

1 The end of the Mishnah at the beginning of the Perek.  
 חיה ועוף שברשותו הצדן פטור והחובל בהן חייב -  
 Wild animals and birds that are under his control - he would be פטור  
 for trapping them and חייב for bruising them.

אמר רב הונא כותבין תפילין על גבי עור של עוף -  
 Rav Huna teaches that one can write תפילין on the hide of a bird.  
 The Gemara explains:  
 The Halachah of עור יש להן עור we already know from that which the  
 Mishnah rules חייב בהן חייב - one is חייב for bruising them. As we  
 learned in the previous daf, only if their skin is considered hide, is it  
 a חבורה שאינה חוזרת - a bruise in which the blood will not be  
 reabsorbed, for which one is חייב.  
 The novelty of Rav Huna's ruling is that even though the bird's skin  
 has holes in it -  
 כל נקב שהדיו עוברת עליו אינו נקב - Any hole that ink can pass over it is  
 Halachically not considered to be a significant hole.

2 Even though the skin of a bird is considered to be the hide and not  
 the flesh, we do burn the skin of a עולת העוף - a Korban Olah bird on  
 the מזבח as if it were flesh, because there is a specific word in the  
 Torah - בכנפיו - to teach that the skin of an עוף must also be  
 burned.

3 The Gemara proceeds to discuss fish skin.  
 We know that fish skin is considered hide from a Mishnah that it is  
 not מקבל טומאה. However, says רב נחמן בר יצחק, we will only know if  
 it is permissible to use fish skin for the parchment of T'fillin - אם יבא  
 אליהו ויאמר - if Eliyahu Hanavi will come and tell us  
 אי פסקא זוהמא מיניה - if Halachically the smell ever goes away.

1

חיה ועוף  
 שברשותו

החובל בהן חייב      הצדן פטור

אמר רב הונא

כותבין תפילין על גבי עור של עוף

יש להן עור ✘      Even though bird's skin has holes in it ✓

We already know from the משנה: *משנה*  
 והחובל בהן חייב      עוברת עליו אינו נקב

2

Skin of a bird is considered to be  
 HIDE and not flesh

?

We burn the skin of a עוף  
 on the מזבח  
 as if it were FLESH!

There is a specific word  
 in the Torah: בכנפיו

3

Fish Skin  
 is considered HIDE

משנה NOT  
 מקבל טומאה

רב נחמן בר יצחק

We will only know  
 if permissible for תפילין:

אם יבא אליהו ויאמר  
 אי פסקא זוהמא מיניה

4 Related to writing תפילין, the גמרא tells the story of שמואל noticing that the water of נהר מלכא was rising to greet רב - who was coming to בבל from ארץ ישראל - and he therefore sent קרנא to test רב to see whether he was a חכם תלמיד חכם.

קרנא asked רב three question:

-1- How do we know that תפילין have to be written on parchment of a kosher animal?

רב answered that it is based on the דרשה - למען תהיה תורת ה' בפיוך - It has to be on something that is מותר to place in your mouth - in other words it is permitted to be eaten.

-2- How do we know that only red menstrual blood is מטמא?

רב answered based on a פסוק in מלכים ב where water is described as - red as blood.

-3- How do we know that מילה is performed on the private area?

רב responded that we learn it from the term ערלה regarding trees - מה להלן דבר שעושה פרי אף כאן דבר שעושה פרי - There ערלה is referring to trees which produce fruit - so too ערלה of children is referring to the part of the body that produces fruit - children.

There is another view in תנאים that learns the location of מילה from the וערל זכר - פסוק - which teaches that מילה ברית is done במקום שניכר בין זכרות לנקבות - On the part of the body that distinguishes between males and females.

4 Related to writing תפילין... **שמואל** noticing the water of מלכא was rising to greet רב sent קרנא to test רב He asked 3 questions...

**1** How do we know have to be written on parchment of a kosher animal? answered... **למען תהיה תורת ה' בפיוך** *אין פאותג בסוף*

**2** How do we know only red menstrual blood is מטמא? answered... **מלכים ב in פסוק: Water is described as red as blood**

**3** How do we know is performed on the private area? answered... **מה להלן דבר שעושה פרי אף כאן דבר שעושה פרי**

**Another view: וערל זכר** *במקום שניכר בין זכרות לנקבות*

5 Since רב knew that קרנא was just testing him, he cursed קרנא that תיפוק ליה קרנא בעיניה - a horn should come out of his eye. שמואל then took רב into his home, and gave him foods that would further upset his stomach in order to cleanse his system. Unaware that this was done to cure him, Rav cursed Shmuel לא לוקמיה ליה בני - he shall not be survived by sons, וכן הוה, and this indeed came true, Shmuel only had daughters.

5 Since רב knew קרנא was testing him he cursed קרנא... **תיפוק ליה קרנא בעיניה**

שמואל gave him foods that would upset his stomach to cleanse his system

Unaware this was done to cure him שמואל cursed רב לא לוקמיה ליה בני וכן הוה He only had daughters

6

- תנו רבנן כותבין על גבי עור בהמה טהורה  
 We close the discussion of תפילין with a ברייתא that teaches that תפילין can be written on the hide of any kosher species of animal, even if the particular animal was a נבלה or טרפה. The reason that we permit טרפה is that it is considered more honorable for the animal to have been killed by God - as in the case of a נבלה וטרפה, than to have been killed by humans - as in the case of a slaughtered animal.

