

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

Rava concludes explaining the Mishnah according to his understanding that the only dispute relates to a small reed mat.

Two challenges are presented against Rava's explanation.

R' Pappa submits that all opinions agree that a small mat was made, unless otherwise specified, for sleeping and the dispute revolves around a large mat.

A Baraisa records another dispute regarding the use of mats for סכך.

2) חוצלות

A Mishnah in Eduyos records a dispute, between R' Dosa and Chachamim, whether חוצלות are susceptible to corpse tumah or even midras tumah.

חוצלות are either leather bags or, according to Reish Lakish, they are mats.

The Gemara demonstrates that Reish Lakish is consistent in his translation of the word חוצלות as mats.

A contradiction in the opinion of R' Dosa concerning חוצלות is noted and resolved.

Reish Lakish's translation of the word חוצלות is unsuccessfully challenged.

A second version of this discussion is presented.

3) Mats

An incident involving the use of mats for סכך is recorded.

R' Chisda states that a mat may be used for סכך provided it does not have a rim.

Ulla presents support for R' Chisda's qualification.

הדרן עלך סוכה

4) **MISHNAH:** The Mishnah presents a dispute between Tanna Kamma and R' Yehudah concerning the permissibility to sleep under the bed in the sukkah. A story is cited as proof to Tanna Kamma's lenient position.

5) Clarifying the dispute in the Mishnah

Shmuel explains that the dispute of the Mishnah applies only when there is a minimum of ten tefachim beneath the bed.

A Mishnah in Oholos is cited in which R' Yehudah rules that any ohel (shelter) that was not made by man is not considered a shelter. ■

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Distinctive INSIGHT

Why was Tevi not allowed to sit in the sukkah?

מעשה בטבי עבדו של רבן גמליאל וכו'

Tosafos and ר"ן note that the Yerushalmi understands that Tevi, the servant of Rabban Gamliel, did not sit in the sukkah because he was intimidated by his master. Tevi was exempt from the mitzvah, and he knew that Rabban Gamliel would not approve of his entering. When the Gemara notes that he wore tefillin, and he was technically exempt from that mitzvah as well, the Yerushalmi concludes that, in fact, Rabban Gamliel did not interfere with Tevi's doing mitzvos. The reason Tevi did not sit in the sukkah was simply to allow room for the Rabbis who wished to enter.

ר"ן asks that according to our initial understanding that Rabban Gamliel would have protested his servant's fulfilling a mitzvah for which he was exempt, even before noting that Tevi wore tefillin, we should wonder why, in fact, would this be worthy of protest, and what is the rationale in not allowing a servant to sit in a sukkah?

ר"ן answers that we would have been concerned that he might pronounce a berachah unnecessarily. Or else we might be wary lest Tevi then begin to do other mitzvos that are not benign, such as wearing tefillin and performing the ritual of leaning upon an animal before its being brought as an offering (סמיכה). These activities are not allowed unless they are obligatory due to their kedushah (according to the opinion that one who is not obligated may not perform these mitzvos).

Daf al HaDaf cites an opinion that proper fulfillment of the mitzvah of sukkah requires that one consciously note that we enter as a remembrance to יציאת מצרים. A non-Jewish slave entering a sukkah would create a situation of disgrace, as he could not comprehend this sublime concept. His perfunctory act of entering a sukkah without the proper focus of זכר ליציאת מצרים is a disgrace of the mitzvah. ■

REVIEW and Remember

1. According to R' Pappa what is the dispute between Tanna Kamma and R' Eliezer?

2. Why did Reish Lakish hold R' Chiya in such high regard?

3. Why is a mat with a rim invalid for use as סכך?

4. Why did Tevi choose to sleep under a bed in the sukkah?

HALACHAH Highlight

Sleeping on a bunkbed in a Sukkah

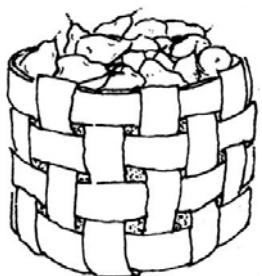
הישן תחת המטה בסוכה לא יצא ידי חובתו

One who sleeps under the bed in a sukkah does not fulfill his obligation.

