



Sukkah Meduvlelet

The *Mishnah* teaches that a *sukkah* "meduvlelet" and a *sukkah* whose shade is more than sunlight is valid. The *Gemara* includes two opinions regarding the meaning of *sukkah* "meduvlelet". *Rav* maintains that it is a *sukkah aniya* – a poor *sukkah*. *Rashi* explains that this means that the *sukkah* is only lightly covered with *schach*. Consequently, the *Mishnah* is only discussing one case. In other words, a *sukkah meduvlelet* is only valid if there is more shade than sunlight. *Shmuel* however understands that the case in the *Mishnah* is where that *schach* is not resting on the *sukkah* neatly, with some reeds pointing upwards and others down. Consequently, the *Mishnah* is teaching two separate cases.

Concerning the opinion of *Shmuel*, *Abaye* explains that the *sukkah* would only be valid if the space between the upper and lower reeds is less than three *tephachim*.¹ *Rashi* understands that due to the layout of the *schach* there is currently more sunlight than shade in the *sukkah*. If the reeds however are (vertically) within three *tephachim*, then we can view it as if the *schach* is resting evenly - based on the principle of *levud*. The *Ritva* notes that normally *levud* would not help to solve the issue of having more sunlight than shade; for example, if the a *sukkah* was covered very sparsely and there was less than three *tephachim* between each piece. Nevertheless, this case is different as there is enough *schach*. It is however arranged badly, and *levud* is not being used not create extra *schach*, but rather to "flatten" the existing *schach*.

The *Tosfot* understands, based on the opinion of *Rashi*, once the gap is greater than three *tephachim* the *pesul* – the issue that invalidates the *sukkah* – is that the *schach* lets in more sunlight than shade. The *Tosfot* however find this difficult. They explain that if there were more shade than sunlight when the sun is above the *sukkah*, then the *sukkah* is valid

even though there would be more sunlight than shade when the sun is on an angle. Consequently, if flattening the *schach* is all that is required, then there would be more shade than sunlight when the sun was above the *sukkah* and the *sukkah* should be valid.²

The *Tosfot* therefore understand that the issue is not related to sunlight and shade. Instead that once there is too much of a gap, the *schach* above and below no longer combine to be considered one covering in order provide the required amount of *schach*. This is true even if there is more shade than sunlight.

The *Aruch LaNer* however defends *Rashi* based on an earlier explanation of the *Ritva*. Let us return to the first *Mishnah* where we learnt that the maximum height of a *sukkah* is twenty *amot*. The *Gemara* includes several opinions regarding the limit. One opinion is that at that height, one is no longer sitting in the shade of the *schach* but under the shade of the walls. The *Ritva* asks that during the middle of the day, the sun will be above the *sukkah*, so why is the height an issue? He answers that the sun's elevation varies based on the season. During *Tamuz* the sun would rise directly above. However during *Nissan* that is not the case, even at noon, and certainly during the morning and evening. Consequently, the height of the walls does matter.

Based on the above, the *Aruch LaNer* explains that according to *Rashi* having more sunlight than shade is the issue, despite the fact that if the *schach* was flattened there would be more shade than sun. This is because since the sun's angle of elevation is during *sukkot* means that the sun does not pass directly above the *sukkah*, without *levud* there would always be more sunlight than shade in the *sukkah*.

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¹ *Rava* in the *Gemara* explains that if the reeds were a *tephach* wide than even a space greater than three *tephachim* would be valid based on the principle of *chavut rami*.

² The *Piskei HaRid* argues from a different angle that if there was less shade than sun, then the *schach* is too sparse to be defined as *schach* and cannot combine even with *lavud*.

Revision Questions

סוכה א' ט' – ג' ב'

- If a *sukkah* was made of hanging walls, how close to the ground must they be? (א' ט')
- What are the dimensions of the walls such that they are not required to be tall enough to reach the *schach*? (א' ט')
- What is the maximum gap (of empty space) allowed between the *schach* and the walls? (א' ט')
- What is the maximum space (of roofing) allowed between the *schach* and the walls? (א' י')
- What two cases are brought in the *Mishnah* as examples for the *halacha* referred to in the previous question? (י' י')
- Is a *sukkah* built like a tent (א) acceptable? (א' י"א)
- If someone slept under their bed in the *sukkah* have they fulfilled the obligation of sleeping in the *sukkah*? (Explain both opinions.) (א' ב')
- Explain the debate regarding a *sukkah* whose wall is supported by a bed? (ב' ב')
- What is a *sukkah meduvlelet* and is it *kosher*? (ב' ב')
- Are the following *sukkot* acceptable: (ג' ג')
 - A *sukkah* constructed on a boat?
 - A *sukkah* constructed in a tree?
- Which of the two *sukkot* described in the previous question can one enter on *Yom Tov* and why? (ג' ב')
- Can one make a *sukkah* where trees are used to make the walls? (ד' ב')
- Which people are exempt, due to their circumstance, from sitting in a *sukkah*? (ב' ד')
- What can one eat outside a *sukkah*? (ד' ב')
- What three things did R' *Tzadok* do when he was given food less than a *ke'beitzah* and why? (ב' ה')
- List the two opinions regarding the number of meals that one must eat in a *sukkah*. (ב' ו')
- Explain the debate regarding a person whose body was inside the *sukkah* yet the table from which he was eating was outside the *sukkah*? (ב' ו')
- Which three people are exempt from eating in the *sukkah*? (ב' ח')
- Complete the following phrase: (ב' ט')

" _____ עושה ימים אדם עושה "
- If it is raining, from what point is one allowed to move inside? (ב' ט')
- Can one use a stolen *lulav*? (א' ט')
- What extra requirement does R' *Yehuda* place on the *lulavim*? (א' ט')
- What are *tzinei har ha'barzel* and can they be used as *lulavim*? (א' ט')
- How large must the *lulav* be? (א' ט')
- Can one use a dried out *hadass*? (ב' ט')
- How many berries can the *hadass* have before it becomes invalid? (ג' ט')

Melbourne, Australia

Sunday -Thursday
10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat
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Melbourne, Australia

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<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
8 October י"ח תשרי	9 October י"ט תשרי	10 October כ' תשרי	11 October כ"א תשרי	12 October כ"ב תשרי	13 October כ"ג תשרי	14 October כ"ד תשרי
Sukkah 3:3-4	Sukkah 3:5-6	Sukkah 3:7-8	Sukkah 3:9-10	Sukkah 3:11-12	Sukkah 3:13-14	Sukkah 3:15-4:1

