

If a סוכה is built thirty days before יום טוב, a piece of the סכך should be lifted up, and placed back down. If, however, the סוכה was made לשם סוכות, then even if it was made eleven months ago, the סוכה is כשר as is. If a סוכה was made for סוכות, and then stood for the entire year, a piece of the סכך must be lifted, as once סוכות passes, its status of being made for סוכות is מבטל.

The wood of the walls and of the סכך are מוקצה the whole סוכות until after שמיני עצרת/שמחת תורה. Even if the סוכה falls down, while he may put it back up (חול המועד), the wood is מוקצה for anything else. מוקצה here means it cannot be used for something else, but the walls may be used as walls of a house are used, for example, it is מותר to lean against the walls, or if shelves are used as walls, the shelves may be used, as it says about the סוכה--תשבו כעין תדורו--סוכה.

ציצית must be made לשמה. ציצית made from thorn-like threads are פסול because of ביזוי מצוה.

If a סוכה is built under the tree.. If both the סוכה and the tree provide more sun than shade, then the סוכה is פסול. If the סוכה is יש אומרים, חמתה מרובה מצילתה and the tree is צילתה מרובה מחמתה, the סוכה is פסול, and יש אומרים the סוכה is כשר. According to the second יש אומרים, if the סוכה is only צילתה מרובה מחמתה because of the shade of the tree, the סוכה is פסול, but he may pull branches from the tree onto the סוכה, and provided there is more סכך that is not from the tree, than the סכך from the tree is בטול

ברוב.

If there is a סוכה built on top of another סוכה, if the bottom סוכה can hold the weight (of the people and their blankets and pillows), and there is ten טפחים between them, then the top סוכה is כשר. If it does not meet one of these conditions, then the bottom סוכה is כשר provided that it has סכך (even if the סכך of the upper סוכה is taller than twenty אמות). If the סכך is not כשר, it can be מצטרף with the סכך of the upper סוכה, provided that the upper סוכה is not taller than twenty אמות.