

Diminishing the height of a *sukka* with cushions and blankets – מיעוט גבה הסוכה על ידי כרים וכסתות – One cannot diminish the interior airspace of a *sukka* more than twenty cubits high by placing cushions and blankets on its floor, even if he designates them exclusively for that use. Some authorities rule that floor rugs may be designated for that use and do diminish the airspace (*Biur Halakha*); others disagree (*Shulhan Arukh, Oraḥ Hayyim 633:3*).

דהני מילי – בית דלמהוי קאי
יהבינא ליה חצר. האי דלמיסתר
קאי – לא יהבינן ליה חצר.

The principle that entrances are factored into the division of a courtyard applies only with regard to a house that stands to endure, as the owner needs use of the yard to ease access to his house, so we provide him with four cubits according to Rav H̄isda, or part of the courtyard according to Rav Huna. However, in the case of this small house, which stands to be leveled, its owner has no need for the adjacent courtyard, so we do not provide him with any part of the courtyard, as if it were not even there.

היתה גבוהה מעשרים אמה ובא
למעטה בכרים וכסתות לא הוי
מיעוט.

§ With regard to the *halakha* in the mishna that a *sukka* more than twenty cubits high is unfit, the Gemara states: If the *sukka* was more than twenty cubits high and one comes to diminish its height by placing cushions and blankets on the floor, it is not a decrease of halakhic significance. It does not render the *sukka* fit, because in that case one is concerned that the bedding will be ruined and therefore does not intend to leave it there very long.^h

Perek I

Daf 4 Amud a

ואף על גב דבטלינהו [לכובלהו].
משום דבטלה דעתו אצל כל אדם.

And even though he nullified them all, intending that for the duration of the Festival the halakhic status of these cushions and blankets is nothing more than that of dirt, it is not deemed a fit nullification because his intention is rendered irrelevant by the opinions of all other people. People do not typically do so, so the action of one who does so is discounted.

תבן ובטלו – הוי מיעוט, וכל שכן
עפר ובטלו.

If one placed straw on the floor of his *sukka* in order to diminish its height, and verbally nullified it^h by saying that he will not use it for another purpose, it is a decrease of halakhic significance, as the halakhic status of adding straw is like that of adding dirt to the *sukka* floor and diminishing its height. The same is true, all the more so, if he placed dirt on the *sukka* floor and nullified it.^h

תבן ואין עתיד לפנותו ועפר סתם –
מחלוקת רבי יוסי ורבנן, דתנן: בית
שמילאהו תבן או צורות ובטלו –
מבוטל.

A case where one placed straw on the *sukka* floor and he does not intend to evacuate it from there, although he did not nullify it, and a case where one placed undesignated dirt that was not nullified, are the subject of a dispute between Rabbi Yosei and the Rabbis with regard to whether the actions alone are effective as nullification. As we learned in a mishna: In a house in which there is a corpse or an olive-bulk of a corpse, the *halakha* is that if there is a handbreadth of space between the corpse and the roof, the roof serves as a barrier that prevents the ritual impurity from spreading beyond the roof. However, if there is less than a handbreadth of space between the corpse and the roof, the roof does not serve as a barrier, and the ritual impurity spreads upward. In a house of that sort where one filled the space between the corpse and the roof with straw or pebbles mixed with clods of dirt, and then nullified the straw or dirt, it is effectively nullified, and the ritual impurity spreads upward.

ביטלו – אין, לא ביטלו – לא. ותני
עלה, רבי יוסי אומר: תבן ואין עתיד
לפנותו – הרי הוא כעפר סתם, ובטל.
עפר ועתיד לפנותו – הרי הוא כסתם
תבן, ולא בטיל.

By inference, if he explicitly nullified it, yes, it is nullified; if he did not nullify it, no, it is not nullified. And it is taught concerning this mishna in the *Tosefta* that Rabbi Yosei says: If one placed straw on the *sukka* floor and he does not intend to evacuate it, its halakhic status is like that of undesignated dirt and it is nullified. If he placed dirt on the *sukka* floor and he does not intend to evacuate it, its halakhic status is like that of undesignated straw, and it is not nullified.^h Apparently, the *tanna'im* already discussed this matter.

היתה גבוהה מעשרים אמה, והוצין
יורדין בתוך עשרים אמה, אם עלתם
מרובה מתמתם כשרה ואם לא
פסולה.

If a *sukka* was more than twenty cubits high, but the ends of the palm leaves [*hutzin*]^l fall within twenty cubits,^h then the following distinction applies: If the shade provided solely by the leaves within twenty cubits of the ground is greater than the sunlight in the *sukka*, it is fit. If not, it is unfit.

NOTES

If one placed straw and nullified it – תבן ובטלו – The commentaries discuss both the manner and the timing of the nullification. In terms of the manner, the question is whether it must be stated verbally or it is sufficient to indicate that it is his intention to nullify it with his actions (see Rashi and others). In terms of the timing of the nullification, some hold that it is sufficient to nullify the straw or dirt for the duration of the Festival alone (Rashi; Rosh; Ran), while others hold that he must nullify it forever, with the intention that it remain there forever (Rashba; Rabbeinu Hananel; *Mordekhai*).

