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Shabbos Daf 108

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Daf Notes is currently being dedicated to the neshamah of

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

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

## Hides for Writing Tefillin

Rav Huna says that one may write *tefillin* on the skin of a kosher species bird.

Rav Yosef asked what Rav Huna is teaching us, as we already know that its skin is considered bona fide skin, since our *Mishna* says that one who wounds a bird on *Shabbos* is liable for the act of *chovel* – wounding.

Abaye answered that Rav Huna taught us a lot, as we still may have thought that one may not write on them since they have holes. Rav Huna therefore had to teach us that it is still valid, as they ruled in Eretz Yisrael that any hole over which ink can pass is not considered a hole.

Rabbi Zeira challenges this from the *braisa* which says that since the verse says that one sacrifices a bird *bichnafav* – with its wings, we learn that he may even offer it with the skin on. If a bird's skin is bona fide skin, how can it be offered?

Abaye deflects this by saying that even though it is skin, this verse explicitly allows one to offer it.

Some say that Rabbi Zeira supported Rav Huna from this *braisa*, as the fact that the verse had to include it indicates that it is skin.

Abaye deflects this by saying that we may have thought that one may not offer it since it has holes, necessitating a verse to include it.

Mar the son of Ravina asked Rav Nachman bar Yitzchak whether one may write *tefillin* on the skin of a kosher fish, and he answered that we must wait for Eliyahu to come and answer this.

The *Gemora* explains that we know that a fish has skin, as we see it does, and the *Mishna* tells us that a fish's bones and skin can prevent things from becoming impure in a tent with a corpse. Rather, the question Eliyahu must answer for us is whether a fish's skin is sufficiently clean from the odor of the fish to be used as parchment for *tefillin*.

Shmuel and Karna were sitting at the bank of the Malka river, and they saw the water rising and dirtied. Shmuel told Karna that a great man is coming by boat from Eretz Yisrael and he is having stomach problems, so the water was rising up to greet him and cover him up when he was relieving himself. He told Karna to test him out and see how learned he was. Karna went and met Rav who had arrived, and asked him the following questions:

1. How do we know that one may only write *tefillin* on the hides of kosher species animals? Rav answered that the verse which states that one should wear *tefillin* in order that the Torah of Hashem be *beficha* – in your mouth teaches that it must be made from something that can go in your mouth.
2. How do we know that *dam* – blood is red? Rav answered that we learn it from the verse which

states that the people of Moav saw the water which was reddened with blood.

- How do we know that circumcision is on the reproductive organ? Rav answered that the word *orlaso* – *his foreskin* used in reference to *milah* is also used in reference to *orlah* – the fruits from the first three years of a tree. Just as that refers to something which produces offspring, so does *orlahso* in the context of *milah* refer to the part of the body which reproduces. Karna asked why we don't learn that it is done on one's ear or heart, as other verses refer to the *orlah* of these limbs, and Rav answered that neither of those verses use the full form *orlahso* – **his orlah** which is used about *milah*.

After all the questions, Rav asked Karna his name, and then cursed him that he should have a *karna* – *horn* come out of his eye.

Eventually, Shmuel invited Rav to his house. He fed him barley bread, fish, and beer, and didn't show him the restroom, in order to soften his stool and cure his stomach. Rav, thinking that Shmuel was just causing him pain, said that if he pained him so much, he should not leave any sons, and this came true.

The *Gemora* says that Rav's answer about the place of the *milah* is a debate of *Tannaim*. The *braisa* cites Rabbi Yoshaya who uses Rav's source, and Rabbi Nassan who says that we learn it from the verse which refers to an *arel zachar* – *male arel*, indicating that it is referring to the area where one can distinguish male from female.

The *Gemora* cites a *braisa* which says that one must write *tefillin* on hides of a kosher species animal, wild or domesticated, whether from a carcass or a *tereifah* – *diseased animal*, wrap the parchment in their hair, and sew the boxes with their sinews. The requirement to wrap it in their hair and sew with their sinews was taught orally to Moshe at Mt. Sinai. One may not use the hides,

hairs or sinews of non-kosher species animals, and definitely not of their carcasses or *tereifah*.

The *braisa* relates that a heterodox Boethusian once asked Rabbi Yehoshua Hagarsi how we know that one must write *tefillin* on hides of a kosher animal, and he said we learn it from the verse which refers to the Torah in your mouth, limiting *tefillin* to things that can enter your mouth. He then asked, if so, why we can use the carcasses or *tereifos*, as we may not eat these animals? Rabbi Yehoshua answered with a parable. Just as someone killed by the king is more honored than someone killed by an officer, so is a carcass or *tereifah*, which died by an act of God, more honorable than one slaughtered by a man. He then asked, if so, we should be able to eat them, but Rabbi Yehoshua answered that the verse explicitly prohibits them. He said that this was a beautiful explanation. (108a)

## Salt Mixtures

The *Mishna* says that one may not make *hilmi* – a *salt water mixture* on *Shabbos*, but one may make salt water for dipping his bread in, or as an ingredient to a dish. Rabbi Yosi says that a lot or a little are equivalent and considered *hilmi*. The permitted way to make salt water is to ensure that oil is present when the salt and water are mixed.

Rav Yehudah quotes Shmuel explaining that the *Mishna* means that one may not make a lot of salt water (*hilmi*), but one may make a little salt water.

The *Gemora* asks whether Rabbi Yosi means that both are permitted or both are prohibited.

Rabbah says that he must be prohibiting both, as he continues to describe the permitted way to make salt water, implying that any other way is prohibited.

