29.3.15

(ע"ג קרקע הוה) 32b → (א"ר זעירא א"ר חננאל אמר רב) 31b

> 1. לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֵיכֶם לָתֵת לָהֶם **כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ**: דברים יא, כא
> 2. כִּי כִגְבֹהַּ **שָׁמַיִם עַל הָאָרֶץ** גָּבַר חַסְדּוֹ עַל יְרֵאָיו: תהלים קג, יא

I   רב's ruling on mending ס"ת:
- a   *If*: it tore into 2 rows – may mend; more than 2 – may not mend
  - i   *Caveat*: only if it is "old" (i.e. was processed with עפץ →blackened); else – looks "new" and may be mended
  - ii   *Qualifier*: may only be mended with sinews, not with thread
  - iii   *Question*: may it be mended if it was torn between columns or between lines (i.e. no text was torn)? תיקו

II   רב's ruling regarding width of lines on a מזוזה:
- a   *If*: he wrote the lines with 2 words each (very narrow and long מזוזה) – valid
  - i   *Question*: if he wrote it with 2, then 1, then 3 – is it valid
    - 1   *Answer* (רנב"י): certainly valid
  - ii   *Challenge*: ruling that if he wrote regular text in שירה-form or vice-versa – invalid
    - 1   *Answer*: that ruling is in re: ס"ת
    - 2   *Support*: ר' יוחנן's ruling that 3, 2,1 is valid, as long as he doesn't shape text like a triangle (or inverted triangle)

III   ר' חסדא's ruling regarding placement of last two words on מזוזה (על הארץ – v. 1) – on last line
- a   *Some*: interpret – left justified (at end of line) – directly under "שמים" (v. 1) – per v. 2 שמים atop ארץ
- b   *Others*: interpet – right justified – to keep ארץ as far from שמים as possible (→ longer life – v. 1)

IV   ר' הונא's practice with folding/rolling מזוזה and character of פרשיות
- a   ר' חלבו's report: saw ר' הונא rolling from left ("אחד") over right ("שמע") – and made פרשיות into סתומות
  - i   *Challenge*: רשב"א reported that ר"מ (master סופר) would write מזוזה on דוכסוסטוס in one long column, with a margin above and below and new paragraph for והיה אם שמוע (i.e. פרשה פתוחה)
    - 1   *When asked*: ר"מ explained that they were פתוחות since they are not juxtaposed in תורה
  - ii   *And*: רב ruled in accordance with this report
    - 1   *Assumption*: his ruling was in re: פתוחות
    - 2   *Rejection*: his ruling was in re: leaving a margin
      - (a)   *Note*: margin must be width of scribes' holder (that they would place to keep parchment down)
    - 3   *Support*: רב always accepts common practice as binding (per his ruling re: חליצה with a shoe)
      - (a)   *And*: the common custom is to make פרשיות סתומות → his ruling must have been re: margins
      - (b)   *Argument* (רנב"י): ideally they are made סתומות, but if made פתוחות – valid
        - (i)   *And*: meaning of רשב"א's report is that they may even be made פתוחות (not exclusively)
      - (c)   *Proposed support*: ruling that תפילין and ס"ת may not be made into מזוזה, as we do not demote in קדושה
        - (i)   *Inference*: without consideration of אין מורידין, we could have used them, but in תפילין all are סתומות
      - (d)   *Rejection*: perhaps the potential allowance was to complete missing lines, not entire פרשיות
        - (i)   *Challenge*: per inference above – but הלמ"מ that תפילין are written on קלף (inside part of pelt – next to flesh), מזוזה written on דוכסוסטוס (outside part – near hair)
          - 1. *Answer*: that is למצוה
          - 2. *Rejection*: ruling that if he altered it - invalid
            - a.   *Answer*: that is only re: תפילין (i.e. if he used דוכסוסטוס for תפילין)
            - b.   *Rejection*: states "if he altered either – invalid"
              - i.   *Answer*: if he wrote on קלף in place of hair, or if he wrote on דוכסוסטוס in place of בשר
              - ii.   *Or*: this matter is a מחלוקת, per ברייתא where an authority allows cross-use of pelt
        - (ii)   *Challenge*: per inference – but מזוזה requires שרטוט (scoring), unlike תפילין
          - 1. *Answer*: this is also a disputed matter; הלכה is that תפילין don't require שרטוט, but מזוזה does
            - a.   *And*: either of them may be written without a master text – since they are oft-reviewed

V   Sitting on a bed with a ספר תורה
- a   ר' חלבו reports that he saw ר"ה move a ס"ת off a bed to a כד, which he overturned to place ס"ת, then sat
  - i   *Reason*: he holds that it is אסור to sit on a bed with a ס"ת
  - ii   *Note*: this is *contra* ruling of ר' יוחנן, who explicitly allows it – and preempts report from ר"א who jumped off the bed when he saw a ס"ת on it –
    - 1   *Reason*: that ס"ת was on the ground