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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

He who carries out (*undiluted*) wine, (*the standard to be liable is that it be*) - enough for the mixing of a cup (*the amount of wine needed that when mixed with water, would yield a full cup of wine*); milk - as much that can be swallowed (*gulped*) at a time; honey - sufficient to place on a sore; oil - as much as is required to anoint a small limb; water - enough for ‘rubbing’ (*mixing*) an eye salve (*water or other liquid was mixed with a paste to form an ointment*); and all other liquids - (*the standard is*) a *revi’is* (*a quarter of a log; this refers to any liquid which is used for drinking*); and all waste water - a *revi’is* (*as well*).

Rabbi Shimon said: The standard for all these is a *revi’is*, and all these standards were stated only in respect of those who (*actually*) store these items away (*however, regarding a wealthy person, who would not store away such a small quantity, he would not be liable for carrying it out*).

It was taught in a *braisa*: [*The Mishna means*] that there would be enough for the mixing of a nice cup.

The *Gemora* asks: And what is a nice cup?

The *Gemora* answers: The cup of benediction (*the cup used for the blessing after the meal; it was called ‘nice’ due to the requirement that it should be embellished*).

Rav Nachman said in the name of Rabbah bar Avuha: The cup of benediction must contain a quarter of a *revi’is* (*of undiluted wine*), so that it may be mixed (*with water*) and amount to a *revi’is*.

Rava said: We too can derive this from our *Mishna*, which states: He who carries out (*undiluted*) wine, (*the standard to*

be liable is that it be) - enough for the mixing of a cup (*the amount of wine needed that when mixed with water, would yield a full cup of wine*), and it was taught in a *braisa* to explain this: that there would be enough for the mixing of a nice cup. And the subsequent clause (*in the Mishna*) states: and all other liquids - (*the standard is*) a *revi’is* (*a quarter of a log; this refers to any liquid which is used for drinking*). [*This demonstrates that the lowest standard of drinkable liquids is a revi’is; therefore the first clause must mean as much as is required for mixing that would yield a cup of a revi’is.*]

The *Gemora* notes: Now Rava is consistent with his view (*expressed elsewhere*), for Rava said: Wine which does not carry three parts of water to one (*of itself*) is not regarded as wine.

Abaye said: There are two refutations to this. Firstly, because we learned in a *Mishna* (*which enumerates five types of blood which is tamei by a woman, and one of them is blood in the color of diluted wine, and the Mishna explains*): And as for diluted wine – that means two parts of water and one of wine, namely wine coming from the Sharon region. [*Sharon is the plain along the Mediterranean coast south of Haifa to Carmel. Evidently, a proportion of two to one is needed.*] And furthermore, the water (*which will be mixed with the wine*) is in the barrel, and it is to combine! [*If the reason of our Mishna is because with the addition of water it amounts to a revi’is, which is the significant drink, but that by itself it is insufficient, are we to assume the addition of water that is elsewhere, as though he had carried it all out? Certainly not!*]

Rava said to him: As to what you quote, “and as for diluted

wine, that means two parts of water and one of wine, wine coming from the Sharon region,” wine from the Sharon region is different, since it is exceptionally weak (*it is diluted with less water; if three parts of water would be mixed in, the wine would lose its taste*). Alternatively, there it is on account of appearance, but for taste more water is required. And regarding your objection that “the water is in the barrel, and it is to combine,” in the matter of *Shabbos*, we require something that is of significance, and this too is of significance (*even though the water is not yet mixed in*).

It was taught in a *braisa*: As for dried (*congealed*) wine, the standard is the size of an olive (*because that represents a revi'is of liquid wine*); these are the words of Rabbi Nassan.

Rav Yosef said: Rabbi Nassan and Rabbi Yosi son of Rabbi Yehudah both said the same thing (*that something which is a revi'is in liquid form will be an olive-size in solid form*). Rabbi Nassan, as stated. Rabbi Yosi son of Rabbi Yehudah, for it was taught in a *braisa*: Rabbi Yehudah said: Six things were stated as being of the lenient rulings of Beis Shammai and the stricter rulings of Beis Hillel. The blood of a *neveilah* (*carcass of an animal that was not slaughtered properly*) is one of them. Beis Shammai declared it *tahor* (*that it is not an av hatumah like the flesh*), while Beis Hillel rule it *tamei*. Rabbi Yosi son of Rabbi Yehudah said: Even when Beis Hillel declared it *tamei*, they did so only in respect of a *revi'is* of blood in measure, since it can congeal to the size of an olive (*which is the minimum amount of flesh of a neveilah which can transmit tumah*).