HALAKHA

With what materials does one diminish the height of a *sukka* – במה ממעטים הסוכה – If one diminishes the interior height of the *sukka* by placing straw on the floor and nullifying it, that diminution is effective and the *sukka* is fit. Certainly the same holds true for dirt nullified in that manner. However, if he placed undesignated straw or dirt inside the *sukka*, then the height is diminished only if he nullifies it verbally, in accordance with the opinion of the Rabbis (Rif; Rambam; Rosh). This diminution takes effect immediately, and one need not move the roofing in any way (*Me'iri; Peri Megadim; Shulhan Arukh, Oraḥ Hayyim 633:4*).

A house that one filled with objects – בית שְׂמֵלֵאוֹהוּ – A house filled with straw or dirt nullified by its owner is considered completely filled, and its halakhic status is not that of a tent with regard to ritual impurity imparted by a corpse. If the straw or dirt was not nullified, the status of the house is that of a tent with regard to ritual impurity imparted by a corpse in a tent (*Rambam Sefer Tahara, Hilkhot Tumat Met 24:3*).

If a *sukka* was more than twenty cubits high but the ends of the palm leaves fall within twenty cubits – היתה גבוהה מעשרים אמה והוצין יורדין בתוך עשרים אמה – If a *sukka* is more than twenty cubits high and branches from the roofing fall within twenty cubits of the ground, and the shade provided by the branches hanging down is greater than the sunlight that passes through them, the *sukka* is fit, in accordance with the conclusion of the Gemara (*Shulhan Arukh, Oraḥ Hayyim 633:2*).

LANGUAGE

Ends of palm leaves [*hutzin*] – הוצין – From the Arabic *khūs*, meaning the leaf of a palm tree. Its usage was expanded to include loose branches of all sorts of growths, as well as splinters from other trees.

The ends of the palm leaves fall within ten handbreadths – **הוֹצִין יוֹרְדִין לְתוֹךְ עֲשָׂרָה**: In the case of an otherwise fit *sukka* in which branches from the roofing are within ten handbreadths of the floor, even if more sunlight passes through them than the shade they provide, the *sukka* is unfit. This *halakha* is in accordance with the opinion of Rava, as the *halakha* is ruled in accordance with his opinion in disputes with Abaye (*Shulhan Arukh, Oraḥ Hayyim* 633:9).

A *sukka* that one diminished with the construction of a platform – **סוֹכָה שְׁמַעְטָה בְּבִנְיַן אֵיצְטָבָא**: In the case of a *sukka* more than twenty cubits high in which one constructed a raised platform along the middle wall, and the surface area of this platform itself is sufficient to render a *sukka* fit, the entire *sukka* is fit, even the section beyond the platform (Rambam; *Maggid Mishne; Shulhan Arukh, Oraḥ Hayyim* 633:5).

Platform along the side – **אֵיצְטָבָא מִן הַצֵּד**: If one built a platform with a surface area sufficient for a fit *sukka* along one of the side walls of a *sukka* more than twenty cubits high, and the distance between the edge of the platform and the opposite wall is less than four cubits, then the area of the platform alone constitutes a fit *sukka* (Rashi; *Tosafot*; Rambam; and others; *Shulhan Arukh, Oraḥ Hayyim* 633:6).

הִיתָה גְבוּהָה עֲשָׂרָה טְפָחִים וְהוֹצִין יוֹרְדִין לְתוֹךְ עֲשָׂרָה, סָבַר אַבְיֵי לְמִימַר: אִם חִמְתָּם מְרוֹבָה מִצִּלָּתָם – כְּשִׁירָה.

אָמַר רַבָּא: לִיָּה רְבָא: הָא דִירָה סְרוּחָה הִיא, וְאִין אָדָם דָּר בְּדִירָה סְרוּחָה.

הִיתָה גְבוּהָה מֵעֲשָׂרִים אַמָּה, וּבְנָה בָּהּ אֵיצְטָבָא כְּנֶגֶד דּוֹפֵן הָאֲמִצְעֵי עַל פְּנֵי כּוּלָּהּ, וַיֵּשׁ בָּהּ הַכֶּשֶׁר סוֹכָה – כְּשִׁירָה.

וּמִן הַצֵּד, אִם יֵשׁ מִשְׁפַּת אֵיצְטָבָא לְכוּתֵל אַרְבַּע אַמּוֹת – פְּסוּלָה, פְּחוֹת מֵאַרְבַּע אַמּוֹת – כְּשִׁירָה.

The Gemara applies the same principle to the opposite case. In a case where the *sukka* was only ten handbreadths high, the minimum height for a fit *sukka*, but the ends of the palm leaves fall within ten handbreadths,^H Abaye thought to say that the same calculation applies here: **If the sunlight in the *sukka* is greater than the shade provided by the leaves within ten handbreadths of the ground, meaning that those leaves do not constitute a fit *sukka* on their own, the *sukka* is fit.**

Rava said to him: That calculation does not apply in this particular case, as, if the branches fall within ten handbreadths of the ground, that is considered a sagging [*seruha*]^N residence,^N and a person does not reside in a sagging residence. Therefore, it cannot even be considered a temporary residence.

