

Measures by Torah law – שיעורי תורה: All measures by Torah law are *halakhot* transmitted to Moses from Sinai (Rambam *Sefer Kedusha, Hilkhot Ma'akhalot Assurot* 14:2).

One who enters a house afflicted with leprosy – הנכנס לבית המנוגע: One who enters a house afflicted with leprosy becomes ritually impure immediately. With regard to his garments, if he was carrying them, then they, too, become ritually impure immediately. If he was wearing them, they become ritually impure only if he remained in the house for a period of time sufficient to eat half a loaf of bread (Rambam *Sefer Tahara, Hilkhot Tumat Tzara'at* 16:7).

NOTES

This entire verse is stated for the purpose of teaching measures – כל הפסוק הזה לשיעורין נאמר: According to this opinion, not only is there an allusion to these measures in the verse, but a *halakha* is derived from it as well: All of these measures are based on the produce of Eretz Yisrael in terms of both size and quality (*Sefat Emet*).

שיעורין? דאורייתא ניהו! דכתיב: "ארץ חטה ושעורה וגפן ותאנה ורמון ארץ זית שמן ודבש", ואמר רב חנין: כל הפסוק הזה לשיעורין נאמר.

The Gemara questions this assertion: Are measures a *halakha* transmitted to Moses from Sinai? They are written in the Torah,<sup>h</sup> as it is written: "A land of wheat, and barley, and vines, and figs, and pomegranates, a land of olive oil and honey" (Deuteronomy 8:8), and Rav Hanin said: This entire verse is stated for the purpose of teaching measures<sup>n</sup> with regard to different *halakhot* in the Torah.

חטה לבית המנוגע, דתנן: הנכנס לבית המנוגע, וכליו על כתפיו, וסנדליו וטבעותיו בידו – הוא והן טמאין מיד.

Wheat was mentioned as the basis for calculating the time required for one to become ritually impure when entering a house afflicted with leprosy, as we learned in a mishna: With regard to one who enters a house afflicted with leprosy<sup>h</sup> of the house (see Leviticus, chapter 14), and his clothes are draped over his shoulders, and his sandals and his rings are in his hands, both he and they, the clothes, sandals, and rings, immediately become ritually impure.

A dressed person in a house afflicted with leprosy – אדם לבוש בבית המנוגע: One who entered a house afflicted with leprosy becomes ritually impure immediately. The clothing he was wearing, however, remains ritually pure as long as he does not stay in the house for the period of time it takes to eat a half-loaf of wheat bread with a condiment. The volume of a half-loaf of bread is three egg-bulks according to the Rambam, and four egg-bulks according to Rashi and the *Tur* (Rambam *Sefer Tahara, Hilkhot Tumat Tzara'at* 16:6).

A bone the size of a grain of barley – עצם כשעורה: A bone from a corpse that is at least the size of a grain of barley impurifies people or objects that come into contact with it or carry it, but that impurity is not transmitted by a tent (Rambam *Sefer Tahara, Hilkhot Tumat Met* 3:2).

A quarter-log of wine for a nazirite – רביעית יין לנזיר: A nazirite who drinks a quarter-log of wine is flogged, as he has violated a Torah prohibition (Rambam *Sefer Hafla'a, Hilkhot Nezirut* 5:2).

A dried fig-bulk with regard to carrying out on Shabbat – כגרוגרת להוצאת שבת: If one carries a dried fig-bulk of food that is fit for consumption by people from one domain to another on Shabbat, he is liable for performing the prohibited labor of carrying out on Shabbat (Rambam *Sefer Zemanim, Hilkhot Shabbat* 18:1).

Ritual purification of vessels belonging to ordinary homeowners – טהרת כלי בעלי בתים: If a wooden vessel designated as used by an ordinary homeowner has a hole large enough for a pomegranate to pass through, it is considered broken. If it was ritually impure, it reverts to a state of ritual purity (Rambam *Sefer Tahara, Hilkhot Kelim* 6:2).

