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Sukka 21 Intro

Today we will בע"ה learn מס' סוכה of סוכה מס' סוכה Some of the topics we will learn about include the following:

יהודה 's opinion of what is considered an אהל, a tent

The process by which water was collected for the פרה אדומה

Can a temporary dwelling inside a permanent dwelling affect the status of one another.

Supporting סכך with something that can become טמא

אהל opinion of ע'ג' יפודפ What's considered an אהל

The process by which water was collected for the פרה אדומה

Can a TEMPORARY dwelling inside a PERMANENT dwelling affect the status

Supporting סכך with something that can become טמא

Some of the key terms and concepts we will learn about include:

אהל - A tent. טומאה from a corpse can be transferred when it is under the same shelter with something that can become אטט. It also can prevent טומאה from being conveyed if the טומאה is confined to a valid tent.

- The red heifer. This cow was slaughtered and burned and the ashes were sprinkled on people who had become אטמ from a corpse. The Rabbis instituted many safeguards to prevent the people involved with collecting the water from becoming אטמא.

- A grave of the deep. This is a reference to the possibility that there is unknown טומאה under the ground that is not visible.









סוכה דירת קבע בעינן - A חוכה needs to be a fixed dwelling.

הלמידי חכמים צריכה לימוד - The casual conversation of ישיחת תלמידי חכמים בריכה לימוד - Torah scholars, require study. Even when a תלמיד חכם engages in casual conversation, much can be learned from what he says and the way he says it.









So let's review...

we learned in the משנה,

אמר ר' יהודה נוהגין היינו שהיינו ישנים תחת המטה בפני הזקנים ולא אמרו לנו דבר

- הודה says a bed is not an אהל, that separates a person from the סוכה.



The גמרא now discusses how ר' יהודה defines an אהל in general and how that applies to his opinion regarding a סוכה.

-אהלות in משנה

ר' יהודה אדם אינו אהל says כל אהל שאינו עשוי בידי אדם אינו אהל, any tent that is not man-made with the intent of using it as an אהל, is not considered an אהל regarding the laws of אומאה.



The אמרא explains, the logic of ר' יהודה is because he learns a הודה from the משכן. The word אהל is used both in the context of משכן and the building of the משכן. And just as the טומאה was man-made with the intention to cover, so too a tent must be man-made to convey שומאה.

The ר' יהודה, who argue with ר' יהודה and say that the repetition of the word אהל in the פרשה of טומאה comes to include even naturally occurring shelters as well.



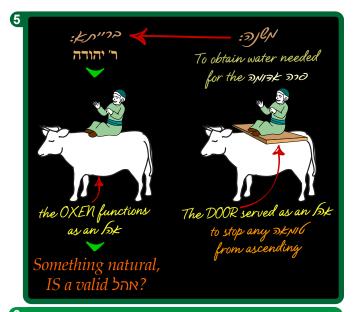
The גמרא presents a contradiction in ר' יהודה's opinion. Here, it seems that ONLY man-made tents can convey טומאה.











The אמרא resolves this with a statement from הב דימי in the name of כמלא 't that if the naturally occurring tent is at least אגרוף כמלא, the size of a large fist - incidentally "שר explains וזהו אגרופו explains של בן אבטיח של בן אבטיח which was closer to the size of a human head - even איי would agree that it is a valid א. His disagreement with the נופר is if the naturally occurring tent is only the size of a הטפר.

A ברייתא is quoted to support this הסלעים, הסלעים agrees that cavities from uprooted boulders and rock crevices are valid as an אהל.

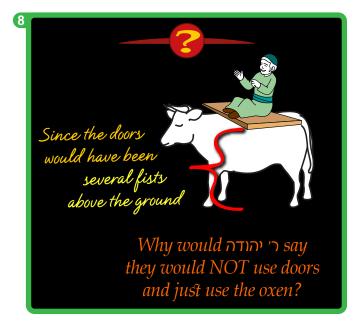








However, the אמרא questions this explanation since the doors they used would have been several fists above the ground. Why would הדי say they would not use doors and just use the oxen. If the space beneath the doors was larger than a fist, 'ר would have agreed to their use as an הודה?



The אמרא has two answers.
יים א says אביי means they didn't need the doors but they would have worked.
אמפני שדעתו של תינוק גסה עליז says רבא, a child feels confident sitting on top of a door because it's stable. There is concern they might lean over the side where there was טומאה and become אומא א said no doors should be used, but they are a valid אהל otherwise.



There is a ר' יהודה אומר לא היו sexplanation. ר' יהודה אומר לא היו sexplanation. ר' יהודה אומר לא היו ישנא יוציא ראשו או מביאין דלתות כל עיקר מפני שדעתו של תינוק גסה עליו שמא יוציא ראשו או אחד מאבריו ויטמא בקבר התהום אלא מביאין שוורים המצרים שכריסותיהן אחד מאבריו ויטמא בקבר התהום אלא מביאין שוורים המצרים שכריסותיהן על גביהן . said they would not bring doors at all because the

ר' יהודה said they would not bring doors at all because the children feel confident when sitting upon them and we are worried they might lean their head or another limb over the edge and become אמט. Rather, they used Egyptian oxen who had wide bellies and the children would sit on their backs.





