



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Succah Daf Chuf

- A Braisa says, mats made of “shifa” or “gemmi” (soft plant material), if they are large, they may be used for s’chach, if they are small they may not be used for s’chach (presumably they were made for laying upon). Mats made of reeds or “chilas” (hard materials), if they are braided they may be used for s’chach (because they are too hard to have been made for laying on), but if they are woven, they may not be used for s’chach (these are smooth and presumably were made to lay upon). **R’ Yishmael the son of R’ Yossi in the name of his father** says, in both cases, they may be used for s’chach. **R’ Dosa** said like this as well.
- A Mishna says, **R’ Dosa** says, all “chotzalos” can become tamei from a meis. The **Chachomim** say they can become tamei “medras”.
 - **Q:** A Mishna says that anything that can become tamei medras can become tamei meis as well!? **A:** The **Chachomim** mean that it can *even* become tamei medras.
 - **Q:** What are chotzalos? **A:** **R’ Avdimi bar Hamduri** said it is “marzovlei”. **R’ Abba** explained that marzovlei are bags used by shepherds, often as pillows. **A2: Reish Lakish** said that they are mats. We find that **Reish Lakish** explains the machlokes regarding chotzalos as referring to mats that people don’t typically sit on, but occasionally do.
 - **Q:** How could **R’ Dosa** say that chotzalos can become tamei meis when he was quoted earlier as allowing mats to be used for s’chach? **A:** The Mishna is discussing mats that have a rim to hold items placed on them (and are therefore considered keilim, which are mekabel tumah). The Braisa is discussing mats without rims.
 - **Q:** A Braisa says, **R’ Dosa** says, chotzalos made of “sha’am” or gemi plants, goat hair, or horse hair can become tamei from a meis. The **Chachomim** say that they can even become tamei medras. According to **R’ Avdimi bar Hamduri**, those made of plants (they don’t have a tight weave) can be used for holding larger fruit, and those made of animal hair can be used for holding even smaller items. However, according to **Reish Lakish**, the mats made of hair can be said to be used as curtains or as a sifter, which is why they would become tamei meis. But, why would the mats made of plants become tamei!? **A:** They are used to cover barrels of beer.
 - Another version of this question asked what the usefulness of the bags made of plants are. The Gemara answers that it can be used to hold large fruits.
- A Braisa says that mats may be used for s’chach. **R’ Chisda** said, this refers to mats that don’t have a rim.

HADRAN ALACH PEREK SUCCAH!!!

PEREK HAYASHAN TACHAS HAMITAH -- PEREK SHEINI

MISHNA

- One who sleeps under a bed in a succah is not yotzeh the mitzvah. **R’ Yehuda** said, we used to sleep under beds in the succah and the Elders never said anything to us.
 - **R’ Shimon** said, it once happened that Tavi, the slave of **R’ Gamliel**, was sleeping under a bed in the succah. **R’ Gamliel** said, you see that Tavi is a talmid chachom, because he knows that slaves are patur from the mitzvah of succah and therefore he may sleep under the bed in the succah. We see from here that if one sleeps under a bed in the succah he is not yotzeh the mitzvah of succah.

GEMARA

- **Q:** How can sleeping under a bed cause a problem since a bed is not even 10 tefachim off the ground!? **A: Shmuel** said, the Mishna is discussing a bed that was ten tefachim high off the ground.
- A Mishna says that a naturally occurring space has the status of an ohel for purposes of tamei meis. **R' Yehuda** says it does not, because only a man-made ohel has that status for purposes of tamei meis.
 - **R' Yehuda** learns this from a gezeirah shava from the Mishkan. Just as there the "ohel" it was man-made, so too regarding tamei meis it must be man-made. The **Rabanan** say that the Torah says the word "ohel" many times regarding tumah to teach that it need not be man-made.