

Shailos from the Bais Horaah

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Compiled and annotated by
Rabbi Chaim Agishstein
Assistant Rav, Heritage Congregation

Pesakim of Rav Shmuel Fuerst shlit"z | Canvas Sukkahs

According to many Poskim, a wall or partition that sways in a common wind is not considered a *halachically* valid *mechitza*. Therefore, since the walls of a canvas *Sukkah* are prone to flap back and forth even in a common wind, it should not be used¹.

This issue can be avoided by attaching a solid material such as wood or plexiglass along the bottom 40 inches of three walls of the *sukkah*. Although this wall does not reach the *schach*, the principle of *gud asik* allows us to view the solid walls as extending until the roof of the *sukkah*, and therefore makes the *sukkah* kosher according to all opinions.

Newer versions of canvas *sukkahs* include three "lavud" straps. By tying these straps each within 10 inches of each other, the gap between the strings can be viewed as closed, based on the principle of *lavud*². The benefit of these straps is that since they are drawn tightly, they do not sway in the wind at all and thereby constitute a *mechitza* according to all opinions.

Although a significant improvement, such a *sukkah* is still not ideal. The Shulchan Aruch writes that one should not use such a *sukkah* because we are concerned that throughout the course of *yom tov*, the fastenings may become undone without one noticing³.

If this does happen on *yom tov*, one cannot fix it himself. Since adjusting the straps will create a *halachic* wall and reinstate the *kashrus* of the *sukkah*, it would constitute building a *mechitza hamateres* on *yom tov* which is prohibited⁴.

One, however, could ask a non-Jew to fix it, because of the principle of *shvus d'shvus b'mkom mitzvah*⁵. The same would be true of any other issue that happens to a *sukkah* on *yom tov* i.e., the *schach* mats being blown off etc.

TARPS

The Mishna in Masechtas Sukkah (1:3) writes that if one spreads out a sheet above or beneath the *schach*

in order to protect themselves from the sun or falling leaves, it disqualifies the *schach*⁶.

The opinion of *Rashi* (*Sukkah* 10a) and most *poskim* is that this is an issue even if the *sukkah* itself has plenty of *schach*, since presently the person is sitting in the shade of non-kosher *schach*. Therefore, since a tarp is not kosher for *schach*, one does not fulfill any mitzvah when sitting in a *sukkah* covered by a tarp.

The opinion of *Tosfos*, however, is that this issue only applies when the *sukkah* has insufficient *schach* and the person is using the sheet to compensate. If the *sukkah* itself has sufficient *schach*, then covering it with a sheet would not cause any issue.

Although in Halacha we rule like *Rashi*, the Mishna Berurah writes that if it is raining, one should sit in the *sukkah* under a tarp rather than in their house, since according to *Tosfos* he will be fulfilling the mitzvah *d'oraysa* of sitting in a *sukkah*⁷.

INSECT NETTING

When Sukkos falls out early and the weather is still warm, there tends to be an issue with bees and other insects coming into the Sukkah. A potential solution would be to cover the Sukkah with insect netting, but the question arises, does that disqualify the *kashrus* of the *schach* similar to the tarp we mentioned above⁸?

Dayan Fuerst *shlit"z* asked this question to Harav Moshe Feinstein *zatz"l* and was told that it depends on the type of netting. As long as there is more gap / air space than solid in the mesh, then it would not disqualify the *schach* and be permitted to use⁹. If the mesh is very fine and therefore has a higher ratio of solid to gap, then it might be an issue¹⁰.

In regard to whether to place the netting above or beneath the *schach*, Rav Moshe said it would be preferable to place the netting above the *schach* for two reasons. Firstly, so that people sitting inside the *sukkah* don't make the mistake of thinking that the netting is

kosher for *schach*. Secondly so that people don't use the netting as a way of supporting the *schach*, which would be an issue of *maamid b'davar hamekabel tumah* (see below).

TYING DOWN SCHACH

Another common issue is that *schach* mats tend to get blown off by the wind. The question arises, what is an acceptable way to secure them?

The Mishna Berurah¹¹ writes that "the *maamid*", the object directly supporting the *schach* should not be made from material that is *mekabel tumah*. The same would apply to the material securing the *schach* since without it the *schach* would blow away.

Therefore, one should not use any bindings made from metal or plastic to secure the mats. One could use twine made from natural fibers, such as Jute because it itself could be used as *schach*.

Other possible solutions are to either place heavy wooden two-by-fours on top of the mats or to lower the beams that support them so that the mats are within the walls of the sukkah and not exposed to the wind.

1. איתא בש"ע (ס' תרל"ט) ע"פ סוגית הגמ' (סוכה כד): "העושה סוכתו בין האילנות והאילנות דפנות לה, אם היו חזקים או שקשר אותם וחזק אותם עד שלא תהא הרוח מנידה אותם תמיד וכו' וקשר אותם כשרה" ע"כ. ומבאר דדפן שיהיה מנידה אותה פסולה לסוכה ונחלקו הפוסקים בביאור פסול זה. דעת המשנה ברורה (שם ס"ק מח) דכוננת המחבר הוא דאפילו אם אין בהרוח כח להפיל המחיצה או לפזר, עצם הדבר שהוא מניד ברוח פסולו מלהיות מחיצה זו"ל "עד שלא תהא הרוח מצויה מנידה אותם - ר"ל דאם מנידה אותם, אפילו אין בכח הרוח להפיל אותם לגמרי רק שע"י הרוח הולך המחיצה ובא, ק"ל דשוב לא חשיבא מחיצה" ע"כ. וכן פסק הגרש"א בהליכות שלמה הל' סוכה פ"ז אות א', וכן כתב המשכנות יעקב או"ח ס' קכ"ד ד"ה וכן, ובמחצית השקל שסב"כא, ובחיי"א כלל 'עוה', והמועדים וזמנים ח"ד סוף סימן פד', וכן כתב הביע אומר ח"ט סימן נט' סוף אות א מאידך דעת החו"א הל' עירובין פ' עז: הוא שהפסול של "אינו יכול לעמוד ברוח מצויה" הוא רק

כשהרוח יפיל המחיצה או מפזר ומבטלת מתורת מחיצה, וכן כתבו הפמ"ג ס' שסג' א"א ס"ק ד' "והתוס' שבת שסב"ג, וכן מבאר בקריית ספר הל' סוכה פ"ד' וראיתי שכן נקט הקובץ הלכות פ"ד' אות ג' ודעת רבינו הוא דכיון דיש כאן פסק דאורייתא של מצות ישיבת סוכה, וגם פסק ברכה לבטלה צריכים לנקוט לדינא כשיטת המחמירים. ובדיועבד בשעת הדחק כגון משיהו שנמצא אצל אחרים שיש להם סוכה המתנדנד ברוח, אם הוא מנדנד פחות מג' טפחים יש לסמוך על החז"א

2. A halacha l'moshe m'sinia which tells us that any gap less than 3 tefachim (approx. 10. inches) wide between two solid items, is negligible and viewed as closed.

