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Shabbos Daf 105

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

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

Rabbi Yehoshua ben Beseirah maintains that one who wrote one letter as *notrikon*, an abbreviation, is liable, and the Chachamim maintain that he is exempt.

Rabbi Yochanancites an example of *notrikon* in the Torah in the name of Rabbi Yosi ben Zimra: 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.

Rabbi Yochanan himself cites another example: The first word of the Ten Commandments, *anochi*, is an acronym for the following: *ana nafshi kesivas yehavis*, I myself wrote and gave the Torah.

The Rabbis said: It is an acronym for the following: *amirah neimah kesivah yehivah*, a pleasant statement was written and given.

A *braisa* was taught in the school of Rabbi Nassan: It is written (*when the angel rebuked Bilam for hitting his mule*): The path he was on [*yarat*] opposite me. The word *yarat* means:

***Yarasa* – she [the donkey] was afraid [of the angel]**

***Ra’asa* – she saw [the angel]**

***Nat’esa* – she veered.**

A *braisa* was taught in the school of Rabbi Yishmael, which says (*regarding the grain that should be used for the omer¹ offering*) that *karmel* (*plump kernels*) is a contraction of the words ***kar*** – a pillow (i.e., soft) and ***maleih*** – full (i.e., fully ripe).

Rav Acha bar Yaakov quoted a verse (*regarding that which King David said about Shimi ben Geira*): and he cursed me with a curse that was explicit [*nimretzes*]. This is a contraction, as follows:

No’ef - he is an adulterer

Moavi – a Moabite

Rotzeiach - a murderer

TZorer - an adversary

To’eivah - an abomination.

Rav Nachman bar Yitzchak quoted the verse (*regarding Yehudah’s response when the brothers were accused of stealing the royal goblet*): What shall we speak and how shall we clear ourselves [*nitzadak*]? This is a contraction, as follows:

Nechonim - We are honest

we are ***TZaddikim*** – righteous

we are ***Tehorim*** - pure

we are ***Dakim*** – innocent

we are ***Kedoshim*** – holy. (105a)

¹ a *minchah* made of fine barley flour offered on the sixteenth day of Nissan, which permitted the eating of the new crop of grain



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. (105a)

WE SHALL RETURN TO YOU, HABONEH

Weaving and the Setting up of the Loom

Rabbi Eliezer says: One is liable for weaving the first three threads or for weaving one thread on an existing cloth. The Sages, however, say: whether at the beginning or at the end, the standard (*for liability*) is two threads.

He who makes two heddle eyes (*the passing of the warp thread through the heddle eyes*), attaching them either to the cross-pieces (*nirim*) or to the heddle-frame (*keiros*), or in a fine sieve, coarse sieve, or basket, is liable.

And he who sews two stitches, and he who tears in order to sew two stitches (*is likewise liable*).

When Rabbi Yitzchak came (*to Bavel*) he taught a *braisa* (*which ruled according to Rabbi Eliezer that one is liable for weaving even*) two (*threads in the beginning*).

The *Gemora* asks: But we learned in our *Mishna*: three?

The *Gemora* answers: There is no difficulty: one refers to thick (*threads*), and the other refers to thin (*threads*).

The *Gemora* notes: Some explain it in one way, and others explain it the other way.

Some explain it in one way: if its thick threads, three will not unravel, but two will unravel (*and therefore one is not liable*

unless he weaves three threads); if it is thin threads, even two will not unravel.

Others explain it the other way: If it is thin threads, three are noticeable (*and therefore the labor is deemed significant*), whereas two are not; if it is thick threads, even two are noticeable.

It was taught in a *braisa*: He who weaves the first three threads or weaves one thread on an existing cloth is liable; but the Sages maintain: Whether at the beginning or at the end, the standard is two threads, and at the edge, two threads over the breadth of three heddle eyes (*is the minimum*). To what is this similar to? To weaving a small belt, where two threads over the breadth of three heddle eyes (*is the minimum*).

The *Gemora* notes: He who weaves the first three threads or weaves one thread on an existing cloth is liable; this anonymous ruling is in agreement with Rabbi Eliezer.

The *Gemora* cites another *braisa*: He who weaves two threads on a large piece of cloth, or to the hem (*made at the beginning of the cloth*) is liable. Rabbi Eliezer said: Even one (*on the woven cloth would make him liable*). And at the edge, two threads over the breadth of three heddle eyes (*is the minimum*). To what is this similar to? To weaving a small belt, where two threads over the breadth of three heddle eyes (*is the minimum*).

The *Gemora* notes: He who weaves two threads on a large piece of cloth, or to the hem (*made at the beginning of the cloth*) is liable; this anonymous ruling is in agreement with the Rabbis.

