



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

Succah Daf Chuf Beis

MISHNA

- A succah that is “meduvleles”, and whose shade is more than its sun, is valid.
- A succah whose s'chach is very thick, like a house, even if one cannot see the stars through it, it is valid.

GEMARA

- **Q:** What does “meduvleles” mean? **A: Rav** said, it means there is a very thin layer of s'chach, with spaces in between them, but no space is 3 tefachim. **Shmuel** said, it refers to a 2 layer s'chach, where the spaces left in the lower level have s'chach in that corresponding spot in the upper level.
 - **Rav** says that the first part of our Mishna refers to one case: a succah with a thin layer of s'chach is valid *if* its shade is more than its sun. **Shmuel** says that this part of the Mishna is referring to 2 cases: a succah which has 2 layers of s'chach, where the spaces of each layer correspond to s'chach on the other layer is valid. Also, a succah whose shade is more than its sun is valid as well.
 - **Abaye** said (according to **Shmuel**), the 2 layers of s'chach combine to make a valid succah only if there is less than 3 tefachim between the 2 layers.
 - **Rava** said, 3 tefachim of space between the two is only a problem when the pieces of sections of s'chach on the upper level are less than a tefach wide. If they are a tefach wide, even if there is more than 3 tefachim of space between the 2 levels, the succah will be valid, because we say “chavot rami” (we view the upper level as if it falls into the empty space, below).
 - **Rava** said, we see this tefach qualification regarding tumah in a house where there are 2 levels, and the boards of the upper roof correspond to the spaces in the lower roof. A Braisa explains, that if the boards and spaces are a tefach, then we would say “chavot” and the entire house is considered to be under one roof. If there is not a tefach, we would not say “chavot”.
 - **Q: R' Ashi** asked, we find a Braisa that says, if there are 2 korahs next to each other horizontally, but at different height levels, we view them as if they are together (and if together they meet the minimum requirements for a korah, it is a valid korah). The Braisa is discussing where each korah is less than a tefach, and still the Braisa seems to say that we say “chavot”!? **A: R' Kahana** said, the Braisa may be talking about where there is less than 3 tefachim of space between the two korahs, which is why we don't need them to be a tefach. However, if there was more than 3 tefachim of space, we would only say “chavot” if the korah was a tefach wide.

VISHETZILASA MERUBAH MEICHAMASAH KESHEIRAH

- **Q:** This Mishna suggests that if there is an equal amount of shade and sun the succah would be passul. However, the first Mishna of the Mesechta suggests that if they are equal it will be valid!? **A:** Both Mishnayos mean that if there is more sun than shade at the ground level of the succah, it would be passul, but an equal amount at ground level would be valid. Our Mishna is discussing at the s'chach level. If it is equal at the level of the s'chach, it will be more sun than shade at the ground level, and it is therefore passul. The first Mishna is discussing at the ground

level. If it is equal at that level, it means that there is more shade than sun at the s'chach level, and it is valid.

ME'UBAH K'MIN BAYIS

- A Braisa says, if the s'chach is so thick that the stars cannot be seen through it, the succah is still valid. If it is so thick that even the rays of sun cannot be seen through it, **B" S** say the succah is passul, and **B" H** say it is valid.