BACKGROUND

Dried fig-bulk – כגרוגרת: The dried fig-bulk is the measure for which one is liable for performing any form of prohibited labor involving food on Shabbat. Consequently, one who bakes less than a fig-bulk of bread is not liable to bring a sin-offering. Likewise, one who carries food from one domain to another is liable to bring a sin-offering only if he carried a fig-bulk of food. A fig-bulk is slightly larger than an olive-bulk, but smaller than a date-bulk. Its precise size is subject to dispute.

Perek I

Daf 6 Amud a

היה לבוש כליו וסנדליו בגליו, וטבעותיו באצבעותיו – הוא טמא מיד, והן טהורים עד שישהה בכדי אכילת פרוס, פת חטין ולא פת שעורין, מיסב ואוכל בליפתו.

However, if he was dressed<sup>h</sup> in his clothes, and his sandals were on his feet, and his rings were on his fingers, he immediately becomes ritually impure, but they, the clothes, sandals, and rings, remain pure until he stays in the house long enough to eat half a loaf of bread. This calculation is based on wheat bread,<sup>n</sup> which takes less time to eat, and not on barley bread, and it relates to one who is reclining and eating it together with relish or a condiment, which hastens the eating. This is a Torah measurement connected specifically to wheat.

שעורה – דתנן: עצם כשעורה מטמא במגע ובמשא, ואינו מטמא באהל.

Barley is also used as a basis for measurements, as we learned in a mishna: A bone from a corpse the size of a grain of barley<sup>h</sup> imparts ritual impurity through contact and by being carried, but it does not impart impurity by means of a tent, i.e., if the bone was inside a house, it does not render all the articles in the house ritually impure.

גפן – כדי רביעית יין לנזיר.

The halakhic measure determined by a vine is the quantity of a quarter-log of wine for a nazirite.<sup>nh</sup> A nazirite, for whom it is prohibited to drink wine, is liable to be flogged if he drinks that measure.

תאנה – כגרוגרת להוצאת שבת.

Fig alludes to the measure of a dried fig-bulk<sup>b</sup> with regard to the *halakhot* of carrying out on Shabbat.<sup>hn</sup> One is liable for carrying food fit for human consumption on Shabbat, provided that he carries a dried fig-bulk of that food.

רמון – דתנן: כל כלי בעלי בתים שיעורן כרמונים.

Pomegranate teaches the following measure, as we learned in a mishna: All ritually impure wooden vessels belonging to ordinary homeowners become pure through being broken,<sup>h</sup> as broken vessels cannot contract or maintain ritual impurity. They are considered broken if they have holes the size of pomegranates.

NOTES

Wheat bread, etc. – פת חטין וכו': All these measures are stringencies as they curtail the periods of time required to become impure: Wheat bread is eaten more quickly than barley bread, one who sits comfortably can eat faster, and similarly, one who dips his bread in a condiment is able to eat it more quickly.

A quarter-log of wine for a nazirite – רביעית יין לנזיר: The early commentators wondered with regard to this measurement (see *Tosafot*), as ostensibly this is not a measure; rather, it is the definition of the prohibition itself. Rashi and others explain that the quarter-log discussed here is a measure specific to wine, as opposed to other liquids. Since wine is thicker

than water, one measures the volume of the quarter-log prohibited to a nazirite using wine (see Rashi). More simply, the quarter-log of wine prohibited to a nazirite is not measured with a cup of water but with a cup of wine, which is slightly greater both in terms of weight and in terms of density.

A dried fig-bulk with regard to carrying out on Shabbat – כגרוגרת להוצאת שבת: This measure is not unique to the *halakhot* of carrying on Shabbat; rather, it also applies to prohibited labors involving preparation of food. The reason that carrying is mentioned here is that this measure appears explicitly in that context, and therefore no elaboration is necessary (*Emek Sukkot*).

