The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרכ"ח סעיף ב'-ג'

Overview

Siman 628 Seif 2:

If someone constructs his *sukkah* on a wagon or a boat if it cannot withstand a normal land-wind it is invalid but if it is capable of withstanding a normal land-wind it is valid even though it cannot withstand a normal sea-wind.

- Merchants may build a *sukkah* atop their wagon but they must secure it tightly so that it can withstand a common land-wind. (M.B. 10)
- If any wind could blow it over it is not even considered a temporary dwelling. (M.B. 12)
- Even though it can't stand up to a normal sea-wind it is still considered to be a temporary dwelling. (M.B. 14)

Siman 628 Seif 3:

If one constructs a *sukkah* on a camel or atop a tree it is valid but one may not climb into the *sukkah* on Yom Tov. If some of the *sukkah* is supported by the tree and the other part by something else if the tree were to be removed and the *sukkah* would still remain standing one may climb into the *sukkah* on Yom Tov but if not one may not climb in on Yom Tov.

- It is prohibited to use animals or trees that are attached to the ground. (M.B. 17)
- It is acceptable even *l'chatchila* for one to attach beams to a tree and rest the *schach* on them. (M.B. 17)
- If one climbed into a *sukkah* that rests upon an animal or a tree he has fulfilled the *mitzvah*. (M.B. 18)
- Pri Megadim is uncertain whether one who only has a *sukkah* on an animal or a tree may enter but Bikurei Yaakov is certain that it is prohibited. (M.B. 18)

Stories to Share

Mitzvah-mobile

ש"ע סי' תרכ"ח, ב': "העושה סוכתו בראש העגלה..."

Chabad is well known for its intense outreach work with estranged Jews. It is undeniable that thousands of Jews—who see no difference between a Jewish and a non-Jewish lifestyle—keep a mitzvah or more each year due to the efforts of Chabad chassidim.

One much beloved "mitzvah-mission" is driving around in a mobile sukkah. This is a van which is constructed like a kosher sukkah. The van stops at various places and enables Jews of all backgrounds to fulfill the mitzvah of sukkah and to make a blessing on a kosher set of arba minim.

When a father walking with his son spied a mobile sukkah his son asked if one could fulfill his obligation while the sukkah is in motion. The two had been discussing the halachah that shluchei mitzvah are not obligated in the mitzvah of sukkah in certain circumstances. The son wondered if a shliach mitzvah could ride to his destination in a sukkah-mobile, thereby fulfilling his obligation yet not losing any time on the road. The father admitted that he was unsure but promised to consult with a competent halachic authority.

When this question was brought before Rav Yosef Shalom Elyashiv, zt"l, he ruled that under certain circumstances one can indeed fulfill his obligation in this manner. "A sukkah built on a wagon or car is kosher even while the wagon or car is in motion. This is only if the sukkah is the proper size, however, and can stand while the car drives. In addition, the schach must not wave in the wind.

Rav Elyashiv then interjected a surprising halachah into the discussion. "It is even permitted to enter such a sukkah on Shabbos. One can also open the car door—if this will not turn on a light or alarm. As long as he does not move any muktzah he may enter the sukkah. The motion caused by his entering and moving around in the car is permitted since it is of no significance."

לקנות חכמה #8

Halacha Highlight

A *sukkah* placed on a wagon or truck

Shulchan Aruch Siman 628 Seif 2
העושה סכתו בראש העגלה וכו'
One who constructs a *sukkah* on top of a wagon etc.

Shulchan Aruch (סע' ב') writes that a *sukkah* built on a wagon or on top of a boat is valid as long as it is strong enough to withstand an average wind on land. If it is not able to withstand an average wind on land it is invalid since it is not even considered a temporary dwelling being that a wind could easily blow it down. Mishnah Berurah (סי' תרי"ל ס"ק מ"ח) writes that even if the *sukkah* is surrounded by walls so that it is impervious to the wind it is nevertheless invalid if it would not be able to withstand an average land wind. Sefer Piskei Teshuvos (אות ב') adds that even if the walls are capable of withstanding an average land wind but the *schach* is not strong enough to withstand an average wind, the *sukkah* may be invalid.

Sha'ar HaTzion (ס"ק י"א) mentions a novel approach of Pri Megadim regarding this *halacha*. Pri Megadim suggests that a *sukkah* built atop a wagon is valid only when the wagon is at rest, but not while it is being pulled by horses. Sha'ar HaTzion, however, relates that Bikurei Yaakov disagrees with Pri Megadim about this matter and he concludes that the lenient opinion is correct.

Interestingly, when building a *sukkah* atop of a boat one must also assure that the walls could withstand an average land wind. The difficulty *Poskim* have with this ruling is that the *sukkah* does not require walls that are strong enough to withstand an average sea wind that is stronger than the average land wind. Seemingly then, a *sukkah* built on a boat could be easily blown away; why then is it valid. Some commentators explain that the requirement that a wall must withstand an average land wind is a *halacha l'Moshe M'Sinai* that teaches that to qualify as a wall it must be able to withstand an average land wind. Consequently, even if the wind at sea could blow it down it is still categorized as a *mechitza* (ע' אוצר מפרשי התלמוד למס' סוכה כ"ב: וגמ' שם).