3. דאיתא בש"ע ס' תרל"ט י"ז"ל אין נכון לעשות כל המחיצות מיריעות של פשתן בלא קנים, אף על פי שקשרן בטוב, זמנין דמינתקי ולא אדעתיה והוי ליה מחיצה שאינה יכולה לעמוד בפני רוח מצויה עכ"ל

4. וע' בש"ת אגרות משה (או"ח ח"ה ס' מ) "ולעומה שאתה כותב דהיום עושין הדפנות מיריעה עבה וקושין היטב, שלכן מותר לכתחילה, והמחבר בסימן תר"ל סעיף י' שכתב שאין נכון לעשות מיריעות של פשתן בלא קנים מטעם זימנין דמינתקי, הוא דווקא ביריעות דקות, דדווקא באלו מסתבר שלכתחילה אין לעשות מיריעות, לענ"ד קשה לסמוך ע"ז מאחר שלא מפורש חילוק כזה אף לא במחברים היוחר אחרונים כהמ"ב ועה"ש, אלא כשלא היה אפשר לפניו לעשות סוכה אחרת. ומצד מה שחזינו במדינתנו 5. באמריקא שמוכרים סוכות שנעשו דפנותיהם מיריעות, פשוט שלא היה זה ע"פ הוראה כדכתבתי. עכ"ל שו"ע (ס' שט"ט) א' "אסור לעשות אהל בשבת וי"ט אפילו הוא עראי; ודוקא נג, אבל מחיצות מותר; ואין מחיצה אסורה א"כ נעשית להחיר סוכה. וכתב המשנה ברורה (ס"ד) להחיר סוכה וכו' - כגון שהיה לה רק שני דפנות ועשה מחיצת עראי לדופן ג' כמבאר לקמן בסימן תר"ל דאז חשיב הרך מחיצה כבנין דעל ידה נתכשרה הסוכה. ואפילו מחיצה הנעשית על ידי לבד נחשב מחיצה המתרת ע"י שש"כ (פ' כד' הע' קיט) וכעין זה מבאר בשער הציון (תרל"ט ס' ק"ה) לענין צורת הפתח

6. דמ"ג הובא בשער הציון (תרל"ט ס' ק"ה). וע"ע במש"ב ס' תרכ"ט ס"ק כ, וס' תרל"ז ס"ק א. מצאתי בקונטרס בעניני סוכה מהרב משה גולדברג הובא כמה תשובות מהגרמ"פ זצ"ל. בשאלה ז' כתוב בשמו שאפילו אם עשית סוכה הוי איסור תורה, במקום שאין לו סוכה אחרת יש לסמוך על שיטת העיטור (הובא ברמ"א ערב:). שבמקום מצוה מותר לעשות אפילו מלאכה דאורייתא ע"י עכו"ם. וכן ראיתי שכתוב מהג"ר פירכהיימר שליט"א (קובץ הלכות סוכות עמ' מא) בשם הגרמ"פ זצ"ל שהחיר בשעת הדחק במקום שאין לו שום סוכה אחרת לאכול בו

7. וכן הוא בש"ע (ס' תרכ"ט יט) "פירס עליה סדין מפני החמה, או תחתיה מפני הגשם, כלומר שלא יהיו עליו וקסמין נגשרים על שלחנו, פסולה" ע"כ. ואח"כ מביא השו"ע דעה אחרת "וי"א שסוכה שהיא מסוככת כהלכתה וירא שמא ייבש הסכך או ישר העליון ותהיה חמתה מרובה מצלתה, ופירס עליה סדין שלא תתייבש, וכו' כיון שהסדין גורם שעל ידו צללה מרובה מחמתה, פסולה; אבל אם לא כיון בפריסת הסדין 8. אלא להגין מפני החמה והעליון, או לנאותה, כשרה" ע"כ

וכתב המשנה ברורה (ס"ק נח) "אבל לדעה ראשונה אף באופן זה אסור. ועיין בבה"ל דכן יש 9. להחמיר (דהיינו כהדעה ראשונה) למעשה וכ"כ הב"ח ש"א

10. כן כתב המשנה ברורה (תרכ"ט ס' נח) "ומ"מ בשעת הדחק שלא יוכל לאכול בסוכה ע"י העליון הנושרין לתוך המאכל או ע"י הרוח שמכבה הנרות, מוטב לפרוס סדין תחת הסכך בתוך ד' 11. כיון דכוננת להגין מפני הדבורים, כנראה הוי דומה לפריסת סדין "להגין מפני הגשם", שלפי הדעה הראשונה הוא פסול

"וביאר בדברים קצרים "דכיון שחמתו מרובה מצלתו, אין עליו שם סדין כלל Generally, the higher the "mesh count" is, the smaller the size of the holes, and therefore more likely to be an issue.

סימן תרכ"ט ס"ק כב "וכן העתיקו כמה אחרונים לדינא, דלכתחילה יש ליזהר שלא להעמיד הסכך בדבר המקבל טומאה אכן בדיעבד או שאין לו שאר דברים ק"ל דמותר להעמיד הסכך בדבר המקבל טומאה כדמזכר בסוף ס' תר"ל" ע"כ

Rav Gershon Schaffel shlit"a
Rav, Young Israel of Skokie- Moreh
Horaah, Business Halacha Institute

Ownership of the Daled Minim and various Kinyanim

One of the fundamental prerequisites of fulfilling the *mitzvah* of *lulav* and *esrog* on the first day of Sukkos (and second day in *chutz la'aretz*) is to own one's *lulav* and *esrog*. The *Gemara*¹ derives from the word *pasuk*² teaches that one must own his *lulav* and *esrog*. In Chazal's terminology שלכם - לכם. Accordingly, Shulchan Aruch³ states that one may not fulfill his obligation with a borrowed *lulav* since the mandate לכם requires ownership of the *lulav* to fulfill the *mitzvah*.

Once it is established that ownership is necessary to fulfill the *mitzvah*, we can begin to explore whether different ways of conveying ownership qualify as לכם or not. For example, Shulchan Aruch⁴ rules that if one gives his *lulav* to a friend and says, "It is yours until you fulfill the *mitzvah* and then it reverts back to me," the borrower does not fulfill the *mitzvah*. This formulation is not a gift, rather it is a loan, and one cannot fulfill the

mitzvah with a borrowed *lulav*. In contrast, Shulchan Aruch rules⁵ if one gives his *lulav* to a friend on condition that it is returned, מנתה על מנת להחזיר, it is an effective means of conveying ownership and as long as the borrower returns it to the original owner, the *mitzvah* was fulfilled because for the as long as he had possession of it, it belonged to him⁶.