If a *sukka* was more than twenty cubits high and one built a raised platform^H in it opposite the entire middle wall,^B as typically a *sukka* has three walls and the fourth side is open as an entrance, and the platform has an area of at least a bit more than seven by seven handbreadths, the minimum area required for fitness of a *sukka*, the *sukka* is fit. Since the seven-by-seven-handbreadth section from the platform to the roof has three walls and it is less than twenty cubits high, that section is a fit *sukka* in and of itself, and the rest of the *sukka* beyond the platform is fit as far as the roofing continues.

And if one built the platform along the side^H wall^B of the *sukka*, then the following distinction applies: **If there are four or more cubits from the edge of the platform to the opposite wall, the *sukka* is unfit, as the area of the platform has only two walls. However, if the distance to the opposite wall is less than four cubits, the *sukka* is fit, as the halakhic status of the roofing that covers the distance to the wall is that of a curved extension of the opposite wall.**

NOTES

Sagging [*seruha*] – סְרוּחָה: The standard meaning of this term in rabbinic literature is incomplete, damaged. Based on Exodus 26:13, it means hang or sag.

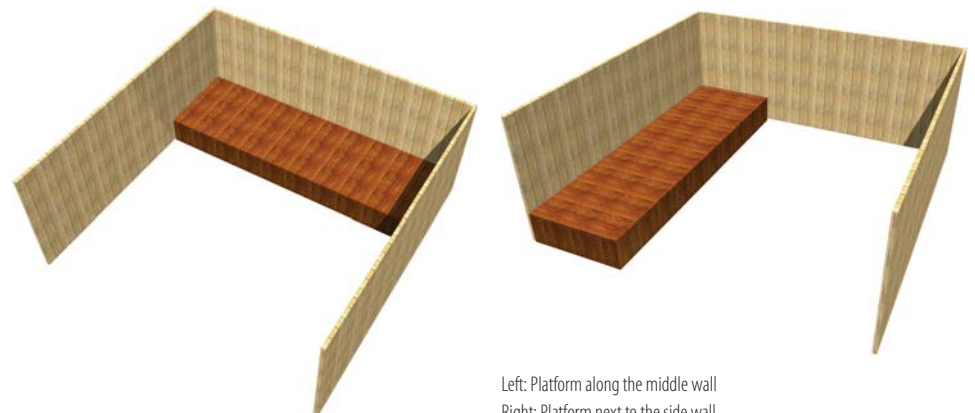
A sagging residence – דִירָה סְרוּחָה: Most commentaries and halakhic authorities hold that a sagging residence is fundamentally unfit, and therefore the structure is not a *sukka* at all

(Rabbeinu Hananel; Rabbi Yitzhak ben Giat; Rashba). Others maintain that the edges of palm leaves falling into a *sukka* does not render the *sukka* unfit per se; however, since sitting in a *sukka* of that kind would be uncomfortable, one may not fulfill his obligation with it on the Festival *ab initio*. If he were to do so he would fulfill his obligation after the fact (*Me'iri*, in his understanding of the Rambam and others).

BACKGROUND

Platform opposite the middle wall – אֵיצְטָבָא כְּנֶגֶד דּוֹפֵן הָאֲמִצְעֵי:

Platform along the side wall – אֵיצְטָבָא מִן הַצֵּד:



Left: Platform along the middle wall
Right: Platform next to the side wall

Curved wall – דופן עקומה – The precise definition of the principle of curved wall is unclear. In addition, there is a dispute among the halakhic authorities based on the various understandings of the concept. Some maintain that curved wall means that the wall of the *sukka* is considered as though it curves and forms a single unit with the adjacent unfit roofing; it is one wall, part of which passes overhead (one opinion in Rashi; *Me'iri*; Rabbi Aharon HaLevi; Ritva; and others). Another opinion considers the wall as though it were uprooted from its place and moved over so that now it is now adjacent to the platform, and the unfit roofing is on the other side of the wall and does not render the *sukka* unfit (see Ritva; *Me'iri*).

Not suited to be the wall – לֹא הוּיָא לְדוֹפֵן – Even if the wall is now considered to be adjacent to the platform, it is still too high to serve as a wall for the *sukka*, and therefore the *sukka* is unfit (Ritva). The Rid explains the Gemara in a similar manner. In order to render the *sukka* fit for use on the Festival, one considers the wall curved not only on top of the *sukka*, but along the floor of the *sukka* as well so that it will not be too high and render the *sukka* unfit.

HALAKHA

Platform in the center of the *sukka* – אֵיצְטָבָא בְּאִמְצַע – **סוּכָה**: If one built a platform with a surface area sufficient for a fit *sukka* in the center of the *sukka*, and the distance between the edge of the platform to the surrounding walls is less than four cubits, it is fit. This is true even if the platform is more than ten handbreadths high (*Shulhan Arukh, Oraḥ Hayyim* 633:7).

מאי קא משמע לן – דאמרין דופן עקומה? תנינא: בית שנפחת וסיבך על גביו אם יש מן הכותל לסיבוכך ארבע אמות – פסולה. הא פחות מכאן – כשרה!

