

סוכה יט

If a לחי (or in our case פיצמין) can only be seen from the street, or can only be seen from within the מבוי it is כשר (provided that it is a כשר לחי, i.e., ten טפחים tall and within three טפחים of the wall and three טפחים of the ground).

סכך that hangs over the wall of the סוכה, is צילתה מרובה מחמתה, and one of the walls the סוכה run parallel lengthwise (but also leaving a wide space with just סכך and no wall), the overhang is considered to be part of the סוכה.

If the walls of a סוכה are made of material that are כשר for סכך, and the walls are laid next to each other so that there is no roof, or laid against the wall, so that they rest against the wall, they are not considered to be a כשר סוכה unless there is a roof of at least a טפח, or if the walls were raised off the ground a טפח. The רמ"א notes that since the walls are also the סכך, it is מותר to sleep under them.

Mats may be used for סכך provided that the mats were made specifically for סכך and not for any other purpose. Mats made today for סכך fit the qualification of being made for סכך, לשם סכך, but there might be a different issues. Some פוסקים are מחמיר like the רשב"א that such mats constitute a problem due to גזירת תקרה. The other issue is, how are the mats held together? סכך must be made from things that grow from the ground, and that are not מקבל טומאה. This extends to things that hold the סכך together.

Therefore, the mats may not be held together with nylon string.
There is a מחלוקת regarding cotton string. רב שלמה זלמן אויירבך
מתיר רב שמואל וזנר, להבדל בין חיים לחיים and