

מתני' סוכה שהיא גבוהה למעלה מעשרים אמה פסולה ורבי יהודה מכשיר

**MISHNA: A *sukka*, i.e., its roofing, which is the main and most crucial element of the mitzva, that is more than twenty cubits high is unfit. Rabbi Yehuda deems it fit.**

ושאינה גבוהה עשרה טפחים ושאיין לה (שלשה) דפנות ושחמתה מרובה מצלתה פסולה

Similarly, a *sukka* that is not even ten handbreadths high, and one that does not have three walls, and one whose sunlight that passes through its roofing is greater than its shade are unfit.

גמ' תנן התם מבוי שהוא גבוה מעשרים אמה ימעט רבי יהודה אומר אינו צריך

**GEMARA: We learned** a similar *halakha* in a mishna **there**, in tractate *Eirubin* (2a): In the case of **an alleyway that is higher than twenty cubits**, i.e., the beam that was placed across the end of an alleyway that opens into a public domain in order to permit carrying within the alleyway on Shabbat is higher than twenty cubits, **one must diminish** the height of the beam in order to permit carrying within the alleyway. **Rabbi Yehuda says he need not** do so, and although the beam lies higher than twenty cubits, the alleyway is qualified to permit carrying within.

מאי שנא גבי סוכה דתני פסולה ומאי שנא גבי מבוי דתני תקנתא

Given the seeming similarity between the two cases, that of the *sukka* and that of the alleyway, the Gemara asks: **What is different with regard to a *sukka* where the mishna teaches that it is unfit, and what is different with regard to an alleyway where the mishna teaches the method of rectification**, that one must diminish the height of the cross beam? Why was a solution not suggested in the case of a *sukka*?

סוכה דאורייתא תני פסולה מבוי דרבנן תני תקנתא

The Gemara answers: With regard to *sukka*, since it is a mitzva **by Torah law**, the mishna **teaches** that it is **unfit**, as, if it is not constructed in the proper manner, no mitzva is fulfilled. However, with regard to **an alleyway**, where the entire prohibition of carrying is only **by rabbinic law**, the mishna **teaches** the method of **rectification**, as the cross beam comes only to rectify a rabbinic prohibition but does not involve a mitzva by Torah law.

ואיבעית אימא בדאורייתא נמי תני תקנתא מיהו סוכה (דנפיש מילתה) פסיק ותני פסולה מבוי דלא נפיש מיליה תני תקנתא

The Gemara suggests an alternative explanation: **And if you wish, say** instead that **even** with regard to matters prohibited **by Torah law**, it would have been appropriate for the mishna to teach a method of **rectification**. **However**, with regard to *sukka*, **whose matters are numerous, it categorically teaches** that it is **unfit**. Merely diminishing the height of a *sukka* is insufficient to render it fit; the *sukka* must also satisfy requirements governing its size, its walls, and its roofing. Teaching the remedy for each disqualification would have required lengthy elaboration. With regard to **an alleyway**, however, **whose matters are not numerous**, the mishna **teaches** the method of **rectification**. Once the height is diminished, it is permitted to carry in the alleyway.

מנה"מ

§ After clarifying its formulation, the Gemara addresses the *halakha* in the mishna and asks: **From where are these matters**, i.e., the *halakha* that a *sukka* may not exceed a height of twenty cubits, derived?

למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל עד עשרים אמה אדם יודע (ויקרא כג, מג) אמר רבה דאמר קרא שהווא דר בסוכה למעלה מעשרים אמה אין אדם יודע שדר בסוכה משום דלא שלטא בה עינא

**Rabba said that it is derived as the verse states: “So that your future generations will know that I caused the children of Israel to reside in *sukkot* when I took them out of the land of Egypt” (Leviticus 23:43). In a *sukka* up to twenty cubits high, even without a concerted effort, a person is aware that he is residing in a *sukka*. His eye catches sight of the roofing, evoking the *sukka* and its associated mitzvot. However, in a *sukka* that is more than twenty cubits high, a person is not aware that he is residing in a *sukka* because his eye does not involuntarily catch sight of the roof, as at that height, without a concerted effort one would not notice the roofing.**

וסוכה תהיה לצל יומם מחורב עד עשרים אמה אדם יושב בצל סוכה למעלה מעשרים (ישעיהו ד, ו) רבי זירא אמר מהכא אמה אין אדם יושב בצל סוכה אלא בצל דפנות

**Rabbi Zeira said that it is derived from here:** The verse states: “And there shall be a *sukka* for shade in the daytime from the heat, and for refuge and cover from storm and from rain” (Isaiah 4:6). In a *sukka* up to twenty cubits high, a person is sitting in the shade of the *sukka*, i.e., the shade of the roofing; in a *sukka* that is more than twenty cubits high, a person is not sitting in the shade of the roofing of the *sukka* but rather in the shade of the walls of the *sukka*, as their considerable height provides constant shade, rendering the shade of the roofing irrelevant.

א"ל אביי אלא מעתה העושה סוכתו בעשתרות קרנים הכי נמי דלא הוי סוכה

**Abaye said to him: But if it is so** that one is required to sit in the shade of the roofing of the *sukka*, then in the case of **one who makes his *sukka* in Ashterot Karnayim**, which is located between two mountains that prevent sunlight from reaching there, **so too, it is not a fit *sukka***, since he is not sitting in the shade of the roofing.

א"ל התם דל עשתרות קרנים איכא צל סוכה הכא דל דפנות ליכא צל סוכה

**Rabbi Zeira said to him:** The two cases are not comparable; **there**, if one theoretically removes the **Ashterot Karnayim** mountains that obstruct the sunlight, **there is still the shade of the roofing of the *sukka***. In that case, the *sukka* is properly constructed and there are only external factors that affect the sunlight. However, **here**, in the case of a *sukka* that is more than twenty cubits high, if one theoretically removes the walls of the *sukka*, **there is no shade provided by the roofing of the *sukka***, since throughout the day sunlight will enter the *sukka* beneath the roofing from where the walls used to be.

בסוכות תשבו שבעת ימים אמרה תורה כל שבעת הימים צא מדירת קבע ושב בדירת עראי (ויקרא כג, מב) ורבא אמר מהכא עד עשרים אמה אדם עושה דירתו דירת עראי למעלה מעשרים אמה אין אדם עושה דירתו דירת עראי אלא דירת קבע

**Rava said that the *halakha* is derived from here: “In *sukkot* shall you reside seven days” (Leviticus 23:42). The Torah said: For the entire seven days, emerge from the permanent residence in which you reside year round and reside in a temporary residence, the *sukka*. In constructing a *sukka* up to twenty cubits high, a person can render his residence a temporary residence, as up to that height one can construct a structure that is not sturdy; however, in constructing a *sukka* above twenty cubits high, one cannot render his residence a temporary residence; rather, he must construct a sturdy permanent residence, which is unfit for use as a *sukka*.**

א"ל אביי אלא מעתה עשה מחיצות של ברזל וסיכך על גבן הכי נמי דלא הוי סוכה

**Abaye said to him: But if that is so**, then if he constructed a *sukka* with steel partitions and placed roofing over them, **so too**, there, say that **it would not be a fit *sukka***, as any *sukka* constructed as a

permanent residence would be unfit. However, there is no opinion that deems a *sukka* of that sort unfit.

א"ל הכי קאמינא לך עד כ' אמה דאדם עושה דירתו דירת עראי כי עביד ליה דירת קבע נמי נפיק למעלה מכ' אמה דאדם עושה דירתו דירת קבע כי עביד ליה דירת עראי נמי לא נפיק

Rava **said to him** in response that **this is what I am saying to you:** In a case where one constructs a *sukka* **up to twenty cubits** high, a height **that a person** typically constructs a **temporary residence**, **when he constructs** a structure of that height that is sturdy like a **permanent residence**, **he also fulfills** his obligation. However, in a case where one constructs a *sukka* **more than twenty cubits high**, a height **that a person** typically constructs a **permanent residence**, even **when he constructs it** in a less sturdy fashion **like a temporary residence**, **he does not fulfill his obligation.**

2b

כולהו כרבה לא אמרי ההוא ידיעה לדורות היא

The Gemara explains why each of the Sages cited his own source and did not accept the sources cited by the others. **All of them**, Rabbi Zeira and Rava, **did not say** that the fact that a *sukka* more than twenty cubits high is unfit is derived from the verse: “So that your future generations will know that I caused the children of Israel to reside in *sukkot* when I took them out of the land of Egypt” ([Leviticus 23:43](#)), **as did Rabba**, because in their opinion **that** verse does not mandate one to be aware that he is sitting in a *sukka*; rather, it mandates **knowledge for future generations** of the exodus from Egypt.

כרבי זירא נמי לא אמרי ההוא לימות המשיח הוא דכתיב

Similarly, **they**, Rabba and Rava, **also did not say** that it is derived from the verse: “And there shall be a *sukka* for shade in the daytime from the heat” ([Isaiah 4:6](#)), **as did Rabbi Zeira**, because in their opinion **it is** with regard **to the messianic era that this verse is written**. It means that God will be a shield and a shelter for the Jewish people; it is not referring to the structure of a *sukka*.

ור' זירא א"כ לימא קרא וחופה תהיה לצל יומם ומאי וסוכה תהיה לצל יומם שמעת מינה תרתי

The Gemara asks: **And Rabbi Zeira**, how would he respond to this objection? The Gemara answers that Rabbi Zeira could say: **If it is so** that the verse is merely a metaphor, **let the verse say: And there shall be a canopy for shade in the daytime from the heat**, which is the term used in the previous verse. **And what is** the meaning of: “**And there shall be a *sukka* for shade in the daytime from the heat**”? **Learn from it two** matters: One is the plain meaning of the verse, that God will be a canopy of glory for the Jewish people, and the second is that the essence of a *sukka* is to have the roofing provide shade.

כרבה נמי לא אמרי משום קושיא דאביי

**They**, Rabba and Rabbi Zeira, **also did not say** that it is derived from the verse: “In *sukkot* shall you reside seven days” ([Leviticus 23:42](#)), **as did Rava**, **due to the difficulty** raised by **Abaye** with regard to a *sukka* with steel partitions. Since there is a weakness in each of the sources, it is understandable why the other Sages did not accept it.

כמאן אזלא הא דאמר ר' יאשיה אמר רב מחלוקת בשאין דפנות מגיעות לסכך אבל דפנות מגיעות לסכך אפילו למעלה מעשרים אמה כשרה כמאן

§ The Gemara asks: **In accordance with whose opinion is that which Rabbi Yoshiya said that Rav said:** The **dispute** between Rabbi Yehuda and the Rabbis with regard to the fitness of a *sukka* more

than twenty cubits high is specifically **in a case where the walls of the *sukka* do not reach up to the roofing; however**, in a case where **the walls of the *sukka* reach up to the roofing**, the Rabbis concede that **even if the roofing is more than twenty cubits high, it is fit. In accordance with whose opinion is it?**

כרבה דאמר משום דלא שלטא בה עינא וכיון דדפנות מגיעות לסכך משלט שלטא בה עינא

It is **in accordance with** the opinion of **Rabba**, who says that the reason that a *sukka* that high is unfit is **because the eye does not automatically catch sight of the roofing. And since the walls of the *sukka* reach the roofing, the eye catches sight of the roofing**, as the person will follow the walls all the way up to the roofing despite their considerable height. However, if the roofing is not contiguous with the top of the walls, a person does not notice it without a concerted effort.

כמאן אזלא הא דאמר רב הונא אמר רב מחלוקת בשאין בה אלא ארבע אמות על ארבע אמות אבל יש בה יותר מארבע אמות על ארבע אמות אפי' למעלה מעשרים אמה כשרה כמאן

The Gemara asks: **In accordance with whose opinion is that which Rav Huna said that Rav said:** The **dispute** between Rabbi Yehuda and the Rabbis with regard to the fitness of a *sukka* more than twenty cubits high is specifically **in a case where there is not an area of four cubits by four cubits in the *sukka*; however**, in a case where **there is an area of more than four cubits by four cubits in the *sukka***, the Rabbis concede that **even if the roofing is more than twenty cubits high, it is fit. In accordance with whose opinion is it?**

כרבי זירא דאמר משום צל הוא וכיון דרויחא איכא צל סוכה

It is **in accordance with** the opinion of **Rabbi Zeira**, who says that a *sukka* that high is unfit **due to the shade** that is provided by the walls and not by the roofing; **and since the *sukka* in this case is spacious** and has a large area, **there is shade from the roofing of the *sukka*** and not only from the walls.

כמאן אזלא הא דאמר רב חנן בר רבה אמר רב מחלוקת בשאינה מחזקת אלא כדי ראשו ורובו ושולחנו אבל מחזקת יותר מכדי ראשו ורובו ושולחנו אפי' למעלה מעשרים אמה כשרה כמאן דלא כחד

The Gemara asks: **In accordance with whose opinion is that which Rav Hanan bar Rabba said that Rav said:** The **dispute** between Rabbi Yehuda and the Rabbis with regard to the fitness of a *sukka* more than twenty cubits high is specifically **in a case where the *sukka* is only large enough to hold one's head, most of his body, and his table**, as, if the *sukka* were smaller, it would not qualify as a *sukka*; **however**, in a case where **it is sufficiently large to hold more than one's head, most of his body, and his table, even if it is more than twenty cubits high, it is fit. In accordance with whose opinion is it?** It is **not in accordance with** the opinion of any one of them. This statement cannot be explained according to any of the rationales for the fact that a *sukka* more than twenty cubits high is unfit.

בשלמא דרבי יאשיה פליגא אדרב הונא ורב חנן בר רבה דאינהו קא יהבי שעורא במשכא ואיהו לא קא יהיב שעורא במשכא

With regard to the three aforementioned *halakhot*, the Gemara notes: **Granted**, the statement of **Rabbi Yoshiya differs from** the statements of **Rav Huna and Rav Hanan bar Rabba**, as they are **providing the measure of the extent of the *sukka* while he is not providing a measure**. In Rabbi Yoshiya's opinion, the *halakha* is based on whether the top of the walls reach the roofing, which indicates a fundamentally different understanding of the issue of a *sukka* more than twenty cubits high.

אלא רב הונא ורב חנן בר רבה נימא בהכשר סוכה קמיפלגי דמר סבר הכשר סוכה בארבע אמות ומר סבר הכשר סוכה במחזקת ראשו ורובו ושולחנו

**However, in terms of Rav Huna and Rav Ḥanan bar Rabba, let us say that it is with regard to the minimum size required for fitness of a sukka that they disagree; as one Sage, Rav Huna, holds: The minimum size required for fitness of a sukka is four by four cubits, and the other Sage, Rav Ḥanan bar Rabba, holds: The minimum size required for fitness of a sukka is one that holds one's head, and most of his body, and his table.**

לא דכולי עלמא הכשר סוכה ראשו ורובו ושולחנו והכא בהא קמיפלגי דמר סבר במחזקת ראשו ורובו ושולחנו פליגי אבל יותר מראשו ורובו ושולחנו ד"ה כשרה

The Gemara rejects this suggestion: **No**, there is no need to explain their dispute that way, **as** it could be explained that **everyone**, i.e., Rav Huna and Rav Ḥanan bar Rabba, **agrees** that **the** minimum size required for **fitness of a sukka is one that holds one's head, and most of his body, and his table.** **And here, it is with regard to this that they disagree:** One Sage, Rav Ḥanan bar Rabba, **holds that** Rabbi Yehuda and the Rabbis **disagree** only with regard to a *sukka* more than twenty cubits high in a case **where it holds the person's head, and most of his body, and his table.** **However, in a case where it is larger than one that holds one's head, and most of his body, and his table, everyone agrees that the sukka is fit regardless of its height.**

ומר סבר מראשו ורובו ושולחנו עד ד' אמות פליגי אבל יותר מד' אמות דברי הכל כשרה

**And one Sage, Rav Huna, holds that it is with regard to a sukka that ranges in size from one that holds one's head, and most of his body, and his table up to one that is four by four cubits that they disagree; however, if the sukka is more than four by four cubits, everyone agrees that it is fit.**

מיתבי סוכה שהיא גבוהה למעלה מעשרים אמה פסולה ורבי יהודה מכשיר עד ארבעים וחמשים אמה

The Gemara **raises an objection** from a *baraita*: **A sukka that is more than twenty cubits high is unfit. Rabbi Yehuda deems a sukka fit** even if it is **up to forty or fifty cubits high.**

אמר רבי יהודה מעשה בהילני המלכה בלוד שהיתה סוכתה גבוהה מעשרים אמה והיו זקנים נכנסין ויוצאין לשם ולא אמרו לה דבר אמרו לו משם ראייה אשה היתה ופטורה מן הסוכה אמר להן והלא שבעה בנים הוּו לה ועוד כל מעשיה לא עשתה אלא על פי חכמים

**Rabbi Yehuda said: There was an incident involving Queen Helene in Lod where her sukka was more than twenty cubits high, and the Elders were entering and exiting the sukka and did not say anything to her** about the *sukka* not being fit.

The Rabbis **said to him: Is there proof from there? She was, after all, a woman and therefore exempt from the mitzva of sukka.** Consequently, the fact that her *sukka* was not fit did not warrant a comment from the Elders.

Rabbi Yehuda **said to them** in response: **Didn't she have seven sons** and therefore require a fit *sukka*? **And furthermore, she performed all of her actions only in accordance with the directives of the Sages.**

למה לי למיתני ועוד כל מעשיה לא עשתה אלא על פי חכמים

Before analyzing the objection being raised from the *baraita*, the Gemara seeks to understand its content. **Why do I need Rabbi Yehuda to teach: And furthermore, she performed all of her actions only in accordance with the directives of the Sages?** His first contention was sufficient.

הכי קאמר להו כי תאמרו בנים קטנים היו וקטנים פטורין מן הסוכה כיון דשבעה הוו אי אפשר דלא הוי בהו חד שאינו צריך לאמו

The Gemara answers that **this is what Rabbi Yehuda is saying to them: If you say that Helene's sons were minor sons and minors are exempt from the mitzva of *sukka***, and that is why the Elders said nothing; **since they were seven sons, then it is not possible that there was not at least one among them who no longer needed his mother** to look after him. The *halakha* is that a minor who no longer needs his mother has reached the age of training and is required to fulfill the mitzva of *sukka* by rabbinic law. Even if she gave birth to them in consecutive years, the oldest would be seven years old, and at that age a child does not need his mother to constantly look after him.

וכי תימרו קטן שאינו צריך לאמו מדרבנן הוא דמיהייב ואיהי בדרבנן לא משגחה ת"ש ועוד כל מעשיה לא עשתה אלא ע"פ חכמים

**And if you say that a child who no longer needs his mother is obligated in the mitzva of *sukka* only by rabbinic law, and Queen Helene did not observe rabbinic law, come and hear that which Rabbi Yehuda said: And furthermore, she performed all of her actions only in accordance with the directives of the Sages.**

בשלמא למ"ד בשאין דפנות מגיעות לסכך מחלוקת דרכה של מלכה לישב בסוכה שאין דפנות מגיעות לסכך

The Gemara explores the statements of the *amora'im* who quoted Rav in light of this *baraita*. **Granted, according to the one, Rabbi Yoshiya, who said that it is specifically in a case where the walls of the *sukka* do not reach up to the roofing that there is a dispute between Rabbi Yehuda and the Rabbis, the *baraita* can be explained as dealing with a *sukka* of that type, as it is customary for a queen to reside in a *sukka* in which the walls do not reach up to the roofing,**

3a

משום אוירא אלא למאן דאמר בסוכה קטנה מחלוקת וכי דרכה של מלכה לישב בסוכה קטנה אמר רבה בר רב אדא לא נצרכה אלא לסוכה העשויה קיטוניות קיטוניות

**due to the fresh air that circulates through the openings in the wall. However, according to the one who said that it is specifically in the case of a small *sukka* that there is a dispute between Rabbi Yehuda and the Rabbis, in which case the *baraita* is referring to a case where Queen Helene resided in a small *sukka*, is it customary for a queen to reside in a small *sukka* whose area is less than four cubits squared? Rabba bar Rav Adda said: This ruling is necessary only in the case of a *sukka* that is constructed with several small rooms [*kitoniyot*]. The *sukka* was large, but it was subdivided into many small rooms, each of which was smaller than four square cubits.**

וכי דרכה של מלכה לישב בסוכה העשויה קיטוניות קיטוניות אמר רב אשי לא נצרכה אלא לקיטוניות שבה

Again, the Gemara asks: **Is it then customary for a queen to reside in a *sukka* constructed with several small rooms without leaving a large room in which she could assemble her family and servants? Rav Ashi said: This ruling is necessary only with regard to the compartments in the *sukka*.** It was indeed a large *sukka* with a large central room; however, there were many small rooms adjacent to the main room. It is with regard to this type of *sukka* that there is a tannaitic dispute.

רבנן סברי בניה בסוכה מעליא הוו יתבי ואיהי יתבה בקיטוניות משום צניעותא ומשום הכי לא אמרי לה דבר ור' יהודה סבר בניה גבה הוו יתבי ואפ"ה לא אמרי לה דבר

**The Rabbis hold: Her sons were residing in a full-fledged *sukka* with a large central room, which everyone agrees was fit. However, she often resided in the small rooms due to modesty, to avoid**

being in the public eye. **And for that** reason the Elders **did not say anything to her**, as even if the small rooms were too small relative to the height of the *sukka*, there was no problem since her sons did not sit in them. **And Rabbi Yehuda holds: Her sons would occasionally reside with her** in the small room, **and even so**, the Elders **did not say anything to her**, indicating that a *sukka* more than twenty cubits high is fit even in a small *sukka*. Now that the *Tosefta* can be explained according to all the statements cited by the *amora'im* in the name of Rav, no proof can be cited with regard to the essence of the dispute between Rabbi Yehuda and the Rabbis with regard to a small *sukka* more than twenty cubits high.

אמר רב שמואל בר יצחק הלכה צריכה שתהא מחזקת ראשו ורובו ושולחנו א"ל רבי אבא כמאן כב"ש א"ל אלא כמאן

§ **Rav Shmuel bar Yitzhak said:** The *halakha* is that one's *sukka* **must be** large enough to **hold his head, and most of his body, and his table.** **Rabbi Abba said to him,** astonished: **In accordance with whose opinion did you rule? Was it in accordance with the opinion of Beit Shammai?** This is the subject of a dispute between Beit Shammai and Beit Hillel, and according to Beit Hillel it is sufficient for the *sukka* to be large enough to hold one's head and most of his body; it need not be large enough to hold his table as well. The halakhic ruling that you issued is in accordance with the opinion of Beit Shammai, despite the fact that in disputes between Beit Shammai and Beit Hillel, the *halakha* is in accordance with the opinion of Beit Hillel. Rav Shmuel bar Yitzhak **said to him: Rather, in accordance with whose opinion should I rule?** Yes, my ruling is in accordance with the opinion of Beit Shammai because in this case that is the *halakha*.

איכא דאמרי אמר רבי אבא דאמר לך מני א"ל ב"ש היא ולא תזוז מינה

**Some say** that the exchange between the *amora'im* was slightly different. **Rabbi Abba said: Who stated that opinion to you?** Rav Shmuel bar Yitzhak **said to him: It was Beit Shammai, and nevertheless do not budge from it,** as that is the established *halakha*. Based on either version of the exchange, there is a dispute between Beit Shammai and Beit Hillel with regard to the minimum measure of a small *sukka*.

מתקיף לה רב נחמן בר יצחק ממאי דב"ש ובית הלל בסוכה קטנה פליגי דלמא בסוכה גדולה פליגי וכגון דיתיב אפומא דמטולתא ושולחנו בתוך הבית דבית שמאי סברי גזרינן שמא ימשך אחר שולחנו ובית הלל סברי לא גזרינן

**Rav Nahman bar Yitzhak strongly objects to this assumption: From where do you conclude that Beit Shammai and Beit Hillel disagree with regard to the minimum measure of a small sukka? Perhaps it is with regard to a large sukka that they disagree, and in a case where one is sitting at the entrance of the sukka and his table is inside the house. As Beit Shammai hold that we issue a decree to prohibit one from sitting that way lest he be drawn after his table while eating, to the extent that his head and most of his body will be inside the house and not inside the sukka. And Beit Hillel hold that we do not issue that decree.**

ודיקא נמי דקתני מי שהיה ראשו ורובו בסוכה ושולחנו בתוך הבית ב"ש פוסלין ובית הלל מכשירין ואם איתא מחזקת ואינה מחזקת מיבעי ליה

**And the language of the mishna is also precise, as it teaches:** In the case of **one whose head and most of his body were in the sukka and his table was in the house, Beit Shammai deem it unfit and Beit Hillel deem it fit.** **And if it is so** that the dispute is with regard to the minimum measure of the *sukka*, the formulation of the mishna is missing the essential point. The distinction between a *sukka* that **holds and** a *sukka* that **does not hold** his head and most of his body is **what** the mishna **needed** to say. Since the mishna does not make that distinction, apparently the dispute is not with regard to the minimum measure of a *sukka*.

ובסוכה קטנה לא פליגי והתניא מחזקת ראשו ורובו ושולחנו כשרה רבי אומר עד שיהא בה ארבע אמות על ארבע אמות

The Gemara questions this conclusion: **And in the case of a small *sukka* do Beit Shammai and Beit Hillel not disagree? But isn't it taught in another *baraita*: A *sukka* that holds his head, and most of his body, and his table is fit. Rabbi Yehuda HaNasi says: It is unfit until it measures at least four cubits by four cubits.**

ותניא אידך רבי אומר כל סוכה שאין בה ארבע אמות על ארבע אמות פסולה וחכ"א אפילו אינה מחזקת אלא ראשו ורובו כשרה ואילו שולחנו לא קתני קשיין אהדדי אלא לאו ש"מ הא ב"ש הא ב"ה

**And it is taught in yet another *baraita* that Rabbi Yehuda HaNasi says: Any *sukka* that does not have an area of at least four cubits by four cubits is unfit. And the Rabbis say: Even if it holds only his head and most of his body, it is fit. However, the term: His table, is not taught in this *baraita*. If so, these two tannaitic sources contradict each other, as each attributes a different opinion to the Rabbis. Rather, must one not conclude from it that this *baraita*, in which: His table, is taught, is in accordance with the opinion of Beit Shammai, while that *baraita*, in which: His table, is not taught, is in accordance with the opinion of Beit Hillel? Apparently, they do dispute the minimum measure of a small *sukka*.**

אמר מר זוטרא מתניתין נמי דיקא מדקתני ב"ש פוסלין וב"ה מכשירין ואם איתא בש"א לא יצא וב"ה אומרים יצא מיבעי ליה

**Mar Zutra said: And the language of the mishna is also precise, and it indicates that Beit Shammai and Beit Hillel indeed dispute the minimum measure of a small *sukka* from the fact that it teaches: Beit Shammai deem it unfit and Beit Hillel deem it fit. And if it is so that the dispute is with regard to the conduct of one sitting at the entrance of a large *sukka*, then Beit Shammai say: He did not fulfill his obligation, and Beit Hillel say: He fulfilled his obligation, is what the mishna needed to say. However, the terms fit and unfit indicate that the dispute is with regard to the halakhic status of the *sukka* itself, not the individual's behavior.**

ואלא קשיא מי שהיה

The Gemara asks: **But** if that is so, the formulation of the mishna: **One whose head and most of his body were in the *sukka*, is difficult, as it indicates that the dispute is with regard to where in the *sukka* he was sitting. The mishna does not say: A *sukka* that holds his head and most of his body, which would indicate that the dispute is with regard to the minimum measure of the *sukka*.**

לעולם בתרתי פליגי פליגי בסוכה קטנה ופליגי בסוכה גדולה וחסורי מיחסרה והכי קתני מי שהיה ראשו ורובו בסוכה ושולחנו בתוך הבית ב"ש אומרים לא יצא וב"ה אומרים יצא ושאינה מחזקת אלא כדי ראשו ורובו בלבד ב"ש פוסלין ובית הלל מכשירין

The Gemara answers: **Actually, they disagree with regard to two issues; they disagree with regard to the minimum measure of a small *sukka*, and they disagree with regard to where one may sit in a large *sukka*. And the mishna is incomplete and this is what it is teaching: One whose head and most of his body were in the *sukka* and his table was in the house, Beit Shammai say that he did not fulfill his obligation and Beit Hillel say that he fulfilled his obligation. And with regard to a *sukka* that holds only his head and most of his body, Beit Shammai deem it unfit and Beit Hillel deem it fit. In this way, the dispute in the mishna is understood as relating to the measure of a small *sukka* and the manner in which one fulfills his obligation in a large *sukka*.**

מאן תנא להא דתנו רבנן בית שאין בו ארבע אמות על ארבע אמות פטור מן המזוזה ומן המעקה ואינו מטמא בנגעים ואינו נחלט בבתי ערי חומה

§ Apropos the above discussion, the Gemara asks: **Who is the *tanna* who taught that which the Sages taught: The halakhic status of a house in which there is not an area of four cubits by four cubits is not that of a house? Therefore, *halakhot* in the Torah or the mishna that are relevant to a house do not apply to a house that size. Consequently, it is exempt from the mitzva of placing a**

*mezuza* on its doorpost; **and** it is exempt **from the** obligation of establishing a **parapet** around its roof; **and it does not become ritually impure with leprosy** of the house. **And** its sale is **not rendered final** in the same manner as the sale of **houses within walled cities**. The owner of a house in a walled city who sells his house has the option to buy it back from the purchaser within one year of the sale. If he fails to do so, the sale is rendered final and the house does not return to the original owner during the Jubilee Year (see [Leviticus 25:29–31](#)).

ואין חוזרין עליו מעורכי המלחמה ואין מערבין בו ואין משתתפין בו ואין מניחין בו עירוב

**And one does not return from the ranks of soldiers waging war for** a house that size, as would one who built a house with an area greater than four by four cubits (see [Deuteronomy 20:5](#)). **And one need not join** the houses in the courtyards **for** a house with that area. If there is more than one house in a courtyard, it is prohibited by rabbinic law to carry in that courtyard unless the residents of each of the houses contribute food that is placed in one of the houses, thereby rendering them joint-owners of the courtyard. The resident of a house with an area of less than four by four cubits need not participate in this joining of courtyards. **And one need not merge** the courtyards that open into an alleyway **for** a courtyard in which the area of its only house is less than four by four cubits. In this case, too, the resident of that courtyard need not participate in the merging of alleyways. **And one does not place the** food collected for the aforementioned **joining** [*eiruv*] of courtyards **in** this house but rather in a house with an area of at least four by four cubits.

3b

ואין עושין אותו עיבור בין שתי עיירות ואין האחין והשותפין חולקין בו

**And one does not render it an extension** of the city limits when it is located **between two cities**. Two cities between which there is a distance of more than 141½ cubits cannot be joined and considered as a single city for the purpose of measuring the Shabbat limit for one city from the edge of the second city. However if there is a house equidistant between the two cities, i.e., a bit more than seventy cubits from each town, the house joins the two cities together for the purpose of measuring the Shabbat limit. A house in which there is an area of less than four by four cubits cannot serve this function; **and brothers and partners do not divide it**, as it is too small to be divided.

לימא רבי היא ולא רבנן אפילו תימא רבנן עד כאן לא קאמרי רבנן התם אלא לענין סוכה דדירת עראי היא אבל לגבי בית דדירת קבע הוא אפי' רבנן מודו דאי אית ביה ד' אמות על ד' אמות דיירי ביה אינשי ואי לא לא דיירי ביה אינשי

In answer to the question with regard to the identity of the *tanna* of the *baraita*, the Gemara says: **Let us say that the *tanna* of the *baraita* is Rabbi Yehuda HaNasi and not the Rabbis**, as it is Rabbi Yehuda HaNasi who holds that a *sukka* with an area of less than four by four cubits is unfit. The Gemara rejects this contention: **Even if you say that the *tanna* of the *baraita* is the Rabbis, the Rabbis say that a structure with an area smaller than four by four cubits is fit **only there, with regard to a *sukka*, which is a temporary residence**, because in a temporary residence one is willing to confine himself to a small area. **However, with regard to *halakhot* relating to a house, which is a permanent residence, even the Rabbis concede that if it has an area of four cubits by four cubits, people reside in it**, as it is a functional house, **and if not, people do not reside in it**, and its legal status is not that of a house at all.**

אמר מר פטור מן המזוזה ומן המעקה ואין מטמא בנגעים ואינו נחלט בבתי ערי חומה ואין חוזרין עליו מעורכי המלחמה מ"ט דבית כתיב בהו בכולהו

§ The Gemara briefly discusses the *halakhot* listed in the *baraita*: **The Master said** that a house in which there is an area of less than four by four cubits it **is exempt from** the mitzva of placing a *mezuza* on its doorpost, **and** it is exempt **from the** obligation of establishing a **parapet** around its roof, **and it does not become ritually impure with leprosy** of the house. **And** its sale is **not**

**rendered final** in the same manner as the sale of **houses within walled cities, and one does not return from** the ranks of soldiers **waging war for** a house that size. **What is the reason** for these *halakhot*? It is due to the fact **that “house” is written** in the Torah **with regard to all** these *halakhot*.  
The legal status of a structure with an area of less than four by four cubits is not that of a house.

ואין מערבין בו ואין משתתפין בו ואין מניחין בו עירוב מ"ט דלא חזי לדירה עירובי הצירות אין מניחין בו אבל שיתוף מניחין בו

**And by rabbinic law, one need not join** the houses in the courtyards **for** a house with that area, **and one need not merge** the courtyards that open into an alleyway **for** a courtyard in which the area of its only house is less than four by four cubits. **And one does not place** the food collected for the **joining** of courtyards **in** this house. **What is the reason** for these *halakhot*? It is due to the fact **that it is not fit for residence**. The point of the joining of courtyards is to transform the courtyard into a residence shared by the residents of all its member households, and this can be accomplished only by placing the joint food in a place whose legal status is that of a house. The Gemara infers this from the fact that it is taught in the *baraita*: **And one does not place** the food of **the joining of courtyards in** this house, **but** the food of the **merging** of alleyways, **one places in it**.

מ"ט דלא גרע מחצר שבמבוי דתנן עירובי הצירות בחצר שיתופי מבוי במבוי

**What is the reason** for this distinction? It is due to the fact **that it is no less** a residence **than a courtyard in the alleyway**. An unroofed courtyard is not fit for residence, and nevertheless the food for the merging of alleyways may be placed there, **as we learned** in a *baraita* in tractate *Eiruv* (85b): **The joining of courtyards may be placed in the courtyard and the merging of alleyways may be placed in the alleyway**.

והוינן בה עירובי הצירות בחצר והתנן הנותן עירובו בבית שער אכסדרה ומרפסת אינו עירוב והדר שם אינו אוסר

**And we discussed this halakha:** How can **the joining of courtyards be placed in the courtyard?**

**Didn't we learn** in the mishna: With regard to **one who placed his joining of courtyards in a gatehouse** or in a **portico [akhsadra]**, a roofed structure without walls or with incomplete walls, **or on a balcony, it is not a fit eiruv**. **And one who resides there**, in any of these structures, **does not render it prohibited** for the homeowner and the other residents of the courtyard to carry, even if he did not contribute to the *eiruv*, as the legal status of these places is not that of a house.

אלא אימא עירובי הצירות בבית שבחצר ושיתופי מבואות בחצר שבמבוי והאי לא גרע מחצר שבמבוי

**Rather, emend the mishna and say:** **The joining of courtyards is placed in** one of **the full-fledged houses that is in the courtyard, and the merging of alleyways is placed even in** one of **the courtyards that opens into the alleyway**. **And this** house whose area is less than four by four cubits **is no less** a residence **than** one of **the courtyards that open into the alleyway**.

ואין עושין אותו עיבור בין שתי עירות דאפי' כבורגנין לא משוינן ליה מ"ט בורגנין חזו למילתייהו והאי לא חזי למילתיה

It is taught in the *baraita*: **And one does not render it an extension** of the city limits when it is located **between two cities**. The Gemara explains: This means that **we do not even render its** halakhic status **like** that of **huts [burganin]** used by grain watchmen in the fields, which join the two cities between which they are located for the purpose of measuring the Shabbat limit. **What is the reason** that it is considered less a residence than a watchman's hut? The Gemara answers: Watchmen's **huts**, even though they are not sturdy, **are suited for their matters, while this** house with an area less than four by four cubits **is not suited for its matter**, as it is not fit for residence.

ואין האחין והשותפין חולקין בו טעמא דלית ביה ד' אמות הא אית ביה ד' אמות חולקין

It is taught in the *baraita*: **And brothers and partners do not divide** a house that does not measure at least four by four cubits, as it is too small to be divided. The Gemara infers: **The reason** that a house that size is not divided **is** due to the fact **that there is not** an area of four by **four cubits in it; however, if there is** an area of four by **four cubits in it, they divide it.**

והתנן אין חולקין את החצר עד שיהא בה ארבע אמות לזה וארבע אמות לזה

The Gemara asks: **But didn't we learn** in a mishna: **One divides the courtyard** at the request of one of the heirs or partners **only** if its area is sufficient so **that there will be in it** four by **four cubits for this partner or heir and** four by **four cubits for that partner or heir**? Apparently, in order to divide a courtyard it must be at least four by eight cubits.

אלא אימא אין בו דין חלוקה כחצר דאמר רב הונא חצר לפי פתחיה מתחלקת ורב חסדא אמר נותן לכל פתח ופתח ארבע אמות והשאר חולקין אותו בשוה

**Rather**, emend the *baraita* and **say that the halakha of division like that of a courtyard does not apply to it. As Rav Huna said: A courtyard is divided according to the number of its entrances.** When the residents of the houses in a courtyard divide the courtyard between them, the division is not based on the number of houses in the courtyard, nor is it based on the size of the houses. Instead, it is divided based on the number of entrances that open into the courtyard. **Rav H̥isda said: One gives the homeowner for each and every entrance four cubits, and the rest of the courtyard is divided equally among the residents of the courtyard.**

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 H̥isda, 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.

4a

ואע"ג דבטלינהו [לכולהו] 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** 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**.

תבן ואין עתיד לפנותו ועפר סתם מחלוקת ר' יוסי ורבנן דתנן בית שמילאהו תבן או צרורות וביטלו 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 intend to evacuate it**, its halakhic status **is like** that of **undesignated straw**, **and it is not nullified**. Apparently, the *tanna'im* already discussed this matter.

היתה גבוהה מעשרים אמה והוצין יורדין בתוך כ' אמה אם צלתם מרובה מחמתם כשרה ואם לאו פסולה

If a *sukka* was **more than twenty cubits high**, but the ends of the **palm leaves** [*hutzin*] **fall within twenty cubits**, 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**.

היתה גבוהה י' טפחים והוצין יורדין לתוך י' סבר אביי למימר אם חמתם מרובה מצלתם כשירה

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**, **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**.

א"ל רבא הא דירה סרוחה היא ואין אדם דר בדירה סרוחה

**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*] **residence, and a person does not reside in a sagging residence**. Therefore, it cannot even be considered a temporary residence.



ויש בה הכשר סוכה

היתה גבוהה מעשרים אמה ובנה בה איצטבא כנגד דופן האמצעי על פני כולה כשרה

If a *sukka* was more than twenty cubits high and one built a raised platform in it opposite the entire middle wall, 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.



אם יש משפת איצטבא לכותל ד"א פסולה פחות מארבע אמות כשרה

ומן הצד

And if one built the platform along the side wall 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.

מאי קא משמע לן דאמרינן דופן עקומה תנינא בית שנפחת וסיכך על גביו אם יש מן הכותל לסיכוך ד"א 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 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 דחזיא לדופן אבל הכא דלא חזיא לדופן אימא לא קמ"ל

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 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 מכ' 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* 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 דאמרינן 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 אמרינן 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.

היתה פחותה מ' טפחים וחקק בה כדי להשלימה לעשרה אם יש משפת חקק ולכותל ג' טפחים פסולה

If the *sukka* was less than ten handbreadths high and he dug out an area inside the *sukka* in order to complete the requisite height of the *sukka* to ten handbreadths, **if from the edge of the dug-out area to the wall there is** a distance of **three handbreadths, 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*.

4b

פחות משלשה טפחים כשרה

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*.

מאי שנא התם דאמרת פחות מארבע אמות ומאי שנא הכא דאמרת פחות משלשה טפחים

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?

התם דאיתה לדופן פחות מארבע אמות סגיא הכא לשוויי לדופן פחות משלשה טפחים אין אי לא לא

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.

היתה גבוהה מעשרים אמה ובנה בה עמוד שהוא גבוה עשרה טפחים ויש בו הכשר סוכה סבר אביי למימר גוד אסיק מחיצתא

If a *sukka* was more than twenty cubits high, and one built a pillar in the *sukka*, 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*.

א"ל רבא בעינן מחיצות הניכרות וליכא

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

ת"ר נעץ ארבעה קונדיסין וסיכך על גבן ר' יעקב מכשיר וחכמים פוסלין

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

אמר רב הונא מחלוקת על שפת הגג דר' יעקב סבר אמרינן גוד אסיק מחיצתא ורבנן סברי לא אמרינן גוד אסיק מחיצתא אבל באמצע הגג דברי הכל פסולה ורב נחמן אמר באמצע הגג מחלוקת

**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, 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, 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.

איבעיא להו באמצע הגג מחלוקת אבל על שפת הגג דברי הכל כשרה או דלמא בין בזו ובין בזו מחלוקת תיקו

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.

מיתיבי נעץ ד' קונדיסין בארץ וסיכך על גבן ר' יעקב מכשיר וחכמים פוסלין

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.**

והא ארץ דכאמצע הגג דמי וקא מכשיר רבי יעקב תיובתא דרב הונא תיובתא

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.

ועוד באמצע הוא דפליגי אבל על שפת הגג דברי הכל כשרה לימא תיהוי תיובתיה דרב הונא בתרתי

**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. 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.

אמר לך רב הונא פליגי באמצע הגג והוא הדין על שפת הגג והאי דקמיפלגי באמצע הגג להודיעך כחו דר' יעקב דאפילו באמצע הגג נמי מכשיר

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 opinion of Rabbi Ya'akov, who deems the sukka fit even in the center of the roof.**

ת"ר נעץ ארבעה קונדיסין בארץ וסיכך על גבן ר' יעקב אומר רואין כל שאילו יחקקו ויחלקו ויש בהן טפה לכאן וטפה לכאן נידונין משום דיומד ואם לאו אין נידונין משום דיומד שהיה רבי יעקב אומר דיומדי סוכה טפה וחכמים אומרים עד שיהו שתיים כהלכתן ושלישית אפילו טפה

**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**, 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]**. 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, based on a *halakha* transmitted to Moses from Sinai, measures **even a handbreadth.**

ושאינה גבוהה עשרה טפחים: מנלך

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

אתמר רב ורבי חנינא ורבי יוחנן ורב הביבא מתנו

**It was stated that Rav, and Rabbi Ḥanina, and Rabbi Yoḥanan, and Rav Ḥaviva taught the matter below.**

בכולה סדר מועד כל כי האי זוגא חלופי רבי יוחנן ומעילי רבי יונתן

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

ונועדתי לך שם ודברתי אתך מעל הכפורת (שמות כה, כב) ארון תשעה וכפורת טפה הרי כאן עשרה וכתוב

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),**

5a

השמים שמים לה' (תהלים קטו, טז) ותניא ר' יוסי אומר מעולם לא ירדה שכינה למטה ולא עלו משה ואליהו למרום שנאמר והארץ נתן לבני אדם

**and it is taught** in a *baraita* that **Rabbi Yosei says: The Divine Presence never actually descended 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.

ועמדו רגליו (זכריה יד, ד) וירד ה' על הר סיני למעלה מעשרה טפחים והכתיב (שמות יט, כ) ולא ירדה שכינה למטה והכתיב ביום ההוא על הר הזיתים למעלה מעשרה טפחים

The Gemara asks: **And did the Divine Presence never descend below ten handbreadths? But isn't it written: “And God descended onto Mount Sinai” (Exodus 19:20)?**

The Gemara answers: Although God descended below, He always remained **ten handbreadths above** the ground. Since from ten handbreadths and above it is a separate domain, in fact, the Divine Presence never descended to the domain of this world.

The Gemara asks: **But isn't it written: “And on that day His feet will stand on the Mount of Olives” (Zechariah 14:4)?** The Gemara answers: Here, too, He will remain **ten handbreadths above** the ground.

ויעל (מלכים ב, ב, יא) ומשה עלה אל האלהים למטה מעשרה והכתיב (שמות יט, ג) ולא עלו משה ואליהו למרום והכתיב מאחז פני כסא פרשז עליו ועננו ואמר ר' תנחום מלמד שפירש שדי (איוב כו, ט) אליהו בסערה השמים למטה מעשרה והכתיב מזיו שכינתו ועננו עליו למטה מעשרה

The Gemara asks: **And did Moses and Elijah never ascend to the heavens on high? But isn't it written: “And Moses went up to God” (Exodus 19:3)?**

The Gemara answers: Nevertheless, he remained **below ten handbreadths** adjacent to the ground.

The Gemara asks: **But isn't it written: “And Elijah went up by a whirlwind heavenward” (II Kings 2:11)?**

The Gemara answers: Here, too, it was **below ten handbreadths**.

The Gemara asks: **But isn't it written: “He grasps the face of the throne, and spreads His cloud upon him” (Job 26:9)? And Rabbi Tanḥum said: This teaches that the Almighty spread of the radiance of His Divine Presence and of His cloud upon him.** Apparently, Moses was in the cloud with God.

The Gemara answers: Here, too, it was **below ten handbreadths**.

מכל מקום מאחז פני כסא כתיב אישתרבוני אישתרבב ליה כסא עד עשרה ונקט ביה

The Gemara asks: **In any case: “He grasps the face of the throne,” is written, indicating that Moses took hold of the Throne of Glory. The Gemara rejects this: The throne was extended for him down to ten handbreadths and Moses grasped it; however, he remained below ten handbreadths. And since**

the Divine Presence speaks to Moses from above the Ark cover ten handbreadths above the ground, clearly a height of ten handbreadths is a distinct domain.

ועשו ארון עצי שטים אמתים וחצי ארכו ואמה וחצי רחבו ואמה וחצי קומתו אלא (שמות כה. י) בשלמא ארון תשעה דכתיב כפורת טפח מגלן דתני רבי חנינא כל הכלים שעשה משה נתנה בהן תורה מדת ארכן ומדת רחבן ומדת קומתן כפורת מדת ארכה ומדת רחבה נתנה מדת קומתה לא נתנה

The Gemara wonders about the proof offered: **Granted**, the height of the **Ark** was **nine** handbreadths, **as it is written**: “**And they shall make an Ark of acacia wood; two cubits and a half shall be its length, and a cubit and a half its breadth, and a cubit and a half its height**” ([Exodus 25:10](#)), and one and a half cubits equal nine handbreadths. **However, from where do we derive the fact that the thickness of the Ark cover was one handbreadth?** The Torah never states its dimensions explicitly, **as Rabbi Ḥanina taught**: **For all the vessels that Moses crafted for the Tabernacle, the Torah provided in their regard the dimension of their length, the dimension of their width, and the dimension of their height.** However, for the **Ark cover**, the Torah **provided the dimension of its length and the dimension of its width**; but the Torah **did not provide the dimension of its height.**

ועשית לו מסגרת טפח סביב מה להלן טפח אף כאן טפח ונילף מכלים (שמות כה. כה) צא ולמד מפחות שבכלים שנאמר גופייהו תפשת מרובה לא תפשת תפשת מועט תפשת

The Gemara answers: **Go out and learn from the smallest** dimension mentioned in connection with any **of the Tabernacle vessels, as it is stated** with regard to the shewbread table: “**And you shall make unto it a border of a handbreadth around**” ([Exodus 25:25](#)). **Just as there**, the frame measures one **handbreadth, so too, here**, the thickness of the Ark cover measures a single **handbreadth.** The Gemara asks: **And let us derive** the thickness of the Ark cover **from the vessels themselves**, the smallest of which measures a cubit. The Gemara answers: **If you grasped many, you did not grasp anything; if you grasped few, you grasped something.** If there are two possible sources from which to derive the dimension of the Ark cover, then without conclusive proof one may not presume that the Torah intended to teach the larger dimension. Rather, the presumption is that the Torah is teaching the smaller dimension, which is included in the larger measure.

ונילף מציץ דתניא ציץ דומה כמין טס של זהב ורחב ב' אצבעות ומוקף מאזן לאזן וכתוב עליו ב' שיטין יו"ד ה"א מלמעלה וקדש למ"ד מלמטה וא"ר אליעזר בר' יוסי אני ראיתו ברומי וכתוב עליו קדש לה' בשיטה אחת

The Gemara asks: If so, **let us derive** the thickness of the Ark cover **from the frontplate**, which is even smaller than a handbreadth, **as it is taught** in a *baraita*: **The frontplate is a type of plate made of gold that is two fingerbreadths wide and stretches from ear to ear. And written upon it are two lines:** The letters *yod, heh, vav, heh*, the name of God, **above**; and the word *kodesh*, spelled *kuf, dalet, shin*, followed by the letter *lamed*, **below**. Together it spelled *kodesh laHashem*, meaning: Sacred to the Lord, with *yod, heh, vav, heh* written on the upper line in deference to the name of God. **Rabbi Eliezer, son of Rabbi Yosei, said: I saw** the frontplate in the emperor's treasury **in Rome**, where it was taken together with the other Temple vessels when the Temple was destroyed, **and upon it was written: Sacred to the Lord, on one line.** Why not derive the thickness of the Ark cover from the frontplate and say that it was only two fingerbreadths?

דנין כלי מכלי ואין דנין כלי מתכשיט

The Gemara answers: **One derives** the dimension of **a vessel from** the dimension of **a vessel, and one does not derive** the dimension of **a vessel from** the dimension of **an ornament.** The frontplate is not one of the Tabernacle vessels but one of the ornaments of the High Priest.

ונילף מזר דאמר מר זר משהו דנין כלי מכלי ואין דנין כלי מהכשר כלי אי הכי מסגרת נמי הכשר כלי הוא מסגרתו למטה היתה

The Gemara suggests: **Let us derive** the thickness of the Ark cover **from the crown** featured atop several of the Tabernacle vessels, **as the Master said:** This **crown**, with regard to which the Torah did not specify its dimensions, could be **any size**. The Gemara answers: **One derives** the dimension of **a vessel from** the dimension of **a vessel, and one does not derive** the dimension of **a vessel from** the dimension of the **finish of a vessel** that serves decorative purposes. The Gemara asks: **If it is so** that one does not derive the dimensions of a vessel from the dimensions of the finish of a vessel, then how can dimensions be derived from **the border** of the table, which **is also** the **finish of a vessel** and not an integral part of the table? The Gemara answers: The **border** of the table **was below**, between the legs of the table, and the tabletop rested upon it. As it supports the table, it is an integral part of the table and not merely decoration.

הניחא למאן דאמר מסגרתו למטה היתה אלא למאן דאמר מסגרתו למעלה היתה מאי איכא למימר האי הכשר כלי הוא

The Gemara asks: **This works out well according to the one who said that its border was below** the tabletop; **however, according to the one who said that its border was above** the tabletop, **what can be said?** According to that opinion, **this border is indeed the finish of a vessel**.

אלא דנין דבר שנתנה בו תורה מדה מדבר שנתנה בו תורה מדה ואל יוכיחו ציץ וזר שלא נתנה בהן תורה מדה כלל

**Rather**, the thickness of the Ark cover must be derived from a different source. **One derives** the missing dimensions of **an object for which the Torah provided** part of its **dimension**, e.g., the Ark cover, for which the Torah provided the dimensions of length and width, **from an object for which the Torah provided its dimension**, e.g., the border of the table. **And the frontplate and the crown, for which the Torah did not provide any dimension at all**, and their dimensions were determined by the Sages, **will not prove** anything. It is certainly appropriate to derive the dimension of the thickness of the Ark cover from that which was stated clearly in the Torah.

על פני הכפורת קדמה ואין פנים פחות מטפח (ויקרא טז, יד) רב הונא אמר מהכא

**Rav Huna said** that the thickness of the Ark cover is derived **from here:** “**Upon the face of [penei] the Ark cover on the east**” ([Leviticus 16:14](#)), **and there is no face [panim]** of a person that measures **less than one handbreadth**.

ואימא כאפי

The Gemara asks: And why say that the face in the verse is specifically the face of a person? **Say** that the Ark cover is **like the face**

5b

דבר יוכני תפשת מרובה לא תפשת תפשת מועט תפשת ואימא כאפי דציפרתא דזוטר טובא אמר רב אחא בר יעקב רב הונא מאת פני יצחק אביו (בראשית כז, ג) פני פני גמר כתיב הכא אל פני הכפורת וכתיב התם

**of** a bird called **bar Yokhani**, whose face is significantly larger than a handbreadth? The Gemara rejects this suggestion: **If you grasped many, you did not grasp anything; if you grasped few, you grasped something**. The Gemara asks: If so, **say that it is like the face of a bird, which is extremely small?** **Rav Aḥa bar Ya’akov said:** **Rav Huna derives** that the thickness of the Ark cover was one handbreadth not through an actual comparison to the real faces of different creatures but rather by means of a verbal analogy between the terms *penei* and *penei* written in different places in the Torah. **It is written here:** “**Before [penei] the Ark cover**” ([Leviticus 16:2](#)), **and it is written there:** “**From the presence of [penei] Isaac his father**” ([Genesis 27:30](#)). The dimension of the Ark cover is like that of the face of a person, a handbreadth.

כראות פני אלהים ותרצני תפשת מרובה לא תפשת תפשת מועט תפשת (בראשית לג. י) ונילף מפנים של מעלה דכתיב

The Gemara suggests: **And let us derive a verbal analogy from the face of God, as it is written:** “For I have seen your face **as one sees the face of [penei] God, and you were pleased with me**” (Genesis 33:10). The term *penei* is used with regard to the face of God as well. The Gemara rejects this suggestion: **If you grasped many, you did not grasp anything; if you grasped few, you grasped something.**

אל הכפורת יהיו פני הכרובים (שמות כה. כ) ונילף מכרוב דכתיב

The Gemara suggests: **And let us derive a verbal analogy from the face of the cherub in the Tabernacle and the Temple, as it is written:** “**Toward the Ark cover shall be the faces of [penei] the cherubs**” (Exodus 25:20), and their faces were presumably smaller than one handbreadth.

אמר רב אחא בר יעקב גמירי אין פני כרובים פחותין מטפח ורב הונא נמי מהכא גמיר

**Rav Aḥa bar Ya’akov said: We have learned through tradition that the faces of the cherubs were not smaller than a handbreadth, and indeed Rav Huna derived the thickness of the Ark cover from here as well, i.e., from the verbal analogy between the instances of the word *penei* in the verses:** “Upon the face of [penei] the Ark cover on the east” and: “The faces [penei] of the cherubs,” indicating that both are the same size.

ומאי כרוב א"ר אבהו כרביא שכן בבבל קורין לינוקא רביא

Apropos the cherubs, the Gemara asks: **And what is the form of the face of a cherub [keruv]? Rabbi Abbahu said: Like that of a child [keravya], as in Babylonia one calls a child ravya.**

פני האחד פני הכרוב ופני השני פני אדם היינו כרוב היינו אדם אפי רברבי ואפי (יחזקאל י. יד) א"ל אביי אלא מעתה דכתיב זוטרא

**Abaye said to him: But if** what you say is **so**, what is the meaning of **that** which is **written** about the faces of the celestial beasts drawing the celestial chariot: “**The face of the first was the face of the cherub, and the face of the second was the face of a man**” (Ezekiel 10:14)? According to your explanation, **this** face of the **cherub** is the same as **that** face of a **man**. The Gemara answers: Although two of the celestial beasts drawing that chariot had the face of a man, the difference between them is that one was **a large face** and one was **a small face**. In other words, the face described as the face of a man was the face of an adult, and the face described as the face of a cherub was that of a child. This is the source that the Ark and the Ark cover were ten handbreadths high.

וממאי דחללה עשרה בר מסככה אימא בהדי סככה

However, with regard to the application of this measure to the *halakhot* of *sukka*, the Gemara asks: **And from where** is it derived **that the interior space** of the *sukka* must be **ten handbreadths high without the thickness of the roofing? Say** that the ten handbreadths of the *sukka* are **with the thickness of the roofing**. Just as the ten handbreadths of the Ark are measured from the bottom of the Ark to the top of the Ark cover, let the *sukka* be measured to the top of the roofing.

והבית אשר בנה המלך שלמה לה ששים אמה ארכו ועשרים רחבו ושלישים (מלכים א. ו. ב) אלא מבית עולמים גמר דכתיב קומת הכרוב האחד עשר באמה וכן הכרוב השני ותניא מה מצינו בבית עולמים כרובים (מלכים א. ו. ב) אמה קומתו וכתיב בשליש הבית הן עומדין משכן נמי כרובים בשליש הבית הן עומדין

**Rather**, the dimension of the *sukka* is not derived from the Ark; one instead **derived it from the dimensions of the eternal Temple, as it is written:** “**And the house which King Solomon built for**

the Lord, its length was sixty cubits, and its breadth twenty cubits, and its height thirty cubits” (I Kings 6:2). And it is written: “The height of the first cherub was ten cubits, and likewise was the second cherub” (I Kings 6:26). And it is taught in a *baraita*: Just as we find in the eternal Temple that the cherubs stand reaching one-third the height of the Temple, as each cherub was ten cubits high and the Temple was thirty cubits high, in the Tabernacle as well, the cherubs stand reaching one-third the height of the Tabernacle.

עשר אמות אורך הקרש כמה הוי להו שיתין פושכי תלתיה כמה הוי עשרים (שמות כו, טז) משכן כמה הוי עשר אמות דכתיב והיו הכרובים פורשי כנפים למעלה סוככים בכנפיהם (שמות כה, כ) פושכי דל עשרה דארון וכפורת פשו להו עשרה וכתיב על הכפורת קרייה רחמנא סככה למעלה מעשרה

And to calculate: How many cubits high was the Tabernacle? It was ten cubits, as it is written: “Ten cubits shall be the length of a beam” (Exodus 26:16). How many handbreadths do these ten cubits contain? They contain sixty handbreadths. And one third of that total is how many? It is twenty handbreadths. Subtract from this figure ten handbreadths of the Ark and the Ark cover upon which the cherubs stood, and ten handbreadths remain, which was the height of each individual cherub. And it is written: “And the cherubs shall spread out their wings upward, screening [sokhekhim] the Ark cover with their wings” (Exodus 25:20). Here the Merciful One is referring to the wings using the terminology of roofing [sekhakha] specifically when they are ten handbreadths above the Ark cover. This is a source that the roofing of the sukka is placed at least ten handbreadths high.

ממאי דגדפינהו עילוי רישייהו קיימי דלמא להדי רישייהו קיימי אמר רב אחא בר יעקב למעלה כתיב ואימא דמידלי טובא מי כתיב למעלה למעלה

The Gemara asks: And from where is it known that their wings were spread above their heads, from which it is derived that roofing is ten handbreadths high? Perhaps they were spread level with their heads. In that case, the ten handbreadths derived would include the roofing, leaving the interior space of the sukka less than ten handbreadths high. Rav Aḥa bar Ya’akov said that it is written: “Spread out their wings upward,” indicating that the wings were above their heads. The Gemara asks: If so, say that the wings were extremely high to an unspecified height. The Gemara answers: Does the verse say: Upward, upward? It says upward only once, meaning slightly over their heads. There is proof from the verses that the roofing was at least ten handbreadths off the ground.

הניחא לר' מאיר דאמר כל האמות היו בינוניות אלא לר' יהודה דאמר אמה של בנין ששה טפחים ושל כלים חמשה מאי איכא למימר

The Gemara asks: This calculation works out well according to Rabbi Meir, who said that all the cubits in the Tabernacle and the Temple were intermediate cubits, consisting of six handbreadths; however, according to Rabbi Yehuda, who said that the cubit used in the dimensions of a building in the Temple was a cubit consisting of six handbreadths, but the cubit used in the dimensions of vessels was a cubit consisting of only five handbreadths, what is there to say?

ארון וכפורת כמה הוי להו תמניא ופלגא פשו להו חד סרי ופלגא אימא סוכה עד דהויא חד סרי ופלגא

Based on that calculation, how many handbreadths was the height of the Ark and the Ark cover? They totaled eight and a half handbreadths. The height of the Ark was one and a half cubits, which, based on a five-handbreadth cubit, equals seven and a half handbreadths. Including the additional handbreadth of the Ark cover, the total height is eight and a half handbreadths. If the cherubs were one third of the height of the Tabernacle, which is twenty handbreadths, eleven and a half handbreadths remain for the height of the cherubs, over which their wings were spread. Therefore, say that for a sukka to be fit for use its interior space must be eleven and a half handbreadths high. However, there is no recorded opinion that requires a sukka with that dimension.

אלא לרבי יהודה הלכתא גמירי לה דאמר ר' חייא בר אשי אמר רב שיעורין חציצין ומחיצין הלכה למשה מסיני

**Rather, according to Rabbi Yehuda, the Sages learned the minimum height of a *sukka* as a *halakha* transmitted to Moses from Sinai. As Rabbi Ḥiyya bar Ashi said that Rav said: The measures in various areas of *halakha*, e.g., olive-bulk, dried fig-bulk, egg-bulk, and the various *halakhot* of **interpositions** that serve as a barrier between one's body and the water in a ritual bath and invalidate immersions, and the dimensions and nature of halakhic **partitions** are all *halakhot* transmitted to **Moses from Sinai**. They were not written in the Torah; rather, they were received in the framework of the Oral Law.**

ארץ חטה ושעורה וגפן ותאנה ורמון ארץ זית שמן ודבש ואמר רב חנין כל (דברים ה. ה) שיעורין דאורייתא נינהו דכתיב הפסוק הזה לשיעורין נאמר

The Gemara questions this assertion: Are **measures** a *halakha* transmitted to Moses from Sinai? **They are written in the Torah, 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 Ḥanin said: This entire verse is stated for the purpose of teaching measures 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** 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.**

6a

היה לבוש כליו וסנדליו ברגליו וטבעותיו באצבעותיו הוא טמא מיד והן טהורים עד שישהה בכדי אכילת פרס פת חטין ולא פת שיעורין מיסב ואוכל בליפתן

However, if **he was dressed 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**, 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 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 לבזיר

The halakhic measure determined by **a vine is the quantity of a quarter-log of wine for a nazirite**. 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 with regard to** the *halakhot* of **carrying out on Shabbat**. 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, as broken vessels cannot contract or maintain ritual impurity. They are considered broken if they have holes **the size of pomegranates**.

ארץ זית שמן (ודבש) ארץ שכל שיעוריה כזיתים כל שיעוריה סלקא דעתך הא איכא הני דאמרינן אלא אימא (דברים ה, ה) שרוב שיעוריה כזיתים

The Sages interpreted: “**A land of olive oil and honey,**” as: **A land, all of whose measures are olive-bulks**. 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.

דבש ככותבת הגסה ביום הכפורים

**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** of food.

אלמא דאורייתא נינהו ותסברא שיעורין מי כתיבי אלא הלכתא נינהו וקרא אסמכתא בעלמא הוא

**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.

ורחץ (את בשרו) במים שלא יהא דבר חוצץ בינו לבין המים (ויקרא יד, ט) חציצין דאורייתא נינהו דכתיב

Rabbi Ḥiyya bar Ashi said earlier that Rav said that the *halakhot* governing **interpositions** that invalidate ritual immersion 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.

כי אתאי הלכתא לשערו כדרבה בר בר חנה דאמר רבה בר בר חנה נימא אחת קשורה חוצצת שלש אינן חוצצות שתיים איני יודע

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** invalidates the immersion, **in accordance with** the opinion of **Rabba bar bar Ḥana, as Rabba bar bar Ḥana said: A single hair [nima] 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.

שערו נמי דאורייתא נינהו דכתיב ורחץ את בשרו במים את הטפל לבשרו ומאי ניהו שערו

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.

כי אתאי הלכתא לכדרבי יצחק דאמר רבי יצחק

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 Yitzhak, as Rabbi Yitzhak said:**

6b

דבר תורה רובו ומקפיד עליו חוצץ ושאינו מקפיד עליו אינו חוצץ וגזרו על רובו שאינו מקפיד משום רובו המקפיד ועל מיעוטו המקפיד משום רובו המקפיד

**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** 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**.

ולגזור נמי על מיעוטו שאינו מקפיד משום מיעוטו המקפיד אי נמי משום רובו שאינו מקפיד

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**.

היא גופא גזירה ואנן ניקום ונגזר גזירה לגזירה

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.

מחיצין הא דאמרן הניהא לרבי יהודה אלא לר"מ מאי איכא למימר

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?

כי אתאי הלכתא לגוד ולבוד ודופן עקומה

**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.

ושאין לה שלש דפנות

§ Among the factors listed in the mishna that render a *sukka* unfit is: **And one that does not have three walls.**

תנו רבנן שתיים כהלכתן ושלישית אפילו טפה ר"ש אומר שלש כהלכתן ורביעית אפילו טפה

**The Sages taught** in the *Tosefta*: In order to construct a fit *sukka*, **two** of the walls must be walls **in the standard sense**, 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.

במאי קמיפלגי רבנן סברי יש אם למסורת ור' שמעון סבר יש אם למקרא

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**, meaning that one derives *halakhot* based on the pronunciation of the words, although it diverges from the spelling.

בסכת בסכת בסכות הרי כאן ארבע (ויקרא כג, מב) רבנן סברי יש אם למסורת

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*] 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.

דל חד לגופיה פשוו להו תלתא שתיים כהלכתן ואתאי הלכתא וגרעתה לשלישית ואוקמה אטפה

**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.

ר' שמעון סבר יש אם למקרא בסכות בסכות הרי כאן שש דל חד קרא לגופיה פשו להו ארבע שלש כהלכתן אתאי הלכתא וגרעתה לרביעית ואוקמתה אטפח

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.**

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

**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.

ואיבעית אימא דכולי עלמא יש אם למסורת והכא בהא קמיפלגי מ"ס כי אתאי הלכתא לגרע ומ"ס כי אתאי הלכתא להוסיף

**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 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.**

ואיבעית אימא דכולי עלמא כי אתאי הלכתא לגרע ויש אם למסורת והכא בדורשין תחילות קמיפלגי מ"ס דורשין תחילות ומ"ס אין דורשין 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.**

וסוכה תהיה לצל יומם מחורב ולמחסה ולמסתור מזרם וממטר (ישעיהו ד, 1) רב מתנה אמר טעמיה דר"ש מהכא

**Rav Mattana said that the rationale for the opinion of Rabbi Shimon is derived from here: “And there shall be a *sukka* for shade 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.

ואותו 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:**

7a

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 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 unwalled directions. **Rav was silent** 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** 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.

רבי סימון ואיתימא רבי יהושע בן לוי אמר עושה לו טפח שוחק ומעמידו בפחות משלשה טפחים סמוך לדופן וכל פחות משלשה סמוך לדופן כלבוד דמי

**Rabbi Simon said, and some say it was Rabbi Yehoshua ben Levi who said,** that the third wall is positioned differently. **He establishes for** the third side a wall that measures **an expansive handbreadth**, measured with the fingers spread apart, which is slightly larger than a standard handbreadth. **And he then positions it less than three handbreadths** from and **adjacent to the wall** opposite the second wall. **And** the legal status of **any** item positioned **less than three** handbreadths from and **adjacent to the wall is like** an item **joined** to that wall. In this way, the handbreadth-wide wall is joined to the adjacent wall, and it is as if it is a wall of four handbreadths, which is the majority of the minimum measure of the wall of a full-fledged *sukka*, seven handbreadths.

אמר רב יהודה סוכה העשויה כמבוי כשרה ואותו טפח מעמידו לכל רוח שירצה

**Rav Yehuda said: A *sukka* constructed like an alleyway,** with two parallel full-fledged walls, is **fit, and** with regard to **that** third wall that measures one **handbreadth, he positions it** adjacent to one of the walls **in any direction that he chooses,** as it is merely a conspicuous marker.

רבי סימון ואיתימא ר' יהושע בן לוי אמר עושה לו פס ארבעה ומשהו ומעמידו בפחות משלשה סמוך לדופן וכל פחות משלשה סמוך לדופן כלבוד דמי

**Rabbi Simon** said, and some say it was **Rabbi Yehoshua ben Levi** who said: In the case of a *sukka* built like an alleyway open on two ends, a third wall measuring a single handbreadth is insufficient. Rather, **one establishes for the third side a board with a width of four handbreadths and a bit and positions it less than three handbreadths from and adjacent to either wall**, as a wall on either of the open ends. **And the legal status of any item positioned less than three handbreadths from and adjacent to the wall is like an item joined to that wall.** The result is a full-fledged seven-handbreadth *sukka* wall.

ומאי שנא התם דקאמרת סגיא טפח שוחק ומאי שנא הכא דקאמרת בעיא פס ארבעה התם דאיכא שתי דפנות כהלכתן סגי ליה בטפח שוחק הכא דליכא שתי דפנות אי איכא פס ארבעה אין אי לא לא

The Gemara asks: **What is different there**, in the case of two attached walls, **where you say** that a wall with the dimension of **an expansive handbreadth suffices** to complete the third wall, **and what is different here where you say that it requires a board** that measures **four handbreadths and a bit**? The Gemara answers: **There, where there are two walls in the standard sense**, as they are attached forming a type of structure, **it is sufficient to have** the third wall measure **an expansive handbreadth** in order to render the *sukka* fit; however, **here, where there are not two walls** in the standard sense, as they are not attached, **if there is a board** that measures **four handbreadths** as the third wall, **yes**, it is fit, and **if not, no**, it is unfit.

אמר רבא ואינה נתרת אלא בצורת הפתח

**Rava said: And** the *sukka* consisting of two adjacent walls with a third wall measuring one handbreadth **is permitted** and fit **only** if the third wall is **in the form of a doorway**. One can render the *sukka* fit only by splitting the one-handbreadth wall and attaching one half to the standing wall and one half across from the other wall that emerges from the standing wall, and then placing a pole across the two halves. By creating the form of a doorway, that third wall becomes like an open gate, which is considered a halakhic partition.

איכא דאמרי אמר רבא ונתרת נמי בצורת הפתח

**Some say that Rava said: And** a *sukka* consisting of two adjacent walls **is also permitted** and fit if the third wall is **in the form of a doorway**. In other words, Rava does not reject the remedy of the expansive-handbreadth wall suggested by Rabbi Yehoshua ben Levi; rather, he suggests an alternative.

איכא דאמרי אמר רבא וצריכא נמי צורת הפתח

**Some say** a third version of that which **Rava said: And** a *sukka* consisting of two adjacent walls, even with a third that is an expansive handbreadth wide as suggested by Rabbi Yehoshua ben Levi, **also requires the form of a doorway** to be fit. In other words, in addition to Rabbi Yehoshua ben Levi's remedy, one must also create the form of a doorway to render the *sukka* fit.

רב אשי אשכחיה לרב כהנא דקא עביד טפח שוחק וקא עביד צורת הפתח א"ל לא סבר מר להא דרבא דאמר רבא ונתרת נמי בצורת הפתח א"ל אנה כאידך לישנא דרבא סבירא לי דאמר רבא וצריכא נמי צורת הפתח

The Gemara relates: **Rav Ashi found Rav Kahana** establishing his *sukka*, which had two adjacent walls, **and establishing** a third wall that was **an expansive handbreadth wide and establishing the form of a doorway** as well. Rav Ashi said to him: **And does the Master not hold** in accordance with that opinion of **Rava**, as **Rava said: And** the *sukka* **is also permitted** and fit if the third wall is **in the form of a doorway**? Why are you establishing a wall that is an expansive handbreadth wide as well? Rav Kahana said to him: **I hold** in accordance with the other version of the opinion of **Rava**, as **Rava said: And** the *sukka* **also requires the form of a doorway**, in addition to the expansive handbreadth, to be fit.

שתיים כהלכתן כו': אמר רבא וכן לשבת מגו דהויא דופן לענין סוכה הויא דופן לענין שבת

§ It is taught in the *Tosefta* that if the *sukka* has **two walls in the standard sense** and a third wall that measures one handbreadth, it is fit. **Rava said: And likewise with regard to Shabbat** that occurs during the festival of *Sukkot*, **since it is considered a wall with regard to the halakhot of *sukka* it is considered a partition with regard to the halakhot of Shabbat.** Were one to construct a *sukka* in that manner in a public domain adjacent to the entrance to his house, its legal status would be that of a private domain and one would be permitted to move objects from it to his house and vice versa on Shabbat that occurs during the Festival. However, that structure is not considered a private domain on any other Shabbat.

איתיביה אביי ומי אמרינן מגו והתניא דופן סוכה כדופן שבת ובלבד שלא יהא בין קנה לחברו שלשה טפחים

**Abaye raised an objection to Rava's opinion from a *baraita*: And do we say that this principle: Since it is considered, etc., applies in this area of *halakha*? But isn't it taught in a *baraita*: The specifications of the wall of a *sukka* are like those of a partition with regard to the halakhot of Shabbat.** Just as with regard to the *halakhot* of Shabbat, one forms a partition by establishing adjacent reeds, so too, one forms the wall of a *sukka* in the same manner, **provided that the gap from one reed to another will not be as much as three handbreadths.** If the gap is three handbreadths or greater, the legal status of the reeds is that they are not considered joined.

ויתירה שבת על סוכה שהשבת אינה נותרת אלא בעומד מרובה על הפרוץ מה שאין כן בסוכה

**But** the stringency of the *halakha* with regard to **Shabbat** goes **beyond** the stringency of the *halakha* with regard to *sukka*, in terms of the criteria for effective partitions, **as** with regard to **Shabbat**, carrying **is permitted only in** a case where the total of **the standing** segments of the partition, the actual wall, **is greater than** the total of **the breached** segments of the partition, the gaps that are less than three handbreadths. **That is not so with regard to the *sukka*,** where, even if the breached segments total more than the standing segments, e.g., a *sukka* consisting of two walls in which there are gaps and a third wall measuring only a single handbreadth, it is still fit.

מאי לאו יתירה שבת דסוכה אסוכה ולא אמרינן מגו

The Gemara analyzes the *baraita*. **What, isn't the *baraita* teaching that** the stringency with regard to **Shabbat that** occurs **during** the festival of *Sukkot* goes **beyond** the stringency with regard to the rest of the festival of *Sukkot*? **And** apparently, **we do not say** the principle: **Since** it is considered a fit partition for *sukka* let it also be considered a fit partition for Shabbat. This is difficult according to Rava, in whose opinion that principle is applied in this case.

לא יתירה שבת דעלמא על שבת דסוכה

Rava rejects that interpretation of the *baraita*. **No,** the *baraita* is teaching **that** the stringency with regard to **Shabbat in general** goes **beyond** the stringency with regard to **Shabbat that** occurs **during** the festival of *Sukkot*. On Shabbat during the festival of *Sukkot*, a partition where the total of the breached segments of the partition is greater than the total of the standing segments is effective, as, since it is effective as a wall in a *sukka*, it is effective as a partition for Shabbat as well. That is not the case on Shabbat during the rest of the year, when a partition of that sort is ineffective on Shabbat.

אי הכי ליתני נמי יתירה סוכה דעלמא אסוכה דשבת דאילו סוכה דעלמא בעיא טפח שוחק ואילו סוכה דשבת לא בעיא טפח שוחק וסגי בלחי

Abaye asked: **If** it is **so** that the distinction in the *baraita* is not a fundamental distinction between the *halakhot* of *sukka* and the *halakhot* of Shabbat, but is instead a distinction between the *halakhot* of

Shabbat in general and the specific case of Shabbat during the festival of *Sukkot*, then **let the baraita also teach** a novel distinction involving Shabbat that occurs during the festival of *Sukkot*. The stringency with regard to *sukka* in general during the rest of *Sukkot* goes **beyond** the stringency with regard to *sukka* on Shabbat that occurs during the festival of *Sukkot*, **as a sukka in general** consisting of two parallel walls, like an alleyway, **requires** that its third wall measure **an expansive handbreadth, while a sukka on Shabbat does not require an expansive handbreadth** for this purpose, **and** it is **sufficient** for the third wall to be established **with a side post** ten handbreadths high and any width.

דהא את הוא דאמרת סיכך על גבי מבוי שיש לו לחי כשר

Since the side post is effective as a partition with regard to the *halakhot* of Shabbat, it should also be effective as a wall with regard to the *halakhot* of *sukka* although it is less than one handbreadth wide, **as you are the one who said: If one placed roofing over an alleyway which has a side post** on one of the open ends to permit carrying in that alleyway on Shabbat, **it is fit** as a *sukka* for that same Shabbat, although it would not be fit during the rest of the week of the Festival.

ההוא לא אצטריכא ליה השתא מקילתא לחמירתא אמרינן מחמירתא לקילתא לא כל שכן

Rava replied to him: That is indeed my statement; however, the fact is that the *baraita* does not cite that distinction, because **it is not necessary** to state that there are circumstances in which the general *halakhot* of *sukka* are stricter than its *halakhot* on Shabbat, as there is no novelty in the concept that the *halakhot* of partitions on Shabbat should apply to a *sukka*. **Now that we say that halakhot may be derived from a leniency to a stringency**, as a *halakha* that applies to *sukka*, which is a positive mitzva, is applied to the *halakhot* of Shabbat, which is a stringent prohibition punishable by *karet*; then **from a stringency**, the *halakhot* of Shabbat, **to a leniency, all the more so** may *halakhot* be derived. Therefore, there is no reason for the *baraita* to mention that distinction explicitly.

גופא אמר רבא

§ Apropos roofing over an alleyway, the Gemara elaborates about **the matter itself. Rava said:**

7b

סיכך על גבי מבוי שיש לו לחי כשרה

**If one placed roofing over an alleyway that has a side post, it is fit** for use as a *sukka*.

ואמר רבא סיכך על גבי פסי ביראות כשרה

**And** similarly, **Rava said: If one placed roofing over upright boards surrounding wells, it is fit** for use as a *sukka*. A well is usually at least four handbreadths wide and ten handbreadths deep. Therefore, it is considered a private domain, and it is prohibited to draw water from it on Shabbat, as that would constitute a violation of the prohibition to carry from a private domain into a public one. In order to permit drawing water from the well, the surrounding area must be partitioned off and rendered a private domain. For the benefit of Festival pilgrims, the Sages instituted a special leniency that full-fledged partitions need not be constructed around the well for this purpose. Rather, it is sufficient if there are four double posts at the four corners of the area surrounding the well. Since these symbolic barriers are considered partitions for the *halakhot* of Shabbat, they are considered partitions for the *halakhot* of *sukka* on Shabbat as well.

וצריכא דאי אשמעינן מבוי משום דאיכא שתי דפנות מעלייתא אבל גבי פסי ביראות דליכא שתי דפנות מעלייתא אימא לא

The Gemara notes: **And it is necessary** for Rava to state the *halakha* in each of the two similar cases, **as if he had taught us** only that the *sukka* is fit in the case of the **alleyway**, one could say that it is **due** to the fact **that there are two full-fledged walls; however**, in the case of upright **boards** surrounding **wells, where there are not two full-fledged walls** and most of the area is breached, **say no**, it is not considered a fit *sukka*.

ואי אשמעינן פסי ביראות משום דאיכא שם ארבע דפנות אבל סיכך על גבי מבוי דליכא שם ארבע דפנות אימא לא

**And if he had taught us** only the case of upright **boards** surrounding **wells**, one could say that it is **due** to the fact **that** in that case **it is** in the **category** of a *sukka* with **four**, albeit virtual, **walls; however**, in the case where **one placed roofing over an alleyway, where it is not** in the **category** of a *sukka* with **four walls, say no**, it is not considered a fit *sukka*.

ואי אשמעינן הני תרתי מחמירתא לקילתא אבל מקילתא לחמירתא אימא לא צריכא

**And if he had taught us** only **these two** cases, to teach that a partition with regard to the *halakhot* of Shabbat is a partition with regard to the *halakhot* of *sukka*, one could say that it is due to the fact that one can derive a *halakha* **from a stringency**, the *halakhot* of Shabbat, **to a leniency**, the *halakhot* of *sukka*; **however**, to derive a *halakha* **from a leniency to a stringency, say no**. Therefore, it is **necessary** to teach the third *halakha* with regard to a *sukka* consisting of two walls in the standard sense and a third wall measuring a handbreadth: Since the third wall is considered a wall with regard to the *halakhot* of *sukka*, a leniency, it is considered a wall with regard to the *halakhot* of Shabbat, a stringency.

ושחמתה מרובה מצלתה פסולה

§ The mishna continues: **And a *sukka* whose sunlight**, i.e., the sunlight that passes through the roofing, **is greater than its shade, is unfit**.

ת"ר חמתה מחמת סיכוך ולא מחמת דפנות רבי יאשיה אומר אף מחמת דפנות

**The Sages taught** in a *baraita* that in the statement: **Whose sunlight** is greater than its shade, the reference is to sunlight that passes through **due to** sparse **roofing, and not** to the sunlight entering **due to** gaps in the **walls**. It is possible for a *sukka* to have more sunlight than shade due to sunlight passing through the sides and not the roofing, in which case the *sukka* is fit. **Rabbi Yoshiya says:** If the sunlight exceeds the shade the *sukka* is unfit, **even** if the sunlight is **due to** gaps in the **walls**.

וסכות על הארון את הפרוכת פרוכת מחיצה (שמות מ.ג.) אמר רב יימר בר שלמיה משמיה דאביי מ"ט דרבי יאשיה דכתיב וקא קרייה רחמנא סככה אלמא מחיצה כסכך בעינן

**Rav Yeimar bar Shelemya said in the name of Abaye:** What is the rationale for the statement of **Rabbi Yoshiya**? It is as it is written: **“And you shall screen [vesakkota] the Ark with the curtain”** ([Exodus 40:3](#)). **The curtain is a partition** and not a covering over the Ark, **and nevertheless, the Merciful One calls it roofing [sekhakha]. Apparently, we require** the purpose of a **partition** to be **similar** to the purpose of **roofing**; just as the roofing must be mostly impermeable by sunlight, so must the partition.

ורבנן ההוא דניכוף ביה פורתא דמחזי כסכך

**And** how do **the Rabbis**, who disagree with **Rabbi Yoshiya**, interpret the term: **And you shall screen [vesakkota]**? **That** term teaches **that we should bend** the top of the curtain **a bit so that it appears as roofing** over the Ark.

אמר אביי רבי ור' יאשיהו רבי יהודה ורבי שמעון ורבן גמליאל ובית שמאי ורבי אליעזר ואחרים כולו סבירא להו סוכה דירת קבע בעינן

**Abaye said: Rabbi Yehuda HaNasi, and Rabbi Yoshiya, and Rabbi Yehuda, and Rabbi Shimon, and Rabban Gamliel, and Beit Shammai, and Rabbi Eliezer, and Aherim all hold that we require the sukka to be sturdy and fit for dwelling like a permanent residence.**

רבי דתניא רבי אומר כל סוכה שאין בה ארבע אמות על ד' אמות פסולה

Abaye cites the relevant statements of the *tanna'im* listed above. **Rabbi Yehuda HaNasi states this opinion, as it is taught in a baraita that Rabbi Yehuda HaNasi says: Any sukka that does not have an area of four cubits by four cubits is unfit.** These are the dimensions of a permanent residence.

רבי יאשיהו הא דאמרן

The fact that **Rabbi Yoshiya** holds that a *sukka* must be a permanent residence can be seen from **that which we stated**, that the walls must also be impermeable by sunlight like the walls of a permanent residence.

רבי יהודה דתנן סוכה שהיא גבוהה למעלה מכ' אמה פסולה רבי יהודה מכשיר

**Rabbi Yehuda** also holds that a *sukka* must be a permanent residence, **as we learned** in the mishna: **A sukka that is more than twenty cubits high is unfit; Rabbi Yehuda deems it fit.** As explained above, in constructing a *sukka* more than twenty cubits high, one cannot render his residence a temporary residence; rather, he must construct a sturdy permanent residence.

ור' שמעון דתניא ב' כהלכתן וג' אפילו טפה רבי שמעון אומר ג' כהלכתן וד' אפילו טפה

**Rabbi Shimon** agrees, **as it is taught** in a *baraita*: The dimensions of a *sukka* are **two walls in the standard sense**, and **a third wall that measures even a handbreadth; Rabbi Shimon says: Three of the walls must be walls in the standard sense, and a fourth wall is required that measures even a handbreadth.** Apparently, a *sukka* must be surrounded on four sides like a permanent residence.

רבן גמליאל דתניא העושה סוכתו בראש העגלה או בראש הספינה רבן גמליאל פוסל ור"ע מכשיר

**Rabban Gamliel** holds that a *sukka* must be a permanent residence, **as it is taught** in a *baraita*: In the case of **one who establishes his sukka atop a wagon or atop a boat, Rabban Gamliel deems it unfit;** a mobile structure is not a permanent residence. **Rabbi Akiva deems it fit.** Apparently, Rabban Gamliel requires that a *sukka* be a permanent residence.

בית שמאי דתנן מי שהיה ראשו ורובו בסוכה ושולחנו בתוך הבית בית שמאי פוסלין ובית הלל מכשירין

**Beit Shammai** agree, **as we learned** in a mishna: In the case of **one whose head and most of his body were in the sukka and his table was in the house, Beit Shammai deem the sukka unfit**, since a small *sukka* is unfit for use and one cannot fulfill the mitzva of *sukka* with it. **And Beit Hillel deem it fit.** Apparently, Beit Shammai require that the *sukka* be similar to a permanent structure.

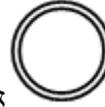
רבי אליעזר דתנן העושה סוכתו כמין צריף או שסמכה לכותל רבי אליעזר פוסל לפי שאין לה גג וחכמים מכשירין

**Rabbi Eliezer** holds that a *sukka* must be a permanent residence, **as we learned** in a mishna: In the case of **one who establishes his sukka like a type of circular hut** whose walls slope down from the center and has no roof, **or one who rested the sukka against the wall**, taking long branches and placing one end on the ground and leaning the other end against the wall, establishing a structure with

no roof, **Rabbi Eliezer deems it unfit because it does not have a roof, and the Rabbis deem it fit.**  
A permanent residence has a roof.

אחרים דתניא אחרים אומרים סוכה העשויה כשוכך פסולה לפי שאין לה זווית

*Aḥerim* agree, as it is taught in a *baraita* that *Aḥerim* say: **A sukka built in a circular shape like a dovecote is unfit, because it does not have corners,** and a permanent residence is one with corners.



אמר ר' יוחנן סוכה העשויה ככבשן אם יש בהקיפה כדי לישוב בה כ"ד בני אדם כשרה ואם לאו פסולה

§ **Rabbi Yoḥanan said:** With regard to a *sukka* that is **shaped like a furnace** and is completely round, **if its circumference has sufficient space for twenty-four people to sit in it, it is fit, and if not, it is unfit.**

כמאן כרבי דאמר כל סוכה שאין בה ארבע אמות על ארבע אמות פסולה

The Gemara asks: **In accordance with whose** opinion did Rabbi Yoḥanan rule that the *sukka* must be so expansive? The Gemara answers: It is undoubtedly **in accordance with** the opinion of **Rabbi Yehuda HaNasi, who said: Any sukka that does not have an area of four cubits by four cubits is unfit.** Since he requires the *sukka* with the largest minimum dimensions, Rabbi Yoḥanan must hold in accordance with his opinion.

מכדי גברא באמתא יתיב כל שיש בהקיפו שלשה טפחים יש בו רוחב טפה בתריסר סגי

However, even if he holds in accordance with the opinion of Rabbi Yehuda HaNasi, the question arises: **Now, since when a person sits,** he occupies one **cubit** of space, the circumference required by Rabbi Yoḥanan for the *sukka* is twenty-four cubits. However, mathematically, for **every three handbreadths circumference** in a circle, **there is a diameter of approximately one handbreadth.** Consequently, rather than requiring a *sukka* that holds twenty-four people, a *sukka* that holds merely **twelve people** should **suffice,** since a *sukka* with a circumference of twelve cubits has a diameter of approximately four. In that case, why does Rabbi Yoḥanan require the *sukka* to have double the necessary circumference?

8a

הני מילי בעיגולא אבל בריבועא בעיא טפי

The Gemara answers: **This applies only in** the middle of **the circle** that has a circumference of twelve cubits, as the diameter of the circle is four cubits; **but in** order for a **square** inscribed within a circle to have a perimeter of sixteen cubits, the circle **requires** a circumference that is **more** than twelve cubits.

מכדי כמה מרובע יותר על העיגול רביע בשיתסר סגי

The Gemara asks further: **Now, by how much is** the perimeter of a **square** inscribing a circle **greater than the** circumference of that **circle?** It is greater by **one quarter** of the perimeter of the square. If that is the case, a circle **with** a circumference of **sixteen** cubits is **sufficient.** Why, then, does Rabbi Yoḥanan require a circumference of twenty-four cubits?



בעיני טפי משום מורשא דקרנתא

אבל ריבועא דנפיק מגו עגולא



ה"מ בעיגול דנפיק מגו ריבועא

The Gemara answers: **This** statement with regard to the ratio of the perimeter of a square to the circumference of a circle **applies to a circle inscribed in a square, but** in the case of **a square circumscribed by a circle**, the circle **requires a greater** circumference **due to the projection of the corners** of the square. In order to ensure that a square whose sides are four cubits each fits neatly into a circle, the circumference of the circle must be greater than sixteen cubits.

מכדי כל אמתא בריבועא אמתא ותרי חומשא באלכסונא בשיבסר נכי חומשי סגיא לא דק

The Gemara calculates precisely how much greater the circumference must be in order to circumscribe the four-by-four-cubit square. **Now, in every square** whose sides each measure one cubit its **diagonal measures one and two-fifths cubits**, and in a circle that circumscribes a square, the diagonal of the square is the diameter of the circle. In this case, the circumscribed square measures four by four cubits; therefore, the diagonal of the square, which is the diameter of the circle, measures five and three-fifths cubits. Since the Gemara calculates the circumference of the circle as three times its diameter, a circular *sukka* with a circumference of **seventeen cubits minus one-fifth** of a cubit should be **sufficient**. The Gemara answers: Rabbi Yoḥanan **was not precise** and rounded the dimensions of the circular *sukka* to a number higher than the absolute minimum.

אימור דאמרינן לא דק פורתא טובא מי אמרינן לא דק

The Gemara wonders: **Say that we say** that the Sage was **not precise** when the difference between the number cited and the precise number is **slight**; however, when the difference is **great, do we say** the Sage was **not precise**? After all, Rabbi Yoḥanan stated that the minimum measure is twenty-four cubits, a difference of more than seven cubits.

א"ל מר קשישא בריה דרב חסדא לרב אשי מי סברת גברא באמתא יתיב תלתא גברי בתרתי אמתא יתבי כמה הוו להו שיתסר אנן שיבסר נכי חומשא בעינן לא דק

**Mar Keshisha**, i.e., the elder, **son of Rav Ḥisda, said to Rav Ashi: Do you hold** that when **a man sits, he sits** and occupies one cubit, and consequently a *sukka* that seats twenty-four people must have a circumference of twenty-four cubits? In fact, **three people sit** and occupy **two cubits**. The Gemara asks: **How many cubits are there** in the *sukka* required by Rabbi Yoḥanan? There are **sixteen** cubits.

But **we require** a *sukka* with a circumference of **seventeen cubits minus one-fifth**, as calculated above. The Gemara answers: **He was not precise** and rounded the figure down to the lower whole number; actually, the required circumference is four-fifths of a cubit larger.

אימור דאמרינן לא דק לחומרא לקולא מי אמרינן לא דק

The Gemara rejects this explanation: **Say that we say** that the Sage was **not precise** when the result is a **stringency**, e.g., he required a *sukka* whose dimensions are greater than the minimum required dimensions; however, when the result is a **leniency, do we say** the Sage **was not precise**? In that case, the lack of precision will lead to establishing a *sukka* whose dimensions are smaller than the minimum requirement.

אמר ליה רב אסי לרב אשי לעולם גברא באמתא יתיב ורבי יוחנן מקום גברי לא קחשיב

**Rav Asi said to Rav Ashi: Actually, a man sits** and occupies **one cubit, and Rabbi Yoḥanan is not factoring the space** that the **men** occupy in his calculation. In other words, to this point, the assumption has been that Rabbi Yoḥanan calculated the circumference of the *sukka* required to seat

twenty-four people. Actually, he merely calculated the circumference of the inner circle formed by the twenty-four people seated.

כמה הוו להו תמני סרי בשיבסר נכי חומשא סגיא היינו דלא דק ולחומרא לא דק

The Gemara asks: **How many cubits are there** in the circumference of the inner circle formed by a circle of twenty-four people? There are **eighteen** cubits. Based on the principle that for every three cubits of circumference there is one cubit of diameter, the diameter of a circle whose outer circumference surrounds twenty-four people is eight cubits. To calculate the circumference of the inner circle, subtract from the diameter the space occupied by two people, each sitting at one end of the diameter. The result is a diameter of six cubits. Based on the above principle, a circle with a diameter of six cubits will have a circumference of eighteen cubits. However, a circumference of **seventeen cubits minus one-fifth** of a cubit should be **sufficient**. The Gemara answers: **This is the case where he was not precise, and in this case he is not precise** when the result is a **stringency**, as instead of sixteen and four-fifths, Rabbi Yoḥanan required eighteen cubits.

רבנן דקיסרי ואמרי לה דייני דקיסרי אמרי עיגולא דנפיק מגו ריבועא רבעא

**The Sages of Caesarea, and some say that it was the judges of Caesarea, said** that Rabbi Yoḥanan's statement could be explained using a different calculation: The circumference of a **circle inscribed in a square** is **one-quarter** less than the perimeter of the square,

8b

ריבועא דנפיק מגו עיגולא פלגא ולא היא דהא קחזינן דלא הוי כולי האי

while the perimeter of a **square circumscribed by a circle** is smaller than the circumference of that circle by **half**, i.e., if one adds half the perimeter of the square to the perimeter of the square, that is equal to the circumference of its circumscribing circle. Therefore, a circle with a circumference of twenty-four cubits would circumscribe a square with a perimeter of sixteen cubits, as prescribed by Rabbi Yoḥanan. The Gemara notes: **And that is not the case, as we see that** the circumference of the circumscribing circle **is not that much**. The actual circumference is closer to seventeen cubits.

א"ר לוי משום ר"מ שתי סוכות של יוצרים זו לפנים מזו הפנימית אינה סוכה וחייבת במזוזה והחיצונה סוכה ופטורה מן המזוזה

§ **Rabbi Levi said in the name of Rabbi Meir:** With regard to **two craftsmen's booths, one within the other**, as potters would build two booths, an inner one used as living quarters and an outer one for plying their craft and selling their wares, **the inner one is not** fit for fulfillment of the mitzva of *sukka*, since the potter resides there year-round and it is not evident during the Festival that he is residing there for the sake of the mitzva of *sukka*. **And** since it a permanent residence, **it is also obligated in** the mitzva of *mezuzah*. **And the outer booth is** fit for fulfillment of the mitzva of *sukka*, since he does not reside there year-round, and when he resides there during the Festival it is evident that he is doing so for the sake of the mitzva. Since it is not designated as a year-round residence, but rather serves as an entrance to his residence and a passage for merchants and merchandise, it is not considered a residence **and is not obligated in** the mitzva of *mezuzah*.

ואמאי תהוי חיצונה כבית שער הפנימית ותתחייב במזוזה משום דלא קביע

The Gemara asks: **Why** is the outer booth exempt from the mitzva of *mezuzah*? **Let the outer booth be** considered **like a gatehouse of the inner** booth **and** therefore **be obligated in** the mitzva of *mezuzah*.

The Gemara answers: It is exempt **because** even the inner booth **is not** a **permanent** residence. It

requires a *mezuzah* because the potter resides there year-round; however, that alone does not render it a full-fledged residence that would obligate one to affix a *mezuzah* to the outer booth as its gatehouse.

תנו רבנן גנב"ך סוכת גוים סוכת נשים סוכת בהמה סוכת כותים סוכה מכל מקום כשרה ובלבד שתהא מסוככת כהלכתה

**The Sages taught:** The booths represented by the mnemonic: *Gimmel, nun, beit, kaf*, which stands for a booth of gentiles [*goyim*], a booth of women [*nashim*], a booth of domesticated animals [*behema*], a booth of Samaritans [*Kutim*], a booth of any sort, each is fit for use as a *sukka*, provided it is roofed in the standard sense. None of them is disqualified due to the one who constructed it or the purpose for which it was constructed.

מאי כהלכתה אמר רב חסדא והוא שעשאה לצל סוכה

The Gemara asks: **What** is the meaning of the term: **In the standard sense?** Rav Ḥisda said that it means: **And** provided **that one established** the booth **to** provide **shade of a *sukka*** from its roofing, it may be used to fulfill the mitzva of *sukka*.

מכל מקום לאתויי מאי לאתויי סוכת רקב"ש דתנו רבנן סוכת רקב"ש סוכת רועים סוכת קייצים סוכת בורגנין סוכת שומרי פירות סוכה מכל מקום כשרה ובלבד שתהא מסוככת כהלכתה

The Gemara asks: **What does** the phrase: A booth **of any sort, come to include?** What other booths are included in this generalization? The Gemara answers: It **comes to include** the booths listed in another *baraita* with the mnemonic: *Reish, kuf, beit, shin*, as the Sages taught: The booth known by the mnemonic *reish, kuf, beit, shin*, which stands for the booth of shepherds [*ro'im*], the booth of fig driers [*kayyatzim*], the booth of guards of fields [*burganin*], the booth of the guards of produce [*shomerei peirot*], a booth of any sort, each is fit, provided it is roofed in the standard sense.

מאי כהלכתה אמר רב חסדא והוא שעשאה לצל סוכה

The Gemara asks again: **What** is the meaning of the term: **In the standard sense?** Rav Ḥisda said that it means: **And** provided **that one established** the booth **to** provide **shade of a *sukka***, it may be used to fulfill the mitzva of *sukka*.

מכל מקום לאתויי מאי לאתויי סוכת גנב"ך

The Gemara asks: **What does** the phrase: A booth **of any sort, come to include?** The Gemara answers: It **comes to include** the booths listed in the first *baraita* cited above with the mnemonic *gimmel, nun, beit, kaf*.

האי תנא דגנב"ך אלימא ליה גנב"ך משום דקביעי וקא תנא מכל מקום לאתויי רקב"ש דלא קביעי

The Gemara explains: **This tanna who** taught and detailed the *halakhot* of booths of *gimmel, nun, beit, kaf* did so because the fitness of the booths of *gimmel, nun, beit, kaf* for use in fulfilling the mitzva of *sukka* is **powerful** and more obvious **to him because they are permanent** structures, even though their builders are not obligated in the mitzva. **And he taught:** Booths of **any sort, to include** the booths of *reish, kuf, beit, shin*, **which**, although they **are** seasonal and **not permanent** structures, may still be used to fulfill the mitzva of *sukka*.

והאי תנא דרקב"ש אלימא ליה רקב"ש דבני חיובא נינהו ותנא מ"מ לאתויי גנב"ך דלאו בני חיובא נינהו

**And that** other *tanna* who taught and detailed the *halakhot* of booths of *reish, kuf, beit, shin* did so because the fitness of the booths of *reish, kuf, beit, shin* for use in fulfilling the mitzva of *sukka* is

**powerful** and more obvious **to him** because those who constructed the booths are **obligated** in the mitzva of *sukka*. **And he taught:** Booths of **any sort, to include** the booths of *gimmel, nun, beit, kaf, which*, although those who constructed them are **not obligated** in the mitzva, may still be used to fulfill the mitzva of *sukka*.

9a

מתנבי' סוכה ישנה בית שמאי פוסלין ובית הלל מכשירין ואיזו היא סוכה ישנה כל שעשאה קודם לחג שלשים יום אבל אם עשאה לשם חג אפילו מתחילת השנה כשרה

**MISHNA:** With regard to **an old *sukka*, Beit Shammai deem it unfit** for the mitzva of *sukka* and **Beit Hillel deem it fit. And which is considered an old *sukka*?** It is **any booth that one established thirty days or more prior to the Festival** without expressly designating that it was for the mitzva of *sukka*. In that case, the assumption is that he constructed it for some other purpose. **However, if he established it expressly for the sake of the festival of Sukkot, even if he constructed it at the beginning of the previous year, it is fit** for use in the fulfillment of the mitzva of *sukka*, even according to Beit Shammai.

חג הסוכות שבעת ימים לה' סוכה העשויה לשם חג בעינין (ויקרא כג, לד) גמ' מ"ט דבית שמאי אמר קרא

**GEMARA:** The Gemara asks: **What is the rationale for the opinion of Beit Shammai?** The Gemara explains that it is as **the verse states: "The festival of Sukkot is seven days unto the Lord"** ([Leviticus 23:34](#)), indicating that **we require a *sukka* established for the sake of the Festival. A *sukka* not constructed expressly for the Festival is unfit.**

ובית הלל ההוא מיבעי ליה לכדרב ששת דאמר רב ששת משום ר"ע מנין לעצי סוכה שאסורין כל שבעה ת"ל חג הסוכות 'שבעת ימים לה'

The Gemara asks: **And how do Beit Hillel interpret this verse?** The Gemara answers: In Beit Hillel's opinion, **that verse is necessary to teach in accordance with the statement of Rav Sheshet, as Rav Sheshet said in the name of Rabbi Akiva: From where is it derived that use of the wood of the *sukka* is prohibited for any purpose other than for the *sukka* all seven days of the Festival, and it is designated exclusively for the mitzva? It is derived as the verse states: "The festival of Sukkot is seven days unto the Lord."**

ותניא רבי יהודה בן בתירה אומר כשם שחל שם שמים על ההגיגה כך חל שם שמים על הסוכה שנאמר חג הסוכות שבעת ימים לה' מה חג לה' אף סוכה לה'

**And it is taught** in a *baraita* in explanation that **Rabbi Yehuda ben Beteira says: Just as the name of Heaven takes effect upon the Festival peace-offering, so too, the name of Heaven takes effect upon the *sukka*, as it is stated: "The festival of Sukkot is seven days unto the Lord"; just as the Festival offering is consecrated to the Lord, so too, the *sukka* is consecrated to the Lord.**

ובית שמאי גמ' מיבעי ליה להכי אין הכי גמ'

The Gemara asks: **But don't Beit Shammai require the verse to derive this *halakha* as well?** The Gemara answers: **Yes, indeed it is so** that Beit Shammai derives the sanctity of the wood of the *sukka* from this verse. Therefore, the rationale for their opinion with regard to an old *sukka* must be based on a different verse.

חג הסוכות תעשה לך שבעת ימים סוכה העשויה לשם חג (דברים טז, יג) אלא מאי טעמייהו דבית שמאי כתיב קרא אחריןא בעינין

**Rather, what is the rationale** for the opinion of **Beit Shammai** with regard to an old *sukka*? **Another verse is written: “You shall prepare for you the festival of Sukkot for seven days” (Deuteronomy 16:13)**, from which it is derived that **we require a *sukka* established for the sake of the Festival.**

ובית הלל ההוא מיבעי ליה לעושין סוכה בחולו של מועד

The Gemara asks: **And** how do **Beit Hillel** interpret this verse? The Gemara answers: **That** verse is **necessary to teach that one may establish a *sukka* even during the intermediate days of the Festival.** If one failed to construct a *sukka* prior to the onset of the Festival, or if it collapsed during the Festival, he may establish it during the intermediate days, as the mitzva to establish a *sukka* is in effect for all seven days of the Festival.

ובית שמאי סבירא להו כרבי אליעזר דאמר אין עושין סוכה בחולו של מועד

The Gemara asks: **And** from where do **Beit Shammai** derive this *halakha*? **They hold in accordance with the opinion of Rabbi Eliezer, who said: One may not establish a *sukka* during the intermediate days of the Festival.** Therefore, the requirement to build the *sukka* for the sake of the mitzva may be derived from this verse.

ובית הלל לית להו דרב יהודה דאמר רב יהודה אמר רב עשאה מן הקוצין ומן הנימין ומן הגרדין פסולה מן הסיסין כשרה

The Gemara proceeds to clarify Beit Hillel's opinion: **And do Beit Hillel not agree with the statement that Rav Yehuda said that Rav said? As Rav Yehuda said that Rav said: If one fashioned ritual fringes from hanging threads that remain protruding from the fabric like thorns after most of the superfluous threads were torn, and tied them into ritual fringes; or if he tied the fringes from threads that hang down after sewing; or if he tied them from the fringes [*geradin*] that hang from the bottom of a garment, the ritual fringes are unfit for fulfilling the mitzva. However, if the ritual fringes were tied from balls of thread that were not spun for the sake of the mitzva, they are fit.**

כי אמריתה קמיה דשמואל אמר לי אף מן הסיסין נמי פסולה (אלמא) דבעינן טויה לשמה ה"נ נבעיא סוכה עשויה לשמה

And Rav Yehuda related: **When I stated this *halakha* in the name of Rav before Shmuel, he said to me: Even ritual fringes tied from balls of thread are unfit, as we require the spinning of the thread to be for the sake of the mitzva. Just as the threads for the ritual fringes must be spun for the sake of the mitzva, here too, let us require a *sukka* established for the sake of the mitzva.**

גדילים תעשה לך לשם חובך הכא נמי חג הסוכות תעשה לך לשם חובך (דברים כב. יב) שאני התם דאמר קרא

The Gemara answers: It is **different there, as the verse states: “You shall prepare for you fringes” (Deuteronomy 22:12)**, from which it is derived: **“For you,” for the sake of your obligation.** The fringes, from the beginning of their production, must be produced for the sake of the mitzva. The Gemara asks: **Here, too,** with regard to *sukka*, the verse says: **“You shall prepare for you the festival of Sukkot” (Deuteronomy 16:13).** Shouldn't it be derived: **“For you,” for the sake of your obligation?**

ההוא מיבעי ליה למעוטי גזולה התם נמי מיבעי ליה למעוטי גזולה

The Gemara answers that **this** term “for you” **is required to exclude** use of a **stolen *sukka***; establish the *sukka* for you, and do not use a *sukka* belonging to another. The Gemara asks: **There, too,** with regard to ritual fringes, **isn't** the term “for you” **required to exclude** use of **stolen** ritual fringes?

ועשו להם משלהם (במדבר טו, לה) התם כתיב קרא אחרניא

The Gemara answers: **There**, with regard to ritual fringes, **another verse is written: “And they shall make for them ritual fringes” (Numbers 15:38)**, from which it is derived: “For them,” **of their own**, to exclude the use of stolen ritual fringes. Therefore from the term “for you,” it may be derived that ritual fringes must be produced for the sake of the mitzva.

9b

מתני' העושה סוכתו תחת האילן כאילו עשאה בתוך הבית סוכה על גבי סוכה העליונה כשרה והתחתונה פסולה ר' יהודה אומר אם אין דירין בעליונה התחתונה כשרה

**MISHNA:** With regard to **one who establishes his *sukka* beneath a tree**, it is as though he established it inside the house and it is unfit. If one established a *sukka* atop another *sukka*, the upper *sukka* is fit and the lower *sukka* is unfit. **Rabbi Yehuda says: If there are no residents in the upper *sukka*, the lower *sukka* is fit.**

גמי אמר רבא לא שנו אלא באילן שצלתו מרובה מחמתו אבל חמתו מרובה מצלתו כשרה

**GEMARA: Rava said: They taught this *halakha* that a *sukka* beneath a tree is unfit only with regard to a tree whose shade is greater than its sunlight**, as the source of the shade in the *sukka* is the tree and not the roofing. **However, if its sunlight is greater than its shade**, the *sukka* is fit, as in that case the roofing provides the shade.

ממאי מדקתני כאילו עשאה בתוך הבית למה לי למיתני כאילו עשאה בתוך הבית ליתני פסולה אלא הא קמ"ל דאילן דומיא דבית מה בית צלתו מרובה מחמתו אף אילן צלתו מרובה מחמתו

The Gemara asks: **From where** does Rava reach this conclusion? The Gemara answers: He learns this **from the fact that the mishna teaches: It is as though he established it inside the house. Why do I need the mishna to teach: It is as though he established it inside the house? Let the mishna teach simply: It is unfit. Rather, this is teaching us that in the context of this *halakha*, a tree is similar to a house; just as with regard to a house, its shade is greater than its sunlight, so too, with regard to a tree, it invalidates the *sukka* only if its shade is greater than its sunlight.**

וכי חמתו מרובה מצלתו מאי הוי הא קא מצטרף סכך פסול בהדי סכך כשר אמר רב פפא בשחבטן

The Gemara asks: **And even if the sunlight is greater than the shade of the tree, what of it?** Why does Rava deem the *sukka* beneath the tree fit in that case? **Isn't there unfit roofing**, the uncut branches of the tree, **joining together with the fit roofing** on the *sukka*, rendering even the fit roofing on the *sukka* unfit? **Rav Pappa said:** This is referring to a case **where one lowered** the uncut branches and combined them with the fit roofing so that the branches still attached to the tree are inconspicuous. Given that the majority of the roofing is fit, the roofing in its entirety is fit.

אי בשחבטן מאי למימרא מהו דתימא ניגזור היכא דחבטן אטו היכא דלא חבטן קמ"ל דלא גזרינן

The Gemara asks: **If it is a case where he lowered them, what is the purpose of stating this *halakha*?** Isn't it self-evident? The Gemara answers that it is necessary **lest you say: Let us issue a decree** and deem the roofing unfit in a case **where one lowered them due to a case where one did not lower them**. Therefore, **it teaches us that we do not issue such a decree.**

הא נמי תנינא הדלה עליה את הגפן ואת הדלעת ואת הקיסוס וסיכך על גבן פסולה ואם היה סיכוך הרבה מהן או שקצצן כשרה

The Gemara asks: **That halakha, too, we already learned** in a mishna: **If one trellised the grapevine, the gourd, or the ivy**, climbing plants, over a *sukka* while they are still attached to the ground, **and he then added roofing atop them**, the *sukka* is **unfit**, as roofing attached to the ground is unfit. **If the amount of fit roofing was greater than the plants attached to the ground, or if he cut the climbing plants so that they were no longer attached to the ground, it is fit.**

היכי דמי אילימא בשלא חבטן הא קא מצטרף סכך פסול עם סכך כשר אלא לאו כשחבטן ושמע מינה דלא גזרינן מהו דתימא: הני מילי בדיעבד אבל לכתחילה לא קמ"ל

The Gemara clarifies the details of the mishna: **What are the circumstances? If we say** that it is referring to a case where **he did not lower** the climbing plants and combine them with the fit roofing, **doesn't the unfit roofing join together with the fit roofing** on the *sukka*, rendering even the fit roofing on the *sukka* unfit? **Rather, isn't the mishna referring to a case where he lowered them, and conclude from this mishna that we do not issue a decree** in a case where he lowered the branches due to a case where he did not lower the branches. Rava's statement is therefore unnecessary. The Gemara answers: **Lest you say that this applies only after the fact**, i.e., that if one already lowered the uncut branches or plants it is not unfit, **but one may not do so ab initio**; therefore, Rava **teaches us** that one may place roofing in this manner even *ab initio*.

בסוכות) תשבו ולא בסוכה שתחת הסוכה ולא בסוכה שתחת האילן ולא בסוכה (ויקרא כג, מב) סוכה ע"ג סוכה וכו': ת"ר שבתוך הבית

§ The mishna continues: If one established a *sukka* atop another *sukka*, the upper *sukka* is fit and the lower *sukka* is unfit. **The Sages taught** in a *baraita* that the verse states: **"In sukkot shall you reside"** ([Leviticus 23:42](#)), **and not in a sukka that is beneath another sukka, and not in sukka that is beneath a tree, and not in a sukka that is inside a house.**

אדרבה בסוכות תרתי משמע אמר רב נחמן בר יצחק בסכת כתיב

The Gemara questions that derivation. **On the contrary**, the term **"in sukkot,"** which is written in the plural, **indicates two**. The conclusion should be that one sitting inside a *sukka* beneath a *sukka* fulfills the mitzva. **Rav Nahman bar Yitzhak said:** Although the term is vocalized in the plural, **basukkot is written** without the *vav*, indicating a single *sukka*.

אמר ר' ירמיה פעמים ששתיהן כשירות פעמים ששתיהן פסולות פעמים שתחתונה כשרה והעליונה פסולה פעמים שתחתונה פסולה והעליונה כשרה

**Rabbi Yirmeya said:** There are **times when both of the sukkot one atop the other are fit**; there are **times when both of the sukkot are unfit**; there are **times when the lower sukka is fit and the upper sukka is unfit**; and there are **times when the lower sukka is unfit and the upper sukka is fit.**

פעמים ששתיהן כשירות היכי דמי כגון שתחתונה חמתה מרובה מצלתה והעליונה צלתה מרובה מחמתה וקיימא עליונה בתוך עשרים

The Gemara elaborates: There are **times when both of the sukkot one atop the other are fit. What are the circumstances?** It is in a case **where in the lower sukka its sunlight is greater than its shade**, rendering the *sukka* unfit, **and in the upper sukka its shade is greater than its sunlight**, rendering the *sukka* fit. **And the roofing of the upper sukka is within twenty cubits of the ground.** In that case, the roofing of the upper *sukka* is effective for both the upper *sukka* and the lower one.

