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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שט״ו סעיף ב׳

Overview

Siman 315 Seif 2:

Concerning the practice of inserting one end of a piece of wood in the wall of a boat and then bending the other end into a second wall of the boat and then spreading a sheet over them to make shade, if one piece of wood has the diameter of a *tefach* or even if the wood does not have the diameter of a *tefach* but there is less than three *tefachim* between one piece and another, it is considered an *ohel* and it is permitted to spread a sheet over it on Shabbos since one is merely adding to a temporary *ohel* which is permitted. For this reason if a mat is spread a *tefach* it is permitted to spread out the rest of the mat on Shabbos. The tefach width does not include the part of the mat that is still in a roll.

- The same is true concerning a baby wagon when one spreads out a sheet to shield the baby from flies. It is also prohibited to spread out a sheet over a wagon which protects the items that are beneath it and is thus considered an *ohel* unless it was spread out a *tefach* before Shabbos. (M.B. 12)
- Even one place where there is less than three *tefachim* between pieces of wood is sufficient. (M.B. 13)
- The prohibition is to erect a temporary *ohel* but it is permitted to add to an existing temporary *ohel*. (M.B. 14)
- Although in *seif* 3 we say that a temporary *ohel* includes walls in our case it is different since one specifically has in mind for the *ohel* to protect items beneath it. (M.B. 15)
- In other words, if the mat was spread out to serve as a roof and before Shabbos one rolled it up, a *tefach* must remain extended to permit spreading it out entirely and the part of the mat that is rolled up does not count towards the measurement of a *tefach*. Some authorities write that if one places a rolled mat over something to protect it he has violated the prohibition of forming a temporary *ohel*. (M.B. 16)

Halacha Highlight

Extending the cover of a baby carriage

Shulchan Aruch Siman 315 Seif 2

חשיבי כאהל ומתר לפרס עליהם בשבת מחצלת

It is considered an *ohel* and it is permitted to spread a mat over it on Shabbos

Shulchan Aruch discusses the issue of adding to a temporary *ohel* on Shabbos and rules that it is permitted. In order to be considered an *ohel,* the material must extend at least the length of a *tefach*. As an example, he reports that it was common to take wooden poles and insert them between opposite walls of a ship and these poles were placed the entire length of the ship and then a sheet would be spread out over them to protect the passengers from the sun. In such a case, if the diameter of at least one of the poles is a *tefach* or if there is a distance of less than three *tefachim* between two poles so that the area between the two poles would be considered closed due to the principle of *lavud,* it is permitted to extend a sheet over the poles the entire length of the boat. The reason is that once there is a temporary *ohel* the length of a *tefach* it is permitted to add to that *ohel*. In this case that means adding a sheet to the *ohel* formed by the thick piece of wood or two pieces of wood close to one another.

Mishnah Berurah (ס״ק י״ב) cites as another example a baby wagon that has small poles and a sheet that extends over them to protect the baby from flies. He applies the same principles mentioned in Shulchan Aruch concerning the permissibility of spreading a sheet over the wagon. *Poskim* write that it is permitted to extend and fold the cover of a baby carriage even if, when folded, it does not extend a *tefach*. The reason for leniency is that since the cover was attached to the carriage before Shabbos and is made to be extended and then folded, it is no different from a door on hinges that one may open and close without concern that he is constructing or dismantling in the process. In the event that cover was not attached to the carriage before Shabbos there is a disagreement whether one may extend or fold the cover (פסקי תשובות אות ו׳).