

HALAKHA

A bed becomes ritually impure even when it is dismantled into its component parts – מיטה מטמאת אברים: If a bed breaks but either a long or a short board remains with two legs attached, it is still functional and consequently still susceptible to ritual impurity. This ruling is in accordance with the opinion of the Rabbis, as explained by Rav Hanan (Rambam *Sefer Tahara, Hilkhot Kelim* 26:13).

One who hollows out a stack of grain – החוטט בגדיש: A stack of grain that was hollowed out, creating a space therein, is not a fit *sukka*, because the stack was not established for the purpose of shade. However, if one left a space measuring seven handbreadths square and one handbreadth high for the sake of *sukka* when he originally formed the stack of grain, and he subsequently expanded the space to a height of ten handbreadths, it is a fit *sukka*. This ruling is in accordance with the mishna and the opinion of Rav Huna (*Shulhan Arukh, Oraḥ Hayyim* 635:1).

NOTES

A long board and two legs – ארוכה ושתי כרעים: The commentaries explain that the legs of the bed had notches carved into their sides into which the long or short boards were inserted. Therefore, when the bed was dismantled, the legs often remained attached to one of the boards (Rabbi Shlomo Dessau).

To lean them against the wall – למסמכניהו אגודא: Rashi and Rabbi Aharon HaLevi explain how this part of the bed was used. It was propped up a certain distance from the wall. The ropes upon which the bedding was to be spread were attached to the wall, forming a functional bed.

One who hollows out a stack of grain – החוטט בגדיש: There are commentaries and halakhic authorities who discuss at length the manner in which one hollows out the stack of grain (see *Mikhtam; Tosefot Rid; Piskei Rid; Rosh*). Some explain that if there is a one-handbreadth space inside the stack, it is a space fit to be covered with roofing. However, since it is only one handbreadth high, it lacks the required height for a fit *sukka*, and therefore one must continue to hollow it out in order to form fit walls. Since the principle: Prepare it, and not from that which has already been prepared, does not apply to the walls, the result is a fit *sukka*. However, others maintain that one must hollow it out downward from the existing space. Since all the grain above the space is designated as roofing, if one hollows it, it is as though he were establishing the roofing from that which is already prepared.

Others hold that since the grain over the existing space is roofing, the legal status of all the grain over the space is roofing; therefore, even if one hollows it upward from the existing space, it is tantamount to thinning roofing that is too thick (see Ran). Some explain that the different versions of Rav Huna's opinion represent these different opinions with regard to hollowing a stack of grain (*Porat Yosef*).

BACKGROUND

One who hollows out a stack of grain – החוטט בגדיש: In this haystack, a space was created within the sheaves allowing people to sit inside it and use it as a *sukka*.



Hollowed-out haystack

מטה מטמאת חבילה ומטהרת חבילה, דברי רבי אליעזר. וחכמים ואומרים: מטמאת אברים ומטהרת אברים. מאי ניהו? אמר רבי חנן אמר רבי: ארוכה ושתי כרעים, קצרה ושתי כרעים.

למאי חזיא – למסמכניהו אגודא ולמיתב עלייהו, ומשדא אשלי.

גופא, אמר רבי אמי בר טביומי: סככה בבלאי כלים – פסולה. מאי בלאי כלים? אמר אביי: מטלניות שאין בהם שלש על שלש, דלא חזיין לא לעניים ולא לעשירים.

תניא בנותיה דרבי אמי בר טביומי: מחצלת של שיפא ושל גמני, שיריה, אף על פי שנפחתו מבשיעורה – אין מסבכין בהן.

מחצלת הקנים, גדולה – מסבכין בה, קטנה – אין מסבכין בה, רבי אליעזר אומר: אף היא מקבלת טומאה, ואין מסבכין בה.

החוטט בגדיש. אמר רב הונא: לא שנו אלא שאין שם חלל טפח במשך שבועה, אבל יש שם חלל טפח במשך שבועה – הרי זה סיכה.

תניא נמי הכי: החוטט בגדיש לעשות לו סיכה – הרי זה סיכה. והאנן תנן: אינה סיכה! אלא לאו שמע מינה כדרב הונא, שמע מינה.