פעמים ששתיהן פסולות היכי דמי כגון דתרוייהו צלתן מרובה מחמתן וקיימא עליונה למעלה מעשרים אמה

There are **times when both of the *sukkot* are unfit. What are the circumstances?** It is in a case where in **both *sukkot*, their shade is greater than their sunlight, but the upper one is more than twenty cubits above** the roofing of the lower *sukka*, rendering it unfit. Since the roofing of the upper *sukka* is unfit, and it casts shade over the lower *sukka*, the lower *sukka* is also unfit.

פעמים שתחתונה כשרה ועליונה פסולה

There are **times when the lower *sukka* is fit and the upper *sukka* is unfit.**

10a

היכי דמי כגון שהתחתונה צלטה מרובה מחמתה ועליונה חמתה מרובה מצלתה וקיימי תרוייהו בתוך עשרים

**What are the circumstances?** It is in a case where in the lower *sukka*, its shade is greater than its sunlight, rendering the *sukka* fit, and in the upper *sukka*, its sunlight is greater than its shade and it is therefore insignificant, and the roofing of both is within twenty cubits of the ground.

ופעמים שהעליונה כשרה ותחתונה פסולה ה"ד כגון דתרוייהו צלתן מרובה מחמתן וקיימא עליונה בתוך עשרים

And there are **times when the upper *sukka* is fit and the lower *sukka* is unfit. What are the circumstances?** It is in a case where in both *sukkot* their shade is greater than their sunlight, and the roofing of the upper *sukka* is within twenty cubits of the roofing of the lower one. In this case the upper *sukka* is fit, while the lower *sukka* is a *sukka* beneath a *sukka* and is unfit.

פשיטא תחתונה כשרה ועליונה פסולה איצטריכא ליה מ"ד ניגזר דילמא מצטרף סך פסול בהדי סך כשר קמ"ל

The Gemara asks: This is **obvious**. There is nothing novel in any of these scenarios. The Gemara answers: **It was necessary for the *tanna* to mention the case where the lower *sukka* is fit and the upper *sukka* is unfit**, as it contains a novel element. **Lest you say: Let us issue a decree and deem the lower *sukka* unfit**, as perhaps the unfit roofing of the upper *sukka* joins together with the fit roofing of the lower *sukka* and renders it unfit as well; therefore, the *tanna* teaches us that the two roofings do not join together and the upper roofing does not render the lower *sukka* unfit.

כמה יהא בין סוכה לסוכה ותהא תחתונה פסולה

The Gemara elucidates this *halakha*. **How much space shall there be between the roofing of the upper *sukka* and the roofing of the lower *sukka* for the lower *sukka* to be considered a discrete entity and therefore disqualified as a *sukka* beneath a *sukka*?**

אמר רב הונא טפח שכן מצינו באהלי טומאה טפח (דתניא) טפח על טפח ברום טפח מביא את הטומאה והוצץ בפני הטומאה אבל פחות מרום טפח לא מביא ולא הוצץ

**Rav Huna said:** There must be a **handbreadth** of space, as we likewise find in tents of ritual impurity the measure of a **handbreadth**. With regard to the *halakhot* of ritual impurity imparted by a corpse, the legal status of the space of one handbreadth beneath a roof is that of a tent, as we learned in a mishna: A space measuring one **handbreadth by one handbreadth with a height of one handbreadth transmits ritual impurity**. If a source of ritual impurity imparted by a corpse is in that space, the impurity is transmitted to all people, vessels, and food in that space. **And** a space that size serves as a barrier before the spread of ritual impurity beyond that space. **However**, if the space measures less than the height of one handbreadth, it does not transmit impurity to the objects in that space, and it does not serve as a barrier before the spread of ritual impurity. The impurity breaches the confining walls and rises upward as if there were no covering over it.

ורב חסדא ורבה בר רב הונא אמרי ארבעה שלא מצינו מקום [חשוב] פחות מארבעה

**Rav Hisda and Rabba bar Rav Huna say:** For this to be considered a *sukka* beneath a *sukka*, the space between the roofing of the upper *sukka* and that of the lower one must measure at least **four** handbreadths, **as we do not find a significant area** that measures **less than four** handbreadths, e.g., with regard to the domains of Shabbat.

ושמואל אמר עשרה מאי טעמא דשמואל כהכשרה כך פסולה מה הכשרה בעשרה אף פסולה בעשרה

**And Shmuel said:** The space between the roofing of the upper *sukka* and that of the lower one must measure at least **ten** handbreadths. The Gemara asks: **What is the rationale** for the opinion of **Shmuel**? The Gemara explains: **As the criterion for its fitness, so too is the criterion for its unfitness; just as its fitness is only in a *sukka* ten handbreadths high, so too, its unfitness as a *sukka* is engendered only by a *sukka* ten handbreadths high.**

תנן רבי יהודה אומר אם אין דירין בעליונה התחתונה כשרה

The Gemara questions Shmuel's statement: **We learned** in the mishna that **Rabbi Yehuda says: If there are no residents in the upper *sukka*, the lower *sukka* is fit.**

מאי אין דירין אילימא דירין ממש אטו דירין קא גרמי אלא לאו מאי אין דירין כל שאינה ראויה לדירה והיכי דמי דלא גבוה עשרה מכלל דתנא קמא סבר אע"פ שאינה ראויה לדירה פסולה

The Gemara clarifies: **What is the meaning of: There are no residents? If we say** that it means that there are no **actual residents**, the question arises: **Is that to say that residents cause** it to be unfit? If the upper *sukka* is a fit *sukka*, is there any difference whether or not people reside there? **Rather, what is the meaning of: There are no residents? Is it not referring to any *sukka* that is not suitable to serve as a residence? And what are the circumstances of that case? It is a case where the *sukka* is not ten handbreadths high, as anything less than ten handbreadths high is not considered a residence. From the fact that it is Rabbi Yehuda who distinguishes between whether or not the upper *sukka* is at least ten handbreadths high, conclude **by inference that the first *tanna* of the mishna holds that the lower *sukka* is unfit even if the upper *sukka* is less than ten handbreadths high and therefore not suitable to serve as a residence.** This is contrary to the opinion of Shmuel.**

כי אתא רב דימי אמר אמרי במערבא אם אין התחתונה יכולה לקבל כרים וכסתות של עליונה התחתונה כשרה

**When Rav Dimi came** from Eretz Yisrael to Babylonia, **he said** that the Sages **say in the West**, Eretz Yisrael, in explanation of the mishna: **If the roofing of the lower *sukka* is not sufficiently sturdy to be able to support the cushions and blankets of the upper *sukka*, then the lower *sukka* is fit**, as the upper *sukka* is not suitable to serve as an independent residence. According to this explanation, the mishna does not discuss the height of the upper *sukka*; it discusses the quality of the roofing.

מכלל דתנא קמא סבר אע"פ שאינה ראויה לקבל פסולה

The Gemara notes: Is that to say **by inference that the first *tanna* holds that even though** the roofing of the lower *sukka* **is not sufficiently sturdy to be able to support** the cushions and blankets of the upper *sukka*, the lower *sukka* is **unfit**? In that case, the upper *sukka* is not a suitable residence. Why should the lower *sukka* be unfit?

איכא בינייהו דיכולה לקבל על ידי הדחק

The Gemara answers: The first *tanna* agrees that if the roofing of the lower *sukka* is unable to support the cushions and the blankets at all, the upper *sukka* is not considered a *sukka* and the lower *sukka* is

fit. However, **there is** a practical difference **between** the opinions of the first *tanna* and Rabbi Yehuda in a case where the roofing of the lower *sukka* **is able to support** the cushions and the blankets of the upper *sukka* **with difficulty** and there is a concern that the roofing might collapse. In that case, the first *tanna* holds that since the roofing is capable of supporting the cushions and blankets, the upper *sukka* is considered a separate *sukka* and renders the lower *sukka* unfit. According to Rabbi Yehuda, since the roofing is able to support the weight of the cushions and blankets only with difficulty, the upper *sukka* is not fit. Therefore, the lower *sukka* is fit.

**מתני** פירס עליה סדין מפני החמה או תחתיה מפני הנשר או שפירס ע"ג הקינוף פסולה אבל פורס הוא על גבי נקליטי המטה

**MISHNA:** If **one spread a sheet over** the roofing as protection for those sitting in the *sukka* **due to the sun, or if one spread a sheet beneath** the roofing as protection **due to the falling leaves, or if one spread** a sheet as a canopy **over the** frame of a **four-post [kinof]** bed, the area in the *sukka* beneath the sheets is **unfit**. In the first two cases, because the sheet is susceptible to ritual impurity, it renders the otherwise fit roofing unfit. In the case of the canopy, one is not sitting under the roofing of the *sukka*; rather, he is sitting inside a tent. **However, one may spread** the sheet **over** the frame of a **two-post [naklitei]** bed, which has one post in the middle of each end of the bed. When spreading the sheet over the posts it forms an inclined rather than a flat roof, and a tent with an inclined roof is not considered a significant structure.

**גמ'** אמר רב חסדא לא שנו אלא מפני הנשר אבל לנאותה כשרה פשיטא מפני הנשר תנן מ"ד הוא הדין דאפילו לנאותה והאי דקתני מפני הנשר אורחא דמילתא קתני קמ"ל

**GEMARA: Rav Hisda said:** The Sages **taught** the ruling that the sheet renders the *sukka* unfit **only** when it is placed underneath the roofing **due to the falling leaves; however,** if his intent was to spread the sheet for decorative purposes **to beautify** the *sukka*, it is not in the category of roofing and the *sukka* is **fit**. The Gemara asks: This is **obvious**, as: **Due to the falling leaves,** is what **we learned** in the mishna. The Gemara answers: **Lest you say that the same is true,** i.e., the *sukka* is unfit, **even** when the sheet was spread **to beautify** the *sukka*, **and** the reason **that** the mishna **teaches** specifically the case where one spread the sheet **due to the falling leaves** is that the mishna **teaches the matter,** spreading a sheet in the *sukka*, **in the manner in which it** typically occurs. Rav Hisda **teaches us** that the formulation of the mishna is precise and the *halakha* applies specifically to the case cited. If one spread the sheet for decorative purposes, it does not render the *sukka* unfit.

לימא מסייע ליה סיככה כהלכתה ועיטרה בקרמין ובסדינין המצוירין ותלה בה אגוזין שקדים אפרסקין ורמונים פרכילי ענבים ועטרות של שבולין יינות שמנים וסלתות אסור להסתפק מהן

The Gemara suggests: **Let us say** that the following *Tosefta* **supports** the opinion of Rav Hisda. If **one roofed** the *sukka* **in accordance with its halakhic** requirements, **and decorated it with colorful curtains and sheets, and hung in it** ornamental **nuts, peaches, almonds, and pomegranates, grape branches [parkilei], and wreaths of stalks** of grain, **wines, oils, and vessels full of flour, it is prohibited to derive benefit and use them**

10b

עד מוצאי יום טוב האחרון של חג ואם התנה עליהם הכל לפי תנאו דלמא מן הצד

**until the conclusion of the last day of the Festival. And if** before he hung the decorations **he stipulated with regard to them** that he will be permitted to use them even during the Festival, **everything is according to his stipulation,** and he is permitted to use them. Apparently, sheets may indeed be spread in the *sukka* for decorative purposes. The Gemara rejects this: There is no proof from the *Tosefta*, as **perhaps** the reference is to sheets spread **on the side** of the *sukka*. However, if they are spread beneath the roofing, it renders the *sukka* unfit.

אתמר נויי סוכה אין ממעטין בסוכה אמר רב אשי ומן הצד ממעטין

§ Apropos decorations, **it was stated: Sukka decorations do not diminish the height of the sukka.** Decorations hanging from the roofing are not considered part of the structure and therefore do not diminish the height of the *sukka*. If the roofing is more than twenty cubits above the ground, the decorations hanging within twenty cubits of the ground do not render the *sukka* fit. **Rav Ashi said:** However, if the decorations are spread **on the side** of the roof, they are considered part of the structure and **diminish** the area. If the decorations render the interior of the *sukka* less than seven by seven handbreadths, the *sukka* is unfit.

מנימין עבדיה דרב אשי איטמישא ליה כתונתא במיא ואשתתחא אמטלתא אמר ליה רב אשי דלייה דלא לימרו קא מסככי בדבר המקבל טומאה והא קא חזו ליה דרטיבא לכי יבשה קאמינא לך

The Gemara relates with regard to **Minyamin, the servant of Rav Ashi**, that **his shirt became wet [itamisha], and he spread it over the sukka** to dry it. **Rav Ashi said to him: Take it down so that people will not say that they are roofing the sukka with an item susceptible to ritual impurity.** The servant said to him: **But don't they see that it is wet** and understand that I placed it there to dry? Rav Ashi replied: **Take it down once it is dry is what I am saying to you**, as then people are apt to think that it is part of the roofing.

אתמר נויי סוכה המופלגין ממנה ארבעה רב נחמן אמר כשרה רב חסדא ורבה בר רב הונא אמרי פסולה

**It was stated** with regard to *sukka* decorations, e.g., sheets spread beneath the roofing to decorate the *sukka*, **that are removed from the roofing four handbreadths**, the *amora'im* disagreed whether they interpose between the roofing and the *sukka*. **Rav Nahman said:** The *sukka* remains fit. **Rav Hisda and Rabba bar Rav Huna said:** It is unfit.

רב חסדא ורבה בר רב הונא איקלעו לבי ריש גלותא אגנינהו רב נחמן בסוכה שנוייה מופלגין ממנה ארבעה טפחים אשתיקו ולא אמרו ליה ולא מידי אמר להו הדור בהו רבנן משמעתייהו אמרו ליה אנן שלוחי מצוה אנן ופטורין מן הסוכה

The Gemara relates that **Rav Hisda and Rabba bar Rav Huna happened to come to the house of the Exilarch. Rav Nahman**, who was the official in charge of the Exilarch's household, **lodged them in a sukka whose decorations were removed from the roofing four handbreadths. They were silent and did not say anything to him**, even though in their opinion the *sukka* was unfit. **Rav Nahman said to them: Did the Sages retract their halakhic ruling?** Does your silence indicate that you concede to my ruling? **They said to him: We are on the path to perform a mitzva and, therefore, we are exempt from the mitzva of sukka.** Therefore, it is permitted for us to sleep in this *sukka*. In terms of the *halakha*, our ruling is unchanged.

אמר רב יהודה אמר שמואל מותר לישן בכילה בסוכה אע"פ שיש לה גג והוא שאינה גבוהה עשרה

**Rav Yehuda said that Shmuel said: It is permitted to sleep in a bed with netting inside the sukka, even though the bed has a roof, provided that the netting is not more than ten handbreadths higher than the bed.** In that case, the netting is not considered a tent in and of itself.

תא שמע הישן בכילה בסוכה לא יצא ידי חובתו הכא במאי עסקינן כשגבוהה עשרה

**Come and hear: One who sleeps in a bed with netting inside the sukka did not fulfill his obligation**, contrary to the statement that Rav Yehuda cited in the name of Shmuel. The Gemara answers: **With what are we dealing here?** It is a case **where the netting is more than ten handbreadths higher than the bed** and is considered a tent in and of itself.

מיתבי הישן תחת המטה בסוכה לא יצא ידי חובתו הא תרגמה שמואל במטה גבוהה עשרה

The Gemara **raises an objection** from a mishna: **One who sleeps beneath the bed in the *sukka* did not fulfill his obligation.** As the height of a typical bed is less than ten handbreadths, apparently, even if the covering beneath which one is sleeping is less than ten handbreadths high, it is a tent in and of itself and he does not fulfill his obligation. The Gemara answers: **Didn't Shmuel interpret the mishna as referring to the case of a bed ten handbreadths high?** Therefore, one who sleeps beneath the bed did not fulfill his obligation.

ת"ש או שפירס על גבי קינופות פסולה התם נמי דגביהי עשרה

**Come and hear** that which is taught in the mishna: **Or if one spread a sheet as a canopy over the frame of a four-post bed, the area in the *sukka* beneath the sheet is unfit.** Apparently, a bed with certain types of netting is unfit. The Gemara answers: **There, too,** it is a case where the posts **are ten handbreadths high.**

והא לא קתני הכי דתניא נקליטין שנים וקינופות ארבעה פירס על גבי קינופות פסולה על גבי נקליטין כשרה ובלבד שלא יהיו נקליטין גבוהין מן המטה עשרה מכלל דקינופות אף על פי שאין גבוהין עשרה

The Gemara asks: **But that is not the way it is taught, as it is taught in the *baraita*: *Naklitin* are two posts and *kinofot* are four posts.** If **one spread a sheet over four posts,** the area in the *sukka* beneath the sheet is **unfit**; if one did so **over two posts** the entire *sukka* is **fit, provided the two posts are not ten handbreadths higher than the bed.** This proves **by inference that a sheet spread over four posts renders the area in the *sukka* beneath the sheet unfit even if it is not ten handbreadths high.**

שאני קינופות דקביעי והרי סוכה על גבי סוכה דקביעא ואמר שמואל כהכשרה כך פסולה אמרי התם דלמפסל סוכה בעשרה הכא דלשוויי אוהלא בציר מעשרה נמי הוי אוהלא

The Gemara answers: **Four posts are different because they are fixed** in the bed and constitute a significant space even without the requisite height. The Gemara asks: **But a *sukka* atop another *sukka* is fixed, and yet Shmuel said: As the criterion for its fitness, so too is the criterion for its unfitness.** The upper *sukka* renders the lower *sukka* unfit only if it is ten handbreadths high. The Sages **say** in distinguishing between the cases: **There,** in the case of a *sukka* atop another *sukka*, where the measurement is **in order to disqualify** the lower *sukka*, **ten handbreadths** are required to render the upper *sukka* a separate entity. However, **here,** in the case of the four-post bed, **in order to consider the covering a tent, less than ten handbreadths is also considered to be a tent,** as it is fixed.

אמר רב תחליפא בר אבימי אמר שמואל הישן בכילה ערום מוציא ראשו חוץ לכילה וקורא קריאת שמע

§ **Rav Taḥalifa bar Avimi said that Shmuel said: One who sleeps naked in a bed with netting and is required to recite *Shema* moves his head out from beneath the netting and recites *Shema*.** Although he is naked, the netting is considered like a garment; therefore, it is permitted to recite *Shema*.

מיתבי הישן בכילה ערום לא יוציא ראשו חוץ לכילה ויקרא קריאת שמע הכא במאי עסקינן כשגבוהה עשרה

The Gemara **raises an objection** from a *baraita*: **One who sleeps naked in a bed with netting may not move his head out from beneath the netting and recite *Shema*.** The Gemara answers: **With what are we dealing here?** It is a case **where the netting is ten handbreadths high.** In that case, it is considered a tent and not a garment.

ה"נ מסתברא מדקתני סיפא הא למה זה דומה לעומד בבית ערום שלא יוציא ראשו חוץ לחלון ויקרא קריאת שמע שמע מינה

The Gemara notes: **So too, it is reasonable** to understand the *baraita* in that manner **from the fact that it is taught in the latter clause of that *baraita*: To what is this comparable?** It is comparable to

**one standing naked in his house, that he may not move his head out the window and recite Shema.** That is certainly ineffective. The fact that the *baraita* likens the bed with netting to a house indicates that it is netting at least ten handbreadths high. The Gemara concludes: Indeed, **learn from it that this is the correct understanding.**

11a

ובית נמי אע"פ שאין גבוה עשרה כיון דקביע אוהלא הוא דלא גרע מקינופות

**And this halakha** that it is not sufficient to place his head out the window applies **also to a house even if it is not ten handbreadths high. Since it is a fixed structure it is considered a tent** in and of itself, **as it is no less permanent than** a bed with **four posts**, which is considered a tent even though the netting is less than ten handbreadths higher than the bed.

ל"א אמרי לה אמר רב יהודה אמר שמואל מותר לישן בכילת חתנים בסוכה לפי שאין לה גג אע"פ שגבוהה עשרה

**Some say another version** of the previous discussion: **Rav Yehuda said that Shmuel said: It is permitted to sleep inside a netted bridal canopy in the sukka since it is inclined and does not have a roof, even though it is ten handbreadths high.**

מיתבי הישן בכילה בסוכה לא יצא ידי חובתו הכא במאי עסקינן בשיש לה גג

The Gemara **raises an objection** from a *baraita*: **One who sleeps in a bed with netting inside the sukka did not fulfill his obligation.** The Gemara answers: **With what are we dealing here in the baraita?** It is **with** a bed with netting **in** a case where, unlike a bridal canopy, **it has a roof.**

ת"ש נקליטין שנים וקינופות ארבעה פירס על גבי קינופות פסולה על גבי נקליטין כשרה ובלבד שלא יהו נקליטין גבוהין מן המטה עשרה טפחים הא גבוהין מן המטה עשרה פסולה אע"פ שאין לה גג

**Come and hear** another question from what we learned: **Naklitin are two posts and kinofot are four posts.** If **one spread** a sheet **over four posts**, the *sukka* is **unfit**; if he spread a sheet **over two posts** the *sukka* is **fit, provided the two posts are not ten handbreadths higher than the bed.** It can be inferred from here: **But if they are higher than ten handbreadths the sukka is unfit even though it has no roof,** contrary to the opinion of Shmuel.

שאני נקליטין דקביעי אי קביעי ליהוי כקינופות לגבי קינופות לא קביעי לגבי כילה קביעי

The Gemara answers: **Two posts are different** from the bridal canopy **because they are fixed** in the bed, and therefore the sheet over them is considered a tent even with an inclined roof. The Gemara asks: **If they are fixed then let them be considered like four posts** and let them render the *sukka* unfit even when they are less than ten handbreadths high. The Gemara answers: **Vis-à-vis four posts**, two posts are **not** considered **fixed** and therefore, they render the *sukka* unfit only when they are ten handbreadths higher than the bed. However, **vis-à-vis** a bed with **netting**, two posts **are** considered **fixed** and consequently, they render the *sukka* unfit even though they lack a roof.

דרש רבה בר רב הונא מותר לישן בכילה אע"פ שיש לה גג אע"פ שגבוהה עשרה כמאן כר' יהודה דאמר לא אתי אהל עראי ומבטל אהל קבע דתנן א"ר יהודה נוהגין היינו לישן תחת המטה בפני הזקנים

**Rabba bar Rav Huna taught: It is permitted to sleep in a bed with netting even though it has a roof and even though it is higher than ten handbreadths. In accordance with whose opinion** did Rabba bar Rav Huna teach this *halakha*? It is **in accordance with** the opinion of **Rabbi Yehuda who said** that in principle, **a temporary tent does not come and negate a permanent tent, as we learned** in a mishna that **Rabbi Yehuda said: We were accustomed to sleep beneath the bed before the**

**Elders.** Since a bed is a temporary tent relative to the more permanent *sukka*, even one sleeping beneath a bed is considered to be sleeping in the *sukka* and he fulfills his obligation in that manner.

וליאם הלכה כרבי יהודה

The Gemara asks: **And** if the statement of Rabba bar Rav Huna is in accordance with the opinion of Rabbi Yehuda, **let him say** simply that the *halakha* is in accordance with the opinion of **Rabbi Yehuda**.

אי אמר הלכה כרבי יהודה הוה אמינא הני מילי מטה דלגבה עשויה אבל כילה דלתוכה עשויה אימא לא קמ"ל טעמא דרבי יהודה דלא אתי אהל עראי ומבטל אהל קבע לא שנא מטה ולא שנא כילה

The Gemara answers: **If he said the *halakha* is in accordance with the opinion of Rabbi Yehuda, I would have said that this applies only to a bed, which is made for use atop it** and not beneath it. Perhaps the reason a bed is not considered a tent in and of itself is that its primary purpose is to lie on top of it, not in the space beneath it. **However**, with regard to a bed with **netting, which is made for use of the space within it, say that no**, it is indeed considered a tent in and of itself and one who sleeps in it does not fulfill his obligation. Therefore, Rabba bar Rav Huna **teaches us that the rationale for the opinion of Rabbi Yehuda is that a temporary tent does not come and negate a permanent tent, and there is no difference** whether the temporary tent is a **bed** or whether it is the **netting** over a bed.

מתני' הדלה עליה את הגפן ואת הדלעת ואת הקיסוס וסיכך על גבה פסולה ואם היה סיכך הרבה מהן או שקצצן כשרה

**MISHNA:** If one **trellised** climbing plants such as a **grapevine, or gourd plant, or ivy [kissos], over a *sukka*** while they were still attached to the ground, **and then added roofing atop them**, the *sukka* is **unfit**. If the amount of fit **roofing was greater** than the plants attached to the ground, **or if he cut** the climbing plants so that they were no longer attached to the ground, **it is fit**.

זה הכלל כל שהוא מקבל טומאה ואין גידולו מן הארץ אין מסככין בו וכל דבר שאינו מקבל טומאה וגידולו מן הארץ מסככין בו:

**This is the principle** with regard to the roofing of a *sukka*: **Anything that is susceptible to ritual impurity, e.g., vessels, or its growth is not from the ground, e.g., animal hides, one may not roof his *sukka* with it. And anything that is not susceptible to ritual impurity and its growth is from the ground, one may roof his *sukka* with it.**

גמ' יתיב רב יוסף קמיה דרב הונא ויתיב וקאמר או שקצצן כשרה ואמר רב צריך לנענע

**GEMARA:** Rav Yosef sat before Rav Huna, and he sat and said, citing the mishna: **Or if he cut them, it is fit**. He added: **And Rav said** that it is not enough merely to cut the climbing plants; one is **obligated to move** the branches, thereby performing an action with the branches in order to render the roofing fit. When he placed the climbing plants atop the *sukka*, they were attached and therefore unfit roofing. When he ultimately cut them, it was as if the *sukka* were roofed by itself. In that case, the *sukka* is unfit due to the principle: Prepare it, and not from that which has already been prepared, derived from the verse: "You shall prepare for you the festival of *Sukkot*" ([Deuteronomy 16:13](#)).

אמר ליה רב הונא הא שמואל אמרה אהדרינהו רב יוסף לאפיה ואמר ליה אטו מי קאמינא לך דלא אמרה שמואל אמרה רב ואמרה שמואל אמר ליה רב הונא הכי קאמינא לך דשמואל אמרה ולא רב דרב אכשורי מכשר כי הא דרב עמרם חסידא רמא תכלתא לפרזומא דאינשי ביתיה תלאן ולא פסק ראשי חוטין שלהן

**Rav Huna said to Rav Yosef: Shmuel stated this *halakha*. Rav Yosef turned his face away in anger and said to him: Did I say to you that Shmuel did not say it? Rav said it, and Shmuel said**

it as well. What is your point? **Rav Huna said to him: This is what I am saying to you, that Shmuel said it and not Rav, as Rav deems** the roofing **fit** merely by cutting them, without moving them, as in that incident where **Rav Amram the Pious cast the sky-blue dye**, i.e., ritual fringes, upon the garment [*pirzuma*] of the people of his household. However, **he attached them, but did not cut the ends of their strands** prior to tying them, i.e., he took a single string, folded it a number of times, and inserted it into the hole in the garment. Since the fringes were uncut when he tied them, he was uncertain whether they were fit for use in fulfilling the mitzva, due to the principle: Prepare it, and not from that which has already been prepared.

אתא לקמיה דרב חייא בר אשי אמר ליה הכי אמר רב מפסקן והן כשרין אלמא פסיקתן זו היא עשייתן הכא נמי קציצתן זו היא עשייתן

Rav Amram came before Rav Ḥiyya bar Ashi and asked him about the halakhic status of the ritual fringes. **He said to him that this is what Rav said: One cuts them into separate strands and they are fit.** There is no need to remove them, cut them, and reattach them to the garment as separate strands.

**Apparently**, according to Rav, **their cutting is their preparation.** Cutting them qualifies as active preparation of the fringes. **Here too**, in the case of the roofing of a *sukka*, Rav holds: **Their cutting is their preparation**, and no further action is required.

וסבר שמואל לא אמרינן פסיקתן זו היא עשייתן והא תני שמואל משום ר' חייא הטיל לשני קרנות בבת אחת ואחר כך פסק ראשי חוטין שלהן כשרין מאי לאו שקושר ואח"כ פוסק לא שפוסק ואח"כ קושר

The Gemara asks: **And does Shmuel hold that we do not say: Their cutting is their preparation? But didn't Shmuel teach in the name of Rabbi Ḥiyya: If one cast fringes upon two corners of a garment simultaneously by repeatedly inserting one strand into holes in both corners and afterward cut the ends of their strands** resulting in two full-fledged fringes, the fringes are fit. **What, is it not** referring to a case **where one ties** the fringes as required **and afterward cuts them?** The Gemara answers: **No**, it is referring to a case where **he cuts** the strands **and afterward ties** them.

פוסק ואחר כך קושר מאי למימרא מהו דתימא

The Gemara asks: If the reference is to a case where **he cuts** the strands **and afterward ties** them, **what** need was there **to state** that the ritual fringes are fit? That is the prescribed manner of preparing ritual fringes. The Gemara answers: **Lest you say** that in addition to tying the fringes separately

11b

בעינן כנף בשעת פתיל וליכא קמ"ל

**we require** that it must be a single **corner at the time of threading** the strand through the hole. **And there is not** a single corner in this case, as although he ties the fringes separately, he threads the two corners simultaneously. Therefore, Shmuel **teaches us** that with regard to threading it is not a concern.

מיתבי תלאן ולא פסק ראשי חוטין שלהן פסולין מאי לאו פסולין לעולם ותיובתא דרב אמר לך רב מאי פסולין פסולין עד שיפסקו ושמואל אמר פסולין לעולם וכן אמר לוי פסולין לעולם וכן אמר רב מתנה אמר שמואל פסולין לעולם

The Gemara **raises an objection** from a *baraita*: **If one attached** the ritual fringes **and did not first cut the ends of their strands, they are unfit.** **What, is it not** saying that the ritual fringes are **unfit forever** with no way to remedy the situation, **and this is a conclusive refutation** of the opinion of **Rav?** The Gemara answers that **Rav could have said to you: What** is the meaning of **unfit?** It means they are **unfit until they will be cut**; not that they are unfit forever. **And Shmuel said** that it means

**they are unfit forever. And Levi also said: They are unfit forever. And likewise, Rav Mattana said that Shmuel said: They are unfit forever.**

איכא דאמרי אמר רב מתנה בידי הוה עובדא ואתאי לקמיה דמר שמואל ואמר לי פסולין לעולם

**Some say that Rav Mattana said: There was an incident that happened to me involving this uncertainty with regard to ritual fringes, and I came before Master Shmuel and he said to me: They are unfit forever.**

תעשה ולא מן העשוי מכאן אמרו (דברים טז, יג) מיתבי תלאן ואחר כך פסק ראשי חוטין שלהן פסולין ועוד תניא גבי סוכה הדלה עליה את הגפן ואת הדלעת ואת הקיסוס וסיכך על גבן פסולה

The Gemara **raises an objection** to Rav's opinion from a different *baraita*: **If one attached** the ritual fringes **and only afterward cut the ends of their strands, they are unfit. And furthermore, it is taught** in another *baraita* **with regard to a sukka**: The verse states: "Prepare for you the festival of *Sukkot*" ([Deuteronomy 16:13](#)), and from the language of this verse the Sages derived the principle: **Prepare it, and not from that which has already been prepared. From here the Sages said: If one trellised a grapevine, a gourd plant, or ivy over a sukka while still attached to the ground, and then he added roofing atop the vines, the sukka is unfit.**

היכי דמי אילימא בשלא קצצן מאי איריא משום תעשה ולא מן העשוי תיפוק ליה דמחוברין גינהו אלא בשקצצן וקתני פסולה וש"מ דלא אמרינן קציצתן זו היא עשייתן ותיובתא דרב

**What are the circumstances? If we say** that the *baraita* is referring to a case **where he did not** subsequently **cut** the vines, **why does the tanna particularly** teach that it is unfit **due to** the principle: **Prepare it, and not from that which has already been prepared? Let him derive** that the climbing plants are unfit for roofing due to the fact **that they are attached** to the ground, unrelated to the manner in which they were placed. **Rather**, it must be referring to a case **where he cut them and** nevertheless, the *baraita* **is teaching** that the vines are **unfit, and learn from it that we do not say: Their cutting is their preparation; and this is a conclusive refutation** of the opinion of Rav.

אמר לך רב הכא במאי עסקינן דשלפינהו שלופי דלא מינכרא עשיה דידהו מכל מקום תלאן ואח"כ פסק קשיא לרב קשיא

**Rav could have said to you: With what are we dealing here?** It is a case **where he pulled** the branches until they broke off the tree. Since, in that case, **their active preparation is not conspicuous**, it does not render the climbing plants fit roofing. The Gemara asks: **In any case**, does that which was taught with regard to ritual fringes: **If one attached** the ritual fringes **and only afterward cut** their strands, etc., pose **a difficulty to** the opinion of **Rav**? The Gemara concludes: **Indeed, it remains difficult** according to Rav.

לימא כתנאי עבר וליקטן פסול דברי רבי שמעון בר יהוצדק וחכמים מכשירין

The Gemara suggests: **Let us say** that this dispute is **parallel to** a dispute between *tanna'im*. If black berries grew on a myrtle branch, one of the four species taken on *Sukkot*, and its berries were more numerous than its leaves, the myrtle branch is unfit for use in fulfilling the mitzva of taking the four species on *Sukkot*. However, if one picked enough berries so that the leaves were more numerous, it is fit, although one may not pick the berries on the Festival itself. **If he transgressed and picked them on the Festival, it is unfit; this is the statement of Rabbi Shimon bar Yehotzadak. And the Rabbis deem it fit** in that case.

סברוה דכ"ע לולב צריך אגד וילפינן לולב מסוכה דכתיב גבי סוכה תעשה ולא מן העשוי

The Gemara proceeds to explain the basis for the comparison between the dispute with regard to the roofing of the *sukka* and the dispute with regard to the myrtle branch. The Sages initially **thought that everyone**, Rabbi Shimon bar Yehotzadak and the Rabbis, agrees that in fulfilling the mitzva of the four species, the three species, i.e., the *lulav*, the myrtle branch, and the willow branch, **require a binding** by Torah law. Therefore, it is relevant to discuss preparation with regard to this binding. **And** the Sages also initially thought that everyone agrees that **we derive the halakhot of lulav from the halakhot of sukka, as it is written with regard to sukka: Prepare**, from which is derived the principle: Prepare it, **and not from that which has already been prepared, and** the same applies to the *halakhot* of *lulav* as well.

מאי לאו בהא קא מיפלגי דמאן דמכשיר סבר אמרינן גבי סוכה קציצתן זו היא עשייתן וגבי לולב נמי אמרינן לקיטתן זו היא עשייתן ומאן דפסיל סבר לא אמרינן גבי סוכה קציצתן זו היא עשייתן וגבי לולב נמי לא אמרינן לקיטתן זו היא עשייתן

**What, is it not that the *tanna'im* disagree with regard to the following? That the one who deems the myrtle branch whose berries were picked on the Festival fit, holds that with regard to the branches on a *sukka* we say: Their cutting is their preparation, and therefore, with regard to berries on the myrtle branch as one of the species bound with the *lulav* as well, we say: Their picking is their preparation, and no further action is required. And the one who deems it unfit holds that with regard to the branches on a *sukka* we do not say: Their cutting is their preparation, and therefore, with regard to *lulav* as well, we do not say: Their picking is their preparation.** Therefore, since the myrtle branch was not prepared for use prior to the Festival, and it was bound together with the other species, it is considered already prepared and picking the fruit off the branch is not active preparation sufficient to render it fit.

לא דכ"ע לא אמרינן גבי סוכה קציצתן זו היא עשייתן והכא במילף לולב מסוכה קמיפלגי מאן דמכשיר סבר לא ילפינן לולב מסוכה ומאן דפסיל סבר ילפינן לולב מסוכה

The Gemara rejects that explanation of the dispute. **No**, the fact is **that everyone agrees that we do not say with regard to sukka: Their cutting is their preparation, and here** in the case of the myrtle branch, it is **with regard to deriving the halakhot of lulav from the halakhot of sukka that they disagree. The one who deems the myrtle branch fit holds that we do not derive the halakhot of lulav from the halakhot of sukka**, and therefore the principle: Prepare it, and not from that which has already been prepared, does not apply to *lulav*. **And the one who deems the myrtle branch unfit holds that we derive the halakhot of lulav from the halakhot of sukka.**

ואב"א אי סבירא לן דלולב צריך אגד כולי עלמא לא פליגי דילפינן לולב מסוכה והכא בהא קמיפלגי מר סבר צריך אגד ומר סבר אין צריך אגד ובפלוגתא דהני תנאי דתניא לולב בין אגוד בין שאינו אגוד כשר ר' יהודה אומר אגוד כשר שאינו אגוד פסול

**And if you wish, say instead: If we hold that *lulav* requires a binding, everyone agrees that we derive the halakhot of lulav from the halakhot of sukka and the principle: Prepare it, and not from that which has already been prepared, applies to the halakhot of the four species as well. And here it is with regard to the following that they disagree: One Sage, Rabbi Shimon bar Yehotzadak, holds that the *lulav* requires a binding, and therefore the myrtle branch is unfit; and the other Sage, i.e., the Rabbis, holds that the *lulav* does not require a binding, and therefore, preparation is not relevant with regard to *lulav* and it makes no difference whether the berries were picked before or after the myrtle branch was bound together with the *lulav* and the willow branch. And they disagree with regard to the same topic as in the dispute between these *tanna'im*, as it is taught in a *baraita*: A *lulav*, whether it is bound with the myrtle and willow and whether it is not bound, is fit. Rabbi Yehuda says: If it is bound it is fit; if it is not bound it is unfit.**

(ויקרא כג. מ) ולקחתם אגודת אזוב וכתיב הכא (שמות יב. כב) מ"ט דרבי יהודה יליף לקיחה לקיחה מאגודת אזוב כתיב התם ולקחתם לכם ביום הראשון מה להלן באגודה אף כאן נמי באגודה ורבנן לקיחה מלקיחה לא ילפינן

The Gemara asks: **What is the rationale** for the opinion of **Rabbi Yehuda**? From where does he derive this requirement by Torah law? The Gemara answers: By means of a verbal analogy, **he derives** the term **taking**, written with regard to the four species, **from** the term **taking** written with regard to **the bundle of hyssop**. **It is written there**, in the context of the sacrifice of the Paschal lamb in Egypt: **“Take a bundle of hyssop”** ([Exodus 12:22](#)), **and it is written here**, in the context of the four species: **“And you shall take for yourselves on the first day** the fruit of a beautiful tree, branches of a date palm, and boughs of a dense-leaved tree, and willows of the brook, and you shall rejoice before the Lord your God seven days” ([Leviticus 23:40](#)). **Just as there**, with regard to the Paschal lamb, the mitzva to take the hyssop is specifically **in a bundle, so too here**, the mitzva to take the four species is specifically **in a bundle**. **And the Rabbis hold: We do not derive** the term **taking** **from** the term **taking** by means of the verbal analogy.

כמאן אזלא הא דתניא לולב מצוה לאוגדו ואם לא אגדו כשר אי ר' יהודה כי לא אגדו אמאי כשר אי רבנן אמאי מצוה לעולם זה אלי ואנוהו התנאה לפניו במצות ([שמות טו, ב](#)) רבנן היא ומשום שנאמר

The Gemara asks: **In accordance with whose opinion is that which is taught** in this *baraita*: There is a mitzva to bind the myrtle and the willow with the *lulav*. **And if he did not bind it, it is fit. If the baraita** is in accordance with the opinion of **Rabbi Yehuda, when one did not bind it, why is it fit?**

**If** it is in accordance with the opinion of **the Rabbis, why** is there a mitzva to bind it at all? The Gemara answers: **Actually, it is** in accordance with the opinion of **the Rabbis**. **And** the reason that there is a mitzva to bind it is **due to** the fact **that it is stated**: **“This is my God and I will glorify Him [ve’anvehu]”** ([Exodus 15:2](#)), which they interpreted to mean: **Beautify yourself [hitna’e] before Him** in the performance of the mitzvot. The Rabbis agree that although failure to bind the three species does not render them unfit for the mitzva, the performance of the mitzva is more beautiful when the *lulav* is bound.

ואד יעלה מן הארץ מה אד דבר שאינו ([בראשית ב, 1](#)) זה הכלל כל דבר שמקבל טומאה כו': מה"מ אמר ריש לקיש אמר קרא מקבל טומאה וגידולו מן הארץ אף סוכה דבר שאין מקבל טומאה וגידולו מן הארץ

§ We learned in the mishna: **This is the principle** with regard to the roofing of a *sukka*: One may not roof the *sukka* with **anything that is susceptible to ritual impurity** or whose growth is not from the ground. The Gemara asks: **From where are these matters** with regard to the roofing of a *sukka* derived? **Reish Lakish said** that **the verse states**: **“And there went up a mist from the earth,** and watered the entire face of the ground” ([Genesis 2:6](#)); **just as mist**, i.e., a cloud, **is a substance not capable of contracting ritual impurity, and its growth is from the ground**, i.e., arises from the ground, **so too**, the roofing of the *sukka* must consist of a **substance that is not susceptible to ritual impurity and its growth is from the ground**. Since the mitzva of *sukka* evokes the clouds of glory with which God enveloped the Israelites in the desert, the legal status of roofing should be like that of a cloud.

כי בסוכות הושבתי את ([ויקרא כג, מג](#)) הניחא למ"ד ענני כבוד היו אלא למ"ד סוכות ממש עשו להם מאי איכא למימר דתניא בני ישראל ענני כבוד היו דברי ר' אליעזר ר"ע אומר סוכות ממש עשו להם הניחא לר"א אלא לר"ע מאי איכא למימר

The Gemara asks: **This works out well according to the one who said** that the *sukkot* mentioned in the verse: **“I made the children of Israel to reside in *sukkot*”** ([Leviticus 23:43](#)), **were clouds of glory**, as it is reasonable that the roofing of the *sukka* is modeled after clouds. **However, according to the one who said** that the children of Israel **established for themselves actual *sukkot*** in the desert, and the *sukkot* of today commemorate those, **what can be said?** According to that opinion, there is no connection between a *sukka* and a cloud. **As it is taught** in a *baraita* that the verse states: **“I made the children of Israel to reside in *sukkot*”**; these booths were clouds of glory, this is **the statement of Rabbi Eliezer**. **Rabbi Akiva says: They established for themselves actual *sukkot*. This works out well according to Rabbi Eliezer; however, according to Rabbi Akiva what can be said?**

הג הסוכות תעשה לך מקיש סוכה לחגיגה מה חגיגה דבר שאינו מקבל (דברים טז, יג) כי אתא רב דימי א"ר יוחנן אמר קרא טומאה וגידולו מן הארץ אף סוכה דבר שאינו מקבל טומאה וגידולו מן הארץ

When Rav Dimi came from Eretz Yisrael to Babylonia, he said that **Rabbi Yoḥanan said that the verse states: “You shall prepare for you the festival of *Sukkot*” (Deuteronomy 16:13).** The expression “festival of *Sukkot*” **likens *sukka* to the Festival peace-offering [*ḥagiga*]. Just as the Festival peace-offering is an item not susceptible to ritual impurity, and its growth is from the ground, as animals draw nourishment from vegetation, so too, the roofing of the *sukka* must be a substance that is not susceptible to ritual impurity and its growth is from the ground.**

12a

אי מה חגיגה בעלי חיים אף סוכה נמי בעלי חיים

The Gemara asks: **If that juxtaposition is the source of the *halakha*, say: Just as the Festival peace-offering is brought from animals, so too the *sukka* roofing should consist of animals.** As that is clearly not the case, that verse cannot be the source for the roofing of the *sukka*.

באספך מגרנך ומיקבך בפסולת גורן ויקב הכתוב מדבר (דברים טז, יג) כי אתא רבין אמר ר' יוחנן אמר קרא

The Gemara cites a different source: **When Ravin came from Eretz Yisrael to Babylonia he said that Rabbi Yoḥanan said that the verse states: “You shall prepare for you the festival of *Sukkot* for seven days as you gather from your threshing floor and from your winepress” (Deuteronomy 16:13), and the Sages interpreted that it is with regard to the waste of the threshing floor and of the winepress that the verse is speaking.** One uses grain stalks and vines for roofing the *sukka*, materials that are not susceptible to ritual impurity and grow from the ground.

ואימא גורן עצמו ויקב עצמו א"ר זירא יקב כתיב כאן ואי אפשר לסכך בו

The Gemara asks: **And say that the verse teaches that one uses the items placed on the threshing floor itself, i.e., stalks with the grain still attached to them, and the items placed in the winepress itself, i.e., vines with the grapes still attached, as roofing.** Grain and grapes, like all foods, are susceptible to ritual impurity. If the verse is interpreted in this manner, the mishna's criteria for roofing fit for a *sukka* could not be derived from it. **Rabbi Zeira said: “Winepress” is written in the verse here, referring to the wine, and it is impossible to roof with wine.** Apparently, the verse is referring to stalks and sheaves but not to produce.

מתקיף לה רבי ירמיה ואימא יין קרוש הבא משניר שהוא דומה לעיגולי דבילה אמר רבי זירא הא מלתא הוה בידן ואתא ר' ירמיה ושדא ביה נרגא

**Rabbi Yirmeya strongly objects to this:** Why can't a *sukka* be roofed with wine? **Say that it is referring to congealed wine that comes from Senir, from Mount Hermon, which is similar to a cake of figs.** Since it is possible to interpret the verse as referring to the use of food for roofing, the mishna's criteria for roofing fit for a *sukka* could not be derived from it. **Rabbi Zeira said: This matter was in our hands, as we assumed that we found the source in the Torah for the materials fit for roofing, and Rabbi Yirmeya came and took an axe to it.** He destroyed the proof by raising the matter of congealed wine.

רב אשי אמר מגרנך ולא גורן עצמו מיקבך ולא יקב עצמו

**Rav Ashi said:** One may nevertheless derive the ruling of the mishna from this verse: **“From your threshing floor,”** indicating an item that comes from the threshing floor, **but not** the items placed on the threshing floor, i.e., grain, **itself; “from your winepress,” but not** the items placed in the

winepress, i.e., grapes, **itself**. The verse is referring the waste products of the produce placed on threshing floor and in the winepress.

צאו ההר והביאו עלי זית ועלי עץ שמן ועלי הדס ועלי תמרים ועלי עץ עבות (נחמיה ה, טו) רב חסדא אמר מהכא

**Rav Ḥisda said that proof can be cited from here: “Go forth to the mount and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and the boughs of a dense-leaved tree in order to make *sukkot* as written” (Nehemiah 8:15).** From this verse, the materials for *sukka* roofing can be derived.

היינו הדס היינו עץ עבות אמר רב חסדא הדס שוטה לסוכה ועץ עבות ללולב

Apropos this verse, the Gemara asks: **These myrtle branches are the same as those boughs of a dense-leaved tree; why does the verse mention both? Rav Ḥisda said that this is how it is to be understood.** The term “myrtle branches” is referring to a **wild myrtle**, unfit for use as one of the four species, to be used **for the roofing of the *sukka*.** And the term “boughs of a dense-leaved tree” is referring to the myrtle, whose leaves overlie each other, to be used **for the *lulav***, the mitzva of the four species.

מתני' חבילי קש וחבילי עצים וחבילי זרדין אין מסככין בהן וכולן שהתירן כשרות וכולן כשרות לדפנות

**MISHNA: One may not roof a *sukka* with bundles of straw tied with rope, or bundles of wood, or bundles of twigs. And with regard to all of the bundles, if one untied them, they are fit for use in roofing the *sukka*, as their lack of fitness is due to the fact that the bundles are tied. And even when tied, all of the bundles are fit for use in constructing the walls of the *sukka*.**

גמ' א"ר יעקב שמעית מיניה דרבי יוחנן תרתי חדא הא ואידך החוטט בגדיש לעשות לו סוכה אינה סוכה

**GEMARA: Rabbi Ya'akov said: I heard explanations from Rabbi Yoḥanan for two similar *halakhot* of *sukka*: One with regard to the *halakha* in this mishna that bundles may not be used in roofing the *sukka*, and the other with regard to the mishna below, pertaining to one who hollows out space in a stack of grain by removing sheaves from the bottom of the stack to establish a *sukka* for him. In that case, the space is surrounded by grain on the sides and above, and therefore it is not a *sukka*.**

חדא משום גזרת אוצר וחדא משום תעשה ולא מן העשוי ולא ידענא הי מינייהו משום אוצר והי מינייהו משום תעשה ולא מן העשוי

The rationale for **one** of the *halakhot* is **due to the decree of the storehouse.** Although, fundamentally, the *sukka* is fit, the Sages issued a decree prohibiting its use, lest one come to use his storehouse as a *sukka* and fail to establish it properly. **And the rationale for one of the *halakhot* is due to the principle: Prepare it, and not from that which has already been prepared,** as no active preparation was performed. **And I do not know at present which of the *halakhot* is due to the decree of the storehouse and which of them is due to the principle: Prepare it, and not from that which has already been prepared.**

א"ר ירמיה נחזיו אנן דאמר רבי חייה בר אבא אמר ר' יוחנן מפני מה אמרו חבילי קש וחבילי עצים וחבילי זרדין אין מסככין בהן פעמים שאדם בא מן השדה בערב וחבילתו על כתפו ומעלה ומניחה על גבי סוכתו כדי ליבשה ונמלך עליה לסיכוך והתורה אמרה תעשה ולא מן העשוי מדהא משום גזרת אוצר הא משום תעשה ולא מן העשוי

**Rabbi Yirmeya said: Let us see and determine which rationale Rabbi Yoḥanan applied to each *halakha*; as Rabbi Ḥiyya bar Abba said that Rabbi Yoḥanan said: For what reason did they say that one may not roof a *sukka* with bundles of straw, and bundles of wood, and bundles of twigs?**

It is because **sometimes a person comes from the field in the evening, and he has his bundle of wood or straw on his shoulder, and he lifts it and places it atop his storage shed to dry it. And,** when the festival of *Sukkot* arrives, **he reconsiders** and decides to use the shed as a *sukka* and the bundle on top of it **for roofing. And** in that case the roofing would be unfit, as **the Torah said:**

**Prepare it, and not from that which has already been prepared.** From Rabbi Yoḥanan's formulation, apparently it is unfit due to the decree lest one come to use his storehouse as a *sukka* and fail to establish it properly, not due to some fundamental prohibition. **From** the fact **that this** case of the bundles is prohibited **due to the decree of the storehouse, that** case of the stack of grain must be prohibited **due to** the principle: **Prepare it, and not from that which has already been prepared.**

ורבי יעקב הך דרבי חייה בר אבא לא שמיע ליה

The Gemara asks: **And** why was **Rabbi Ya'akov** unable to arrive at Rabbi Yoḥanan's opinion based on the *halakha* cited in his name? The Gemara explains: It is because **he did not hear this statement of Rabbi Ḥiyya bar Abba,** and there was no other proof.

אמר רב אשי אטו חבילי קש וחבילי עצים משום גזרת אוצר איכא משום תעשה ולא מן העשוי ליכא והחוטט בגדיש משום תעשה ולא מן העשוי איכא משום גזרת אוצר ליכא

**Rav Ashi said:** The distinction of Rabbi Yoḥanan between these two cases is difficult. **Is that to say** that **bundles of straw and bundles of wood** are unfit roofing **due to the decree of the storehouse** and **not due to** the principle: **Prepare it, and not from that which has already been prepared?** Is that ultimately the principle underlying the decree of the storehouse? **And** on the other hand, in the case of **one who hollows a stack of grain,** is the *sukka* unfit **due only to** the principle: **Prepare it, and not from that which has already been prepared,** but **not due to the decree of the storehouse?** Rather, there is no distinction between the *halakhot* and both reasons apply to both.

ור' יוחנן אמר לך הכא דקתני אין מסככין בהן לכתחלה הוא

The Gemara notes: **And Rabbi Yoḥanan** could have **said to you,** in response to Rav Ashi, that it is not so because the *halakhot* are formulated differently in the respective *mishnayot*. **Here,** in the mishna pertaining to bundles, **where it teaches: One may not roof with them, it is *ab initio***

12b

דאין מסככין משום גזרת אוצר הא דאורייתא שפיר דמי התם דקתני אינה סוכה אפילו דיעבד מדאורייתא נמי אינה סוכה

**that one may not roof, due to the decree of the storehouse** issued by the Sages; **but by Torah law,** it **seems well** to do so. **There,** in the mishna pertaining to the stack of grain, **where it teaches: It is not a *sukka*,** it means that not only by rabbinic decree, but **even after the fact, by Torah law as well, it is not a *sukka*.**

אמר רב יהודה אמר רב סככה בחיצין זכרים כשרה בנקבות פסולה

§ **Rav Yehuda said that Rav said:** If **one roofed a *sukka* with convex arrow shafts,** which are made of wood with a protrusion on the end that is fitted into the socket of the metal arrowhead, the *sukka* is **fit**. These shafts are flat wooden utensils, which are not susceptible to ritual impurity. Therefore, they are fit roofing for a *sukka*. If, however, one roofed his *sukka* **with concave arrow shafts,** which have a socket into which a protrusion from the metal arrowhead is inserted, the *sukka* is **unfit**. Since these shafts are wooden utensils with a receptacle, they are susceptible to ritual impurity. Therefore, they are unfit roofing for a *sukka*.

זכרים כשרה פשיטא מהו דתימא ניגזור זכרים אטו נקבות קמ"ל

The Gemara asks: The fact that if one roofed a *sukka* with **convex** arrow shafts, the *sukka* is **fit** is **obvious**. It is no different from roofing with straight, smooth reeds. The Gemara answers: Stating this *halakha* is necessary. **Lest you say: Let us issue a decree** and prohibit roofing with **convex** shafts **due to** the prohibition against roofing with **concave** shafts, therefore Rav **teaches us** that no decree is issued, and convex shafts are fit roofing.

אמר (מר) בנקבות פסולה פשיטא מהו דתימא בית קבול העשוי למלאות לא שמייה קיבול קמשמע לן

**The Master said:** If one roofed a *sukka* with **concave** arrows, the *sukka* is **unfit**. The Gemara asks: This is **obvious**. All wooden receptacles are susceptible to ritual impurity. The Gemara answers: Stating this *halakha* is necessary. **Lest you say: A receptacle that is designated to be permanently filled, its status is not** that of a **receptacle**, as a receptacle is typically filled and emptied; in this case, once the arrowhead fills the receptacle, it remains there, therefore Rav **teaches us** that it is deemed a receptacle and is not fit roofing.

אמר רבה בר בר חנה א"ר יוחנן סככה באניצי פשתן פסולה בהוצני פשתן כשרה והושני פשתן איני יודע מהו

§ **Rabba bar bar Ḥana said that Rabbi Yoḥanan said:** If one roofed a *sukka* with **bundles of combed flax**, the *sukka* is **unfit**, as flax at that stage of processing is the raw material from which threads are spun, and it is susceptible to ritual impurity. If one roofed a *sukka* with **stalks of flax**, the *sukka* is **fit**. Since they remain in their natural state and have not been processed in any way, their legal status is that of any tree, and they are not susceptible to ritual impurity. **And** if one roofed with **the hoshen of flax**, stalks at an intermediate stage of processing, **I do not know what** their status is, i.e., whether or not they are fit for roofing.

והושני עצמן איני יודע מה נפשך אי דייק ולא נפיץ הושני קרי ליה אבל תרי ולא דייק הוצני קרי ליה או דלמא תרי ולא דייק נמי הושני קרי ליה

Rabba bar bar Ḥana added: **And** when Rabbi Yoḥanan used the term **hoshen of flax itself**, **I do not know** to what stage of processing the flax he was referring. **Which way do you look at it?** Is it that if **one crushed** the flax **and did not comb** it, Rabbi Yoḥanan **calls it hoshen**, **but if he soaked it and did not crush** it, Rabbi Yoḥanan **calls it hotzen**, because he has not actually begun processing the flax itself? **Or, perhaps if he soaked it and did not crush** it, Rabbi Yoḥanan **calls it hoshen**, while *hotzen* is reserved for flax that was not processed at all.

אמר רב יהודה הני שושי ושווצרי מסכין בהו אביי אמר בשושי מסכין בשווצרי לא מסכין מ"ט כיון

§ **Rav Yehuda said:** With regard to **these wide licorice and wormwood leaves**, **one may roof his sukka with them**, since these are not consumed by people. Their legal status is that of any other plant; they are not susceptible to ritual impurity. **Abaye said: With licorice leaves, one may roof his sukka; with wormwood leaves, one may not roof his sukka. What is the reason** for this distinction? **Since**

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דסרי ריחיהו שביק להו ונפיק

**their odor grows offensive** over time, **one abandons the sukka and exits**. It is inappropriate to establish a *sukka* in which it is impossible to remain.

אמר רב חנן בר רבא הני היזמי והיגי מסכין בהו אביי אמר בהיזמי מסכין בהיגי לא מסכין מאי טעמא כיון דנתרי טרפיהו שביק להו ונפיק

Similarly, **Rav Ḥanan bar Rava said:** With regard to **these thorns and shrubs, one may roof the sukka with them. Abaye said: With thorns, one may roof his sukka; with shrubs, one may not roof his sukka. What is the reason for this distinction? Since their leaves fall over time and they are apt to fall into the food and disturb those in the sukka, one abandons the sukka and exits.**

אמר רב גידל אמר רב האי אפקותא דדיקלא מסככין בהו אע"ג דאגידי אגד בידי שמים לא שמייה אגד אע"ג דהדר אגיד להו איגד בחד לא שמייה אגד

**Rav Giddel said that Rav said:** With regard to **this offshoot of the trunk of the palm tree, from which several branches emerge; one may roof the sukka with it. Although the branches are naturally bound, a binding at the hand of Heaven is not considered a binding.** Furthermore, **although one then binds** the branches together at the end removed from the trunk, where they grow apart into separate branches, and roofs with them, the *sukka* is fit, since if **one binds** a bundle that is already bound **into one unit it is not considered a binding.**

אמר רב חסדא אמר רבינא בר שילא הני דוקרי דקני מסככין בהו אע"ג דאגידי נינהו אגד בידי שמים לא שמייה אגד אע"ג דהדר אגיד להו איגד בחד לא שמייה אגד

Likewise, **Rav Ḥisda said that Ravina bar Sheila said:** With regard to **these offshoots of reeds, one may roof the sukka with them. Although the branches are naturally bound, a binding at the hand of Heaven is not considered a binding.** Furthermore, **although one then binds** the reeds together at the other end, the *sukka* is fit, since if **one binds** a bundle that is already bound **into one unit it is not considered a binding.**

תניא נמי הכי קנים ודוקרנין מסככין בהן קנים פשיטא אימא קנים של דוקרנין מסככין בהן

The Gemara notes that **this opinion is also taught** in a *baraita*: With regard to **reeds and spades, one may roof a sukka with them.** The Gemara asks: The fact that one may roof his *sukka* with **reeds is obvious.** After all, they meet all the criteria of fit roofing. Rather, **say:** With regard to **these offshoots of reeds, one may roof the sukka with them.**

ואמר רב חסדא אמר רבינא בר שילא הני מרריתא דאגמא אדם יוצא בהן ידי חובתו בפסח

§ Apropos the above *halakha*, the Gemara cites another statement that **Rav Ḥisda said that Ravina bar Sheila said: With these bitter herbs of a marsh, a person fulfills his obligation on Passover.**

מיתביה אזור ולא אזור יון ולא אזור כוחלי ולא אזור מדברי ולא אזור רומי ולא אזור שיש לו שם לווי

**The Gemara raises an objection to his opinion.** With regard to every mitzva that requires use of hyssop, one takes standard **hyssop and neither a hyssop that grows in Greece, nor stibium hyssop, nor desert hyssop, nor Roman hyssop, nor any other kind of hyssop whose name is accompanied by a modifier.** The same should hold true for the mitzva of bitter herbs; bitter herbs of the marsh, whose name is accompanied by a modifier, are not the bitter herbs mentioned in the Torah.

אמר אביי כל שנשתנה שמו קודם מתן תורה ובאת' תורה והקפידה עליה בידוע שיש לו שם לווי והני לא נשתנה שמיהו קודם מתן תורה כלל

**Abaye said** in response: There is a distinction between the cases. **Every species whose name was differentiated prior to the giving of the Torah, i.e., the distinction between its different subspecies predated the Revelation at Sinai, and the Torah then came and was particular about one specific subspecies, it is known that the species has other subspecies identified with a modifier that are unfit for use in fulfilling the mitzva. And these bitter herbs, their names were not differentiated prior to**

**the giving of the Torah at all;** all the subspecies were known simply as bitter herbs. Therefore, when the Torah requires bitter herbs, one may fulfill the mitzva with all subspecies of bitter herbs.

רבא אמר הני מרריתא סתמא שמייהו והאי דקרי להו מרריתא דאגמא משום דמשתכח באגמא

**Rava said** a different explanation. Actually, the **name** of this plant is **merely bitter herbs** without a modifier. **And the fact that one calls them bitter herbs of the marsh is because they are typically found in the marsh.** Therefore, there is no reason that they may not be used to fulfill the mitzva on Passover.

אמר רב חסדא איגד בהזד לא שמיה אגד שלש שמיה אגד שנים מחלוקת ר' יוסי ורבנן דתנן מצות אזור שלשה קלחים ובהן שלשה גבעולין רבי יוסי אומר מצות אזור שלשה גבעולין ושיריו שנים וגרדומיו כל שהוא

§ **Rav Hisda said:** **If one bound one** item, even if he did so with a knot, **it is not considered a binding.** If one bound **three** items together, everyone agrees that **it is considered a binding.** If one bound **two** items, it is the subject of **a dispute** between **Rabbi Yosei and the Rabbis, as we learned** in a mishna: With regard to all matters that involve **the mitzva of hyssop**, the requirement is to have **three stalks** with their roots, **and on them three stems**, one on each stalk. **Rabbi Yosei says:** The **mitzva of hyssop** fundamentally requires **three stems.** If the bundle of hyssop was rendered incomplete, **its remnants** are fit for use with **two** stems. If all the stems broke, the hyssop is fit for use, as long as the **stumps of its** central stem remain **any size.**

קא סלקא דעתין מדשיריו שנים תחילתו נמי שנים והאי דקתני שלשה למצוה ומדרכי יוסי שלשה למצוה לרבנן שלשה לעכב

**It enters our minds** to say: **From** the fact **that** Rabbi Yosei said that for the bundle of hyssop to be fit for the mitzva after the fact **its remnants are two**, apparently **its origins** were **also two** stalks. **And** the fact **that** the mishna **teaches** that the binding includes **three** plants, that is the requirement **for** the **mitzva** to be performed *ab initio*. **And from** the fact **that** **Rabbi Yosei** requires **three** plants only **for** the **mitzva** to be performed *ab initio*, conclude that **the Rabbis**, who disagree with him, hold that failure to include **three** stalks in the bundle **renders it unfit** for the mitzva. Apparently, the Rabbis and Rabbi Yosei dispute whether it is two or three items that are necessary to be considered a binding.

והתניא ר' יוסי אומר אזור תחילתו שנים ושיריו אחד פסול ואינו כשר עד שיהא תחילתו שלשה ושיריו שנים איפוך לר' יוסי שלשה לעכב לרבנן שלשה למצוה

The Gemara questions that understanding of the dispute. **But wasn't it taught** in a *baraita* that **Rabbi Yosei said:** With regard to the **hyssop** bundle, if **its origins** were **two** stalks **and its remnants are one**, it is **unfit**. **And it is fit only when its origins** were **three** **and its remnants are two**. Rather, **reverse** the opinions in the mishna: According **to Rabbi Yosei**, failure to include **three** stalks in the bundle **renders it unfit** for the mitzva; according **to the Rabbis**, **three** is the requirement **for** the **mitzva** to be performed *ab initio*.

והתניא אזור תחילתו שנים ושיריו אחד כשר ואינו פסול עד שיהא תחלתו ושיריו אחד

The Gemara cites a *baraita* supporting this understanding. **And this was taught** in a *baraita*: With regard to the **hyssop** bundle, if **its origins** were **two** stalks **and its remnants are one**, it is **fit**. **And it is unfit only when its origins and its remnants are one**. Clearly, this is the opinion of the Rabbis.

שיריו אחד פסול הא אמרת שיריו אחד כשר

The Gemara questions the end of the *baraita*: If **its remnants** are **one**, it is **unfit**? **Didn't you say** in the first clause of the *baraita* that if **its remnants** are **one** it is **fit**?

אלא אימא עד שתהא תחלתו כשיריו אחד

**Rather**, emend the *baraita* and **say**: It is unfit **only when its origins, like its remnants, are one**.

דרש מרימר הני איסורייתא דסורא מסככין בהו אע"ג דאגדן למנינא בעלמא הוא דאגדן

**Mareimar taught**: With regard to **these bundles** of reeds **from Sura** that are bound for sale, **one** may **roof** the *sukka* **with them**. **Although** the seller **bound them, he bound them merely to** ascertain **the number** more readily, and they will not remain bound.

א"ר אבא הני צריפי דאורבני כיון שהותרה ראשי מעדנים שלהן כשרין והא אגידי מתתאי אמר רב פפא דשרי להו

**Rabbi Abba said**: With regard to **these huts** made of **willow branches, once their upper ties** holding them together **are undone**, they are **fit** roofing. The Gemara asks: **But aren't they still tied from below?** **Rav Pappa said**: Rabbi Abba is referring to a case **where he unties them** from below as well.

(ואמר) רב הונא בריה דרב יהושע אפילו תימא דלא שרי להו כל אגד שאינו עשוי לטלטלו לא שמיה אגד

**Rav Huna, son of Rav Yehoshua, said**: **Even if you say** that Rabbi Abba is referring to a case **where one does not untie them** from below, they are fit for *sukka* roofing, as **any binding** that is **not destined to be moved is not considered a binding**. Since these huts are untied from above, were one to attempt to move them, they would fall apart.

א"ר אבא אמר שמואל ירקות שאמרו חכמים אדם יוצא בהן ידי חובתו בפסח מביאין את הטומאה ואין הוצצין בפני הטומאה ופוסלין בסוכה משום אויר מ"ט כיון דלכי יבשי פרכי ונפלי כמאן דליתנהו דמי

§ **Rabbi Abba said** that **Shmuel said**: With regard to **vegetables** about **which the Sages said**: **One fulfills his obligation** to eat bitter herbs **on Passover**, if they are spread over a source of ritual impurity imparted by a corpse, they **transmit ritual impurity**, and the impurity spreads to objects beneath them. **And**, nevertheless, the Sages decreed that **they do not serve as a barrier before the spread of ritual impurity**. The impurity breaches roofing made of these vegetables and rises upward, as if there were no covering over it. If one roofs a *sukka* with these vegetables, it is as if they were not there at all, **and they render a sukka unfit due to** the unfitness of **airspace**. Just as three handbreadths of airspace in the roofing renders a *sukka* unfit, so too, three handbreadths of these vegetables in the roofing renders a *sukka* unfit. **What is the reason** for this *halakha*? **Since when they dry they crumble and fall**, even while fresh, they are **as one that is not there**.

ואמר רבי אבא אמר רב הונא הבוצר לגת אין לו ידות

Apropos the statements of Rabbi Abba, the Gemara cites another. **Rabbi Abba said** that **Rav Huna said**: In the case of **one who harvests** bunches of grapes **for the winepress**, these bunches **do not have handles**. The stems, which connect the grapes to the clusters, are not required for the production of wine. Therefore, their legal status is not that of a handle in terms of ritual impurity; they are merely waste. Consequently, if these stems come into contact with a source of ritual impurity, they do not become impure and they do not transmit impurity to the attached grapes.

ורב מנשיא בר גדא אמר רב הונא הקוצר לסכך אין לו ידות

**And Rav Menashya bar Gadda said** that **Rav Huna said**: In the case of **one who harvests** grain **for roofing** a *sukka*, the grain **has no handles**. The legal status of the straw is not that of a handle for the

grain. Since his interest is roofing his *sukka*, he wants only the straw, which is fit roofing, and not the grain, which is unfit. Therefore, in this context, the straw does not facilitate moving the grain.

מאן דאמר קוצר כל שכן בוצר דלא ניחא ליה דלא נימציייה לחמרייה מאן דאמר בוצר שאין לו ידות אבל קוצר יש לו ידות  
דניחא ליה דליסכך בהו כי היכי דלא ליבדרן

The Gemara notes: **The one who said** that in the case of one who **harvests** grain, the straw is not a handle, **all the more so** would he say so in the case of one who **harvests** grapes, **since** the stems **are not suitable for his needs**. Stems are not wanted in the winepress, **so that they will not absorb wine**. By contrast, **the one who said** in the case of one who **harvests** grapes **that it has no handles**, he said so only in that case; **however**, in the case of **one who harvests** grain, he would say that **it has handles, since** the grain attached to the straw **is suitable for his needs**. He can **roof** the *sukka* **with them** and weigh down the straw, **so that it does not scatter** in the wind.

נימא דרב מנשיא בר גדא תנאי היא דתנאי סוכי תאנים ובהן תאנים פרכילין ובהן ענבים קשין ובהן שבלים מכבדות ובהן תמרים כולן אם פסולת מרובה על האוכלין כשרה ואם לאו פסולה אחרים אומרים עד שיהו קשין מרובין על הידות ועל האוכלין

The Gemara suggests: **Let us say that** the statement of **Rav Menashya bar Gadda** is subject to a dispute between *tanna'im*, **as it is taught** in a *baraita*: **Fig branches, and there are figs on them; vines, and there are grapes on them; straw, and there are stalks of grain on them; palm branches, and there are dates on them, with regard to them all, if the amount of waste is greater than the amount of the food, a *sukka* roofed with them is fit. And if not, the *sukka* is unfit. *Aherim* say: The *sukka* is unfit until the amount of straw is greater than the combined amount of the handbreadth of the handles attached to the food that is susceptible to ritual impurity and the food.**

מאי לאו בהא קא מיפלגי דמר סבר יש להן ידות ומר סבר אין להן ידות

The Gemara continues: **What, is it not that they disagree with regard to this: That one Sage, *Aherim*, who said that the straw must be greater than the handles as well, holds that the produce designated for roofing have handles; and one Sage, the first *tanna*, who disagrees, holds that they do not have handles?**

לרבי אבא ודאי תנאי היא לרב מנשיא בר גדא מי לימא תנאי היא אמר לך רב מנשיא דכולי עלמא סברי הקוצר לסכך אין לו ידות והכא במאי עסקינן כגון שקוצצן לאכילה ונמלך עליהן לסיכוך

The Gemara notes: **According to** the opinion of **Rabbi Abba**, who says that grape clusters harvested for the winepress do not have handles, but grain harvested for roofing does, **it is certainly** a dispute between *tanna'im*. Clearly, he holds in accordance with the opinion of *Aherim*, who hold that grain harvested for roofing has handles. However, **according to** the opinion of **Rav Menashya bar Gadda**, who says that grain harvested for roofing does not have handles, **shall we say that it is** a dispute between *tanna'im*, and that he holds in accordance with the first *tanna* of the *baraita*? **Rav Menashya** could have **said to you that everyone agrees: With regard to one who harvests grain for roofing, the grain does not have handles. And here in the *baraita*, with what are we dealing?** It is a case **where one** initially **cut** the stalks **for food, and reconsidered** his plan **for them**, and decided to use them **for roofing**. Since initially, as food, the grain had handles, its status does not change despite his change of intent.

אי קוצצן לאכילה מאי טעמייהו דרבנן וכי תימא קסברי רבנן כיון דנמלך עליהן לסיכוך בטלה ליה מחשבתו ומי בטלה ליה מחשבה בהכי והתנן כל הכלים

The Gemara asks: **If he cut them for food, what is the rationale** for the opinion of the **Rabbis** that the grain has no handles? As a rule, grain has handles. **And if you say that the Rabbis hold that once he reconsidered his plan for them and decided to use them for roofing, his initial intent was**

**negated** and their legal status is like any other inedible roofing, and they consequently have no handles, the Gemara asks: **And was his initial intent negated in that manner? Didn't we learn in a mishna: All vessels**

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יורדין לידי טומאה במחשבה ואין עולין מטומאתן אלא בשינוי מעשה מעשה מוציא מיד מעשה ומיד מחשבה מחשבה אינה מוציאה לא מיד מעשה ולא מיד מחשבה

**descend into their state of ritual impurity by means of thought?** Although an unfinished vessel ordinarily cannot become ritually impure, if the craftsman decided to leave it in its unfinished state, it immediately assumes the legal status of a completed vessel and can become ritually impure.

**However, they ascend from their state of ritual impurity only by means of a change** resulting from an **action**. Merely deciding to complete the unfinished vessel does not alter its status. It loses its status as a vessel only when he takes action to complete it. **Action negates** status created by **action and** status created by **thought**; however, **thought negates neither** status created by **action nor** status created by **thought**. Therefore, once the straw of the grain harvested for food is considered a handle and is susceptible to ritual impurity, its status cannot be negated by thought alone.

וכי תימא הני מילי כלים דחשיבי אבל ידות דלצורך אכילה נינהו במחשבה נעשה ובמחשבה סלקא והתנן כל ידות האוכלין שבססן בגורן טהורות (ור' יוסי מטמא)

**And if you say:** There is a distinction between the cases, as **this principle applies only to vessels, which are significant, but** with regard to **handles that are** not independently significant but are merely **for the purpose of handling food, perhaps by means of thought they become handles and by means of thought they emerge** from that status; **but didn't we learn** in the mishna to the contrary? **All handles of food that one besasan on the threshing floor are ritually pure**, as through one's actions he indicated that has no use for them and does not consider them significant. **And Rabbi Yosei deems** them capable of becoming **ritually impure**.

בשלמא למאן דאמר בססן התיר אגודן שפיר אלא למאן דאמר מאי בססן במש מאי איכא למימר

The Gemara elaborates: **Granted, according to the one who said that besasan** means that **one untied their binding, it works out well**. Although no action was performed on the sheaves, nevertheless, since their only purpose is to facilitate binding the sheaves, he indicated by unbinding them that the handles no longer suit his needs. **However, according to the one who said: What is the meaning of besasan?** It means **he actually trampled them, what can be said?** According to that opinion, only an action can negate the status of the handles. What, then, is the rationale for the opinion of the Rabbis, who hold that thought alone can negate their status?

הכא נמי שבססן ממש אי הכי מאי טעמייהו דאחרים דאמור כרבי יוסי דתנן רבי יוסי מטמא

The Gemara answers: **Here too**, the dispute between the Rabbis and *Aherim* with regard to using grain for roofing the *sukka* is in a case **where one actually trampled them**, and that is the reason that they are no longer susceptible to ritual impurity. The Gemara asks: **If so**, and a change was made to the grain itself, **what is the rationale** for the opinion of *Aherim*, who nevertheless prohibit their use as roofing? The Gemara answers: It is **because Aherim state** their opinion **in accordance with** the opinion of **Rabbi Yosei, as we learned** in the previously cited mishna: **Rabbi Yosei deems** them capable of becoming **ritually impure** even after trampling.

האי מאי בשלמא התם טעמא דרבי יוסי חזיא לכדרבי שמעון בן לקיש דאמר רבי שמעון בן לקיש הואיל וראויות להופכן בעתר

The Gemara asks: **What is** the basis of **this** comparison between the cases? **Granted, there**, in the dispute concerning the ritual impurity of the grain on the threshing floor, **the rationale** for the opinion of **Rabbi Yosei**, i.e., that the handles remain susceptible to ritual impurity, is that **they are suitable** for use. This is **in accordance with** the statement of **Rabbi Shimon ben Lakish**, as **Rabbi Shimon ben Lakish said**: Even after the grain is trampled the straw suits his needs, **since** the straw **is suited** to facilitate **turning over** the grain **with a pitchfork**, as the straw prevents the grain from falling between the prongs of the pitchfork.

אלא הכא למאי חזיא חזיא לכי סתר למנקט להו בגילייהו

**However, here**, where one needs the straw only for roofing the *sukka*, for **what are** the handles **sued** after they have been trampled? They serve no purpose in terms of handling the grain. The Gemara answers: **They are suited when one dismantles** the roofing, in order **to hold** the grain **by the straw**, so that it will scatter. Therefore, *Aherim* hold that the straw remains capable of contracting ritual impurity.

גופא כל ידות האוכלין שבססן בגורן טהורות ורבי יוסי מטמא מאי בססן רבי יוחנן אמר בססן ממש ר' (אליעזר) אומר התיר אגדן

Apropos the dispute between the Rabbis and Rabbi Yosei, the Gemara discusses **the matter itself**: **All handles of food that one besasan on the threshing floor are ritually pure, and Rabbi Yosei deems** them capable of becoming **ritually impure**. The Gemara asks: **What is** the meaning of *besasan*? **Rabbi Yoḥanan said**: It means that **one actually trampled** them under foot. **Rabbi Elazar says**: It means **he untied their binding**.

בשלמא לרבי (אליעזר) דאמר בססן התיר אגדן היינו דמטמא רבי יוסי אלא לרבי יוחנן דאמר בססן ממש אמאי מטמא רבי יוסי א"ר שמעון בן לקיש הואיל וראויות להופכן בעתר

The Gemara notes: **Granted, according to Rabbi Elazar, who said that besasan** means that **he untied their binding, this is** the reason that **Rabbi Yosei deems** the handles **capable of contracting ritual impurity. However, according to Rabbi Yoḥanan, who said that besasan** means that one **actually trampled them, why does Rabbi Yosei deem** the handles **capable of contracting ritual impurity**? Didn't one thereby render them insignificant? **Rabbi Shimon ben Lakish said**: Even after the grain is trampled, the straw suits his needs, **since** the straw **is suited to** facilitate **turning over** the grain **with a pitchfork**.

א"ר (אליעזר) למה נמשלה תפלתן של צדיקים כעתר לומר לך מה עתר זה מהפך את התבואה בגורן ממקום למקום אף תפלתן של צדיקים מהפכת דעתו של הקב"ה ממדת אכזריות למדת רחמנות

Apropos a pitchfork, the Gemara cites a related aggadic teaching: **Rabbi Elazar said**: **Why are the prayers of the righteous likened to a pitchfork [eter]?** It is written: "And Isaac entreated [*vayetar*] the Lord for his wife, because she was barren" ([Genesis 25:21](#)), **to say to you: Just as this pitchfork overturns the grain on the threshing floor from place to place, so too, the prayers of the righteous overturn the mind of the Holy One, Blessed be He, from the attribute of cruelty to the attribute of mercy, and He accepts their prayers.**

מתני' מסככין בנסרים דברי רבי יהודה ורבי מאיר אוסר נתן עליה נסר שהוא רחב ארבעה טפחים כשרה ובלבד שלא יישן תחתיו

**MISHNA**: One may **roof** the *sukka* **with boards** like those used in the ceiling of a house; this is **the statement of Rabbi Yehuda. Rabbi Meir prohibits** their use. **If one placed a board that is four handbreadths wide atop** the *sukka*, **the sukka is fit**. He fulfills his obligation, **provided he does not sleep beneath** the board.

גמ' אמר רב מחלוקת בנסרין שיש בהן ארבעה דרבי מאיר אית ליה גזרת תקרה ורבי יהודה לית ליה גזרת תקרה אבל בנסרין שאין בהן ארבעה דברי הכל כשרה ושמואל אמר בשאין בהן ארבעה מחלוקת אבל יש בהן ארבעה דברי הכל פסולה

**GEMARA: Rav said: The dispute is with regard to boards that have four handbreadths in their width, the standard size for boards used in house ceilings, as Rabbi Meir is of the opinion that the Sages issued the decree of the roof. In that case, the roofing of the sukka with boards that wide could be confused with a ceiling. If it were permitted to roof the sukka with a board that size, one might come to sleep beneath the ceiling of his own home during the Festival. And Rabbi Yehuda is not of the opinion that the Sages issued the decree of the roof. However, with regard to boards that do not have four handbreadths in their width, everyone agrees that the sukka is fit. And Shmuel said: The dispute is with regard to boards that do not have four handbreadths in their width; however, if they have four handbreadths in their width, everyone agrees that it is unfit.**

אין בהן ארבעה ואפי' פחות משלשה הא קנים בעלמא נינהו

The Gemara asks: According to Shmuel, the dispute is with regard to boards that **do not have four** handbreadths in their width, **and** apparently the same would hold true **even** if their width were **less than three** handbreadths. In that case, **aren't they merely reeds**; why would Rabbi Meir prohibit their use?

א"ר פפא הכי קאמר יש בהן ארבעה דברי הכל פסולה פחות משלשה דברי הכל כשרה מ"ט קנים בעלמא נינהו כי פליגי משלשה עד ארבעה מר סבר כיון דליתנהו שיעור מקום לא גזרינן ומר סבר כיון דנפקי להו מתורת לבוד גזרינן

**Rav Pappa said that this is what Shmuel is saying: If they have four handbreadths in their width, everyone agrees that the sukka is unfit. If their width is less than three handbreadths, everyone agrees that the sukka is fit. What is the reason? It is because they are merely reeds. When they disagree in the mishna, their disagreement pertains to a case where the boards are from three to four handbreadths wide. In that case, one Sage, Rabbi Yehuda, holds that since they are not the measure of a significant place, we do not issue a decree prohibiting their use. And one Sage, Rabbi Meir, holds that since they have departed from the halakhic status of being joined [lavud], which applies only to gaps of less than three handbreadths, we issue a decree prohibiting their use as roofing.**

תנן נתן עליה נסר שהוא רחב ארבעה טפחים כשרה ובלבד שלא יישן תחתיו בשלמא לשמואל דאמר בשאין בהן ארבעה מחלוקת אבל יש בהן ארבעה דברי הכל פסולה משום הכי לא יישן תחתיו אלא לרב דאמר בשיש בהן ארבעה מחלוקת אבל אין בהן ארבעה דברי הכל כשרה לר' יהודה אמאי לא יישן תחתיו

The Gemara cites proof with regard to the dispute between Rav and Shmuel. **We learned** in the mishna: **If one placed a board that is four handbreadths wide atop the sukka, the sukka is fit.** He fulfills his obligation, **provided he does not sleep beneath the board. Granted, according to Shmuel, who said that the dispute is with regard to boards that do not have four handbreadths in their width, however, if they have four handbreadths in their width, everyone agrees that it is unfit** roofing, it is **due to that** reason that **one should not sleep beneath the board. However, according to Rav, who said that the dispute is with regard to boards that have four handbreadths in their width, however, if they do not have four handbreadths in their width, everyone agrees that it is fit, according to Rabbi Yehuda, why may one not sleep beneath it?**

מי סברת דברי הכל היא סיפא אתאן לרבי מאיר

The Gemara answers: **Do you hold** that this last *halakha* in the mishna, about not sleeping beneath the board, **is** a ruling with which **everyone**, including Rabbi Yehuda **agrees?** Rather, in **the latter clause** of the mishna **we have come to** the opinion of **Rabbi Meir.** He alone, not Rabbi Yehuda, holds that one may not sleep beneath the board. Therefore, no proof can be cited from the mishna.

תא שמע שני סדינין מצטרפין

The Gemara cites an additional proof. **Come and hear: Two sheets** placed over the roofing of the *sukka* **join together** to constitute four handbreadths, the measure of unfit roofing that renders a *sukka* unfit.

14b

שני נסרין אין מצטרפין ר' מאיר אומר אף נסרין כסדינין

However, **two boards** placed on the *sukka* **do not combine**. **Rabbi Meir says: Even boards are like sheets**, in that they join together to constitute the measure of unfitness.

בשלמא לשמואל דאמר בשאין בהן ארבעה מחלוקת אבל יש בהן ארבעה דברי הכל פסולה מאי מצטרפין מצטרפין לארבעה

The Gemara elaborates: **Granted, according to Shmuel, who said that the dispute** between Rabbi Yehuda and Rabbi Meir **is with regard to boards that do not have four handbreadths in their width, but if they have four handbreadths in their width everyone agrees that it is unfit; what is the meaning of that which Rabbi Meir said: Boards join together?** It means that boards less than four handbreadths wide **combine to** measure **four** handbreadths, which renders the *sukka* unfit.

אלא לרב דאמר' בשיש בהן ארבעה מחלוקת אבל אין בהן ארבעה דברי הכל כשרה ה"ד אי דאית בהו ארבעה למה להו לאיצטרופי אי דלית בהו ארבעה אמאי והא קנים בעלמא נינהו

**However, according to Rav, who said that the dispute is with regard to boards that have four handbreadths in their width, but if they do not have four handbreadths in their width everyone agrees that it is fit, what are the circumstances? If each of the boards has four handbreadths in its width, why must they join together** to render the *sukka* unfit? If each board is four handbreadths wide, each is capable of rendering the *sukka* unfit on its own. And if each of the boards **does not have four handbreadths in its width, why** would Rabbi Meir prohibit their use? **But aren't they merely reeds** according to Rav? Just as one may roof the *sukka* with reeds, one should be permitted to roof the *sukka* with these narrow boards.

לעולם דאית בהו ארבעה ומאי מצטרפין מצטרפין לארבע אמות מן הצד

The Gemara answers: **Actually, explain that there are four handbreadths in** the width of each board and each renders the *sukka* unfit on its own. However, **what** is the meaning of: Boards **join together?**

It is with regard to a completely different matter. **They join together to constitute four cubits from the side**. If one placed these unfit boards adjacent to one of the walls of the *sukka*, they do not render the *sukka* unfit, due to the halakhic principle of curved wall, which views that roofing as an extension of that wall. However, that principle applies only up to four cubits of unfit roofing. If these boards join together to measure four cubits, the *sukka* is unfit according to Rabbi Meir. According to this explanation, the mishna can be explained in accordance with the opinion of Rav as well.

לישנא אחריןא בשלמא לשמואל דאמר בשאין בהן ארבעה מחלוקת אבל יש בהן ארבעה דברי הכל פסולה מאי מצטרפין מצטרפין לארבע אמות מן הצד

There is **another version** of the above exchange. **Granted, according to Shmuel, who said that the dispute** between Rabbi Yehuda and Rabbi Meir **is with regard to boards that do not have four handbreadths in their width, but if they have four handbreadths in their width, everyone agrees that it is unfit, what is the meaning of that which Rabbi Meir said: Boards join together?** It means that **they join together to constitute four cubits from the side**, which renders the *sukka* unfit.

אלא לרב בשלמא לר' מאיר מאי מצטרפין מצטרפין לארבע אמות מן הצד אלא לר' יהודה דאמר אפי' יש בהן ארבעה כשרה מאי אין מצטרפין קנים בעלמא נינהו אידי דקאמר ר' מאיר מצטרפין אמר רבי יהודה אין מצטרפין

**However, according to Rav, granted, according to Rabbi Meir, what is the meaning of: Boards join together?** It means that **they join together to constitute four cubits from the side. However, according to the opinion of Rabbi Yehuda, who said that even if they have four handbreadths in their width, the sukka is fit, what is the meaning of: Boards do not join together? They are merely reeds,** which is fit roofing and fit roofing that joins together remains fit roofing. The Gemara answers: **Since Rabbi Meir used the phrase: Join together, Rabbi Yehuda, although it is irrelevant according to his opinion, also said: Do not join together.**

תניא כוותיה דרב תניא כוותיה דשמואל

The Gemara notes: **It is taught in a baraita in accordance with the opinion of Rav, and it is taught in a baraita in accordance with the opinion of Shmuel.**

תניא כוותיה דרב סככה בנסרים של ארז שאין בהן ארבעה דברי הכל כשרה יש בהן ארבעה רבי מאיר פוסל ורבי יהודה מכשיר

**It is taught in a baraita in accordance with the opinion of Rav: If one roofed the sukka with cedar boards that do not have four handbreadths in their width, everyone agrees that it is fit. If there are four handbreadths in their width, Rabbi Meir deems it unfit and Rabbi Yehuda deems it fit.**

א"ר יהודה מעשה בשעת הסכנה שהביאנו נסרים שהיו בהן ארבעה וסיככנו על גבי מרפסת וישבנו תחתיהן אמרו לו משם ראיה אין שעת הסכנה ראיה

**Rabbi Yehuda said:** There was **an incident during a time of danger**, when the gentiles decreed that it is prohibited for Jews to construct a *sukka*, **at which point we brought boards that had four handbreadths in their width, and we roofed the porch with them so that it would not appear to be a sukka, and we sat beneath them.** Evidently, boards four handbreadths wide are fit roofing for a *sukka*. **They said to him:** Is there **proof** be cited **from there?** There is **no proof** from actions performed during **a time of danger**. It is possible that the *sukka* that they built on the porch was unfit, and they built it merely to commemorate the mitzva that they were unable to fulfill. From this *baraita*, it is apparent that the dispute between Rabbi Meir and Rabbi Yehuda is in a case of boards that are four handbreadths wide, in accordance with the opinion of Rav.

תניא כוותיה דשמואל סככה בנסרים של ארז שיש בהן ארבעה דברי הכל פסולה אין בהן ארבעה ר' מאיר פוסל ורבי יהודה מכשיר ומודה רבי מאיר שאם יש בין נסר לנסר כמלא נסר שמניח פסל ביניהם וכשרה ומודה רבי יהודה שאם נתן עליה נסר שהוא רחב ארבעה טפחים כשרה ואין ישנים תחתיו והישן תחתיו לא יצא ידי חובתו

**It is taught in a baraita in accordance with the opinion of Shmuel: If one roofed the sukka with cedar boards that have four handbreadths in their width, everyone agrees that the sukka is unfit. If there are not four handbreadths in their width, Rabbi Meir deems it unfit and Rabbi Yehuda deems it fit. And Rabbi Meir concedes that, if there is between one board and another board a gap the complete width of a board, then one places fit roofing from the waste of the threshing floor and the winepress, and the sukka is fit. And Rabbi Yehuda concedes that if one roofed the sukka with a board that is four handbreadths wide adjacent to one of the walls, the sukka is fit based on the principle of curved wall; and, nevertheless, one may not sleep beneath that board, and one who sleeps beneath it does not fulfill his obligation.** In any event, there are two *baraitot*, each in accordance with one of the two views presented.

אתמר הפכן על צידיהן רב הונא אמר פסולה ורב חסדא ורבה בר רב הונא אמרי כשרה

§ **It is stated** that there is an amoraic dispute: If **one turned** the unfit boards **on their sides**, and the width of the side is less than the measure that renders them unfit, do the boards remain unfit, or are they fit because in their current placement their width is narrower? **Rav Huna said:** The *sukka* is **unfit, and Rav Hisda and Rabba bar Rav Huna said: It is fit.**

איקלע רב נחמן לסורא עול לגביה רב חסדא ורבה בר רב הונא אמרי ליה הפכן על צידיהן מהו אמר להו פסולה נעשו כשפודין של מתכת

The Gemara relates: **Rav Naḥman happened to come to Sura. Rav Ḥisda and Rabba bar Rav Huna entered before him. They said to him:** If one turned these boards **on their sides** and roofed the *sukka*, **what is the halakha?** They sought to ascertain whether his ruling is in accordance with their opinion or in accordance with the opinion of Rav Huna. **He said to them:** The *sukka* is **unfit**; since the boards are unfit roofing when placed flat, **their legal status became like that of skewers [shapudin] of metal**, which are unfit under all circumstances.

אמר להו רב הונא לא אמרי לכו אמרי כוותי אמרו ליה ומי אמר לן מר טעמא ולא קבלינן מיניה אמר להו ומי בעיתו מינאי טעמא ולא אמרי לכו

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

לימא מסייע ליה אינה מחזקת כדי ראשו ורובו ושולחנו או שנפרצה בה פרצה כדי שיזדקר בה גדי בבת ראש או שנתן עליה נסר שהוא רחב ארבעה טפחים אע"פ שלא הכניס לתוכה אלא שלשה טפחים פסולה

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

היכי דמי (מאי) לאו כגון שהפכן על צידיהם לא הכא במאי עסקינן כגון דאנחה אפומא דמטללתא דעייל תלתא לגיו ואפיק חד לבר דהוה ליה פסל היוצא מן הסוכה וכל פסל היוצא מן הסוכה נידון כסוכה

**What are the circumstances** of the case where one introduces only three handbreadths of a board that is four handbreadths wide? **What, is it not that he turned the board on its side**, thereby diminishing its width from four to three handbreadths, in accordance with the opinion of Rav Huna?

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

15a

**מתני'** תקרה שאין עליה מעזיבה ר' יהודה אומר בית שמאי אומרים מפקפק ונוטל אחת מבינתים ובית הלל אומרים מפקפק או: נוטל אחת מבינתים רבי מאיר אומר נוטל אחת מבינתים ואינו מפקפק

**MISHNA:** In the case of a roof made of boards that are four handbreadths wide **upon which there is no coat of plaster**, **Rabbi Yehuda says** that Beit Shammai and Beit Hillel disagree with regard to the manner in which to render it fit. **Beit Shammai say: One moves each board**, and then it is considered as though he placed the board there for the sake of the mitzva of *sukka*, **and one then removes one**

board **from among** the boards and replaces it with fit roofing. **Beit Hillel say:** One need not perform both actions; rather, **one** must either **move** the boards **or remove one from among** them. **Rabbi Meir says:** **One only removes one from among** them and does not move the others.

גמ' בשלמא ב"ה טעמייהו משום תעשה ולא מן העשוי אי מפקפק עביד ליה מעשה אי נוטל אחת מבינתים עבד בה מעשה אלא בית שמאי מאי טעמייהו אי משום תעשה ולא מן העשוי בחדא סגי אי משום גזרת תקרה בנוטל אחת מבינתים סגי

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

לעולם משום גזרת תקרה והכי קאמרי אף על פי שמפקפק אי נוטל אחת מבינתים אין אי לא לא

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

אי הכי אימא סיפא ר' מאיר אומר נוטל אחת מבינתים אבל לא יפקפק רבי מאיר היינו בית שמאי

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

הכי קאמר לא נחלקו ב"ש וב"ה בדבר זה

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

מאי קמ"ל דר"מ אית ליה גזרת תקרה ור"י לית ליה גזרת תקרה והא אפליגו בה חדא זימנא דתנן מסכנין בנסרים דברי ר' יהודה ורבי מאיר אוסר

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

א"ר חייא בר אבא א"ר יוחנן רישא בנסרים משופין עסקינן ומשום גזרת כלים נגעו בה

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

ולר"י אמר רב דאמר סככה בחיצין זכרים כשרה בנקבות פסולה ולא גזר זכרים אטו נקבות הכא נמי לא נגזר נסרים משופין אטו כלים

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

אלא על כרחך רישא פליגי בגזרת תקרה וסיפא פליגי בגזרת תקרה ואפליגי בתרתי זימני ל"ל

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

סיפא ר' יהודה (היא) דקא אמר ליה לרבי מאיר אמאי קא אסרת בנסרים משום גזרת תקרה האי סברא לבית שמאי הוא דאית להו ובית הלל לא גזרי אמר רבי מאיר לא נחלקו ב"ש וב"ה בדבר זה

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

הניחא לרב דאמר מחלוקת בשיש בהן ארבעה דר' מאיר אית ליה גזרת תקרה ורבי יהודה לית ליה גזרת תקרה אלא לשמואל דאמר בשאין בהן ארבעה מחלוקת אבל יש בהן ארבעה דברי הכל פסולה סיפא במאי פליגי

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

בביטולי תקרה קא מיפליגי מר סבר בטלה בהכי ומר סבר בהכי לא בטלה

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

מתנב"י המקרה סוכתו בשפודין או בארוכות המטה אם יש ריוח ביניהן כמותן כשרה החוטט בגדיש לעשות לו סוכה אינה  
סוכה:

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

גמ' לימא תיהוי תיובת' דרב הונא בריה דרב יהושע דאתמר פרוץ כעומד רב פפא אמר מותר ורב הונא בריה דרב יהושע אמר  
אסור

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

אמר לך רב הונא בריה דרב יהושע מאי כמותן בנכנס ויוצא

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

15b

והא אפשר לצמצם א"ר אמי במעדיף

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

רבא אמר אפילו תימא בשאין מעדיף אם היו נתונים שתי נותנן ערב ערב נותנן שתי

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

או בארוכות המטה: לימא מסייע ליה לר' אמי בר טביומי דאמר רבי אמי בר טביומי סככה בבלאי כלים פסולה

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

'כדאמר ר' חנן אמר רבי בארוכה ושתי כרעים בקצרה ושתי כרעים בשתי כרעי

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

היכא איתמר דר' חנן אמר רבי אהא דתנן

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

16a

מטה מטמאת חבילה ומטהרת חבילה דברי ר' אליעזר וחכמים אומרים מטמאת אברים ומטהרת אברים מאי ניהו א"ר חנן אמר רבי ארוכה ושתי כרעים קצרה ושתי כרעים

**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, 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 Ḥanan said that Rabbi Yehuda HaNasi said:** The component parts are **a long board and two legs** attached to it **and a short board and two legs** attached to it.

למאי חזיא למסמכינהו אגודא ולמיתב עליהו ומשדא אשלי

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 wall 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.

גופא אמר ר' אמי בר טביומי סככה בבלאי כלים פסולה מאי בלאי כלים אמר אביי מטלניות שאין בהם שלש על שלש דלא חזיין לא לעניים ולא לעשירים

§ 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.**

תניא כוותיה דרבי אמי בר טביומי מהצלת של שיפא ושל גמי שיריה אע"פ שנפחתו מכשיעורה אין מסככין בהן

**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.

מהצלת הקנים גדולה מסככין בה קטנה אין מסככין בה ר' אליעזר אומר אף היא מקבלת טומאה ואין מסככין בה

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.**

החוטט בגדיש: אמר רב הונא לא שנו אלא שאין שם חלל טפח במשך שבעה אבל יש שם חלל טפח במשך שבעה הרי זה סוכה

The mishna states: In the case of **one who hollows out** and creates a space inside **a stack of grain**, 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*.**

תניא נמי הכי החוטט בגדיש לעשות לו סוכה הרי זה סוכה והאנן תנן אינה סוכה אלא לאו שמע מינה כדרב הונא שמע מינה

**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.

איכא דרמי ליה מירמא תנן החוטט בגדיש לעשות לו סוכה אינה סוכה והא תניא הרי זו סוכה אמר רב הונא לא קשיא כאן בבייש שם חלל טפח במשך שבעה כאן בשאין שם חלל טפח במשך שבעה

**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.**

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

**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*.

גמ' במאי קמיפלגי מר סבר מחיצה תלויה מתרת ומר סבר מחיצה תלויה אינה מתרת

**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**, 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.

תנן התם בור שבין 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

**We learned** in a mishna **there**, in tractate *Eiruvin*: In the case of a **cistern that is located between two courtyards**, 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** 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*.

16b

בית שמאי אומרים מלמעלה ובית הלל אומרים מלמטה אמר ר' יהודה לא תהא מחיצה גדולה מן הכותל שביניהן

**Beit Shammai say:** The partition that permits drawing water may 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.

אמר רבה בר בר חנה אמר רבי יוחנן ר' יהודה בשיטת רבי יוסי אמרה דאמר מחיצה תלויה מתרת

**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.

ולא היא לא ר' יהודה סבר לה כר' יוסי ולא ר' יוסי סבר לה כר' יהודה

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

לא ר' יהודה סבר לה כר' יוסי עד כאן לא קאמר ר' יהודה התם אלא בעירווי חצירות דרבנן אבל הכא סוכה דאורייתא לא

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.

ולא רבי יוסי סבר לה כר' יהודה עד כאן לא קאמר ר' יוסי הכא אלא בסוכה דמצות עשה אבל שבת דאיסור סקילה לא

**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.**

וּאֵם תֹּאמַר מַעֲשֵׂה שְׁנַעֲשָׂה בְצִיפּוּרֵי עַל פִּי מִי נַעֲשָׂה לֹא עַל פִּי רַבִּי יוֹסֵי אֲלֵא עַל פִּי רַבִּי יִשְׁמַעְאֵל בְּרַבִּי יוֹסֵי

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 Tzipori 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.**

וּמֵאִי מַעֲשֵׂה דְכִי אַתָּא רַב דִּימִי אָמַר פַּעַם אַחַת שָׁכְחוּ וְלֹא הֵבִיאוּ ס"ת מֵעֶרֶב שַׁבַּת לְמַחֵר פִּירְסוּ סְדִינִין עַל גְּבֵי הָעֲמוּדִים וְהֵבִיאוּ סֵפֶר תּוֹרָה וְקִרְאוּ בּוֹ

**And what was that incident? When Rav Dimi came from Eretz Yisrael to Babylonia, 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 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.**

פִּירְסוּ סֵלְקָא דַּעֲתָךְ מֵהִיכָן הֵבִיאוּם בְּשַׁבַּת אֲלֵא מִצְאוּ סְדִינִין פְּרוּסִין עַל גְּבֵי הָעֲמוּדִים וְהֵבִיאוּ סֵפֶר תּוֹרָה וְקִרְאוּ בּוֹ

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, 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 חֲסֵדָא אָמַר אַבִּימִי מֵחֲצֵלַת אַרְבַּעָה וּמִשְׁהוּ מִתְּרַת בְּסוּכָה מְשוּם דּוֹפֵן הֵיכִי עֵבִיד תְּלִי לִיהּ בְּאַמְצַע פַּחוֹת מִשְׁלֶשָׁה לְמַטָּה וּפַחוֹת מִשְׁלֶשָׁה לְמַעְלָה וְכָל פַּחוֹת מִשְׁלֶשָׁה כְּלָבוּד דְּמִי

§ **Rav Hisda said that Avimi said: A mat that is four handbreadths and a bit wide can permit the use of a *sukka* 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 מֵהוּ דְתִימָא חֵד לְבוּד אֲמַרִּינָן תְּרִי לְבוּד לֹא אֲמַרִּינָן קַמ"ל

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 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.**

מִיִּתְיָבִי מֵחֲצֵלַת שְׁבַעָה וּמִשְׁהוּ מִתְּרַת בְּסוּכָה מְשוּם דּוֹפֵן כִּי תֵנִיא הֵיאָה בְּסוּכָה גְּדוּלָה וּמֵאִי קָא מְשַׁמַּע לָן דְּמִשְׁלֶשָׁלִין דְּפָנוֹת מְלַמְעֵלָה לְמַטָּה כְּרַבִּי יוֹסֵי

The Gemara **raises an objection** to the opinion of Avimi from a *baraita*: **A mat that is seven handbreadths and a bit wide can permit use of a *sukka* 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 *sukka*,** 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.**

אמר רבי אמי פס ארבעה ומשהו מתיר בסוכה משום דופן ומוקים ליה בפחות משלשה טפחים סמוך לדופן וכל פחות משלשה סמוך לדופן כלבוד דמי

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 *sukka*, 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.**

מאי קמ"ל הא קמ"ל שיעור משך סוכה קטנה שבעה

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 *sukka* is seven handbreadths.** Therefore, it is possible to establish a wall for the *sukka* using a board that measures four handbreadths and a bit.

17a

מתני' הרחיק את הסיכוך מן הדפנות שלשה טפחים פסולה

**MISHNA: If one distanced the roofing from the walls of the *sukka* at a distance of three handbreadths the *sukka* is unfit,** because three handbreadths of open space, even adjacent to the walls, render the *sukka* unfit.

בית שנפחת וסיכך על גביו אם יש מן הכותל לסיכוך ארבע אמות פסולה

In the case of **a house that was breached,** creating 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*.** If the roofing is less than four cubits from the wall, the *sukka* is fit, based on the principle of curved wall; the remaining intact ceiling is considered an extension of the vertical wall.

וכן חצר שהיא מוקפת אכסדרה סוכה גדולה שהקיפיה בדבר שאין מסככין בו אם יש תחתיו ארבע אמות פסולה

**And likewise,** in the case of **a courtyard that is surrounded** on three sides **by a portico,** which has a roof but no walls, if one placed roofing over the courtyard between the different sides of the portico and the roof of the portico is four cubits wide, the *sukka* is unfit. Similarly, **a large *sukka* that was surrounded** at the edge of its roofing **with material with which one may not roof a *sukka*,** e.g., vessels susceptible to ritual impurity, **if there are four cubits beneath** the unfit roofing, the *sukka* is **unfit.** The principle of curved wall does not apply to unfit roofing that measures four cubits or more.

גמ' כל הני למה לי צריכא דאי אשמעינן בית שנפחת משום דהני מהיצות לבית עבידן אבל חצר המוקפת אכסדרה דמהיצות לאו לאכסדרה עבידי אימא לא צריכא

**GEMARA:** The Gemara asks: **Why do I need all these** cases based on the identical principle of curved wall? The Gemara explains: It is **necessary** to cite all the cases, **as, if** the mishna had **taught us** only the case of **the house that was breached**, I would have said that the principle of curved wall applies there **because those walls were established for the house**. Therefore, when the house is transformed into a *sukka*, the walls continue to serve their original function as walls of the *sukka*. **However**, with regard to **a courtyard surrounded** on each of the three sides **by a portico**, where its **walls were established not for the portico** but for the house that opens into the portico, and they happen to serve as the interior walls of the portico, I could **say no**, they are not considered as connected to the roofing at all. Consequently, it is **necessary** for the mishna to cite that case as well.

ואי אשמעינן הני תרתי משום דסכנן סכך כשר הוא אבל סוכה גדולה שהקיפיה בדבר שאין מסכנין בו דסככה סכך פסול הוא אימא לא צריכא

**And if** the mishna **taught us** only **these two** cases, one would have said that the principle of curved wall can apply **because** all of **their roofing is fit roofing**, and the preexisting roof of the house and the portico is unfit only due to the principle: Prepare it, and not from that which has already been prepared. **However**, here, in the case of **a large *sukka* that was surrounded** at the edge of its roofing **with material with which one may not roof** a *sukka*, where some its **roofing is unfit** and the fit roofing does not actually reach the wall, one could **say no**, the roofing is unfit. Therefore, it is **necessary** to state that case as well.

אמר רבה אשכחתינהו לרבנן דבי רב דיתבי וקאמרי אויר פוסל בשלשה סכך פסול בארבעה

§ **Rabba said: I found the Sages of the school of Rav, who were sitting and saying** in the name of Rav: **Space** without roofing **renders** the *sukka* **unfit with** a measure of **three** handbreadths of space. However, **unfit roofing renders** the *sukka* **unfit with** a measure of **four** handbreadths.

ואמינא להו אנא אויר דפוסל בשלשה מנא לכו דתנן הרחיק את הסיכוך מן הדפנות שלשה טפחים פסולה סכך פסול נמי לא ליפסיל אלא בארבע אמות דתנן בית שנפחת וסיכך על גביו אם יש בין הסיכוך לכותל ד' אמות פסולה

**And I said to them: From where** do you derive that **space renders** the *sukka* **unfit** when it amount to **three** handbreadths? It is **as we learned** in the mishna: **If one distanced the roofing from the walls of the *sukka* at a distance of three handbreadths**, the *sukka* is **unfit**. If, indeed, this mishna is the source of the *halakha*, **also** in the case of **unfit roofing, let it render** the *sukka* **unfit only** if the roofing measures **four cubits, as we learned** in the same mishna: With regard to **a house that was breached and one roofed over** the breach, **if from the wall to the roofing there is four** or more **cubits** of the remaining original roof, the *sukka* is **unfit**.

ואמרו לי בר מינה דההיא דרב ושמואל אמרי תרוייהו משום דופן עקומה נגעו בה

**And they said to me:** Cite proof from the mishna, **apart from this case, as both Rav and Shmuel said that** in this case, the Sages in the mishna **touched upon** the principle of curved wall. In other words, the fact that this house is a fit *sukka* is unrelated to the minimum measure of unfit roofing. It is fit due to the principle of curved wall.

ואמינא להו אנא מה אילו איכא סכך פסול פחות מארבעה ואויר פחות משלשה מאי כשרה מלייה בשפודין מאי פסולה ולא יהא אויר הפוסל בשלשה כסכך פסול הפוסל בארבעה

**And I said to them: What if** there is a *sukka* with **less than four** handbreadths of **unfit roofing** and an adjacent **space** of **less than three** handbreadths; **what** would be the status of the *sukka*? The *sukka* would be **fit**, since it lacks the minimum measure of both space and unfit roofing that renders a *sukka* unfit. If one then **filled** the space **with skewers, what** would be the status of the *sukka*? It would be **unfit**, as there would be more than four handbreadths of unfit roofing. **But shouldn't space, which is**

more stringent, as it **renders** the *sukka* **unfit with** only **three** handbreadths, **be as** stringent as **unfit roofing, which renders** the *sukka* **unfit only with four** handbreadths of unfit roofing?

ואמרו לי אי הכי לדידך נמי דאמרת סכך פסול פוסל בארבע אמות מה אילו איכא סכך פסול פחות מד' אמות ואויר פחות משלשה מאי כשרה מלייה בשפודין מאי פסולה לא יהא אויר הפוסל בשלשה כסכך פסול הפוסל בארבע אמות

**And they said to me: If so, according to you, who said that unfit roofing renders a *sukka* unfit only with four cubits of unfit roofing, the same question arises. Just as, if there were a *sukka* with less than four cubits of unfit roofing and an adjacent space measuring less than three handbreadths, what would be its status? It would be fit. If one then filled the space with skewers, what would be its status? It would be unfit. Here too, the question arises: Shouldn't space, which is more stringent, as it renders the *sukka* unfit with only three handbreadths of space, be as stringent as unfit roofing, which renders the *sukka* unfit with only four cubits of unfit roofing?**

ואמינא להו אנא האי מאי בשלמא לדידי דאמינא ארבע אמות

**And I said to them: What is this comparison? Granted, according to my opinion, that I say that the measure of unfit roofing that renders a *sukka* unfit is four cubits,**

17b

משום שיעורא ולא שיעורא הוא האי לאו שיעורא הוא כיון דלא שוו שיעורייהו להדדי לא מצטרפי

the status of the *sukka* is determined **on the basis** of whether it is **the requisite measure or it is not the requisite measure**. In other words, the difference between unfit roofing that is four cubits and unfit roofing that is less is a unique *halakha*, completely unrelated to the principle of curved wall. Similarly, it is a unique *halakha* that three handbreadths of space in a roof render a *sukka* unfit. In **this** case, there is **not the requisite measure** according to either *halakha*; and **since their measures are not equal** to each other, **they do not combine** to render the *sukka* unfit. The *sukka* is rendered unfit only when the measure of unfit roofing reaches four cubits.

אלא לדידכו דאמרייתו שיעור משום הפלגה מה לי איתפלג בסכך פסול מה לי אתפלג בסכך פסול ואויר

**However, according to you, who say that the measure of four handbreadths for unfit roofing is due to the distance between the wall and the fit roofing, which renders the *sukka* unfit, what is the difference to me if it was distanced due to unfit roofing, and what is the difference to me if it was distanced due to a combination of unfit roofing and space?** In either case, the distance between the roofing and the wall should prevent connecting the roofing to the wall. This concludes Rabba's account of his exchange with the Sages of the school of Rav.

אמר ליה אביי ולמר נמי דלא שוו שיעורייהו בסוכה גדולה בסוכה קטנה מי לא שוו שיעורייהו

**Abaye said to Rabba: And according to the Master, too, although their measures are not equal in a large *sukka*, which is larger than four cubits, in a small *sukka* aren't their measures equal?** In a minimally sized *sukka*, seven by seven handbreadths, three handbreadths of unfit roofing must render the *sukka* unfit. If the measure of fitness were to remain up to four handbreadths, that would mean that a *sukka* with a majority of unfit roofing is fit, which is unreasonable. Therefore, Rabba's contention that the measures of unfit roofing and space are totally different is not precise.

א"ל התם לאו משום דשוו שיעורייהו להדדי הוא אלא משום דליתיה לשיעורא דסוכה הוא

**Rabba said to him: There, in the case of the minimally-sized *sukka*, the fact that the *sukka* is unfit is not due to the fact that their measures are equal. Rather, it is due to the fact that in a case where**

the unfit roofing is three handbreadths, **the sukka lacks the minimum required measure** of fit roofing. In other words, it is not the amount of unfit roofing that creates the problem; rather, it is that the fit area of the *sukka* is too small.

וכל היכא דלא שוו שיעוריהו להדדי לא מצטרפי והתנן הבגד שלשה על שלשה השק ארבעה על ארבעה העור חמשה על חמשה מפץ ששה על ששה

Rabba maintains that since the two requisite measures of unfitness are not equal, they do not join together. The Gemara asks: **And anywhere that their measures are not equal, do they not combine** to constitute the requisite measure? **But didn't we learn** in the mishna: **The garment** must be at least **three by three** handbreadths in order to become a primary source of ritual impurity by means of ritual impurity imparted by treading of a *zav*; **and the sackcloth** made from goats' hair must be at least **four by four** handbreadths; **and the animal hide** must be **five by five**; and **a mat** must be **six by six**?