Rema⁷ writes that every man should try to purchase his own *lulav* so that he can fulfill the *mitzvah* properly. Magen Avrohom⁸ explains that people are not fluent in the proper way to convey ownership of a *lulav* and rather than rely on the proper intent and method of conveying ownership, the safest approach is to purchase one's own *lulav*. The Elya Rabba⁹ infers from the Mabit that one who owns a *kosher lulav* should recite the *beracha* on his own *lulav* rather than use a friend's more *mehudar lulav* since using the friend's more *mehudar lulav* requires a proper *kinyan* which people are

not always sufficiently fluent to perform properly.

Mishnah Berurah¹⁰ cites the Magen Avrohom and Bais Shmuel in Even HaEzer who prove that one who borrows a friend's *lulav* with the intent to fulfill the *mitzvah* becomes the owner of that *lulav* and indeed fulfills the *mitzvah*, even without discussing the need to make an acquisition. This is based on the *halacha* in Even HaEzer¹¹ that states that one who borrows a utensil and gives to a woman for *kiddushin* effects a valid *kiddushin*. This is because it is assumed that the owner gave the utensil to his friend as a *מתנה על מנת להחזיר* a gift given on condition that it is returned and during the time the "borrower" has possession of it, he is considered the owner of that utensil. Although it was not verbalized, it is assumed that the owner gifted it to the borrower in a manner that allows him to use it for *kiddushin*. The same is true when one borrows a friend's *lulav*. Even if it is not specified that the owner is lending it as a *מתנה על מנת להחזיר*, nevertheless, it is assumed that it was given under those conditions to facilitate the borrower's fulfillment of the *mitzvah*.

Taz and Teshuvos Bais Yaakov¹², however, disagree. Ownership of one's *lulav* is Biblically mandated and as such, we do not automatically interpret a person's words to mean something that he did not explicitly say. In contrast, the requirement to own the object that is used for *kiddushin* is a logical assumption, i.e., one must own the object he uses to betroth a woman. Since a borrowed utensil would not fulfill that requirement, we interpret the "loan" to have been issued in an effective manner, i.e., as a *מתנה על מנת להחזיר* so that the *kiddushin* is valid.

Sha'arei Teshuvah¹³ cites the Machaneh Ephraim who writes that according to those *Poskim* who maintain that a Rabbinic *kinyan* is ineffective to fulfill a Biblical obligation, one who purchases a *lulav* but plans to pay for it after *Sukkos*, even with the seller's consent, does not fulfill his obligation. When one takes possession of the *lulav* (*kinyan meshichah*) without paying for it (*kinyan kesef*), he has only performed a Rabbinic *kinyan* and that is not sufficient to fulfill one's Biblical obligation. This opinion is cited by the Mishnah Berurah¹⁴ but he adds that if one brings the purchased *lulav* into his property, he acquires it with *kinyan chatzer*, which is a *DeOraisa* level *kinyan*¹⁵.

He then concludes that even with the proper methods of *kinyanim*, one should *l'chatchila* be careful to pay for his *lulav* before *Sukkos* begins¹⁶. The reason for concern, explains the Shevet HaLevi¹⁷ is that even if the customer brings the *esrog* into his house, we do not, *l'chatchila* rely on this mode of acquisition since most merchants do not convey ownership in such a case wholeheartedly being that they have not received any payment, whatsoever, for the *esrog*.

This ruling raises numerous questions concerning the effectiveness of different methods of acquisitions

of one's *lulav* and *esrog*. HaRav Shmuel Kamenetzky shlit"z¹⁸ maintains that all authorities agree that giving a merchant a check, even if postdated effects a *kinyan d'Oraisa* and there is no reason to hesitate from paying for one's *lulav* with a check. The reason is that when a merchant receives a check as payment, he has complete *semichas daas* (loosely translated in this context as confidence) in the *kinyan* and thus sells the *lulav* wholeheartedly (בלב שלם). Moreover, he adds, the check itself can function as a *kinyan kesef*. Giving a merchant a check is similar to *במלוה* – buying something on credit which creates a debt the customer owes the merchant. Rema¹⁹ writes that to affect a *kinyan kesef* it is not necessary for the customer to pay in full for the purchased merchandise. If the customer pays a small amount (as payment for the merchandise, not just to create a binding agreement²⁰) the unpaid balance is seen as though the merchant loaned that amount to the customer who uses the borrowed funds to complete the purchase²¹. The money the customer eventually pays the merchant for the remaining balance is repayment of the loan, rather than a *kinyan kesef* to purchase the merchandise. Since it is treated, from the perspective of *halacha*, as a *kinyan kesef*, it works even for Biblical *mitzvot* such as *lulav* and *esrog*.

1. Sukkah 41b

2. Vayikra 23:40

3. O.C. 658:3.

4. Ibid.

5. O.C. 658:4

6. See Aruch HaShulchan 657:3 for an interesting analysis of whether adult children who are financially supported by their father, *סומך על שולחן אביו*, must own their own *dalet minim* or perhaps since they are subordinate to their father, they could use his *lulav* and that will fulfill the mandate of *לכם*. For further discussion of this point see Ashrei Halsh 3:32:19.

7. O.C. 658:9

8. 658:12

9. 649:18

10. 658:9

11. E.H. 28:19

12. O.C. 14:5 and teshuvah 114 respectively

13. 658:5

14. 658:10

15. See Biur Halacha 366:9 d.h. Tzarich where he writes that one who holds something in his hand and his hand grasps the entire object, it is an effective *kinyan*. The application of this, however, is limited by virtue of the fact that most *esrogim* are larger than what one can grasp inside of his hand.

16. It is important to note that the Aruch HaShulchan (658:16) cites the Sha'arei Teshuvah's quote of the stringency of the Machaneh Ephraim but concludes that the Yerushalmi in Maaser Sheni clearly indicates that Rabbinic *kinyanim* are effective even for Biblical *mitzvot*.

17. Teshuvos Shevet HaLevi 7:83. See also Mateh Ephraim 625:17 and Elef HaMagen 20 who cite *Poskim* who maintain that *kinyan chatzer* is not effective for a purchase (in contrast to a *matanah*) if one did not pay money.

18. Kovetz Halachos 18:[13]. See also Ohr Sameach Hilchos Lulav 8:10 who writes that a customer who pays a merchant one *perutah* and structures the remaining balance as a loan, i.e., *במלוה*, acquires the *lulav* according to all authorities.

