

OVERVIEW of the Daf

1) **MISHNAH: (cont.)** The Mishnah concludes its elaboration of the laws of using the proceeds of the sales of sacred items.

2) The sanctity of the town square

Rabbah bar bar Chanah in the name of R' Yochanan asserts that the Mishnah reflects the opinion of R' Menachem bar Yosi, but the Chachamim maintain that a town square does not possess sanctity.

The two positions are explained.

3) Selling a synagogue

R' Shmuel bar Nachmani in the name of R' Yonason teaches that the synagogue of a city may not be sold.

R' Ashi notes an exception to this rule.

Three unsuccessful challenges are presented against R' Shmuel bar Nachmani's position.

The dispute between Tanna Kamma and R' Yehudah cited in a Baraisa regarding the susceptibility of Yerushalayim to tumah is explained.

Another context where this dispute arises is cited.

Rava maintains that the requirement to use the proceeds of the sale of a sacred item for an item of greater sanctity does not apply if it is sold by the seven city trustees.

An application of this ruling is cited.

The issue of tearing down a synagogue to build one in its place is discussed.

Additional rulings are recorded that relate to the fact that a synagogue retains its sanctity even after it is no longer used as a synagogue.

A dispute is recorded whether a synagogue loses its sanctity if it is given away as a gift.

4) Sacred and mitzvah objects

A Baraisa distinguishes between the sanctity of objects used for mitzvah and the sanctity for objects used for a sacred item. The Baraisa cites examples of both categories.

Rava presents five related rulings.

An incident regarding the status of an Aron Kodesh and its ability to contain tumah is recorded.

5) Disposing of sacred items

Mar Zutra and Rava discuss the disposal of sacred items

6) The sanctity of a Beis Haknesses and Beis Hamidrash

R' Pappi in the name of Rava teaches that a Beis Hamidrash contains greater sanctity, whereas R' Pappa teaches in the name of Rava that a Beis Haknesses possesses greater sanctity. ■

Distinctive INSIGHT

The letters formed by the knotted straps of tefillin

אלו הן תשמישי קדושה וכו' ונרתיק של תפילין ורצועותיהן

The straps of the tefillin are tied into knots with the shapes of the letters 'ד' (by the ראש של) and 'י' (by the של יד). It seems as if the straps are themselves an integral part of the tefillin. As such, we would expect the straps to have the status of קדושה. Yet the Baraisa lists the straps as being only that which services an item which has holiness. For this reason, Tosafos (ד"ה תשמישי) concludes that the letters 'ד' and 'י' which are tied with the straps are not part of the הלכה למשה מסיני which comprise the mitzvah of tefillin. Rashi, however, suggests that these configurations of letters are an integral part of tefillin. The verse (Devarim 28:10) states: "And they will see that the name of Hashem is upon you, and they will fear you." The Gemara (Menachos 35b) expounds upon this verse and teaches that the nations of the world will fear us when they see the tefillin that is upon the head. Rashi explains that the specific reference is to the name of Hashem which is part of the tefillin—the 'ש' on the capsule of leather itself, and the 'ד' that is formed by the straps. Being that the majority of Hashem's name is displayed by the tefillin of the head, the nations who observe it will fear us.

According to Rashi, therefore, where the letters formed by the straps are part of the tefillin itself, why are the straps only תשמישי קדושה—servers of holiness, and not items of קדושה?

The ח"ב (#154) writes that the piece of the strap which is part of the letter 'ד' or 'י' has the status of קדושה itself, and not only תשמישי קדושה. Our Gemara refers to the rest of the strap, which is only תשמישי קדושה. Rashba explains that the letters formed by the straps are an integral part of the tefillin,

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REVIEW and Remember

1. Why is it prohibited to sell a synagogue located in a city?

2. Was Yerushalayim the possession of one of the shevatim?

3. What are תשמישי מצוה and what is done with them when they are no longer usable?

4. What should be done with a Sefer Torah that becomes worn?

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In memory of עזרא בן מרים
Ezra E. Cattan, עזרא קטאן
by his grandson Judah Cattan

HALACHAH Highlight

Putting sefarim down on the bimah

אמר רבא מריש הוה אמינא האי כורסיה תשמיש דשמיש הוא ושרי וכו'.

Raba said: Originally I thought that the bimah is an accessory to an accessory and [consequently] it is permitted [to use it for non-sacred purposes etc.]

