

Overview

Siman 630 Seif 6:

If one inserted four poles in his roof, whether in the middle of the roof or whether at the edge of the roof and put schach on top, the sukkah is invalid. Some authorities maintain that the sukkah is valid if the poles are on the edge of the roof due to the principle of gud asik mechitzta.

- ❖ Gud asik works only if the roof does not extend beyond the walls of the house but if it does extend beyond the walls of the house the principle does not apply. (M.B. 30)
- ❖ If the posts are not on the edge of the roof, even if it is less than three tefachim from the edge gud asik does not apply. (M.B. 31)
- ❖ Halacha follows the first opinion that gud asik does not apply to the constructions of a sukkah. (M.B. 31)

Siman 630 Seif 7:

If one put *schach* over an alleyway that has a *lechi* (meaning a piece of wood that is a board) or over a well that has *pasin* (wooden boards around a well that form a private domain) the sukkah is valid for Shabbos of Sukkos. Since the *lechi* or *pasin* are considered a wall for Shabbos they are also considered a wall for one's sukkah. (This is effective only when the *lechi* or *pasin* permit carrying on Shabbos since this allows the application of the *migo* principle.)

- ❖ Shulchan Aruch's wording implies that he follows the opinions that even a single lechi is effective to validate a sukkah constructed in the form of an open mavo'i. (M.B. 32)
- ❖ Pasin is where four posts are inserted around a well with each post having two boards that extends around an amah in two directions that form a right angle. (M.B. 33)
- ❖ Rema means that one should follow the stringent opinion of the Poskim that this leniency is limited to where a lechi permits carrying on Shabbos. In other words when one has three walls and on the fourth side there is a lechi. Since one may carry even Rabbinically in such an enclosure one may also consider it a valid sukkah even though the schach is only near the wall with the lechi. (M.B. 34)
- ❖ The pasin leniency is limited to the public domain rather than to a courtyard. (M.B. 35)
- ❖ L'chatchila one should be stringent in accordance with Rema's position but in a pressing circumstance one may follow Shulchan Aruch's position. (M.B. 36)

Stories to Share

Another Home

ש"ע ס' תר"ל, ז': "מתוך שלחי זה ופסין אלו מחצות לענין שבת..."

On today's amud we find the relationship between the laws of sukkah and the laws of Shabbos.

The poskim point out that it is not fitting to leave the sukkah a mess. The essential tool for cleaning the sukkah is a broom. During chol hamoed, this is certainly not a problem, but what about during Yom Tov or Shabbos? It is obvious that if the floor of the suk-

Halacha Highlight

Since it is a wall for Shabbos it is a wall for one's sukkah

Shulchan Aruch Siman 630 Seif 7
סכך על גבי מבוי שיש לו לחי

If one placed *schach* on an alleyway that was a *lechi*

Shulchan Aruch (סעי' ז) discusses, according to Mishnah Berurah (ס"ק ל"ב), the case of an open *mavo'i* (an open *mavo'i* has two walls opposite one another) and one added a *lechi* at the edge of the *mavo'i* with *schach* resting on the part of the *mavo'i* adjacent to the *lechi* but does not extend the full length of the *mavo'i*. The *lechi*, regardless of its thickness constitutes a third wall, and as a result it is considered a valid *sukkah* for Shabbos of Sukkos. This is based on the principle established by the Gemara that something that is considered a wall for Shabbos is also considered a wall for the *mitzvah* of *sukkah*. Mishnah Berurah further elaborates that the presence of the *lechi* at the edge of the *sukkah* is considered a wall. Accordingly, once the area has a third wall it is Biblically a private domain. Once Biblically it is a private domain it could also be considered a *sukkah* for that Shabbos. Although Rabbinically one may not carry in an open *mavo'i* that has a *lechi* on one side since Rabbinically four walls are required to permit carrying on Shabbos, nevertheless, Chazal were lenient for the sake of the *mitzvah* of *sukkah*.

Rema disagrees with Shulchan Aruch's application of this principle. He contends that the principle that draws a parallel between Shabbos and *sukkah* is limited to those cases in which the walls are constructed in a way that permit carrying on a Rabbinic level as well. Therefore, the case that is permitted is when a *mavo'i* has three full walls and a *lechi* on the fourth side. The novelty of this ruling is that although the *schach* is on the end of the *mavo'i* with the *lechi* rather than a full wall (and thus in contact with two opposite walls and the *lechi*), nevertheless, since it is permitted to carry in this *mavo'i* it is considered a valid *sukkah* for this Shabbos as well.

kah is a dirt floor it may not be swept with a broom—and the same is true regarding the area outside the sukkah. It seemed to one scholar that a broom is forbidden on Shabbos or Yom tov even in a sukkah that was built within a tiled courtyard.

He said to himself, "After all, even using a broom in our homes is a question. Although the Biur Halachah rules that in a city where the houses are tiled one may sweep with a broom on Shabbos, why should this extend to one's yard?"

סי' של"ז, באור הלכה, ד"ה ויש מחמירין

Rav Yosef Shalom Elyashiv, zt"l, disagreed, however. "It is permitted to sweep a tiled sukkah on Shabbos Chol Hamoed. Although you certainly may not sweep a tiled courtyard, this is irrelevant to one's sukkah. Since a sukkah is a kind of home, we relate to it as such; it is not longer considered part of the yard.

He added, "The proof that a sukkah transforms its place into something different is from the Biur Halachah in siman 83. (ד"ה נראה לי) There we find that one who builds a sukkah on a place which was a bathroom nullifies its old status as a bathroom. Nevertheless, this only permits one to sweep in the sukkah, not outside of it."

סוכה כהלכתה, פ"ז, ע' 95