HALAKHA

A large date-bulk on Yom Kippur – כותבת הגסה ביום: הכפורים: One who eats a large date-bulk, which is slightly smaller than an egg-bulk, of food on Yom Kippur is liable (Shulhan Arukh, Oraḥ Ḥayyim 612:1).

Interposition with regard to immersion – חציצה בטבילה: One who immerses in order to purify himself from ritual impurity must immerse his entire body all at once. There should not be anything on his body that interposes between him and the water ab initio. If there is an item on his body that an individual is generally particular about removing, it interposes regardless of its size. However, if it is an item with regard to which an individual is generally not particular and would not normally remove it, then it does not interpose unless it covers most of one's body (Shulhan Arukh, Yoreh De'a 198:1).

Interposition with regard to hair – חציצה בשערות: Two or more hairs knotted together do not interpose, contrary to the opinion of Rabba bar bar Ḥana and in accordance with the opinion of Rabbi Yoḥanan, who disagrees with him in tractate Nazir (Sefer Mitzvot Gadol; Rambam; Tur). Some say that one should not immerse with two hairs knotted together ab initio; however, they do not interpose after the fact (Beit Yosef, citing the Rashba; Rabbi Zerahya HaLevi; others). However, a knot in one hair interposes, but that is the case only where the individual is particular about it. In a case where the individual is not particular about it, knotted hair does not interpose until a majority of the hairs are so knotted (Shulhan Arukh, Yoreh De'a 198:5).

NOTES

When the halakha transmitted to Moses comes to teach it comes to teach an interposition in one's hair – כי אתאי: In the Rishon LeZiyon the following question is raised: Why not say that the fundamental halakha that hair requires immersion is derived from here? The answer suggested there is that the halakhot of immersion are derived from the halakhot of interposition (see Hiddushei Rabbi Yisrael MiKozhnitz).

LANGUAGE

Hair [nima] – ניקא: From the Greek νῆμα, nema, meaning string.

”ארץ זית שמן (ודבש)” ארץ שכל שיעוריה ביותם. כל שיעוריה סלקא דעתך? הא איכא הני דאמרינן! אלא אימא שרוב שיעוריה ביותם.

דבש – ככותבת הגסה ביום הכפורים.

אלמא דאורייתא ניהו. ותסברא, שיעורין מי כתיבי? אלא: הלכתא ניהו, וקרא אסמכתא בעלמא הוא.

חציצין דאורייתא ניהו, דכתיב: ”ורחץ את בשרו במים” – שלא יהא דבר חוצץ בינו לבין המים!

כי אתאי הלכתא לשערו, כדרבה בר בר חנה. דאמר רבה בר בר חנה: ניקא אחת קשורה – חוצצת, שלש – אינן חוצצות. שתים אינן יודע.

שערו נמי דאורייתא ניהו, דכתיב: ”ורחץ את בשרו במים” – ”את הטפל לבשרו, ומאי ניהו – שערו!

כי אתאי הלכתא – לכדרבי יצחק. דאמר רבי יצחק:

The Sages interpreted: “A land of olive oil and honey,” as: A land, all of whose measures are olive-bulks.<sup>8</sup> The Gemara poses a question: Does it enter your mind that it is a land all of whose measures are olive-bulks? But aren't there those measures that we just mentioned above, which are not olive-bulks? Rather, say: A land, most of whose measures are olive-bulks, as most measures relating to forbidden foods, e.g., fats, blood, piggul, leftover sacrificial flesh, ritually impure food, and the sciatic nerve, are olive-bulks, as are the measures for a corpse to transmit impurity in a tent and for an animal carcass to transmit impurity through contact.

