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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

The Menorah

Rav states: The height of the *Menorah* was nine *tefachim* (*handsbreaths*).

Rav Simi bar Chiya asked Rav a question from a *braisa*. The *braisa* states: There was a stone in front of the *Menorah* with three steps. The *Kohen* would stand on these steps in order to prepare the candles (*i.e. the bowls containing the oil and wick*). [*If the Menorah was only nine tefachim, why would a Kohen need steps to reach it?*]

Rav replied: Are you Simi?! I meant that it was nine *tefachim* from the beginning of the branches (*and from the floor to the ground was another nine tefachim*).

The verse (*discussing King Solomon’s ten Menoros which he placed in the Sanctuary*) states: *And the flowers, lamps, and the tongs (used to lift the used wick out of the oil) were of gold, finishing gold.*

The *Gemora* asks: What does *finishing gold* mean?

Rav Ami answers: This means that this finished off all of the “closed gold” (*the most special kind of gold*) belonging to King Solomon. This is as Rav Yehudah said in the name of Rav: Solomon made ten *Menoros*, and each one was made from one thousand *kikar* of gold. This gold was placed one thousand times into a kiln (*to burn away impurities*) until the gold was purified into one *kikar*.

The *Gemora* asks: Is this so? Doesn’t the verse say: *And all vessels used by the king to drink were gold, and all the vessels of his House in the Forest of Lebanon were made from “closed gold,” as silver was not worth anything at all during the time of Solomon?* [*This shows that he still had “closed gold,” even after the Temple was completed!*]

The *Gemora* answers: He ran out of “closed gold.” [*Although he was still extremely rich, he had no more “closed gold.”*]

The *Gemora* asks: Did the gold lose so much mass (*from one thousand to one kikar*)? The *braisa* states: Rabbi Yosi the son of Rabbi Yehudah states that there was once an incident when the *Menorah* of the Temple was more than the *Menorah* made by Moshe by a *Kurdikian* gold *dinar*. They put it into a kiln eighty times until it was exactly a *kikar* (*like the one made by Moshe*). [*This shows that after putting gold in a furnace eighty times it only loses a dinar!*]

The *Gemora* answers: Being that it had already been purified well in the days of Solomon, it only lost a golden *dinar* after eighty times. [*However, in the beginning of the purification of gold, it can lose a kikar at a time.*]

Rav Shmuel bar Nachmeini said in the name of Rabbi Yonasan: What does the verse mean when it says, *on the pure Menorah*? It means that Hashem showed Moshe from a pure place (*Heaven*) how to make the *Menorah*.

The *Gemora* asks: Does this mean that when the verse states, *on the pure Shulchan* that the making of the *Shulchan* was also shown to Moshe from a pure place?



The *Gemora* answers: Rather, regarding the *Shulchan* the verse means to indicate that it can become impure.

The *Gemora* asks: Why don't we say that this is also the intent of the verse regarding the *Menorah*?

The *Gemora* answers: The verse has to teach us this regarding the *Shulchan* due to the question of Rish Lakish. This is as Rish Lakish says: What does the verse mean when it says, *on the pure Shulchan*? This indicates that it can become impure. However, it is a wooden vessel which is made to be stationary, which therefore should not be able to become impure! This verse therefore teaches us that when the people came to the Temple during the three festivals, they would pick up the *Shulchan* (*it therefore did not stay in one place and could become impure*) and show it to those who came. They would say, "See how much Hashem loves you!"

The *Gemora* asks: How did the *Shulchan* show that Hashem loved them?

The *Gemora* gives an answer based on the statement of Rabbi Yehoshua ben Levi. He says: A great miracle happened with the *lechem hapanim* (*showbreads that were on the Shulchan*). When they were taken off (*a week later*), they were as fresh as when they were arranged on the *Shulchan*. This is as the verse states: *To put hot bread on the day it was taken.* [*The people would see the steam coming off the week-old breads and realize the miracle.*] However, regarding the *Menorah* it is impossible to say that it indicates the *Menorah* can become impure, as this is obvious being that it is made of metal! Rather, it must be that it means that Hashem showed Moshe how to make it from a pure place.

