



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Shabbos Daf Kuf Ches

CHAYA V'OIF...

- **R' Huna** says one may write tefillin on the skin of kosher birds.
  - **Q: R' Yosef** asked, is he teaching us that birds have "skin"? Our Mishna says that one who bruises them is chayuv, so we already know birds have "skin"?! **A: Abaye** said, **R' Huna** is teaching us that although bird skin has holes in it (from the feathers) it still may be used for tefillin, because the holes are so small that the ink doesn't even sink into it.
  - **Q: R' Zeira** asked, the skin of a korbbon olah bird gets burned on the Mizbe'ach, unlike the skin of an animal. It must be because the skin of a bird is not considered to be "skin"?! **A: Abaye** explains, it is considered "skin", but the Torah said that skin of a bird should be burned.
    - Some say that **R' Zeira** used this as a proof. If the Torah must teach us that the bird's skin gets burned on the Mizbe'ach, it must be because it is considered skin, because if not, why do we need a special word to teach that to us. To that **Abaye** said, even if it is not skin we need to be taught that it gets burned, because the skin of a bird is full of holes and therefore may be thought to be disgusting to burn on the Mizbe'ach.
- **Q: Mar the son of Ravina** asked **R' Nachman bar Yitzchok**, may tefillin be written on kosher fish skin? **A:** He answered, Eliyahu will tell us when he comes.
  - **Q:** What does Eliyahu have to tell us? We know there is skin on fish! **A:** He has to tell us if the stench of the fish leaves to the point that it is proper to use it for tefillin.
  - **Shmuel** and **Karna** were by a river and noticed its water was rising and cloudy. **Shmuel** said, this means that a great man is heading this way from Eretz Yisroel and he has stomach issues, and the water is rising to greet him. He told **Karna** to go test this man to see if he was a true Talmid Chochom. **Karna** went and saw that it was **Rav**. He asked **Rav**, how do we know that tefillin can only be written on the skin of a kosher animal? **Rav** answered, the pasuk says the Torah must be "b'ficha" – in your mouth, which means that it must be written on something that may be put in your mouth (kosher animals). He then asked, how do we know that blood which makes a woman tamei must be red? **Rav** answered from a pasuk that says the water looked "red like blood". He then asked, how do we know that milah is performed on the place that it is? **Rav** said, the pasuk says "orlaso" by milah and by a newly planted tree. Just like the tree produces, we learn that the milah must be done in the place that produces. **Karna** asked, maybe it refers to the heart or the ears because a pasuk says "orlas" about the heart and another says "areila" about the ears? **Rav** answered, milah and trees both say "orlaso", so we learn it out from there. **Rav** then asked him, what is your name. He answered "**Karna**". **Rav**, realizing that **Karna** was just testing him all along, said "Hashem should put a "horn" ("keren") in your eye".
    - **Shmuel** took **Rav** to his house and gave him barley bread, a fish dish and beer (all with the intent to help cure **Rav's** stomach ailment). He also didn't show him the bathroom, because he wanted to prevent him from going to the bathroom (again, to help the stomach condition). **Rav** (not realizing that **Shmuel** was helping him) cursed him and said **Shmuel** will not leave over any surviving sons (this came true as **Shmuel** only had daughters).
  - There is a machlokes Tanna'im as to how we know that milah is done on the place that it is. **R' Yoshiya** says we learn it from a gezeirah shava of "orlaso" from trees. **R' Nosson** says we learn it from the pasuk that says "Oreil zachar". It is telling us that the place is what distinguishes a male from a female.

- A Braisa says, tefillin may be written on skins of kosher animals, whether slaughtered or not. A Halacha L'Moshe M'Sinai teaches that the tefillin may be wrapped in the hair of these animals and sewn with the veins of these animals. Tefillin may not be written on skins of non-kosher animals, whether slaughtered or not, and the tefillin may not be wrapped with their hair or sewed with their veins. A Baisusi (a heretic) asked **R' Yehoshua HaGarsi**, how do you know that tefillin may not be written on the skin of non-kosher animals? He answered, the pasuk says "B'ficha" – from what is permitted to put in your mouth. The heretic asked, so why is it mutar to write tefillin on an animal which had not been slaughtered? **R' Yehoshua** answered, those animals are at an even higher level, because their life was taken by Hashem Himself, rather than through a human, so it can surely be used for tefillin. The heretic asked, if so, we should be allowed to eat it as well? He answered, the pasuk specifically says one may only eat a slaughtered animal. The heretic said, you have answered well.