Honey, i.e., dates from which date honey is extracted, also determines a measure, as with regard to eating on Yom Kippur, one is liable only if he eats a large date-bulk<sup>9</sup> of food.<sup>11</sup>

Apparently, all these halakhic measurements are derived from this verse in the Torah and are not halakhot transmitted to Moses from Sinai. The Gemara refutes this argument: And how can you understand it in that manner that all these measures are explicitly written in the Torah with regard to each of the halakhot mentioned above? Rather, they are halakhot that were transmitted to Moses from Sinai, and the verse cited is mere support for these halakhot, not a source.

Rabbi Ḥiyya bar Ashi said earlier that Rav said that the halakhot governing interpositions that invalidate ritual immersion<sup>12</sup> are halakhot transmitted to Moses from Sinai. The Gemara challenges this assertion: These, too, are written in the Torah, as it is written: “And he shall bathe his flesh in the water” (Leviticus 14:9), and the Sages derived that nothing should interpose between his flesh and the water. Apparently, the halakhot of interposition are derived from a verse in the Torah and not through oral tradition.

The Gemara answers: When the halakha transmitted to Moses comes to teach, it is not with regard to an interposition on one's skin, which is indeed derived from verses in the Torah. Rather, it comes to teach that an interposition in one's hair<sup>13</sup> invalidates the immersion, in accordance with the opinion of Rabba bar bar Ḥana, as Rabba bar bar Ḥana said: A single hair [nima]<sup>14</sup> tied in a knot interposes and invalidates the immersion. Three hairs tied together in a knot do not interpose, because three hairs cannot be tied so tightly that water cannot penetrate them. With regard to two hairs tied together in a knot, I do not know the halakha. This halakha with regard to hair is a halakha transmitted to Moses from Sinai.

The Gemara raises a difficulty: The halakha with regard to one's hair is also written in the Torah, as it is taught in a baraita with regard to that which is written: “And he shall bathe [et besaro] his flesh in the water.” The superfluous word et comes to include that which is subordinate to his flesh, and what is that? That is his hair. The fact that, like the body, there can be no interposition between one's hair and the water is also derived from a verse.<sup>15</sup>

The Gemara answers: When the halakha transmitted to Moses from Sinai comes to teach, it is not with regard to an interposition in one's hair, which is indeed derived from a verse in the Torah. Rather, it comes to teach in accordance with the statement of Rabbi Yitzḥak, as Rabbi Yitzḥak said:

BACKGROUND

Olive-bulk – כות: An olive-bulk is one of the most significant halakhic units of volume. By Torah law, the act of eating is defined as consuming one olive-bulk, and every Torah law that either commands or prohibits eating refers to this measure. The measure is defined in terms of the water displacement of a particular strain of olive, and the precise size of this measurement is not clear. One talmudic passage indicates that it is almost half an egg-bulk, and another indicates that it is less than one-

third of an egg-bulk. Given the range of opinions concerning the measure of an egg-bulk, the opinions with regard to the measure of an olive-bulk range from 15 cc to 50 cc.

Large date-bulk – ככותבת הגסה: A large date-bulk is larger than an olive-bulk but smaller than an egg-bulk. One who eats on Yom Kippur is liable to receive karet, but only if he eats at least a large date-bulk of food.

דבר תורה, רובו ומקפיד עליו – חוצץ, ושאינו מקפיד עליו – אינו חוצץ. וגורו על רובו שאינו מקפיד משום רובו המקפיד, ועל מיעוטו המקפיד משום רובו המקפיד.

ולגור נמי על מיעוטו שאינו מקפיד משום מיעוטו המקפיד, אי נמי משום רובו שאינו מקפיד!

היא גופא גזירה, ואנן ניקום ונגור גזירה לגזירה?

מחיצין – הא דאמרן. הניחא לרבי יהודה, אלא לרבי מאיר מאי איבא למימר?

כי אתאי הלכתא – לגוד ולבוד ודופן עקומה.

”ושאין לה שלש דפנות.”

תנו רבנן: שתים בהלכתו, ושלישית אפילו טפת. רבי שמעון אומר: שלש בהלכתו, ורביעיית אפילו טפת.

