

## Overview

### Siman 630 Seif 8:

If one put *schach* on an *achsadra* that has *p'tzimin* whether they are visible from the inside but not the outside or whether they are visible from the outside but not the inside the *sukkah* is valid. If the *achsadra* does not have *p'tzimin* it is invalid since the *sukkah* is like an alleyway being that it only has two walls of the *achsadra* and the middle of the *achsadra* does not have a wall and opposite the roof there are no *p'tzimin* (meaning a *lechi* to make a doorpost). (This was the wording of Rambam but others disagree, therefore, one should not construct a *sukkah* in this manner.)

- ❖ The *p'tzimin* allow one to invoke the principle *pi tikra yored v'sosem* – the edge of the roof descends and closes. If, however, the *achsadra* does not have *p'tzimin* the principle of *pi tikra* cannot be invoked. (M.B. 37)
- ❖ According to Rema the principle of *pi tikra* cannot be invoked since the walls are opposite one another but if the walls form a right angle it would be permitted to utilize the principle of *pi tikra* for the third wall. According to Rosh it is also necessary to have a *tzuras hapesach* and there is a dispute under what circumstances it is required. (M.B. 37)
- ❖ Taz writes that one who wishes to open his roof and make a *sukkah* in the corner of his house should make a *tzuras hapesach* on the third side and then all opinions would agree that one can invoke the principle of *pi tikra*. Pri Megadim and Bikurei Yaakov disagree with this position. Bikurei Yaakov writes that it is better to place a board larger than a tefach within three tefachim of the wall and another pole where the *schach* ends. By doing so one need not utilize the principle of *pi tikra*. (M.B. 40)
- ❖ Levush writes that Rema's ruling represents a *l'chatchila* manner of constructing a *sukkah* but *b'dieved* one may rely upon the first opinion. (M.B. 41)

## Stories to Share

### A Kosher Sukkah

ש"ע ס' תר"ל, ח': "סכך על גבי אכסדרה..."

Today's amud continues discussing the details involved in building a kosher sukkah.

Rav Ovadia Yosef, zt"l, offered practical advice so that those who are not experts in these complex halachos can be sure they have a kosher sukkah. "There used to be a wonderful custom. Two Torah scholars would stroll around each neighborhood examining each person's sukkah. If they saw a problem in someone's sukkah they would tell him what it was and how to correct it. Sadly this excellent custom ceased. Nevertheless, it is fitting for those who are not experts in the halachos to ask a talmid chacham to inspect their sukkah to insure that everything is in order. Now I know what people are thinking: 'How could my sukkah possibly be invalid?' Sadly problems are more prevalent than most believe. I cannot say how many times I noticed

## Halacha Highlight

### The edge of the roof descends and encloses

Shulchan Aruch Siman 630 Seif 8

סכך על גבי אכסדרה שיש לה פצימין

If one put *schach* on an *achsadra* that has posts

The Gemara Sukkah (6b) teaches the *Halacha L'Moshe M'Sinai* that "the edge of the roof descends and encloses – פי תקרה יורד וסותם." This principle is another one of the virtual walls that exist in *halacha* and a debated issue is its application when constructing a *sukkah*. All opinions agree that one may not use this principle in the construction of the two essential walls of the *sukkah* but there is a dispute how the principle may be used for the third wall. Shulchan Aruch discusses the case of an *achsadra* that has two walls opposite one another and the *achsadra* has a roof that covers some of the length of the walls. At the point where the roof ends one affixed posts to the two side walls and put up *schach* to run the remainder of the length of the walls. Shulchan Aruch rules that the *sukkah* is valid because the side posts allow us to invoke the principle that the edge of the roof descends and it is considered as though there is a third wall.

Rema, however, writes that this represents Rambam's position and other authorities disagree; therefore one should not construct his *sukkah* in such a manner. The rationale of those who disagree with Rambam is that one may not invoke the principle that the edge of the roof descends when the two existing walls are opposite one another. They maintain that the application of the principle is limited to where the two walls are adjacent to one another. Magen Avrohom (ס"ק י"ב) maintains that even when the two existing walls are adjacent to one another one may not invoke this principle to consider the edge of the roof as though it is a third wall. His reasoning is that since the roof was not made for the purpose of the *sukkah* the principle cannot be invoked; therefore one must also have in place a *tzuras hapesach*. Levush (מ"א ס"ק מ"א) writes that these requirements are *l'chatchila* but *b'dieved* one may rely upon Shulchan Aruch's position.

invalid sukkos on Yom Tov itself. The errant family who ate there made a *lishab besocha* and figured they discharged their obligation. Sadly, their brochos were for naught—not to mention their eternal loss of this precious mitzvah!"

הליכות מוסר ח"א, ע' תע"ר-תער"א

Although one should work hard to ensure that his sukkah is kosher, that doesn't mean that he is obligated to make a fancy sukkah. Many people are surprised to learn that the Chofetz Chaim's sukkah was average: just like everyone else's in his city.

The Chofetz Chaim's son once wrote, "My father's sukkah had no inherent hidur, but was built in a clean place on his property. He also made sure that the sukkah didn't even slightly block the public path since this is forbidden. But my father spent most of his time there; all his learning was done in the sukkah. And he never even drank water outside his sukkah."

דוגמא מדרכי אבי, ע' כ"ד