Rabbi Yochanan also explained Rabbi Yosi to prohibit both, and the *Gemora* cites a supporting *braisa*, in which Rabbi Yosi says that just as we cannot permit any form of work on *Shabbos* even when done in a small scale, so a little salt water is equivalent to a lot.

Rabbi Yehudah bar Chavivah taught in a *braisa* that one may not make strong salt water.

Rabbah and Rav Yosef bar Abba say that means water that's salty enough for an egg to float in it, which Abaye says is 2/3 salt and 1/3 water. Rabbi Avahu says that such salt water is used for a food mixed with fish innards. (108a – 108b)

### ***Salting Food***

Rabbi Yehudah bar Chavivah taught in a *braisa* that one may not salt a radish or egg on *Shabbos* (since it looks like tanning), while Rav Chizkiyah quoted Abaye saying that one may salt an egg, but not radish. Rav Nachman said that he originally would salt a radish, reasoning that it actually makes it worse, as Shmuel says that the sharper a radish is, the better it is. Once he heard from Ulla that in Eretz Yisrael they salt piles of radish, he learnt that it does improve them, and he therefore doesn't salt them, but does dip them in salt in the course of eating them.

Rabbi Yehudah bar Chavivah taught in a *braisa* that if not for the outer peel of an egg and an esrog, one would not be able to digest and excrete anything from them. (108b)

### ***Healing on Shabbos***

When Rav Dimi came from Eretz Yisrael, he said that no person ever drowned in the Dead Sea, since the salt makes people float.

Rav Yosef challenged this, saying that just as Sdom (near the Dead Sea) was turned upside down, so is this

statement, as it implies that a beam would sink, even though it never sinks in any water.

Abaye explained that Rav Dimi was teaching that not only a beam, which never sinks, doesn't sink, but *even* a person, who normally does drown in water, doesn't drown in the Dead Sea.

The *Gemora* explains that Rav Dimi said this to teach us that the water is very salty, and therefore may not be placed in one's eye on *Shabbos*, as it is obviously being used as medicine, which is prohibited.

The *Gemora* illustrates this with a story of Ravin who was following Rabbi Yirmiyah on the banks of the Dead Sea, and asked him if one may wash in it on *Shabbos*. Rabbi Yirmiyah said that one may. Ravin then asked whether one may place the water in his eye, and he answered that although he didn't explicitly hear about this question, we can learn the answer from Rabbi Zeira's statements. He quoted two statements about what is considered medicinal activities for the eye, one from Shmuel's father and one from Levi:

1. One may place wine on his eye, but not in it.
2. One may not place bland saliva even on his eye.

The *Gemora* suggests that we can conclude that Shmuel's father was the one who taught about wine, as Shmuel said that one may soak his bread in wine, and place it on his eye on *Shabbos*. Presumably, Shmuel learned this from his father.

The *Gemora* rejects this, as Shmuel also said may not place bland saliva on his eye on *Shabbos*. We must conclude that Shmuel learned one of these statements from his father, and one from Levi, but we still don't know which said which.

Mar Ukva quotes Shmuel saying that one may soak an eye medicine mixture before *Shabbos*, and place it on the eye on *Shabbos*.



Bar Liva'i was in front of Mar Ukva and he was opening and closing his eye to place the medicine mixture in. Mar Ukva told him that clearly Shmuel wouldn't allow this, as it is obvious that he's doing it to heal the eye. (108b)

## Eye Care

Rabbi Yannai sent a message to Mar Ukva asking him to send some of the eye medicine that Shmuel would make. He responded that he will send it to him, lest he think that he's stingy, but he should know that Shmuel said that a cold drop of water in the eye in the morning and washing one's feet and hands at night is more helpful for the eyes than any medicine.

The *Gemora* cites a supporting *braisa* in which Rabbi Mona says the same thing in the name of Rabbi Yehudah.

The *braisa* continues to say that Rabbi Monay would say that a hand which touched an eye, nose, mouth or ear in the morning before washing should be cut off, as these are dangerous. Similarly, a hand which touches a wound from blood letting, the male organ, or the anus should be cut off, and a hand which touches the beer barrel in the morning before washing should be cut off.

The *braisa* concludes by saying that a hand which touches the eyes before washing blinds, one that touches the ears causes deafness, and one that touches the mouth or nose causes bad breath. (108b – 109a)

## DAILY MASHAL

### *The Animals at Har Sinai*

The *Gemora* questions whether *tefillin* may be written on the skin of fish. Although fish are a kosher species,

perhaps their skin is considered putrid, and therefore unfit for *tefillin*. Unable to resolve the question, the Gemara concludes that when Eliyahu HaNavi arrives, he will settle the question for us.

The Chiddushei HaRan (which was attributed to the Ran, but in fact was authored by an unknown contemporary of the Ran) offers two explanations to this question. First, he suggests that tanning prevents animal skin from rotting, by converting it into tough, dry leather. The Gemara questions whether the same process is feasible for fish skin.

Alternatively, he explains that in Gan Eden, the snake cast a spiritual impurity into mankind, and into all creation. When the Jewish people stood at Har Sinai, that tremendous holiness of the event purified them, and removed the filth of the snake (see Avoda Zara 22b). Their herds of cattle and sheep and poultry were also purified. Since these species had representatives who in some way participated in Kabbalas HaTorah, the entire species was purified as well. However, the question that waits for Eliyahu HaNavi is whether fish, who had no such representative, were also purified.