

Hadaf Hayomi

Monday 11 Av 5765

A Daily Synopsis on the Daf

Shabbos Daf 105

Midrashiyat Daf Hayomi of Petach Tikva

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Highlights

1. Ben Setada made scratches on his flesh.
2. If one writes a letter next to previously written writing, he is exempt.
3. If one writes over words that are written already, he is exempt.
4. One who writes a letter that is the completion of a book or weaves a thread that completes the garment is liable.
5. If one writes one letter in Teverya and another letter in Tzipori, he is liable.
6. One who corrects a letter on Shabbos is liable.
7. One who intends to write one letter and ends up writing two, is liable.
8. There is a dispute regarding one who writes a letter as *notrikon*, an abbreviation.
9. There is a dispute regarding one who writes a letter in two lapses of awareness, or one who writes one letter in the morning and one letter towards evening.
10. One who tears something out of anger or for a dead person, and one who acts in a destructive manner, is exempt.

Iyunim

Torah study is all about the will to learn

The Gemara states that the *notrikon* of the first word of the Ten Commandments, *anochi*, is *ana nafshi kesivas yehavis*, I myself wrote and gave the Torah. The Medrash¹ offers an amazing insight into the word *anochi*. A slave who is liberated from servitude is comfortable when he is spoken to in his own language. Similarly, the Jewish People were familiar with the Egyptian language, as this was the language they heard while slaving under the Egyptians. When Hashem redeemed them and brought them to Har Sinai, He commenced his words with *anochi*, an Egyptian word, as the word *anuch* in Egyptian means I. What is the Medrash teaching us? First, a person must be spoken to in a language that he is comfortable with, and then he can accept his master's decrees. The second statement of the Gemara here complements this idea. *Anochi* is *notrikon* for the words *amirah neimah kesivah yehivah*, a pleasant statement was written and given. Furthermore, one must have a will to study and grow if he is to achieve gains in Torah. The word *nefesh*, literally translated as soul, is defined as will². The Gemara teaches us that Hashem put His will into the Torah, the will that allows every Jew to study Hashem's Torah and learn from the Torah to love Hashem.

¹ Yalkut Shimoni Yisro 286, from Pesikta Rabbasi 21, Pesikta D'Rav Kahana 12:24

² See Rashi to Breishis 23:8

Commentary

1. Ben Setada made scratches on his flesh.

Rabbi Eliezer maintains that one who scratches letters on his flesh on Shabbos is liable, while the Chachamim maintain that he is exempt. Rabbi Eliezer attempted to bring a proof from Ben Setada who took out signs of witchcraft from Egypt by engraving them on his flesh. This would appear then to be a form of writing. The Chachamim countered and said that Ben Setada was a fool and we do not bring proof from fools. (104b2)

2. If one writes a letter next to previously written writing, he is exempt.

Rabbi Eliezer is of the opinion (105a) that one who adds even one thread to a garment that is already woven, is liable. It would follow that according to Rabbi Eliezer, one who writes a letter next to a letter that was already written, will be liable. Our Mishnah, that states that if one writes a letter next to previously written writing, he is exempt, is clearly not in accordance with Rabbi Eliezer. (104b2)

3. If one writes over words that are written already, he is exempt.

There is a dispute regarding a scribe who was supposed to write the Name of Hashem in a Sefer Torah, and instead intended to write the name Yehudah. The name Yehudah is similar to the letters in the Name of Hashem, except that the word Yehudah has a letter dalet. He ended up writing the Name of Hashem but without the required intention necessary to write the Holy Name. Rabbi Yehudah posits that the scribe can pass his quill over the Name of Hashem and have the proper intention of writing the Name. The Chachamim disagree, claiming that this is not the best way to write the Name of Hashem, and the Sefer Torah is subsequently invalid. We derive from this dispute that Rabbi Yehudah maintains that writing over previous writing is deemed writing, and therefore, according to Rabbi Yehudah, when one writes over previous writing on Shabbos, he is liable. According to the Chachamim, however, writing over previous writing is not deemed writing, and one who writes over previous writing on Shabbos is exempt. (104b2-104b3)

