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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

Last Eight Verses

Rabbi Yehoshua bar Abba said in the name of Rav Gidal, who said in the name of Rav: The last eight verses in the Torah (*which discuss the death of Moshe*) must be read by only one person (*and they cannot stop in the middle and have another person come up to complete it*).

The *Gemora* suggests that this is not following the opinion of Rabbi Shimon, for a *braisa* was taught regarding the authorship of the last eight verses in the Torah. Rabbi Yehudah says that Yehoshua wrote these verses. Rabbi Shimon objects, since the Torah recounts Moshe writing Torah scrolls and giving them to the nation. If Yehoshua wrote the last eight verses after Moshe died, the Torah scrolls written earlier would have been incomplete. Rather, Rabbi Shimon says that the last eight verses were dictated by Hashem to Moshe (*like the rest of the Torah*), and Moshe wrote them in tears (*unlike the rest of the Torah*).

The *Gemora* deflects this proof. Although Rabbi Shimon holds that these eight verses were written by Moshe, just like the rest of the Torah, they were written differently, and therefore are treated differently for Torah reading. (30a)

Torah Scroll

Rabbi Yehoshua bar Abba said in the name of Rav Gidal, who said in the name of Rav: One who buys a Torah scroll in the market is regarded as one who has grabbed a *mitzvah* in the market, but he who writes it, the Torah regards him as if he had received it at Mount Sinai.

Rav Sheishes said: Even if one corrected one letter in the Torah, it is regarded as if he had written it. (30a)

Hashem’s Name

It was stated: Rav Chananel said in the name of Rav: The *halachah* is (*in a case where one mistakenly omitted the Name of Hashem*) that he may insert the Name (*of Hashem*) above the line. Rabbah bar bar Chanah said in the name of Rav Yitzchak bar Shmuel: The *halachah* is that he may blot away the written word and write Hashem’s Name in its place.

Ravin bar Chinena said in the name of Ulla, who said it in the name of Rabbi Chanina: The *halachah* is in accordance with Rabbi Shimon Shezuri. And furthermore, wherever Rabbi Shimon Shezuri stated his view, the *halachah* follows him.



The *Gemora* asks: Regarding which ruling was Rabbi Chanina referring to? The *Gemora* notes that it cannot be in reference with that which Rabbi Shimon Shezuri stated above that he may insert the entire Name between the line, but not a part of it, for since it was stated that Rav Chananel said in the name of Rav: The *halachah* is (*in a case where one mistakenly omitted the Name of Hashem*) that he may insert the Name (*of Hashem*) above the line. Rabbah bar bar Chanah said in the name of Rav Yitzchak bar Shmuel: The *halachah* is that he may blot away the written word and write Hashem's Name in its place; if so that Rabbi Chanina's ruling was stated in connection with the above ruling, he should have also stated his view together with the other *Amoraim*!?

Rather, the *Gemora* says that it was stated in connection with the following: Originally they said that if someone is being led out to be killed, and he instructs people to write a *get* for his wife, they should write it and give it. They went back and said: This is even true regarding someone who is travelling across the ocean or in a caravan (*far trip*). Rabbi Shimon Shezuri says: This is even regarding someone who was near death.

The *Gemora* rejects this, for it was stated that Rabbi Yochanan said that the *halachah* follows Rabbi Shimon Shezuri in the case of the dangerously ill person; and if this were so (*that Rabbi Chanina was referring to this case*), then he too should have said it there!?

Rather it was stated in connection with the following: A ruling was issued regarding Egyptian beans that were planted for seeds and some of them took root before *Rosh Hashanah* and others took root after *Rosh Hashanah*. One cannot separate *terumah* and *ma'aser* from one onto the other since they are from different years. Rabbi Shimon Shezuri maintains that one can mix all the beans together and separate *terumah* and *ma'aser* from this mixture.

The *Gemora* rejects this, for it was stated that Rabbi Shmuel bar Nachmeini said in the name of Rabbi Yonasan said that the *halachah* follows Rabbi Shimon Shezuri; and if this were so (*that Rabbi Chanina was referring to this case*), then he too should have said it there!?! (30a – 30b)

INSIGHTS TO THE DAF

Does a sofer observe a mitzvah by writing a sefer Torah?

The mitzvah to write a sefer Torah is the 613th mitzvah: "And now write for yourselves this song" (Devarim 31:19). Our Gemara says: "One who buys a *sefer Torah* from the market is as if he snatches a mitzvah from the market; if he wrote it, the verse attributes to him as if he received it from Mount Sinai. Rav Sheshes said, 'If he corrected even one letter, it is as though he wrote it.'" According to Rashi (s.v. *Kechotef*), this means that someone who writes a *sefer Torah* himself merits a high status as though he received it from Mount Sinai but someone who purchases a written *sefer Torah*, though he earns the mitzvah, lacks the status of one who writes or



corrects it. However, according to Tosfos, and thus rules the Remo (*Shulchan 'Aruch*, Y.D. 270:1), one who buys an entire *sefer Torah* does not observe the mitzvah at all, but some Acharonim disagree with this ruling. (see *Taz*, ibid, S.K. 1, and it seems from his wording that he explained so also according to *Tosfos*; and *Beur HaGera*, S.K. 3, and *Minchas Chinuch*, mitzvah 613, os 2 and in the remarks).

Indeed, he who wants to observe the mitzvah should write a *sefer Torah* himself, or pay a *sofer* to write one, or buy a *sefer Torah* and correct its errors, or at least he could just buy one. And what about a *sofer* who writes a *sefer Torah* for another? He doesn't observe the main point of the mitzvah as he is not writing it for himself. Still, *Beur Halachah* (38, s.v. *Hem*) defines a *sofer* who writes *tefillin* and *mezuzos* as "one engaged in a mitzvah". In other words, we should not regard him as someone who is engaged merely in a mundane matter, as he is actually accomplishing the verse "and you shall write them" (see vol.198 whether someone busy doing a mitzvah for payment is exempt from another mitzvah). The Ritva (Bava Basra 14a) even mentions that someone who writes the verse "Torah He commanded us" in a *sefer Torah* for someone who cannot afford to have it all written is as if he wrote it all .

Honoring *rabanim* to write letters in a *sefer Torah*:

We are well familiar with the custom to write the last letters of a *sefer Torah* in the homes of *talmidei chachamim* who are honored with this mitzvah, though the *sefer* is not theirs. Usually the *sofer* traces the letters and the *rabanim* fill them in with ink. It is interesting to note that HaGaon Rav Yosef Shalom

Elyashiv takes care only to fill in the letter *yud* as according to most *poskim*, a well-traced letter is not disqualified due to a lack of ink in its center. Hence, someone who fills in a traced letter does not **write** anything and does not even **check** or **correct** anything, as everything was kosher. A *yud* is different as before it is filled in with ink it is disqualified since it resembles a *samech* (about observing the mitzvah in our era by buying *sefarim*, see *Meoros HaDaf HaYomi*, Vol. III, p. 52).

DAILY MASHAL

The Grabber

It is recounted in *Keser Rosh* (customs and stories about HaGaon Rav Chayim of Volozhin, at the end of the book, os 5): The Vilna Gaon asked his visiting nephew if he had a *sefer Torah* and he replied that he had none. The Gaon immediately sent for a broker to buy him a *sefer Torah* while he was still in Vilna. He asked his uncle, "They said that one who buys a *sefer Torah* is as though he snatches a mitzvah from the market (i.e., he doesn't perform such a mitzvah as one who writes it)." The Gaon replied, "If only I would have such mitzvos to grab "...