ותני עלה הבגד והשק והעור העור והמפץ מצטרפין זה עם זה

**And a baraita is taught concerning the mishna: The garment and the sackcloth, the sackcloth and the hide, and the hide and the mat join together with one another.** If one attaches a piece of material that has a smaller, more stringent measure for ritual impurity to a piece of material that has a larger, more lenient measure, the combined cloth is susceptible to contract ritual impurity if together they compose the larger measure. Apparently, two items whose measures are not equal combine to compose the more lenient measure.

התם כדקתני טעמא אמר רבי שמעון מה טעם הואיל וראוי לטמא מושב כדתנן המקצע מכולן טפה על טפה טמא

The Gemara rejects this. **There, it is as the reason is taught that Rabbi Shimon said: What is the reason** that these different fabrics combine? They combine **since** all the component materials **are fit to become ritually impure** through the ritual impurity imparted to **a seat** upon which a *zav* sits, as they can each be used to patch a saddle or saddlecloth. Since they are all suitable for the same use, they join together with regard to the *halakhot* of ritual impurity. **As we learned** in a mishna: In the case of **one who trims** and processes a piece **of any of** the above-mentioned materials measuring one **handbreadth by one handbreadth**, that piece is capable of becoming **ritually impure**. There is a certain *halakha* for which each of the different materials has the same measure; they therefore join together in other areas as well.

טפה על טפה למאי חזי ואמר רבי שמעון בן לקיש משום רבי ינאי הואיל וראוי (ליטלו) על גבי החמור

The Gemara asks: **For what use is a cloth that is one handbreadth by one handbreadth fit?** After all, a rag that has no use does not contract ritual impurity. **Rabbi Shimon ben Lakish said in the name of Rabbi Yannai: Since it is suitable for use as a patch on a donkey's saddlecloth**, it is capable of contracting ritual impurity. This ends the discussion of the exchange between Rabba and the Sages of the school of Rav.

בסורא אמרי להא שמעתא בהאי לישנא בנהרדעא מתנו אמר רב יהודה אמר שמואל סכך פסול באמצע פוסל בארבעה מן הצד פוסל בארבע אמות ורב אמר בין מן הצד בין באמצע בארבע אמות

The Gemara notes: **In Sura, they stated this halakha in that language** cited above. **In Neharde'a, however, they taught** it as follows: **Rav Yehuda said that Shmuel said: Unfit roofing in the center of the sukka renders the sukka unfit with a measure of four handbreadths of unfit roofing. Along the side of the sukka, it renders the sukka unfit with a measure of four cubits of unfit roofing. And Rav said: Both along the side and in the center, it renders the sukka unfit with a measure of four cubits of unfit roofing.**

תנן נתן עליה נסר שהוא רחב ארבעה טפחים כשרה בשלמא לרב דאמר בין באמצע בין מן הצד בארבע אמות משום הכי כשרה אלא לשמואל דאמר באמצע בארבעה אמאי כשרה הכא במאי עסקינן מן הצד

We learned in a mishna: **If one placed a board that is four handbreadths wide atop the *sukka*, the *sukka* is fit.** And the Gemara asks: **Granted, according to Rav, who said that both along the side and in the center, a *sukka* is rendered unfit with a measure of four cubits of unfit roofing, it is due to that reason that the *sukka* is fit. However, according to Shmuel, who said that in the center of the *sukka*, the *sukka* is rendered unfit with a measure of four handbreadths of unfit roofing, why is the *sukka* fit?** The Gemara answers: **With what are we dealing here?** It is with a case where he placed the beam **along the side**; but had he placed it in the center, then according to Shmuel the *sukka* would indeed be unfit.

תא שמע שני סדינין מצטרפין שני נסרים אין מצטרפין רבי מאיר אומר נסרים כסדינין

The Gemara cites a proof with regard to Rav's opinion. **Come and hear: Two sheets** placed over the roofing of the *sukka* **join together** to render the *sukka* unfit. However, **two boards** placed on the *sukka* **do not combine** to render the *sukka* unfit. **Rabbi Meir says: Even boards** have the same legal status **as sheets**, and they combine to render the *sukka* unfit.

בשלמא להך לישנא דאמר רב בין באמצע בין מן הצד בארבע אמות מאי מצטרפין מצטרפין לד' אמות אלא להך לישנא דאמר רב באמצע בארבעה היכי דמי אי דאית בהו ד' למה להו אצטרופי אי דלית בהו ד' קניא בעלמא נינהו

The Gemara clarifies: **Granted, according to that version from Neharde'a that Rav said: Both along the side and in the center, a *sukka* is rendered unfit with a measure of four cubits of unfit roofing, what is the meaning of join together?** It means that the two unfit objects **join together to comprise four cubits. However, according to this version from Sura, in which Rav said: A *sukka* is rendered unfit with a measure of four handbreadths of unfit roofing in the center, what are the circumstances? If each of the boards has four handbreadths in its width, why must they join together** to render the *sukka* unfit? If each board is four handbreadths wide, each is capable of rendering the *sukka* unfit on its own, and if each of the boards **does not have four handbreadths in its width, why** would Rabbi Meir prohibit their use; **they are merely reeds?**

לעולם דאית בהו ארבעה ומאי מצטרפין מצטרפין לארבע אמות מן הצד

The Gemara answers: **Actually, it is a case where** each of the boards **has four handbreadths in its width, and what is the meaning of join together?** It means **they join together to constitute four cubits along the side.** This understanding fits both versions of Rav's opinion.

ת"ש סככה בנסרין של ארז שיש בהן ד' דברי הכל פסולה אין בהן ד' רבי מאיר פוסל ורבי יהודה מכשיר

**Come and hear proof from another *baraita*: If one roofed the entire *sukka* with cedar beams that have four handbreadths in their width, everyone agrees that the *sukka* is unfit. If they do not have four handbreadths in their width, Rabbi Meir deems the *sukka* unfit and Rabbi Yehuda deems it fit.**

18a

ומודה רבי מאיר שאם יש בין נסר לנסר כמלא נסר שמנייה פסל ביניהם וכשרה

**And Rabbi Meir concedes that if there is between one board and another board a gap the complete width of a board, then one places fit roofing from the waste of the threshing floor and the winepress, and the *sukka* is fit.**



cross **beam** of the merging of alleyways **that projects from this wall** of an alleyway **but does not touch the other** opposite wall, and similarly, with regard to **two cross beams, one projecting from this wall and one projecting from the other** opposite wall and they do not touch each other, if there is a gap of **less than three** handbreadths between the beam and the wall or between the two beams respectively, **one need not bring another** cross **beam** to render the alleyway fit for one to carry within it, as they are considered joined based on the principle of *lavud*. However, if there is a gap of **three** handbreadths, **one must bring another** cross **beam**. Apparently, the principle of *lavud* is applied even in the center.

ואידך שאני קורות דרבנן

The Gemara asks: **And the other** Sage, who holds that *lavud* does not apply in the center, how would he explain the *Tosefta*? The Gemara clarifies that he would say that **beams are different** because the prohibition against carrying in an alleyway is a decree **by rabbinic law**, and it is a rabbinic ordinance that beams may be placed at the entrance to the alleyway to permit carrying therein, the Sages were lenient. Therefore, proof cannot be cited from the case of the beams with regard to other situations.

מאי טעמא דמאן דאמר אין לבוד באמצע דתנן ארובה שבבית ובה פותח טפח טומאה בבית כולו טמא מה שכנגד ארובה טהור  
טומאה כנגד ארובה כל הבית כולו טהור

**What is the reason for the opinion of the one who said:** The principle of *lavud* **does not apply in the center?** It is **as we learned** in a mishna: In the case of a **skylight in the roof of a house whose opening is one square handbreadth**, if there is a source of **ritual impurity** imparted by a corpse **inside the house**, all the objects in **the entire house become ritually impure**, as the legal status of the roof is that of a tent over a corpse. However, the objects **that are directly opposite the skylight are ritually pure**, as the roof does not cover that part of the house. If the source of **ritual impurity** is itself situated **aligned with the skylight**, all the objects in **the entire house are ritually pure**, as there is no roof over the source of impurity.

אין בארובה פותח טפח טומאה בבית כנגד ארובה טהור כנגד ארובה כל הבית כולו טהור

**If the skylight does not have an opening of a square handbreadth and there is ritual impurity in the house**, the objects **opposite the skylight remain ritually pure**. If the source of **ritual impurity is aligned with the skylight**, the objects in **the entire house are ritually pure**. Apparently, the principle of *lavud* is not applied in the center; if it were, all the objects in the house would become ritually impure regardless of the location of the source of impurity. The opening of the skylight should be considered closed, as the distance between the two sides of its opening is less than three handbreadths.

ואידך שאני הלכות טומאה דהכי גמירי להו

The Gemara asks: **And the other** Sage, who holds that *lavud* applies in the center, how would he explain the mishna? The Gemara answers: **The halakhot of ritual impurity are different, as that is the way they learned them** through tradition. The *halakhot* of tents and ritual impurity are *halakhot* transmitted to Moses from Sinai. Therefore, their details are unique, and other areas of *halakha* cannot be derived from them.

דרש רבי יהודה בר אלעאי בית שנפחת וסיכך על גביו כשרה אמר לפניו ר' ישמעאל ברבי יוסי רבי פריש כך פירש אבא  
ארבע אמות פסולה פחות מארבע אמות כשרה

§ **Rabbi Yehuda bar Elai taught: A house that was breached and one roofed over it is a fit sukka.**  
**Rabbi Yishmael, son of Rabbi Yosei, said to him: My teacher, explain your opinion.** Rabbi Yehuda bar Elai said that **this is how my father explained it:** If the ceiling between the wall and the breach is **four cubits long**, the *sukka* is **unfit**. If it is **less than four cubits**, the *sukka* is **fit**.



nevertheless be fit. Since the edge of the roof descends and seals, the legal status of that *sukka* is the same as one that has walls on all sides. Abaye **said to him: I concede to you that in that** particular case the principle: The edge of the roof descends and seals, does not apply, **as it is considered like an open alleyway**, through which the multitudes pass on two opposite sides. In other cases, the principle applies.

לימא אביי ורבא בפלוגתא דרב ושמואל קמיפלגי דאתמר אכסדרה בבקעה רב אמר מותר לטלטל בכולו דאמרינן פי תקרה יורד וסותם ושמואל אמר אין מטלטלין בה אלא בד' אמות דלא אמרינן פי תקרה יורד וסותם

**The Gemara suggests: Let us say that Abaye and Rava disagree with regard to** the same issue that was the subject **in the dispute of Rav and Shmuel**; they are merely elaborating on a fundamental dispute between other *amora'im*. **As it was stated: Amora'im** disagree with regard to **a portico**, which has a roof and no walls or incomplete walls, located **in a field**, which is a *karmelit*. **Rav said: It is permitted to move** an object **throughout the entire** portico, **as we say that the edge of the roof descends and seals** the opening, rendering the portico a private domain, as it is effectively surrounded by partitions. **And Shmuel said: One may move** an object **in the portico only within four** cubits, **as we do not say that the edge of the roof descends and seals** the opening. Therefore, the portico's legal status is that of the surrounding field. Ostensibly, the basis of the dispute between Abaye and Rava is identical to the basis of the dispute between Rav and Shmuel.

אליבא דשמואל כ"ע לא פליגי

The Gemara rejects this comparison and says: **According to the opinion of Shmuel, everyone**, even Abaye, **agrees** that one does not apply the principle: The edge of the roof descends and seals, to the case of a *sukka*.

19a

כי פליגי אליבא דרב אביי כרב ורבא אמר לך עד כאן לא אמר רב התם אלא דמחיצות לאכסדרה הוא דעבידי אבל הכא דלאו להכי עבידי לא

**When they disagree is according to the opinion of Rav. Abaye holds in accordance with the opinion of Rav:** The edge of the roof descends and seals both in the portico in the field and in the portico that one roofed as a *sukka*. **And Rava could have said to you: Rav stated his opinion only there**, with regard to a portico in the field, because **the partitions** formed by the descent of the edge of the roof **are partitions established for the portico. However, here**, in the case of a *sukka*, **where the partitions** formed by the descent of the edge of the roof **are not partitions established for the portico, no**, Rav would not say that the edge of the roof descends and seals.

תנן וכן חצר המוקפת אכסדרה ואמאי נימא פי תקרה יורד וסותם

The Gemara cites another proof. **We learned** in the mishna: With regard to **a courtyard that is surrounded on three sides by a portico**, if there are four cubits beneath the unfit roofing, the *sukka* is unfit. The Gemara asks: **And why** is the *sukka* unfit? **Let us say that the edge of the roof descends and seals**, forming a fit partition at the point where the roofing of the *sukka* begins?

תרגמה רבא אליבא דאביי כשהשוה את קירוי

**Rava interpreted the mishna in accordance with the opinion of Abaye:** It is a case **where one equalized the level of its roofing**, i.e., the roofing of the *sukka* with the level of the roof of the portico. Since the edge of the roof of the portico is not visible inside the *sukka*, the principle: The edge of the roof descends and seals, does not apply.

בסורא מתני להא שמעתא בהאי לישנא בפומבדיתא מתני סיכך על גבי אכסדרה שאין לה פצימין דברי הכל פסולה יש לה פצימין אביי אמר כשרה רבא אמר פסולה אביי אמר כשרה אמרינן לבוד רבא אמר פסולה לא אמרינן לבוד והלכתא כלישנא קמא

**In Sura, they would teach this halakha in that language cited above. In Pumbedita they would teach it differently: If one roofed a portico that does not have posts on its open side, everyone agrees that the sukka is unfit. In the case of a portico that has posts less than three handbreadths apart on its open side, Abaye said: The sukka is fit, and Rava said: The sukka is unfit. Abaye said: The sukka is fit, as we say that the principle of lavud applies here; the posts are joined and form a partition for both the portico and the sukka in the courtyard outside the portico. Rava said: The sukka is unfit, as we do not say that the principle of lavud forms a partition for the sukka. The Gemara concludes: And the halakha is ruled in accordance with the first version.**

רב אשי אשכחיה לרב כהנא דקא מסכך על גבי אכסדרה שאין לה פצימין אמר ליה לא סבר מר הא דאמר רבא יש לה פצימין



כשרה אין לה פצימין פסולה אחוי ליה נראה מבפנים ושוה מבחוץ

The Gemara relates: **Rav Ashi found Rav Kahana, who was placing roofing for a sukka atop a portico that did not have posts. He said to him: Doesn't the Master hold in accordance with that which Rava said: If it has posts, the sukka is fit; if it does not have posts it is unfit?** How can you use this as a sukka? Rav Kahana showed him that in this sukka the disparity between the sukka and the portico was visible from the inside and even from the outside. From outside, the portico and the sukka appeared to be one continuous structure. However, from inside, one of the walls of the portico was visibly thicker than the wall of the sukka, and that one handbreadth thickness serves as the third wall of the sukka.

אי נמי נראה מבחוץ ושוה מבפנים

**Alternatively, in this case that disparity was visible from the outside and even from the inside.** The exterior walls of the portico and of the sukka were not even. From the outside, it was plainly discernible that they were two separate structures. However, from the inside the sukka appeared to be a direct extension of the portico with no post protruding. In both cases, the protruding segment serves as the third wall of the sukka, which measures one handbreadth, and the sukka is fit.

דאיתמר נראה מבחוץ ושוה מבפנים נידון משום לחי ולחי היינו פצימין

This distinction is **as it was stated** in the context of merging courtyards that open into an alleyway that is open on one side to allow carrying there on Shabbat, one must establish a side post on one side of its opening: Any object that protrudes and is **visible from outside** the alleyway **but is even** with the wall **on the inside** of the alleyway has legal **status** of a side **post**, since it can be discerned from the outside. **And** the provisions that apply to a side **post** in the case of merging of alleyways **are** the same as those **that** apply to **posts** in the case of sukka. Rav Kahana's sukka was essentially a portico with a post, and was fit for use as a sukka.

תנא פסל היוצא מן הסוכה נידון כסוכה מאי פסל היוצא מן הסוכה אמר עולא קנים היוצאים לאחורי סוכה

§ **It was taught** in the *Tosefta*: Fit roofing that consists of different kinds of agricultural waste products **that extend from the sukka** has the legal **status** like that of **the sukka**. The Gemara asks: **What is** the meaning of: **Waste products that extend from the sukka?** **Ulla said: Branches that extend behind the sukka** and are not limited to the area within the sukka walls.

והא בעינן שלש דפנות בדאיכא והא בעינן הכשר סוכה בדאיכא והא בעינן צלתה מרובה מחמתה בדאיכא

The Gemara asks: **But don't we require three walls** to render an area covered with roofing a fit *sukka*? The Gemara answers: It is referring to a case **where there are three walls**. The two side walls of the *sukka* do not end at the middle wall between them; rather, they too extend behind the *sukka*, forming a second *sukka*. The Gemara asks: **But don't we require seven by seven handbreadths** as the minimum area for **fitness of a sukka**? The Gemara answers: It is referring to a case **where there is the requisite minimum area**. The Gemara asks: **But don't we require that its shade exceeds its sunlight**? The Gemara answers: It is referring to a case **where there is more shade than sunlight**.

אי הכי מאי למימרא מהו דתימא הואיל ולגוואי עבידי ולבראי לא עבידי אימא לא קמ"ל

After noting that the *sukka* has three walls, the requisite area, and sufficient shade, the Gemara asks: **If so, what purpose is there to state this halakha?** The fact that this *sukka* extends from another is not relevant. The Gemara answers: Nevertheless, there is a novel element in this *halakha*. **Lest you say that since, as evidenced by the placement of the connecting middle wall, these walls were initially established for inside the original sukka but not for outside the original sukka; and therefore you say no, the middle wall cannot be considered a wall for the additional sukka, Ulla teaches us that the initial intention is not relevant.**

רבה ורב יוסף אמרי תרווייהו הכא בקנים היוצאים לפנים מן הסוכה ומשכא ואזלא חדא דופן בהדייהו מהו דתימא הא לית בה הכשר סוכה קמ"ל

**Rabba and Rav Yosef both say** with regard to the case in the *Tosefta*: **Here**, it is referring to a case **with branches that extend before the front entrance of the sukka, and one of the side walls extends together with the roofing. Lest you say that this extension does not have the minimum requisite size for the fitness of a sukka, in terms of its area and number of walls, therefore, Ulla teaches us that it is fit because it is considered an extension of the sukka.**

רבה בר בר חנה אמר רבי יוחנן לא נצרכה אלא לסוכה שרובה צלתה מרובה מחמתה ומעוטה חמתה מרובה מצלתה מהו דתימא תפסל בהך פורתא קא משמע לן ומאי יוצא יוצא מהכשר סוכה

**Rabba bar bar Ḥana said that Rabbi Yoḥanan said:** The *Tosefta* was needed only to teach the case of a *sukka* where in **its majority its shade exceeds its sunlight, and in its minority its sunlight exceeds its shade. Lest you say that since the extension lacks this basic requirement of a sukka, it is treated as if it were not there at all, and consequently the entire sukka should be rendered unfit due to that little area, therefore, Ulla teaches us that the entire area is one fit sukka.** The Gemara asks: According to that understanding of the *Tosefta*, **what is the meaning of: Waste that extends from the sukka?** It means that the roofing **extends** beyond the halakhic parameters for **fitness of a sukka**. It does not refer to a physical extension of the *sukka*.

רבי אושעיא אמר לא נצרכה אלא לסכך פסול פחות משלשה בסוכה קטנה ומאי יוצא יוצא מתורת סוכה

**Rabbi Oshaya said:** This *Tosefta* was needed only to teach the case of **unfit roofing that measures less than three handbreadths in a small sukka.** And **what is the meaning of: Waste that extends from the sukka?** It means that the roofing **extends** beyond the halakhic **status of a fit sukka;** it is not referring to a physical extension of the *sukka*. Nevertheless, it does not render the entire *sukka* unfit.

מתקיף לה רב הושעיא לא יהא אלא אויר ואויר פחות משלשה טפחים בסוכה קטנה מי פסיל

**Rav Hoshaya strongly objects to this:** What is the novel element in this *Tosefta*? **Let the status of unfit roofing be only as strict as the status of empty space. And does space measuring less than three handbreadths in a small sukka render the entire sukka unfit?** If less than three handbreadths

of space, which has a stringent measure for rendering the *sukka* unfit, does not render the *sukka* unfit, clearly the same measure of unfit roofing does not render the *sukka* unfit.

אמר ליה רבי אבא זה מצטרף וישנים תחתיו וזה מצטרף ואין ישנים תחתיו

**Rabbi Abba said to him:** There is a distinction between unfit roofing and empty space. **This** unfit roofing **combines** with the fit roofing to compose the requisite measure. **And one** may even **sleep beneath it**, since the unfit roofing is nullified by the majority of fit roofing and completely incorporated into it. However, **that** space, although it too **combines** with the fit roofing to comprise the requisite measure of the *sukka*, **one** may **not sleep beneath it**, as it is not transformed into fit roofing. Therefore, there is a novel element in the explanation of Rabbi Hoshaya as well.

ומי איכא מידי דאצטרופי מצטרף והוא עצמו אינו כשר אמר רבי יצחק בן אלישב אין

The Gemara questions this contention. **Is there any item that combines** with other items to engender fitness, **but the item itself is not fit?** **Rabbi Yitzhak ben Elyashiv said:** Yes, that model exists in other areas of *halakha* as well.

19b

טיט הנרוק יוכיח שמצטרף לארבעים סאה והטובל בו לא עלתה לו טבילה:

The case of **mortar that is liquid** and can be **poured proves** that there are situations where items that themselves are unfit render other items fit, **as**, on the one hand, **it combines with water to complete the** requisite measure of **forty se'a** to render a ritual bath fit to purify. **But**, on the other hand, **one who immerses in** a bath filled only with mortar, the **immersion does not fulfill his** obligation.

**מתני'** העושה סוכתו כמין צריף או שסמכה לכותל ר' אליעזר פוסל מפני שאין לה גג וחכמים מכשירין

**MISHNA:** **One who establishes his *sukka* like a type of circular hut**, with no roof whose walls slope down from the center **or who rested the *sukka* against the wall**, by taking long branches and placing one end on the ground and leaning the other end against the wall to establish a structure with no roof, **Rabbi Eliezer deems it unfit because it does not have a roof, and the Rabbis deem it fit;** as, in their opinion, the roof and the walls may be a single entity, indistinguishable from each other.

**גמ'** תנא מודה ר' אליעזר שאם הגביהה מן הקרקע טפה או שהפליגה מן הכותל טפה שהיא כשרה

**GEMARA:** It was taught in a *baraita*: **Rabbi Eliezer concedes that if one lifted** one of these types of *sukkot* **off the ground at least one handbreadth**, thereby creating a vertical wall, **or if one distanced** the *sukka* resting against the wall **one handbreadth from the wall**, the *sukka* is fit. In these cases, the difference between the wall and the roof is conspicuous.

מאי טעמייהו דרבנן שיפועי אהלים כאהלים דמו

The Gemara asks: **What is the rationale** for the opinion of the **Rabbis**, who deem a *sukka* fit even where it is an inclined roof rather than a flat one? The Gemara answers: In their opinion, **the** legal status of the **incline of a tent is like** that of a **tent**. As long as it provides shelter, there is no need for a distinct, conspicuous roof for it to be a fit *sukka*.

אביי אשכחיה לרב יוסף דקא גני בכילת חתנים בסוכה אמר ליה כמאן כר' אליעזר שבקת רבנן ועבדת כר' אליעזר

It is related: **Abaye found Rav Yosef**, his teacher, **who was sleeping inside** a netted **bridal canopy**, whose netting inclines down, **inside a *sukka***. Ostensibly, Rav Yosef did not fulfill his obligation, as

he slept in the tent formed by the canopy and not directly in the *sukka*. Abaye **said to him: In accordance with whose** opinion do you hold, that you do not consider this netting a tent? Is it **in accordance with** the opinion of **Rabbi Eliezer**, who maintains that a structure without a distinct roof does not have the legal status of a tent, and therefore the netting does not constitute a barrier between the roofing of the *sukka* and the person sleeping below? **Did you abandon** the opinion of the **Rabbis**, who maintain that the netting constitutes a barrier because the legal status of a structure without a distinct roof is that of a tent, **and act in accordance with** the opinion of **Rabbi Eliezer**? In disputes between an individual Sage and multiple Sages, the *halakha* is in accordance with the multiple Sages, i.e., the Rabbis.

אמר ליה ברייתא איפכא תני ר' אליעזר מכשיר וחכמים פוסלין שבקת מתניתין ועבדת כברייתא

Rav Yosef **said to him: In the *baraita*, the opposite is taught. Rabbi Eliezer deems it fit and the Rabbis deem it unfit.** Abaye asked him: **Did you abandon the mishna**, whose formulation is authoritative, **and act in accordance with a *baraita***, which may not be accurate?

אמר ליה מתניתין יחידאה היא דתניא העושה סוכתו כמין צריך או שסמכה לכותל רבי נתן אומר רבי אליעזר פוסל מפני שאין לה גג וחכמים מכשירין

Rav Yosef **said to him: I have proof that the formulation of this particular *baraita* is precise, as the formulation of **the mishna is an individual** version of the dispute, and most of the Sages adopt the version of the *baraita*, **as it is taught** in another *baraita*: **One who establishes his *sukka* like a type of circular hut or rests the *sukka* against the wall, Rabbi Natan says that Rabbi Eliezer deems the structure unfit because it does not have a roof, and the Rabbis deem it fit.** Apparently, the mishna reflects only Rabbi Natan's version of the argument. According to most of the Sages, the correct formulation of the dispute is that of the *baraita*: Rabbi Eliezer deems it fit and the Rabbis deem it unfit. The *halakha* is in accordance with the latter version of the dispute, and therefore it is permitted to sleep inside a bridal canopy in a *sukka*.**

מתני' מחצלת קנים גדולה עשאה לשכיבה מקבלת טומאה ואין מסככין בה לסיכוך מסככין בה ואינה מקבלת טומאה רבי אליעזר אומר אחת קטנה ואחת גדולה עשאה לשכיבה מקבלת טומאה ואין מסככין בה לסיכוך מסככין בה ואינה מקבלת טומאה:

**MISHNA:** In the case of a **large mat of reeds**, if **one** initially **produced it for** the purpose of **lying** upon it, **it is susceptible to ritual impurity** like any other vessel, **and therefore one may not roof a *sukka* with it.** If one initially produced it **for roofing**, **one may roof a *sukka* with it, and it is not susceptible to ritual impurity**, as its legal status is not that of a vessel. **Rabbi Eliezer says** that the distinction between mats is based on use, not size. Therefore, with regard to **both a small mat and a large mat**, if **one produced it for** the purpose of **lying** upon it, **it is susceptible to ritual impurity and one may not roof a *sukka* with it.** If one produced it **for roofing**, **one may roof a *sukka* with it, and it is not susceptible to ritual impurity.**

גמי' הא גופה קשיא אמרת עשאה לשכיבה מקבלת טומאה ואין מסככין בה טעמא דעשאה לשכיבה הא סתמא לסיכוך

**GEMARA:** The Gemara analyzes the formulation of the mishna and raises a difficulty. **This mishna itself is difficult**, as it contains an apparent contradiction. On the one hand, **you said: If one produced it for** the purpose of **lying** upon it, **it is susceptible to ritual impurity and one may not roof a *sukka* with it.** The **reason** it is unfit for roofing is due to the fact that **one produced it specifically for** the purpose of **lying** upon it. Presumably, a mat produced **without designation is for roofing**, and therefore one may roof a *sukka* with it.

והדר תני לסיכוך מסככין בה ואינה מקבלת טומאה טעמא דעשאה לסיכוך הא סתמא לשכיבה

**And then it is taught** in the mishna: If one produced it **for roofing, one may roof a *sukka* with it, and it is not susceptible to ritual impurity.** The **reason** it is fit roofing is due to the fact that **one produced it specifically for roofing.** This implies that a mat that one produced **without designation** is presumably **for** the purpose of **lying** upon it, and therefore one may not roof a *sukka* with it. The inferences drawn from these two clauses in the mishna about a mat produced without designation contradict each other.

הא לא קשיא כאן בגדולה כאן בקטנה

The Gemara answers: **This is not difficult. Here,** in the first clause of the mishna, it is referring **to a large mat,** which is typically not produced for the purpose of lying upon it. Therefore, it is unfit for roofing only if it is produced specifically for the purpose of lying upon it. If it is produced without designation, it is presumably for roofing, and one may roof a *sukka* with it. **There,** in the second clause of the mishna, it is referring **to a small mat,** which is typically not produced for roofing. Therefore, one may roof a *sukka* with it only if it is produced specifically for roofing. If it is produced without designation, it is presumably for the purpose of lying upon it, and one may not roof a *sukka* with it.

(בשלמא לרבנן לא קשיא אלא לרבי אליעזר קשיא דתנן) רבי אליעזר אומר אחת קטנה ואחת גדולה עשאה לשכיבה מקבלת טומאה ואין מסככין בה טעמא דעשאה לשכיבה הא סתמא לסיכוך

The Gemara notes: **Granted, according to the Rabbis this is not difficult;** as the above distinction resolves the apparent contradiction in the mishna. **However, according to Rabbi Eliezer,** the contradiction remains **difficult, as we learned** in a mishna that **Rabbi Eliezer says:** With regard to **both a small mat and a large mat,** if **one produced it for the purpose of lying** upon it, **it is susceptible to ritual impurity and one may not roof a *sukka* with it.** The **reason** it is unfit for roofing is due to the fact that **one produced it specifically for the purpose of lying** upon it. This implies that a mat that one produced **without designation** is presumably **for roofing,** and therefore one may roof a *sukka* with it.

אימא סיפא עשאה לסיכוך מסככין בה ואינה מקבלת טומאה טעמא דעשאה לסיכוך הא סתמא לשכיבה

And **say that in the latter clause** of the mishna, where Rabbi Eliezer continues: If one produced it **for roofing, one may roof a *sukka* with it and it is not susceptible to ritual impurity,** the **reason** it is fit roofing is due to the fact that **one produced it specifically for roofing.** However, by inference, a mat that one produced **without designation** is presumably **for** the purpose of **lying** upon it, and therefore one may not roof a *sukka* with it. The inferences drawn from these two clauses in the mishna contradict each other. The resolution cited above cannot resolve the contradiction according to Rabbi Eliezer, as he does not distinguish between a large mat and a small mat.

אלא אמר רבא בגדולה כ"ע לא פליגי דסתמא לסיכוך כי פליגי בקטנה תנא קמא סבר סתם קטנה לשכיבה ורבי אליעזר סבר סתם קטנה נמי לסיכוך

**Rather, Rava said:** The above resolution is rejected. **With regard to a large mat, everyone agrees that** if it was produced **without designation,** presumably it is **for roofing. Where they disagree, is with regard to a small mat: The first *tanna* holds that a small mat produced without designation** is presumably **for** the purpose of **lying** upon it, **and Rabbi Eliezer holds that a small mat produced without designation is also presumably for roofing.**

20a

והכי קאמר מחצלת הקנים גדולה עשאה לשכיבה מקבלת טומאה ואין מסככין בה טעמא דעשאה לשכיבה הא סתמא נעשה כמי שעשאה לסיכוך מסככין בה (קטנה עשאה לסיכוך מסככין בה טעמא דעשאה לסיכוך הא סתמא נעשה כמי שעשאה לשכיבה ואין מסככין בה) ואתא ר' אליעזר למימר אחת קטנה ואחת גדולה סתמא כשרה לסיכוך

**And this is what the mishna is saying:** With regard to a large mat of reeds, if one produced it for the purpose of lying upon it, it is susceptible to ritual impurity, and one may not roof a *sukka* with it. The reason is that one produced it specifically for the purpose of lying upon it; however, by inference, a mat that one produced without designation becomes as a mat produced for roofing, and one may roof a *sukka* with it. With regard to a small mat of reeds, if one produced it for roofing, one may roof a *sukka* with it. The reason is that one produced it specifically for roofing; however, by inference, a mat that one produced without designation becomes as a mat produced for the purpose of lying upon it, and one may not roof a *sukka* with it. And Rabbi Eliezer comes to say that both a small mat and a large one produced without designation are fit for roofing.

אמר ליה אביי אי הכי ר' אליעזר אומר אחת קטנה ואחת גדולה אחת גדולה ואחת קטנה מיבעי ליה

**Abaye said to him: If so,** if their dispute is only with regard to a small mat, then instead of saying: **Rabbi Eliezer says: Both a small mat and a large mat,** the mishna needed to say: **Both a large mat and a small mat.** In a phrase with the format: Both this and that, one typically mentions the more obvious item first. Why then, does Rabbi Eliezer mention the small mat first, if it is with regard to the small mat that they disagree?

ועוד כי פליגי בגדולה הוא דפליגי ורבי אליעזר לחומרא דתניא מחצלת הקנים בגדולה מסככין בה ר' אליעזר אומר אם אינה מקבלת טומאה מסככין בה

**And furthermore,** there is proof that **when they disagree, it is with regard to a large mat, and Rabbi Eliezer's opinion is a stringency and not a leniency, as it is taught in a baraita:** In the case of a reed mat, with a large mat one may roof a *sukka*. **Rabbi Eliezer says: If it is not susceptible to ritual impurity, one may roof his *sukka* with it.** Apparently, Rabbi Eliezer holds that without designation, one may not roof his *sukka* with a large mat.

אלא אמר רב פפא בקטנה כולי עלמא לא פליגי דסתמא לשכיבה כי פליגי בגדולה ת"ק סבר סתם גדולה לסיכוך ורבי אליעזר סבר סתם גדולה נמי לשכיבה

**Rather, Rav Pappa said:** Rava's proposed resolution is rejected. Rather, **with regard to a small mat, everyone agrees that** if it was produced without designation, presumably it is for the purpose of lying upon it. **When they disagree, is with regard to a large mat: The first tanna holds that a large mat produced without designation is presumably for roofing, and Rabbi Eliezer holds that a large mat produced without designation is also presumably for the purpose of lying upon it.**

ומאי עשאה לשכיבה דקאמר הכי קאמר סתם עשייתה נמי לשכיבה עד דעביד לסיכוך

**What, then, is the meaning of: If one produced it for the purpose of lying upon it, that Rabbi Eliezer states? This is what he is saying: Making mats without designation is also for the purpose of lying upon it, until one makes it specifically for roofing.**

ת"ר מחצלת של שיפה ושל גמי גדולה מסככין בה קטנה אין מסככין בה של קנים ושל חילת גדולה מסככין בה ארוגה אין מסככין בה

§ **The Sages taught in the Tosefta:** In the case of a mat [*maḥatzelet*] woven of papyrus or bulrushes, if it is a large mat, one may roof a *sukka* with it, as it is not typically produced for the purpose of lying upon it. If it is a small mat, one may not roof a *sukka* with it, as it is typically produced for the purpose of lying upon it. However, with regard to a mat produced of ordinary reeds or reeds specifically used for plaiting, if the mat is plaited with a large, coarse weave, one may roof a *sukka* with it, as it was certainly not produced for the purpose of lying upon it. If it is woven with a small, fine weave, one may not roof the *sukka* with it, as typically mats of this sort are woven only for the purpose of lying upon them.

רבי ישמעאל בר' יוסי אומר משום אביו אחת זו ואחת זו מסככין בה וכן היה רבי דוסא אומר כדבריו

**Rabbi Yishmael, son of Rabbi Yosei, said in the name of his father: Both with this plaited mat and with that woven mat, one may roof a *sukka*, as without specific designation otherwise they are not produced for the purpose of lying upon them, and therefore they are ritually pure. And likewise, Rabbi Dosa would say in accordance with his statement.**

תנן התם כל החוצלות מטמאין טמא מת דברי ר' דוסא וחכמים אומרים מדרס

**We learned in a mishna there: All types of *hotzalot* can become ritually impure with impurity imparted by a corpse.** Since their legal status is that of a vessel, they become a primary source of ritual impurity. This is **the statement of Rabbi Dosa. And the Rabbis say:** They become impure with the impurity imparted by **treading**. If a *zav* lies or sits on one of the *hotzalot*, they become a primary source of ritual impurity, like a chair or bed of a *zav*.

מדרס אין טמא מת לא והא אנן תנן כל המטמא מדרס מטמא טמא מת אימא אף מדרס

The Gemara asks: Impurity imparted by **treading, yes; impurity imparted by a corpse, no? But didn't we learn in a mishna: Any item that becomes ritually impure with impurity imparted by treading also becomes ritually impure with other types of impurity, including impurity imparted by a corpse**, although the reverse is not necessarily so. The opinion of the Rabbis is difficult. The Gemara explains: Emend the mishna and **say:** They become ritually impure **even** with the impurity imparted by **treading**. These mats are not merely nondescript vessels, which become primary sources of ritual impurity through exposure to a corpse, they are vessels designated for sitting and lying upon them, and therefore they also become primary sources of ritual impurity if a *zav* sits or lies upon them.

מאי חוצלות אמר רב אבדימי בר המדורי מרזובלי מאי מרזובלי אמר ר' אבא מזבלי ר' שמעון בן לקיש אומר מחצלות ממש

The Gemara asks about the term used in the mishna: **What is the meaning of *hotzalot*? Rav Avdimi bar Hamduri said:** They are *marzovelei*. The Gemara is unfamiliar with the term and asks: **What is the meaning of *marzovelei*? Rabbi Abba said:** They are called *mezablei* in Babylonia. They are leather sacks used by shepherds to feed their animals. Shepherds place them under their heads when lying down. **Rabbi Shimon ben Lakish says:** *Hotzalot* are a different term for **actual mats**.

ואזדא ריש לקיש לטעמיה דאמר ריש לקיש הריני כפרת רבי חייא ובניו שבתחלה כשנשתכחה תורה מישראל עלה עזרא מבבל ויסדה חזרה ונשתכחה עלה הלל הבבלי ויסדה חזרה ונשתכחה עלו רבי חייא ובניו ויסדה וכן אמר רבי חייא ובניו לא נחלקו רבי דוסא וחכמים על מחצלות של אושא

The Gemara notes: **And Reish Lakish follows his line of reasoning stated elsewhere, as Reish Lakish said: I am the atonement for Rabbi Ḥiyya and his sons, as initially, when some of the Torah laws were forgotten from the Jewish people in Eretz Yisrael, Ezra ascended from Babylonia and reestablished the forgotten laws.** Parts of the Torah were **again forgotten** in Eretz Yisrael, and **Hillel the Babylonian ascended and reestablished the forgotten sections.** When parts of the Torah were **again forgotten** in Eretz Yisrael, **Rabbi Ḥiyya and his sons ascended and reestablished the forgotten sections.** This expression of deference toward Rabbi Ḥiyya introduces the *halakha* that Reish Lakish is citing in his name. **And so said Rabbi Ḥiyya and his sons: Rabbi Dosa and the Rabbis did not disagree concerning the soft mats of Usha,**

20b

שהן טמאות ושל טבריא שהן טהורות על מה נחלקו על שאר מקומות מר סבר כיון דליכא דיתבי עליהו כדטבריא דמיין ומר סבר כיון דמקרי ויתבי עליהו כדאושא דמיין

**that they** can become **ritually impure**, even with impurity imparted by treading, as those mats are produced for the purpose of lying upon them. **And** they also agreed concerning the coarse mats of **Tiberias, that they are ritually pure**, as these are produced exclusively for use in partitions and for roofing. **Concerning what mats do they disagree?** It is **concerning** the mats produced in the **rest of the places**. One Sage, i.e., the Rabbis, **holds: Since there is no one who sits on these mats regularly, they are comparable** to the mats of **Tiberias** and are pure. **And** one Sage, Rabbi Hiyya, **holds that since it happens and one sits on them** on occasion, **they are comparable** to the mats of **Usha** and are impure.

אמר מר כל החוצלות מטמאין טמא מת דברי ר' דוסא והתניא וכן היה רבי דוסא אומר כדבריו

The Gemara analyzes the mishna cited above. **The Master said: All types of *hotzalot* can become ritually impure with impurity imparted by a corpse;** this is **the statement of Rabbi Dosa**. Apparently, they are all considered vessels, which is why they are susceptible to ritual impurity and one may not roof the *sukka* with them. The Gemara asks: **But wasn't it taught in the *baraita*: And likewise, Rabbi Dosa would say in accordance with his statement, i.e., in accordance with the statement of Rabbi Yishmael, son of Rabbi Yosei, in the name of his father, that all types of mats are ritually pure, and one may roof a *sukka* with them? Don't these two sources contradict each other?**

לא קשיא הא דאית ליה גדנפא הא דלית ליה גדנפא

The Gemara answers: This is **not difficult**. **This mishna is referring to a mat that has an upturned edge**, which renders the mat a vessel susceptible to ritual impurity. **That *baraita* is referring to a mat that does not have an upturned edge [*gedanpa*];** therefore, it is not a vessel and is not susceptible to impurity.

מיתבי חוצלות של שעם ושל גמי ושל שק ושל ספירא מטמא טמא מת דברי ר' דוסא וחכ"א אף מדרס

The Gemara **raises an objection: *Hotzalot* made of papyrus, or of bulrushes, or of sackcloth produced out of goat hair, or of horsehair, all of which are woven and comfortable, can become ritually impure with the impurity imparted by a corpse but not with the impurity imparted by treading, because while they are considered vessels, they are not designated for sitting; this is the statement of Rabbi Dosa. And the Rabbis say:** They do become ritually impure, **even with the impurity imparted by treading.**

בשלמא למאן דאמר מרזובלי של שעם ושל גמי חזו לכינתא דפירי של שק ושל ספירא חזו לגולקי וצני אלא למ"ד מחצלות ממש בשלמא של שק ושל ספירא חזו לפרסי ונפוטא אלא של שעם ושל גמי למאי חזו חזו לנזיאתא

The Gemara asks: **Granted, according to the one who said that *hotzalot* are sacks called *marzovelei*,** there is no problem. The reasoning of the one who holds that they do not become impure with impurity imparted by treading is that they are not designated for sitting. However, since they are vessels, they become impure with impurity imparted by a corpse. And for what are these vessels used? The vessels made of **papyrus and of bulrushes are fit to be used as a fruit basket**, and the ones made of **sackcloth and of horsehair are fit to be used as small sacks [*gulkei*] and baskets for legumes and small fruits, because their weave is finer. However, according to the one who said that *hotzalot* are actual mats without upturned edges, what is the basis for the dispute? These mats are fit only for the purpose of lying upon them. **Granted, the mats made of sackcloth, of goat hair, or of horsehair are fit for use as screens and flour sifters. However, the mats of papyrus and of bulrushes, for what use are they fit?** The Gemara answers: **They are fit for use as covers for vats of ale.****

איכא דאמרי בשלמא למ"ד מחצלות ממש של שעם ושל גמי חזו לנזיאתא של שק ושל ספירא חזו לפרסי ונפוטא אלא למ"ד מרזובלי בשלמא של שק ושל ספירא חזו לגולקי וצני אלא של שעם ושל גמי למאי חזו חזו לכינתא דפירי

Some say a different version of this exchange: **Granted, according to the one who said that *hotzalot* are actual mats, then the mats of papyrus and of bulrushes are fit to be used as covers for vats of ale, while those of sackcloth, i.e., goat hair, and of horsehair may be used as screens or sifters. However, according to the one who said that the *hotzalot* are sacks called *marzovelei*, what is the basis of their dispute? Granted, sacks made of sackcloth and of horsehair are fit to be used as small baskets and sacks; but for what are mats of papyrus or of bulrushes fit; why are they susceptible to ritual impurity? The Gemara answers: They are fit to be used as a fruit basket.**

תניא א"ר חנניה כשירדתי לגולה מצאתי זקן אחד ואמר לי מסככין בבודיא וכשבאתי אצל ר' יהושע אחי אבא הודה לדבריו אמר רב חסדא והוא דלית ליה גדנפא

It is taught in a *baraita* that **Rabbi Ḥananya said: When I descended to the exile of Babylonia, I found one Elder, who said to me: One may roof the *sukka* with a mat. When I returned to Eretz Yisrael and came to Rabbi Yehoshua ben Ḥananya, the brother of my father, and related to him what the Elder said, he agreed with his statement. Rav Ḥisda said: That applies only to a mat that does not have an upturned edge and is not fit for any use other than for roofing.**

אמר עולא הני בודיתא דבני מחוזא אלמלא קיר שלהן מסככין בהו תניא נמי הכי מסככין בבודיא ואם יש להן קיר אין מסככין בהן:

**Ulla said: These mats of the residents of Meḥoza, if not for their wall, i.e., upturned edge, one would be permitted to roof a *sukka* with them. That opinion is also taught in a *baraita*: One may roof the *sukka* with a mat; and if they have a wall, one may not roof a *sukka* with them because the upturned edge renders it a receptacle susceptible to ritual impurity.**

הדרן עלך סוכה

May we return to you chapter "Sukkah."

מתני' הישן תחת המטה בסוכה לא יצא ידי חובתו אמר ר' יהודה נוהגין היינו שהיינו ישנים תחת המטה בפני הזקנים ולא אמרו לנו דבר

**MISHNA: One who sleeps beneath the bed in the *sukka* did not fulfill his obligation, because the bed constitutes a tent that serves as a barrier between him and the roofing of the *sukka*. Rabbi Yehuda said: It was our custom that we would sleep beneath the bed before the Elders and they did not say anything to us to the effect that we are not fulfilling our obligation. Apparently, the halakhic status of the bed is not like that of a tent and it does not prevent fulfillment of the mitzva.**

אמר רבי שמעון מעשה בטבי עבדו של רבן גמליאל שהיה ישן תחת המטה ואמר להן רבן גמליאל לזקנים ראיתם טבי עבדי שהוא תלמיד חכם ויודע שעבדים פטורין מן הסוכה לפיכך ישן הוא תחת המטה ולפי דרכינו למדנו שהישן תחת המטה לא יצא ידי חובתו

§ **Rabbi Shimon said, contrary to the opinion of Rabbi Yehuda: There was an incident involving Tavi, the Canaanite slave of Rabban Gamliel, who was sleeping beneath the bed, and Rabbi Gamliel lightheartedly said to the Elders: Did you see my slave Tavi, who is a Torah scholar and knows that slaves are exempt from the mitzva of *sukka*? Since it is a positive, time-bound mitzva, Canaanite slaves, whose status with regard to this halakhic category is like that of women, are exempt from the obligation to fulfill the mitzva of *sukka*. Therefore, he sleeps under the bed. Rabbi Shimon continued: And by the way, as Rabban Gamliel was not issuing a halakhic ruling, we learned that one who sleeps beneath the bed did not fulfill his obligation.**

**GEMARA:** The mishna states that one who is sleeping beneath a bed did not fulfill his obligation because a bed, like a tent, acts as a barrier between the person and the roofing. The Gemara asks: **But** isn't the height of the space beneath the bed **lacking ten** handbreadths, and a space less than ten handbreadths high does not constitute a tent? **Shmuel interpreted** the mishna: It is referring to the case of a bed **ten** handbreadths high.

תנן התם אחד חור שחררוהו מים או שרצים או שאכלתו מלחת וכן מדבך אבנים וכן סואר של קורות מאהיל על הטומאה

The Gemara comments: **We learned** in a mishna **there** with regard to the impurity of a tent: **Both a hole that was perforated** in a rock by **water** or by **creeping animals**, or a hole in a rock **that was** perforated because it was **eaten away** by **salt**, and **likewise** a space in **a course of stones**, and **likewise** a space in **a pile of beams** all have the legal status of **a tent over impurity**. A source of impurity imparted by a corpse transmits impurity to other objects in those spaces, as they constitute a tent over a corpse.

רבי יהודה אומר כל אהל שאינו עשוי בידי אדם אינו אהל מאי טעמא דרבי יהודה

**Rabbi Yehuda says:** The legal status of **any tent that is not established by a person is not** that of a **tent** and does not transmit impurity. The Gemara asks: **What is the rationale** for the opinion of **Rabbi Yehuda?** From where did he derive that *halakha*?

21a

ויפרש את (שמות מ. יט) זאת התורה אדם כי ימות באהל וכתוב התם (במדבר יט. יד) יליף אהל אהל ממשכן כתיב הכא האהל על המשכן מה להלן בידי אדם אף כאן בידי אדם ורבנן אהל אהל ריבה

**He derives** by means of a verbal analogy that only a man-made tent transmits impurity, deriving the **tent** written with regard to impurity imparted by a corpse **from the tent** written with regard to the **Tabernacle**. **It is written here** with regard to impurity imparted by a corpse: **“This is the teaching when a man dies in a tent”** ([Numbers 19:14](#)). **And it is written there** with regard to the Tabernacle: **“And he spread the tent over the Tabernacle”** ([Exodus 40:19](#)). **Just as there**, with regard to the Tabernacle, the tent was established **by a person**, **so too here**, with regard to impurity of a corpse, it is a tent established **by a person**. **And** according to **the Rabbis**, because the passage dealing with impurity imparted by a corpse, i.e., **tent tent**, is repeated several times, this **amplifies** and includes any structure that provides shelter, even if it is not a standard tent.

וסבר ר' יהודה כל אהל שאינו עשוי בידי אדם אינו אהל ורמינהו הצירות היו בנויות בירושלים ע"ג הסלע ותחתיהם חלל מפני קבר התהום ומביאין נשים עוברות ויולדות שם ומגדלות בניהם שם לפרה

The Gemara asks: **And does Rabbi Yehuda hold** that the legal status of **any tent that is not established by a person is not** that of a **tent**? The Gemara **raises a contradiction** from a mishna (*Para* 3:2): **Courtyards were built in Jerusalem atop the rock**, and **beneath** these courtyards there was a **space** of at least a handbreadth **due to** the concern lest there is **a grave in the depths**. In that case, the space served as a barrier preventing the impurity from reaching the courtyards above. **And they would bring pregnant women**, and **they would give birth there** in those courtyards. **And they would raise their children there** and would not leave there with the children until they grew. All this was done so that the children would be untainted by any impurity and would be able to assist in the ritual of **the red heifer**, whose ashes are used to purify those impure with impurity imparted by a corpse.

ומביאין שוורים ועל גביהן דלתות ותינוקות יושבין על גביהן וכוסות של אבן בידיהם הגיעו לשילוח ירדו לתוך המים ומילאום ועלו וישבו להם רבי יוסי אומר ממקומו היה משלשל וממלא מפני קבר התהום

**And** once they reached age seven or eight and were capable of assisting in the performance of this ritual, the priests **would bring oxen** there. **And** they would place **doors on the backs** of these oxen, **and the children** would **sit upon** the doors **and** they would hold **cups of stone**, which are not susceptible to ritual impurity, **in their hands**. When **they reached the Siloam** pool, **they descended into the water and filled** the cups with water, **and ascended and sat themselves** on the doors. The water in the cups was mixed with the ashes of the heifer and used for sprinkling on the impure person or vessels. **Rabbi Yosei says:** The children did not descend from their oxen; rather, each child **from his place** on the door **would lower** the cup with a rope **and fill** it with water **due to** the concern lest there is **a grave in the depths** beneath the path leading from the oxen to the pool.

ותניא ר' יהודה אומר לא היו מביאין דלתות אלא שוורים והא שוורים דאהל שאינו עשוי בידי אדם הוא וקתני ר' יהודה אומר לא היו מביאין דלתות אלא שוורים

**And it is taught** in a *baraita* that **Rabbi Yehuda says: They would not bring doors; rather** they would bring only **oxen**. The size of the spinal column and the body of the animal was sufficient to constitute a tent and therefore served as a barrier before the impurity imparted by a grave in the depths. And this is difficult, as **aren't oxen a tent that is not established by a person; and it is taught** that **Rabbi Yehuda says: They did not bring doors; rather** they brought only **oxen**. Apparently, the legal status of a tent that is not man-made is that of a tent.

כי אתא רב דימי א"ר אלעזר מודה ר' יהודה כמלא אגרוף תנ"ה ומודה ר' יהודה בשקיפין ובנקיקי הסלעים

**When Rav Dimi came** from Eretz Yisrael to Babylonia he said that **Rabbi Elazar said: Rabbi Yehuda concedes** that the legal status of a tent that is not man-made is that of a tent when the tent is a **fistbreadth**, which is more than a handbreadth in terms of length, width, and height. It is only when the tent is less than the size of a fist that Rabbi Yehuda holds that it is not a tent. **That opinion is also taught** in a *baraita*: **And Rabbi Yehuda concedes in the case of caves and deep cavities in the rocks** that their status is that of a tent even though they are not man-made.

והרי דלת דיש בה כמה אגרופין וקתני רבי יהודה אומר לא היו מביאין דלתות אלא שוורים אמר אביי לא הוצרכו להביא דלתות

The Gemara asks: **But a door** on the back of an ox is an object **that measures several fistbreadths, and it is taught that Rabbi Yehuda says: They did not bring doors but only oxen**. Apparently, a door does not constitute a tent, since that is not the manner in which a tent is typically established. **Abaye said** in response that Rabbi Yehuda did not say that the legal status of the door is not that of a tent; rather, he said: **They did not need to bring doors** because the oxen themselves were sufficiently broad.

רבא אמר לא היו מביאין דלתות כל עיקר שמפני שדעתו של תינוק גסה עליו שמא יוציא ראשו או אחד מאבריו ויטמא

**Rava said** Rabbi Yehuda's statement should be explained differently. **They would not bring doors at all. Because a child has an exaggerated sense of self-confidence** due to the width of the door, he might allow himself to move from side to side **and** as a result, **perhaps he will extend his head or one of his limbs** beyond the edge of the door **and will become impure**

with impurity imparted by a grave in the depths.

תניא כוותיה דרבא ר' יהודה אומר לא היו מביאין דלתות כל עיקר מפני שדעתו של תינוק גסה עליו שמא יוציא ראשו או אחד מאבריו ויטמא בקבר התהום אלא מביאין שוורים המצרים שכריסותיהן רחבות והתינוקות יושבין על גביהן וכוסות של אבן בידיהן הגיעו לשילוח ירדו ומלאום ועלו וישבו להן על גביהן

The Gemara comments: **It is taught in a *baraita* in accordance with the opinion of Rava, as Rabbi Yehuda says: They would not bring doors at all, because a child has an exaggerated sense of self-confidence and perhaps he will extend his head or one of his limbs beyond the edge of the door and will become impure with impurity imparted by a grave in the depths. Rather, they would bring Egyptian oxen whose bellies are broad, and the children would sit upon them and they would hold cups of stone in their hands. When they reached the Siloam pool they descended and filled them, and ascended and sat themselves on the backs of the oxen.**

והרי מטה דיש בה כמה אגרופים ותנן ר' יהודה אומר נוהגים היינו שהיינו ישנים תחת המטה בפני הזקנים שאני מטה הואיל ולגבה עשויה שוורים נמי לגבן עשויים

The Gemara asks: **But with regard to a bed, which measures several fistbreadths, didn't we learn in the mishna that Rabbi Yehuda says: It was our custom that we would sleep beneath the bed before the Elders?** Apparently, despite the fact that a bed measures several handbreadths, its legal status is not that of a tent. The Gemara answers: **A bed is different, since it is designed specifically for use upon it;** therefore, the status of the space beneath it is not that of a tent. The Gemara asks: Aren't oxen like those used to transport the children to bring water for the red heifer **also designated specifically for use upon them** and nevertheless, Rabbi Yehuda deems their spinal column and bellies a tent.

כי אתא רבין א"ר אלעזר שאני שוורים הואיל ומגינים על הרועים בחמה מפני החמה ובגשמים מפני הגשמים אי הכי מטה נמי הואיל ומגינה על מנעלים וסנדלים שתחתיה

**When Ravin came to Babylonia from Eretz Yisrael he said that Rabbi Elazar said: Oxen are different since they protect the shepherds in the sun from the sun, and in the rain from the rain.**

Shepherds would lie beneath the bellies of the oxen as protection from the elements. The Gemara asks: **If so, i.e., if an ox is rendered a tent because it provides protection, even if its primary designation is for use upon it, then the status of a bed too should be that of a tent, since it protects shoes and sandals that are placed beneath it.**

עור ובשר תלבישני ובעצמות (איוב י, יא) אלא אמר רבא שאני שוורים הואיל ועשויים להגין על בני מעים שלהן שנאמר וגידים תסוככני

**Rather, Rava rejected that explanation and said: Oxen are different** and their status is that of a tent **since their bellies and backs are made to protect their innards, as it is stated: "With skin and flesh You have clothed me, and with bones and sinews You have knitted me together" (Job 10:11).** Since flesh and skin are mentioned in the verse as providing shelter, the status of the oxen is that of a tent.

ואי בעית אימא ר' יהודה לטעמיה דאמר סוכה דירת קבע בעינן והוה ליה מטה דירת עראי וסוכה אהל קבע ולא אתי אהל עראי ומבטל אהל קבע

**And if you wish, say instead:** In this case **Rabbi Yehuda conforms to his reasoning, as he stated elsewhere: We require a *sukka* that is a permanent residence. The bed in a *sukka* is a temporary residence, and the *sukka* is a permanent tent; and a temporary tent does not come and negate a permanent tent.** The permanent *sukka* is significant and that significance supersedes any temporary structure within it. Therefore, in Rabbi Yehuda's opinion, the status of the bed is not that of a tent.

והא ר"ש דאמר נמי סוכה דירת קבע בעינן (הא) ואתי אהל עראי ומבטל אהל קבע (אין) בהא פליגי מר סבר אתי אהל עראי ומבטל אהל קבע ומר סבר לא אתי אהל עראי ומבטל אהל קבע

The Gemara asks: **But** according to **Rabbi Shimon, who also stated that we require a *sukka* that is a permanent residence, nevertheless, a temporary tent comes and negates a permanent tent.** The Gemara answers: **Yes**, and **that is** the point over which **they disagree**. One Sage, Rabbi Shimon, **holds: A temporary tent comes and negates a permanent tent, and one Sage, Rabbi Yehuda, holds: A temporary tent does not come and negate a permanent tent.**

א"ר שמעון מעשה בטבי עבדו: תניא א"ר שמעון משיחתו של רבן גמליאל למדנו שני דברים למדנו שעבדים פטורים מן הסוכה ולמדנו שהישן תחת המטה לא יצא ידי חובתו

The mishna relates that **Rabbi Shimon said**, contrary to the opinion of Rabbi Yehuda: There was an **incident involving Tavi, the Canaanite slave** of Rabban Gamliel who was sleeping beneath the bed, and Rabban Gamliel claimed that Tavi did so because he was a Torah scholar and knew that slaves are exempt from the mitzva of *sukka*. **It is taught in a *baraita* that Rabbi Shimon said: From the conversation of Rabban Gamliel we learned two matters. We learned that Canaanite slaves are exempt from the mitzva of *sukka*, and we learned that one who sleeps beneath the bed did not fulfill his obligation.**

וליא מדבריו של רבן גמליאל מילתא אגב אורחיה קמ"ל כי הא דאמר רב אחא בר אדא ואמרי לה אמר רב אחא בר אדא אמר: ועלהו לא יבול (תהלים א. ג.) רב המנונא אמר רב מנין שאפי' שיחת תלמידי חכמים צריכה לימוד שנאמר

The Gemara questions the formulation of the *baraita*. **And let Rabbi Shimon say: From the statement of Rabban Gamliel.** Why did he use the atypical expression: From the conversation of Rabban Gamliel? The Gemara answers: Through this expression **he teaches us** another matter **in passing, like that which Rabbi Aḥa bar Adda said, and some say that Rabbi Aḥa bar Adda said that Rabbi Hamnuna said that Rav said: From where** is it derived **that even the conversation of Torah scholars require analysis**, even when the intention of the speaker was apparently not to issue a halakhic ruling? It is **as it is stated** with regard to the righteous: “Which brings forth its fruit in its season **and whose leaf does not wither**” ([Psalms 1:3](#)). This teaches that with regard to a Torah scholar, not only is his primary product, his fruit, significant but even ancillary matters that stem from his conversation, his leaves, are significant.

מתני' הסומך סוכתו בכרעי המטה כשרה ר' יהודה אומר אם אינה יכולה לעמוד בפני עצמה פסולה

**MISHNA: One who supports his *sukka* on the legs of the bed, i.e., he leans the *sukka* roofing on a bed, the *sukka* is fit. Rabbi Yehuda says: If the *sukka* cannot stand in and of itself without support of the bed, it is unfit.**

גמ' מ"ט דר' יהודה פליגי בה רבי זירא ורבי אבא בר ממל חד אמר מפני שאין לה קבע וחד אמר מפני שמעמידה בדבר המקבל טומאה

**GEMARA:** The Gemara asks: **What is the rationale** for the statement of **Rabbi Yehuda** deeming this *sukka* unfit? **Rabbi Zeira and Rabbi Abba bar Memel disagree with regard to the rationale.** **One said:** It is unfit **because it lacks permanence.** The *sukka* is not stable enough, as if the bed is moved the *sukka* will collapse. **And one said:** It is unfit **because he is supporting** the roofing **with an object that is susceptible to ritual impurity**, as the bedframe is a vessel. Not only the roofing, but that which supports the roofing as well may not be susceptible to ritual impurity.

מאי בינייהו כגון שנעץ שפודין של ברזל וסיכך עליהם למאן דאמר לפי שאין לה קבע הרי יש לה קבע ומאן דאמר מפני שמעמידה בדבר המקבל טומאה הרי מעמידה בדבר המקבל טומאה

The Gemara asks: **What is the practical difference between them?** The Gemara explains: The difference is in a case **where one wedged iron skewers into the ground and roofed the *sukka* upon them. According to the one who said that the reason the *sukka* is unfit is because it lacks permanence, this *sukka* has permanence, and it is fit. However, the one who said the reason the *sukka* is unfit is because he is supporting the roofing with an object that is susceptible to ritual impurity, he is supporting it with an object that is susceptible to ritual impurity, so it is unfit.**

אמר אביי לא שנו אלא סמך אבל סיכך על גב המטה כשרה מאי טעמא למאן דאמר לפי שאין לה קבע הרי יש לה קבע למאן דאמר מפני שמעמידה בדבר המקבל טומאה הרי אין מעמידה בדבר המקבל טומאה

**Abaye said:** The Sages taught this dispute **only** in a case where **one leaned** the roofing on the bed. **However, if one placed the roofing atop the bed, i.e., he affixed poles to the bed and the roofing is supported by those poles, everyone agrees that the *sukka* is fit. What is the reason that it is fit? According to the one who said that the *sukka* is unfit because it lacks permanence, this *sukka* has permanence as even if the bed is moved, the roofing will move with it and will not collapse. And according to the one who said the *sukka* is unfit because he supports it with an object that is susceptible to ritual impurity, in this case he is not supporting it with an object that is susceptible to ritual impurity, as the roofing is not supported by the bed.**

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מתני' סוכה המדובללת ושיצילתה מרובה מחמתה כשרה המעובה כמין בית אע"פ שאין הכוכבים נראין מתוכה כשרה

**MISHNA:** A *sukka* that is *meduvlelet* and whose shade exceeds its sunlight is fit. A *sukka* whose roofing is thick like a house of sorts, even though it is so thick that the stars cannot be seen from within it, is fit.

גמ' מאי מדובללת אמר רב סוכה ענייה ושמואל אמר קנה עולה וקנה יורד

**GEMARA:** The Gemara asks: **What is the meaning of *meduvlelet*?** **Rav said:** It means an impoverished *sukka*, i.e., a *sukka* whose roofing is sparse, although at no point in the roofing is there a gap of three handbreadths. **And Shmuel said:** It means that the roofing is aligned with one reed ascending and one reed descending. There are two layers of roofing, with each reed on the upper layer situated directly above the space between each reed on the lower level.

רב תני חדא ושמואל תני תרתי רב תני חדא סוכה מדובללת מאי מדובללת מדולדלת שיצילתה מרובה מחמתה כשרה ושמואל תני תרתי מאי מדובללת מבולבלת ותרתי קתני סוכה מבולבלת כשרה וצילתה מרובה מחמתה כשרה

The Gemara explains: **Rav taught** the first clause in the mishna as **one *halakha*, and Shmuel taught** that clause as **two *halakhot*. Rav taught one *halakha*:** The *halakha* of a *sukka meduvlelet*. **And what is a *sukka meduvlelet*?** It is a **sparse *sukka*. Nevertheless, as long as the shade exceeds the sunlight the *sukka* is fit. And Shmuel taught two *halakhot*. What is a *sukka meduvlelet*?** It is a **disordered *sukka*. And he teaches two *halakhot*: A disordered *sukka* is fit, and one whose shade exceeds its sunlight is fit.**

אמר אביי לא שנו אלא שאין בין זה לזה שלשה טפחים אבל יש בין זה לזה ג' טפחים פסולה אמר רבא אפילו יש בין זה לזה שלשה טפחים נמי לא אמרן אלא שאין בגגו טפה אבל יש בגגו טפה כשרה דאמרינן חבוט רמי

**Abaye said:** They taught that a *sukka* with two layers of roofing is fit **only** in a case where there is **not** a gap of at least **three handbreadths** between the top and bottom layers. **However, if there is a gap of three handbreadths between them it is unfit. Rava said:** Even if there is a gap of **three handbreadths** between them, we say that the two layers of roofing are not considered joined **only** in a case where there is **not** the width of a handbreadth in its upper roof. **However, if there is the**

width of a **handbreadth in its upper roof**, even if the gap between them is three handbreadths, the *sukka* is fit, because we say that the principle: **Lower and cast** down the upper level of the *sukka* roofing down to the level of the lower *sukka* roofing, applies here.

אמר רבא מנא אמינא לה דכי אית ביה טפח אמרינן חבוט רמי וכי לית ביה לא אמרינן חבוט רמי דתנן קורות הבית והעלייה שאין עליהם מעזיבה והן מכוונות טומאה תחת אחת מהן תחתיה טמא

**Rava said: From where do I learn to say that when there is a handbreadth of width in its roof, we say that the principle lower and cast applies, and when there is not a handbreadth in its roof, we do not say that the principle lower and cast applies?** Rava learns this from the *halakha* of impurity imparted by a corpse, **as we learned** in a mishna: With regard to **the boards** of the ceiling of the first floor of the house and of the second story that do not have plaster on them, so that each of the boards is considered a separate entity, **and the boards of each are aligned** so that the boards of the ceiling of the second story are directly above the boards of the house: If there is a source of **ritual impurity** imparted by a corpse **beneath one of** the lower boards, any object that is directly **beneath** that board is rendered **impure** by means of a tent over a corpse. However, any object that is above the board or off to the side remains pure.

בין התחתונה לעליונה ביניהן טמא על גבי העליונה כנגדה עד לרקיע טמא היו העליונות כבין התחתונות טומאה תחתיהן תחת כולן טמא על גביהן כנגדן עד לרקיע טמא

If the source of impurity is in the airspace of the second story **between the lower and upper boards**, any object **between** the two boards is **impure**; however, any object beneath the lower board or above the upper board or off to the side remains pure. If the source of impurity is **atop the upper board**, any object **aligned** with the source of impurity even **up to the heavens is impure**. However, if the **upper boards are spaced between the lower boards**, if the source of **impurity is beneath** any of the boards within the house, any object that is **beneath any of** the boards is **impure**, as the legal status of the roof is as though the upper boards were lowered to the level of the lower boards, and the result is one continuous ceiling. If the source of impurity is **above them**, i.e., above the top boards, any object **aligned** with the source of impurity even **up to the heavens is impure**.

ותני עלה בד"א בזמן שיש בהן טפח וביניהן פותח טפח אבל אין ביניהן פותח טפח טומאה תחת אחת מהן תחתיה טמא ביניהן ועל גביהן טהור אלמא כי אית ביה טפח אמרינן חבוט רמי וכי לית ביה טפח לא אמרינן חבוט רמי שמע מינה

**And it is taught** in the *Tosefta* elaborating on this mishna: **In what case is this statement said?** It is only **when** these boards **have** the width of a **handbreadth**, and **between them** is the **space of a handbreadth**. **However**, if the boards are close together and there isn't even the **space of a handbreadth between them**, then if the source of **impurity** is directly **beneath one of** the boards, only objects in the space **beneath it is impure**, while an object **between** the two layers of boards and **atop them** remains **pure**. **Apparently, when there is a handbreadth** in the upper layer, **we say lower and cast** the upper *sukka* roofing down to the level of the lower *sukka* roofing. **And when there is not** even a **handbreadth** in the upper layer, **we do not say lower and cast** the upper *sukka* roofing down. Indeed, **conclude from here** that this is the *halakha*.

יתיב רב כהנא וקאמר להא שמעתא אמר ליה רב אשי לרב כהנא וכל היכא דלית ביה טפח לא אמרינן חבוט רמי

The Gemara relates: **Rav Kahana sat** in the study hall **and stated this halakha** of Rava, that in a case where the upper *sukka* roofing is a handbreadth wide, even if the gap between the two layers of roofing is greater than three handbreadths, they are considered attached. **Rav Ashi said to Rav Kahana: Is it so that wherever there is not** the width of a **handbreadth, we do not say lower and cast?**

והא תניא קורה היוצאה מכותל זה ואינה נוגעת בכותל זה וכן שתי קורות אחת יוצאה מכותל זה ואחת יוצאה מכותל זה ואינן נוגעות זו בזו פחות משלשה אינו צריך להביא קורה אחרת שלשה צריך להביא קורה אחרת

**Isn't it taught in the *Tosefta* with regard to the *halakhot* of the merging of alleyways that one of the means of rendering carrying in a closed alleyway permitted on Shabbat is by placing a beam one handbreadth wide over the entrance of the alleyway within twenty cubits but no less than ten handbreadths off the ground? With regard to a cross beam that projects from this wall of an alleyway but does not touch the other opposite wall, and similarly, with regard to two cross beams, one projecting from this wall and one projecting from the other opposite wall, and they do not touch each other, if there is a gap of less than three handbreadths between the beam and the wall, or between the two beams respectively, one need not bring another cross beam to render the alleyway fit for a person to carry within it. This is because they are considered joined based on the principle of *lavud*. However, if there is a gap of three handbreadths, one must bring another cross beam.**

רבן שמעון בן גמליאל אומר

However, **Rabban Shimon ben Gamliel**, who holds that the principle of *lavud* applies to a gap of up to four handbreadths wide, **says:**

22b

פחות מארבעה אין צריך להביא קורה אחרת ארבעה צריך להביא קורה אחרת

If there is a gap of **less than four** handbreadths, **one need not bring another cross beam**. However, if there is a gap of **four** handbreadths, **one must bring another cross beam**.

וכן שתי קורות המתאימות לא בזו כדי לקבל אריה ולא בזו כדי לקבל אריה אם מקבלות אריה לרחבו טפח אין צריך להביא קורה אחרת ואם לאו צריך להביא קורה אחרת

**And similarly, if two parallel, extremely narrow cross beams are placed alongside each other, even though there is not sufficient width in this beam in order to receive and support a small brick, and there is not sufficient width in that beam in order to receive and support a small brick, if the two beams together can receive a small brick along its handbreadth width, one need not bring another cross beam to render the alleyway fit for one to carry within it. But if not, one is required to bring another cross beam.**

רשב"ג אומר אם מקבלות אריה לארכו שלשה טפחים אין צריך להביא קורה אחרת ואם לאו צריך להביא קורה אחרת

**Rabban Shimon ben Gamliel says: If the two cross beams can receive a small brick along its length, which is three handbreadths, one need not bring another cross beam, but if not, one must bring another cross beam.**

היו אחת למעלה ואחת למטה רבי יוסי בר' יהודה אומר רואין העליונה כאילו היא למטה ואת התחתונה כאילו היא למעלה ובלבד שלא תהא עליונה למעלה מעשרים אמה והתחתונה למטה מעשרה הא זה וזה בתוך עשרים אמרינן חבוט רמי אע"ג דלית ביה טפח

**Rabbi Yosei, son of Rabbi Yehuda, says: If these two narrow cross beams are placed at different heights, one above and one below, one considers the upper one as though it were below, and the lower one as though it were above, i.e., close together. If the two together are capable of supporting a small brick, they render the alleyway fit for one to carry within it, although they are not actually close to each other, provided that the upper cross beam is not above twenty cubits off the ground and the lower one is not below ten handbreadths off the ground, between which a cross beam renders an alleyway fit for one to carry within it. By inference, if both this beam and that beam are within twenty cubits, we say that the principle: Lower and cast the upper beam down even though there is not the width of a handbreadth in the upper beam. This is difficult according to Rava's opinion, as**

he holds that the principle: Lower and cast, does not apply when the width of the upper crossbeam is less than a handbreadth.

א"ל תריץ ואימא הכי ובלבד שלא תהא עליונה למעלה מעשרים אלא בתוך עשרים והתחתונה סמוכה לה בפחות משלשה אי נמי בלבד שלא תהא תחתונה למטה מעשרה אלא למעלה מעשרה ועליונה סמוכה לה בפחות משלשה אבל שלשה כיון דלית ביה טפח לא אמרינן חבוט רמי:

Rav Kahana said to him: Interpret the *baraita* and say as follows: Provided that the upper beam is not above twenty cubits but rather within twenty cubits and the lower one is adjacent to it, less than three handbreadths from it, as in that case they are joined due to the principle of *lavud* and not the principle of lower and cast. Alternatively, interpret the *baraita* as follows: Provided that the lower beam is not below ten handbreadths but rather above ten handbreadths and the upper beam is adjacent to it, less than three handbreadths from it. However, if the distance between the beams is three handbreadths, since there is not the width of one handbreadth in the beam, we do not say: Lower and cast the upper beam, and each beam is considered on its own.

ושצילתה מרובה מחמתה כשרה: הא כי הדדי פסולה והא תנן באידך פירקין ושהמתה מרובה מצילתה פסולה הא כי הדדי כשרה

§ The mishna continues: A *sukka* whose shade exceeds its sunlight is fit. From the formulation of the mishna, it can be inferred that if its shade and sunlight are equal, the *sukka* is unfit. The Gemara asks: But didn't we learn in a mishna in another chapter in this tractate: A *sukka* whose sunlight exceeds its shade is unfit. From the formulation of that mishna it can be inferred that if its sunlight and shade are equal, the *sukka* is fit. The inferences of the two *mishnayot* are contradictory.

לא קשיא כאן מלמעלה כאן מלמטה אמר רב פפא היינו דאמרי אינשי כזוזא מלעיל כאיסתרא מלתחת

The Gemara answers: This is not difficult. Here, where the inference was that when the sunlight and shade are equal the *sukka* is unfit, it is referring to the ratio of shade to sunlight from above, in the *sukka* roofing itself; and there, where the inference was that when the sunlight and shade are equal the *sukka* is fit, it is referring to the ratio of shade to sunlight from below, on the *sukka* floor. The two inferences are not contradictory, as the lower in the *sukka* one observes the light, the more diffused it is. Therefore, if the shade and the sunlight are equal on the floor of the *sukka*, clearly, the roofing is sufficiently dense and exceeds the gaps. Rav Pappa said: That is the meaning of the folk saying with regard to light: Like a *zuz* coin above, like an *istera* coin below.

מעובה כמין בית: ת"ר המעובה כמין בית אע"פ שאין הכוכבים נראין מתוכה כשרה אין כוכבי חמה נראין מתוכה בית שמאי פוסלין ובית הלל מכשירין

The mishna continues: A *sukka* whose roofing is thick like a type of house is fit. The Sages taught in a *baraita*: With regard to a *sukka* whose roofing is thick like a type of house, although it is so dense that the stars are not visible from within it, the *sukka* is fit. However, if it is so thick that the rays of the sun are also not visible from within it, Beit Shammai deem the *sukka* unfit and Beit Hillel deem it fit.

מתני' העושה סוכתו בראש העגלה או בראש הספינה כשרה ועולין לה ביום טוב בראש האילן או על גבי גמל כשרה ואין עולין לה ב"ט

**MISHNA:** In the case of one who establishes his *sukka* at the top of the wagon or at the top of the ship, although it is portable it is fit, as it is sufficient for a *sukka* to be a temporary residence. And one may ascend and enter it even on the first Festival day. In the case of one who establishes his *sukka* at the top of a tree or atop a camel, the *sukka* is fit, but one may not ascend and enter it on the first Festival day because the Sages prohibit climbing or using trees or animals on the Festival.

שתיים באילן ואחת בידי אדם או שתיים בידי אדם ואחת באילן כשרה ואין עולין לה ביום טוב שלש בידי אדם ואחת באילן כשרה ועולין לה בי"ט

If **two** of the walls of the *sukka* are **in the tree and one** is established on the ground **by a person**, or if **two** are established on the ground **by a person and one** is **in the tree**, the *sukka* is **fit, but one may not ascend** and enter **it on** the first **Festival** day because it is prohibited to use the tree. However, if **three** of the walls are established on the ground **by a person and one** is **in the tree**, then since it contains the minimum number of walls required, it is **fit, and one may enter it on** the first **Festival** day.

23a

זה הכלל כל שינטל האילן ויכולה לעמוד בפני עצמה כשרה ועולין לה ביום טוב

The mishna summarizes that **this is the principle: Any case where, were the tree removed, the *sukka* would be able to remain standing in and of itself, it is fit, and one may ascend** and enter **it on the Festival**, since the tree is not its primary support.

גמ' מני מתניתין רבי עקיבא היא דתניא העושה סוכתו בראש הספינה רבן גמליאל פוסל ור"ע מכשיר

**GEMARA:** The Gemara comments: In accordance with **whose** opinion is **the mishna?** It is in accordance with the opinion of **Rabbi Akiva, as it is taught** in a *baraita*: In the case of **one who establishes his *sukka* at the top of the ship, Rabban Gamliel deems it unfit and Rabbi Akiva deems it fit.**

מעשה ברבן גמליאל ור"ע שהיו באין בספינה עמד ר"ע ועשה סוכה בראש הספינה למחר נשבה רוח ועקרתה אמר לו רבן גמליאל עקיבא היכן סוכתך

There was **an incident involving Rabban Gamliel and Rabbi Akiva, who were coming on a ship. Rabbi Akiva arose and established a *sukka* at the top of the ship. The next day the wind blew and uprooted it. Rabban Gamliel said to him: Akiva, where is your *sukka*?** It was unfit from the start.

אמר אבבי דכולי עלמא היכא דאינה יכולה לעמוד ברוח מצויה דיבשה לא כלום היא יכולה לעמוד בשאינה מצויה דיבשה כ"ע לא פליגי דכשרה כי פליגי בדיכולה לעמוד ברוח מצויה דיבשה ואינה יכולה לעמוד (ברוח שאינה מצויה דיבשה) רבן גמליאל סבר סוכה דירת קבע בעינן וכיון דאינה יכולה לעמוד ברוח מצויה דים לא כלום היא ר"ע סבר סוכה דירת עראי בעינן וכיון דיכולה לעמוד ברוח מצויה דיבשה כשרה

**Abaye said: Everyone agrees that in a case where the *sukka* is unable to withstand a typical land wind, the *sukka* is of no consequence** and it is not even a temporary residence. If it is able to **withstand** even an atypical land wind, everyone agrees that the *sukka* is fit. Where they disagree is in a case where the *sukka* is able to withstand a typical land wind but is unable to withstand an atypical land wind, which is the equivalent of a typical sea wind. **Rabban Gamliel holds:** In order to fulfill the mitzva of *sukka*, we require a permanent residence, and since it is not able to withstand an atypical land wind, which is like a typical sea wind, it is of no consequence and is not a *sukka* at all. **Rabbi Akiva holds:** In order to fulfill the mitzva of *sukka*, we require a temporary residence, and since it is able to withstand a typical land wind, it is fit, although it is unable to withstand a typical sea wind.

או על גבי גמל כו': מתני' מני רבי מאיר היא דתניא העושה סוכתו על גבי בהמה ר"מ מכשיר ורבי יהודה פוסל מ"ט דרבי חג הסוכות תעשה לך שבעת ימים סוכה הראויה לשבעה שמה סוכה סוכה שאינה ראויה (דברים טז, יג) יהודה אמר קרא לשבעה לא שמה סוכה

§ The mishna continues: **Or** if one establishes his *sukka* atop a camel, the *sukka* is fit. The Gemara asks: **Who is the *tanna* of the mishna? It is** in accordance with the opinion of **Rabbi Meir, as it is taught** in a *baraita*: In the case of **one who establishes his *sukka* atop an animal, Rabbi Meir deems it fit and Rabbi Yehuda deems it unfit**. The Gemara asks: **What is the rationale** for the opinion of **Rabbi Yehuda?** The Gemara answers that it is as **the verse states: “You shall prepare for yourself the festival of Sukkot for seven days” (Deuteronomy 16:13)**, from which Rabbi Yehuda derives: **A *sukka* that is suitable for seven days is called a *sukka*, while a *sukka* that is not suitable for seven days is not called a *sukka***. It is prohibited to climb upon an animal on the first day of the festival of *Sukkot*, and therefore a *sukka* atop an animal is unfit, as it cannot be used all seven days.

ורבי מאיר הא נמי מדאורייתא מחזא חזיא ורבנן הוא דגזרו בה

**And Rabbi Meir**, who holds that the *sukka* is fit, would say: **By Torah law, this *sukka* is also suitable** for use on a Festival and on Shabbat, as there is no Torah prohibition against using an animal on those days, **and it is the Sages who issued a decree prohibiting it**. The fact that it is prohibited by rabbinic decree does not render the *sukka* unfit.

עשאה לבהמה דופן לסוכה ר"מ פוסל ור' יהודה מכשיר שהיה רבי מאיר אומר כל דבר שיש בו רוח חיים אין עושין אותו לא דופן לסוכה ולא לחי למבוי ולא פסין לביראות ולא גולל לקבר משום רבי יוסי הגלילי אמרו אף אין כותבין עליו גיטי נשים

However, if **one utilized his animal as a wall for a *sukka*** and did not establish the entire *sukka* atop the animal, **Rabbi Meir deems it unfit and Rabbi Yehuda deems it fit, as Rabbi Meir would say:** With regard to **any animate object, one may neither establish it as a wall for the *sukka*, nor as a side post** placed at the entrance to **an alleyway** to render it permitted to carry in the alleyway on Shabbat, **nor** as one of the upright **boards** placed around **wells** to render the area a private domain and permit one to draw water from the well on Shabbat, **nor** as the **covering for a grave**. **In the name of Rabbi Yosei HaGelili the Sages said: Nor may one write bills of divorce on it.**

מ"ט דר' מאיר אביי אמר שמא תמות רבי זירא אמר שמא תברה בפיל קשור כולי עלמא לא פליגי דאי נמי מיית יש בנבלתו י' כי פליגי בפיל שאינו קשור למאן דאמר שמא תמות לא חיישינן למאן דאמר גזרה שמא תברה חיישינן

The Gemara asks: **What is the rationale** for the opinion of **Rabbi Meir**, who rules that an animal is unfit for use as a partition in areas of *halakha* where a partition is required? **Abaye said:** It is due to the concern **lest** the animal **die**, leaving the *sukka* without a wall. **Rabbi Zeira said:** It is due to the concern **lest it flee**. The Gemara explains the practical halakhic differences between the two opinions. **In** the case where one established a wall with a **tied elephant, everyone agrees** that the *sukka* is fit, **as even if it dies** and falls, **its carcass still has** a height of **ten** handbreadths and is fit for the wall of a *sukka*. **Where they disagree is in** the case of **an elephant that is not tied**. **According to the one who said:** It is due to the concern **lest** the animal **die, we are not concerned** in this case, as the carcass would remain a fit wall. **According to the one who said:** It is due to **a decree lest it flee, we remain concerned**.

למאן דאמר גזרה שמא תמות ניהוש שמא תברה אלא בפיל שאינו קשור כולי עלמא לא פליגי כי פליגי בבהמה קשורה למ"ד גזרה שמא תמות חיישינן למ"ד גזרה שמא תברה לא חיישינן

The Gemara asks: **According to the one who said:** It is due to **a decree lest it die, let us also be concerned lest it flee**, as that too is a reasonable concern. **Rather**, this is the explanation: **In** the case where one established a wall with **an elephant that is not tied, everyone agrees** that the *sukka* is unfit lest it flee. **Where they disagree is in** the case of **a tied animal**. **According to the one who said:** It is due to **a decree lest** the animal **die, we are concerned**, as although it cannot flee, it might die, and the carcass of a typical animal is not ten handbreadths high. **And according to the one who said:** It is due to **a decree lest it flee, we are not concerned**.

ולמאן דאמר גזרה שמא תמות ניהוש שמא תברה רוחא דביני ביני דעביד ליה בהוצא ודפנא

The Gemara asks: **And** according to **the one who said:** It is due to **a decree lest it flee, let us also be concerned lest it die.** The Gemara answers: That is not a concern because **death is not common.** The Sages do not issue decrees with regard to uncommon circumstances. The Gemara asks: **But** according to all opinions, **isn't there the space between** its legs, which is like a breach in a wall? How can one establish a partition whose breached segment exceeds its standing segment? The Gemara answers: **He establishes a partition for it** by filling the gaps **with hard palm leaves and laurel leaves,** sealing the breach.

ודלמא רבעה דמתיחה באשלי מלעיל ולמאן דאמר גזרה שמא תמות נמי הא מתיחה באשלי מלעיל זמנין דמוקים בפחות משלשה סמוך לסכך

The Gemara asks further: **And** even though there is no concern lest the animal die, **perhaps it will crouch,** leaving a wall that is less than ten handbreadths? The Gemara answers: It is referring to a case **where** the animal **is tied with ropes from above** so that it cannot crouch. Based on that explanation, the Gemara asks: **And according to the one who said:** It is due to **a decree lest it die,** there is **also** no concern since **it is tied with ropes from above.** Even if the animal died, it would remain in place as a fit partition. The Gemara answers: **Sometimes** the ten-handbreadth wall consists of the animal that is a bit higher than seven handbreadths **established adjacent to the roofing, less than three handbreadths away.**

23b

וכיון דמייתא כווצא ולא אדעתיה

**And once it dies, it contracts** to be more than three handbreadths from the roofing, and **it does not enter his mind** to fix it because it is not noticeable. In that case, the principle of *lavud* would not apply, and the result would be a wall that is less than the minimum requisite height.

ומי אמר אביי ר"מ חייש למיתה ור' יהודה לא חייש והתנן בת ישראל שנשאת לכהן והלך בעלה למדינת הים אוכלת בתרומה בחזקת שהוא קיים

The Gemara asks: **And did Abaye** actually say that **Rabbi Meir is concerned about potential death** with regard to the *sukka* walls **and that Rabbi Yehuda is not concerned? Didn't we learn** in a mishna: With regard to the **daughter of an Israelite who married a priest and her husband went to a country overseas,** she may continue to **partake of teruma** as the wife of a priest, **as the presumptive status** of her husband is **that he is alive?** Apparently, in the absence of evidence to the contrary, the presumption is that one who is alive remains alive.

ורמינן עלה הרי זה גיטיך שעה אחת קודם מיתתי אסורה לאכול בתרומה מיד

**And we raised a contradiction** from a different mishna: If one is leaving his place of residence, and in order to preclude a situation where his wife would have the status of a deserted wife he gives her a conditional bill of divorce and stipulates: **This is your bill of divorce** that will take effect **one hour prior to my death, it is prohibited for her to partake of teruma immediately** due to the concern lest he die in the next hour. Apparently, there is concern lest one die at any point.

ואמר אביי לא קשיא הא ר"מ דלא חייש למיתה הא רבי יהודה דחייש למיתה

**And Abaye said** in resolving the contradiction: This is **not difficult.** **This** mishna, where the presumption is that one who is alive remains alive, **is** in accordance with the opinion of **Rabbi Meir, who is not concerned about potential death.** **That** mishna, where there is concern lest one die at any point, **is** in accordance with the opinion of **Rabbi Yehuda, who is concerned about potential death.**

דתניא הלוקח יין מבין הכותים אומר שני לוגין שאני עתיד להפריש הרי הן תרומה עשרה מעשר ראשון תשעה מעשר שני ומיחל ושותה מיד דברי רבי מאיר

The Gemara cites proof that these are the opinions of those *tanna'im*. **As it is taught** in a *baraita*: In the case of **one who purchases wine from among the Samaritans** and there is reason to suspect that *teruma* and tithes were not taken, and he is not in a position to separate *teruma*, he acts as follows. If there are one hundred *log* of wine in the barrels, **he says: Two log that I will separate in the future are *teruma***, as the mandated average measure of *teruma* is one-fiftieth; **ten log are first tithe**; and a tenth of the remainder, which is **nine log, are second tithe. And he deconsecrates** the second tithe that he will separate in the future, transferring its sanctity to money, **and he may drink** the wine **immediately**, relying on the separation that he will perform later. This is **the statement of Rabbi Meir**.

24a

רבי יהודה ורבי יוסי ור' שמעון אוסרין

**Rabbi Yehuda and Rabbi Yosei and Rabbi Shimon prohibit** one from doing so due to the concern lest the wineskin burst and the contents spill before he has an opportunity to actually separate the *teruma* and tithes. In that case, when he drank the wine, retroactively, he is found to have drunk untithed produce. Rabbi Meir is not concerned about potential change in the status quo, and Rabbi Yehuda, who is concerned lest the wineskin burst, would all the more so be concerned about potential death.

איפוך ר"מ חייש למיתה ור' יהודה לא חייש למיתה דתניא עשאה לבהמה דופן לסוכה ר"מ פוסל ורבי יהודה מכשיר

The Gemara suggests: **Reverse** the attribution of the statements according to Abaye. **Rabbi Meir is concerned about potential death, and Rabbi Yehuda is not concerned about potential death, as it is taught** in a *baraita*: **If one utilized his animal as a wall for the *sukka*, Rabbi Meir deems it unfit and Rabbi Yehuda deems it fit.**

קשיא דרבי מאיר אדרבי מאיר אמר לך ר' מאיר מיתה שכיחא בקיעת הנוד לא שכיחא אפשר דמסר ליה לשומר

The Gemara asks: This is **difficult**, as there is a contradiction between the statement of **Rabbi Meir** with regard to *sukka*, where he is concerned about potential death, and the other statement of **Rabbi Meir** with regard to separation of *teruma* and tithes, where he is not concerned lest the wineskin burst. The Gemara answers: **Rabbi Meir** could have **said to you: Death is common**, as every living being will eventually die; however, **the bursting of the wineskin is not common** because **it is possible that he gave** the wineskin **to a guard** for protection so that it does not burst until he has the opportunity to separate the required *teruma* and tithes.

קשיא דרבי יהודה אדרבי יהודה

The Gemara asks: This is **difficult**, as there is a contradiction between the statement of **Rabbi Yehuda** with regard to *sukka*, where he is not concerned about potential death, and the other statement of **Rabbi Yehuda** with regard to separation of *teruma* and tithes, where he is concerned lest the wineskin burst.

טעמא דר' יהודה לאו משום דחייש לבקיעת נוד אלא משום דלית ליה ברירה

The Gemara answers: **The rationale** for the opinion of **Rabbi Yehuda** with regard to tithes is **not due to the fact that he is concerned about the potential bursting of the wineskin; rather**, he rules that one may not drink the wine **because he is not of** the opinion that there is a principle of retroactive

**clarification.** The procedure prescribed by Rabbi Meir is based on a fundamental assumption that when the separation is actually performed, the produce that he separates for *teruma* and tithes at that point is determined retroactively to have been *teruma* and tithes from the outset. Rabbi Yehuda does not accept this principle. Therefore, one's subsequent actions do not retroactively determine the original status of the produce.

ולא חייש ר' יהודה לבקיעת נוד והא מדקתני סיפא אמרו לו לר' מאיר אי אתה מודה שמא יבקע הנוד ונמצא זה שותה טבלים למפרע ואמר להו לכשיבקע מכלל דחייש רבי יהודה לבקיעת הנוד

The Gemara asks: **And is Rabbi Yehuda not concerned about the potential bursting of the wineskin? But isn't there proof from the fact that it teaches in the latter clause of the *baraita* that the Sages said to Rabbi Meir with regard to tithes: Do you not concede that perhaps the wineskin will burst, and it will be determined retroactively that he is drinking untithed produce? And Rabbi Meir said to the Sages: That possibility is not a concern. When it actually bursts, I will be concerned. This indicates by inference that Rabbi Yehuda, who disagrees with Rabbi Meir, is concerned about the potential bursting of the wineskin.**

התם ר' יהודה הוא דקאמר לרבי מאיר לדידי לית לי ברירה אלא לדידך דיש ברירה אי אתה מודה דשמא יבקע הנוד אמר ליה לכשיבקע

The Gemara answers that **there, it is Rabbi Yehuda who is saying to Rabbi Meir: For me, I am not of the opinion that there is a principle of retroactive clarification, and therefore one cannot separate *teruma* and tithes after drinking the wine. However, according to your opinion that there is a principle of retroactive clarification, do you not concede that one may not drink wine before separating *teruma* and tithes due to the concern lest the wineskin burst? Rabbi Meir said to him: When it actually bursts, I will be concerned.**

ולא חייש רבי יהודה למיתה והא תנן ר' יהודה אומר אף אשה אחרת מתקינין לו שמא תמות אשתו הא איתמר עלה אמר רב הונא בר רבי יהושע מעלה עשו בכפרה

The Gemara asks further: **And is Rabbi Yehuda not concerned about potential death? Didn't we learn in a mishna in tractate *Yoma* (2a) that the Sages said with regard to the High Priest prior to Yom Kippur: And they would designate another priest in his stead, and since the High Priest performing the Yom Kippur service must be married, Rabbi Yehuda says: They would even designate another wife for him lest his wife die.** Apparently, he is concerned about potential death. The Gemara answers: **But wasn't it stated with regard to that mishna that this designation is unique to Yom Kippur, as Rav Huna, son of Rav Yehoshua, said: They established a higher standard with regard to atonement?** Therefore, matters that are not a source of concern in other areas of *halakha* are significant with regard to Yom Kippur.

בין למאן דאמר שמא תמות בין למאן דאמר שמא תברח מדאורייתא מחיצה מעליא היא ורבנן הוא דגזרו בה אלא מעתה לרבי מאיר תטמא משום גולל אלמה תנן רבי יהודה מטמא משום גולל ורבי מאיר מטמא

§ The Gemara asks: **Both according to the one who said that an animal is an unfit partition due to the concern lest it die, and according to the one who said that it is due to the concern lest it flee, apparently it is a full-fledged partition by Torah law, and it is the Sages who issued a decree prohibiting its use lest a problem arise. However, if that is so, according to Rabbi Meir an animal used as a covering for a grave should be impure due to the impurity of the covering of a grave. Why, then, did we learn in a mishna (*Eiruvim* 15a–b) that Rabbi Yehuda says: Even a living creature imparts ritual impurity due to the impurity of the covering of a grave, but Rabbi Meir deems it pure?** If according to Rabbi Meir an animal is unfit for use as a partition only due to the concern lest it die or flee, but essentially it is a fit partition, why does it not become impure when used as a covering of a grave?

אלא אמר רב אחא בר יעקב קסבר ר"מ כל מחיצה שעומדת ברוח אינה מחיצה איכא דאמרי אמר רב אחא בר יעקב קסבר רבי מאיר כל מחיצה שאינה עשויה בידי אדם אינה מחיצה

**Rather, Rav Aḥa bar Ya'akov said, contrary to that which was stated above: Rabbi Meir holds that any partition that stands by means of air, i.e., by intangible means, like an animate being, which stands due to its life force, is not a partition. Some say a different version of that which Rav Aḥa bar Ya'akov said: Rabbi Meir holds that any partition that is not established by a person is not a partition.**

מאי בינייהו איכא בינייהו דאוקמה בנוד תפוח למ"ד מחיצה עומדת ברוח אינה מחיצה הרי עומדת ברוח למ"ד אינה עשויה בידי אדם

The Gemara asks: **What is** the practical difference **between** the two versions of Rav Aḥa bar Ya'akov's statement? The Gemara answers: **There is** a practical difference **between them** in the case where **one establishes** a partition **with an inflated wineskin. According to the one who said that a partition that stands by means of air is not a partition**, this partition also **stands by means of air** and is therefore unfit. **According to the one who said that if it is not established by a person it is not a partition,**

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הרי עשויה בידי אדם:

this partition **was established by a person** and is therefore fit.

ספר אין לי (דברים כד, א) אמר מר משום רבי יוסי הגלילי אמרו אף אין כותבין עליו גיטי נשים מ"ט דר' יוסי הגלילי דתניא אלא ספר מנין לרבות כל דבר תלמוד לומר וכתב לה מכל מקום

§ **The Master said** in the *baraita* that **in the name of Rabbi Yosei HaGelili they said: Nor may one write bills of divorce on it.** The Gemara asks: **What is the rationale** for the opinion of **Rabbi Yosei HaGelili?** It is **as it is taught** in a *baraita* with regard to the verse: “When a man takes a wife, and marries her, and it comes to pass if she finds no favor in his eyes, because he has found some unseemly thing in her; that he write her **a scroll [sefer]** of severance and give it in her hand, and send her out of his house” ([Deuteronomy 24:1](#)); from the word scroll, **I have derived only that a scroll is fit. From where do I derive to include all objects** as fit materials upon which a bill of divorce may be written? **The verse states: “That he write her,” in any case, i.e., any surface upon which the formula can be written.**

אם כן מה ת"ל ספר לומר לך מה ספר דבר שאין בו רוח חיים ואינו אוכל אף כל דבר שאין בו רוח חיים ואינו אוכל

**If so, what is the meaning of that which the verse states: Scroll?** It is **to tell you** that a bill of divorce must be written on a surface like a scroll: **Just as a scroll is neither alive nor is it food, so too,** a bill of divorce may be written on **any object that is neither alive nor food.** That is why Rabbi Yosei HaGelili invalidates a bill of divorce written on a living being.

ורבנן אי כתב בספר כדקאמרת השתא דכתיב ספר לספירת דברים בעלמא הוא דאתא

The Gemara asks: **And** how do **the Rabbis**, who disagree and say that a bill of divorce may be written even on a living creature or on food, interpret the verse? They contend: **If the verse had written:** That he write for her **in the scroll [basefer]**, it would be **as you said**, that the bill of divorce may be written only on a scroll. **Now that it is written** simply: That he write her **a sefer, it comes to teach that a mere account of the matters [sefirat devarim]** is required. There are no restrictions with regard to the surface on which that account may be written.

ורבנן האי וכתב מאי דרשי ביה ההוא מיבעי ליה בכתיבה מתגרשת ואינה מתגרשת בכסף ס"ד אמינא הואיל ואיתקש יציאה להויה מה הויה בכסף אף יציאה בכסף קמ"ל

The Gemara continues: **And what do the Rabbis derive from the phrase: "That he write her"?** The Gemara answers: **That phrase is required** to teach the principle that a woman is divorced only by means of writing, i.e., a bill of divorce, **and she is not divorced by means of money. It might have entered your mind to say: Since** in the verse, **leaving** marriage, i.e., divorce, **is juxtaposed to becoming** married, i.e., betrothal, then **just as becoming** married is effected **with money, so too, leaving** marriage may be effected **with money.** Therefore, the Torah **teaches us:** "That he write her," indicating that divorce can be effected only with a written bill of divorce.

ורבי יוסי הגלילי האי סברא מנא ליה מספר כריתות נפקא ליה ספר כורתה ואין דבר אחר כורתה

The Gemara asks: **And Rabbi Yosei HaGelili, from where does he derive this reasoning** that a woman cannot be divorced with money? The Gemara answers: **He derives it from** the phrase: "**A scroll of severance,**" which teaches that **a scroll,** i.e., a written document, **severs her** from her husband, **and nothing else severs her** from him.

ואידך ההוא מיבעי ליה לדבר הכורת בינו לבינה כדתניא הרי זה גיטיך על מנת שלא תשתי יין ועל מנת שלא תלכי לבית אביך לעולם אין זה כריתות כל שלשים יום הרי זה כריתות

The Gemara continues: **And the other tanna,** i.e., the Rabbis, **requires that** verse **to teach** that a bill of divorce must be **a matter that severs** all connection **between him and her. As it is taught** in a *baraita*: If a man says to his wife: **This is your bill of divorce on the condition that you will never drink wine, or on the condition that you will never go to your father's house, that is not severance;** the divorce is not valid. If a bill of divorce imposes a condition upon the woman that permanently binds her to her husband, her relationship with her husband has not been completely severed, which is a prerequisite for divorce. If, however, he imposes a condition **for the duration of thirty days,** or any other limited period of time, **that is severance,** and the divorce is valid, as the relationship will be completely terminated at the end of the thirty-day period.

ואידך מכרת כריתות נפקא ואידך כרת כריתות לא דרשי

The Gemara continues: **And the other tanna,** Rabbi Yosei HaGelili, **derives** that a condition without a termination point invalidates the divorce **from** the fact that instead of using the term *karet*, the verse uses the more expanded term *keritut*. Inasmuch as both terms denote severance, using the longer term teaches two things: Divorce can be effected only by means of writing and not through money, and divorce requires total severance. **And the other tanna,** the Rabbis, **does not derive** anything from the expansion of *karet* to *keritut*, because the Rabbis do not see this as a significant deviation from the standard language of the verse.

מתני' העושה סוכתו בין האילנות והאילנות דפנות לה כשרה

mishna In the case of **one who establishes his sukka between the trees, and the trees serve as walls for it, the sukka is fit.**

גמי אמר רב אחא בר יעקב כל מחיצה שאינה יכולה לעמוד ברוח מצויה אינה מחיצה

gemara **Rav Aḥa bar Ya'akov said: Any partition that is not able to stand in a typical wind, but rather is blown to and fro, is not a partition.**

תנן העושה סוכתו בין האילנות והאילנות דפנות לה כשרה והא קאזיל ואתי הכא במאי עסקינן בקשין

The Gemara asks the following question based on that which **we learned** in the mishna: In the case of **one who establishes his *sukka* between the trees, and the trees serve as walls for it**, the *sukka* is fit. The Gemara asks: **But don't** the trees **sway back and forth** in the wind? The Gemara answers: **With what are we dealing here?** The mishna is referring to older trees that are thick and **hard** and do not sway in the wind.

והאיכא נופו דעביד ליה בהוצא ודפנא אי הכי מאי למימרא מהו דתימא ניגזר דלמא אתי לאשתמושי באילן קמ"ל

The Gemara asks: **But isn't there** the issue of **its foliage**, which certainly sways in the wind? If it constitutes part of the wall of the *sukka*, the *sukka* should be unfit. The Gemara answers: It is referring to a case where it is a fit wall due to the fact **that he established** the wall by tying it **with hard palm leaves and laurel leaves** to tighten it to prevent it from swaying in the wind. And the Gemara says: **If** it is **so** that the tree is tied and cannot sway, **what** purpose is there **to state** this *halakha*? It is obvious that it is a fit wall. The Gemara answers: It is **lest you say: Let us issue a decree** prohibiting its use **lest one come to use the tree** on Shabbat. Therefore, the mishna **teaches us** that this is not a concern.

ת"ש היה שם אילן או גדר או מחיצת הקנים נידון משום דיומד התם נמי משום דעביד ליה בהוצא ודפנא

**Come and hear** a different proof that a partition that is blown to and fro in the wind is a fit partition. The *halakha* is that double boards positioned in the four corners of an area surrounding a well render the area a private domain in which it is permitted to draw water from the well on Shabbat. If there **was a tree there**, one cubit thick on each side of one of the corners, **or** a square stone **fence** that measures one square cubit, **or a partition of reeds**, its legal status is **assessed like** that of a **double board** positioned at the corners of the area surrounding a well, and serve as a partition for two of the sides. Apparently, a partition that moves in the wind, like the partition of reeds, is considered a full-fledged partition. The Gemara refutes this proof: **There, too**, it is only considered a full-fledged partition **due to** the fact **that he established** the partition by tying it **with hard palm leaves and laurel leaves**.

ת"ש אילן המיסך על הארץ אם אין נופו גבוה מן הארץ שלשה טפחים מטלטלין תחתיו אמאי הא קא אזיל ואתי התם נמי דעביד ליה בהוצא ודפנא

The Gemara cites an additional proof. **Come and hear** that which is taught in a *baraita*: With regard to **a tree** whose foliage is broad and its branches reach down and **cover the ground, if its foliage is not three handbreadths high off the ground** it creates a space similar to a round room; therefore, **one may carry beneath it**, as it is a full-fledged private domain. **Why** is the foliage of the tree a fit partition? **Doesn't it sway back and forth** in the wind? The Gemara answers: **There, too**, it is due to the fact **that he established** the partition by tying it **with hard palm leaves and laurel leaves**.

אי הכי ניטלטל בכליה אלמה אמר רב הונא בריה דרב יהושע אין מטלטלין בו

The Gemara asks: **If so** that it is a case where one established the foliage as a complete partition, **let him move** objects **in the entire** area beneath the tree, since it is a private domain. **Why**, then, **did Rav Huna, son of Rav Yehoshua, say: One may carry** beneath this tree

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אלא בית סאתים

**only** within an area of **two *beit se'a***, the area necessary to grow two *se'a* of produce? Two *beit se'a* was the area of the Tabernacle courtyard; it is also the area within which the Sages permitted one to carry on Shabbat in a case where there are partitions but the area was not originally enclosed for the purpose of residence. If one tied the foliage to prevent its swaying in the wind, he clearly established the partition for residence, and there should be no limits on the area in which he may carry.

משום דהוי דירה שתשמישיה לאויר וכל דירה שתשמישיה לאויר אין מטלטלין בו אלא סאתים

The Gemara answers: The reason that it is permitted to carry only if the enclosed area is less than this size is **because it is a residence whose uses are for the open air** beyond it, i.e., it is used by guards who are watching the fields beyond it rather than as an independent residence. **And the halakha** with regard to **any residence whose uses are for the open air** beyond it is that **one may carry in it only if its area is no larger than two *beit se'a***.

ת"ש שבת בתל שהוא גבוה עשרה והוא מארבע אמות עד בית סאתים וכן בנקע שהוא עמוק עשרה והוא מארבע אמות עד בית סאתים וכן קמה קצורה ושבולות מקיפות אותה מהלך את כולה וחוצה לה אלפים אמה אע"ג דקאזיל ואתי התם נמי דעביד ליה בהוצא ודפנא

**Come and hear proof from another source:** With regard to **one who established his Shabbat residence on a mound that is ten handbreadths high and its area is anywhere from four cubits to two *beit se'a*; and similarly**, with regard to one who established his Shabbat residence **in a natural cavity of a rock that is ten handbreadths deep and its area is anywhere from four cubits to two *beit se'a*; and similarly**, with regard to one who established his Shabbat residence in a field of **reaped grain, and rows of stalks ten handbreadths high that have not been reaped surround it**, serving as a partition enclosing the reaped area, **he may walk in the entire enclosed area and outside it an additional two thousand cubits**. Apparently, the stalks are a fit partition **although they sway back and forth** in the wind. The Gemara refutes this proof: **There, too**, it is a fit partition due to the fact **that he established the partition by tying it with hard palm leaves and laurel leaves**.

מתני' שלוחי מצוה פטורין מן הסוכה חולין ומשמישיהן פטורין מן הסוכה אוכלין ושותין עראי חוץ לסוכה

**MISHNA: Those on the path to perform a mitzva are exempt from the mitzva of *sukka*. The ill and their caretakers are exempt from the mitzva of *sukka*. One may eat and drink in the framework of a casual meal outside the *sukka*.**

בשבתך בביתך פרט לעוסק במצוה ובלכתך בדרך פרט לחתן מכאן אמרו הכונס את הבתולה (דברים ו.ז) גמ' מה"מ דת"ר פטור ואת האלמנה חייב

**GEMARA:** The Gemara asks: **From where are these matters** derived that one who is performing a mitzva is exempt from the mitzva of *sukka*? **The Sages taught** in a *baraita* that it is written in the Torah that one recites *Shema* at the following times: “When you sit in your house, and when you walk by the way, and when you lie down, and when you rise up” ([Deuteronomy 6:7](#)). The Sages interpret: **“When you sit in your house,” to the exclusion of one who is engaged in the performance of a mitzva**, who is not sitting at home; **“and when you walk by the way,” to the exclusion of a groom**, who is preoccupied with his mitzva of consummating the marriage and is not walking along the way. The *baraita* adds that **from here the Sages stated: One who marries a virgin is exempt from reciting *Shema* on his wedding night, and one who marries a widow is obligated.**

מאי משמע אמר רב הונא כדרך מה דרך רשות אף כל רשות לאפוקי האי דבמצוה עסוק

The Gemara asks: **From where may it be inferred** in this verse that a groom is exempt from the mitzva of *Shema*? **Rav Huna said:** The circumstances when one is obligated to recite *Shema* are **like** the circumstances when one walks along **the way: Just as** the walking by the **way** described in the verse is **voluntary** and involves no mitzva, **so too, all** those obligated to recite *Shema* are similarly engaged in **voluntary activities, to the exclusion of this groom, who is engaged in the performance of a mitzva.**

מי לא עסקינן דקאזיל לדבר מצוה וקא אמר רחמנא ליקרי אם כן לימא קרא בשבת ובלכת מאי בשבתך ובלכתך בלכת דידך הוא דמיחייבת הא בלכת דמצוה פטירת

The Gemara asks: The verse does not specify the way along which one is walking. **Are we not dealing with one who is walking** along the way **for a matter of a mitzva, and nevertheless, the Merciful One says to recite Shema?** Apparently, one is obligated to do so even if he set out to perform a mitzva. The Gemara answers: **If it is so** that the intention was to obligate even those who are engaged in performance of a mitzva, **let the verse state: When sitting and when walking. What is the meaning of: “When you sit...and when you walk”?** It comes to underscore: **It is in your walking**, undertaken for personal reasons and of one’s own volition, **that you are obligated** to recite *Shema*; **in walking** with the objective of performing a mitzva, **you are exempt** from reciting *Shema*.

אי הכי אפילו כונס את האלמנה נמי כונס את הבתולה טריד כונס אלמנה לא טריד

The Gemara asks: **If so, even one who marries a widow** should **also** be exempt, as he too is engaged in the performance of a mitzva. That, however, contradicts the *baraita*. The Gemara responds that there is a distinction between one marrying a virgin and one marrying a widow. **One who marries a virgin is preoccupied** by his concern lest he discover that his bride is not a virgin, while **one who marries a widow is not preoccupied**.

וכל היכא דטריד ה"נ דפטור אלא מעתה טבעה ספינתו בים דטריד הכי נמי דפטור וכי תימא ה"נ והאמר ר' אבא בר זבדא אמר רב אבל חייב בכל המצות האמורות בתורה חוץ מן התפילין שהרי נאמר בהן פאר

The Gemara asks: **And wherever one is preoccupied is he indeed exempt? But if that is so**, then one **whose ship sank at sea, who is preoccupied**, should **also** be **exempt**. The Gemara reinforces its question: **And if you say that indeed, that is so, didn't Rabbi Abba bar Zavda say that Rav said: A mourner is obligated in all the mitzvot mentioned in the Torah, including reciting Shema, except for the mitzva to don phylacteries, from which he is exempt, as the term splendor is stated with regard to phylacteries?** If a mourner, who is clearly pained and preoccupied, is obligated to recite *Shema*, then certainly all others who are preoccupied, even one whose ship sank at sea, whose loss was merely monetary (*Birkat Hashem*), should be obligated. Why, then, is a groom exempted due to his preoccupation and one who lost his property is not?

הכא טריד טירדא דמצוה התם טריד טירדא דרשות

The Gemara answers: Nevertheless, there is a distinction between the cases. **Here**, in the case of a groom, **he is preoccupied with the preoccupation of a mitzva** that he must perform; **there**, in the case of a ship lost at sea, **he is preoccupied with the preoccupation of a voluntary** act that he chooses to perform.

ויהי אנשים אשר היו טמאים לנפש אדם וגו' (במדבר ט, ו) והעוסק במצוה פטור מן המצוה מהכא נפקא מהתם נפקא דתניא אותם אנשים מי היו נושאי ארונו של יוסף היו דברי ר' יוסי הגלילי

§ The Gemara asks: **And is the halakhic principle that one who is engaged in a mitzva is exempt from performing another mitzva derived from here? It is derived from there, as it is taught** in a *baraita* that it is written: **“There were certain men who were impure by the corpse of a person and they could not observe the Pesah on that day”** ([Numbers 9:6](#)). Before proceeding with the discussion, the *baraita* seeks to clarify with regard to **those men** who became impure: **Who were they?** The *baraita* answers: **They were the bearers of Joseph’s coffin**, which the Jewish people brought with them in the desert. This is **the statement of Rabbi Yosei HaGelili**.

25b

ר"ע אומר מישאל ואלצפן היו שהיו עוסקין בנדב ואביהוא ר' יצחק אומר אם נושאי ארונו של יוסף היו כבר היו יכולין ליטרה אם מישאל ואלצפן היו יכולין היו ליטרה

**Rabbi Akiva says: They were Mishael and Elzaphan, who were engaged in** carrying the bodies of Nadav and Avihu after they were burned in the Holy of Holies (see [Leviticus 10:4](#)). **Rabbi Yitzhak says:** These identifications are inaccurate, because **if they were the bearers of Joseph's coffin, they could have already been purified.** They were camped at Sinai sufficient time to become purified in time to sacrifice the Paschal lamb. **And if they were Mishael and Elzaphan they could have already been purified,** as the Tabernacle was erected on the first of Nisan, which was the eighth day of the inauguration, when the sons of Aaron were burned. More than seven days remained until the eve of Passover on the fourteenth of Nisan.

