

עזר לסוכה
פרק סוכה שהיא גבוהה
Sheet #2
דף ג.ג-ג:

I. Not Missing the Boat Questions

- 1) According to רבה בר רב אדא, why would הילוני be allowed to sit in a סוכה whose סכך is למעלה מעשרים אמה? Why would her sons be allowed to sit in it?
- 2) What are the three potential minimum שיעורים for a סוכה mentioned in our גמ' (and who are the תנאים who suggest these שיעורים)?
- 3) Name the two arguments between בית הלל and בית שמאי according to our גמ'’s conclusion:
- 4) Name five different הלכות that require a בית with a minimum שיעור of אמות על ד' אמות according to everyone:
- 5) What is the difference between עירובי חצירות and שיתופי מבוי? Why can I place the שיתוף in a בית פחות מד' על ד' but can't place an עירוב there?
- 6) How did the גמ' initially understand the statement that a בית פחות מד' על ד' is not subject to חלוקת היורשין? What is the גמ'’s final understanding?

II. ידיעות that Emerge from the דף Questions

- 1) On the previous דף, we saw רבא invoke the concept of a סוכה needing to be a דירת עראי (or at least have the dimensions of a דירת עראי). Does everyone else also agree that a סוכה is supposed to be a דירת עראי? Prove your answer from our דף.

III. The תוספות List with Questions

ד"ה: לא נצרכא

During the ימי תשובה, you promised yourself that you would build a סוכה right after יו"כ. You found yourself procrastinating as סוכות started coming closer. As ערב סוכות came around and you found yourself pressed for time, you slapped together a very small סוכה. When looking at the final dimensions, you realize that it is approximately 5.5 טפחים wide but 10 טפחים long. Is this horrific product of procrastination even כשר? Prove your answer from this 'תוס'.

תוס' (from ועל מה שפסק ד"ה: דאמר לך)

1. There are two debates between בית הלל and בית שמאי regarding שיעורי סוכה on our דף. Who do we pasken like regarding both of these debates?
2. Your friend is an extremely rebellious fellow (he co-wrote the עבירה Song). You explain to him that the rabbis can practically uproot anything that he does, including his marriage. He is so enraged by this that he decides he will fulfill מצות דאורייתא the way he sees fit and ignore rabbinic impositions on the מצוה. He lies down on the ground and (with a sneer), recites ק"ש. Has he fulfilled the מצוה of ק"ש?