

## Inside the Daf

It's hard find a needle in a haystack, but have you ever found a סוכה in a haystack? The משנה says that if you dig a hole in a haystack it may not be used as a סוכה, even if the hole is large enough to be one.

In the בב הונא, גמרא says that if the haystack *always* had a hole in it and no one had to dig one, if the hole was 7 טפחים long by 7 טפחים wide by one טפach high (one טפח is about 3.5 in, or 9 cm) and then someone dug further making the hole 10 טפחים high, the haystack would be קשר (valid) to use as a סוכה.

The reason that this type of סוכה is valid is because the hole came first and then the haystack was placed on top. This is exactly how a regular סוכה is built: the סכך covering and its walls are placed on top of an open area. If the haystack came first and the hole was afterwards dug into the hay, the hole is not valid as a סוכה because the סכך was not *placed* on top of the open area. (The requirement for the סכך to be placed on a סוכה is called "תעשה ולא מן העשוי").

WORD OF THE DAY:

**דמי**

"IT IS LIKE"

## מדות Moment

"Zvi, what if I were to tell you that man can be closer to Hashem than angels?"

"How do you know that, Shlomo?"

"The special prayer of the Jews is 'שמע רוחך י'ישראל ה' אלקינו ה' אחד', where the Name of Hashem is only two words away from the beginning of the verse. The special prayer of angels is, 'קדוש קדוש קדוש ה' אב קבורה' and

Hashem's Name is three words away from the beginning of their prayer.

We see that, literally, the Jews are closer to Hashem than the angels!"

"Hey, not only that," added Zvi, "but didn't we learn today that a gap of less than three handbreadths is considered like it doesn't exist? We could say that since the Jewish people are less than three words away from

Hashem, it is considered as if the gap between them doesn't exist!"

"Excellent observation," said Shlomo. "If we can keep in mind how close we are to Hashem, it will be very difficult to act lesser than an angel would!"

(ספר נשמת אדם עמי 46)

# Hanging Walls

Most סוכה we see have walls standing from the ground up. But have you ever thought of building a wall from the roof downwards?

The משנה discusses a סוכה wall that began at the roof, and extended down until it was hanging 3 טפחים from the ground (about 11 in or 27 cm from the ground). If it hangs 3 טפחים or more from the ground, the סוכה is invalid. If, however, the wall extends down so that it is less than 3 טפחים from the ground, the סוכה is kosher. This is because of the concept of "לכיד" ("closed") which means, any gap of less than 3 טפחים is treated as if it were closed with solid material.

The תנא of our משנה also says that if a wall on the ground is 10 טפחים high (about 3 ft or 1 m), it doesn't even need to reach the roof on the סוכה. At any distance from the roof, the wall is valid. This is because of a concept called "גוז אסיק" ("pull and bring up") which means here that a wall 10 טפחים high is seen as extending all the way up.



## Did You Know...

Once the residents of the town of צפורי forgot to bring a Torah scroll to the synagogue on Friday so they may read it on the Sabbath (carrying an object from one building to another is not allowed on the Sabbath itself). They had hidden the Torah to protect it from gentiles seeking to harm it.

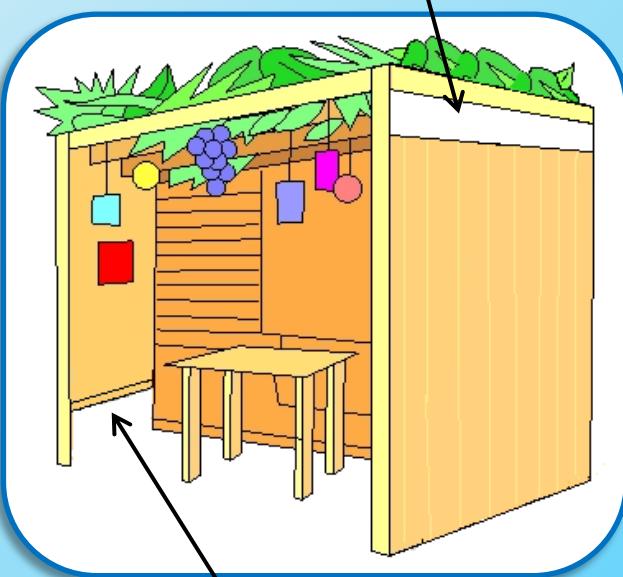
## Games

### What's the word?

Find the hidden word by crossing out the sounds that appear 4 or more times. (What does it mean?)

ב	ל	ו	ב	ו	ל	ו	ב	ל	ד
ד	ל	ו	ב	ל	ד	ב	ו	ל	ו
ו	ב	ב	ל	ו	ד	ב	ל	ב	ו

"גוז אסיק"  
("pull and bring up")  
A wall 10 טפחים high is seen as extending all the way up.



"לכיד" ("closed")  
Any gap of less than 3 טפחים is treated as if it were closed with solid material.

## סוכה דף ט"ז – Review Questions

- When may a haystack with a hole be used as a סוכה?
- How far from the ground must the walls of a סוכה reach?
- What did the residents of צפורי hide from the gentiles?