A bed becomes ritually impure as a complete entity if it comes into contact with a source of impurity. And it becomes ritually pure as a single entity through immersion, and in the case of impurity imparted by a corpse, through sprinkling and immersion. However, it may be neither impurified nor purified when dismantled. This is the statement of Rabbi Eliezer. The Rabbis say: It becomes ritually impure even when it is dismantled into its component parts,^h and, so too, it becomes ritually pure even when it is dismantled into its component parts. The Gemara asks: If the bed breaks into parts that serve no purpose, it is pure; what are these component parts mentioned by the Rabbis? Rabbi Hanan said that Rabbi Yehuda HaNasi said: The component parts are a long board and two legsⁿ attached to it and a short board and two legs attached to it.

The Gemara asks: And for what purpose are these parts suited; what function qualifies their status as vessels? The Gemara answers: It is possible for one to lean them against the wallⁿ and to sit on them, after placing boards across the top and placing ropes across their length and width. The boards of the bed can thereby be used for the purpose of sitting or lying upon them; consequently, they are considered vessels.

The Gemara returns to discuss the matter itself cited above. Rabbi Ami bar Tavyomei said: If one roofed the *sukka* with worn, incomplete, vessels, the *sukka* is unfit. The Gemara asks: What are these worn vessels? Abaye said: They are small cloths that do not have an area of three by three fingerbreadths, which, due to their size, are not suited for use either by the poor or by the wealthy.

It is taught in a *baraita* in accordance with the opinion of Rabbi Ami bar Tavyomei: In the case of a mat made of different types of vegetation, e.g., papyrus and reed grass, even though its remnants were reduced from the requisite measure for contracting ritual impurity, one may not roof the *sukka* with them. This precisely corresponds to the opinion of Rabbi Ami.

The *baraita* continues: If a mat of reeds is large and not designated for sleeping, but is suited only for roofing, one may roof the *sukka* with it. However, the status of a small mat, which can be utilized for sleeping, is that of a vessel, and one may not roof the *sukka* with it. Rabbi Eliezer says: The status of even a large mat is that of a vessel. It is capable of contracting ritual impurity, and therefore one may not roof his *sukka* with it.

The mishna states: In the case of one who hollows out and creates a space inside a stack of grain,^{hnb} it is not a *sukka*. Rav Huna said: The Sages taught that it is not a *sukka* only in a case where there is not a space one handbreadth high along seven handbreadths upon which the grain was piled. However, if there is a space measuring one handbreadth high along seven handbreadths upon which the grain was piled, and now, by hollowing out the stack, one is raising the existing walls and not forming a new space, it is a fit *sukka*.

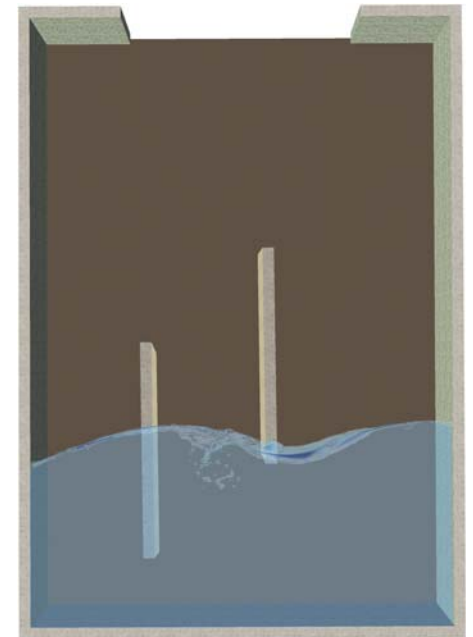
That is also taught in a *baraita*: One who hollows out a stack of grain to make himself a *sukka*, it is a *sukka*. The Gemara wonders: But didn't we learn in the mishna that it is not a *sukka*? Rather, is it not correct to conclude from it, in accordance with the opinion of Rav Huna, that in certain circumstances it is possible to hollow out a stack of grain and establish a fit *sukka*? The Gemara concludes: Indeed, learn from it that this is the case.

Extending walls of a *sukka* – שְׁלִשׁוּל דְּפָנוֹת בְּסוּכָה: If the walls of a *sukka* are lowered and reach within three handbreadths of the ground, they are fit and the *sukka* is fit, in accordance with the mishna (*Shulḥan Arukh, Oraḥ Ḥayyim* 630:9).