The Gemara asks: **What is this halakha teaching us?** Is it that we say that the *halakha* of a curved wall^{NB} applies to the *halakhot* of *sukka*? We already learned this *halakha* in a mishna (17a): In the case of a house that was breached by a hole in the middle of the roof, and one roofed over the breach, if from the wall to the roofing there are four or more cubits of the remaining original roof it is an unfit *sukka*. By inference, if the distance is less than that, it is a fit *sukka*. That is due to the *halakha* of a curved wall. The intact portion of the roof is considered an extension of the wall. As this *halakha* was already taught with regard to *sukka*, what is novel in the *halakha* of the platform?

מהו דתימא: התם הוא דחויא לדופן, אבל הקא דלא חויא לדופן – אימא לא, קא משמע לן.

The Gemara explains that there is indeed a novel element to the *halakha* of the platform. **Lest you say that that one applies the *halakha* of a curved wall specifically there**, in the case of a house that was breached, as the wall of the house is suited to be the wall of a *sukka* since it is less than twenty cubits high; however, here, in the case of the platform, where the opposite wall is not suited to be the wall^N of a *sukka* due to its excessive height, say no, the *halakha* of a curved wall does not apply. Therefore, it teaches us that in the case of the platform too, the roof is considered an extension of the wall.

היתה גבוהה מעשרים אמה, ובנה איצטבא באמצעיתה, אם יש משפת איצטבא ולדופן ארבע אמות לכל רוח ורוח – פסולה, פחות מארבע אמות – כשרה.

If the *sukka* was more than twenty cubits high and one built a platform in the center of the *sukka*^{HB} if there is from the edge of the platform to the wall in each and every direction a distance of four cubits, it is unfit, as the platform has no walls. If the distance is less than four cubits, then it is fit.

מאי קא משמע לן – דאמרין דופן עקומה, היינו הך!

The Gemara asks: **What is this halakha teaching us?** Is it that we say that the *halakha* of curved wall applies to the *halakhot* of *sukka*? Then this *halakha* is identical to that *halakha*, as we already learned that the *halakha* of a curved wall applies.

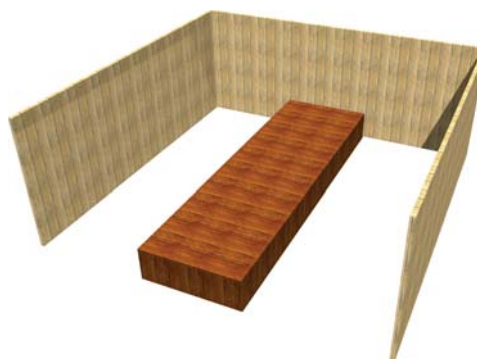
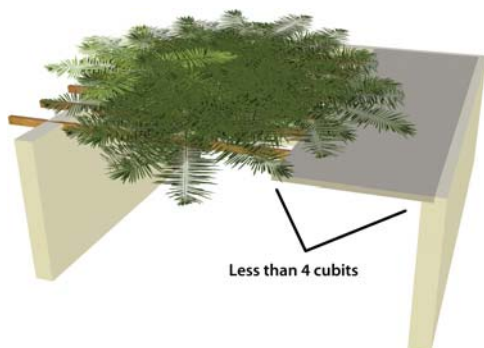
מהו דתימא: דופן עקומה מרוח אחת אמרין, אבל כל רוח ורוח – לא, קא משמע לן.

The Gemara explains that there is indeed a novel element to the *halakha*. **Lest you say that we say that the *halakha* of a curved wall applies only in one direction**, with regard to one wall of the *sukka*; but in each and every direction with regard to all the walls of the *sukka*, no, the *halakha* does not apply; therefore, it teaches us that this *halakha* may be applied to consider the roof as an extension of all four walls.

BACKGROUND

Curved wall – דופן עקומה – If part of the roof of a *sukka*, adjacent to one of its walls, is made of common roofing material that is unfit for use in a *sukka*, then this part of the roof is considered an extension of the *sukka* wall. It is as if the wall is curved at the top. If it is four cubits wide, it invalidates the *sukka*.

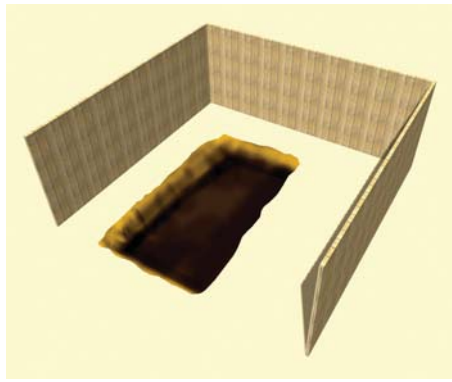
Platform in the center of the *sukka* – אֵיצְטָבָא בְּאִמְצַעְתָּהּ:



Left: Portion of the *sukka* roof made of common roofing material
Right: Platform in the center

BACKGROUND

Dug out an area inside the *sukka* in order to complete the *sukka* to ten handbreadths – חָקַק בַּהּ בְּדֵי לְהַשְׁלִימָהּ – חָקַק לְעֵשֶׂה:



Sukka with a dug-out floor

Handbreadth – טֶפַח: A handbreadth is one of the standard measures of length used in the Talmud. According to some modern halakhic opinions, the length of a handbreadth is 9.6 cm, and according to others it measures 8 cm. One application of this measure is with regard to the principle of *lavud*: Two solid surfaces are considered to be joined if the gap between them is smaller than three handbreadths.