By Torah law, if there is an interposition between a person and the water, and it covers **the majority of his body, and he is particular about it**<sup>N</sup> and wants the interposing substance removed, only then is it considered **an interposition** that invalidates immersion in a ritual bath. **However, if he is not particular about that substance, it is not considered an interposition.** The Sages, however, issued a decree that it is prohibited to immerse with a substance covering **the majority of one’s body with regard to which he is not particular, due to substances covering the majority of one’s body with regard to which he is particular.** And, they issued a decree that it is prohibited to immerse with a substance covering **the minority of his body with regard to which one is particular, due to substances covering the majority of his body with regard to which one is particular.**

The Gemara raises a question: Then let us also issue a decree deeming substances covering **the minority of one’s body with regard to which he is not particular** an interposition, **due to substances covering the minority of his body with regard to which he is particular, or alternatively, due to substances covering the majority of his body with regard to which he is not particular.**

The Gemara answers: We do not issue that decree because the *halakha* that deems both an interposition covering the minority of his body about which one is particular and an interposition covering the majority of his body about which one is not particular an interposition is **itself a decree.** Shall we then arise and issue one decree to prevent violation of another decree? In any case, these details with regard to interpositions are neither written nor alluded to in the Torah; rather, they are *halakhot* transmitted to Moses from Sinai.

The *halakha* transmitted to Moses from Sinai that the minimum height for **partitions** is ten handbreadths is as we stated earlier. The Gemara asks: **This works out well** according to the opinion of Rabbi Yehuda, who holds that there is no verse in the Torah from which this *halakha* can be derived, as he therefore concludes that it is a *halakha* transmitted to Moses from Sinai. **However, according to Rabbi Meir, who holds that all of the cubits in the Temple consist of six handbreadths and therefore the measure of ten handbreadths can be derived from verses in the Torah, what is there to say?** What is the *halakha* transmitted to Moses from Sinai with regard to partitions?

When the *halakha* transmitted to Moses comes to teach, it is with regard to other *halakhot* concerning partitions, e.g., the *halakhot* of **extending** [*gode*], according to which an existing partition is extended upward or downward to complete the requisite measure; and the *halakhot* of **joining** [*lavud*], according to which two solid surfaces are joined if they are separated by a gap of less than three handbreadths; and the *halakhot* of **a curved wall** of a *sukka*. A *sukka* is fit even if there are up to four cubits of unfit roofing, provided that this roofing is adjacent to one of the walls of the *sukka*. In that case, the unfit roofing is considered a bent extension of the wall. These concepts are certainly not written in the Torah.

Among the factors listed in the mishna that render a *sukka* unfit is: **And one that does not have three walls.**<sup>H</sup>

The Sages taught in the *Tosefta*: In order to construct a fit *sukka*, **two of the walls must be walls in the standard sense,**<sup>N</sup> sealing the entire length and height of the *sukka*, and **the third wall may be even one handbreadth long.** Rabbi Shimon says: **Three of the walls must be walls in the standard sense, and the fourth wall may be even one handbreadth long.**

## NOTES

**רובו – The majority of his body and he is particular about it – ומקפיד עליו:** The commentaries and halakhic authorities disagree whether majority in this passage is referring to a majority of the hair (Rashi) or a majority of the body (Rabbeinu Tam; Rabbeinu Hananel; Rashba). Similarly, they disagree whether the hair is considered as a separate entity, in which case if there is an interposition on the majority of the hair it invalidates the immersion (*ge'onim*; Rashi; Rabbeinu Yeruham; Ra'avad; Rosh), or whether the hair is merely considered part of the body, in which case an interposition in the majority of one's hair would invalidate the immersion only if it constitutes part of an interposition on the majority of his body as well (Rambam). The rationale for the opinion of the *ge'onim* is that there are apparently two verses, one for the hair and one for the body. Consequently, each has an independent halakhic status (*Tosefot Rabbeinu Peretz*).

