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**Tzvi Gershon Ben Yoel (Harvey Felsen) o"n**

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The *Mishna* had stated: hide, for making an amulet.

Rava asked Rav Nachman: If one carries out hide, what is the standard (*to be liable*)?

He replied: As we learned in our *Mishna*: hide, for making an amulet.

If one tans it, what is the standard (*to be liable*)?

There is no difference, he replied. [*The standard is the amount it takes to make an amulet.*]

Rava asked: When it (*the hide*) needs tanning, what is the standard (*to be liable, when he carries it out*)?

Rav Nachman replied: There is no difference.

Rava asked him: And from where do you know this (*that the standard is the same for processed and unprocessed hide*)?

Rav Nachman replied: It is as we learned in a *Mishna*: If one whitens wool, disentangles it, dyes it, or spins it, the standard (*to be liable*) is double the width of a *sit* (*the space between the index and middle finger when they are stretched apart*), and one who weaves two threads together, the standard is the width of a *sit*. This shows that since it stands to be spun (*into thread*), the standard (*for liability*) is the same as spinning. So

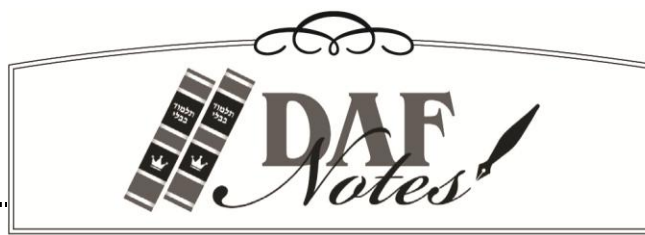
here too, since it (*the hide*) stands to be tanned, its standard is as though it were (*already*) tanned.

Rava asked: And if it is not to be tanned at all, what is the standard?

Rav Nachman replied: There is no difference.

Rava questions him: But, is there no difference between hide that is tanned and hide that is not tanned? But it was taught in a *braisa*: If one carries out steeped herbs (*that are used for dyeing*), the standard is as much as is required for dyeing a sample of wool, which is the same size that is needed to close up the opening of a weaver's bobbin; whereas regarding herbs that were not yet steeped, we learned in a *Mishna*: One who takes out nut husks, pomegranate shells, safflower, and madder, (*the standard is*) as much as is required for dyeing the small piece of cloth at the top of a woman's hat. [*This is a larger amount than what is needed for dyeing a sample of wool. This Mishna teaches us that there is a different standard for items that are processed to those that are not yet processed.*]

The *Gemora* answers: Surely it was stated that Rav Nachman said in the name of Rabbah bar Avuha that this is because one does not trouble to steep herbs merely for dyeing a sample of wool, the size of a weaver's bobbin. [*However, regarding tanning, a person will trouble himself to tan a hide – even if it is*



only the size to make an amulet.]

But, Rava continued to ask, what of the seeds of a vegetable garden (*where we find a difference between seeds that are planted and those that are not*), where before they are planted, we learned regarding them in a *Mishna*: If one carries out garden seeds, the standard is less than the size of a dried fig. Rabbi Yehudah ben Beseirah said: Five (*seeds*). And yet after they are planted, we learned in a different *Mishna*: As for fertilizer, or thin sand, (*the standard is*) as much as is required for fertilizing a single cabbage stalk; these are the words of Rabbi Akiva. But the Sages say: For fertilizing a leek. [*Although one single stalk is significant, the required amount before planting is considerably more; perhaps the same applies by the hides?*]

The *Gemora* answers: Surely it was stated that Rav Pappa said: In the *Mishna's* case (*where one stalk was considered significant*), it refers to where it was planted; in the other *Mishna* (*which required a larger amount*), where it was not yet planted, because one does not trouble himself to carry out a single seed for planting.

