



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

Megilla Daf Chuf Vuv

PEREK BNEI HA'IHR – PEREK REVI'I

MISHNA

- If the people of a town sell the town square, the money must be used to purchase a Beis Hakneses. If they sell the Beis Hakneses, they must use the money to buy an Aron Kodesh. If they sell the Aron Kodesh, they must use the money to buy the cloth wrappings for the Torah. If they sell those, they must use the money to buy sefarim of Nevi'im and Kesuvim. If they sell those, they must use the money to buy a Sefer Torah.
 - The reverse order is not permitted (e.g. the money from selling a Sefer Torah may not be used for Nevi'im and Kesuvim, etc.)
 - The same order must be followed for any money left over after purchasing the allowable items.

GEMARA

- **Rabbah bar bar Chana in the name of R' Yochanan** said, the Mishna that says that the town square has some kedusha follows **R' Menachem bar Yose** who would author anonymous statements. However, the **Chachomim** argue and say that the town square does not possess any kedusha.
 - **R' Menachem bar Yose** holds there is kedusha, because it is used for davening on fast days and maamados. The **Rabanan** say, this occasional use does not give it any kedusha.

BEIS HAKNESES LOKCHIN TEIVAH

- **R' Shmuel bar Nachmeini in the name of R' Yonason** said, only the shul of a village may be sold, because it is deemed the private property of the villagers. However, the shul of a city may never be sold, because it is deemed public property, since it is used by many people from outside the city as well.
 - **R' Ashi** said, the shul of Mata Mechasya, although many people from the outside come to it, since they only come to learn from me, I may sell the shul if I want.
 - **Q: R' Yehuda** said in a Braisa that the coppersmiths had a shul in Yerushalayim that they sold to **R' Eliezer**. We see that even the shul in a large city may be sold!? **A:** Since it was a small shul made by the coppersmiths themselves (not by the city) it was allowed to be sold.
 - **Q:** A Braisa says that tzaraas on the houses only takes effect on houses that are in "beis eretz achuzaschem" (land of your inheritance). This excludes the halachos of house nega'im from the city of Yerushalayim. **R' Yehuda** argues and says that it only excludes the place of the Beis Hamidkash. This suggests, that according to **R' Yehuda** even the shuls of Yerushalayim would be subject to nega'im. Now, according to **R' Shmuel** they should not be, because they are not considered "your inheritance" since they can't be sold!? **A: R' Yehuda** meant to say that only "holy places" are not subject to nega'im, which would include the shuls, and would therefore follow the view of **R' Shmuel**.
 - The machlokes in the Braisa is that the **T"K** holds that Yerushalayim was not divided among the shevatim (Yehuda and Binyamin, and therefore any house in it is not considered to be in the "land of your inheritance"), and **R' Yehuda** holds that it was divided among the shevatim.
 - We find that this is a machlokes among Tanna'im of two Braisos as well.

