

OVERVIEW of the Daf

1) Clarifying the dispute in the Mishnah (cont.)

The Gemara explains the rationale behind the dispute behind R' Yehudah and Rabanan concerning an ohel that was not made by man.

A contradiction is noted between R' Yehudah's position as recorded in the Mishnah in Oholos and another Mishnah in Parah.

R' Dimi in the name of R' Elazar answers that R' Yehudah agrees that a naturally-formed ohel that is the size of a fist or larger qualifies as an ohel. A Baraisa supports this assertion.

This explanation is unsuccessfully challenged.

R' Elazar's explanation is challenged from his ruling in our Mishnah.

The Gemara explains that a bed is not an ohel because its primary purpose is for the use of its top.

This explanation is unsuccessfully challenged.

2) The story of R' Gamliel's slave, Tevi

A Baraisa records a lengthier version of R' Shimon's comment in the Mishnah regarding R' Gamliel's conversation.

The Gemara notes that the Baraisa's use of the word "conversation" teaches that one should study even the casual conversation of scholars.

3) **MISHNAH:** The Mishnah discusses the validity of supporting סכך with bedposts.

4) Clarifying R' Yehudah's opinion

Two reasons are given to explain R' Yehudah's position. According to one explanation it is that סכך supported by bedposts is not permanent and according to the second explanation it is that the סכך is supported with a material susceptible to tum'ah.

A practical difference between these two explanations is identified.

Abaye notes that if the סכך is not supported at all by the bedposts the sukkah is valid even if the bedposts serve as the walls. ■

REVIEW and Remember

1. What is the meaning of the phrase קבר תהום?

2. Why, according to R' Yehudah, did they not place doors on the backs of the oxen?

3. Explain: אתי אהל עראי ומבטל אהל קבע.

4. Is a sukkah valid if the סכך is supported by iron spikes thrust into the ground?

Distinctive INSIGHT

Storage under a bed

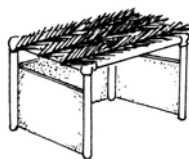
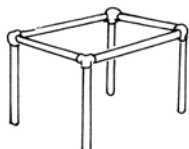
כי אתא רבין אמר רבי אלעזר שאני שוורים הואיל ומגינים על הרועים בחמה מפני החמה ובגשמים מפני הגשמים

The Gemara clarifies the opinion of Rabbi Yehuda who stated that an אהל is only that which is man-made. This position was determined based upon a גזירה שוה of the word "אהל" found both in reference to טומאת מת and the curtain spread over the Mishkan. Due to this definition, Rabbi Yehuda allowed a person to sleep under a bed in a sukkah, because although the bed was a man-made item, it is made for using its surface, and not for the area below. The area below the bed is therefore not defined as an אהל. The Gemara brings a contradiction to the opinion of Rabbi Yehuda from a Mishnah (Parah 3:2). Children were transported upon oxen to obtain water for the Parah Adumah waters. The procedure was designed to minimize the risk of tum'ah of a grave, for the belly of the ox was raised above the ground and it served as an אהל to insulate against tum'ah. Here, we see that an ox, which is not man-made, also serves as an אהל, even though the body of the ox ostensibly serves to protect its organs, and not as a shelter to the area on the ground below. The Gemara answers that shepherds regularly sit in the shade of the oxen to avoid the sun or rain, so we therefore consider the body of the ox as a "tent" for the area below.

At this point the Gemara notes that the area under a bed is also used to store shoes and sandals. Rashi comments that the choice of "shoes and sandals" is not random. The Gemara (Bava Basra 58a) notes that a talmid chacham does not use the area under his bed for storage, except to place his sandals during the winter and shoes in the summer. ■

Daf DIAGRAM

כגון שנעץ שפודין (או צינוריות) של ברזל וסיכך עליהם

Rebbe Zeira and Rebbe Abba bar Mamal disputed the reasoning of the law of the Mishnah. If one inserted   metal poles in the ground and placed סכך on them, it would be acceptable if we need a solid structure. However, according to the one who disqualifies supports which are susceptible to tum'ah, the metal bars would not be kosher.

Today's Daf Digest is dedicated in memory of
 ר' בערל בן ר' יחיאל

HALACHAH Highlight

Supporting the סכך with something that is susceptible to tum'ah

הסומך סוכתו בכרעי המטה כשרה ר' יהודה אומר אם אינה יכולה לעמוד בפני עצמה פסולה

Two explanations are given to explain the reason R' Yehudah disqualifies a sukkah built on a bed. According to one explanation it is that it is not permanent. According to the second explanation it is that the סכך is supported by something that is susceptible to tum'ah. Rashi¹, in reference to the first reason for the disqualification, explains that the סכך is not permanent in the sense that it moves together with the bed. Tosafos² explains that the disqualification refers to a case when there is not ten tefachim of space between the bed and the סכך.

