



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Succah Daf Hey

V'SHE'EINA GAVOHAH ASARA TEFACHIM

- **Q:** How do we know that such a succah is passul? **A: Rav, R' Chanina, R' Yonason and R' Chaviva** taught, we know that the Aron was 9 tefachim high and the kapores was one tefach high (for a total height of 10 tefachim). The pasuk says that Hashem rested and spoke from the top of the kapores. **R' Yose** once taught that the Shechina never came down to this earth, and Moshe and Eliyahu never went up to the Heavens, based on the pasuk "Hashamayim shamayim LaShem, v'ha'aretz nasan livnei adam". Based on this, the Shechina only rested on the kapores, because at 10 tefachim high, it was considered to be a separate domain. We see that 10 tefachim makes a separation, and by extension, that walls of 10 tefachim have the status of "walls".
 - **Q:** The pasuk says that the Shechina came down onto Har Sinai!? **A:** It stayed 10 tefachim above the mountain.
 - **Q:** The pasuk says that Hashem will "stand" on Har Hazeisim!? **A:** He will be 10 tefachim off the mountain.
 - **Q:** The pesukim says that Moshe and Eliyahu went up to Heaven!? **A:** They remained 10 tefachim below Heaven.
 - **Q:** The pasuk says that Moshe went up to the Kisei Hakavod!? **A:** He remained 10 tefachim below.
 - **Q:** The pasuk says that Moshe grabbed onto the Kisei Hakavod!? **A:** Hashem lowered it to 10 tefachim below Heaven.
 - **Q:** We know that the Aron was 9 tefachim tall (the pasuk says the height was 1.5 amos). How do we know that the kapores was one tefach high? **A: R' Chanina** taught, we learn it from the crown of the Shulchan. Just like that was a tefach (as stated in the pasuk), so too the kapores was a tefach high as well.
 - **Q:** Why don't we learn the height measurement from the keilim themselves (instead of the crown of a keili)? **A:** That would give a much larger measurement, and we have the rule that "tafasta merubah lo tafasta".
 - **Q:** Why don't we learn the height measurement from the tzitz (which was only 2 fingers wide)? **A:** We learn the kapores, which is a keili, from the crown, which is part of a keili, rather than learning it from the tzitz, which is a decorative piece.
 - **Q:** Why don't we learn the height measurement from the crown of the Aron, which had to only be the slightest amount? **A:** We learn the kapores, which is a keili, from the crown of the Shulchan, which is a keili, rather than learning it from the crown of the Aron, which is only an *accessory* to a keili.
 - **Q:** The crown on the Shulchan is also an accessory!? **A:** That crown was on the body of the Shulchan, and therefore had the status of a keili.
 - **Q:** What about according to the view that the crown was up on top of the Shulchan? **A:** We learn the kapores, regarding which the Torah gave some measurements, from the crown of the Shulchan, regarding which the Torah gave measurements, rather than learning it from the tzitz or the crown of the Aron, regarding which the Torah gave no clear measurements.
 - **R' Huna** said, we know the kapores was a tefach, because the pasuk says regarding it, "ahl pnei hakapores keidma". There is no human face ("pnei") that is less than a tefach, so the kapores must have been a tefach.

- **Q:** Maybe it was as large as the face of the Bar Yuchnei bird (a tremendous bird)? **A:** “Tafasta meruba lo tafasta”.
 - **Q:** Maybe it was only as large as the face of a tiny bird? **A:** **R’ Acha bar Yaakov** said, **R’ Huna** learned via a gezeirah shava on the word “pnei” from the pasuk “mei’eis pnei Yitzchak aviv”.
 - **Q:** Why doesn’t he learn the gezeirah shava from the pasuk of “pnei Elokim”? **A:** “Tafasta meruba lo tafasta”.
 - **Q:** Why doesn’t he learn the gezeirah shava from the pasuk of “pnei hakeruvim”? **A:** **R’ Acha bar Yaakov** said, we have a tradition that the face of the Keruvim were also a tefach, and **R’ Huna** learned from here as well.
 - **Q:** What does the word “keruv” mean? **A:** **R’ Avahu** said, it means “child”.
- **Q:** How do we know that the space beneath the s’chach must be a minimum of 10 tefachim? Maybe the space together with the s’chach must be a minimum of 10 tefachim (just like the Aron was 10 tefachim when measured with its cover)? **A:** A Braisa says that the keruvim in the Mishkan reached 1/3 of the Mishkan’s height, just like the keruvim of the Beis Hamikdash reached 1/3 of the height of the Beis Hamikdash. The Mishkan was 60 tefachim tall (10 amos), which means that the keruvim (which stood on the 10 tefach high Aron) reached 20 tefachim high (which means that they alone were 10 tefachim high). The pasuk says that the keruvim “sochechim (similar to the word s’chach) b’chanfeihem” (shading with their wings). Their wings, which were above their heads (based on the pasuk saying “l’malah”), and therefore shading an open area of 10 tefachim, are referred to as “sochechim”. From here we learn that the s’chach must be over a 10 tefach space.
 - **Q:** This is ok according to **R’ Meir** who says that all amos of the Mishkan refer to amos of 6 tefachim. However, **R’ Yehuda** says that although the amos of the building were amos of 6 tefachim, the amos of the keilim were amos of 5 tefachim. This means that the Aron was 8.5 tefachim tall. Based on the keruvim reaching 20 tefachim, this would mean that the keruvim were 11.5 tefachim tall, which means that their wings were “sochechim” over an area of 11.5 tefachim. If so, maybe the minimum height for a succah should be 11.5 tefachim!? **A:** **R’ Yehuda** must hold that the 10 tefach minimum is a Halacha L’Moshe MiSinai. Like **R’ Chiya bar Ashi in the name of Rav** said, measurements for prohibitions, the halachos of chatzitza, and the halachos of “mechitzos” (walls and partitions) are learned via a Halacha L’Moshe MiSinai.