

If the סוכה has two walls that are parallel to each other, a wall that is four טפחים wide may be placed between the corners of the two walls, within three טפחים of one of the walls. The מחבר then brings a יש אומרים that states a צורת הפתח must be made (by placing a lintel) between the board and the further wall. The יש אומרים writes that we should be מחמיר like the יש אומרים ברורה.

This type of סוכה may be carried in on שבת.

There is no problem if there is more open space than closed space (פרוץ מרובה על עומד) regarding the walls of the סוכה unless the opening is more than ten אמות, in which case, even if there is a צורת הפתח, the רמב"ם writes we must put in more wall so that it is עומד מרובה על פרוץ.

If there is a מבוי that is open on both ends (which accounts for two walls), and it has a לחי (which accounts for the third wall and permits carrying on שבת), סכך may be put on top and it is considered as a כשר סוכה, as since the לחי is a מחיצה for שבת, it is considered to be a מחיצה for a סוכה as well (it is אסור to use such a סוכה made from a מבוי during the rest of סוכות, as while the לחי does not need to be a טפח, the third wall of the סוכה does, and only because it is considered a מחיצה for שבת are we מיקל on שבת during סוכות). Similarly, a well surrounded by four L shaped posts, with each line of the L measuring an אמה, which has כשר סכך placed above it is considered to be a כשר סוכה (פסי); this was only מותר to be done when people were עולה

רגל; this was אסור to be done in any other time or place, and a סוכה made over four L shaped posts by a well not on the way to ירושלים to be עולה רגל was not considered to be a סוכה, as it is not considered to be a מחיצה for שבת).

The walls of the סוכה may allow more sunlight than shade.

A סוכה that is round is כשר, provided that a square 7x7 טפחים can sit inside (the משנה ברורה notes that of course, the whole circle is כשר to sit in, not just the part that fits in the 7x7).