

**A** Sukka 21  
Intro

Today we will learn בע"ה of סוכה דף כא  
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

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

Supporting סכך with something that can become טמא

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

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

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

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

**A**

*יהודה's opinion of*  
*What's considered an אהל*

*The process by which*  
*water was collected for*  
*the פרה אדומה*

**B**

*Can a TEMPORARY dwelling*  
*inside a PERMANENT dwelling*  
*affect the status*

*Supporting סכך*  
*with something that*  
*can become טמא*

**C**

*אהל*

*פרה אדומה*

*קבר התהום*



**D** סוכה דירת קבע בעינן - A sukkah needs to be a fixed dwelling.

תלמידי חכמים צריכה לימוד - The casual conversation of תלמידי חכמים, 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.

**D**

סוכה  
דירת קבע בעינן

שיחת תלמידי חכמים  
צריכה לימוד

1 So let's review...

we learned in the משנה, אמר ר' יהודה נוהגין היינו שהיינו ישנים תחת המטה בפני הזקנים ולא אמרו לנו דבר - ר' says a bed is not an אהל, that separates a person from the סוכה.

1

משנה:

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

ר' says a bed is NOT an אהל

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

In אהליות in משנה - אהל שאינו עשוי בידי אדם אינו אהל ר' יהודה says any tent that is not man-made with the intent of using it as an אהל, is not considered טומאה regarding the laws of סוכה.

2

אהלות IN משנה

רבי יהודה אומר

כל אהל שאינו עשוי בידי אדם אינו אהל

Regarding the laws of סוכה

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

3

רבנן	ר' יהודה
The repetition of the word אהל	Learns a גזירה שוה from the משכן
טומאה	טומאה
זאת התורה	זאת התורה
אדם כי ימות באהל	אדם כי ימות באהל
כל הבא אל האהל	ויפרש את האהל
וכל אשר באהל	על המושכן
Includes even naturally occurring shelters	Was man-made

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

4

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Another משנה in אהליות seems to imply EVEN naturally created shelters CAN convey טומאה?

5 While another משנה in אהלות which describes the process for obtaining the water needed for the פרה אדומה process seems to imply that EVEN naturally created shelters can convey טומאה? The משנה there states - Children were raised in an area where they would never come in contact with טומאה and they would retrieve the water in a manner that would prevent any טומאה contamination. One of the many protections from טומאה was that they placed the children on doors which had been placed on the backs of oxen and these served as an אהל to stop any טומאה from ascending from below. Regarding this משנה a ברייתא quotes ר' יהודה who claimed they didn't use doors, but rather, the children were placed directly on the oxen and these oxen functioned as an אהל. From here we see that ר' יהודה considered something natural, the oxen, as a valid אהל?

5

בריייתא: ר' יהודה

מלני: To obtain water needed for the אדומה

the OXEN functions as an אהל

The DOOR served as an אהל to stop any טומאה from ascending

Something natural, IS a valid אהל?

6 The גמרא resolves this with a statement from רב דימי in the name of ר' אלעזר that if the naturally occurring tent is at least כמלא אגרוף, the size of a large fist - incidentally רש"י explains וזהו אגרופו של בן אבטיח which was closer to the size of a human head - even ר' יהודה would agree that it is a valid אהל. His disagreement with the רבנן is if the naturally occurring tent is only the size of a טפח.

6

in the name of ר' אלעזר

If the naturally occurring tent is at least כמלא אגרוף, the size of a LARGE fist וזהו אגרופו של בן אבטיח

Even ר' יהודה would agree it IS a valid אהל

His disagreement with the רבנן is if it's only the size of a טפח

7 A ברייתא is quoted to support this ומודה ר' יהודה בשקיפין ובנקיקי הסלעים, הסלעים, ר' יהודה agrees that cavities from uprooted boulders and rock crevices are valid as an אהל.

7

בריייתא: ומודה ר' יהודה בשקיפין ובנקיקי הסלעים

Are valid as an אהל

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

8

Since the doors would have been several fists above the ground

Why would יהודה ר' say they would NOT use doors and just use the oxen?

9 The גמרא has two answers. רבי אבוי says יהודה ר' means they didn't need the doors but they would have worked. רבא says מפני שדעתו של תינוק גסה עליו, 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 טמא so יהודה ר' said no doors should be used, but they are a valid אהל otherwise.