Rava asked again: Yet what of clay, where before it was kneaded, it was taught in a *braisa*: And the Sages agree with Rabbi Shimon that if one carries out waste water into the street, the standard is a *revi'is*. The *Gemora* had asked: For what is waste water fit? Rabbi Yirmiyah answered: It is fit to knead clay with it. And yet after it was kneaded, it was taught in a *braisa*: Clay - the standard is as much as is required for making the hole of a smelting pot (*which is a very small amount*)!?

The *Gemora* answers: There as well, it is as we stated, for no man troubles himself to knead clay only for making the hole of a smelting pot (*and therefore, a*

*larger amount is necessary*).

The *Gemora* asks on Rav Nachman from that which Rabbi Chiya bar Ami said in the name of Ulla: There are three types of hides (*unfinished parchment*): *matzah*, *cheifah*, and *diftara*. *Matzah* is as it implies (*just as dough that did not have time to rise*), that it was not salted, floured, or treated with gall-nuts. [*What is the halachic ramification? It is for the amount one has to carry to transgress the violation of transferring on Shabbos.*] How much is that? This is as Rav Shmuel bar Yehudah taught: If it is enough to wrap up a small weight. How much is that? Abaye said: It is like the “fourth of a fourth” (*the smallest*) Pumbedisa unit of measuring. What is *cheifah*? It is leather that was salted, but treated with flour or gall-nuts. How much is the standard amount? This is as the *Mishna* stated that it is enough to make an amulet. What is *diftara*? It is salted and floured, but not treated with gall-nuts. How much is the standard amount? It must be large enough to write a *get* (*bill of divorce*) on it.

Now, incidentally it was stated: It is enough to wrap up a small weight. And Abaye said: It is like the “fourth of a fourth” (*the smallest*) Pumbedisa unit of measuring. [*Now tanned leather has a smaller measure – the amount needed to make an amulet; evidently, there is a difference between processed and unprocessed hides!?*]

The *Gemora* answers: There it refers to a moist hide (*immediately after it is skinned and before it has had time to dry; it is not yet fit for tanning, and therefore a different standard is applied to it*).

The *Gemora* asks: But we learned in a *Mishna*: (*in Keilim that lists various measurements for materials regarding their susceptibility to tumah*): A garment three *tefachim* (*handbreadths*) square, a sack (*of goat's*



hair – a rough material) four square, a hide five square, and a mat six square. [They are all susceptible to tumah as midras, i.e., if a zav or a niddah rest their weight on something, it contracts tumah]. Now a braisa was taught regarding that: As for a garment, sack and hide, as their standard is for tumah, so it is for carrying out!?

The Gemora answers: That refers to boiled leather. [The hide was treated that it can only be used as a leather cover on couches or tables, but it will not be tanned; therefore, there is a different standard.]

The Mishna had stated: Parchment, enough for writing upon it the shortest passage of the tefillin, which is 'Shema Yisrael.'

The Gemora asks: But the following braisa contradicts this: Parchment (kelaf) and duchsustis (the inner layer of the hide), as much as is required for the writing of a mezuzah (and a mezuzah has two passages)?

The Gemora answers: What is meant by mezuzah? A mezuzah (scroll; i.e., passage) of the tefillin.

The Gemora asks: Are then tefillin designated as mezuzah?

The Gemora answers: Yes, and it was taught likewise in a braisa: tefillin straps, when together with the tefillin, render the hands tamei (with respect of terumah; in the same manner as a holy scroll renders the hands tamei); when apart, they do not render the hands tamei. Rabbi Shimon ben Yehudah said in the name of Rabbi Shimon: He who touches the strap is tahor (even if it is attached), unless he touches the (leather) boxes (of the tefillin). Rabbi Zakkai said in his name: He is tahor, unless he touches the mezuzah itself. [The word "mezuzah" here refers to the scrolls/passages of the tefillin.]

The Gemora asks: But since the second clause (of the initial braisa) teaches: parchment, as much as is required for writing the shortest passage of the tefillin, which is: Shema Yisrael, it follows that the first clause refers to the mezuzah itself?

