

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

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.