The *braisa* states: Rabbi Yosi the son of Rabbi Yehudah states that an *Aron*, *Shulchan*, and *Menorah* of fire came down from Heaven. Moshe saw them, and built similar vessels. This is as

the verse states: *And see and make like their images that you have seen on the mountain.*

The *Gemora* asks: Does the verse, *And you shall erect the Tabernacle like its ordinance, as I have shown you on the mountain* also mean that a Tabernacle of fire came down?

The *Gemora* answers: This verse states, *like its ordinance* as opposed to the previous verse which states *like their images*.

Rabbi Chiya bar Abba says in the name of Rabbi Yochanan: Gavriel (*the angel*) appeared to Moshe as a workman wearing an apron, and showed him how to make the *Menorah*. This is as the verse states: *And this is the way to make the Menorah.*

The Academy of Rabbi Yishmael taught: Three things were difficult for Moshe to understand, until Hashem showed him with His finger. They were: The *Menorah*, *Rosh Chodesh* (*the sanctifying of the new moon*), and (*the identification of*) *sheratzim*. The *Menorah* was difficult, as the verse states: *And this is the way to make the Menorah.* *Rosh Chodesh* was difficult, as the verse states: *This month is for you the beginning of the months.* *Sheratzim* was difficult, as the verse states: *And this is for you the impure etc.* Some say that even the laws of slaughtering were difficult. This is as the verse states: *And this is what you should do on the altar.* (29a)

Letters

The *Mishna* had stated that the two texts written in the *mezuzah* are essential to each other, and even if one letter is missing, it is invalid.

The *Gemora* asks: This is obvious!?

Rav Yehudah answers in the name of Rav: This is required to teach us that even if the point (*right lower part*) of a "yud" is missing, it is invalid.

The *Gemora* asks: Isn't this obvious as well?

Rather, the *Gemora* answers: It is required to teach a different teaching of Rav Yehudah in the name of Rav. He says: Any letter that is not surrounded by parchment (*that it is not attached to another letter*) on all four sides is invalid.

Ashyan the son of Nadvach said in the name of Rav Yehudah: If the inner (*smallest*) leg of the letter "*hei*" is punctured, it is valid. If the outer leg is punctured, it is invalid.

Rabbi Zeira said: Rav Huna explained it to me, and Rabbi Yaakov said: Rav Yehudah explained it to me: If the inner part (*the blank space*) of the letter "*hei*" is punctured, it is valid. If the leg (*either side*) is punctured, the *halachah* is as follows: If there is enough remaining – in the size of the smallest letter ("*yud*"), it is valid, but if not, then it is invalid.

Igra, the father-in-law of Rabbi Abba, discovered a hole in the leg of a "*hei*" in the word *ha'am* in his *tefillin*. He asked Rabbi Abba about it, and Rabbi Abba replied that if there remains the amount of a small letter, it is valid. Otherwise it is invalid.

Rami bar Tamri, the father-in-law of Rami bar Dikuli, had a hole in the "*vav*" of *vayaharog* in his *tefillin*. He went before Rabbi Zeira, who told him that he should bring a child who is not smart but not dumb. If he reads the word as *vayaharog*, it is valid. Otherwise, it reads as *yeihareig*, and it is invalid.

Rav Yehudah says in the name of Rav: When Moshe Rabbeinu went up to the Heavens, he found that Hashem was sitting and tying crowns on top of the letters. Moshe asked Hashem: "Who is stopping what you have written (*that you need to add to the letters*)?" Hashem replied: There is a person who will live in many generations from now - his name is Akiva ben Yosef. He will derive from each of these points on top of the letters heaps and heaps of laws. Moshe asked Hashem: "(Please) Show him to me." Hashem said: "Turn around." Moshe went and sat eight rows away from Rabbi Akiva, and he did not understand what they were saying. He felt a

weakness of spirit. Once the discussion reached a certain topic, one of the students asked Rabbi Akiva, "How do you know this to be true?" Rabbi Akiva replied: "This is a law passed down from Moshe at Mount Sinai." Moshe felt better. Moshe went back to Hashem and asked him, "If you have a person like this (*who you are going to create in the world*), why did you choose me to give the Torah to *Bnei Yisroel*?" Hashem said: "Be quiet, this is what I have planned to do." Moshe said to Hashem: "Master of the Universe, you have shown me his Torah, now show me his reward." Hashem said: "You must go further back." He showed the gentiles weighing the flesh of Rabbi Akiva in the butcher shop (*this refers to the incident where Rabbi Akiva was killed by the Romans who combed off his flesh with combs of steel*). Moshe asked Hashem: "Can this be the reward for someone who learns so much Torah?!" Hashem said: "Be quiet, this is what I have planned to do."

