

If that is the case then even if they built it, – **אי הכי כי בנייה נמי**, there should **also** be concern, etc.

Overview

The גמרא was discussing the ruling of רב חסדא that one may not dismantle a ביכנ"ס until a new ביכנ"ס is built. The גמרא asserted that even if all the building materials are prepared for the new ביכנ"ס, nevertheless we are still nor permitted to dismantle the old ביכנ"ס. We are concerned that perhaps they will be confronted with a case of פדיון שבויים and will have to sell the materials to raise money for the ransom. The גמרא then asks if this is a valid concern then even if the new ביכנ"ס was built, it should still be prohibited to dismantle the old ביכנ"ס, for we may be required to sell the (new) ביכנ"ס for פדיון שבויים. It seems to indicate that we should never be permitted to dismantle a ביכנ"ס, out of concern that we may be required to sell the new one for פדיון שבויים. However there should be no such concern. We are not permitted to sell a ביכנ"ס for פדיון שבויים¹.

תוספות explains:

The meaning that we should be concerned not to dismantle the old ביכנ"ס even if the new ביכנ"ס was built; that concern is limited **until they begin praying in** the new ביכנ"ס.² Once they started praying in the new ביכנ"ס however, there was not even a אמינא, that we should not be permitted to dismantle the old ביכנ"ס.

Summary

The גמרא asked that even if the new ביכנ"ס was built, as long as they were not מתפלל there yet, it should be prohibited to dismantle to old ביכנ"ס.

Thinking it over

1. Why is there a difference whether they started to be מתפלל in the new ביכנ"ס or not?
2. How does the מסקנא of the גמרא differ from the ה"א concerning a built ביכנ"ס?

¹ ע"פ נח"מ עיי"ש. ועי' בבב"י.

² Then it is permitted to sell the ביכנ"ס for פדיון שבויים. See previous footnote.