A cistern that is located between two courtyards – בור שביני שתי חצירות: One may not draw water on Shabbat from a cistern located between two courtyards between which an *eiruv* was not established, unless a partition ten handbreadths high is built in the middle. If this partition is constructed above the water line, it must descend at least one handbreadth below the surface of the water. If the partition was constructed in the water, it must rise above the surface at least one handbreadth, in accordance with the conclusion of the Gemara in tractate *Eiruv* (*Shulḥan Arukh, Oraḥ Ḥayyim* 376:1).

BACKGROUND

Partitions in a cistern – מְחִיצוֹת שֶׁבְּבוֹר: The partitions in the image were constructed inside a cistern situated between two adjacent courtyards. One is above the surface of the water and one is below, in accordance with the Gemara's conclusion.



Partitions in a cistern

Some raised this matter as a contradiction between the mishna and the *baraita*. We learned in the mishna: **One who hollows out a stack of grain in order to make himself a *sukka*, it is not a *sukka*. But wasn't it taught in a *baraita* that this is a *sukka*?** Rav Huna said: This is not difficult. Here, where it is a *sukka*, it is a case where there is a space measuring one handbreadth high along seven handbreadths, while there, where it is not a *sukka*, it is a case where there is not a space one handbreadth high along seven handbreadths.

MISHNA One who lowers the walls of the *sukka* from up downward, if the lower edge of the wall is three handbreadths above the ground, the *sukka* is unfit. Since animals can enter through that space, it is not the wall of a fit *sukka*. However, if one constructs the wall from down upward, if the wall is ten handbreadths high, even if it does not reach the roofing, the *sukka* is fit. Rabbi Yosei says: Just as a wall built from down upward must be ten handbreadths, so too, in a case where one lowers the wall from up downward, it must be ten handbreadths in length. Regardless of its height off the ground, it is the wall of a fit *sukka*, as the legal status of a ten-handbreadth partition is that of a full-fledged partition in all areas of *halakha*.^h

GEMARA The Gemara asks: With regard to what principle do Rabbi Yosei and the Rabbis disagree? The Gemara explains: One Sage, Rabbi Yosei, holds that a suspended partition,ⁿ even if it does not reach all the way down, renders it permitted to carry on Shabbat, like a full-fledged partition. And one Sage, the Rabbis, holds that a suspended partition does not render it permitted to carry on Shabbat.

We learned in a mishna there, in tractate *Eiruv*: In the case of a cistern that is located between two courtyards,^h situated partly in each courtyard, one may draw water from it on Shabbat only if a partition ten handbreadths high was erected specifically for the cistern^b to separate the water between the domains, lest the residents of one courtyard draw water from the domain of the other courtyard. This partition is effective whether it is above, and lowered toward the water; whether it is below, in the water; or whether it is within the airspace of the cistern below the rim, above the surface of the water. A partition situated in any of these places forms a boundary between the two courtyards, permitting one to draw water from the cistern. Rabban Shimon ben Gamliel says that this is the subject of an early dispute of *tanna'im*.

איכא דרמי ליה מירמא; תנן: החוטט בגדיש לעשות לו סוכה אינה סוכה, והא תנא: הרי זו סוכה! אמר רב הונא: לא קשיא; כאן – בשיש שם חלל טפח במשך שבעה, כאן – בשאין שם חלל טפח במשך שבעה.

מתני' המשלשל דפנות מלמעלה למטה, אם גבוה מן הארץ שלשה טפחים – פסולה. מלמטה למעלה, אם גבוה עשרה טפחים – כשרה. רבי יוסי אומר: כשם שמלמטה למעלה עשרה טפחים, כך מלמעלה למטה עשרה טפחים.

גמ' במאי קמיפלגי? מר סבר: מחיצה תלויה מתרת, ומר סבר: מחיצה תלויה אינה מתרת.

תנן התם: בור שביני שתי חצירות אין ממלאין ממנה בשבת אלא אם כן עשה לה מחיצה עשרה טפחים. בין מלמעלה בין מלמטה, בין בתוך אוגנו. רבן שמעון בן גמליאל אומר.