הֵיטָהּ פְּחוּתָהּ מֵעֲשָׂרָה טְפָחִים, וְחָקַק בַּהּ בְּדֵי לְהַשְׁלִימָהּ לְעֵשֶׂה, אִם יֵשׁ מְשֻׁפָּט חָקַק וְלִבְתֹּל שְׁלֹשָׁה טְפָחִים – פְּסוּלָהּ.

If the *sukka* was less than ten handbreadths high and he dug out an area inside the *sukka*⁴ in order to complete the requisite height of the *sukka* to ten handbreadths,⁵ if from the edge of the dug-out area to the wall there is a distance of three handbreadths,⁶ it is unfit, as in that case the edge of the dug-out area is not joined to the wall of the *sukka*. Therefore, even though the interior space is ten handbreadths high, its walls are not the requisite height to be considered a fit *sukka*.

HALAKHA

If one dug an area in a low *sukka* – חָקַק בְּסוּכָה נְמוּכָה: If the *sukka* was less than ten handbreadths high and he dug out an area in the floor with the dimensions of a fit *sukka*, and the edge of the dug-out area is within three handbreadths of the wall, then it is fit. If it is more than three handbreadths from the wall,

then it is unfit. There is a dispute among the halakhic authorities with regard to the legal status of the area surrounding the dug-out area; some (*Me'iri*; *Shulḥan Arukh*) rule that it is part of the fit *sukka*, and others (*Tur*; *Bah*; *Taz*; *Arukh HaShulḥan*) rule it unfit (*Shulḥan Arukh*, *Orah Hayyim* 633:10).

Perek I Daf 4 Amud b

NOTES

One built a pillar in the *sukka* – בָּנָה בַּהּ עַמּוּד: According to Rashi and most of the commentaries, this is referring to a case where the column was four or more cubits away from the walls and that is why the principle of curved wall is not applicable to this case. However, there are some (Rabbi Yitzhak ben Giat; Ritva; others) who contend that since the column is ten handbreadths high it is considered a separate domain, and that is why the principle of curved wall is not applicable. Therefore, the walls of the *sukka* are not relevant to the column, and the same would hold true even if the column were adjacent to the walls.

פְּחוּת מִשְׁלֹשָׁה טְפָחִים – כְּשֶׁרָה.

If the distance from the edge of the dug-out area to the wall was less than three handbreadths then it is fit, as the edge of the dug-out area is joined to the wall of the *sukka* based on the principle of *lavud*.

מֵאִי שָׁנָא הֵתֵם דְּאִמְרַת פְּחוּת מֵאַרְבַּע אַמּוֹת, וּמֵאִי שָׁנָא הֵבֵא דְּאִמְרַת פְּחוּת מִשְׁלֹשָׁה טְפָחִים?

The Gemara asks: **What is different there**, in the case of a *sukka* with a platform in its center, **that you said** that it is a fit *sukka* if the wall is at a distance of less than four cubits from the edge of the platform, **and what is different here** that you said the wall must be at a distance of less than three handbreadths for the *sukka* to be fit?

הֵתֵם דְּאִיתִיָּהּ לְדוּפֵן – פְּחוּת מֵאַרְבַּע אַמּוֹת סְגִיָּא, הֵבֵא לְשׁוּיֵי לְדוּפֵן – פְּחוּת מִשְׁלֹשָׁה טְפָחִים אִין, אִי לָא – לָא.

The Gemara answers: **There**, in the case of the *sukka* more than twenty cubits high, **where there** already is a wall, but it is removed from the platform, as long as the wall is at a distance of less than four cubits, it is sufficient to render the *sukka* fit. **Here**, where the *sukka* is less than ten handbreadths high, its wall is not a fit wall. In order to render it a wall by adding the height of the dug-out area, if the distance between them is less than three handbreadths, yes, the dug-out area is considered joined to the wall, as based on the principle of *lavud* two objects are considered joined if the gap between them is less than three handbreadths; and if not, no, they are not considered joined.

הֵיטָהּ גְּבוּהָהּ מֵעֲשָׂרִים אַמָּה וּבָנָה בַּהּ עַמּוּד שֶׁהוּא גְּבוּהָ עֲשָׂרָה טְפָחִים, וַיֵּשׁ בּוֹ הַכֶּשֶׁר סוּכָה, סָבַר אַבְיִי לְמִימַר: גּוֹד אִסִּיק מְחִיצָתָא.