Abaye said: Perhaps that is not so. Perhaps Rabbi Nassan states that it (*a congealed piece the size of an olive*) requires a *revi'is* (*of liquid*) only here in the case of wine, which is thin (*and it loses some of its volume when it congeals*); but in the case of blood, which is thick, (*perhaps R' Nassan disagrees and maintains that*) the size of an olive (*when congealed*) does not require a *revi'is* (*in liquid form*). Alternatively, perhaps Rabbi Yosi son of Rabbi Yehudah states that for the size of an olive (*when congealed*) a *revi'is* (*in liquid form*) is sufficient only there in the case of blood, which is thick; but as for wine, which is thin, the size of an olive represents

more than a *revi'is*, so that if one carries out even less than the size of an olive, he is liable.

The *Mishna* had stated: Milk - as much that can be swallowed (*gulped*) at a time.

The scholars asked: As much as '*gemi'ah*' (*with an 'alef'*), or '*gemi'ah*' (*with an 'ayin'*)?

Rav Nachman bar Yitzchak cited the following verse (*as proof*): Give me now to swallow ('*hagmi'ini*,' *with an 'alef'*), a little water from your pitcher.

The scholars asked: '*Gar'inin*' (*with an 'alef'*), or '*gar'inin*' (*with an 'ayin'*)? [*The Mishna had stated that when measuring food for the minimum amount with respect to carrying on Shabbos, we measure it without its 'gar'inin' – pits.*]

Rava bar Ulla cited the following verse (*as proof*): and it shall be deducted ('*ve-nigra*,' *with an 'ayin'*) from your valuation.

The scholars asked: '*Omemos*' (*with an 'alef'*), or '*omemos*' (*with an 'ayin'*)? [*This refers to coals that have been extinguished but are still glowing.*]

Rav Yitzchak bar Avbimi cited the following verse (*as proof*): The cedars in the garden of God could not dim ('*amamuhu*' *with an 'ayin'*) his splendor.

The scholars asked: Did we learn '*me'amtzin*' (*with an 'alef'*), or '*me'amtzin*' (*with an 'ayin'*)? [*One may not close the eyes of the deceased on Shabbos, for a corpse is muktzeh, and cannot be moved.*]

Rabbi Chiya bar Abba cited the following verse (*as proof*) in the name of Rabbi Yochanan: and one who averts ('*ve'otzeim*' *with an 'ayin'*) his eyes from looking upon evil.

The *Gemora* cites a *braisa*: When one carries out animal's milk, (*the standard to be liable is that it be*) enough as one swallows at a time; woman's milk or the white of an egg, as much as is required for putting in a *kilor* ointment (*an eye*



salve; water or other liquid was mixed with a paste to form an ointment); kilor, as much as is mixed in water.

Rav Ashi inquired: Does that mean as much as is required for applying (*from the mixture to the eyes*), or as much as is required for holding (*with one's fingers*) and then applying? The *Gemora* leaves this question unresolved.

The *Mishna* had stated: honey - sufficient to place on a sore.

It was taught in a *braisa*: As much as is required for putting on the head of a sore.

Rav Ashi inquired: Does that mean on the whole face of the sore, or perhaps it means on the tip of the sore, thus excluding the area around the sore, which is not required? The *Gemora* leaves this question unresolved.

Rav Yehudah said in the name of Rav: Of all that the Holy One, Blessed be He, created in His world, He did not create a single thing without purpose. He created the snail as a remedy for a sore; the fly as an antidote to the (*sting of a*) hornet; the gnat for the (*bite of a*) serpent; a serpent as a remedy for boils; and a spider as a remedy for the (*bite of a*) scorpion.

The *Gemora* explains one of the treatments (*cited above*)? He brings one black and one white serpent, and he cooks them, and then he rubs the sore (*with the mixture*).