Rashi¹ explains that since it was common to put a cloth on the bimah, Rava thought that the bimah itself is only an accessory to an accessory (i.e. the Sefer Torah rests on the cloth that is supported by the bimah), but when he saw that occasionally the Sefer Torah is placed directly on the bimah he concluded that the bimah is an accessory and may not be used for any purpose other than for reading the Torah. Mordechai² writes that although nowadays a cloth is always used to cover the bimah and one can be lenient regarding other uses for the bimah, there will be a restriction against using the cloth cover to the bimah since that is considered an accessory to a sacred item, i.e. the Sefer Torah rests on it. Accordingly, the Beis Yosef³ questions why people place their siddur or other sefer onto the cloth that covers the bimah since it has the status of an accessory to a sacred item and, as such, it should be prohibited for any use other than for the Sefer Torah. It must be, answers Beis Yosef, that since it is so common for people to use the cloth for other purposes one can assume that someone

(Insight. Continued from page 1)

but they are not a שבקדושה דבר because they are not formed by any writing, only tying. Ritva also writes that the straps are not a complete item of kedusha, because they can easily be untied and retied. Or Zarua adds, similar to the explanation of Rashba, that the straps are only tied in the form of letters, but this does not earn them the full status of being actual letters, which then would have had the status of קדושה. ■

stipulated that it should be permitted for private use, or that we consider as if Beis Din made such a stipulation לב בית דין מתנה עליהן.

The Magen Avrohom⁴ writes that despite the conclusion of Beis Yosef, before the cloth is used to cover the bimah, one should make an effort to formally stipulate that it is being sanctified on condition that other uses of the cloth should not be prohibited. It is recorded⁵ that in the Beis Haknesses of the Chazon Ish there was an additional covering that was used to cover the bimah only when the Sefer Torah was being read. The advantage of this practice is that the cover which is regularly on the bimah only has the status of an accessory to an accessory and thus there is no restriction against using it for other uses. ■

1. רש"י ד"ה תשמיש דתשמיש
2. מרדכי סי' תתכ
3. בית יוסף או"ח סי' קנ"ד ד"ה ומ"ש וכסא
4. מג"א שם ס"ק ט"ו
5. אורחות רבינו ח"א עמ' עא ■

STORIES Off the Daf

The third Beis HaMikdash

לא ליסתור איניש בי כנישתא עד דבני בי כנישתא אחרית

Reb Mordechai Stelberg, z"l, a student in Yeshivas Chachmei Lublin, was very close to the Imrei Emes, zt"l. One Av, Reb Mordechai stayed at a health spa while the Gerrer Rebbe was also there taking a cure. On Erev Tisha B'av, the Rebbe approached him and asked if he had a siyum prepared for a seudas mitzvah after the fast. This is customary among many Chassidim; it is meant to demonstrate a belief that Moshiach will certainly come and redeem us soon despite our lengthy galus.

Reb Mordechai had not prepared a siyum, but the Rebbe's question indicated

that he wished him to do so. Reb Mordechai said that he was indeed planning to make a siyum after the fast. A talmid of Chachmei Lublin (where only those who knew at least 200 daf with Rashi and Tosafos by heart were accepted), he chose Chagigah since it was his strongest mesechta, and completed it quickly. After the fast, the Imrei Emes honored the siyum with his presence.

The Rebbe asked, "For which siyum mesechta are we celebrating?"

Reb Mordechai answered, "I have completed Chagigah."

They began to discuss the mesechta, and by the time they got around to washing for the seudah, they had already discussed the entire mesechta from beginning to end!

Shortly after they washed, the Rebbe asked, "In Megilla 26, Chazal tell us that it is forbidden for one to tear down a shul

until the replacement has been built. Now, how could Hashem have destroyed the Beis HaMikdash without building a replacement? This seems to contradict the halacha in Megilla!"

The Rebbe then answered his own rhetorical question. "This is the meaning of the verse, 'Hashem has planned to destroy the wall of the daughter of Tzion; He has stretched out a line.' (Eichah 2:8) This means that from the moment that Hashem decided to destroy the Beis HaMikdash, He had already laid down the infrastructure of the new Beis HaMikdash. The Beis HaMikdash is only waiting for the correct time to descend—it is already built!"

Reb Mordechai then asked, "Shall we sing a melody?" When the Rebbe nodded, he asked, "Which one?"

The Imrei Emes answered with feeling, ■ **אדיר הוא! יבנה ביתו בקרוב**