ולא יכלו לעשות הפסח ביום ההוא (במדבר ט.ו.) אלא עוסקין במת מצוה היו שחל שביעי שלהן להיות בערב פסח שנאמר ביום ההוא אין יכולין לעשות הא למחר יכולין לעשות

**Rather, they were** unnamed people who were **engaged in** tending to a corpse whose burial is a **mitzva**, i.e., which has no one else available to bury it, and **their seventh day** of impurity **occurred precisely on the eve of Passover, as it is stated:** “**And they could not observe the Pesah on that day**” ([Numbers 9:6](#)). The Gemara infers: **On that day they could not observe it; on the next day they could observe it.** Although they would be purified at nightfall and would then be eligible to partake of the Paschal lamb, at the time of the slaughter and the sprinkling of the blood they were not yet pure. They asked whether the Paschal lamb could be slaughtered on their behalf. Apparently, they were obligated to perform the mitzva of burial of the corpse although it prevented them from fulfilling the mitzva of sacrificing the Paschal lamb, which is a stringent mitzva. This is the source for the principle that one engaged in the performance of a mitzva is exempt from performing another mitzva.

צריכא דאי אשמעינן התם משום דלא מטא זמן חיובא דפסח אבל הכא דמטא זמן ק"ש אימא לא צריכא ואי אשמעינן הכא משום דליכא כרת אבל התם דאיכא כרת אימא לא צריכא

The Gemara answers: Both sources **are necessary. As, if it had taught us there,** in the case of impurity imparted by a corpse, the conclusion would have been that the exemption from sacrificing the Paschal lamb is **due to** the fact **that the time of the obligation of the Pesah had not yet arrived** when they were obligated to bury the corpse, and therefore they proceeded to fulfill the mitzva that they encountered first. **However, here, where the time to recite Shema had already arrived** during the wedding, **say no,** that the groom is not exempt; therefore, it is **necessary** to teach that the groom is exempt. **And if it had taught us here,** with regard to *Shema*, the conclusion would have been that the exemption from *Shema* is **due to** the fact **that** it is not a stringent mitzva, as **there is no karet** administered to one who fails to fulfill it. **However, there,** with regard to the Paschal lamb, **where there is karet** administered to one who fails to observe the *Pesah*, **say that one is not** exempt from performing it. Therefore, it is **necessary** to teach both cases.

גופא א"ר אבא בר זבדא אמר רב אבל חייב בכל מצות האמורות בתורה חוץ מתפילין שהרי נאמר בהן פאר מדאמר ליה פארך חבוש עליך וגו' את הוא דמיחייבת אבל כ"ע פטירי (יחזקאל כד. יז) רחמנא ליחזקאל

§ With regard to **the matter itself, Rabbi Abba bar Zavda said that Rav said: A mourner is obligated in all the mitzvot mentioned in the Torah except for** the mitzva to don **phylacteries**, from which a mourner is exempt, **as the term splendor is stated** with regard to phylacteries, and it is not proper for a mourner to adorn himself in this manner. This is derived from the fact that **the Merciful One said to Ezekiel:** “Sigh in silence; make no mourning for the dead, **bind your splendor upon you,** and put your shoes upon your feet” ([Ezekiel 24:17](#)). Ezekiel was commanded to refrain from mourning for his wife in the manner that others do. God said to Ezekiel: **You are obligated** to don phylacteries even while mourning; **however, everyone else is exempt.**

ואחריתה כיום מר (עמוס ה. ג.) וה"מ ביום ראשון דכתיב

The Gemara comments: **This exemption applies only on the first day of mourning, as it is written:** “And I will make it as the mourning for an only son, **and the end thereof as a bitter day**” ([Amos 8:10](#)). From this verse it is derived that the primary bitterness of a mourner lasts only one day.

ואמר רבי אבא בר זבדא אמר רב אבל חייב בסוכה פשיטא מהו דתימא הואיל וא"ר אבא בר זבדא אמר רב מצטער פטור מן הסוכה האי נמי מצטער הוא קמשמע לן ה"מ צערא דממילא אבל הכא איהו הוא דקא מצטער נפשיה איבעי ליה ליתובי דעתיה

On a similar note, **Rabbi Abba bar Zavda said that Rav said: A mourner is obligated in the mitzva of *sukka*.** The Gemara asks: That is **obvious**; why would he be exempt? The Gemara answers: **Let you say that since Rabbi Abba bar Zavda said that Rav said that one who is suffering** due to his presence in the *sukka* **is exempt from the mitzva of *sukka*,** one could have said that **this mourner too is one who is suffering** and should be exempt as well. Therefore, **he teaches us** that the mourner is obligated in the mitzva of *sukka*. These cases are not similar, since **this exemption from *sukka* applies only** with regard to **suffering that is caused by the *sukka* itself,** e.g., when one is cold or hot or when the roofing has a foul odor. **However, here,** in the case of a mourner, **where he is causing himself to suffer** unrelated to his presence in the *sukka*, **he is required to settle himself** and fulfill the mitzva.

וא"ר אבא בר זבדא אמר רב חתן והשושבינין וכל בני החופה פטורין מן הסוכה כל שבעה מ"ט משום דבעו למיחדי וליכלו בסוכה וליחדו בסוכה אין שמחה אלא בחופה וליכלו בסוכה וליחדו בחופה אין שמחה אלא במקום סעודה

§ **And Rabbi Abba bar Zavda said that Rav said: The groom and the groomsmen and all members of the wedding party who participate in the wedding celebration are exempt from the mitzva of *sukka* for all seven days of the wedding celebration.** The Gemara asks: **What is the reason that they are exempt?** It is **because they wish to rejoice.** The Gemara asks: **And let them eat in the *sukka* and rejoice in the *sukka*.** The Gemara answers: **The celebration of a wedding is only in the wedding home** where the newlyweds reside after the marriage ceremony. The Gemara asks: **So let them eat in the *sukka* like everyone else and rejoice in the wedding home.** The Gemara answers: **There is joy only in the place where there is a meal.** Therefore, since the celebration must be in the home of the newlyweds, the meal must also be there.

וליעבדו חופה בסוכה אביי אמר משום ייחוד ורבא אמר משום צער חתן מאי בינייהו איכא בינייהו דשכיחי אינשי דנפקי ועיילי להתם למאן דאמר משום ייחוד ליכא למאן דאמר משום צער חתן איכא

The Gemara asks: **And let them establish the wedding home in the *sukka*.** **Abaye said:** This may not be done **due to** the prohibition against **seclusion** of the bride with a man other than her husband. As the *sukka* was often established on a rooftop, if the groom went downstairs at any point, the bride could find herself alone in the *sukka* with a man. **And Rava said:** The reason is **due to the suffering of the groom.** Since the *sukka* is not enclosed on all sides, he will be unable to enjoy privacy with his bride. The Gemara asks: **What is the practical difference between them?** The Gemara answers: The practical difference **between them is** in a case **where people regularly enter and leave the *sukka*.** **According to the one who said** that the reason is due to the prohibition against being **alone together, there is no room for concern** in that case. However, **according to the one who said** that the reason is **due to the suffering of the groom, there is room for concern** in that case as well.

א"ר זירא אנא אכלי בסוכה וחדוי בחופה וכ"ש דחדי ליבאי דקא עבידנא תרתי

**Rabbi Zeira said:** I married on the eve of the festival of *Sukkot* **and I ate in the *sukka* and rejoiced in the wedding home, and all the more so my heart rejoiced as I fulfilled two mitzvot:** The mitzva of marriage and the accompanying celebration, and the mitzva of *sukka*. Nevertheless, he did not require others to do the same.

ת"ר חתן והשושבינין וכל בני חופה פטורין מן התפלה ומן התפילין והייבין בק"ש

**The Sages taught: The groom and the groomsmen and all the members of the wedding party are exempt from the mitzva of prayer and from the mitzva of phylacteries because they are unable to muster the requisite intent due to the excess of joy and levity; but they are obligated in the mitzva of reciting *Shema*.**

26a

משום רבי שילא אמרו חתן פטור והשושבינין וכל בני החופה חייבין

**In the name of Rabbi Sheila they said: A groom is exempt from the mitzva of *Shema*, but the groomsmen and all the members of the wedding party are obligated.**

תניא א"ר חנניא בן עקביא כותבי ספרים תפילין ומזוזות הן ותגריהן ותגריהן וכל העוסקין במלאכת שמים לאתויי מוכרי תכלת פטורין מק"ש ומן התפלה ומן התפילין ומכל מצות האמורות בתורה לקיים דברי ר' יוסי הגלילי שהיה רבי יוסי הגלילי אומר העוסק במצוה פטור מן המצוה

§ **It is taught in a *baraita*: Rabbi Ḥananya ben Akavya said: With regard to scribes of Torah scrolls, phylacteries, and *mezuzot*, they themselves, and the merchants who sell them, and the merchants who purchase them from the first merchants and sell them to others, and all who are engaged in the labor of Heaven, which comes to include the sellers of the sky-blue dye for ritual fringes, are all exempt from the mitzva of reciting *Shema* and from prayer and from donning phylacteries and from all mitzvot that are mentioned in the Torah while they are engaged in that labor. This statement comes to fulfill the statement of Rabbi Yosei HaGelili, as Rabbi Yosei HaGelili would say: One who is engaged in a mitzva is exempt from another mitzva.**

ת"ר הולכי דרכים ביום פטורין מן הסוכה ביום וחייבין בלילה הולכי דרכים בלילה פטורין מן הסוכה בלילה וחייבין ביום הולכי דרכים ביום ובלילה פטורין מן הסוכה בין ביום ובין בלילה הולכין לדבר מצוה פטורין בין ביום ובין בלילה כי הא דרב חסדא ורבה בר רב הונא כי הוו עיילי בשבתא דרגלא לבי ריש גלותא הוו גנו ארקתא דסורא אמרי אנן שלוחי מצוה אנן ופטורין

**The Sages taught in a *baraita*: Travelers who travel during the day are exempt from the mitzva of *sukka* during the day and are obligated at night. Travelers by night are exempt from the mitzva of *sukka* at night and obligated during the day. Travelers both during the day and at night are exempt from the mitzva of *sukka* both during the day and at night. Those who travel for a matter of mitzva are exempt both during the day and at night, because they are preoccupied with the mitzva, even if they are not traveling at night, as in this recurring incident involving Rav Ḥisda and Rabba bar Rav Huna. The Gemara relates: When they would enter the house of the Exilarch on the Shabbat of the Festival to hear his Festival homily, they would sleep on the bank of the Sura River and not in a *sukka*. They said in explanation: We are ones on the path to perform a mitzva and are exempt from the mitzva of *sukka*.**

ת"ר שומרי העיר ביום פטורין מן הסוכה ביום וחייבין בלילה שומרי העיר בלילה פטורין מן הסוכה בלילה וחייבין ביום שומרי העיר בין ביום ובין בלילה פטורים מן הסוכה בין ביום ובין בלילה

**The Sages taught in a *baraita*: Guardians of the city who guard during the day are exempt from the mitzva of *sukka* during the day and are obligated at night. Guardians of the city at night are exempt from the mitzva of *sukka* at night and are obligated during the day. Those who guard the city both during the day and at night are exempt from the mitzva of *sukka* both during the day and at night.**

שומרי גנות ופרדסים פטורין בין ביום ובין בלילה וליעבדי סוכה התם וליתבו אביי אמר תשבו כעין תדורו

**Guardians of gardens and orchards are exempt from *sukka* both during the day and at night.**

The Gemara asks: **And let them establish a *sukka* there** in the garden **and reside there**. Why are they exempt from the mitzva of *sukka*? **Abaye said:** The reason for the exemption is the verse: “**In *sukkot* shall you reside**” ([Leviticus 23:42](#)), which the Sages interpreted to mean: Reside **as you dwell** in your permanent home. Since preparing a *sukka* that is a fully equipped dwelling in the orchard far from his house would involve considerable exertion, the mitzva does not apply to him.

רבא אמר פרצה קוראה לגנב מאי בינייהו איכא בינייהו דקא מנטר כריא דפירי

**Rava said: A breach summons the thief.** If the guardian builds a *sukka*, thieves will know where the guardian is located in the field and they will enter the field elsewhere. The exemption of the watchman from the mitzva of *sukka* prevents that situation. The Gemara asks: **What is the practical difference between the two reasons given?** The Gemara answers: **There is a difference between them** in a case **where he is guarding a pile of fruit**, which can be guarded from inside the *sukka*; therefore, according to Rava, in that case the guard would be obligated in the mitzva of *sukka*. However, since the *sukka* in the orchard is not like a fully equipped home, in Abaye’s opinion he would still be exempt in that case.

חולים ומשמשיהם: תנו רבנן חולה שאמר לא חולה שיש בו סכנה אלא אפילו חולה שאין בו סכנה אפי' חש בעיניו ואפילו חש בראשו ארשב"ג פעם אחת חשתי בעיני בקיסרי והתיר ר' יוסי בריבי לישן אני ומשמשי חוץ לסוכה

§ It is stated in the mishna: The **ill and their caretakers** are exempt from the mitzva of *sukka*. **The Sages taught** in a *baraita*: The **ill person that they said** is exempt from *sukka* is not only **an ill person whose condition is critical, but even an ill person whose condition is not critical**, and **even one who feels pain in his eyes, and even one who feels pain in his head**. **Rabban Shimon ben Gamliel said: One time I felt pain in my eyes in Caesarea, and the esteemed Rabbi Yosei ben Halafta permitted me and my attendant to sleep outside the *sukka*.**

רב שרא לרב אחא ברדלא למגנא בכילתא בסוכה משום בקי רבא שרא ליה לרבי אחא בר אדא למגנא בר ממטלתא משום סירחא דגרגישתא

The Gemara relates a similar tale: **Rav permitted Rav Aḥa Bardela to sleep beneath a canopy in the *sukka* due to the biting flies [*baki*]**. He permitted this although the canopy was more than ten handbreadths high and in sleeping beneath it he did not fulfill his obligation. **Rava permitted Rabbi Aḥa bar Adda to sleep outside the *sukka* due to the foul odor of the earth [*gargishta*]** floor of the *sukka*.

רבא לטעמיה דאמר רבא מצטער פטור מן הסוכה והא אנן תנן חולין ומשמשיהם פטורים מן הסוכה חולה אין מצטער לא אמרי חולה הוא ומשמשי פטורים מצטער הוא פטור משמשיו לא

The Gemara comments: **Rava conforms to his line of reasoning, as Rava said: One who suffers in the *sukka* is exempt from the mitzva of *sukka*.** The Gemara asks: **But didn’t we learn** in the mishna that the **ill and their caretakers are exempt from the mitzva of *sukka*?** By inference, with regard to **an ill person, yes**, he is exempt; with regard to **one who suffers, no**, he is not exempt. **The Sages say:** With regard to **an ill person, he and his caretakers are exempt;** however, with regard to **one who merely suffers in the *sukka*, he is exempt but his caretakers are not.**

אוכלים אכילת עראי חוץ לסוכה וכמה אכילת עראי אמר רב יוסף תרתי או תלת ביעי א"ל אביי והא זימנין סגיאיין סגי ליה לאיניש בהכי והוה ליה סעודת קבע אלא אמר אביי כדטעים בר בי רב ועייל לכלה

§ The mishna continues: **One may eat and drink in the framework of a casual meal outside the *sukka*.** The Gemara asks: **And how much food is considered a casual meal?** **Rav Yosef said:** It is **two or three egg-bulks of bread**. **Abaye said to him: But often, doesn’t a person suffice with that measure of food, and then its legal status is that of a formal meal? Rather, Abaye said:** A casual

meal is **like** the measure **that a student of the academy of Rav tastes and then enters** the study hall to hear **the lecture**.

ת"ר אוכלין אכילת עראי חוץ לסוכה ואין ישנים שינת עראי חוץ לסוכה מ"ט אמר רב אשי גזרה שמא ירדם

**The Sages taught** in a *baraita*: **One may eat a casual meal outside the *sukka*, but one may not take even a brief nap outside the *sukka*.** The Gemara asks: **What is the reason** for this distinction? After all, sleeping in the *sukka* is an obligation just as eating in the *sukka* is an obligation. **Rav Ashi said:** It is prohibited to nap outside the *sukka* due to **a decree lest he fall** into a deep sleep.

א"ל אביי אלא הא דתניא ישן אדם שינת עראי בתפילין אבל לא שינת קבע ליהוש שמא ירדם אמר רב יוסף בריה דרב עילאי במוסר שינתו לאהרים

**Abaye said to him: But** with regard to **that *halakha* which is taught** in a *baraita*: **A person may take a brief nap** while donning **phylacteries but substantial sleep is not permitted. Let us be concerned** in that case as well **lest he fall** into a deep sleep. **Rav Yosef, son of Rav Illai, said:** There is no concern with regard to phylacteries, as it is a case **where one assigns** responsibility for ensuring that **his sleep** will not be prolonged **to others**.

מתקיף ליה רב משרשיא ערביך ערבא צריך אלא אמר רבה בר בר חנה א"ר יוחנן במניה ראשו בין ברכיו עסקינן רבא אמר אין קבע לשינה

**Rav Mesharshiyya strongly objects to** Abaye's statement: **Your guarantor**, who ensures that you do not sleep too long, **requires a guarantor** to ensure that he does not do the same. **Rather, Rabba bar bar Ḥana said that Rabbi Yoḥanan said: We are dealing with** a case **where he places his head between his knees**, a position that does not lend itself to deep sleep. **Rava said:** Neither with regard to *sukka* nor with regard to phylacteries is there concern lest he fall into a deep sleep. Taking a brief nap outside the *sukka* is prohibited because **there is no** concept of **substantial** duration with regard **to sleep**, i.e., there is no halakhic difference between a brief nap and a longer-lasting sleep. Depending on circumstances, sleep of any duration can be considered substantial and is therefore prohibited outside a *sukka*.

תני חדא ישן אדם בתפילין שינת עראי אבל לא שינת קבע ותניא אידך בין קבע בין עראי ותניא אידך לא קבע ולא עראי לא קשיא הא דנקיט להו בידיה הא דמנחי ברישיה הא דפריס סודרא עלויה

The Gemara comments that **it is taught** in **one *baraita*: A person may take a brief nap with phylacteries, but substantial sleep is not permitted. And it was taught** in **another *baraita*: Both substantial sleep and a brief nap are permitted. And it was taught** in **another *baraita*: Neither substantial sleep nor a brief nap is permitted.** The Gemara explains that this is **not difficult: This *baraita***, where it is taught that even a brief nap is prohibited, is in a case **where one holds** the phylacteries **in his hands**. It is prohibited to sleep at all lest he drop them. **That *baraita***, where it was taught that a brief nap is permitted, is in a case **where** the phylacteries **are placed on his head**. There is no concern during a brief nap lest he break wind or experience a seminal emission. During deep sleep, that is a concern. **That third *baraita***, where it was taught that even substantial sleep is permitted with phylacteries, is in a case **where he** removes the phylacteries and **spreads a cloth over** them and sleeps alongside them.

וכמה שינת עראי תני רמי בר יחזקאל כדי הילוך מאה אמה תניא נמי הכי הישן בתפילין ורואה קרי אוהז ברצועה

The Gemara asks: **And how much is** the duration of a **brief nap? Rami bar Yeḥezkel taught:** It is **equivalent** to the time required for **walking one hundred cubits**. The Gemara comments: **That is also taught** in a *baraita*: **One who sleeps with phylacteries and experiences a seminal emission grips the strap** of the phylacteries to remove them

ואינו אוהז בקציצה דברי רבי יעקב וחכמים אומרים ישן אדם בתפילין שינת עראי אבל לא שינת קבע וכמה שינת עראי כדי הילוך מאה אמה

**and does not grip the box** of the phylacteries, which he may not touch while impure. This is **the statement of Rabbi Ya'akov. And the Rabbis say: A person may take a brief nap with his phylacteries, but substantial sleep is not permitted**, and he will thereby avoid a seminal emission while donning phylacteries. **And how long is the duration of a brief nap?** It is **equivalent** to the time required for **walking one hundred cubits**.

אמר רב אסור לאדם לישן ביום יותר משינת הסוס וכמה שינת הסוס שיתין נשמי

Apropos the duration of a brief nap, the Gemara cites that **Rav said: It is prohibited for a person to sleep during the day longer than the duration of the sleep of a horse**. One who sleeps for longer is derelict in the study of Torah. **And how long is the duration of the sleep of a horse?** It is **sixty breaths** long.

אמר אביי שנתיה דמר כדרב ודרב כדרבי ודרבי כדוד ודוד כדוסיא ודוסיא שיתין נשמי

**Abaye said: The sleep of the Master, Rabba, is like that of Rav, and that of Rav is like the sleep of Rabbi Yehuda HaNasi. And that of Rabbi Yehuda HaNasi is like that of King David, and that of King David is like that of a horse. And that of a horse is sixty breaths.**

עד מתי עצל תשכב מתי תקום משנתך (משלי ו, ט) אביי הוה ניים כדמעיל מפומבדיתא לבי כובי קרי עליה רב יוסף

The Gemara relates: **Abaye would sleep during the day for a period equivalent to the time it takes to enter from Pumbedita to Bei Kuvei. Rav Yosef read the following verse as pertaining to Abaye: "How long will you sleep, sluggard? When will you arise from your sleep?" (Proverbs 6:9).** Rav Yosef considered this dereliction in the study of Torah.

ת"ר הנכנס לישן ביום רצה חולץ רצה מניח בלילה חולץ ואינו מניח דברי רבי נתן רבי יוסי אומר הילדים לעולם חולצין ואינן מניחין מפני שרגילין בטומאה

**The Sages taught in a baraita:** With regard to **one who enters his bed to sleep during the day, if he wishes, he may remove his phylacteries, and if he wishes, he may leave them in place**. One who enters to sleep **at night removes his phylacteries and may not leave them in place**. This is **the statement of Rabbi Natan. Rabbi Yosei says: The young men must always remove them and not leave them in place while sleeping because they are accustomed to impurity**, as they are more likely to experience a seminal emission.

לימא קסבר רבי יוסי בעל קרי אסור להניח תפילין אמר אביי בילדים ונשותיהן עמהן עסקינן שמא יבואו לידי הרגל דבר

The Gemara asks: **Let us say that Rabbi Yosei holds that it is prohibited for one who experienced a seminal emission to don phylacteries. Abaye said:** This is not so; rather, **we are dealing with young men whose wives are with them**, and the concern is **lest they overlook the fact that they are donning phylacteries and inadvertently come to engage in matters to which they are accustomed**, i.e., relations with their wives, which is certainly demeaning to the phylacteries.

ת"ר שכח ושמש מטתו בתפילין אינו אוהז לא ברצועה ולא בקציצה עד שיטול ידי ויטלם מפני שהידים עסקניות הן

**The Sages taught in a baraita:** If **one forgot that he was donning phylacteries and engaged in relations with his phylacteries in place, he may grip neither the strap nor the box until he washes**

**his hands, and** only then may he **remove** the phylacteries. This is **because the hands are active** and tend to inadvertently touch parts of the body that are unclean.

מתני' מעשה והביאו לו לרבן יוחנן בן זכאי לטעום את התבשיל ולר"ג שני כותבות ודלי של מים ואמרו העלום לסוכה

**MISHNA:** Apropos eating in the *sukka*, which is discussed in the previous mishna, this mishna relates: **An incident** occurred where **they brought a cooked dish to Rabban Yoḥanan ben Zakkai** for him **to taste, and to Rabban Gamliel** they brought **two dates and a bucket of water. And they each said: Take them up to the *sukka*** and we will eat them there.

וכשנתנו לו לר' צדוק אוכל פחות מכביצה נטלו במפה ואכלו חוץ לסוכה ולא בירך אחריו

In contrast, the mishna relates: **And when they gave Rabbi Tzadok less than an egg-bulk of food, he took the food in a cloth** for cleanliness; he did not wash his hands because in his opinion, one is not required to wash his hands before eating less than an egg-bulk. **And he ate it outside the *sukka* and did not recite a blessing after eating it.** He holds that one is not required to recite a blessing after eating less than an egg-bulk, as it is not satisfying, and it is written: “And you shall eat and be satisfied and bless the Lord your God” ([Deuteronomy 8:10](#)). The Gemara will explain the halakhic rationale for each of these actions described.

גמ' מעשה לסתור חסורי מחסרא והכי קתני אם בא להחמיר על עצמו מחמיר ולית ביה משום יוהרא ומעשה נמי והביאו לו לרבן יוחנן בן זכאי לטעום את התבשיל ולר"ג שני כותבות ודלי של מים

**GEMARA:** The Gemara wonders: Is the mishna citing **an incident to contradict** the *halakha* cited in the previous mishna that one may eat or drink in the context of a casual meal outside the *sukka*? The incident involving Rabban Yoḥanan ben Zakkai and Rabban Gamliel indicates that one may eat nothing outside the *sukka*. The Gemara answers: The mishna is **incomplete**, as it is lacking a significant element, **and it teaches the following: If one seeks to impose a stringency upon himself and eat nothing outside the *sukka*, he may be stringent, and there is no element of presumptuousness** in adopting that stringency. **And there was also an incident supporting that ruling: They brought a cooked dish to Rabban Yoḥanan ben Zakkai for him to taste, and to Rabban Gamliel they brought two dates and a bucket of water,**

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**and they each said: Take them up to the *sukka*.**

וכשנתנו לו לרבי צדוק אוכל פחות מכביצה נטלו במפה ואכלו חוץ לסוכה ולא בירך אחריו הא כביצה בעי סוכה לימא תיהוי תיובתיה דרב יוסף ואביי דילמא פחות מכביצה נטילה וברכה לא בעי הא כביצה בעי נטילה וברכה

**And when they gave Rabbi Tzadok less than an egg-bulk of food, he took the food in a cloth and he ate it outside the *sukka* and did not recite a blessing after eating it.** The Gemara infers: Had they given him **an egg-bulk** of food, **he would have been required** to eat it in a *sukka*. **Let us say that this is a conclusive refutation of** the opinion of **Rav Yosef and Abaye**, who said that one is permitted to eat that measure in the context of a casual meal outside the *sukka*. The Gemara answers: No proof can be cited from here, because **perhaps** the reason the mishna emphasizes that Rabbi Tzadok ate less than an egg-bulk of food is that eating **less than an egg-bulk does not require washing hands and reciting a blessing** after eating it; **however, eating an egg-bulk requires washing and reciting a blessing.**

מתנ"י רבי אליעזר אומר ארבע עשרה סעודות חייב אדם לאכול בסוכה אחת ביום ואחת בלילה וחכ"א אין לדבר קצבה חוץ מלילי יו"ט ראשון של חג בלבד

**MISHNA: Rabbi Eliezer says: A person is obligated to eat fourteen meals in the *sukka* over the course of the seven days of the festival of *Sukkot*, one during the day each day and one at night each night. And the Rabbis say: There is no quota for the number of meals, and one may choose whether or not to eat any of the meals except for the meal on the evening of the first Festival day of *Sukkot*, which one is required to eat in the *sukka*.**

ועוד אמר ר' אליעזר מי שלא אכל [לילי] יום טוב הראשון ישלים לילי יו"ט האחרון של חג וחכמים אומרים אין לדבר מעות לא יוכל לתקון וחסרון לא יוכל להמנות (קהלת א, טו) תשלומין ועל זה נאמר

**And furthermore, Rabbi Eliezer said: One who did not eat a meal on the evening of the first day of the Festival should compensate with a meal on the evening of the last day of the Festival, on the Eighth Day of Assembly, despite the fact that he will not eat it in the *sukka*. And the Rabbis say: There is no compensation for this matter, and with regard to similar cases where it is impossible to rectify failure to fulfill a positive mitzva, it is stated: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered" ([Ecclesiastes 1:15](#)).**

גמ' מ"ט דר' אליעזר תשבו כעין תדורו מה דירה אחת ביום ואחת בלילה אף סוכה אחת ביום ואחת בלילה

**GEMARA:** The Gemara asks: **What is the rationale** for the opinion of **Rabbi Eliezer**, who mandates eating fourteen meals in the *sukka*? The Gemara answers that he derives his opinion from the verse: "In *sukkot* shall you reside" ([Leviticus 23:42](#)), which the Sages interpreted to mean: Reside **as you dwell** in your permanent home. Therefore, **just as in one's dwelling one typically eats one meal during the day and one meal at night, so too, in a *sukka* one eats one meal during the day and one meal at night.**

ורבנן כדירה מה דירה אי בעי אכיל אי בעי לא אכיל אף סוכה נמי אי בעי אכיל אי בעי לא אכיל

The Gemara asks: **And how do the Rabbis interpret that verse?** The Gemara answers: They explain that a *sukka* is **like a permanent dwelling. Just as in one's dwelling, if one desires to eat, he eats, and if one does not desire to do so, he does not eat, so too, in the *sukka*, if one desires to eat, he eats, and if one does not desire to do so, he does not eat.**

אי הכי אפי' לילי יום טוב ראשון נמי

The Gemara asks: **If so**, then according to the Rabbis, **even on the first Festival evening as well** one should not be required to eat in the *sukka*.

א"ר יוחנן משום ר' שמעון בן יהוודק נאמר כאן חמשה עשר ונאמ' חמשה עשר בחג המצות מה להלן לילה הראשון חובה מכאן ואילך רשות אף כאן לילה הראשון חובה מכאן ואילך רשות

**Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yehotzadak:** There is a verbal analogy between the festivals of Passover and *Sukkot*. **It is stated here**, with regard to *Sukkot*: "On the **fifteenth** day of this seventh month is the festival of *Sukkot* for seven days unto the Lord" ([Leviticus 23:34](#)). **And it is stated:** "And on the **fifteenth** day of the same month is the festival of *matzot* unto the Lord" ([Leviticus 23:6](#)) **with regard to** the festival of **Passover. Just as there**, with regard to Passover, **on the first night there is an obligation to eat *matza* and from that point onward it is optional**, as from that point onward the only obligation is to refrain from eating leaven, **so too here**, with regard to *Sukkot*, **on the first night there is an obligation to eat in the *sukka* and from that point onward it is optional.**

בבערב תאכלו מצות הכתוב קבעו חובה ([שמות יב, יח](#)) והתם מנלן אמר קרא

The Gemara asks: **And there**, with regard to Passover, **from where do we** derive that there is an obligation to eat *matza* on the first night? The Gemara answers that **the verse says: “In the evening you shall eat *matzot*”** ([Exodus 12:18](#)). **The verse established it as an obligation.**

ועוד א"ר אליעזר: והא א"ר אליעזר ארבע עשרה סעודות חייב אדם לאכול בסוכה אחת ביום ואחת בלילה אמר בירא א"ר אמי חזר בו ר' אליעזר

§ The mishna continues: **And furthermore, Rabbi Eliezer said** that one who did not eat a meal on the evening of the first day of the Festival should compensate with a meal on the evening of the last day of the Festival. The Gemara asks: **But didn't Rabbi Eliezer say that a person is obligated to eat fourteen meals in the *sukka*, one during the day and one at night?** However, the compensatory meal on the evening of the Eighth Day of Assembly is not eaten in the *sukka*. **Beira said that Rabbi Ami said: Rabbi Eliezer retracted** his previous statement and agrees with the Rabbis that there is no quota for the meals that one must eat in the *sukka*, and it is only the meal on the first evening of the Festival that one must eat in the *sukka*. Their dispute is with regard to compensation if one failed to eat the meal on the first evening.

משלים במאי אילימא בריפתא סעודה דיומיה קא אכיל אלא מאי ישלים ישלים במיני תרגימא תניא נמי הכי אם השלים במיני תרגימא יצא

The Gemara asks: **With what will he compensate** for his failure to eat the Festival meal? **If we say** that he compensates **with bread, he is** thereby **eating the festive meal of that Eighth Day** of Assembly; how is it obvious that it is compensation for a different meal? **Rather, what is the meaning of: He should compensate?** It means that **he should compensate by adding types of delicacies [targima]. That is taught in a baraita as well: If he compensated by adding types of delicacies, he fulfilled his obligation.**

שאל אפוטרופוס של אגריפס המלך את רבי אליעזר כגון אני שאיני רגיל לאכול אלא סעודה אחת ביום מהו שאוכל סעודה אחת ואפטר אמר לו בכל יום ויום אתה ממשיך כמה פרפראות לכבוד עצמך ועכשיו אי אתה ממשיך פרפרת אחת לכבוד קונך

**The steward [apotropos] of King Agrippas asked Rabbi Eliezer: For someone like me, who is accustomed to eat only one meal a day, what is the halakha?** Is it sufficient **that I eat one meal and exempt myself** from the obligation to eat any more that day? **Rabbi Eliezer said to him: Each day you continue eating and taste various kinds of appetizers in deference to your own desires, and now you do not continue eating even one appetizer in deference to your Maker?**

ועוד שאלו כגון אני שיש לי שתי נשים אחת בטבריא ואחת בציפורי ויש לי שתי סוכות אחת בטבריא ואחת בציפורי מהו שאצא מסוכה לסוכה ואפטר אמר לו לא שאני אומר כל היוצא מסוכה לסוכה בטל מצותה של ראשונה

**And the steward further asked Rabbi Eliezer: For someone like me, who has two wives, one in Tiberias and one in Tzipori, and has two *sukkot*, one in Tiberias and one in Tzipori, what is the halakha?** Can I depart from one *sukka* to another *sukka* and exempt myself from the obligation? In other words, is it permitted to fulfill the mitzva in one *sukka* for part of *Sukkot* and in another for the rest of the Festival? **Rabbi Eliezer said to him: No, as I say that anyone who departs from one *sukka* to another *sukka* has negated the mitzva of the first.** The obligation is to reside in the same *sukka* for all seven days.

תניא ר' אליעזר אומר

**It is taught in a baraita that Rabbi Eliezer says:**

אין יוצאין מסוכה לסוכה ואין עושין סוכה בחולו של מועד וחכמים אומרים יוצאין מסוכה לסוכה ועושין סוכה בחולו של מועד ושון שאם נפלה שחוזר ובונה בחולו של מועד

**One may not depart from one *sukka* to another *sukka*; he must reside in the same *sukka* for the entire Festival. And one may not establish a *sukka* during the intermediate days of the Festival if he failed to do so before the Festival. And the Rabbis say: One may depart from one *sukka* to another *sukka*, and one may establish a *sukka* on the intermediate days of the Festival. And they all, even Rabbi Eliezer, agree that if a *sukka* that one constructed before the Festival collapsed, he may rebuild it during the intermediate days of the Festival.**

הג הסוכות תעשה לך שבעת ימים עשה סוכה הראויה לשבעה ורבנן הכי קאמר (דברים טז, יג) מ"ט דר' אליעזר אמר קרא רחמנא עשה סוכה בהג

The Gemara asks: **What is the rationale** for the opinion of **Rabbi Eliezer** that it is prohibited to move from one *sukka* to another during the Festival? The Gemara explains it is as **the verse says: "You shall prepare for yourself the festival of Sukkot for seven days" (Deuteronomy 16:13)**; this is interpreted to mean: **Establish a *sukka* that is suitable for seven days**. It is considered a *sukka* suitable for the mitzva only if it is established for seven days. The Gemara asks: **And how do the Rabbis interpret this verse?** The Gemara answers: In their opinion, **this is what the Merciful One is saying:** If one did not establish a *sukka* on the eve of the Festival, he should **establish a *sukka* during the Festival**. The obligation to establish a *sukka* is in effect all seven days of the Festival.

ושון שאם נפלה שחוזר ובונה אותה בחולו של מועד פשיטא מהו דתימא האי אחריתי היא ואינה לשבעה קמ"ל

It is taught in the *baraita*: **And they agree that if a *sukka* that one constructed before the Festival collapsed, he may rebuild it during the intermediate days of the Festival**. The Gemara asks: That is **obvious**; why would it be prohibited? The Gemara answers: **Lest you say** that according to Rabbi Eliezer **this rebuilt *sukka* is considered a different one and is not a *sukka* established for seven days**, therefore, the *baraita* **teaches us** that Rabbi Eliezer agrees that it is considered to be the same *sukka*.

(ויקרא כג, מ) תניא ר' אליעזר אומר כשם שאין אדם יוצא ידי חובתו ביום טוב הראשון של חג בלולבו של חבירו דכתיב ולקחתם לכם ביום הראשון פרי עץ הדר כפות תמרims משלכם כך אין אדם יוצא ידי חובתו בסוכתו של חבירו דכתיב חג הסוכות תעשה לך שבעת ימים משלך

It is taught in another *baraita* that **Rabbi Eliezer says: Just as a person does not fulfill his obligation on the first day of the Festival with the *lulav* of another, as it is written: "And you shall take for yourselves on the first day the fruit of a beautiful tree, branches of a date palm" (Leviticus 23:40)**, and the Sages derive from the phrase: Shall take for yourselves, that it must be taken **from your own** and not from that of someone else, **so too, a person does not fulfill his obligation with the *sukka* of another, as it is written: "You shall prepare for yourself the festival of Sukkot for seven days" (Deuteronomy 16:13)**, and the Sages derive from the term "for yourself" that it must be taken **from your own**.

וחכמים אומרים אע"פ שאמרו אין אדם יוצא ידי חובתו ביום טוב הראשון בלולבו של חבירו אבל יוצא ידי חובתו בסוכתו של כל האזרח בישראל ישבו בסוכות מלמד שכל ישראל ראויים לישב בסוכה אהת (ויקרא כג, מב) חבירו דכתיב

**And the Rabbis say: Although they said that a person does not fulfill his obligation on the first day of the Festival with the *lulav* of another, he fulfills his obligation with the *sukka* of another, as it is written: "All the homeborn in Israel shall reside in *sukkot*" (Leviticus 23:42)**. This teaches that **all of the Jewish people are fit to reside in one *sukka***. If the value of one *sukka* were divided among all the Jewish people, no individual would have a *peruta* stake in it; therefore, no individual could be considered even a part-owner of the *sukka*. The only way the entire Jewish people could

fulfill the mitzva in one *sukka* is by residing in a communal *sukka* that does not belong to any of them. Apparently, there is no obligation to reside specifically in one's own *sukka*.

ורבנן האי לך מאי דרשי ביה מיבעי ליה למעוטי גזולה אבל שאולה כתיב כל האזרה

The Gemara asks: **And the Rabbis**, who do not derive that one is obligated to reside in his own *sukka*, **what do they derive from this term “for yourself”?** The Gemara answers: **They require** that term **to exclude a stolen *sukka***. One does not fulfill his obligation with a stolen *sukka*. **However**, with regard to a **borrowed *sukka***, **it is written: “All the homeborn,”** to teach that every Jew can fulfill the mitzva in a *sukka* borrowed from the community.

ור' אליעזר האי כל האזרה מאי עביד ליה מיבעי ליה לגר שנתגייר בינתים וקטן שנתגדל בינתים ורבנן כיון שאמרו עושין סוכה בחולו של מועד לא אצטריך קרא

The Gemara asks: **And Rabbi Eliezer, what does he do with this term: “All the homeborn”?** The Gemara answers: **He requires** that term **to derive that a convert who converted in the interim, during *Sukkot*, and a minor who reached majority in the interim**, whose obligation began during the Festival, are obligated to fulfill the mitzva of residing in a *sukka*. The Gemara asks: **And according to the Rabbis**, from where are these *halakhot* derived? The Gemara answers: **Once the Sages said that one may establish a *sukka* during the intermediate days of the Festival**, an additional **verse is not necessary** to derive the obligation of the convert and the minor who reached majority.

ת"ר מעשה בר' אלעאי שהלך להקביל פני ר' אליעזר רבו בלוד ברגל אמר לו אלעאי אינך משובתי הרגל שהיה ר' אליעזר ושמחת אתה וביתך ([דברים יד, כו](#)) אומר משבח אני את העצלנין שאין יוצאין מבתיהן ברגל דכתיב

§ **The Sages taught:** There was **an incident involving Rabbi Elai, who went on *Sukkot* eve to greet his teacher Rabbi Eliezer in Lod on the first day of the Festival. He said to him: Elai, you are not among those who stay home on the Festival** and therefore you have not fulfilled the mitzva of the Festival, **as Rabbi Eliezer would say: I praise the lazy, who**, although they act no differently than they do the entire year, are praiseworthy because they **do not leave their houses on the Festival, as it is written: “You shall rejoice, you and your household”** ([Deuteronomy 14:26](#)). The term “your household” is interpreted as referring to one's wife. One who is not home cannot rejoice with his wife.

מדוע את הולכת אליו היום לא חדש ולא ([מלכים ב ד, כג](#)) 'איני והאמר ר' יצחק מניין שחייב אדם להקביל פני רבו ברגל שנת שבת מכלל דבחדש ושבת מיחייב איניש לאקבולי אפי רביה לא קשיא הא דאזיל ואתי ביומיה הא דאזיל ולא אתי ביומיה

The Gemara asks: **Is that so? Didn't Rabbi Yitzhak say: From where is it derived that one is obligated to greet his teacher on the Festival?** It is **as it is stated** that the husband of the Shunamite woman asked his wife: **“Why are you going to him today? It is neither the New Moon nor Shabbat”** ([II Kings 4:23](#)). This proves **by inference that on the New Moon and Shabbat a person is obligated to greet his teacher**. The Gemara answers that this is **not difficult: This** statement of Rabbi Yitzhak that one is obligated to go and greet his teacher is referring to a case **where he goes and returns on the same day** and can rejoice with his wife at night; **and this** statement of Rabbi Eliezer that one should stay home is referring to a case **where he goes and does not return on the same day** and cannot rejoice with his wife at night.

ת"ר מעשה בר' אליעזר ששבת בגליל העליון בסוכתו של יוחנן ברבי אלעאי בקיסרי ואמרי לה בקיסריון והגיע חמה לסוכה אמר לו מהו שאפרוש עליה סדין אמר לו אין לך כל שבת ושבת מיישראל שלא העמיד ממנו שופט

§ **The Sages taught:** There was **an incident involving Rabbi Eliezer, who stayed in the Upper Galilee in the *sukka* of Yoḥanan, son of Rabbi Elai, in Caesarea; and some say that it did not occur in Caesarea but in Caesarion. And the sun reached a point over the roofing of the *sukka***, rendering it uncomfortable to remain in the *sukka*. Rabbi Yoḥanan **said to him: What is the *halakha*;**

may **I spread a sheet over** the roofing? Is it permitted, since it is only adding to a temporary tent or is it prohibited? Rabbi Eliezer evaded the question and **said to him: There is no tribe of Israel from which a judge did not emerge.**

הגיע חמה לחצי הסוכה אמר לו מהו שאפרוש עליה סדין אמר לו אין לך כל שבת ושבת מִישראל שלא יצאו ממנו נביאים שבת יהודה ובנימין העמידו מלכים על פי נביאים הגיע חמה למרגלותיו של ר' אליעזר נטל יוחנן סדין ופירש עליה הפשיל ר' אליעזר טליתו לאחוריו ויצא לא מפני שהפליגו בדברים אלא מפני שלא אמר דבר שלא שמע מפי רבו לעולם

In the meantime, the **sun reached** directly over the **midpoint** of the roofing of the *sukka*. Once again, Rabbi Yoḥanan **said to him: What is the *halakha***; may **I spread a sheet over it**? Rabbi Eliezer again evaded the question and **said to him: There is no tribe of Israel from which prophets did not emerge.** And **the tribes of Judah and Benjamin** were unique because **they established kings according to prophets**, as Saul and David were anointed by the prophet Samuel. At that point, the light of the **sun reached the feet of Rabbi Eliezer. Yoḥanan took a sheet and spread it over the *sukka*. Rabbi Eliezer slung his cloak over his shoulder behind him and emerged** from the *sukka* because he did not want to permit doing so. The Gemara comments: Rabbi Eliezer conducted himself in that manner **not because he was seeking to avoid answering by diverting his attention with his words, but because Rabbi Eliezer never said a matter that he did not hear from his teacher.**

היכי עביד הכי והאמר ר' אליעזר אין יוצאין מסוכה לסוכה רגל אחר הואי

The Gemara asks: **How did Rabbi Eliezer do so?** How did he stay in a *sukka* in the Upper Galilee on the festival of *Sukkot*? **Didn't Rabbi Eliezer himself say: One may not depart from one *sukka* to another *sukka*?** The Gemara answers: The incident **was on a different Festival** and not the festival of *Sukkot*, and they were in the *sukka* merely for the fresh air.

והאמר ר' אליעזר משבח אני את העצלנין שאין יוצאין מבתיהן ברגל שבת הואי

The Gemara asks from a different perspective: **But didn't Rabbi Eliezer say: I praise the lazy, who do not leave their houses on the Festival?** That apparently applies to all Festivals. The Gemara answers: The incident did not take place on a Festival at all. **It was on Shabbat**, and Rabbi Yoḥanan's question was with regard to the prohibited labor of building on Shabbat.

ותיפשוט ליה מדידה דתנן פקק החלון ר' אליעזר אומר בזמן שקשור ותלוי פוקקין בו ואם לאו אין פוקקין בו והכמים אומרים בין כך ובין כך פוקקין

The Gemara asks: If so, **resolve** the matter and conclude that it is not permitted **from his own opinion, as we learned** in a mishna: With regard to **a window shutter** on Shabbat, **Rabbi Eliezer says: When it is tied to and hanging** from the window, i.e., it is not touching the ground, **one may shutter the window with it**, because that is not considered building; **and if not**, i.e., if it is touching the ground, **one may not shutter the window with it. And the Rabbis say: Both in this case and in that case one may shutter with it.** From the fact that if it is not hanging from the window, Rabbi Eliezer prohibits shuttering the window, he also prohibits adding to a temporary tent.

28a

התם הוא דמבטל אבל הכא דלא מבטל לא

The Gemara answers: There is a difference between the case of the shutter and the case of the sheet. **There**, in the case of the shutter, **where he negates** it by shuttering the window, it is considered part of the building and it is therefore prohibited. **However, here**, in the case of the sheet, **where he does not negate** it, as he plans on removing it, **no**, it is not necessarily prohibited.

ת"ר מעשה ברבי אליעזר ששבת בגליל העליון ושאלוהו שלשים הלכות בהלכות סוכה שתים עשרה אמר להם שמעתי שמונה עשר אמר להם לא שמעתי ר' יוסי בר' יהודה אומר חילוף הדברים שמונה עשר אמר להם שמעתי שתים עשרה אמר להם לא שמעתי

The Gemara relates a similar incident. **The Sages taught:** There was an incident involving **Rabbi Eliezer, who stayed in the Upper Galilee, and the people there asked him thirty halakhot in the halakhot of sukka.** In response to **twelve, he said to them: I heard** an answer from my teachers, and he related what he heard. In response to the other **eighteen, he said to them: I did not hear** an answer. **Rabbi Yosei, son of Rabbi Yehuda, says:** It was **the reverse of these matters.** In response to **eighteen he said to them: I heard** an answer; in response to the other **twelve he said to them: I did not hear** an answer.

אמרו לו כל דבריך אינן אלא מפי השמועה אמר להם הזקקתוני לומר דבר שלא שמעתי מפי רבותי מימי לא קדמני אדם בבית המדרש ולא ישנתי בבית המדרש לא שינת קבע ולא שינת עראי ולא הנחתי אדם בבית המדרש ויצאתי ולא שחתי שיחת חולין ולא אמרתי דבר שלא שמעתי מפי רבי מעולם

**They said to him: Are all the matters that you know only from what you heard?** Don't you say any matters on your own? **He said to them: Now you forced me to say a matter that I did not hear from my teachers,** as I must describe my character traits and the manner in which I conduct myself. **In all my days, no person ever preceded me into the study hall,** as I am always first to arrive; **and I never slept in the study hall, neither substantial sleep nor a brief nap; and I never left anyone in the study hall and exited,** as I was always last to leave; **and I never engaged in idle conversation;** rather, I discussed only necessary matters or matters of Torah; **and I never said anything that I did not hear from my teacher.** That is why he did not answer those questions that his teacher did not address.

אמרו עליו על רבן יוחנן בן זכאי מימיו לא שח שיחת חולין ולא הלך ד' אמות בלא תורה ובלא תפילין ולא קדמו אדם בבית המדרש ולא ישן בבית המדרש לא שינת קבע ולא שינת עראי ולא הרהר במבואות המטונפות ולא הניח אדם בבית המדרש ויצא ולא מצאו אדם יושב ודומם אלא יושב ושונה ולא פתח אדם דלת לתלמידיו אלא הוא בעצמו ולא אמר דבר שלא שמע מפי רבו מעולם ולא אמר הגיע עת לעמוד מבית המדרש חוץ מערבי פסחים וערבי יום הכפורים וכן היה ר' אליעזר תלמידו נוהג אחריו

Apropos the character traits of Rabbi Eliezer, the Gemara cites character traits of his teacher. The Sages **said about Rabban Yoḥanan ben Zakkai, the teacher of Rabbi Eliezer: In all his days he never engaged in idle conversation; and he never walked four cubits without engaging in Torah study and without donning phylacteries; and no person ever preceded him into the study hall; and he never slept in the study hall, neither substantial sleep nor a brief nap; and he never contemplated matters of Torah in alleyways filthy with human excrement, as doing so is a display of contempt for the Torah; and he never left anyone in the study hall and exited; and no person ever found him sitting and silent, i.e., inactive; rather, he was always sitting and studying; and only he opened the door for his students, disregarding his own eminent standing; and he never said anything that he did not hear from his teacher; and he never said to his students that the time has arrived to arise and leave the study hall except on Passover eves, when they were obligated to sacrifice the Paschal lamb, and Yom Kippur eves, when there is a mitzva to eat and drink abundantly. And Rabbi Eliezer, his student, accustomed himself to model his conduct after his example.**

תנו רבנן שמונים תלמידים היו לו להלל הזקן שלשים מהן ראויים שתשרה עליהן שכינה כמשה רבינו ושלשים מהן ראויים שתעמוד להם חמה כיהושע בן נון עשרים בינונים גדול שבכולן יונתן בן עוזיאל קטן שבכולן רבן יוחנן בן זכאי

The Gemara continues to praise the Sages. **The Sages taught: Hillel the Elder had eighty students. Thirty of them were sufficiently worthy that the Divine Presence should rest upon them as it did upon Moses our teacher, and thirty of them were sufficiently worthy that the sun should stand still for them as it did for Joshua bin Nun, and twenty were on an intermediate level between the**

other two. **The greatest of all** the students was **Yonatan ben Uzziel**, and the youngest of them was **Rabban Yoḥanan ben Zakkai**.

אמרו עליו על רבן יוחנן בן זכאי שלא הניח מקרא ומשנה גמרא הלכות ואגדות דקדוקי תורה ודקדוקי סופרים קלים וחמורים וגזרות שוות תקופות וגימטריאות שיהת מלאכי השרת ושיחת שדים ושיחת דקלים משלות כובסין משלות שועלים דבר גדול ודבר קטן

The Gemara relates: The Sages said about Rabban Yoḥanan ben Zakkai that he did not neglect **Bible; Mishna; Gemara; halakhot and aggadot; minutiae of the Torah and minutiae of the scribes; the hermeneutical principles of the Torah with regard to a fortiori inferences and verbal analogies; the calculation of the calendrical seasons; and numerology [gimmatreyaot]**. In addition, he did not neglect esoteric matters, including **the conversation of ministering angels; the conversation of demons, and the conversation of palm trees; parables of launderers**, which are folk tales that can be used to explain the Torah; **parables of foxes; and more generally, a great matter and a small matter**.

להנחיל אהבי יש ואוצרותיהם אמלא (משלי ח, כא) דבר גדול מעשה מרכבה דבר קטן הויות דאביי ורבא לקיים מה שנאמר וכי מאחר שקטן שבכולן כך גדול שבכולן על אחת כמה וכמה אמרו עליו על יונתן בן עוזיאל בשעה שיושב ועוסק בתורה כל עוף שפורח עליו מיד נשרף

The Gemara elaborates: **A great matter** is referring to the secrets of the **Design of the Divine Chariot**, the conduct of the transcendent universe. **A small matter** is, for example, *halakhot* that were ultimately formulated in the framework of **the disputes of Abaye and Rava**. He did not neglect any of these disciplines so as **to fulfill that which is stated: "That I may cause those that love me to inherit substance and that I may fill their treasuries"** ([Proverbs 8:21](#)), as Rabban Yoḥanan was filled with the disciplines of Torah and wisdom. **And if the youngest of them was so prolific, the greatest of them was all the more so prolific**. The Gemara relates that the Sages said of **Yonatan ben Uzziel**, the greatest of Hillel's students, **that when he sat and was engaged in Torah study, the sanctity that he generated was so intense that any bird that flew over him was immediately incinerated**.

מתני' מי שהיה ראשו ורובו בסוכה ושולחנו בתוך הבית ב"ש פוסלין וב"ה מכשירין אמרו להם ב"ה לב"ש לא כך היה מעשה שהלכו זקני ב"ש וזקני ב"ה לבקר את רבי יוחנן בן חזרניתי ומצאוהו שהיה יושב ראשו ורובו בסוכה ושולחנו בתוך הבית ולא אמרו לו דבר אמרו להם ב"ש משם ראייה אף הם אמרו לו אם כן היית נוהג לא קיימת מצות סוכה מימך

**MISHNA:** In the case of **one whose head and most of his body were in the sukka and his table was in the house, Beit Shammai deem it unfit, and Beit Hillel deem it fit. Beit Hillel said to Beit Shammai: And wasn't there an incident where the Elders of Beit Shammai and the Elders of Beit Hillel went to visit Rabbi Yoḥanan ben HaḤoranit and they found him such that he was sitting with his head and most of his body in the sukka and his table in the house, and they said nothing to him? Even Beit Shammai did not object. Beit Shammai said to them: Is there proof from there? That is not what happened; rather, they said to him: If you were accustomed to act in this manner, you have never fulfilled the mitzva of sukka in your life.**

נשים ועבדים וקטנים פטורין מן הסוכה קטן שאינו צריך לאמו חייב בסוכה מעשה וילדה כלתו של שמאי הזקן ופיחת את המעזיבה וסיכך על גבי המטה בשביל קטן

The mishna continues: **Women, slaves, and minors are exempt from the mitzva of sukka. A minor who does not need his mother any longer is obligated** in the mitzva. There was **an incident where the daughter-in-law of Shammai the Elder gave birth** just before *Sukkot*, and Shammai removed the coat of plaster from the roof, leaving the beams, and roofed with the beams **over the bed for the newborn minor**.

האזרה להוציא את הנשים כל לרבות את הקטנים (ויקרא כג, מב) גמי מה"מ דת"ר אזרה זה אזרה

**GEMARA:** With regard to the *halakha* that women, slaves, and minors are exempt from the mitzva of *sukka*, the Gemara asks: **From where are these matters derived?** The Gemara answers that it is **as the Sages taught** in a *baraita* that it is stated: “All the homeborn in Israel shall reside in *sukkot*” ([Leviticus 23:42](#)). Had the verse stated only: **Homeborn**, it would have been derived **that any homeborn** member of the Jewish people is obligated to observe this mitzva. However, the term with the addition of the definite article: **“The homeborn,”** indicates that only certain homeborn members are obligated, i.e., men, **to the exclusion of the women.** The word “all” in the phrase: **“All the homeborn,”** comes **to include the minors** capable of performing this mitzva.

אמר מר האזרח להוציא את הנשים למימרא דאזרח בין נשים בין גברי משמע והתניא האזרח לרבות את הנשים האזרחיות שהייבות בעיניו אלמא אזרח גברי משמע אמר רבה הלכתא נינהו ואסמכניהו רבנן אקראי

§ The Gemara analyzes the *baraita*. **The Master said: “The homeborn” is to the exclusion of women. Is that to say that the term homeborn without the definite article indicates both men and women? Isn’t it taught** in a *baraita* with regard to Yom Kippur that it is stated: “And it shall be a statute forever unto you: In the seventh month, on the tenth day of the month, you shall afflict your souls and shall do no manner of work, the homeborn, or the stranger that sojourns among you” ([Leviticus 16:29](#)). And the term **“the homeborn”** in that verse comes **to include homeborn women, who are obligated** in the mitzva of **affliction** on Yom Kippur. In that case, the definite article comes to include women. Therefore, **apparently,** the term homeborn, without the definite article, **indicates only men. Rabba said: They are each a halakha** transmitted to Moses from Sinai, **and the Sages merely supported them with verses** as a mnemonic device. Therefore, it is not surprising that the derivations are contradictory.

הי קרא והי הלכתא ותו קרא למה לי הלכתא למה לי הא סוכה מצות עשה שהזמן גרמא וכל מצות עשה שהזמן גרמא נשים פטורות

The Gemara asks: **Which** of them is derived from **the verse and which is a halakha** transmitted to Moses from Sinai and merely supported by a verse? **And furthermore, why do I need the verse and why do I need the halakha? Isn’t sukka a positive, time-bound mitzva, and the principle is that women are exempt from all positive, time-bound mitzvot?** There is no need for a special derivation to exempt women from the mitzva of *sukka*.

איש או (במדבר ה, ו) יום הכפורים מדרב יהודה אמר רב נפקא דאמר רב יהודה אמר רב וכן תנא דבי רבי ישמעאל אמר קרא אשה

And there is no need for a derivation with regard to their obligation to fast on **Yom Kippur**, as that can be **derived from that which Rabbi Yehuda said that Rav said, as Rabbi Yehuda said that Rav said, and it was likewise taught in the school of Rabbi Yishmael: The verse says:** “When a **man or woman** shall commit any sin that a person commits, to commit a trespass against the Lord, and that soul be guilty” ([Numbers 5:6](#)).

28b

השוה הכתוב אשה לאיש לכל עונשין שבתורה אמר אביי לעולם סוכה הלכתא ואיצטריך ס"ד אמינא תשבו כעין תדורו מה דירה איש ואשתו אף סוכה איש ואשתו קמ"ל

**The verse equated a woman to a man** with regard **to all punishments** and prohibitions **in the Torah.** The mitzvot of Yom Kippur include prohibitions, as well as the punishment of *karet*. Why, then, was this additional derivation necessary? **Abaye said: Actually, sukka is a halakha** transmitted to Moses from Sinai. Nevertheless, it **was necessary** to teach that a woman is exempt from the mitzva of *sukka*, as **it might enter your mind to say:** “**Shall you reside**” ([Leviticus 23:42](#)) indicates that you reside in the *sukka* **as you dwell; just as dwelling** is typically performed by a **man and his wife,**

so too, the mitzva of *sukka* is performed by both a man and his wife. Therefore, it teaches us that women are exempt.

רבא אמר איצטריך ס"ד אמינא יליף חמשה עשר חמשה עשר מהג המצות מה להלן נשים חייבות אף כאן נשים חייבות קמ"ל

**Rava said** a different reason: A *halakha* transmitted to Moses from Sinai was necessary to teach that a woman is exempt from the mitzva of *sukka*, as it might enter your mind to say: Derive a verbal analogy with regard to *Sukkot*, about which it is written: "On the fifteenth day of this seventh month is the festival of *Sukkot*" ([Leviticus 23:34](#)), from Passover, about which it is written: "And on the fifteenth day of the same month is the festival of *matzot*" ([Leviticus 23:6](#)). Just as there, women are obligated to eat *matza* on Passover even though it is a time-bound mitzva, so too here, with regard to the mitzva of *sukka*, women are obligated. Therefore, the *halakha* transmitted to Moses from Sinai teaches us that they are exempt.

האזרח בישראל אמר רחמנא ולא את (ויקרא כג. מב) והשתא דאמרת סוכה הלכתא קרא למה לי לרבנות את הגרים ס"ד הגרים קמ"ל

The Gemara asks: **And now that you said** that women's exemption from the mitzva of *sukka* is a *halakha* transmitted to Moses from Sinai, **why do I** need the definite article stated in the verse in the term "the homeborn"? The Gemara answers: This verse comes to include converts, as it might enter your mind to say that the Merciful One says: "The homeborn in Israel," indicating that only homeborn Jews are included and not the converts. Therefore, the verse teaches us that converts are also obligated.

יום הכפורים מדרב יהודה אמר רב נפקא לא נצרכא אלא לתוספת עיניו ס"ד א הואיל ומיעט רחמנא לתוספת עיניו מעונש ומאזהרה לא נתחייבו נשים כלל קמ"ל

The Gemara asks: The obligation of women to fast on **Yom Kippur is derived from** the statement that **Rabbi Yehuda** said that **Rav said**. In that case, why do I need the definite article in the term:

The homeborn? The Gemara answers: That phrase was needed only to include women in the extension of the period of affliction on Yom Kippur eve, as it might enter your mind to say: Since the Merciful One excludes one who violates the obligation to afflict himself during the extension of the period of affliction from the punishment of *karet* and from the Torah prohibition, women should not be obligated to observe that period at all. Their obligation to observe Yom Kippur is based on the principle: The verse equated a woman to a man with regard to all punishments and prohibitions in the Torah. Since there is neither punishment nor Torah prohibition during that period, women should be exempt. Therefore, the verse teaches us that since they are obligated to observe Yom Kippur, they are obligated to observe the extension of Yom Kippur as well.

אמר מר כל לרבנות את הקטנים והתנן נשים ועבדים וקטנים פטורין מן הסוכה ל"ק כאן בקטן שהגיע לחינוך כאן בקטן שלא הגיע לחינוך קטן שהגיע לחינוך מדרבנן הוא מדרבנן וקרא אסמכתא בעלמא הוא

**The Master said** in the *baraita*: "All the homeborn" comes to include the minors capable of performing this mitzva. The Gemara asks: **Didn't we learn** in the mishna: **Women and slaves and minors are exempt from the mitzva of *sukka*?** The Gemara answers: This is not difficult. Here, in the *baraita* where it is taught that minors are included, it is referring to a minor who reached the age of training, whose parents are commanded to train him in the performance of mitzvot and to accustom him to fulfill them. Here, in the mishna where it stated that the minor is exempt, it is referring to a minor who did not yet reach the age of training. The Gemara asks: The obligation of a minor who reached the age of training to perform mitzvot is by rabbinic law, and therefore it is not derived from a verse. The Gemara answers: Indeed, the obligation of the minor is by rabbinic law as part of his training, and the verse is a mere support alluding to that obligation.

קטן שאינו צריך לאמו כו' היכי דמי קטן שאינו צריך לאמו אמרי דבי ר' ינאי כל שנפנה ואין אמו מקנחתו רבי (שמעון) אומר  
כל שנעור משנתו ואינו קורא אמה [אמא] גדולים נמי קרו אלא (אימא) כל שנעור ואינו קורא אמה אמא

The mishna continues: **A minor who does not need his mother** any longer is obligated in the mitzva of *sukka*. The Gemara asks: **What are the circumstances of a minor who does not need his mother? In the school of Rabbi Yannai they said:** This is referring to **any child who defecates and his mother does not need to wipe him. Rabbi Shimon says:** It is **any child who awakens from his sleep and does not call: Mother, mother.** The Gemara asks: **Older children also call** for their mother when they arise; what, then, is the criterion? The Gemara answers: **Rather, say that any child who awakens and does not call: Mother, mother,** repeatedly until his mother comes is characterized as one who does not need his mother. An older child will cry once. However, if his mother does not come, he will tend to himself.

מעשה וילדה כלתו כו': מעשה לסתור חסורי מחסר' והכי קתני ושמאי מחמיר ומעשה נמי וילדה כלתו של שמאי הזקן ופחת את המעזיבה וסיכך על המטה בשביל הקטן

The mishna relates: There was **an incident where the daughter-in-law of Shammai the Elder gave birth** and he removed part of the roof so the baby would be in a *sukka*. The Gemara asks: Does the mishna cite **an incident to contradict** the preceding *halakha* that minors that are not independent are exempt from the mitzva of *sukka*? The Gemara answers: The mishna is **incomplete, and it teaches the following: And Shammai is stringent** even with very small children; **and there was also an incident and the daughter-in-law of Shammai the Elder gave birth** and Shammai removed the coat of **plaster** from the roof and left the beams **and roofed** with the beams **over the bed for the newborn minor.**

מתני' כל שבעת הימים אדם עושה סוכתו קבע וביתו עראי ירדו גשמים מאימתי מותר לפנות משתסרח המקפה משלו משל  
למה הדבר דומה לעבד שבא למזוג כוס לרבו ושפך לו קיתון על פניו

**MISHNA: All seven days of Sukkot, a person renders his sukka his permanent residence and his house his temporary residence. If rain fell, from when is it permitted to vacate the sukka?** It is permitted **from** the point that it is raining so hard **that the congealed dish will spoil.** The Sages **told a parable: To what is this matter comparable?** It is comparable **to a servant who comes to pour wine for his master, and he pours a jug [kiton] of water in his face** to show him that his presence is not desired. So too, in the *sukka*, rain is an indication that the Holy One, Blessed be He, does not want the person to fulfill the mitzva of *sukka*.

גמ' ת"ר כל שבעת הימים אדם עושה סוכתו קבע וביתו עראי כיצד היו לו כלים נאים מעלן לסוכה מצעות נאות מעלן לסוכה  
תשבו כעין תדורו מכאן אמרו כל שבעת הימים עושה אדם סוכתו (ויקרא כג. מב) אוכל ושותה ומטייל בסוכה מה"מ דת"ר  
קבע וביתו עראי כיצד היו לו כלים נאים מעלן לסוכה מצעות נאות מעלן לסוכה אוכל ושותה ומטייל בסוכה ומשגן בסוכה

**GEMARA: The Sages taught: All seven days of Sukkot, a person renders his sukka his permanent residence and his house his temporary residence. How so? If he has beautiful vessels, he takes them up to the sukka,** which was typically built on the roof. **If he has beautiful bedding, he takes it up to the sukka. He eats and drinks and relaxes in the sukka.** The Gemara asks: **From where are these matters derived?** The Gemara explains that it is **as the Sages taught:** "In *sukkot* shall you reside" ([Leviticus 23:42](#)), and they interpreted: Reside **as you dwell** in your permanent home. **From here they said: All seven days, a person renders his sukka his permanent residence and his house his temporary residence. How so? If he has beautiful vessels, he takes them up to the sukka; if he has beautiful bedding, he takes it up to the sukka; he eats and drinks and relaxes in the sukka and studies Torah in the sukka.**

איני והאמר רבא מקרא ומתנא במטללתא ותנוי בר מטללתא ל"ק הא במגרס הא בעיוני

With regard to studying Torah in the *sukka*, the Gemara asks: **Is that so? Didn't Rava say: Studying Bible and studying Mishna are undertaken in the *sukka***; however, **analyzing** the Mishna must be undertaken **outside the *sukka***. This indicates that one should not analyze Torah in the *sukka*. The Gemara answers: It is **not difficult**. This *baraita*, where it was taught that one studies in the *sukka*, is **with regard to extensive study**, i.e., broad study and memorization. **That** statement of Rava that one should study outside the *sukka* is **with regard to intensive study**; such study requires an environment where one can concentrate properly in order to engage in analysis of the Mishna.

29a

כי הא (דרבה) בר חמא כי הוו קיימי מקמיה דרב חסדא מרהטי בגמרא בהדי הדדי והדר מעייני בסברא

As in **that** situation involving Rava and Rami **bar Ḥama**, when they would stand before Rav Ḥisda, after he taught them a *halakha* they would **quickly** review **the tradition** that they heard from him **together and only then analyze the rationale** of the tradition that they had received. Apparently, in the study of Mishna and the amoraic commentary on the Mishna there is a distinction between extensive and intensive study.

אמר רבא מאני משתיה במטלתא מאני מיכלא בר ממטלתא הצבא ושחיל בר ממטלתא ושרגא במטלתא ואמרי לה בר ממטלתא ולא פליגי הא בסוכה גדולה הא בסוכה קטנה

With regard to residence in the *sukka*, **Rava said: Drinking vessels** such as cups, which are usually clean, remain **in the *sukka***. **Eating vessels** are taken **out of the *sukka*** after use. **An earthenware jug and a wicker basket [*shahil*]** that are used for drawing water are taken **outside the *sukka***. **And a lamp** remains **inside the *sukka***, and some say it is taken **outside the *sukka***. The Gemara comments: **And they do not disagree**. Rather, **this** opinion, that a lamp remains inside the *sukka*, is referring **to a large *sukka***, where the lamp and its odor do not disturb those residing in the *sukka*. And **that** opinion, that the lamp is taken outside the *sukka*, is referring **to a small *sukka***, where the lamp's odor is offensive.

ירדו גשמים: תנא משתסרח המקפה של גריסין

§ The mishna stated: If **rain fell**, it is permitted to leave the *sukka* from the point that it is raining so hard that the congealed dish will spoil. **It was taught** in the *Tosefta*: The measure is **from when a congealed dish of pounded grain**, a dish ruined by even slight rainfall, **will spoil**.

אביי הוה קא יתיב קמיה דרב יוסף במטלתא נשב זיקא וקא מייתי ציבוחא אמר להו רב יוסף פנו לי מאני מהכא אמר ליה אביי והא תנן משתסרח המקפה אמר ליה לדידי כיון דאנינא דעתאי כמי שתסרח המקפה דמי לי

**Abaye was sitting before Rav Yosef in the *sukka*. The wind blew and brought** with it **splinters** from the roofing, and they fell onto the food. **Rav Yosef said to him: Vacate my vessels from here**, and I will eat in the house. **Abaye said to him: Didn't we learn** in the mishna that one remains in the *sukka* **until the congealed dish will spoil?** That is not yet the case. **He said to him: For me, since I am delicate**, this situation is as if the congealed dish will spoil.

ת"ר היה אוכל בסוכה וירדו גשמים וירד אין מטריחין אותו לעלות עד שיגמור סעודתו היה ישן תחת הסוכה וירדו גשמים וירד אין מטריחין אותו לעלות עד שיאור

**The Sages taught:** If one was eating in the *sukka*, and rain fell, and he descended from the *sukka* on the roof to eat in his house, **one does not burden him to ascend** back to the *sukka* once the rain ceases **until** after he finishes his meal. Similarly, if one was sleeping under the roofing of the *sukka*, and rain fell, and he descended to sleep in the house, **one does not burden him to ascend** back to the *sukka* once the rain ceases; rather, he may sleep in the house **until it becomes light**.

איבעיא להו עד שיעור או עד שיאור ת"ש עד שיאור ויעלה עמוד השחר תרתי אלא אימא עד שיעור ויעלה עמוד השחר

**A dilemma was raised before the Sages:** Is the correct reading of the *baraita*: **Until one awakens [sheyeor]**, spelled with an *ayin*, and once he awakens he returns to the *sukka* even in the middle of the night? Or is the correct reading: **Until it becomes light [sheyeor]**, spelled with an *alef*, and he need not return to the *sukka* until morning? **Come and hear** a proof that will resolve the matter from a related *baraita*: One need not return to the *sukka* **until it becomes light [sheyeor]**, spelled with an *alef*, **and dawn** arrives. The Gemara asks: Why did the *baraita* repeat the arrival of light **two** times (Ritva)? **Rather, say** instead: **Until he awakens [sheyeor]**, spelled with an *ayin*, **and the dawn** arrives. Both of the readings are accurate, as until one awakens and it becomes light he may remain in the house.

משל למה הדבר דומה: איבעיא להו מי שפך למי ת"ש דתניא שפך לו רבו קיתון על פניו ואמר לו אי אפשי בשמושך

§ The mishna continues: The Sages **told a parable: To what is this matter comparable?** It is comparable to a servant who comes to pour wine for his master, and he pours a jug of water in his face. **A dilemma was raised before the Sages: Who poured the water in whose face? Come and hear** a proof, **as it is taught** explicitly in a *baraita*: **His master poured a jug of water on his face and said to him: I do not want your service.**

ת"ר בזמן שהחמה לוקה סימן רע לכל העולם כולו משל למה הדבר דומה למלך בשר ודם שעשה סעודה לעבדיו והניח פנס לפניו כעס עליהם ואמר לעבדו טול פנס מפניהם והושיבם בחושך

Apropos the fact that rain on *Sukkot* is an indication of divine rebuke, the Gemara cites several related topics. **The Sages taught: When the sun is eclipsed it is a bad omen for the entire world.** The Gemara tells a **parable. To what is this matter comparable?** It is comparable **to a king of flesh and blood who prepared a feast for his servants and placed a lantern [panas] before them to illuminate the hall. He became angry at them and said to his servant: Take the lantern from before them and seat them in darkness.**

תניא רבי מאיר אומר כל זמן שמאורות לוקין סימן רע לשונאיהם של ישראל מפני שמלומדין במכותיהן משל לסופר שבא לבית הספר ורצועה בידו מי דואג מי שרגיל ללקות בכל יום ויום הוא דואג

**It is taught** in a *baraita* that **Rabbi Meir says: When the heavenly lights, i.e., the sun and the moon, are eclipsed, it is a bad omen for the enemies of the Jewish people**, which is a euphemism for the Jewish people, **because they are experienced in their beatings.** Based on past experience, they assume that any calamity that afflicts the world is directed at them. The Gemara suggests a **parable: This is similar to a teacher who comes to the school with a strap in his hand. Who worries? The child who is accustomed to be beaten each and every day is the one who worries.**

תנו רבנן בזמן שהחמה לוקה סימן רע לעובדי כוכבים לבנה לוקה סימן רע לשונאיהם של ישראל מפני שישראל מונין ללבנה ועובדי כוכבים לחמה לוקה במזרח סימן רע ליושבי מזרח במערב סימן רע ליושבי מערב באמצע הרקיע סימן רע לכל העולם כולו

**The Sages taught** in another *baraita*: **When the sun is eclipsed, it is a bad omen for the other nations. When the moon is eclipsed, it is a bad omen for the enemies of the Jewish people.** This is **due to the fact that the Jewish people calculate** their calendar primarily based **on the moon, and the other nations calculate based on the sun.** When the sun is **eclipsed in the east, it is a bad omen for the residents** of the lands of **the east.** When it is eclipsed **in the west, it is a bad omen for the residents** of the lands of **the west.** When it is eclipsed **in the middle of the sky, it is a bad omen for the entire world.**

פניו דומין לדם חרב בא לעולם לשק חיצי רעב באין לעולם לזו ולזו חרב וחיצי רעב באין לעולם לקה בכניסתו פורענות שוהה לבא ביציאתו ממהרת לבא וי"א חילוף הדברים

If, during an eclipse, **the visage of the sun is red like blood**, it is an omen that **sword**, i.e., war, **is coming to the world**. If the sun is black **like sackcloth** made of dark goat hair, it is an omen that **arrows of hunger are coming to the world**, because hunger darkens people's faces. When it is similar both **to this**, to blood, **and to that**, to sackcloth, it is a sign that both **sword and arrows of hunger are coming to the world**. If it was **eclipsed upon its entry**, soon after rising, it is an omen that **calamity is tarrying to come**. If the sun is eclipsed **upon its departure** at the end of the day, it is an omen that **calamity is hastening to come**. **And some say the matters are reversed**: An eclipse in the early morning is an omen that calamity is hastening, while an eclipse in the late afternoon is an omen that calamity is tarrying.

ובכל אלהי מצרים אעשה שפטים ובזמן (שמות יב. יב) ואין לך כל אומה ואומה שלוקה שאין אלהיה לוקה עמה שנאמר  
כה אמר ה' אל דרך הגוים אל תלמדו ומאותות (ירמיהו י. ב) שישראל עושין רצונו של מקום אין מתיראין מכל אלו שנאמר  
השמים אל תחתו כי יחתו הגוים מהמה עובדי כוכבים יחתו ואין ישראל יחתו

The Sages said: **There is no nation that is afflicted whose god is not afflicted with it, as it is stated: "And against all the gods of Egypt I will mete out judgment; I am God" (Exodus 12:12)**. The Gemara adds: **When the Jewish people perform God's will, they need not fear any of these omens, as it is stated: "Thus says the Lord: Learn not the way of the nations, and be not dismayed at the signs of Heaven; for the nations are dismayed at them" (Jeremiah 10:2)**. **The nations will be dismayed, but the Jewish people will not be dismayed**, provided they do not follow the ways of the nations.

ת"ר בשביל ארבעה דברים חמה לוקה על אב בית דין שמת ואינו נספד כהלכה ועל נערה המאורסה שצעקה בעיר ואין מושיע לה ועל משכב זכור ועל שני אחין שנשפך דמן כאחד

**The Sages taught that on account of four matters the sun is eclipsed: On account of a president of the court who dies and is not eulogized appropriately**, and the eclipse is a type of eulogy by Heaven; **on account of a betrothed young woman who screamed in the city that she was being raped and there was no one to rescue her; on account of homosexuality; and on account of two brothers whose blood was spilled as one.**

ובשביל ארבעה דברים מאורות לוקין על כותבי (פלסטר) ועל מעידי עדות שקר ועל מגדלי בהמה דקה בא"י ועל קוצצי אילנות טובות

**And on account of four matters the heavenly lights are eclipsed: On account of forgers of a fraudulent document [pelaster] that is intended to discredit others; on account of testifiers of false testimony; on account of raisers of small domesticated animals in Eretz Yisrael in a settled area; and on account of choppers of good, fruit-producing trees.**

ובשביל ד' דברים נכסי בעלי בתים נמסרין למלכות על משהי שטרות פרועים ועל מלוי ברבית

**And on account of four matters the property of homeowners is delivered to the monarchy as punishment: On account of those keepers of paid promissory notes**, who keep these documents instead of tearing them or returning them to the borrowers, as that would allow the lender to collect money with the note a second time; **and on account of lenders with interest;**

29b

ועל שהיה ספק בידם למחות ולא מיחו ועל שפוסקים צדקה ברבים ואינן נותנין

**and on account of those who had the ability to reprimand sinners and did not reprimand them; and on account of those who issued a commitment to give charity in public and ultimately do not give the charity to which they committed.**

אמר רב בשביל ארבעה דברים נכסי בעלי בתים יוצאין לטמיון על כובשי שכר שכיר ועל עושקי שכר שכיר ועל שפורקין עול וענוים יירשו ארץ (תהלים לז, יא) מעל צואריהן ונותנין על חבריהן ועל גסות הרוח וגסות הרוח כנגד כולן אבל בענוים כתיב והתענגו על רוב שלום

**Rav said: On account of four matters the property of homeowners is confiscated by the state treasury [timyon]: On account of those who delay payment of the salary of hired laborers (see [Leviticus 19:13](#); [Deuteronomy 24:15](#)); on account of those who withhold the salary of hired laborers and do not pay at all; and on account of those who throw off the yoke of communal responsibility from their own necks and place that yoke on the necks of their friends; and on account of the arrogance of those who, due to their wealth, exercise power over the community. And the punishment for arrogance is equal to them all. However, with regard to the humble it is written: "The humble will inherit the land and delight themselves in the abundance of peace" ([Psalms 37:11](#)).**

הדרן עלך הישן

We will return to you, "one who sleeps."

מתני' לולב הגזול והיבש פסול של אשירה ושל עיר הנדחת פסול נקטם ראשו נפרצו עליו פסול נפרדו עליו כשר רבי יהודה אומר יאגדנו מלמעלה ציני הר הברזל כשירות לולב שיש בו שלשה טפחים כדי לנענע בו כשר

**MISHNA: A lulav that was stolen or that is completely dry is unfit** for use in fulfilling the mitzva of the four species. The *lulav* of a tree worshipped as idolatry [*asheira*] and a *lulav* from a city whose residents were incited to idolatry, which must be burned along with all the city's property, are unfit. If the top of the *lulav* was severed or if the palm leaves were severed from the spine of the *lulav*, it is unfit. If its leaves, although still attached, were spread and are no longer completely joined to the spine, it is fit. **Rabbi Yehuda says:** In that case, one should bind the *lulav* from the top, to join the leaves that spread to the spine. A *lulav* from the palms of the Iron Mountain are fit for use, although it differs from one taken from a standard palm tree, in that its leaves are shorter and do not cover the entire spine. A *lulav* that has three handbreadths in length, sufficient to enable one to wave with it, is fit for use in fulfilling the mitzva.

גמ' קא פסיק ותני לא שניא ביו"ט ראשון ולא שניא ביום טוב שני

**GEMARA:** The ruling in the mishna is that a stolen *lulav* is unfit. The Gemara posits: **The mishna teaches this halakha unequivocally, indicating that there is no difference** whether the stolen *lulav* is used on the first day of the festival of *Sukkot*, when taking the four species is a mitzva by Torah law, and there is no difference whether the stolen *lulav* is used beginning on the second day of the festival of *Sukkot*, when it is a mitzva by rabbinic law.

לכם משלכם אלא ביום טוב שני אמאי (ויקרא כג, ז) בשלמא יבש הדר בעינן וליכא אלא גזול בשלמא יום טוב ראשון דכתיב לא

The Gemara asks: **Granted, a dry lulav** is unfit both on the first day and subsequently. It is unfit for use because the term *hadar* is used with regard to the four species, from which it is derived that we require beauty. And since in a dry *lulav* there is not beauty, it is unfit. However, with regard to a stolen *lulav*, granted, on the first day of the Festival it is unfit, as it is written: "And you shall take for yourselves on the first day" ([Leviticus 23:40](#)), indicating that the four species must be taken from your own property. However, beginning on the second day of the Festival, why does one not fulfill his obligation with a stolen *lulav*?

א"ר יוחנן משום רבי שמעון בן יוחי

והבאתם גזול ואת הפסח ואת החולה גזול דומיא דפסח מה פסח (מלאכי א, יג) משום דהוה ליה מצוה הבאה בעבירה שנאמר לית ליה תקנתא אף גזול לית ליה תקנתא לא שנא לפני יאוש ולא שנא לאחר יאוש

It is unfit because it is a mitzva that comes to be fulfilled by means of a transgression, which renders the mitzva unfulfilled, as it is stated: “And you have brought that which was stolen and the lame, and the sick; that is how you bring the offering; should I accept this of your hand? says the Lord” (Malachi 1:13). Based on the juxtaposition in the verse, it is derived that the legal status of a stolen animal is equivalent to that of a lame animal. Just as a lame animal, because it is blemished, has no remedy and is unfit for use, so too, a stolen animal has no remedy. There is no difference before the owners reach a state of despair of recovering the stolen animal, and there is no difference after despair. In both cases there is no remedy.

אדם כי יקריב מכם אמר רחמנא ולא דידיה הוא אלא לאחר יאוש הא קנייה ביאוש אלא (ויקרא א, ב) בשלמא לפני יאוש לאו משום דהוה ליה מצוה הבאה בעבירה

The Gemara elaborates: **Granted, before the despair** of the owner, the robber may not sacrifice the animal because the animal does not belong to him. **The Merciful One says: “When a person sacrifices from yours an offering” (Leviticus 1:2).** The term “from yours” indicates that the animal must belong to the one sacrificing it, **and this stolen animal is not his. However, after the despair** of the owner, **didn’t the robber acquire the animal with the despair?** Once the owner despairs, the animal belongs to the robber, despite the fact that he incurs a debt that he must repay the owner. Since the animal is legally his, why is it prohibited for the robber to sacrifice it as an offering? **Rather, is it not because the offering is a mitzva that comes by means of a transgression?** Since the animal came into his possession by means of a transgression, it is unfit for use in fulfilling a mitzva.

כי אני ה' אוהב משפט שונא גזל בעולה משל למלך בשר ודם (ישעיהו סא, ה) וא"ר יוחנן משום ר' שמעון בן יוחי מאי דכתיב שהיה עובר על בית המכס אמר לעבדיו תנו מכס למוכסים אמרו לו והלא כל המכס כולו שלך הוא אמר להם ממני ילמדו כל עוברי דרכים ולא יבריחו עצמן מן המכס אף הקב"ה אמר אני ה' שונא גזל בעולה ממני ילמדו בני ויבריחו עצמן מן הגזל

**And Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yoḥai: What is the meaning of that which is written: “For I the Lord love justice, I hate robbery in a burnt-offering” (Isaiah 61:8)?**

The Gemara cites a parable of a flesh-and-blood king who was passing by a customs house. He said to his servants: Pay the levy to the taxmen. They said to him: Doesn’t all the tax in its entirety belong to you? If the taxes will ultimately reach the royal treasury, what is the point of paying the levy? He said to them: From my conduct, all travelers will learn and will not evade payment of the tax. So too, the Holy One, Blessed be He, said: “I the Lord... hate robbery in a burnt-offering.” Although the whole world is His and the acquisitions of man have no impact upon Him, God says: From My conduct, My children will learn and distance themselves from robbery, even from robbery unrelated to the needs of offerings.

אתמר נמי אמר רבי אמי יבש פסול מפני שאין הדר גזול פסול משום דהוה ליה מצוה הבאה בעבירה

**It was also stated: Rabbi Ami said: A dry lulav is unfit because it does not meet the criterion of beauty, and a stolen lulav is unfit because it is a mitzva that comes by means of a transgression.**

ופליגא דר' יצחק דא"ר יצחק בר נחמני אמר שמואל לא שנו אלא ביום טוב ראשון אבל ביום טוב שני מתוך שיוצא בשאול יוצא נמי בגזול

The Gemara notes: **And Rabbi Ami disagrees with the opinion of Rabbi Yitzhak, as Rabbi Yitzhak bar Nahmani said that Shmuel said:** The Sages taught that the *halakha* that a stolen *lulav* is unfit applies **only with regard to the first day of the festival of Sukkot. However, beginning on the second day of the Festival,** there is no longer a Torah requirement to use a *lulav* from one's own property. **Since one fulfills his obligation with a borrowed *lulav*, one fulfills his obligation with a stolen one as well.**

מתיב רב נחמן בר יצחק לולב הגזול והיבש פסול הא שאול כשר אימת אילימא בי"ט ראשון הא כתיב לכם משלכם והאי לאו דידיה הוא אלא לאו ביום טוב שני וקתני גזול פסול

**Rabbi Nahman bar Yitzhak raises an objection** from the mishna: **A *lulav* that was stolen or that is completely dry is unfit.** By inference, one concludes **that a borrowed *lulav* is fit** for use. The Gemara asks: **When does this *halakha* apply? If you say that it applies only on the first day of the Festival, isn't it written:** "And you shall take **for yourselves** on the first day," indicating that the four species must be taken **from your own property, and this borrowed *lulav* is not his?** Clearly, the mishna is not referring to the first day. **Rather, is it not that the mishna is referring to the second day of the Festival, and the mishna teaches that a stolen *lulav* is unfit** on this day too, contrary to Shmuel's opinion?

(רבא אמר) לעולם ביום טוב ראשון ולא מיבעיא קאמר לא מיבעיא שאול דלאו דידיה הוא אבל גזול אימא סתם גזילה יאוש בעלים הוא וכדידיה דמי קא משמע לן

**Rava said: Actually,** the mishna can be explained as referring to **the first day of the Festival,** and the *tanna* is stating the *halakha* employing the didactic style: **It was not necessary. It was not necessary** to state that one does not fulfill his obligation with a borrowed *lulav*, as it is not his. **However,** with regard to a stolen *lulav*, say: Barring extraordinary circumstances, **standard robbery** is a case that leads to **despair of the owners, and** despite the fact that a stolen *lulav* was acquired by means of a transgression, its legal status **is like** the robber's own property. Therefore, the mishna **teaches us** that this is not so. One does not fulfill his obligation with a stolen *lulav*. The mishna is not a refutation of Shmuel's opinion.

אמר להו רב הונא להנהו אוונכרי כי זבניתו אסא מעכו"ם לא תגזו אתון אלא לגזוה אינהו ויהבו לכו מאי טעמא סתם עובדי כוכבים גזלני ארעתא נינהו

§ Apropos the unfitness of four species acquired through robbery, the Gemara relates: **Rav Huna said to the merchants [avankarei] selling the four species: When you purchase myrtle branches from gentiles, don't you cut them off the tree? Rather, let the gentiles cut them and give them to you. What is the reason for this advice?** It is because **typical gentiles are land robbers,**

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וקרקע אינה נגזלת הלכך לגזוה אינהו כי היכי דליהו יאוש בעלים בידייהו דידהו ושינוי הרשות בידייכו

**and land is not stolen.** When one seizes land, the land remains the property of its original owner, even if that owner has despaired. In this case, there is concern that these myrtle branches were stolen from Jews. **Therefore, let the gentiles cut the myrtle branches, so that the despair of the owners will be** when the myrtle branches **are still in the hands** of the gentiles **and the change of possession** will be accomplished through their purchase and transfer **into your hands.** The combination of owner's despair and change of possession will render the myrtle branches the property of the merchants, and it will not be a mitzva fulfilled by means of a transgression.

סוף סוף כי גזו אוונכרי ליהו יאוש בעלים בידייהו ושינוי הרשות בידן לא צריכא בהושענא דאוונכרי גופייהו

The Gemara asks: **Ultimately**, even **when the merchants cut** the myrtle branches, **let it be** a case of **despair in their hands, and the change of possession** is accomplished through the purchase and transfer of the myrtle branches **into the hands** of the buyers. Why did Rav Huna advise them to have the gentiles cut the myrtle branches? The same result is achieved through their sale. The Gemara answers: **No**, it is **necessary** for Rav Huna to advise the merchants to allow the gentiles to cut the myrtle branches only **with regard to** the myrtle branches **of the merchants themselves**, which will not undergo another change of possession. The only way to ensure that the merchants are fulfilling the mitzva with myrtle branches that belong to them is to have the gentiles cut them and have the change of possession accomplished through the purchase from the gentiles.

וליקנייה בשינוי מעשה קא סבר לולב אין צריך אגד

The Gemara asks: **And let them acquire** the myrtle branches **with** a physical **change** accomplished **by the action** of binding them with the *lulav* and the willow branch. Just as despair followed by a change in possession effects acquisition, despair followed by a physical change effects acquisition for the one who implements that change. In that case, too, the myrtle branches no longer belong to the original owner. The Gemara answers that **Rav Huna holds: A *lulav* does not require binding**. There is no mitzva to bind the four species together. One need only hold them unbound in his hand; therefore, the myrtle branches undergo no action that effects physical change.

ואם תמצוי לומר לולב צריך אגד שינוי החוזר לברייתו הוא ושינוי החוזר לברייתו לא שמיה שינוי

**And even if you want to say that a *lulav* requires binding**, and therefore the myrtle branches undergo a physical change, **it is a change after which** the object **reverts to its original state**. Binding the species effects no change in the myrtle branches themselves. Once the binding is removed, the myrtle branches are restored to their original state. **And** the principle is: **A change after which** the object **reverts to its original state is not considered a change**. It is of no significance with regard to effecting acquisition.

וליקנייה בשינוי השם דמעיקרא הוה ליה אסא והשתא

The Gemara asks: **And let** the merchants **acquire** a myrtle branch **with a change of name** that it underwent, **as initially it was** called **a myrtle branch, and now** that it is designated for use in fulfilling the mitzva,

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הושענא מעיקרא נמי לאסא הושענא קרו ליה

it is called *hoshana*, which is a term used to describe the four species. The Gemara answers: This is not a full-fledged change of name, as occasionally it **also** happens that **they initially refer to a myrtle branch as a *hoshana*** while it is attached to the tree.

ת"ר סוכה גזולה והמסכך ברשות הרבים ר' אליעזר פוסל וחכמים מכשירין

§ **The Sages taught:** With regard to **a stolen *sukka* and** with regard to **one who roofs a *sukka* in the public domain**, which is tantamount to robbing land from the public, **Rabbi Eliezer deems** these *sukkot* **unfit** for use in fulfillment of the mitzva, **and the Rabbis deem** them **fit**.

אמר רב נחמן מחלוקת בשתוקף את חבירו והוציאו מסוכתו ורבי אליעזר לטעמיה דאמר אין אדם יוצא ידי חובתו בסוכתו של חבירו אי קרקע נגזלת סוכה גזולה היא ואי נמי קרקע אינה נגזלת סוכה שאולה היא

**Rav Nahman said:** This **dispute** is limited to a case **where one assaults another and forcibly evicts him from his sukka**, and takes his place in the *sukka*. In that case, Rabbi Eliezer deems the *sukka* unfit. **And Rabbi Eliezer conforms to his own reasoning, as he said: A person does not fulfill his obligation with the sukka of another.** Therefore, in any event, he does not fulfill his obligation with it. **If land can be stolen** and acquired by the robber, the *sukka* from which he evicted the owner **is a stolen sukka. And if indeed land cannot be stolen**, nevertheless, the robber does not fulfill his obligation according to Rabbi Eliezer, as **it is a borrowed sukka.**

ורבנן לטעמייהו דאמרי אדם יוצא ידי חובתו בסוכתו של חבירו וקרקע אינה נגזלת וסוכה שאולה היא

**And the Rabbis conform to their reasoning, as they said: A person fulfills his obligation with the sukka of another. And since land cannot be stolen and the sukka is merely a borrowed sukka and not a stolen one**, the robber fulfills his obligation, despite the fact that he committed a reprehensible act.

אבל גזל עצים וסיכך בהן דברי הכל אין לו אלא דמי עצים

**However, if one stole wood and roofed a sukka with it, everyone agrees**, as Rabbi Eliezer concedes, that the original owner of the wood **has rights only to the monetary value of the wood.** The wood itself belongs to the robber, so it is not a stolen *sukka*.

ממאי

The Gemara asks: **From where** does Rav Nahman draw the conclusion that the dispute is with regard to a stolen *sukka* and not with regard to a *sukka* established with stolen building materials?

מדקתני דומיא דרשות הרבים מה רשות הרבים קרקע לאו דידיה הוא סוכה נמי לאו קרקע דידיה הוא

The Gemara answers: **From the fact that** the *halakha* of a stolen *sukka* is juxtaposed in the *baraita* to the *halakha* of a *sukka* established in the public domain, the *baraita* **teaches** that the legal status of the stolen *sukka* is **similar to** the legal status of a *sukka* established in **the public domain. Just as** one does not fulfill his obligation with a *sukka* in **the public domain** because **the land is not his**, with regard to the stolen *sukka* **too**, one does not fulfill his obligation because **the land is not his**, not because the building materials were stolen.

ההיא סבתא דאתאי לקמיה דרב נחמן אמרה ליה ריש גלותא וכולהו רבנן דבי ריש גלותא בסוכה גזולה הוו יתבי צווחה ולא אשגח בה רב נחמן אמרה ליה איתתא דהוה ליה לאבוהא תלת מאה ותמני סרי עבדי צווחא קמייכו ולא אשגחיתו בה אמר להו רב נחמן פעיתא היא דא ואין לה אלא דמי עצים בלבד

The Gemara relates: There was a **certain old woman who came before Rav Nahman. She said to him: The Exilarch and all the Sages in his house have been sitting in a stolen sukka.** She claimed that the Exilarch's servants stole her wood and used it to build the *sukka*. **She screamed, but Rav Nahman did not pay attention to her. She said to him: A woman whose father, Abraham, our forefather, had three hundred and eighteen slaves screams before you, and you do not pay attention to her?** She claimed that she should be treated with deference due to her lineage as a Jew.

**Rav Nahman said to the Sages: This woman is a screamer, and she has rights only to the monetary value of the wood.** However, the *sukka* itself was already acquired by the Exilarch.

אמר רבינא האי כשורא דמטללתא דגזולה עבדי ליה רבנן תקנתא משום תקנת מריש

**Ravina said:** With regard to **the stolen large beam of a sukka, the Sages instituted an ordinance** that the robber need not return it intact, **due to the general ordinance of a beam.** By the letter of the law, one who stole a beam and incorporated it in the construction of a new house is required to

dismantle the house and return the beam. The Sages instituted an ordinance requiring the robber to repay the monetary value of the beam instead. They instituted this ordinance to facilitate the repentance of the robber, who would be less likely to repent if doing so entailed destruction of the house.

פשיטא מאי שנה מעצים מהו דתימא עצים שכיחי אבל האי לא שכיחא אימא לא קמ"ל

The Gemara asks: This is **obvious**. In **what** way is the beam **different from** other **wood** used in establishing the *sukka*? The Gemara answers: **Let you say: Wood is common**, and therefore the owners are more likely to despair of recovering the wood and will suffice with receiving monetary restitution and replacing the wood, **but**, with regard to **this** large beam, which is **not common**, say that there is **no** despair, and the robber is required to return the actual beam, therefore, Ravina **teaches us** that the ordinance applies even to this beam, and the robber is required to return only its monetary value.

הני מילי בגו שבעה אבל לבתר שבעה הדר בעיניה ואי חברו בטינא ואפילו לאחר שבעה נמי יהיב ליה דמי

The Gemara notes: **This halakha** that the robber need not dismantle the *sukka* and return the beam **applies only within** the **seven** days of the Festival. **However, after** the **seven** days, the beam **returns** to the owner **intact**. **And if** the robber **attached it with mortar** and it is affixed permanently to the *sukka*, then **even after** the **seven** days of the Festival, the ordinance remains in effect, and the robber **gives** the original owner **the monetary value** of the beam.

תנא יבש פסול רבי יהודה מכשיר אמר רבא מחלוקת בלולב דרבנן סברי מקשינן לולב לאתרוג מה אתרוג בעי הדר אף לולב בעי הדר ור' יהודה סבר לא מקשינן לולב לאתרוג אבל באתרוג דברי הכל הדר בעינן

§ It was taught in the *Tosefta*: **A dry lulav is unfit. Rabbi Yehuda deems it fit. Rava said: The dispute is specifically with regard to a lulav, as the Rabbis hold: We liken the lulav to the etrog, based on their juxtaposition in the verse. Just as the etrog requires beauty, so too, the lulav requires beauty. And Rabbi Yehuda holds: We do not liken the lulav to the etrog. However, with regard to an etrog, everyone agrees that we require beauty [hadar] as the verse states: "Fruit of a beautiful tree" (Leviticus 23:40) and a dry etrog does not meet that criterion.**

ובלולב לא בעי ר' יהודה הדר והתנן רבי יהודה אומר יאגדנו מלמעלה מ"ט לאו משום דבעי הדר

The Gemara asks: **And with regard to a lulav, does Rabbi Yehuda really not require beauty? But didn't we learn in the mishna that Rabbi Yehuda says: With regard to a lulav whose leaves have spread out, one should bind the lulav from the top. What is the reason to do so? Is it not because he requires beauty in the case of lulav?**

לא כדקתני טעמא רבי יהודה אומר משום ר' טרפון כפות תמרים כפות ואם היה פרווד יכפתנו

The Gemara rejects this: **No, as the reason is taught: Rabbi Yehuda says in the name of Rabbi Tarfon that the same verse states: "Branches [kappot] of a date palm."** The Sages interpret the term to mean **bound [kafut]**, indicating that **if** the leaves of the *lulav* were spread, **one should bind it**.

ולא בעי הדר והתנן אין אוגדין את הלולב אלא במינו דברי רבי יהודה מאי טעמא לאו משום דבעי הדר

The Gemara asks: **And does Rabbi Yehuda not require beauty with regard to the lulav? But didn't we learn in a mishna: One binds the lulav only with its own species, this is the statement of Rabbi Yehuda? What is the reason that Rabbi Yehuda requires the binding to be from its own species? Is it not due to the fact that he requires beauty with regard to the lulav?**

לא דהא אמר רבא אפילו בסיב ואפילו בעיקרא דדיקלא [ואלא] מאי טעמא דרבי יהודה התם דקא סבר לולב צריך אגד ואי מייתי מינא אחרינא הוה להו חמשה מינין

The Gemara answers: **No**, that is not the reason, **as Rava said:** According to Rabbi Yehuda, one may bind the *lulav* **even with fiber** that grows around the trunk of the date palm **and even with the root of the date palm**, even though these do not meet the criterion of beauty. The Gemara asks: **Rather, what is the rationale** for the opinion of **Rabbi Yehuda there**, that a *lulav* must be bound with its own species? The Gemara answers: It is **because he holds** that **a *lulav* requires binding, and if one brought another species** to bind it, **they are five species** instead of four, violating the prohibition against adding to the mitzvot of the Torah.

ובאתרוג מי בעי רבי יהודה הדר והתניא ארבעת מינין שבלולב כשם שאין פוחתין מהן כך אין מוסיפין עליהן לא מצא אתרוג לא יביא לא פריש ולא רמון ולא דבר אחר כמושין כשרין יבשין פסולין ר' יהודה אומר אף יבשין

The Gemara asks: **And with regard to an *etrog*, does Rabbi Yehuda require beauty? But isn't it taught in a *baraita*:** With regard to **the four species of the *lulav*, just as one may not diminish from their number, so too, one may not add to their number. If one did not find an *etrog*, he should not bring a quince, a pomegranate, or any other item** instead. If the species are slightly **dried, they are fit**. If they are completely **dry, they are unfit. Rabbi Yehuda says: Even dry *etrogim* are fit.**

וא"ר יהודה מעשה

**And Rabbi Yehuda said:** There was an incident

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בבני כרכין שהיו מורישין את לולביהן לבני בניהן אמרו (להם) משם ראייה אין שעת הדחק ראייה

**involving city dwellers** who lived in an area distant from the region where the four species grow, **who would bequeath their *lulavim* to their grandchildren**, even though they were completely dry. The Sages **said to him:** Is there **proof from there** that species that are dry remain fit for use? Actions taken **in exigent circumstances are not proof**. In typical circumstances, it would be prohibited to use those species.

קתני מיהת רבי יהודה אומר אף יבשין כשרין מאי לאו אאתרוג לא אלולב

**In any event**, the *Tosefta* teaches that **Rabbi Yehuda says: Even dry species are fit** for use in fulfilling the mitzva. **What, is it not referring to an *etrog*** as well, indicating that in his opinion an *etrog* does not require beauty? **No**, he was stating only **that** a dry *lulav* is fit for use.

אמר מר כשם שאין פוחתין מהן כך אין מוסיפין עליהן פשיטא מהו דתימא הואיל ואמר רבי יהודה לולב צריך אגד ואי מייתי מינא אחרינא האי לחודיה קאי והאי לחודיה קאי קמ"ל

The **Master stated** in the *baraita* cited above: **Just as one may not diminish from their number, so too, one may not add to their number**. The Gemara asks: That is **obvious**. Why would it be permitted to add an additional species? The Gemara answers: **Lest you say: Since Rabbi Yehuda said that a *lulav* requires a binding, and that requirement is a fundamental component of the mitzva, and if you bring another additional species, this species stands alone and that species stands alone**, i.e., because the additional species is not bound with the others, its presence is insignificant, and causes no problem, therefore, Rabbi Yehuda **teaches us** that this is not the case. In fact, one may not bring an additional species.

אמר מר לא מצא אתרוג לא יביא לא רמון ולא פריש ולא דבר אחר פשיטא מהו דתימא ליתני כי היכי שלא תשכח תורת אתרוג קמ"ל זימנין דנפיק חורבא מיניה דאתי למסרך

The Master stated in the *baraita* cited above: **If one cannot find an *etrog*, he may not bring a pomegranate, a quince, or anything else** instead. The Gemara wonders: This is **obvious**. The Gemara answers: **Lest you say: He should bring these fruits so that the halakhic category of the *etrog* will not be forgotten**, therefore, Rabbi Yehuda **teaches us** that it is in fact prohibited because on occasion, **damage will result from this practice**. **Some may come to be drawn** to this practice and use these species even when *etrogim* are available.

ת"ש אתרוג הישן פסול ורבי יהודה מכשיר תיובתא דרבא תיובתא

The Gemara proposes: **Come and hear** another proof that, with regard to an *etrog*, Rabbi Yehuda does not require beauty: **An old *etrog* is unfit. Rabbi Yehuda deems it fit**. This is a **conclusive refutation** of the opinion of Rava, who holds that everyone agrees that an *etrog* requires beauty. The Gemara concludes: It is, indeed, a **conclusive refutation** of Rava's opinion.

ולא בעי הדר והא אנו תנו הירוק ככרתי רבי מאיר מכשיר ורבי יהודה פוסל לאו משום דבעי הדר לא משום דלא גמר פירא

The Gemara asks: **And does Rabbi Yehuda not require beauty in an *etrog*? But didn't we learn in a mishna: With regard to an *etrog* that is leek green, Rabbi Meir deems it fit and Rabbi Yehuda deems it unfit?** The Gemara asks: Is it **not due to the fact that Rabbi Yehuda requires beauty in an *etrog*?** The Gemara answers: **No, it is due to the fact that in the case of a green *etrog* the fruit did not ripen**, and it is inappropriate to fulfill the mitzva with an unripe fruit.

תא שמע שיעור אתרוג קטן רבי מאיר אומר כאגוז ר' יהודה אומר כביצה לאו משום דבעי הדר לא משום דלא גמר פירא

The Gemara cites an additional proof. **Come and hear: What is the minimum measure of a small *etrog*? Rabbi Meir says: It may be no smaller than a walnut-bulk. Rabbi Yehuda says: It may be no smaller than an egg-bulk.** The Gemara asks: Is it **not due to the fact that Rabbi Yehuda requires beauty in an *etrog*?** The Gemara answers: **No, it is due to the fact that in that case of an *etrog* smaller than an egg-bulk, the fruit did not ripen.**

ת"ש ובגדול כדי שיאחזו שנים בידו אחת דברי ר' יהודה רבי יוסי אומר אפילו אחד בשתי ידיו מאי טעמא לאו משום דבעי הדר לא כיון דאמר רבה לולב בימין ואתרוג בשמאל זימנין דמחלפי ליה ואתי לאפוכינהו ואתי לאיפסולי

**Come and hear** an additional proof: **And in a large *etrog*, the maximum measure is so that one could hold two in his one hand; this is the statement of Rabbi Yehuda. Rabbi Yosei says: It is fit even if it is so large that he can hold only one in his two hands.** The Gemara asks: **What is the rationale for the opinion of Rabbi Yehuda? Is it not due to the fact that Rabbi Yehuda requires beauty in an *etrog*?** The Gemara answers: **No, the rationale is as Rabba said: One holds the *lulav* in the right hand and the *etrog* in the left. Sometimes, when one is handed the four species, they will exchange them for him, placing the three species in his left hand and the *etrog* in his right, and then he will come to switch them and place each in the appropriate hand. However, if the *etrog* is too large, he will be unable to hold the *etrog* and the *lulav* together, and he will come to render the *etrog* unfit, as it is apt to fall.**

ואלא לרבי יהודה הא כתיב הדר

The Gemara asks: **However, even according to Rabbi Yehuda, isn't it written: The fruit of a beautiful [*hadar*] tree?** How, then, can he rule that an *etrog* does not require beauty?

ההוא הדר באילנו משנה לשנה

The Gemara answers that Rabbi Yehuda holds: **That** verse means that one should take **a fruit that dwells [hadar] in its tree from year to year**. It remains on the tree and does not wither and fall at the end of the season as do most fruits. That is characteristic of the *etrog*.

של אשרה ושל עיר הנדחת: ושל אשרה פסול והאמר רבא לולב של ע"ז לא יטול ואם נטל כשר

§ The mishna continues: The *lulav* of a tree worshipped as idolatry [*asheira*] and a *lulav* from a city whose residents were **incited** to idolatry, which must be burned along with all the city's property, are unfit. **And is a *lulav* of an *asheira* unfit? But didn't Rava say with regard to a *lulav* of idolatry: One should not take it to fulfill the mitzva *ab initio*; however, if he took it, it is fit and he fulfills his obligation after the fact? Apparently, a *lulav* from an *asheira* is fit.**

הכא באשרה דמשה עסקינן דכתותי מיכתת שיעוריה

The Gemara explains: **Here**, in the mishna, **we are dealing with the *asheira* of Moses**, depicted in the Torah. The mishna is not referring to a tree planted in deference to idolatry, but rather to a tree that was itself worshipped as an idol. There is an obligation to burn idolatry and destroy it. Therefore, legally, the latter tree is considered as if it were already burned. The requisite **measure** of the *lulav* **was crushed**, and it is therefore unfit for use in fulfilling the mitzva. Rava's ruling does not apply to an *asheira* of that kind.

דיקא נמי דקתני דומיא דעיר הנדחת שמע מינה

The Gemara notes: The formulation of the mishna **is also precise** and indicates that the reference is to an *asheira* of Moses, **as** the juxtaposition of the *halakha* of an *asheira* to the *halakha* of a city whose residents were incited to idolatry **teaches** that the legal status of the *asheira* **is similar to that of a city** whose residents were **incited** to idolatry, in which all the property must be burned. In both cases, the *lulav* is considered already burned and lacking the requisite measure. The Gemara concludes: Indeed, **learn from here** that this is the reason that the *lulav* is unfit.

נקטם ראשו: אמר רב הונא לא שנו אלא נקטם אבל נסדק כשר

The mishna continues: If **the top** of the *lulav* **was severed** it is unfit. **Rav Huna said: They taught** that it is unfit **only** when it was completely **severed**; **however**, if the top merely **split**, the *lulav* **is fit**.

ונסדק כשר והתניא לולב כפוף

The Gemara asks: **And is a split *lulav* fit? But isn't it taught** in a *baraita*: **A *lulav* that is **best** at the top,**

32a

קוץ סדוק עקום דומה למגל פסול חרות פסול דומה לחרות כשר אמר רב פפא דעביד כהימנך

that is **thorny, split, or curved** to the extent that it is shaped **like a sickle** is **unfit**. If it became **hard** as wood it is **unfit**. If it merely appears **like hard** wood but is not yet completely hardened, it is **fit**. Apparently, a split *lulav* is unfit. **Rav Pappa said:** The split *lulav* in the *baraita* is so split that **it is shaped like a fork [heimanak]**, with the two sides of the split completely separated, and it appears that the *lulav* has two spines.

עקום דומה למגל אמר רבא לא אמרן אלא לפניו אבל לאחריו ברייתיה הוא

The *baraita* continues: If it is **curved** to the extent that it is shaped **like a sickle**, it is unfit. **Rava said: We said** that it is unfit **only** when it is curved **forward** away from the spine; **however**, if it is curved **backward**, toward the spine, it is fit for use because that **is its nature**, and that is the way a *lulav* typically grows.

אמר רב נחמן לצדדין כלפניו דמי ואמרי לה כלאחריו דמי

**Rav Nahman said:** The legal status of a *lulav* that is curved **to** either of **the sides is like** that of a *lulav* curved **forward**, and it is unfit. **And some say:** Its legal status **is like** that of a *lulav* curved **backward**, and it is fit.

ואמר רבא האי לולבא דסליק בחד הוצא בעל מום הוא ופסול

**And Rava said:** This *lulav* that grew with one leaf, i.e., leaves on only one side of the spine, **is blemished and unfit.**

נפרצו עליו כו' אמר רב פפא נפרצו דעביד כי חופיא נפרדו דאיפרוד אפרודי

§ The mishna continues: **If the palm leaves were severed** from the spine of the *lulav*, it is unfit; if its leaves were spread, it is fit. **Rav Pappa said:** **Severed** means that the leaves are completely detached from the spine, and one ties them to the *lulav*, so **that the lulav is made like a broom.** **Spread** means that the leaves remain attached but are merely **separated** from the spine in that they jut outward.

בעי רב פפא נחלקה התיומת מהו תא שמע דאמר (ר' יוחנן) אמר ר' יהושע בן לוי ניטלה התיומת פסול מאי לאו הוא הדין נחלקה לא ניטלה שאני דהא חסר ליה

Rav Pappa raised a dilemma: **What is the halakha** if **the central twin-leaf split?** The Gemara cites proof to resolve the dilemma. **Come and hear that which Rabbi Yoḥanan said that Rabbi Yehoshua ben Levi said:** If **the central twin-leaf was removed**, the *lulav* **is unfit.** **What, is it not that the same is true if the twin-leaf split?** The Gemara answers: **No**, the case where it **was removed is different**, because the result is that **it is lacking**, and an incomplete *lulav* is certainly unfit. However, if the leaf remains in place, even though it is split, it does not necessarily render the *lulav* unfit.

איכא דאמרי אמר (ר' יוחנן) אמר ריב"ל נחלקה התיומת נעשה כמי שניטלה התיומת ופסול

**Some say that Rabbi Yoḥanan said that Rabbi Yehoshua ben Levi said:** If **the central twin-leaf split, it becomes as a lulav** whose central **twin-leaf was removed**, and it is **unfit.** According to this version of the statement, the dilemma is resolved.

כפות תמרים כפות אם היה פרוד יכפתנו (ויקרא כג. מ) ר' יהודה אומר: תניא ר' יהודה אומר משום ר' טרפון

§ The mishna continues. **Rabbi Yehuda says:** If the leaves were spread, one should bind the *lulav* from the top. **It was taught** in a *baraita* that **Rabbi Yehuda says in the name of Rabbi Tarfon** that the verse states: **“Branches [*kappot*] of a date palm.”** The Sages interpret the term to mean **bound [*kafut*]**, indicating that **if the leaves of the lulav were spread, one should bind it.**

אמר ליה רבינא לרב אשי ממאי דהאי כפות תמרים דלולבא הוא אימא חרותא בעינא כפות וליכא

**Ravina said to Rav Ashi:** From where is it ascertained that **this** term, **“branches of a date palm,”** is referring to the branches of the *lulav*? **Say** it is referring to **the hardened branch** of the date palm.

Rav Ashi answered: That cannot be, as **we require the lulav to be bound, and there is no binding**, since at that stage the hardened leaves point outward, and binding them is impossible.