The Gemora answers (by reinterpreting the initial braisa): This is its meaning: Parchment (kelaf) and duchsustis (the inner layer of the hide), what are their standards? Duchsustis, as much as is required for writing a mezuzah; parchment, for writing the shortest passage of the tefillin, which is: Shema Yisrael.

Rav said: Duchsustis is as parchment: just as tefillin may be written upon parchment, so may they be written upon duchsustis.

The Gemora asks on this from our Mishna: Parchment, enough for writing upon it the shortest passage of the tefillin, which is 'Shema Yisrael.' (This implies: only parchment, but not duchsustis?)

The Gemora answers: That is for the most preferable manner of fulfilling the mitzvah (duchsustis, however, is also valid).

The Gemora asks from the following braisa: It is a halachah l'Moshe mi'Sinai (a law handed to Moshe at Sinai) that the passages written in the tefillin must be written on kelaf (parchment), and a mezuzah must be written on duchsustis. Kelaf is the side which is closer to the meat, and duchsustis is the side closer to the hair!

The Gemora answers: This (halachah l'Moshe mi'Sinai) is only a recommendation (for the preferred method).

The Gemora asks: But it was taught in a braisa that if



one deviated in this or in this, it is invalid!?

The *Gemora* answers: The two cases of the *braisa* refer to *mezuzah* only; in one case he wrote the passages on *kelaf*, but on the part closest to the hair (*and nevertheless, it is invalid*), and in the other case he wrote them on *duchsustis*, but (*it is invalid, for it was written*) on the part closest to the flesh.

Alternatively, I can answer that the validity of *tefillin* (*written on duchsustis*) is a matter of a *Tannaic* dispute, for it was taught in a *braisa*: If one deviates by this one or this one (*tefillin* or *mezuzah*), it is invalid. Rabbi Acha declares it valid on the authority of Rabbi Achai bar Chanina, and others state, on the authority of Rabbi Yaakov the son of Rabbi Chanina.

Rav Pappa said: Rav's ruling is in accordance with the teaching of the school of Menasheh, for a *Tanna* of the school of Menasheh taught: If one writes it on paper, or on a cloth strip, it is invalid; on parchment, *gevil* (*parchment that has been treated with gall-nut*), or *duchsustis*, it is valid.

Rav Pappa explains: What did he write? It cannot be a *mezuzah*, for a *mezuzah* cannot be written upon parchment! It surely must mean *tefillin*. [*This supports Rav that tefillin may be written on duchsustis.*]

The *Gemora* asks: Even according to your reasoning, can *tefillin* be written upon *gevil*?

Rather, the *Gemora* asserts that the *braisa* is referring to a Torah Scroll.

The *Gemora* attempts to provide support for Rav from the following *braisa*: Similarly, if a Torah scroll or *tefillin* had worn out, one may not make from them a *mezuzah*, for one may not lower something that is a

higher sanctity to a lower sanctity. Now, we may deduce that if it were permitted to lower to a lower sanctity, one would be allowed (*to make a mezuzah from a Torah scroll or tefillin*); but what was it written on? Surely it means that it was written on *duchsustis*!

The *Gemora* deflects the proof by saying that it was written on parchment.

The *Gemora* asks: But may a *mezuzah* be written upon parchment?

The *Gemora* answers: Yes, and it was taught likewise in a *braisa*: If one writes it (*a mezuzah*) on parchment, on paper, or on a cloth strip, it is invalid. Rabbi Shimon ben Elozar said: Rabbi Meir used to write it upon parchment, because it keeps better.

The *Gemora* notes: Now that you have arrived at this conclusion, according to Rav as well, do not say that *duchsustis* is as parchment (*and both are valid for tefillin*), but say that parchment is as *duchsustis*: just as a *mezuzah* may be written upon *duchsustis*, so may it be written upon parchment.