19. C.M. 190:10

20. See Mishnah Berurah 448:19 and Sha'ar HaTziyun 51

21. This is one of the *kinyanim* that is done when selling *chometz* to a gentile. The gentile makes a partial payment, and the remaining balance is *במלוה*. In other words, from the perspective of *halacha* it is seen as though the Jew loaned the gentile the funds needed to purchase the *chometz*. Accordingly, the gentile has paid in full for the *chometz*, thereby completing the purchase and the balance that remains is repayment of a loan, not payment for the merchandise. On Pesach this is especially important since we do not want to risk cancelling the *kinyan* if the gentile does not pay the remaining balance. If the sale was nullified it would mean that in retrospect, the Jews owned *chometz* on Pesach.

OMED B'RUACH METZUYA

One of the most important and overlooked issues in a *succah* is the concept of *omed b'ruach metzuya*, that the *succah* must have the strength to withstand normal winds. This means that the components of the *succah*, including the walls, and according to most *poskim*, the *schach* as well, must be strong enough to withstand all normal winds¹. If it is not strong enough, it is *pasul*, even if in the end no such winds blew during the duration of *succos*. To take it a bit further, even if one builds his *succah* in a shielded area, (e.g., between two tall houses), where the winds are significantly dampened, the *succah* will be *pasul*, if it would not withstand the wind that are common in unshielded areas².

While the phrase “*omed b'ruach metzuya*” sounds straightforward, in reality the exact parameters are not so clear. To demonstrate this, there was once a storm in Yerushalayim on *succos*. It was a real storm, but it wasn't particularly unusual for a storm, and yet many *succos* were in-fact destroyed. Many of those whose *succos* were ruined were concerned that perhaps their *succos* were always *pasul*, as they lacked the ability to withstand all normal winds. Ultimately, there was a ruling from R' Elyashiv that the winds of the particular storm were *eino metzuya*. However, the uncertainty demonstrates the lack of a precise definition for “normal” in the context of *ruach metzuyah*.

Practically bamboo sticks are thin and will not lift upward in the wind. It is common for them to shift sideways in the wind, and to avoid this it is important to have a protruding nail or similar obstruction to prevent them from rolling off the end of the *succah*. It is also important that they be a little longer than the frame so slight shifting doesn't allow them to fall into the center of the frame. Once this is done, upward movement should not be a concern. The *schach* mats, on the other hand, can be powerfully forced up when they catch the wind. Even if they seem to be steadfast in certain winds, different directional winds and wind gusts can have a powerful effect on them. It is therefore important that they be strongly fastened to the *succah*. However, when fastening any type of *schach*, one must be mindful of other pitfalls such as *tikrah* and *maamid* that will be discussed immediately below.

NAILING OR OTHERWISE FASTENING THE SCHACH

Considering the importance of keeping the *schach* steadfast in the wind one may be motivated to anchor them permanently. The issue with standard fasteners, is that word *succah* means “covering” and refers to a temporary structure. The main part of the *succah* is the

schach, and the *schach* specifically may not resemble a permanent roof (*tikrah*). For this reason, the *schach* may not be fastened with nails³. Many *poskim* are of the opinion that tying the *schach* with string will not create the appearance of a roof⁴. Still the concern of *maamid* will create an issue with almost all commercially available strings available today⁵. Below we will discuss *maamid* and a possible solution that will work to secure mats while avoiding the issue of *maamid*.

MAAMID

While there aren't any restrictions related to the material of the *succah* walls⁶, there is a restriction relating to the components directly supporting the *schach*. For this *halachah*, both the underlying support and the material placed above the *schach* to hold it in place are considered support⁷. This restriction is *me'dirabanon* and is due to the concern that if a material that is not valid for *schach* is used to support the *schach*, it may be used as the actual *schach*⁸. While this is an accepted *chumrah* it will not invalidate the *succah*, and when there is a pressing need, there is room for leniency⁹. Also, the restriction of *maamid* does not apply to every material that is *pasul* for *schach* as we will see below.

Kosher *schach* must grow from the ground, many materials are disqualified for *schach* because they do not grow from the ground, and these materials should not be used to support the *schach*. Still there are some exceptions that we will discuss in the context of various practical applications.

SUCCOS SHARING WALLS WITH A HOUSE

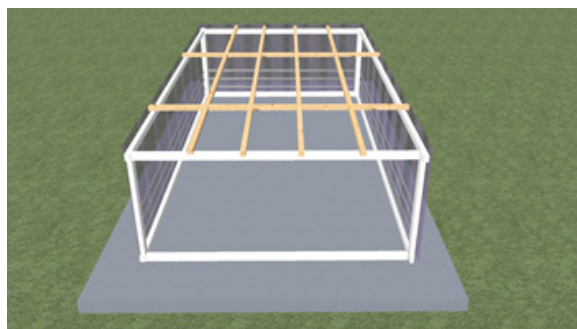
It is very common that *succos* are built near a building to utilize the existing walls, and in such cases, the logical placement of the *schach* will be on top of the building's walls. If the *schach* will rest on wood framed walls, there should be no issue of *maamid*. Even though the wood framing of the house is not actually kosher *schach* due to its permanence, it does not fit into the parameters of this rabbinic *gezeira*. The concern in using invalid *schach* material to support the *schach* is that it may lead to using that same material as the actual *schach*. To actualize that concern, the material will have to be such that it will be invalid even if it was placed as *schach*, which includes the correct *schach* intentions. Wood framing material, if placed on top the *succah* with the right intentions, will be valid *schach*¹⁰. While there are various restrictions on processed lumber, especially if it is four *tefachim* wide or resembles roofing material, those restrictions do not have the severity to further restrict them as a *maamid*¹¹.

Suppose one of the walls of the *succah* is a brick or cement wall that is shared with an adjacent house. Brick and cement are not valid *schach* since they do not grow from the ground. They are nevertheless excluded from the concern of *maamid*, since bricks and cement are not suited as an overhead covering in any structure, and the abovementioned concern does not apply¹².

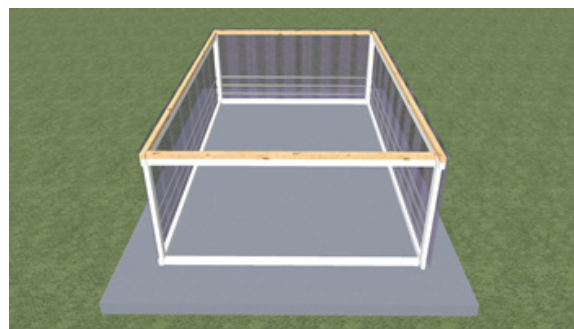
Today, most roofs are surrounded with metal or vinyl gutters. This would mean that *schach* placed on most permanent walls will actually be resting on a gutter. A gutter, whether made of plastic or metal, is a possible roofing material and as such should not be used to support the *schach*¹³. One should fasten a wood board to the house and use the wood board to support the *schach*.