Rava says: Seven letters need three points each. They are identified by the acronym *shatnez geitz* (*shin, ayin, tes, nun, zayin, gimmel, and tzadi sofis*).

Rav Ashi says: I saw Torah scrolls written by the precise scribes of Rav's Academy that had a cane on the top of the "*ches*" (*a vertical line*), as if to say that Hashem lives on top of the world. They also suspend the small leg of the "*hei*" (*so it is unconnected to the top of the "hei"*).

This is as Rabbi Yehudah Nesiah inquired of Rabbi Ami: What does the verse mean when it says: *Be secure in Hashem forever, for in God (BiKah), Hashem is the strength of the worlds?* Rabbi Ami answered: This means that whoever places his security in Hashem will have Hashem shelter him in this world and the next world.

Rabbi Yehudah replied: I meant that I have the following difficulty. Why does the verse say *in Kah* and not just *Kah*?

Rabbi Ami answered: This is as Rabbi Yehudah the son of Rabbi Ilai taught. These are the two worlds that Hashem

created, one with a “hei” and one with a “yud” (*letters from his name of Havayah*). It is unclear if the next world was created with a “yud” and this world was created with a “hei”, or visa versa. When the verse states: *These are the happenings of the heavens and earth when He created them (b’hibaram)*, I understand that one should not read this simply as b’hibaram, but rather this means He created this world with a “hei” (*the “hei” of b’hibaram*). This teaches that this world was created with a heh, and the next world was created with a “yud”. Why was this world created with a “hei”? This is because it is like a balcony, which allows people to go down and out of it (*i.e. to become evil*). Why is the small leg of the “hei” hanging in the air? This is in order that if an evildoer repents, there is a way to raise him back into this world (*from the space between the top of the small leg and the top of the “hei”*). Why can’t we raise him from the space between the small leg and the big leg? It will not work out (*Rashi explains that such a person needs a lot of help due to his evil inclination, and therefore needs an extra opening to repent*). This is as Rish Lakish stated: What does the verse mean when it says, *If one wants to join scoffers He will give him a path to do so, and if he wants to join the humble He will give him favor*? This indicates that if one wants to become pure, Hashem helps him. If he wants to be impure, Hashem opens a way for him to do that as well. Why is there a small point at the end of the roof of the “hei”? Hashem says: If the evildoer repents, I will tie a crown to him.

The *Gemora* asks: Why is the next world created with a “yud”?

The *Gemora* answers: This is because there are not many righteous people in the next world. Why is the head of a “yud” bent? This is because there are various types of righteous people in the next world, and each is embarrassed from his friend (*who is greater than him*).

Rav Yosef says: These two things were stated by Rav regarding the laws of Torah scrolls, and there is a *braisa* which is a strong question on them. One is the statement of

Rav that if a Torah scroll has two mistakes on each page, it can still be repaired. If it has three, it must be stored away. The *braisa* clearly argues, as it states that if three mistakes on each page it can be fixed, but if there are four it must be stored away. The *braisa* also states that if there is one whole page without mistakes, it saves the entire scroll (*from being stored away, and allows it to merely be fixed*).

Rav Yitzchak bar Shmuel bar Marta says in the name of Rav: This is only if most of the columns in the scroll are mostly without mistake.

