



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

### Shabbos Daf Kuf Tes Zayin

- **Q:** May the blank parchment (the margins, empty spaces or erased parchment) of a Sefer Torah be saved from a fire on Shabbos?
  - A Braisa says, a worn out Sefer Torah that does not have 85 letters remaining may not be saved from a fire. If the empty spaces may be saved, then this should be saved on account of the empty spaces! It seems from here that empty spaces may not be saved.
    - This case is different because the parchment is worn out. We asked about parchment that was not worn out.
  - A Braisa says, if a Sefer Torah was erased leaving less than 85 letters, it may not be saved from a fire on Shabbos. This is not worn out parchment and it may only be saved if there are 85 letters remaining, not if it is blank!
    - The erased portion of a Sefer Torah may surely not be saved because it was only Holy on account of the letters written on it. If the letters are gone, there is no longer any "kedusha". Our question (contrary to the way we understood it originally) is regarding the margins and empty spaces in the Torah, which were made Holy not because of something that was written on them. May they be saved? This last Braisa is not a proof, because that is discussing a case where the margins and empty spaces were cut off from the erased parchment, and maybe that is why the erased parchment may not be saved.
  - We learned a halacha that one who touches the margins and empty spaces in a Sefer Torah has his hands become tamei (this is the same halacha as one who touches the written part of a Sefer Torah). We see that the margins and empty spaces have kedusha and it should therefore follow that they be allowed to be saved as well!
    - It may be that the margins and empty spaces only make the hands tamei when they are attached to the rest of the Sefer Torah. Our question is when the rest of the Sefer Torah was erased, does the fact that the margins used to be attached to a Sefer Torah imbue it with enough kedusha that it may be saved?
  - A Braisa says that margins and a Sefer Torah written by heretics may not be saved from a fire on Shabbos, rather they, along with the Names of Hashem contained in them, must be left to burn. Presumably the margins referred to are from a regular Sefer Torah, and we see that they are left to burn!
    - The Braisa refers to the margins from the Sefer Torah written by a heretic.
      - **Q:** If the Sefer Torah itself must be left to burn, surely the margins are left to burn, so why even mention it? **A:** The Braisa means to say that the Sefer Torah of a heretic is like empty parchment that was never written upon (not margins of a Sefer Torah) and is left to burn.
- A Braisa (quoted above in part) says: Margins and a Sefer Torah written by heretics may not be saved from a fire on Shabbos. **R' Yose** says, during the week if one has such a Sefer Torah, he should cut out the Names of Hashem and bury those pieces. The remainder of the Sefer Torah should be burned. **R' Tarfon** said, if such a Sefer Torah were to come to his hands he would burn the entire thing. He said if he was being chased by a person or snake looking to kill him, he would seek refuge in the house of an avodah zarah but would not enter the house of a heretic (they are much worse because they know of Hashem and still deny Him). **R' Yishmael** agrees with **R' Tarfon** and says, if the Name of Hashem is erased to bring "shalom" between a man and his wife (this is done when we give the water to a "sotah" to drink), surely we should burn all the Names of Hashem contained in the Sefer Torah of heretics, who bring hatred between Hashem and the Yidden. The Braisa concludes by saying that just as we don't save this Sefer

Torah from a fire, we also do not save them (even during the week) from a fallen structure, from water or from any other method of destruction.