The *Mishna* had stated: He who makes two heddle eyes [*the passing of the warp thread through the heddle eyes*], attaching them either to the cross-pieces (*nirim*) or to the heddle-frame (*keiros*), is liable.]

The *Gemora* asks: What does the '*nirim*' mean?

Abaye said: It is where (*the rope for the heddle is tied around the warp thread*) two (*times*) for the heddle loops, and then one around the cross-piece.

The *Gemora* asks: What are the 'keiros'?

Rav said: The frame for the heddle.

The *Mishna* had stated: And he who sews two stitches.

The *Gemora* asks: But we have (*already*) learned it in (*the list of*) the principal labors: and he who sews two stitches?

The *Gemora* answers: It is because he (*the Tanna of the Mishna*) wanted to teach the second clause: and he who tears in order to sew two stitches, he also taught: and he who sews two stitches.

The *Gemora* asks: But we already learned about tearing as well n (*the list of*) the principal labors?

The *Gemora* answers: Rather, it is because he wanted to teach in a subsequent clause: He who tears in his anger or for his dead, he therefore taught here: he who sews two stitches, and he who tears in order to sew two stitches.

The *Mishna* had stated: he who tears in order to sew two stitches.

The *Gemora* asks: What is the case?

The *Gemora* answers: It is where he made the garment lumpy like a pocket (*and therefore must be torn in order that it can be resewn and lay properly*). (105a – 105b)

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 *Gemora* 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. (105b)

One's sons and daughters die young because he did not cry and mourn for an upright person.

The *Gemora* states that one's sons and daughters die young in order that he will cry and mourn for an upright person. Since this appears to be unjust, the *Gemora* qualifies its statement by explaining that one is punished that his children die young because in the past he did not cry and mourn for an upright person. One who cries for an upright person, however, will have his sins forgiven, because he honored the deceased. (105b)

One who acts destructively out of anger is akin to worshipping idols.

One who rips his clothing, breaks vessels, or throws away his money out of anger, is akin to an idol worshipper. This is the scheme of the Evil Inclination, who one day tells a person do this, and the next day instructs him to do something else, and ultimately the Evil Inclination convinces one to worship idols. It is said: there shall be no strange god within you, and this 'strange god' alludes to the Evil Inclination. (105b)

One who wishes to strike fear in his household members by performing acts of destruction, is liable for tearing on Shabbos.

The *Gemora* states that one is liable for tearing on *Shabbos* if he tears for a constructive purpose, such as striking fear into his household members.

Rav Yehudah removed the border of a garment to symbolize his anger.



Rav Acha bar Yaakov broke vessels that were previously broken, and Rav Sheishes s threw fish sauce at his maidservant.

Although such an act was not performed for a defined purpose, one is liable according to Rabbi Yehudah who maintains that one is liable for perfuming a *melachah shein tzricha legufa*, an act that was not performed for a defined purpose. (105b)

One who cries for an upright person, Hashem counts the tears and places them in His storehouse.

One how cries for an upright person, Hashem counts the tears and places them in His storehouse, as it is said: My wanderings You have Yourself counted; place my tears in Your flask, are they not in your account? Dovid HaMelech was requesting that Hashem reward him for crying because an upright person passed away.

One who is lazy in eulogizing a Torah scholar deserves to be buried alive and will not live long.

One who is lazy regarding eulogizing a Torah scholar is deserving of being buried alive, as it is said: they buried him Yehoshua in the border of his inheritance in Timnas Serach, that is in Har Ephraim, north of Har Gaash. The word gash is interpreted to mean *ragash*, trembled, Kit is as if Scripture said that the mountain trembles to bury the Jewish People alive because they did not eulogize Yehoshua properly. One who does not eulogize a Torah scholar properly will not live long. Since he did not mourn for a torah scholar whose life was cut short, he will not merit living long, as Hashem punishes measure for measure. Although the elders who lived in the time of Yehoshua lived long, the *Gemora* explains that the elders lived long days but not long years. They lived good lives, but they did not live to an old age. (105b)

If a brother dies, all brothers should fear death.

If one brother dies, all the brothers should worry that one of them may die. Similarly, if one of the members of a group dies, every member of the group should fear that he too may die. There are those who posit that this refers to the greatest

of the group dying, so if the head of the household does, all household members should fear that their turn may come soon. Alternatively, the *Gemora* refers to when the least important amongst them dies, and if the least important member of a group dies, all the other members should fear for their lives as well. (105b -106a)

DAILY MASHAL

Torah Study is All About the Will to Learn

The *Gemora* 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 Medrash² 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 *Gemora* 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 will³.

The *Gemora* 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.

² Yalkut Shimoni Yisro 286, from Pesikta Rabbasi 21, Pesikta D'Rav Kahana 12:24

³ See Rashi to Breishis 23:8