**Two in the standard sense – שתים בהלכתו:** Some explain that in the standard sense means that the two walls are adjacent and not parallel (Rav Yehuda ben Rav Binyamin HaRofeh).

## HALAKHA

**Three walls in a *sukka* – שלש דפנות בסוכה:** A full-fledged *sukka* consists of two complete walls, each at least seven handbreadths and a bit long, and a third wall that measures as little as a single handbreadth, provided that the configuration of the walls is as prescribed in the Gemara (*Shulhan Arukh, Orach Hayyim* 630:2).

The vocalization and the tradition of the text are authoritative – **אם למקרא ולמסורת** – This dispute appears in several discussions in the rabbinic literature. In fact, neither opinion entirely excludes the other, as everyone agrees that both the vocalization and the traditional text must be taken into consideration (see *Tosafot*). The dispute is only with regard to instances where the conclusions derived by means of the two approaches are contradictory.

When the *halakha* transmitted to Moses comes – **כי אתאי הלכתא**: Some explain that the *halakha* that a wall measuring a single handbreadth in length can be considered a complete wall is an extension of the halakhic category of extending the partition [*gode*], typically employed to raise and lower a partition. In this case, rather than raising or lowering, it is extended horizontally (Rashash). However, others hold that *gode* is limited to vertical and not horizontal extensions. Furthermore, several sources indicate that the horizontal extension of a *sukka* wall is based on an independent tradition (*Emek Sukkot*).

במאי קמיפלגי? רבנן סברי: יש אם למסורת, ורבי שמעון סבר: יש אם למקרא.

רבנן סברי: יש אם למסורת, "בסקת בסקות בסכות" – הרי כאן ארבע.

דל תד לגופיה – פשו להו תלתא. שתיים בהלכתא, ואתאי הלכתא וגרעתה לשלישית, ואוקמה אטפת.

רבי שמעון סבר: יש אם למקרא: "בסקות בסקות בסכות" – הרי כאן שש, דל תד קרא לגופיה – פשו להו ארבע. שלש בהלכתא, אתאי הלכתא וגרעתה לרביעית ואוקמה אטפת.

ואי בעית אימא: דכולי עלמא יש אם למקרא, והכא בהא קמיפלגי: מר סבר: סככה בעיא קרא, ומר סבר: סככה לא בעיא קרא.

ואי בעית אימא: דכולי עלמא יש אם למסורת, והכא בהא קמיפלגי: מר סבר: כי אתאי הלכתא – לגרע, ומר סבר: כי אתאי הלכתא – להוסיף.

The Gemara asks: **With regard to what principle do they disagree? The Rabbis hold: The tradition of the manner in which the verses in the Torah are written is authoritative**, and one derives *halakhot* based on the spelling of the words. **And Rabbi Shimon holds: The vocalization of the Torah is authoritative**,<sup>n</sup> meaning that one derives *halakhot* based on the pronunciation of the words, although it diverges from the spelling.

With regard to *sukka*, **the Rabbis hold: The tradition of the verses is authoritative**, as the word *basukkot* is written three times in the context of the mitzva of *sukka*. It is written twice in the verse: "**In sukkot [basukkot]**<sup>1</sup> shall you reside seven days; all that are home-born in Israel shall reside **in sukkot [basukkot]**" (Leviticus 23:42). In both of these instances, the word in Hebrew is spelled without a *vav*, as are Hebrew words in the singular. And one time it is written with a *vav*, as are Hebrew words in the plural: "So that your future generations will know that I caused the children of Israel to reside **in sukkot [basukkot]**" (Leviticus 23:43). **There is mention here of sukka four times**, two singular plus one plural hinted at here in these verses.

**Subtract one to teach the mitzva of sukka itself, and three remain.** These three remaining *sukkot* teach that the *sukka* requires three walls; **two of the three are walls in the standard sense, and the halakha transmitted to Moses from Sinai comes and reduces the dimension of the third and establishes it as one handbreadth.** That tradition teaches that one wall need not be any longer than one handbreadth.

