

*Daf Digest for the month of Av is dedicated*

ל"ג ר' מנחם מנדל בן ר' יוסף יצחק אייזיק כ"ז מנחם אב תשס"ו בעל המחבר "עטרת אבי" על מסי ביצה ומו"ק מאת משפחת קאהן

## OVERVIEW of the Daf

### 1) The sanctity of a Haknesses and Beis Hamidrash (cont.)

R' Acha cites a statement of R' Yehoshua ben Levi that a Beis Hamidrash has greater sanctity than a Beis Haknesses, in consonance with the opinion of R' Pappi.

Bar Kapara expounds upon a verse and R' Yochanan and R' Yehoshua ben Levi dispute a detail of the exposition.

### 2) Selling a Sefer Torah

The Gemara inquires whether it is permitted to sell an old Sefer Torah in order to purchase a new one.

Numerous unsuccessful attempts are made to resolve this issue, but it remains unresolved.

A Baraisa emphasizes the interdiction against selling a Sefer Torah.

### 3) Leftover funds

Rava rules that extra funds from a collection can be directed to other projects, as opposed to the leftover funds from the sale of a sacred object.

Abaye unsuccessfully challenges this ruling from a Baraisa.

A student of R' Sheishes taught Abaye the meaning of an unusual term found in the Baraisa, and Abaye derives from this a lesson regarding obtaining knowledge.

### 4) Participating in charitable causes

R' Yochanan in the name of R' Meir issues a ruling about contributing to communal tzedaka collections for people who travel from one community to another.

A Baraisa is cited that supports this ruling.

A related incident is cited that limits the original ruling.

**5) MISHNAH:** A dispute is cited whether a synagogue may be sold to an individual.

### 6) Explaining the dispute

The Gemara cites the exchange between R' Meir and Raba-nan on this issue.

**7) MISHNAH:** Different opinions are cited whether the sale of a synagogue must be done with the condition to repurchase the building for synagogue use.

### 8) Clarifying R' Meir's position

The Gemara inquires why there is not an issue of collecting interest for the buyer, according to R' Meir who maintains that the community may re-purchase the synagogue.

R' Yochanan suggests that R' Meir follows R' Yehudah who maintains that if the collection of interest is not definitive it is not prohibited.

The Gemara demonstrates that this is R' Yehudah's position. Rava suggests an alternative explanation of the dispute

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## Distinctive INSIGHT

### *Responding to a blessing with a blessing*

שמע רב ואיקפיד. אמר מאי טעמא לא אמרת לי כי ברכתך וכן למר

Rav Huna came to the Beis midrash wearing a cord around his waist instead of a belt. When Rav asked why he was not wearing a regular belt, Rav Huna admitted that he had sold his belt to purchase wine for the mitzvah of Kiddush. Rav was impressed, and he pronounced a blessing upon Rav Huna that he should be covered with silk. Ostensibly, the blessing was for him to become wealthy and to own silk clothing. Ironically, the story continued with Rav Huna being caught under a pile of silk cloaks which were unwittingly placed upon him as he sat at his daughter's wedding.

When Rav heard that his prayer had been fulfilled, he expressed disappointment with Rav Huna. "When I pronounced the blessing for you, why didn't you say, 'You should also be so blessed?'" Rashi explains that Rav realized that his prayer for Rav Huna to be covered with silk was apparently well-accepted in the heavens, and had Rav Huna davened as well on the behalf of Rav, his prayer might have also been accepted.

הגהות הב"ח wonders about this response of Rav. Where do we see that the blessings of Rav had been accepted? When he prayed that Rav Huna be covered with silk garments, he hardly meant for him to be covered with someone else's clothes! He meant that Rav Huna be blessed with riches, and this did not happen in the story. Why, then, did Rav feel that the moment was so opportune and that Rav Huna should have utilized it?

We must say that Rav detected that although the full extent of his blessing had not come true, some response had been elicited. He felt that if Rav Huna had blessed him, perhaps his blessing of Rav Huna would have been answered more appropriately. ■

## REVIEW and Remember

1. Is it permitted to sell an older Sefer Torah to purchase a new Sefer Torah?  
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2. Why do visitors contribute to local charity collections?  
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3. Explain צד אחד בריבית.  
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4. Why did Rav become upset with R' Huna?  
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# HALACHAH Highlight

## Selling sefarim

דאמר ר' יוחנן משום ר' מאיר אין מוכרין ספר תורה אלא ללמוד תורה ולישא אשה

As R' Yochanan said in the name of R' Meir, a Sefer Torah may not be sold unless it is to provide funds to enable one to study Torah or marry a woman.