NOTES

A suspended partition – מחיצה תלויה: There is a halakhic principle: Extend and raise the partition. This means that any partition that has the minimum requisite measure is considered to extend upward to the heavens. However, here the dispute is about whether there is a parallel principle: Extend and lower the partition, to permit a suspended partition. Some maintain that it is logical to extend and raise a partition since, typically, partitions are constructed from down upward. That reasoning logically dictates that the principle should not apply in the opposite direction. Why, then, is the ruling lenient in the case of a partition over a cistern? Perhaps

it is because at times the partition must be built above the water. Alternatively, since the nature of water is to reach the lowest point, partitions over water also extend downward (*Me'iri*). Others explain that suspended partitions are unfit because goats can pass through them, indicating that they are not partitions. In the case of a partition over water that problem does not exist.

Later authorities discussed this subject at length and compared this *halakha* to the principle pertaining to cross beams: The edge of the roof descends and seals (18b; see *Arukh LaNer, Sefat Emet*; others).

BACKGROUND

Tzippori – ציפורי: Tzippori was a large city in the Upper Galilee and the perennial rival of Tiberias for the status of the religious capital of the Galilee. During the Second Temple period, it enjoyed special status among the cities of the Galilee, due to its large and learned Jewish community. Among the *tanna'im* who lived there were Rabbi Yoḥanan ben Nuri, Rabbi Ḥalafta, and his famous son Rabbi Yosei. Rabbi Yehuda HaNasi moved to Tzippori toward the end of his life, and it was the seat of the Sanhedrin for approximately one generation. Rabbi Yehuda HaNasi's leading disciples lived in Tzippori: Rabbi Yishmael, son of Rabbi Yosei; Rabban Gamliel, son of Rabbi Yehuda HaNasi, who was later appointed *Nasi*; his brother, Rabbi Shimon; Rabbi Ḥanina bar Ḥama, later the head of the yeshiva in Tzippori; and Rabbi Yannai. Even after the Sanhedrin moved to Tiberias, Torah scholars continued to reside in Tzippori, among them the prominent *amora'im* of Eretz Yisrael, Rabbi Ḥanina of Tzippori and Rabbi Mana.



Archaeological remains at Tzippori

When Rav Dimi came from Eretz Yisrael to Babylonia – דכי אתא רב דימי: Rav Dimi was one of the Sages who often descended, i.e., traveled, from Eretz Yisrael to Babylonia, primarily to transmit the Torah of Eretz Yisrael to the Torah centers of the Diaspora, although he occasionally traveled on business as well. Consequently, many questions, particularly those concerning the Torah of Eretz Yisrael, remained unresolved until the emissary from Zion arrived and elucidated the *halakha*, the novel expression, or the unique circumstances pertaining to a particular statement that required clarification.

בית שמאי אומרים: מלמעלה, ובית הלל אומרים: מלמטה. אמר רבי יהודה: לא תהא מחיצה גדולה מן הכותל שביניהן!

אמר רבה בר בר חנה אמר רבי יוחנן: רבי יהודה בשיטת רבי יוסי אמרה, דאמר: מחיצה תלויה מתרת.

ולא היא, לא רבי יהודה סבר לה ברבי יוסי, ולא רבי יוסי סבר לה ברבי יהודה.

לא רבי יהודה סבר לה ברבי יוסי – עד כאן לא קאמר רבי יהודה התם אלא בעירובי חצירות דרבנן, אבל הכא סוכה דאורייתא – לא.

ולא רבי יוסי סבר לה ברבי יהודה, עד כאן לא קאמר רבי יוסי הכא אלא בסוכה, דמצות עשה. אבל שבת דאיסור סקילה – לא.

ואם תאמר: מעשה שנעשה בציפורי על פי מי נעשה? לא על פי רבי יוסי אלא על פי רבי ישמעאל ברבי יוסי.

ומאי מעשה? דכי אתא רב דימי אמר: פעם אחת שכחו ולא הביאו ספר תורה מערב שבת, למחר פירסו סדינין על גבי העמודים והביאו ספר תורה, וקראו בו.

Beit Shammai say: The partition that permits drawing water must be placed below; and **Beit Hillel said** it must be placed above. **Rabbi Yehuda said:** A partition for the cistern should be no more stringent than the wall serving as a partition between the two courtyards. Once there is a wall between courtyards, there is no need to erect an additional partition specifically for the cistern.

