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

Overview

Siman 630 Seif 3:

If there are two walls opposite one another and the space between them is empty one must place a board that is a little larger than four *tefachim* within three *tefachim* of one of the walls and the *sukkah* is valid. In this case it is also necessary to make a *tzuras hapesach* by placing a reed from the board to the other wall. Some maintain that it is not necessary to make a *tzuras hapesach*. If there is a wall that is seven *tefachim* without the use of *lavud* it is unnecessary to make a *tzuras hapesach* to the end of the wall since there is a wall seven *tefachim* which is the minimum size of a *sukkah* wall and certainly it is not necessary to make a *tzuras hapesach* [for the fourth wall m.b. 19]. The custom to make a *tzuras hapesach* when the walls are complete is for beautification purposes.

- Magen Avrohom maintains that *tzuras hapesach* helps only if the *sukkah* is small but many authorities write that there is no difference between a small *sukkah* and a large *sukkah*. (M.B. 15)
- Authorities write that one should be stringent in accordance with the first opinion that requires a *tzuras hapesach*. (M.B. 16)
- In Rema's case all opinions agree that a *tzuras hapesach* is unnecessary. (M.B. 17)
- It would seem that the empty space between the board and the next wall should not be more than ten *amos* wide. (M.B. 18)
- Rema refers to the fourth side. (M.B. 19)

Siman 630 Seif 4:

When does this *halacha* apply, when one constructs a *sukkah* in a location that does not have a wall behind one of the empty sides but if one constructs his *sukkah* in the middle of his courtyard at a distance from the walls of the courtyard even though it only has two walls that are opposite one another it is sufficient to complete the *sukkah* in the same manner that one completes a *sukkah* that has two walls adjacent to one another.

- Magen Avrohom maintains that this *halacha* is true only when one uses the walls of the courtyard as the side walls of his *sukkah*. (M.B. 20)
- Shulchan Aruch means that it is sufficient to place a one *tefach* board within three *tefachim* of the wall and this should be done on the open side and not on the side that has the courtyard wall nearby. (M.B. 21)

Halacha Highlight

Sukkahs that have two walls that are opposite each other

Shulchan Aruch Siman 630 Seif 4

היו לה שני דפנות זו כנגד זו

If the *sukkah* has two walls that are opposite one another

Shulchan Aruch (סע׳ ג׳) discusses the case of a *sukkah* that has two walls that are opposite one another, e.g. an eastern wall and a western wall, and the other two sides are open. The method to make the *sukkah* valid is to take a board that is slightly larger than four *tefachim* wide and place that within three *tefachim* of one of the existing walls. Since the board is within three *tefachim* of the wall the principle of *lavud* indicates that the gap is considered closed and one has effectively constructed a wall that is seven *tefachim* wide. Additionally, one must have a *tzuras hapesach*. This means that one should place a pole adjacent to the board and another pole is inserted next to the other wall and once a pole is run from one vertical pole to the other one has created a *tzuras hapesach* and the third wall is now considered closed. Shulchan Aruch then references an opinion who maintains that a *tzuras hapesach* is unnecessary. Mishnah Berurah (ס״ק ט״ז) relates that the Acharonim write that one should be stringent in accordance with the first opinion cited by Shulchan Aruch.

Shulchan Aruch (סע׳ ד׳) limits this *halacha* to where there is no wall whatsoever even near the north or south side of the *sukkah*. If, however, one built two walls in his courtyard but at a distance from the wall of the courtyard that is to the north (or south) it is sufficient to complete this *sukkah* by placing a board that is slightly larger than a *tefach* within three *tefachim* of the eastern or western wall on the southern side of the *sukkah*. Additionally, one must have a *tzuras hapesach* from the board to the other wall. Mishnah Berurah (ס״ק כ״א) emphasizes that this construction must be on the open side of the *sukkah* rather than on the side of the *sukkah* that has the wall of the courtyard.

Stories to Share

The Third Wall

מ״ב ס׳ תר״ל, ס״ק כ׳: ״אע״פ שאין לה אלא שתי דפנות זו כנגד זו די לה בתיון המתיר״

In some places people take off the doors that lead from their house to their porch to get as much air as possible. One family wished to build their sukkah on their porch away from the door into their apartment. They decided to use the two parallel walls of their porch that were perpendicular to the door leading to their salon for the two required walls. By adding a tefach of wall placed within three tefachim from one of the parallel walls and a tzuras hapesach, they would have a kosher sukkah. But of course they needed to check if this is actually permitted.

When the father researched this question he found that the procedure is somewhat tricky. As we find in seif 3 on today's amud, an extra tefach and tzuras hapesach only count as a third wall in a sukkah which consists of two full walls that are adjacent to each other. These do not help when it comes to parallel walls. In seif 4 he found that a distant third wall renders a tefach and tzuras hapesach acceptable according to the Shulchan Aruch. And even the Magen Avraham agrees provided that the two parallel walls of the sukkah are the walls of the courtyard itself. The rationale is that this third wall somehow connects the two parallel walls. But since there were doors how could this wall connect the parallel walls?

Confused, the man went to Rav Nissim Karelitz to clarify what course of action he should take. Rav Karelitz permitted the approach he planned. "You are correct that the door to your porch cannot act as a connector between the two parallel walls of your sukkah since it is not a full wall. Nevertheless, your sukkah is permitted since the inner wall of the salon is a complete wall. Although it is very distant, it still counts as a connector and enables a tefach with a tzuras hapesach."

חוט שני, ע׳ רכ״ז