If a *sukka* was more than twenty cubits high, and one built a pillar in the *sukka*,⁷ far from the walls, that is ten handbreadths high, and the distance from the top of the column to the roofing was less than twenty cubits, and on the horizontal surface of the column there is a bit more than seven by seven handbreadths, the minimum area required for fitness of a *sukka*, **Abaye thought to say** that this is a fit *sukka* because of the principle: **Extend and raise the partitions** of this pillar. Given that the column is at least ten handbreadths high, its four sides are therefore considered partitions, and the *halakha* is that the legal status of a partition is as if it extends and continues upwards indefinitely. Based on that perspective, the surface of the column is supported by four partitions at least ten handbreadths high that extend upward indefinitely, and from the top of the pillar to the roof is less than twenty cubits; therefore, this squared column forms a fit *sukka*.

We require conspicuous partitions – **בְּעֵינֵי מְחִיצוֹת הַמִּבְרֹחֹת**: Although these partitions suffice with regard to the stringent *halakhot* of Shabbat, the two areas of *halakha* are not comparable. One reason is the requirement that the walls of the *sukka* appear together with the roofing. In this case, the walls are not visible at all and are certainly not seen together with the roofing (Rid). Alternatively, since the column is ten handbreadths high, it is distinct from the public domain and is a domain in and of itself with regard to the *halakhot* of Shabbat; however, a *sukka* requires actual walls (*Me'iri*). Others claim based on the conclusion of the Gemara here that the principle: Extend and raise the partition, does not apply at all to the *halakhot* of *sukka* (Ran).

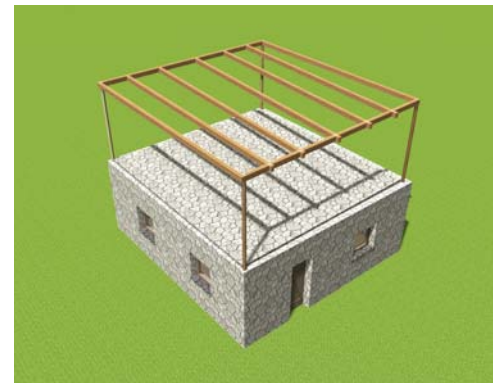
Let us say that this is a conclusive refutation...on two counts – **בְּתַרְתֵּי – לִימָא תִּיהוּ תְּיֻבְתָּיָהּ...בְּתַרְתֵּי**: Halakhically speaking, Rav Huna's opinion was already refuted and rejected, and the dispute between the Rabbis and Rabbi Ya'akov can be explained otherwise. However, since the ultimate objective here is to ascertain the actual rationales for the various opinions, the Gemara analyzes the second refutation as well, although it has no practical ramifications.

LANGUAGE

Posts [*kundeisin*] – **קוּנְדֵיסִין**: From the Greek *χοντος*, *chontos*, meaning column or post. There is a variant reading, *kuntasin*.

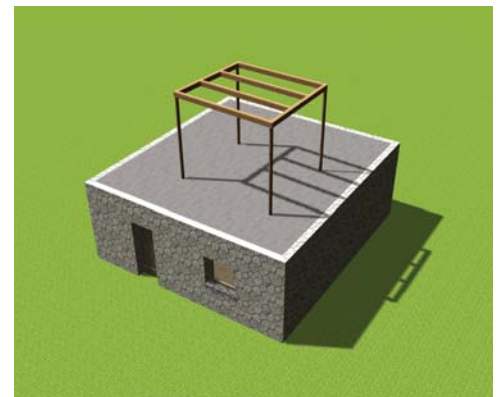
BACKGROUND

Posts on the edge of the roof – **עַל שְׁפַת הַגַּג**:



Sukka extending over the whole roof

Posts in the center of the roof – **בְּאֲמֻצַּע הַגַּג**:



Sukka in the center of a roof

אָמַר לִיהוּבָא: בְּעֵינֵי מְחִיצוֹת הַמִּבְרֹחֹת, וְלִיבָא.

תָּנוּ רַבָּנַן: נָעַץ אַרְבָּעָה קוּנְדֵיסִין וְסִיבַךְ עַל גְּבוּל רַבִּי יַעֲקֹב מִכְשִׁיר וְחֻכְמַיִם פּוֹסְלִין.

אָמַר רַב הוּנָא: מִחְלוּקַת עַל שְׁפַת הַגַּג, דְּרַבִּי יַעֲקֹב סָבַר: אָמְרִין "גּוֹד אֲסִיק מְחִיצָתָא", וְרַבָּנַן סָבְרִי: לֹא אָמְרִין "גּוֹד אֲסִיק מְחִיצָתָא". אָבֵל בְּאֲמֻצַּע הַגַּג – דְּבַרִּי הַכֹּל פְּסוּלָה. וְרַב נַחֲמָן אָמַר: בְּאֲמֻצַּע הַגַּג מִחְלוּקַת.

אִיבְעִיָא לְהוּ: בְּאֲמֻצַּע הַגַּג מִחְלוּקַת, אָבֵל עַל שְׁפַת הַגַּג – דְּבַרִּי הַכֹּל כְּשֻׁרָה. אוּ דְלָמָּא: בִּין בּוֹז וּבִין בּוֹז מִחְלוּקַת? – תִּיקוּ.

