

## OVERVIEW of the Daf

### 1) Ten tefachim (cont.)

The Gemara concludes demonstrating that the minimum size of a wall is ten tefachim from the height of the cover of the Aron.

The assertion of the Baraisa that the Shechinah never descended below ten tefachim is unsuccessfully challenged.

The assertion that Moshe and Eliyahu never ascended to the Heavens is unsuccessfully challenged.

The assertion that the cover of the Aron is a tefach is examined.

Two different sources for concluding that the cover to Aron was a tefach are presented.

The etymology of the word כרוב is explored.

The Gemara successfully challenges the notion that the Aron and its cover is the source that the height of the סכך is ten tefachim.

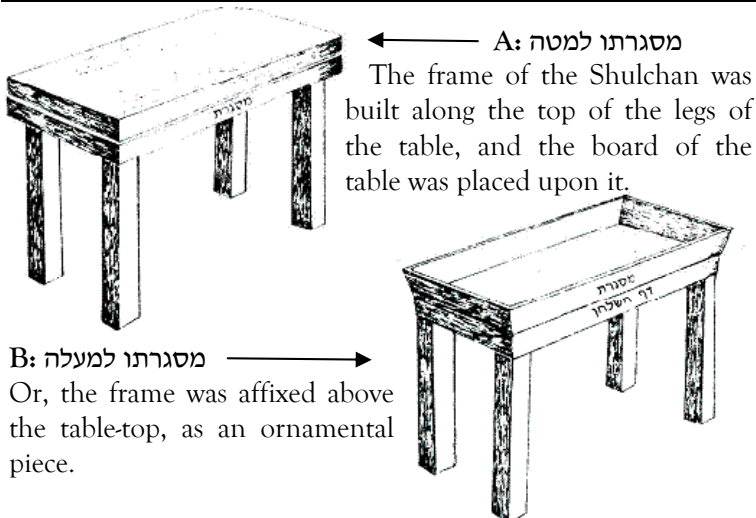
An alternative source, namely the Torah's use of the word סוככים in reference to the keruvim, is offered to demonstrate that the minimum height of the airspace of the sukkah is ten tefachim.

The Gemara notes that this source is valid according to R' Meir's method of measuring utensils, but according to R' Yehudah the above calculation will not prove that a sukkah must minimally contain ten tefachim of airspace.

The Gemara concludes that the source for R' Yehudah's ruling is Halachah L'Moshe MiSinai, consistent with the opinion of Rav who maintains that measures, interpositions and walls are derived from Halachah L'Moshe MiSinai.

The Gemara begins to challenge the premise that measures are Halachah L'Moshe MiSinai. ■

## Daf DIAGRAM



## Distinctive INSIGHT

*The ten tefachim minimum measure of the height of the sukkah*

וממאי דחללה עשרה טפחים בר מסככה? אימא בהדי סככה

The Gemara has established that the minimal height of a sukkah is ten tefachim, and the source of this information is the ten tefachim height of the Aron HaKodesh with the כפורת cover. The Gemara now pursues its discussion and asks how we know that this height is from the floor until the lower edge of the schach? Perhaps the ten tefachim measurement is from the floor of the sukkah to the schach level inclusive of the schach itself. Although the Gemara immediately dispels this assumption, nevertheless, the suggestion must be understood. How could the Gemara consider the sukkah to be valid with airspace less than ten tefachim?

It must be, though, that the הוה אמינא was that we do not require the inside of the sukkah to comprise a height which is a significant domain of ten tefachim, but rather that the schach is only valid if it is part of a combined sukkah which is at least ten tefachim tall. That the roof attains its identity of being schach only when it is above ten is an idea proposed by Ritva in his comments to the Mishnah. Here, the Gemara entertains the possibility that this measure of “ten” be inclusive of the schach itself.

ר"ה understands the minimum height of ten tefachim to be a function of the need for the walls to be tall enough to comprise a רשות. This comment can be understood according to the conclusion of our Gemara, where the schach must, in fact, be above the full ten tefachim. ■

## REVIEW and Remember

1. What is the source that man never ascended to the Heavens?
2. Explain the principle: תפסת מרובה תפסת תפסת מועט לא תפסת.
3. What is the etymological source of the word כרוב?
4. What is the dispute regarding the way utensils are measured?