Abaye asked Rav Yosef: If there are three mistakes on a page, what is the law? (*In other words, when Rav said without mistake, did he mean without more than three mistakes or without any mistakes?*)

Rav Yosef answered: Being that it can be fixed, let it be fixed. However, this (*that we say if there are four mistakes per column it should be in genizah*) is only regarding letters that are missing. However, if there are more letters than there should be, this does not apply. Why? Rav Kahana explains: This is because when letters are missing, it looks as if the writing is spotty. (29a – 29b)

INSIGHTS TO THE DAF

Checking Sifrei Torah, Tefillin and Mezuzos with a Microscope or Computer

There are many detailed halachos of writing *StaM - sifrei Torah, tefillin* and *mezuzos* and our *sugya* treats one of them, namely that the *sofer* should take care that each letter be surrounded by empty space on the parchment and not attached to another letter.

Is unrecognizable space considered space? The author of Responsa *Dovev Meisharim* (I, 1) was asked about a *sefer Torah* one of the letters of which touched another but upon examining it with a magnifier, it turned out that the touching

was only apparent, and a very narrow space separated the letters. The question is if we should care about the reality or also about the appearance.

The Tchebiner Rav ruled that the letters needed correction and he offered a fine proof. The halachah is (*Shulchan 'Aruch, O.C. 32:13*) that a hole in the parchment disqualifies the writing of *sifrei Torah, tefillin* and *mezuzos* on it. However, if the hole is recognizable only if the parchment is held against the sun, it does not disqualify the writing (*Magen Avraham, S.K. 15*, in the name of the *Bach*; and *Mishnah Berurah, S.K. 32*). We thus see that appearance determines the halachah: just as a hole that is not normally visible is considered as not being there, similarly a space between letters which is unseen is considered as not being there and is disqualified (and even the *Taz*, who disagrees with the *Bach* and maintains that such a hole is disqualified, agrees that appearance disqualifies but that we should **also** follow the reality).

A hair's breadth is the smallest space: In the light of the above, some remark that the *Gemora* purposely uses the expression of a hair's breadth to describe the minimal space required between the letters, as an unaided human eye can distinguish a space like a hair's breadth but needs an instrument to discern a smaller space (*Bishvilei HaHalachah, II, p. 50* and further in the name of *poskim*; see *ibid*, a discussion whether a hair's breadth is recognizable to human sight).

May miniscule insects be eaten? Rav Vosner (*Responsa Sheivet HaLevi, I, 7, os 8; IV, 142, os 2*) also adopts the opinion that a space seen only with a magnifier does not suffice and that the *sefer* needs correction. He bases his statement on the *poskim* who rule concerning the halachos of worms (see *Shulchan 'Aruch, Y.D. 84*, and *Darchei Teshuvah, ibid, S.K. 94*) that crawling creatures (*sheratzim*) invisible to the human eye are allowed though they may be detected with a microscope. As they say, "if not so, we cannot avoid the

prohibition of worms as a drop of water contains many **sheratzim** ."

Using a magnifier to improve weak sight: Still, he mentions that one may use a magnifier to overcome difficulties of sight and arrive to the level of good human eyesight.

The matter is not agreed upon by all *poskim*. Some rule that one may use a *sefer Torah* whose letters seem attached if a magnifier reveals a space between them (see *Responsa Sheeiris Yisrael* by HaGaon Rav Y.Z. Mintzberg and *Bishvilei HaHalachah, ibid*; *Responsa Mishneh Halachos, IV, 128* and *VII, 9*).

Today it is common to examine *STaM* with a computer, which checks for missing or extra letters. Of course, a computer is no substitute for a human checker but merely an aid. When computers were first introduced there was strong objection, which soon died down when they helped to reveal a great number of disqualified *sifrei Torah*. Rav Vosner, then asked about the matter, mentioned that checking with a computer is not included at all in the matter of checking a *sefer Torah* with a magnifier as a computer only reveals that which is there, and does not offer a view invisible to the human eye (*Kedushas Sefer Torah, p. 143*).

DAILY MASHAL

He Who Comes to Be Pure Is Helped

Our *Gemora* says: "He who comes to be pure is helped; he who comes to be impure has the way open for him." This is hinted in the Torah: "And you will sanctify yourselves and you will be holy" - it is promised that he who comes to be pure is helped. However, concerning impurity the Torah says: "And you will become impure through them" but it doesn't say "and you will be impure". It is unsure as a person is not helped to be impure but the way is merely open for him and he may repent (*Kli Yekar*).