9

רבא

מפני שדעתו של תינוק גסה עליו

They might lean over the side where there was טומאה

So NO doors should be used

אבוי

יהודה ר' means they didn't need the doors

But they would've worked

10 There is a ברייתא to support רבא's explanation. יהודה ר' 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. 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 טמא. Rather, they used Egyptian oxen who had wide bellies and the children would sit on their backs.

10

כריסות:

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

11 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!

11

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*Since 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?**

*It should be considered a separation!*

12 The גמרא answers that beds are different because their tops are meant to be used whereas underneath the bed is NOT used therefore 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.

12

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**BEDS** → **an OX**

**Their TOPS are meant to be used** → **is also meant to be used from the TOP?**

*Underneath the bed is NOT considered a valid אהל*

*It's no different than the bed*

13 ר' אלעזר came from E"Y and said in the name of ר' אבהו, they protect the shepherds underneath from sun and rain. The space underneath the oxen are therefore valid as an אהל. The גמרא persists and says that beds also protect the shoes and sandals placed underneath them.

13

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*ר' אבהו in the name of ר' אלעזר*

**BEDS** ← **OXEN**

*Also protect the shoes and sandals placed underneath?*

**מגינים על הרועים**

*Protect the shepherds underneath from sun and rain*



14 Therefore, רבא provides a different reason. Oxen are considered an אהל because they constantly protect their internal organs. As the פסוק says עור ובשר תלבישני ובעצמות וגידים תסוככני with skin and flesh You have clothed me and with bones and sinews You sheltered me. This shows that a skeletal structure is considered a 'shelter' as אלמא רש"י points out the פסוק used the word תסוככני, אלמא סכך קרי ליה.

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

14 Therefore, רבא provides a different reason. . .

<p><b>BEDS</b> Are not an אהל</p> <p>↓</p>	<p><b>OXEN</b> CAN be an אהל</p> <p>It protects the internal organs</p> <p>עור ובשר תלבישני ובעצמות וגידים תסוככני</p> <p>אלמא סכך קרי ליה</p>
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15 The גמרא has another answer. ר' יהודה follows his שיטה that סוכה has to be permanent dwelling. Underneath the bed is only a דירת עראי, a temporary dwelling. לא אתי אהל, the temporary dwelling cannot nullify the permanent dwelling so the bed does not separate a person from the סוכה. And although ר' שמעון also says דירת קבע בעינן yet he says סוכה דירת קבע עראי ומבטל אהל קבע, a temporary dwelling CAN nullify a permanent one, it is this very point that ר' יהודה and ר' שמעון argue over.

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15

<p>ר' יהודה סוכה דירת קבע בעינן</p> <p>✗</p> <p>לא אתי אהל עראי ומבטל אהל קבץ</p>	<p>ר' שמעון סוכה דירת קבע בעינן</p> <p>✓</p> <p>אתי אהל עראי ומבטל אהל קבץ</p>
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16 The משנה mentioned an incident involving רבן טבי, the slave of רבן גמליאל. The גמרא presents a ברייתא that records a longer version of what ר' שמעון 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 מצווה of סוכה and someone who sleeps under a bed in a סוכה has not fulfilled the מצווה.

16

משנה:

ואמר להן רבן גמליאל לזקנים ראיכם טבי עברי שהוא תלמיד חכם ויודע שעבדים פטורין מן הסוכה לפיכך ישן הוא תחת המטה

ברייתא:

תניא א"ר שמעון משיחתו של רבן גמליאל למדנו שני דברים

We learned 2 things. . .

<p>1</p> <p>A SLAVE is פטור, from מצווה סוכה</p>	<p>2</p> <p>One who sleeps under a bed has NOT fulfilled the מצווה</p>
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20 ר' יהודה clarifies the opinion in the משנה. It's only a problem if the סכך was supported by the bedposts. If the סכך was over the bed itself so the boards of the bed form the walls of the סוכה but the סכך was resting on a separate and fixed free-standing frame, it would be כשר. This would be okay according to both opinions in ר' יהודה. The frame is fixed so that issue is taken care of and even according to the opinion that if the סכך is supported by something that can become טמא, it's פסול, here the סכך is supported by its own frame made from something that cannot become טמא.

20

אב"י

*If the boards of the bed form the walls of the סוכה but the סכך was resting on a fixed free-standing frame*

כשר

סוכה  
דירת קבע בעינין

*The סכך is supported by something that CAN'T become טמא*