said to you: What is the meaning of: Like the skewers and the boards? It does not mean that the space between the skewers and boards equals the width of the skewers and boards themselves. It is referring to a case where the space is large enough so that the fit roofing can enter and emerge easily, i.e., it is wider than the unfit roofing. According to this interpretation, the mishna can be explained according to Rav Huna, son of Rav Yehoshua, as well. The mishna agrees that even if the standing and breached areas are equal, the *sukka* is unfit.

HALAKHA

He roofed it with unfit roofing – סוכתו בשפודין פסול: If one roofed his *sukka* with skewers or other unfit roofing materials, even if he inserted fit roofing between the skewers, the *sukka* is unfit, because it is difficult to determine that the valid roofing is equal to the unfit roofing. This is apparently in accordance with the opinion of Rav

Huna, son of Rav Yehoshua. However, if one made certain to insert a greater amount of fit roofing material, or he placed the fit roofing lengthwise and the unfit roofing widthwise or vice versa, the *sukka* is fit, in accordance with the conclusion of the Gemara (*Shulhan Arukh, Oraḥ Ḥayyim* 631:8).

וְהָאֵפְשֵׁר לְצִמְצָם! אָמַר רַבִּי אֲמִי:
בְּמַעְדֵּיף.

The Gemara asks: **But isn't it possible^N to be precise?**^N The mishna need not be understood in that manner, since it is possible to calibrate the width of the spaces to equal the width of the unfit roofing, as the mishna required no more than that. **Rabbi Ami said:** The mishna is referring to a case **where one extends the width of the spaces beyond the width of the unfit roofing.** The mishna deems the *sukka* fit only if the width of the spaces is greater than the width of the unfit roofing.

רַבָּא אָמַר: אֲפִילוּ תִּימָא בְּשָׂאִין
מַעְדֵּיף, אִם הָיוּ נְתוּנִים שְׂתֵי – נוֹתֵן
עָרְב, עָרְב – נוֹתֵן שְׂתֵי.

Rava said: Even if you say that the mishna is referring to a case **where one does not extend the width of the spaces, and nevertheless, the fit roofing is greater than the unfit roofing, if the skewers were placed lengthwise across the *sukka*, one places the fit roofing widthwise, and if the skewers were placed widthwise, one places the fit roofing lengthwise.** By doing so, the fit roofing overlaps the skewers at least somewhat; otherwise it would fall between the unfit roofing. Consequently, even if the space equals the unfit roofing, the fit roofing is greater than the unfit roofing.

”אוּ בְּאוּרוֹכוֹת הַמְּטָה.” לִימָא מְסִיעַ
לֵיהּ לְרַבִּי אֲמִי בַר טַבְיֹמֵי. דְּאָמַר
רַבִּי אֲמִי בַר טַבְיֹמֵי: סִבְכָה בְּבִלְאִי
כְּלִים – פְּסוּלָה.

§ The mishna continues: **Or with the long boards of the bed,^B which compose its frame, the *sukka* is unfit.** The Gemara suggests: **Let us say that the mishna supports the opinion of Rabbi Ami bar Tavyomei, as Rabbi Ami bar Tavyomei said: If one roofed the *sukka* with worn, incomplete, vessels,^N the *sukka* is unfit.** Although these incomplete vessels are no longer susceptible to ritual impurity, they remain unfit because they were initially unfit for roofing. Proof can be adduced from the mishna: The long boards of the bed are no longer vessels but rather pieces from broken vessels;^H still, they may not be used for roofing the *sukka*.

בְּדָאָמַר רַבִּי חֲנַן אָמַר רַבִּי: בְּאוּרוֹכָה
וּשְׂתֵי כְרַעִים, בְּקִצְרָה וּשְׂתֵי כְרַעִים.
הִכָּא נִמְי: בְּאוּרוֹכָה וּשְׂתֵי כְרַעִים,
בְּקִצְרָה וּשְׂתֵי כְרַעִים.

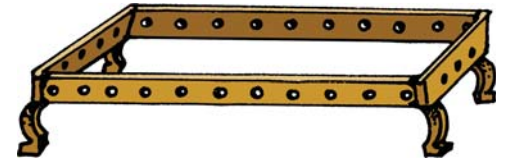
The Gemara rejects this: The mishna is referring to a case **similar to that which Rabbi Hanan said that Rabbi Yehuda HaNasi said in another context: It is not referring to the long boards alone.** Rather, it is referring to a case **with the long board of the bed and two of the legs attached to it or to a case with the short board of the bed with two legs attached to it.** In this case, the structure could be propped up against a wall and used as a bed. **Here too,** the mishna is referring to roofing **with the long board and two legs or with the short board and two legs, which are still considered complete vessels.**

הִיכָא אֵיתִמַר דְּרַבִּי חֲנַן אָמַר רַבִּי –
אֵהָא דִּתְנֵן:

The Gemara asks: **Where is it stated that which Rabbi Hanan said that Rabbi Yehuda HaNasi said?** The Gemara answers: **As we learned in a mishna:**

BACKGROUND

With the long boards of the bed – בְּאוּרוֹכוֹת הַמְּטָה: In talmudic times, bed frames consisted of four wooden boards, two long and two short. The legs of the bed were attached either to the long boards or to the short ones; when a bed was dismantled some boards would have legs attached to them and some would not. The bedding was placed on a series of intersecting ropes tied to the bed frame, or it was inserted into holes in the bed frame.



Sketch of ancient bed frame

HALAKHA

If one roofed with broken vessels – סִיבֵן בְּשִׁבְרֵי כְּלִים: As vessels are susceptible to ritual impurity, one may not roof a *sukka* with them. This is the *halakha* even in the case of broken vessels, which are no longer susceptible to ritual impurity. This ruling is in accordance with the opinion of Rabbi Ami bar Tavyomei, as the *baraita* (16a) supports his opinion (*Shulhan Arukh, Oraḥ Hayyim* 629:2).

NOTES

But isn't it possible – וְהָאֵפְשֵׁר לְצִמְצָם: See *Tosafot*, who suggest a variant reading: But isn't it impossible to be precise? That version appears in other commentaries as well. The change is not substantive in terms of the discussion in the Gemara; it affects only to whom the question is being posed. Is the question being posed to the Sage who holds that if the breached segment equals the standing segment it is fit? Or is it being posed to the Sage who holds that it is fit only if the breached segment is less than the standing segment (see Ritva).

To be precise – לְצִמְצָם: The question whether or not it is possible to be precise in measurement arises in several areas of *halakha*, in cases where precision is deemed to be essential,

e.g., where two items are precisely equal in size or when two events occur with precise simultaneity. Some Sages hold that precision is impossible because no two objects are exactly the same size and no two events occur at exactly the same time; there is always at least some minute difference. Others hold that precision is possible, at least from the perspective of a human observer, even if in essence, there is always at least a minuscule difference between two objects or events.

If one roofed the *sukka* with worn vessels – סִבְכָה בְּבִלְאִי כְּלִים: In the *Tosefta*, this issue is the subject of a tannaitic debate: The first *tanna* deems roofing made of worn vessels unfit, while Rabbi Yosei, son of Rabbi Yehuda, deems it fit.