



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

Shabbos Daf Kuf Daled

- **R' Chisda** said, the "mem" and "samach" in the luchos stood via a nes (the middle piece stood unattached to anything on all sides). **R' Chisda** also said, that the luchos were carved through and through. One side was read properly and the back side was the mirror-image of the front.
- The **Rabanan** said to **R' Yehoshua ben Levi**, young students came to Beis Medrash today and said things that were not said even in the days of Yehoshua Bin Nun.
 - "Aleph Beis" – learn wisdom (Torah). "Gimmel Daled" – help those in need.
 - The leg of the gimmel leans to the daled because it is proper for the giver to chase after those in need. The leg of the daled leans to the gimmel, because the needy person should make himself available for the giver to find him. The "face" of the daled faces away from the gimmel to teach that the giver should give in a hidden manner so as not to embarrass the needy person.
 - "Heh, Vuv" – refers to the name of Hashem. If one learns Torah and helps the needy, Hashem will "Zayin, Ches, Tes, Yud, Kaf, Lamed" – Hashem will sustain him ("zan"), favor him ("chein"), benefit him ("meitiv"), give him an inheritance ("yerusha"), and will give him a crown in Olam Habah ("keser", "L'olam Habah").
 - "Open Mem and Closed Mem" – some parts of Torah should be revealed and others should remain hidden. "Curved Nun and Straight Nun" – a faithful, humble person in this world will stand tall in the Next World. "Samach, Ayin" – support the poor; or make "simanim" for the Torah as memory aids. "Curved (closed) Pey and Straight (open) Pey" – sometimes a person should speak and other times he should remain quiet. "Curved Tzadik and Straight Tzadik" – a bent over (humble) tzadik will stand tall in the Next World. Although we've said this concept already regarding a "nun", this teaches that a tzadik must be extremely humble.
 - "Kuf" – Kadosh (i.e. Hashem). "Reish" – rasha. The "kuf" and "reish" don't face each other, because Hashem says He does not want to look at a rasha. However, the crown on the "kuf" leans toward the "reish" because Hashem says, if the rasha does teshuva, I will give him a crown like Mine. The leg of the "kuf" is not attached to the top of the letter so as to allow a passage in, as if to say that the rasha can do teshuva and enter in an easy way, without having to go all the way around the leg. Like **Reish Lakish** says, when one wants to purify himself, Hashem helps him.
 - "Shin" – sheker (falsehood). "Tav" – Emes (truth). The word "sheker" is spelled with 3 consecutive letters in the aleph beis whereas the word "emes" is spread out from beginning to end because "sheker" is common whereas "emes" is not. All the letters of the word "sheker" stand on one leg, whereas the letters of the word "emes" are sturdy like bricks because truth remains and falsehood does not.
- They then gave an explanation of the aleph beis based on the "at bash" system where the first and last letter are paired, 2nd and 2nd to last, etc.
 - "Aleph Tav" – Hashem says regarding the rasha, he made Me disgusting, shall I desire him? "Beis Shin" – he did not desire Me, shall I rest my name on him? "Gimmel Reish" – he made his body tamei, shall I have mercy on him? "Daled Kuf" – he closed my doors, shall I not cut down his pride?
 - This can be darshened for tzadikim as well: "Aleph Tav, Beis Shin" – if you are embarrassed to sin, "Gimmel Reish, Daled Kuf" – if you do so, you will live in the Heavens near My Throne. "Hey Tzadik, Vuv Pey" – there will be a separation between you and Anger, "Zayin Ayin, Ches Samach, Tes Nun" – and you will not tremble from the Satan.

- The next drasha completes the “at bash” method and moves onto another method where the aleph beis is split into 3 groups with the first of each group combining, then the 2nd of each group, etc.
 - “Yud Mem, Kaf Lamed” – the malach in charge of Gehinnom said to Hashem, I want to put all the world into Gehinnom, even the Yidden. “Aleph Ches Samach, Beis Tes Ayin, Gimmel Yud Pey” – Hashem says, I have mercy on the Yidden because they rejected adultery, “Daled Kaf Tzadik” – they are innocent, honest and righteous, “Hey Lamed Kuf” – therefore you have no part of the Yidden. “Vuv Mem Reish, Zayin Nun Shin Tav” – the malach says to Hashem, feed me from the children of Sheis, who is the father of the Yidden as well.
- The drasha continues in the last method of combining the letters. This time the aleph beis is split into 2 groups, with the corresponding letters of each group combining.
 - “Aleph Lamed, Beis Mem, Gimmel Nun, Daled Samach” – Hashem says, I will take the Yidden to Gan Eden. “Hey Ayin, Vuv Pey” – the malach of Gehennom says to Hashem, I am weak because I don’t have enough people for Gehinnom. “Zayin Tzaddik, Ches Kuf” – Hashem says, the Yidden are the children of Yitzchak, so you cannot have them, “Tes Reish, Yud Shin, Kaf Tav” – Wait, there are groups of goyim that I will give you.