On the other hand, **Rabbi Shimon holds: The vocalization of the Torah is authoritative.** Therefore, although two of the instances are written without a *vav*, since they are all vocalized in the plural, *basukkot*, *basukkot*, *basukkot*, **there is mention here of sukka six times** in these two verses. **Subtract one verse to teach the mitzva of the sukka itself, and two mentions of basukkot, which equal four sukkot, remain** and teach that the *sukka* requires four walls. **Three of the walls are walls in the standard sense, and the halakha transmitted to Moses from Sinai comes and reduces the dimension of the fourth and establishes it as one handbreadth.**

**And if you wish, say instead that everyone agrees that the vocalization of the Torah is authoritative, and here, it is with regard to this that they disagree: One Sage, the Rabbis, holds that to derive its roofing requires a verse; therefore, only three of the original six sukkot remain from which walls can be derived.** The *halakha* transmitted to Moses from Sinai reduces the dimension of one of the three walls to one handbreadth. **And one Sage, Rabbi Shimon, holds that to derive its roofing does not require a verse, as the essence of sukka is its roofing.** No additional source beyond the verse from which the mitzva of *sukka* is derived is required for the roofing. Therefore, walls are derived from four of the six *sukkot*. **Three full-fledged walls and a fourth measuring one handbreadth.**

**And if you wish, say instead that everyone agrees that the tradition of the verses is authoritative, and here, it is with regard to this that they disagree: One Sage, the Rabbis, holds: When the halakha transmitted to Moses comes<sup>n</sup> to teach, it is to reduce to one handbreadth the dimension of one of the three walls derived from the verses. And one Sage, Rabbi Shimon, holds: When the halakha transmitted to Moses comes to teach, it is to add another wall to the three walls derived from the verses; however, the dimension of that fourth wall may be one handbreadth.**

## LANGUAGE

In *sukkot [basukkot]* – **בסקת**: This interpretation is based on the fact that although the letter *tav* at the end of a noun often indicates the construct state, that is not always the case. At times an

independent noun can end with a *tav*. In poetry, and especially in the liturgical poetry of Eretz Yisrael, nouns that typically end with the letter *heh* end with a *tav*.

ואיבעית אימא: דכולי עלמא כי אתאי הלכתא – לגרע, ויש אם למסורת, והכא בדרשין תחילות קמפלגי, מר סבר: דרשין תחילות, ומר סבר: אין דרשין תחילות.

And if you wish, say instead that everyone agrees that when the *halakha* transmitted to Moses comes to teach, it is to reduce the dimension of one of the three walls. And everyone agrees that the tradition of the verses is authoritative, and there are four mentions of *sukka* in the verse. And here it is with regard to whether one derives numbers for halakhic matters from the first mention of a term in the Torah that they disagree. When that total is derived from the number of instances a certain word appears in the Torah, there is a dispute whether the first instance is included in the tally, or whether the first instance is necessary to teach the mitzva itself and the number may be counted only from subsequent mentions. One Sage, Rabbi Shimon, holds that one derives numbers from the first mention and therefore four walls derived from the verses. And one Sage, the Rabbis, holds that one does not derive numbers from the first mention, and therefore only three walls are derived from the verses.

רב מתנה אמר: טעמיה דרבי שמעון מהכא: וסופה תהיה לצל יומם מחורב ולמחסה ולמסתור מזרם וממטר.

Rav Mattana said that the rationale for the opinion of Rabbi Shimon is derived from here: “And there shall be a *sukka* for shade<sup>n</sup> in the daytime from the heat, and for refuge and cover from storm and from rain” (Isaiah 4:6). A *sukka* without three full-fledged walls does not provide shelter nor serve as refuge.

ואתו טפח היכן מעמידו? אמר רב: מעמידו כנגד היוצא.

