

Daf Review – Shabbos 104

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Gemara:

- The *Gemara* asks if writing *Shin Mem* is actually the same as writing the entire word *Shimon* because one has a closed (final/end) *Mem*. This teaches that a final (closed) letter is the same as an open one. The *Gemara* questions this assertion as the proof brought relates to an open letter that was written closed, which is an upgrade (learned from the *Luchos*) and is the opposite of our case. The *Gemara* explains our *Mesorah* as it relates to the *Aleph-Bais* and final letters and teaches that we forgot the placement of final letters, but the *Nevi'im* reminded us.
- The *Gemara* proceeds by teaching various lessons that can be learned from the shape and arrangements of the *Aleph-Bais* letters: e.g. ב נ – means *Aleph Bina* (Study *Torah*); ט ג – means *Gemol Dalim*; the leg of the ג extends towards the ט because it is like one who runs to extend kindness. (Due to the one page space restriction see the *Gemara* to see how to expound the shape and arrangement for all the other letters). The *Gemara* continues with explanations about the, ה-א, ש-ב arrangement as well.

Mishna:

- One who writes two letters regardless of the manner or method of writing in a single lapse of awareness is obligated to bring a *Karbon*.
- One who write on their skin with ink is obligated to bring a *Korban*; with scratches it is a *Machlokes*.
- If one wrote the letters using dust or liquid or fruit juice or anything not permanent or with a *Shinui* he is *Patur*.
- If one intended to write a *Ches* but wrote two *Zayins*, (essentially not writing the ^ which connects the letters) or wrote the letters in two different places he is not liable.
- If someone wrote one letter as a full abbreviation, *R' Yehuda ben Besaira* holds he is liable and the *Rabanim* say he is not liable.

Gemara:

- The *Gemara* explains and describes specific inks for which there would be *Karbanic* liability if they were used to write on *Shabbos*.
- The *Gemara's* statement regarding liability “for anything that marks” refers to dirty rainwater or gallnut juice or lead or charcoal.
- The *Gemara* questions the exemption of making marks on your flesh from *Ben Setada* who did so, showing that it was an accepted method of marking/writing. The *Gemara* answers that he was deranged and we can't bring a proof from deranged people.
- The *Gemara* declares that our *Mishna* which states that writing a letter alongside an existing letter does not create liability is not like *R' Eliezer* who holds that if one adds a single thread to an already woven fabric, he is liable.

Inspiration:

- We see that the letters themselves of the ב נ are so impactful and contain so much wisdom. If the letters alone which comprise the *Torah* are this important, we can only imagine the impact of learning the words of the *Torah*.