MAAMID IN STAND-ALONE SUCCOS

Today the two most common choices of *succos* are custom built wooden *succos* or prefabricated *succos*. Most of the prefabricated *succos* consist of metal frames housing plastic or canvas sheets. In the prefabricated *succos*, the metal frame is typically what supports the *schach*. Many people use the *succos* as is, and while this is not ideal, it does not *pasul* the *succah*¹⁴. To properly avoid *maamid* issues, a wood board should be placed directly on the metal frame, and the *schach* should be placed on the wood board. Ideally the wood should be positioned in a way where the *schach* is really being held up by the board. If the board is placed in such a way that if the board was slipped out, the *schach* would just rest on the metal directly beneath it, many *poskim* will question if the issue of *maamid* is really avoided¹⁵.



In picture A, the board is clearly supporting the *schach* and this is proper according to all opinions.



In picture B, the metal is the essential underlying support, and the wood, while technically under the *schach*, is not helping in a practical way. Some *poskim* question if this avoids the issue of *maamid*.

MAAMID AND TYING DOWN THE SCHACH

The material used to secure the *schach* is also considered a *maamid*. We previously discussed the importance of securely fastening the *schach*, so it will not blow away in a normal wind. We also discussed that nailing in the *schach* is both an issue of *tikrah* (permanent roof) and an issue of *maamid*, since they are metal and not suited for *schach*. We further discussed that string does not have the issue of *tikrah*, only the issue of *maamid*, as we will now discuss.

SYNTHETIC VS NATURAL FIBERS

In consideration of the possible option of using string to hold down the *schach*, it is important to note, as previously discussed, that while *maamid* is an accepted *chumrah* it does not actually *pasul* the *succah*. Also, not all materials that are *pasul* for *schach* are *pasul* for *maamid*. String can have one of three issues in terms of its suitability as *schach* and this can have further ramifications regarding *maamid*. First most commercially available strings are synthetic, meaning that they do not grow from the ground. It is pretty clear

that such strings should not be used as a *maamid* for the *schach*. Certain strings, such as cotton and linen, do in-fact grow from the ground, the question is if they are susceptible to *tumah*¹⁶. There is an opinion that braided rope, meaning a rope made of individually spun string, may have the status of a garment and be susceptible to *tumah*¹⁷. Another possible issue applies exclusively to flax, specifically that it is susceptible to *tumas negaim* (it can become *tamei* if afflicted with *tzora'as*), and according to some, this renders it invalid as *schach*¹⁸. Both the issue of braided rope, and the issue of *tumas negaim* are questionable. One may therefore question if it is correct to follow the strict approach when it comes to *maamid*, which itself is a stringency. Still in the following paragraph we will discuss yet another concern that would apply to all processed strings.

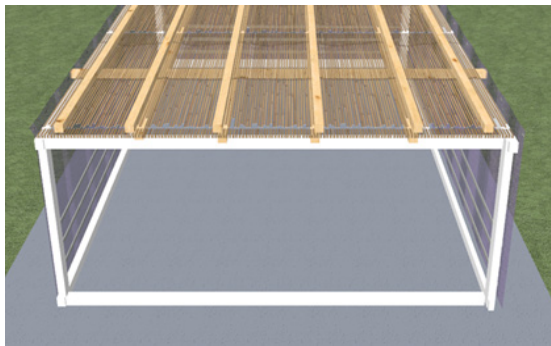
COTTON AND JUTE STRING

Considering the above, there may be perhaps room for leniency for using even braided cotton or flax to fasten the *schach*. Unbraided cotton though, is clearly not *mekabel tumah*, and if available, would seem to

be a better material. There is yet another issue, while it is not as severe as the issue of *kabalos tumah*, it will potentially disqualify almost all strings. This is a *gezirah derabonon* that applies to all processed plant-based materials. The Shulchan Aruch discusses that flax cannot be used as *schach* once it is soaked, combed, and spun¹⁹. There is discussion exactly which of the processes renders it invalid as *schach*, but clearly commercially available string is sufficiently processed that it should not be used as *schach*²⁰. Regarding *maamid*, there is debate if this *gezeira* on processed materials must be applied to *maamid* as well²¹. Here too, since *maamid* is a stringency, there may be room to at least be lenient on questionable issues of *maamid*. There

is a commercially available string called jute string. It comes from a jute plant that has long tough fibers and it requires minimal processing. Flax that was soaked but not fully processed is subject to debate if it is valid for *schach*. Jute string does undergo that type of minimal processing, so it may be subject to the *gezeira* on processed plant materials. Still combining the three leniencies: that *maamid* itself is only a *chumrah*; that processed plant materials may not be subject to the issue of *maamid*; and that the minimal processing of jute string may not render it unfit even for actual *schach*, would make jute string a fairly good option for tying down *schach*.

BOARDS ON TOP OF THE SCHACH



According to the widely accepted custom, only direct supports are an issue of *maamid*. Indirect support is called מעמיד דמעמיד and is not an issue according to widespread custom²². This will allow for a perfect solution for securing the *schach*. One can simply place a board (such as a 2" by 4" or a 1" by 4") on top of the *schach*. As mentioned above, wood boards do not present an issue of *maamid*. In most climates, the weight of a wood board will not be sufficient to secure the mat, especially a large one. However, since an indirect support is not an issue, one can tie the board down with a string that is not valid *schach* material, as this will be a מעמיד דמעמיד. To nail down the wood, would be an issue of *tikrah*²³, according to some opinions.

CONCLUSION

Based on the considerations regarding string and the other considerations discussed before, *schach* mats should be tied down to make sure that they do not lift off in the wind creating a serious issue of *omed beruach metzuya*. Many *schach* mats purposely leave some extra string off the end of the mat to allow tying. Very often the string will not be strong enough for many climates, or it will not last more than a few seasons. One other option for this purpose is jute string, which is not *mekabel tumah* and may even be valid for *schach*. According to R' Elyashiv, when using string to tie down the mat, it should have a little slack to avoid the issue of

*tikrah*²⁴. A second, and more preferred option is a wood board which is laid on the *schach* and then tied down.

