

Inside the Daf

The first מְשָנָה of the second chapter begins by telling us that one who sleeps underneath a bed in a סוֹפָה does not fulfill the commandment to be inside a סוֹפָה. This is because the bed is like a second roof separating the person underneath from the real סוֹפָה.

רַבֵּי יְהוּדָה comments that it was common to sleep under a bed in a סוֹפָה and none of the Elders ever protested this practice.



Even though טְבִי was not Jewish, he was very careful in observing the laws of the Torah and was an impressive Torah scholar.

טְבִי, we are told, slept under a bed inside a סוֹפָה. This doesn't prove that the practice is allowed because as a non-Jewish slave טְבִי was not oblig-

igated to live in a סוֹפָה in the first place. רַבֵּי שְׁמַעוֹן concludes that a Jew does not fulfill his סוֹפָה obligation by sleeping

underneath a bed.

The מְשָנָה ends off with a story about טְבִי, רַבֵּן גַּמְלִיאֵל's legendary slave.



Did You Know...

When the Jews were exiled from the Land of Israel in the days of Ezra (after the destruction of the First Temple), much Torah was forgotten from the land until Ezra returned. Later, when much learning was again forgotten in the Land of Israel, Hillel the Babylonian travelled there to restore it.

WORD OF THE DAY:

תָּזוּן

"SUITABLE / USABLE"

Mats with Rims

One of the requirements for proper סְכָךְ (סוּכָה covering) is that it may not be able to become טָמֵא (impure). Anything that has been made for a purpose *other than* סְכָךְ can become טָמֵא and may not be used.

הַנָּבִיחַ once travelled to the Diaspora and encountered an old man who told him that "בּוֹדֵיָא" mats may be used for סְכָךְ. This is because these mats were usually made to be used as סְכָךְ and not for another purpose.

A מְדוּת Moment

Michael was practicing the Torah reading he would recite that afternoon. Yosef was reviewing for his מְשֻׁנָּה test that week. Then the door opened. The boys suppressed a groan. Aharon had entered.

Aharon confidently walked up to Michael.

"You're still practicing your Torah reading?" Aharon asked. "If it was me I would've known the whole thing about an hour ago!"

Yosef gulped as Aharon approached him.

"You actually study for your מְשֻׁנָּה test?!" he asked. "I don't even review for those tests – and I usually get everything right!"

Noam decided to ask to speak to Aharon privately in the other room.

"You might be very smart, Aharon," said Noam, "but Torah knowledge rests only on the humble. Hillel was known to be very humble; that's why he was able to restore Torah learning to the Land of Israel after much of it was forgotten. If you are haughty, you will not merit Torah knowledge."

(אמרי פנחס השלם, ח"א, שער התורה אות לד)

רַב הִסְדִּיא adds that only if these mats have no rim may they be used as סְכָךְ. If they have a rim, they were probably made to be containers and anything that has been made for a purpose other than סְכָךְ may not be used as a סוּכָה covering.



Mat with a rim

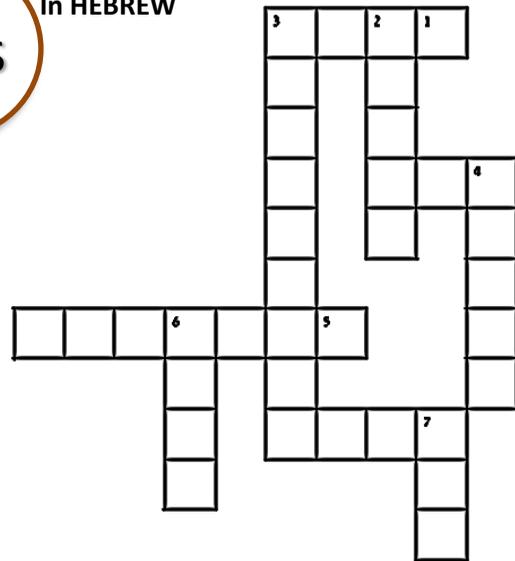


Mat without a rim

Games

WORD CROSS

In HEBREW



ACROSS

1. Closed (gap)
4. רַבִּי'ס גַּמְלִיאֵל's slave
5. "Pull and bring up"
7. Can have two walls and a bit

DOWN

2. Type of mat
3. "crooked" wall
4. handbreadths
6. cubits
7. covering

Review Questions – סוכה דף כ'

1. What was the name of רַבִּי'ס גַּמְלִיאֵל's slave?

2. Which sort of mats may not be used for סְכָךְ and why?

3. Which two sages restored Torah in the Land of Israel?