MISHNA

- If one writes two letters in one period of unawareness, he is chayuv a chatas.
 - He is chayuv whether he wrote it in “dyoi”, “sam”, “sikra”, “kumus”, “kankantoim”, or anything else that can create a mark. He is chayuv whether he writes them on 2 walls that come together in a corner or on 2 parts of a storekeeper’s ledger in a way that they are meant to be read together.
 - If one writes on his skin, he is chayuv. If he scratches letters into his skin, **R’ Eliezer** says he is chayuv and the **Chachomim** say he is patur.
 - If he wrote with liquids (dark berry juice), with fruit juice, with dust (mud) from the road, with dust from a scribe (left over in the inkwell), or anything that does not last, he is patur.
 - If he writes with the back of his hand, his foot, his mouth, or his elbow, or if he writes one letter next to an existing letter, or traced an existing letter, or if he meant to write a “ches”, but didn’t attach the tops and therefor wrote two “zayins”, or if he wrote one letter on a wall and another on a beam, or on two walls of the house (not near each other) or on two parts of a storekeeper’s ledger in a way that they cannot be read together, he is patur.
 - If he writes one letter that is an abbreviation for a word, **R’ Yehoshua ben Beseirah** says he is chauv and the **Chachomim** say he is patur.

GEMARA

- “Dyoi” is black ink; “Sam” is paint; “Sikra” is red dye; “Kumus” is sap from a tree; “Kankantoim” is shoe polish.

UV’CHOL DAVAR SHEHU ROSHEM

- This comes to include writing with rain water (some say a fruit juice – Rashi) or gallnut juice, which are ok to use when writing a “get”, therefore it is considered writing.
 - **R’ Chiya** says a “get” may be written with lead, charcoal or shoe polish, which would mean that one would be chayuv for writing with these on Shabbos as well.

HAMISARET AHL BISARO

- A Braisa says, **R’ Eliezer** asked the **Chachomim**, we find an individual who smuggled “kishuf” information out of Mitzrayim by scratching it into his hand (so we see it is a method of writing)? They answered, that this person was a “shoteh” and no proof can be brought from him.

KASAV OIS ACHAS SUMACH LA’KSAV

- This doesn’t follow **R’ Eliezer** because he says if one adds one stich to an existing stich of weaving he is chayuv as if he had done 2 stitches.

KASAV AHL GABEI KSAV

- This does not follow **R’ Yehuda**, because he says, if one was supposed to write Hashem’s name, but instead intended to write the name “Yehuda”, but he made a mistake and left out the “daled” so that in actuality Hashem’s name was written, **R’ Yehuda** says he should trace the

letters and have in mind for Hashem's name and it will be good. This means he says tracing is like writing.

- A Braisa says, if one writes one letter that completes an entire sefer, or does one stitch that completes the entire garment, he is chayuv.
 - **Rava bar R' Huna** says this follows **R' Eliezer** who says that adding a stitch to an existing stitch will make one chayuv. **R' Ashi** says this may even follow the **Rabanan** who argue on **R' Eliezer**. The Braisa's case is different because his writing or stitching completes the entire book or garment.
- **R' Ami** says, if one writes one letter on a paper in one city and a second letter on a paper in another city, he is chayuv. This is different than our Mishna where he wrote on 2 walls, because there he has to take down the walls to read them together. Here he just has to bring the papers together.
- **Q:** A Braisa says, if one fixes a letter, he is chayuv. If he must write 2 letters to be chayuv, how can he be chayuv for correcting one letter? **A: R' Sheishes** said, the Braisa is discussing where he took the roof off of a "ches" and thereby made it into two "zayins", so it is like he wrote 2 letters. **Rava** said the Braisa is discussing where he changed a "daled" into a "reish" and thereby made the Sefer kosher, therefore it is considered significant.
- **Q:** A Braisa says, if one intended to write one letter but wrote two (he wanted to write a "ches" and ended up with 2 "zayins"), he is chayuv. The Mishna says he would be patur in this case?! **A:** The Mishna is discussing where he still needs to add crowns to the letters and therefore he is patur. The Braisa is discussing where crowns are not needed and therefore he is chayuv.