

It is מותר to use a person as a wall for a סוכה provided the person is unaware (in which case it is a מחיצה that was made בשוגג in which case it is permissible; if the person is aware that he is [making] the מחיצה it is not a valid מחיצה, as it is אסור to make a מחיצה that is מתיר on שבת טוב/שבת--in other words a halachically valid מחיצה for an עירוב or סוכה). On חול המועד a person may be used with his knowledge. The רמ"א adds that a person may be used willingly as a fourth wall on יום טוב because the סוכה is כשר without him.

A temporary אוהל may not be built on שבת. A pre-existing temporary אוהל may be added on to (for example, a shlock may be used to cover a סוכה provided it is attached to the סוכה before יום טוב, as it adds on, but does not create an אוהל). This refers to a roof, but a wall may be put up, provided it is not a wall that is מתיר, such as a wall that is necessary for a סוכה or an עירוב.

An animal may be used as a מחיצה provided it is tied into place.

People may be used as a מחיצה without their knowledge, but, the רמ"א notes, it should only be done as a last resort, and it is better to send it with a child. The משנה ברורה writes that this should only be done if the child thinks he is bringing the object for his own use, not for his father, but if the child does it knowing it is for his father, it is אסור.

Once people have been used for a מחיצה, they should not be

used again, because being as how they have already been used for this purpose, they will realize why they are being lined up, and if even one person knows he is part of a מחיצה, the מחיצה is invalid.

One who has permission to leave the תחום for a מצוה (a midwife to deliver a child) and is informed on the way that the מצוה has been performed and they are not needed, the person now has two thousand אמות in each direction from the present location. If the person is within two thousand אמות of their starting location, they may return to their city and it is as if they have never left.