

**Daf Review-Shabbos 108**

Compiled by Larry Ziffer

- Abaye: If one uproots mushrooms growing on the handle of a *kli* he is *chayav*. If one detached something growing in a flowerpot with a hole, he is *chayav*, but if the flowerpot did not have a hole, he is *patur* since it is not growing “from the ground” (just like mushrooms).
- R. Huna allows writing *Tefilin* on the skin of a kosher bird (because it is called “*or*”) even though the skin is perforated (from the feathers). This is so even though we usually say that perforated *klaf* is *pasul*, because the holes are so small that the ink passes over them.
- R. Zeira challenges R. Huna because one brings an *olas ha-of* on the *mizbe’ach* together with its skin, and a the skin of a *korban behaima* is never brought on the *mizbe’ach*. Abaye explains that although bird skin is considered skin, the Torah allows it.
- Mar b”d Ravina: can we write *Tefilin* on the skin of a fish? Eliyahu will let us know (whether it is considered skin) when he comes. But don’t we know that a fish has “skin?” Maybe it is disgusting...and Eliyahu will tell us if it is or not.
- Story about Shmuel and Karna by the Malka River. Shmuel told Karna to ask questions of Rav in order to determine if he was really a *chacham*. He asks questions about only writing *Tefilin* on the skin of a *tahor* animal, the source to know that *nidah* blood is red, and how we know where to do the *bris milah*. Rav did not like being tested and cursed Karna. Shmuel hosted Rav and fed him food that gave him stomach problems without letting him know where he could relieve himself (intending to help cure him). Rav cursed Shmuel to not have sons.
- Braisa: *Tefilin* can be written on the skin of a kosher *chaya* including the skin of a *neveila* or *treifa* from a kosher animal. Also, from *Halacha LeMoshe Misinai* we learn that the *parshios* of *Tefilin* must be wrapped with hair from a kosher animal and the *batim* must be sewn with them too.
- R. Yehoshua haGarsi told a *Baitusi* that we learn that *Tefilin* cannot be made from skin of non-kosher animals from a *pasuk* that says *Toras Hashem beficha*. If an animal is killed by *Hashem* (*neveilos* and *treifos*) it is preferable to a non kosher animal killed by a person.
- *Tana Kama* in Mishna: Cannot prepare *hilmi* on Shabbos but can prepare saltwater dip. R. Yehuda: we can prepare a small amount of saltwater but not a large amount (which would be like preparing to tan hides). But isn’t saltwater (brine) the same whether you make a lot or a little? When you make a little for a dip, you add oil. But won’t people think that you are allowed to do a “small melacha” but not a “large melacha?” Both large and small amounts of saltwater are *assur*. The only way to permit it is if oil is added. One may not make “strong saltwater” that would float an egg (i.e. 1/3 water and 2/3 salt). R. Yehudah: Also, one cannot salt several pieces of radish or egg on Shabbos because it hardens them and resembles tanning.
- R Dimi: Nobody ever drowned in the *Yam HaMelach*. Abaye: R Dimi’s *chidush* is that people can drown in other waters, but not in the *Yam HaMelach*. And the salt in the *Yam* heals, so one may not open and close his eyes in it on Shabbos. R Yirmiya: One can wash with water from the *Yam* on Shabbos if it is not evident that one is doing it to heal. Anything that normal healthy people would do on Shabbos is permitted.