

29.3.14

30a (כל מקום ששנה קאמר) → 31b (ת"ר עושה אדם יריעה)

- I Length of parchment-section (יריעה) – from 3 to 8 columns
- a *And*: not too few columns as it looks like a letter
 - b *And*: not too many columns, as the eyes wander and the reader will lose his place
 - i *Rather*: the length of each column should be 30 letters (למשפחותיכם × 3)
 - ii *Note*: if he has a יריעה which is 9 columns wide, divide 4/5 (not 6/3)
 - iii *Note*: the minimal threshold only applies before end of ספר; end may be 1 column wide (if need be)
- II Margins:
- a ספר תורה:
 - i *Bottom/top*: טפח (bottom), 3 fingers (3/4 טפח) on top
 - ii *Between columns*: 2 fingers-width
 - b חומשין:
 - i *Bottom/top*: 3 fingers below; 2 above
 - ii *Between columns*: 1 thumb-width
 - c *In both cases*: between lines – 1 line; between words – 1 small letter-width; between letters – hair's breadth
 - d *Do not*: minimize the letters due to margins
 - i *If*: encountered a word of 5 letters at end of line, don't put 2 in line and 3 out; but 3 in and 2 out is valid
 - 1 *But if*: he encountered a word of 2 letters at the end of the line, don't put them in margin, but on next line
- III Erasures and corrections
- a שם ה' ברייתא: if he skipped שם ה':
 - i *ה' יהודה*: scrape off what he wrote, write as superscript and put שם ה' on newly scraped spot
 - ii *ה' יוסי*: put שם ה' as superscript (רב: that is the הלכה)
 - iii *ה' יצחק*: he may even erase (while moist) and write שם ה' on the spot of the erasure (ר': שמואל בר יצחק: that's the הלכה)
 - iv *ה' שזורי*: the entire שם ה' may be "suspended", but not part of it
 - v *ה' דשב"א (בשם ר"מ)*: שם ה' may not be written on scraped or erased section, nor suspended – entire parchment is נגנז
- IV Tangent about שזורי
- a ר"ש חנינא quoted עולא as ruling in accord with ר"ש שזורי (in some context) – and הלכה always follow him
 - i *Context*: cannot be ours; he would have spoke up in dispute of אמוראים (רב/רשב"י) about the ruling here
 - 1 *Cannot be*: re: פקועה; בן פקועה; others quoted ר"ש חנינא as ruling like רש"ש, why didn't עולא speak up there?
 - 2 *Cannot be*: re: מסוכן (writing גט for his wife) or תר"מ של דמאי that fell back in – as ר"י ruled like רש"ש (no עולא)
 - 3 *Cannot be*: re: seeds which took root before and after ר"ה vis-à-vis מעשרות (same problem)
 - 4 *Solution*:
 - (a) *ה' פ*: his ruling about the measure of a שידה (box) which holds מ' סאה to be טהור
 - (b) *ה' נ*: his ruling about יין (also) (only) being ראשון לטומאה in all cases
 - ii *Question*: does this general rule (הלכה כרש"ש in all cases) apply to his report of ר"ט's ruling
 - 1 *Case*: he got טבל mixed in with חולין
 - (a) *Version 1*: he instructed him to buy food from שוק (דמאי)
 - (b) *Version 2*: he instructed him to buy food from non-Jew
 - (i) *Note*: these versions depend on whether הארץ מעשרין רוב עמי and whether מעשרות מידי מעשרות
 - 2 *Answer (ה' אשי)*: certainly applies here as well; the rule is not limited to canonized משנה