ואימא אופתא כפות מכלל דאיכא פרוד והאי כפות ועומד לעולם

The Gemara asks: If the fundamental requirement of the mitzva is a *lulav* that appears as one unit, **say** that one takes **the trunk** of the date palm. The Gemara answers: The term **bound**, from which it is derived that the branch should appear as one unit, **indicates that there is** the possibility that it could be **spread**. **However, this trunk is perpetually bound**, as it can never become separated.

דרכיה דרכי נועם וכל נתיבותיה שלום כתיב (משלי ג. יז) ואימא כופרא אמר אביי

The Gemara asks: **And say** the verse is referring to **the branch of the date palm [kufra]** that has not yet hardened completely and could still be bound, albeit with difficulty. **Abaye said that it is written** in praise of the Torah: **“Its way are ways of pleasantness and all its paths are peace”** ([Proverbs 3:17](#)). At that stage of development, some of the leaves are thorns that potentially wound. The Torah would not command to use that type of branch in fulfilling the mitzva.

אמר ליה רבא תוספאה לרבינא ואימא תרתי כפי דתמרי כפת כתיב ואימא חדא לההוא כף קרי ליה

**Rava, the expert in Tosefta, said to Ravina:** Since the verse states “branches of a date palm” in the plural, **say** that one is obligated to take **two palm branches** in fulfilling the mitzva of the four species.

Ravina answered: Although the word is vocalized in the plural, based on tradition **kappot is written** without the letter *vav*, indicating that only one is required. The Gemara suggests: **And say** that one is required to take only **one** leaf? The Gemara answers: If that were the intention of the Torah, it would not have written *kappot* without a *vav*. **That single leaf is called kaf**. *Kappot* without the *vav* indicates both plural, i.e., multiple leaves, and singular, i.e., one branch.

ציני הר הברזל כשרה: אמר אביי לא שנו אלא שראשו של זה מגיע לצד עיקרו של זה אבל אין ראשו של זה מגיע לצד עיקרו של זה פסול

§ The mishna continues: A *lulav* from the **palms of the Iron Mountain is fit**. It has few leaves on its spine, and those leaves are not crowded together like the leaves on a standard *lulav*. **Abaye said:** The Sages **taught that** this type of *lulav* is fit **only** in a case in which **the top of this leaf reaches the base of that** leaf above it on the spine. **However**, if there are so few leaves that **the top of this leaf does not reach the base of that leaf, it is unfit**.

תניא נמי הכי ציני הר הברזל פסולה והא אנן תנן כשרה אלא ש"מ כאביי שמע מינה

**That was taught** in a *baraita* **as well:** A *lulav* from the **palms of the Iron Mountain are unfit**. The Gemara asks: **But didn't we learn** in the mishna that it is **fit**? **Rather, learn from it in accordance with** the statement of **Abaye**, that there is a distinction based on the configuration of the leaves on the *lulav*. Indeed, **learn from it**.

32b

ואיכא דרמי ליה מירמא תנן ציני הר הברזל כשר והתניא פסולה אמר אביי לא קשיא כאן שראשו של זה מגיע לצד עיקרו של זה כאן שאין ראשו של זה מגיע לצד עיקרו של זה

**And others raise it as a contradiction. We learned in the mishna:** A *lulav* from the **palms of the Iron Mountain is fit**. **But isn't it taught** in a *baraita*: It is **unfit**? **Abaye said:** This is **not difficult:** **Here**, in the mishna, where the *lulav* is fit, it is referring to a case **where the top of this leaf reaches the base of that** next leaf, whereas, **there**, in the *baraita*, where the *lulav* is unfit, it is referring to a case **where the top of this leaf does not reach the base of that** next leaf.

אמר רבי מריון אמר ר' יהושע בן לוי ואמרי לה תני רבה בר מרי משום רבן יוחנן בן זכאי שתי תמרות יש בגיא בן הנם ועולה  
ועשן מביניהם וזהו ששינינו ציני הר הברזל כשרות וזו היא פתחה של גיהנם

The Gemara describes the location of these *lulavim*. **Rabbi Maryon said that Rabbi Yehoshua ben Levi said, and some say that Rabba bar Mari taught this *baraita* in the name of Rabban Yoḥanan ben Zakkai: There are two date palms in the valley of ben Hinnom, and smoke arises from between them. And this is the place about which we learned in the mishna: A *lulav* from the palms of the Iron Mountain is fit. And that site is the entrance of Gehenna.**

לולב שיש בו שלשה טפחים: אמר רב יהודה אמר שמואל שיעור הדס וערבה שלשה ולולב ארבעה כדי שיהא לולב יוצא מן  
ההדס טפה

The mishna continues: **A *lulav* that has three handbreadths in length, sufficient to enable one to wave with it, is fit for use in fulfilling the mitzva. Rav Yehuda said that Shmuel said: The minimum measure of a myrtle branch and a willow branch is three handbreadths. And the minimum measure of a *lulav* is four handbreadths. The difference between the measures is so that the *lulav* will extend at least one handbreadth from the myrtle branch.**

ורבי פרנך אמר רבי יוחנן שדרו של לולב צריך שיצא מן ההדס טפה

**And Rabbi Parnakh said that Rabbi Yoḥanan said: The spine of the *lulav*, and not merely its leaves, must be at least four handbreadths long, so that it will extend from the myrtle branch at least one handbreadth.**

תנן לולב שיש בו ג' טפחים כדי לנענע בו כשר אימא וכדי לנענע בו כשר מר כדאית ליה ומר כדאית ליה

The Gemara asks: Didn't we learn in the mishna: **A *lulav* that has three handbreadths in length, sufficient to enable one to wave with it, is fit for use in fulfilling the mitzva?** That indicates that a *lulav* three handbreadths long is fit. The Gemara answers: Emend the language of the mishna and **say: A *lulav* that has three handbreadths and an additional handbreadth that is sufficient to enable one to wave with it is fit.** This emendation is understood by each *amora* according to his opinion. It is understood by **this Sage, Shmuel, as per his** opinion that only one additional handbreadth is required including the leaves; **and** it is understood by **this Sage, Rabbi Yoḥanan, as per his** opinion that the additional handbreadth must be in the length of the spine of the *lulav*, and the leaves are not taken into consideration.

תא שמע שיעור הדס וערבה שלשה ולולב ארבעה מאי לאו בהדי עליון לא לבד מעליון

The Gemara cites proof from a *baraita*. **Come and hear: The minimum measure of a myrtle branch and of a willow branch is three handbreadths, and that of a *lulav* is four handbreadths. What, is it not that this measure is calculated with the leaves, in accordance with the opinion of Shmuel? The Gemara rejects this proof: No, it can be understood that the measure is calculated without the leaves.**

גופא שיעור הדס וערבה שלשה ולולב ארבעה ר' טרפון אומר באמה בת חמשה טפחים

Apropos the *baraita* cited above, the Gemara discusses **the matter itself. The minimum measure of a myrtle branch and of a willow branch is three handbreadths, and that of a *lulav* is four handbreadths. Rabbi Tarfon says: With a cubit of five handbreadths.** The preliminary understanding of Rabbi Tarfon's opinion is that the minimum measure of a myrtle branch is five handbreadths, not three.

אמר רבא שרא ליה מריה לר' טרפון השתא עבות שלשה לא משכחינן בת חמשה מבעיא

**Rava said: May his Master, the Holy One, Blessed be He, forgive Rabbi Tarfon** for this extreme stringency. **Now, we do not find even a dense-leaved myrtle branch three handbreadths long; is it necessary to say that finding one five handbreadths long is nearly impossible?**

כי אתא רב דימי אמר אמה בת ששה טפחים עשה אותה בת חמשה צא מהן שלשה להדס והשאר ללולב כמה הווי להו תלתא ותלתא הומשי

**When Rav Dimi came** from Eretz Yisrael to Babylonia, **he said** that this is the correct understanding of the statement of Rabbi Tarfon: Take **a cubit of six handbreadths**, and **render it** a cubit of **five handbreadths**. Rabbi Tarfon is saying that for the purpose of measuring the myrtle branch, willow branch, and *lulav*, the standard six-handbreadth cubit is divided into five handbreadths, each slightly larger than the standard handbreadth. **Take three of these large handbreadths for the myrtle branch, and three of these handbreadths plus the extra handbreadth for the lulav.** The Gemara calculates: **How many standard handbreadths are there** in the minimum measure of a myrtle branch or willow branch? There are **three and three-fifths** standard handbreadths.

קשיא דשמואל אדשמואל הכא אמר רב יהודה אמר שמואל שיעור הדס וערבה שלשה והתם אמר רב הונא אמר שמואל הלכה כרבי טרפון לא דק אימר דאמרינן לא דק לחומרא לקולא מי אמרינן לא דק

However, on that basis, there is **a difficulty**, as one statement **of Shmuel** contradicts another statement **of Shmuel. Here, Rabbi Yehuda said that Shmuel said:** The minimum measure of the **myrtle branch and of the willow branch is three handbreadths, and there, Rav Huna said that Shmuel said: The halakha is in accordance with** the opinion of **Rabbi Tarfon**, who requires a larger handbreadth. There is a discrepancy of three-fifths of a handbreadth between the measures. The Gemara answers: When Shmuel said that the measure is three handbreadths, he **was not precise** and merely approximated the measure. The Gemara asks: **Say that we say: He was not precise when the approximation leads to stringency, but when it leads to leniency, do we say: He was not precise?** That would result in using an unfit myrtle branch in performing a mitzva.

כי אתא רבין אמר אמה בת חמשה טפחים עשה אותה ששה צא מהן שלשה להדס והשאר ללולב כמה הווי להו תרי ופלגא

**When Rabin came** from Eretz Yisrael to Babylonia, **he said** that this is the correct understanding of the statement of Rabbi Tarfon: Take **a cubit of five handbreadths**, and **render it** a cubit of **six handbreadths**. Rabbi Tarfon said that for the purpose of measuring the myrtle branch, willow branch, and *lulav*, a five-handbreadth cubit is divided into six handbreadths, each slightly smaller than the standard handbreadth. **Take three of these smaller handbreadths for the myrtle branch, and three of these handbreadths plus the extra handbreadth for the lulav.** The Gemara calculates: **How many standard handbreadths are there** in the minimum measure of a myrtle branch or willow branch? There are **two and a half** standard handbreadths.

סוף סוף קשיא דשמואל אדשמואל לא דק והיינו לחומרא לא דק דאמר רב הונא אמר שמואל הלכה כרבי טרפון

The Gemara asks: **Ultimately**, there remains **a difficulty**, as one statement **of Shmuel** contradicts another statement **of Shmuel**. In one statement he said the minimum measure of a myrtle branch is two and a half handbreadths, and in another he said that the measure is three handbreadths. The Gemara answers: When Shmuel said that the measure is three handbreadths, he **was not precise** and merely approximated the measure. **And this** is a case of: **He was not precise**, where the approximation leads **to a stringency, as Rav Huna said that Shmuel said: The halakha is in accordance with** the opinion of **Rabbi Tarfon**. Shmuel holds that the actual measure required is two and a half handbreadths, and he rounded it off to three, which is a more stringent measure.

**מתני'** הדס הגזול והיבש פסול של אשרה ושל עיר הנדחת פסול נקטם ראשו נפרצו עליו או שהיו ענביו מרובות מעליו פסול וזאם מיעטן כשר ואין ממעטין ב"ט

**MISHNA: A myrtle branch that was stolen or that is completely dry is unfit. A myrtle branch of a tree worshipped as idolatry [*asheira*] or a myrtle branch from a city whose residents were incited to idolatry is unfit. If the top of the myrtle branch was severed, if the leaves were severed completely, or if its berries were more numerous than its leaves, it is unfit. If one diminished their number by plucking berries so that they no longer outnumbered the leaves, the myrtle branch is fit. But one may not diminish the number on the Festival itself.**

ענף עץ עבות שענפיו חופין את עצו ואי זה הוא הוי אומר זה הדס ואימא זיתא בעינן עבות וליכא (ויקרא כג, מ) גמז' תנו רבנן

**GEMARA: The Sages taught:** It is written: “**Boughs of a dense-leaved tree**” ([Leviticus 23:40](#)); this is referring to a tree whose leaves obscure its tree. And which tree is that? You must say it is the myrtle tree. The Gemara suggests: **And say it is the olive tree**, whose leaves obscure the tree. The Gemara answers: **We require a “dense-leaved” tree**, whose leaves are in a chain-like configuration, **and that is not** the case with an olive tree.

ואימא דולבא בעינן ענפיו חופין את עצו וליכא

The Gemara suggests: **And say it is the Oriental plane tree**, whose leaves are in a braid-like configuration. The Gemara answers: **We require a tree whose leaves obscure its tree, and that is not** the case with an **Oriental plane tree**.

האמת והשלום אהבו (זכריה ח, יט) דרכיה דרכי נועם וליכא רבא אמר מהכא (משלי ג, יז) ואימא הירדוף אמר אביי

The Gemara suggests: **And say** the verse is referring to **oleander**, which has both characteristics. **Abaye said:** It is written with regard to the Torah: “**Its ways are ways of pleasantness**” ([Proverbs 3:17](#)), **and that is not** the case with the oleander tree, because it is a poisonous plant and its sharp, thorn-like leaves pierce the hand of one holding it. **Rava said:** The unfitness of the oleander is derived from here: “**Love truth and peace**” ([Zechariah 8:19](#)), and poisonous plants that pierce are antithetical to peace.

תנו רבנן קלוע כמין קליעה ודומה לשלשלת זהו הדס רבי אליעזר בן יעקב אומר ענף עץ עבות עץ שטעם עצו ופריו שוה הוי אומר זה הדס

**The Sages taught: Plaited like a braid and chain-like; that is characteristic of the myrtle branch** used in the fulfillment of the mitzva. **Rabbi Eliezer ben Ya’akov says** another characteristic. It is written: “**Boughs of a dense-leaved tree,**” indicating a tree that the taste of its branches and the taste of its fruit are alike. **You must say this is the myrtle branch.**

תנא עץ עבות כשר ושאינו עבות פסול

**A Sage taught in the Tosefta: A dense-leaved branch is fit, and one that is not dense-leaved is unfit,** even though it is a myrtle branch.

היכי דמי עבות אמר רב יהודה והוא דקיימי תלתא תלתא טרפי בקינא רב כהנא אמר אפילו תרי וחד רב אחא בריה דרבא מהדר אתרי וחד הואיל ונפיק מפומיה דרב כהנא אמר ליה מר בר אממר לרב אשי אבא להווא הדס שוטה קרי ליה

The Gemara asks: **What are the circumstances of “dense-leaved tree”?** **Rav Yehuda said:** And it is a configuration where **three leaves** emerge from **each base**. **Rav Kahana said:** **Even two** leaves emerging from one base **and one** leaf that covers the other two emerging from a lower base is called thick. **Rav Aḥa, son of Rava, would purposely seek** a myrtle branch configured with **two** leaves emerging from one base **and one** emerging from a lower base, **since** this statement **emerged from the mouth of Rav Kahana**. **Mar bar Ameimar said to Rav Ashi:** My father called a myrtle branch with that configuration a **wild myrtle branch**.

ת"ר נשרו רוב עליו ונשתיירו בו מיעוט כשר ובלבד שתהא עבותו קיימת

**The Sages taught: If most of its leaves fell and only a minority of the leaves remained, the myrtle branch is fit, provided that its dense-leaved nature remains intact.**

הא גופא קשיא אמרת נשרו רוב עליו כשר והדר תני ובלבד שתהא עבותו קיימת כיון דנתרי להו תרי עבות היכי משכחת לה

The Gemara wonders: **This matter itself is difficult**, as there is an internal contradiction in this *baraita*. On the one hand, **you said: If most of its leaves fell it is fit, and then the baraita taught: Provided that its dense-leaved nature remains intact. Once two of every three leaves fell, how can you find a branch whose dense-leaved nature is intact?**

אמר אביי משכחת לה

**Abaye said: You can find it**

33a

באסא מצראה דקיימי שבעה שבעה בחד קינא דכי נתרי ארבעה פשו להו תלתא אמר אביי ש"מ האי אסא מצראה כשר להושענא

**in an Egyptian myrtle branch, which has seven leaves emerging from each and every base, as even when four leaves, the majority, fall, three remain, and its dense-leaved nature remains intact. Abaye said: Learn from it that the Sages hold that this Egyptian myrtle branch is fit for use as a hoshana** in the mitzva of the four species.

פשיטא מהו דתימא הואיל ואית ליה שם לווי לא מתכשר קא משמע לן ואימא הכי נמי עץ עבות אמר רחמנא מכל מקום

The Gemara asks: This is **obvious**. It is a myrtle branch. Why would it be unfit? The Gemara answers: **Lest you say that since its name is accompanied by a modifier**, i.e., it is not called simply a myrtle branch but an Egyptian myrtle branch, **it is unfit**. Therefore, Abaye **teaches us** that it is fit for use.

The Gemara asks: **And say it is indeed so**, that since its name is accompanied by a modifier it is unfit. The Gemara answers: It is fit, as **“dense-leaved tree” is stated by the Merciful One**. As the Torah did not mandate the use of a specific species but rather listed an identifying characteristic, a tree with that characteristic is fit **in any case**, and the modifier is irrelevant.

ת"ר יבשו רוב עליו ונשארו בו שלשה בדי עלין לחין כשר ואמר רב חסדא ובראש כל אחד ואחד

**The Sages taught: If most of its leaves dried and three branches of moist leaves remained on it, it is fit. Rav Hisda said: And that is the ruling only if the moist leaves are at the top of each and every one of the branches. However, if the moist leaves are elsewhere on the branch, it is unfit.**

נקטם ראשו: תני עולא בר חיננא נקטם ראשו ועלתה בו תמרה כשר

§ The mishna continues: If **the top of the myrtle branch was severed**, it is unfit. **Ulla bar Hinnana taught: If the top of the myrtle branch was severed, but a gallnut-like berry grew in that place, it is fit**, as the berry fills the void and the top of the branch no longer appears severed.

בעי רבי ירמיה נקטם ראשו מערב יום טוב ועלתה בו תמרה ביו"ט מהו יש דחוי אצל מצות או לא

**Rabbi Yirmeya raised a dilemma: If the top was severed on the Festival eve, and the berry grew in that place on the Festival, what is the halakha?** This dilemma is tied to a more fundamental, wide-ranging dilemma: **Is there disqualification with regard to mitzvot or not?** Because this myrtle

branch was unfit when the Festival began, is the *halakha* that it is permanently disqualified and cannot be rendered fit? Or perhaps the *halakha* is that there is no disqualification with regard to mitzvot. Once the growth of the berry neutralizes the cause for the disqualification, the myrtle branch is again fit for use.

ותפשוט ליה מהא דתנן כסהו ונתגלה פטור מלכסות כסהו הרוח חייב לכסות ואמר רבה בר בר חנה א"ר יוחנן לא שנו אלא שחזר ונתגלה אבל לא חזר ונתגלה פטור מלכסות

The Gemara asks: **And resolve this dilemma from that which we learned** in a mishna: With regard to one who slaughtered a non-domesticated animal or a bird and is obligated to cover the blood, if **he covered the blood and it was then uncovered, he is exempt** from the obligation to cover it a second time. However, **if the wind** blew dust and **covered** the blood and no person was involved, **he is obligated** to cover it. **Rabba bar bar Ḥana said that Rabbi Yoḥanan said: They taught that** he is obligated to cover the blood after the wind covered it **only if the blood was then exposed. However, if it was not then exposed, he is exempt from the obligation to cover it.**

והוינן בה כי חזר ונתגלה אמאי חייב לכסות הואיל ואידחי ואידחי

**And we discussed this issue and asked: When it was then exposed, why is he obligated to cover it a second time? Since it was disqualified, it should remain disqualified.** When the wind covered the blood, he was exempt from covering the blood. If so, even if the blood is subsequently uncovered, he should remain exempt. Why then, is he obligated to cover the blood in that case?

ואמר רב פפא זאת אומרת אין דחוי אצל מצות

**And Rav Pappa said: That is to say that there is no disqualification with regard to mitzvot.** Once the cause of the exemption from the obligation is neutralized, one is once again obligated to fulfill the mitzva. Although there is disqualification with regard to offerings, that is not the case with regard to mitzvot. If so, Rabbi Yirmeya's dilemma is resolved.

דרב פפא גופא מיבעיא ליה מיפשיט פשיט ליה דאין דחוי אצל מצות לא שנה לקולא ולא שנה לחומרא או דלמא ספוקי מספקא ליה לחומרא אמרינן לקולא לא אמרינן תיקו

The Gemara answers: It is with regard to **Rav Pappa's resolution itself** that Rabbi Yirmeya **raised the dilemma. Is it obvious to Rav Pappa, based on the discussion with regard to the blood, that there is no disqualification with regard to mitzvot;** and there is **no difference whether** that ruling leads **to leniency**, as in the case of a myrtle branch whose top was severed and a berry grew in its place, rendering it fit, **and there is no difference whether** that ruling leads **to stringency**, as in the case of the blood, where one is obligated to cover it anew? **Or, perhaps the tanna was uncertain,** and therefore, when that ruling leads **to stringency, we say** that there is no disqualification with regard to mitzvot, and one must perform the mitzva. However, when that ruling leads **to leniency, we do not say** that there is no disqualification with regard to mitzvot. The Gemara concludes: The dilemma **stands unresolved.**

לימא כתנאי עבר ולקטן פסול דברי רבי אלעזר (בן) צדוק וחכמים מכשירין סברוה דכ"ע לולב אין צריך אגד ואת"ל צריך אגד לא ילפינן לולב מסוכה דכתיב בה תעשה ולא מן העשוי

The Gemara suggests: **Let us say** that this matter of disqualification with regard to mitzvot is dependent upon **a dispute of tanna'im**, as a similar topic was taught in a *baraita*: **If one transgressed and picked** the berries that render the myrtle branch unfit on the Festival, **it remains unfit;** this is the **statement of Rabbi Elazar, son of Rabbi Tzadok. The Sages deem it fit.** The Gemara explains: **Everyone, both tanna'im, agree that a lulav does not require binding. And even if you say that a lulav requires binding, nevertheless, we do not derive the halakhot of lulav from the halakhot of sukka. With regard to sukka it is written: Prepare it,** from which it is derived, **and not from that**

**which is already prepared.** The *sukka* must be established by means of an action, not one that was established by itself.

מאי לאו בהא קמיפלגי דמאן דפסיל סבר אמרינן יש דחוי אצל מצות

**What, is it not that** Rabbi Elazar, son of Rabbi Tzadok, and the Rabbis **are disagreeing about the following? The one who deems** the myrtle branch **unfit**, Rabbi Elazar, **holds: We say there is disqualification with regard to mitzvot.** Since this myrtle branch was unfit when the Festival began because the berries outnumbered the leaves, reducing the number of berries will not render it fit. **And the one who deems** the myrtle branch **fit**, the Rabbis, **holds: We do not say there is disqualification with regard to mitzvot.** Even though this myrtle branch was unfit when the Festival began, once the cause of the disqualification is neutralized, the myrtle branch is rendered fit for use in the performance of the mitzva.

לא דכ"ע לא אמרינן יש דחוי אצל מצות והכא במילף לולב מסוכה קא מיפלגי מר סבר ילפינן לולב מסוכה ומר סבר לא ילפינן לולב מסוכה

The Gemara rejects this suggestion. **No**, one could say that **everyone agrees that we do not say there is disqualification with regard to mitzvot.** **And here, it is with regard to deriving *lulav* from *sukka* that they disagree.** One Sage, Rabbi Elazar, son of Rabbi Tzadok, **holds: We derive *lulav* from *sukka*.** Just as a *sukka* must be rendered fit through building and not by means of an action taken after it was built, so too, a *lulav* must be rendered fit through binding and not by an action taken after it was bound. Since this myrtle branch was not rendered fit through binding but rather through the removal of the berries after it was bound, it is unfit. **And one Sage, i.e., the Rabbis, holds: We do not derive *lulav* from *sukka*.** Therefore, even if the *lulav* was rendered fit from that which is already prepared, it is fit.

ואיבעית אימא אי סבירא לן לולב צריך אגד דכ"ע ילפינן לולב מסוכה והכא בלולב צריך אגד קא מיפלגי ובפלוגתא דהני תנאי דתניא לולב בין אגוד בין שאינו אגוד כשר ר' יהודה אומר אגוד כשר שאינו אגוד פסול

**And if you wish, say instead: If we hold that *lulav* requires binding, everyone agrees that we derive the *halakhot* of *lulav* from the *halakhot* of *sukka*.** **And here, it is with regard to whether or not a *lulav* requires binding that they disagree, and they disagree in the dispute of these *tanna'im*, as it was taught in a *baraita*: A *lulav*, whether it is bound with the myrtle and willow and whether it is not bound, is fit. Rabbi Yehuda says: If it is bound it is fit; if it is not bound it is unfit.**

ולקחתם לכם ביום הראשון וכתוב התם (ויקרא כג. ג) מאי טעמא דר' יהודה יליף לקיחה לקיחה מאגודת אוזב כתיב הכא ולקחתם אגודת אוזב מה להלן אגודה אף כאן אגודה ורבנן לית להו לקיחה לקיחה (שמות יב. כב)

The Gemara asks: **What is the rationale** for the opinion of **Rabbi Yehuda?** From where does he derive this requirement by Torah law? The Gemara answers: **He derives** the term **taking** written with regard to the four species **from** the term **taking** written with regard to **the bundle of hyssop** by means of a verbal analogy. **It is written there**, in the context of the sacrifice of the Paschal lamb in Egypt: **“Take a bundle of hyssop”** ([Exodus 12:22](#)), **and it is written here**, in the context of the four species: **“And you shall take for yourselves on the first day** the fruit of a beautiful tree, branches of a date palm and boughs of a dense-leaved tree, and willows of the brook” ([Leviticus 23:40](#)). **Just as there**, with regard to the Paschal lamb, the mitzva to take the hyssop is specifically **in a bundle, so too here**, the mitzva to take the four species is specifically **in a bundle. And the Rabbis hold: We do not derive** the term **taking from** the term **taking** by means of the verbal analogy.

מאן תנא להא דת"ר לולב מצוה לאוגדו ואם לא אגדו כשר מני אי רבי יהודה כי לא אגדו אמאי כשר אי רבנן מאי מצוה קא זיה אלי ואגודו (שמות טו. ב) עביד לעולם רבנן ומצוה משום

On a related note, the Gemara asks: **Who** is the *tanna* who **taught** in the *baraita*: There is a **mitzva to bind the myrtle and the willow with the *lulav*, and if he did not bind it, it is fit? Whose opinion is it? If the *baraita* is in accordance with the opinion of **Rabbi Yehuda, when he did not bind it, why is it fit? If it is in accordance with the opinion of the Rabbis, what mitzva did he perform?** The Gemara answers: **Actually, it is** in accordance with the opinion of **the Rabbis. And** the reason that there is a mitzva to bind them is **due to the fact that it is stated: “This is my God and I will glorify Him [*ve’anvehu*]” (Exodus 15:2)**, which they interpreted to mean: Beautify yourself [*hitna’e*] before Him in the performance of the mitzvot. The Rabbis agree that although failure to bind the three species does not render the *lulav* unfit for the mitzva, the performance of the mitzva is more beautiful when the *lulav* is bound.**

או שהיו ענביו מרובין: אמר רב חסדא דבר זה רבינו הגדול אמרו והמקום יהיה בעזרו לא שנו אלא במקום אחד אבל בשנים או שלשה מקומות כשר

§ The mishna continues: **Or if its berries were more numerous** than its leaves, it is unfit. **Rav Hisda said: This statement was stated by our great rabbi, Rav, and may the Omnipresent come to his assistance.** The Sages **taught this *halakha* only** if the berries were concentrated **in one place. However, if they were distributed in two or three places** throughout the branch, **it is fit.**

א"ל רבא

Rava **said to Rav Hisda:**

33b

שנים ושלשה מקומות הוי מנומר ופסול

If the berries are distributed in **two or three places**, the myrtle branch is **speckled** with different colors in different places. It lacks beauty **and is certainly unfit.**

אלא אי אתמר הכי אתמר או שהיו ענביו מרובין מעליו פסול אמר רב חסדא דבר זה רבינו הגדול אמרו והמקום יהיה בעזרו ל"ש אלא ענביו שחורות אבל ענביו ירוקות מיני דהדס הוא וכשר

**Rather**, emend the text: **If this statement was stated, it was stated as follows: Or, if its berries were more numerous** than its leaves, it is **unfit. Rav Hisda said: This statement was stated by our great rabbi, Rav, and may the Omnipresent come to his assistance:** The Sages **taught this *halakha* only** with regard to ripe, **black berries**, since they stand in stark contrast to the green leaves of the branch, which then appears speckled. **However, if its berries are green, they are** considered of **the same type as the myrtle branch**, as they are the same color. Consequently, the branch does not appear speckled, **and therefore it is fit.**

אמר רב פפא אדומות כשחורות דמיין דא"ר חנינא האי דם שחור אדום הוא אלא שלקה

**Rav Pappa said:** The legal status of **red berries is like** that of **black ones, as Rabbi Hanina said:** In the case of menstrual blood, **this black blood is actually red blood, except that it deteriorated.** Red and black are considered two shades of the same color.

אם מיעטן כשר: דמעטינהו אימת אילימא מקמיה דלאגדיה פשיטא אלא לבתר דלאגדיה דחוי מעיקרא הוא תפשוט מינה דחוי מעיקרא לא הוי דחוי

§ The mishna continues: **If he diminished their number, it is fit.** The Gemara asks: This is a case **where he diminished their number when? If you say that he did so before he bound the *lulav*, it is obvious** that it is fit. When he performs the mitzva with it, the leaves outnumber the berries. **Rather,**

it must be that he diminished their number **after he bound** the *lulav* with the other species. If so, **it is** a case of **disqualification from the outset**, as it was unfit at the time that it was bound. **Resolve from here** the dilemma that was raised and conclude that **disqualification from the outset is not permanent disqualification**.

לעולם בתר דאגדיה וקסבר אגד הזמנה בעלמא הוא והזמנה בעלמא לאו כלום הוא

The Gemara rejects this suggestion: **Actually**, it is a case where he diminished the number of berries **after he bound it**. **And** that Sage **holds that binding** does not render the three bound species a *lulav* used for a mitzva. Rather, **it is mere designation** of the species for the mitzva, **and mere designation is not anything** of significance. The fact that the berries outnumbered the leaves at the time that it was bound is not disqualification from the outset, as binding is a stage prior to the outset.

ואין ממעטין ביו"ט: הא עבר ולקטן מאי כשר דאשחור אימת אילימא דאשחור מאתמול דחוי מעיקרא הוא תפשוט מינה דחוי מעיקרא דלא הוי דחוי

§ The mishna continues: **But one may not diminish** the number **on the Festival** itself. The Gemara asks: **But if one violated** the prohibition **and picked them, what** is the *halakha*? The myrtle branch **is fit**, as the mishna prohibited doing so *ab initio* but did not deem it unfit. The Gemara clarifies: This is a case **that the berries turned black when? If you say** that they were black **from yesterday**, the Festival eve, the myrtle **is disqualified from the outset**, as it is unfit at the start of the Festival. If so, **resolve from here that disqualification from the outset is not permanent disqualification**, as the mishna says that if one picked the berries, the myrtle branch is fit.

אלא לאו דאשחור ביום טוב נראה ונדחה הוא שמעת מינה נראה ונדחה חוזר ונראה

**Rather, is it not that they turned black on the Festival** itself and he picked them that day. That then **is** a case where the myrtle branch was **fit and then disqualified**, as at the start of the Festival the berries were green and only later turned black, rendering the myrtle branch unfit. **Conclude from it** that an item that was **fit and then disqualified** can **then** be rendered **fit** again, thereby resolving an unresolved dilemma.

לא לעולם דאשחור מעיקרא דחוי מעיקרא דלא הוי דחוי תפשוט מינה אבל נראה ונדחה חוזר ונראה לא תפשוט

The Gemara rejects that conclusion. **No, actually**, it is a case **where** the berries **turned black from the outset**, prior to the Festival. **Resolve from it** that an item **disqualified from the outset** is not permanently disqualified. **However, do not resolve** the dilemma concerning whether an item that was **fit and then disqualified** can **then** be rendered **fit**, as no clear proof can be adduced from here.

ת"ר אין ממעטין ביום טוב משום ר' אליעזר בר' שמעון אמרו ממעטין והא קא מתקן מנא ביו"ט

**The Sages taught: One may not diminish** the number of berries **on the Festival** to render the myrtle branch fit. **In the name of Rabbi Eliezer, son of Rabbi Shimon, they said: One may diminish** their number. The Gemara asks: **But isn't he preparing a vessel on a Festival**, as he renders an unfit myrtle branch fit for use in fulfilling the mitzva?

אמר רב אשי כגון שלקטן לאכילה ור' אליעזר בר' שמעון סבר לה כאבוה דאמר דבר שאין מתכוין מותר

**Rav Ashi said:** It is a case **where he picked them for** the purpose of **eating them**, as it is permitted to pick berries from a branch unattached to the ground, and preparing the myrtle branch for use is permitted because he did not intend to do so. **And Rabbi Eliezer, son of Rabbi Shimon, holds in accordance with** the opinion of **his father, who said: An unintentional act**, i.e., a permitted action from which a prohibited labor inadvertently ensues, **is permitted** on Shabbat or on a Festival. Here

too, one's intention is to eat the berries. Although the myrtle branch is prepared for use in the process, picking the berries is permitted because that was not his intention.

והא אביי ורבא דאמרי תרוייהו מודה ר"ש בפסיק רישיה ולא ימות

The Gemara challenges: **But didn't Abaye and Rava both say that Rabbi Shimon concedes in the case of: Cut off its head and will it not die?** Even Rabbi Shimon, who says that an unintentional act is permitted, said so only in cases where the prohibited result is possible but not guaranteed. However, when a prohibited result is inevitable, just as death inevitably ensues from decapitation, the act is prohibited. In the case of picking berries off of a myrtle branch for food, one cannot claim that he did not intend for the prohibited result of preparing the myrtle branch for use to ensue. In this case, the myrtle branch will inevitably be rendered fit; how is this permitted?

הב"ע דאית ליה הושענא אחריתי

The Gemara answers: **With what are we dealing here?** It is with a case **where he has another fit myrtle branch**. Therefore, one is not considered to be preparing a vessel. Since the ultimate objective is to render the *lulav* and the accompanying species, which constitute the vessel in question, fit, and those species are already fit, picking the berries from the myrtle branch is not inevitable preparation of a vessel. Therefore, if one ate the berries, and the myrtle branch is thereby rendered fit, it is fit for use in the mitzva.

ת"ר הותר אגדו ביו"ט אוגדו כאגודה של ירק ואמאי ליענביה מיענב הא מני ר' יהודה היא דאמר עניבה קשירה מעלייתא היא

§ **The Sages taught: If the binding of the *lulav* was untied on the Festival, one may bind it again.** One may not bind it with a sophisticated knot as before, but with a knot **like** the one used in **a binding of vegetables**, by merely winding the string around the species. The Gemara asks: **But why** merely wind it? **Let him tie a bow**, which is permitted on Shabbat or a Festival, as he is not tying an actual knot. The Gemara answers: **Whose opinion is it in this *baraita*? It is the opinion of Rabbi Yehuda, who says that a bow is a full-fledged knot**, and therefore it is prohibited to tie one on the Festival.

אי ר' יהודה אגד מעלייתא בעי האי תנא סבר לה כוותיה בחדא ופליג עליה בחדא

The Gemara answers: **If the *baraita* is in accordance with the opinion of Rabbi Yehuda**, since he holds that a *lulav* requires binding, as he derived from the Paschal lamb, **he requires** the binding to be **a full-fledged binding**. How, then, can winding the string like the binding of vegetables suffice in fulfillment of the mitzva? The Gemara answers: **This *tanna* of the *baraita* holds in accordance with his opinion in one matter**, i.e., that a bow is a full-fledged knot, **and disagrees with him in one matter**, as the *tanna* holds that binding the species is merely to enhance the beauty of the mitzva, but it is not a Torah requirement.

מתני' ערבה גזולה ויבשה פסולה של אשרה ושל עיר הנדחת פסולה נקטם ראשה נפרצו עליה והצפצפה פסולה כמושה וישנשרו מקצת עליה ושל בעל כשרה

**MISHNA: A willow branch that was stolen or is completely dry is unfit.** One from a tree worshipped as idolatry [*asheira*] or from a city whose residents were incited to idolatry is unfit. If the top was severed, or its leaves were severed, or if it is the *tzaftzafa*, a species similar to, but not actually a willow, it is unfit. However, a willow branch that is slightly dried, and one that a minority of its leaves fell, and a branch from a willow that does not grow by the river, but instead is from a non-irrigated field, is fit.

ערבי נחל הגדילין על הנחל דבר אחר ערבי נחל שעלה שלה משוך כנחל (ויקרא כג. מ) גמי ת"ר

**GEMARA: The Sages taught: “Willows of the brook”** ([Leviticus 23:40](#)) means willows **that grow by the brook. Alternatively, “willows of the brook”** is an allusion to the tree in question. It is a tree **whose leaf is elongated like a brook.**

תניא אידך ערבי נחל אין לי אלא ערבי נחל של בעל ושל הרים מניין ת"ל ערבי נחל מכל מקום

**It was taught in another baraita:** From “**willows of the brook,**” I have derived **only actual willows of the brook** that grow on the banks **of the brook.** With regard to willows **of the non-irrigated field and willows of the mountains, from where** do I derive that they are fit as well? **The verse states: “Willows of the brook,”** in the plural, teaching that the branches of willows are fit **in any case.**

34a

אבא שאול אומר ערבי שתים אחת ללולב ואחת למקדש

**Abba Shaul says: “Willows”** in the plural teaches that there are **two** mitzvot that involve use of the willow branch. **One** is the willow branch **for the lulav, and one** is the willow branch taken **for the Temple,** with which the people would circle the altar on *Sukkot*.

ורבנן למקדש מנא להו הלכתא גמירי להו דא"ר אסי א"ר יוחנן עשר נטיעות ערבה וניסוך המים הלכה למשה מסיני

**And the Rabbis,** who do not interpret the verse that way, **from where** do **they** derive the mitzva of the willow branch **for the Temple?** It is a *halakha* transmitted to Moses from Sinai that **they learned through tradition** and not from a verse, **as Rabbi Asi said that Rabbi Yoḥanan said:** There are three *halakhot* for which the Sages unsuccessfully sought a Torah source. The first is the *halakha of ten saplings.* There is a mitzva by Torah law to extend the sanctity of the Sabbatical Year and to begin refraining from plowing thirty days before the Sabbatical Year begins. However, one may plow around individual saplings to sustain them. In a field that is one *beit se'a*, fifty by fifty cubits, in which there are ten evenly spaced saplings, it is permitted to plow the entire field until the onset of the Sabbatical Year to sustain the saplings. The second *halakha* is the mitzva of the **willow branch** in the Temple. **And** the third *halakha* is the mitzva of **the water libation** on the altar, which accompanies the daily offerings each day of *Sukkot*, together with the daily wine libation. No Torah source was found for these *halakhot*, as each is a *halakha* transmitted **to Moses from Sinai.**

קח על מים רבים (יחזקאל יז.ה) ת"ר ערבי נחל הגדילות על הנחל פרט לצפצפה הגדילה בין ההרים א"ר זירא מאי קראה צפצפה שמו

**The Sages taught** an additional *baraita:* “**Willows of the brook**” is referring to those **that grow by the river,** which comes **to exclude a tzaftzafa, which grows among the mountains** and not near a brook. **Rabbi Zeira said: What is the verse** from which the fact that the *tzaftzafa* is unfit is derived? It is derived from the reprimand that is written: “**He placed it by great waters, and set it as a tzaftzafa**” ([Ezekiel 17:5](#)). The Jewish people were planted like a willow on great waters, but ultimately became like a *tzaftzafa*. Apparently, a *tzaftzafa* does not grow on great waters.

א"ל אביי ודילמא פרושי קא מפרש קח על מים רבים ומאי ניהו צפצפה א"כ מאי שמו א"ר אבהו אמר הקב"ה אני אמרתי שיהו ישראל לפני קח על מים רבים ומאי ניהו ערבה והן שמו עצמן כצפצפה שבהרים

**Abaye said to Rabbi Zeira: And perhaps** the second part of the verse **is** merely **explaining** the first part, and it means: **He placed it by great waters, and what is it** that He placed there? It is a *tzaftzafa*. Rabbi Zeira answered: **If so,** and that is the meaning of the verse, **what is** the meaning of the term “**set it**”? Rather, the verse means that the willow branch was transformed into a *tzaftzafa*. That is how Rabbi Abbahu explained the verse, as **Rabbi Abbahu said that the Holy One, Blessed**

**be He, said: I said that the Jewish people should be before Me as a plant placed by great waters, and what is that plant? It is a willow. And they set themselves as a *tzaftzafa* of the mountains.**

איכא דמתני לה להאי קרא אמתניתא קח על מים רבים צפצפה שמו מתקיף לה ר' זירא ודילמא פרושי קא מפרש קח על מים רבים מאי ניהו צפצפה אם כן מאי שמו א"ר אבהו אמר הקב"ה אני אמרתי שיהו ישראל לפני כקח על מים רבים ומאי ניהו ערבה והן שמו עצמן כצפצפה שבהרים

Some taught this verse as the conclusion of the *baraita* and Rabbi Zeira raised the objection, and the response to his objection is unattributed: **He placed it by great waters, and set it as a *tzaftzafa*.** **Rabbi Zeira strongly objects: And perhaps** the second part of the verse is merely explaining the first part, and it means: **He placed it by great waters, and what is it that He placed there? It is a *tzaftzafa*.** The Gemara rejects this suggestion: **If so,** and that is the meaning of the verse, **what is the meaning of the term “set it”?** **Rabbi Abbahu said that the Holy One, Blessed be He, said: I said that the Jewish people should be before Me as a plant placed by great waters, and what is that plant? It is a willow. And they set themselves as a *tzaftzafa* of the mountains.**

ת"ר אי זהו ערבה ואיזהו צפצפה ערבה קנה שלה אדום ועלה שלה משוך ופיה חלק צפצפה קנה שלה לבן ועלה שלה עגול ופיה דומה למגל והא תניא דומה למגל כשר דומה למסר פסול אמר אביי כי תניא ההיא בחילפא גילא

Apropos the defining characteristics of the willow branch, in contrast to similar species that are unfit, **the Sages taught: What is a willow and what is a *tzaftzafa*?** With regard to a willow branch, **its stem is red, and its leaf is elongated, and the edge of its leaf is smooth.** With regard to a *tzaftzafa*, **its stem is white, its leaf is round, and the edge of its leaf is serrated like a sickle.** The Gemara objects: **But isn't it taught in a *baraita*: If the edge of its leaf is serrated like a sickle it is fit, but if it is serrated like a saw, whose teeth are uneven in both size and sequence, it is unfit? Abaye said: When that *baraita* was taught, it was referring to a particular type of willow called *hilfa gila*, whose leaves are serrated. However, all other types of willow branches have leaves with a smooth edge.**

אמר אביי שמע מינה האי חילפא גילא כשר להושענא פשיטא מהו דתימא הואיל ואית ליה שם לווי לא נתכשר קמ"ל

**Abaye said: Conclude from it that this *hilfa gila* is fit for use in the *hoshana* of the four species.** The Gemara wonders: That is **obvious.** The Gemara answers: **Lest you say that since its name is accompanied by a modifier, as it is called *hilfa gila*, it should not be unfit.** Therefore, Abaye **teaches us** that it is fit.

ואימא הכי נמי ערבי נחל אמר רחמנא מכל מקום

The Gemara asks: **And say it is indeed so,** that since its name is accompanied by a modifier it is unfit. The Gemara answers: **The Merciful One states: “Willows of the brook,”** in the plural, teaching that the branches of willows are fit **in any case.**

אמר רב חסדא הני תלת מילי אשתני שמייהו מכי חרב בית המקדש חלפת' ערבתא ערבתא חלפתא מאי נ"מ ללולב

Apropos the branches of the willow and the *tzaftzafa*, the Gemara cites what **Rav Hisda said: These three objects' names changed since the Temple was destroyed.** That which was called willow was called in later generations *halfata*, which is another name for *tzaftzafa*, and that which was called *halfata* was called willow. The Gemara asks: **What is the practical halakhic difference** that emerges from the name change? The Gemara answers: It is with regard to the mitzva of taking the *lulav*, as one of the species bound with the *lulav* is a willow branch, which is now called *tzaftzafa*.

שיפורא חצוצרתא חצוצרתא שיפורא מאי נפקא מינה לשופר של ראש השנה

In addition, that which was called **trumpet** was called *shofar* in later generations, and that which was called *shofar* was called **trumpet** in later generations. The Gemara asks: **What is the practical halakhic difference** whether a *shofar* is called *shofar* or trumpet? The Gemara answers: It is significant with regard to the *halakhot* of **shofar of Rosh HaShana**. On Rosh HaShana, one fulfills his obligation only by sounding a *shofar*. If one comes today and asks what instrument he should use to sound the requisite blasts, he should be told to use a trumpet.

פתורתא פתורא פתורא למאי נפקא מינה למקח וממכר

Also, that which was originally called *petora* was called in later generations by the name previously used for a small table, *petorata*, and a *petorata* was called *petora*. The Gemara asks: **What is the practical halakhic difference** that emerges from the change of name? The Gemara answers: It is with regard to the *halakhot* of **buying and selling**. One who orders a *petora* should know that he ordered a small table and not a large one.

אמר אביי אף אני אומר בי כסי הובלילא הובלילא בי כסי

**Abaye said: I too shall speak** of changes in the meaning of terms in this generation. That which was called *huvlila*, the first compartment of the stomach of animals that chew their cud, is, in recent generations, called *bei kasei*, the name of the second compartment of the animal's stomach. Similarly, that which was once called *bei kasei* is called *huvlila* in recent generations.

למאי נפקא מינה למחט הנמצא בעובי בית הכוסות

**What is the practical halakhic difference** that emerges from this change of names? It is **with regard to a needle that is found in the thick wall of the second compartment of the stomach**. In the *halakhot* of *tereifot*, it is prohibited to eat animals with a life expectancy of less than a year. It was established that if a needle punctures the wall of the second compartment of the stomach from only one side, the animal is kosher. If the needle penetrates the wall in a manner visible from both sides, the animal assumes the halakhic status of a *tereifa*. In the first stomach, even if the needle penetrated only one side of the wall, the animal assumes the halakhic status of a *tereifa*. Therefore, it is crucial to distinguish between the first and the second compartments of the stomach.

אמר רבא בר יוסף אף אני אומר בבל בורסיף בורסיף בבל למאי

**Rava bar Yosef said: I too shall speak** of changes in the meaning of terms in this generation. The city that in biblical times was called **Babylon** was called **Bursif** in later generations, and **Bursif** was called **Babylon** in later generations. The Gemara asks: **What is**

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נפקא מינה לגיטי נשים:

**the practical halakhic difference** that emerges from this change of names? It is in the area of **women's bills of divorce**. With regard to bills of divorce, special care is devoted to ensuring that the name of the place where the bill is written is not altered. Therefore, it is important to be aware that Babylon underwent a name change in later generations.

**מתני' ר' ישמעאל** אומר שלשה הדסים ושתי ערבות לולב אחד ואתרוג אחד אפילו שנים קטומים ואחד אינו קטום ר' טרפון אומר אפי' שלשתן קטומים ר"ע אומר כשם שלולב אחד ואתרוג אחד כך הדס אחד וערבה אחת

**MISHNA: Rabbi Yishmael says:** The mitzva of the four species is to take **three myrtle branches, and two willow branches, one lulav, and one etrog**. With regard to the myrtle branches, **even if the**

tops of **two are severed** and the top of **one is not severed**, it is fit. **Rabbi Tarfon says: Even if the tops of all three are severed**, it is fit. **Rabbi Akiva says** with regard to the number of each of the species: **Just as there is one *lulav* and one *etrog*, so too there is one myrtle branch and one willow branch.**

פרי עץ הדר אחד כפת תמרים אחד ענף עץ עבות שלשה ערבי נהל שתים ואפילו (ויקרא כג. מ) גמי תניא רבי ישמעאל אומר שנים קטומים ואחד שאינו קטום ר' טרפון אומר שלשה ואפי' שלשתן קטומים ר"ע אומר כשם שלולב אחד ואתרוג אחד כך הדס אחד וערבה אחת

**GEMARA: It was taught** in a *baraita* that **Rabbi Yishmael says: “The fruit of a beautiful tree” (Leviticus 23:40); that is one *etrog*. “Branches of a date palm”; that is one *lulav*. Based on tradition, *kappot* is written without the letter *vav*. Although the word is vocalized in the plural, the lack of the *vav* indicates that only one is required. “Boughs of a dense-leaved tree”; these are **three**, as the verse is referring to a branch with several stems. “Willows of the brook”; these are **two**, as it is plural. **Even if the tops of two are severed and the top of one is not severed**, it is fit. **Rabbi Tarfon says: Even if the tops of all three are severed**, it is fit. **Rabbi Akiva says: Just as there is one *lulav* and one *etrog*, so too, there is one myrtle branch and one willow branch.****

אמר לו ר' אליעזר יכול יהא אתרוג עמהן באגודה אחת אמרת וכי נאמר פרי עץ הדר וכפת תמרים והלא לא נאמר אלא כפת ומנין שמעכבין זה את זה ת"ל ולקחתם שתהא לקיחה תמה

**Rabbi Eliezer said to him** that the species cannot be equated. I **might** have thought that **the *etrog* should be bound with the other species in one bundle**. However, **you** could say in response: **Does it say: The fruit of a beautiful tree and branches of a date palm**, with the conjunction joining them? **Doesn't it say only “branches of a date palm,”** without a conjunction? That indicates that the *etrog* is taken separately from the other three species, which are joined in the verse by conjunctions: Branches of a date palm, and boughs of a dense-leaved tree, and willows of the brook, are taken together. **And from where** is it derived **that** failure to take each of the species **prevents** fulfillment of the mitzva **with the others? The verse states: “And you shall take [*ulkahtem*],”** from which it is derived based on the etymological similarity that **it shall be a complete taking [*lekiha tamma*]** consisting of all the species.

ורבי ישמעאל מה נפשך אי שלימין בעי ליבעי נמי כולהו אי לא בעי שלימין אפי' חד נמי לא אמר ביראה א"ר אמי חזר בו רבי ישמעאל

The Gemara asks: **And** according to **Rabbi Yishmael**, who deems the *lulav* fit even if the tops of two of the myrtle branches were severed, **whichever way you** look at it, his statement is problematic. **If he requires whole** myrtle branches, and those whose tops are severed do not fill the criterion of beauty, **let him require all of them** to be whole. **And if he does not require whole** myrtle branches, **even one branch** should **not** be required to be whole **either**, as Rabbi Tarfon said. The Sage **Bira'a** said that **Rabbi Ami said: Rabbi Yishmael retracted his statement**. He concedes that, fundamentally, only one myrtle branch is required, and that branch must be whole.

אמר רב יהודה אמר שמואל הלכה כרבי טרפון ואזדא שמואל לטעמיה דאמר להו שמואל להנהו דמזבני אסא אשוו וזבינו ואי לא דרישנא לכו כרבי טרפון

**Rav Yehuda said that Shmuel said: The *halakha* is in accordance with the opinion of Rabbi Tarfon. And Shmuel conforms to his line of reasoning, as Shmuel said to those who were selling myrtle branches: Equate** the price that you demand for myrtle branches to their value **and sell** your myrtle branches. **And if you do not** do so and overcharge, **I will teach** the *halakha* in public **for you in accordance with the opinion of Rabbi Tarfon**, who allows the use of myrtle branches whose tops are severed.

מ"ט אילימא משום דמיקל ולידרוש להו כרבי עקיבא דמיקל טפי תלתא קטומי שכיחי חד ולא קטום לא שכיח

The Gemara asks: **What is the reason** that Shmuel said that to them? **If you say it is because Rabbi Tarfon is lenient** in his ruling, **let him** say to them that he will **teach** the *halakha* in public **for them in accordance with** the opinion of **Rabbi Akiva, who is even more lenient** in his ruling, as he requires only one myrtle branch. The Gemara answers: That is not the case, as **three** myrtle branches whose tops are **severed are common**, but **one** complete myrtle branch whose top **is not severed** is **not common**. In practical terms, Rabbi Tarfon's ruling is the more lenient.

מתני' אתרוג הגזול והיבש פסול של אשרה ושל עיר הנדחת פסול של ערלה פסול של תרומה טמאה פסול של תרומה טהורה לא יטול ואם נטל כשר של דמאי ב"ש פוסלין וב"ה מכשירין של מעשר שני בירושלים לא יטול ואם נטל כשר

**MISHNA: An etrog that was stolen or is completely dry is unfit. One from a tree worshipped as idolatry [asheira] or from a city whose residents were incited to idolatry is unfit. An etrog that is fruit that grew on a tree during the three years after it was planted [orla] is unfit, because it is prohibited to eat and derive benefit from it. An etrog of impure teruma is unfit. With regard to an etrog of pure teruma, one may not take it ab initio, and if one took it, it is fit, and he fulfilled his obligation after the fact. With regard to an etrog of demai, which is produce acquired from an am ha'aretz, who does not reliably tithe his produce, Beit Shammai deem it unfit, and Beit Hillel deem it fit. With regard to an etrog of second tithe in Jerusalem, one may not take it ab initio; and if he took it, it is fit.**

עלתה חזוית על רובו נטלה פטמתו נקלף נסדק ניקב וחסר כל שהוא פסול עלתה חזוית על מיעוטו נטל עוקצו ניקב ולא חסר כל שהוא כשר אתרוג הכושי פסול והירוק ככרתי ר' מאיר מכשיר ור' יהודה פוסל שיעור אתרוג הקטן ר"מ אומר כאגוז רבי יהודה אומר כביצה ובגדול כדי שיאחז שנים בידו דברי ר' יהודה ורבי יוסי אומר אפ"ל אחד בשתי ידיו

If **boil-like blemishes** arose on the **majority** of the *etrog*; if its **pestle-like protuberance** on the upper, blossom end **was removed**; if the *etrog* **was peeled, split, or pierced and is missing any amount, it is unfit**. However, if **boil-like blemishes** arose only on its **minority**; if its **stem, which connects it to the tree, was removed; or it was pierced but is not missing any amount, it is fit. A Cushite etrog, which is black like a Cushite, is unfit. And with regard to an etrog that is leek green, Rabbi Meir deems it fit and Rabbi Yehuda deems it unfit. What is the minimum measure of a small etrog? Rabbi Meir says: It may be no smaller than a walnut-bulk. Rabbi Yehuda says: It may be no smaller than an egg-bulk. And in a large etrog, the maximum measure is so that one could hold two in his one hand; this is the statement of Rabbi Yehuda. Rabbi Yosei says: It is fit even if it is so large that he can hold only one in his two hands.**

35a

פרי עץ הדר עץ שטעם עצו ופריו שוה הוי אומר זה אתרוג (ויקרא כג, ג) גמי ת"ר

**GEMARA: The Sages taught** that the verse states: **“Fruit of a beautiful tree,”** meaning, **a tree that the taste of its tree trunk and the taste of its fruit are alike.** What tree is that? **You must say it is the etrog tree.**

ונטעתם כל עץ איני יודע שהוא עץ מאכל מה (ויקרא יט, כג) ואימא פלפלין כדתניא היה רבי מאיר אומר ממשמע שנאמר ת"ל עץ מאכל עץ שטעם עצו ופריו שוה הוי אומר זה פלפלין ללמדך שהפלפלין חייבין בערלה ואין א"י חסרה כלום שנאמר לא תחסר כל בה (דברים ת, ט)

The Gemara asks: **And say** that it is referring to the **pepper** tree, since the taste of its trunk and the taste of its fruit are alike, **as it was taught** in a *baraita* with regard to the verse: “When you enter the land and plant any tree for food you shall regard its fruit as *orla*” (**Leviticus 19:23**). **Rabbi Meir would say that by inference from that which is stated** “and plant any tree,” **don’t I know that it is referring to a tree that produces food? Rather, for what purpose does the verse state: “Any tree for food”?** It is **to include a tree that the taste of its tree trunk and the taste of its fruit are alike. And which tree is this? You must say this is the pepper tree. This comes to teach you that the peppers,**

and even its trunk, are edible, and therefore the tree is **obligated** in the prohibition of *orla*. **And Eretz Yisrael lacks nothing, as it is stated: “A land where you shall eat bread without scarceness, you shall lack nothing” (Deuteronomy 8:9).** From where, then, is it derived that the Torah commands the taking of an *etrog* as one of the four species? Perhaps the verse is referring to peppers.

התם משום דלא אפשר היכי נעביד ננקוט חדא לא מינכרא לקיחתה ננקוט תרי או תלתא (אחד) אמר רחמנא ולא שנים ושלשה פירות הלכך לא אפשר

The Gemara answers: **There**, with regard to the four species, it is clear that the Torah is not referring to peppers, **due to the fact that it is not possible** to utilize peppers for this purpose. **How shall we proceed? If we take one pepper, its taking is not noticeable** due to its small size. **If we take two or three peppers, the Torah said one fruit and not two or three fruits. Therefore, it is impossible.** The verse “the fruit of a beautiful tree” cannot be referring to peppers.

רבי אומר אל תקרי הדר אלא הדייר מה דיר זה יש בו גדולים וקטנים תמימים ובעלי מומין ה"נ יש בו גדולים וקטנים תמימים ובעלי מומין אטו שאר פירות לית בהו גדולים וקטנים תמימים ובעלי מומין אלא הכי קאמר עד שבאין קטנים עדיין גדולים קיימים

**Rabbi Yehuda HaNasi says: Do not read** the verse as it is written, *hadar*, meaning beautiful, **but rather read it *hadir***, meaning the sheep pen. And it means, **just as in this pen there are large and small sheep, unblemished and blemished sheep, so too, this tree has large and small fruits, flawless and blemished fruits.** The Gemara wonders: **Is that to say that among other fruits there are not large and small fruits, flawless and blemished fruits?** How does this description identify the *etrog* specifically? **Rather, this is what Rabbi Yehuda HaNasi is saying:** Just as in a pen, there are both large and small sheep together, so too, on an *etrog* tree, **when the small ones come into being, the large ones still exist** on the tree, which is not the case with other fruit trees.

ר' אבהו אמר אל תקרי הדר אלא (הדר) דבר שדר באילנו משנה לשנה בן עזאי אומר אל תקרי הדר אלא (איזור) שכן בלשון יווני קורין למים (איזור) ואיזו היא שגדל על כל מים הוי אומר זה אתרוג

**Rabbi Abbahu said: Do not read it *hadar*, but rather read it *haddar***, meaning one **that dwells**, referring to **an item that dwells on its tree from year to year.** **Ben Azzai says: Do not read it *hadar*, but rather read it *idur***, as in the Greek language one calls water *idur*. **And which is the fruit that grows on the basis of all water sources, and not exclusively through irrigation or rainwater? You must say it is an *etrog*.**

של אשרה ושל עיר הנדחת פסול: מ"ט כיון דלשרפה קאי כתותי מיכתת שיעוריה

The mishna continues: An *etrog* **from a tree worshipped as idolatry or from a city** whose residents were **incited** to idolatry is unfit. The Gemara asks: **What is the reason?** The Gemara answers: **Since the *etrog* is fated for burning, its requisite measure was crushed.** Although it has not yet been burned, its legal status is that of ashes.

(ושל) ערלה פסול: מ"ט פליגי בה ר' חייא בר אבין ור' אסי חד אמר לפי שאין בה היתר אכילה וחד אמר לפי שאין בה דין ממון

The mishna continues: An *etrog* **of *orla* is unfit.** The Gemara asks: **What is the reason? Rabbi Ḥiyya bar Avin and Rabbi Asi disagree about this matter. One said:** It is unfit **because there is no permission to eat *orla*.** Anything that may not be eaten is not one's property, and it is therefore unfit for use in this mitzva. **And one said:** It is unfit **because it has no monetary value.** Since it is prohibited to benefit from *orla*, it has no value, and one cannot own an item that has no value. Therefore, it does not fulfill the requirement of taking an *etrog* from one's own property.

קא סלקא דעתיה מאן דבעי היתר אכילה לא בעי דין ממון ומאן דבעי דין ממון לא בעי היתר אכילה תנן של תרומה טמאה (פסולה) בשלמא למ"ד לפי שאין בה היתר אכילה שפיר אלא למ"ד לפי שאין בה דין ממון אמאי הרי מסיקה תחת תבשילו

The Gemara asserts **that it may enter one's mind** to say: The **one who requires permission to eat** the *etrog* to render it fit **does not require** that it have **monetary value**, and the **one who requires** that it have **monetary value does not require permission to eat it**. On that basis, the Gemara raises a difficulty from what **we learned in the mishna: An *etrog* of impure *teruma* is unfit. Granted, according to the one who says that an *etrog* of *orla* is unfit because there is no permission to eat it, it works out well that an *etrog* of impure *teruma* is unfit, as it too may not be eaten. However, according to the one who says that it is unfit because it has no monetary value, why is the *etrog* of impure *teruma* unfit? Although eating it is prohibited, a priest **burns it as fuel under his cooked food**. Since one may benefit from it, impure *teruma* has monetary value.**

אלא בהיתר אכילה כ"ע לא פליגי דבעינן כי פליגי בדין ממון מר סבר היתר אכילה בעינן דין ממון לא בעינן ומר סבר דין ממון נמי בעינן מאי בינייהו

**Rather**, contrary to the previous assumption, **with regard to permission to eat it, everyone agrees that we require** that it be permitted to eat the *etrog*. **When they disagree is with regard to monetary value**. One Sage holds: **We require permission to eat it**, but **we do not require** that it have **monetary value**. And one Sage holds: **We also require** that it have **monetary value**. The Gemara asks: If so, according to this understanding, **what is the practical halakhic difference between them?**

איכא בינייהו מעשר שני שבירושלים אליבא דר' מאיר למ"ד לפי שאין בה היתר אכילה הרי יש בה היתר אכילה למ"ד לפי שאין בה דין ממון מעשר שני ממון גבוה הוא

**There is a practical difference between them** with regard to the *halakha* of an *etrog* of **second tithe in Jerusalem, and according to the opinion of Rabbi Meir**, who holds that the legal status of second-tithe produce in Jerusalem is that of consecrated property. Although its owner has the right to eat it, just as he may eat from offerings that he sacrifices, it is the property of God, and he has no monetary rights to the produce. **According to the one who said: An *etrog* of *orla* is unfit because there is no permission to eat it, there is permission to eat second tithe; therefore, according to Rabbi Meir, a second-tithe *etrog* in Jerusalem is fit for use in fulfilling the mitzva. And according to the one who said: An *etrog* of *orla* is unfit because it has no monetary value, second tithe in Jerusalem is consecrated property of God and has no monetary value to its owner. Therefore, according to Rabbi Meir, it is not fit for use in fulfilling the mitzva.**

תסתיים דר' אסי דאמר לפי שאין בה דין ממון דא"ר אסי אתרוג של מעשר שני לדברי ר' מאיר אין אדם יוצא בו ידי חובתו ביו"ט לדברי חכמים אדם יוצא בו ידי חובתו ביו"ט תסתיים

In an attempt to attribute the opinions to the *amora'im*, the Gemara suggests: **Conclude that Rabbi Asi is the one who said** that the reason is **because there is no monetary value, as Rabbi Asi said: With an *etrog* of second tithe, according to the statement of Rabbi Meir, a person does not fulfill his obligation with it on the Festival. According to the Rabbis, a person fulfills his obligation with it on the Festival**. That is precisely the manner in which the dispute with regard to the need for the *etrog* to have monetary value is presented above. The Gemara determines: Indeed, **conclude that Rabbi Asi is the one who holds that the *etrog* must have monetary value as well.**

גופא אמר ר' אסי אתרוג של מעשר שני לדברי ר' מאיר אין אדם יוצא בו ידי חובתו ביו"ט לדברי חכמים אדם יוצא בו ידי חובתו ביו"ט מצה של מעשר שני לדברי ר' מאיר אין אדם יוצא בה ידי חובתו בפסח לדברי חכמים אדם יוצא בה ידי חובתו בפסח עיסה של מעשר שני לדברי ר' מאיר פטורה מן החלה לדברי חכמים חייבת בחלה

§ With regard to **the matter itself, Rabbi Asi said: With an *etrog* of second tithe, according to the statement of Rabbi Meir, a person does not fulfill his obligation with it on the Festival.**

**According to the Rabbis, a person fulfills his obligation with it on the Festival. With *matza* of second tithe, according to Rabbi Meir, a person does not fulfill his obligation with it on Passover because it is not his. According to the Rabbis, a person fulfills his obligation with it on Passover.**

Similarly, **according to Rabbi Meir, dough of second tithe is exempt from the obligation of separating *ḥalla*. According to the Rabbis, it is subject to the obligation of separating *ḥalla*.** In all of these cases, the dispute is whether second tithe is the property of the owner or the property of God.

ראשית עריסותיכם אתרוג נמי כתיב לכם משלכם אלא מצה מי כתיב (במדבר טו, כ) מתקיף לה רב פפא בשלמא עיסה כתיב לחם עוני וכתיב התם (דברים טז, ג) מצתכם אמר רבה בר שמואל ואיתימא רב יימר בר שלמיא אתיא לחם לחם כתיב הכא

**Rav Pappa strongly objects to this: Granted, with regard to dough, it is written: “The first of your dough, *ḥalla* you shall offer as a gift” (Numbers 15:20). “Your dough” indicates that one is obligated to separate *ḥalla* only from dough that belongs to him and not consecrated dough. With regard to the *etrog* too it is written: “And you shall take for yourselves,” indicating that it must be from your own property. However, with regard to *matza*, why does he not fulfill his obligation with second tithe? Is it written: Your *matza*? Rabba bar Shmuel said, and some say it was Rav Yeimar bar Shelamya who said: This is derived by means of a verbal analogy between bread written with regard to *matza* and bread written with regard to *ḥalla*. It is written here, with regard to *matza*: “Bread of affliction” (Deuteronomy 16:3), and it is written there, with regard to *ḥalla*:**

35b

והיה באכלכם מלחם הארץ מה להלן משלכם ולא משל מעשר אף כאן משלכם ולא משל מעשר (במדבר טו, יט)

**“And it shall be when you eat of the bread of the land you shall offer up a gift unto the Lord” (Numbers 15:19). Just as there, with regard to *ḥalla*, one is obligated only if the dough is from yours and not from second tithe, here too, with regard to *matza*, one fulfills his obligation only if it is from yours and not from second tithe.**

לימא מסייע ליה עיסה של מעשר שני פטורה מן החלה דברי ר"מ וחכמים אומרים חייבת בחלה לימא מסייע ליה היא היא

The Gemara suggests: **Let us say that this *baraita* supports the statement of Rabbi Asi: Dough of the second tithe is exempt from *ḥalla*; this is the statement of Rabbi Meir. And the Rabbis say: It is subject to the obligation of separating *ḥalla*.** The Gemara wonders about the tentative nature of the Gemara's suggestion. **Let us say it supports his opinion.** The *baraita* is not similar to the statement of Rav Asi; **it is precisely the statement itself.**

עריסותיכם עריסותיכם תרי זימני (במדבר טו, כ) אלא מדבהא פליגי בהא נמי פליגי או דלמא שאני עיסה דאמר קרא

**Rather, this is what the Gemara is suggesting: Do we say that from the fact that they disagree with regard to this case of *ḥalla*, they disagree with regard to that case of *matza* as well? Or perhaps, dough is different because the verse states: “Your dough...your dough” (Numbers 15:20–21) twice.** Perhaps this duplication indicates that ownership is required in order for dough to be obligated in the mitzva of *ḥalla*; however, with regard to *matza*, where there is no such duplication, perhaps one would be obligated, even in the case of second tithe in Jerusalem, according to Rabbi Meir. Therefore, no proof can be cited from here in support of Rav Asi's statement.

של תרומה טמאה פסולה: דלית בה היתר אכילה

§ The mishna continues: **An *etrog* of impure *teruma* is unfit.** The reason is, as explained above, **that there is no permission to eat it.**

ושל תרומה טהורה לא יטול: פליגי בה ר' אמי ור' אסי חד אמר מפני שמכשירה וחד אמר מפני שמפסידה

The mishna stated: **And** with regard to an *etrog* of pure *teruma*, one should not take it *ab initio*.

However, if he did, it is fit for use in fulfilling the mitzva. **Rabbi Ami and Rabbi Asi disagreed about this.** Why may one not take it *ab initio*? **One of them said:** It is because one renders it susceptible to impurity. All vegetation cannot become ritually impure, even if it came into contact with a source of impurity, unless it was moistened by one of seven liquids (see [Leviticus 11:37–38](#)).

However, once one touches the *etrog* with wet hands, which are wet because he removed the other three species from the water in which they were kept to preserve their freshness, he renders the *etrog* susceptible to impurity. The Sages prohibited taking an *etrog* of *teruma*, lest it become impure, as it is prohibited to impurify *teruma*. **And one said:** It is because he damages it. By handling the *etrog*, the peel is rendered disgusting, and it is prohibited to damage *teruma*.

מאי בינייהו כגון שקרא עליה שם חוץ מקליפתה היצוניה למ"ד מפני שמכשירה איכא למ"ד מפני שמפסידה ליכא

The Gemara asks: **What is** the practical difference **between them?** The Gemara answers: The difference would be in a case **where one accorded** the entire *etrog* the status of *teruma*, to the **exclusion of the peel**, whose status remains non-sacred. **According to the one who said: Because one renders it susceptible** to impurity, **there is** a prohibition, as failure to sanctify the peel as *teruma* does not prevent the fruit from becoming susceptible to impurity. However, **according to the one who said: Because he damages** the *teruma*, **there is no** prohibition, as the peel that might be damaged was never *teruma*.

וואם נטל כשרה למ"ד מפני שאין בה היתר אכילה הרי יש בה היתר אכילה למ"ד לפי שאין בה דין ממון הרי יש בה דין ממון

The mishna continues: **And if he took** an *etrog* of *teruma*, **it is fit**, and he fulfilled his obligation after the fact. The Gemara explains: **According to the one who said** that one does not fulfill his obligation **because there is no permission to eat** the *etrog*, **there is permission to eat it.** **According to the one who said** that one does not fulfill his obligation **because it has no monetary value, it has monetary value.**

ושל דמאי מ"ט דבית הלל כיון דאי בעי מפקר להו לנכסיה והוי עני וחזי ליה השתא נמי לכם קרינא ביה דתנן מאכילין את העניים דמאי ואת אכסנאי דמאי

§ The mishna cites a dispute between Beit Hillel and Beit Shammai with regard to an *etrog* of *demai*.

The Gemara asks: **What is the rationale** for the opinion of **Beit Hillel**, who deem it fit? It is prohibited to eat *demai*, due to the concern that it is actually untithed produce. The Gemara answers: **Because, if one wants, he could declare all of his property ownerless, and he would be a pauper**, in which case the *demai* would be **fit for his** consumption. **Now too**, even though he did not declare it ownerless, **it is considered** to meet the criterion of “and you shall take **for yourselves.**” **As we learned** in a mishna: **One may feed the impoverished *demai*, and one may feed soldiers [akhsanya]** whose support is imposed upon the residents of the city, *demai*.

וב"ש עני לא אכיל דמאי דתנן (אין) מאכילין העניים דמאי ואת האכסנאי דמאי ואמר רב הונא תנא ב"ש אומרים אין מאכילין את העניים ואת האכסנאים דמאי וב"ה אומרים מאכילין את העניים דמאי ואת האכסנאים דמאי

The Gemara asks: **And** why, then, do **Beit Shammai** deem it unfit? The Gemara answers: **A pauper may not eat *demai*, as we learned** in a mishna: **One may not feed the impoverished *demai* and one may not feed soldiers *demai*.** **And Rav Huna said:** It was taught in a *baraita* that **Beit Shammai say: One may not feed the impoverished *demai* and one may not feed soldiers** whose support is imposed upon the residents of the city, *demai*. **And Beit Hillel say: One may feed the impoverished *demai* and one may feed soldiers** whose support is imposed upon the residents of the city, *demai*. On that basis, the dispute between Beit Shammai and Beit Hillel with regard to an *etrog* of *demai* is clear.

של מעשר שני שבירושלים: למ"ד מפני שמכשירה הרי מכשירה למ"ד מפני שמפסידה הרי מפסידה

§ The mishna continues: With regard to an *etrog* of second tithe in Jerusalem, one may not take it, *ab initio*. The Gemara explains: **According to the one who says** that an *etrog* of pure *teruma* is unfit **because one renders it susceptible** to ritual impurity, **here too, he renders it susceptible. According to the one who says** it is unfit **because one damages** the peel, **here too, he damages** the peel.

וואס נטל כשרה: למ"ד מפני שאין בה היתר אכילה דברי הכל למ"ד לפי שאין בה דין ממון הא מני רבנן היא

The mishna continues: **And if one took** an *etrog* of second tithe in Jerusalem, **it is fit**. The Gemara explains: **According to the one who said** that one does not fulfill his obligation with an *etrog* of *orla* **because there is no permission to eat** the *etrog*, **everyone**, i.e., Rabbi Meir and the Rabbis, **agrees** that one fulfills his obligation, because in Jerusalem one may eat second tithe. However, **according to the one who said** that one does not fulfill his obligation with an *etrog* of *orla* **because it has no monetary value**, in accordance with **whose** opinion **is this** statement? It is in accordance with the opinion of **the Rabbis**, who do not consider second tithe the property of God; it is not in accordance with the opinion of Rabbi Meir.

עלתה חזוית: אמר רב חסדא דבר זה רבינו הגדול אמרו המקום יהיה בעזרו לא שנו אלא במקום אחד אבל בשנים ושלשה מקומות כשר אמר ליה רבא אדרבה בשנים ושלשה מקומות הוה ליה כמנומר ופסול

§ The mishna continues: **If boil-like blemishes arose** on the majority of the *etrog*, it is unfit. **Rav Ḥisda said: This statement was stated by our great rabbi, Rav, and may the Omnipresent come to his assistance.** The Sages **taught** this *halakha* **only** in a case where the blemishes are concentrated **in one place; however**, if they are distributed **in two or three places** throughout the *etrog*, **it is fit**. **Rava said to Rav Ḥisda:** If the blemishes are distributed in **two or three places, it is as if** the *etrog* were **speckled** with different colors in different places; it lacks beauty **and is certainly unfit**.

אלא אי אתמר אסיפא אתמר על מיעוטו כשר אמר רב חסדא דבר זה רבינו הגדול אמרו והמקום יהיה בעזרו ל"ש אלא במקום אחד אבל בשנים ושלשה מקומות הוה ליה כמנומר ופסול אמר רבא ועל חוטמו ואפילו במשהו נמי פסול

**Rather**, emend the text: **If this statement was stated, it was stated concerning the latter clause of** the mishna: **If boil-like blemishes arose only on its minority, it is fit. Rav Ḥisda said: This statement was stated by our great rabbi, Rav, and may the Omnipresent come to his assistance.** The Sages **taught** this *halakha* **only** if the blemishes are concentrated **in one place. However**, if they are distributed **in two or three places** throughout the *etrog*, even if their total remains a minority, **it is as if** the *etrog* were **speckled, and it is unfit. Rava said:** If there is a blemish **on its upper, blossom end, which is clearly visible and comprises the essence of the beauty of the etrog, even if** the blemish **is of any size, the etrog is unfit**.

נטלה פטמתו: תנא ר' יצחק בן אלעזר נטלה בוכנתו

§ The mishna continues: **If its *pitam* was removed**, it is unfit. **Rabbi Yitzḥak ben Elazar taught** a *baraita*: This means **if its pestle-like protuberance at its upper end was removed**.

נקלף אמר רבא האי אתרוגא דאגליד כאהינא סומקא כשרה והא אנן תנן נקלף פסול לא קשיא

The mishna continues: An *etrog* that **was peeled** is unfit. **Rava said: This etrog that was peeled like a red date** so that only its thin, outer peel is removed but the rest remains intact, **is fit**. The Gemara objects: **But didn't we learn** explicitly in the mishna: If the *etrog* **was peeled** it is unfit? The Gemara answers: This is **not difficult**;

היא בכולה הא במקצתה:

**this** mishna, where it states that if the *etrog* was peeled it is unfit, is **in** a case where **all of it** was peeled. **That** statement of Rava that if it was peeled it is fit is **in** a case where only **part of it** was peeled.

נסדק ניקב: תני עולא בר חנינא ניקב נקב מפולש במשהו ושאינו מפולש בכאיסר

The mishna continues discussing the *halakha* of an *etrog* that was **split** or **pierced**. **Ulla bar Ḥanina taught:** An *etrog* that was **pierced with a hole that completely goes through** its body is unfit **with any size hole**. If **the hole does not completely go through** the *etrog*, it is unfit only **with a hole the size of an issar coin**.

בעי רבא נולדו באתרוג סימני טרפה מהו מאי קמיבעיא ליה אי נקלף תנינא אי נסדק תנינא אי ניקב תנינא

**Rava raised a dilemma:** If signs of a *tereifa* developed in the *etrog*, what is its halakhic status? The Gemara clarifies: **What is the dilemma that he is raising?** There are similarities between the *halakhot* of the *etrog* in the mishna and some of the *halakhot* of a *tereifa*, a bird or animal with a condition that will lead to its death within a year. **If it is the case where the *etrog* was peeled, we already learned that case. If it is the case where the *etrog* was split, we learned that case as well. And if it is the case where the *etrog* was pierced, we learned that too.** After ruling out those defects, the question remains: With regard to what is Rava's dilemma?

כי קא מיבעיא ליה כדעולא אמר רבי יוחנן ריאה שנשפכה כקיתון כשרה ואמר רבא והוא דקיימא סימפונהא הא לא קיימי סימפונהא טרפה הכא מאי דלמא התם הוא דלא שליט בה אוירא הדר בריא אבל הכא דשליט בה אוירא סרוחי מסרחת או דלמא לא שנא

The Gemara answers: **When he raises the dilemma**, it is with regard to a case like that which **Ulla** said that **Rabbi Yoḥanan said: A lung whose contents can be poured like a pitcher**, i.e., whose tissue dissolved to the point of liquefaction, is not a sign of *tereifa*, and the animal is **kosher**. **And Rava said: And that is the halakha only where the bronchia are intact.** However, **if the bronchia are not intact, it is a sign of tereifa**. The dilemma **here** is with regard to a comparable situation in an *etrog*, i.e., an *etrog* that liquefied from within: **What is its halakhic status? Perhaps it is there**, in the case of the lung, **where the air does not affect it** since it is completely enclosed in the body, that the lungs **can recover**, and that is why it is not a *tereifa*. **However, here**, in the case of the *etrog*, **where the air affects it, it inevitably decays** and spoils and therefore it is a *tereifa*. **Or, perhaps the case of the *etrog* is no different.**

ת"ש אתרוג תפוח סרוח כבוש שלוק כושי לבן ומנומר פסול אתרוג ככדור פסול ויש אומרים אף התיום אתרוג הבוסר ר"ע פוסל וחכמים מכשירין גדלו בדפוס ועשאו כמין בריה אחרת פסול

The Gemara answers: **Come and hear** a resolution to this dilemma based on that which was taught in a *baraita*. **An *etrog* that is tafuah, saruah, pickled, boiled, a black Cushite *etrog*, a white *etrog*, or a speckled *etrog* is unfit. An *etrog* shaped like a ball is unfit, and some say even a twin, conjoined, *etrog* is unfit.** With regard to **an *etrog* that is unripe, Rabbi Akiva deems it unfit, and the Rabbis deem it fit. If he grew the *etrog* in a mold and shaped it to appear like a different entity, and it is no longer shaped like an *etrog*, it is unfit.**

קתני מיהת תפוח סרוח מאי לאו תפוח מבחוץ וסרוח מבפנים לא אידי ואידי מבחוץ ולא קשיא הא דתפח אע"ג דלא סרח הא דסרח אע"ג דלא תפח

**In any event, it teaches** that an *etrog* that is *tafuah* or *saruah* is unfit. **What, is it not that tafuah** means that it decayed **on the outside and saruah** means that it decayed **on the inside?** The Gemara

rejects this explanation: **No, both this and that are referring to decay on the outside. And this apparent redundancy is not difficult, as this case, *tafuaḥ*, is where it swelled even though it did not decay, and that case, *saruaḥ*, is where it decayed even though it did not swell.**

אמר מר אתרוג כושי פסול והתניא כושי כשר דומה לכושי פסול אמר אביי כי תנן נמי מתני' דומה לכושי תנן רבא אמר לא קשיא הא לן והא להו

**The Master said** in the *baraita* cited above: **A Cushite *etrog* is unfit.** The Gemara asks: **But isn't it taught** in a different *baraita*: **A Cushite *etrog* is fit**, but an *etrog* that is **similar to a Cushite *etrog* is unfit.** **Abaye said:** **When we learned this *halakha* in the mishna** that it is unfit, **too, we learned** it not in reference to an actual Cushite *etrog*, but rather in reference to one that is **similar to a Cushite *etrog*.** **Rava said:** Actually, the mishna is referring to a Cushite *etrog*, and nevertheless, it is **not difficult; this, the *halakha* that it is unfit, is for us** in Babylonia because our *etrogim* are typically light, and the dark Cushite *etrogim* are conspicuously different. **And that, the *halakha* that it is fit, is for them** in Eretz Yisrael, whose *etrogim* are typically dark. In Eretz Yisrael the dark Cushite *etrog* is not conspicuously different, and it is therefore fit.

אתרוג הבוסר ר"ע פוסל וחכמים מכשירין אמר רבה ר' עקיבא ור"ש אמרו דבר אחד ר"ע הא דאמרן ר"ש מאי היא (דתניא) ר"ש פוטר את האתרוגים בקוטנן

It was also taught in the *baraita*: With regard to **an unripe *etrog*, Rabbi Akiva deems it unfit, and the Rabbis deem it fit.** **Rabba said: Rabbi Akiva and Rabbi Shimon said one** and the same **statement.** The Gemara elaborates: The statement of **Rabbi Akiva is that which we said;** an unripe *etrog* is unfit. **Rabbi Shimon, what is his statement?** It is **as it is taught** in a *baraita*: **Rabbi Shimon exempts *etrogim* from the requirement to be tithed while in their small state.** Apparently, Rabbi Shimon, too, holds that an unripe *etrog* is not a fruit.

א"ל אביי דלמא לא היא עד כאן לא קאמר ר"ע הכא דבעינן הדר וליכא אבל התם כרבנן סבירא ליה

**Abaye said to Rabba: Perhaps that is not the case** and they do not share the same opinion. **Rabbi Akiva stated his opinion only here,** with regard to an unripe *etrog*, **as we require beauty [*hadar*] in an *etrog* and there is none** in the case of an unripe *etrog* due to its color or small size; **however, there, with regard to tithes, perhaps he holds in accordance with the opinion of the Rabbis** that one is obligated to tithe even a half-ripe *etrog*.

עשר תעשר את כל תבואת זרעך כדרך שבני אדם מוציאין (דברים יד, כב) אי נמי עד כאן לא קאמר ר"ש התם אלא דכתיב לזריעה אבל הכא כרבנן סבירא ליה

**Alternatively, Rabbi Shimon stated his opinion only there** with regard to the exemption of an unripe *etrog* from tithes, **as it is written:** “**You shall surely tithe all the produce of your planting, which is brought forth in the field year by year**” ([Deuteronomy 14:22](#)). From that verse it is derived that the obligation to tithe applies only to produce that has developed to the point where it is **typical for people to take it out to the field for sowing;** one is not obligated to tithe unripe fruit that is not suitable for planting. **However, perhaps here he holds in accordance with the opinion of the Rabbis,** who disagree with Rabbi Akiva and would deem an unripe *etrog* fit.

36b

ותו לא מידי

The Gemara notes: **And there is nothing more** to discuss here. Clearly, the opinions of Rabbi Akiva and Rabbi Shimon do not necessarily coincide.

גדלו בדפוס ועשאו כמין בריה אחרת פסול אמר רבא לא שנו אלא כמין בריה אחרת אבל כבריינו כשר פשיטא כמין בריה אחרת (תנן) לא צריכא דעבידא דפי דפי

The *baraita* continues: **If he grew the *etrog* in a mold and shaped it to appear like a different species, it is unfit. Rava said:** The Sages **taught** that it is unfit **only** if he shaped it to appear **like a different species; however, if he shaped the *etrog* so it still appears like its own species, it is fit.** The Gemara asks: That is **obvious**; the phrase: **Like a different species, is explicitly taught** in the *baraita*. If it shaped like its own species, it is fit. The Gemara answers: **No, Rava's statement is necessary** to deem fit an *etrog* **that is shaped** into the shape of **many planks**, i.e., pieces of wood attached to each other. Although its shape is not precisely that of a regular *etrog*, it sufficiently resembles a regular *etrog* and is fit.

'איתמר אתרוג שנקבוהו עכברים אמר רב אין זה הדר איני והא ר' חנינא מטביל בה ונפיק בה ולר' חנינא קשיא מתני

§ **It was stated** that the *amora'im* disagree with regard to **an *etrog* that mice pierced. Rav said: That is not beautiful. Is that so? But wouldn't Rabbi Ḥanina dip his *etrog*, eat part of it, and fulfill his obligation with what remained of it?** The Gemara asks: **And for Rabbi Ḥanina, the mishna is difficult**, as it states that an incomplete *etrog* is unfit.

בשלמא מתני לר' חנינא ל"ק כאן ביו"ט ראשון כאן ביו"ט שני אלא לרב קשיא אמר לך רב שאני עכברים דמאיסי

The Gemara explains: **Granted, for Rabbi Ḥanina, the mishna is not difficult**, as it can be explained that **here**, when the mishna prohibits one from using an incomplete *etrog*, it is referring to performing the mitzva **on the first day of the festival of Sukkot**, when a complete taking of the species is required; and **there**, when Rabbi Ḥanina's conduct leads to the conclusion that an incomplete *etrog* is fit, it is referring to performing the mitzva **on the second day of the Festival** or thereafter. **However, according to Rav**, who said an *etrog* that was pierced by mice is unfit, Rabbi Ḥanina's conduct is **difficult**, as the requirement of beauty applies on all seven days. The Gemara answers: This is not difficult, as **Rav could have said to you: Mice are different, as they are repulsive.** When mice pierce an *etrog*, what remains is antithetical to beauty. When a person bites an *etrog*, what remains can still be considered beautiful.

א"ד אמר רב זה הדר דהא ר' חנינא מטביל בה ונפיק בה ולרבי חנינא קשיא מתניתין ל"ק כאן ביו"ט ראשון כאן ביו"ט שני

§ **Some say** this exchange differently. **Rav said** with regard to an *etrog* that mice pierced: **That is beautiful, as Rabbi Ḥanina would dip his *etrog*, eat part of it, and fulfill his obligation with what remained of it**, indicating that an incomplete *etrog* is fit. The Gemara asks: **And for Rabbi Ḥanina, the mishna is difficult**, as it states that an incomplete *etrog* is unfit. The Gemara answers: **The mishna is not difficult; here**, it is referring to performing the mitzva **on the first day of the festival of Sukkot; there**, it is referring to performing the mitzva **on the second day of the Festival** or thereafter.

אתרוג קטן וכו': אמר רפרם בר פפא כמחלוקת כאן כך מחלוקת באבנים מקורזלות דתניא בשבת ג' אבנים מקורזלות מותר להכניס לבית הכסא וכמה שיעורן רבי מאיר אומר כאגוז רבי יהודה אומר כביצה

A dispute between Rabbi Meir and Rabbi Yehuda is cited in a mishna with regard to the minimum measure **of a small *etrog*. Rafram bar Pappa said: Like the dispute here, so is the dispute with regard to the matter of rounded stones, as it was taught in a *baraita*: On Shabbat three rounded stones may be taken into the bathroom** in order to clean oneself with them. Although generally one may not move stones on Shabbat because they are set aside from use, the Sages permitted doing so in the interest of human dignity. However, they disagreed, with regard to the size of these stones. **And what is their measure? Rabbi Meir says: A walnut-bulk; Rabbi Yehuda says: An egg-bulk.** Clearly the rationales for these disputes are different; however, since the respective measures are identical, the analogy can serve as a mnemonic.

ובגדול כדי שיאחזו כו': תניא א"ר יוסי מעשה ברבי עקיבא שבא לבית הכנסת ואתרוגו על כתפו אמר לו רבי יהודה משם ראייה  
אף הם אמרו לו אין זה הדר

The mishna continues: **And in a large etrog**, the maximum measure is **so that one could hold** two in his one hand; this is the statement of Rabbi Yehuda. Rabbi Yosei says: It is fit even if it is so large that he can hold only one in his two hands. **It is taught** in a *baraita* that **Rabbi Yosei said**: There was **an incident involving Rabbi Akiva, who came to the synagogue, and his etrog** was so large that he carried it **on his shoulder**. Apparently, one can fulfill his obligation with a large *etrog*. **Rabbi Yehuda said to him**: Is there **proof from there?** In that case, **too**, the Sages **said to him**: **That is not beauty.**

**מתני'** אין אוגדין את הלולב אלא במינו דברי רבי יהודה רבי מאיר אומר אפי' בחוט במשיחה אמר רבי מאיר מעשה באנשי ירושלים שהיו אוגדין את לולביהן בגימוניות של זהב אמרו לו במינו היו אוגדין אותו מלמטה

**MISHNA: One may bind the lulav only with its own species;** i.e., one of the four species taken with the *lulav*. This is **the statement of Rabbi Yehuda. Rabbi Meir says**: One may do so **even with a string or with a cord. Rabbi Meir said**: There was **an incident involving the men of Jerusalem who would bind their lulavim with gold rings**. The Sages **said to him**: **They would bind it with its own species beneath** the rings, which serve a merely decorative purpose and not a halakhic one.

**גמ'** אמר רבא אפי' בסיב אפי' בעיקרא דדיקלא ואמר רבא מ"ט דרבי יהודה קסבר לולב צריך אגד ואי מייתי מינא אחרניא הוה חמשה מיני

**GEMARA: Rava said**: One may bind the *lulav* **even with fibers** that grow around the trunk of the date palm, **and even with** a piece of **the trunk of the date palm. And Rava said**: **What is the rationale** for the opinion of **Rabbi Yehuda? He holds that a lulav requires binding, and if one brings another species** to bind the *lulav*, **there will be five species** and he will violate the prohibition against adding to the mitzvot.

בסוכות תשבו סוכה של כל דבר (**ויקרא כג. מב**) ואמר רבא מנא אמינא לה דסיב ועיקרא דדיקלא מינא דלולבא הוא דתניא דברי ר"מ ר' יהודה אומר אין סוכה נוהגת אלא בד' מינים שבלולב והדין נותן ומה לולב שאין נוהג בלילות כבימים אינו נוהג אלא בארבעת מינין סוכה שנוהגת בלילות כבימים אינו דין שלא תהא אלא בארבעת מינין

**And Rava further said**: **From where do I say this halakha that fibers and the trunk of the date palm are the species of the lulav?** It is as **it is taught** in a *baraita* that it is written: **“You shall reside in sukkot** for seven days” ([Leviticus 23:42](#)), which means **a sukka of any material**, as the Torah was not particular about the material to be used for the roofing; any species may be used as long as it grew from the ground and it is not susceptible to impurity. This is **the statement of Rabbi Meir. Rabbi Yehuda says**: The mitzva of *sukka* **is practiced only with the four species of the lulav** as roofing. **And**, he claims, **logic dictates** that it is so, as it is derived by means of an *a fortiori* inference: **Just as** the mitzva of *lulav*, **which is not practiced at night as it is during the day, is practiced only with the four species**, with regard to the mitzva of *sukka*, **which is practiced at night as it is during the day, is it not right that its roofing should be only from the four species?**

אמרו לו כל דין שאתה דן תחלתו להחמיר וסופו להקל אינו דין

The Rabbis **said to him**: That is not an *a fortiori* inference, as **any a fortiori inference that you infer initially to be stringent, but ultimately it is to be lenient, is not a legitimate a fortiori inference**. If ultimately the stringency leads to a leniency, the entire basis of the inference is undermined.

**בהמיה**) לא מצא ארבעת מינין יהא יושב ובטל והתורה אמרה בסוכות תשבו שבעת ימים סוכה של כל דבר וכן בעזרא אומר צאו ההר והביאו עלי זית ועלי עץ שמן ועלי הדס ועלי תמרים ועלי עץ עבות (ועשו) סוכות ככתוב (ה. טו.)

According to your reasoning, if **one did not find** any of the **four species** to roof his *sukka*, **he will sit idly** and fail to fulfill the mitzva of *sukka*; **and the Torah states: “You shall reside in *sukkot* for seven days”** ([Leviticus 23:42](#)), meaning a *sukka* of any material. Likewise, in the book of **Ezra**, which can refer also to the book of Nehemiah, it says: **“Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of a dense-leaved tree, to make *sukkot*, as it is written”** ([Nehemiah 8:15](#)). Apparently, a *sukka* may be constructed even with materials other than the four species.

ורבי יהודה סבר הני לדפנות עלי הדס ועלי תמרים ועלי עץ עבות לסכך ותנן מסככין בנסרין ד"ר יהודה אלמא סיב ועיקרא דדיקלא מינא דלולבא הוא ש"מ

**And Rabbi Yehuda holds:** These olive branches and pine branches mentioned in the verse were **for the walls** of the *sukka*, which need not be built from the four species. **Myrtle branches, palm branches, and branches of a dense-leaved tree**, i.e., again myrtle, all of which are among the four species, were **for the roofing**. Rabbi Yehuda holds that one may roof the *sukka* only with the four species. **And we learned** in a mishna: **One may roof the *sukka* with boards**; this is **the statement of Rabbi Yehuda**. As boards can be produced from one of the four species only if the trunk of the date palm is considered a *lulav*, **apparently, fibers and the trunk of the date palm are the species of the *lulav***. The Gemara determines: Indeed, **conclude from it** that this is so.

ומי אמר ר' יהודה ארבעת מינין אין מידי אחרינא לא והתניא סיככה בנסרים של ארז שיש בהן ד' טפחים ד"ה פסולה אין בהן ד' טפחים רבי מאיר פוסל ורבי יהודה מכשיר ומודה רבי מאיר שאם יש בין נסר לנסר כמלא נסר שמניח פסל ביניהן וכשירה

The Gemara wonders: **And did Rabbi Yehuda say** with regard to the materials fit for roofing a *sukka* that **the four species, yes, they are fit, but other materials, no, they are not fit? But isn't it taught in a *baraita*: If one roofed the *sukka* with cedar [*erez*] boards that have four handbreadths in their width, everyone agrees that it is unfit. If they do not have four handbreadths in their width, Rabbi Meir deems it unfit and Rabbi Yehuda deems it fit. And Rabbi Meir concedes that if there is between one board and another board a gap the complete width of a board, then one places fit roofing from the waste of the threshing floor and the winepress between the boards and the *sukka* is fit.** Apparently, Rabbi Yehuda permits one to roof the *sukka* with cedar wood, which is not one of the four species.

אתן (ישעיהו מא. יט) 'מאי ארז הדס כדרבה בר רב הונא דאמר רבה בר רב הונא אמרי בי רב עשרה מיני ארזים הן שנא 'במדבר ארז שיטה והדס וגו'

The Gemara responds: **What is the *erez*** to which the mishna refers? It is in fact a **myrtle tree, in accordance with that which Rabba bar Rav Huna said, as Rabba bar Rav Huna said that they say in the school of Rav: There are ten types of *erez*, as it is stated: “I will place in the wilderness the cedar [*erez*], the acacia-tree, the myrtle, and pine tree; I will set in the plain the juniper, the box-tree, and the cypress all together”** ([Isaiah 41:19](#)). All the trees listed in this verse are types of cedar, and the myrtle is one of them.

ר' מאיר אומר אפילו במשיחה כו': תניא א"ר מאיר מעשה ביקירי ירושלים שהיו אוגדין את לולביהן בגימוניות של זהב אמרו לו משם ראייה במינו היו אוגדין אותו מלמטה

§ The mishna continues: **Rabbi Meir says:** One may tie the *lulav* even with a cord. It is taught in the *Tosefta* that **Rabbi Meir said:** There was an incident involving the prominent residents of Jerusalem who would bind their *lulavim* with gold rings. The Sages said to him: Is there proof from there? They would bind it with its own species beneath the rings, which serve a merely decorative purpose and not a halakhic one.

אמר רבה להו רבה להנהו מגדלי הושענא דבי ריש גלותא בי גדליתו הושענא דבי ריש גלותא שיירי ביה בית יד כי היכי דלא תיהוי חציצה

**Rabba said to those who would bind the four species [hoshana] of the house of the Exilarch: When you bind the four species of the house of the Exilarch, leave room for a handgrip on it where there is neither binding nor decoration so that there will not be an interposition between the lulav and the hand of the person taking it.**

רבא אמר כל לנאותו אינו חוצץ ואמר רבה לא לינקיט איניש הושענא בסודרא דבעינא לקיחה תמה וליכא ורבא אמר לקיחה על ידי דבר אחר שמה לקיחה

**Rava said:** That is unnecessary, as any addition whose purpose is to beautify does not interpose. **And Rabba said:** Let a person not take the four species with a cloth [sudara] around his hand, since I require a complete taking, and there is none in this case due to the interposition between his hand and the lulav. **And Rava said:** That is not a problem, as taking by means of another object is considered taking.

אמר רבא מנא אמינא לה דלקיחה על ידי דבר אחר שמה לקיחה דתנן אזוב קצר מספקו בחוט ובכוש וטובל ומעלה ואוחז ולקח וטבל אמר רחמנא אלא לאו ש"מ לקיחה על ידי דבר אחר שמה לקיחה (במדבר יט, יח) באזוב ומזה אמאי

**Rava said:** From where do I say that taking by means of another object is considered taking? It is as we learned in a mishna: One undergoing purification from impurity imparted by a corpse must be sprinkled with purification water with the ashes of the red heifer. If the hyssop used to sprinkle the water was short and did not reach the water in the receptacle, one renders it sufficiently long by attaching a string or a spindle, and then he dips the hyssop into the water, removes it, grasps the hyssop, and sprinkles the water on the one undergoing purification. And why may he do so? Doesn't the Merciful One say in the Torah: "And a ritually pure person shall take hyssop, and dip it in the water, and sprinkle it" (Numbers 19:18), indicating that one must take the hyssop while dipping it? **Rather,** may one not conclude from this that taking by means of another object is considered taking?

ממאי דלמא שאני התם כיון דחבריה כגופיה דמי אלא מהכא נפל משפופרת לשוקת פסול

This proof is rejected: **From where** can that be proven? **Perhaps it is different there; since he attached** the string to the hyssop, its legal status is like that of the hyssop itself. However, the legal status of the cloth is not like that of the lulav, since it is not attached to the lulav. **Rather,** the fact that taking by means of another object is considered taking can be learned **from here:** If the ashes of the red heifer fell from the tube in which they were held into the trough in which the spring water was located, the water is unfit, since taking the ashes and placing them in the water must be performed intentionally.

37b

ולקחו ונתן אמר רחמנא אלא לאו שמע מינה לקיחה ע"י דבר אחר שמה לקיחה (במדבר יט, יז) הא הפילו הוא כשר אמאי

By inference, if he spilled the ashes intentionally from the tube into the water, it is fit. **Why?** Doesn't the Merciful One say in the Torah: "And for the impure they shall take of the ashes of the burning of the purification from sin, and he places running water upon them in a vessel" (Numbers 19:17). Apparently, one must mix the water and the ashes intentionally. **Rather,** may one not conclude from it that taking by means of another object is considered taking?

ואמר רבה לא לדוץ איניש לולבא בהושענא דדלמא נתרי טרפי והוי חציצה ורבא אמר מין במינו אינו חוצץ

**And Rabba said** with regard to the *lulav*: After binding the myrtle branches and willow branches, **let a person not insert the *lulav* into the binding of the four species, as perhaps as a result the leaves will fall from the branches and the leaves will constitute an interposition between the various species. And Rava said:** An object of one species does not interpose before an object of the same species.

ואמר רבה לא ליגזז איניש לולבא בהושענא דמשתירי הוצא והוי חציצה ורבא אמר מין במינו אינו חוצץ

**And Rabba said: Let a person not cut the *lulav* in order to shorten it while it is in the binding of the four species, as perhaps as a result leaves will become detached and will constitute an interposition between the various species. And Rava said:** An object of one species does not interpose before an object of the same species.

ואמר רבה הדס של מצוה אסור להריה בו אתרוג של מצוה מותר להריה בו מ"ט הדס דלריחא קאי כי אקצייה מריחא אקצייה אתרוג דלאכילה קאי כי אקצייה מאכילה אקצייה

§ **And Rabba said: It is prohibited to smell the myrtle branch used in fulfillment of the mitzva.** However, **it is permitted to smell the *etrog* used in fulfillment of the mitzva.** The Gemara asks: **What is the reason** for the distinction between them? The Gemara answers: With regard to a **myrtle branch, which exists primarily for its fragrance, when he sets it aside exclusively for the mitzva, he sets it aside from enjoying its fragrance.** With regard to an ***etrog*, on the other hand, which exists primarily for eating, when he sets it aside exclusively for the mitzva, he sets it aside from eating.** However, he never intended to prohibit this ancillary pleasure.

ואמר רבה הדס במחובר מותר להריה בו אתרוג במחובר אסור להריה בו מ"ט הדס דלהריחא קאי אי שרית ליה לא אתי למגזייה אתרוג דלאכילה קאי אי שרית ליה אתי למגזייה

**And Rabba said:** With regard to a **myrtle branch, while it is attached to the tree, it is permitted to smell it on Shabbat.** With regard to an ***etrog*, while it is attached to the tree, it is prohibited to smell it.** The Gemara explains: **What is the reason** for the difference between them? With regard to a **myrtle branch, which exists primarily to smell it, if you permit him to smell it, he will not come to cut it.** Once he has smelled it, he has no further use for it. With regard to an ***etrog*, which exists primarily for eating, one may not smell it because if you permit him to do so, the concern is that he will come to cut it from the tree to eat it.**

ואמר רבה לולב בימין ואתרוג בשמאל מ"ט הני תלתא מצות והאי חדא מצוה א"ל ר' ירמיה לר' זריקא מאי טעם לא מברכינן אלא על נטילת לולב הואיל וגבוה מכולן ולגבהיה לאתרוג ולבריך א"ל הואיל ובמינו גבוה מכולן

§ **And Rabba said:** One takes the *lulav* bound with the other two species **in the right hand and the *etrog* in the left.** The Gemara explains: **What is the reason** for that arrangement? **These species constitute three mitzvot, and this *etrog* is only one mitzva.** One accords deference to the greater number of mitzvot by taking the three species in the right hand. **Rabbi Yirmeya said to Rabbi Zerika: What is the reason that we recite the blessing only with the formula: About taking the *lulav*, with no mention of the other species?** Rabbi Zerika said to him: **Since it is highest of them all and the most conspicuous, the other species are subsumed under it.** Rabbi Yirmeya asks: **And if that is the only reason, let him lift the *etrog* higher than the *lulav* and recite the blessing mentioning it.** Rabbi Zerika said to him that he meant: **Since the tree of its species is the tallest of them all, it is the most prominent, and therefore it is appropriate for the formula of the blessing to emphasize the *lulav*.**

מתני' והיכן היו מנענעין בהודו לה' תחילה וסוף ובאנא ה' הושיעה נא דברי ב"ה וב"ש אומרין אף באנא ה' הצליחה נא א"ר עקיבא צופה הייתי ברבן גמליאל ור' יהושע שכל העם היו מנענעין את לולביהן והם לא נענעו אלא באנא ה' הושיעה נא

**MISHNA: And where in the recitation of *hallel* would they wave the *lulav*?** They would do so at the verse: **“Thank the Lord, for He is good” (Psalms 118:1, 29)** that appears at both **the beginning**

and the end of the psalm, and at the verse: “Lord, please save us” ([Psalms 118:25](#)); this is the statement of Beit Hillel. And Beit Shammai say: They would wave the *lulav* even at the verse: “Lord, please grant us success” ([Psalms 118:25](#)). Rabbi Akiva said: I was observing Rabban Gamliel and Rabbi Yehoshua and saw that all the people were waving their *lulavim*, and the two of them waved their *lulav* only at: “Lord, please save us,” indicating that this is the *halakha*.

גמ' נענוע מאן דכר שמיה התם קאי כל לולב שיש בו שלשה טפחים כדי לנענע בו כשר וקאמר היכן מנענעין

**GEMARA:** The Gemara asks about the premise of the mishna. With regard to **waving, who mentioned it?** As no previous mention was made of waving the *lulav*, it is a non sequitur when the *tanna* begins discussion of the details of the custom. The Gemara answers: The *tanna* is basing himself on the mishna **there** (29b), which states: **Any *lulav* that has three handbreadths in length, sufficient to enable one to wave with it, is fit for use in fulfilling the mitzva.** As the custom of waving the *lulav* was already established there, here the *tanna* is saying: **Where would they wave the *lulav*?**

תנן התם שתי הלחם ושני כבשי עצרת כיצד הוא עושה מניח שתי הלחם על גבי שני הכבשין ומניח ידו תחתיהן ומניף ומוליך אשר הונף ואשר הורם ([שמות כט, כז](#)) ומביא מעלה ומוריד שנאמר

We learned in a mishna **there** (*Menahot* 61a): With regard to **the two loaves and the two lambs** offered on the festival of *Shavuot*, **how does he perform their waving before the altar? He places the two loaves atop the two lambs, and places his hand beneath them, and waves to and fro to each side, and he raises and lowers them, as it is stated: “Which is waved and which is lifted”** ([Exodus 29:27](#)), indicating that there is waving to the sides as well as raising and lowering.

א"ר יוחנן מוליך ומביא למי שהארבע רוחות שלו מעלה ומוריד למי שהשמים והארץ שלו במערבא מתנו הכי א"ר חמא בר עוקבא א"ר יוסי ברבי חנינא מוליך ומביא כדי לעצור רוחות רעות מעלה ומוריד כדי לעצור טללים רעים א"ר יוסי בר אבין ואיתימא ר' יוסי בר זבילא זאת אומרת

**Rabbi Yoḥanan said: He moves them to and fro to dedicate them to He Whom the four directions are His. He raises and lowers them to He Whom the heavens and earth are His. In the West, Eretz Yisrael, they taught it as follows. Rabbi Ḥama bar Ukva said that Rabbi Yosei, son of Rabbi Ḥanina, said: He moves them to and fro in order to request a halt to harmful winds, storms and tempests that come from all directions; he raises and lowers them in order to halt harmful dews and rains that come from above. Rabbi Yosei bar Avin said, and some say that it was Rabbi Yosei bar Zevila who said: That is to say,**

38a

שירי מצוה מעכבין את הפורענות שהרי תנופה שירי מצוה היא ועוצרת רוחות וטללים רעים ואמר רבא וכן בלולב רב אהא בר יעקב ממטי ליה ומייטי ליה אמר דין גירא בעינייה דסטנא ולא מלתא היא משום דאתי לאיגרוי ביה

**non-essential aspects of a mitzva avert calamity, as waving is a non-essential aspect of the mitzva,** since even if one failed to wave the loaves he fulfilled his obligation, **and nevertheless it halts harmful winds and dews. And Rava said: And likewise** one should conduct himself the same way **with a *lulav*,** i.e., one should wave it to and fro and raise and lower it for the same reasons. When **Rav Aḥa bar Ya’akov would move the *lulav* to and fro, he would say: This is an arrow in the eye of Satan,** as despite his best efforts, the Jewish people continue to joyously fulfill mitzvot. The Gemara notes: **That is not a proper manner of conduct, as it will induce Satan to come to incite him to sin.** Gloating due to his victory over the evil inclination will lead Satan to redouble his efforts to corrupt him.

מתני' מי שבא בדרך ולא היה בידו לולב ליטול לכשיכנס לביתו יטול על שלחנו לא נטל שחרית יטול בין הערבים שכל היום כשר ללולב

**MISHNA:** With regard to **one who was coming along the way and did not have a *lulav* in his hand to take** and fulfill the mitzva while traveling, **when he enters his house** to eat, **he should take the *lulav* at his table.** He interrupts his meal to fulfill the mitzva of *lulav*. **If he did not take the *lulav* in the morning, he should take it in the afternoon, as the entire day is suited for fulfilling the mitzva of *lulav*.**

גמ' אמרת נוטלו על שלחנו למימרא דמפסיק ורמינהי אם התחילו אין מפסיקין אמר רב ספרא ל"ק הא דאיכא שהות ביום הא דליכא שהות ביום

**GEMARA:** The Gemara analyzes the mishna. On one hand, **you said** that if he did not take the *lulav* before the meal then **he takes it at his table. That is to say that** if remembers that he did not yet take the *lulav*, **he interrupts** his meal, takes the *lulav*, and then continues his meal. **And** the Gemara **raises a contradiction** from a mishna (*Shabbat* 9b): One may not begin to eat before he recites the afternoon prayer; however, **if they started** a meal, **they need not interrupt** the meal in order to pray. **Rav Safra said:** This is **not difficult**, as **that** mishna, where one need not interrupt his meal, is referring to a case **where there is opportunity** to pray later **in the day**; **this** mishna, where one must interrupt his meal, is referring to a case **where there is no opportunity** to take the *lulav* later **in the day**. In that case, one must fulfill the mitzva immediately.

אמר רבא מאי קושיא דילמא הא דאורייתא הא דרבנן אלא אמר רבא אי קשיא הא קשיא לכשיכנס לביתו נוטלו על שלחנו אלמא דמפסיק והדר תני לא נטל שחרית יטול בין הערבים אלמא לא מפסיק

**Rava said: What is the difficulty?** The two cases are different, and there is no contradiction at all. **Perhaps this** mitzva of *lulav* **is a mitzva by Torah law**, and therefore one must interrupt his meal to take the *lulav*, while **that** mitzva to recite the afternoon prayer **is a mitzva by rabbinic law**, and therefore one need not interrupt his meal to pray. **Rather, Rava said: If there is a difficulty**, i.e., a contradiction, this is the **difficulty:** In the first clause in the mishna it says that **when he enters his house** to eat, **he should take the *lulav* at his table.** **Apparently, one must interrupt** his meal. **And then** in the latter clause of the mishna it is **taught: If he did not take the *lulav* in the morning, he should take it in the afternoon.** **Apparently, he need not interrupt** his meal.

אמר רב ספרא ל"ק הא דאיכא שהות ביום הא דליכא שהות ביום

Resolving the contradiction, **Rav Safra said:** This is **not difficult.** **This** clause, where one need not interrupt his meal, is referring to a case **where there is opportunity** to take the *lulav* later **in the day**; **that** clause, where one must interrupt his meal, is referring to a case **where there is no opportunity** to take the *lulav* later **in the day**.

א"ר זירא מאי קושיא דלמא מצוה לאפסוקי ואי לא פסיק יטול בין הערבים שכל היום כשר ללולב אלא אמר ר' זירא לעולם כדאמרינן מעיקרא ודקשיא לך הא דאורייתא הא דרבנן הכא ביום טוב שני דרבנן עסקינן

**Rabbi Zeira said: What is the difficulty?** There is no contradiction, as **perhaps** the mishna is teaching that there is **a mitzva to interrupt** one's meal and take the *lulav*; **but if he did not interrupt** his meal **he should take it in the afternoon, as the entire day is suited for** fulfilling the mitzva of *lulav*. **Rather, Rabbi Zeira said: Actually,** the contradiction is **as we said initially**, between the ruling with regard to *lulav* and the ruling with regard to the afternoon prayer. **And as to that which you found difficult**, i.e., there is no contradiction at all, as **this mitzva of *lulav* is a mitzva by Torah law** and **that mitzva to recite the afternoon prayer is a mitzva by rabbinic law**, that is not difficult; **as here**, in the case of *lulav*, **we are dealing with the second day of the Festival** and beyond, during the intermediate days, when the mitzva of *lulav* is **by rabbinic law**. The contradiction is therefore between the rulings pertaining to two mitzvot by rabbinic law.

דיקא נמי מדקתני מי שבא בדרך ואין בידו לולב דאי ס"ד ביו"ט ראשון מי שרי

The language of the mishna is also precise and indicates that it is dealing with the intermediate days of the Festival from the fact that it teaches: **One who was coming along the way and does not have a lulav in his hand. As, if it enters your mind to say that the mishna is referring to the first day of the Festival, is it permitted to travel a long distance on that day?** Rather, it is referring to the intermediate days.