- **Yosef bar Chanin** asked **R' Avahu**, sefarim that were written by heretics for the purpose of engaging in philosophical debate may be saved from a fire on Shabbos or not? At times he said yes, and at times he said no, and was unsure.
  - **Rav** would not go the place of these debates (for fear that he would stump the heretics who would then kill him for doing so). **Shmuel** would go. When **Rava** was asked why he wouldn't go he answered that there was a palm tree on the path to the place of the debate whose roots made the road difficult to travel. They offered to uproot the tree for **Rava**, but **Rava** said that would not change anything because the hole left in the ground would be difficult to cross (or the smell in the area was unpleasant). **Mar bar Yosef** said I am friends with the heretics and don't have to be afraid to go. However, he once went and they attempted to put his life in danger.
- There was a heretic in the neighborhood of **R' Gamliel** and his sister, Ima Shalom, who had a reputation that he did not accept bribes when he decided disputes. They wanted to show the people that he in fact took bribes, and thereby embarrass him. Ima Shalom secretly gave the heretic a golden candlestick and then brought **R' Gamliel** to this heretic to decide a fabricated dispute between **R' Gamliel** and herself. The heretic decided in favor of her (contrary to what should have been decided based on the Torah). **R' Gamliel** then went and secretly gave the heretic a donkey from Luva (a high quality animal). The heretic then reversed his decision and decided the case for **R' Gamliel**. Ima Shalom said "Your light should shine like a candle", alluding to the bribe she had given him. **R' Gamliel** responded, "A donkey has come and kicked the candle", alluding to the fact that his bribe had won over her bribe. This was done in front of a crowd, who then understood that the heretic had accepted bribes.

#### U'MIPNEI MAH EIN KORIN...

- **Rav** says the prohibition of reading from the Kesuvim is limited to the time of the halacha drasha (and the prohibition was instituted to try and make people attend the drasha). **Shmuel** says the prohibition applies the entire Shabbos.
  - **Q:** In Naharda'ah (which was under **Shmuel's** authority) they would read from the Kesuvim at Mincha in shul?! **A:** The machlokes must have been as follows: **Rav** says reading the Kesuvim is assur only while in the beis hamedrash. **Shmuel** says it is assur to be read in any place during the time of the drasha. According to this, Naharda'ah followed **Shmuel's** view because they would not read the Kesuvim until Mincha time (the drasha was typically given in the morning). **A2:** **R' Ashi** says the machlokes is as stated originally, and in the machlokes **Shmuel** was stating the opinion of **R' Nechemia** who says that Kesuvim may not be read on Shabbos because we want people to say, if Kesuvim may not be read, surely regular, mundane documents may not be read on Shabbos (this reason would apply throughout the entire Shabbos). However, in practice, **Shmuel** followed the **Rabanan** who argue and say that it may only not be read during the time of the drasha.

#### MISHNA

- One may save the encasement of the sefer along with the sefer, and the encasement of tefillin along with tefillin. This may be done even if there is money inside the encasement as well.
- The sefarim and tefillin may be saved and brought out to a "mavui" that is not "open". **Ben Beseira** says it may even be saved into a mavui that is "open".

#### GEMARA

- A Braisa says, when Erev Pesach falls out on Shabbos, one is allowed to (and in fact must) bring the korbon Pesach. **R' Yishmael the son of R' Yochanan ben Broka** says that the animal may only be skinned from its hind legs until its chest (which gives one the ability to easily remove the parts of the animal that must be offered on the Mizbeach). The **Chachomim** say the animal may be fully skinned (like any other year).
  - **Q:** We can understand **R' Yishmael's** view, because he allows only as much skinning as is needed to offer the korbon, but why do the **Chachomim** allow a complete skinning? **A:** **Rabbah bar bar Chana in the name of R' Yochanan** said, we learn from a pasuk that one

must perform mitzvos in the best way possible, which, in this case would mean to skin the entire animal.

- **Q:** Why is it better to skin the entire animal? **A:** **R' Yosef** says, because it allows proper ventilation for the meat so that it shouldn't spoil. **Rava** says, so that the korbon not lay there like an ordinary, dead carcass. The difference between these opinion would be 1) if the korbon was placed on a golden table (it is not treated like an ordinary carcass), 2) where it is a cool day with no risk of spoilage even without removing the full skin.
- **Q:** What does **R' Yishmael** learn from the pasuk? **A:** That the pieces to be offered on the Mizbeach should not be removed until the animal is skinned until the chest. **R' Huna the son of R' Nosson** explains, that removing them prior to skinning would cause strands of wool to get stuck to the pieces to be offered on the Mizbeach.