1. עיין ש"ע סימן תר"ל סעיף י' ו"מ"ב ס"ק מח' וש"ע סימן תרכ"ח סעיף ב' ו"מ"ב שם. ועיין שפת אמת סוכה כג. ד"ה והנה שנשתפק אם דין זה נאמר על הסכך או רק על הדפנות אבל לא מצאנו דעה זו בהפוסקים, ואף השפת אמת שמסקנ' ל' לא כתב כן אלא בתוך דברי הסוגיא ולא מצאנו שצדד להקל להלכה למעשה
2. עיין ש"ע סימן תר"ל סעיף י' ו"מ"ב ס"ק מח' שאפילו עומדת בבית שאין שום רוח כלל לא חשיבה מחיצה וכן פסק הערוה"ש סעיף לא. וכן דעת רוב פוסקים ועיין בחזון או"ח ס' נב ס"ק יד שפסק בזה
3. עיין שעה"צ סימן תרל"ג ס"ק ו' בשם התוס' והר"ן ועיין עוד בערוה"ש סימן תרכ"ט סעיף לב' שמפשוט לשונם משמע שכלל אופן שקובע במסמרים פסול וכן פסק בספר קובץ הלכות סוכות פרק ז' הלכה ז', וע' לקמן בהערה הבאה שהגר"ש"א החמיר אף בחבל וכ"ש במסמר, אבל עיין בספר שושנת ישראל פרק א' הלכה כ"ב שהביא בשם ר' שלמה מילר שליט"א שאינו פסול משום קבע כל זמן שקובע במסמרים באופן ארעי שהגשם יכול לירד שם וכן מבואר בשו"ת האלף לך שלמה סימן שס"ו
4. כן מבואר מתוך דברי המ"ב סימן תרכ"ט ס"ק כ"ו שהזהיר לכתחילה שלא לקשור הסכך בחבלים מטעם מעמיד אבל אינו חושש משום קבע. וביאר הגר"ן קרליץ (פסקי שמועות עמוד ל"ד) דאין הדרך לעשות נג מחוטים. אבל הגר"ש אלישיב (באשרי האיש ח"ג פכ"ה) כתב שאין לקשור הסכך בחבל. אבל אף לדעתו אם קושרו באופן הרפוי שפיר דמי
5. כנ"ל בהערה דלעיל, ולקמן יתבאר כמה מיני חוטים, ולמה אין לסכך בהם
6. עיין ש"ע סימן תר"ל סעיף א' שכל הדברים כשרים לדפנות ועיין מ"ב שם ס"ק א' וז"ל "דמש" מעות הכתוב דהסכות תעשה באספך מגרין ומיקרב [דלמדין מזה דיעשה הסכה מפסלת גרין ויקב, דהוא דבר שאינו מקבל טומאה וגדולו מן הארץ] קאי אסכך דוקא, דדפנות לא קארי סוכה. ועיין שעה"צ שם ס"ק א' "והא דדרשינן בסכות בסכות לדפנות (דבעי ג' דפנות - או שתים וטפח), היינו מיתורא, והן פסוקים אחרים (בסכות תשבו שבעת ימים כל האזרח בישראל ישבו בסכות, כי בסכות הושבתי וכו'), אבל קרא דבאספך אינו יתור ופשוטה קאי על הסכך. ועיין עוד שם בביאור הלכה ד"ה כל וכו'. שיש לחוש לכתחילה לעשות הדפנות מדבר הפסול מדאורייתא לסכך בהם משום מעמיד אבל כתב שזה רק באותן דברים ששכיח לסכך בהם אבל אין חשש כלל בחציצות של אבנים משום שאין שכיח לסכך בו
7. עיין בשו"ע סימן תרכ"ט סעיף ז' וברמ"א שם ועיין מ"ב ס"ק כב' ועיין עוד במ"ב סימן תרכ"ט ס"ק יז' וסימן תר"ל ס"ק נ"ט
8. עיין במ"ב סימן תרכ"ט ס"ק כ"ב וז"ל "ואפשר דיש לנו להחמיר שלא להעמיד בדבר המקבל "טמאה שמא יבוא לסכך בו
9. עיין במ"ב שם וז"ל "אכן בדיעבד או שאין לו שאר דברים קיימא לן דמותר להעמיד הסכך בדבר המקבל טמאה כדמוכח בסוף סימן תר"ל
10. עיין בספר קובץ הלכות על הלכות סוכה פרק ז' הלכה ד' ועיין שם בהערה ה' וכן פסק הגר"ן קרליץ בחוט שני סוכות עמוד ר"א
11. עיין בביאור הלכה ריש סימן תר"ל ד"ה כל, שכתב דאין איסור מעמיד באותן דברים דאין פסולין לסכך בהן רק מדרבנן דבהן לא גזרו להעמיד בהן. ועיין בספר שושנת ישראל פרק א' הלכה לח' שזהו רק בדבר שפסול רק מדרבנן כגון נסרים אבל אין להעמיד בדבר המקבל טומאה מדרבנן כדמבואר בהמ"ב עצמו בסימן תרכ"ט ס"ק כה' כיון שפסול טומאה הוא שם פסול דאורייתא ועיין שם בהערה נ"א שהביא בשם ר' שלמה מילר שליט"א עוד סברה לחלק בין טומאה דרבנן לשאר פסולים דרבנן, ועיין שונה הלכות סימן תרכ"ט הלכה יט' שהביא חילוק זה בשם הפרי מגדים, וכן פסק הגר"ן קרליץ בחוט שני סוכות עמוד ר"א להחיר. אבל עיין אגרו"מ חלק ג' סימן ע"ה שלא הקיל בפסול דרבנן אלא כשיש עוד צירוף להחיר
12. עיין במ"ב סימן תרכ"ט ס"ק כב' וז"ל "ואף על גב שמעמידין הסכך על כתר אבנים, משום דלא "שכיח שישכך בהם" וכן מבואר בביאור הלכה ריש סימן תר"ל ד"ה "כל
13. כן כתב הגר"ן קרליץ בחוט שני סוכות עמוד ר"ב. ובספר שושנת ישראל פרק א' הלכה ל"ה בשם ר' שלמה מילר שליט"א
14. עיין במ"ב שם וז"ל "אכן בדיעבד או שאין לו שאר דברים קיימא לן דמותר להעמיד הסכך בדבר המקבל טמאה כדמוכח בסוף סימן תר"ל
15. עיין בשו"ת מנחת שלמה תניא סימן נ"ה בסופו שמחמיר בזה ועיין בספר שושנת ישראל פרק א' הלכה ל"א וז"ל "אם שמבואר שר' שלמה מילר שליט"א החמיר להלכה והקיל בזה רק כשיש עוד צירופים להחיר. אבל עיין בספר קובץ הלכות סוכות פרק ו' הלכה ח' שמתיר
16. עיין בשו"ע סימן תרכ"ט סעיף ז' ובמ"ב שם ס"ק י"א וי"ב
17. עיין שם שו"ע סעיף ה' לגבי חבלים ומ"ב ס"ק יג' ושער הציון ס"ק כ' שהביא שיטת רש"י שבת סד. שאם נטוו החבל ואחר כך קולעין אותן שהוא בכלל אריג ומן התורה אין מסככין בהן
18. עיין שם במ"ב ס"ק י"ב שטעם זה הוא רק בפשתן אבל אינו בצמר גפן וקנבוס כיון שאינן

