



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

Succah Daf Chuf Aleph

- **Q:** How can we say that **R' Yehuda** says that a naturally occurring ohel does not have the status of an ohel for purposes of tumah? A Mishna describes the process of how certain children were raised in environments that precluded the possibility of the child becoming tamei from a meis, and says that these tahor children would draw water for the parah adumah process, if needed. The Mishna says, when going to the stream to draw the water, the child would be transported on a board over the back of an ox, so that the board would act as an ohel over the ground, just in case there was a meis buried at some point along the way. A Braisa says that **R' Yehuda** says the child was transported directly on the back of a wide ox, which itself acted as the ohel, without need for a board. Now, an ox is a "naturally occurring" ohel, and yet **R' Yehuda** says that it acts as an ohel for purposes of tumah!? **A: R' Dimi in the name of R' Elazar** said, **R' Yehuda** agrees that if the space of the ohel is larger than a tefach, even if it is naturally made it has the status of an ohel.
 - **Q:** The board on top of the ox created a space of a lot more than a tefach, and yet **R' Yehuda** says that should not be done!? **A: Abaye** said, **R' Yehuda** would agree that the board could have been used. He meant to say that it is not needed, because the wide ox was sufficient. **A: Rava** said, **R' Yehuda** held that the board should not be used, because the child would feel securely balanced on it, and possibly stick out his head or one of his limbs beyond the board, thereby exposing himself to possible tumah. By making the child ride on the ox, he would be too scared to do so.
 - **Q:** In our Mishna **R' Yehuda** says one may sleep under a bed in the succah (because the bed does not have the status of an ohel), even though the bed is much more than a tefach off the ground!? **A:** The bed is meant to be used on its top, therefore under the bed does not get the status of an ohel.
 - **Q:** An ox is also meant to be used on top, and yet **R' Yehuda** says that the ox creates an ohel underneath!? **A: Ravin in the name of R' Elazar** said, underneath the ox is used as an ohel by the shepherds, who protect themselves from the sun and the rain there.
 - **Q:** A bed is used as an ohel for the shoes that are placed underneath it as well!? **A: Rava** said, the backs of animals protect their insides and are therefore referred to, and are considered as, an ohel. **A2:** A bed is a temporary ohel (it constantly gets moved) and a succah is a more permanent ohel. A temporary ohel cannot remove the status of a permanent ohel, and therefore the one who sleeps under the bed is considered to be sleeping in the succah.
 - **Q: R' Shimon** also says that a succah must be more permanent (he says a succah must have 4 walls), and yet he says that one may not sleep under a bed in the succah!? **A:** He holds that a temporary ohel *can* remove the status of a more permanent one.

AMAR R' SHIMON MA'ASEH B'TAVI AVDO

- A Braisa says, **R' Shimon** said, from "the chatter" of **R' Gamliel** we learn 2 things: that slaves are patur from the mitzvah of succah, and that one who sleeps under a bed in the succah is not yotzeh.
 - **Q:** Why doesn't he say "from the words" of **R' Gamliel**? **A:** He is teaching that even the "chatter" of talmidei chachomim needs to be studied.

MISHNA

- If one places his s'chach on a bedframe, it is valid. **R' Yehuda** says, if the s'chach cannot be supported without the bedframe, it is passul.

GEMARA

- **Q:** What is the reasoning of **R' Yehuda**? **A: R' Zeira and R' Abba bar Mamal** argue: one says because it is too temporary in nature, and the other says because the bedframe is mekabel tumah (and it is supporting the s'chach, which may not be mekabel tumah).
 - The difference between these views would be where one used metal studs to support his s'chach (it is more permanent but is mekabel tumah)
 - **Abaye** said, it is only problematic when the bedframe is supporting the s'chach. However, if there is a separate support and the bedframe is only acting as the walls of the succah, the succah would be valid.