

OVERVIEW of the Daf

1) Sprinklings of the metzora

Contradictory Beraisos are cited with regards to the validity of oil sprinkled for the metzora with the wrong intent.

R' Yosef answers by differentiating between the position of R' Eliezer and the position of Rabanan.

This resolution is challenged.

Rava suggests an alternative resolution to this contradiction.

2) **MISHNAH:** The Mishnah discusses which individual components of a mitzvah are essential.

3) Menorah

The source that the seven branches are essential is identified.

A Baraisa discusses how the Menorah was made.

The reason the menorah may be made from other metals is explained.

This reasoning is challenged and the related exchange is recorded.

Another Baraisa is cited and explained that further elaborates on the making of the menorah.

The Gemara digresses to discuss the trumpets.

Part of this Baraisa is explained.

R' Pappa the son of R' Chanin and R' Yosef have an exchange about the Menorah.

Shmuel in the name of an elder gives an elaborate description of the Menorah.

The Gemara challenges the assertion that there are nine flowers. ■

REVIEW and Remember

1. What part of a mezuzah is essential?

2. How were the trumpets made?

3. What is the meaning of the word לך that appears in the context of the trumpets?

4. What was the total height of the Menorah?

Distinctive INSIGHT

Fashioning replicas of items in the Mikdash

תבנית היכל

The Gemara cited a number of Beraisos in support of R' Yose b. Yehuda's opinion that a menorah made from wood is valid. The final Baraisa brought discusses the prohibition to build a house which replicates the Sanctuary of the Mikdash. Similarly, one may not fashion a menorah which corresponds to the Menorah of the Mikdash. One may make a candelabra consisting of five, six or eight branches, but not one of seven branches, even if it is not made of gold.

The Poskim discuss whether it is permitted to construct a candelabra with seven stems if it is made without the decorative cups and flowers which were a prominent part of the Menorah in the Mikdash. The Gemara later (29a) notes that these ornaments are not essential, but that is only regarding a menorah that is made of other materials. When the Menorah is made of gold, it must have these decorative cups and flowers. Accordingly, Rabbi Akiva Eiger (to Shulchan Aruch Y.D. 141:8) and Shoel U'Meishiv write that it is permitted to make a candelabra of gold without these cups and flowers, as it does not replicate the Menorah of the Mikdash.

Chacham Tzvi, however, rules that although the cups and flowers are critical for the Menorah, without them the candelabra would still be a menorah, and it is prohibited for an individual to build this type of furnishing. R' Chaim Kanievski, shlit"א, in his Derech Chochma writes that the view which prohibits making a golden candelabra even without cups and flowers is more reasonable. Although the authentic Menorah would not be valid in the Mikdash without its full decorative steps, a menorah with seven branches of any material is allowed for the Mikdash, and making it of gold should not be worse, at least to the extent that it is defined as a menorah to be prohibited to be made by an individual.

Chasdei David (to Tosefta Chullin 1) also writes that fashioning a seven-branched candelabra of gold should be prohibited, even without the cups and flowers, because we

(Continued on page 2)

Today's Daf Digest is dedicated
In memory of
ר' יהוסף בן הרב פנחס שלום הלוי, ע"ה
ומרת טובא בת ר' דוב, ע"ה

HALACHAH Highlight

Building a miniature model of the Mishkan

לא יעשה אדם בית תבנית היכל

A person should not make a house in the form of the Heichal

Shulchan Aruch¹ rules that one may not build his home similar to the “heichal” in terms of its height, length and width, nor may one construct an “*achsadra*” similar to the “*ulam*” or a courtyard similar to the “*azarah*”. The prohibition against making a replica of the Beis HaMikdash raised an interesting question. In an effort to help children learn about the Mishkan it was once suggested that they should construct a miniature model of the Mishkan so that the children should be able to visualize the structure and all its different parts. The question was whether this violates the halacha in Shulchan Aruch related to constructing a model of the Mishkan. Rav Yosef Chaim Sonnenfeld² answered that it is in fact prohibited to construct a miniature model of the Mishkan even if the intent is for educational purposes. The reason the intent to learn from the model is not an applicable leniency in this case is that the details of the Mishkan are not relevant practical halacha nowadays.

Rav Moshe Feinstein³ expressed surprise at this ruling for a number of reasons. First of all, the prohibition against constructing models of the Beis HaMikdash or one of the utensils applies only when one replicates the dimensions of the structure or the utensil. This idea is clearly mentioned by Rashi⁴ and recorded in Shulchan Aruch. As such there

(Insight...continued from page 1)

would never find an application of this law. The fashioning of the original Menorah confounded Moshe Rabeinu, until God instructed him to place a solid block of gold into the flames, where it formed itself. If every detail of the formation of the Menorah had to be followed before an ordinary person would be prohibited from making it, the Torah would be describing an impossible situation, because forming the cups and flowers into the solid branches and stems of a candelabra is beyond human ability. Therefore, the prohibition must be even without the intricate adornments and decorative parts. The only thing that is permitted is with fewer than or more than seven branches. ■

should be no prohibition against constructing a miniature model of the Mishkan since the dimensions will not be the same as the dimensions of the actual Mishkan. Secondly, the assertion that the study of the Mishkan is not practical halacha is difficult. Studying the Mishkan that is described in detail in the Torah is Torah study and as such should be included in the leniency to create a model for the purpose of Torah study. Teshuvos Minchas Yitzchok⁵ also adopted a lenient position regarding the construction of a miniature model of the Beis HaMikdash and Altar for the purpose of study. ■

1. שו"ע יו"ד סי' קמ"א סעי' ח'.
2. שו"ת שלמת חיים או"ח סי' ע"ב-ע"ג.
3. שו"ת אג"מ יו"ד ח"ג סי' ל"ג.
4. רש"י ד"ה תבנית היכל.
5. שו"ת מנחת יצחק ח"י סי' ע"ג. ■

STORIES Off the Daf

The Sound of the Trumpets

”עשה לך חצוצרות...”

The Sefer HaChinuch offers a deep explanation of the purpose of the trumpets during the time of the Beis Hamikdash. “We used chatzotzros for every sacrifice and during difficult times. These are blown for every sacrifice to remind us to purify our thoughts for the sake of the One who commanded the blowing of the trumpets. The same is true regarding times of hardship. During trying times, we

must petition the Creator with powerful focus that He have mercy on us and save us from our suffering.

“Since people are material beings who tend to go through life half asleep, we blow the chatzotzros to wake them up. As is well known there is nothing that stirs a person’s heart like music. We blow specifically the chatzotzros because it makes a very powerful sound...”¹

Rav Yechezkel Abramsky, zt”l, gave a deep lesson about arousing people from a statement on today’s daf about chatzotzros. “It is interesting to note that in Menachos 28 we find that one may not use the chatzotzros fashioned

by Moshe in the wilderness for generations that came later. This is an unusual exception, since all other vessels made in the desert could be used for all time.

“The reason for this difference is that chatzotzros come to arouse the people spiritually. The words that will arouse people in the desert will not help those who come later in Eretz Yisrael. Each generation will be aroused by the method which speaks best to their hearts.”² ■

1. חינוך, מצוה שפ"ד
2. בצילא דמהימנותא, ערב יוהכ"פ תשע"א, ע' כ"ו ■