

עזר לסוכה  
פרק סוכה שהיא גבוהה  
Sheet #1  
זף ב.ב.-ב:

**I. Not Missing the Boat Questions**

- 1) What is the difference between our משנה and the משנה in עירובין regarding a סוכה/מבוי that is higher than 20 אמות?
- 2) What are the two reasons that the 'גמ' suggests for this distinction?
- 3) What are the three approaches given in the 'גמ' to explain why the חכמים declare a סוכה that is גבוהה מעשרים אמה invalid?
  - a. [Extra credit (in שמים): name a fourth approach offered later in the 'גמ' and the reasoning given by 'תוס'.]
- 4) What are the three (or four) ways of rejecting these three approaches?
- 5) What are the two possible minimum שיעורים for the size of a סוכה proposed by the 'גמ' here?
- 6) Under what circumstances can a person's סוכה be כשר even when his סכך is למעלה מעשרים אמה? (2 cases)
- 7) What is the attempted קשיא on שיטת רב הונא (that a סוכה that is 4x4 אמות can have סכך היילני המלכה from the story of למעלה מעשרים אמה)

## **II. ידועות that Emerge from the דף Questions**

- 1) According to רש"י, what does the word סוכה refer to?
- 2) Does a סוכה need to provide shade literally? (Hint: the answer to this question will depend on who you hold like...) (see ריטב"א for further discussion)
- 3) Is the מצוה of בנינים חינוך מצוה דאורייתא or a מצוה דרבנן? Does this חיוב apply both parents?

## **III. The תוספות List with Questions**

### **ד"ה: דאורייתא תני פסולה**

What are the two reasons given by תוס' as to why a דין דאורייתא like סוכה would have the לשון of פסול?

### **ד"ה: כי עביד**

Your friend explains that he has the best סוכה ever. His סכך is so neatly placed at proper angles that no rain ever comes through, even if it's pouring! Is his סוכה kosher? If not, what reason would you give him to explain to him that his סוכה is פסול?

### **ד"ה: כמאן דלא כחד**