מִתִּיבִי: נָעַץ אַרְבָּעָה קוּנְדֵיסִין בְּאַרְץ וְסִיבַךְ עַל גְּבוּל רַבִּי יַעֲקֹב מִכְשִׁיר וְחֻכְמַיִם פּוֹסְלִין.

וְהָא אַרְץ, דְּכְאֲמֻצַּע הַגַּג דְּמִי, וְקָא מִכְשִׁיר רַבִּי יַעֲקֹב! תִּיבְתָא דְרַב הוּנָא תִּיבְתָא.

וְעוּד: בְּאֲמֻצַּע הוּא דְפְלִיג, אָבֵל עַל שְׁפַת הַגַּג – דְּבַרִּי הַכֹּל כְּשֻׁרָה, לִימָא תִּיהוּ תְּיֻבְתָּיָהּ דְרַב הוּנָא בְּתַרְתֵּי?

Rava said to Abaye: That is not so, since in order to have a fit *sukka* we require conspicuous partitions,^N and there are none, as the sides of the column do not actually project above the surface.

S The Sages taught: If one inserted four posts [*kundeisin*]^L into the floor and placed roofing over them^H but no walls, Rabbi Ya'akov deems it a fit *sukka* and the Rabbis deem it unfit.

Rav Huna said: The dispute between the Rabbis and Rabbi Ya'akov is in a case where the four posts are aligned **on the edge of the roof**,^B directly above the exterior walls of a house, as Rabbi Ya'akov holds that we say the principle: **Extend and raise the partitions**. Since the exterior walls of the house are full-fledged partitions, they are considered as extending upward indefinitely, constituting the walls of the *sukka*. **And the Rabbis hold that we do not say the principle: Extend and raise the partitions. However, if the posts are placed in the center of the roof**,^B then the walls of the house are irrelevant and **everyone agrees that it is an unfit *sukka*. And Rav Nahman said: The dispute is in the case of a *sukka* in the center of the roof**, as according to Rabbi Ya'akov, if the posts themselves are one handbreadth wide, they serve as the partitions, while the Rabbis hold that it is not a fit *sukka* until it has two complete walls and a partial third wall.

A dilemma was raised before the Sages: Is Rav Nahman saying that only if the *sukka* is **in the center of the roof** there is a dispute between Rabbi Ya'akov and the Rabbis, **but if it is at the edge of the roof everyone agrees that it is fit? Or perhaps he is saying that there is a dispute both in this case and in that case?** No resolution was found, so the dilemma shall stand unresolved.

The Gemara raises an objection from another *baraita*: If one drove four posts into the ground and placed roofing over them, Rabbi Ya'akov deems it fit and the Rabbis deem it unfit.

But isn't the legal status of the ground like that of the center of the roof, as it is not surrounded by partitions that extend upward, and nevertheless Rabbi Ya'akov deems it fit? This is a **conclusive refutation** of the opinion of Rav Huna, who said that everyone agrees that a *sukka* in the center of the roof is unfit. The Gemara concludes: Indeed, it is a **conclusive refutation** of Rav Huna's opinion.

And furthermore, there is an additional refutation of the opinion of Rav Huna. It is apparent from this *baraita* that they disagree with regard to the case of posts inserted **in the center of the roof**; however, in the case of the posts inserted **on the edge of the roof everyone agrees that it is fit. Let us say, then, that this is a conclusive refutation of the opinion of Rav Huna on two counts.**^N First, with regard to his statement that everyone agrees in the case of a *sukka* in the center of the roof that it is unfit, while the *baraita* cites a dispute on the matter; second, with regard to his statement that there is a dispute in the case of a *sukka* on the edge of the roof, while the *baraita* indicates that everyone agrees that it is fit.

HALAKHA

סיכּוּדָה שְׁבִין אַרְבָּעָה מוּטוֹת – A *sukka* that is between four posts – If one drives four posts into the edge of a roof or its center and places roofing over them, it is an unfit *sukka*. That is because the ruling in the dispute in the Gemara with regard to the center of the roof is in accordance with the opinion of the Rabbis, who deem it unfit. The case of the posts at the edge of the roof remains unresolved, so the ruling is stringent, as the *halakha* is ruled stringently in unresolved dilemmas involving ritual matters (Rosh; Rif; Ra'avad; others). Others

deem it fit if the posts were aligned with the edge of the roof, in accordance with the alternative understanding of the dispute that everyone agrees that the *sukka* is fit in that case, as that appears to be the conclusion of the Gemara (*ge'onim*; Rambam; *Maggid Mishne*). The practical ruling is in accordance with the more stringent view (*Kesef Mishne*; *Eliya Rabba*; others) although the more lenient ruling was not completely rejected (*Peri Megadim*; *Shulhan Arukh, Orah Hayyim* 630:6).

NOTES

To convey to you the far-reaching nature of the opinion – להודיעך בחו: Often, the need arises to formulate a dispute in terms of the opinion of one of the disputants. In those cases, the Gemara states that the dispute was formulated in that manner to convey the far-reaching nature of his opinion, especially when there is a novel element or lenient ruling involved.

