



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Gimmel

ZEH HAKLAL

- The "rule" comes to include where one carved out an item to 75% of its useful capacity. Although he may complete this carving another time, since at this point it is useful, he is chayuv now as well.

R' SHIMON BEN GAMLIEL OMER, HAMAKEH B'KURNUS AHL HASADUN...

- **Q:** What melacha did he do by hitting the hammer on the anvil?
 - **Rabbah and R' Yosef** say, he is teaching his hands the proper hitting technique
 - **Q: The sons of Rachva** asked, if one watches and learns a craft on Shabbos, will he be chayuv? (No! So here is no different!)
 - **Abaye and Rava** say, in the Mishkan they would do this as they were pounding gold to make it into thin sheets to cover the boards (they would hit the gold 3 times and then once straight on the anvil to smooth the hammer to make sure it wouldn't damage the thin gold).

MISHNA

- One is chayuv for doing even the slightest amount of plowing, weeding, pruning the dry branches, or pruning the new branches.
- If one cuts branches off a tree with intent to improve the tree or the surrounding ground, he is chayuv for cutting off even the slightest amount. If he cuts off the branches for firewood, he is chayuv if he cuts off enough to cook (a grogges sized piece of) an easily cooked (i.e. chicken) egg.
- If one rips out grass, if he does so with intent to improve the ground, he is chayuv for even the slightest amount. If he does so to feed to an animal, he is chayuv for collecting enough grass to fill the mouth of a goat.

GEMARA

- **Q:** What is slightest amount of plowing useful for? **A:** One can plant one pumpkin seed in it. This was done in the Mishkan where they would plant each stalk of the herb needed for dyes in a separate hole.

HAMINAKEISH, V'HAMIKARSEIM, V'HAMIZAREID

- A Braisa says, if one rips out grass or prunes reeds (which, when young are even fit for human consumption), if this was done for human consumption, he is chayuv for doing so in the amount of a grogges. If for animal feed, it needs to be in the amount to fill a goat's mouth. If for fueling fires, it needs to be in the amount to roast a grogges sized piece of a chicken egg. If to improve the land, even the slightest amount will make him chayuv.
 - **Q:** Doing it for any of these reasons ultimately improves the land?! **A1: Rabbah and R' Yosef** say the Braisa is discussing where this was done in a swamp, so there is no improvement to the land. **A2: Abaye** says it is discussing a regular field, but since he did not have in mind to improve the land, he is not chayuv for having done so.
 - **Q:** It will inevitably ("psik reisha") improve the field, so he should be chayuv even without intent?! **A:** He did this in his friend's field, so he does not intend nor even care to improve the land.

MISHNA

- One is chayuv for writing 2 letters: whether with his right or left hand, whether the same letter or 2 different letters, whether or not the same ink was used, and irrespective of which language it was written in.

- **R' Yose** says, one is chayuv for writing 2 letters only because they are recognizable markings, which is what was done in the Mishkan to recognize the proper placement of each board of the Mishkan.
- **R' Yehuda** says, if one intends to write a larger word but stopped after writing 2 letters, which themselves create a word, he is chayuv as well.

GEMARA

- **Q:** Writing with the left hand is not normal “ksivah”, so why is he chayuv? **A: R' Yirmiya** says we are discussing a lefty.
 - **Q:** So why is he chayuv for writing with his right hand? **A: Abaye** says we are discussing an ambidextrous person. **A2: R' Yaakov the grandson of Yaakov** said the Mishna (even in the beginning) follows **R' Yose** who says that one is chayuv for mere markings, which can be made just as well with a righty's left hand.

AMAR R' YEHUDA, MATZINU

- **Q: R' Yehuda** gives examples of writing 2 letters from a larger word, but in each example they are 2 different letters. It seems that **R' Yehuda** would say that one is not chayuv for writing the same letter twice. In a Braisa, **R' Yehuda** clearly says that one would be chayuv for writing the same letter twice when it comes from a larger word!? **A: R' Yehuda** in the Braisa is what he said in the name of his rebbi **R' Shimon ben Gamliel**.
 - **Q:** In the Braisa just quoted, **R' Shimon** says one is chayuv for writing 2 letters of a larger word, even if they are the same letter. This is exactly what **R' Yehuda** said in the Braisa?! We can't answer that **R' Shimon** means to say he is chayuv even if he writes two “alephs”, which by themselves don't spell a word, because that would mean **R' Shimon** is more “machmir” and we find that **R' Shimon** is more “meikel” regarding the amount needed to be chayuv for a melacha?! **A: R' Shimon** means to say that one is only chayuv for writing the entire word that he intended to write. Although he seems to say that one need not write the “whole thing”, he means that one need not write the whole *pasuk* to be chayuv, but he must write the entire word.
 - In the Braisa, **R' Yose** darshened the pasuk “V'asa m'achas m'heina”. **R' Yose the son of R' Chanina** explains the drasha: the entire word “Achas” is extra, the “mem” in front of the word is also extra, and the “mem” of “m'heina” is extra as well. **R' Yose** says: “Achas” refers to one being chayuv for writing a complete word (e.g. the word “Shimon”). “M'achas” teaches that he is chayuv for writing the word “shem” at the beginning of the word “Shimon” and stops there. “Heina” teaches one is chayuv for avos. “M'heina” teaches one is chayuv for toldos. “Achas she'hi heina” (one that are many) teaches that if he is a meizid with regard to one halacha – Shabbos, but a shogeg with regard to all the melachos, he will be chayuv a separate chatas for each av melacha group that he does. “Heina she'hi achas” (many that are one) teaches that if he is a shogeg regarding Shabbos but a meizid regarding the melachos he is only chayuv one chatas.

AMAR R' YEHUDA MATZINU SHEM KATAN M'SHEIM GADOL

- **Q:** The “mem” of the word “shem” needs to be a closed “mem” (an “endeh mem”), but the “mem” which he wrote for the name “Shimon” will be a regular, open “mem”?! **A: R' Chisda** says, this teaches us, if one writes an open “mem” instead of a closed “mem”, it is considered properly written.
 - **Q:** A Braisa says that if one writes an open “mem” instead of a closed “mem” or visa-versa, it is pasul?! **A: R' Chisda** follows a Braisa which brings a source for the “nisuch hamayim” which is done on Succos from an extra “mem”, “yud” and “mem” written in the korbanos of Succos, which spells the word “mayim” (water). The 2 extra “mems” are both closed “mems”, but the Braisa still uses it to spell “mayim” which needs one open “mem”. We see that this Braisa holds the two types of “mems” are interchangeable.
 - **Q:** Substituting an open “mem” for a closed “mem” is ok, because that is going to a higher standard. We find that the closed “mem” was used in the “luchos” because **R' Chisda** tells us that the middle of that letter remained standing via a miracle. We also find that only one form of “mem” was used because **R' Yirmiya** says that the other form of the “mem” was given to us by the nevi'im. However, maybe one may not substitute a closed “mem” for an open one, which is what

the writer did according to **R' Yehuda**?! **A:** Both forms of the letter "mem" existed at the time of Moshe as well. It was forgotten which one belonged in middle of a word and which belonged at the end of a word. The nevi'im reestablished the proper use of the 2 types of letters. Therefore, based on the drasha regarding "nisuch hamayim", if an open "mem" can be switched for a closed "mem", a closed "mem" can likewise be switched for an open "mem" as well.