

6.2.7

27b (תנו רבנן מעשה) → 29b (סוף הפרק)

1	וְנִתְּתָה הַכֶּסֶף בְּכָל אֲשֶׁר תֵּאָוֶה נִפְשֶׁךָ... אֲכַלְתָּ שֵׁם לִפְנֵי ה' אֱלֹהֶיךָ וְשִׁמַּחְתָּ אֹתָהּ וּבִיתְךָ: דְּבָרִים יד, כו
2	וַיֹּאמֶר מִדּוּעַ אֵת הַלֵּכֶת אֵלָיו הַיּוֹם לֹא חֹדֶשׁ וְלֹא שַׁבָּת וְתֹאמַר שְׁלוֹם: מַלְכִים ב ד, כג
3	לְהִנְחִיל אֶהְבִּי יֵשׁ וְאַצְרֵתִיהֶם אֲמַלֵּא: מִשְׁלֵי ח, כא
4	בְּסֻפְתָּ תִּשְׁבּוּ שְׁבַעַת יָמִים כָּל הָאָזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בְּסֻפְתָּ: וּקְרָא כג, מב
5	דָּבַר אֶל בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ מִכָּל חֻטְאֵת הָאָדָם לְמַעַל מַעַל בְּה' וְאִשְׁמָה הִנָּפֵשׁ הַהוּא: בַּמִּדְבָּר ה, ו
6	וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה וְהִכִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים... שְׁמוֹת יב:ב
7	כֹּה אָמַר ה' אֵל דָּרֶךְ הַגּוֹיִם אֵל תִּלְמָדוֹ וּמֵאֲתוֹת הַשָּׁמַיִם אֵל תַּחְתּוֹ כִּי יַחְתּוּ הַגּוֹיִם מִהֵמָּה: ירמיהו י, ג
8	וְעָנִוּ יִישׂוּ אֶרֶץ וְהִתְעַנְּגוּ עַל רַב שְׁלוֹם: תהלים לו, יא

I. Further examination of ר"א's approach to סוכה

a. *He maintained:* that people should stay home on a רגל to elate their families (v. 1)i. *Fulfill obligation:* to greet a teacher (implication of v. 2) only if able to return home at nightii. *Story:* of ר"א in סוכה in גליל – not on סוכות, rather שבת; wasn't sure if permitted to cast a sheet over the roof for shade; unlike פקק החלון which he forbids – here the sheet retains independent identityiii. *Stories:* of ר"א and his unwillingness to report anything except that which he heard from ריב"ז1. *Praise:* of the 80 students of הלל הזקן (least of them – ר' יונתן בן עוזיאל – א)

II. ' משנה ז' – sitting in סוכה with table in house – ב"ש invalidate whereas ב"ה validate

a. *Story:* elders of both schools visiting ר' יוחנן בן החורני

III. ' משנה ח' – class exemptions – women, slaves, children

a. *Child:* who is independent of his mother is obligatedb. *Story:* מחמיר opening up סוכה for his newborn grandson (he was מחמיר, story supports his position)

IV. Sources for exemption of women, obligation of (some) minors

a. *v4:* אזרח excludes womeni. *challenge:* אזרח (re: יוה"כ) is used to **include** womenii. *answer:* the exemption (סוכה) and obligation (יוה"כ) is הלמ"מ and the use of the verse is an אסמכתאiii. *challenge:* why the need for either הלכתא או?1. *סוכה* is a מצות עשה שהז"ג – women should be exempt in any case2. *Answer:* אזרח in order to have כעין תדורו women are obligated ORa. *סד"א* we would infer via חמשה עשר: חמשה עשר that women are obligatedi. *And:* אזרח is used to include גרים in סוכה3. *And:* יוה"כ is part of the category of עונשין – women are included as per v. 5a. *Answer:* סד"א they aren't obligated in עינויb. *v4:* כל includes childreni. *challenge:* from our משנהii. *answer:* children who are at age of training1. *challenge:* that obligation is מדרבנן2. *answer:* verse is אסמכתאc. *definition:* of children who are independent of their mothersi. *ד' ינאי* cleans himself upii. *ד"ל* doesn't call אבא אבא while awake

V. ' משנה ט' – obligation of סוכה

a. *All 7 days:* a person makes his סוכה the fixed place and his house the "temporary" placei. *Bring nice things:* spend all his time, studies (except for עיון which may be hard there)1. *Dirty dishes:* should be taken out, but not used cupsii. *If it rains:* he leaves when the food begins to spoil1. *If he begins:* to eat in the house due to rain, may finish his meal (same with sleep)iii. *Rain on סוכות:* is similar to a servant who served water to his master and he threw it in his face1. *Tangential:* Aggadic discussion about understanding natural events as significant