



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

Megilla Daf Chuf Zayin

AVAL MACHRU TORAH LO YIKCHU SEFARIM...

- **Q:** May a Sefer Torah be sold to buy a new Sefer Torah? Maybe it is assur, because it is not a higher level of kedusha, but maybe it is mutar because a Sefer Torah is the highest level of kedusha that we have? **A:** Our Mishna says, if one sells a Torah he may not buy sefarim. This would suggest that another Torah may be bought with the proceeds.
 - **Q:** Our Mishna is discussing a case where the Torah was already sold. We are asking the question whether l'chatchila one may go and sell a Torah for this purpose.
 - **Q:** We can try and bring an answer from a Braisa. The Braisa says, we may use the wrappings of a chumash for a Torah, and the wrappings of Nevi'im and Kesuvim for a chumash, but not the reverse. The fact that we can use the wrappings of a chumash for a Torah suggests that we could not use the wrappings of one Sefer Torah for another Sefer Torah. This seems to say that we similarly could not sell one Torah to purchase another! **A:** The Braisa also says that the wrappings of a Sefer Torah may not be used to wrap a chumash. This suggests that the wrappings of one Sefer Torah could be used for another Sefer Torah! Obviously, we cannot bring a proof from this Braisa, because the inferences can be made both ways.
 - **Q:** Maybe we can bring a proof from a Braisa that says, we may place one Torah on top of another, although one may not place any other sefer on top of a Sefer Torah. This would suggest that we can similarly replace one Sefer Torah with another! **A:** It may be that we cannot bring a proof from the concept of placing one on top of another, because there is no alternative that can be done. If we were not allowed to do so, we would not be allowed to even roll a Sefer Torah!
 - **Q:** We can bring a proof from **Rabbah bar bar Chana in the name of R' Yochanan in the name of R' Shimon ben Gamliel**, who said that one may not sell an old Sefer Torah to purchase a new one. **A:** That may have been said for the fear that negligence will prevent the new one from being purchased. Our question is where the new one is present and ready for purchase.
 - **Q:** Maybe we can bring a proof from **R' Yochanan in the name of R' Meir** who said that one may only sell a Torah if money is needed to marry or to allow him to learn. If a Torah can be sold to allow learning of Torah, surely it can be sold to purchase a new Torah! **A:** It may be that learning is greater than purchasing a new Torah, because learning leads to proper performance of mitzvos. Also, marrying may be greater, because the pasuk teaches that Hashem wants all to be married. However, it may be that selling one Torah to allow purchase of another is prohibited.
 - A Braisa says, one should not sell a Sefer Torah even if it is not needed. **R' Shimon ben Gamliel** added, if one sold a Sefer Torah or his daughter, because he had no money for food, he will not see bracha from that money.

V'CHEIN B'MOSREYHEN

- **Rava** said, the extra money only has restrictions when it is left over from sale proceeds. However, when there is leftover money from a fundraising effort, the money may be used for any purpose.
 - **Q: Abaye** asked, a Braisa says that the proceeds must be used to purchase items of greater kedusha only if a stipulation wasn't made. If a stipulation was made, the money may even be used for a "duchsusya". Now, this can't be discussing the proceeds of a

sale, because in that case a stipulation wouldn't help. It must be discussing a fundraising effort, and we see it may only be used for other items if there was a stipulation!? **A:** The Braisa is referring to a sale and is teaching that if a stipulation is made by the 7 city trustees in the presence of the people of the city, even the proceeds of the sale may be used for mundane purposes.

- **Q: Abaye** asked one of the **Rabanan**, have you heard from **R' Sheishes** what the word "duchsusya" means? **A:** He answered, **R' Sheishes** said it is the person who is hired to travel by horseback and deliver messages to the government, when necessary.
 - **Abaye** said, whenever you don't know what a word means, always ask one who learns by the **Rabanan**, because they have surely heard the meaning from the great people that they learn from.
- **R' Yochanan in the name of R' Meir** said, if a group of visitors are in a city when the entire city is levied with an obligatory tzedaka obligation, the visitors should give money as well, but when they leave, they may get the money refunded and use it to support the poor people of their own cities.
 - A Braisa says this as well, and adds, that if the visitor is an individual, he should leave the money in the city he is visiting.
 - **R' Chana bar Chanilai** and people of his city went to **R' Huna's** city and participated in a tzedaka collection. When they were leaving, they asked for the return of their money to use for the poor of their city. **R' Huna** told them, the money is only returned when there is no talmid chachom in the visited city who is in charge. In addition, **R' Huna** would give money for the poor of **R' Chana's** city as well. Therefore, the money is not to be returned.