Rabba bar bar Ḥana said that Rabbi Yoḥanan said: **Rabbi Yehuda stated his opinion in accordance with the opinion of Rabbi Yosei, who said that a suspended partition permits one to carry, and therefore the wall between the courtyards suffices to divide the cistern as well.**

The Gemara rejects this equation. **And that is not so, as neither does Rabbi Yehuda hold in accordance with the opinion of Rabbi Yosei,^N nor does Rabbi Yosei hold in accordance with the opinion of Rabbi Yehuda.**

The Gemara elaborates: **Neither does Rabbi Yehuda hold in accordance with the opinion of Rabbi Yosei, as Rabbi Yehuda states his opinion that a suspended partition suffices only there, with regard to the joining of the courtyards, which is an obligation by rabbinic law. However, here, with regard to *sukka*, which is by Torah law, a suspended partition does not suffice.**

Nor does Rabbi Yosei hold in accordance with the opinion of Rabbi Yehuda, as Rabbi Yosei states his opinion that a suspended partition suffices only here, with regard to a *sukka*, which is a positive mitzva. However, in the case of carrying between courtyards on Shabbat, which is a prohibition that is punishable by stoning, no, a suspended partition does not suffice.

The Gemara asks: **And if you say:** Since Rabbi Yosei does not hold in accordance with the opinion of Rabbi Yehuda with regard to the laws of Shabbat, **according to whose opinion was the action that was taken in Tzippori^{BN} performed,** where they relied on suspended partitions even on Shabbat? The Gemara answers: **It was not performed according to the opinion of Rabbi Yosei but rather on the authority of Rabbi Yishmael, son of Rabbi Yosei.**

And what was that incident? When Rav Dimi came from Eretz Yisrael to Babylonia,^B he said: **One time they forgot and did not bring a Torah scroll to the synagogue on Shabbat eve prior to the onset of Shabbat. The next day, on Shabbat, to avoid violating the prohibition against carrying, they spread and suspended sheets^N on posts that were fixed along the path from the house in which the Torah scroll was stored to the synagogue, establishing partitions. And they brought a Torah scroll along that path and read from it.**

NOTES

Rabbi Yehuda and Rabbi Yosei – רבי יהודה ורבי יוסי: The later commentaries discussed Rabbi Yehuda's opinion that a suspended partition is a full-fledged partition with regard to the matter of joining the courtyards, which is by rabbinic law, but not with regard to the mitzva of *sukka*, which is by Torah law. Is a suspended partition unfit by Torah law, but the Sages permitted using it in situations that are by rabbinic law? Or, is it a full-fledged partition by Torah law, but since goats breach the partition, the Sages were stringent and ruled it unfit in cases involving Torah law? Some commentaries discuss the practical differences between these two possibilities (see Ritva; *Penei Yehoshua*). In the Jerusalem Talmud, it is explained simply that Rabbi Yehuda, Rabbi Yosei, and Rabbi Ḥanina ben Gamliel,

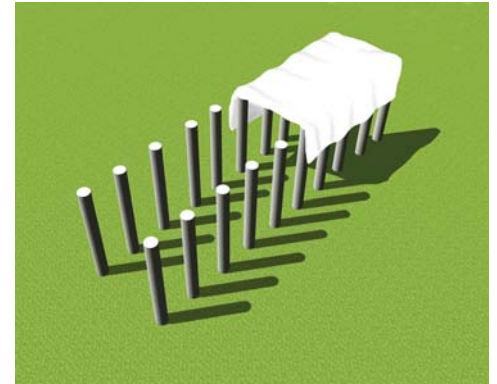
whose opinion is cited in tractate *Eiruvin*, all hold that a suspended partition is effective like any other, citing support from Rabbi Yehuda's opinion with regard to bridges.

Action that was taken in Tzippori – מעשה שנעשה בציפורי: The Ritva explains: The action in Tzippori could not have been taken in accordance with the opinion of Rabbi Yosei, as he permits use of a suspended partition only in the case of *sukka* and not in the case of Shabbat. Nor could it have been in accordance with the opinion of Rabbi Yehuda because Rabbi Yosei, followed by his sons, served as the halakhic authority in Tzippori. Therefore, the action must have been performed in accordance with the opinion of Rabbi Yishmael, son of Rabbi Yosei, who succeeded his father. In the Jerusalem Talmud, there is an explanation

that Rabbi Yishmael, son of Rabbi Yosei, did not disagree with his father. This is due to the understanding in the Jerusalem Talmud that there is no difference between the opinions of Rabbi Yehuda and Rabbi Yosei with regard to a suspended partition.