4. One who writes a letter that is the completion of a book or weaves a thread that completes the garment is liable.

One who writes a letter that completes one of the twenty-four books of Scripture, or the final letter of a mezuzah or the scroll inside the Tefillin, is liable. Similarly, one who weaves one thread and completes a garment, is liable. The liability mentioned here is not for *makeh bepatish*, striking a final blow. Rather, one is liable for the actual act of writing or weaving, as completing a book or a garment is significant to be considered to have performed the whole prohibited act of labor. (104b3)

5. If one writes one letter in Teverya and another letter in Tzipori, he is liable.

One who writes on two walls of a house or on two pages of a notebook, and the letters cannot be read together, is exempt. This is because the letters cannot be joined together unless one cuts the part of the wall or page that was written on and joins it with the other piece of the wall or page. If one writes one letter in Teverya

and one letter in Tzipori, he will be liable, as he can bring the two parts together without effecting any change in the writing surface. (104b3)

6. One who corrects a letter on Shabbos is liable.

It is obvious that if one corrected a letter he is liable, as we know that one who merely wrote one letter is liable. The novelty is that if one removed the roof of the letter *ches* and created two of the letter *zayin*, he is liable. Alternatively, we are discussing a case where one removed the crown of the letter *dalet* and created a letter *reish*. One is forbidden to keep an unedited Holy Book in his possession, so fixing a letter is akin to writing the last letter of a book. (104b3)

7. One who intends to write one letter and ends up writing two, is liable.

One who intended to write the letter *ches* but wrote the letter *zayin* twice, if he wrote the crowns on top of the *zayins*, he is exempt. If the *zayins* did not require crowns, however, and he wrote the two *zayins*, then he is liable. (104b-105a1)

8. There is a dispute regarding one who writes a letter as *notrikon*, an abbreviation.

Rabbi Yehoshua ben Beseira maintains that one who wrote one letter as *notrikon*, an abbreviation, is liable, and the Chachamim maintain that he is exempt. One example of *notrikon* in the Torah is where Hashem tells Avraham *ki av hamon goyim nisaticho*, I have made you the father of a multitude of nations. *Av*, father, means I have made you a father to the nations, and I have made you the *bachur*, chosen one among the nations. I have made you *chaviv*, beloved, among the nations, and I have made you *melech*, king, over the nations. I have made you *vasik*, notable, among the nations, I have made you *neeman*, trustworthy to the nations. (105a1)

9. There is a dispute regarding one who writes a letter in two lapses of awareness, or one who writes one letter in the morning and one letter towards evening.

Rabban Gamliel maintains that one who was aware that he wrote one letter unintentionally, and then writes another letter in a state of unawareness, is exempt. The reason for this is because Rabban Gamliel maintains that *ain yediah lechatzi shiur*, there is no awareness for half a measure. The Chachamim, however, hold that *yeish yediah lechatzi shiur*, there is an awareness for half a measure, and one who writes two letters in two lapses of awareness, or writes one letter in the morning and one in the afternoon is liable. (105a2)

10. One who tears something out of anger or for a dead person, and one who acts in a destructive manner, is exempt.

The Torah only prohibited *melecahes Machsheves*, an act of labor that was thought out. One who acts destructively is not deemed to have performed an act of labor. Thus, one who tears out of anger or for his dead, and any similar act of destruction, is exempt. The Gemara explains that one who rips his clothing for a dead person who is not his relative is considered to have performed a destructive act. Tearing ones clothing for a relative is considered constructive. Similarly, tearing ones clothing for a sage who died is also considered constructive. Furthermore, one who tears his clothing for an upright person who died, or one who tears his clothing when he is present at the time the soul leaves the body, is

considered a constructive tearing which he is liable for on Shabbos. (105b1-105b2)