

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah rules that a sukkah מדובללת, a sukkah that has more shade than light or one whose סכך is thick like a house are valid.

2) Defining “meduvleless”

Rav and Shmuel dispute the meaning of the word מדובללת. According to Rav’s definition the Mishnah discusses one case whereas, according to Shmuel, the Mishnah discusses two cases.

Abaye and Rava qualify Shmuel’s understanding of the Mishnah.

Rava proves his qualification, regarding the principle of חבוט רמי, from the Tosefta’s explanation of a Mishnah in Oholos.

R’ Ashi unsuccessfully challenges Rava’s understanding of the use of the principle of חבוט רמי.

3) More shade than sun

The Gemara notes a contradiction of inferences between our Mishnah and a Mishnah in the previous perek regarding a sukkah that has equal amounts of shade and sun.

The contradiction is resolved by distinguishing between measuring the amounts of sun and shade at the level of the סכך or at ground level.

4) סכך as thick as a house

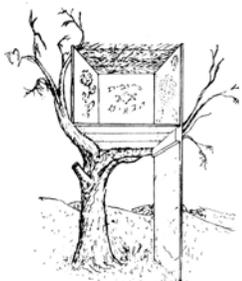
A Baraisa teaches the dispute between Beis Shamai and Beis Hillel regarding סכך that is so thick that the rays of the sun are not visible from inside the sukkah.

5) **MISHNAH:** The Mishnah discusses the validity and the permissibility of use of a sukkah constructed on a wagon, a ship, on an animal or trees. ■

Daf DIAGRAM

שתים באילן ואחת בידי אדם

שתים בידי אדם ואחת באילן



Two walls in the tree and one man-made



Two walls man-made and one in the tree.

Distinctive INSIGHT

Do we measure סכך or sunlight?

הא כי הדדי פסולה—והא תנן באידך פירקין ושחמתה מרובה מצלתה פסולה—הא כי הדדי כשרה. לא קשיא, כאן מלמעלה כאן מלמטה

Rashi explains that when our Mishnah states that we require a majority of shade at the roof, it is because we know that the open area which allows the light through will spread out at the floor level. Therefore, having a majority of shade at the roof is kosher, even if it results in a 50/50 condition at the floor. The Mishnah at the beginning of the Massechta is dealing with measuring the shade and sun at the floor level, where we disallow a majority of sunlight, but we do allow 50/50. The reason is that the sukkah is evaluated at the סכך level, and 50/50 at the floor indicates that the roof level has more סכך than open space.

Rashash notes an inconsistency in the words of Rashi. In reference to the 50/50 condition above being unacceptable, Rashi explains that the sunlight below will expand to be a majority. This clearly indicates that the criteria in judging a sukkah is the sunlight factor. Yet, in explaining why 50/50 below is acceptable, Rashi says that it is due to this being an indication that the סכך above is a majority. This clearly indicates that the criteria of evaluating a sukkah is whether the סכך is a majority at the roof.

Rashash explains that Rashi’s comment at first reflects the opinion of פרוץ כעומד מותר. Here, even though the סכך is enough on top, the majority of sunlight at the bottom can disqualify the sukkah. At the end of his comment, Rashi comes to explain the opinion of פרוץ כעומד אסור. According to this opinion, the density of the סכך at the top must be a majority. ■

REVIEW and Remember

1. What are the two explanations of the term מדובללת?
2. Explain the principle of חבוט רמי.
3. What is the minimum strength of a valid korah?
4. What is the difference between a sukkah with two man-made walls and a sukkah with three man-made walls?

HALACHAH Highlight

Thick סכך

המעובה כמין בית אע"פ שאין הכוכבים נראין מתוכה כשרה
 If [the סכך] is thick like a house, even if stars can not be seen
 [from inside the sukkah] it is valid.

The language of the Mishnah implies that ideally one should be able to see the stars from within the sukkah; **בדיעבד**, the sukkah is valid even if the stars cannot be seen¹. Based on the Yerushalmi, Rabbeinu Asher ben Yechiel² explains that the requirement **לכתחלה** to be able to see stars through the סכך means that sunlight is able to enter the sukkah even though one can not see stars at night. Rav Yaakov of Moellin, cited by Rav Moshe Isserles³, maintains that a sukkah is valid even if the סכך is so thick that stars cannot be seen from within the sukkah at night. The reason it is valid is that during the day some sunshine will enter from one of the cracks or holes in the סכך. Rabbeinu Tam⁴ rules that if rain cannot enter the

sukkah as a result of the thickness of the סכך the sukkah is invalid, but anything short of that amount is acceptable.

Mishnah Berurah⁵ writes in the name of later authorities that ideally one should be able to see the stars at night from within the sukkah. This means that as long as the stars can be seen, even if from only one location in the sukkah, the sukkah is valid **לכתחלה**. Furthermore, one who follows the lenient ruling of Maharil is on solid halachic ground, especially if it is done out of concern that a thin layer of סכך would blow away⁶. If, however, the סכך prevents even heavy rain from entering the sukkah it should be considered invalid because of the decree that it is too similar to a house (**גזירת בית**)⁷. ■

1. ע' קרבן נתנאל פ"ב אות י' שדייק הכי
2. פ"ב סי' ג' בשם הירושלמי סוכה פ"ב ה"ג וז"ל, "הדא אמרה צריכין הכוכבים שיהו נראין מתוכה. ר' לוי בשם רבי חמא בר חנינה בכוכבי חמה שנו"
3. דרכי משה או"ח סי' תרל"א סק"ב בשם המהר"ל הל' סוכה סי' ט"ו
4. מובא דבריו בטור סי' תרל"א
5. מ"ב סי' תרל"א סק"ה ■

STORIES Off the Daf

The sun and the shade

ושצילתה מרובה מחמתה כשרה

Sukkos is to be celebrated at the time of the harvest, and Chazal explained that the Torah's reference to the "threshing floor and the winepress" indicates that the refuse of the two are to be used for the sukkah. (See Sukkah 12a) We also find on today's daf that the סכך must project more shade than sunlight to penetrate the roof in order to be considered kosher. The Vilna Gaon, zt"l, explains that all material abundance ultimately comes from the sun, both in a physical sense and an astrological sense. Wealth is normally dependent on the position of the sun in relation

to a person's mazal, or astrological configuration. We build the sukkah from the refuse as an outward sign that we can be satisfied with less and feel no need to chase after the wealth of this world. The "refuse of the threshing floor and the winepress" alludes to the simple fare of bread and wine that isn't culled from the very best the field has to offer. We sit in the sukkah, shaded from the sun of material extravagance, eating our simple meal, making our Torah study primary and our worldly pursuits secondary—more in the shade than in the sun.

In Volozhin, a wealthy man named Rav Moshe Soloveitchik, zt"l, experienced a profound reversal. Although he had always been a generous donor to every worthy cause, his business interests disintegrated practically overnight. This was such a shock that Rav Chaim of Volozhin, zt"l,

actually convened a special beis din to ferret out the mismanagement that had caused the disaster. The only financial "misstep" it discovered was that Rav Moshe had been giving well over twenty percent of his earnings to charity. Rav Chaim rejected this reason out of hand, and so the town remained puzzled.

Having lost his wealth, Rav Moshe decided to devote all his time to learning, and due to his extreme diligence he quickly rose to prominence as a scholar. His sons followed in his footsteps, and also achieved greatness.

After several years, Rav Chaim said, "Apparently, the reward for his charity is that great scholars will come from him. Since it is impossible for such Torah mastery to emerge from great wealth, his money had to be taken away from him first!" ■