§ The Gemara asks: According to the opinion that a *sukka* can be built with two full-fledged walls and a third that is one handbreadth, where does one position that third wall that measures one handbreadth? Rav said: He positions it at the end of one of the standing walls opposite the wall that emerges from the other end of that wall.

אמרי ליה רב כהנא ורב אסי לרב:

Rav Kahana and Rav Asi said to Rav:

NOTES

And there shall be a *sukka* for shade, etc. – וסופה תהיה לצל: In the Jerusalem Talmud it is taught that both opinions can be derived from this verse. “And there shall be a *sukka* for shade in the daytime from the heat” is one wall; “and for refuge and cover from storm” is a second wall. There is a dispute with regard to the phrase “from storm and from rain”: According to Rabbi Shimon, “from storm” is a third wall and “from rain” is a fourth wall, while according to the Rabbis, “from storm and from rain” together is the source for only one wall, for a total of three.

Perek I  
Daf 7 Amud a

ויעמידנו כנגד ראש תור! שתיק רב.

And let him position the wall measuring one handbreadth opposite the wall that emerges like the diagonal line formed by the end of the furrows<sup>NB</sup> as the field gradually narrows. This third partition would represent the third side of a triangle and would make the *sukka* appear more like a full-fledged structure, as the diagonal would represent closure of both unwallled directions. Rav was silent<sup>n</sup> and did not respond.

איתמר נמי, אמר שמואל משמיה דלוי: מעמידו כנגד היוצא. וכן מורין בי מדרשא: מעמידו כנגד היוצא.

It was also stated that Shmuel said in the name of Levi: He positions it at the end of one of the standing walls opposite the wall that emerges<sup>B</sup> from the other end of that wall. And similarly, they rule in the study hall: He positions it at the end of one of the standing walls opposite the wall that emerges from the other end of that wall.

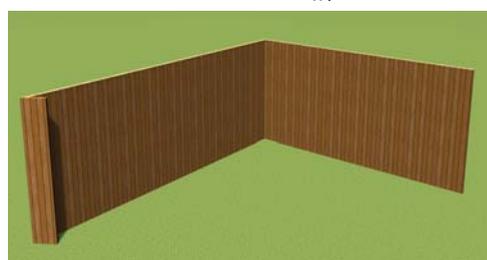
NOTES

The diagonal line formed by the end [*rosh tor*] of the furrows – ראש תור: The early commentaries dispute the meaning of the term *rosh tor*. Some explain that it means to place the handbreadth-wide wall diagonal to one of the two standing walls (Rashi; others). Others maintain that this beam is positioned opposite the standing walls in the empty corner, to serve as a marker to indicate that the walls of the *sukka* extend from the standing walls lengthwise and widthwise to that point (*geonim*; *Me’iri*; others).

Rav was silent – שתיק רב: Similar reactions appear elsewhere in the Talmud, and the meaning behind them is not always the same. At times, a Sage is silent when he does not have a satisfactory answer to the question posed. At other times the Sage remains silent if in his view the question raised is not particularly difficult or is not worthy of discussion at all. Some hold that Rav believes that their suggestion is included in his statement.

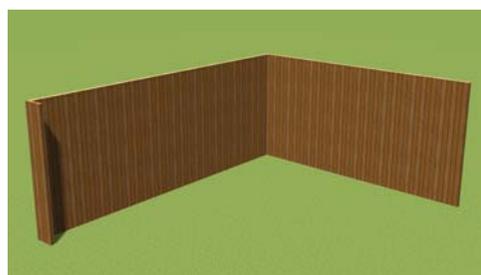
BACKGROUND

Opposite the wall that emerges like the diagonal line formed by the end of the furrows – כנגד ראש תור:



Handbreadth-wide wall pointing toward the end of the opposite wall

Opposite the wall that emerges – כנגד היוצא:



Handbreadth-wide wall parallel to the opposite wall