

## OVERVIEW of the Daf

### 1) Attaching a Torah to Nevi'im and Kesuvim (cont.)

The Gemara explains the ruling of the Baraisa related to combining different sections of Tanach together.

Another Baraisa is cited that contradicts the ruling of the previous Baraisa.

R' Nachman bar Yitzchok and R' Ashi offer alternative resolutions to the contradiction and R' Ashi cites a Baraisa that supports his explanation.

Another Baraisa related to making a Sefer Torah is presented.

The Gemara describes the Sifrei Torah written by different Amoraim and whether they succeeded at making the height and the circumference the same.

It is reported that R' Ami wrote four hundred Sifrei Torah but R' Hamnuna questions the truth of that report.

A similar account of R' Yannai planting four hundred vineyards is recorded.

A Baraisa is cited to challenge Rebbi's earlier assertion that a Sefer Torah that is six tefachim tall should be six tefachim in circumference.

R' Acha bar Yaakov suggests a resolution to this challenge.

The Gemara unsuccessfully challenges this resolution.

R' Yehudah explains where the Sefer Torah of Moshe was stored before Bnai Yisroel received the chest sent by the Plishtim.

A number of unsuccessful challenges to R' Meir are presented as well as the exchange between R' Meir and R' Yehudah concerning the relevant pesukim.

### 2) Tanach

A Baraisa presents the correct order for the books of Tanach.

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## REVIEW and Remember

1. Explain גוד או אגוד.
2. How does the case of someone who is half free and half slave seemingly refute R' Yehudah's position?
3. What is the point of dispute between Tanna Kamma and R' Shimon ben Gamliel?
4. How much space is there to be between one book of the Chumash and the next?

## Distinctive INSIGHT

*Moshe wrote [eleven chapters of] Tehillim and Iyov...*

משה כתב ספרו ופרשת בלעם ואיוב... (רש"י ד"ה ועל ידי משה : תפלה למשה וכל אחד עשר מזמורים כסדרן)

Moshe wrote eleven psalms in Tehillim, and Sefer Iyov. What incentive did Moshe have for writing Sefer Iyov? It was because in Egypt the Jews were greatly troubled by the age-old question - Why do the good suffer and the wicked prosper? Why were the righteous Jews suffering while the wicked Egyptians were prospering? Sefer Iyov, which discusses the suffering of the righteous Iyov, was written by Moshe as a response to this perplexing problem that so troubled the Jews.

HaRav Yaakov Kaminetzky explains that when Moshe asked Pharaoh to allow the Jews to leave Egypt to serve God, Pharaoh not only refused, but also increased their workload, so that (5:8) "they would not pay attention to false words." What were these words to which they were paying attention? Shemos Rabba (5:22) says that the Jews possessed scrolls that contained words of hope for their future redemption. They would read these scrolls every Shabbos, their day of rest, for encouragement. Now Pharaoh said to increase their work so that they would not be able to rest and study these scrolls. What was written in these scrolls?

R' Yaakov posits that Psalm 92, which begins with the words "Mizmor shir l'yom haShabbos" was also written by Moshe. There is something strange about this psalm. The entire psalm never mentions one word or hint about Shabbos. In fact, the end of the psalm reveals that the main message is to see that "Hashem is just, my Rock in Whom there is no wrong." Why, then, does the psalm begin with "Mizmor shir l'yom haShabbos"?

R' Yaakov explains that this psalm also addresses the problem that troubled the Jews in Egypt - why the wicked prosper and the righteous suffer. The psalm says, "How profound are Your thoughts, Hashem...a fool cannot understand this...when the wicked bloom like grass and the doers of evil blossom, it is to destroy them forever...A righteous man will flourish like a date palm and will declare that Hashem is just...in Whom there is no wrong." This psalm, along with Sefer Iyov, was among those scrolls studied on Shabbos by the Jews in Egypt, who were so troubled by their suffering and the success of the Egyptians. That is why it is titled "Mizmor shir l'yom haShabbos", because it was on Shabbos specifically that they had time to ponder this age-old problem and to be encouraged with words of hope for their ultimate salvation. ■

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 הרב מנחם מנדל בן הרב פנחס ז"ל

# HALACHAH Highlight

## Sewing parchment to the rollers

ועושה לו עמוד איילך ואילך

And a pole should be made for each of its ends

**S**hulchan Aruch<sup>1</sup> writes that the parchment of a Sefer Torah should be sewn to the rollers with thread made from sinew (גידיים). Rema<sup>2</sup> adds that in circumstances where it is impossible to sew the parchment to the rollers with sinew one could use thread of silk. However, if it is at all possible to use sinew one may not read from a Torah that was sewn with silk, and the silk must be removed and replaced with sinew. It is evident from Rema that Shulchan Aruch's statement that the parchment must be sewn to the rollers with sinew is an indispensable part of the mitzvah (מעכב).