מתני' מי שהיה עבד או אשה או קטן מקריין אותו עונה אחריהן מה שהן אומרין ותבא לו מאירה אם היה גדול מקרא אותו עונה אחריו הללויה מקום שנהגו לכפול יכפול לפשוט יפשוט לברך יברך הכל כמנהג המדינה

**MISHNA:** With regard to **one for whom a Canaanite slave, a woman, or a minor was reciting hallel, he repeats after them what they are saying** word for word. The mishna notes: **And may a curse come to him** for being so ignorant that he needs them to recite it for him. **If an adult male was reciting hallel on his behalf,** he need not repeat each word, as the adult male can fulfill the obligation to recite *hallel* on his behalf. Rather, **he simply answers: Halleluya,** to each phrase that is recited. In **a place where they were accustomed to repeat** certain verses, **he, too, should repeat** them. If the custom is **to recite them plainly,** without repetition, **he should recite them plainly. In a place where the custom is to recite a blessing** when reciting *hallel*, **he should recite a blessing. Everything is in accordance with the local custom** in these matters.

גמ' ת"ר באמת אמרו בן מברך לאביו ועבד מברך לרבו ואשה מברכת לבעלה אבל אמרו חכמים תבא מאירה לאדם שאשתו ובניו מברכין לו

**GEMARA: The Sages taught: Actually, they said that a son may recite a blessing on behalf of his father, and a slave may recite a blessing on behalf of his master, and a woman may recite a blessing on behalf of her husband, but the Sages said: May a curse come to a man who, due to his ignorance, requires his wife and children to recite a blessing on his behalf.**

אמר רבא

**Rava said:**

38b

הלכתא גיברתא איכא למשמע ממנהגא דהלילא הוא אומר הללויה והן אומרים הללויה מכאן שמצוה לענות הללויה

**Many significant halakhot can be learned from the custom of hallel** based on the manner in which it was recited. In reciting *hallel* there are allusions to several halakhic matters and customs that the Sages instituted due to circumstances extant at the time. Although due to increased literacy and familiarity with the *hallel* liturgy the reasons no longer apply, these customs remain in practice. The prayer leader **recites: “Halleluya” (Psalms 113:1), and the congregation recites: Halleluya,** in response. **From here is the source that there is a mitzva to respond: Halleluya.**

הללו עבדי ה' והן אומרין הללויה מכאן שאם היה גדול מקרא אותו עונה אחריו הללויה הוא אומר (תהלים קיג. א) הוא אומר הודו לה' והן אומרים הודו לה' מכאן שמצוה לענות ראשי פרקים אתמר נמי אמר רב חנן בר רבא מצוה לענות ראשי פרקים

Likewise, the prayer leader **recites: “Give praise, servants of the Lord” (Psalms 113:1), and the congregation recites: Halleluya,** in response. **From here is the source of the halakha cited in the mishna that if an adult male was reciting hallel on his behalf, he answers: Halleluya. He recites: “Thank the Lord, for He is good” (Psalms 118:1), and they respond: “Thank the Lord, for He is good.” From here is the source that there is a mitzva to respond by reciting the beginnings of chapters. It was also stated that Rav Ḥanan bar Rava said: There is a mitzva to respond by reciting the beginnings of chapters.**

הוא אומר אנה ה' הושיעה נא והן אומרים אנה ה' הושיעה נא מכאן שאם היה קטן מקרא אותו עונין אחריו מה שהוא אומר

Rava continued to cite the significant *halakhot* learned from *hallel*. The prayer leader recites: “**Lord, please save us**” ([Psalms 118:25](#)), and the congregation recites: “**Lord, please save us,**” in response.

**From here** is the source of the *halakha* cited in the mishna **that if a minor was reciting** a portion that is not from the beginning of a chapter **on one’s behalf, he recites after him precisely what he says.**

הוא אומר אנה ה' הצליחה נא והן אומרים אנה ה' הצליחה נא מכאן שאם בא לכפול כופל הוא אומר ברוך הבא והן אומרים בשם ה' מכאן לשומע כעונה

The prayer leader recites: “**Lord, please grant us success,**” and the congregation recites in response: “**Lord, please grant us success**” ([Psalms 118:25](#)). **From here** is the source of the *halakha* **that if one comes to repeat** a particular verse in *hallel* twice, **he may repeat** it. The prayer leader recites: “**Blessed is one who comes**” ([Psalms 118:26](#)), and the congregation recites the rest of the verse: “**In the name of the Lord**” ([Psalms 118:26](#)), in response. **From here** is the source of the *halakha* that the halakhic status of **one who hears** a passage recited **is equivalent to** that of **one who recites** it, as the congregation fulfills its obligation even though it does not repeat the entire verse.

בעו מיניה מרבי חייא בר אבא שמע ולא ענה מהו אמר להו חכימא וספריא ורישי עמא ודרשיא אמרו שמע ולא ענה יצא

Apropos this *halakha*, the Gemara relates that the Sages raised a dilemma before Rabbi Ḥiyya bar Abba: **If one heard** a passage recited **and did not recite** it himself, **what is the halakha?** Did he fulfill his obligation or not? **He said to them that the Sages, and the schoolteachers, and the heads of the nation, and the homiletic interpreters said: One who heard** a passage recited **and did not recite** it himself **fulfilled** his obligation.

את (הדברים) (מלכים ב כג, טז) אתמר נמי אר"ש בן פזי אמר רבי יהושע בן לוי משום בר קפרא מנין לשומע כעונה דכתיב אשר קרא (יאשיהו) וכי יאשיהו קראן והלא שפן קראן דכתיב ויקראהו שפן (את כל הדברים האלה) לפני המלך אלא מכאן לשומע כעונה

**It was also stated that Rabbi Shimon ben Pazi said that Rabbi Yehoshua ben Levi said in the name of Bar Kappara: From where** is it derived that the halakhic status of **one who hears** a passage recited **is equivalent to** that of **one who recites** it? It is **as it is written: “All the words of the book which the king of Judea has read”** ([II Kings 22:16](#)). **And did King Josiah read them? Didn’t Shaphan read them, as it is written: “And Shaphan read it before the king”** ([II Kings 22:10](#))? **Rather, from here** it is derived **that** the halakhic status of **one who hears** a passage recited **is equivalent to** that of **one who recites** it, and it is as though Josiah read the words himself.

יען רך לבבך (מלכים ב כב, יט) דילמא בתר דקראנהו שפן קרא יאשיהו אמר רב אחא בר יעקב לא סלקא דעתך דכתיב ותכנע לפני ה' בשמעך (את הדברים האלה) בשמעך ולא בקראך

The Gemara asks: **And perhaps after Shaphan read them Josiah read them again? Rav Aḥa bar Ya’akov said: It should not enter your mind to say so, as it is written: “Because your heart was tender and you humbled yourself before the Lord when you heard what I spoke in this place”** ([II Kings 22:19](#)). The Gemara infers: “**When you heard**” is written in the verse, **and not: When you read.** In other words, immediately upon hearing Shaphan read the text, King Josiah sent for Huldah the prophetess, which shows that he humbled his heart. Clearly, the halakhic status of one who hears a passage recited is equivalent to that of one who recites it.

אמר רבא לא לימא איניש ברוך הבא והדר בשם ה' אלא ברוך הבא בשם ה' בהדי א"ל רב ספרא

Apropos *hallel*, the Gemara cites additional *halakhot*. **Rava said: Let a person not recite: “Blessed is one who comes,” and then, after pausing, recite: “In the name of the Lord.” Rather, let him recite without pause: “Blessed is one who comes in the name of the Lord.” Rav Safra said to Rava:**

39a

משה שפיר קאמרת אלא התם והכא אסוקי מילתא היא ולית לן בה אמר רבא לא לימא איניש יהא שמיה רבא והדר מברך אלא יהא שמיה רבא מברך בהדדי א"ל רב ספרא משה שפיר קאמרת אלא התם והכא אסוקי מילתא הוא ולית לן בה

You, who are as great in this generation as **Moses, did you speak well?** It is not so; **rather, both there and here**, whether he recites it with or without pause, the latter part of the verse **is the conclusion of the matter, and we have no problem with it**, as it is clear that his intention is to recite the entire verse: “Blessed is one who comes in the name of the Lord.” **Rava said: Let a person not recite in the *kaddish* prayer: May His great name, and then, after pausing, recite: Be blessed. Rather, let him recite without pause: May His great name be blessed. Rav Safra said to Rava:** You, who are as great in this generation as **Moses, did you speak well?** It is not so, **rather, both there and here**, whether he recites it with or without pause, the latter part of the verse **is the conclusion of the matter, and we have no problem with it.**

מקום שנהגו לכפול: תנא רבי כופל בה דברים רבי אלעזר בן פרטא מוסיף בה דברים מאי מוסיף אמר אביי מוסיף לכפול מאודך ולמטה

§ The mishna continues: **In a place where they were accustomed to repeat** certain verses he too should repeat them. It was **taught** in the *Tosefta*: **Rabbi Yehuda HaNasi repeats certain matters in *hallel*. Rabbi Elazar ben Perata adds certain matters in *hallel*.** The Gemara asks: **What does he add? Abaye said: He continues repeating** additional verses in *hallel*, those **from: I will thank You, and onward** until the end of the psalm, as is the custom even today.

לברך יברך: אמר אביי ל"ש אלא לאחריו אבל לפניו מצוה לברך דאמר רב יהודה אמר שמואל כל המצות כולן מברך עליהן וירץ אחימעץ (שמואל ב יז, כג) עובר לעשייתן ומאי משמע דהאי עובר לישנא דאקדומי הוא דאמר רב נחמן בר יצחק דכתיב ויעבור (מיכה ב, יג) והוא עבר לפנייהם ואיבעית אימא מהכא (בראשית לג, ג) דרך הככר ויעבור את הכושי אביי אמר מהכא מלכם לפנייהם וה' בראשם

§ The mishna continues: In a place where the custom is **to recite a blessing** when reciting *hallel*, **he should recite a blessing. Abaye said:** The Sages **taught** that the obligation to recite a blessing is dependent on custom **only** with regard to the blessing recited **after *hallel*. However, before *hallel***, there is **a mitzva to recite a blessing, as Rav Yehuda said that Shmuel said:** With regard to **all** the mitzvot, **one recites a blessing over them prior to [over] their performance.** The Gemara asks: **From where may it be inferred that the word *over* is the language of priority?** It is as **Rav Nahman bar Yitzhak said that it is written: “And Ahimaaz ran by the way of the plain and overtook [*vaya'avor*] the Cushite” (II Samuel 18:23).** **Abaye said:** It is derived **from here: “And he passed [*avar*] before them” (Genesis 33:3).** **And if you wish, say instead that the proof is from here: “And their king passed [*vaya'avor*] before them and the Lord at their head” (Micah 2:13).**

מתנאי הלוקח לולב מחבירו בשביעית נותן לו אתרוג במתנה לפי שאין רשאי ללוקחו בשביעית

**MISHNA:** In the case of **one who purchases a *lulav* from another** who is an *am ha'aretz* **during the Sabbatical Year, the seller gives him an *etrog* along with it as a gift, as he is not permitted to purchase the *etrog* during the Sabbatical Year** because it is prohibited to engage in commerce with Sabbatical-Year produce.

גמ' לא רצה ליתן לו במתנה מהו אמר רב הונא מבליע ליה דמי אתרוג בלולב וליתיב ליה בהדיא

**GEMARA:** The Gemara asks: If, the seller **did not want to give him** the *etrog* as a gift, what is the *halakha*? How should the buyer purchase the *etrog*? **Rav Huna said: He incorporates the cost of the *etrog* into the price of the *lulav*.** He should purchase the *lulav* at an inflated price to cover the cost of the *etrog* as well. The Gemara asks: **And let the buyer give the seller the money for the *etrog* directly;** why employ artifice in the transaction?

לפי שאין מוסרין דמי פירות שביעית לעם הארץ דתניא אין מוסרין דמי פירות שביעית לעם הארץ יותר ממזון שלש סעודות ואם מסר יאמר הרי מעות הללו יהו מחוללין על פירות שיש לי בתוך ביתי

The Gemara answers: That is necessary **because one may not transfer money** used to purchase **Sabbatical-Year produce to an *am ha'aretz*,** lest he make improper use of money that has sanctity of the Sabbatical Year. **As it is taught in a *baraita*: One may not transfer to an *am ha'aretz* money used to purchase Sabbatical-Year produce that is worth more than the value of food sufficient for three meals.** One may use money that has sanctity of the Sabbatical Year to purchase food for his personal use. If the money is sufficient for three meals, presumably the seller will use it in a permitted manner. **And if the buyer transferred more money than that, he should say: This money is deconsecrated by my redeeming it in exchange for non-Sabbatical-Year produce that I have in my house.**

39b

ובא ואוכלן בקדושת שביעית

**And then he comes home and eats the produce in the appropriate manner and at the appropriate time, due to the sanctity of Sabbatical-Year produce.**

בד"א בלוקח מן המופקר אבל בלוקח מן המשומר אפילו בכחצי איסר אסור

The *baraita* continues: **In what case is this statement said** that it is permitted to transfer money used to purchase Sabbatical-Year produce to an *am ha'aretz* as long as it does not exceed the value of three meals? It is specifically in a case **where one purchases** produce that came **from** a field that was declared **ownerless** as required during the Sabbatical Year. In that case, the *am ha'aretz* who gathered the produce is paid only for the act of harvesting and not for the produce. **However, if he buys** produce that came **from** a field **that was safeguarded** for its owner in the manner that it is during the other years of the Sabbatical-Year cycle and was not declared ownerless, then **even** if one purchased produce **worth half an *issar*, it is prohibited** to transfer the money to him, as it is prohibited to utilize fruits that were safeguarded during the Sabbatical Year.

מתיב רב ששת ומן המופקר ג' סעודות ותו לא ורמינהי הפיגם והירבוזין והשיטים וחלגלוגות והכוסבר שבהרים והכרפס שבנהרות והגרגיר של אפר פטורין מן המעשר וניקחין מכל אדם בשביעית לפי שאין כיוצא בהן נשמר

**Rav Sheshet raised an objection: And is it permitted to purchase produce from an ownerless field worth only the value of three meals and no more? He raised a contradiction** from a mishna (*Shevi'it* 9:1): **Rue and sorrel, two types of herbs, and vegetables such as asparagus, purslane, coriander that is found in the mountains, water parsley of the rivers, and garden-eruca are all exempt from the requirement of tithes in all years, and they may be purchased from any person during the Sabbatical Year because there is no plant of their species that is safeguarded.** These plants are not cultivated but grow wild, rendering them ownerless. Apparently, these plants that grow wild may be purchased in any quantity, even from an *am ha'aretz*, with no three-meal limit.

הוא מותיב לה והוא מפרק לה בכדי מן שנו וכן אמר רבה בר בר חנה א"ר יוחנן בכדי מן שנו מאי משמע דהאי מן לישנא 'וימן להם המלך וגו' (דניאל א, ה) דמזוני הוא דכתיב

The Gemara continues. Rav Sheshet **raised the objection, and he also resolved it:** The Sages **taught** this *halakha* in the mishna with regard to food in the amount **sufficient** for his **sustenance [man]**. These plants that the mishna excludes from the prohibition against purchase from an *am ha'aretz* are still subject to the three-meal limit. **And likewise, Rabba bar bar Hana said that Rabbi Yohanan said:** The Sages **taught** this *halakha* in the amount **sufficient** for his **sustenance [man]**. **From where may it be inferred that man is a term meaning sustenance? It is as it is written: "And the king appointed [vayman] for them a daily portion of the king's food" (Daniel 1:5).**

אי הכי לולב נמי לולב בר ששית הנכנס לשביעית הוא אי הכי אתרוג נמי בת ששית הנכנסת לשביעית היא אתרוג בתר לקיטה אזלינן

§ The Gemara asks: **If so**, if one may not purchase produce from an *am ha'aretz* lest he misuse the money, it should **also** be prohibited to give him money and purchase a *lulav* from him during the Sabbatical Year. The Gemara answers: The mishna is dealing with a case where the *lulav* is of the **sixth year that is entering the seventh** year. As it grew during the sixth year, it is permitted, even though it was removed from the tree during the seventh year. The fact that it remained on the tree between Rosh HaShana and *Sukkot* does not render it Sabbatical-Year produce. The Gemara objects: **If so**, the *etrog*, too, is an object of the **sixth year that is entering the seventh** year and should have the same status. The Gemara answers: With regard to an *etrog*, as opposed to a *lulav*, in determining its status **we go** according to its **picking** and not when it grew. Therefore, in that case, the *etrog* is considered to be Sabbatical-Year produce.

והא בין ר"ג ובין ר' אליעזר לענין שביעית אתרוג בתר חנטה אזלינן דתנן אתרוג שוה לאילן בג' דרכים ולירק בדרך אחד

The Gemara objects: **But both Rabban Gamliel and Rabbi Eliezer**, who disagree about the status of an *etrog* that grew in one year and was picked in the following year in terms of determining its year for the *halakhot* of tithing, agree with regard to the *halakhot* of the **Sabbatical Year** that with regard to an *etrog* **we go** according to its **ripening, as we learned in a mishna (Bikkurim 2:6):** The halakhic status of the fruit of an *etrog* tree is like that of a typical fruit tree in three manners and like that of a vegetable in one manner.

שוה לאילן בג' דרכים לערלה ולרבעי ולשביעית ולירק בדרך אחד

The mishna elaborates: Its halakhic status is like that of a tree in three manners: With regard to *orla*, i.e., it is prohibited to eat of its fruit during the first three years after its planting; with regard to **fourth-year** produce, i.e., fruits that grow during the fourth year after the tree's planting, which may not be used outside of Jerusalem unless they are deconsecrated by means of redemption; **and** with regard to the **Sabbatical Year**. With regard to all those *halakhot*, the year to which the fruit is ascribed is determined by when it ripens. And its halakhic status is like that of a vegetable in one manner:

40a

שבשעת לקיטתו עישורו דברי רבן גמליאל ר' אליעזר אומר אתרוג שוה לאילן לכל דבר

It is like a vegetable in **that at the time of its picking it is tithed**; this is the statement of **Rabban Gamliel**. If it was picked in the third year of the Sabbatical cycle, poor man's tithe is separated although it ripened in the second year, when the obligation is to separate second tithe and not poor man's tithe. **Rabbi Eliezer says:** The halakhic status of the fruit of an *etrog* tree is like that of a typical fruit tree in every matter. In any case, with regard to ascribing the status of Sabbatical-Year produce to the fruits, it is apparent from the mishna that the status of an *etrog* of the sixth year that was picked in the seventh year is that of sixth-year produce.

הוא דאמר כי האי תנא דתניא א"ר יוסי אבטולמוס העיד משום חמשה זקנים אתרוג אחר לקיטה למעשר ורבתינו נמנו באושא ואמרו בין למעשר בין לשביעית

The Gemara answers: **It was** the *tanna* of the mishna that distinguishes between the *lulav* and the *etrog* **who stated his opinion in accordance with** the statement of that *tanna*, **as it is taught** in a *baraita* that **Rabbi Yosei said** that **Avtolemos**, one of the Sages, **testified in the name of five Elders**: The status of an *etrog* is determined **by** the time of its **picking** with regard to the *halakhot* of **tithes**. **And our Sages were counted in Usha**, reached a decision, **and said**: The status of an *etrog* is determined by the time of its picking **both** with regard to the *halakhot* of **tithes and** with regard to the *halakhot* of **the Sabbatical Year**.

שביעית מאן דכר שמיה חסורי מיחסרא והכי קתני אתרוג אחר לקיטה למעשר ואחר חנטה לשביעית ורבתינו נמנו באושא ואמרו אתרוג בתר לקיטה בין למעשר בין לשביעית

The Gemara questions the formulation of the *baraita*: With regard to the **Sabbatical Year, who mentioned it?** As no previous mention was made of the Sabbatical Year, the discussion of the status of an *etrog* during the Sabbatical Year is a non sequitur. The Gemara answers: The *baraita* is **incomplete, and this is what it is teaching**: The status of an *etrog* is determined **by** the time of its **picking** with regard to the *halakhot* of **tithes and** determined **by** the time of its **ripening** with regard to the **Sabbatical Year**. **And our Sages were counted in Usha and said**: The status of an *etrog* is determined **by** the time of its picking **both** with regard to the *halakhot* of **tithes and** with regard to the *halakhot* of **the Sabbatical Year**.

טעמא דלולב בר ששית הנכנס לשביעית הוא הא דשביעית קדוש אמאי עצים בעלמא הוא ועצים אין בהן משום קדושת שביעית (דתנן) עלי קנים ועלי גפנים שגבבן לחובה על פני השדה לקטן לאכילה יש בהן משום קדוש' שביעית לקטן לעצים אין בהן משום קדושת שביעית

§ The Gemara resumes its discussion of the mishna: **The reason** that a *lulav* may be purchased from an *am ha'aretz* during the Sabbatical Year is specifically **that it is a *lulav* of the sixth year that is entering the seventh**. This indicates by inference that a *lulav* of the seventh year is **sacred** with the sanctity of the Sabbatical Year. The Gemara asks: **Why** is it sacred? **It is merely wood, and wood is not subject to the sanctity of the Sabbatical Year, as it was taught** in a *baraita*: With regard to **reed leaves and vine leaves that one piled for storage upon the field, if he gathered them for eating, they are subject to the sanctity of the Sabbatical Year; if he gathered them for use as wood, e.g., for kindling, they are not subject to the sanctity of the Sabbatical Year**. Apparently, wood or any other non-food product is not subject to the sanctity of the Sabbatical Year.

לכם לאכלה לכם דומיא דלאכלה מי שהנאתו וביעורו שוה יצאו עצים שהנאתן אחר (ויקרא כה.ו) שאני התם דאמר קרא ביעורן

The Gemara answers: It is **different there**, in the case of the reed and vine leaves, **as the verse states**: “And the Sabbatical produce of the land shall be **for you for food**” ([Leviticus 25:6](#)). From the juxtaposition of the term: For you, and the term: For food, it is derived: **For you is similar to for food**; the sanctity of the Sabbatical Year takes effect on **those items whose benefit and whose consumption coincide**. **Wood is excluded, as its benefit is subsequent to its consumption**. The primary purpose of kindling wood is not accomplished with the burning of the wood; rather, it is with the charcoal that heats the oven. Therefore, it is not subject to the sanctity of the Sabbatical Year.

והאיכא עצים דמשחן דהנאתן וביעורן שוה אמר רבא סתם עצים להסקה הן עומדין

The Gemara objects: **But isn't there wood** used to provide **heat** (Rabbeinu Ḥananel), whose **benefit coincides with its consumption**? **Rava said: Undesignated wood exists for fuel**, i.e., charcoal, so its benefit is subsequent to its consumption.

ועצים להסקה תנאי היא דתניא אין מוסרין פירות שביעית לא למשרה ולא לכבוסה ר' יוסי אומר מוסרין

§ The Gemara notes: The matter of whether **kindling wood**, whose benefit is subsequent to its consumption, is subject to the sanctity of the Sabbatical Year is a dispute between *tanna'im*, as it is taught in a *baraita*: **One may neither transfer Sabbatical-Year produce, e.g., wine, for soaking flax to prepare it for spinning, as the benefit derived from the flax is subsequent to its soaking, when the soaked and spun thread is woven into a garment; nor for laundering with it, as the benefit derived is subsequent to the laundering when one wears the clean clothes. Soaking the flax or laundering the garment in wine is consumption of the wine, as it is no longer potable. Rabbi Yosei says: One may transfer Sabbatical-Year produce for those purposes.**

מ"ט דת"ק דאמר קרא לאכלה ולא למשרה ולא לכבוסה מ"ט דרבי יוסי אמר קרא לכם לכם לכל צרכיכם ואפילו למשרה ולכבוסה ות"ק הא כתיב לכם ההוא לכם דומיא דלאכלה מי שהנאתו וביעורו שוה יצאו משרה וכבוסה שהנאתן אחר ביעורן

The Gemara asks: **What is the rationale** for the statement of the **first tanna**? It is as the verse states with regard to Sabbatical-Year produce: **“For food,”** from which it is inferred: **And not for soaking and not for laundering. What is the rationale** for the statement of **Rabbi Yosei** permitting one to do so? It is as the verse states: **“For you,”** from which it is inferred: **For you, for all your needs, and even for soaking and for laundering.** The Gemara asks: **But** according to the **first tanna, isn't it written: “For you”**? How does he explain that term? The Gemara answers: From **that** term **“for you”** it is derived: **For you, similar to for food;** the sanctity of the Sabbatical Year takes effect on **those items whose benefit and whose consumption coincide, which excludes soaking and laundering, where the items' benefit is subsequent to their consumption.**

ורבי יוסי הא כתיב לאכלה ההוא מיבעי ליה לאכלה ולא למלוגמא כדתניא לאכלה ולא למלוגמא אתה אומר לאכלה ולא למלוגמא או אינו אלא ולא לכבוסה כשהוא אומר לכם הרי לכבוסה אמור הא מה אני מקיים לאכלה לאכלה ולא למלוגמא מה ראית לרבות את הכבוסה ולהוציא את המלוגמא

The Gemara asks: **But** according to **Rabbi Yosei, isn't it written: “For food,”** indicating that it may not be used for any other purpose? The Gemara answers: **He needs that** phrase to teach: **For food, and not for a remedy [melugma], as it is taught in a baraita: For food and not for a remedy.** The *baraita* continues: **Do you say: For food and not for a remedy, or perhaps it is only: For food and not for laundering? When the verse says: “For you,” for laundering is already stated as permitted since it includes all one's bodily needs. How, then, do I uphold that which the verse states: “For food”**? It is: **For food, and not for a remedy.** And should one ask: **What did you see that led you to include the use of Sabbatical-Year produce for laundering and to exclude the use of Sabbatical-Year produce as a remedy?**

40b

מרבה אני את הכבוסה ששוה בכל אדם ומוציא את המלוגמא שאינה שוה לכל אדם

Rabbi Yosei could respond: **I include laundering, which applies equally to every person, as everyone needs clean clothes, and I exclude a remedy, which does not apply equally to every person; it is only for the ill.**

מאן תנא להא דת"ר לאכלה ולא למלוגמא לאכלה ולא לזילוף לאכלה ולא לעשות ממנה אפיקטויזין כמאן כר' יוסי דאי רבנן הא איכא נמי משרה וכבוסה

The Gemara asks: **Who** is the *tanna* who taught that which the Sages taught in a *baraita* with regard to Sabbatical-Year produce: **For food, and not for a remedy; for food, and not for sprinkling wine in one's house to provide a pleasant fragrance; for food, and not to make it an emetic [apiktoizin] to induce vomiting? In accordance with whose opinion is this baraita? It is in accordance with the opinion of Rabbi Yosei, as, if it were in accordance with the opinion of the**

**Rabbis, isn't there also soaking and laundering** that should have been excluded in the *baraita*, as in their opinion, use of Sabbatical-Year produce for those purposes is prohibited?

אמר ר' אלעזר אין שביעית מתחללת אלא דרך מקה ורבי יוחנן אמר בין דרך מקה בין דרך חילול

§ **Rabbi Elazar said: Sabbatical-Year produce is deconsecrated only by means of purchase;** however, it cannot be deconsecrated through redemption. Merely declaring that the sanctity of that produce is transferred to money or other produce is ineffective. **Rabbi Yoḥanan said: It is deconsecrated both by means of purchase and by means of redemption.**

בשנת היובל הזאת וגו' וסמיך ליה וכי תמכרו ממכר דרך מקה ולא דרך חילול ורבי (ויקרא כה. יג) מ"ט דר' אלעזר דכתיב יוחנן מ"ט דכתיב כי יובל היא קדש מה קדש בין דרך מקה בין דרך חילול אף שביעית בין דרך מקה בין דרך חילול

**What is the rationale for the opinion of Rabbi Elazar?** It is as it is written: **“In this year of Jubilee you shall return every man unto his possession”** ([Leviticus 25:13](#)), and **juxtaposed to it** it is written: **“And if you sell an item to your neighbor”** ([Leviticus 25:14](#)); this indicates that in the Jubilee Year, during which the *halakhot* of the Sabbatical Year are in effect, one deconsecrates the produce **by means of purchase and not by means of redemption**. The Gemara asks: **And Rabbi Yoḥanan, what is the rationale for his opinion?** It is as it is written: **“For it is a Jubilee; it shall be consecrated unto you”** ([Leviticus 25:12](#)); this indicates that **just as one redeems consecrated items both by means of purchase and by means of redemption, so too, Sabbatical-Year produce can be redeemed both by means of purchase and by means of redemption.**

ורבי יוחנן האי כי תמכרו ממכר מאי עביד ליה מיבעי ליה לכדר' יוסי בר חנינא דתניא א"ר יוסי בר חנינא בוא וראה כמה קשה אבקה של שביעית וכו' אדם נושא ונותן בפירות שביעית לסוף מוכר את מטלטליו ואת כליו שנאמר בשנת היובל הזאת 'תשובו איש אל אחוזתו וסמיך ליה וכי תמכרו ממכר לעמיתך וגו'

The Gemara asks: **And Rabbi Yoḥanan, what does he do with this juxtaposition of the Jubilee Year to the verse: “If you sell an item”?** The Gemara answers: **He needs it to derive a halakha in accordance with that statement of Rabbi Yosei bar Ḥanina, as it is taught in a baraita that Rabbi Yosei bar Ḥanina says: Come and see how severe even the hint of violation of the prohibition of the Sabbatical Year is;** as the prohibition against commerce with Sabbatical-Year produce is not one of the primary prohibitions of the Sabbatical Year, and its punishment is harsh. **A person who engages in commerce with Sabbatical-Year produce is ultimately punished with the loss of his wealth to the point that he is forced to sell his movable property and his vessels, as it is stated: “In this year of Jubilee you shall return every man unto his possession”** ([Leviticus 25:13](#)), and **juxtaposed to it, it is written: “And if you sell an item to your neighbor”** ([Leviticus 25:14](#)).

כי יובל היא קדש מה קדש תופס את דמיו (ויקרא כה. יב) ור' אלעזר האי קרא דר' יוחנן מאי עביד ליה מיבעי ליה לכדתניא אף שביעית תופסת את דמיה

The Gemara asks: **And Rabbi Elazar, what does he do with this verse from which Rabbi Yoḥanan derived his opinion?** The Gemara answers: **He needs it to derive in accordance with that which is taught in a baraita: “For it is a Jubilee; it shall be consecrated unto you”** ([Leviticus 25:12](#)); **just as the sanctity of consecrated items takes effect on money or objects in exchange for which they are redeemed, so too, the sanctity of Sabbatical-Year produce takes effect on money or objects in exchange for which it is redeemed.**

תניא כוותיה דר' אלעזר ותניא כוותיה דרבי יוחנן תניא כוותיה דרבי אלעזר שביעית תופסת את דמיה שנאמר כי יובל היא קדש תהיה לכם מה קדש תופס את דמיו ואסור אף שביעית תופסת את דמיה ואסורה

**It is taught in a baraita in accordance with the opinion of Rabbi Elazar, and it is taught in a baraita in accordance with the opinion of Rabbi Yoḥanan.** The Gemara elaborates that **it is taught in a baraita in accordance with the opinion of Rabbi Elazar: Sabbatical-Year sanctity takes effect**

**on money** or objects in exchange for which the produce is redeemed, **as it is stated: “For it is a Jubilee; it shall be consecrated unto you”**; **just as** the sanctity of **consecrated** items **takes effect on money** or objects in exchange for which **they** are redeemed **and** it is **prohibited** to use the money for non-sacred purposes, **so too**, the sanctity of **Sabbatical-Year** produce **takes effect on money** or objects in exchange for which **it** is redeemed, **and** it is **prohibited** to use this money for purposes for which Sabbatical-Year produce may not be used.

אי מה קדש תופס דמיו ויוצא לחולין אף שביעית תופסת את דמיה ויוצאת לחולין תלמוד לומר תהיה בהוייתה תהא

**Or** perhaps extend the analogy and derive that **just as** the sanctity of **consecrated** items **takes effect on money** or objects in exchange for which **they** are redeemed, and the consecrated item **assumes non-sacred** status, **so too**, the sanctity of **Sabbatical-Year** produce **takes effect on money** or objects in exchange for which **it** is redeemed, and the Sabbatical-Year produce **assumes non-sacred** status.

Therefore, **the verse states: “It shall be consecrated unto you,”** meaning: **It shall be as it is.** Although the sanctity of Sabbatical-Year produce takes effect on the money, the produce remains consecrated as well.

הא כיצד לקח בפירות שביעית בשר אלו ואלו מתבערין בשביעית לקח בבשר דגים יצא בשר ונכנסו דגים לקח בדגים יין יצאו דגים ונכנסו יין לקח ביין שמן יצא יין ונכנס שמן

The Gemara explains: **How so? If one purchased meat with Sabbatical-Year produce, both this, the produce, and that, the meat, must be removed during the Sabbatical Year.** The meat may be eaten only as long as the produce in exchange for which it was purchased may be eaten, i.e., as long as produce of that kind remains in the field. However, if he **purchased fish** in exchange **for the meat, the meat emerges** from its consecrated status, **and the fish assumes** consecrated status. If he then **purchased wine** in exchange **for the fish, the fish emerges** from its consecrated status, **and the wine assumes** consecrated status. If he **purchased oil** in exchange **for the wine, the wine emerges** from its consecrated status, **and the oil assumes** consecrated status.

הא כיצד אחרון אחרון נכנס בשביעית ופרי עצמו אסור מדקתני לקח לקח אלמא דרך מקח אין דרך חילול לא

**How so? The last item purchased assumes** the consecrated status of produce **of the Sabbatical Year, and the produce itself** remains consecrated and **forbidden** and never loses its consecrated status. The

Gemara notes: **From** the fact **that** the *baraita* **teaches** each case using the term: **Purchased, purchased, apparently** it means that **by means of transaction, yes,** the sanctity of the Sabbatical Year takes effect; however, **by means of redemption, no,** the sanctity of the Sabbatical Year does not take effect.

תניא כוותיה דר' יוחנן אחד שביעית ואחד מעשר שני מתחללין על בהמה חיה ועוף בין חיין בין שחוטין דברי ר' מאיר וחכמים אומרים על שחוטין מתחללין על חיין אין מתחללין גזירה שמא יגדל מהן עדרים

The Gemara continues: **It is taught** in a *baraita* **in accordance with** the opinion of **Rabbi Yohanan.**

**Both Sabbatical-Year produce and second-tithe produce are deconsecrated upon domesticated animals, undomesticated animals, and fowl, whether they are alive or whether they are slaughtered;** this is **the statement of Rabbi Meir.** **And the Rabbis say: Upon slaughtered animals, they are deconsecrated; upon animals that are alive, they are not deconsecrated.** The reason is that a rabbinic **decree** was issued **lest one raise flocks from them.** If one breeds a herd from that consecrated animal, the entire herd would be sacred and the potential for misuse of second-tithe property would be great.

אמר רבא מחלוקת

**Rava said:** This **dispute** between Rabbi Meir and the Rabbis

בזכרים אבל בנקבות דברי הכל על שחוטין מתחליין על חייין אין מתחליין גזרה שמא יגדל מהן עדרים

is specifically **with regard to male** animals, which do not bear offspring. **However, with regard to female** animals, **everyone agrees** that **upon slaughtered** animals, produce **is deconsecrated**, but **upon** animals that are **alive**, produce **is not deconsecrated**. The reason is that a **decree** was issued **lest one raise flocks from** the females, as typically they bear offspring. The Sages extended the decree to include males as well. From the fact that the *baraita* uses the term deconsecrated, and not the term purchased, apparently the sanctity of Sabbatical-Year produce takes effect by means of redemption as well.

אמר רב אשי מחלוקת בפרי ראשון אבל בפרי שני דברי הכל בין דרך מקח בין דרך חילול והא דקתני לקח לקח אידי דתנא רישא לקח תנא נמי סיפא לקח

**Rav Ashi said:** This **dispute** whether the sanctity of Sabbatical-Year produce takes effect by means of redemption or only by means of purchase **is with regard to the original** Sabbatical-Year produce itself. **However, with regard to secondary produce** purchased in exchange for Sabbatical-Year produce, **everyone agrees** that its sanctity takes effect **both by means of purchase and by means of redemption**. **And** the fact **that** the *baraita* cited in support of the opinion of Rabbi Elazar **teaches: Purchased, purchased**, employing that term even with regard to secondary produce, and not the terms deconsecrated or redeemed, does not prove that sanctity takes effect only by means of purchase. Rather, **since** the *tanna* of the *baraita* **taught the first clause** of the *halakha* employing the term **purchased, he taught the latter clause** employing the term **purchased**, even though sanctity takes effect even by means of redemption.

איתיביה רבינא לרב אשי מי שיש לו סלע של שביעית וביקש ליקח בו חלוק כיצד יעשה ילך אצל חנווני הרגיל אצלו ואומר לו תן לי בסלע פירות ונותן לו וחוזר ואומר לו הרי פירות הללו נתונים לך במתנה והוא אומר לו הא לך סלע זו במתנה והלה לוקח בהן מה שירצה והא הכא דפרי שני הוא וקתני דרך מקח אין דרך חילול לא

**Ravina raised an objection to the opinion of Rav Ashi:** With regard to **one who has a sela** coin that has the sanctity of the Sabbatical Year and seeks to purchase a garment with it, **how should he do so? He should go to the storekeeper whose store he typically patronizes and say to him: Give me fruits in exchange for this sela, and the storekeeper gives him fruits. And then he says to the storekeeper: These fruits that you sold me and that assumed the sanctity of the Sabbatical Year are given to you as a gift.** The storekeeper may then eat them as one eats Sabbatical-Year produce. **And the storekeeper says to him: Here is a sela for you as a gift, and that person purchases with it whatever he wants, as the sela was deconsecrated.** Ravina asks: **But here, isn't it secondary produce, as the sela had previously been exchanged for the original Sabbatical-Year produce, and nevertheless the baraita teaches: By means of purchase, yes, it is effective; by means of redemption, no, it is not?**

אלא א"ר אשי מחלוקת בפרי שני אבל בפרי ראשון ד"ה דרך מקח אין דרך חילול לא והא דקתני אחד שביעית ואחד מעשר שני מאי שביעית דמי שביעית

**Rather, Rav Ashi said,** contrary to the suggestion above, that **the dispute is specifically with regard to secondary produce; however, with regard to original produce, everyone agrees: By means of purchase, yes, it is deconsecrated; by means of redemption, no, it is not deconsecrated.** **And** with regard to **that which is taught** in the *baraita* cited in support of the opinion of Rabbi Yohanan: **Both Sabbatical-Year produce and second-tithe produce** are deconsecrated upon cattle, undomesticated animals, and fowl, indicating that the sanctity of Sabbatical-Year produce takes effect through both purchase and redemption. **What** is the meaning of **Sabbatical-Year produce**? It is referring to **money** exchanged for **Sabbatical-Year produce** but not to the produce itself.

וצרת הכסף בידך אלא דמי מעשר הכא נמי דמי שביעית ([דברים יז, כה](#)) דאי לא תימא הכי מעשר מעשר ממש והא כתיב:

And the same must be said with regard to the second tithe mentioned in this *baraita*, **as, if you do not say so** but say instead that the **second tithe** referred to in the *baraita* is **actual second-tithe** produce, **isn't it written** with regard to the second tithe: "Then shall you turn it into money **and bind up the money in your hand...**and you shall bestow the money for whatsoever your soul desires" ([Deuteronomy 14:25–26](#)), indicating that second-tithe produce can be redeemed only with money, with which other food items may be purchased? **Rather**, the *baraita* must be referring to **money** exchanged for **second-tithe** produce and not to the produce itself. **Here, too**, with regard to the Sabbatical Year, the *baraita* is referring to **money** exchanged for **Sabbatical-Year** produce and not to the produce itself.

מתני' בראשונה היה לולב ניטל במקדש שבעה ובמדינה יום אחד משחרב בית המקדש התקין רבן יוחנן בן זכאי שיהא לולב ניטל במדינה שבעה זכר למקדש

**MISHNA: Originally**, during the Temple era, the *lulav* was taken in the Temple for seven days, and in the rest of the country outside the Temple it was taken for one day. **Once the Temple was destroyed, Rabban Yoḥanan ben Zakkai instituted** an ordinance **that the lulav should be taken** even in the rest of the country for seven days, in commemoration of the Temple.

ושיהא יום הנף כולו אסור

**And** for similar reasons, he instituted an ordinance **that for the entire day of waving** the *omer* offering, **it should be prohibited** to eat the grain of the new crop. It is prohibited to eat the grain of the new crop until the *omer* offering is brought and waved in the Temple on the sixteenth of Nisan. The offering was sacrificed in the morning; however, after taking potential delays into consideration, the new crop remained prohibited until it was clear that the offering had been sacrificed. Practically speaking, it was prohibited to eat the new grain until the sixteenth of Nisan was over; it was permitted only on the seventeenth. Once the Temple was destroyed and there was no longer an *omer* offering sacrificed, it was permitted to eat the new crop on the sixteenth. However, Rabban Yoḥanan instituted an ordinance that eating the new grain would remain prohibited until the seventeenth to commemorate the Temple.

כי אעלה ארוכה לך וממכותיך ארפאך נאם ה' כי נדחה ([ירמיהו ל, יז](#)) גמי' מנא לן דעבדינן זכר למקדש א"ר יוחנן דאמר קרא: קראו לך ציון היא דורש אין לה דורש אין לה מכלל דבעיא דרישה

**GEMARA:** The Gemara asks: **From where do we derive that we institute** ordinances in commemoration of the Temple? **Rabbi Yoḥanan said** that it is **as the verse states: "For I will restore health unto you and I will heal you of your wounds, says the Lord; because they have called you an outcast, she is Zion, there is none that seeks her"** ([Jeremiah 30:17](#)). From the fact that the verse states: "There is none that seeks her," it can be learned **by inference that it requires seeking**, i.e., people should think of and remember the Temple. That is the reason for Rabban Yoḥanan ben Zakkai's ordinance.

ושיהא יום הנף: מ"ט מהרה יבנה בית המקדש ויאמרו אשתקד מי לא אכלנו בהאיר מזרח השתא נמי ניכול ואינהו לא ידעי דאשתקד דלא הוה בית המקדש האיר מזרח התיר השתא דאיכא בית המקדש עומר מתיר

§ The mishna continues: Rabban Yoḥanan instituted **that for the entire day of waving** the *Omer* offering, it is prohibited to eat the grain of the new crop. The Gemara asks: **What is the reason** for this ordinance? It is that **soon the Temple will be rebuilt, and people will say: Last year**, when the Temple was in ruins, **didn't we eat** of the new crop **as soon as the eastern horizon was illuminated**, as the new crop was permitted immediately with the advent of the morning of the sixteenth of Nisan? **Now, too, let us eat** the new grain at that time. **And they do not know that** although **last year, when there was no Temple, the illuminating of the eastern sky permitted** one to eat the new grain

immediately, **now that there is a Temple, the omer offering permits** one to eat the new grain. Until the *omer* offering is sacrificed, the new grain is not permitted.

דאיבני אימת אילימא דאיבני בשיתסר הרי התיר האיר מזרח אלא דאיבני בהמיסר מחצות היום ולהלן תשתרי דהא תנן הרחוקים מותרין מחצות היום ולהלן לפי שאין ב"ד מתעצלים בו

The Gemara asks: **When is it that the Temple will be rebuilt** in this scenario? **If we say that it will be rebuilt on the sixteenth** of Nisan, since in the morning the Temple was not yet built, the **illuminating of the eastern sky permitted** one to eat the new grain, as the *omer* offering could not yet be brought. **Rather, say that it will be rebuilt on the fifteenth** of Nisan or on some earlier date, in which case the new grain would not become permitted by the **illuminating of the eastern sky**. In that case, **from midday and onward let it be permitted** to eat the new grain, **as we learned** in a mishna in tractate *Menahot*: **The people distant** from Jerusalem, who are unaware of the precise time when the *omer* was brought, **are permitted** to eat the new grain **from midday and onward because** the members of the **court are not indolent with regard to** the *omer* and would not postpone bringing the offering after midday.

לא צריכא דאיבני בליליא אי נמי סמוך לשקיעת החמה (אמר) רב נחמן בר יצחק אמר רבן יוחנן בן זכאי בשיטת ר' יהודה אמר' דאמר מן התורה הוא אסור דכתיב

The Gemara says: **No**, it is **necessary** to institute the ordinance only in the case where the Temple **will be rebuilt at night**, on the evening of the sixteenth, and there was no opportunity to cut the *omer* that night. **Alternatively**, it was necessary to institute the ordinance in the case where the Temple was built **adjacent to sunset** on the fifteenth because there would not be sufficient time to complete all the preparations and sacrifice the offering by noon the next day. Therefore, Rabban Yoḥanan ben Zakkai instituted that the new grain is prohibited for the entire day of the sixteenth. **Rav Naḥman bar Yitzḥak said**: That is not the reason; rather, **Rabban Yoḥanan ben Zakkai stated** his ordinance **in accordance with the opinion of Rabbi Yehuda, who said**: **It is prohibited by Torah law** to eat the new grain until the seventeenth of Nisan, **as it is written**:

41b

עד עצם היום הזה עד עיצומו של יום וקסבר עד ועד בכלל (ויקרא כג, יד)

“And you shall eat neither bread, nor roasted grain, nor fresh grain, **until this selfsame [etzem] day**, until you have brought the offering of your God” ([Leviticus 23:14](#)), indicating **until the essence [itzumo] of the day**, and not the night before. **And he holds that** when the verse states: “**Until**,” the word **until is inclusive**, meaning that the grain is permitted only after the conclusion of the sixteenth.

ומי סבר ליה כוותיה והא מפליג פליג עליה (דתניא) משחרב בית המקדש התקין רבן יוחנן בן זכאי שיהא יום הנף כולו אסור אמר לו רבי יהודה והלא מן התורה הוא אסור דכתיב עד עצם היום הזה עד עיצומו של יום

The Gemara asks: **And does Rabban Yoḥanan ben Zakkai hold in accordance with** the opinion of Rabbi Yehuda? **But doesn't he disagree with him, as it is taught** in a *baraita*: **Once the Temple was destroyed, Rabban Yoḥanan ben Zakkai instituted that for the entire day of waving the omer offering, it should be prohibited** to eat the grain of the new crop. **Rabbi Yehuda said to him**: **Isn't it prohibited by Torah law, as it is written**: “**Until this selfsame day**,” which means: **Until the essence of the day?** Apparently, they have two divergent opinions.

רבי יהודה הוא דקא טעי הוא סבר מדרבנן קאמר ולא היא מדאורייתא קאמר והא התקין קאמר מאי התקין דרש והתקין

The Gemara answers: **It is Rabbi Yehuda who is mistaken. He thought** that Rabban Yoḥanan ben Zakkai **is saying** it is prohibited **by rabbinic law. And that is not so; he is saying** it is prohibited **by**

**Torah law.** The Gemara asks: **But didn't the mishna say:** Rabban Yoḥanan ben Zakkai **instituted**, indicating that it is a rabbinic ordinance? The Gemara answers: **What is the meaning of instituted?** It means that **he interpreted** the verses in the Torah **and instituted** public notice for the multitudes to conduct themselves accordingly.

מתני' י"ט הראשון של חג שחל להיות בשבת כל העם מוליכין את לולביהן לבית הכנסת למחרת משכימין ובאין כל אחד ואחד מכיר את שלו ונוטלו מפני שאמרו חכמים אין אדם יוצא ידי חובתו ביום טוב הראשון בלולבו של חברו ושאר ימות החג אדם יוצא ידי חובתו בלולבו של חברו רבי יוסי אומר יום טוב הראשון של חג שחל להיות בשבת ושכח והוציא את הלולב לרשות הרבים פטור מפני שהוציאו ברשות

**MISHNA:** If the first day of the festival of *Sukkot* occurs on Shabbat, all of the people bring their *lulavim* to the synagogue on Shabbat eve, as it is prohibited to carry in a public domain on Shabbat. The next day, on Shabbat, everyone rises early and comes to the synagogue. Each and every one recognizes his *lulav* and takes it. This emphasis that each and every one recognizes his own *lulav* and takes it is because the Sages said: A person does not fulfill his obligation to take the *lulav* on the first day of the Festival with the *lulav* of another, and on the rest of the days of the Festival a person fulfills his obligation even with the *lulav* of another. Rabbi Yosei says: If the first day of the Festival occurs on Shabbat, and he forgot and carried the *lulav* out into the public domain, he is exempt from liability to bring a sin-offering for this unwitting transgression because he carried it out with permission, i.e., he was preoccupied with the performance of the mitzva and carried it out.

ולקחתם שתהא לקיחה ביד כל אחד ואחד לכם משלכם להוציא את השאול ואת הגזול מכאן (ויקרא כג. ז) גמי מנה"מ דת"ר אמרו חכמים אין אדם יוצא ידי חובתו בי"ט הראשון של חג בלולבו של חברו אלא אם כן נתנו לו במתנה

**GEMARA:** From where are these matters derived, that one does not fulfill his obligation with the *lulav* of another on the first day of the Festival? It is as the Sages taught that it is written: “And you shall take for yourselves on the first day the fruit of a beautiful tree, branches of a date palm, and boughs of a dense-leaved tree, and willows of the brook” ([Leviticus 23:40](#)). The use of second person plural in the phrase: “And you shall take,” indicates that there should be taking in the hand of each and every person. The word yourselves in the phrase “take for yourselves” means: From your own, to exclude a borrowed or stolen *lulav*. From here the Sages stated: A person does not fulfill his obligation on the first day of the Festival with the *lulav* of another unless the other gave it to him as a full-fledged gift, as in that case it belongs to him.

ומעשה ברבן גמליאל ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא שהיו באין בספינה ולא היה לולב אלא לרבן גמליאל בלבד שלקחו באלף זוז נטלו רבן גמליאל ויצא בו ונתנו לרבי יהושע במתנה נטלו רבי יהושע ויצא בו ונתנו לרבי אלעזר בן עזריה במתנה נטלו רבי אלעזר בן עזריה ויצא בו ונתנו לרבי עקיבא נטלו ר"ע ויצא בו והחזירו לרבן גמליאל

There was an incident involving Rabban Gamliel, and Rabbi Yehoshua, and Rabbi Elazar ben Azarya, and Rabbi Akiva, who were all traveling on a ship during the festival of *Sukkot* and only Rabban Gamliel had a *lulav*, which he had bought for one thousand *zuz*. Rabban Gamliel took it and fulfilled his obligation with it and then gave it to Rabbi Yehoshua as a gift. Rabbi Yehoshua took it and fulfilled his obligation with it and gave it to Rabbi Elazar ben Azarya as a gift. Rabbi Elazar ben Azarya took it and fulfilled his obligation with it and gave it to Rabbi Akiva as a gift. Rabbi Akiva took it and fulfilled his obligation with it and returned it to Rabban Gamliel.

למה לי למימר החזירו מלתא אגב אורחיה קא משמע לן מתנה על מנת להחזיר שמה מתנה

The Gemara asks: **Why do I need to say** that Rabbi Akiva **returned** the *lulav* to Rabban Gamliel? The crux of the story is that each of the Sages fulfilled his obligation with the same *lulav* after receiving it as a gift. The Gemara answers: By including that detail, the *tanna* teaches us another matter in passing, namely that a gift given on the condition that it be returned is considered a

full-fledged **gift**. Even if the owner stipulates from the outset that the gift would be returned, since he gives it as a gift in the interim, its halakhic status is that of a full-fledged gift.

כי הא דאמר רבא הא לך אתרוג זה על מנת שתחזירהו לי נטלו ויצא בו החזירו יצא לא החזירו לא יצא

This is **like that which Rava said**, that in the case of one who says to another: **Here is an *etrog* for you on condition that you return it to me, and the recipient took it and fulfilled his obligation with it, if he returned the *etrog*, he fulfilled his obligation of taking the *etrog*.** However, if **he did not return the *etrog*, he did not fulfill his obligation.** Since he did not fulfill the condition, retroactively he never acquired the gift at all.

למה לי למימר שלקחו באלף זוז להודיעך כמה מצות חביבות עליהן

The Gemara asks: **Why do I need to say that Rabban Gamliel bought this *lulav* for one thousand *zuz*?** The Gemara answers: It is **to inform you how beloved mitzvot were to them** to the extent that he was willing to pay an exorbitant sum to purchase a *lulav*.

א"ל מר בר אממר לרב אשי אבא צלויי קא מצלי ביה מיתבי לא יאחז אדם תפילין בידו וספר תורה בחיקו ויתפלל ולא ישתין בהן מים ולא יישן בהן לא שינת קבע ולא שינת עראי

§ **Mar bar Ameimar said to Rav Ashi:** My father would pray with the four species in his hand in an expression of his love for the mitzva. The Gemara **raises an objection: A person should not hold phylacteries in his hand or a Torah scroll in his lap and pray while doing so; neither should he urinate with them in his hand; nor should he sleep with them in his hand, neither a deep sleep nor a brief nap.**

ואמר שמואל סכין וקערה ככר ומעות הרי אלו כיוצא בהן התם לאו מצוה נינהו וטריד בהו הכא מצוה נינהו ולא טריד בהו

**And Shmuel said:** With regard to **a knife, a bowl full of food, a loaf of bread, or money, these items are similar to those mentioned above;** since he is concerned lest these items fall from his hand, he is distracted and he unable to concentrate on his prayers. Why, then, is that not the case with regard to *lulav*? It should be prohibited to hold the *lulav* during prayer for the same reason. The Gemara answers: **There, in the cases listed above, they are not related to performance of a mitzva, and he is preoccupied with them.** Therefore, that preoccupation distracts his focus from his prayers. **Here, in the case of the four species, they are related to performance of a mitzva, so he is not preoccupied with them** in a manner that will distract him from his prayers.

תניא רבי אלעזר בר צדוק אומר כך היה מנהגן של אנשי ירושלים אדם יוצא מביתו ולולבו בידו הולך לבית הכנסת לולבו בידו קורא קריאת שמע ומתפלל ולולבו בידו קורא בתורה ונושא את כפיו מניחו על גבי קרקע הולך לבקר חולים ולנהם אבליים לולבו בידו נכנס לבית המדרש משגר לולבו ביד בנו וביד עבדו וביד שלווחו

The Gemara cites support for the custom mentioned above, as **it is taught in a *baraita* that Rabbi Elazar bar Tzadok says: This was the custom of the people of Jerusalem during the festival of *Sukkot*. A person leaves his house, and his *lulav* is in his hand; he goes to the synagogue, and his *lulav* is in his hand; he recites *Shema* and prays, and his *lulav* is in his hand; he reads the Torah and a priest lifts his hands to recite the priestly benediction, and he places it on the ground because he cannot perform those tasks while holding the *lulav*. He goes to visit the ill or to console mourners, and his *lulav* is in his hand; he enters the study hall to study Torah, and he sends his *lulav* home in the hands of his son, in the hands of his slave, or in the hands of his agent.**

מאי קמ"ל להודיעך כמה היו זריזין במצות

The Gemara asks: **What is the *baraita* teaching us** by relating all these details that appear to establish the same practice? The Gemara explains: It is **to inform you how vigilant they were in the performance of *mitzvot* and how much they cherished them.**

רבי יוסי אומר י"ט: אמר אביי

§ The mishna continues: **Rabbi Yosei says** that if the first **day** of the **Festival** occurs on Shabbat, and one forgot and carried the *lulav* out into the public domain, he is exempt from liability to bring a sin-offering. **Abaye said:**

42a

לא שנו אלא שלא יצא בו אבל יצא בו חייב הא מדאגבהיה נפק ביה אמר אביי כשהפכו

The Sages **taught** that he is exempt **only** in a case **where he did not yet fulfill** his obligation. **However**, if he already **fulfilled** his obligation and he carries the *lulav* out, he is **liable** to bring a sin-offering. The Gemara asks: Is it possible to carry the *lulav* without fulfilling one's obligation? **Didn't he, from the moment that he lifted it, fulfill his obligation with it? Abaye said:** It is referring to a case **where he overturned it** and lifted it. One fulfills his obligation only when lifting it in the manner in which it grows.

רבא אמר אפילו תימא שלא הפכו הב"ע כגון שהוציאו בכלי והא רבא הוא דאמר לקיחה על ידי דבר אחר שמה לקיחה הני מילי דרך כבוד אבל דרך בזיון לא

**Rava said: Even if you say that** it is referring to a case where **he did not invert it, with what are we dealing here?** It is with a case **where he took the *lulav* out in a vessel** and did not fulfill his obligation. The Gemara asks: **But isn't Rava the one who said that taking by means of another object is considered taking?** The Gemara answers: **This applies only** when the addition is in a **deferential manner**, for wrapping or ornamentation. **But** if the addition is in a **degrading manner**, as in this case, where one places the *lulav* into a vessel and carries it that way, **no**, it is not considered taking.

אמר רב הונא אומר היה רבי יוסי עולת העוף שנמצאת בין אגפיים וכסבור חטאת העוף היא ואכלה פטור מאי קא משמע לן דטעה בדבר מצוה פטור היינו הך

**Rav Huna said that Rabbi Yosei would say:** In the case of a **bird** sacrificed as a **burnt-offering that is found among other birds** in one of the corners of the altar, **and** the priest **thought that it was a bird** sacrificed as a **sin-offering and he ate it**, as sin-offerings are eaten by priests, **he is exempt** from liability to bring a guilt-offering for misuse of consecrated items. The Gemara asks: **What is Rav Huna teaching us?** Is it **that if one erred in the matter of a mitzva, he is exempt? This is identical to that** statement of Rabbi Yosei; what novel element is introduced by Rav Huna?

מהו דתימא התם הוא דטעה בדבר מצוה פטור היינו דעבד מצוה אבל הכא דטעה בדבר מצוה ולא עבד מצוה אימא לא קא משמע לן

The Gemara answers: It is **lest you say that it is only there**, in the case of carrying the *lulav*, **that one who erred in a matter of a mitzva is exempt** and **that is** because **he performed a mitzva; however, here**, with regard to mistakenly identifying the bird-offerings, **where he erred in the matter of a mitzva but did not perform a mitzva at all, say no**, in that case he would not be exempt from liability to bring a guilt-offering. Therefore, Rav Huna **teaches us** that he is in fact exempt.

מיתבי רבי יוסי אומר השוחט את התמיד שאינו מבוקר כהלכתו בשבת חייב חטאת וצריך תמיד אחר

The Gemara **raises an objection. Rabbi Yosei says:** With regard to **one who slaughters the daily offering on Shabbat that is not properly inspected**, and a blemish is discovered that disqualifies the sacrifice, he unwittingly performed the prohibited labor of slaughtering on Shabbat. **He is liable** to bring a sin-offering, and he needs to bring a different daily offering. Even though he erred in a matter of a mitzva, he is liable.

אמר ליה בר מינה דההיא דהא אתמר עלה אמר רב שמואל בר חתאי אמר רב המנונא סבא אמר רב יצחק בר אשיאן אמר רב הונא אמר רב כגון שהביאו מלשכה שאינן מבוקרין

Rav Huna said in response to the objection: Proof may be cited, **except not from that baraita, as it was stated concerning that baraita that Rav Shmuel bar Hatai said that Rav Hamnuna Sava said that Rav Yitzhak bar Ashian said that Rav Huna said that Rav said:** It is referring to a case where they brought the sheep for the daily offering from a chamber in which there were sheep that are not inspected. Since under no circumstances should one take a sheep for the daily offering from uninspected sheep, his error cannot be attributed to preoccupation with the mitzva. Therefore, although he was engaged in performance of a mitzva, he is not exempt from liability to bring a sin-offering.

מתני' מקבלת אשה מיד בנה ומיד בעלה ומחזירתו למים בשבת רבי יהודה אומר בשבת מחזירין ביום טוב מוסיפין ובמועד מחליפין

**MISHNA:** A woman may receive a *lulav* from her son or from her husband and return it on Shabbat to the water in which it had been placed. **Rabbi Yehuda says: On Shabbat one may return the *lulav* to the water; and on the Festival one may even add fresh water to the vessel so the *lulav* will not wilt; and during the intermediate days of the Festival, one may even change the water.**

קטן היודע לנענע חייב בלולב

**A minor who knows how to wave the *lulav* is obligated in the mitzva of *lulav* due to the requirement to train him in the performance of mitzvot.**

גמי' פשיטא מהו דתימא הואיל ואשה לאו בת חיובא היא אימא לא תקבל קא משמע לן

**GEMARA:** With regard to the *halakha* in the mishna that a woman may receive the *lulav*, the Gemara asks: That is **obvious**. Why would it be prohibited? The Gemara answers that it is necessary to state this **lest you say: Since a woman is not subject to the obligation of the four species**, as it is a time-bound, positive mitzva, **say that she should not receive the *lulav***, as for her, moving the *lulav* is tantamount to moving set-aside objects and would therefore be prohibited. Therefore, the mishna **teaches us** that it is permitted.

קטן היודע לנענע: ת"ר קטן היודע לנענע חייב בלולב להתעטף חייב בציצית לשמור תפילין אביו לוקח לו תפילין יודע לדבר אביו לומדו תורה וק"ש

§ It is taught in the mishna: **A minor who knows how to wave the *lulav* is obligated in the mitzva of *lulav*. The Sages taught: A minor who knows how to wave the *lulav* is obligated in the mitzva of *lulav*; one who knows how to wrap himself in a garment, is obligated in the mitzva of ritual fringes; if he knows to preserve the sanctity of phylacteries in a state of cleanliness, his father buys him phylacteries; if he knows how to speak, his father immediately teaches him Torah and *Shema*.**

תורה צוה לנו משה מורשה קהלת יעקב ק"ש מאי היא פסוק ראשון (דברים לג.ד) תורה מאי היא א"ר המנונא

The Gemara asks: **And** in this context, **what is the Torah** taught to a child who has just learned to speak? **Rav Hamnuna said:** It is referring to the verse: “**Moses commanded us Torah, an inheritance of the congregation of Jacob**” ([Deuteronomy 33:4](#)), underscoring the relationship between the Jewish people and the Torah. The Gemara asks further: **And what is Shema** taught to a child who has just learned to speak? The Gemara answers: It is referring to the **first verse** of *Shema*.

היודע לשמור גופו אוכלין על גופו טהרות לשמור את ידיו אוכלין על ידיו טהרות היודע לישאל ברשות היחיד ספיקו טמא ברשות הרבים ספיקו טהור היודע לפרוס כפיו חולקין לו תרומה בבית הגרנות

The Sages continued: If the minor is one **who knows to protect his body** from ritual impurity, it is permitted to **eat ritually pure** food that came into contact **with his body**. If he is one who knows to **protect his hands** from ritual impurity, it is permitted to **eat ritually pure** food that came into contact **with his hands**. If he is one **who knows to be asked** and accurately clarify which objects he touched, his status is like that of an adult based on the following distinction: If the question was with regard to ritual impurity **in the private domain** and it is a case of **uncertainty**, the item in question is deemed **impure**. However, if the question was with regard to ritual impurity **in the public domain** and it is a case of **uncertainty**, the item in question is deemed **pure**. If the minor is a priest **who knows how to spread his hands** and recite the priestly benediction, **one distributes teruma to him in the granary** as one would to any other priest.

42b

היודע לשחוט אוכלין משחיטתו אמר רב הונא והוא שגדול עומד על גביו

If he is one **who knows how to slaughter** an animal, **one may eat from animals that he slaughtered**.

**Rav Huna said:** That is the *halakha* **provided that an adult is standing over him** overseeing the slaughter.

יכול לאכול כזית דגן מרחיקין מצואתו וממימי רגליו ארבע אמות אמר רב חסדא והוא שיכול לאוכלו בכדי אכילת פרס אמר ויוסיף דעת יוסיף מכאוב ([קהלת א, יח](#)) רב חייא בריה דרב ייבא ובגדול אע"פ שאינו יכול לאכול בכדי אכילת פרס דכתיב

If he is one who **is able to eat an olive-bulk of grain**, **one distances himself four cubits from his feces and from his urine** before praying or reciting *Shema*, as the feces and urine of a child at that stage of development produce offensive odors like those of an adult. **Rav Hisda said:** That is the *halakha* **provided that** the minor **can eat** the olive-bulk of grain **in** the time it takes **to eat a half-loaf** of bread. However, if it takes him longer, one need not distance himself before praying. **Rav Hiyya, son of Rav Yeiva, said:** **And with regard to an adult, even if he is unable to eat** an olive-bulk of grain **in** the time it takes **to eat a half-loaf** of bread, one must distance himself from his feces before praying, **as it is written:** “**And he that increases knowledge, increases sorrow**” ([Ecclesiastes 1:18](#)), meaning that as one grows older he becomes more flawed.

איש לפי אכלו רבי יהודה אומר עד שיכול לברר אכילה ([שמות יב, ד](#)) יכול לאכול כזית צלי שוחטין עליו את הפסח שנאמר כיצד נותנין לו צרור וזורקו אגוז ונוטלו

If he is one who **is able to eat an olive-bulk of roasted meat**, **one slaughters the Paschal lamb on his behalf**, and he is included in the group assembled to eat the Paschal lamb, **as it is stated:** “**According to every man’s eating** you shall make your count for the lamb” ([Exodus 12:4](#)). **Rabbi Yehuda says:** Ability to consume an olive-bulk is insufficient to include him in the group; rather, he is not included **until he is able to discern** what he is **eating**. **How** is that determined? **If one gives him a pebble and he throws it away**, and if one gives him **a nut and he takes it**, he may be included in the group for eating the Paschal lamb.

May we return to you, chapter "A Stolen Lulav."

מתני' לולב וערבה ששה ושבעה ההלל והשמחה שמונה סוכה וניסוך המים שבעה החליל חמשה וששה

**MISHNA:** The *lulav* is taken **and** the altar is encircled together with the **willow branch** either **six or seven** days, depending on which day of the Festival occurs on Shabbat. The obligation to recite the full *hallel* **and** the mitzva of **rejoicing**, i.e., eating the meat of the peace-offering, **is in effect for eight** days, seven days of *Sukkot* and the Eighth Day of Assembly. The mitzva of *sukka* **and** the ritual of the **water libation** on the altar **are** in effect for **seven** days. **The flute** is played in the Temple for **five or six** days, depending on which day of the Festival occurs on Shabbat, to enhance the rejoicing on the Festival.

לולב שבעה כיצד יו"ט הראשון של חג שחל להיות בשבת לולב שבעה ושאר כל הימים ששה

The mishna elaborates: The *lulav* is taken for **seven** days. **How** so? If **the first day of the Festival occurs on Shabbat**, since the mitzva to take the *lulav* on the first day is a mitzva by Torah law, it overrides Shabbat and one takes the *lulav* that day. As a result, the *lulav* is then taken for **seven** days. **And** if the first day occurs on one of the **rest of the days** of the week and one of the other days of the Festival coincides with Shabbat, the *lulav* is taken only **six** days. Since the mitzva to take the *lulav* is a mitzva by rabbinic law throughout the rest of *Sukkot*, it does not override Shabbat.

ערבה שבעה כיצד יום השביעי של ערבה שחל להיות בשבת ערבה שבעה ושאר כל הימים ששה

The altar is encircled with the **willow branch** for **seven** days. **How** so? If **the seventh day of the mitzva of the willow branch occurs on Shabbat**, since on that day it is a mitzva by Torah law, it overrides Shabbat and the mitzva of the **willow branch** is then performed for **seven** days. **And** if the seventh day occurs on one of the **rest of the days** of the week, and one of the other days of the Festival coincides with Shabbat, since the mitzva of the willow branch is then by rabbinic law and consequently does not override Shabbat, it is performed for only **six** days.

מצות לולב כיצד (בשבת) יום טוב הראשון של חג שחל להיות בשבת מוליכין את לולביהן להר הבית והחזנין מקבלין מהן וסודרין אותן על גבי איצטבא והזקנים מניחין את שלהן בלשכה ומלמדין אותם לומר כל מי שמגיע לולבי לידו הרי הוא לו במתנה

**How is the mitzva of *lulav* fulfilled in the Temple when the first day of the Festival occurs on Shabbat?** If **the first day of the Festival occurs on Shabbat**, all the people **bring their *lulavim* to the Temple Mount** on Friday. **The attendants receive the *lulavim* from them and arrange them on a bench [*itztaba*], while the Elders place their *lulavim* in the chamber.** They were given permission to do so due to the concern that they would be injured the following morning in the rush of people in search of their *lulavim*. **And** the court **teaches the people to say:** With regard to **anyone whom my *lulav* reaches his possession, it is his as a gift.** They did so to avoid the likely situation where people would inadvertently take *lulavim* that did not belong to them, as on the first day of the Festival one does not fulfill his obligation with a *lulav* that does not belong to him.

למחר משכימין ובאין והחזנין זורקין אותם לפניהם והן מחטפין ומכין איש את חברו וכשראו ב"ד שבאו לידי סכנה התקינו שיהא כל אחד ואחד נוטל בביתו

**The next day** everyone **rises early and comes** to the Temple, **and the attendants throw the *lulavim* before them.** **And** in the confusion, the people **snatch the *lulavim* and** in the process **strike one**

another. And when the court saw that they came to potential danger, they instituted that each and every person will take his *lulav* in his house and fulfill the mitzva there.

גמ' אמאי טלטול בעלמא הוא ולידחי שבת אמר רבה גזרה שמא יטלנו בידו וילך אצל בקי ללמוד

**GEMARA:** Apropos the prohibition against taking a *lulav* on Shabbat, the Gemara asks: **Why** is this prohibited? After all, taking the *lulav* is merely moving the object and is prohibited due to the rabbinic prohibition of set-aside. Since the mitzva to take the *lulav* is a mitzva by Torah law, **let it override** this relatively minor Shabbat prohibition. **Rabba said:** This prohibition is a decree lest one take the *lulav* in his hand and go to an expert to learn how to wave the *lulav* or how to recite its blessing,

43a

ויעבירונו ארבע אמות ברשות הרבים והיינו טעמא דשופר והיינו טעמא דמגילה

and in doing so carry it four cubits in the public domain, thereby violating a severe Torah prohibition. **And that is the reason for** the prohibition against sounding the *shofar* on Shabbat, **and that is the reason for** the prohibition against reading the **Scroll** of Esther when Purim coincides with Shabbat.

אי הכי יום ראשון נמי ראשון הא תקינו ליה רבנן בביתו התיינח אחר תקנה קודם תקנה מאי איכא למימר

The Gemara asks: **If so**, on **the first day** of *Sukkot* that coincides with Shabbat **too** one should not take the *lulav* due to this concern. The Gemara answers: With regard to the **first day**, **the Sages instituted** that one should take the four species **in his house**. Since the Sages already prohibited one from taking the *lulav* out of the house, he will remember that it is prohibited and will not come to take it elsewhere to learn to wave it or to recite the blessing. The Gemara asks: **This works out well after the ordinance** that one takes the *lulav* in his house was instituted. However, **prior to** introducing the ordinance, **what is there to say** in explaining why it is permitted to take the *lulav* on the first day?

אלא ראשון דאיתיה מן התורה בגבולין לא גזרו בהו רבנן הנך דליתנהו מן התורה בגבולין גזרו בהו רבנן

**Rather**, the Gemara rejects the previous explanation and explains the distinction differently. On the **first day**, when the mitzva of taking the *lulav* even **in the outlying areas** and not just in the Temple is in effect **by Torah law**, **the Sages did not issue a decree** to prohibit taking the *lulav* on the first day and permitted the mitzva to be performed even in the outlying areas. However, with regard to **these** other days of *Sukkot*, when the mitzva of taking the *lulav* **is not in effect by Torah law in the outlying areas** and the *lulav* is taken there only to commemorate the practice in the Temple, **the Sages issued a decree** to prohibit taking the *lulav* on the other days.

אי הכי האידנא נמי לא ידעינן בקיבועא דירחא אינהו דידעי בקיבועא דירחא לידחו

The Gemara asks: **If it is so** that the mitzva on the first day is a mitzva by Torah law even in the outlying areas, **today too** one should take the *lulav* on the first day of *Sukkot* that coincides with Shabbat. The Gemara answers: **We do not know when** precisely **the establishment of the month** was determined by the court. Therefore, it is possible that the day observed as the first day of *Sukkot* is not *Sukkot* at all. Certainly, one does not violate the rabbinic decree to fulfill a mitzva that is not definitely a mitzva by Torah law. The Gemara asks: If so, with regard to the people of Eretz Yisrael, who sanctify the month based on eyewitness testimony and **who know when** precisely **the establishment of the month** was determined by the court, **let them override** Shabbat for the mitzva of *lulav* on the first day of *Sukkot* even today.

אין הכי נמי (דתני) חדא ביום טוב הראשון של חג שחל להיות בשבת כל העם מוליכין את לולביהן להר הבית (ותניא) אידך לבית הכנסת שמע מינה כאן בזמן שבית המקדש קיים כאן בזמן שאין בית המקדש קיים שמע מינה

The Gemara answers: **Yes, it is indeed so**, and that is their practice, **as it was taught in one** mishna: **On the first day of the Festival that occurs on Shabbat, all the people bring their lulavim to the Temple Mount** on Friday. **And we learned in another** mishna: They bring their *lulavim* to the **synagogue**. **Learn from** the change in formulation that **here**, where the mishna says that they bring their *lulavim* to the Temple Mount, it is referring to **when the Temple is in existence, and there**, where the mishna says that they bring their *lulavim* to the synagogue, it is referring to **when the Temple is not in existence**. The Gemara concludes: Indeed, **learn from it** that this is so.

ולקחתם שתהא לקיחה ביד כל אחד ואחד (ויקרא כג. מ) דאיתיה מן התורה בגבולין מנא לן דתניא

§ The Gemara asks: **From where do we derive that by Torah law the mitzva of lulav on the first day is in effect even in the outlying areas?** The Gemara answers: **As it was taught in a baraita**: “And you shall take for yourselves on the first day the fruit of a beautiful tree, branches of a date palm, and boughs of a dense-leaved tree, and willows of the brook, and you shall rejoice before the Lord your God seven days” ([Leviticus 23:40](#)). The Sages parse the phrases and terms in the verse. In the phrase “**And you shall take**,” the plural form of you is used, indicating **that there should be taking in the hand of each and every one**, and no one can fulfill the obligation on another’s behalf.

לכם משלכם להוציא את השאול ואת הגזול ביום ואפילו בשבת ראשון אפי' בגבולין הראשון מלמד שאינו דוחה אלא יום טוב הראשון בלבד

They continue to expound the verse. **Yourselves** indicates **from your own, to exclude a borrowed or stolen lulav**. **On the day** comes to emphasize that there is a mitzva by Torah law to take the *lulav* on each day of the Festival, **even on Shabbat**. The word **first**, used with no qualification as to where the *lulav* is to be taken, indicates that this obligation is in effect everywhere on the first day, **even in the outlying areas**. **The first**, with the definite article for emphasis, is restrictive and **teaches that the mitzva of taking the lulav overrides Shabbat only on the first day of the Festival**.

אמר מר ביום ואפילו בשבת מכדי טלטול בעלמא הוא איצטרריך קרא למישרי טלטול אמר רבא לא נצרכא אלא למכשירי לולב ואליבא דהאי תנא דתניא לולב וכל מכשיריו דוחין את השבת דברי ר' אליעזר

The Gemara analyzes the *baraita*. **The Master said: On the day**, indicates **even on Shabbat**. The Gemara asks: **Now, since taking the four species entails merely moving the object and is prohibited due to the rabbinic prohibition of set-aside, is a verse needed to permit moving the lulav?** Obviously, the Torah does not address prohibitions that are not by Torah law. **Rava said:** Indeed, the verse **is necessary only for** actions that are **facilitators** of the performance of the mitzva of *lulav*, i.e., to permit actions necessary to prepare a *lulav* for the mitzva, such as severing it from the tree, which may be performed on Shabbat. **And that is in accordance with** the opinion of **this tanna** who permits doing so on Shabbat, **as it was taught in a baraita: Lulav and all the actions that are its facilitators override Shabbat; this is the statement of Rabbi Eliezer**.

מ"ט דר' אליעזר אמר קרא ביום ואפי' בשבת ורבנן האי ביום מאי עבדי ליה מיבעי ליה ביום ולא בלילה ור' אליעזר ביום ולא ושחחתי לפני ה' אלהיכם שבעת ימים ימים ולא לילות ורבנן אי (ויקרא כג. מ) בלילה מנא ליה נפקא ליה מסיפא דקרא מהתם הוה אמינא לילף ימים ימים מסוכה מה להלן ימים ואפי' לילות אף כאן נמי ימים ואפי' לילות

The Gemara explains: **What is the rationale for the statement of Rabbi Eliezer?** It is as **the verse states: On the day**, indicating that the obligation exists every day of the Festival, **and even on Shabbat**.

The Gemara asks: **And the Rabbis, what do they do with the verse: On the day?** The Gemara answers: **They require it** to teach that the mitzva of taking the *lulav* is specifically **during the day and not at night**.

The Gemara asks: **And from where does Rabbi Eliezer** derive that the *lulav* is taken **during the day and not at night**? The Gemara answers: **He derives it from the end of the verse: “And you shall rejoice before the Lord your God seven days” (Leviticus 23:40)**, indicating that the obligation to take the *lulav* is during the **days and not** during the **nights**.

The Gemara asks: **And the Rabbis**, why don't they derive it from that verse? The Gemara answers: **If it was derived from there, I would have said: Derive days** written with regard to *lulav* **from days** written with regard to *sukka* by means of a verbal analogy; **just as there**, with regard to *sukka*, it means **days and even nights, here too**, with regard to *lulav*, it means **days and even nights**.

בסוכות תשבו שבעת ימים ואפ"ל לילות אתה אומר ימים ואפ"ל לילות או אינו (ויקרא כג. מב) וסוכה גופה מגלך דת"ר אלא ימים ולא לילות ודין הוא נאמר כאן ימים ונאמר בלולב ימים מה להלן ימים ולא לילות אף כאן ימים ולא לילות

The Gemara asks: **And with regard to *sukka* itself, from where do we** derive that the mitzva is observed at night as well? **As the Sages taught** in a *baraita* that it is written: **“You shall reside in *sukkot* for seven days” (Leviticus 23:42)**, from which they derived: **Days and even nights**. The *tanna* continues the discussion: **Do you say days and even nights; or perhaps the meaning is only days and not nights? And it may be inferred logically** that the latter is correct. **It is stated here**, with regard to *sukka*: **“Days.” And it is stated with regard to *lulav*: “Days.” Just as there**, with regard to *lulav*, the meaning is **days and not nights, so too here**, with regard to *sukka*, the meaning is **days and not nights**. That is one possibility.

או כלך לדרך זו נאמר כאן ימים ונאמר במלואים ימים מה להלן ימים ואפילו לילות אף כאן ימים ואפ"ל לילות

**Or, perhaps, go this way** and say the opposite. **It is stated here**, with regard to *sukka*: **Days, and it is stated with regard to the inauguration** of the Tabernacle: **“And at the door of the Tent of Meeting you shall reside day and night seven days” (Leviticus 8:35)**. **Just as there**, with regard to the inauguration of the Tabernacle, the meaning is **days and even nights, so too here**, with regard to *sukka*, the meaning is **days and even nights**. A source exists for either possibility.

נראה למי דומה דנין דבר שמצותו כל היום מדבר שמצותו כל היום ואל יוכיח דבר שמצותו שעה אחת או כלך לדרך זו דנין דבר שמצותו לדורות מדבר שמצותו לדורות ואל יוכיחו מלואים שאין נוהגין לדורות

The *baraita* continues: **Let us see to which** of the paradigms the mitzva of *sukka* is **comparable**. Perhaps **one derives a matter whose mitzva is in effect the entire day, *sukka*, from another matter whose mitzva is in effect the entire day**, the inauguration of the Tabernacle, **and do not let a matter whose mitzva is in effect for a brief moment, *lulav*, prove otherwise**. **Or perhaps go this way** and say the opposite: **One derives a matter whose mitzva is in effect throughout the generations, *sukka*, from another matter whose mitzva is in effect throughout the generations, *lulav*, and do not let the inauguration that is not in practice throughout the generations**, as it was in effect only at the establishment of the Tabernacle, **prove otherwise**.

ת"ל

Since it is impossible to determine the more appropriate source based on logical inference, derive the matter as **the verse states**:

43b

תשבו מה להלן ימים ואפ"ל לילות אף כאן ימים (ויקרא ח. לה) תשבו תשבו לגזרה שוה נאמר כאן תשבו ונאמר במלואים ואפילו לילות

**“You shall reside,” “you shall reside,”** by means of a verbal analogy. **It is stated here**, with regard to *sukka*: **“You shall reside in *sukkot* seven days” (Leviticus 23:42)**, **and it is stated with regard to**

**the inauguration** of the Tabernacle: “And at the door of the Tent of Meeting **you shall reside** day and night seven days” ([Leviticus 8:35](#)). **Just as there**, with regard to the inauguration, the meaning is **days and even nights**, so too here, with regard to *sukka*, the meaning is **days and even nights**.

ערבה שבעה כיצד: ערבה בשביעי מ"ט דחיא שבת א"ר יוחנן כדי לפרסמה שהיא מן התורה אי הכי לולב נמי לידחי כדי לפרסמו שהוא מן התורה

§ The mishna continues: The altar is encircled with the **willow branch** for **seven** days. **How** so? If the seventh day of performing the mitzva of the willow branch occurs on Shabbat, since on that day the mitzva of the willow branch is a mitzva by Torah law, it overrides Shabbat and the mitzva of the willow branch is then performed seven days. The Gemara asks: With regard to the mitzva of the **willow branch on the seventh day**, **what is the reason that it overrides Shabbat?** **Rabbi Yoḥanan said:** It is **in order to publicize that it is** a mitzva that **applies by Torah** law, since it is not written explicitly in the Torah. The Gemara raises an objection: **If so, *lulav* too should override** Shabbat in the Temple on the other days of *Sukkot* as well and not only on the first day **in order to publicize that it is** a mitzva **by Torah** law all seven days, since that too is not written explicitly in the Torah.

לולב גזרה משום דרבה אי הכי ערבה נמי נגזור ערבה שלוחי בית דין מייתי לה לולב לכל מסור

The Gemara answers: One is prohibited from taking the *lulav* on Shabbat by rabbinic **decree due to** the concern expressed **by Rabba** (42b) lest he take the *lulav* in his hand and go to an expert to learn how to wave the *lulav* and thereby carry it in the public domain. The Gemara objects: **If so**, with regard to the **willow branch as well let us issue a decree** due to the same concern. The Gemara answers: The two cases are different. With regard to the **willow branch, agents of the court bring it** to the priests who perform the mitzva in the Temple, and they carefully prepare the willow branch prior to the onset of Shabbat and will not come to carry it in a prohibited manner on Shabbat. However, performance of the mitzva of *lulav* **is incumbent upon every individual**. Therefore, there is concern lest one unwittingly perform the prohibited labor of carrying on Shabbat.

אי הכי כל יומא נמי לידחי אתי לפקפוקי בלולב ולידחי ביום טוב ראשון לא מוכחא מלתא אמרי לולב הוא דקא דחי

The Gemara objects: **If so**, i.e., because the willow branch is supplied by agents of the court there is no concern that Shabbat will be desecrated, **let** the mitzva of the willow branch **override** Shabbat on **every day** of the Festival **as well**. The Gemara answers: In that case people **would come to raise doubts about** the significance of the mitzva of *lulav*, as, unlike the mitzva of the willow branch, it would override Shabbat on only one day of the Festival and not on all seven. The Gemara asks: **And let** the mitzva of the willow branch **override** Shabbat **on the first day of the Festival**, just as the mitzva of *lulav* does, and not on the seventh day. The Gemara answers: **The matter** of publicizing that the mitzva of willow branch is a mitzva by Torah law **would not be apparent**, as people **would say that it is** really the mitzva of *lulav* **that overrides** Shabbat, and once *lulav* is permitted the willow branch is permitted as well.

ולידחי בחד מהנך כיון דקא מפקת לה מראשון אוקמה אשביעי

The Gemara asks: **And let** the mitzva of the willow branch **override** Shabbat **on one of these** other days of *Sukkot*; why specifically the seventh day? The Gemara answers: **Once you moved it from the first day, establish it on the seventh day**, which is also a unique day of *Sukkot*, and not on one of the other intermediate days of *Sukkot*.

אי הכי האידנא נמי לידחי אנן לא ידעינן בקיבועא דירחא

The Gemara asks: **If so**, i.e., if the mitzva of the willow branch is so significant that it overrides Shabbat, **let it override** Shabbat **today as well**, even though the Temple is not standing. The Gemara answers: **We do not know** when precisely **the establishment of the month** was determined by the

court. Therefore, it is possible that the day observed as the seventh day of *Sukkot* is not the seventh day at all. Certainly, one does not violate the rabbinic decree to fulfill a mitzva that is not definitely a mitzva by Torah law.

אינהו דידעי בקיבועא דירחא לידחי כי אתא בר הדיא אמר לא איקלע כי אתא רבין וכל נחותי אמרי איקלע ולא דחי

The Gemara asks: If so, with regard to the people of Eretz Yisrael, **who know the establishment of the month, let them override** Shabbat for the mitzva of willow branch on the seventh day of *Sukkot* even today. **When bar Hedyā came** from Eretz Yisrael to Babylonia **he said:** That is not a practical question, as the seventh day **does not coincide** with Shabbat, since the Sages fixed the calendar to avoid that possibility. **When Ravin and all those emissaries who descended** to Babylonia, or who originally left Babylonia for Eretz Yisrael and returned, **came, they said: It does coincide** with Shabbat, **but it does not override** Shabbat.

ואלא קשיא אמר רב יוסף מאן לימא לן דערבה בנטילה דלמא בזקיפה

The Gemara asks: **But** then it is **difficult**; why doesn't the mitzva of the willow branch override Shabbat on the seventh day today? **Rav Yosef said: Who will say to us** definitively **that** the mitzva of **the willow branch** is performed **by taking** it? **Perhaps it is** performed **by standing** the branches **upright** against the altar. Since there is no altar today, the mitzva does not override Shabbat.

איתיביה אביי לולב וערבה ששה ושבעה מאי לאו כלולב מה לולב בנטילה אף ערבה בנטילה מידי איריא הא כדאיתיה והא כדאיתיה

**Abaye raised an objection to Rav Yosef** from the mishna, which states: The *lulav* is taken **and** the altar is encircled with **the willow branch** either **six or seven** days. **What, is it not** learned from the juxtaposition of these mitzvot in the mishna that the mitzva of the willow branch is **like** the mitzva of *lulav* in that **just as** the mitzva of *lulav* is performed **by taking** it, **so too**, the mitzva of the **willow branch** is performed **by taking** it and not by standing it upright? He answered him: **Are the cases necessarily comparable?** Perhaps **this** mitzva of *lulav* is **as it is**, by means of taking, **and this** mitzva of the willow branch is **as it is**, by means of standing it upright.

איתיביה אביי בכל יום מקיפין את המזבחה פעם אחת ואותו היום שבע פעמים מאי לאו בערבה לא כלולב והא אמר רב נחמן אמר רבה בר אבוה בערבה א"ל הוא אמר לך בערבה ואנא אמינא כלולב אתמר ר' אלעזר אומר כלולב רב שמואל [בר נתן] אמר ר' חנינא בערבה וכן אמר רב נחמן אמר רבה בר אבוה בערבה

**Abaye raised an objection to Rav Yosef** from a mishna: **On every day** the people **circle the altar one time, and on that day**, the seventh day of the willow branch, they circle it **seven times**. **What, is** the mishna **not** referring to circling the altar **with the willow branch** in hand? He answered him: **No**, it is referring to circling the altar **with a lulav**. Abaye objects: **But didn't Rav Nahman say** that **Rabba bar Avuh said:** They would circle the altar **with the willow branch?** **Rav Yosef said to him: He said to you with the willow branch;** however, my authority is no less than his, as we are both *amora'im*, **and I say** that they circle the altar **with a lulav**. **It was stated** that this was the subject of dispute between other *amora'im* as well. **Rabbi Elazar says:** They circle the altar **with a lulav**. **Rav Shmuel bar Natan said** that **Rabbi Hanina said:** They circle the altar **with the willow branch**. **And likewise, Rav Nahman said** that **Rabba bar Avuh said:** They would circle the altar **with the willow branch**.

א"ל רבא לרב יצחק בריה דרבה בר בר חנה בר אוריא תא ואימא לך מלתא מעליתא דהוה אמר אבוך הא דתנן כל היום מקיפין את המזבחה פעם אחת ואותו היום מקיפין את המזבחה שבע פעמים הכי אמר אבוך משמיה דר' אלעזר כלולב

**Rava said to Rav Yitzhak, son of Rabba bar bar Hana: Son of Torah [bar urya], come and I will tell you an outstanding statement that your father would say.** With regard to **that which we learned** in a mishna: **On every day** the people **circle the altar one time, and on that day**, the

seventh day of the willow branch, **they circle the altar seven times; this is what your father said in the name of Rabbi Elazar:** They circle the altar **with a lulav**.

איתביה לולב דוחה את השבת בתחלתו וערבה בסופו פעם אחת חל שביעי של ערבה להיות בשבת והביאו מרביות של ערבה מערב שבת והניחום בעזרה והכירו בהן בייתוסין ונטלום וכבשום תחת אבנים

Abaye **raised an objection to Rav Yosef** from the *Tosefta* (*Sukka* 3:1): The mitzva of ***lulav* overrides Shabbat at the start** of the Festival, **and the willow branch** overrides it **at the end** of the Festival.

**One time, the seventh day of the willow branch occurred on Shabbat, and they brought branches of the willow tree on Shabbat eve, before Shabbat, and placed them in the Temple courtyard** for use on Shabbat. The **Boethusians** in the Temple, who disagreed with the Sages and held that there is no mitzva of the willow branch on the seventh day of the Festival, **noticed them and took them and concealed them under the stones**. This was an attempt to prevent fulfillment of the mitzva, as they knew that the Sages would prohibit moving the stones, which are set-aside on Shabbat.

למחר הכירו בהן עמי הארץ ושמטום מתחת האבנים והביאום הכהנים וקפום בצידוי המזבח לפי שאין בייתוסין מודים שחיבוט ערבה דוחה את השבת

**The next day, some of the ignoramuses noticed** the branches concealed under the stones. **And** since the ignoramuses identified with the opinion of the Sages, and at the same time were ignorant of the details of the mitzvot, **they extracted them from under the stones. And the priests brought them and stood them upright at the sides of the altar**. This happened **because the Boethusians do not concede that waving the willow branch overrides Shabbat**.

אלמא בנטילה היא תיובתא

**Apparently**, based on the conclusion of the incident, the mitzva of the willow branch **is fulfilled by taking it**, as it is referring to waving the willow branch and not just standing it upright at the sides of the altar. The Gemara notes: Indeed, it is **a conclusive refutation** of Rav Yosef's opinion.

ואלא נדחו כיון דאנן לא דחינן אינהו נמי לא דחו והא יום טוב הראשון דלדידן לא דחי ולדידהו דחי

Given the refutation of Rav Yosef's opinion, the original question is difficult: **Rather, let them in Eretz Yisrael override Shabbat** for the mitzva of the willow branch on the seventh day of *Sukkot* nowadays as well. The Gemara answers: **Since we** in the Diaspora **do not override Shabbat** for this purpose, **they** in Eretz Yisrael **also do not override** it. The Gemara objects: **But doesn't the first day of the Festival** refute that contention, as **for us** in the Diaspora it **does not override Shabbat** and we do not take the *lulav*, **and for them** in Eretz Yisrael **it overrides Shabbat** and they take the *lulav*?

44a

אמרי לדידהו נמי לא דחי ואלא קשיא הני תרתי דתנא חדא כל העם מוליכין את לולביהן להר הבית ותני' אידך לבית הכנסת ומתצינן כאן בזמן שבית המקדש קיים כאן בזמן שאין בית המקדש קיים

The Sages **say: For them** in Eretz Yisrael **it also does not override Shabbat**. The Gemara asks: **But** if that is the case, the contradiction between **these two** sources is **difficult, as it was taught in one mishna: All the people bring their lulavim to the Temple Mount** on Friday, **and it was taught in another** mishna that they bring their *lulavim* **to the synagogue. And we resolved** this contradiction as follows: **Here**, where the mishna says that they bring their *lulavim* to the Temple Mount, it is referring to **when the Temple is standing**, and **there**, where the mishna says that they bring their *lulavim* to the synagogue, it is referring to **when the Temple is not standing**. Based on the above, when the Temple is not in existence the mitzva of *lulav* does not override Shabbat.

לא אידי ואידי בזמן שבית המקדש קיים ולא קשיא כאן במקדש כאן בגבולין

The Gemara resolves the contradiction: **No**, both **this** mishna **and that** mishna are referring to Eretz Yisrael **when the Temple is in existence**; and nevertheless, it is **not difficult**. **Here**, where the mishna says that they bring their *lulavim* to the Temple Mount, it is referring to the procedure **in the Temple**. And **there**, where the mishna says that they bring their *lulavim* to the synagogue, it is referring to the procedure **in the outlying areas** in the rest of Eretz Yisrael, where they knew when the new month was established. However, today, neither in the Diaspora nor in Eretz Yisrael does the mitzva of *lulav* override Shabbat.

א"ל אביי לרבא מאי שנא לולב דעבדינן ליה שבעה זכר למקדש ומאי שנא ערבה דלא עבדינן לה שבעה זכר למקדש א"ל הואיל ואדם יוצא ידי חובתו בערבה שבלולב א"ל ההוא משום לולב הוא דקא עביד ליה וכי תימא דקא מגבה ליה והדר מגבה ליה והא מעשים בכל יום דלא קא עבדינן הכי

**Abaye said to Rava: What is different about *lulav* such that we perform the mitzva seven days in commemoration of the Temple, and what is different about the willow branch that we do not perform the mitzva seven days in commemoration of the Temple?** Rava said to him: **Since a person fulfills his obligation with the willow branch in the *lulav*, no additional commemoration is necessary.** Abaye said to him: That is not a satisfactory answer, as **he is performing that action due to the mitzva of taking the *lulav* and the other species. And if you say that he lifts the willow branch bound with the *lulav* to fulfill the mitzva of the four species and then lifts it again in commemoration of the willow branch in the Temple, aren't actions performed daily proof that we do not do so, as no one lifts the *lulav* twice?**

אמר רב זביד משמיה דרבא לולב דאורייתא עבדינן שבעה זכר למקדש ערבה דרבנן לא עבדינן לה שבעה זכר למקדש

**Rav Zevid said in the name of Rava:** Since the mitzva of *lulav* is a mitzva by Torah law, we perform it seven days in commemoration of the Temple even today. Since the mitzva of the willow branch is a mitzva by rabbinic law, we do not perform it seven days in commemoration of the Temple.

ערבי נחל כתיב שתיים אחת ללולב ואחת למקדש אי לרבנן הלכתא גמירי לה (ויקרא כג, מ) למאן אילימא לאבא שאול האמר דא"ר אסי א"ר יוחנן משום ר' נחוניא איש בקעת בית חורתן עשר נטיעות ערבה וניסוך המים הלכה למשה מסיני

The Gemara asks: In accordance **with whose** opinion did Rava say this? **If we say** that Rava said this in accordance with the opinion of **Abba Shaul, didn't he say that it is written: Willows of the river, i.e., in the plural, indicating two willow branches, one for the *lulav* and one for the Temple?** In his opinion, the mitzva of the willow branch in the Temple is also a mitzva by Torah law. **If Rava said this in accordance with the opinion of the Rabbis, they learned this as a *halakha* transmitted to Moses from Sinai, as Rabbi Asi said that Rabbi Yoḥanan said in the name of Rabbi Neḥunya of the valley of Beit Ḥortan:** The *halakha* of the **ten saplings**, the mitzva of the **willow branch** in the Temple, **and the mitzva of the water libation** on the altar during the festival of *Sukkot* are each a *halakha* transmitted to Moses from Sinai.

אלא אמר רב זביד משמיה דרבא לולב דאית ליה עיקר מה"ת בגבולין עבדינן ליה שבעה זכר למקדש ערבה דלית לה עיקר מן התורה בגבולין לא עבדינן שבעה זכר למקדש

**Rather, Rav Zevid said in the name of Rava:** With regard to the mitzva of *lulav*, which has its basis written explicitly in the Torah, in the outlying areas we perform it seven days in commemoration of the Temple. With regard to the mitzva of the willow branch, which does not have its basis written explicitly in the Torah, in the outlying areas we do not perform it seven days in commemoration of the Temple.

אמר ר"ל כהנים בעלי מומין נכנסין בין האולם ולמזבה כדי לצאת בערבה א"ל ר' יוחנן מי אמרה מי אמרה היא איהו אמר דא"ר אסי א"ר יוחנן משום ר' נחוניא איש בקעת בית חורתן עשר נטיעות ערבה וניסוך המים הלכה למשה מסיני

Apropos the willow branch in the Temple, **Reish Lakish said: Priests with physical defects enter between the Entrance Hall and the altar in order to fulfill** the obligation of the mitzva of the **willow branch**. Although due to their blemishes it is prohibited for them to pass there, as they circle the altar with the willow branches they inevitably pass between the Entrance Hall and the altar. **Rabbi Yoḥanan said to him: Who stated this halakha?** The Gemara wonders about Rabbi Yoḥanan's question: **Who stated it? Didn't Rabbi Yoḥanan himself state it? As Rabbi Asi said that Rabbi Yoḥanan said in the name of Rabbi Neḥunya of the valley of Beit Ḥortan:** The *halakha* of the **ten saplings**, the mitzva of the **willow branch** in the Temple, and the mitzva of the **water libation** on the altar during the festival of *Sukkot* are each a *halakha* transmitted to **Moses from Sinai**.

אלא מי אמרה בנטילה דלמא בזקיפה מי אמרה בבעלי מומין דלמא בתמימים

**Rather**, Rabbi Yoḥanan's question was: **Who said** that the mitzva is fulfilled **by taking** the willow branch and circling the altar? **Perhaps** the mitzva is only fulfilled **by standing** the willow branches **upright** surrounding the altar. **Who said** that the mitzva may be fulfilled even **by those with physical defects? Perhaps** it may be fulfilled only **by unblemished** priests.

אתמר ר' יוחנן ור' יהושע בן לוי חד אמר ערבה יסוד נביאים וחד אמר (ערבה) מנהג נביאים תסתיים דר' יוחנן הוא דאמר יסוד נביאים דא"ר אבהו א"ר יוחנן ערבה יסוד נביאים הוא תסתיים

**It was stated** that there is a dispute between **Rabbi Yoḥanan and Rabbi Yehoshua ben Levi**. **One said** that the mitzva of the **willow branch** is an ordinance of the **prophets**, as Haggai, Zechariah, and Malachi instituted it in the Temple as obligatory. **And one said** that the mitzva of the **willow branch** is an ancient **custom** practiced by the **prophets** and adopted by others as well. It was not instituted as a binding ordinance. The Gemara suggests: **Conclude that it was Rabbi Yoḥanan who said** that it is an ordinance of the **prophets**, as **Rabbi Abbahu said that Rabbi Yoḥanan said:** The mitzva of the **willow branch is an ordinance of the prophets**. The Gemara concurs: Indeed, **conclude** that it is so.

א"ל ר' זירא לר' אבהו מי א"ר יוחנן הכי והא"ר יוחנן משום ר' נחוניא איש בקעת בית חורתן עשר נטיעות ערבה וניסוך המים אשתומם כשעה חזא ואמר שכחום וחזרו ויסדום (דניאל ד, טז) הלכה למשה מסיני

**Rabbi Zeira said to Rabbi Abbahu: Did Rabbi Yoḥanan actually say that? Didn't Rabbi Yoḥanan say in the name of Rabbi Neḥunya of the valley of Beit Ḥortan:** The *halakha* of the **ten saplings**, the mitzva of the **willow branch** in the Temple, and the mitzva of the **water libation** on the altar during the festival of *Sukkot* are each a *halakha* transmitted to **Moses from Sinai**? How then could he attribute the origin of the mitzva of the willow branch to the prophets? **“He was astonished for a while”** (Daniel 4:16), and after considering the apparent contradiction **he said** that indeed Rabbi Yoḥanan maintains that the mitzva of the willow branch is a *halakha* transmitted to Moses from Sinai. However, over the course of time during the Babylonian exile **they forgot** some *halakhot*, including the mitzva of the willow branch, **and then** the prophets **reinstated them**.

ומי א"ר יוחנן הכי והא"ר יוחנן דלכון אמרי דלהון היא ל"ק

The Gemara asks: **And did Rabbi Yoḥanan actually say** that it is a *halakha* transmitted to Moses from Sinai? **And didn't Rabbi Yoḥanan say: Yours**, i.e., the Babylonian Sages, **say that** this ordinance **is theirs**, instituted by the Sages, and it is neither a *halakha* transmitted to Moses from Sinai nor an ordinance instituted by the prophets. The Gemara answers: This is **not difficult**;

**Here**, where Rabbi Yoḥanan said that it is a *halakha* transmitted to Moses from Sinai, he is referring to the mitzva of the willow branch **in the Temple**; **there**, where he said that it was established by the prophets, he was referring to the taking of the willow branch **in the outlying areas**.

א"ר אמי ערבה צריכה שיעור ואינה ניטלת אלא בפני עצמה ואין אדם יוצא ידי חובתו בערבה שבלולב כיון דאמר מר אינה ניטלת אלא בפני עצמה פשיטא דאין אדם יוצא בערבה שבלולב

§ **Rabbi Ami said:** The willow branch taken to fulfill the mitzva **requires a certain measure, and it is taken only in and of itself** and not with the *lulav*, **and a person does not fulfill his obligation with the willow branch that is bound with the *lulav***. The Gemara asks: **Since the Master said: It is taken only in and of itself**, it is **obvious that a person does not fulfill his obligation with the willow branch that is bound with the *lulav***. Why are both statements necessary?

מהו דתימא הני מילי היכא דלא אגבהיה והדר אגבהיה אבל אגבהיה והדר אגבהיה אימא לא קמ"ל ורב חסדא א"ר יצחק אדם יוצא ידי חובתו בערבה שבלולב ב"ט ראשון של חג

The Gemara answers: It is necessary **lest you say that this applies** only to a case **where he did not lift** the willow branch bound with the *lulav* **and then lift it** again to fulfill the mitzva of the willow branch; **however**, in a case **where he lifted the *lulav* and then lifted it** again, **say no**, he fulfills his obligation with the willow branch in the *lulav*. Therefore, **he teaches us** that even if one takes the four species a second time with the express intent of fulfilling the mitzva of the willow branch, he did not fulfill his obligation, as he must take the willow branch by itself. **And Rav Ḥisda said that Rabbi Yitzḥak said: A person fulfills his obligation with the willow branch that is bound with the *lulav* on the first day of the festival of Sukkot.**

וכמה שיעורה אמר רב נחמן ג' בדי עלין לחין ורב ששת אמר אפילו עלה אחד ובד אחד עלה אחד ובד אחד ס"ד אלא אימא אפילו עלה אחד בבד אחד

Rabbi Ami said that the willow branch requires a certain measure. The Gemara asks: **And what is its requisite measure?** **Rav Naḥman said:** It is **three branches of moist leaves**. **And Rav Sheshet said:** It is **even one leaf and one branch**. The Gemara wonders about the statement of Rav Sheshet: **Does it enter your mind** that one takes **a single leaf and a single branch** separately? **Rather**, emend Rav Sheshet's statement and **say:** One fulfills his obligation **even with one leaf on one branch**.

אמר אייבו הוה קאימנא קמיה דר"א בר צדוק ואייתי ההוא גברא ערבה קמיה שקיל חביט חביט ולא בריך קסבר מנהג נביאים הוא אייבו וחזקיה בני ברתיא דרב אייתו ערבה לקמיה דרב חביט חביט ולא בריך קא סבר מנהג נביאים הוא

§ The Gemara relates that **Aivu**, father of the *amora* Rav, **said: I was standing before Rabbi Elazar bar Tzadok, and a certain man brought a willow branch before him** to fulfill the mitzva. **He took it and waved it; he waved it and did not recite a blessing**. This indicates that **he holds** that the mitzva of the willow branch **is a custom of the prophets** and is therefore performed without a blessing. Similarly, the Gemara relates that **Aivu and Hizkiya, sons of the daughter of Rav, brought a willow branch before Rav** to fulfill the mitzva. **He waved it; he waved it and did not recite a blessing**. This indicates that **he, too, holds** that **it is a custom of the prophets**.

אמר אייבו הוה קאימנא קמיה דרבי אלעזר בר צדוק אתא לקמיה ההוא גברא א"ל קרייתא אית לי כרמיא אית לי זיתא אית לי ואתו בני קרייתא ומקשקשין בכרמיא ואוכלין בזיתא אריך או לא אריך א"ל לא אריך הוה קא שביק ליה ואזיל אמר כדו הויתי דיירי בארעא הדא מ' שנין ולא חמיתי בר אינש מהלך בארחן דתקנן כדן ואתי וא"ל מאי מייעבד א"ל אפקר זיתא לחשוכיא ותן פריטיא לקשקושי כרמים

Apropos the exchange between Aivu and Rabbi Elazar bar Tzadok, the Gemara cites another *halakha* that was transmitted in the same manner. **Aivu said: I was standing before Rabbi Elazar bar Tzadok, and a certain man came before him and said to him: I have villages, I have olive groves, and I have olives, and the villagers come and hoe the olive groves during the Sabbatical Year and eat from the olive trees.** Is it **appropriate or inappropriate** to allow this to continue? **He said to him: It is inappropriate.** As the man was leaving him and going on his way, Rabbi Elazar bar Tzadok **said: I have already resided in this land for forty years and I have not seen a person walk in a path as straight as this man does.** The man **came back** to Rabbi Elazar bar Tzadok **and said to him: What should I do** to ameliorate the situation? **He said to him: Declare the olives ownerless for the poor, and give *perutot* coins to hired laborers as payment to hoe the olive groves.**

והשביעית תשמטנה ונטשתה תשמטנה מלקשקש ונטשתה מלסקל אמר רב עוקבא (שמות כג. יא) וקשקושי מי שרי והא תניא בר חמא תרי קשקושי הוו חד סתומי פילי וחד אברויי אילני אברויי אילני אסור סתומי פילי שרי

The Gemara asks: **Is hoeing** olive groves **permitted** during the Sabbatical Year? **But wasn't it taught** in a *baraita* that it is written: **“But the seventh year you shall let it rest and lie fallow”** ([Exodus 23:11](#)); meaning **you shall let it rest from hoeing, and lie fallow from clearing the field of rocks?** Apparently, hoeing is prohibited during the Sabbatical Year. **Rav Ukva bar Ḥama said: There are two types of hoeing, one** whose objective is **to seal cracks** in the ground **and one to enhance the trees' health. Enhancing the trees' health is prohibited; sealing cracks is permitted,** as it is merely to prevent the trees from dying and not to accelerate their growth.

אמר אייבו משום רבי אלעזר בר צדוק אל יהלך אדם בערבי שבתות יותר מג' פרסאות אמר רב כהנא לא אמרן אלא לביתיה אבל לאושפיזיה אמאי דנקיט סמיך

An additional *halakha* was transmitted in the same manner. **Aivu said in the name of Rabbi Elazar bar Tzadok: A person should not walk on Shabbat eves more than a distance of three parasangs [parsaot].** Rather, he should reach the place where he will stay on Shabbat early enough to ensure that he will have meals prepared for Shabbat. **Rav Kahana said: We said** that restriction **only** with regard to a case where he is returning **to his house. However,** if he is going **to an inn, he relies on** the food **that he took** with him. As he cannot assume that he will find lodgings with food, he brings food sufficient for his needs. Therefore, it is permitted for him to travel a greater distance.

ואיכא דאמרי אמר רב כהנא לא נצרכא אלא אפי' לביתיה אמר רב כהנא בדידי הוה עובדא ואפילו כסא דהרסנא לא אשכח

**Some say that Rav Kahana said:** This restriction that one may not walk a distance of more than three parasangs on Shabbat eves **was required even** with regard to one traveling **to his house,** and all the more so with regard to one traveling to an inn, as he cannot assume that he will find food there. **Rav Kahana said: There was an incident** that happened **with me** where I traveled a distance to reach my home on Friday **and I did not find even small fried fish [deharsena]** to eat in the house. One must prepare for Shabbat well in advance of the onset of Shabbat.

מצות לולב כיצד: תני תנא קמיה דרב נחמן סודרין על גג האיציטבא א"ל

§ The mishna continues: **How is the mitzva of lulav** fulfilled in the Temple when the first day of the Festival occurs on Shabbat? The mishna then explains how the attendants arrange their *lulavim* on the bench in the Temple. The *tanna* who recited *mishnayot* in the study hall **taught** a version of the mishna **before Rav Nahman: The attendant arranges them on the roof over the bench** in the Temple. **Rav Nahman said to him:**

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וכי לייבשן הוא צריך אלא אימא על גב האיציטבא אמר רבא אמר (רב) יהודה הר הבית סטיו כפול היה סטיו לפנים מסטיו

**And does he need to dry them?** Clearly, that is not his intention. Why, then, would he place the *lulavim* on the roof? **Rather**, emend your version and say: **On the bench** beneath the roof, in a place designated for that purpose. **Rahava said that Rav Yehuda said: The Temple Mount was a double colonnade [setav], a colonnade within a colonnade**, and there was room there to place the *lulavim*.

**מתני'** מצות ערבה כיצד מקום היה למטה מירושלים ונקרא מוצא יורדין לשם ומלקטין משם מורביות של ערבה ובאין וזוקפין אותן בצדי המזבח וראשיהן כפופין על גבי המזבח תקעו והריעו ותקעו בכל יום מקיפין את המזבח פעם אחת ואומרים אנא ה' הושיעה נא אנא ה' הצליחה נא ר' יהודה אומר אני והו הושיעה נא ואותו היום מקיפין את המזבח שבע פעמים בשעת פטירתן מה הן אומרים יופי לך מזבח יופי לך מזבח ר"א אומר ליה ולך מזבח ליה ולך מזבח

**MISHNA: How is the mitzva of the willow branch fulfilled? There was a place below Jerusalem, and it was called Motza. They would descend there and gather willow branches [murbiyyot] from there. And they would then come and stand them upright at the sides of the altar, and the tops of the branches would be inclined over the top of the altar. They then sounded a tekia, a simple uninterrupted blast, sounded a terua, a broken sound and/or a series of short staccato blasts, and sounded another tekia. Each day they would circle the altar one time and say: "Lord, please save us. Lord, please grant us success" (Psalms 118:25). Rabbi Yehuda says that they would say: Ani vaho, please save us. And on that day, the seventh day of Sukkot, they would circle the altar seven times. At the time of their departure at the end of the Festival, what would they say? It is beautiful for you, altar; it is beautiful for you, altar. Rabbi Elazar said that they would say: To the Lord and to you, altar; to the Lord and to you, altar.**

כמעשהו בחול כך מעשהו בשבת אלא שהיו מלקטין אותן מערב ומניחין אותן בגיגיות של זהב כדי שלא יכמושו ר' יוחנן בן ברוקה אומר חריות של דקל היו מביאין וחובטין אותן בקרקע בצדי המזבח ואותו היום נקרא חבוט חריות מיד תינוקות שומטין את לולביהן ואוכלין אתרוגייהן

The mishna notes: **As its performance during the week, so is its performance on Shabbat; except for the fact that they would gather the branches from Shabbat eve and place them in basins of gold so that they would not dry. Rabbi Yohanan ben Beroka says:** There was a unique custom on the seventh day. **They would bring palm branches to the Temple and place them on the ground at the sides of the altar, and that seventh day of Sukkot was called: The day of the placing of palm branches. Immediately after fulfilling the mitzva of taking the four species on the seventh day of the festival of Sukkot, children remove their lulavim from the binding and eat their etrogim** as an expression of extreme joy.

**גמ'** תנא מקום קלניא הוה ותנא דידן מ"ט קרי ליה מוצא אידי דמיפק מכרגא דמלכא קרי ליה מוצא

**GEMARA: It was taught:** Motza, which was mentioned in the mishna, was a Roman military colony [kelanya]. The Gemara asks: **And the tanna of our mishna, what is the reason that he called it Motza?** The reason is that **since it is exempted from the king's tax [karga], they call it Motza**, meaning removed.

ובאין וזוקפין אותן בצדי כו': תנא רבות וארוכות וגבוהות אחד עשר אמה כדי שיהו גוהות על המזבח אמה

§ The mishna continues: **And after gathering the willow branches, they would then come and stand them upright at the sides of the altar. It was taught:** The willow branches were **numerous and long, and eleven cubits high, so that they would lean over the altar one cubit.**

אמר מרימר משום מר זוטרא שמע מינה על היסוד מנה להו דאי סלקא דעתך אארעא מנה להו מכדי עלה אמה וכנס אמה זהו יסוד עלה חמש וכנס אמה זהו סובב עלה שלש זהו מקום הקרנות גוהות על גבי המזבח היכי משכחת לה אלא לאו ש"מ איסוד מנה להו שמע מינה

**Mareimar said in the name of Mar Zutra: Learn from it that one places them on the base of the altar and not on the ground, as, if it enters your mind that one places them on the ground, it would**

pose a difficulty in understanding the mishna. **Now, since** the following is stated with regard to the structure of the altar: The altar **ascended** one **cubit** high and **indented** one **cubit** and **that is the base**, and it **ascended five** additional cubits and **indented** one **cubit** and **that is the surrounding ledge**, and it **ascended three** additional cubits and **that is the location of the horns** of the altar, as the height of the altar totaled nine cubits; consequently, **where can you find** a case where the willow branches **lean over the altar** one cubit? Due to the indentations, the branches would need to stand inclined. Eleven cubits would not be sufficiently high to lean one cubit over the altar. **Rather, is it not** that one must **conclude from** this that the branches were **placed on the base**, adding a cubit to their height? The Gemara concludes: Indeed, **conclude from it** that it is so.

