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סוכה מ״ט
The Chicago Center
TORAH • CHESED • REFUAH

This month's Daf Digest is dedicated
l'ilui nishmas Yisrael Tzvi ben Zev, Mr. Israel Gotlib of Antwerp and Petach Tikva, 24 Av.
Yosef ben Chaim haKohen Weiss, Mr. Joseph Weiss 8 Elul &
Rivke Yenta bas Asher Anshel, Mrs Yenta Weiss 13 Elul
By the Weiss family, London, England

OVERVIEW of the Daf

1) Shisin

Rabbah bar bar Chanah in the name of R' Yochanan asserts that the Shisin have existed since the first six days of creation.

A Baraisa of R' Yishmael's Yeshiva expresses the same view.

A third related Baraisa is cited.

R' Elazar bar Tzadok is cited in a Baraisa subscribing to the view that the Shisin were man-made.

A Mishnah is cited and the Gemara questions whether the Mishnah follows the majority view that the Shisin could not fill up or whether it follows the view of R' Elazar bar Tzadok who maintains that the Shisin could fill up.

A second version of this discussion is recorded.

Reish Lakish taught that when wine is poured onto the altar the Shisin was plugged up so that it could drain all at once.

Two lessons are drawn from this teaching.

Rava continues to expound upon the pasuk in Shir HaShirim originally cited in the context of the discussion of the Shisin.

The Yeshiva of R' Anan taught another Baraisa that expounds upon the same pasuk in Shir HaShirim.

A related drosha and teaching about tzedaka are presented.

A Baraisa identifies the three ways that chesed is greater that tzedaka.

R' Elazar teaches that one who performs tzedaka and justice is considered as one who has filled the world with chesed.

R' Chama bar Pappa submits an alternative drosha to R' Elazar's pasuk.

The Gemara records one last teaching related to Torah from R' Elazar.

2) Clarifying the Mishnah

The Gemara questions why in preparation for Shabbos water was drawn and stored in an unconsecrated utensil when seemingly a consecrated vessel would accomplish the same goal?

Zeiri suggests an explanation as to why they specifically used an unconsecrated utensil. ■

Distinctive INSIGHT

The squared stones of the Mizbe'ach

שכל מזבח שאין לו לא כבש ולא קרן וכו'

The Baraisa cited in the Gemara identifies critical aspects of the construction of the Mizbe'ach (the altar). It is only valid for the service if it has its ramp, its horns (corners), the base (יסוד), and it must be squared. When the Tzeduki falsified the service of pouring the water, the crowd threw stones at him, and the edge of the Mizbe'ach was hit, causing the squared edge to be damaged, and thus invalid for service.

Tosafos (end of שכל ד״ה) asks how stones were originally procured to build the mizbe'ach. The Torah does not allow cutting the stones with a metal blade (Shemos 20:22), yet these stones had to be precisely squared. Tosafos suggests that there must be a difference between applying a blade to the stones before they are consecrated, which is allowed, as opposed to once they are consecrated, when it is prohibited to cut the stones with a blade. Nevertheless, concludes Tosafos, although this might be a correct fact regarding the prohibition of cutting stones, the Gemara in מקומן איזהו (Zevachim 54a) tells us that the stones for the altar were found in the sea, already smoothed and squared, having been formed in that manner from the six

(Continued on page 2)

REVIEW and Remember

1. How does the word בראשית indicate that the shisin existed from the time of creation?
2. How often, according to R' Elazar ben Tzadok, did they clean out the space between the ramp and the altar?
3. Why did Rava gulp down the wine from the cup of blessing?
4. What is "Torah of kindness"?

Today's Daf Digest is dedicated
In honor of our 21st anniversary,
Elchanan and Ruthie Abramowitz

Today's Daf Digest is dedicated
in memory of the yahrzeit of our mother Chava Yetta Bracha bas HaRav Yecheskel, a"h

HALACHAH Highlight

Sending uncovered Divrei Torah in the mail

תני דבי רב ענן מאי דכתיב "חמוקי ירכיך" למה נמשלה דברי תורה כירך לומר לך מה ירך בסתר אף דברי תורה בסתר

A Baraisa was taught in the Yeshiva of R' Anan: What is meant by the words, "The roundness of your thighs?" Why are words of Torah equated with the thigh? To teach that just like the thigh should be kept private so too words of Torah should be kept private.

