

If a סוכה is more than כ אמות, pillows and blankets cannot be placed on the ground in order to raise it, thus making the top of the סוכה less than כ אמות, as even if the owner is מבטל them, מבטל as the average person would not be מבטל pillows and blankets. If he was ממעט the סוכה with straw, or dirt, it is considered to be a good lowering and the סוכה is כשר, but he must be מבטל it בפה, and if he did not, it is not מבטל and the סוכה is not כשר.

If the סוכה is taller than כ אמות, but branches of the סכך hang within the twenty אמות, if the part that hangs down produces more shade than sunlight, the סוכה is כשר.

If a סוכה that is ten טפחים tall has branches hanging from the סכך within ten טפחים, even if the branches do not produce more shade than sunlight (thus the branches hanging down would be כשר סכך, and the סוכה would therefore be less than ten טפחים) the סוכה is still פסול as there is no room to sit. If the decorations of the סוכה hang down within ten טפחים there is no problem, as the decorations are בטל to the סכך.

If a סוכה is taller than twenty אמות, and an איצטבא (platform) is built that opposite the middle wall of the סוכה, and the platform touches the two adjoining walls, and the area of the platform is 7x7 טפחים, the whole סוכה (even the non-platform part) is כשר. The חזון איש writes that if the platform is not 7x7, the סוכה is

פסול (even the platform itself).

If the platform is against only one wall, the סוכה is כשר if the platform is within four אמות of the other walls (דופן עקומה), but only on the platform itself.

If the platform does not touch any wall, as long as it is within four אמות of the three walls it is כשר (even if the platform is ten טפחים, which is the שיעור of a separate רשות, it is still כשר), but only on the platform itself.

If a סוכה is less than ten טפחים tall, and a ditch is dug in the סוכה to increase the height (i.e, between the bottom of the ditch and the סכך there will be ten טפחים), as long as the ditch is within three טפחים of the wall (לבוד), the סוכה is כשר.

If four poles are placed in the center of a roof, and סכך is placed above them, it is a פסול סוכה. If the poles are placed at the corner of the roof, some say the סוכה is כשר because of גוד אסיק (the principle that walls extend upwards, in this case, the walls of the house extend upwards and meet the סכך thereby making a כשר סוכה). This only works if the roof does not extend at all over the edge of the walls. If the roof does extend, this impedes the גוד אסיק.