

6.1.11

14a (משה ר') → 15a (בהכי לא בטלה)

Note: in order to make sure that we don't equate סכך with our roof and come to sit under our regular roof, חכמים disallowed certain materials (and sizes) for use as סכך; this precautionary law is known as גזרת תקרה

I. סכך using boards as משה ר'

- a. ד' יהודה permits
- b. ד' מ disallows
- c. Isolated board: 4 טפחים wide doesn't invalidate the סוכה, but one mustn't sleep under it

II. גזרת תקרה and רב/שמואל

- a. דב: the dispute is only if the boards are ד"ט or wider – otherwise, all agree it is valid
- b. ד"ט dispute is if wider than ג"ט and narrower than ט"ט;
 - i. Narrower: all agree "just sticks" and valid
 - ii. If wider: all agree that because of גזרת תקרה, disallowed
- c. Challenge #1 to דב: end of our משה ר' – may not sleep under a ד"ט board; according to ר' יהודה, why not?
 - i. Answer: ר"מ is authored by סיפא
- d. Challenge #2 to דב: ברייתא: 2 sheets combine (to create פסול סכך) but 2 boards do not combine
 - i. ד"מ 2 boards also combine
 - ii. According to שמואל: they are (or aren't) מצטרף to ד"ט
 - iii. According to דב: if they're ד"ט, no need for צירוף; if less, nothing to combine (just sticks)
 - iv. Answer: they are greater than ד"ט, dispute is if they combine to create אמות ד' (at edge of סוכה)
- a. Challenge #2 to דב (alternate): same as above
 - i. According to שמואל: they are (or aren't) מצטרף to אמות ד' at the edge
 - ii. According to דב: ר' יהודה is indecipherable
 1. If: greater than ד"ט are still "sticks", why would they be מצטרף?
 - iii. Answer: since ר"מ says "מצטרפין ר"י", answered אין מצטרפין – but he wouldn't have such a אמינא
- b. ברייתא: in support of רב – the dispute is at ד"ט
- c. ברייתא: in support of שמואל – at ד"ט all agree that it is invalid
 - i. ד"מ adds that if there is air space between the boards equal to the width of the boards,
 1. Put: סכך in between and it's valid

III. Proposed solution – turning the boards on their sides

- a. ד' הונא still invalid (their פסול remains)
- b. ד' חסדא valid
- c. Story: with נחמן ר' in סורא w/ חסדא ר' and הונא ר'
- d. Suggestion: ר' הונא supports ברייתא
 - i. A board: ד"ט, of which ג"ט are over the סוכה – invalid
 - ii. Rejection: referent is a board lying flat on the edge of the סוכה, with 1 טפח hanging over
 1. In other words: it is part of the סוכה, invalid due to a full, flat ד"ט

IV. משה ר': roof-boards with no roofing material over them

- a. ד' יהודה: dispute between ב"ש/ב"ה
 - i. ב"ש: shake them up (לשם החג) and take out every other one
 - ii. ב"ה: either shake them up OR take out every other one
- b. ד' מאיר: no dispute; must remove every other one (shaking is meaningless)

V. Reasoning behind ב"ש/ב"ה positions (according to ר' יהודה)

- a. ב"ש's position: is unclear – why do they demand both?
 - i. If: the concern is העשוי – ולא מן העשוי, 1 change should be enough
 - ii. And if: the concern is גזרת תקרה, have to remove every other one in any case
- b. Answer: ב"ש's position is that, in any case, you need to remove every other (ר"מ – ב"ש/ב"ה didn't disagree)
 - i. Inference: ר"מ and ר"י disagree about the existence of גזרת תקרה
 - ii. Challenge: both positions already taught (מ"י)
 - iii. Answer: disagree 2x in 2nd משה ר' יהודה, ר' retorts that גזרת תקרה is only ב"ש – (ר"מ: they didn't disagree)
 1. Note: this works to רב, but according to שמואל (all agree to גזרת תקרה) – what is the dispute?
 2. Answer: dispute as to what's needed to deconstruct a תקרה