אסרו חג בעבותים עד קרנות המזבח א"ר אבהו אמר ר"א כל הנוטל (תהלים קיח. כז) אמר רבי אבהו מאי קראה שנאמר לולב באגודו והדס בעבותו מעלה עליו הכתוב כאילו בנה מזבח והקריב עליו קרבן שנאמר

**Rabbi Abbahu said: What is the verse** that alludes to the fact that the branches must lean one cubit over the top of the altar? It is **as it is stated: “Encircle [isru] with branches on the Festival until the horns of the altar” (Psalms 118:27)**, indicating that willow branches should surround the horns of the altar. That is facilitated by standing the branches on the base. The Gemara cites derivations based on different interpretations of the terms in that verse. **Rabbi Abbahu said that Rabbi Elazar said: With regard to anyone who takes a lulav in its binding and a myrtle branch in its dense-leaved form, the verse ascribes him credit as though he built an altar and sacrificed an offering upon it, as it is stated:**

45b

אסרו חג בעבותים עד קרנות המזבח א"ר ירמיה משום ר"ש בן יוחי ור' יוחנן משום ר"ש המחזיז משום ר' יוחנן המכותי כל העושה איסור לחג באכילה ושתייה מעלה עליו הכתוב כאילו בנה מזבח והקריב עליו קרבן שנא' אסרו חג בעבותים עד קרנות המזבח

**“Bind [isru] with dense-leaved branches [ba'avotim] on the Festival until the horns of the altar” (Psalms 118:27)**, which alludes to both the binding of the *lulav* and to the myrtle branch, referred to in the Torah as the branch of a dense-leaved tree [*anaf etz avot*]. **Rabbi Yirmeya said in the name of Rabbi Shimon ben Yoḥai, and Rabbi Yoḥanan said in the name of Rabbi Shimon HaMeḥozi, who said in the name of Rabbi Yoḥanan HaMakkoti: With regard to anyone who establishes an addition [issur] to the Festival on the day after the Festival by eating and drinking, the verse ascribes him credit as though he built an altar and sacrificed an offering upon it, as it is stated: “Add [isru] to the Festival with fattened animals [ba'avotim] until the horns of the altar.”**

עצי שטים (שמות כז. טז) אמר חזקיה א"ר ירמיה משום רשב"י כל המצות כולן אין אדם יוצא בהן אלא דרך גדילתן שנאמר עומדים

§ Apropos the *halakha* cited by Rabbi Yirmeya in the name of Rabbi Shimon ben Yoḥai, the Gemara cites additional *halakhot*. **Ḥizkiya said that Rabbi Yirmeya said in the name of Rabbi Shimon ben Yoḥai: With regard to all objects used in performance of each and every one of the mitzvot, a person fulfills his obligation only** when the objects are positioned **in the manner of their growth**. One must take the *lulav* with the bottom of the branch facing down, **as it is stated** with regard to the beams of the Tabernacle: **“Acacia wood, standing” (Exodus 26:15)**, indicating that the beams stood in the manner of their growth.

תנ"ה עצי שטים עומדים דרך גדילתן דבר אחר עומדים שמעמידן את ציפון דבר אחר עומדים שמא תאמר אבד סיכרם ובטל סיכויין ת"ל עצי שטים עומדים לעולם ולעולמי עולמים

**That was also taught** in a *baraita*: **“Acacia wood, standing,”** indicating **that they stand** in the Tabernacle **in the manner of their growth** in nature. **Alternatively, standing** means **that** the beams **support their gold plating** that is affixed to the beams with nails. **Alternatively, standing** teaches:

**Lest you say** that after the destruction of the Tabernacle **their hope is lost and their prospect is abolished**, and they will never serve a sacred purpose again, therefore **the verse states: “Acacia wood, standing,”** meaning **that they stand forever and for all time** and will yet be revealed and utilized again.

ואמר חזקיה א"ר ירמיה משום רשב"י יכול אני לפטור את כל העולם כולו מן הדין מיום שנבראתי עד עתה ואילמלי אליעזר בני עמי מיום שנברא העולם ועד עכשיו ואילמלי יותם בן עוזיהו עמנו מיום שנברא העולם עד סופו

**And Hizkiya said that Rabbi Yirmeya said in the name of Rabbi Shimon ben Yoḥai: I am able to absolve the entire world from judgment for sins committed from the day I was created until now.**

The merit that he accrued through his righteousness and the suffering that he endured atone for the sins of the entire world. **And were** the merit accrued by **Eliezer, my son**, calculated along **with my own**, we would absolve the world from judgment for sins committed **from the day that the world was created until now**. **And were** the merit accrued by the righteous king, **Jotham ben Uziah**, calculated **with our own**, we would absolve the world from judgment for sins committed **from the day that the world was created until its end**. The righteousness of these three serves as a counterbalance to all the evil deeds committed throughout the generations, and it validates the ongoing existence of the world.

ואמר חזקיה א"ר ירמיה משום רשב"י ראיתי בני עלייה והן מועטין אם אלף הן אני ובני מהן אם מאה הם אני ובני מהן אם יחזקאל שנים הן אני ובני הן ומי זוטרי כולי האי והא אמר רבא תמני סרי אלפי דרא הוה דקמיה קודשא בריך הוא שנאמר סביב שמנה עשר אלף ל"ק הא דמסתכלי באספקלריא המאירה הא דלא מסתכלי באספקלריא המאירה (מח. לה)

**And Hizkiya said that Rabbi Yirmeya said in the name of Rabbi Shimon ben Yoḥai: I have seen members of the caste of the spiritually prominent, who are truly righteous, and they are few. If they number one thousand, I and my son are among them. If they number one hundred, I and my son are among them; and if they number two, I and my son are they.** The Gemara asks: **Are they so few? But didn't Rava say: There are eighteen thousand righteous individuals in a row before the Holy One, Blessed be He, as it is stated: “Surrounding are eighteen thousand”** (Ezekiel 48:35)? Apparently, the righteous are numerous. The Gemara answers: This is **not difficult**. This statement of Rabbi Shimon ben Yoḥai is referring to the very few **who view** the Divine Presence **through a bright, mirror-like partition**, while **that** statement of Rava is referring to those **who do not view** the Divine Presence **through a bright partition**.

ודמסתכלי באספקלריא המאירה מי זוטרי כולי האי והא אמר אביי לא פחות עלמא מתלתין ושיתא צדיקי דמקבלי אפי שכינה אשרי כל חוכי לו ל"ו בגימטריא תלתין ושיתא הוו ל"ק הא דעיילי בבר הא דעיילי בלא בר (ישעיהו ל. יח) בכל יום שנאמר

The Gemara asks further: **And are those who view** the Divine Presence **through a bright partition so few? But didn't Abaye say: The world has no fewer than thirty-six righteous people in each generation who greet the Divine Presence every day, as it is stated: “Happy are all they that wait for Him [lo]”** (Isaiah 30:18)? **The numerological value of lo**, spelled *lamed vav*, is **thirty-six**, alluding to the fact that there are at least thirty-six full-fledged righteous individuals in each generation. The Gemara answers: This is **not difficult**. This statement of Abaye is referring to those **who enter** to greet the Divine Presence **by** requesting and being granted **permission**, while **that** statement of Rabbi Shimon ben Yoḥai is referring to those **who enter** even **without** requesting **permission**, for whom the gates of Heaven are open at all times. They are very few indeed.

בשעת פטירתן מה הן אומרים וכו': והא קא משתתף שם שמים ודבר אחר ותניא כל המשתף שם שמים ודבר אחר נעקר מן בלתי לה' לבדו הכי קאמר ליה אנחנו מודים ולך אנו משבחין ליה אנחנו מודים ולך אנו (שמות כב. יט) העולם שנאמר מקלסין

§ The mishna asks: **At the time of their departure** at the end of the Festival, **what** would **they say?**

The mishna answers that they would praise the altar and glorify God. The Gemara challenges this: **But** in doing so **aren't they joining the name of Heaven and another entity, and it was taught in a**

*baraita*: **Anyone who joins the name of Heaven and another entity is uprooted from the world, as it is stated:** “He that sacrifices unto the gods, **save unto the Lord only**, shall be utterly destroyed” ([Exodus 22:19](#))? The Gemara answers that **this is what the people are saying** when they depart the Temple: **To the Lord, we acknowledge** that He is our God, **and to you**, the altar, **we give praise; to the Lord, we acknowledge** that He is our God, **and to you**, the altar, **we give acclaim**. The praise to God and the praise to the altar are clearly distinct.

כפות שנים אחת ללולב ואחת למזבה ורבנן (ויקרא כג, מ) כמעשהו בחול: אמר רב הונא מ"ט דר' יוחנן בן ברוקה דכתיב אמרי כפת כתיב

§ The mishna continues: **As its performance during the week**, so is its performance on Shabbat. And according to Rabbi Yoḥanan ben Beroka, on the seventh day of the Festival they would bring palm branches to the Temple. **Rav Huna said: What is the rationale for the opinion of Rabbi Yoḥanan ben Beroka?** It is **as it is written:** “And you shall take for yourselves on the first day the fruit of a beautiful tree, **branches** of a date palm” ([Leviticus 23:40](#)). Branches in the plural indicates that **two** branches must be taken, **one for the lulav and one for placement around the altar. And the Rabbis say:** Although the word is vocalized in the plural, based on tradition it is written *kappot*, without the letter *vav*. Therefore, it is interpreted as if it were written *kappat*, indicating that only one palm branch need be taken.

ר' לוי אומר כתמר מה תמר זה אין לו אלא לב אחד אף ישראל אין להם אלא לב אחד לאביהם שבשמים

**Rabbi Levi says:** The rationale for the opinion of Rabbi Yoḥanan ben Beroka is not based on a verse. Rather, it is a custom that developed to express praise for the Jewish people, **likening** them to a **date palm. Just as the date palm has only one heart**, as branches do not grow from its trunk but rather the trunk rises and branches emerge only at the top, **so too, the Jewish people have only one heart directed toward their Father in Heaven.**

אמר רב יהודה אמר שמואל לולב שבעה וסוכה יום אחד מ"ט לולב דמפסקי לילות מימים כל יומא מצוה באפיה נפשיה הוא סוכה דלא מפסקי לילות מימים כולהו שבעה כחד יומא אריכא דמו

§ **Rav Yehuda said that Shmuel said:** The blessing over the mitzva of *lulav* is recited **seven days** and the blessing over the mitzva of *sukka* is recited **one day. What is the rationale** for this distinction? It is written explicitly in the Torah that the mitzva to sit in the *sukka* applies all seven days. The Gemara explains: With regard to the *lulav*, **where the nights are distinct from the days**, as the mitzva of *lulav* is not in effect at night, **each day is a mitzva in and of itself**. A separate blessing is recited over each mitzva. However, with regard to *sukka*, **where the nights are not distinct from the days**, as the mitzva of *sukka* is in effect at night just as it is during the day, the legal status of **all seven** days of the Festival **is like** that of **one long day**.

ורבה בר בר חנה אמר רבי יוחנן סוכה שבעה ולולב יום אחד מאי טעמא סוכה דאורייתא שבעה לולב דרבנן סגי ליה בחד יומא

**But Rabba bar bar Ḥana said that Rabbi Yoḥanan said:** The blessing over the mitzva of *sukka* is recited **seven** days and the blessing over the mitzva of *lulav* is recited **one day. What is the rationale** for this distinction? The Gemara explains: The mitzva of *sukka* is a mitzva **by Torah** law all seven days of the Festival. Therefore, a blessing is recited for **seven** days. However, the mitzva of *lulav*, other than on the first day, is a mitzva **by rabbinic** law, as the Sages instituted an ordinance to take the *lulav* for all seven days to commemorate the practice in the Temple. Therefore, **it is enough** to recite the blessing **one day**, on the first day.

כי אתא רבין אמר רבי יוחנן אחד זה ואחד זה שבעה אמר רב יוסף נקוט דרבה בר בר חנה בידך דכולהו אמוראי קיימי כוותיה בסוכה

**When Ravin came** from Eretz Yisrael to Babylonia, he said that **Rabbi Yoḥanan said:** One recites a blessing over **both this**, the mitzva of *sukka*, **and over that**, the mitzva of *lulav*, all **seven** days. **Rav Yosef said:** Take the statement of **Rabba bar bar Ḥana in your hand**, as all the *amora'im* who transmitted statements of Rabbi Yoḥanan **hold in accordance with his** opinion in matters related to *sukka*.

מיתבי

The Gemara **raises an objection** based on a *baraita*:

46a

העושה לולב לעצמו אומר ברוך שהחיינו וקיימנו והגיענו לזמן הזה נטלו לצאת בו אומר ברוך אשר קדשנו במצותיו וצונו על נטילת לולב ואף על פי שבירך עליו יום ראשון חוזר ומברך כל שבעה העושה סוכה לעצמו אומר ברוך שהחיינו וקיימנו כו' נכנס לישב בה אומר אשר קדשנו במצותיו וצונו לישב בסוכה וכיון שבירך יום ראשון שוב אינו מברך

**One who prepares a *lulav* for himself**, but not one who prepares for others, **recites** when preparing it on the eve of the Festival: **Blessed...Who has given us life, sustained us, and brought us to this time. When he takes it** during the Festival **in order to fulfill his obligation**, he says: **Blessed...Who sanctified us with His mitzvot and commanded us concerning the taking of a *lulav*. And even though he recited the blessing over the *lulav* on the first day** of the Festival, **he repeats and recites the blessing over the *lulav* all seven days** when fulfilling the mitzva. **One who establishes a *sukka* for himself recites: Blessed...Who has given us life, sustained us, and brought us to this time. When he enters to sit in the *sukka*, he recites: "Blessed...Who has sanctified us with His mitzvot and commanded us to reside in the *sukka*. And once he recited the blessing on the first day, he no longer recites it** on the rest of the days, as all seven days are considered a single unit.

קשיא לולב אלולב קשיא סוכה אסוכה

Now, the *halakha* cited in this *baraita* that the blessing over *lulav* is recited all seven days is **difficult**; it contradicts the *halakha* stated by Rabba bar bar Ḥana in the name of Rabbi Yoḥanan, that the blessing over *lulav* is recited only on the first day. The *halakha* cited in this *baraita* that the blessing over *sukka* is recited only on the first day is likewise **difficult**, as it contradicts the *halakha* that Rabba bar bar Ḥana said that Rabbi Yoḥanan said, that the blessing over *sukka* is recited all seven days.

בשלמא לולב אלולב לא קשיא כאן בזמן שבית המקדש קיים כאן בזמן שאין בית המקדש קיים אלא סוכה סוכה קשיא

The Gemara continues: **Granted**, the contradiction between the *halakha* with regard to *lulav* in the *baraita* and the *halakha* with regard to *lulav* stated in the name of Rabbi Yoḥanan is **not difficult**.

**Here**, in the *baraita*, where the *halakha* is to recite the blessing each day, it is referring **to a time when the Temple is in existence**, where the mitzva of *lulav* is performed all seven days. **There**, in the case of the statement of Rabbi Yoḥanan that the blessing is recited only on the first day, it is referring **to a time when the Temple is not in existence**. **However**, the contradiction between one *halakha* of *sukka* and the other *halakha* of *sukka* remains **difficult**, as Rabbi Yoḥanan's statement indicates that the mitzva of *sukka* during the Festival is considered seven separate mitzvot, while the *halakha* in the *baraita* indicates that it is one extended mitzva.

תנאי היא דתניא תפילין כל זמן שמניחן מברך עליהן דברי רבי וחכמים אומרים אינו מברך אלא שחרית בלבד

The Gemara answers: This matter is related to a general dispute between *tanna'im*, as it was taught in a *baraita*: With regard to **phylacteries, every time one dons them he recites the blessing over them**; this is **the statement of Rabbi Yehuda HaNasi. And the Rabbis say: One recites the**

**blessing only in the morning.** Apparently, these *tanna'im* would dispute the issue of *sukka* as well: Does one recite the blessing each time he performs the mitzva or only the first time he performs it at the beginning of *Sukkot*?

אתמר אביי אמר הלכתא כרבי ורבא אמר הלכתא כרבנן אמר רב מרי ברה דבת שמואל חזינא ליה לרבא דלא עביד כשמעתיה אלא מקדים וקאי ועייל לבית הכסא ונפיק ומשי ידיה ומנה תפילין ומברך וכי אצטריך זימנא אחרינא עייל לבית הכסא ונפיק ומשי ידיה ומנה תפילין ומברך ואנן נמי כרבי עבדינן ומברכין כל שבעה

Apropos phylacteries, it was stated that **Abaye said: The *halakha* is in accordance with the opinion of Rabbi Yehuda HaNasi, and Rava said: The *halakha* is in accordance with the opinion of the Rabbis. Rav Mari, son of the daughter of Shmuel, said: I observed Rava, who did not act in accordance with his own *halakha* and recite the blessing over phylacteries only once. Rather, he rises early, and enters the bathroom, and exits, and washes his hands, and dons phylacteries, and recites the blessing. And when he needs to go another time, he enters the bathroom, and exits, and washes his hands, and then dons phylacteries, and then recites the blessing. And we too, in the case of *sukka*, act in accordance with the opinion of Rabbi Yehuda HaNasi and recite the blessing all seven days.**

אמר מר זוטרא חזינא ליה לרב פפי דכל אימת דמנה תפילין מברך רבנן דבי רב אשי כל אימת דמשמשי בהו מברכי

**Mar Zutra said: I observed Rav Pappi, who recited the blessing whenever he donned phylacteries. The Sages of the school of Rav Ashi recited the blessing whenever they touched the phylacteries that they were donning.**

אמר רב יהודה אמר שמואל מצות לולב כל שבעה ור' יהושע בן לוי אמר יום ראשון מצות לולב מכאן ואילך מצות זקנים ורבי יצחק אמר כל יומא מצות זקנים ואפילו יום ראשון והא קיימא לן דיום ראשון דאורייתא אימא בר מיום ראשון אי הכי היינו דרבי יהושע בן לוי אימא וכן אמר רבי יצחק

§ **Rav Yehuda said that Shmuel said: The blessing over the mitzva of *lulav* is recited all seven days of the Festival. And Rabbi Yehoshua ben Levi said: On the first day, there is the mitzva of *lulav* by Torah law, and one recites a blessing. From that point onward it is a mitzva of the Elders, a rabbinic ordinance to commemorate the Temple, and one is not required to recite a blessing. Rabbi Yitzhak said: On each day of *Sukkot* it is a mitzva of the Elders. The Gemara wonders: Even on the first day? But don't we maintain that on the first day the mitzva of *lulav* is by Torah law? The Gemara emends the citation. Say that Rabbi Yitzhak said: On each day of *Sukkot* except for the first day. The Gemara asks: If so, that opinion is the same as that of Rabbi Yehoshua ben Levi; but they appear to disagree. The Gemara answers: Emend the citation and say: And likewise, Rabbi Yitzhak said, in agreement with Rabbi Yehoshua ben Levi.**

ואף רב סבר כל שבעה מצות לולב דאמר רבי חייא בר אשי אמר רב המדליק נר של חנוכה צריך לברך רבי ירמיה אמר הרואה נר של חנוכה צריך לברך מאי מברך אמר רב יהודה יום ראשון המדליק מברך שלש הרואה מברך שתיים מכאן ואילך מדליק מברך שתיים ורואה מברך אחת

The Gemara notes: **And Rav also held that the blessing over the mitzva of *lulav* is recited all seven days, and one recites the blessing even on the six days when the mitzva is by rabbinic law, as Rabbi Hiyya bar Ashi said that Rav said: One who lights a Hanukkah light must recite a blessing. Rabbi Yirmeya said: One who sees a burning Hanukkah light must recite a blessing. What blessings does one recite? Rav Yehuda said: On the first day of Hanukkah, the one who lights recites three blessings: To light the Hanukkah light, Who has performed miracles, and the blessing of time. The one who sees burning lights recites two blessings. From this point onward, from the second day of Hanukkah, the one who lights recites two blessings, and the one who sees recites one blessing.**

**דברים**) ומאי מברך ברוך אשר קדשנו במצותיו וצונו להדליק נר (של) חנוכה והיכן צונו מלא תסור ורב נחמן בר יצחק אמר שאל אביך ויגדך **(ל.ב.ז)**

The Gemara asks: And **what** is the first **blessing** that one **recites**? He recites: **Blessed...Who has made us holy through His mitzvot and has commanded us to light the Hanukkah light.** The Gemara asks: **And where did He command us?** The mitzva of Hanukkah is not mentioned in the Torah, so how can one say that it was commanded to us by God? The Gemara answers: The obligation to recite this blessing is derived **from** the verse: **“You shall not turn aside from the sentence which they shall declare unto you, to the right, nor to the left” (Deuteronomy 17:11).** From this verse, the mitzva incumbent upon all Jews to heed the statements and decrees of the Sages is derived. Therefore, one who fulfills their directives fulfills a mitzva by Torah law. **Rav Naḥman bar Yitzḥak said** that the mitzva to heed the voice of the Elders is derived from the verse: **“Ask your father, and he will declare unto you, your Elders, and they will tell you” (Deuteronomy 32:7).**

(מאי ממעט זמן אימא ממעט נס כל יומא איתיה) רב נחמן בר יצחק מתני לה בהדיא אמר רב כל שבעה מצות לולב

The Gemara asks: **What** blessing does he **omit** on the other days of Hanukkah? The Gemara answers: He **omits** the blessing of **time**: Who has given us life, sustained us, and brought us to this time. The Gemara asks: **And say** that he **omits** the blessing of the **miracle**: Who has performed miracles. The Gemara answers: The **miracle** is relevant on **all** of the **days**, whereas the blessing: Who has given us life, is pertinent only to the first time one performs the mitzva each year. In any event, from the statement of Rav it is clear that one recites a blessing over a rabbinic mitzva, and therefore one recites the blessing over the *lulav* all seven days. **Rav Naḥman bar Yitzḥak taught** this *halakha* in the name of Rav **explicitly**, and it is unnecessary to infer Rav’s opinion from statements in other areas of *halakha*. **Rav said:** On **all seven** days, one recites the blessing over **the mitzva of lulav.**

ת"ר העושה סוכה לעצמו אומר ברוך שהחיינו כו' נכנס לישב בה אומר ברוך אשר קדשנו כו' היתה עשויה ועומדת אם יכול לחדש בה דבר מברך אם לאו לכשיכנס לישב בה מברך שתיים אמר רב אשי חזינא ליה לרב כהנא דקאמר להו לכולהו אכסא דקדושא

§ **The Sages taught** in a *baraita*: **One who establishes a sukka for himself recites: Blessed...Who has given us life, sustained us, and brought us to this time. When he enters to reside in the sukka, he recites:** “Blessed...**Who has sanctified us** with His mitzvot and commanded us to reside in the *sukka*. If the *sukka* was already **established and standing** and was not constructed for the sake of the mitzva of *sukka*, then **if he is able to introduce a novel element** in the *sukka* for the sake of the mitzva, **he recites the blessing:** Who has given us life. **And if not, then when he enters to reside in the sukka on the Festival he recites two blessings:** To reside in the *sukka*, and: Who has given us life. **Rav Ashi said: I observed Rav Kahana, who recites all these blessings over the cup** on which he recites *kiddush*.

ת"ר היו לפניו מצות הרבה אומר ברוך אשר קדשנו במצותיו וצונו על המצות רבי יהודה אומר מברך על כל אחת ואחת בפני עצמה א"ר זירא ואיתימא רבי חנינא בר פפא הלכתא כרבי יהודה ואמר רבי זירא ואיתימא רבי חנינא בר פפא מ"ט דרבי ברוך ה' יום וכי ביום מברכין אותו ובלילה אין מברכין אותו אלא בא לומר לך בכל יום **(תהלים סח. כ)** יהודה דכתיב ויום תן לו מעין ברכתיו הכא נמי בכל דבר ודבר תן לו מעין ברכתיו

**The Sages taught:** If one had several mitzvot before him to fulfill, he recites: **Blessed...Who has sanctified us with His mitzvot, and commanded us concerning the mitzvot. Rabbi Yehuda says: He recites a blessing over each and every one in and of itself. Rabbi Zeira said, and some say that it was Rabbi Ḥanina bar Pappa who said: The halakha is in accordance with the opinion of Rabbi Yehuda. And Rabbi Zeira said, and some say that it was Rabbi Ḥanina bar Pappa who said: What is the rationale for the opinion of Rabbi Yehuda? It is as it is written: “Blessed is the Lord, day by day” (Psalms 68:20).** The question arises: **Is it so that one blesses Him by day and does not bless Him at night? Rather, the verse comes to tell you: Each and every day, give the**

**Lord** the blessings appropriate for that day. **Here too, with regard to each and every matter, give Him blessings appropriate** to that matter, and do not group the blessings together.

ואמר ר' זירא ואיתימא ר' חנינא בר פפא בא וראה שלא כמדת הקב"ה מדת בשר ודם מדת בשר ודם כלי ריקן

Apropos the *halakha* transmitted by this pair of *amora'im*, the Gemara continues: **Rabbi Zeira said, and some say that it was Rabbi Hanina bar Pappa who said: Come and see that the attribute of flesh and blood is unlike the attribute of the Holy One, Blessed be He. The attribute of flesh and blood is that an empty vessel**

46b

והיה אם שמוע תשמע וגו' אם (דברים כה. א) 'מחזיק מלא אינו מחזיק אבל מדת הקב"ה מלא מחזיק ריקן אינו מחזיק שוא ואם יפנה לבבך שוב לא תשמע (דברים ל. יז) שמוע תשמע ואם לאו לא תשמע ד"א אם שמוע בישן תשמע בחדש

**holds** that which is placed within it, while a **full vessel does not hold** it. **However, the attribute of the Holy One, Blessed be He, is:** If God adds to someone who is a **full vessel** in terms of knowledge or good attributes, **he holds** it; a person who is an **empty vessel will not hold** it. This is alluded to by the verse where **it is stated: "And it shall come to pass, if you will hearken diligently [*shamoa tishma*] unto the voice of the Lord your God, to observe to do all his commandments" (Deuteronomy 28:1)**. This verse is interpreted homiletically: **If you hearken [*shamoa*] in the present, you will hearken [*tishma*] in the future as well; and if not, you will not hearken. Alternatively: If you hearkened to the old, i.e., if you review what you already learned, you will hearken to the new as well. "But if your heart turns away" (Deuteronomy 30:17), you will no longer be able to hearken.**

מיד תינקות וכו': א"ר יוחנן אתרוג בשביעי אסור בשמיני מותר סוכה אפי' בשמיני אסורה וריש לקיש אמר אתרוג אפילו בשביעי נמי מותר

§ The mishna continues: **Immediately** after fulfilling the mitzva of taking the four species on the seventh day of *Sukkot*, **children** remove their *lulavim* from the binding and eat their *etrogim* in an expression of extreme joy. **Rabbi Yohanan said: It is prohibited** to derive benefit from the *etrog* on **the seventh** day of the festival of *Sukkot*; however, **on the eighth day it is permitted. It is prohibited** to derive benefit from the *sukka* **even on the eighth day. And Reish Lakish said: It is permitted** to derive benefit from the *etrog* **even on the seventh day**, once the mitzva has been fulfilled.

במאי קא מפלגי מר סבר למצותה אתקצאי ומ"ס לכולי יומא אתקצאי

The Gemara asks: With regard to **what do they disagree? One Sage, Reish Lakish, holds** that the *etrog* **was set aside for its mitzva**; once the mitzva has been fulfilled there is no legal barrier to eating the *etrog* on the seventh day. **And one Sage, Rabbi Yohanan, holds that the etrog was set aside for the entire day.** Therefore, one may not derive benefit from it even after he fulfills the mitzva.

איתיביה ריש לקיש לר' יוחנן מיד תינקות שומטין את לולביהן ואוכלין אתרוגיהן מאי לאו הוא הדין לגדולים לא תינקות דוקא

**Reish Lakish raised an objection** to the opinion of **Rabbi Yohanan** from the mishna: **Immediately** after fulfilling the mitzva, **children remove their lulavim** from the binding **and eat their etrogim. What, is it not that the same is true for etrogim** belonging to **adults**, and it would be permitted to eat those as well? Apparently, it is permitted to derive benefit from the *etrog* immediately after the mitzva is performed. **Rabbi Yohanan rejected this: No, the mishna is referring to children specifically, who**

are not obligated by Torah law to fulfill the mitzva. However, *etrogim* belonging to adults were set aside for the entire day.

איכא דאמרי איתיביה רבי יוחנן לריש לקיש מיד התינוקות שומטין את לולביהן ואוכלין אתרוגיהן תינוקות אין גדולים לא הוא הדין דאפילו גדולים והאי דקתני תינוקות אורחא דמלתא קתני

**Some say** another version of the exchange between Rabbi Yoḥanan and Reish Lakish. **Rabbi Yoḥanan raised an objection** to the opinion of **Reish Lakish** from mishna: **Immediately** after fulfilling the mitzva, **children remove their lulavim** from the binding **and eat their etrogim**. One can conclude by inference: *Etrogim* belonging to **children, yes**, they may be eaten; *etrogim* belonging to **adults, no**, they may not be eaten until the conclusion of the Festival. Reish Lakish responded: **The same is true for etrogim** belonging to **adults**, i.e., it would be permitted to eat those as well, **and the reason that** the mishna is **teaching** specifically about *etrogim* belonging to **children** is that **it is teaching the manner** in which the **matter** typically occurs, because children are entertained by eating the *etrogim*.

א"ל רב פפא לאבבי לרבי יוחנן מאי שנא סוכה מאי שנא אתרוג

**Rav Pappa said to Abaye: According to Rabbi Yoḥanan**, who holds that an object set aside for a mitzva is set aside for the entire day, **what is different** with regard to a *sukka* such that it is prohibited even on the eighth day, and **what is different** with regard to an *etrog*?

א"ל סוכה דחזיא לבין השמשות דאי איתרמי ליה סעודתא בעי מיתב בגווה ומיכל (בה) בגווה אתקצאי לבין השמשות ומיגו דאתקצאי לבין השמשות אתקצאי לכולי יומא דשמיני אתרוג דלא חזי לבין השמשות לא אתקצאי לבין השמשות ולא אתקצאי לכולי יומא דשמיני

Abaye **said to him: With regard to a sukka, it is suitable** for use **even during twilight** at the end of the seventh day, **as, if a meal happens to present itself to him** at that time, **he is required to sit in the sukka and eat in the sukka**. Therefore, the *sukka* is set aside for the mitzva for the twilight period, **and since it is set aside for the twilight period, it is set aside for the entire eighth day**. Since the status of the twilight period is uncertain, it may be the evening of the eighth day, and once it is set aside for the potential start of the eighth day, it is set aside for the entire eighth day. However, with regard to an *etrog*, **which, once the mitzva has been fulfilled, is not suitable** for use **during the twilight period, it is not set aside during the twilight period**. Since it was not set aside then, **it is not set aside for the entire eighth day**.

ולוי אמר אתרוג אפילו בשמיני אסור ואבוא דשמואל אמר אתרוג בשביעי אסור בשמיני מותר קם אבוא דשמואל בשיטתיה דלוי קם ר' זירא בשיטתיה דאבוא דשמואל דא"ר זירא אתרוג שנפסלה אסור לאוכלה כל שבעה

**And Levi said: It is prohibited** to use the *etrog* **even on the eighth day**. **The father of Shmuel said: It is prohibited** to use the *etrog* **on the seventh day, and it is permitted on the eighth day**. The Gemara notes that ultimately, **the father of Shmuel** reconsidered his opinion and **assumed the opinion of Levi**. **Rabbi Zeira, however, assumed the opinion of the father of Shmuel, as Rabbi Zeira said: With regard to an etrog that was rendered unfit for any reason, it is prohibited to eat it all seven days**, as it was set aside for the mitzva until the end of the Festival.

א"ר זירא לא ליקני איניש הושענא לינוקא ביומא טבא קמא מ"ט דינוקא מקנא קני אקנויי לא מקני ואשתכח דקא נפיק בלולב שאינו שלו

**Rabbi Zeira said: A person should not transfer ownership of the four species to a child** by means of a gift **on the first day of the Festival**. **What is the rationale** for this *halakha*? It is due to the fact with regard to **acquisition, a child** is able to **acquire** objects; **however, with regard to transferring ownership, he is not able to transfer ownership** to others. In other words, a child is legally able to acquire an item given to him, but he does not have the legal cognizance to transfer ownership of an

item to another. In this case, if an adult gives the child the four species as a gift before having fulfilled the mitzva himself, the child will be unable to effect the transfer of ownership back to the adult. **And** in that case, a situation **will result** where the adult is seeking to **fulfill** his obligation **with a lulav that is not his**.

למדור (ירמיהו ט.ד) וא"ר זירא לא לימא איניש לינוקא דיהיבנא לך מידי ולא יהיב ליה משום דאתי לאגמוריה שיקרא שניא לשונם דבר שקר

**And Rabbi Zeira said: A person should not say to a child: I will give you something, and then not give it to him, because he thereby comes to teach him about lying, as it is stated: "They have taught their tongues to speak lies" (Jeremiah 9:4).** One must not accustom a child to fail to honor commitments.

ובפולוגתא דר' יוחנן ור"ש בן לקיש דאיתמר הפריש שבעה אתרוגין לשבעה ימים אמר רב כל אחת ואחת יוצא בה ואוכלה לאלתר ורב אסי אמר כל אחת ואחת יוצא בה ואוכלה למחר במאי קא מיפלגי מר סבר למצותה אתקצאי ומ"ס לכולי יומא אתקצאי

The Gemara notes: **And other amora'im disagree with regard to the matter of the dispute of Rabbi Yohanan and Rabbi Shimon ben Lakish, as it was stated: If one designated seven etrogim for the seven days of the Festival. Rav said: With each and every one, he fulfills his obligation with it and he may then eat it immediately. And Rav Asi said: With each and every one, he fulfills his obligation with it and he may then eat it the following day. With regard to what principle do they disagree? One Sage, Rav, holds: The etrog was set aside for the mitzva; once the mitzva has been fulfilled it is no longer prohibited to derive benefit from the item. The other Sage, Rav Asi, holds: It was set aside for the entire day. Deriving benefit from the etrog remains prohibited until the end of the day, even after one has fulfilled the mitzva.**

ואנן דאית לן תרי יומי היכי עבדינן אמר אביי שמיני ספק שביעי אסור תשיעי ספק שמיני מותר מרימר אמר אפ"ל שמיני ספק שביעי מותר

The Gemara asks: **And we, who live outside of Eretz Yisrael, who have two days of the Festival due to uncertainty whether the eighth day is actually the seventh day of Sukkot, how do we act with regard to deriving benefit from the four species? Abaye said: On the eighth day, with regard to which there is uncertainty that it might be the seventh day, it is prohibited, as due to that uncertainty, the day retains the sanctity of Sukkot. However, on the ninth day, with regard to which there is uncertainty as it might be the eighth day, it is certainly permitted. Mareimar said: Even on the eighth day, with regard to which there is uncertainty that it might be the seventh day, it is permitted.** Since that is also the first day of the Eighth Day of Assembly, no vestige of the sanctity of the festival of Sukkot is attached to it.

בסורא עבדי כמרימר רב שישא בריה דרב אידי עביד כאביי והלכתא כאביי

The Gemara notes: **In Sura they acted in accordance with the opinion of Mareimar and derived benefit from the etrog on the eighth day. Rav Sheisha, son of Rav Idi, acted in accordance with the opinion of Abaye.** The Gemara notes: **The halakha is in accordance with the opinion of Abaye.**

אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב שמיני ספק שביעי לסוכה ושמיני לברכה ור' יוחנן אמר שמיני לזה ולזה מיתב כ"ע לא פליגי דיתבינן כי פליגי

§ Apropos the matter of the Eighth Day of Assembly in the Diaspora, the Gemara notes: **Rav Yehuda, son of Rav Shmuel bar Sheilat, said in the name of Rav: Outside of Eretz Yisrael, on the eighth day, with regard to which there is uncertainty that it might be the seventh day of Sukkot, its status is like that of the seventh day with regard to the mitzva of sukka and like that of the eighth day with regard to the blessing, i.e., in Grace after Meals, in kiddush, and in the Amida prayer, the**

Eighth Day of Assembly is mentioned. **Rabbi Yoḥanan said:** Its status is like that of the **eighth** day both with regard **to this**, the mitzva of *sukka*, **and to that**, the blessing. The Gemara explains: **Everyone**, even Rabbi Yoḥanan, **agrees that we reside** in the *sukka* on the eighth day, with regard to which there is uncertainty that it might be the seventh day. **When they disagree is**

47a

לברוכי למ"ד שביעי לסוכה ברוכי נמי מברכינן למ"ד שמיני לזה ולזה ברוכי לא מברכינן אמר רב יוסף נקוט דר' יוחנן בידך דרב הונא בר ביזנא וכל גדולי הדור איקלעו בסוכה בשמיני ספק שביעי מיתב הוו יתבי ברוכי לא ברוכי

with regard to whether or not **to recite the blessing** over residing in the *sukka*. According **to the one who says** that the status of the eighth day is like that of the **seventh** day with regard **to the** mitzva of *sukka*, **we also recite the blessing:** To reside in the *sukka*. However, according **to the one who says** that its status is like that of the **eighth** day both with regard **to this and to that**, **we do not recite the blessing.** **Rav Yosef said:** Take the statement of **Rabbi Yoḥanan** that on the eighth day outside Eretz Yisrael one does not recite the blessing: To reside in the *sukka*, **in your hand**, i.e., adopt it as your practice. **As Rav Huna bar Bizna and all the prominent scholars of the generation happened** to visit a *sukka* **on the eighth** day, with regard to which there was **uncertainty** that it might be the **seventh** day, and **they were sitting** in the *sukka*, but **they did not recite the blessing.**

ודלמא סבירא להו כמ"ד כיון שבירך יו"ט ראשון שוב אינו מברך גמירי דמאפר אתו

The Gemara suggests: **And perhaps** the reason they did not recite a blessing is that **they hold in accordance with** the opinion of **the one who said: Once he recited the blessing on the first Festival day he does not recite it again** on the subsequent days, and not because it was the eighth day. The Gemara answers: That is not the reason that they did not recite the blessing, as the Sages **learned** through tradition **that these Sages were coming from the fields**, where they had been herding their flocks, and that was the first time during the Festival that they sat in a *sukka*.

איכא דאמרי ברוכי כולי עלמא לא פליגי דלא מברכינן כי פליגי למיתב למ"ד שבעה לסוכה מיתב יתבינן ולמ"ד שמיני לזה ולזה מיתב נמי לא יתבינן אמר רב יוסף נקוט דר' יוחנן בידך דמרא דשמעת' מני רב יהודה בריה דרב שמואל בר שילת ובשמיני ספק שביעי לבר מסוכה יתיב והלכתא מיתב יתבינן ברוכי לא מברכינן

**Some say** a different version of the dispute: **Everyone agrees that we do not recite the blessing; when they disagree** it is with regard to whether **to reside** in the *sukka*. According **to the one who says** that the status of the eighth day is like that of the **seventh** day with regard **to the** mitzva of *sukka*, **we reside** in the *sukka*. However, according **to the one who says** that its status is like that of the **eighth** day both with regard **to this and to that**, **neither do we reside** in the *sukka*. **Rav Yosef said:** Take the statement of **Rabbi Yoḥanan in your hand**, as who is the Master responsible for dissemination **of the halakha?** It is **Rav Yehuda, son of Rav Shmuel bar Sheilat, and on the eighth** day, with regard to which there is **uncertainty** that it might be the **seventh** day, he himself **resides outside of the sukka**. The Gemara concludes: **And the halakha is that we reside** in the *sukka* on the eighth day, with regard to which there is uncertainty that it might be the seventh day, but **we do not recite the blessing.**

אמר ר' יוחנן אומרים זמן בשמיני של חג ואין אומרים זמן בשביעי של פסח

§ **Rabbi Yoḥanan said** that **one recites** the blessing: Who has given us life, sustained us, and brought us to this **time, on the eighth** day of the Festival, as the eighth day is a Festival distinct from *Sukkot*, **and one does not recite** the blessing of **time on the seventh** day of Passover because it is not a Festival distinct from Passover.

וא"ר לוי בר חמא ואיתימא ר' חמא בר חנינא תדע שהרי חלוק בג' דברים בסוכה ולולב וניסוך המים ולרבי יהודה דאמר בלוג היה מנסך כל שמונה הרי חלוק בב' דברים

**And Rabbi Levi bar Ḥama said, and some say it was Rabbi Ḥama bar Ḥanina who said: Know** that the eighth day of *Sukkot* is a Festival in and of itself and therefore requires its own blessing, **as it is distinct** from the seven days of *Sukkot* **with regard to three matters: With regard to *sukka***, as one is not obligated to sit in the *sukka* on the eighth day; **and** with regard to *lulav*, as one is not obligated to take the four species on the eighth day; **and** with regard to **the water libation**, as one does not pour the water libation on the altar on the eighth day. The Gemara notes: **And according to Rabbi Yehuda, who said: With** a vessel measuring **one log** the priest **pours** the water libation **all eight** days, including the eighth day, the eighth day **is nevertheless distinct** from the rest of the Festival **with regard to** the other **two matters**.

אי הכי שביעי של פסח נמי הרי חלוק באכילת מצה דאמר מר לילה ראשונה חובה מכאן ואילך רשות הכי השתא התם מליה חלוק מיום אינו חלוק הכא אפילו מיום נמי חלוק

The Gemara asks: **If so, the seventh day of Passover should be considered distinct as well, as it is distinct** from the first day in terms of the obligation of **eating *matza***, **as the Master said: On the first night** of Passover, it is **an obligation** to eat *matza*. **From that point onward, it is optional**; if one chooses, he eats *matza*, and if he chooses not to eat *matza*, he need not, provided that he does not eat leavened foods. The Gemara retorts: **How can these cases be compared? There, in the case of Passover, the *halakha* of the seventh day is distinct from the first night**; however, **it is not distinct from the first day**, as on the first day there is no obligation to eat *matza*. **Here, in the case of *Sukkot*, the eighth day of the Festival is distinct even from the first day.**

רבינא אמר זה חלוק משלפניו וזה חלוק משלפני פניו

**Ravina said** a different reason for the distinction between the two Festivals: **This, the eighth day of *Sukkot*, is distinct** in terms of its *halakhot*, even **from** the day just **before it**, the seventh day. However, **that, the seventh day of Passover, is distinct** in terms of its *halakhot*, only **from** a day **previous to the day before**, i.e., the first day alone. There is no distinction between the sixth and seventh days.

(אמר רב פפא) הכא כתיב פר התם כתיב פרים

**Rav Pappa said** another reason why the eighth day of *Sukkot* is considered a distinct Festival. **Here, with regard to the additional offering sacrificed on the Eighth Day of Assembly, it is written:** “And you shall present a burnt-offering, an offering made by fire, of a sweet savor unto the Lord: One **bull**” ([Numbers 29:36](#)). **There, with regard to the additional offering sacrificed on the first day of *Sukkot*, it is written:** “And you shall present a burnt-offering, an offering made by fire, of a sweet savor unto the Lord: Thirteen **bulls**” ([Numbers 29:13](#)), and on each subsequent day one bull fewer is sacrificed: Twelve on the second day, eleven on the third day, and so on, until seven are sacrificed on the seventh day. Were the eighth day part of the festival of *Sukkot*, the additional offering on that day should have included six bulls. The fact that it includes only one bull indicates that it is a distinct Festival.

רב נחמן בר יצחק אמר הכא כתיב ביום התם כתיב וביום

**Rav Naḥman bar Yitzḥak said: Here, it is written:** “**On the eighth day** you shall have a solemn assembly; you shall do no manner of servile labor” ([Numbers 29:35](#)). This indicates that this day is distinct from the others, as **there, with regard to the other days of *Sukkot*, it is written: And on the day**, indicating that each of the days from the second through the seventh are all continuations of the first day.

כמשפט התם כתיב כמשפטם (במדבר כט.ו) רב אשי אמר הכא כתיב

**Rav Ashi said: Here, with regard to the eighth day, it is written:** “Their meal-offering and their libations, for the bull, for the ram, and for the lambs, shall be according to their number, **as per the**

**regulation”** ([Numbers 29:37](#)). However, **there**, with regard to the seventh day, **it is written**: “And their meal-offering and their libations, for the bulls, and for the rams, and for the lambs, according to their number, **as per their regulation”** ([Numbers 29:33](#)). The Gemara understands the use of the plural pronoun: Their, to indicate that the offerings sacrificed on all seven days are related.

לימא מסייע ליה הפרים האילים והכבשים מעכבין זה את זה ורבי יהודה אומר פרים אין מעכבין זה את זה שהרי מתמעטין והולכין

The Gemara asks: **Let us say** that the following **supports** the opinion of Rabbi Yoḥanan that one recites the blessing of time on the eighth day. Failure to bring either **the bulls, or the rams, or the sheep** on the Festival **prevents** fulfillment of one’s obligation with **the other** animals, as they are considered one offering. **Rabbi Yehuda says**: Failure to bring **the bulls does not prevent** fulfillment of one’s obligation with the **other** animals, **since they decrease progressively** each day. The Torah displays flexibility with regard to the bulls. Therefore, apparently, even if they are not brought at all one fulfills his obligation with the others.

אמרו לו והלא כולן מתמעטין והולכין בשמיני אמר להן שמיני רגל בפני עצמו הוא שכשם ששבעת ימי החג טעונין קרבן ושיר וברכה ולינה אף שמיני טעון קרבן ושיר וברכה ולינה

The Sages **said to** Rabbi Yehuda: **But don’t the numbers of all** the animals **eventually decrease on the eighth** day, as on the other days two rams and fourteen sheep are sacrificed and on the eighth day it is one ram and seven sheep? Rabbi Yehuda **said to them**: The **Eighth Day of Assembly is a Festival in and of itself. As just as the seven days of the festival of Sukkot require an offering, and a song** sung by the Levites, **and a blessing** unique to the festival of *Sukkot*, **and** there is a mitzva of **staying overnight** in Jerusalem after the first Festival day, **so too, the eighth day requires an offering, and a song** sung by the Levites, **and a blessing** unique to the Eighth Day of Assembly, **and** there is a mitzva of **staying overnight** in Jerusalem at its conclusion.

47b

מאי לאו זמן לא ברכת המזון ותפלה

**What, is it not** that the blessing mentioned is the blessing of **time**, in support of the opinion of Rabbi Yoḥanan? The Gemara rejects this possibility: **No**, the blessing here is **Grace after Meals and the Amida prayer**, where mention is made of the Eighth Day of Assembly and not of *Sukkot*. Therefore, there is no support for the opinion of Rabbi Yoḥanan that one recites the blessing of time on the Eighth Day of Assembly.

הכי נמי מסתברא דאי ס”ד זמן זמן כל שבעה מי איכא הא לא קשיא דאי לא בריך האידנא מברך למחר או ליומא אחרנא

The Gemara says: **So too, it is reasonable** that this is the proper understanding of the *baraita*, **as should it enter your mind** that the *baraita* is referring to the blessing of **time, is there** a blessing of time **all seven** days of *Sukkot*? One recites the blessing only on the first day. The Gemara responds: **This is not difficult**, and that is no proof that the *baraita* is not referring to the blessing of time, as the *baraita* could mean that **if one did not recite the blessing today**, on the first day, **he recites the blessing on the next day or on another day** of the Festival. Under those circumstances the blessing of time may be recited on any of the seven days.

מ”מ כוס בעינן לימא מסייע ליה לר”ג דאמר רב נחמן זמן אומרו אפילו בשוק דאי אמרת בעינן כוס כוס כל יומא מי איכא דלמא דאי קלע ליה כוס

The Gemara asks: How could one recite the blessing of time on each of the days of *Sukkot* if **in any case we require** the blessing to be recited over **a cup** of wine, and not everyone has access to wine

during the intermediate days of the Festival? From the fact that the Gemara does not consider this factor, **let us say** that this *baraita* **supports** the opinion of **Rav Nahman, as Rav Nahman said: One recites the blessing of time even in the marketplace**, without wine, **as, if you say that we require a cup of wine in order to recite the blessing of time, is there a cup of wine available every day** that would enable one to recite the blessing during the intermediate days of the Festival? The Gemara rejects this proof: **Perhaps** the *baraita* is referring to a case where **a cup of wine happened to become available to him**. The *baraita* is not describing the preferred method of reciting the blessing but merely a possibility.

ופנית בבקר (דברים טז, ז) 'וסבר ר' יהודה שמיני טעון לינה והא תניא רבי יהודה אומר מנין לפסח שני שאינו טעון לינה שנה ששת ימים תאכל מצות את שטעון ששה טעון לינה את שאינו טעון ששה אינו טעון (דברים טז, ח) והלכת לאהליך וכתוב לינה למעוטי מאי לאו למעוטי נמי שמיני של הג

The Gemara asks: **And does Rabbi Yehuda really hold** that the **Eighth Day of Assembly requires** one to **stay overnight** at its conclusion? **But wasn't it taught** in a *baraita* that **Rabbi Yehuda says: From where** is it derived **that the second Pesah**, when the Paschal lamb is brought by those who were impure and unable to sacrifice it on the first *Pesah*, **does not require staying overnight** at its conclusion? **As it is stated** with regard to the first *Pesah*: **“And you shall turn in the morning and go unto your tents”** ([Deuteronomy 16:7](#)), and immediately thereafter it is **written: “Six days you shall eat matzot”** ([Deuteronomy 16:8](#)). From the juxtaposition of these two verses Rabbi Yehuda derives the following: **That which requires** observance of the **six** subsequent days **requires staying overnight; that which does not require** observance of the **six** subsequent days **does not require staying overnight. What** does this juxtaposition come **to exclude? Is it not to exclude the eighth day of the Festival**, as it is not followed by the observance of six days?

לא למעוטי פסח שני דכוותיה הכי נמי מסתברא דתנן הביכורים טעונין קרבן ושיר ותנופה ולינה מאן שמעת ליה דאמר תנופה רבי יהודה וקאמר טעון לינה

The Gemara rejects this: **No**, it comes **to exclude the second Pesah, which is similar to** the first *Pesah* in terms of its offering, and it teaches that since it is not followed by the observance of six days there is no obligation to stay overnight. The Gemara says: **So too, it is reasonable** to say that Rabbi Yehuda is excluding the second *Pesah*, **as we learned** in a mishna: **The first fruits require a peace-offering** to be brought with them, **a song** unique to the occasion, sung by the Levites, **waving, and staying overnight. Whom did you hear who said** that first fruits require **waving? It is Rabbi Yehuda, and the mishna is saying** that first fruits **require staying overnight**. Apparently, Rabbi Yehuda excludes only the second *Pesah* from the requirement of staying overnight.

והנחתו זו תנופה אתה אומר זו תנופה או אינו אלא הנחה ממש כשהוא אומר והניחו הרי (דברים כו, ג) דתניא ר' יהודה אומר הנחה אמור הא מה אני מקיים והנחתו זו תנופה

Rabbi Yehuda holds that first fruits require waving, **as it was taught** in a *baraita*: **Rabbi Yehuda says** that it is stated with regard to first fruits: **“And you shall set it down** before the Lord your God,” ([Deuteronomy 26:10](#)), and **this is** referring to **waving** before the altar the basket containing the first fruits. Do **you say** that **this is** referring to **waving, or** perhaps it is referring **only to actually setting it down** adjacent to the altar? **When** the Torah **says: “And the priest shall take the basket from your hand and set it down** before the altar of the Lord your God” ([Deuteronomy 26:4](#)), **setting it down is already stated. How, then, do I establish** the meaning of the verse: **“And you shall set it down”?** **This is referring to waving.**

ולקח הכהן הטנא מידך לימד על הביכורים שטעונין תנופה דברי ר"א בן יעקב (דברים כו, ד) ודלמא ר"א בן יעקב היא דתניא

The Gemara asks: **And perhaps** the *baraita* that requires one to stay overnight when bringing first fruits to Jerusalem is not in accordance with Rabbi Yehuda's opinion. Rather, **it is** in accordance with the opinion of **Rabbi Eliezer ben Ya'akov**, who also holds that first fruits require waving. **As it was**

**taught** in a *baraita* that it is written: “**And the priest shall take the basket from your hand**” ([Deuteronomy 26:4](#)), which **taught concerning first fruits that they require waving**. This is the **statement of Rabbi Eliezer ben Ya’akov**.

ידיו תביאנה את אשי ה (ויקרא ז, ל) מ"ט דר"א בן יעקב אתיא יד יד משלמים כתיב הכא ולקח הכהן הטנא מידך וכתיב התם

The Gemara asks: **What is the rationale** for the opinion of **Rabbi Eliezer ben Ya’akov**? How does he derive the waving of the first fruits from this verse? The Gemara answers: This **is derived** by means of a verbal analogy between the term “**hand**” written with regard to first fruits and the term “**hand**” written with regard to a **peace-offering**. **It is written here**, with regard to first fruits: “**And the priest shall take the basket from your hand,**” and **it is written there**, with regard to a peace-offering: “**His own hands shall bring the offerings of the Lord made by fire;** the fat with the breast shall he bring, that the breast may be waved before the Lord” ([Leviticus 7:30](#)).

מה כאן כהן אף להלן כהן ומה להלן בעלים אף כאן בעלים הא כיצד כהן מניח ידו תחת יד בעלים ומניף

In addition, one can derive by means of the verbal analogy that **just as here**, with regard to first fruits, **a priest** performs the waving, **so too**, with regard to a peace-offering, **a priest** performs the waving. **And just as there**, with regard to a peace-offering, the **owner** performs the waving, **so too here**, with regard to first fruits, the **owner** performs the waving. **How so?** How can both the priest and the owner perform the waving? The owner places his hands beneath the peace-offering or under the first fruits, and the **priest places his hand under the hand of the owner and waves** it together with him. In any event, Rabbi Eliezer ben Ya’akov requires waving of the first fruits. Therefore, it is possible that the *baraita* is stated in accordance with the opinion of Rabbi Eliezer ben Ya’akov and no conclusive proof can be cited with regard to the opinion of Rabbi Yehuda.

מאי הוי עלה רב נחמן אמר אומרים זמן בשמיני של חג ורב ששת אמר אין אומרים זמן בשמיני של חג והלכתא אומרים זמן בשמיני של חג

**What halakhic conclusion was reached concerning the blessing of time? Rav Nahman said: One recites the blessing of time on the eighth day of the festival of Sukkot. And Rav Sheshet said: One does not recite the blessing of time on the eighth day of the Festival.** The Gemara concludes: **And the halakha is that one recites the blessing of time on the eighth day of the Festival.**

תניא כוותי' דרב נחמן שמיני

The Gemara notes: **It was taught** in a *baraita* **in accordance with the opinion of Rav Nahman: The eighth day**

48a

רגל בפני עצמו לענין פז"ר קש"ב פייס בפני עצמו זמן בפני עצמו רגל בפני עצמו קרבן בפני עצמו שירה בפני עצמו ברכה בפני עצמו

is a **Festival in and of itself** with regard to the matter of: *Peh, zayin, reish; kuf, shin, beit*. This is an acronym for: **A lottery [payis] in and of itself**, i.e., a new lottery is performed on that day to determine which priests will sacrifice the offerings that day, and the order established on *Sukkot* does not continue; the blessing of **time [zeman]**, i.e., Who has given us life, sustained us, and brought us to this time, **in and of itself**, as it is recited just as it is recited at the start of each Festival; **a Festival [regel] in and of itself**, and there is no mitzva to sit in the *sukka* (see *Tosafot*); **an offering [korban] in and of itself**, as the number of offerings sacrificed on the Eighth Day is not a continuation of the number sacrificed on *Sukkot* but is part of a new calculation; **a song [shira] in and of itself**, since the psalms recited by the Levites as the offerings are sacrificed on the Eighth Day are not a continuation

of those recited on *Sukkot*; **a blessing [berakha] in and of itself**, as the addition to the third blessing of Grace after Meals and to the *Amida* prayer (see *Tosafot*) is phrased in a manner different from that of the addition recited on *Sukkot*.

**מתני'י** ההלל והשמחה שמונה כיצד מלמד שחייב אדם בהלל ובשמחה ובכבוד יום טוב האחרון של חג כשאר כל ימות החג

**MISHNA:** This mishna elaborates upon the first mishna in this chapter. **The obligation to recite *hallel* and the mitzva of rejoicing on the Festival by sacrificing and eating the meat of peace-offerings are always for eight days. The mishna explains: How so? This teaches that a person is obligated in *hallel*, and in the mitzva of rejoicing, and in reverence for the last day of the Festival like he is for all the other days of the Festival.**

והיית אך שמחה לרבות לילי יום טוב האחרון או אינו אלא יו"ט הראשון כשהוא אומר אך (דברים טז, טו) גמ' מנה"מ דת"ר חלק

**GEMARA:** The Gemara asks: **From where are these matters**, that on the eighth day of the Festival one is obligated to rejoice, derived? It is **as the Sages taught** that the verse states with regard to *Sukkot*: **“And you shall be altogether joyful” (Deuteronomy 16:15)**. The verse comes **to include the evenings of the last day of the Festival**, i.e., then too, one is obligated to rejoice by partaking of the meat of the peace-offerings sacrificed the previous day. The Gemara asks: Does the verse come to include the evening of the eighth day? **Or perhaps it comes to include only the evening of the first day of the Festival.** The Gemara answers: **When the verse says: Altogether**, it is exclusionary, and it has **distinguished** this night from the other nights of the Festival.

ומה ראית לרבות לילי יו"ט האחרון ולהוציא לילי יו"ט הראשון מרבה אני לילי יום טוב האחרון שיש שמחה לפניו ומוציא אני לילי יום טוב הראשון שאין שמחה לפניו

The Gemara asks: **What did you see that led you to include the evenings of the last day of the Festival in the mitzva of rejoicing and to exclude the evenings of the first day of the Festival?** Why not require one to sacrifice peace-offerings on the afternoon preceding the Festival to be eaten on the first night? The Gemara answers: **I include the evenings of the last day of the Festival, before which there is a day of rejoicing**, as it is reasonable that the rejoicing should continue, **and I exclude the evenings of the first day of the Festival, before which there is not a day of rejoicing**, as there is no obligation to sacrifice offerings on the afternoon preceding the Festival.

**מתני'י** סוכה שבעה כיצד גמר מלאכול לא יתיר את סוכתו אבל מוריד את הכלים מן המנחה ולמעלה מפני כבוד יו"ט האחרון של חג

**MISHNA:** The mitzva of *sukka* is **seven** days. **How** does one fulfill this obligation for seven full days? **When one finished eating on the seventh day, he should not dismantle his *sukka* immediately**, because the obligation continues until the end of the day. **However, he takes the vessels down from the *sukka* into the house from *minḥa* time and onward in deference to the last day of the Festival**, when he will require the vessels in the house.

גמ' אין לו כלים להוריד מהו אין לו כלים אלא כי אשתמש במאי אשתמש אלא אין לו מקום להוריד כליו מהו ר' חייא בר (רב) אמר פוחת בה ארבעה ור' יהושע בן לוי אמר מדליק בה את הנר

**GEMARA:** The Gemara asks: **If one does not have vessels to take down from the *sukka*, what should he do?** The Gemara asks: **One does not have vessels? But when he utilized his *sukka* during the Festival, with what vessels did he eat when he utilized the *sukka*?** Rather, this is the question: **If he has no place into which he can take down his vessels and he must continue eating in the *sukka*, what is the *halakha*?** What can he do to underscore the fact that he is eating there not to fulfill a mitzva, thereby violating the prohibition against adding to the mitzvot of the Torah, but only due to the lack of an alternative? **Rabbi Ḥiyya bar Rav said: He reduces the roofing of the *sukka* by four**

handbreadths, thereby rendering the *sukka* unfit. **And Rabbi Yehoshua ben Levi said: He lights a lamp inside the *sukka*, which is prohibited during the festival of *Sukkot*.**

ולא פליגי הא לן והא להו

The Gemara notes: **And they do not disagree** with regard to the *halakha*. Instead, they are providing different solutions for different locations. **This is for us**, who live outside Eretz Yisrael, **and this is for them**, who live in Eretz Yisrael. Those who live in Eretz Yisrael reduce the roofing, since the obligation to sit in the *sukka* no longer applies. However, those who live outside of Eretz Yisrael, who are obligated to sit in the *sukka* on the eighth day with regard to which there is uncertainty that it might be the seventh day, must find another way to distinguish the eighth day from the days of the Festival of *Sukkot*.

הא תינה סוכה קטנה סוכה גדולה מאי איכא למימר דמעיל בה מאני מיכלא דאמר רבא מאני מיכלא בר ממטלתא מאני  
:משתיא במטלתא

The Gemara asks: **This works out well** with regard to **a small *sukka***, since it is prohibited to light a lamp due to the danger of a conflagration, and lighting a lamp will underscore the distinction. However, with regard to **a large *sukka***, in which there is no prohibition and therefore no distinction, **what can be said?** The Gemara answers: One underscores the distinction in **that he brings eating vessels, e.g., pots in which food was cooked, into the *sukka*, as Rava said: Eating vessels are taken out of the *sukka*; drinking vessels remain in the *sukka***. By leaving the pots and pans in the *sukka*, he indicates that the *sukka* is no longer involved in fulfillment of the mitzva.

מתני' ניסוך המים כיצד צלוחית של זהב מחזקת שלשה לוגים היה ממלא מן השילוח הגיעו לשער המים תקעו והריעו ותקעו  
עלה בכבש ופנה לשמאלו שני ספלים של כסף היו שם ר' יהודה אומר של סיד היו אלא שהיו מושחרין פניהם מפני היין  
ומנוקבין

**MISHNA:** With regard to the rite of **water libation** performed in the Temple during the Festival, **how was it performed? One would fill a golden jug with a capacity of three *log* with water from the Siloam pool.** When those who went to bring the water **reached the Gate of the Water**, so called because the water for the libation was brought through this gate leading to the Temple courtyard, **they sounded a *tekia*, sounded a *terua*, and sounded another *tekia*** as an expression of joy. The priest **ascended the ramp of the altar and turned to his left. There were two silver basins there** into which he poured the water. **Rabbi Yehuda said: They were limestone basins, but they would blacken due to the wine** and therefore looked like silver. The two basins were **perforated** at the bottom

48b

כמין שני חוטמין דקין (ואחד) מעובה ואחד דק כדי שיהו שניהם כלין בבת אחת מערבו של מים מזרחו של יין עירה של מים  
לתוך של יין ושל יין לתוך של מים יצא

with **two thin** perforated **nose-like** protrusions. **One** of the basins, used for the wine libation, had a perforation that was **broad, and one**, used for the water libation, had a perforation that was **thin, so that** the flow of **both** the water and the wine, which do not have the same viscosity, would **conclude simultaneously**. The basin to the **west** of the altar was **for water**, and the basin to the **east** of the altar was **for wine**. However, if **one poured** the contents of the basin of **water into** the basin of **wine, or** the contents of the basin of **wine into** the basin of **water, he fulfilled** his obligation, as failure to pour the libation from the prescribed location does not disqualify the libation after the fact.

ר' יהודה אומר בלוג היה מנסך כל שמונה ולמנסך אומר לו הגבה ידך שפעם אחד נסך אחד על גבי רגליו ורגמוהו כל העם  
באתרוגיהן

**Rabbi Yehuda says:** The basin for the water libation was not that large; rather, **one would pour** the water **with** a vessel that had a capacity of **one log** on **all eight** days of the Festival and not only seven. **And** the appointee **says to the one pouring** the water into the silver basin: **Raise your hand**, so that his actions would be visible, **as one time** a Sadducee priest intentionally **poured** the water **on his feet**, as the Sadducees did not accept the oral tradition requiring water libation, and in their rage **all the people pelted him with their etrogim**.

כמעשהו בחול כך מעשהו בשבת אלא שהיה ממלא מערב שבת חבית של זהב שאינה מקודשת מן השילוח ומניחה בלשכה  
בשפכה נתגלתה היה ממלא מן הכיור שהיין והמים מגולין פסולין לגבי מזבח

Rabbi Yehuda continues: **As its performance during the week, so is its performance on Shabbat, except** that on Shabbat one would not draw water. Instead, **on Shabbat eve, one would fill a golden barrel that was not consecrated** for exclusive use in the Temple **from the Siloam pool, and he would place it in the Temple chamber** and draw water from there on Shabbat. If the water in the barrel **spilled**, or if it **was exposed** overnight, leading to concern that a snake may have deposited poison in the water, **one would fill** the jug with water **from the basin** in the Temple courtyard, **as exposed wine or water is unfit for the altar**. Just as it is prohibited for people to drink them due to the potential danger, so too, they may not be poured on the altar.

ו'שאבתם מים בששון וגו' (ישעיהו יב, ג) גמ' מנא הנ"מ אמר רב עינא דאמר קרא

**GEMARA:** With regard to the customs accompanying the drawing of the water, the Gemara asks: **From where are these matters derived? Rav Eina said** that it is **as the verse states: “With joy [sason] you shall draw water** out of the springs of salvation” ([Isaiah 12:3](#)), indicating that the water was to be drawn from the spring and the rite performed in extreme joy.

ששון ושמחה (ישעיהו לה, ו) הנהו תרי מיני חד שמיה ששון וחד שמיה שמחה א"ל ששון לשמחה אנא עדיפנא מינך דכתיב שמחה וששון ליהודים א"ל ששון לשמחה חד יומא (אסתר ח, יז) ישיגו וגו' א"ל שמחה לששון אנא עדיפנא מינך דכתיב כי בשמחה תצאו א"ל שמחה לששון חד יומא שבקודך ומלו בדך מיא דכתיב (ישעיהו נה, יב) שבקודך ושיויך פרוונקא דכתיב ושאבתם מים בששון

Apropos this verse, the Gemara relates: There were **these two heretics, one named Sason and one named Simḥa. Sason said to Simḥa: I am superior to you, as it is written: “They shall obtain joy [sason] and happiness [simḥa], and sorrow and sighing shall flee” (Isaiah 35:10)**. The verse mentions joy first. **Simḥa said to Sason, On the contrary, I am superior to you, as it is written: “There was happiness [simḥa] and joy [sason] for the Jews” (Esther 8:17)**. **Sason said to Simḥa: One day they will dismiss you and render you a messenger [parvanka], as it is written: “For you shall go out with happiness [simḥa]” (Isaiah 55:12)**. **Simḥa said to Sason: One day they will dismiss you and draw water with you, as it is written: “With joy [sason] you shall draw water.”**

א"ל ההוא מינא דשמיה ששון לר' אבהו עתידיתו דתמלו לי מים לעלמא דאתי דכתיב ושאבתם מים בששון א"ל אי הוה כתיב  
לששון כדקאמרת השתא דכתיב בששון משכיה דההוא גברא משוינן ליה גודא ומלינן ביה מיא

The Gemara relates a similar incident: **A certain heretic named Sason said to Rabbi Abbahu: You are all destined to draw water for me in the World-to-Come, as it is written: “With sason you shall draw water.”** **Rabbi Abbahu said to him: If it had been written: For sason,** it would have been **as you say; now that it is written: With sason,** it means that **the skin of that man, you, will be rendered a wineskin, and we will draw water with it.**

עלה בכבש ופנה לשמאלו כו': ת"ר כל העולים למזבח עולין דרך ימין ומקיפין ויורדין דרך שמאל חוץ מן העולה לשלשה  
דברים הללו שעולין דרך שמאל וחוזרין על העקב ואלו הן ניסוך המים וניסוך היין ועולת העוף כשרבתה במזרח

§ The mishna continues: The priest **ascended the ramp** of the altar **and turned to his left. The Sages taught: All who ascend the altar ascend** and turn **via the right, and circle** the altar, **and descend**

**via the left.** This is the case **except for one ascending** to perform one of **these three tasks**, as the ones who perform these tasks **ascend via the left, and then turn on their heel and return** in the direction that they came. **And these tasks are: The water libation, and the wine libation, and the bird sacrificed as a burnt-offering when there were too many** priests engaged in the sacrifice of these burnt-offerings **in the preferred location east** of the altar. When that was the case, additional priests engaged in sacrificing the same offering would pinch the neck of the bird west of the altar.

אלא שהיו משחירין: בשלמא דיין משחיר דמאי אמאי משחיר כיון דאמר מר עיריה של מים לתוך של יין ושל יין לתוך של מים יצא של מים אתי לאשחורי

The mishna continues: Rabbi Yehuda said that they were limestone, not silver, basins, **but they would blacken** due to the wine. The Gemara asks: **Granted**, the basin **for wine blackened** due to the wine; however, **why did the basin for water blacken?** The Gemara answers: **Since the Master said** in the mishna: However, if **one** inadvertently **poured** the contents of the basin **of water into** the basin **of wine or** the contents of the basin **of wine into** the basin **of water, he fulfilled** his obligation. Then even the basin **for water** would **come to blacken** over the course of time as well.

ומנוקבים כמין ב' חוטמין וכו': לימא מתניתין ר' יהודה היא ולא רבנן דתנן רבי יהודה אומר בלוג היה מנסך כל שמונה דאי רבנן כי הדדי נינהו

§ The mishna continues: **And** the two basins were **perforated** at the bottom with **two thin**, perforated, **nose-like** protrusions, one broad and one thin. The Gemara asks: **Let us say that the mishna is** in accordance with the opinion of **Rabbi Yehuda and not** with that of **the Rabbis, as we learned** in the mishna that **Rabbi Yehuda says: One would pour** the water **with** a vessel that had a capacity of **one log** on **all eight** days of the Festival, unlike the wine libation, for which a three-*log* basin was used. According to his opinion, there is a difference between the capacity of the wine vessel and that of the water vessel; therefore, it is clear why the opening in the wine vessel was broader. **As, if** the mishna is in accordance with the opinion of **the Rabbis, they are the same** as the capacity of the water basin, three *log*. Why, then, were there different sized openings?

אפי' תימא רבנן חמרא סמיד מיא קליש

The Gemara answers: **Even if you say** that the mishna is in accordance with the opinion of **the Rabbis**, the reason for the different-sized openings is that **wine is thick** and **water is thin**, and therefore wine flows more slowly than water. In order to ensure that the emptying of both basins would conclude simultaneously, the wine basin required a wider opening.

הכי נמי מסתברא דאי רבי יהודה רחב וקצר אית ליה דתניא רבי יהודה אומר שני קשוואות היו שם אחד של מים ואחד של יין של יין פיה רחב של מים פיה קצר כדי שיהו שניהם כלין בבת אחת ש"מ

**So too, it is reasonable** to establish that the mishna is in accordance with the opinion of the Rabbis, **as, if** it is in accordance with the opinion of **Rabbi Yehuda**, unlike the description of the two openings in the mishna as broad and thin, elsewhere he **is of** the opinion that the openings **as wide and narrow, as it was taught** in a *baraita* that **Rabbi Yehuda says: There were two small pipes there, one for water and one for wine. The mouth of the pipe for wine was wide and the mouth of the pipe for water was narrow, so that** the emptying of both basins **would conclude simultaneously**. The disparity between wide and narrow is greater than the disparity between broad and thin, thereby facilitating the simultaneous emptying of the three-*log* and one-*log* basins according to Rabbi Yehuda. The Gemara concludes: Indeed, **learn from it** that the mishna is not in accordance with the opinion of Rabbi Yehuda.

מערבו של מים: ת"ר מעשה בצדוקי אחד שניסך על גבי רגליו ורגמוהו כל העם באתרוגיהן ואותו היום נפגמה קרן המזבח והביאו בול של מלה וסתמוהו לא מפני שהוכשר לעבודה אלא מפני שלא יראה מזבח פגום

§ The mishna continues: The basin to the **west of the altar was for water**, and the basin to the east of the altar was for wine, and they would tell the one pouring the water to raise his hand. **The Sages taught:** There was **an incident involving one Sadducee priest who poured the water on his feet**, and in anger **all the people pelted him with their etrogim. And that day, the horn of the altar was damaged** as a result of the pelting and the ensuing chaos. **They brought a fistful of salt and sealed the damaged section, not because it rendered the altar fit for the Temple service, but in deference to the altar, so that the altar would not be seen in its damaged state.**

49a

שכל מזבח שאין לו לא כבש ולא קרן ולא יסוד ולא ריבוע פסול לעבודה רבי יוסי בר יהודה אומר אף הסובב

**As any altar that lacks a ramp, or a horn, or a base, or the shape of a square**, either because it was not erected as a square or due to damage, **is disqualified for use in the Temple service. Rabbi Yosei bar Yehuda says: Even the surrounding ledge must be complete**, and if it is lacking it disqualifies the altar.

חמוקי ירכיך כמו חלאים (שיר השירים ז, ב) אמר רבה בר בר חנה א"ר יוחנן שיתין מששת ימי בראשית נבראו שנאמר מעשה ידי אמן חמוקי ירכיך אלו השיתין כמו חלאים שמחוללין ויורדין עד התהום מעשה ידי אמן זו מעשה ידי אומנותו של בראשית אל תיקרי בראשית אלא בראשית (בראשית א, א) הקב"ה תנא דבי ר' ישמעאל

§ **Rabba bar bar Ḥana said that Rabbi Yoḥanan said: The drainpipes [shittin] built into the altar and extending beneath it were created from the six days of Creation, as it is stated: “The hidden of your thighs are like the links of a chain, the handiwork of a skilled workman” (Song of Songs 7:2).** The Gemara interprets the verse homiletically: **“The hidden of your thighs”**; these are the **drainpipes** that are concealed within the altar; **“are like the links of a chain [ḥala'im]”**; they are hollow [*meholalin*] and descend to the depths; **“the handiwork of a skilled workman”**; this is the handiwork of the Holy One, Blessed be He. On a similar note, it was taught in the school of Rabbi Yishmael that it is written: **“In the beginning [bereshit]” (Genesis 1:1); do not read it as: Bereshit, but rather as: Bara shit**, meaning that God created the pipeline descending from the altar.

אשירה נא לידידי שירת דודי לכרמו כרם היה (ישעיהו ה, א) תניא ר' יוסי אומר שיתין מחוללין ויורדין עד תהום שנאמר לידידי בקרן בן שמן ויעזקהו ויסקלהו ויטעהו שורק ויבן מגדל בתוכו וגם יקב חצב בו ויטעהו שורק זה בית המקדש ויבן מגדל בתוכו זה מזבח וגם יקב חצב בו אלו השיתין

**It was taught in a baraita that Rabbi Yosei says: These drainpipes are hollow and descend to the depths, as it is stated: “Let me sing of my well beloved, a song of my beloved touching his vineyard. My well beloved had a vineyard in a very fruitful hill, and he dug it, and cleared it of stones, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a vat therein” (Isaiah 5:1–2).** Rabbi Yosei interprets these verses homiletically as referring to the Temple. **“He planted it with the choicest vine”**; this is referring to the Temple; **“he built a tower therein”**; this is referring to the altar; **“and hewed out a vat therein”**; this is referring to the **drainpipes**. As the owner of the vineyard is a parable for God, this indicates that the drainpipes are a natural part of Creation.

תניא א"ר אלעזר בר צדוק לול קטן היה בין כבש למזבח במערבו של כבש ואחת לשבעים שנה פרחי כהונה יורדין לשם 'בקדש הסך נסך שכר לה (במדבר כה, ז) 'ומלקטין משם יין קרוש שדומה לעיגולי דבילה ובאין ושורפין אותו בקדושה שנא

**It was taught in a baraita that Rabbi Elazar bar Tzadok said: There was a small gap between the ramp and the altar west of the ramp, and once in seventy years young priests would descend there and gather from there the congealed wine left over from the libations that set over time, which resembled round cakes of dried and pressed figs. They would then come and burn it in sanctity in the Temple courtyard, as it is stated: “In sanctity shall you pour a libation of strong drink unto the Lord” (Numbers 28:7);**

בקדש הסך (במדבר כה, ז) כשם שניסוכו בקדושה כך שריפתו בקדושה מאי משמע אמר רבינא אתיא קדש קדש כתיב הכא ושרפת את הנותר באש לא יאכל כי קדש הוא (שמות כט, לד) נסך וכתיב התם

**just as its pouring is in sanctity, so too must its burning be in sanctity. From where may it be inferred** that this is referring to burning? **Ravina said: It is derived** by means of a verbal analogy between the term **sanctity** written with regard to libations and **sanctity** written with regard to leftover offerings. **It is written here**, with regard to libations: **“In sanctity shall you pour a libation”** ([Numbers 28:7](#)), **and it is written there**, with regard to leftover offerings: **“You shall burn the leftovers in fire; they are not to be eaten, for they are sanctity”** ([Exodus 29:34](#)). Through the verbal analogy it is derived that leftover libations must also be burned.

כמאן אזלא הא (דתניא) נסכים בתחילה מועלין בהן ירדו לשיתין אין מועלין בהן לימא רבי אלעזר בר צדוק היא דאי רבנן הא נחתו להו לתהום

The Gemara notes: **In accordance with whose opinion is that which is taught** in this mishna? With regard to **libations, initially**, prior to being poured, **one can misuse consecrated property with them**, as is the case with all consecrated items. However, once **they descended to the drainpipes, one does not** violate the prohibition against **misuse of consecrated property with them**, because the mitzva was already fulfilled. **Let us say** that the mishna **is** in accordance with the opinion of **Rabbi Elazar bar Tzadok**, who holds that the libations did not descend to the depths but would collect between the ramp and the altar and would be collected once every seventy years. **As, if** it were in accordance with the opinion of **the Rabbis**, how could the libations be misused? **Didn't they** already **descend to the depths** through the drainpipes?

אפילו תימא רבנן בדאיקלט

The Gemara rejects this: **Even if you say** that the mishna is in accordance with the opinion of **the Rabbis**, it could be referring to a case **where** some of the wine landed outside the drainpipes and **was collected** in the space between the ramp and the altar.

ואיכא דאמרי לימא רבנן היא ולא ר' אלעזר בר צדוק דאי רבי אלעזר אכתי בקדושתיהו קיימי אפילו תימא רבי אלעזר אין לך דבר שנעשה מצותו ומועלין בו אמר ריש לקיש בזמן שמנסכין יין על גבי מזבח פוקקין את השיתין לקיים מה שנאמר בקדש 'הסך נסך שכר לה'

**And some say** a different version of this exchange. **Let us say** that the mishna **is** in accordance with the opinion of **the Rabbis and not** in accordance with the opinion of **Rabbi Elazar bar Tzadok**. **As, if** it were in accordance with the opinion of **Rabbi Elazar**, then the wine that collected between the ramp and the altar **remains in its sanctity**, as it must be burned, and the prohibition against misuse would still apply. The Gemara rejects this: **Even if you say** that the mishna is in accordance with the opinion of **Rabbi Elazar**, **there is no item whose mitzva has been performed with which one** can violate the prohibition against **misuse of consecrated property**. **Reish Lakish said: When they pour wine onto the altar, they plug** the top of **the drainpipes** so that the wine does not descend to the depths, in order to fulfill that which is stated: **“In sanctity shall you pour a libation of strong drink [shekhar] unto the Lord”** ([Numbers 28:7](#)).

מאי משמע אמר רב פפא שכר לשון שתייה לשון שביעה לשון שכרות אמר רב פפא שמע מינה כי שבע איניש חמרא מגרוניה שבע אמר רבא צורבא מרבנן דלא נפישא ליה חמרא ליגמע גמועי רבא אכסא דברכתא אגמע גמועי

The Gemara asks: **From where** may it be **inferred** that this is referring to plugging the drainpipes? **Rav Pappa said: Shekhar** is an expression of **drinking, of satiation, of intoxication**. In order to underscore all three aspects of the libations, the space between the altar and the ramp would fill with wine. **Rav Pappa said: Conclude from this that when a person is satiated from drinking wine**, it

is **from his throat** being filled with wine that he is **satiated**. Unlike food, wine does not satiate a person when it fills his stomach. **Rava said:** Therefore, **let a young Torah scholar, who does not have much wine, swallow his wine in large swigs**, filling his throat each time, as he will thereby maximize his enjoyment. And **Rava** himself, when drinking a **cup of blessing, would swallow large swigs** so as to drink the wine accompanying the mitzva in an optimal manner.

מה יפו פעמיך בנעלים בת נדיב מה יפו פעמותיהן של ישראל בשעה שעולין לרגל ([שיר השירים ז, ב](#)) דרש רבא מאי דכתיב נדיבי עמים נאספו עם אלהי אברהם אלהי אברהם ולא ([תהלים מז, י](#)) 'בת נדיב בתו של אברהם אבינו שנקרא נדיב שנא אלהי יצחק ויעקב אלא אלהי אברהם שהיה תחילה לגרים

§ Apropos the homiletic interpretations of the verses from Song of Songs with regard to the drainpipes, the Gemara cites additional interpretations. **Rava taught:** What is the meaning of that which is written: “How beautiful are your steps in sandals, O prince’s daughter” ([Song of Songs 7:2](#))? How beautiful are the feet of the Jewish people at the time when they ascend to Jerusalem for the Festival. “O prince’s daughter”; this is referring to the daughter of Abraham our Patriarch, who was called prince, as it is stated: “The princes of the peoples are gathered, the people of the God of Abraham” ([Psalms 47:10](#)). The verse calls the Jewish people the people of the God of Abraham and not the God of Isaac and Jacob. Why are the Jewish people associated specifically with Abraham? Rather than referring to the three Patriarchs, the verse is referring to the God of Abraham, who was first of the converts, and therefore it is reasonable for the princes of other nations to gather around him.

חמוקי ירכיך למה נמשלו דברי תורה כדרך לומר לך מה ירך בסתר אף דברי ([שיר השירים ז, ב](#)) תנא דבי רב ענן מאי דכתיב תורה בסתר

In the school of Rav Anan it was taught: What is the meaning of that which is written: “The hidden of your thighs” ([Song of Songs 7:2](#))? Why are matters of Torah likened to a thigh? It is to tell you that just as the thigh is always concealed, covered by clothes, so too, matters of Torah are optimal when recited in private and not in public.

הגיד לך אדם מה טוב ומה ה' דורש ממך כי אם עשות משפט ואהבת חסד והצנע ([מיכה ו, ח](#)) והיינו דא"ר אלעזר מאי דכתיב לכת עם אלהיך עשות משפט זה הדין ואהבת חסד זו גמילות חסדים והצנע לכת עם אלהיך זו הוצאת המת והכנסת כלה לחופה והלא דברים ק"ו ומה דברים שדרכן לעשותן בפרהסיא אמרה תורה הצנע לכת דברים שדרכן לעשותן בצנעא על אחת כמה וכמה

And this is what Rabbi Elazar said: What is the meaning of that which is written: “It has been told you, O man, what is good, and what the Lord does require of you; only to do justly, and to love mercy, and to walk humbly with your God” ([Micah 6:8](#))? “To do justly”; this is justice. “To love mercy”; this is acts of kindness. “To walk humbly with your God”; this is referring to taking the indigent dead out for burial and accompanying a poor bride to her wedding canopy, both of which must be performed without fanfare. The Gemara summarizes: And are these matters not inferred a fortiori? If, with regard to matters that tend to be conducted in public, as the multitudes participate in funerals and weddings, the Torah says: Walk humbly, then in matters that tend to be conducted in private, e.g., giving charity and studying Torah, all the more so should they be conducted privately.

עשה צדקה ומשפט נבחר לה' מזבח וא"ר אלעזר ([משלי כא, ג](#)) א"ר אלעזר גדול העושה צדקה יותר מכל הקרבנות שנאמר זרעו לכם לצדקה וקצרו לפי חסד אם אדם זורע ספק אוכל ספק ([הושע י, יב](#)) גדולה גמילות חסדים יותר מן הצדקה שנאמר אינו אוכל אדם קוצר ודאי אוכל

§ Rabbi Elazar said: One who performs acts of charity is greater than one who sacrifices all types of offerings, as it is stated: “To perform charity and justice is more acceptable to the Lord than an offering” ([Proverbs 21:3](#)), including all types of offerings. And Rabbi Elazar said: Acts of kindness, assisting someone in need, are greater than charity, as it is stated: “Sow to yourselves

according to charity, and reap according to kindness” ([Hosea 10:12](#)). This means: **If a person sows, it is uncertain whether he will eat or whether he will not eat**, since much can go wrong before the seed becomes food. However, **if a person reaps, he certainly eats**. In this verse, charity is likened to sowing, while acts of kindness are likened to reaping.

וא"ר אלעזר אין צדקה משתלמת אלא לפי חסד שבה שנאמר זרעו לכם לצדקה וקצרו לפי חסד

**And Rabbi Elazar said:** The reward for **charity is paid** from Heaven **only in accordance with the kindness** and generosity included **therein** and in accordance with the effort and the consideration that went into the giving. It is not merely in accordance with the sum of money, **as it is stated: “Sow to yourselves according to charity, and reap according to kindness.”**

ת"ר בשלשה דברים גדולה גמילות חסדים יותר מן הצדקה צדקה בממונו גמילות חסדים בין בגופו בין בממונו צדקה לעניים גמילות חסדים בין לעניים בין לעשירים צדקה לחיים גמילות חסדים בין לחיים בין למתים

**The Sages taught that acts of kindness are superior to charity in three respects:** Charity can be performed only **with one’s money**, while **acts of kindness** can be performed **both with his person and with his money**. Charity is given to the **poor**, while **acts of kindness** are performed **both for the poor and for the rich**. Charity is given to the **living**, while **acts of kindness** are performed **both for the living and for the dead**.

אוהב צדקה ומשפט חסד ה' ([תהלים לג.ה](#)) וא"ר אלעזר כל העושה צדקה ומשפט כאילו מילא כל העולם כולו חסד שנאמר מה יקר חסדך אלהים (חסד ה' מלאה הארץ) וגו' יכול אף ([תהלים לו.ה](#)) מלאה הארץ שמא תאמר כל הבא לקפוץ קופץ ת"ל וחסד ה' מעולם ועד עולם על יראיו ([תהלים קג.ז](#)) ירא שמים כן ת"ל

**And Rabbi Elazar said:** Anyone who performs charity and justice is considered as though he filled the whole world in its entirety with kindness, as it is stated: **“He loves charity and justice; the earth is full of the kindness of the Lord”** ([Psalms 33:5](#)). **Lest you say that anyone who comes to leap** and perform an act of kindness may simply **leap** and do so without scrutiny, **the verse states:**

**“How precious is your kindness, O God”** ([Psalms 36:8](#)). It is a precious and rare occurrence to perform an act of kindness properly. One **might** have thought that **even a God-fearing** individual does not always encounter the opportunity to perform acts of kindness. Therefore, **the verse states:**

**“But the kindness of the Lord is from everlasting to everlasting upon them that fear Him”** ([Psalms 103:17](#)).

א"ר חמא בר פפא כל אדם שיש עליו חן בידוע שהוא ירא שמים שנא' חסד ה' מעולם ועד עולם על יראיו וא"ר אלעזר מאי פיה פתחה בחכמה ותורת חסד על לשונה וכי יש תורה של חסד יש תורה שאינה של חסד אלא תורה ([משלי לא.כ](#)) דכתיב לשמה זו היא תורה של חסד שלא לשמה זו היא תורה שאינה של חסד איכא דאמרי תורה ללמדה זו היא תורה של חסד שלא ללמדה זו היא תורה שאינה של חסד

**Rabbi Ḥama bar Pappa said:** With regard to any person who has grace about him, it is certain that he is God-fearing, as it is stated: **“But the kindness of the Lord is from everlasting to everlasting upon them that fear Him.”** When one sees that a certain individual is endowed with grace and kindness, one can be certain that he is a God-fearing person. **And Rabbi Elazar said:** What is the meaning of that which is written: **“She opens her mouth with wisdom, and a Torah of kindness is on her tongue”** ([Proverbs 31:26](#))? The Gemara asks: **Is there, then, a Torah of kindness and a Torah that is not of kindness? Rather, it is Torah studied for its own sake that is a Torah of kindness**, as one studies it wholeheartedly; and it is Torah studied **not for its own sake** but for some ulterior motive **that is a Torah that is not of kindness**. Some say that it is Torah studied in order **to teach it** to others **that is a Torah of kindness**; it is Torah studied **with the intent of not teaching it** to others **that is a Torah that is not of kindness**.

כמעשהו בחול כו': ואמאי נייתי במקודשת אמר זעירי קסבר אין שיעור למים וכלי שרת מקדשין שלא מדעת

§ The mishna continues: **As its performance during the week**, so is its performance on Shabbat, except that on Shabbat one would not draw water. Instead, on Shabbat eve, one would fill a golden barrel that was not consecrated and would place it in the Temple chamber, and water would be drawn from there on Shabbat. The Gemara asks: **And why** should one do so? **Let him bring the water in a consecrated barrel.** **Ze'iri said:** The *tanna* in the mishna **holds that there is no requisite measure for the water** to be poured for libation, and therefore more than three *log* could be consecrated; **and that Temple vessels consecrate** their content if it is fit to be consecrated, even **without intent** to consecrate it.

50a

ואי מייתי במקודשת איפסילו להו בלינה חזקיה אמר כלי שרת אין מקדשין אלא מדעת וגזירה שמא יאמרו לדעת נתקדשו

**And if he brings the water in a consecrated barrel**, the water **will become disqualified** for use in the libation **by remaining overnight**, just as all consecrated items, e.g., offerings, are rendered unfit after remaining overnight. **Ḥizkiya said: Temple vessels consecrate only with specific intent.** Therefore, in theory, one could bring water to the Temple in a consecrated vessel, provided he has no intent to consecrate it. **And** the reason one may not do so is due to **a rabbinic decree lest people say**, upon seeing the water poured in the morning, that the water **was intentionally consecrated**. In that case, they might draw the mistaken conclusion that remaining overnight does not disqualify liquids for use in libations.

א"ר ינאי א"ר זירא אפילו תימא יש שיעור למים וכלי שרת אין מקדשין אלא מדעת וגזירה שמא יאמרו לקידוש ידים ורגלים מלאן

**Rabbi Yannai said that Rabbi Zeira said: Even if you say that there is a requisite measure for the water** to be poured for libation and no more than three *log* can be consecrated, **and that Temple vessels consecrate only with intent**, here there is a rabbinic **decree lest they say the barrel was filled with water for sanctifying the hands and the feet** of the priest, for which there is no measure. Then, when they see the water poured in the morning, they will draw the mistaken conclusion that remaining overnight does not disqualify liquids for use in libations.

נשפכה או נתגלתה כו': ואמאי ליעביר במסננת לימא מתני' דלא כר' נחמיה דתניא מסננת יש בו משום גילוי אמר רבי נחמיה אימתי בזמן שהתחונה מגולה אבל בזמן שהתחונה מכוסה אע"פ שהעליונה מגולה אין בה משום גילוי מפני שארס נחש דומה לספוג צף ועומד במקומו

§ The mishna continues: **If the water in the barrel spilled or was exposed** overnight, the water is disqualified. The Gemara asks: **Why** is the water disqualified? **Let him pass it through a strainer**, eliminating the poison. **Let us say that the mishna is not in accordance with the opinion of Rabbi Neḥemya, as it was taught in a baraita:** A vessel covered **with a strainer is subject to the halakha of exposure** if the vessel is left unsupervised. **Rabbi Neḥemya said: When is this so? It is when the lower vessel**, in which the liquid collects after passing through the strainer, **is exposed. However, if the lower vessel is covered, even if the upper vessel is exposed, it is not subject to the halakha of exposure, because the poison of a snake is like a sponge** in that **it floats and stays in place.**

הקריבהו נא (מלאכי א, ח) אפילו תימא רבי נחמיה אימר דאמר ר' נחמיה להדיוט אבל לגבוה מי אמר ולית ליה לרבי נחמיה לפחתך הירצך או הישא פניך אמר ה' צבאות

The Gemara answers: **Even if you say** it is in accordance with the opinion of **Rabbi Neḥemya, say that Rabbi Neḥemya said** his opinion permitting strained water **for a common person. However, did he actually say** that strained water is permitted even to be sacrificed **to God?** Even if it is possible to render this water potable, it is certainly not of the select quality that would render it eligible for use in the Temple service. **Isn't Rabbi Neḥemya of the opinion** that it is inappropriate to sacrifice on the altar any item that one would not give to someone of prominent stature? As it is stated: "And when

you offer the blind for sacrifice, it is no evil; and when you offer the lame and sick, it is no evil. **Present it now unto your governor; will he be pleased with you or will he accept your person, says the Lord of hosts”** ([Malachi 1:8](#)).

הדרן עלך לולב וערבה

May we return to you Chapter: Lulav and Aravah

מתני' החליל חמשה וששה זהו החליל של בית השואבה שאינו דוחה לא את השבת ולא את יום טוב

**MISHNA:** The flute is played on the festival of *Sukkot* for **five** or **six** days. **This is the flute of the Place of the Drawing** of the Water, whose playing **overrides neither Shabbat nor the Festival**. Therefore, if the first Festival day occurred on Shabbat, they would play the flute for six days that year. However, if Shabbat coincided with one of the intermediate days of the Festival, they would play the flute for only five days.

50b

גמ' איתמר רב יהודה ורב עינא חד תני שואבה וחד תני חשובה אמר מר זוטרא מאן דתני שואבה לא משתבש ומאן דתני ושאתם מים בששון ומאן דתני חשובה לא ([ישעיהו יב. ג.](#)) חשובה לא משתבש מאן דתני שואבה לא משתבש דכתיב משתבש דאמר רב נחמן מצוה חשובה היא ובאה מששת ימי בראשית

**GEMARA:** It was stated that **Rav Yehuda and Rav Eina** disagreed: **One** of them teaches that the celebration was called the Celebration of **Drawing** [*sho'eva*] and **one** of them teaches that it was called the **significant** [*hashuva*] celebration. **Mar Zutra said: The one who taught sho'eva is not mistaken, and the one who taught hashuva is not mistaken. The one who taught sho'eva is not mistaken, as it is written: “And you shall draw [ushavtem] water with joy from the wells of salvation” (Isaiah 12:3), and its name reflects the fact that it is a celebration of the water libation. And the one who taught hashuva is not mistaken, as Rav Nahman said: It is a significant mitzva and it originated from the six days of Creation.**

ת"ר החליל דוחה את השבת דברי ר' יוסי בר יהודה וחכ"א אף י"ט אינו דוחה אמר רב יוסף מחלוקת בשיר של קרבן דר' יוסי סבר עיקר שירה בכלי ועבודה היא ודוחה את השבת ורבנן סברי עיקר שירה בפה ולא עבודה היא ואינה דוחה את השבת אבל שיר של שואבה דברי הכל שמחה היא ואינה דוחה את השבת

§ **The Sages taught: The flute overrides Shabbat;** this is the **statement of Rabbi Yosei bar Yehuda. And the Rabbis say: It does not override even a Festival. Rav Yosef said: The dispute is with regard to the song** that the Levites sang accompanying the daily offering. **As Rabbi Yosei bar Yehuda holds that the primary essence of song is the accompaniment by musical instruments, and consequently these instruments are a component of the Temple service and override Shabbat. The Rabbis hold that the primary essence of song is singing with the mouth, and consequently the instruments are not a component of the service; they merely accompany the singing on occasion and therefore they do not override Shabbat. However, with regard to the song of the Drawing of the Water, everyone agrees that it is rejoicing and not a component of the Temple service; therefore it does not override Shabbat.**

אמר רב יוסף מנא אמינא דבהא פליגי דתניא כלי שרת שעשאן של עץ רבי פוסל ורבי יוסי בר יהודה מכשיר מאי לאו בהא קמיפליגי מאן דמכשיר סבר עיקר שירה בכלי וילפינן מאבובא דמשה ומאן דפסיל סבר עיקר שירה בפה ולא ילפינן מאבובא דמשה

**Rav Yosef said: From where do I say that they disagree about this matter?** It is **as it is taught** in a *baraita*: With regard to Temple service vessels that one crafted of wood, **Rabbi Yehuda HaNasi deems them unfit and Rabbi Yosei bar Yehuda deems them fit. What, is it not that they disagree with regard to this matter? The one who deems the wooden vessel fit holds that the primary essence of song is accompaniment by musical instruments, and we derive that sacred vessels may be crafted of wood from the wooden flute of Moses, which according to this opinion was a service vessel. And the one who deems the wooden vessel unfit holds that the primary essence of song is singing with the mouth, and therefore we do not derive any halakha relevant to service vessels from the wooden flute of Moses, as according to this opinion it was not a service vessel. The Gemara rejects this explanation of the baraita.**

לא דכ"ע עיקר שירה בכלי והכא בדנין אפשר משאי אפשר קמיפלגי מאן דמכשיר סבר דנין אפשר משאי אפשר ומאן דפסיל סבר לא דנין אפשר משאי אפשר

**No**, that is not necessarily the matter that they dispute, as one could say **that everyone agrees: The primary essence of song is singing accompanied by musical instruments. And here, it is with regard to whether one derives the possible from the impossible that they disagree.** Can one establish a principle that applies in all cases based on a case with a unique aspect? **The one who deems wooden service vessels fit holds that one derives the possible, i.e., Temple service vessels, from the impossible, i.e., the flute of Moses.** Although there was no alternative to crafting the flute of Moses from wood, one may derive from this that sacred service vessels, even when the alternative to craft them from metal exists, may be crafted from wood. **And the one who deems wooden service vessels unfit holds that one does not derive the possible from the impossible.**

ואיבעית אימא דכ"ע דעיקר שירה בפה ואין דנין אפשר משאי אפשר והכא במילף מנורה בכללי ופרטי או ברבויי ומיעוטי קא מיפלגי רבי דריש כללי ופרטי ר' יוסי בר יהודה דריש ריבויי ומיעוטי

**And if you wish, say** instead in rejection of Rav Yosef's proof **that everyone agrees that the primary essence of song is singing with the mouth, and one does not derive the possible from the impossible. And here, it is with regard to deriving the halakhot of the Temple candelabrum by means of the hermeneutic principle of generalizations and details or by means of the principle of amplifications and restrictions that they disagree. Rabbi Yehuda HaNasi interprets verses by means of the principle of generalizations and details, and Rabbi Yosei bar Yehuda interprets verses by means of the principle of amplifications and restrictions.**

ועשית מנורת כלל זהב טהור פרט מקשה תעשה המנורה חזר וכלל כלל ופרט וכלל אי (שמות כה, לא) רבי דריש כללי ופרטי אתה דן אלא כעין הפרט מה הפרט מפורש של מתכת אף כל של מתכת

**Rabbi Yehuda HaNasi interprets** the verse “And you shall make a candelabrum of pure gold: of beaten work shall the candelabrum be made” ([Exodus 25:31](#)), by means of the principle of **generalizations and details**. “And you shall make a candelabrum of,” is a **generalization**, as the material of the candelabrum is not specified; “**pure gold**,” that is a **detail**, limiting the material exclusively to gold; “**of beaten work shall the candelabrum be made**,” the verse **then generalized** again. The result is a **generalization and a detail and a generalization**, from which you may **deduce** that the verse is referring **only to items that are similar to the detail; just as the detail is explicit that the candelabrum is crafted from gold, which is a metal, so too all other materials used in crafting the candelabrum must be of metal.** The candelabrum is a prototype for all other Temple service vessels.

ר' יוסי בר יהודה דריש ריבויי ומיעוטי ועשית מנורת ריבה זהב טהור מיעט מקשה תעשה המנורה חזר וריבה ריבה ומיעט וריבה ריבה הכל מאי רבי רבי כל מילי מאי מיעט מיעט של חרס

**Rabbi Yosei bar Yehuda**, however, who deems wooden Temple service vessels fit, **interprets** verses by means of the principle of **amplifications and restrictions**. “**And you shall make a candelabrum**

of,” is an **amplification**, as the material of the candelabrum is not specified; “**pure gold**,” is a **restriction**, limiting the material exclusively to gold; “**of beaten work shall the candelabrum be made**,” the verse **repeated and amplified**. The result is **amplification and restriction and amplification**, from which one derives **to amplify all** items except for those items most dissimilar to the restriction. **What did** the verse **amplify? It amplified all materials**, even wood. And **what did** the verse **exclude** with this restriction? **It excluded** a candelabrum crafted **of earthenware**.

אמר רב פפא

**Rav Pappa said:** Rav Yosef stated that the dispute between Rabbi Yosei bar Yehuda and the Rabbis concerning whether or not the flute overrides Shabbat and Festivals is based on the significance and the role of song in the sacrifice of offerings.

51a

כתנאי (דתניא) עבדי כהנים היו דברי ר' מאיר רבי יוסי אומר משפחת בית הפגרים ומשפחת בית ציפריא ומאמאום היו שהיו משיאין לכהונה

This dispute is **parallel** to another dispute between *tanna'im*, as it is taught in a mishna in tractate *Arakhin*: The Temple musicians **were slaves of priests**; this is **the statement of Rabbi Meir**. **Rabbi Yosei says:** The musicians were not slaves; they were Israelites from **the family of the House of Happegarim and the family of the House of Tzipperaya**. **And they were from** the city of **Emma'um**, and their lineage was sufficiently distinguished **that they would marry** their daughters **to members of the priesthood**.

ר' חנינא בן אנטיגנוס אומר לויים היו מאי לאו בהא קא מיפלגי דמאן דאמר עבדים היו קסבר עיקר שירה בפה ומאן דאמר לויים היו קסבר עיקר שירה בכלי

**Rabbi Hanina ben Antigonus says:** They were Levites. **What, is it not that they disagree with regard to this; that the one who said** that the musicians **were slaves holds** that the **primary** essence of **song** is singing **with the mouth**. Since the instrumental music is mere accompaniment, it could be performed by slaves. **And the one who said** that the musicians **were Levites holds** that the **primary** essence of **song** is accompaniment **by musical instruments**. Therefore, the musicians were Levites, who were tasked with the song that was part of the Temple service.

ותסברא רבי יוסי מאי קסבר אי קסבר עיקר שירה בפה אפילו עבדים נמי אי קסבר עיקר שירה בכלי לויים אין ישראלים לא

The Gemara asks: **And** how can you **understand** the mishna that way? According to that explanation, **what does Rabbi Yosei hold? If he holds** that the **primary** essence of **song** is singing **with the mouth**, then **even slaves** can **also** play the instruments. Why then does he require that the musicians be from Israelite families of distinguished lineage? **If he holds** that the **primary** essence of **song** is accompaniment **by musical instruments**, he should have said: **Levites, yes**, they may play the instruments, but **Israelites, no**, they may not.

אלא דכולי עלמא עיקר שירה בפה ובהא קא מיפלגי דמר סבר הכי הוה מעשה ומר סבר הכי הוה מעשה

**Rather**, the explanation of the dispute is **that everyone agrees** that the **primary** essence of **song** is singing **with the mouth** and the musical instruments are merely for accompaniment. **And** it is **with regard to this that they disagree:** It is **that** one **Sage holds** that the **event** took place in **this** manner, i.e., slaves played the instruments, **and** one **Sage holds** that the **event** took place in **this** manner, i.e., Israelite families of distinguished lineage played the instruments.

למאי נפקא מינה למעלין מדוכן ליוחסין ולמעשר קא מיפלגי

The Gemara asks: **What practical halakhic difference is there** whether one group or another played the instruments? The Gemara answers: It is with regard **to** whether **one elevates a Levite from the platform to** the presumptive status of distinguished **lineage and** eligibility **to** receive **tithes that they disagree**. Is it possible to draw the conclusion that a family is of distinguished lineage or eligible to receive tithes based on the fact that a member or ancestor of that family played a musical instrument on the Temple platform?

מאן דאמר עבדים היו קסבר אין מעלין מדוכן ליוחסין ולא למעשר ומאן דאמר ישראל היו קסבר מעלין מדוכן ליוחסין אבל לא למעשר ומאן דאמר לויים היו קסבר מעלין מדוכן בין ליוחסין בין למעשר

**The one who said that the musicians were slaves holds that one does not elevate from the platform to** the presumptive status of distinguished **lineage and** eligibility **to** receive **tithes**. **And the one who said that the musicians were Israelites holds that one elevates a Levite from the platform to** the presumptive status of distinguished **lineage but not** eligibility **to** receive **tithes**. **And the one who said that the musicians were Levites holds that one elevates a Levite from the platform to** the presumptive status of distinguished **lineage and** eligibility **to** receive **tithes**.

ורבי ירמיה בר אבא אמר מחלוקת בשיר של שואבה דרבי יוסי בר יהודה סבר שמחה יתירה נמי דוחה את השבת ורבנן סברי שמחה יתירה אינה דוחה את השבת אבל בשיר של קרבן דברי הכל עבודה היא ודוחה את השבת

§ The Gemara cites an opinion that disagrees with that of Rav Yosef. **And Rabbi Yirmeya bar Abba said: The dispute** between Rabbi Yosei bar Yehuda and the Rabbis **is with regard to the song of the Drawing of the Water**. **Rabbi Yosei bar Yehuda holds that extra rejoicing also overrides Shabbat, and the Rabbis hold that extra rejoicing does not override Shabbat**. However, with regard to the **song that the Levites sang accompanying an offering, everyone agrees that it is part of the Temple service, and overrides Shabbat**.

מיתיבי שיר של שואבה דוחה את השבת דברי רבי יוסי בר יהודה וחכמים אומרים אף יום טוב אינו דוחה תיובתא דרב יוסף תיובתא

The Gemara **raises an objection** to the opinion of Rav Yosef that the dispute is with regard to the song that the Levites sang accompanying the daily offering: **The song of the Drawing of the Water overrides Shabbat; this is the statement of Rabbi Yosei bar Yehuda. And the Rabbis say: It does not override even the Festival**. Apparently, their dispute is with regard to the song of the Drawing of the Water. Say that this is **a conclusive refutation** of the opinion of **Rav Yosef**. The Gemara concludes: Indeed, it is **a conclusive refutation**.

לימא בשיר של שואבה הוא דפליגי אבל בשיר של קרבן דברי הכל דוחה את השבת לימא תיהוי תיובתא דרב יוסף בתרתא

The Gemara suggests: **Let us say**, based on this *baraita*, that **it is with regard to the song of the Drawing of the Water alone that they disagree; however, with regard to the song that the Levites sang accompanying the daily offering, everyone says that it overrides Shabbat**. If so, **let us say that this will be a conclusive refutation of the opinion of Rav Yosef on two counts**. According to Rav Yosef, the dispute is with regard to the song of the Drawing of the Water, and not with regard to the song the Levites sang accompanying the daily offering. The above suggestion refutes both aspects of his opinion.

אמר לך רב יוסף פליגי בשיר של שואבה והוא הדין לקרבן והאי דקמיפליגי בשיר של שואבה להודיעך כחו דרבי יוסי בר יהודה דאפילו דשואבה נמי דחי

**Rav Yosef could have said to you: They disagree with regard to the song of the Drawing of the Water and the same is true for the song that the Levites sang accompanying an offering. And the fact that they disagree specifically with regard to the song of the Drawing of the Water and do not specifically mention the song that the Levites sang accompanying the daily offering is to convey to**

**you the far-reaching nature of the opinion of Rabbi Yosei bar Yehuda, that even the song of the Drawing of the Water also overrides Shabbat.**

והא קתני זהו חליל של בית השואבה שאינו דוחה לא את השבת ולא את יום טוב זהו דאינו דוחה אבל דקרנן דוחה מני אי  
נימא רבי יוסי בר יהודה האמר שיר של שואבה נמי דוחה אלא לאו רבנן ותיובתא דרב יוסף בתרתי תיובתא

The Gemara asks: **But isn't it taught** in the mishna: **This is the flute of the Place of the Drawing of the Water, which overrides neither Shabbat nor the Festival.** By inference, **this is the flute that does not override Shabbat; however,** the flute that accompanies the daily offering overrides Shabbat. The Gemara asks: **Who is the *tanna* of the mishna? If we say it is Rabbi Yosei bar Yehuda, didn't he say that the song of the Drawing of the Water also overrides Shabbat? Rather, is it not the Rabbis, and say that this is a conclusive refutation of Rav Yosef on two counts.** The Gemara concludes: Indeed, it is **a conclusive refutation.**

ויאמר חזקיהו להעלות העולה להמזבח ובעת החל (דברי הימים ב כט. כו) מאי טעמא דמאן דאמר עיקר שירה בכלי דכתיב  
העולה החל שיר ה' והחצוצרות ועל ידי כלי דויד מלך ישראל

The Gemara asks: **What is the rationale for the opinion of the one who said:** The **primary** essence of **song** is singing accompanied by musical **instruments?** The Gemara answers: It is **as it is written:** **“And Hezekiah commanded to sacrifice the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also, and the trumpets, together with the instruments of David, king of Israel” (II Chronicles 29:27),** indicating that the song of God that accompanies the offering is played by trumpets and other instruments.

ויהי כאחד למחצצרים ולמשוררים להשמיע קול אחד (דברי הימים ב ה. יג) מ"ט דמאן דאמר עיקר שירה בפה דכתיב

The Gemara asks: **What is the rationale for the opinion of the one who said:** The **primary** essence of **song** is singing **with the mouth?** The Gemara answers: It is **as it is written:** **“And it came to pass, when the trumpeters and the singers were as one to make one sound” (II Chronicles 5:13).** Since the verse does not mention any musical instrument played with the singing other than the trumpets, and the trumpets were not sounded as accompaniment for the singers, apparently the primary essence of song is singing with the mouth. The trumpets were sounded in order to accompany the sacrifice of the daily and additional offerings with the requisite sounds of *tekia* and *terua*.

ואידך נמי הא כתיב ויאמר חזקיהו הכי קאמר החל שיר ה' בפה על ידי כלי דויד מלך ישראל לבסומי קלא

The Gemara asks: **And according to the other *tanna* too,** who holds that the primary essence of song is singing with the mouth, **isn't it written:** **“And Hezekiah commanded...the song of the Lord began also, and the trumpets, together with the instruments,”** indicating that the instruments are the primary essence? The Gemara answers: **This is what the verse is saying:** **“The song of the Lord began,”** indicates that the primary essence is **with the mouth;** **“with the instruments of David, King of Israel,”** is to **sweeten the sound,** as the instruments are merely to accompany and enhance the singing.

ואידך נמי הא כתיב ויהי כאחד למחצצרים ולמשוררים הכי קאמר משוררים דומיא דמחצצרים מה מחצצרים בכלי אף  
משוררים בכלי:

The Gemara asks: **And according to the other *tanna* too,** who holds that the primary essence of song is singing accompanied by musical instruments, **isn't it written:** **“And it came to pass, when the trumpeters and the singers were as one,”** indicating that the primary essence is with the mouth? The Gemara answers: **This is what the verse is saying:** Through their juxtaposition, one derives that the **singers are similar to the trumpeters; just as trumpeters produce their sound with an instrument, so too the singers produce their song with an instrument.**

מתנבאי מי שלא ראה שמחת בית השואבה לא ראה שמחה מימיו במוצאי יום טוב הראשון של חג ירדו לעזרת נשים ומתקנין שם תיקון גדול מנורות של זהב היו שם וארבעה ספלים של זהב בראשיהם וארבעה סולמות לכל אחד ואחד וארבעה ילדים מפירחי כהונה ובידיהם כדים של מאה ועשרים לוג שהן מטילין לכל ספל וספל מבלאי מכנסי כהנים ומהמייניהן מהן היו מפקיעין ובהן היו מדליקין ולא היה חצר בירושלים שאינה מאירה מאור בית השואבה

**MISHNA: One who did not see the Celebration of the Place of the Drawing of the Water never saw celebration in his days.** This was the sequence of events: **At the conclusion of the first Festival day the priests and the Levites descended from the Israelites' courtyard to the Women's Courtyard, where they would introduce a significant repair, as the Gemara will explain. There were golden candelabra atop poles there in the courtyard. And there were four basins made of gold at the top of each candelabrum. And there were four ladders for each and every pole and there were four children from the priesthood trainees, and in their hands were pitchers with a capacity of 120 log of oil that they would pour into each and every basin. From the worn trousers of the priests and their belts they would loosen and tear strips to use as wicks, and with them they would light the candelabra. And the light from the candelabra was so bright that there was not a courtyard in Jerusalem that was not illuminated from the light of the Place of the Drawing of the Water.**

חסידים ואנשי מעשה היו מרקדין בפניהם

The pious and the men of action would dance before the people who attended the celebration,

51b

באבוקות של אור שבידיהן ואומרים לפניהם דברי שירות ותושבחות והלויים בכנורות ובנבלים ובמצלות ובחצוצרות ובכלי שיר בלא מספר על חמש עשרה מעלות היורדות מעזרת ישראל לעזרת נשים כנגד חמש עשרה (מעלות) שבתהלים שעליהן ליום עומדין בכלי שיר ואומרים שירה

**with flaming torches that they would juggle in their hands, and they would say before them passages of song and praise to God. And the Levites would play on lyres, harps, cymbals, and trumpets, and countless other musical instruments.** The musicians would stand on the fifteen stairs that descend from the Israelites' courtyard to the Women's Courtyard, corresponding to the fifteen Songs of the Ascents in Psalms, i.e., chapters 120–134, and upon which the Levites stand with musical instruments and recite their song.

