

## OVERVIEW of the Daf

### 1) R' Shimon Shezuri (cont.)

R' Pappa explains the case of the carriage which is the case about which R' Chanina asserted that halacha follows R' Shimon Shezuri's opinion.

R' Nachman bar Yitzchok explains the case of the wine which is the case about which R' Chanina asserted that halacha follows R' Shimon Shezuri's opinion.

A point in the Mishnah just cited is clarified.

### 2) Tewel that mixes with *chullin*

R' Shimon Shezuri relates R' Tarfon's advice about what he should do when tewel and chullin became intermingled.

The rationale behind R' Tarfon's ruling is explained as well as why he did not offer another method to deal with the mixture.

A second version of this incident is recorded.

R' Yaimar bar Shelamya asked whether halacha follows R' Shimon Shezuri in this case as well.

R' Pappa confirmed that it does.

The necessity for this teaching is questioned.

### 3) A tear in a Sefer Torah

Rav is quoted as ruling that a tear between two lines may be repaired but if it goes through three lines it may not be repaired.

This ruling is qualified.

The material that may be used to repair a torn Sefer Torah is discussed.

R' Yehudah bar Abba inquires about repairing a tear between columns that extends the length of three lines and the inquiry is left unresolved.

### 4) Mezuzah

Rav is cited as ruling that a mezuzah is valid if two words are written on each line.

The Gemara inquires about the validity if a mezuzah that has two words on a line, then three words and then a single word.

R' Nachman bar Yitzchok answered that it is valid.

This ruling is unsuccessfully challenged.

Support for R' Nachman bar Yitzchok's position is cited.

R' Chisda rules that the words על הארץ must appear by themselves on the last line.

Two methods of how this is done are presented and explained.

R' Chelbo describes the mezuzos of R' Huna and one of the characteristics was that the paragraphs were closed.

The ruling that the mezuzah should be written with closed paragraphs is challenged. ■

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Mr. and Mrs. Myron Cherry  
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## Distinctive INSIGHT

*Changing a solid column to a poetic style in a mezuzah or sefer Torah*

מיתבי עשאה כשירה או שכרה כמותה פסולה, כי תניא ההיא בספר תורה

Rav Nachman states that a mezuzah is kosher if it is written in two narrow columns. He notes that writing it in this manner results in its being in the form of poetry, where some columns are shorter and others are longer, and this is acceptable for a mezuzah.

The Gemara cites a Baraisa from which this ruling of Rav Nachman is challenged. The Baraisa states that if the regular portions of the Torah are written in the form of poetry, or if the portions which are supposed to be written as poetry are written in solid form, the Torah is not valid. The form of poetry is where the writing is styled with short columns on top of open space, and open space on top of narrow columns of writing. This Baraisa indicates that a mezuzah, which is supposed to be written as a solid column should not be valid if it is altered and written in the style of poetry.

The Gemara answers that the Beraisa which requires that there be no deviation from style is only stated regarding a sefer Torah. Rav Nachman ruled specifically regarding a mezuzah, which he says may be written as poetry instead of one solid column. The Gemara concludes with bringing a statement of R'

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## REVIEW and Remember

- Who wrote the last eight verses of the Torah?
- How much space should one leave between lines in a Sefer Torah?
- How large of a tear in the parchment may be repaired?
- How should the words על הארץ be written in a mezuzah?

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מרת הינדא רחל בת ר' שלמה, ע"ה

# HALACHAH Highlight

## Using congealed oil for the Chanukah lights

אלא אימא רבי שמעון שזורי אומר יין

Rather it should say, "R' Shimon Shezuri says wine."

Teshuvos Shevet Halevi<sup>1</sup> was asked whether one may use olive oil that congealed l'chatchila for the Chanukah lights. The basis of the uncertainty is that once the oil has congealed it is no longer considered a liquid, as taught by Tosafos,<sup>2</sup> and thus it is not considered oil. On the other hand as soon as the wick is kindled the oil returns to a liquid state and thus it should be considered a liquid and fulfills the preference to light with olive oil. Shevet Halevi answered that it would not be allowed to use congealed oil for the Menorah in the Beis HaMikdash since the menorah requires oil and once congealed it is no longer considered oil. This is evident from Rambam<sup>3</sup> who writes that oil that hardened is not categorized as a liquid or a solid. However, regarding Chanukah lights there is no reason to reject the use of congealed oil even l'chatchila. Since the oil melts from the flame and it regains the characteristics of olive oil it retains its status as the preferred substance for lighting the Chanukah lights.