MISHNA

- **R' Meir** says, a public shul may not be sold to a private individual for private use, because that is considered to be a downgrade of kedusha. The **Chachomim** said, if that is true, one would also not be allowed to sell a shul from a large city to a small city.

GEMARA

- **R' Meir** would respond that the shul of a large city and a small city both have kedusha, and would therefore be allowed. The shul of a private individual has virtually no kedusha, and that is why it would not be allowed.
 - The **Rabanan** would say, the pasuk of "b'rov ahm hadras melech" teaches that the kedusha of a smaller city is less than that of a larger city, and therefore the same concern should apply to that situation.

MISHNA

- **R' Meir** says, a Beis Hakneses may only be sold with a stipulation that the transaction may be reversed if the sellers so desire. The **Chachomim** say that it may be sold permanently, as long as it is not sold to be used as a bathhouse, a tannery, a mikveh, or a laundry. **R' Yehuda** says it may be sold as a yard, and the buyer may then use it for anything he wants.

GEMARA

- **Q:** According to **R' Meir** if the money is later returned and the shul is given back, the use of the shul in the interim would be like interest on a loan, so how can this be done!? **A: R' Yochanan** said, that **R' Meir** follows the shita of **R' Yehuda** who says that when a transaction may lead to multiple outcomes, only one of which will create a problem of "ribbis", it is not considered to be ribbis.

V'CHACHOMIM OMRIM MOCHRIN OSO MIMKAR OLAM...

- **R' Yehuda in the name of Shmuel** said, a person may urinate within 4 amos of a place of tefilla.

- **Q: R' Yosef** asked, this seems to be easily learned from our Mishna, where the **Rabanan** only place restrictions on an actual shul, but would agree there are no restrictions for a place of tefilla that is not a formal shul. If so, what is **R' Yehuda** teaching here?
- A Braisa was taught before **R' Nachman** that one should move 4 amos away from where he is davening before urinating, and one who has urinated should move 4 amos away before davening. **R' Nachman** asked, the second requirement makes sense, as it is taught in a Mishna. However, if simply davening in a place gives that place kedusha (which would be why one should move away from there before urinating) then every street in Neharda'ah should be kodesh!? Therefore, the Braisa must mean to say that one should *wait* the time it takes to walk 4 amos.
 - **Q:** Waiting to daven after urinating makes sense, because we want to wait some time to make sure that all the urine has exited his body. However, why would one have to wait after having davened? **A: R' Ashi** explained, for that amount of time after davening, one is still thinking about the tefilla, and therefore he should wait that amount of time before he urinates.
- The talmidim asked **R' Zakai** why he merited long life. He told them, "I have never urinated within 4 amos of where I davened, I have never called a friend by a nickname, and I never missed making Kiddush on wine. In fact, when my mother was very old, she once sold one of her head coverings so that I can have wine for Shabbos".
 - A Braisa says, when she died, she left him an inheritance of 300 barrels of wine. When he died, he left his children an inheritance of 3,000 barrels of wine.
 - **R' Huna** once came to **Rav** while wearing a belt made of grass. **Rav** asked where his regular belt was. **R' Huna** explained that he had to use it as collateral so that he could borrow money to buy wine for Kiddush. **Rav** gave him a bracha that he should be totally covered in silk. When **R' Huna** married off his son **Rabbah**, he fell asleep on a bed, and his daughters and daughters in law came and covered him with their silk garments (thus fulfilling **Rav's** bracha). When **Rav** heard that his bracha was fulfilled he became upset at **R' Huna** for not having answered "v'chein l'mar" when he received the bracha.
- The talmidim asked **R' Elazar ben Shamua** why he merited long life. He told them, "I have never used a shul as a short cut, I never 'stepped on the heads' of the people (by walking by them as they sat on the floor in the Beis Medrash), and I never said birchas Kohanim without first making the bracha".
- The talmidim asked **R' Preida** why he merited long life. He told them, "I was always the first one in shul, I never said the birchas hamazon if there was a Kohen there with me, and I never ate meat from an animal that did not have the required Kohanic gifts separated from it".
 - We find that **R' Yitzchak in the name of R' Yochanan** said that it is assur to eat from an animal whose gifts were not yet separated.
 - **Q:** We find that **R' Yochanan** says that a talmid chochom should recite the birchas hamazon before a Kohen who is an ahm ha'aretz!? **A: R' Preida** was referring to a Kohen of equal status to himself.