

## OVERVIEW of the Daf

### 1) Finishing a Sefer Torah in the middle of a column

Rav rules that a scribe may complete a Sefer Torah even in the middle of a column.

This ruling is unsuccessfully challenged.

Rabanan and R' Ashi disagree about whether a Sefer Torah should end specifically in the middle of a line, and the Gemara rules that it should end specifically in the middle of a line.

### 2) The last verses of a Sefer Torah

Rav is quoted as saying that the last eight verses of the Torah must be read in the Beis HaKnesses by one person.

It is noted that this ruling does not seem to follow R' Shimon's opinion and a Baraisa that presents R' Shimon's relevant opinion is cited.

The Gemara reconciles Rav's ruling with R' Shimon's position.

### 3) The value of a Sefer Torah

Rav is cited as describing the value of purchasing or writing a Sefer Torah.

R' Sheishes elaborates further on this topic.

### 4) Writing a Sefer Torah

A Baraisa is cited that elaborates on the halachos of writing a Sefer Torah.

A dispute is presented what to do when one forgot to write Hashem's name.

The Gemara explains why the Amoraim didn't simply state which Tanna they follow.

### 5) R' Shimon Shezuri

R' Chanina is cited as ruling in accordance with R' Shimon Shezuri and stating that halacha always follows his opinion.

The Gemara searches for the case in which R' Chanina stated that halacha follows his opinion.

R' Pappa asserts that they refer to the case of the carriage

R' Nachman bar Yitzchok asserts that it refers to the case of the wine. ■

## Distinctive INSIGHT

### Reading the last eight verses of the Torah

אמר רבי יהושע בר אבא אמר רב גידל אמר רב שמנה פסוקים שבתורה יחיד קורא אותן בבית הכנסת

Rav taught that the final eight verses in the Torah should be read by one person. Rashi explains that this means that when someone is called up to the Torah as this selection is to be read, this portion should not be divided with one person reading four verses and another reading the other four verses. Tosafos cites Rabeinu Meshulam who explains that when the reader reads these eight verses, the community should allow him to read by himself, and no one should assist him. However, based upon a Gemara in Megilla (21b), Rabeinu Tam notes that the custom at that time was not to assist the reader with the reading of the Torah at any point. It would not be necessary for the Gemara to disallow assisting the reader with these eight verses if reading along with him was never done. Therefore, Rabeinu Tam agrees with the explanation given by Rashi.

ר"י מיגש in Bava Basra (15a) explains that this rule of Rav is that if the reader is reading the verses which precede these last eight verses of the Torah, he may not continue and read these together with the previous reading. Rather, he must stop as he approaches these verses, and they must be read with a new aliyah, in order that they clearly stand apart that Yehoshua wrote them and not Moshe. ר"י מיגש brings an alternate explanation as well, that these verses must not be read alone, but only as an extension of the verses which precede them, in order that they not be noticeable as being different. According to this approach, it is preferable that their being written by Yehoshua not be emphasized.

Meiri writes that this rule of Rav is that these verses should be read with a prominent member of the community

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## REVIEW and Remember

1. Who wrote the last eight verses of the Torah?  
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2. How much space should one leave between lines in a Sefer Torah?  
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3. What should one do if they forgot Hashem's name?  
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4. Under what circumstances could a get be delivered to a woman even though her husband did not explicitly instruct the get to be delivered?  
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In memory of  
מרת עלקא בת ר' מנחם מנדל, ע"ה

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# HALACHAH Highlight

## Donating one's Sefer Torah to a Beis HaKnesses

הלוקח ספר תורה מן השוק

One who purchases a Sefer Torah from the market

**R**av Akiva Eiger<sup>1</sup> cites Toras Chaim who writes that the word **לכם** – yours – in the verse that commands one to write a Sefer Torah means that to fulfill the mitzvah one must own the Sefer Torah that he writes. Therefore, it is improper for an individual who writes a Sefer Torah to donate it to a Beis HaKnesses so that it could be read there. Once it becomes the property of the shul it is no longer his and, as such, the mitzvah is lost. Therefore, one should not donate a Sefer Torah unless he writes another one that he will keep for himself. Pischei Teshuvah<sup>2</sup> cites other authorities who maintain that ownership is not required for fulfillment of this mitzvah. Even if one wrote a Sefer Torah that became lost, but it remains in existence somewhere, the mitzvah is still fulfilled. Certainly if one wrote a Sefer Torah and donated it to a Beis HaKnesses the owner does not lose the mitzvah.