**S**hulchan Aruch<sup>1</sup> records a dispute whether it is permitted to sell a Sefer Torah that is privately owned. One opinion maintains that as long as it was not designated for public use it may be sold, whereas the dissenting opinion maintains it may not be sold unless it is to provide funds to enable one to study Torah or marry.

Shulchan Aruch<sup>2</sup> writes that nowadays writing or printing other sefarim fulfills the mitzvah of writing a Sefer Torah and it is prohibited to sell these sefarim similar to the prohibition against selling a Sefer Torah. Rav Yaakov Chaim Sofer<sup>3</sup>, the Kaf Hachaim, explains that Shulchan Aruch is following the strict opinion in the dispute regarding the permissibility to sell a privately owned Sefer Torah. Additionally, he is including other sefarim in that prohibition. Therefore, a person who purchased sefarim for private use may not sell those sefarim. The only option would be to donate the sefarim to the community since that is considered an elevation of its sanctity.

Beis Yosef<sup>4</sup>, on the other hand writes that although one can fulfill the mitzvah of writing a Sefer Torah by printing sefarim, nevertheless, sefarim are not invested with the same sanctity as a Sefer Torah and consequently they may be sold. Mishnah Berurah<sup>5</sup> writes that to resolve the contradiction between these two rulings we must assume that the earlier cited ruling restricting the sale of sefarim must be limited to those sefarim that were

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between R' Yehudah and the Rabbis.

### 9) Urinating in a place a prayer was recited

R' Yehudah in the name of Shmuel rules that one may urinate within the four amos of a place where one prayed.

R' Yosef challenges the necessity of this ruling since it can be inferred from a Mishnah.

A Baraisa is cited before R' Nachman relevant to the topic of urinating in the place where one prayed or will pray.

The two rulings of the Baraisa are clarified.

### 10) Attaining long life

R' Zakkai explained to his students the practices that merited him long life.

One of those practices was his care to recite kiddush with wine.

The Gemara elaborates with additional incidents of those who were particular about reciting kiddush with wine.

The practices that merited R' Elazar ben Shamua long life are presented.

The practices that merited R' Preida long life are presented. ■

dedicated for public use.

Rav Yechiel Michel Epstein<sup>6</sup>, the Aruch HaShulchan, rules that one who privately owns two Sifrei Torah may certainly sell one of them. Based on this ruling, Poskim write that one who has two of the same sefer, as commonly occurs with a bar-mitzvah boy, may give away or sell the extra sefer. ■

1. שו"ע או"ח סי' קנ"ג סע' י' וי"ד סי' רפ"ה סע' י"ח
2. שו"ע יו"ד סי' ע"ר סע' ב'
3. כף החיים סי' קנ"ג ס"ק פ"ח
4. ב"י חו"מ סי' רמ"ח ד"ה ומ"ש שחילק
5. מ"ב סי' קנ"ג ס"ק ס"ב
6. ערוה"ש סי' קנ"ג סע' כ"ח
7. ע' בשו"ת שערי יושר סי' כ"ב ■

# STORIES Off the Daf

## "How Have You Lived So Long?"

שאלו תלמידיו...במה הארכת ימים?

**O**n today's daf we find talmidim asking their Rabbi in what merit each had been blessed to live such a long life. Similarly, the Torah Temimah, zt"l, told the story of a certain elderly man named Reb Binyomin whom he had once met as a child. This Reb Binyomin was of exceedingly old age, and it was well known that he was not particularly cautious about getting chilled or overheated. In other words, he didn't take the normal precautions that even younger people do to safeguard their health, much less the great

care that is normally taken by the elderly.

His acquaintances once tried to encourage him to take better care of himself, but to no avail. Reb Binyomin responded, "Unlike other people, I am not concerned about such matters. People, for good reason, worry that they might get overheated or catch cold and die, but I am confident that the blessing that I was fortunate enough to receive from the Vilna Gaon, zt"l, will ensure me of a very, very long life.

"I was a little boy when the Gaon was still alive, and I used to go to pray in his beis midrash. One time, after the prayers, the Gaon paced the floor of the beis midrash sunk deeply in his thoughts. On that day, I too was pacing the floor deeply immersed in reciting Tehillim, and without realizing it,

the Gaon and I ran right into one another.

"I was completely dumbfounded that I had knocked into the holy Gaon, and stood there paralyzed in shock. Little did I realize that the Gaon could not move away from me either—because I was standing on his tzitzis! Eventually, the Gaon saw how confused and terrified I was and he had pity on me. He placed his hand on my shoulder and said lovingly, 'You should live long, my son, but please...let my tzitzis go.'

"When the matter became known in the beis midrash and later in the city, people looked at me as if I was a rare find—a child that had been graced by the attentions and the blessing of the great tzaddik. My parents even made a great celebration that day and distributed charity to the poor!" ■