Teshuvos V'hanhagos<sup>4</sup>, however, questions this position. The halacha is that the kindling of the Chanukah lights is what fulfills the mitzvah, therefore, at the moment of lighting it must be oil. If it turns to oil only after the wick is lit he is not fulfilling the mitzvah in a l'chatchila manner at the moment of fulfilling the mitzvah. Sefer Beirur Halacha<sup>5</sup> agrees with Shevet Halevi that one could use such oil even l'chatchila since there is an opinion that the jar of oil that was found by the Chashmonaim was congealed oil. This concept is recorded in Da'as Torah<sup>6</sup> in the name of Teshuvah M'ahavah who asserts that the oil that was found

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Yochanan who rules that a mezuzah may be written as poetry, but not in the shape of a triangle or an inverted triangle.

Teshuvos Rivash (#286) rules that the style of writing the paragraphs of a sefer Torah must be done properly. Rambam defines the style of poetry to be where empty space is left between short columns equal to the space normally left after a closed paragraph, which is the space of nine letters. Therefore, a regular column becomes poetry when it is spread out with blank spaces of nine letters. Rivash asks, why does the Gemara have to say that a regular column becomes invalid when it is written as poetry, when this type of writing would automatically be disqualified because when the scribe leaves nine blank spaces he is introducing a closed paragraph break where it does not belong. When a closed paragraph break is inserted where it does not belong the Torah is not valid.

He answers that perhaps introducing a closed paragraph break is only an issue when writing a solid column. Here, where it is done as part of poetic style, leaving nine empty spaces in the lines does not create the effect of a closed paragraph, but rather poetic style. Therefore, when the scribe changes a solid column to poetry, the problem of his causing a closed paragraph break is not apparent, and the only problem is that he changed the column into poetry, which is not valid. ■

was congealed and had the status of food. As such using oil that has these characteristics could be the preferred oil since it would most resemble the miraculous oil of the Chanukah story. ■

1. שו"ת שבט הלוי ח"ט סי' קמ"ג.
2. תוס' ד"ה אימא.
3. רמב"ם פ"א מהל' טומאת אוכלין ח"ט.
4. שו"ת תשובות והנהגות ח"ג סי' רי"ח.
5. בירור הלכה ח"ו או"ח סי' תרע"ג.
6. דעת תורה או"ח סי' תרע"ע סעי' א' ד"ה אך. ■

# STORIES Off the Daf

## "This is My God and I Will Glorify Him"

"והוא בעיא שרטוט..."

On today's daf we find that a sefer Torah requires pre-scoring of the lines.

When someone asked the Tiferes Ar-ye, zt"l, whether tefillin require such scoring he answered that they do indeed. "Rabbeinu Tam rules that while a sefer Torah requires it since this is a way to beautify the mitzvah, tefillin do not require scoring of the lines since they are always covered. But the Mordechai disagrees and holds that tefillin do require sirtut, since זה אלי ואנוהו applies to tefillin,

both because the parshios are in the open while they are being written and also because the parshios are exposed when they are taken out to be checked. This is similar to the Ran who rules that mezuzos require sirtut because the parshios are taken out to be checked."<sup>1</sup>

He continued, "It appears that the gemara in Shabbos is very much like the Mordechai since there we find that one should beautify himself in mitzvos before Hashem and one example given is that a sofer should use a good pen.<sup>2</sup> Clearly, no one can distinguish what sort of pen was used after the sofer has finished writing, yet this is used as an example of זה אלי ואנוהו. It is obvious from the Yalkut in Parshas B'shalach that it is a mitzvah to

use a good pen when writing tefillin as well.

"Another point which has bearing on this machlokes was made by my rebbe, the Chasam Sofer, zt"l, regarding why the prevalent custom among sofrim is to make tagin on all the letters. He explains that the tagin are also a fulfillment of the dictum זה אלי ואנוהו."

He concluded, "Since the custom is to make crowns even on the letters in the parshios of tefillin even though the parshios are covered, the halachah clearly follows the Mordechai!"<sup>3</sup> ■

1. ר"ן במגילה בדף ה' ע"ב
2. שבת קל"ג
3. תפארת אריה על הלי תפילין, סי' ל"ב