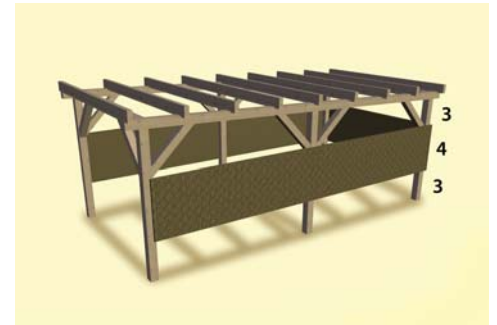
They spread sheets – פירסו סדינין: According to Rashi, they suspended a sheet vertically on these posts, creating a partition. Rabbi Aharon HaLevi apparently understood that there were two rows of posts, and the sheets were spread across the top of the posts, hanging down one handbreadth on the sides as well. In that case, it is permitted to extend them further downward on Shabbat. However, since the edges of the sheets did not reach the ground, they are suspended partitions.

A sheet on posts – **סָדִין עַל גְּבֵי עַמּוּדִים**: The image depicts a sheet spread over a double row of posts. In those places where it is spread, the sheet forms a suspended partition that creates a closed corridor of sorts.



Sheet spread over posts

A mat that is four handbreadths and a bit wide – **מַחְצֵלֶת – אַרְבָּעָה וּמִשְׁהוּ**



Narrow mat serving as a sukkah wall

NOTES

חֹד לְבוֹד אֲמַרִינן – We state the principle of *lavud* once: Some explain that the discussion here teaches a general observation with regard to the principle of *lavud*. That principle can be understood in two ways. One understanding is that the two surfaces are considered as though they were physically proximate to the point that they are joined. A second understanding, apparent from the Gemara, is that the empty space between the two surfaces is considered as if it were filled. This second understanding allows one to apply the principle of *lavud* to both sides of the partition and factor the empty space into the calculation of ten handbreadths.

מַחְצֵלֶת – מִשְׁבָּעָה וּמִשְׁהוּ – A mat that is seven handbreadths and a bit wide: There are several ways to understand this *baraita*. The question is whether the *baraita* is issuing a halakhic ruling in accordance with the opinion of Rabbi Yosei in his dispute with the Rabbis, or whether the *baraita* is merely presenting the opinion of Rabbi Yosei while the halakhic ruling is in accordance with the opinion of the Rabbis. A third possibility is that the *baraita* is referring to a case where the mat reaches within three handbreadths of the ground, and the Rabbis agree with Rabbi Yosei.

פִּירוּסוֹ סֵלְקָא דְעֵתָךְ מֵהִיכֵן הֵבִיאוּם בְּשַׁבָּת? אֵלָּא: מִצָּאוּ סְדִינֵי פְרוּסִין עַל גְּבֵי הָעַמּוּדִים, וְהֵבִיאוּ סֵפֶר תּוֹרָה וְקָרְאוּ בוֹ.

The Gemara asks: **Does it enter your mind that they spread the sheets on Shabbat?** Carrying before the partitions were established was prohibited. **From where did they bring these sheets on Shabbat? Rather, they found sheets already spread on the posts,⁸ and they brought a Torah scroll and read from it.** They relied on a suspended partition even in this matter related to Torah law. They relied neither on the opinion of Rabbi Yehuda nor on the opinion of Rabbi Yosei; rather, they relied on the authority of a third *tanna*.

אָמַר רַב חֲסִידָא אָמַר אָבִימִי: מַחְצֵלֶת אַרְבָּעָה וּמִשְׁהוּ וּמִשְׁהוּ מִתְרַתּ בְּסוּכָה מְשׁוּם דּוּפֵן. הֵיכִי עֵבִיד – תְּלִי לִיה בְּאֲמָצַע, פְּחוֹת מִשְׁלֶשָׁה לְמַטָּה וּפְחוֹת מִשְׁלֶשָׁה לְמַעְלָה, וְכָל פְּחוֹת מִשְׁלֶשָׁה בְּלָבוֹד דְּמִי.

§ Rav Hisda said that Avimi said: A mat that is four handbreadths and a bit wide^{BH} can permit the use of a sukkah as a wall. The Gemara explains: **How does one accomplish this? He suspends it in the middle** of a space ten handbreadths high, with **less than three handbreadths below it and less than three handbreadths above it.** **And the principle states:** The legal status of any objects that have a gap of **less than three handbreadths** between them is as if they were joined [*lavud*]. Therefore, a mat four handbreadths and a bit wide can constitute a fit partition of ten handbreadths.