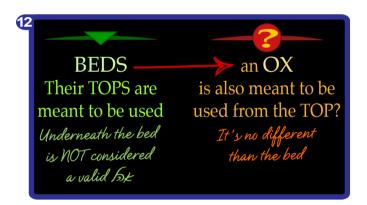




Since we have established that ר' יהודה considers a naturally formed structure to be an אהל when it's larger than a fist, why did he sleep under a bed in the סוכה? There are several fists of space between the bed and the ground. It should be considered a separation!



The גמרא answers that beds are different because their tops are meant to be used whereas underneath the bed is NOT used therfore it is not considered a valid אהל. However the גמרא counters that logic, since an ox is also meant to be used from the top so it's no different than the bed.



רבין came from E"Y and said in the name of רבין ה' that oxen are different because מגינים על הרועים, they protect the shepherds underneath from sun and rain. The space underneath the oxen are therefore valid as an אהל. The space underneath the beds also protect the shoes and sandals placed underneath them.

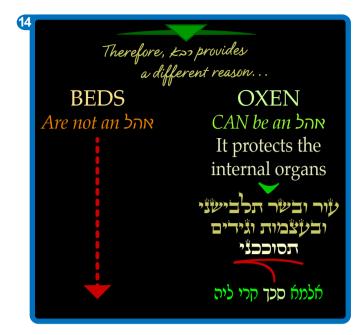








However under the bed are not considered an אהל because their use is only occasional.



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ר' שמעון ר' יהודה

סוכה

סוכה

דירת קבע בעינן

דירת קבע בעינן

איי אפ אראי

איי אפ אראי

ואפא אפ אפ אראי

ואפא אפ אפ ארץ

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The משנה mentioned an incident involving משנה, the slave of ברין אבי The גמרא presents a ברייתא that records a longer version of what משיחתו של רבן גמליאל said. He said משיחתו של רבן גמליאל, from the casual speech of רבן גמליאל we learned two things. 1- A slave is פטור exempt, from the סוכה and someone who sleeps under a bed in a סוכה has not fulfilled the מצוה.

ואמר להן רבן גמליאל לזקנים
ראיתם מבי עבדי שהוא תלמיד חכם
ראיתם מבי עבדי שהוא תלמיד חכם
ויודע שעבדים פמורין מן הסוכה
לפיכך ישן הוא תחת המטה
תניא א"ר שמעון
תניא א"ר שמעון
למדנו של רבן גמליאל
למדנו שני דברים
למדנו שני דברים
We learned 2 things...

A SLAVE is פטור פטור מצור סופה under a bed
has NOT fulfilled
the מצור מצור פורים





The אטחתו questions the use of the word שיחתו, his casual speech, instead of the word דבריו, his words. The אזר says מילתא אגב מילתא אגב אורחיה קמ"ל, אורחיה קמ"ל,

ל" teaches us something else by the way he taught the main idea and that is שאפילו צריכה לימוד חכמים אאפילו שיחת תלמידי חכמים, even the casual conversation of תלמידי חכמים requires study.

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The use of the word נהתנו,

instead of the word יההים

מילתא אגב אורחיה קמ"ל

שאפילו ליחת תלאיבי חבאים

ביבה ליאוד

זאגט די משנה 18

ר' יהודה says that if it cannot stand on it's own, it's פסול

רבי זירא and רבי אבא בר disagree about the reasoning of 'ר to invalidate such a הודה.



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סוכה דירת קבע is not fixed and סוכה לי יהודה. The other says the סכך of this סוכה is being supported by something that could become אטמ, and although we have only learned that the סכך itself cannot come from something that is מקבל טומאה in this case since its main support is from something that can become אטמא Rashi says אילו סיכך בדבר המקבל טומאה Rashi says שנעץ שפודין של ברזל וסיכך בדבר המקבל טומאה אילו, if someone drove iron spikes into the ground and put סכך them. This sort of סוכה שנעץ שפודין של ברזל וסיכך שיטוש שוכח שנעץ שפודין של ברזל ידי שיטוש שוכח שנעץ שפודין של ברזל וסיכך ידי שיטוש שוכח שוכח שוכח שנעץ שפודין של ברזל וסיכך אילו אילו של מוכח שנעץ שפודין של ברזל וסיכך ידי שיטוש שוכח שוכח שוכח שוכח שנעץ שונץ של ברזל וסיכן הודה ידי שיטוש אילו של אילו שונעץ שונעץ שונעץ שונעץ שונעץ שונעץ שונעץ שונעץ שניש אילו אילו של היי ידי שונעץ שונעץ









צב" clarifies אב" 's opinion in the משנה. It's only a problem if the אב" was supported by the bedposts. If the שכך was over the bed itself so the boards of the bed form the walls of the שוכם but the שוכם was resting on a separate and fixed free-standing frame, it would be עם. This would be okay according to both opinions in יהודה. The frame is fixed so that issue is taken care of and even according to the opinion that if the שכר is supported by something that can become אפטול be own frame made from something that cannot become שמא שנים.





