The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תר״ל סעיף א׳-ב׳

Overview

Siman 630 Seif 1:

All materials may be used for the walls (and it is unnecessary to stand them the way they grew) **even if more sun than shade comes through the walls the *sukkah* is valid.** However, one should not make the walls from a material that smells or something that will dry out during the seven days of *sukkos* leaving the walls without the minimum size.

- If the material used to construct the wall smells there is a concern that people will leave the *sukkah*. (M.B. 4)
- A *sukkah* constructed near a bathroom or garbage dump is valid despite the fact that a foul odor reaches them but one should not recite *birkas hamazon*. If the *sukkah* could be constructed elsewhere one should not put it near one of these places even if the place is merely visible. (M.B. 4)

Siman 630 Seif 2:

If the walls of the *sukkah* are constructed like the Greek letter gamma (two walls that are adjacent to one another like a ד) **one should construct the third wall by taking a board that is a *tefach* wide and place it within three *tefachim* of one of the existing walls. Additionally, he should place a pole that is opposite the end of the opposite wall in line with the *tefach* board and form the shape of a doorway. This is accomplished by putting another pole horizontally above the vertical pole and the *tefach* board and the *sukkah* is valid even though the pole on top does not touch them.** If the *tefach* board and the vertical pole reach the *schach* it is unnecessary to place the horizontal pole over their top.

- Magen Avrohom writes that a *sukkah* could be constructed by placing poles less than three *tefachim* from one another as long as the poles are constructed on all four sides. If one wants only three walls there must be two full walls and the third must be at least a *tefach*. (M.B. 7)
- Since there is *lavud* between the board and the wall one has the majority of a seven *tefach* wall. (M.B. 8)
- There is a disagreement whether the pole should be placed opposite the end of the wall on the opposite side of the *sukkah* or should it be placed four *tefachim* from the *tefach* board. (M.B. 9)
- It is permitted to carry in this *sukkah* or to transfer things from the house into the *sukkah* through a window but if carrying or transferring is not necessary one should be stringent. (M.B. 11)
- The Rema should read, "If the *tefach* and the pole…" (M.B. 12)
- Magen Avrohom disagrees with Rema's ruling that the pole on top may not be necessary but one who relies on Rema's ruling will not lose. (M.B. 13)

Halacha Highlight

Walls made of only poles or only ropes

Mishnah Berurah Siman 630 Seif Koton 7

והוא בעושה כן ארבע דפנות

This applies when he does this for four walls

Mishnah Berurah (סק״ז) cites Magen Avrohom who writes that one may construct the walls of his *sukkah* by placing poles in the ground less than three *tefachim* from one another. As long as the poles are less than three *tefachim* apart the principle of *lavud* applies and the gaps between the poles are considered closed. This method of construction, however, is effective only if one constructs four walls in this manner. If one will only construct three walls one must follow the procedure as outlined in Shulchan Aruch. This would involve having two walls form a right angle and the third wall should be constructed with a *tefach* board (with the additional details described by Shulchan Aruch, Rema and Mishnah Berurah). Chazon Ish (או״ח סי׳ ע״ה סע׳ י וי״ב) writes that even if one constructed two walls next to one another and on the third side one inserted poles less than three *tefachim* apart the *sukkah* would not be valid. One must use the *tefach* method described by Shulchan Aruch. Once that *tefach* is in place the remainder of that third wall may be comprised of poles that are inserted in the ground less than three *tefachim* apart. Chazon Ish (שם סעי׳ י״ב) disagrees with Magen Avrohom and contends that even if one constructed all four walls with poles inserted in the ground less than three *tefachim* apart from one another the *sukkah* is invalid.

The same *halacha* applies when one constructs his walls with rope that wraps horizontally around the *sukkah* within three *tefachim* of one another and within three *tefachim* of the ground. According to Magen Avrohom the ropes must extend around all four walls of the *sukkah* whereas according to Chazon Ish such a *sukkah* is not valid. This dispute applies when there are poles that are only vertical or ropes that are only horizontal. If one combined the two, namely, placed poles in the ground that are within three *tefachim* of one another and wrapped rope around those poles all opinions would agree that the *sukkah* is valid.

Stories to Share

The Retractable Wall

שו״ע סי׳ תר״ל, ב׳: ״עושה בדופן שיש ברחבו יותר על טפח ויעשה לה צורת הפתח״

Although it is better to build one's sukkah with four—or at least three—full walls, this is not always feasible. In Israel many people build their sukkah on their porch. One family built a sukkah quite a bit smaller than his porch, erecting two of the three walls required. The third "wall" leading into the house, was made of sliding shutters known as "trissim" which consist of a frame with adjustable plastic slats affixed to it that can be retracted completely. When it is hot, a nice breeze can make a big difference in such a sukkah.

We find on today's amud that two walls next to each other do not make a kosher sukkah. One also needs at least a tefach and a tzuras hapesach, the form of a doorway, to make such a sukkah kosher. The question here is whether the tris frame counts like a tzuras hapesach. Even when the trissim are open all the way there is at least the size of one slat closed. Can the tefach of wall be within the tzuras hapesach?

When this question was brought to Rav Nissim Karelitz, zt"l, he ruled decisively. "The sukkah you described is kosher since a shutter frame is a kosher tzuras hapesach even though the shutter is retracted inside it."

חוט שני, סוכה, ע׳ רכ״ה