

6.1.14

17a (משנה ט) → 18a (באמצע)

- I. **משנה ט-2**: air-space and full roof atop the סוכה
- a. **3 טפחים**: of air space from the walls invalidates the סוכה (לבוד)
 - b. *If*: a roof was opened and סכך placed on top, if there are ד"א from the edge to the wall, פסול (דופן עקומה)
 - i. *Note*: same applies to covering a חצר using the walls of the inner portico
 - c. *If*: a סוכה has invalid סכך at its edge, if there are ד"א under it, it is invalid
 - d. *Justification (for all 3 clauses)*: house is more obvious than courtyard, since walls were made for the house (reasonable to extend them); courtyard more obvious than "surround-סוכה", the סכך is inherently valid
- II. Difference between אויר (invalidates at 3 טפחים) and סכך פסול (invalidates at 4 טפחים)
- a. **דבה**: asked the students of רב for sources for each:
 - i. **אייר**: our משנה (1st clause)
 - ii. **סכך פסול**: should be ד' אמות, based on 2nd clause
 1. *Answer*: רב ושמואל explained that clause as due to עקומה
 - a. *i.e.*: ד' holds that up to אמות ד' is only valid הצד רב; in the middle, up to ט"ט
 2. *challenge*: if you had אויר (-3) and סכך פסול (-4) – valid;
 - a. *if*: you fill in the space with metal poles – invalid!
 3. *Re-challenge (to דבה)*: same case, with אמות ד' of סכך פסול adjoining ג"ט of אויר
 4. *Defense*: ד' אמות – שיעור – it's not מצטרף with ג"ט; but ד' טפחים is based on lack of contiguity – why distinguish between סכך פסול/אויר? And why shouldn't the 2 מצטרף to render the סוכה invalid?
 5. **אבוי**: even דבה's approach should allow for צירוף (in a minimalist סוכה [7*7] both אויר and סכך פסול will count at 3 טפחים → should be מצטרף in any case
 6. **דבה**: in that case, it isn't because their שיעורים are equal, but because there isn't a sufficient size for a סוכה remaining
 - b. *Tangent*: "mixed" values combining
 - i. *We see*: that various types of garments, each of which has a different minimal size for לטימאה, can be joined קבלת טימאה
 - ii. *Rejection*: they combine because each of them could be used for a cover for a saddle
 - c. *Alternate version*: of the report of רב ושמואל (נהרדעא) – the previous method was taught in סורא
 - i. **שמואל**: holds the position (above, credited to רב ושמואל); רב holds that ד"א is valid everywhere
 1. *Challenge (to שמואל)*: משנה (above) allowing a board ד"ט wide
 - a. *Answer*: case is where the board is at the edge of the סוכה (דופן עקומה)
 2. *Challenge (to רב-v1)*: why discuss the possibility of נסרים joining? (ד"ט meaningless at ד"ט)
 - a. *Answer*: re: joining to make ד' אמות at the edge (דופן עקומה)
 3. *Challenge to רב (v1) and שמואל (both version)*: why does מאיר ר' allow נסרים that are ד"ט if in between each is כשר סכך of the same width?
 - a. *Answer*: it is a סוכה of exactly אמות ח', from each side he lays down a board, סכך, a board, סכך, a board and סכך. (total 24 אמות = 4 אמות at each side); in the middle, 2 widths of כשר סכך meet and there is the הכשר סוכה; neither "improper" side is אמות ד' → דופן עקומה is employed