The Braisa continues;  
 - והלכה למשה מסיני שהתפילין נכרכות בשערן ונתפרות בגידן  
 Even the hair that is tied around the פרשיות and the sinews that sew the בתים together have to come from kosher animals.

6

תנו רבנן

**כותבין על גבי עור בהמה טהורה**  
 can be written on the hide of...

Any kosher  
 חיה or בהמה

Even if  
 טרפה or נבלה

It's more honorable  
 if killed by God

**והלכה למשה מסיני**  
 שהתפילין נכרכות בשערן ונתפרות בגידן

The HAIR  
 tied around  
 the פרשיות

The SINEWS  
 that sew  
 the בתים together

have to come from kosher animals



7

- משנה: אין עושין הילמי בשבת  
 One may not prepare brine on שבת but can make saltwater to dip his bread into or to put in his food.

- אמר רבי יוסי והלא הוא הילמי בין מרובה ובין מועט  
 R' Yosi says that small amounts and large amounts of salt water have the same הלכה, and they are both אסור, unless he first adds oil to the water or to the salt.

7

משנה

**אין עושין הילמי בשבת**

One may not  
 prepare  
**BRINE**

One can  
 make  
**SALTWATER**  
 to dip his bread into  
 or to put in food

אמר רבי יוסי  
**והלא הוא הילמי בין מרובה ובין מועט**

**BOTH**  
**אסור**

Unless he first adds **OIL...**  
 to the  
**WATER**  
 or to the  
**SALT**



8 The Gemara brings three **ברייתות** taught by **רבי יהודה בר חביבא**, and gives a **סימן** - **עזין, צנון, ואתרוג**

-1 אין עושין מי מלח עזין -  
One may not make saltwater that is so strong it can float an egg, which is 2 parts salt and 1 part water.

-2 שבת **אסור** to salt radish or an egg on **שבת** - it is **אסור** to salt a radish which is improved by salting, but it's **מותר** to salt an egg.

-3 **אתרוג צנון וביצה** - **אסור** to salt a radish and egg we would never be able to digest them properly. Rashi explains that regarding the egg he means the white of the egg, but uses the word **קליפה** - peels, because of the esrog and radish.

8 **רבי יהודה בר חביבא**  
סימן: עזין, צנון, ואתרוג

1 **אין עושין מי מלח עזין**



2 **אין מולחין צנון וביצה בשבת**

**רב הזקיקה משמיה דאביי**  
**אסור** if improved by salting  
**מותר**



3 **אתרוג צנון וביצה אלמלא קליפתן החיצונה אינן יוצאין מעיים לעולם**



9 **כי אתא רב דימי אמר מעולם לא טבע גברא בימא דסדום** - Once we mentioned that eggs won't sink in very salty water, Rav Dimi points out that not only do wooden planks not sink in the River of Sedom, but even people don't sink in it. This statement that the water of the Dead Sea is extremely salty has practical ramifications, because it is **אסור** to do something that is clearly therapeutic on **שבת**. Therefore, one may wash his eyes with water from the River of Sedom, because that is not obviously being done for therapeutic purposes. He may be just washing his eyes. However, he may not blink his eyes open and shut because that indicates that he's doing it for therapeutic purposes.

9 **כי אתא רב דימי אמר מעולם לא טבע גברא בימא דסדום**

**WATER OF THE DEAD SEA**

**One may wash his eyes with this water**



**He may NOT blink his eyes**

*It's not obviously being done for therapeutic purposes*

*That indicates he IS doing it for therapeutic purposes*

10 A similar Halachah; אמר מר עוקבא אמר שמואל שורה אדם קילורין מערב שבת ונותן על גב עיניו בשבת -  
It is מותר to prepare a loose eye ointment on שבת and use it on שבת, but it is אסור to apply it by closing and opening the eyes in a way that makes it obvious that it is being used for therapeutic purposes.

The Gemara quotes מר עוקבא and a רבי מונא of ברייתא who both teach that although קילורין is an effective ointment, it is even more effective to put a drop of cold water in the eyes in the morning and wash your hands and feet in warm water in the evening.

10 אמר מר עוקבא אמר שמואל  
**שורה אדם קילורין מערב שבת ונותן על גב עיניו בשבת**

<p><b>מותר</b> to prepare loose eye ointment on שבת and use it on שבת</p>	<p><b>אסור</b> to apply it by closing and opening the eyes</p>
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מר עוקבא  
רבי מונא of ברייתא  
Although קילורין is an effective ointment,  
it's even more effective to...

<p>Put a drop of cold water in the eyes in the morning</p>	AND	<p>Wash your hands and feet in warm water in the evening</p>
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11 Continuing with statements of רבי מונא, the ברייתא lists the places that a person should not touch before washing נטילת ידים in the morning, and תקצץ, he would have been better off if his hand had been cut off earlier.  
They are: eyes, nose, mouth, ear, - all of which can lead to illness such as blindness, deafness or bad odors - a bloodletting cut, one's private areas, and a beer barrel.

11 רבי מונא of ברייתא  
**Places not to touch before נטילת ידים in the morning**  
and תקצץ, he would have been better off if his hand had been cut off earlier

**EYES • NOSE • MOUTH • EAR**  
Can lead to illness such as  
blindness, deafness or bad odors

**BLOODLETTING CUT • PRIVATE AREAS  
• BEER BARREL •**