ועמדו שני כהנים בשער העליון שיורד מעזרת ישראל לעזרת נשים ושני חצוצרות בידיהן קרא הגבר תקעו והריעו ותקעו הגיעו למעלה עשירית תקעו והריעו ותקעו הגיעו לעזרה תקעו והריעו ותקעו

**And this was the ceremony of the Water Libation: Two priests stood at the Upper Gate that descends from the Israelites' courtyard to the Women's Courtyard, with two trumpets in their hands. When the rooster crowed at dawn, they sounded a tekia, and sounded a terua, and sounded a tekia. When they who would draw the water reached the tenth stair the trumpeters sounded a tekia, and sounded a terua, and sounded a tekia, to indicate that the time to draw water from the Siloam pool had arrived. When they reached the Women's Courtyard with the basins of water in their hands, the trumpeters sounded a tekia, and sounded a terua, and sounded a tekia.**

(הגיעו לקרקע תקעו והריעו ותקעו) היו תוקעין והולכין עד שמגיעין לשער היוצא ממזרח הגיעו לשער היוצא ממזרח הפכו פניהן ממזרח למערב ואמרו אבותינו שהיו במקום הזה אחוריהם אל ההיכל ופניהם קדמה ומשתחווים קדמה לשמש ואנו ליה עיינו ר' יהודה אומר היו שונין ואומרין אנו ליה וליה עיינו

When they reached the ground of the Women's Courtyard, the trumpeters sounded a tekia, and sounded a terua, and sounded a tekia. They continued sounding the trumpets until they reached the gate through which one exits to the east, from the Women's Courtyard to the eastern slope of the Temple Mount. When they reached the gate through which one exits to the east, they turned from facing east to facing west, toward the Holy of Holies, and said: **Our ancestors who were in this**

place during the First Temple period who did not conduct themselves appropriately, stood **“with their backs toward the Sanctuary of the Lord, and their faces toward the east; and they worshipped the sun toward the east”** ([Ezekiel 8:16](#)), and we, our eyes are to God. Rabbi Yehuda says that they would repeat and say: **We are to God, and our eyes are to God.**

גמ' ת"ר מי שלא ראה שמחת בית השואבה לא ראה שמחה מימיו מי שלא ראה ירושלים בתפארתה לא ראה כרך נחמד מעולם מי שלא ראה בהמ"ק בבנינו לא ראה בנין מפואר מעולם מאי היא אמר אביי ואיתימא רב חסדא זה בנין הורדוס

**GEMARA: The Sages taught: One who did not see the Celebration of the Place of the Drawing of the Water, never saw celebration in his life. One who did not see Jerusalem in its glory, never saw a beautiful city. One who did not see the Temple in its constructed state, never saw a magnificent structure.** The Gemara asks: **What is the Temple building to which the Sages refer? Abaye said, and some say that it was Rav Ḥisda who said: This is referring to the magnificent building of Herod, who renovated the Second Temple.**

במאי בניה אמר (רבא) באבני שישא ומרמרא איכא דאמרי באבני שישא כוחלא ומרמרא אפיק שפה ועייל שפה כי היכי דלקבל סידא סבר למשעיין בדהבא אמרו ליה רבנן שבקיה דהכי שפיר טפי דמיתחזי כאדוותא דימא

The Gemara asks: **With what materials did he construct it? Rava said: It was with stones of green-gray marble and white marble [marmara]. Some say: It was with stones of blue marble and white marble.** The rows of stones were set with **one row slightly protruded and one row slightly indented, so that the plaster would take better. He thought to plate the Temple with gold, but the Sages said to him: Leave it as is, and do not plate it, as it is better this way, as with the different colors and the staggered arrangement of the rows of stones, it has the appearance of waves of the sea.**

תניא רבי יהודה אומר מי שלא ראה דיופלוסטון של אלכסנדריא של מצרים לא ראה בכבודן של ישראל אמרו כמין בסילקי גדולה היתה סטיו לפנים מסטיו פעמים שהיו בה (ששים רבוא על ששים רבוא) כפלים כיוצאי מצרים והיו בה ע"א קתדראות של זהב כנגד ע"א של סנהדרי גדולה כל אחת ואחת אינה פחותה מעשרים ואחד רבוא ככרי זהב ובימה של עץ באמצעיתה וחזן הכנסת עומד עליה והסודרין בידו וכיון שהגיע לענות אמן הלה מניף בסודר וכל העם עונין אמן

**It is taught in a baraita that Rabbi Yehuda says: One who did not see the great synagogue [deyofloston] of Alexandria of Egypt never saw the glory of Israel. They said that its structure was like a large basilica [basileki], with a colonnade within a colonnade. At times there were six hundred thousand men and another six hundred thousand men in it, twice the number of those who left Egypt. In it there were seventy-one golden chairs [katedraot], corresponding to the seventy-one members of the Great Sanhedrin, each of which consisted of no less than twenty-one thousand talents of gold. And there was a wooden platform at the center. The sexton of the synagogue would stand on it, with the scarves in his hand. And because the synagogue was so large and the people could not hear the communal prayer, when the prayer leader reached the conclusion of a blessing requiring the people to answer amen, the sexton waved the scarf and all the people would answer amen.**

ולא היו יושבין מעורבין אלא זהבין בפני עצמן וכספין בפני עצמן ונפחין בפני עצמן וטרסיים בפני עצמן וגרדיים בפני עצמן וכשעני נכנס שם היה מכיר בעלי אומנתו ונפנה לשם ומשם פרנסתו ופרנסת אנשי ביתו

**And the members of the various crafts would not sit mingled. Rather, the goldsmiths would sit among themselves, and the silversmiths among themselves, and the blacksmiths among themselves, and the coppersmiths among themselves, and the weavers among themselves. And when a poor stranger entered there, he would recognize people who plied his craft, and he would turn to join them there. And from there he would secure his livelihood as well as the livelihood of the members of his household, as his colleagues would find him work in that craft.**

לא תוסיפון לשוב בדרך (דברים יז, טז) אמר אביי וכולהו קטלינהו אלכסנדרוס מוקדן מ"ט איענשו משום דעברי אהאי קרא  
הזה עוד ואינהו הדור אתו

After depicting the glory of the synagogue, the Gemara relates that **Abaye said: All of the people who congregated in that synagogue were killed by Alexander the Great of Macedonia.** The Gemara asks: **What is the reason that they were punished and killed?** It is **due to the fact that they violated the prohibition with regard to Egypt in this verse: “You shall henceforth return no more that way” (Deuteronomy 17:16), and they returned.** Since they established their permanent place of residence in Egypt, they were punished.

ישא ה' עליך גוי מרחוק אמר מכדי ההוא גברא בעי למיתי ספינתא (דברים כח, מט) כי אתא אשכחינהו דהו קרו בספרא  
בעשרה יומי דליה זיקא ואתי ספינתא בחמשא יומי נפל עלייהו וקטלינהו

**When Alexander arrived, he found them, and saw that they were reading the verse in the Torah scroll: “The Lord will bring a nation against you from far, from the end of the earth, as the vulture swoops down; a nation whose tongue you shall not understand” (Deuteronomy 28:49). He said, referring to himself: Now, since that man sought to come by ship in ten days, and a wind carried it and the ship arrived in only five days, apparently the verse referring a vulture swooping down is referring to me and heavenly forces are assisting me. Immediately, he set upon them and slaughtered them.**

במוצאי יום טוב כו': מאי תיקון גדול אמר רבי אלעזר כאותה ששנינו חלקה היתה בראשונה והקיפיה גזוזטרא והתקינו שיהו  
נשים יושבות מלמעלה ואנשים מלמטה

§ The mishna continues: **At the conclusion of the first Festival day, etc., the priests and the Levites descended from the Israelites' courtyard to the Women's Courtyard, where they would introduce a significant repair. The Gemara asks: What is this significant repair? Rabbi Elazar said that it is like that which we learned: The walls of the Women's Courtyard were smooth, without protrusions, initially.** Subsequently, they affixed protrusions to the wall surrounding the Women's Courtyard. Each year thereafter, for the Celebration of the Place of the Drawing of the Water, they placed wooden planks on these projections and **surrounded the courtyard with a balcony [gezuztra]. And they instituted that the women should sit above and the men below.**

תנו רבנן בראשונה היו נשים מבפנים ואנשים מבחוץ והיו באים לידי קלות ראש התקינו שיהו נשים יושבות מבחוץ ואנשים  
מבפנים ועדיין היו באין לידי קלות ראש התקינו שיהו נשים יושבות מלמעלה ואנשים מלמטה

**The Sages taught in the Tosefta: Initially, women would stand on the inside of the Women's Courtyard, closer to the Sanctuary to the west, and the men were on the outside in the courtyard and on the rampart. And they would come to conduct themselves with inappropriate levity in each other's company, as the men needed to enter closer to the altar when the offerings were being sacrificed and as a result they would mingle with the women. Therefore, the Sages instituted that the women should sit on the outside and the men on the inside, and still they would come to conduct themselves with inappropriate levity. Therefore, they instituted in the interest of complete separation that the women would sit above and the men below.**

הכל בכתב מיד ה' עלי השכיל (דברי הימים א כח, יט) היכי עביד הכי והכתיב

The Gemara asks: **How could one do so, i.e., alter the structure of the Temple? But isn't it written with regard to the Temple: “All this I give you in writing, as the Lord has made me wise by His hand upon me, even all the works of this pattern” (I Chronicles 28:19),** meaning that all the structural plans of the Temple were divinely inspired; how could the Sages institute changes?

אמר רב קרא אשכחו ודרוש

**Rav said: They found a verse, and interpreted it homiletically** and acted accordingly:

52a

וספדה הארץ משפחות משפחות לבד משפחת בית דוד לבד ונשיהם לבד אמרו והלא דברים ק"ו ומה לעתיד (זכריה יב, יב) לבא שעוסקין בהספד ואין יצר הרע שולט בהם אמרה תורה אנשים לבד ונשים לבד עכשיו שעוסקין בשמחה ויצה"ר שולט בהם על אחת כמה וכמה

It is stated: **“The land will eulogize, each family separately; the family of the house of David separately, and their women separately, the family of the house of Nathan separately, and their women separately”** (Zechariah 12:12). This indicates that at the end of days a great eulogy will be organized during which men and women will be separate. **They said: And are these matters not inferred a fortiori? If in the future, at the end of days referred to in this prophecy, when people are involved in a great eulogy and consequently the evil inclination does not dominate them, as typically during mourning inappropriate thoughts and conduct are less likely, and nevertheless the Torah says: Men separately and women separately; then now that they are involved in the Celebration of the Drawing of the Water, and as such the evil inclination dominates them, since celebration lends itself to levity, all the more so should men and women be separate.**

הא הספידא מאי עבידתיה פליגי בה רבי דוסא ורבנן חד אמר על משיח בן יוסף שנהרג וחד אמר על יצה"ר שנהרג

Apropos the eulogy at the end of days, the Gemara asks: For **what is the nature of this eulogy?** The Gemara answers: **Rabbi Dosa and the Rabbis disagree concerning this matter. One said that this eulogy is for Messiah ben Yosef who was killed in the war of Gog from the land of Magog prior to the ultimate redemption with the coming of Messiah ben David. And one said that this eulogy is for the evil inclination that was killed.**

והביטו אלי את אשר דקרו וספדו עליו כמספד על (זכריה יב, י) בשלמא למאן דאמר על משיח בן יוסף שנהרג היינו דכתיב היחיד אלא למאן דאמר על יצר הרע שנהרג האי הספידא בעי למעבד שמחה בעי למעבד אמאי בכי

The Gemara asks: **Granted, according to the one who said that the lament is for Messiah ben Yosef who was killed, this would be the meaning of that which is written in that context: “And they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourns for his only son”** (Zechariah 12:10). **However, according to the one who said that the eulogy is for the evil inclination that was killed, does one need to conduct a eulogy for this? On the contrary, one should conduct a celebration. Why, then, did they cry?**

כדרשר רבי יהודה לעתיד לבא מביאו הקב"ה ליצר הרע ושוחטו בפני הצדיקים ובפני הרשעים צדיקים נדמה להם כהר גבוה ורשעים נדמה להם כחוט השערה הללו בוכין והללו בוכין צדיקים בוכין ואומרים היאך יכולנו לכבוש הר גבוה כזה ורשעים כה אמר ה' צבאות (זכריה ח, ו) בוכין ואומרים היאך לא יכולנו לכבוש את חוט השערה הזה ואף הקב"ה תמה עמהם שנאמר כי יפלא בעיני שארית העם הזה בימים ההם גם בעיני יפלא

The Gemara answers: This can be understood as **Rabbi Yehuda taught: In the future, at the end of days, God will bring the evil inclination and slaughter it in the presence of the righteous and in the presence of the wicked. For the righteous the evil inclination appears to them as a high mountain, and for the wicked it appears to them as a mere strand of hair. These weep and those weep. The righteous weep and say: How were we able to overcome so high a mountain? And the wicked weep and say: How were we unable to overcome this strand of hair? And even the Holy One, Blessed be He, will wonder with them, as it is stated with regard to the eulogy: “So says the Lord of hosts: If it be wondrous in the eyes of the remnant of this people in those days, it should also be wondrous in My eyes”** (Zechariah 8:6).

הוי מושכי העון (ישעיהו ה, יח) א"ר אסי יצה"ר בתחילה דומה לחוט של בוכיא ולבסוף דומה כעבותות העגלה שנאמר בחבלי השוא וכעבות העגלה חטאה

Apropos the evil inclination and the battle against it, the Gemara cites that which **Rav Asi said: Initially**, when it begins to entice someone, **the evil inclination is like a strand of a spider's web [bukhya]; and ultimately it is like the thick ropes of a wagon, as it is stated: "Woe unto them that draw iniquity with cords of vanity, and sin as if it were with a wagon rope" (Isaiah 5:18).** Initially, the enticement is almost imperceptible, like a thin strand; however, after one sins, it is like wagon ropes tied tightly around him.

אספרה (תהלים ב. ז) תנו רבנן משיח בן דוד שעתיד להגלות במהרה בימינו אומר לו הקב"ה שאל ממני דבר ואתן לך שנאמר שאל ממני ואתנה גוים נחלתך וכיון שראה משיח בן יוסף שנהרג אומר לפניו (תהלים ב. ח) אל חוק וגו' אני היום ילדתיך חיים (תהלים כא. ה) רבש"ע איני מבקש ממך אלא חיים אומר לו חיים עד שלא אמרת כבר התנבא עליך דוד אביך שנאמר 'שאל ממך נתתה לו וגו'

**The Sages taught: To Messiah ben David, who is destined to be revealed swiftly in our time, the Holy One, Blessed be He, says: Ask of Me anything and I will give you whatever you wish, as it is stated: "I will tell of the decree; the Lord said unto me: You are My son, this day have I begotten you, ask of Me, and I will give the nations for your inheritance, and the ends of the earth for your possession" (Psalms 2:7-8).** Once the Messiah ben David saw Messiah ben Yosef, who was killed, he says to the Holy One, Blessed be He: **Master of the Universe, I ask of you only life; that I will not suffer the same fate. The Holy One, Blessed be He, says to him: Life? Even before you stated this request, your father, David, already prophesied about you with regard to this matter precisely, as it is stated: "He asked life of You, You gave it to him; even length of days for ever and ever" (Psalms 21:5).**

כי יצר לב (בראשית ה. כא) דרש ר' עזירא ואיתימא ר' יהושע בן לוי שבעה שמות יש לו ליצה"ר הקב"ה קראו רע שנאמר (תהלים נא. יב) ומלתם את ערלת לבבכם דוד קראו טמא שנאמר (דברים י. טז) האדם רע מנעוריו משה קראו ערל שנאמר לב טהור ברא לי אלהים מכלל דאיכא טמא

§ **Rabbi Avira, and some say Rabbi Yehoshua ben Levi, taught: The evil inclination has seven names. The Holy One, Blessed be He, called it evil, as it is stated: "For the inclination of a man's heart is evil from his youth" (Genesis 8:21). Moses called it uncircumcised, as it is stated: "And circumcise the foreskin of your hearts" (Deuteronomy 10:16). David called it impure, as it is stated: "Create for me a pure heart, O God" (Psalms 51:12); by inference, there is an impure heart that is the evil inclination.**

אם רעב שנאך האכילהו לחם ואם צמא השקהו מים כי גחלים אתה חותה על (משלי כה. כא) שלמה קראו שונא שנאמר ראשו וה' ישלם לך אל תקרי ישלם לך אלא ישלימו לך

**Solomon called it enemy, as it is stated: "If your enemy is hungry, give him bread to eat, and if he is thirsty, give him water to drink; for you will heap coals of fire upon his head, and the Lord will reward you" (Proverbs 25:21-22).** Do not read it as: **And the Lord will reward you [yeshalem lakh]; rather read it as: And the Lord will reconcile it to you [yashlimenu lakh].** God will cause the evil inclination to love you and no longer seek to entice you to sin.

יחזקאל (סולו סולו פנו דרך הרימו מכשול מדרך עמי יחזקאל קראו אבן שנאמר (ישעיהו נז. יד) ישעיה קראו מכשול שנאמר ואת הצפוני ארחיק מעליכם (יואל ב. ב) והסרתי את לב האבן מבשרכם ונתתי לכם לב בשר יואל קראו צפוני שנאמר (לו. כו) ת"ר ואת הצפוני ארחיק מעליכם זה יצה"ר שצפון ועומד בלבו של אדם

**Isaiah called it a stumbling block, as it is stated: "And He will say: Cast you up, cast you up, clear the way, take up the stumbling block out of the way of My people" (Isaiah 57:14). Ezekiel called it stone, as it is stated: "And I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezekiel 36:26). Joel called it hidden one, as it says: "But I will remove the northern one [hatzefoni] far off from you" (Joel 2:20). The Sages taught concerning the verse: "But I will remove the northern one [hatzefoni] far off from you," that this is referring to the evil**

**inclination.** And why is the evil inclination referred to as *tzeponi*? It is due to the fact **that it is always hidden [tzafun] in the heart of man.**

והדחתיו אל ארץ ציה ושממה למקום שאין בני אדם מצויין להתגרות בהן את פניו אל הים הקדמוני שנתן עיניו במקדש ראשון והחריבו והרג תלמידי חכמים שבו וסופו אל הים האחרון שנתן עיניו במקדש שני והחריבו והרג תלמידי חכמים שבו ועלה באשו ותעל צחנתו שמניח אומות העולם ומתגרה בשונאיהם של ישראל כי הגדיל לעשות אמר אביי ובתלמידי חכמים יותר מכולם

The *baraita* continues interpreting the verse in the book of Joel. **“And will drive it to a land barren and desolate” (Joel 2:20), where there are no people for the evil inclination to incite.** And what damage does the evil inclination cause? **“With its face toward the eastern [hakadmoni] sea” (Joel 2:20), as it set its eyes on the First [mukdam] Temple and destroyed it, and killed the Torah scholars that were in it; “and its end toward the western [ha’aharon] sea” (Joel 2:20), as it set its eyes on the Second [aharon] Temple and destroyed it, and killed the Torah scholars that were in it; “its foulness may come up, and its ill odor may come up” (Joel 2:20), as it forsakes the nations of the world and incites the enemies of the Jewish people:** In this context, the term the nations is a euphemism for the Jewish people. The evil inclination seeks to corrupt the Jews more than it does the members of any other nation. **“Because it has done greatly” (Joel 2:20): Abaye said: And it provokes Torah scholars more than it provokes everyone else.**

כי הא דאביי שמעיה לההוא גברא דקאמר לההיא אתתא נקדים וניזיל באורחא אמר איזיל אפרשינהו מאיסורא אזל בתרייהו תלתא פרסי באגמא כי הוו פרשי מהדדי שמעינהו דקא אמרי אורחין רהיקא וצוותין בסימא

The Gemara illustrates that point. It is **like this incident, as Abaye once heard a certain man say to a certain woman: Let us rise early and go on the road.** Upon hearing this, Abaye said to himself: **I will go and accompany them and prevent them from violating the prohibition** that they certainly intend to violate. **He went after them** for a distance of **three parasangs in a marsh** among the reeds, while they walked on the road, and they did not engage in any wrongful activity. **When they were taking leave of each other, he heard that they were saying:** We traveled a long distance together, **and the company was pleasant company.**

אמר אביי אי מאן דסני לי הוה לא הוה מצי לאוקומיה נפשיה אזל תלא נפשיה בעיבורא דדשא ומצטער אתא ההוא סבא תנא ליה כל הגדול מחבירו יצרו גדול הימנו

**Abaye said:** In that situation, **if** instead of that man **it had been one whom I hate**, a euphemism for himself, **he would not have been able to restrain himself** from sinning. After becoming aware of so great a shortcoming **he went and leaned against the doorpost**, thinking and feeling regret. **A certain Elder came and taught him: Anyone who is greater than another, his evil inclination is greater than his.** Therefore, Abaye should not feel regret, as his realization is a consequence of his greatness.

רק (בראשית ו, ה) אמר רבי יצחק יצרו של אדם מתגבר עליו בכל יום שנאמר

**Rabbi Yitzhak said: A person’s inclination overcomes him each day, as it is stated: “Only**

52b

צופה (תהלים לו, לב) רע כל היום אמר רבי שמעון בן לקיש יצרו של אדם מתגבר עליו בכל יום ומבקש להמיתו שנאמר ה' לא יעזבנו בידו ולא ירשיענו (תהלים לו, לג) 'רשע לצדיק ומבקש להמיתו ואלמלא הקב"ה שעוזר לו אינו יכול לו שנאמר בהשפטו

**evil all day” (Genesis 6:5).** All day long his thoughts and desires are for evil. **Rabbi Shimon ben Lakish said: A person’s evil inclination overcomes him each day and seeks to kill him, as it**

**stated: “The wicked watches the righteous and seeks to kill him” (Psalms 37:32);** the wicked here is referring to the wickedness inside one’s heart. **And if not for the Holy One, Blessed be He, Who assists him with the good inclination, he would not overcome it, as it is stated: “The Lord will not leave him in his hand, nor suffer him to be condemned when he is judged” (Psalms 37:33).**

תנא דבי רבי ישמעאל אם פגע בך מנוול זה משכהו לבית המדרש אם אבן הוא נימוח אם ברזל הוא מתפוצץ אם אבן הוא אבנים שחקו מים אם ברזל הוא מתפוצץ דכתיב (איוב יד, יט) הוי כל צמא לכו למים וכתוב (ישעיהו נה, א) נימוח דכתיב הלא כה דברי כאש נאם ה' וכפטיש יפוצץ סלע (ירמיהו כג, כט)

**The school of Rabbi Yishmael taught: If this scoundrel, the evil inclination, accosted you, seeking to tempt you to sin, drag it to the study hall and study Torah. If it is like a stone, it will be dissolved by the Torah. If it is like iron, it will be shattered.** The Gemara elaborates: **If it is like stone, it will be dissolved, as it is written: “Ho, everyone who is thirsty, come you for the water” (Isaiah 55:1),** water in this context meaning Torah; **and it is written: “Stones were worn by water” (Job 14:19). If it is like iron, it will be shattered, as it is written: “Is not My word like fire, says the Lord; and like a hammer that shatters rock” (Jeremiah 23:29).**

מפנק מנוער (משלי כט, כא) א"ר שמואל בר נחמני א"ר יונתן יצר הרע מסיתו לאדם בעוה"ז ומעיד עליו לעולם הבא שנאמר עבדו ואחריתו יהיה מנון שכן באטב"ה של ר' חייא קורין לסהדה מנון

**Rabbi Shmuel bar Nahmani said that Rabbi Yoḥanan said: The evil inclination incites a person to sin in this world, and then testifies against him in the next world, as it is stated: “He that delicately brings up his servant from a child shall have him become a master [manon] at the last” (Proverbs 29:21).** Initially, in one’s youth, the evil inclination, which should have been enslaved to him, takes control of him and causes him to sin. Then, ultimately, that same evil inclination becomes his *manon*. *Manon* means witness, as in Rabbi Ḥiyya’s coded alphabet in which *alef* and *tet* and *beit* and *het*, etc., are interchanged. **Witness [sahada] is called manon.** The letters *mem* and *samekh*, *nun* and *heh*, and *vav* and *dalet* are interchanged with other letters.

בקרבתם בתחלה התעם ולבסוף בקרבם (הושע ה, ד) כי רוח זנונים התעה וכתוב (הושע ד, יב) רב הונא רמי כתיב

**Rav Huna raised a contradiction between two verses. It is written: “For the spirit of harlotry caused them to err” (Hosea 4:12),** indicating that this spirit was a temporary phenomenon and not an integral part of their persona. **And it is also written: “For the spirit of harlotry is within them” (Hosea 5:4),** indicating that it is an integral part of their persona. The Gemara explains: **Initially, it causes them to err from without, and ultimately, it is from within them.**

ויבא הלך לאיש העשיר ויחמול (שמואל ב יב, ד) אמר רבא בתחלה קראו הלך ולבסוף קראו אורח ולבסוף קראו איש שנאמר לקחת מצאנו ומבקרר לעשות לאורח וכתוב ויקח את כבשת האישה הרש ויעשה לאיש הבא אליו

**Rava said: Initially, the verse called the evil inclination a traveler coming from afar. Subsequently, the verse calls it a guest, as one welcomes it. Ultimately, the verse calls it man, indicating significance, as it became the homeowner. As it is stated in the parable of the poor man’s lamb that Nathan the prophet said to David: “And there came a traveler to the rich man, and he was reluctant to take of his own flock and of his own herd, to prepare for the guest” (II Samuel 12:4). And it is written in the same verse: “And he took the poor man’s lamb, and prepared it for the man that was come to him.”** In other words, the evil inclination that began as a traveler gradually rose in prominence.

כמרעיתם וישבעו וגו (הושע יג, ו) אמר רבי יוחנן אבר קטן יש לו לאדם מרעיבו שבע משביעו רעב שנאמר

**Rabbi Yoḥanan said: A man has a small organ used in sexual relations. If he starves the organ, and does not overindulge, it is satiated; however, if he satiates the organ and overindulges in sexual**

relations, it is **starving**, and desires more, as it is stated: **“When they were fed, they became full, they were filled, and their heart was exalted; therefore have they forgotten Me”** ([Hosea 13:6](#)).

אמר רב חנא בר אחא אמרי בי רב ארבעה מתחרט עליהן הקב"ה שבראם ואלו הן גלות כשדים וישמעאלים ויצר הרע גלות הן ארץ כשדים זה העם ([ישעיהו כג, יג](#)) ועתה מה לי פה נאם ה' כי לקח עמי חנם וגו' כשדים דכתיב ([ישעיהו נב, ה](#)) דכתיב לא היה

**Rav Ḥana bar Aḥa said that the Sages in the school of Rav say:** There are **four** creations that **the Holy One, Blessed be He**, created, yet He, as it were, **regrets that He created them**, as they do more harm than good. **And these are they: Exile, Chaldeans, and Ishmaelites, and the evil inclination. Exile, as it is written: “Now therefore, for what am I here, says the Lord, seeing that My people is taken away for naught”** ([Isaiah 52:5](#)). God Himself is asking: For what am I here? **Chaldeans, as it is written: “Behold the land of the Chaldeans, this is the people that was not”** ([Isaiah 23:13](#)), meaning, if only they never were.

[מיכה](#) (ישליו אהלים לשודדים ובטוחות למרגיזי אל לאשר הביא אלוה בידו יצר הרע דכתיב ([איוב יב, ו](#)) ישמעאלים דכתיב ואשר הרעתי ([ד, ו](#)))

**Ishmaelites, as it is written: “The tents of robbers prosper, and they that provoke God are secure, in whatsoever God brings with His hand”** ([Job 12:6](#)). God brought upon Himself these Arabs that dwell in the deserts in tents. **The evil inclination, as it is written: “On that day, says the Lord, will I assemble her that is lame, and I will gather her that is driven away, and her that I corrupted”** ([Micah 4:6](#)). God is saying that He created the evil inclination that led the people to sin and to be cast into exile.

אמר רבי יוחנן אלמלא שלש מקראות הללו נתמוטטו רגליהם של שונאיהן של ישראל חד דכתיב ואשר הרעתי וחד דכתיב והסרתי את לב האבן מבשרכם ונתתי לכם לב בשר ([יחזקאל לו, כו](#)) הנה כחומר ביד היוצר כן אתם וגו' ואידך ([ירמיהו יח, ו](#))

**Rabbi Yoḥanan said:** Were it not for these three verses that follow that indicate that God controls people's hearts, **the legs of the enemies of the Jewish people**, a euphemism for the Jewish people themselves, **would have collapsed**, unable to withstand the repercussions of their sins. **One, as it is written: “And her that I corrupted,”** indicating God's regret for doing so. **And one, as it is written: “Behold, as the clay in the potter's hand, so are you in My hand, O house of Israel”** ([Jeremiah 18:6](#)). **And the other verse: “And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh”** ([Ezekiel 36:26](#)), indicating that the matter is not solely in human hands, but in the hands of God as well.

ואת רוחי אתן בקרבכם וגו' ([יחזקאל לו, כז](#)) רב פפא אמר אף מהאי נמי

**Rav Pappa said:** It is derived from this verse as well: **“And I will put My spirit within you, and cause you to walk in My statutes, and you shall keep My ordinances, and do them”** ([Ezekiel 36:27](#)).

ויראני ה' ארבעה חרשים מאן נינהו ארבעה חרשים אמר רב חנא בר ביזנא אמר רבי שמעון חסידא משיח בן ([זכריה ב, ג](#)) ויאמר אלי אלה הקרנות אשר זרו את ([זכריה ב, ד](#)) דוד ומשיח בן יוסף ואליהו וכהן צדק מתיב רב ששת אי הכי היינו דכתיב יהודה הני לשובה אתו

§ Apropos the end of days, the Gemara cites another verse and interprets it homiletically. It is stated: **“The Lord then showed me four craftsmen”** ([Zechariah 2:3](#)). **Who are these four craftsmen?** **Rav Ḥana bar Bizna said that Rabbi Shimon Ḥasida said:** They are **Messiah ben David, Messiah ben Yosef, Elijah, and the righteous High Priest**, who will serve in the Messianic era. **Rav Sheshet raised an objection: If so, if that is the identity of the four craftsmen, then that which is written in the previous verse: “And he said to me: These are the horns that scattered Judea”** ([Zechariah 2:4](#)), is difficult; **these four in the first verse are coming for their enemies**, and are not redeemers.

א"ל שפיל לסיפיה דקרא ויבואו אלה להחריד אותם לידות את קרנות הגוים הנושאים קרן אל ארץ יהודה לזרותה וגו' א"ל בהדי חנא באגדתא למא לי

Rav Ḥana said to Rav Sheshet: **Go to the end of the verse: "These then are come to frighten them, to cast down the horns of the nations, which lifted up their horn against the land of Judah to scatter it."** This indicates that the horns refer to the nations that exiled the Jewish people and that the four craftsmen will hurl those horns aside. Rav Sheshet **said to him: Why should I disagree with Rav Ḥana in matters of aggada**, where he is more expert than I, and I cannot prevail?

והיה זה שלום אשור כי יבא בארצנו וכי ידרוך בארמנותינו והקמנו עליו שבעה רועים ושמנה נסיכי אדם מאן (מיכה ה, ד) נינהו שבעה רועים דוד באמצע אדם שת ומתושלה מימינו אברהם יעקב ומשה בשמאלו ומאן נינהו שמנה נסיכי אדם ישי ושאל ושמואל עמוס וצפניה צדקיה ומשיח ואליהו

The Gemara continues homiletically interpreting verses that relate to the end of days. It is stated: **"And this shall be peace: When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight princes among men"** (Micah 5:4). The Gemara asks: **Who are these seven shepherds?** The Gemara explains: **David is in the middle; Adam, Seth, and Methuselah are to his right; Abraham, Jacob, and Moses are to his left. And who are the eight princes among men?** They are **Yishai, Saul, Samuel, Amos, Zephania, Zedekiah, Messiah, and Elijah.**

ארבעה סולמות כו': תנא גובהה של מנורה חמשים אמה (כו'): וארבעה ילדים של פרחי כהונה ובידיהם כדי שמן של מאה ועשרים לוג: איבעיא להו מאה ועשרים לוג כולהו או דלמא לכל חד וחד תא שמע ובידיהם כדי שמן של שלשים שלשים לוג שהם כולם מאה ועשרים לוג

§ The mishna continues: **And there were four ladders for each pole. One of the Sages taught: The height of the candelabrum upon the pole is fifty cubits. And there were four children from the priesthood trainees holding and in their hands jugs of oil with a capacity of 120 log of oil. A dilemma was raised: Was it 120 log altogether, or perhaps each and every child carried that amount? Come and hear proof from this baraita: And in their hands were jugs of oil, each with a capacity of thirty log, that were all together 120 log.**

תנא והן משובחין היו יותר מבנה של מרתא בת בייתוס אמרו על בנה של מרתא בת בייתוס שהיה נוטל שתי יריכות של שור ברב עם הדרת (משלי יד, כח) הגדול שלקוה באלף זוז ומהלך עקב בצד גודל ולא הניחוהו אחיו הכהנים לעשות כן משום מלך

One of the Sages **taught: And these young priests who held the pitchers were superior in strength to the son of Marta, daughter of Baitos**, who was a priest renowned for his might. **They said about the son of Marta, daughter of Baitos, that he would take two thighs of a large bull** that was so large **that it would be purchased for one thousand zuz, and walk up the ramp in small steps, heel to toe**, without hurrying, due to his strength. However, **his brethren the priests would not allow him do so, due to the principle: "In the multitude of people is the King's glory"** (Proverbs 14:28). The more priests engaged in the Temple service, the greater glory for God. Therefore, it is preferable for the thighs to be carried to the altar by multiple priests.

מאי משובחים אילימא משום יוקרא הני יקירי טפי אלא התם כבש ומרובע ולא זקיף הכא סולמות וזקיף טובא

The Gemara asks: In **what** sense were these young priests **superior? If we say it is due to the weight** of the pitchers that they carried, **these two thighs are heavier** than the thirty log of oil. The Gemara answers: **Rather**, the difference is that **there**, in the case of the son of Marta, he walked on a **ramp** that was wide, **and** with a moderate gradient of only one cubit every **four** cubits of length, **and** it is **not steep; here they climbed ladders, and those are very steep.**

ולא היה חצר בירושלים: תנא

§ The mishna continues: **And there was not a courtyard in Jerusalem** that was not illuminated from the light of the Place of the Drawing of the Water. One of the Sages **taught:**

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אשה היתה בוררת חטים לאור של בית השואבה:

It was so bright that **a woman would be able to sort wheat by the light of the Celebration of the Place of the Drawing of the Water.**

הסידים ואנשי מעשה כו': ת"ר יש מהן אומרים אשרי ילדותנו שלא ביישה את זקנותנו אלו הסידים ואנשי מעשה ויש מהן אומרים אשרי זקנותנו שכפרה את ילדותנו אלו בעלי תשובה אלו ואלו אומרים אשרי מי שלא חטא ומי שחטא ישוב וימחול לו

§ The mishna continues: **The pious and the men of action** would dance before the people who attended the celebration. **The Sages taught** in the *Tosefta* that **some of them would say** in their song praising God: **Happy is our youth**, as we did not sin then, **that did not embarrass our old age. These are the pious and the men of action**, who spent all their lives engaged in Torah and mitzvot. **And some would say: Happy is our old age, that atoned for our youth** when we sinned. **These are the penitents. Both these and those say: Happy is he who did not sin; and he who sinned should repent and God will absolve him.**

תניא אמרו עליו על הלל הזקן כשהיה שמח בשמחת בית השואבה אמר כן אם אני כאן הכל כאן ואם איני כאן מי כאן הוא היה אומר כן למקום שאני אוהב שם רגלי מוליכות אותי אם תבא אל ביתי אני אבא אל ביתך אם אתה לא תבא אל ביתי אני לא בכל המקום אשר אזכיר את שמי אבא אליך וברכתך ([שמות כ, כד](#)) אבא אל ביתך שנאמר

**It is taught** in the *Tosefta*: **They said about Hillel the Elder that when he was rejoicing at the Celebration of the Place of the Drawing of the Water he said this: If I am here, everyone is here; and if I am not here, who is here?** In other words, one must consider himself as the one upon whom it is incumbent to fulfill obligations, and he must not rely on others to do so. **He would also say this: To the place that I love, there my feet take me**, and therefore, I come to the Temple. And the Holy One, Blessed be He, says: **If you come to My house, I will come to your house; if you do not come to My house, I will not come to your house, as it is stated: "In every place that I cause My name to be mentioned, I will come to you and bless you"** ([Exodus 20:20](#)).

אף הוא ראה גלגולת אחת שצפה על פני המים אמר לה על דאטפת אטפוך ומטיפוך יטופון אמר רבי יוחנן רגלוהי דבר איניש אינון ערבין ביה לאתר דמיתבעי תמן מובילין יתיה

The Gemara cites another statement of Hillel the Elder. **Additionally, he saw one skull that was floating on the water and he said to it: Because you drowned others, they drowned you, and those that drowned you will be drowned.** That is the way of the world; everyone is punished measure for measure. Apropos following one's feet, **Rabbi Yoḥanan said: The feet of a person are responsible for him; to the place where he is in demand, there they lead him.**

אליהרף ואחיה בני שישא סופרים דשלמה הוו יומא חד חזייה ([מלכים א ד, ג](#)) הנהו תרתין כושאי דהוו קיימי קמי שלמה למלאך המות דהוה קא עציב א"ל אמאי עציבת א"ל דקא בעו מינאי הני תרתין כושאי דיתבי הכא מסרינהו לשעירים שדרינהו למחוזא דלזו כי מטו למחוזא דלזו שכיבו

The Gemara relates with regard to **these two Cushites who would stand before Solomon: "Elihoreph and Ahijah, the sons of Shisha"** ([I Kings 4:3](#)), and **they were scribes of Solomon. One day Solomon saw that the Angel of Death was sad. He said to him: Why are you sad? He said to him: They are asking me to take the lives of these two Cushites who are sitting here.** Solomon

**handed them to the demons in his service, and sent them to the district of Luz, where the Angel of Death has no dominion. When they arrived at the district of Luz, they died.**

למחר חזיא מלאך המות דהוה קבדח א"ל אמאי בדיחת א"ל באתר דבעו מינאי תמן שדרתינהו מיד פתח שלמה ואמר רגלוהי דבר איניש אינון ערבין ביה לאתר דמיתבעי תמן מובילין יתיה

**The following day, Solomon saw that the Angel of Death was happy. He said to him: Why are you happy? He replied: In the place that they asked me to take them, there you sent them.** The

Angel of Death was instructed to take their lives in the district of Luz. Since they resided in Solomon's palace and never went to Luz, he was unable to complete his mission. That saddened him.

Ultimately, Solomon dispatched them to Luz, enabling the angel to accomplish his mission. That pleased him. **Immediately, Solomon began to speak and said: The feet of a person are responsible for him; to the place where he is in demand, there they lead him.**

תניא אמרו עליו על רבן שמעון בן גמליאל כשהיה שמח שמחת בית השואבה היה נוטל שמנה אבוקות של אור וזורק אחת ונוטל אחת ואין נוגעות זו בזו וכשהוא משתחוה נועץ שני גודליו בארץ ושוחה ונושק את הרצפה וזוקף ואין כל בריה יכולה לעשות כן וזו היא קידה

§ **It is taught in a *baraita*: They said about Rabban Shimon ben Gamliel that when he would rejoice at the Celebration of the Place of the Drawing of the Water, he would take eight flaming torches and toss one and catch another, juggling them, and, though all were in the air at the same time, they would not touch each other. And when he would prostrate himself, he would insert his two thumbs into the ground, and bow, and kiss the floor of the courtyard and straighten, and there was not any other creature that could do that due to the extreme difficulty involved. And this was the form of bowing called *kidda* performed by the High Priest.**

לוי אחוי קידה קמיה דרבי ואיטלע והא גרמא ליה והאמר רבי אלעזר לעולם אל יטיח אדם דברים כלפי מעלה שהרי אדם גדול הטיח דברים כלפי מעלה ואיטלע ומנו לוי הא והא גרמא ליה

The Gemara relates: **Levi demonstrated a *kidda* before Rabbi Yehuda HaNasi and strained his thigh and came up lame.** The Gemara asks: **And is that what caused him to be lame? But didn't Rabbi Elazar say: One should never speak impertinently toward God above; as a great person once spoke impertinently toward God above, and even though his prayers were answered, he was still punished and came up lame. And who was this great person? It was Levi.** Apparently his condition was not caused by his bow. The Gemara answers: There is no contradiction. **Both this and that caused him to come up lame; because he spoke impertinently toward God, he therefore was injured when exerting himself in demonstrating *kidda*.**

לוי הוה מטייל קמיה דרבי בתמני סכיני שמואל קמיה שבור מלכא בתמניא מזגי חמרא אביי קמיה (דרבא) בתמניא ביעי ואמרי לה בארבעה ביעי

Apropos the rejoicing of Rabban Shimon ben Gamliel at the Celebration of the Place of the Drawing of the Water, the Gemara recounts: **Levi would walk before Rabbi Yehuda HaNasi juggling with eight knives. Shmuel would juggle before King Shapur with eight glasses of wine without spilling. Abaye would juggle before Rabba with eight eggs. Some say he did so with four eggs.** All these were cited.

תניא אמר ר' יהושע בן חנניה כשהיינו שמחים שמחת בית השואבה לא ראינו שינה בעיינינו כיצד שעה ראשונה תמיד של שחר משם לתפלה משם לקרבן מוסף משם לתפלת המוספין משם לבית המדרש משם לאכילה ושתייה משם לתפלת המנחה משם לתמיד של בין הערבים מכאן ואילך לשמחת בית השואבה

**It is taught in a *baraita* that Rabbi Yehoshua ben Hananya said: When we would rejoice in the Celebration of the Place of the Drawing of the Water, we did not see sleep in our eyes the entire Festival. How so? In the first hour of the day, the daily morning offering was sacrificed and**

everyone came to watch. **From there** they proceeded to engage in **prayer** in the synagogue; **from there, to** watch the sacrifice of **the additional offerings**; **from there,** to the synagogue **to recite the additional prayer. From there** they would proceed **to the study hall** to study Torah; **from there to the eating and drinking** in the *sukka*; **from there to the afternoon prayer. From there** they would proceed **to the daily afternoon offering** in the Temple. **From this point forward,** they proceeded **to the Celebration of the Place of the Drawing** of the Water.

איני והאמר רבי יוחנן שבועה שלא אישן שלשה ימים מלקין אותו וישן לאלתר אלא הכי קאמר לא טעמנו טעם שינה דהוה  
מנמנמי אכתפא דהדדי

The Gemara wonders: **Is that so? But didn't Rabbi Yoḥanan say:** One who took **an oath that I will not sleep three days, one flogs him** immediately for taking an oath in vain, **and he may sleep immediately** because it is impossible to stay awake for three days uninterrupted. **Rather, this is what Rabbi Yehoshua is saying: We did not experience the sense of actual sleep, because they would merely doze on each other's shoulders.** In any case, they were not actually awake for the entire week.

חמש עשרה מעלות: אמר ליה רב חסדא להווא מדרבנן דהוי קמסדר אגדתא קמיה א"ל שמיע לך הני חמש עשרה מעלות כנגד  
מי אמרם דוד א"ל הכי אמר רבי יוחנן בשעה שכרה דוד שיתין קפא תהומא ובעי למשטפא עלמא אמר דוד חמש עשרה מעלות  
והורידן אי הכי חמש עשרה מעלות יורדות מיבעי ליה

§ The mishna continues: The musicians would stand on the **fifteen stairs** that descend from the Israelites' courtyard to the Women's Courtyard, corresponding to the fifteen Songs of the Ascents in Psalms. **Rav Ḥisda said to one of the Sages who was organizing *aggada* before him: Did you hear with regard to these fifteen Songs of Ascents in Psalms, corresponding to what did David say them? He said to him that this is what Rabbi Yoḥanan said: At the time that David dug the drainpipes in the foundation of the Temple, the waters of the depths rose and sought to inundate the world. Immediately, David recited the fifteen Songs of the Ascents and caused them to subside.** Rav Ḥisda asked: **If so,** should they be called **fifteen Songs of the Ascents? They should have been called Songs of the Descents.**

אמר ליה הואיל ואדכרתן (מלתא) הכי אתמר בשעה שכרה דוד שיתין קפא תהומא ובעא למשטפא עלמא אמר דוד מי איכא  
דידע אי שרי למכתב שם

Rav Ḥisda continued and **said to him: Since you reminded me of this matter, this is what was originally stated: At the time that David dug the drainpipes,** the waters of **the depths rose and sought to inundate the world. David said: Is there anyone who knows whether it is permitted to write the sacred name**

53b

אחספא ונשדיה בתהומא ומנח ליכא דקאמר ליה מידי אמר דוד כל דידע למימר ואינו אומר יחנק בגרונו נשא אחיתופל ק"ו  
בעצמו ומה לעשות שלום בין איש לאשתו אמרה תורה שמי שנכתב בקדושה ימחה על המים לעשות שלום לכל העולם כולו  
על אחת כמה וכמה אמר ליה שרי

**on an earthenware shard? If it is permitted, we will write it and throw it into the depths, and they will subside. There was no one who said anything to him. David said: Anyone who knows what to say and does not say anything may he be strangled in his throat.** Then Ahithophel raised an *a fortiori* argument on his own and said: **And just as in order to make peace between a man and his wife in the case of *sota*, when the husband suspects his wife of having committed adultery, the Torah said: My Name that was written in sanctity will be erased on the water to establish peace for the whole world in its entirety, all the more so it is permitted. He said to David: It is permitted.**

כתב שם אחספא ושדי לתהומא ונחית תהומא שיתסר אלפי גרמידי כי חזי דנחית טובא אמר כמה דמידלי טפי מירטב עלמא אמר חמש עשרה מעלות ואסקיה חמיסר אלפי גרמידי ואוקמיה באלפי גרמידי אמר עולא ש"מ סומכא דארעא אלפי גרמידי והא חזינן דכרינן פורתא ונפקי מיא אמר רב משרשיא ההוא מסולמא דפרת

**He wrote the sacred name on an earthenware shard and cast it into the depths, and the waters in the depths subsided sixteen thousand cubits. When he saw that they subsided excessively, he said: The higher the waters in the aquifers, the moister and more fertile the soil of the world. He recited the fifteen Songs of the Ascents and elevated them fifteen thousand cubits, and established them at a depth of one thousand cubits. Ulla said: Learn from here that the thickness of the earth above the waters of the depths is one thousand cubits. The Gemara asks: But don't we see that when we dig a little, significantly less than one thousand cubits, water emerges? Rav Mesharshiyya said: That is from the ascent of the Euphrates River, which flows at a higher altitude than do other rivers. The water flows up through underground passages to reach the river. That is why water emerges when one digs in the hills of Babylonia.**

ועמדו כהנים בשער העליון שיורד כו': בעי ר' ירמיה למעלה עשירית דנחית חמשה וקאי אעשרה או דלמא דנחית עשרה וקאי אחמשה תיקו

§ The mishna continues: **And two priests stood with two trumpets at the Upper Gate that descends from the Israelites' courtyard to the Women's Courtyard, and when those drawing the water reached the tenth stair they sounded the trumpets. Rabbi Yirmeya raised a dilemma: Does the phrase reached the tenth stair mean that he would descend five stairs and stand on the tenth from the bottom? Or perhaps it means that he would descend ten stairs and stand on the fifth from the bottom? The Gemara notes: The dilemma shall stand unresolved.**

'ופניהם קדמה איני יודע שאחוריהם אל היכל ה' (יחזקאל ח, טז) תנו רבנן ממשמע שנאמר

The mishna describes: When they reached the gate through which one exits to the east, they turned from facing east to facing west toward the Holy of Holies, and said: Our ancestors who were in this place during the First Temple period did not conduct themselves appropriately and stood “with their backs toward the Sanctuary of the Lord, and their faces toward the east; and they worshipped the sun toward the east” ([Ezekiel 8:16](#)), and we, our eyes are to God. **The Sages taught: By inference, from the fact that it is stated: “And their faces toward the east,” don't I know that “their backs were toward the Sanctuary of the Lord”?** The Sanctuary was to the west.

אלא מה תלמוד לומר אחוריהם אל היכל ה' מלמד שהיו פורעין עצמן ומתריזין כלפי מטה

**Rather, to what purpose does the verse state: “Their backs toward the Sanctuary of the Lord”?** It is an allusion to the fact that in addition to turning their backs on the Sanctuary of the Lord, they performed an additional evil. **It teaches that they would expose themselves and defecate downward, a euphemism for the direction of the Divine Presence.**

אנו ליה וליה עינינו כו': איני והאמר רבי זירא כל האומר שמע שמע כאילו אמר מודים מודים אלא הכי אמרי המה משתחוים קדמה ואנו ליה (אנחנו מודים) ועינינו ליה מיחלות

The mishna continues: In the Second Temple period they would say: **We are to God, and to God are our eyes.** The Gemara asks: **Is that so?** May one pray in that manner? **Didn't Rabbi Zeira say: One who repeats himself while reciting *Shema* and says: Listen, listen, is like one who says: We give thanks, we give thanks, and he is silenced, as it appears that he is worshipping two authorities. How then did they recite God's name twice, consecutively? Rather, this is what they said: They bow toward the east, while we give thanks to God, and our eyes turn in hope to God, so that they would not recite God's name consecutively.**

מתנ"י אין פוחתין מעשרים ואחת תקיעות במקדש ואין מוסיפין על ארבעים ושמנה בכל יום היו שם עשרים ואחת תקיעות במקדש שלש לפתיחת שערים ותשע לתמיד של שחר ותשע לתמיד של בין הערבים ובמוספין היו מוסיפין עוד תשע

**MISHNA: One sounds no fewer than twenty-one trumpet blasts in the Temple, and one sounds no more than forty-eight.** The mishna elaborates: **Each day there were twenty-one trumpet blasts in the Temple: Three blasts were sounded for the opening of the gates in the morning, nine for the daily morning offering, and nine for the daily afternoon offering,** totaling twenty-one. **And on a day when the additional offerings were sacrificed, e.g., the New Moon, with the additional offerings they would add nine additional blasts.**

ובערב שבת היו מוסיפין שש שלש להבטיל את העם ממלאכה ושלוש להבדיל בין קדש לחול

**And on Shabbat eve they would add six blasts** sounded adjacent to the onset of Shabbat: **Three to stop the people from their labor,** as the blasts inform the people that Shabbat is approaching and they stop working, **and three at the onset of Shabbat to demarcate between sacred and profane.**

ערב שבת שבתוך החג היו שם ארבעים ושמנה שלש לפתיחת שערים שלש לשער העליון ושלוש לשער התחתון ושלוש למילוי המים ושלוש על גבי מזבח תשע לתמיד של שחר ותשע לתמיד של בין הערבים ותשע למוספין שלש להבטיל את העם מן המלאכה ושלוש להבדיל בין קודש לחול:

On **Shabbat eve during the festival of Sukkot, there were forty-eight blasts.** How so? **Three in the morning for the opening of the gates; three for the upper gate; and three for the lower gate; and three for the filling of the vessel with water,** as described in the sequence of the ritual of drawing the water for the water libation (48b); **and three when pouring the water libation upon the altar; nine for the daily morning offering; and nine for the daily afternoon offering; and nine for the additional offerings; three to stop the people from work; and three more to demarcate between sacred and profane,** totaling forty-eight blasts.

גמ' מתניתין דלא כרבי יהודה דתניא ר"י אומר הפוחת לא יפחות משבע והמוסיף לא יוסיף על שש עשרה במאי קא מיפלגי ר"י סבר תקיעה תרועה תקיעה אחת היא ורבנן סברי תקיעה לחוד ותרועה לחוד

**GEMARA:** The Gemara notes: **The mishna is not in accordance with the opinion of Rabbi Yehuda, as it is taught in a baraita that Rabbi Yehuda says: The one who seeks to minimize the number of blasts shall not minimize their number to fewer than seven blasts. And one who seeks to add to the number of blasts shall not add beyond sixteen.** The Gemara asks: With regard to **what do they disagree?** The Gemara explains that **Rabbi Yehuda holds: A series of blasts consisting of tekia, terua, tekia is counted as one blast. And the Rabbis hold: A tekia is counted separately and a terua is counted separately.** They agree with regard to the sequence and the number of the blasts, and disagree only with regard to how the blasts are tallied.

ותקעתם תרועה וכתוב תרועה יתקעו הא כיצד תקיעה ותרועה אחת היא ורבנן (במדבר י, ה) מ"ט דרבי יהודה אמר קרא ההוא לפשוטה לפניו ולאחריה הוא דאתא ור' יהודה לפניו ולאחריה מגליה נפקא ליה משנית

The Gemara asks: **What is the rationale for the opinion of Rabbi Yehuda?** It is as **the verse states: “And you shall sound [utkatem] a terua” (Numbers 10:5), and it is written: “A terua they will sound [yitke’u]” (Numbers 10:6).** **How is it that the Torah uses a verb from the root of tekia to describe the sounding of a terua?** Apparently, **a tekia and a terua together compose one blast. And how do the Rabbis interpret these verses? This comes to teach that each terua blast is accompanied by a plain unembellished blast, a tekia, preceding it and following it.** The Gemara asks: **And from where does Rabbi Yehuda derive that each terua must be accompanied by a tekia preceding it and following it?** The Gemara explains: **He derives it from the verse when it says: “And you shall sound [utkatem] a terua a second time” (Numbers 10:6),** indicating an additional tekia.

ובהקהיל את הקהל תתקעו ולא תריעו ואי ס"ד תקיעה תרועה אחת היא אמר רחמנא (במדבר י, ז) ורבנן מאי טעמייהו דכתיב פלגא דמצוה עביד ופלגא לא עביד ור' יהודה ההוא לסימנא בעלמא הוא דאתא

The Gemara asks: **And what is the rationale** for the opinion of **the Rabbis**? It is **as it is written**: **“And when congregating the people you shall sound a *tekia* and shall not sound a *terua*”** ([Numbers 10:7](#)). **And if it enters your mind** that a *tekia* and a *terua* are considered **one** blast, **would the Merciful One say to perform half a mitzva and not to perform the other half** of the mitzva? Apparently, each is a separate mitzva. The Gemara asks: **And** how does **Rabbi Yehuda** interpret the verse? The Gemara answers: **That** single *tekia* mentioned in the context of congregating the people **came merely as a signal** to the camps and was not for the purpose of fulfilling the mitzva, which, in Rabbi Yehuda’s opinion, always comes in groups of three.

ורבנן סימנא הוא ורחמנא שויה מצוה כמאן אזלא הא דאמר רב כהנא אין בין תקיעה לתרועה ולא כלום כמאן כרבי יהודה אי רבי יהודה פשיטא

**And** how do **the Rabbis** counter that assertion? They say: Indeed, **it is a signal** to assemble the people; however, **the Merciful One rendered it a mitzva**. Therefore, one can derive that a single *tekia* blast is a distinct mitzva. The Gemara asks: **In accordance with whose opinion is this statement of Rav Kahana: There is no pause between a *tekia* and a *terua* at all** and they are sounded in one continuous blast? **In accordance with whose opinion is it?** It is **in accordance with** the opinion of **Rabbi Yehuda**. The Gemara asks: **If** Rav Kahana’s statement is in accordance with the opinion of **Rabbi Yehuda**; that is **obvious**. Why was it necessary for the Gemara to raise the matter at all?

54a

מהו דתימא אפילו כרבנן ולאפוקי מדרבי יוחנן דאמר שמע תשע תקיעות בתשע שעות ביום יצא קמ"ל

The Gemara answers: It is not obvious that Rav Kahana’s statement was stated in accordance with the opinion of Rabbi Yehuda. **Lest you say** that Rav Kahana’s statement is **even in accordance with** the opinion of **the Rabbis**, and that he is coming **to exclude** the opinion of **Rabbi Yoḥanan who said: If one heard nine blasts in nine different hours on the day** of Rosh HaShana, despite the considerable gap between them, **he fulfilled his obligation**. Therefore, the Gemara **teaches us** that Rav Kahana holds in accordance with the opinion of Rabbi Yehuda alone and he does not allow even a brief pause between the sounds of the *shofar*.

ואימא הכי נמי אם כן מאי ולא כלום

The Gemara asks: **And say it is indeed so** that Rav Kahana holds in accordance with the opinion of the Rabbis and he merely comes to exclude the view of Rabbi Yoḥanan. The Gemara answers: **If so, what is** the meaning of the phrase: **At all**, in Rav Kahana’s statement: There is no pause between a *tekia* and a *terua* at all? This indicates that Rav Kahana does not allow even a slight pause between blasts, and that could be only in accordance with Rabbi Yehuda.

ע"ש שבתוך החג כו': ואילו למעלה עשירית לא קתני מתניתין מני רבי אליעזר בן יעקב היא דתניא שלש למעלה עשירית ר' אליעזר בן יעקב אומר שלש על גבי המזבח

§ The mishna enumerates the number of blasts sounded on **Shabbat eve during the festival of Sukkot**. Among those blasts were three sounded when pouring the water libation upon the altar. The Gemara infers: **However**, the mishna is **not teaching** that the trumpet blasts were sounded when the person carrying the water reached **the tenth stair**. According to **whose** opinion is the **mishna**? It is according to the opinion of **Rabbi Eliezer ben Ya’akov**, **as it is taught** in a *baraita*: **Three** blasts were sounded when arriving **at the tenth stair**. **Rabbi Eliezer ben Ya’akov says: Three** blasts were sounded when pouring the water libation **upon the altar**.

האומר למעלה עשירית אינו אומר ע"ג המזבח והאומר ע"ג המזבח אינו אומר למעלה עשירית

The Gemara explains: **The one who says** that the trumpets were sounded upon arriving **at the tenth stair does not say** that they sounded the trumpets when pouring the water libation **upon the altar; and the one who says** that they sounded the trumpets when pouring the water libation **upon the altar does not say** that the trumpets were sounded upon arriving **at the tenth stair.**

מ"ט דר' אליעזר בן יעקב כיון דתקע לפתיחת שערים למעלה עשירית למה לי דתקע האי לאו שער הוא הלכך ע"ג המזבח עדיף ורבנן סברי כיון דתקע למילוי המים ע"ג המזבח למה לי הלכך למעלה העשירית עדיף

The Gemara asks: **What is the rationale** for the opinion of **Rabbi Eliezer ben Ya'akov**? The Gemara answers: **Since he sounded** the trumpet **for the opening of the gates, for what do I need to sound** it again when arriving **at the tenth stair? That is not a gate. Therefore, it is preferable** to sound the trumpets when pouring the water libation **upon the altar. And the Rabbis hold that since he sounded** the trumpets **for the filling** of the vessel with the water, **why do I need an additional trumpet blast** when pouring the water libation **upon the altar? Therefore, it is preferable** to sound the trumpets when arriving **at the tenth stair.**

ובני אהרן הכהנים יתקעו בחצוצרות שאין ת"ל יתקעו (במדבר י, ה) כי אתא ר' אחא בר חנינא מדרומא אייתי מתניתא בידיה ותקעתם בחצוצרות על עולותיכם ועל זבחי שלמיכם ומה ת"ל יתקעו הכל לפי המוספין תוקעין (במדבר י, י) שכבר נאמר הוא תני לה והוא אמר לה לומר שתוקעין על כל מוסף ומוסף

§ **When Rabbi Aḥa bar Ḥanina came from the south** of Eretz Yisrael, from Judea, **he brought a baraita with him** that he received from the Sages there. It is written: **“And the children of Aaron, the priests, will sound the trumpets”** ([Numbers 10:8](#)). There is **no need for the verse to state: “Shall sound,”** as it is already stated: **“And you shall sound the trumpets for your burnt-offerings and your peace-offerings”** ([Numbers 10:10](#)). **And what** then is the meaning when the verse states: **“Shall sound”**? It appears to be teaching a new *halakha*; it is **all according to the additional offerings** that **one sounds** trumpet blasts. The Gemara notes: **Rabbi Aḥa bar Ḥanina teaches the baraita, and he said its explanation:** The verse comes **to say that one sounds** trumpet blasts **for each and every additional offering** in and of itself.

תנן ע"ש שבתוך ההג היו שם מ"ח ואם איתא ליתני שבת שבתוך ההג משכחת לה חמשין וחד א"ר זירא לפי שאין תוקעין לפתיחת שערים בשבת

The Gemara asks: **We learned** in the mishna: On **Shabbat eve during the festival** of *Sukkot* **there were forty-eight** blasts, and that was the highest number of blasts sounded on any day in the Temple. **And if it is so,** Rabbi Aḥa bar Ḥanina says: **Let the mishna teach** the case of **Shabbat during the Festival,** when you find that there are **fifty-one** blasts, including additional blasts for the additional offerings of Shabbat. **Rabbi Zeira said:** Although based on the *baraita* taught by Rabbi Aḥa bar Ḥanina there would indeed be additional blasts for the additional offerings of Shabbat, they would total forty-eight blasts, **because one does not sound** the three blasts **for the opening of the gates on Shabbat;** those blasts were merely a signal.

אמר רבא מאן הא דלא חש לקימחא חדא דבכל יום תנן ועוד אי נמי כהדדי נינהו ליתני שבת שבתוך ההג היו שם ארבעים ושמונה דשמעת מינה תרתי שמעת מינה דרבי אליעזר בן יעקב ושמעת מינה דר' אחא בר חנינא

**Rava said: Who is this who is not concerned about the flour** that his mill is producing, i.e., who is making unconsidered statements? **First,** the mishna contradicts the explanation of Rabbi Zeira, as, with regard to the order of the blasts, including those for the opening of the gates, **we learned** that this was the practice **each day,** including Shabbat. **And furthermore, even if they are equal to each other,** i.e., the same number of blasts were sounded on Shabbat during the Festival and on Friday during the Festival, **let the mishna teach:** On **Shabbat during the Festival there are forty-eight** blasts. **You would learn two matters from** that case: **You would learn from it that** the mishna is in

accordance with the opinion of **Rabbi Eliezer ben Ya'akov** that the trumpets are not sounded at the tenth step but when pouring the water libation upon the altar. **And you would learn from it** that *halakha* of **Rabbi Aḥa bar Ḥanina**, that the trumpet is sounded for each and every additional offering.

אלא אמר רבא לפי שאין תוקעין למילוי מים בשבת דבצרי טובא וליתני נמי ר"ה שחל להיות בשבת דהא איכא תלתא מוספין מוסף דר"ה מוסף דר"ה מוסף דשבת

**Rather, Rava said:** The reason that the number of offerings on Shabbat during the Festival does not exceed forty-eight is **because one does not sound** the trumpet **for filling** the vessels with **water on Shabbat**, as the mishna stated that they did not draw water from the Siloam pool on Shabbat. Therefore, the blasts sounded on Shabbat during the Festival **were considerably fewer** than those sounded on Friday. The Gemara asks: **And let** the mishna **also teach** the case of **Rosh HaShana that occurs on Shabbat**, as in that case **there are three additional offerings**: The **additional offering of Rosh HaShana**, the **additional offering of the New Moon**, and the **additional offering of Shabbat**. The total would be forty-eight blasts. The fact that the mishna did not cite this case indicates that it is contrary to the opinion of Rabbi Aḥa bar Ḥanina.

ע"ש שבתוך החג אצטריך ליה לאשמעינן כדרכי אליעזר בן יעקב אטו מי קאמר ליתני הא ולא ליתני הא וליתני הא תנא ושייר מאי שייר דהאי שייר

The Gemara rejects that conclusion. The reason that the mishna did not cite the case of Rosh HaShana is that the *tanna* held that the case of **Shabbat eve during the Festival is necessary** in order to **teach** that the *halakha* is **in accordance with the opinion of Rabbi Eliezer ben Ya'akov** that one does not sound the trumpet at the tenth stair. The Gemara asks: **Is anyone saying: Let the tanna teach this case and let him not teach that case? Let him teach this case and let him teach that case**, as there is a novel element in each. The Gemara answers: The *tanna* did not list all the possible cases; **he taught** one case **and omitted** others. The Gemara asks: **What other case did he omit, that he omitted** this case of Rosh HaShana as well? While the *tanna* does not typically list all relevant cases, if there are only two that are relevant, he typically cites them in the mishna.

שייר ערב הפסח

The Gemara answers: **He omitted** the case of **Passover eve**. The Paschal lamb was sacrificed in three shifts. When the Paschal lamb was sacrificed they would recite *hallel*, and the recitation of *hallel* was accompanied by three blasts. Due to the great number of Paschal lambs sacrificed, they would often recite *hallel* three times during each shift. Consequently, there could be as many as twenty-seven additional blasts sounded on that day. Added to the twenty-one blasts sounded each day, the total is forty-eight blasts.

54b

[תהלים קטז](#) ) אי משום ערב הפסח לאו שיורא הוא דהא מני רבי יהודה היא דאמר מימיהם של כת שלישית לא הגיעה לומר אהבתי כי ישמע ה' מפני שהיו עמה מועטין (א)

The Gemara rejects this answer. **If it is due to the case of Passover eve, that is not an omission**, as **who** is the *tanna* of **this** mishna? **It is Rabbi Yehuda, who said:** Although there were three shifts in the sacrifice of the Paschal lamb, **never in the all the days of the third shift did it reach** the point in *hallel* to recite: **"I love that the Lord hears my voice"** ([Psalms 116:1](#)), which is the second paragraph of *hallel*, **because the people** participating in the third shift **were few**. Therefore, when they reached that section of *hallel* they had already completed the slaughter of all the offerings, and consequently only one set of blasts was sounded during this shift, for a total of forty-two.

הא אוקימנא דלא כר' יהודה ודלמא האי תנא סבר לה כוותיה בחדא ופליג עליה בחדא

The Gemara wonders: **But didn't we establish** that the mishna is **not in accordance with** the opinion of **Rabbi Yehuda**? The Gemara answers: **And perhaps this tanna** of the mishna **holds in accordance with** his opinion **in one** case, with regard to the third shift on Passover eve, **and disagrees with him in one** case, with regard to tallying the number of blasts.

אלא מאי שייר דהאי שייר ערב הפסח שחל להיות בערב שבת אפיק שית ועייל שית

**But** the question remains: **What other case did he omit, that he omitted this** case of Rosh HaShana as well? The Gemara answers: **He omitted** the case of **Passover eve that occurs on Shabbat eve**, in which case **you eliminate six** blasts of the third shift **and incorporate six** blasts sounded each Friday. The total is forty-eight blasts.

ואין מוסיפין על מ"ח: ולא והא איכא ערב הפסח שחל להיות בשבת דאי לרבי יהודה חמשין וחדא אי לרבנן חמשין ושבע

§ The mishna continues: **And one** sounds **no more than forty-eight** trumpet blasts on any given day. The Gemara wonders: **And** are there **no** more than forty-eight on any day? **But isn't there Passover eve that occurs on Shabbat, where if** it is according **to Rabbi Yehuda**, there would be **fifty-one** blasts, i.e., twenty-one daily blasts, nine for the additional offering of Shabbat, nine for the *hallel* of each of the first two shifts sacrificing the Paschal lamb, and three for the third shift; and **if** it is according **to the Rabbis**, who hold that nine blasts were sounded for the third shift as well, there would be **fifty-seven blasts**? According to both opinions, there are more than forty-eight.

כי קתני מידי דאיתיה בכל שנה ערב הפסח שחל להיות בשבת דליתיה בכל שנה ושנה לא קתני אטו ע"ש שבתוך החג מי איתיה בכל שנה זימנין דלא משכחת ליה והיכי דמי כגון שחל יום טוב ראשון בערב שבת

The Gemara answers: **When the tanna teaches** the mishna, he is teaching **matters that occur every year**; the case of **Passover eve that occurs on Shabbat**, which is a matter **that does not occur each and every year, he does not teach**. The Gemara asks: **Is that to say that Shabbat eve during the Festival occurs every year? There are times when you do not find** a Friday during the intermediate days of *Sukkot*. **And what are the circumstances?** It is a case **where the first Festival day occurs on Shabbat eve**, and therefore the following Friday is the Eighth Day of Assembly.

כי מקלעינן יום טוב ראשון בערב שבת מדחי דחינן ליה מאי טעמא כיון דאי קלע יו"ט הראשון של חג להיות בע"ש יוה"כ אימת הוי בחד בשבת הלכך דחינן ליה

The Gemara answers: That cannot be, as **when the first Festival day of Sukkot would happen to occur on Shabbat eve, we postpone it** by adding a day to the month of Elul and observing both Rosh HaShana and the first day of *Sukkot* on Shabbat. **What is the reason** for doing so? The reason is: **Since if the first Festival day occurs on Shabbat eve, when is Yom Kippur** that year? It is **on Sunday. Therefore**, in order to avoid two consecutive days, Shabbat and Yom Kippur, when there is a severe prohibition against performing labor, **we postpone** Rosh HaShana. The first Festival day never coincides with Friday.

ומי דחינן ליה והא תנן חלבי שבת קריבין ביוה"כ

The Gemara asks: **And do we postpone it** to prevent Yom Kippur from occurring on Sunday? **But didn't we learn** in a mishna: **The fats of** the offerings slaughtered and sacrificed on **Shabbat** that were not yet burned on the altar **may be sacrificed on Yom Kippur** that begins at the conclusion of Shabbat?

ואמר רבי זירא כי הוינן בי רב בבבל הוה אמרי הא דתניא יום הכפורים שחל להיות ערב שבת לא היו תוקעין ובמוצאי שבת לא היו מבדילין דברי הכל היא כי סליקית להתם אשכחתייה לרבי יהודה בריה דר' שמעון בן פזי דיתיב וקאמר ר"ע היא

**And Rabbi Zeira said: When we were studying in the school of Rav in Babylonia, they said** with regard to **that which was taught** in the *baraita*: **On Yom Kippur that occurs on Shabbat eve they did not sound** the trumpets to stop the people from their labor and signify the onset of Shabbat, **and** if it occurred **at the conclusion of Shabbat they would not recite *havdala*** after Shabbat, that it is undisputed, as **everyone agrees** to that *halakha*. However, **when I ascended to there**, to Eretz Yisrael, **I found Rabbi Yehuda, son of Rabbi Shimon ben Pazi, who was sitting and saying** that **this is** the opinion of **Rabbi Akiva**, and the other Sages disagree. From both of these sources, it is apparent that Yom Kippur can occur both before and after Shabbat. The question remains: **Why did the *tanna* cite a case that does not occur every year?**

לא קשיא הא רבנן הא אחרים היא

The Gemara answers: This is **not difficult. This**, the mishna, from which it is understood that there will always be a Friday during the Festival, is in accordance with the opinion of **the Rabbis**, who maintain that Rosh HaShana is postponed to ensure that Yom Kippur will not occur adjacent to Shabbat. However, **this** mishna, which teaches that the fests of Shabbat may be sacrificed at the conclusion of Shabbat on Yom Kippur, and Rosh HaShana is not postponed, **is** in accordance with the opinion of ***Aherim***, who maintain that there are a fixed number of days in a year and a fixed number of days in a month.

דתניא אחרים אומרים אין בין עצרת לעצרת ואין בין ראש השנה לראש השנה אלא ארבעה ימים בלבד ואם היתה שנה מעוברת חמשה

**As it is taught** in a *baraita*: ***Aherim* say: Between** the festival of *Shavuot* one year and the festival of *Shavuot* the following year, **and** similarly, **between Rosh HaShana** one year and **Rosh HaShana** the following year, **there is** a difference of **only four days** of the week. **And if it was a leap year** there is a difference of **five** days between them. The 354 days in the year are divided among twelve months; six months are thirty days long and six months are twenty-nine days long. Since according to *Aherim* the number of days is constant, Rosh HaShana could occur on any day of the week.

מיתבי ראש חדש שחל להיות בשבת שיר של ראש חדש דוחה שיר של שבת ואי איתא לימא דשבת ולימא דראש חדש

§ The Gemara returns to analyze the opinion of Rabbi Aḥa bar Ḥanina, who holds that the trumpet was sounded for each additional offering sacrificed on a given day. The Gemara **raises an objection**: In the case of **the New Moon that occurs on Shabbat, the song of the New Moon supersedes the song of Shabbat. And if it is so**, as Rabbi Aḥa asserts, **let us recite the song of Shabbat and let us recite the song of the New Moon**. Since only one song is recited, apparently only one set of blasts is sounded.

אמר רב ספרא מאי דוחה דוחה לקדם ואמאי תדיר ושאינו תדיר תדיר קודם

**Rav Safra said: What** is the meaning of **supersedes? Supersedes** means **to precede**, and the song for the New Moon would precede the song of Shabbat. The Gemara asks: **And why** does the song of the New Moon precede that of Shabbat? Doesn't the principle: When a **frequent practice and an infrequent practice** clash, the **frequent practice takes precedence** over the infrequent practice, dictate that the song of Shabbat should be recited first?

אמר ר' יוחנן לידע שהוקבע ראש חדש בזמנו והאי היכירא עבדינן הא היכירא אחריתא עבדינן דתניא חלבי תמיד של שחר ניתנין מחצי כבש ולמטה במזרח ושל מוספין ניתנין מחצי כבש ולמטה במערב ושל ראש חדש ניתנין תחת כרכוב המזבה ולמטה

**Rabbi Yoḥanan said**, the New Moon takes precedence here, contrary to the general principle, in order **to inform** the people **that the New Moon was established at its proper time** by the court. The Gemara asks: **And is that the indicator that we implement** to indicate that the month was

established at its proper time? **Don't we implement a different indicator, as it is taught** in a mishna: In order to avoid confusion between the fats of earlier offerings and the fats of later offerings, prior to being placed on the altar **the fats of the daily morning offering were placed from the midpoint of the ramp and below on the east side of the ramp, and those of the additional offerings were placed from the midpoint of the ramp and below on the west side of the ramp. And the fats of the offerings of the New Moon offering were placed under the surrounding ledge of the altar and slightly beneath it.**

55a

ואמר ר' יוחנן לידע שהוקבע ר"ה בזמנו תרי היכירא עבדינן דחזי האי חזי והזי בהאי חזי

**And Rabbi Yoḥanan said:** Why was it placed in this manner? It was as an indicator for the people to **know that the New Moon was established at its proper time**, after the twenty-ninth day of the previous month. The Gemara answers: This is not difficult, as **they implemented two indicators:** One **who saw this** one, i.e., the sequence of the songs, **saw it; and one who saw that** one, i.e., where the fats were placed, **saw it**, and there is no contradiction.

מיתבי דתני רבא בר שמואל יכול כשם שתוקעין על שבת בפני עצמו ועל ראש חדש בפני עצמו כך יהיו תוקעין על כל מוסף ובראשי חדשיכם תיובתא דרבי אחא תיובתא (במדבר י, ו) ומוסף ת"ל

The Gemara **raises** another **objection** to the opinion of Rabbi Aḥa, as **Rava bar Shmuel taught this baraita:** I **might** have thought **that just as** when Shabbat and the New Moon do not coincide **they sound the trumpets for the additional Shabbat offering in and of itself, and for the additional New Moon offering in and of itself, so too would they sound the trumpets for each and every additional offering** when the days coincide. Therefore, **the verse states:** “And on the day of your rejoicing, and at your appointed times, **and on your New Moons**, and you shall sound the trumpets for your burnt-offerings and your peace-offerings, and they will be a memorial for you before your God. I am the Lord your God” ([Numbers 10:10](#)), indicating that one blast is sounded for all. The Gemara suggests: This is a **conclusive refutation** of the opinion of **Rabbi Aḥa**. The Gemara concludes: Indeed, it is a **conclusive refutation**.

מאי תלמודא אמר אביי אמר קרא ובראשי חדשיכם הוקשו כל חדשים כולם זה לזה רב אשי אמר כתיב חדשכם וכתוב ובראשי ואיזה חדש שיש לו שני ראשים הוי אומר זה ר"ה ואמר רחמנא חדשכם חד היא

Since the *baraita* was cited, the Gemara asks: **What is the derivation** cited in this *baraita*? How does the phrase: And on your New Moons, prove that the trumpets are sounded once for all the additional offerings? **Abaye said:** **The verse states:** “**And on your New Moons,**” in plural, indicating that **all the months are equated to each other**, and just as on a typical New Moon the trumpets are sounded once for the additional offering, so too when Shabbat and the New Moon coincide the trumpets are sounded once and no more. **Rav Ashi said** that in this verse **it is written: Your moon [ḥodshekhem]**, without a *yod*, in the singular, **and in the same verse it is written: “And on your new [uverashei],”** in the plural. **And which is the month that has two new beginnings? You must say it is Rosh HaShana**, which is the beginning of both the new year and the new month. **And yet the Merciful One says: Your moon**, in the singular, indicating **it is one** and the trumpets are sounded once.

(תהלים נ, טז) הבו לה' בני אלים בשני מה היו אומרים (תהלים כט, א) ועוד תניא בחולו של מועד בראשון מה היו אומרים מי יקום לי עם מרעים (תהלים צד, טז) ולרשע אמר אלהים בשלישי מה היו אומרים

**And furthermore**, contrary to the statement of Rabbi Aḥa, **it was taught** in a *baraita:* **On the intermediate days of the Festival, on the first day, what would they say** as the song accompanying the offering on that day? “**Ascribe [havu] unto the Lord, O you sons of might**” ([Psalms 29:1](#)). **On the second day, what would they say?** The psalm that contains the verse: “**But unto the wicked [velarasha] God says: What have you to do to declare My statutes?**” ([Psalms 50:16](#)). **On the third**

day, **what would they say?** The psalm containing the verse: **“Who [mi] will rise up for me against the evildoers?”** ([Psalms 94:16](#)).

הסירותי מסבל שכמו (תהלים פא, ז) בינו בוערים בעם בחמישי מה היו אומרים (תהלים צד, ה) ברביעי מה היו אומרים ימוטו כל מוסדי ארץ ואם חל שבת באחד מהם ימוטו ידחה (תהלים פב, ה) בששי מה היו אומרים

**On the fourth day, what would they say? “Consider [binu], you brutish among the people”** ([Psalms 94:8](#)). **On the fifth day, what would they say? “I removed [hasiroti] his shoulder from the burden”** ([Psalms 81:7](#)). **On the sixth day, what would they say? “All the foundations of the earth are moved [yimotu]”** ([Psalms 82:5](#)). **And if Shabbat occurred on any of the intermediate days of the Festival, since Shabbat has its own song** ([Psalms 92](#)), the last of the songs of the intermediate days, i.e., **“All the foundations of the earth are moved,” is superseded, and all the other songs are recited in their proper sequence.**

רב ספרא מנח בהו סימנא הומבה"י רב פפא מנח בהו סמנא הומהב"י וסימנך אמבוהא דספרי

**Rav Safra established a mnemonic** for the sequence of the psalms recited during the intermediate days of the Festival: *Heh, vav, mem, beit, heh, yod*, the first letters of the transliterated word in the verses cited. **Rav Pappa established a different mnemonic** for a different sequence of the Psalms: *Heh, vav, mem, heh, beit, yod*, as in his opinion, the psalm containing: “I removed” is recited before the psalm containing: “Consider.” The Gemara notes: **A mnemonic** to identify which *amora* established which mnemonic is the expression: **Convoy [ambuha] of scribes [desafrei]**, as the spelling of *ambuha* is like the mnemonic of Rav Safra.

תיובתא דר' אחא בר חנינא תיובתא והא ר' אחא בר חנינא קרא ומתניתא קאמר

The Gemara concludes: This *baraita* is a **conclusive refutation** of the opinion of **Rabbi Aḥa bar Ḥanina**, as on Shabbat the song for Shabbat was recited alone without the song for the Festival, and similarly, separate trumpet blasts are not sounded for the various additional offerings. Rabbi Aḥa’s opinion was rejected based on several sources. The Gemara asks: **But didn’t Rabbi Aḥa say a verse and a baraita** in support of his opinion? How can those citations be rejected?

אמר רבינא לומר שמאריכין בתקיעות רבנן דקיסרי משמיה דר' אחא אמרי לומר שמרבה בתוקעין

**Ravina said:** The verse and the *baraita* that he cited do not teach that trumpet blasts were sounded for each additional offering. Rather, they come **to say that one extends** the duration of the blasts to honor the added additional offerings, but does not sound even one additional blast. **The Sages of Caesarea, in the name of Rabbi Aḥa, said:** The verse and the *baraita* cited by Rabbi Aḥa come **to say that one increases** the number of trumpeters to honor the added additional offerings, but not the number of blasts sounded.

ואנן דאית לן תרי יומי היכי עבדינן אביי אמר שני ידחה

Apropos the psalms recited during the Festival, the Gemara asks: **And we**, outside Eretz Yisrael, **who have two days** of Festival due to the uncertainty, as well as uncertainty with regard to each of the intermediate days, **how do we conduct** ourselves with regard to the mention of the additional offerings in the additional prayer of the Festival during the intermediate days, and with regard to Torah reading on those days? **Abaye said:** Mention of **the second day will be superseded**. Since the first of the intermediate days outside Eretz Yisrael is the third day of the Festival in Eretz Yisrael, the additional offering for the third day alone is mentioned, and the offerings for the fourth day on the fourth day, etc. No mention is made of the second day outside Eretz Yisrael.

רבא אמר שביעי ידחה תניא כותיה דרבא אם חל שבת להיות באחד מהן ימוטו ידחה

**Rava said:** Mention of the **seventh day will be superseded**. On the first of the intermediate days outside Eretz Yisrael, the third day of the Festival, the passage beginning “And on the second day” ([Numbers 29:17](#)) is mentioned in the additional *Amida* prayer and read in the Torah, and on each succeeding day the succeeding passage is mentioned and read. There is no mention of the seventh day on the eighth day, as that is no longer *Sukkot* but rather the Eighth Day of Assembly. The Gemara notes: *A baraita was taught in accordance with the opinion of Rava: And if Shabbat occurs on any of the intermediate days of the Festival, the song of the seventh day of Sukkot: “All the foundations of the earth are moved,” is superseded.*

אתקין אמימר בנהרדעא דמדלגי דלוגי

The Gemara cites a third opinion: **Ameimar instituted in his city of Neharde'a that** during the intermediate days, **one repeats** the second of the additional offerings that he mentioned the day before and adds the additional offerings of the subsequent day. On the first of the intermediate days in the Diaspora, one mentions the additional offerings of both the second and third days of *Sukkot*. On the second of the intermediate days, one repeats the verses of the third day of *Sukkot* and adds the verses of the fourth day.

55b

מתני' יום טוב הראשון של חג היו שם י"ג פרים אילים שנים ושעיר אחד נשתיירו שם י"ד כבשים לשמונה משמרות ביום ראשון ששה מקריבין שנים שנים והשאר אחד אחד

**MISHNA:** On the first Festival day of *Sukkot* there were thirteen bulls, two rams, and one goat there. The mishna proceeds to discuss the division of labor for the Festival offerings among the twenty-four priestly watches, all of which serve in the Temple on the pilgrimage Festivals. The sixteen offerings mentioned above were divided among sixteen priestly watches, one offering per watch. **Fourteen sheep remained to be divided among the eight remaining watches. On the first day of the Festival, six of the eight remaining watches sacrifice two sheep each for a total of twelve, and the remaining two watches sacrifice one sheep each.**

בשני חמשה מקריבין שנים שנים והשאר אחד אחד בשלישי ד' מקריבין שנים שנים והשאר אחד אחד

**On the second day of the Festival, i.e., the first day of the intermediate days, when twelve bulls were sacrificed, fifteen of the priestly watches sacrifice the bulls, rams, and goat, five of the remaining watches sacrifice two sheep each, and the remaining four watches sacrifice one sheep each. On the third day of the Festival, when eleven bulls were sacrificed, fourteen of the priestly watches sacrifice the bulls, rams, and goat, four of the remaining watches sacrifice two sheep each, and the remaining six watches sacrifice one sheep each.**

ברביעי שלשה מקריבין שנים שנים והשאר אחד אחד בחמישי שנים מקריבין שנים שנים והשאר אחד אחד בששי אחד מקריב שנים והשאר אחד אחד

**On the fourth day of the Festival, when ten bulls were sacrificed, thirteen of the priestly watches sacrifice the bulls, rams, and goat, three of the remaining watches sacrifice two sheep each, and the remaining eight watches sacrifice one sheep each. On the fifth day, when nine bulls were sacrificed, twelve watches sacrifice the bulls, rams, and goat, two of the twelve remaining watches sacrifice two sheep each, and the remaining ten watches sacrifice one sheep each. On the sixth day, when eight bulls were sacrificed, eleven watches sacrifice the bulls, rams, and goat, one of the remaining watches sacrifices two sheep, and the remaining twelve watches sacrifice one sheep each.**

בשביעי כולן שוין בשמיני חזרו לפייס כברגלים אמרו מי שהקריב פרים היום לא יקריב למחר אלא חוזרין חלילה

**On the seventh day they are all equal** and bring one offering each. **On the eighth day**, when there was a completely different configuration of offerings, **they returned to the standard lottery system** used to determine which of the priestly watches would sacrifice the offerings, **as they did on the other pilgrimage Festivals**, which do not have as many offerings as does *Sukkot*. **They said** about the ordering of the priestly watches: **One who sacrificed bulls today will not sacrifice bulls tomorrow; rather**, they will sacrifice one of the other types of offerings. **They rotate**, so that each of the watches will have the opportunity to sacrifice bulls as well as other animals.

גמ' נימא מתנ' רבי היא ולא רבנן דתניא פר הבא בשמיני בתחילה מפיסין עליו דברי רבי וחכמים אומרים אחת משתי משמרות דלא שלשו בפרים עושה אותו

**GEMARA:** The Gemara suggests: **Let us say that the mishna** that says that on the eighth day they returned to the standard lottery of the other pilgrimage Festivals **is according to Rabbi Yehuda HaNasi and not according to the Rabbis. As it is taught** in a *baraita*: To determine the priestly watch that would sacrifice **the bull that comes** as an additional offering **on the Eighth Day of Assembly, they draw lots over it from the beginning**; this is **the statement of Rabbi Yehuda HaNasi. And the Rabbis say: One of the two watches that did not sacrifice three bulls during Sukkot sacrifices it.** Only two of the twenty-four watches sacrifices two bulls over the course of *Sukkot*. Each of the other watches sacrifices three bulls. Since the mishna mentions that a lottery was held, apparently the mishna is in accordance with the opinion of Rabbi Yehuda HaNasi.

אפילו תימא רבנן אטו שתי משמרות לא אפוסי בעי

The Gemara rejects this suggestion: **Even if you say** that it is in accordance with the opinion of **the Rabbis, is that to say that the two remaining priestly watches are not required to draw lots** to determine which will merit sacrificing the bull?

כמאן אזלא הא דתניא כל המשמרות שונות ומשלשות חוץ משני משמרות ששונות ואין משלשות נימא רבי ולא רבנן אפי' תימא רבנן מאי לא שלשו בפרי החג

The Gemara asks: **In accordance with whose opinion is that which is taught** in a *baraita*: **All of the priestly watches sacrifice a bull twice and three times, except for two watches that sacrifice a bull twice and do not sacrifice a bull three times? Let us say** that it is in accordance with the opinion of **Rabbi Yehuda HaNasi and not** in accordance with the opinion of **the Rabbis**, as they hold that one of those watches sacrifices a third bull on the Eighth Day of Assembly. The Gemara rejects this suggestion: **Even if you say** that it is in accordance with the opinion of **the Rabbis; what is the meaning of the phrase: They did not sacrifice a bull three times?** It means that **with regard to the bulls of the festival of Sukkot** they did not sacrifice a bull three times.

ומאי קמ"ל הא קמ"ל מי שהקריב פרים היום לא יקריב למחר אלא חוזרין חלילה

The Gemara asks: With regard to the bulls sacrificed on *Sukkot*, **what does the baraita teach us?** It is a simple calculation that seventy bulls divided by twenty-four watches leaves two watches that sacrificed only two bulls. The Gemara answers: **This is what the baraita comes to teach us: One who sacrificed bulls today will not sacrifice bulls tomorrow; rather, they rotate.** Therefore, each watch sacrifices at least two bulls, and most of them sacrifice three.

א"ר אליעזר הני שבעים פרים כנגד מי כנגד שבעים אומות פר יחידי למה כנגד אומה יחידה

**Rabbi Elazar said:** These seventy bulls that are sacrificed as additional offerings over the course of the seven days of *Sukkot*, **to what do they correspond? They correspond to the seventy nations of the world**, and are brought to atone for their sins and to hasten world peace. **Why is a single bull sacrificed on the Eighth Day of Assembly? It corresponds to the singular nation, Israel.**

משל למלך בשר ודם שאמר לעבדיו עשו לי סעודה גדולה ליום אחרון אמר לאוהבו עשה לי סעודה קטנה כדי שאהנה ממך

The Gemara cites a **parable about a king of flesh and blood who said to his servants: Prepare me a great feast** that will last for several days. When the feast concluded, **on the last day, he said to his beloved servant: Prepare me a small feast so that I can derive pleasure from you** alone.

א"ר יוחנן אוי להם לעובדי כוכבים שאבדו ואין יודעין מה שאבדו בזמן שבהמ"ק קיים מזבח מכפר עליהן ועכשיו מי מכפר עליהן

**Rabbi Yoḥanan said: Woe unto the nations of the world that lost something and do not know what they lost. When the Temple is standing, the seventy bulls sacrificed on the altar during the festival of Sukkot atones for them. And now that the Temple is destroyed, who atones for them?**

מתני' בשלשה פרקים בשנה היו כל משמרות שוות באימורי הרגלים ובחילוק לחם הפנים

**MISHNA: At three times during the year, all twenty-four priestly watches have equal status**, in that all receive a share in the Temple service independent of the standard order of the watches and all receive a share in the accompanying gifts of the priesthood: **In the portions of the offerings of the Festivals sacrificed on the altar and in the distribution of the shewbread on Shabbat during the Festivals.**

בעצרת אומר לו הילך מצה הילך חמץ משמר שזמנו קבוע הוא מקריב תמידין נדרים ונדבות ושאר קרבנות צבור ומקריב את הכל

**On Shavuot** that coincides with Shabbat, when the two loaves offered on *Shavuot* would be distributed together with the distribution of the shewbread, the priest charged with the distribution says to each priest: **Here is matza** from the shewbread **for you**, and **here is leavened bread** from the two loaves **for you**. The principle is that **the priestly watch whose time is fixed** during the Festival **sacrifices the daily offerings** during the Festival, as well as vow-offerings, **free-will offerings, and all other communal offerings. And** that watch **sacrifices all of them** even during the Festival, when other aspects of the service are shared by all the watches.

גמ' אימורי הרגלים של גבוה נינהו אמר רב חסדא מה שאמור ברגלים

**GEMARA:** The Gemara wonders: How is it that the priests divide those **portions of the Festival offerings?** Don't they belong **to God**, and must be placed on the altar? How do the priestly watches share these portions? **Rav Ḥisda said:** The mishna is referring not to portions sacrificed on the altar [*eimurim*] but to **what was stated [amur] with regard to the pilgrimage Festivals**, all those portions of the offerings that the Torah commanded to sacrifice at the Temple that are not burnt on the altar and are shared by the priests, e.g., hides of the burnt-offerings of appearance and the breast and thigh of the Festival peace-offerings.

ובא בכל אות נפשו ושרת יכול אף בשאר ימות השנה כן (דברים יז, 1) ת"ר מנין שכל המשמרות שוות באימורי הרגלים ת"ל תלמוד לומר מאהד שעריך לא אמרתי אלא בשעה שכל ישראל נכנסין בשער אחד

**The Sages taught: From where** is it derived **that all of the priestly watches have equal status in the portions of the Festival offerings?** **The verse states:** “And if a Levite comes from any of your gates out of all Israel, where he sojourns, **and comes with all the desire of his soul** unto the place that the Lord shall choose; **then he shall minister**...as all his brethren...They shall have like portions to eat, besides the transactions of their fathers’ houses” ([Deuteronomy 18:6–8](#)). Based on these verses, one **might** have thought that **this** is the case **even on the rest of the days of the year** and the priestly watches would have equal status. Therefore, **the verse states: From one of your gates. I said** that all have equal status **only when all of Israel enters through one gate**, i.e., on a pilgrimage Festival.

ובחילוק לחם הפנים כו': תנו רבנן מנין שכל המשמרות שוות בחילוק לחם הפנים

The mishna continues: **And in the distribution of the shewbread** on the three pilgrimage Festivals, all twenty-four priestly watches have equal status. **The Sages taught: From where is it derived that all of the priestly watches have equal status in the distribution of the shewbread?**

56a

(ויקרא) חלק כחלק יאכלו כחלק עבודה כך חלק אכילה ומאי אכילה אילימא קרבנות מהתם נפקא (דברים יח, ה) תלמוד לומר לכהן המקריב אותה לו תהיה אלא לחם הפנים (ז, ט)

**The verse states: “They shall have like portions to eat” (Deuteronomy 18:8);** just as all the watches receive an equal **portion of the service**, so too all the watches receive an equal **portion** in the **eating**. The Gemara asks: **What is the eating** mentioned in this verse? **If you say** it is the eating of **offerings**, the verse is superfluous, as it is **derived from there**: “And every meal-offering...shall be the priest’s that offers it” (Leviticus 7:9), which, although it was written with regard to meal-offerings, applies to all offerings. Moreover, it teaches that a priest who participates in the sacrifice of the offering shares in eating the offering. **Rather**, the verse is referring to **the shewbread** that was not part of the service this Shabbat, as it was baked the previous Shabbat.

לבד ממכריו על האבות מה מכרו האבות זה לזה אני (דברים יח, ה) יכול אף בחובות הבאות שלא מחמת הרגל ברגל ת"ל בשבתי ואתה בשבתך

One **might** have thought that all the watches should be equal **even with regard to obligations that come not due to the Festival** but are brought **on the Festival** nevertheless, as there were many vow-offerings and free-will offerings brought to the Temple that were not part of the Festival rite, but simply the result of people taking advantage of their presence in Jerusalem to fulfill their outstanding obligations. Therefore, **the verse states: “Besides the transactions of their fathers’ houses” (Deuteronomy 18:8). What did the forefathers of each watch sell each other?** They agreed with regard to the service of the watches: **I will serve during my week, and you will serve during your week**. Each watch has the right to perform the Temple service during its appointed weeks and to receive all priestly gifts offered during those weeks.

בעצרת אומר לו הילך וכו': איתמר רב אמר סוכה ואח"כ זמן רבה בר בר חנה אמר זמן ואחר כך סוכה

§ The mishna continues: **On Shavuot** that coincides with Shabbat the priest charged with the distribution **says to** each priest: **Here is matza** from the shewbread for you, and here is leavened bread from the two loaves for you. **It was stated** that there is a dispute between the *amora'im*, and **Rav said**: When one enters the *sukka*, he recites the blessing of the *sukka*: Who has made us holy through His mitzvot and has commanded us to sit in the *sukka*, **and then** the blessing of **time**: Who has given us life, sustained us, and brought us to this time. **Rabba bar bar Hana said**: One recites the blessing of **time**, **and then** the blessing of the *sukka*.

רב אמר סוכה ואחר כך זמן חיובא דיומא עדיף רבה בר בר חנה אמר זמן ואחר כך סוכה תדיר ושאינו תדיר תדיר קודם

The Gemara elaborates: **Rav said** that one recites the blessing of *sukka* **and then** the blessing of **time** because **the obligation of the day takes precedence**. **Rabba bar bar Hana said** that one recites the blessing of **time and then** the blessing of the *sukka* because when a **frequent practice and an infrequent practice clash, the frequent practice takes precedence** over the infrequent practice, and the blessing of time is recited more frequently.

לימא רב ורבה בר בר חנה בפלוגתא דבית שמאי ובית הלל קמיפלגי דת"ר דברים שבין בית שמאי ובית הלל בסעודה בית שמאי אומרים מברך על היום ואחר כך מברך על היין ובית הלל אומרים מברך על היין ואחר כך מברך על היום

The Gemara suggests: **Let us say that Rav and Rabba bar bar Ḥana disagree in the dispute of Beit Shammai and Beit Hillel. As the Sages taught in a baraita:** These are the matters of dispute between Beit Shammai and Beit Hillel with regard to the *halakhot* of a meal. **Beit Shammai say:** When one recites *kiddush* over wine, he recites a blessing over the sanctification of the day and then recites a blessing over the wine. **And Beit Hillel say: One recites a blessing over the wine and then recites a blessing over the day.**

בית שמאי אומרים מברך על היום ואח"כ מברך על היין שהיום גורם ליין שיבא וכבר קידש היום ועדיין יין לא בא ובית הלל אומרים מברך על היין ואחר כך מברך על היום שהיין גורם לקידושא שתאמר ד"א ברכת היין תדירה וברכת היום אינה תדירה תדיר ושאינו תדיר תדיר קודם

The Gemara elaborates: **Beit Shammai say: One recites a blessing over the sanctification of the day and then recites a blessing over the wine, as the day causes the wine to come** before the meal. And Beit Shammai offer an additional reason: **The day has already been sanctified and the wine has not yet come.** Since Shabbat was sanctified first, it should likewise be mentioned first. **And Beit Hillel say: One recites a blessing over the wine and then recites a blessing over the day, as the wine causes the *kiddush* to be recited.** Were there no wine, *kiddush* would not be recited. **Alternatively,** Beit Hillel say: **The blessing over wine is recited frequently, and the blessing over the day is not recited frequently, and when a frequent practice and an infrequent practice clash, the frequent practice takes precedence** over the infrequent practice.

לימא רב דאמר כבית שמאי ורבה בר בר חנה דאמר כבית הלל

The Gemara suggests: **Let us say that it was Rav who stated his opinion in accordance with the opinion of Beit Shammai that the blessing over the sanctification of the day takes precedence over the blessing over the wine, and it was Rabba bar bar Ḥana who stated his opinion in accordance with Beit Hillel, i.e., that the frequent blessing takes precedence.**

אמר לך רב אנה דאמרי אפילו לבית הלל עד כאן לא קאמרי בית הלל התם אלא שהיין גורם לקידושא שתאמר אבל הכא אי לאו זמן מי לא אמרינן סוכה

The Gemara rejects this suggestion. **Rav could have said to you: It is I who stated my opinion even in accordance with the opinion of Beit Hillel, as Beit Hillel stated their opinion there in the case of *kiddush* only** due to the additional reason **that the wine causes the *kiddush* to be recited. But here** there is no similar connection between the two blessings, and **if there was no blessing on time, wouldn't we recite the blessing of the *sukka* anyway?** The fact is that the blessing on the *sukka* is recited throughout the week of the Festival, when no blessing on time is recited.

ורבה בר בר חנה אמר לך אנה דאמרי אפילו לבית שמאי עד כאן לא אמרי בית שמאי התם אלא שהיום גורם ליין שיבא אבל הכא אי לאו סוכה מי לא אמרינן זמן

**And Rabba bar bar Ḥana could have said to you: It is I who stated my opinion even in accordance with the opinion of Beit Shammai, as Beit Shammai only stated their opinion there in the case of *kiddush*, and only** due to the additional reason **that the day causes the wine to come** before the meal.

**However, here, if there was no blessing of *sukka*, wouldn't we recite the blessing of time** even without sitting in the *sukka*, simply due to the onset of the Festival?

תנן בעצרת אומר לו הילך מצה הילך חמץ והא הכא דחמץ עיקר ומצה טפל וקתני הילך מצה והילך חמץ תיובתא דרב

The Gemara cites proof from that which **we learned** in the mishna: On *Shavuot* the priest charged with the distribution of the shewbread and the two loaves says to each priest: **Here is *matza* for you, here is leavened bread for you. But here, where the *ḥametz* is primary and the *matza* is subordinate** to it, as it is the festival of *Shavuot* when the two loaves of leavened bread are the offering of the day, **and yet the mishna teaches: Here is *matza* for you, and here is leavened bread**

**for you**, it accords precedence to the frequent shewbread over the obligation of the day. This is a **conclusive refutation** of the opinion of **Rav**.

אמר לך רב תנאי היא דתנאי הילך מצה הילך חמץ אבא שאול אומר הילך חמץ הילך מצה

The Gemara responds that **Rav** could have **said to you**: This matter is a dispute between *tanna'im*, as **it is taught** in a *baraita* that the priest charged with distribution says: **Here is matza for you, here is leavened bread for you. Abba Shaul** says that he would say: **Here is leavened bread for you, here is matza for you.**

דרש רב נחמן בר רב חסדא לא כדברי רב דאמר סוכה ואחר כך זמן אלא זמן ואחר כך סוכה ורב ששת בריה דרב אידי אמר סוכה ואחר כך זמן והלכתא סוכה ואחר כך זמן

With regard to the final *halakhic* decision: **Rav Nahman bar Rav Hisda taught**: The *halakha* is **not in accordance with the statement of Rav, who said**: One recites the blessing of *sukka* and then the blessing of **time**; rather, one recites the blessing of **time and then** the blessing of *sukka*. **Rav Sheshet, son of Rav Idi, said**: One recites the blessing of *sukka* and then the blessing of **time**, in accordance with the opinion of Rav. **And** the Gemara concludes that **the halakha** is: One recites the blessing of *sukka* and then the blessing of **time**.

משמר שזמנו קבוע [וכו'] ושאר קרבנות צבור: לאתויי מאי לאתויי פר העלם דבר של צבור ושעירי עבודת כוכבים

§ The mishna continues: **The priestly watch whose time is scheduled** during the Festival, sacrifices the daily offerings during the Festival, as well as vow-offerings, free-will offerings, **and all other communal offerings**. The Gemara asks: **What** additional communal offerings does the mishna come **to include**? The Gemara answers: It comes **to include a bull brought for an unwitting communal sin**, which is brought by the community due to a transgression committed by the community as a whole as a result of an erroneous halakhic decision issued by the Great Sanhedrin, although it has no fixed time and need not be brought during the Festival; **and** it includes **goats** brought for the unwitting transgression of the prohibition against **idol worship**. If these offerings are brought during the Festival, they are sacrificed by members of the watch whose shift is scheduled for that week.

והוא מקריב את הכל לאתויי מאי לאתויי קייץ המזבח

The mishna concludes: **And** that watch **sacrifices all of them**. The Gemara asks: **What** does this phrase come **to include**? The Gemara explains: It comes **to include the summer fruits of the altar**. Whenever the altar was inactive, special burnt-offerings were sacrificed as communal donations in deference to the Divine Presence so that the altar would not remain empty. These offerings were sacrificed by the scheduled watch.

מתנאי יום טוב הסמוך לשבת בין מלפניה בין לאחריה היו כל המשמרות שוות בחילוק לחם הפנים חל להיות יום אחד [להפסיק] בינתיים משמר שזמנו קבוע היה נוטל עשר חלות והמתעכב נוטל שתים ובשאר ימות השנה הנכנס נוטל שש והיוצא נוטל שש רבי יהודה אומר הנכנס נוטל שבע והיוצא נוטל חמש

**MISHNA**: In the case of a **Festival that occurs adjacent to Shabbat, both** when it occurs **preceding it** and when it occurs **following it, all the watches** that arrived early or remained late to serve in the Temple **were of equal status in the distribution of the shewbread** on that Shabbat. **If one day happened to separate between** the Festival and Shabbat, **the watch whose time was scheduled would take ten** of the twelve loaves of shewbread, **and** the watch **that was detained** after the Festival because there was insufficient time to get home before Shabbat **takes two** loaves. **And during the rest of the days of the year**, when the changing of the watches takes place on Shabbat, **the incoming watch takes six loaves and the outgoing watch takes six loaves. Rabbi Yehuda says: The incoming watch takes seven loaves and the outgoing takes five.**

הנכנסין חולקין בצפון והיוצאין בדרום בילגה לעולם חולקת בדרום וטבעתה קבועה וחלונה סתומה

The standard procedure was that the members of **the incoming** watch **divide** the shewbread **in the north** section of the courtyard, **and the outgoing** watch **in the south**. However, there was one exception: The watch of **Bilga**, due to a penalty imposed upon it, **always divides** the shewbread to its members **in the south**, even when it is the incoming watch. **And its ring** used to facilitate slaughter of the animals **was fixed** in place, rendering it useless, **and its niche** among the niches in the wall of the Chamber of Knives, where the priests would store their knives and other vessels, was **sealed**.

גמ' מאי מלפניה ומאי מלאחריה אילימא לפנייה יום טוב ראשון לאחריה יום טוב אחרון היינו שבת שבתוך החג

**GEMARA:** The Gemara asks: **What is** the meaning in the mishna of **preceding it and what is** the meaning of **following it**? **If we say preceding it** is referring to **the first Festival** day preceding Shabbat and **following it** is referring to **the last day** of the Festival following Shabbat, then **this is** the case of **Shabbat that is during the Festival**, and that is how the mishna should have presented it.

אלא לפנייה יום טוב אחרון לאחריה יום טוב ראשון מ"ט כיון דהני מקדמי והני מאחרי תיקנו רבנן מילתא כי היכי דניכלו בהדי הדדי

**Rather, preceding it** is referring to the **last day of the Festival** that precedes Shabbat **and following it** is referring to **the first Festival** day that follows Shabbat. **What is the reason** that the watches share equally in these cases? **Since these are coming early**, as the arriving watch cannot arrive after Shabbat because the Festival begins right away, **and these remain late**, as the outgoing watch cannot leave at the end of the Festival due to the immediate onset of Shabbat, **the Sages instituted this matter so that they would eat** the shewbread **together**.

חל יום אחד

The mishna continues: **If one day happened**. During the rest of the days of the year, the incoming watch takes six loaves and the outgoing watch takes six loaves. Rabbi Yehuda says: The incoming watch takes seven loaves and the outgoing takes five.

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והני תרתי מאי עבידתיהו אמר ר' יצחק בשכר הגפת דלתות ונימא ליה דל בדל אמר אביי בוצינא טבא מקרא

The Gemara asks: And **these two** extra loaves received by the incoming watch, **what is their purpose**? **Rabbi Yitzhak says:** They are **as compensation** for **locking** the **doors** of the Temple. The Gemara asks: **Let** the outgoing watch **say to** the incoming one: **Remove** your claim to the extra loaves this week and divide the loaves equally and next week's incoming watch **will remove** its claim next week. **Abaye said:** A ripe **cucumber** now **is better than a gourd** that has yet to ripen. A small, immediate profit is preferable to a large, potential profit.

אמר רב יהודה ובמוספין חולקין מיתבי משמרה היוצאת עושה תמיד של שחר ומוספין משמרה הנכנסת עושה תמיד של בין הערבים ובזיכין ואילו מוספין חולקין לא קתני האי תנא בחלוקה לא קא מיירי

**Rav Yehuda said:** **And they divide** the hides of the **additional offerings** between them. The Gemara **raises an objection** from a *baraita*: **The outgoing watch performs** the rite of the **daily morning offering and the additional offerings**, **and the incoming watch performs** the rite of the **daily afternoon offering and** the service of **the vessels** of frankincense for the shewbread. **And** the *baraita* **teaches nothing about dividing** the hides of **the additional offerings**. The Gemara answers: **This tanna is not speaking of division** of the hides, but is addressing the division of the Temple service, so sharing the hides is not mentioned.

אמר רבא והא תנא דבי שמואל דמיירי בחלוקה ובמוספין חולקין לא קתני דתנא דבי שמואל משמרה היוצאת עושה תמיד של שחר ומוספין משמרה הנכנסת עושה תמיד של בין הערבים ובזיכין ארבעה כהנים היו נכנסין שם שנים ממשמר זו ושנים ממשמר זו וחולקין לחם הפנים ואילו במוספין חולקין לא קתני תיובתא דרב יהודה תיובתא

**Rava said: But didn't the *tanna* of the school of Shmuel, who speaks of division between the incoming and the outgoing watches, fail to teach division of the hides of the additional offerings mentioned by Rabbi Yehuda, as the school of Shmuel taught: The outgoing watch performs the daily morning offering and the additional offerings; the incoming watch performs the daily afternoon offerings and the service of the vessels. And how was this service performed? Four priests would enter the Sanctuary, two from this outgoing watch and two from that incoming watch, and they divide the shewbread. But it teaches nothing about dividing the hides of the additional offerings.** The Gemara suggests: This is a **conclusive refutation** of the opinion of **Rav Yehuda**. The Gemara concludes: Indeed, it is a **conclusive refutation**.

הנכנסין חולקין בצפון: ת"ר הנכנסין חולקין בצפון כדי שיראו שהן נכנסין והיוצאין חולקין בדרום כדי שיראו שהן יוצאין

§ The mishna continues: Members of the **incoming** watch **divide** the shewbread **in the north** section of the courtyard, and members of the outgoing watch in the south. **The Sages taught** in a *baraita*: Members of the **incoming** watch **divide** the shewbread **in the north**, which was an area of greater sanctity in the Temple courtyard, **so that it would be seen that they are incoming, and** members of the **outgoing** watch **divide** the shewbread **in the south, so it would be seen that they are outgoing.**

בילגה לעולם חולקת בדרום: ת"ר מעשה במרים בת בילגה שהמירה דתה והלכה ונשאת לסרדיוט אחד ממלכי יוונים כשנכנסו יוונים להיכל היתה מבטטת בסנדלה על גבי המזבח ואמרה לוקוס לוקוס עד מתי אתה מכלה ממונן של ישראל ואי אתה עומד עליהם בשעת הדחק וכששמעו חכמים בדבר קבעו את טבעתה וסתמו את חלונה

We learned in the mishna that **Bilga always divides** the shewbread **in the south**, even when it is the incoming watch. The Gemara elaborates: **The Sages taught** in a *baraita*: There was an **incident involving Miriam, the daughter** of a member of the **Bilga** watch, **who apostatized and went and married a soldier [sardeyot]** serving in the army of the **Greek kings. When the Greeks entered the Sanctuary**, she entered with them and **was kicking with her sandal on the altar and said: Wolf, wolf [lokos], until when will you consume the property of the Jewish people, and yet you do not stand with them when they face exigent circumstances? And** after the victory of the Hasmoneans over the Greeks, **when the Sages heard about this matter** and how she denigrated the altar, **they fixed the ring** of the Bilga watch in place, rendering it nonfunctional, **and sealed its niche.**

ויש אומרים משמרתו שוהה לבא ונכנס ישבב אחיו עמו ושימש תחתיו אע"פ ששכיני הרשעים לא נשתכרו שכיני בילגה נשתכרו שבילגה לעולם חולקת בדרום וישבב אחיו בצפון

**And some say** that the watch was penalized for a different reason. It happened once that some members of the **Bilga** watch **tarried in arriving** at the Temple. The members of the previous watch, the watch of **Yeshevav, his brother, entered together with** the members of the Bilga watch who had arrived, **and served in** the **place** of the absent members of **his** brother's watch. The Gemara notes: **Although neighbors of the wicked do not typically profit**, according to the principle: Woe unto the wicked, woe unto his neighbor, **Bilga's neighbors profited, as Bilga always divides** the shewbread **in the south**, even when the watch is incoming, **and his brother Yeshevav always divides in the north**, even when the watch is outgoing.

בשלמא למ"ד משמרתו שוהה לבא היינו דקנסין לכולה משמר אלא למ"ד מרים בת בילגה שהמירה דתה משום ברתיא קנסין ליה לדידיה אמר אביי אין כדאמרי אינשי שותא דינוקא בשוקא או דאבוה או דאימיה

The Gemara clarifies: **Granted, according to the one who said** that Bilga was penalized because members of **his** watch **tarried in arriving** at the Temple; **that is why the entire watch is penalized. However, according to the one who said** it is due to **Miriam, daughter of Bilga, who apostatized,**

**do we penalize** the entire watch of Bilga **because of his daughter? Abaye said: Yes, as people say, the speech of a child in the marketplace is learned either from that of his father or from that of his mother.** Miriam would never have said such things had she not heard talk of that kind in her parents' home.

(ישעיהו ג, י) ומשום אבוה ואימיה קנסין לכולה משמרה אמר אביי אוי לרשע אוי לשכינו טוב לצדיק טוב לשכינו שנאמר אמרו צדיק כי טוב כי פרי מעלליהם יאכלו

The Gemara asks: **And due to Miriam's father and mother, do we penalize an entire watch? Abaye said: Woe unto the wicked, woe unto his neighbor.** To conclude the tractate on a positive note, the Gemara says: **Good for the righteous, good for his neighbor, as it is stated: "Say you of the righteous that it shall be good for him, for they shall eat the fruit of their doings"** ([Isaiah 3:10](#)); the neighbors of a righteous man who witness and acknowledge the good that befalls him will benefit from their proximity to him.

הדרן עלך החליל וסליקא לה מסכת סוכה

We have now completed the chapter "the flute" and all of Masekhet Sukkah.