

Shabbos Daf Ayin Tes

OIR KIDEI LA'ASOS ...

- **Rava** asked **R' Nachman**, how much animal skins must one take out to be chayuv? He answered, the Mishna says enough to make a "kemeya". How big of a skin must one tan to be chayuv? He answered, the same amount (a kemeya). He asked, how much untanned skins must one take out to be chayuv? He answered, the same amount (a kemeya).
 - **R' Nachman** explained, I know that unprocessed is the same as processed from a Mishna which says that wool that will be spun into thread, has the halacha with regard to the shiur for spun threads. So too, unprocessed leather will have the same shiur as processed leather.
 - **Rava** asked, how much does one have to take out of skins which will not be tanned, in order to be chayuv? **R' Nachman** answered, the same amount (a kemeya).
 - **Q: Rava** asked, how can you say there is no difference between processed and unprocessed leather? A Braisa says there is a difference in the amount needed to be chayuv for taking out processed dyes and unprocessed dyes (a larger amount for unprocessed dyes)?! **A:** The Gemara answers that one will not process dyes in a very small quantity. That's why unprocessed dyes have a larger amount necessary to be chayuv. Once the dye is processed, a small amount is considered to be significant and therefore one is chayuv for a smaller amount.
 - **Q: Rava** asked, we see that unplanted seeds are not significant, and therefore need a larger amount to be chayuv for taking them out, and planted seeds are deemed significant with even just one stalk. So why should we assume that processed and unprocessed leather should be chayuv for the same amount?! **A:** The Gemara answers, before a seed is planted, one seed alone is not significant and one would not carry out one seed. Once planted, even one stalk is significant.
 - **Q: Rava** asked, we find that kneaded clay and clay which has not been kneaded are chayuv for being carried out in different amounts. Processed and unprocessed leather should be similarly different?! **A:** The Gemara answers that one would not go through the bother of making clay unless he was making a larger amount. That's why it is only chayuv to carry out the ingredients to make clay in those, larger amounts. However, once made, even a small amount is considered significant and makes one chayuv for carrying it.
 - **Q:** A Braisa says that leather that is untreated needs a larger amount to be chayuv than leather that has been treated?! **A:** The Gemara answers that the untreated leather referred to in this Braisa is leather that is still moist and therefore *cannot* be processed now. **R' Nachman** said that unprocessed leather that *CAN* be processed, but just isn't, has the same shiur as processed leather. Leather that *cannot* be processed is treated differently and requires a different shiur.
 - **Q:** The Gemara asks, a Mishna discussing tumah says that leather can become tamei when it is 5x5 tefachim. The Mishna then says that same shiur is the amount needed to make someone chayuv for carrying it out on Shabbos. This is a larger amount than **R' Nachman** said, so it must be that this is discussing unprocessed leather?! **A:** The Gemara answers that the Mishna is discussing leather that is boiled and used to sit on. It is leather that is never tanned. That is why it has a much larger shiur.

KLAF KIDEI LICHTOV ALAV PARSHA KETANA

- **Q:** A Braisa says that one is chayuv for carrying out klaf or "duchsustus" (the skin is separated into klaf, which is the outer layer, and "duchsustus", which is the inner layer) on which one can

write a mezuzah. This is larger than the smallest parsha in tefillin!? **A:** The Braisa means a mezuzah (a parsha) in the tefillin.

- We find that a parsha in the tefillin can be referred to as a mezuzah. In a Braisa which discusses one's hands becoming tamei for touching parts of the tefillin, **R' Zakkai** says that one who touches the mezuzah makes his hands tamei. Presumably this refers to the parsha in the tefillin.
- **Q:** The end of the Braisa (in the initial question) says that one is chayuv for carrying out a piece of klaf large enough to write the small parsha of tefillin (Shema Yisrael) on it. The first part must therefore be referring to an actual mezuzah!? **A:** The Braisa's parts should be combined. The Braisa means to say, the shiurim for klaf and "duchsustus" are: for "duchsustus" it needs to be large enough to write a mezuzah on it. For klaf, it needs to be large enough to write the small parsha of tefillin on it.
- **Rav** says, "duchsustus" is the same thing as klaf. The Gemara explains this to mean, that just like tefillin can be written on klaf, it can be written on "duchsustus" as well.
 - **Q:** Our Mishna says that klaf (and presumably *only* klaf) needs to be the size of the parsha of tefillin (to be chayuv for carrying it outside on Shabbos). It must be because "duchsustus" is not kosher to write tefillin on!? **A:** Klaf is preferred for the mitzvah, but "duchsustus" is kosher as well.
 - **Q:** A Braisa says, it is a Halacha L'Moshe MiSinai that tefillin is written on klaf (on the side of the klaf that faced the animal) and mezuzos are written on "duchsustus" (on the part of the "duchsustus" that faced the outside)?! **A:** Again, that is the preferred way, but both are kosher.
 - **Q:** A Braisa says that if he deviates from this it is pasul!? **A:** That is referring to the mezuzah, that if it is written on klaf it is pasul.
 - **Q:** A Braisa says that if he deviates either one it is pasul! **A:** This too refers only to mezuzah and means that if the mezuzah is written on klaf on the side facing the outside, or on "duchsustus" on the side that faced the inside, the mezuzah is pasul. **A2:** It is a machlokes among Tana'im in a Braisa whether they become pasul if one deviates from this way. **A3: R' Pappa** says that **Rav** follows the **Tanna D'vei Menashe**, which says that if one wrote "it" on klaf, "g'vil" (treated skins not split into klaf and "duchsustus") or "duchsustus", it is kosher. This can't be referring to mezuzos, because that can't be written on klaf, so it must be referring to tefillin and we see that he holds that tefillin can be written on "duchsustus"! **Q:** Tefillin can't be written on "g'vil", so we can't be referring to g'vil here! Rather, the **Tanna D'vei Menashe** is talking about a Sefer Torah.
 - The Gemara brings a proof to **Rav** from a Braisa. The Braisa says that worn out tefillin cannot be used for a mezuzah, because we only increase things in level of kedusha, not decrease them. Therefore, the scroll cannot be used for a mezuzah. Seemingly, if not for this problem, tefillin could be used for a mezuzah. A mezuzah cannot be written on klaf, so it must be we are discussing tefillin that were written on "duchsustus", and this proves that tefillin may be written on "duchsustus" as **Rav** said!
 - The Gemara says the Braisa is not a valid proof. The Braisa is discussing tefillin written on klaf, and it can be used for a mezuzah, because a mezuzah *can* be written on klaf, as a Braisa says that **R' Meir** would write his mezuzos on klaf because mezuzos stay better protected on klaf.
 - Based on this last answer, we can say that **Rav** never meant to say that "duchsustus" is like klaf and can be used for tefillin. He meant to say that klaf is like "duchsustus" and can be used for a mezuzah!