



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

### Menachos Daf Lamed

- **R' Yosef** said that **Rav** told him two halachos regarding a Sefer Torah, and each is refuted by a Braisa. The Gemara has already discussed the first halacha. The second halacha of **Rav** is, that if someone writes a Sefer Torah he may end it even in middle of a column.
  - **Q:** A Braisa says that the end of a Sefer Torah should not end in middle of a column like the other chumashim, rather, he should begin to narrow his lines so that it reaches the bottom of the column. This refutes **Rav**!? **A:** **Rav** was referring to the chumashim, not the end of the Sefer Torah.
    - **Q:** He said he was referring to a Sefer Torah!? **A:** He meant the chumashim of a Sefer Torah.
    - **Q:** We find that **R' Yehoshua bar Abba in the name of R' Gidal in the name of Rav** said that "l'einei kol Yisrael" (the last words of the Torah) are written in the middle of the column!? **A:** He meant that these words should be written in the middle of the line. The **Rabanan** say this means it even may be written in middle of a line and **R' Ashi** says this means it should specifically be written in middle of a line. The Gemara paskens that it should specifically be written in middle of a line.
  - **R' Yehoshua bar Abba in the name of R' Gidal in the name of Rav** said, the final 8 pesukim in the Torah must be read by one person.
    - **Q:** Shall we say this does not follow **R' Shimon**? A Braisa says, the pasuk says "vayamas sham Moshe Eved Hashem". Can it be that Moshe wrote that while he was still alive? Rather, **R' Yehuda or R' Nechemya** said, Moshe wrote all until that pasuk, and Yehoshua wrote from that pasuk until the end. **R' Shimon** said, an earlier pasuk says that Moshe took "the Sefer Torah", which suggests that it was complete already then! Rather, up until the pasuk that tells of Moshe's death, Hashem would dictate what to write, Moshe would repeat it and then write it. From this pasuk on, Hashem would dictate and Moshe would write it with tears (instead of ink). Now, according to **R' Shimon** the last 8 pesukim are no different than the rest of the Torah and should therefore not be treated differently!? **A:** Even according to **R' Shimon**, since they were written differently than the rest of the Torah, they are treated differently.
  - **R' Yehoshua bar Abba in the name of R' Gidal in the name of Rav** said, someone who buys a Sefer Torah in the market is like someone who grabs a mitzvah in the market. Someone who writes a Sefer Torah is considered by the Torah as if he received it on Har Sinai. **R' Sheishes** said, if he bought a Sefer Torah and corrected even one letter, it is considered as if he wrote the Sefer Torah.
- A Braisa says, a person who is writing a Sefer Torah may use sheets that are 3 to 8 columns wide, but not less or more than that. A person should not squeeze too many columns onto the sheet, because it would then look like a letter. He should also not make it too few columns, because it is then hard to read (it is difficult to quickly go to the beginning of the next line). Rather, each column should be the width of the word "limishpichoseychem" written 3 times. If one is given a sheet that can fit 9 columns, he should not cut it into two so that there is a sheet of 3 columns and a sheet of 6 columns. Rather, he should cut it so that there is a sheet of 4 and a sheet of 5 columns. When we said that he should not put too many or too few columns on a sheet, that is in the beginning of the Sefer, but with regard to the last sheet of the Torah, even one pasuk in one column can be written across the entire sheet. With regard to the margins in a Sefer Torah, on the bottom there should be a tefach, at the top there should be 3 fingerbreadths, between the columns there should be 2 fingerbreadths. With regard to a

chumash (written alone, not as a complete Sefer), at the bottom there should be 3 fingerbreadths, on the top there should be two fingerbreadths, and between columns there should be the space of the width of a thumb. In a Sefer, between the lines there should be a space equal to a line, between words there should be the space of a small letter, and between letters there should be a hairsbreadth. A person should not reduce the size of the writing on account of the space on the bottom, the space on the top, the space between the lines, or the space between the parshiyos. If he has a 5 letter word to write at the end of the line (but can't fit in the entire word within the margins of the column), he should not write two letters within the column (if that is all he had room for) and 3 letters outside the column, rather he should write 3 within the column and two outside the column. If he has a two letter word to write at the end of the line he should not write the entire word outside the column, rather he should write it at the beginning of the next line. If one made a mistake by leaving out Hashem's Name, he scratches off what was written where the Name should have been written, writes the Name, and he rewrites what was scratched off in the space above the line. That is the view of **R' Yehuda**. **R' Yose** says, he may even write the Name in the space above the line. **R' Yitzchak** says, he can even erase what he wrote, even while the letters are still wet, and write the Name there. **R' Shimon Shezuri** says, we may write the entire Name in the space above the line, but not only part of the Name in the space above. **R' Shimon ben Elazar in the name of R' Meir** said, we may not write the Name on a place that was scratched off or on a place that was erased while the writing was wet, or in the space above the line. Rather, the entire sheet must be removed and buried.

- We have learned, **R' Chananel in the name of Rav** paskened that we write the Name in the space above the line, and **Rabbah bar bar Chanah in the name of R' Yitzchak bar Shmuel** says the halacha is that one may erase what is written even when wet and write the Name there.
  - They didn't simply say the name of the shitah that they pasken like, because there were different versions as to who said what in the Braisa.
- **Ravin bar Chinina in the name of Ulla in the name of R' Chanina** said, that the halacha follows **R' Shimon Shezuri**, and moreover, the halacha always follows **R' Shimon Shezuri**.
  - **Q:** With regard to which psak of **R' Shimon Shezuri** was this said? It can't be regarding the Braisa, because then when **R' Chananel and Rabbah bar bar Chanah** said their views, **Ravin** should have said his as well!? It can't be regarding a Mishna that discusses the halachos of "ben paku'ah", because **Ze'iri** paskens like **R' Shimon Shezuri** there and **Ravin** doesn't say anything!? It can't be regarding a Mishna that discusses the halachos of gittin for one who is very ill, or regarding a Mishna that discusses the halachos of Demai, because **R' Yochanan** paskens like **R' Shimon Shezuri** there and **Ravin** doesn't say anything!? It can't be regarding the halacha of giving terumah for a plant that grew partly before Rosh Hashanah and partly after, because **R' Shmuel bar Nachmeini** paskens like **R' Shimon Shezuri** there and **Ravin** doesn't say anything!? **A:** Rather, **R' Pappa** said, it was said in regard to **R' Shimon Shezuri's** shitah in the case of a box, and **R' Nachman bar Yitzchak** said, it was in regard to his shitah in the case of wine.
    - The case of the box is regarding how we measure a box to see if it is large enough that it can't be mekabel tumah. The case of the wine is regarding his view that wine that becomes tamei, even from a sheini, becomes a rishon l'tumah.