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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Like Rabbi Shimon Shzuri, in the case of ...?

Rav Pappa says that Rabbi Chanina was referring to the case of a large box, when he ruled like Rabbi Shimon Shzuri. The Gemora cites the Mishna, which discusses the different opinions about how to measure whether a box is large enough (to hold 40 se'ah measures) to make it too large to become impure. Bais Shamai says that only the inner space is included, while Bais Hillel says the volume of the outer walls is also included. The Mishna says that both agree that the space taken up by its legs and outer rim is not included. Rabbi Yossi says that they agree that this space is included, but the space between the legs is not included. Rabbi Shimon Shzuri says that if the legs are less than a tefach tall, the space between them is included, but otherwise it is not.

Rav Nachman bar Yitzchak bar Yitzchak says that he was referring to the case of wine. The Gemora cites the Mishna, which lists different opinions about what fluids are considered liquids that become impure at the first level, even if touched by something impure at the second level. Rabbi Meir lists oil, the Sages add honey, and Rabbi Shimon Shzuri adds wine. Since wine is the most obvious of the fluids, the Gemora amends the Mishna to say that Rabbi Shimon Shzuri says *only* wine is included, but not oil or honey.

The Gemora cites a braisa in which Rabbi Shimon Shzuri says that he once had untithed produce fall into tithed produce, and he asked Rabbi Tarfon what to do. Rabbi

Tarfon told him to buy more produce in the market, and take tithes from that on the untithed part of the mixture. The Gemora explains that Rabbi Tarfon says that the untithed produce is technically not obligated, since it has become part of the majority of untithed produce, but is still Rabbinically obligated. He also says that most *amai ha'aretz* – *general populace* tithes their produce, and is therefore technically not obligated, but is still Rabbinically obligated. Since they are both at the same level of obligation, one may take tithe on one for the other. The Gemora says that he did not advise him to buy produce from a non Jew and tithe from it on the mixture, since he says that a non Jew does not take ownership of land to remove the obligation for tithes. Therefore, such produce is fully obligated, and cannot be used to tithe the mixture, which is technically not obligated. Some say that he advised him to buy produce from a non Jew. The Gemora explains that according to this version, he says that a non Jew does take ownership of the land, technically removing the obligation, making his produce equivalent to the mixture. He also does not say that most of the populace tithes, and therefore he did not advise him to buy produce in the market, since that may be technically obligated.

Rav Yaimar bar Shelemia asked Rav Pappa whether Rabbi Chanina's statement, that we rule like Rabbi Shimon Shzuri anywhere he cite his opinion, even applies to the case cited in the braisa. Rav Pappa said that it does. Rav Ashi says that Mar Zutra told him that Rabbi Chanina from Sura did not understand why Rav Yaimar was unsure about this

case, since Rabbi Chanina said a categorical statement ruling like Rabbi Shimon Shzuri, without limiting it to citations in a Mishna.

A torn parchment

Rav Z'eira cited Rav Chananel saying in the name of Rav that if a leaf of a Torah scroll tore, it may be fixed by sewing if it hasn't reached three lines of text. Rabba Zuta said to Rav Ashi that Rabbi Yirmiya from Difti quoted Rava saying that Rav's limitation on fixing it when it reaches into three lines or more only applies to an old leaf. The Gemora clarifies that the old leaf refers to parchment that was not treated with gall nuts, but if it was treated with gall nuts, it always may be fixed. The Gemora says that when fixing it, it may be only sewn with sinews, but not regular threads. Rav Yehuda bar Abba asked whether this restriction on fixing a large tear applies if it was between columns of text, but reached as low as where three lines of text would be. He also asked whether it applies to a tear between lines. The Gemora leaves these as an unresolved taiku.

Format of mezuzah parchment

Rabbi Ze'iri cited Rav Chananel saying in the name of Rav that a mezuzah parchment is valid, even if it was written with short lines, each consisting of two words. The Gemora asks whether it is valid if it was written with lines of two, three, and one words each. Rav Nachman bar Yitzchak says that it should certainly be valid, since it is then written like the form of poetry in the Torah (e.g., the shira at Yam Suf), which is written in lines of varying numbers of words. The Gemora challenges this from a braisa, which says that if one wrote it like poetry, or wrote poetry like the regular format (e.g., even lines), it is invalid. The Gemora deflects this, saying that the braisa is referring only to a Torah scroll, but not to a mezuzah. The Gemora supports Rav Nachman bar Yitzchak from a statement of Rabbi Yochanan (cited by Rabba bar bar Chana or Rav Acha bar bar Chana), that a mezuzah is valid if written in lines of two, three, and one words each, as long as it is not in direct size order, either descending, making it look like a tail, or ascending, making

it look like a tent.