פְּשִׁיטָא! מַהוּ דְתִימָא: חֹד לְבוֹד – אָמַרִינן, תְּרִי לְבוֹד – לֹא אֲמַרִינן, קָא מְשַׁמְעֵ לָן.

The Gemara asks: This is **obvious**. The principle of joining with regard to a gap of less than three handbreadths is well known. There is no need to teach this *halakha*. The Gemara answers: **Lest you say that we state the principle of *lavud* once^N with regard to a particular surface but we do not state the principle of *lavud* twice to consider it joined in different directions, Avimi teaches us that one may implement the principle twice.**

מִיתִיבִי: מַחְצֵלֶת שְׁבַעָה וּמִשְׁהוּ מִתְרַתּ בְּסוּכָה מְשׁוּם דּוּפֵן! כִּי תִנָּא הֵיאָה בְּסוּכָה גְדוּלָה. וּמֵאִי קָא מְשַׁמְעֵ לָן – דְּמִשְׁלֶשָׁיִן דְּפָגְנוֹת מְלַמְעָלָה לְמַטָּה בְּרַבֵּי יוֹסֵי.

The Gemara raises an **objection** to the opinion of Avimi from a *baraita*: **A mat that is seven handbreadths and a bit wide^{NH} can permit use of a sukkah as a wall.** Apparently, a mat can serve as the wall of a *sukka* only when the principle of joined objects is implemented once. The Gemara answers: **When that *baraita* was taught, it was with regard to a large sukkah, one considerably higher than ten handbreadths.** One suspends the mat from a bit less than three handbreadths from the roofing, and it is considered a fit *sukka* wall although it is a significant distance off the ground. **And what does it teach us?** It teaches that **one may lower walls from up downward, in accordance with the opinion of Rabbi Yosei.**

אָמַר רַבִּי אָמִי: פֶּס אַרְבָּעָה וּמִשְׁהוּ מִתִּיר בְּסוּכָה מְשׁוּם דּוּפֵן, וּמוֹקִים לִיה בְּפְחוֹת מִשְׁלֶשָׁה טְפָחִים סְמוּךְ דּוּפֵן. וְכָל פְּחוֹת מִשְׁלֶשָׁה סְמוּךְ לְדוּפֵן בְּלָבוֹד דְּמִי.

Apropos forming a *sukka* wall based on the principle of *lavud*, the Gemara cites that **Rabbi Ami said: A board that measures four handbreadths and a bit can permit the use of a sukkah, serving as a wall, and it is effective if one establishes it less than three handbreadths from the adjacent wall.** **And the principle states:** The legal status of any objects with a gap of **less than three handbreadths** between them is as if they were joined.

מֵאִי קָא מְשַׁמְעֵ לָן? הָא קָא מְשַׁמְעֵ לָן: שִׁיעוּר מִשְׁן סוּכָה קִטְנָה שְׁבַעָה.

The Gemara asks: **What is he teaching us?** The principle of *lavud* is well known. The Gemara answers: **He comes to teach us that the minimum measure of the horizontal extension of the wall of a small sukkah is seven handbreadths.** Therefore, it is possible to establish a wall for the *sukka* using a board that measures four handbreadths and a bit.

HALAKHA

מַחְצֵלֶת אַרְבָּעָה וּמִשְׁהוּ – Partitions four handbreadths and a bit wide: In the case of a *sukka* that is ten handbreadths high, one may position a partition that measures a bit more than four handbreadths, so that it is less than three handbreadths off the ground and less than three handbreadths from the roofing. The partition is fit based on the principle of *lavud*, in accordance with the opinion of Rav Hisda (*Shulḥan Arukh, Orah Hayyim* 630:9).

מַחְצֵלֶת – מִשְׁבַּעָה וּמִשְׁהוּ – A mat that is seven handbreadths and a bit wide: One may position a mat measuring a bit more than seven handbreadths in width and that is within three handbreadths of the ground, even if the roofing is very high. This partition serves as a fit *sukka* wall. This *halakha* is ruled in accordance with the opinion of the Rabbis, according to Rashi's version of the Gemara (*Rosh; Shulḥan Arukh, Orah Hayyim* 630:9).