Teshuvus Kinyan Torah¹ was asked whether it is permitted to sleep on a bunk bed in the sukkah. He ruled that it is prohibited based on a statement in Shulchan Aruch². Shulchan Aruch ruled that one is not permitted to spread a sheet over a bed that has posts by the corners even if the sheet is less than ten tefachim from the bed. The reason is that the posts are fixed and permanent and are therefore, treated stringently. Similarly, since the legs of the bunk bed are permanent they must be treated stringently and the upper bunk will prohibit the use of the lower bunk. Rav Simcha Bunim Waldenberg³ disagrees with this comparison. He maintains that since the top-bunk is not designed to form an ohel beneath it but rather for sleeping on top of it, it does not form an ohel that would prohibit the use of space beneath it.

Rav Shmuel HaLevi Vosner⁴ examines the issue by questioning whether sleeping on a bunk bed is the equivalent of sleeping under a bed, which is an issue only if the bed is ten tefachim from the ground. If the reason one may not sleep under a bed is that he is no longer under the סכך⁵, the bunk-bed will not pose an issue. Since this disqualification is only Rabbinic, it is logical to assume that the decree was issued only if the bed is ten tefachim from the ground. Since the upper bunk is not ten tefachim higher than the

Daf DIAGRAM

<p>נפוחות</p> 	<p>ראויין הן לכנתא דפירי</p> 
<p>According to Reeish Lakish, מחצלות are mats. Those made from horse hair can be used to sift flour. (see Rashi)</p>	<p>According to Rebbe Abba, חוצלות are bags. If they are not woven well they can still be used to hold fruit.</p>

lower-bunk, it will be permitted to sleep on the lower-bunk. On the other hand, if the reason one may not sleep under a bed is that it is included in the Biblical prohibition against building one sukkah on top of another⁶, height would not be a factor and the restriction would apply regardless of the height of the upper bunk. His conclusion is that the majority of Poskim maintain that the restriction is Rabbinic and thus there is no issue as long as the upper-bunk is not ten tefachim higher than the lower-bunk. ■

1. שו"ת קנין התורה ח"ה סי' א'
2. שו"ע או"ח סי' תרכ"ז סע' ג'
3. מובא דבריו בהערות לספר קנין תורה
4. שו"ת שבט הלוי ח"ז סי' ל"ו
5. זה דעת הבעל המאור י. ד"ה תרגמא וע' ט"ז סי' תרכ"ז סק"א שמביא דבריו לפרש הרמ"א שם
6. דעת הרי"ף י. והרמב"ם פ"ה מהל' סוכה הלך כ"ג ■

STORIES Off the Daf

Sleeping under the bed

הישן תחת המטה בסוכה לא יצא ידי חובתו

The Akeidas Yitzchak, zt"l, explains that one who sleeps beneath a bed in the sukkah essentially interposes his negiyos, personal ulterior motives, between himself and the protective shade of Hashem without seeing how this invalidates his sleep in the sukkah. This denial ensures that he remains far from

Hashem because it prevents him from seeing what is wrong about his conduct.

The Alter of Novordhok, zt"l, explains people often fail to find anything wrong with themselves even when they are trying to make an accounting of their deeds. This is because their negiyos make them unwittingly dishonest in their self-assessment. This could be compared to someone who is secretly smuggling and selling contraband.

Once, a government official came to follow up on a tip provided by an informant. Could it be that "Shmerel" is selling contraband?

Shmerel greets the inspections officer with a big smile. He shows him around what appears to be every inch of his warehouses, and keeps up a pleasant demeanor the entire time. Because Shmerel is so helpful, he manages to quietly skip over the spots where the contraband is actually concealed!

The official foolishly says to himself, "This man is so well mannered and helpful, he couldn't be doing anything illegal. It must be that those who said that he smuggled lied!" ■

