

## 2.12.2

103a (משנה ג) → 104a (שאינו נותן לך)

1.	דבר אל בני ישראל לאמר נפש כי תחטא בשגגה מפל מצות ה' אשר לא תקשינה ועשה מאחת מהנה: ויקרא ד, ב
2.	אני ה' ואין עוד זולתי אין אלהים אאזרך ולא ידעתיני: ישעיהו מה, ה
3.	וכתבתם על מזוזת ביתך ובשעריך: דברים ו, ט
4.	אלה המצות אשר צוה ה' את משה אל בני ישראל בהר סיני: ויקרא כז, לד
5.	אם ללצים הוא יליץ ולעגונים יתן חן: משלי ג, לד

- I. liability for שעיור – כתיבה is 2 letters
- Whether: he writes with his right or left hand – liable
    - Challenge: he should not be liable for writing with the left – not כתיבה דרך
      - Answer1 (אביי): referent is an ambidextrous person
      - Answer2 (ר' יוסי בריה דר"א): it follows ר' יוסי (below) – liability for making a mark (left is usable)
        - Challenge: since סיפא is authored by ר' יוסי → earlier section is not ר' יוסי
        - Answer: entire משנה is ר' יוסי (until last line – of יהודה ר')
    - Whether: it is 2 instances of the same letter, 2 marks or any script
    - ד' יוסי: the liability isn't for 2 "letters" but 2 marks; used in משכן to identify matching קרשים
    - ד' יהודה: it is possible to be liable for writing part of the name – if the 2 letters are also a name (e.g. שם from שמעון)
      - Implication: if he wrote a final letter as an "open" letter (מ instead of ס) it is valid
      - Challenge: ספרי ואתחנן applies וכתבתם (v. 3) to mean "perfect writing" – not to confuse similar letters, modify graphic layout of פרשות, color or ink – including פתוחים < סתומים (final forms < middle forms)
        - Answer: סתומים and ונסכיהם and ונסכיהם in ניסוך המים who sees allusion to תנא who sees allusion to סתום into פתוח → if he made פתוח into סתום, it is valid
          - Therefore: it follows that if he made סתום into פתוח (e.g. שם) it is valid
          - Block: if he made פתוח → סתום, he "elevated" it, per ר"ח's report that ס & ט in לוחות stood via נס
          - But: סתום → פתוח "lowers" it, per ר"ח's report that מוצפ"ד were founded by צופים
            - Challenge: סופיות (prophets) cannot have inaugurated סופיות, per v. 4
            - Answer: they had both forms, but didn't determine which go at end of word
              - Block: v. 4 still doesn't allow for innovation by prophets
              - Answer: they originally had it set and forgot; prophets restored ancient rule
2. Tangent (to ר"ח's observation about מצנפ"ך – writing on לוחות was read front and back (e.g. רהב → בהר))
- II. Related ברייתא (challenging notion that ר' יהודה only finds חיוב if the 2 letters are distinct from each other)
- ברייתא v. 1 implies completing entire task ("אחת"); but "מאחת" extends liability to completing part;
    - And: "אחת" broadens to minimal significant act (e.g. 2 letters, 2 stitches etc.)
    - גדיל: only liable if he writes (at least) שם קטן (like "גדיל") from גדול
    - יהודה: even if he writes two of the same letter which are a word – e.g. תת, רר – he is liable
      - Answer: ר' יהודה, here, is citing ר"ג, who ruled that even תת (e.g.) is liable
    - יוסי: not liable for "כתיבה", rather for "רושם" → even two marks (on 1 board or on 2 matching boards)
    - ש: uses dialectic of אחת/מאחת → must complete a מלאכה that lasts (e.g. not just one stitch)
      - Question: where do ר"ש and ת"ק differ?
        - Proposal: the doubled אלף of אזורך (v. 2) (only ר"ש would find for liability)
          - Challenge: ר"ש the more stringent position? In תוספתא שבת יב:ג, he has the more lenient position regarding שיעורים for drilling etc. – must complete job for liability
        - Rather: ר"ש rules that he is exempt unless he completes the entire word that he intended
          - Challenge: ר"ש (in our ברייתא, above), reads מאחת as generating liability for less than חשב
          - Answer: in that case, he means that the entire verse need not be written – complete word must
    - יוסי: reads dialectic: sometimes liable for one (ועשה מאחת) sometimes many (ועשה הנה)
      - תולדות=מהנה; אבות=הנה; משמעון → מאחת; שם → אחת: דיב"ח
        - שבת ז:א – מלאכות (multiple חיובים – per מלאכות שבת) when he knows it is שבת and forgot מלאכות (multiple חיובים – per מלאכות שבת) when he knows it is שבת and forgot מלאכות (multiple חיובים – per מלאכות שבת)
        - הנה שהיא אחת: when he forgets that it is שבת but remembered מלאכות (1 חיוב – ibid)
- III. Tangent: report of students to ריב"ל about new pedagogic "tricks" used by teachers to teach אלה-בית, including sequence and form of letters (v. 5)
- Addendum: mnemonic devices for remembering ב"ש א"ת sequence