Rashi[1] explains that the Gemara is teaching that honor for Torah demands privacy and therefore, it is inappropriate for a person to study Torah at the height of the city (one example of a public place) or to teach students in the marketplace. This principle is also recorded in Shulchan Aruch[2] where it is writes, based on a pasuk in Mishlei (11:2), that one who toils in Torah in private will become wise. Accordingly, the Avnei Nezer[3] wrote disapprovingly to a person who, due to financial hardship, sent a letter containing words of Torah in an unsealed envelope. Our Gemara teaches, explained the Avnei Nezer, that Torah be handled modestly rather than allowing it to be exposed. Furthermore, the added cost to send the divrei Torah in a sealed envelope is not an exemption from expressing proper Kavod HaTorah, even for one experiencing financial difficulties.

The Mishne Halachos[4] notes that the Rogotchover Gaon and others sent unsealed letters in the mail, and therefore explains that the Avnei Nezer's intention was not that there is an actual halachic prohibition against sending divrei Torah in the mail. The Gemara is only teaching that one should not study or teach in a public manner because it demonstrates haughtiness[5] or because it generates an עין הרע. Sending divrei Torah in an unsealed envelope does not violate this teaching. Furthermore, sending an unsealed envelope is not even considered public since it is handled by people who will not read it and even if they did, they would not understand it so it is not considered to be a compromise of the modesty of Torah. ■

1. ד"ה חמוקי
2. שלחן ערוך יורה דעה סי' רמ"ו סע' כ"ב
3. שו"ת אבני נזר אה"ע סי' קפ"ט
4. שו"ת משנה הלכות ח"ד סי' כ"ח
5. ע' מהרש"א לסוגייתינו ■

(Insight...Continued from page 1)

days of Creation.

Minchas Chinuch (Mitzvah 40:2) agrees in principle with Tosafos, but he presents a challenge to this approach from a discussion in the Gemara (Avoda Zara 52b) which needs to be addressed. When the Chashmonai kings were successful in liberating the Beis HaMikdash from the hands of the Seleucid Greeks, they found the stones of the altar had been defiled. The halachic ramification of the abuse the stones, and all utensils which were defiled, causes their status of הקדש to be forfeited, and they are rendered as profane (חולין). The Gemara notes that the stones could not be salvaged by breaking the stones apart and then cutting them into square pieces, because the prohibition of placing a blade upon the stones would prevent them from being cut. Therefore, the stones had to be put into גניזה, for there was no other solution.

This Gemara, according to Tosafos, is problematic. For, as we have seen, Tosafos holds that a stone which is profane is not subject to the prohibition of being cut with a blade.

See אבי עזרי (Hilchos Beis HaBechira 1:16) for a resolution for this Tosafos. ■

STORIES Off the Daf

Modesty in Mitzvos

דא"ר אלעזר מאי דכתיב (מיכה ו') הגיד לך אדם מה טוב ומה ה' דורש ממך כי אם עשות משפט ואהבת חסד והצנע לכת עם א-לקיך...והצנע לכת עם א-לקיך זו הוצאת המת והכנסת כלה לחופה והלא דברים ק"ו ומה דברים שדרכן לעשותן בפרהסיא אמרה תורה הצנע לכת דברים שדרכן לעשותן בצנעא על אחת כמה וכמה

When the Lev Simcha, zt"l, was the Rebbe of Ger, he enacted a number of guidelines to limit extravagant spending on affairs like weddings in his community. His protocols included a maximum number of guests and other ways to "tone down" a simchah. He felt that the real spirit of the occasion is far better served by focusing on the spiritual joy inherent in such a special milestone, rather than in filling up massive (and massively expensive) halls.

The Pnei Menachem, zt"l, defended this stance with a quote from today's daf: "Rabbi Elazar said: The verse says...that one should walk modestly with Hashem, and this applies to funerals and weddings. We learn this by a kal v'chomer; if things that are normally done publicly must be conducted modestly, how much more so that which is normally conducted in private!"

A young married man in kollel once took a fabulous esrog to Rav Shalom Eisen, zt"l, hoping to hear that he was justified in planning to spend an enormous sum on the mitzvah.

The Rav looked it over for a few moments and rendered his verdict, "This esrog is not for you."

The avreich was taken aback. "Why not? I was sure that it's perfect!"

"Tell me," asked the Rav, "What do you do?"

"I learn a full day," he answered.

"And how much are you paid?"

The young man mumbled, "About average—not very much."

"And how much are they asking for this esrog?" probed the Rav. When he heard the figure, Rav Eisen nodded. "It certainly is worth the price. Take my advice, though. Don't buy it. You should buy a regular mehudar esrog for much less money instead. Then you can give the remainder to your wife so she can get something for herself for Yom Tov!" ■

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