דאין חילוק בין מעמיד למעמיד דמעמיד אבל למעשה לא החמיר כהחזון איש שיש לו דרך אחרת והחמיר רק כשהמעמיד ניכר בתוך הסוכה ולא מן הצד עינין שם
 23. עיין ספר אשרי האיש פרק כ"ה סימן ל' אבל עיין בקובץ הלכות פרק ז' הלכה ז' שהקיל בזה (ולכאורה כוונתו כה"ג שאינו יכול לזוז כלל אפילו למעלה
 24. 'אשרי האיש' פרק כ"ה סימן ל'

מטמאין בנגעים
 19. עיין בשו"ע סימן תרכ"ט סעיף ד' ובמ"ב שם ס"ק י"א וי"ב
 20. שם במ"ב ס"ק יא' ושער הציון ס"ק י"ג
 21. כיון שהוא גזירה דרבנן עיין לעיל בפנים לגבי נסרים שרחבו ד' והערה 11 שם
 22. עיין שו"ע סימן תרכ"ט סעיף ז' ומ"ב שם ס"ק כו בשם המ"א והגר"א ושאר אחרונים שמעמיד דמע" מיד מותר לכתחילה וכן דעת רוב הפוסקים. אבל עיין בחזון איש א"ח סימן קמ"ג ס"ק ב' שחולק וסובר דאין חילוק בין מעמיד למעמיד דמעמיד. ועיין עוד בערוה"ש תרכ"ט סעיף יח שמבואר שגם הוא סובר

Rav Moshe Kaufman

Rav, Beis HaKnesses D'Chicago
 Moreh Horaah, Midwest Beis Horaah

Halachos of Eating in the Succah

What foods must be eaten in the succah?

Eating is a primary way for a person to establish where he lives¹. Therefore, eating must be done in the succah, and is also forbidden outside of the succah. However, this applies only to eating which is defined as a meal. One example is eating bread. If one is eating more than a *kebeiyah* (1.85 fl. oz.) of bread, it must be eaten in the succah². Less than this amount is considered *achilas arai*, a snack, which may be eaten outside of the succah³.

Baked goods such as cake or cookies, are quasi-bread items known as *pas haba'ah bekisnin*. In general, if one would eat enough of these foods to equal the amount of a normal meal, they are treated halachically as bread, and one would need to wash, recite *Hamotzi* and say *Bircas HaMazon*⁴. One who eats this quantity of *pas haba'ah bekisnin* on Succos would need to eat in the succah, just as when eating bread.

If one eats more than a *kebeiyah* of these items, but less than the amount of a full meal, although the bera-chah recited will remain a *mezonos*, it must be eaten in the succah. Although many are accustomed to doing so with a *berachah*⁵, it is actually a dispute among the *poskim*, so it would be best to only recite a *berachah* when one will also linger in the succah for a while⁶. For example, one who is performing another activity in the succah, such as sleeping, may recite a *leisheiv on cake*⁷. Cake that is eaten after *Kiddush* on Shabbos or Yom Tov, it attains the status of a meal, and is eaten in the succah with a *berachah*⁸.

Cooked items made from the five grains, such as pasta, can never be classified as bread, and yet are often the cornerstone of a meal. In practice, one must eat pasta and the like in the succah. If a person is eating in a group setting or eating an amount large enough to be defined as a meal, a *berachah* is recited as well. One who is eating more than a *kebeiyah*, but not as a meal, should omit the *berachah*⁹.

When eating a full meal of **meat or vegetables** or any non-grain meal, it is proper to eat in the succah, as it is meant to be one's true home. However, this is not an absolute obligation, and no *berachah* is recited¹⁰.

Drinks may be consumed outside the succah as

well¹¹. If one is in the middle of a *seudah* in the succah and goes inside for a moment, it is best to avoid all drinking or eating out of the succah, even drinks or foods that would otherwise be permitted when eaten alone¹².

Regarding these *halachos*, many *poskim* write that, while certainly not obligated to do so, one who refrains from eating or drinking anything outside the succah is a praiseworthy individual¹³.

It is quite freezing outside; must I stay in the succah?

Gemara derives from the language of "*teishvu*" (dwelling) that living in the succah must be "*ke'ain teduru*," the way you live in a regular home¹⁴. Therefore, one who experiences discomfort in the succah must consider whether he would remain in his own home under those conditions. Rain is a classic example. If it was raining into one's house (*chas v'shalom*), one would most likely not remain there. Therefore, when it rains into the succah, there is no *mitzvah* to eat there¹⁵. Other examples of discomfort include cold, insects or personal illness. An additional condition that must be met in order to be allowed to leave the succah is that the discomfort will be relieved by leaving. If it will be just as uncomfortable in the house as in the succah, there is no *heter* to leave the succah¹⁶. To answer the original question, a person who is literally freezing cold in the succah may go inside the house.

My yeshivah bachur insists on staying in the succah in the cold, after putting on a sweater and coat; is this proper?

There is a well-known statement of Rema¹⁷ that one who is exempt from the succah because of rain and stays there is considered a simpleton. This indicates that there is no *mitzvah* performed in "sticking it out" in the rain, as he is not living in the succah as he would in a house. However, this is in regard to a severe nuisance such as rain. However, if a person can take simple measures to guarantee comfort, such as turning on a small heater that will keep the succah warm, he is certainly required to do so¹⁸. As mentioned before, we judge the requirement by what he would do in his own house.

In that light, measures such as wearing extra layers of clothing would be required, as that would be one's behavior in his own home. The *bachur* is correct, as well as obligated, to wear a sweater and coat. If it is so cold that even a coat would not provide sufficient warmth, there is no obligation to eat in the succah at all.

The forecast calls for rain, and it's cloudy right now; may I begin the meal inside?

As long as the succah is still dry, there is no exemption from succah, and one is obligated to eat there. However, it is best not to recite a *berachah*.²⁰ HaGaon Rav Yosef Shalom Elyashiv zt"l is quoted as adding that weather forecasters are the modern-day version of false prophets and are never to be believed!²¹

It stopped raining in middle of the meal; what should I do?

If one already began his meal indoors due to the rain, there is no requirement to go out to the succah when it stops raining. He is allowed to finish his meal indoors.²² Any subsequent eating after the meal is over must be in the succah.