Noda B'yehudah<sup>3</sup> challenges Rema on this matter. He asserts that there is no source that indicates that sewing the parchment to the rollers is essential to the mitzvah. Even Terumas Hadeshen, that is the source for Rema's ruling, was not referring to sewing the parchment to the rollers; he was referring to sewing the different pieces of parchment to each other. Furthermore, even if the parchment was not sewn to the rollers altogether it would be fit for use since we find in the Gemara an indication that the Sefer Torah written by Moshe Rabbeinu and used in the courtyard of the Beis HaMikdash had only one roller and was nevertheless a kosher Sefer Torah. Additionally, when Rambam enumerates all of the issues that could possibly render a Sefer Torah unfit for use he does not

(Overview...continued from page 1)

The placement of the book of Hoshea is challenged and the logic of its placement is explained.

The placement of the book of Yeshayahu is explained.

The Gemara resumes citing the Baraisa that presents the correct order for the books of Tanach.

The logic behind the placement of Iyov and Rus is explained.

The Baraisa discusses the authorship of the different books in Tanach. ■

mention a Sefer Torah that was sewn to the rollers without sinew or if the Sefer Torah was missing rollers altogether. Chasam Sofer<sup>4</sup> adds that the permissibility of thread that is not made from sinew is evident from the comment of Mahari Weil. Mahari Weil writes that one should not use glue to attach the parchment to the roller since over the course of time the glue will dry up and the parchment will detach from the roller. Since Mahari Weil did not mention that glue is unusable because it is necessary to use sinew, it means that the fact that were it not for this practical concern there would be no issue with using something other than sinew for the purpose of attaching the parchment to the roller. Thus, Rav Akiva Eiger rules that although ideally one should use thread made of sinew, **בדיעבד**, if thread of another material was used, the Sefer Torah remains fit for use. ■

1. שו"ע יו"ד סי' רע"ח סעי' ב'.
2. רמ"א שם.
3. דגול מרבבה שם סק"א.
4. שו"ת חתם סופר יו"ד סי' רע"ו.
5. שו"ת רעק"א תנינא סי' ה'.

# STORIES Off the Daf

## The broken tablets

"שהלוחות ושברי לוחות מונחים בארון..."

**I**t is impossible for those who did not experience it to imagine the terrible demoralization the survivors of the holocaust felt. They had lost everything – their entire world, and in many cases all those whom they had loved. When the survivors finally escaped the blood-soaked lands they had lived in all their lives, they were often still without direction and very broken. One of those who worked tirelessly to strengthen the crushed spirit of survivors was the Imrei Emes of Gur, zt"l.

Rav Leib Izener, one of the first chasidic survivors to arrive in Israel, had en-

dured the camps and was so crushed after his experience that he hardly appeared human. The Imrei Emes invited him to join him for a Shabbos meal.

During the course of the meal the rebbe turned to Reb Leib and said, "We find in Bava Basra 14 that both the complete second set of luchos and the broken shards of the first luchos rested in the holy aron. But for what possible purpose were the shattered pieces placed in the ark?"

The rebbe answered his own question. "The answer must be that in essence even the broken luchos were complete since they were only broken on the outside, as Moshe said regarding breaking the luchos; 'ואשברם לעיניכם' - 'And I will break them before your eyes.'<sup>1</sup> This can also mean that they were only broken on the outside, to all appearances. The same is true regard-

ing Polish Jewry. It has been shattered only on the outside.

"We find a similar expression in Avodah Zara 18: 'The parchment was burned but the letters ascended on high.' Similarly, regarding Yosef we find that he imprisoned Shimon, 'לעיניהם' — 'before their eyes.'<sup>2</sup> Rashi brings the Midrash that describes that his imprisonment was only for the sake of 'appearances,' since when the brothers went home Shimon was freed and given food and drink.

"Our world only appears to be broken. In reality, just like the letters of the burned sefer Torah, every soul ascended on high!"<sup>3</sup> ■

1. דברים ט', י"ז
2. בראשית, מ"ב, כ"ד
3. אור זרוע לצדיק, ח"ב, ע' תפ"ה ■