

## 5.1.8

10a (חדא גזירה היא) → 11a (תנו רבנן כל הלשכות)

Note #1: as we learned in מסכת עירובין, residents of a house must be included in the עירוב, otherwise, their presence renders the courtyard unusable. Question: are residents in a סוכה considered members of the courtyard?

Note #2: produce only becomes liable for מעשרות once it enters the house. Q: is a סוכה a house for this purpose?

(1) והפיתית בית החרף על בית הקניץ ואבדו בתי השן וספו בתיים רבים נאם ה': עמוס ג, ט

## I. Status of לשכות vis-à-vis מזוזה

a. כ"ג ← לשכת פרהדרין w/ מזוזה לשכה w/ ברייתא

i. ד' יהודה: other לשכות had manses – (no obligation); לשכת פרהדרין due to a concern (below)

1. Reason: any "single-season" house is not a "house"

2. Challenge: v1

3. Answer: called "winter house"/"summer house", not "house"

b. סוכות during ברייתא סוכה contradictory

i. ד' יהודה: requires מזוזה

1. Also: a "house" vis-à-vis עירוב and considered a house for מעשר (cf. notes 1 & 2)

a. Suggestion: perhaps ר' יהודה only considers it a house מדרבנן

b. Rejection: doesn't jibe with מעשר

i. If so: מה"ת, the produce is still פטור; concern about separating פטור for חיוב

1. אב"י: during סוכות, all agree that it is a house; dispute re: extending it other times

a. Challenge (דבא): their disagreement re: סוכת החג בחג!

2. דבא: all agree that no obligation the rest of the year

a. ר' יהודה סוכה requires a permanent house

i. דבנן require a temporary abode

b. לשכה: a "forced abode" = abode

i. ד' יהודה: considers a "forced abode" to not be an abode

ii. Decree: people shouldn't consider כה"ג "imprisoned"

iii. Ev en: ר' יהודה could agree to the מזוזה on ניקנור; all one decree