However, if the rain stopped before the meal actually began, even if the table was already set indoors because of the weather, one is required to go out to the succah.²³

I am travelling back to Chicago on Chol HaMoed; what may be eaten in the car?

The requirement of succah is limited to eating done in the home. One who is traveling for business, etc., (called *holchei derachim*), and doesn't have a succah readily available while on the road is fully exempt from succah.²⁴ A traveler staying overnight away from home should try to find a succah. If it involves significant exertion, he is not obligated to do so.²⁵

The family is at the zoo, where no succah is available; is it permitted to eat bread there?

HaGaon Rav Moshe Feinstein zt"l objected to the practice of people taking pleasure trips on Chol HaMoed and losing out on the mitzvah of succah during that time.²⁶ However, many families go on outings as a way of spending family time together as well as keeping everyone busy. He explains that halachically, the exemption from succah due to traveling is only for necessities such as business, not for pleasure trips. Therefore, one who goes to a park or zoo that does not have a succah must avoid eating any foods that require

eating in a succah.²⁷

I have a heter to work on Chol HaMoed. The nearest succah is thirty minutes away from the office, each way. Must I go there to eat my sandwich?

Although a person has an exemption from succah while traveling for work, this is only due to the fact that he is on the road, and is not home at all. An office, while technically not referred to as a home, is viewed in *halachah* as a home in which one engages in business.²⁸ Therefore, any food that requires a succah may not be eaten in the office, even if no succah is available.²⁹ As we explained, one who eats less than a *kebeiyah* of bread can eat outside of the succah. Although we also mentioned that a full meal of meat and salad should preferably be eaten in a succah, in this situation one may certainly be lenient.³⁰

1. ע' עירובין דף פ, שו"ע הל' חנוכה סי' תרעז
2. שו"ע סי' תרלט סעי' ב
3. בראשונים מבואר ב' טעמים, שהוא מדין כעין תדור, ובביתו ג"כ מצוי שאוכל עראי חוץ מביתו, א"נ שאכילה כזו אינו חשוב כ"כ לחיבו בסוכה. משנ"ב סי' ק"ב מביא שני טעמים אלו
4. ע' הלכות פת הבאה בכיסנין בשו"ע או"ח סי' קסח ואכמ"ל
5. וכ"כ במשנ"ב שם סי' ק"ט
6. מסקנת משנ"ב שם
7. כיון שברכת לישב היא על הישיבת סוכה ולא דוקא על האכילה, י"א שמברכין ברכת לישב תחילה ואח"כ המזונות וכן נהג הגר"מ פ
8. משנ"ב שם בשם שערי תשובה סי' ק"ג
9. משנ"ב שם
10. משנ"ב שם
11. שו"ע שם סעי' ב
12. שער הציון סי' ק"ק כט. והסכים עמו הגר"ש (ז' הליכות שלמה). אבל מקראי קודש (סוכות ח"א עמ' קמא) מביא ראיות מאחרונים כנגד חומרא זו
13. רמב"ם פ"א הל' סוכה ה"ו "והמחמיר על עצמו ולא ישתה חוץ לסוכה אפילו מים הרי זה משובח". והובא בדבריו בערו"ה (שם ה). ויש לדון מהו המעלה בקפידא לשתות מים לחוד בסוכה. ע' גר"א ריש פאה שמבואר שיש איזה קיום מצוה, אלא כאינו מצווה ועושה. וכ"כ במו"ז (ח"ב:פט) בשם הגר"י. אבל בתשובות והנהגות (ח"א:שענ) כותב שאין קיום מצוה בשתיית מים בסוכה. בשיעורי הלכה מהגר"ש פלדר שליט"א (שיעורי הלכה ח"ד מעמ' רמא) מביא ראיות משערי תשובה (תרל"ג:ג) בשם גינת ורדים, ומשנ"ב תרלט סי' ק"ט וביה"ל ד"ה הדיוטות, שאין קיום מצוה באכילה או שתיית עראי בסוכה. אבל לכו"ע יש מעלה בזה, ויש לעיין אם אין שום קיום מצוה מהו המעלה
14. סוכה דף כו ע"א
15. משנה סוכה כח, שו"ע סעי' ו
16. רמ"א שם ע' ט"ז שם סי' ק"ח
17. סי' תרלט סעי' ז ע"פ ירושלמי
18. ב"ח תר"מ סעי' ג וז"ל "ונראה בעיני דכל אדם מצוין פטור מן הסוכה, דזה נקרא מצטער, שדרך בני אדם מצוין להצטער בכך, ואין צריך לומר העניים שאין להם מלבושים להגן עליהן מפני הצי"ב שפטרין כשינצלו מן הצינה בצאתם מן הסוכה". משמע שאם יכולים לתקן הצער ע"י לבישת יתר מלבושים לא יהיה פטור של מצטער. ע' ביכורי יעקב (סי' תרמ"ס"ק ט) "צינה ודאי מקרי צער, אם אינו יכול להתחמם ע"י בגדים או תנור". ומה שכתוב בשם הגר"ש זצ"ל (הליכות שלמה פרק ט' דבר הלכה סי' ק"ל) להקל בזה, פשטות אינו אלא בטירחא יותר מן הרגילות (שמעתי מדיין פירסט שליט"א בשם דעת תורה (סעי' ה
19. דעת תורה שם שיש לחוש לדעת הריטב"א שאינו מחויב בסוכה
20. שיעור הלכה מהגר"ש פלדר שליט"א עמ' יז
21. משנ"ב סי' ק"ל ע"פ שו"ע סעי' ו
22. משנ"ב שם סי' ק"ח
23. גמ' סוכה דף כה, שו"ע סי' תרמ"ט ח
24. משנ"ב סי' ק"מ
25. אג"מ או"ח ח"ג סי' צג, ע' לשון רבינו מנוח פ"ו הסל' סוכה ה"ד
26. אג"מ שם, וכ"כ הגר"ש בהליכות שלמה (פ"ט סעי' כא). ואע"פ שיש חולקים (ע' קובץ תשובות ח"ב:לז, הערות סוכה שם, אשרי איש ח"כ:כולה) שמוטר לילך בטיולים, מנהג העולם הוא להחמיר בזה, לאכול רק דברים שאינם מחויבים בסוכה בכלל
27. מג"א סי' תרמ"ט ק"ז ע"פ לבושי שרד, חיי אדם (קמ"ב:ג), משנ"ב שם סי' ק"ט
28. יש חולקים שמשרד לא חשוב ביתו כלל. אבל אפילו לשיטתם אומרים שהמנהג הוא להחמיר בזה כמו שכתבנו בהערה לענין טיולים
29. פוסקים



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