Rav Chisda says that the concluding words of the mezuzah (*al ha'aretz – on the land*) should be written by themselves on the last line of the parchment. Some say it is written at the end of the line, placing it right below the preceding word *hashamayim – the sky*, evoking the verse, which refers to Hashem's kindness being as tall as the sky above the earth. Some say that it is written at the start of the line, placing it far from the preceding word *hashamayim – the sky*, emphasizing the large distance between the sky and earth, which is how long the verse says our days will be on the land of Eretz Yisrael.

Rabbi Chelbo said that he saw Rav Huna wrap the mezuzah parchment from the end of the lines towards their start, and make the paragraphs closed, i.e., without starting a new line. The Gemora challenges this from a braisa, in which Rabbi Shimon ben Elazar says that Rabbi Meir would write a mezuzah on a piece of parchment whose upper level was removed, and which was like one page. He would leave a space above and below the text, and he made the paragraphs open. When he asked Rabbi Meir why he did this, he said that since they are not adjacent in the Torah, their paragraphs are fully separated in the mezuzah. Rav Chananel quoted Rav ruling like Rabbi Shimon ben Elazar, whose layout of the paragraphs contradicts Rabbi Chelbo's version of Rav Huna's position. The Gemora deflects this, saying that Rav ruled like Rabbi Shimon ben Elazar, only in regard to the spacing above and below, but not in regard to the paragraph layout. The Gemora says that this space above and below is the size of a split piece of wood, used to hold pages in place.

INSIGHTS TO THE DAF

What's a liquid?

The Gemora cites the dispute of Tannaim about what fluids



are considered liquids that become first level impure when touched by any impurity. Rabbi Meir says oil is, the Sages include honey, and Rabbi Shimon Shzuri says only wine is. The Gemora rules like Rabbi Shimon Shzuri.

Tosfos (31a Aima) questions this from numerous other Gemoras that assume that oil is one of the seven liquids, both for making food it touches eligible for impurity, as well as becoming impure when anyone impure touches it. Rabbenu Ram therefore says that this Mishna is limited to a case when the liquids solidified. Only in this case does Rabbi Shimon Shzuri say that only wine is considered a bona fide liquid, while oil and honey are not, but all agree that in their natural liquid state, that all are considered liquids that become impure.

The Rambam seems to agree with this explanation, as he rules (Tumas Ochlim 1:19) that solidified oil is neither a food nor a liquid, and does not become impure.

The Ra'avad disagrees, and says that the Mishna is discussing liquids that were not squeezed, but naturally oozed out of the fruit. Only in this case does Rabbi Shimon Shzuri say that oil is not a liquid for impurity.

Mezuzah layout

The Shulchan Aruch (Y"D 288:9) rules that one should write the mezuzah with even lines, but the mezuzah is valid even if they are not even.

The Gra (Y"D 288:15) says that from the fact that the Shulchan Aruch says to write it evenly, but only says it is valid if not, we learn that one may not plan on writing it unevenly.

The Shulchan Aruch, quoting the Rambam, says that if the lines form a tail (descending size), tent (ascending size), or circle, it is invalid.

Although our Gemora does not explicitly address a case of circular writing, the Kesef Mishneh says that presumably the Rambam's text of the Gemora included the case of circular writing along with a tail or tent.

The Bach (Y"D 288) says that the Rambam considers a circle invalid, since it is in effect a tent followed by a tail. Once it has become invalid as a tent, it cannot become valid later.

The Gemora says that the last line should contain the last two words *al ha'aretz – on the land*, either at the start or end of the line.

The Rosh (3), Rif, and Rambam (Tefillin 5:5) all rule that one should write it at the start of the line. They also cite the custom to write the mezuzah on 22 lines, followed by *al ha'aretz* at the start of the next line.