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

Overview

Siman 629 Seif 9:

If one has walls that are slightly taller than seven *tefachim* and put them within three *tefachim* of the ground the *sukkah* is valid even if the roof is very high as long as the wall is aligned beneath the edge of the roof. Even if it is not perfectly aligned, as long as it is within three *tefachim* of the edge of the roof it is valid. If one's *sukkah* is only ten *tefachim* but the wall is slightly larger than four *tefachim* tall it is valid if the wall is placed in the middle since the principle of *lavud* closes the space from the wall to the *schach* and from the wall to the ground. Walls that are three *tefachim* above the ground invalidate the *sukkah*.

Siman 629 Seif 10:

If one constructs his *sukkah* between trees and the trees serve as the walls if they are strong or if one tied them up thereby strengthening them so that a common wind would not constantly move them and one filled the open spaces with straw of so that the wind would not blow them and secured them, the *sukkah* is valid. For this reason one should not make the walls of the *sukkah* out of sheets of linen without reeds securing them even if one tied the sheet tightly since it could happen that it would untie without one realizing and the *sukkah* would be invalid since the wall can not stand up to a common wind. One who wants to use sheets should weave it through reeds that are less than three *tefachim* apart.

- Even if the *sukkah* is in one's house where the wind does not blow the *sukkah* is invalid since it is not considered a wall. (M.B. 48)
- There is a disagreement whether one of the three walls may be made from a sheet but all opinions agree that the fourth wall may be made from a sheet since it is unnecessary altogether. (M.B. 50)

Siman 629 Seif 11:

The wall of the *sukkah* may be made from a living animal but one must tie it up to serve as the wall.

- If there is three *tefachim* of space between the animal's legs one must close up that space. (M.B. 52)
- The animal must be tied up so that it does not flee. It is also necessary to be held up by ropes so that if it crouches or dies it will still remain ten *tefachim* high. (M.B. 53)

Halacha Highlight

A wall that cannot withstand a common wind

Shulchan Aruch Siman 630 Seif 10

על כן אין נכון לעשות כל המחיצות מיריעות כל פשתן

Therefore, it is not proper to make all the walls of the *sukkah* from linen sheets.

Shulchan Aruch (סע׳ י) discusses the construction of a *sukkah* with trees serving as the walls of the *sukkah*. One of the issues that must be addressed is the wind blowing on the branches. He writes that one must tie the branches in a way that they should not sway back and forth in the wind. Shulchan Aruch then concludes therefore it is not correct for one to make all the walls of his *sukkah* from sheets even if they are tied tightly out of concern that the material used to secure the sheets may tear and one will not realize and the wall would be considered a wall that cannot stand up to a common wind. Sefer Emek Beracha (סוכה, י״ט) explains that the reason a wall that cannot stand up to a common wind is invalid is not out of fear that the wind will knock down the wall. The reason the wall must be able to withstand a common wind is that just like there are height requirements for a wall so to there is a strength requirement for a wall and that requirement is that it must be capable of withstanding a common wind.

Chazon Ish (או״ח סי׳ ע״ז אות ו׳) maintains that a wall that cannot withstand a common wind is not invalid unless the wind blows the wall three or more *tefachim* from the *schach*. Accordingly, the disqualification of a wall as a result of the wind also occurs when the wind blows the wall so that it is no longer ten *tefachim* tall, or if it lifts the wall more than three *tefachim* higher than the ground. Aruch HaShulchan (סע׳ ל״ב) adds that *b'dieved* one who used a sheet for the walls of his *sukkah* and secured it tightly has fulfilled the *mitzvah* and notes that Shulchan Aruch also does not invalidate a *sukkah* constructed from sheets. He merely writes that it is not correct for someone to use sheets as the walls of their *sukkah*.

Stories to Share

In the Trenches

ש״ע סי׳ תר״ל, ט׳: ״פחות מג׳ טפחים...״

On today's amud we find that, under certain circumstances, a wall that is only seven tefachim long can serve as the sukkah wall. Although the minimum height of a sukkah's essential walls is ten tefachim, one can use a wall that is seven tefachim if it is placed less than three tefachim from the ground.

When a man who required a very well-ventilated sukkah learned this he was thrilled. He could not make a sukkah with less than four full walls because he also valued his privacy. But he didn't care if people looked in at his feet. He wondered if there was some way to position the walls even further from the ground. When he learned that more than three tefachim is problematic because goats can barge into the sukkah he figured he had a solution. All he had to do was dig a deep enough pit in front of his sukkah so that cats and the like could not enter under his walls. If he did so the problem would be nullified and he would get more ventilation.

When this question reached Rav Shlomo Zalman Auerbach he ruled that such a sukkah is invalid. "A wall more than three tefachim from the ground is invalid is because such a wall is not a bona fide mechitzah. It is a mechtizah teluyah, a 'hanging mechitzah,' as we find in Meseches Shabbos 101. As the Meiri in Sukkah 16 explains we require a halachic mechitzah from the ground up. A gap of less three tefachim is acceptable because it is considered closed due to the halachic principle of lavud. When this doesn't apply, the sukkah is invalid."

הליכות שלמה, סוכה, ע׳ ק׳