

6.2.5

24b (וכל בני החופה חייבין) → 26a (משנה ד')

- (1) וְשִׁנְתָּם לְבָנִיךָ וְדִבְרֵת בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְשִׁכְבְּךָ וּבְקוֹמְךָ: דְּבָרִים ו', ז'
 (2) וְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טִמְאִים לְנֶפֶשׁ אָדָם וְלֹא יָכְלוּ לַעֲשׂוֹת הַפֶּסַח בַּיּוֹם הַהוּא ... בַּמִּדְבָּר ט', ו'
 (3) הָאֵינֶק דָּם מִתִּים אֲבָל לֹא תַעֲשֶׂה פֶּאֶרְךָ חָבוּשׁ עָלֶיךָ וְנִעְלִיד תִּשִּׂים בְּרִגְלֶיךָ וְלֹא תַעֲטֶה עַל שִׁפְסָם וְלֶחֶם אֲנָשִׁים לֹא תֹאכַל: יחזקאל כד:ז'
 (4) וְהִפְכִּיתִי חֲגִיכֶם לְאֶבֶל וְכָל שִׁירֵיכֶם לְקִינָה וְהִעֲלִיתִי עַל כָּל מִתְנִים שֶׁקָּשָׁה עָלָיו כָּל רֹאשׁ קֶרֶחַה וְשִׁמְתִּיהָ כְּאֶבֶל: יחיד וְאַחֲרֵיהָ קִיּוֹם מָרָ: עמוס ח:ז'

- I. 11 משנה: using trees as walls is valid (we're not concerned that someone will ascend the tree)
- Condition #1: trees must be strong (if they can't stand up to a "usual" wind, invalid מחיצה)
 - Condition #2: fill in the branches with reeds, to complete breaches
 - Several cases raised: where a tree is used as a מחיצה – each with reeds filling in the gap
 - Cases: ביראות פסי טלטול underneath a low-branched tree
 - Note: only may carry בית סאתים b/c it's not made for a living space
 - If he made שביתה within walls of stalks (between בית סאתים → ד"א), may be used as מקום שביתה
 - And: acquires location + 2K אמה
- II. 22 משנה: exemptions from ישיבת סוכה
- מצוה שלוחי מצוה: people sent on mission of מצוה
 - חולים: sick people and their caregivers
 - עורא: eating "snacks"
- III. Sources for the exemption of עוסק במצוה
- v1: only obligated (to recite שמע e.g.) when sitting in **your** house
 - also includes: the evening of one's marriage – but only to a בתולה
 - טודה דמצוה: excluding a business loss, or an אבל
 - v2: identifying the טמאי מת
 - די"ה: carriers of יוסף's coffin
 - ד"ע: cousins of נדב ואביהו
 - ביום ההוא ע"פ (exacting reading of 7th day fell on ד' יצחק – מת מצוה ד' יצחק)
 - Justification: both sources needed
 - If only: בשבתך בביתך – since there's no כרת (שמע), that explains the exemption...ל"קמ"
 - If only: פסח שני – since the time of obligation had not come when they incurred טומאה...ל"קמ"
 - Tangent: exemption of the אבל from תפילין
 - v3: יחזקאל is told to ignore his אבלות, including "wearing his glory" → others don't wear it
 - Note: Only 1st day, as per v. 4 (only 1st day of אבלות is מה"ת)
 - Note: אבל is also obligated in סוכה, even though מצטער is exempt
 - Only applies: to someone who is מצטער because of the סוכה, not due to his own psychological state
- IV. Exemption of חתן and his entourage
- Due to: obligation to rejoice, שמחה is only at the חופה; cannot be made in the סוכה
 - אביי: concerns about ייחוד
 - דבא: inconvenience of the חתן
 - Split the difference: a חופה in the סוכה which has heavy traffic (no ייחוד concerns)
 - זירא: ד' testifies that he ate in the סוכה and rejoiced in the חופה and accomplished both
 - Tangent: חתן, תפילין, ק"ש, his entourage and celebrants are exempt from
 - ד' שילא: only חתן is exempt