Wherever this pair of Sages is mentioned – כל כי האי – ונא: The Gemara arrives at this understanding because Rav, Rabbi Hanina, and Rav Haviya were roughly contemporaries, while Rabbi Yoḥanan was considerably younger. Including him with the other three seems anomalous.

BACKGROUND

Grooved and split – יחלקו ויחלקו:



Post viewed as if it has been carved into a corner

LANGUAGE

Double post [deyumad] – דיומד: Rabbi Yirmeya teaches that this word is a Greek-Hebrew amalgam. It begins with the ancient Greek prefix δι-, di-, or δύο, duo-, meaning two, and ends with the Hebrew word amud, meaning post. Other authorities say that the whole word deyumad comes from the Greek διδύμων, didumon, meaning double or paired.

Perek I

Daf 5 Amud a

NOTES

The Divine Presence never descended – לא ירדה שכנה: The profound meaning of this matter is that the realm of God, Heaven, and the realm of man, Earth, are two discrete realms. Even when one achieves prophecy, or when God reveals Himself in the world below, the gap between the two realms remains. Instead, the person remains within his domain of ten handbreadths, and within his limitations, while God remains forever beyond the reality of this world. Some view the ten handbreadths as an allusion to the ten stages of spirituality (see HaKotev, Otzar HaKavod).

אמר לך רב הונא: פליגי באמצע הגג, והוא הדין על שפת הגג. והאי דקמיפליגי באמצע הגג – להודיעך בחו דרבני יעקב, דאפילו באמצע הגג נמי מכשיר.

תנו רבנן: נעץ ארבעה קונדיסין בארץ וסיבך על גבן, רבי יעקב אומר: וואין, כל שאילו יחלקו ויחלקו ויש בהן טפח לכאן וטפח לכאן – נידונין משום דיומד, ואם לאו – אין נידונין משום דיומד. שהיה רבי יעקב אומר: דיומדי סוכה טפח, וחכמים אומרים: עד שיהו שתיים בהלבכתן, ושלישית אפילו טפח.

”ושאינה גבוהה עשרה טפחים.” מנלן?

אתמר, רב ורבי חנינא ורבי יוחנן ורב חביבא מתנו.

בבבולה סדר מועד, כל כי האי ונא חלופי רבי יוחנן ומעילי רבי יונתן.

ארון תשעה וכפורת טפח – הרי כאן עשרה, ובתוב: ונודעתה לך שם ודברתי אתך מעל הכפורת

The Gemara rejects this: Rav Huna could have said to you that there is no proof from the baraita with regard to the second matter, as it is possible that they disagree in the case of a sukka in the center of the roof and that the same is true in the case of a sukka on the edge of the roof. And the fact that they specifically dispute the case of a sukka in the center of the roof is to convey to you the far-reaching nature of the opinionⁿ of Rabbi Ya’akov, who deems the sukka fit even in the center of the roof.

The Sages taught: If one inserted four posts into the ground and placed a roof over them, Rabbi Ya’akov says: One considers whether the posts are wide enough that if they were grooved and split,^b forming a piece of wood with two segments at a right angle, and they have a handbreadth to here, in this direction, and a handbreadth to there, in that direction, then they are considered a double post [deyumad].¹ With regard to certain halakhot, the status of a double post positioned at a corner is that of two full-fledged partitions. And if not, if after splitting them they are narrower than that, they are not considered a double post, as Rabbi Ya’akov would say: The minimum measure of double posts of a sukka to be considered full-fledged partitions is one handbreadth. And the Rabbis say: The sukka is fit only if it has two full-fledged partitions in the standard sense, completely closing each of those two sides, and a third wall, which, based on a halakha transmitted to Moses from Sinai, measures even a handbreadth.

§ The mishna continues: A sukka that is not even ten handbreadths high is unfit. The Gemara asks: From where do we derive this halakha?

It was stated that Rav, and Rabbi Hanina, and Rabbi Yoḥanan, and Rav Haviya taught the matter below.

As an aside, the Gemara notes: Throughout the entire order of Mo’ed, wherever this second pair of Sages is mentioned,ⁿ there are some amora'im who replace Rabbi Yoḥanan and do so by inserting Rabbi Yonatan in his place.

And this is what they taught: The Ark of the Covenant was itself nine handbreadths high, as it is stated explicitly in the Torah that it was one and a half cubits high and the cubit used to measure Temple vessels consisted of six handbreadths. And the Ark cover was one handbreadth thick. There is a total height of ten handbreadths here. And it is written: “I will meet with you there and I will speak with you from above the Ark cover” (Exodus 25:22),

ותניא, רבי יוסי אומר: מעולם לא ירדה שכנה למטה, ולא עלו משה ואליהו למרום, שנאמר: “השמים שמים לה” והארץ נתן לבני אדם.

and it is taught in a baraita that Rabbi Yosei says: The Divine Presence never actually descendedⁿ below, and Moses and Elijah never actually ascended to heaven on high, as it is stated: “The heavens are the heavens of the Lord, and the earth He gave to the children of man” (Psalms 115:16), indicating that these are two distinct domains. Apparently, from ten handbreadths upward is considered a separate domain. Consequently, any sukka that is not at least ten handbreadths high is not considered an independent domain and is unfit.