Shulchan Aruch writes³, "If one supports the סכך on the legs of the bed and the legs serve as the walls, the sukkah is valid if there are ten tefachim from the bed until the סכך." It is clear from the wording of Shulchan Aruch that he rules in accordance with the first explanation of R' Yehudah's ruling. Accordingly it would seem that he is not concerned about supporting סכך with something that is susceptible to tum'ah. This, however, is contradicted by an earlier ruling of Shulchan Aruch where he expresses concern for this issue when he writes⁴, "It is a matter of doubt whether it is permitted to place a ladder on the roof [of the sukkah] to put סכך onto it."

Rav Avrohom Avli Gombiner⁵ presents two resolutions to this contradiction. The first explanation is that the earlier statement concerning the ladder relates to whether the ladder, itself, could be used for סכך but there is no issue about using the ladder to support other סכך. A second resolution is that the ruling regarding the ladder expresses the primary ruling, i.e. one should be concerned about supporting סכך with a material that is susceptible to tum'ah. The ruling concerning the bed represents a בדיעבד approach, i.e. if one supported the סכך with the legs of the bed, the sukkah is not disqualified. The second approach, warning לכתחלה against the use of something that is susceptible to tum'ah, is cited by Mishnah Berurah⁶. ■

1. רש"י ד"ה שאין לה קבע וז"ל, "שמטלטלת על ידי מטה ור' יהודה לטעמי דאמר סוכה דירת קבע בעינן"
2. תוס' ד"ה אין לה וז"ל, "ובירושלמי משמע דטעמא לפי שאין לה קבע, שאין לה י' טפחים מן המטה עד לגג וכו'"
3. שו"ע אר"ח סי' תר"ל סע' י"ג וז"ל, "הסומך סוכתו על כרעי המטה והכרעים הם מחיצות, אם יש בה גובה י' טפחים מן המטה לסכך, כשרה, ואם לאו, פסולה"
4. שו"ע אר"ח סי' תרכ"ט סע' ז' וז"ל, "יש להסתפק אם מותר להניח סולם על הגג כדי לסכך על גביו"
5. מג"א שם סק"ט וז"ל, "לכן נ"ל דמה שאסר בסולם היינו משום שהוי עצמו סכך פסול ועי"ל דבדיעבד שרי וכמ"ש ססי' תר"ל ולכתחלה אסור וכמ"ש כאן ס"ז וכו'"
6. מג"ב סי' תרכ"ט סק"כ כתב, "כן העתיקו כמה אחרונים לדינא דלכתחלה יש לזוהר שלא להעמיד הסכך בדבר המקבל טומאה אכן בדיעבד או שאין לו שאר דברים קי"ל דמותר להעמיד הסכך בדבר המקבל טומאה כדמוכח בסוף סי' תר"ל" ■

STORIES Off the Daf

The casual talk of scholars

שיחת תלמידי חכמים צריכה לימוד

Rav Tzadok HaKohen of Lublin, zt"l, explains that this Gemara, the dictum that even the conversations of Torah scholars deserves closer study, refers to speech lacking due deliberation. Chazal call well-considered speech "דיבור" but "שיחה" is spontaneous. With most people, such impromptu talk is undeserving of deep analysis. But since talmidei chachomim are always thinking about Torah, even what comes out of their mouths casually is precious and demands a second look.

We learn this principle from what Rabban Gamliel said while he was in the sukkah. Since the sukkah represents

dwelling in the shade of אמונה, we see that it is not scholarship alone that imbues a talmid chochom's casual words with deeper meaning. It is only the informal conversation of one who learns in order to build his אמונה and to achieve closeness to Hashem that has this special character.

Rav Mordechai Shalom of Sadigura, zt"l, explained this Gemara as follows:

"We see that the words of talmidei chachamim are multi-dimensional. The first layer of meaning is the simple and literal content of their words, while the second is the deeper meaning hidden within their words. There are many stories of the tzaddikim speaking with one another in a way that seemed simple on the surface, but really their words were filled with deep meaning that could only be understood by the privileged few.

"The Chiddushei HaRim, zt"l, once met with my grandfather, Rav Yisroel of Rhuzin, zt"l. My grandfather asked him, 'Are the roads in Poland made of dirt, or are they paved? Are the builders in Poland Jews or non-Jews?'

"His true intention was in spiritual terms: 'Are spiritual matters in Poland rocky and full of obstacles, or are they going smoothly? Are those who 'build' the generation, its leaders, following a genuinely Jewish way, or are they aping the non-Jewish ways of the השכלה?' There were many such stories."

The Divrei Yisroel, zt"l, paraphrased this Gemara: "If you want to understand the deeper meaning of the casual conversation of scholars, this needs study. You must study a great deal of Torah before you can grasp the deeper meaning of the words of talmidei chachomim!" ■