Rav Moshe Feinstein<sup>3</sup> cites our Gemara as support for the position of Toras Chaim cited by Rav Eiger. The Gemara states that one who buys a Sefer Torah from the market is like one who grabs a mitzvah from the market, and when one writes a Sefer Torah, the Torah considers it as if he received it from Har Sinai. Rav Sheishes then teaches that if one corrected a letter it is as if he wrote the entire Sefer Torah. Mordechai explains that R' Sheishes refers to the one who bought a Sefer Torah from the market. Since the Sefer Torah had an error it is not considered as though he grabbed a mitzvah since

(Insight...continued from page 1)

being called up for the aliyah. When it says that they should be read by one, it means “with a singularly special person.”

Rambam (הלכות תפלה ונשיאות כפים יג:ו) learns that these verses may be read in the synagogue by individuals, even without a minyan. Although the entire Torah was given to Moshe by God, because the impression given by these verses is that they were said only after the death of Moshe, they are different than the rest of the Torah and they may be read without a minyan.

Ra'aved comments that the view of Rambam is unfounded, and the meaning is that these verses should be read without interruption. Ra'aved presents several questions against Rambam's suggestion, and he wonders how it could be that the minyan present until that point suddenly departed so that the remaining verses would then be read by individuals.

Keren Orah notes that Rambam himself rules that matters of holiness such as the reading of the Torah need to have a minyan. Perhaps, though, the case is where some of the ten people left in the middle of the reading, leaving fewer than six remaining. ■

the previous owner was not fulfilling the mitzvah, being that the Sefer Torah was invalid. This implies that the reason one who purchases a Sefer Torah from his friend is considered like one who grabs a mitzvah is that he is taking the mitzvah away from his friend. Accordingly, one who donates his Sefer Torah to a Beis HaKnesses also loses the mitzvah once he relinquishes ownership of that Sefer Torah. ■

1. רעק"א ליו"ד ס"י ע"ר סעי' א'.

2. פת"ש שם סק"ג.

3. שו"ת אג"מ או"ח ח"א ס"י נ"ב ענף א'.

# STORIES Off the Daf

## The Torah's Honor

”אבל בסוף ספר אפי' פסוק אחד...”

**R**av Yitzchak Siberstein, shlita, never fails to captivate with his brilliant handling of the most complex questions. “In today's generation the love of Torah burns even in the younger generation. Once, during bein hazemanim, I received an inquiry from a group of bochurim who had accepted upon themselves to learn ten daf a week during the vacation. They were learning Eiruvim and wondered if the last daf counted as a daf.

Since they were being paid to learn a full ten daf a week, they needed a halachic opinion so as not to receive money for a partial daf as if it was complete.

“At first I didn't know what to reply. I looked into the Ohr Hameir of Rav Meir Shapiro of Lublin, ז"ל, and with Hashem's assistance I found a fascinating teshuvah to a similar question.

“Rav Meir brings a proof from Menachos 30 that even a short daf counts like a full daf. There we find that each column of a sefer Torah must have sixty lines. Yet the final line may even be written on a column of its own. Similarly the final daf of a tractate counts as a full daf no matter how short it is.

“But although that works for someone who accepted to learn through shas one daf a day, in the case of these bochurim this proof is not definite. The reason why we require sixty lines on each column of a sefer Torah is for the honor of the sefer, so that it should not appear to be a small sefer with many blank spaces. But in their case, they had accepted to learn a full ten daf to galvanize themselves to grow in learning. Since learning a tiny daf at the end of a tractate is less rigorous than learning through a regular daf, it is likely that this page did not count as a full daf vis-à-vis their obligation.”<sup>1</sup> ■

1. טובך יביעו, ח"יב, ע"י שמי"ח ■