- **Rava** said, the limitations on use of the proceeds is only where the shul was not sold by the 7 trustees of the city in the presence of the people of the city. However, if it was sold by the 7 trustees in the presence of the people, the money may even be used to buy beer.
 - **Ravina** had the ruins of a shul in his field. He asked **R' Ashi** whether he was allowed to plant that area. **R' Ashi** told him to go and buy the ruins from the 7 city trustees in the presence of the city's people, and he could then go and plant it.
- **Rami bar Abba** was building a new shul, and wanted to destroy the old shul so that he could use bricks and beams from it for the new shul. He was unsure whether this was permitted based on the statement of **R' Chisda**, which says that one may not destroy a shul until a replacement is built. **Rami bar Abba** felt that the reason for that may be based on the concern that the new shul will not be built due to some negligence. However, this case may be different. He was unsure and therefore asked **R' Pappa** and **R' Huna**. They each told him that it was prohibited.
- **Rava** said, (given the proper circumstances) it is permitted to sell or exchange the shul, as discussed in the Mishna. However, it is never permitted to rent out or mortgage out a shul and then have it used for mundane purposes, because in such a case the shul would retain its kedusha and would be assur to be used for a mundane purpose. Even the bricks of an old shul may only be used when sold, but not when borrowed. However, bricks that were only designated for use in a shul may be used in any form. Even if one follows the view of "hazmanah milсах" (preparation of an item gives it the status of the future use of this item), that is only when it is in a state that it is ready to be used (e.g. clothing for a meis). However, loose bricks would not get the status of a shul.
- There is a machlokes between **R' Acha** and **Ravina** regarding whether a shul retains its kedusha when given as a gift (rather than sold). One says it retains its kedusha and is assur to use for other purposes, because there was no transaction (like the payment of money) that removed the kedusha. The other says that the kedusha is removed, because the gift must have been given in return for some benefit that the town received from the recipient of the gift. Therefore, it is like a sale and the kedusha is removed.
- A Braisa says, "tashmishei mitzvah" (items used for a mitzvah) may be thrown away (they have no inherent kedusha). "Tashmishei kedusha" (items used for matters of kedusha) must be hidden away when they are no longer used. "Tashmishei mitzvah" includes: succah, lulav, shofar, and tzitzis. Tashmishei kedusha includes: the bags used for seforim, tefillin, and mezuzos, the case used for a Sefer Torah, the case used for tefillin,, and the tefillin straps.
 - **Rava** said, initially I thought that the bimah has no kedusha, because the Sefer Torah is never placed directly on it (it is placed on a cloth on top of the bimah). However, I then saw that the Torah is at times placed directly onto the bimah. Therefore, I consider it a tashmishei kedusha, and it may not be used for any other purpose.
 - **Rava** said, initially I thought that the curtains that line the Aron Kodesh on the inside do not have kedusha, because they only serve the purpose of lining the Aron Kodesh, which itself only serves the Sefer Torah. However, I saw that at times they fold the curtain underneath the Sefer Torah and place the Torah onto the curtain. Therefore, I now consider it to be a tashmishei kedusha, which has kedusha itself.
 - **Rava** said, if an Aron Kodesh falls apart, we may use the material to build a smaller Aron, but may not use it to build a bimah.
 - **Rava** said, if the curtains that line the inside of the Aron become worn out, they may be used to make covers for a Sefer Torah, but not for a sefer containing only one of the chumashim.
 - **Rava** said, the bags used for chumashim, and the case used for a Sefer Torah have the status of tashmishei kedusha, and must be hidden when no longer used (rather than thrown out).
 - **Q:** This seems obvious!? **A:** We would think these are made for protection, not for the honor of the sefarim. Therefore he teaches that they are tashmishei kedusha.

- There was a shul that was connected (via an opening) to a room in which a meis was lying. There were Kohanim who wanted to go and daven in the shul. **Rava** told them, “Take the Aron and use it to block the opening. Since the Aron is not mekabel tumah (it is meant to remain in its place), it will block the tumah from entering the shul as well”. The **Rabanan** said to **Rava**, “There are times when the Aron is moved for the benefit of the Sefer Torah, and if so it is not something that is meant to remain stationary!” **Rava** said, if so, it cannot prevent the tumah from entering the shul.
- **Mar Zutra** said, if the cloth wrappings of a Sefer Torah became worn out, we can use them to make tachrichin for a meis mitzvah, and this can be the method of burying the wrappings.
- **Rava** said, if a Sefer Torah became worn out, it should be buried next to a talmid chochom, even one who only learned the simple halachos.
 - **R’ Acha bar Yaakov** said, the Torah should be placed into an earthenware vessel, to prevent its further deterioration.
- **R’ Pappi in the name of Rava** said, we may convert a Beis Hakneses to a Beis Medrash, but not the other way around. **R’ Pappa in the name of Rava** said, the exact opposite.
 - **R’ Acha** said, **R’ Pappi’s** version seems correct, because **R’ Yehoshua ben Levi** said that we may convert a Beis Hakneses into a Beis Medrash.
 - **Bar Kappara** darshened a pasuk that discusses the time of the Churban and describes the structures that were destroyed: “Beis Hashem” refers to the Beis Hamikdash, “Beis hamelech” refers to the palace, “Batei Yerushalayim” refers to the houses, “Beis gadol” is a matter of machlokes between **R’ Yochanan** and **R’ Yehoshua ben Levi** – one says it refers to a Beis Medrash, and the other says it refers to a Beis Hakneses.
 - From the statement of **R’ Yehoshua ben Levi**, above, we can prove that he was the one who said that “Beis gadol” refers to a Beis Medrash, because he considers it greater than a Beis Hakneses.