#### MISHNA

- One may not make heavy salt water ("hilmi") on Shabbos, but one may make regular salt water and dip his bread into it or add it to his cooked dish. **R' Yose** says, what difference would it make if a lot of salt or a little salt was added? Rather, the way to make salt water on Shabbos is to add oil to the water or the salt before the salt and water are put together.

#### GEMARA

- **R' Yehuda in the name of Shmuel** explains, the Tanna means to prohibit making salt water with a lot of salt, but permit it when made with a smaller amount of salt.

#### OMAR R' YOSE, V'HALOI HU HILMI BEIN MERUBIN BEIN MU'ATIN

- **Q:** Does **R' Yose** say that both salt waters are permitted or that both are prohibited? **A: R' Yehuda** says he permits both. This can be seen from the fact that the Mishna doesn't say "**R' Yose** prohibits". **Rabbah** says he prohibits it. This can be seen from the fact that he provides a permissible method of making salt water. **R' Yochanan** and a Braisa agree with **Rabbah**.
- **R' Yehuda bar Chaviva** said:
  - One may not prepare strong salt water on Shabbos. This is explained to mean enough salt content to cause an egg that is placed in it to float. **Abaye** explains this as a mixture of which 2/3 is salt and 1/3 is water. It is typically made to pickle fish.
  - One may not salt a few pieces of radish or eggs together on Shabbos, because they become hard and improved through that. **R' Chizkiya** says to do so to a radish is assur, but to an egg is mutar. **R' Nachman** said, initially he would salt radishes because he thought it made them worse by removing their sharpness. After he heard that **Ulla** said that in Eretz Yisrael they would salt mounds of radishes, he stopped salting them, but would still dip them into salt.
  - If an esrog, radish and egg didn't have outer shells, they would never be digestible and would stay in the stomach.
- **R' Dimi** said, no person ever sank in the Sea of Sodom.
  - **Q: R' Yosef** asks, is he saying that people haven't sunk, but planks of wood have? **A: Abaye** explained, he was saying that not only does wood not sink in it (wood never sinks), even people don't sink in it (due to the heavy salt content).
  - It is important to know that there is such high levels of salt as can be demonstrated by the following story. **Ravin** was walking behind **R' Yirmiya** on the bank of the Sea of Sodom and he asked, may one wash with this water on Shabbos? **R' Yirmiya** said it is permitted. **Ravin** then asked, may one blink when washing his face with it so that the salt water enter his eyes (for medicinal purposes)? He answered, I did not hear an answer to this question, but I heard an answer to a similar question. **R' Zeira** said that **Levi** and the father of **Shmuel** each said a halacha. One said putting wine in the eye is prohibited on Shabbos (it is strictly for refuah) but putting it over the eyelid is permitted (even with slight blinking because people will not notice that he is doing it for refuah purposes). The other one said that raw saliva (from one who has not eaten that day) is prohibited to place even on the eyelid.
    - The Gemara tries to bring a proof as to who said which halacha from the fact that **Shmuel** allows placing wine soaked bread over the eye. It must be that he

heard that from his father, so the first halacha must be from **Shmuel's** father.

The Gemara then shows that **Shmuel** said the second halacha as well, so there is no proof which was from his father and which was from **Levi**.

- **Mar Ukva in the name of Shmuel** said, one may soak an eye medicine before Shabbos and place it over his eye on Shabbos (since it looks like wine, people will not assume he is doing this for medicinal purposes, they will say he is washing his face with wine – Rashi).
  - **Mar Ukva** saw **Bar Levai** using the eye medicine and blinking it into his eye. **Mark Ukva** said, **Shmuel** allowed placing over the eye, not blinking it into the eye.
  - **R' Yannai** asked **Mar Ukva** to send him some eye medicine prepared by **Shmuel** (who was known as a doctor). He said, I will send you some, but **Shmuel** said, a drop of cold water on the eyes in the morning and washing one's hands and feet with warm water at night is better for the eyes than any eye medicine in the world.
    - A Braisa brings **R' Mona** who says the same thing. **R' Mona** then says, a hand that touches an eye before the hand is washed in the morning should be cut off (a "sheid" that is on the hands in the morning damages the eye). The same is for a hand that has not been washed that touches the nose, mouth, ear, wound, milah, rectum, or a barrel of beer.
    - **R' Nosson** says the "sheid" does not leave the hands until they are washed 3 times.
    - **R' Yochanan** says, "puch" (something applied to the eye) can remove the effects of this sheid, it also stops tears and promotes growth of the eyelashes.