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# HALACHAH Highlight

## The Name of God

וּכְתוּב עָלָיו ב' שִׁטִּין יו"ד ה' א מלמעלה וקדש למ"ד מלמטה  
 And inscribed on it, [the tzitz, on] two lines. Yud, hei on the upper line, and kodesh lamed on the lower line.

Tosafos<sup>1</sup> questions why it is permitted for the Gemara to write the letters יו"ד ה' when these two letters also spell a name of God and there is a prohibition<sup>2</sup> against uttering the name of God. Tosafos answers that since the two letters are not recorded as a name of God, but as a representation of longer name, it is permitted. Rav Tzvi Pesach Frank<sup>3</sup> challenges the premise of Tosafos' question. The prohibition against uttering the name of God only applies to the Tetragrammaton (the full four-letter name of God, i.e., yud, hei, vav, hei) which is normally pronounced differently from the way it is spelled. In the case of the letters yud, hei the name is pronounced the same way it is spelled so what would be the violation? Answers Rav Frank that there are in fact two dimensions to the prohibition against uttering

God's name. The first aspect of the prohibition is when one reads the name of God according to the way it is spelled. The second dimension of the prohibition is when one enunciates the names of the letters of God's name in order. This second dimension of the prohibition applies even to the two-letter name of God.

This second dimension of the prohibition is mentioned by Rav Dovid ben Zimra<sup>4</sup> and Rav Frank in the name of the Arizal. Although Rav Yechezkel Landau<sup>5</sup> writes that pronouncing the names of the letters of the Tetragrammaton does not violate this prohibition, Rav Moshe Sofer<sup>6</sup> acknowledges the prohibition and writes that people are particular to say, "Yud, hei," rather than "hei." This is a particularly important point for those who recite the paragraph of לשם יחוד before performing a mitzvah that appears in many siddurim where the name of God is spelled out. ■

1. תוס' ה'. יו"ד ה' א מלמעלה
2. משנה סנהדרין צ'. וגמ' שם קא
3. שו"ת הר צבי או"ח א' סי' ה'
4. שו"ת הרדב"ז ח"ה סי' אלף תח (ל"ה)
5. שו"ת נודע ביהודה יו"ד מהד"ק סי' צ"ג
6. שו"ת חת"ס השמטות סי' קצ"ב וע"ע בשו"ת להורות נתן ח"ו סי' פב ובפרט אות י"ט וכ' ■

# STORIES Off the Daf

## A fence for the table

כפורת מדת ארכה ומדת רחבה נתנה מדת קומתה לא נתנה צא ולמד מפחות בכלים

During the tenure of the holy Rav Yosef Kovo, zt"l, in Salonika, an unusual question arose. People in the community had begun to hear reports of miracles performed by a certain man—he had allegedly predicted the future and performed other extraordinary feats. Some of the gedolei Yisrael even went to see him and were astounded by him, for he told them deep kabalistic secrets that only a master should know. The entire matter was very perplexing, since everyone had always known this person to be quite simple and unas-

suming, not to mention unlearned.

Several of these gedolim appealed to Rav Kovo. "Are the man's obvious powers a gift from the side of holiness, or an illusion generated by the other side?"

The Rav answered, "It is really quite easy to tell. Just watch how he eats."

The rabbis already knew the answer to that. "We are quite familiar with his habits, and they are unusual indeed. He consumes a tremendous amount of food, much more than a regular person would require."

The Rav exclaimed, "If that's the case, there is no need to look into this matter further. His own mouth testifies against him! Holiness cannot rest on a person who overeats to such a degree. My ruling is that no one should go to consult with him further."

The Harei Besamim, zt"l, sees a

parallel in this story and the subject of today's daf. Chazal revealed the correlation between the שולחן and the כפורת, so that the measurements of the latter could be extrapolated from the "fence" that framed the former.

We see from this that the Shechina dwells with a person to the degree that he erects a "fence" around his table. If he refrains from overeating and other indulgences of the table, the Shechina can rest with him.

The Beis Yosef, zt"l, once drank more water than he absolutely needed. Since he was on such a high level, the angelic Maggid that descended to give him mussar told him an astounding thing.

"Just drinking more water than you need will increase your yetzer hara!" ■