The *Gemora* cites a *braisa*: There are five instances of fear, when the fear of the weak is cast over the strong: the fear of the *mafgia* over the lion (*a small animal that terrifies the lion with its loud scream; the lion thinks that a great beast is coming to attack him*); the fear of the gnat upon the elephant (*when it enters its trunk*); the fear of the spider upon the scorpion (*when it enters through its ear*); the fear of the swallow upon the eagle (*it creeps under its wings and hinders it from spreading them*); the fear of the *kilbis* over the Leviathan (*for the kilbis, a small creature, can kill a huge fish by entering its ears*).

Rav Yehudah said in the name of Rav: What verse alludes to

these? It is written: *That strengthens the weak over the strong.*

The *Gemora* relates: Rabbi Zeira found Rav Yehudah standing by the door of his father-in-law's house and saw that he was in a cheerful mood, and if he would ask him about anything in the universe, he would disclose them to him. He (*therefore*) asked him: Why do goats march at the head (*of the flock*), and then sheep? Rabbi Yehudah said to him: It is as the world's creation - darkness preceding and then light. [*Goats are generally dark colored, while sheep are white.*]

Rabbi Zeira asked him: Why are the sheep covered, while the goats are uncovered? [*Sheep have thick tails, which cover their hindquarters; but the hindquarters of goats are not covered by a tail.*] Rabbi Yehudah replied: Those (*the sheep*) with whose material we cover ourselves are themselves covered, while those (*goats*), where we do not cover ourselves (*with their shearings*) are left exposed.

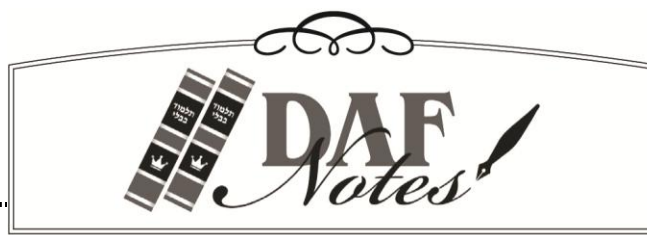
Rabbi Zeira asked him: Why is a camel's tail short? Rabbi Yehudah replied: It is because it eats thorns (*and a long tail would become entangled in the thorns*).

Rabbi Zeira asked him: Why is an ox's tail long? Rabbi Yehudah replied: It is because it grazes in the swamplands and must chase away the gnats (*with its tail*).

Rabbi Zeira asked him: Why are the horns of a locust soft (*and flexible*)? Rabbi Yehudah replied: It is because it dwells among willows, and if it were hard (*non-flexible*) it (*the horns*) would be dislocated and it (*the locust*) would go blind, for Shmuel said: If one wishes to blind a locust, let him extract its horns.

Rabbi Zeira asked him: Why is a rooster's (*lower*) eyelid bent upwards (*closing over the upper eyelid; something which is unlike any other animal*)? Rabbi Yehudah replied: It is because it dwells among the rafters, and if smoke entered (*its eyes*), it would go blind.

Rabbi Yehudah explained to Rabbi Zeira the meaning of the



following words:

- “*Dasha*” – “door,” is an acronym for “*derech sham*” – “that way.”
- “*Darga*” – “step,” is an acronym for “*derech gag*” – “the way to the roof.”
- “*Maskulisa*” – “a relish,” is an acronym for “*masay tichleh da*” – “when will this end?”
- “*Beisa*” – “a house,” is an acronym for “*bo ve-eisiv bah*” – “come and sit in it.”
- “*Biksa*” – “a small house,” is an acronym for “*bei aksa*” – “a confined narrow place.”
- “*Kufta*” – “a mortar,” is an acronym for “*kuf ve-siv*” – “invert it and sit down.”
- “*Livni*” – “bricks,” is an acronym for “*livni ve’ni*” – “(it will last for) your children’s children.”
- “*Hutza*” – “hedge” as in “*chatzitzah*” – “partition.”
- “*Chatzva*” – “pitcher” as in “*chotzeiv*” – “it mines water from the river.”
- “*Kuzah*” – “small jug” as in “*kazeh*” – small “like this.”
- “*Shutisa*” – “myrtle branch” as in “*shutisa*” – (one who dances with it appears) “foolish.”
- “*Meshichla*” – “a washing trough” as in “*mashi kulah*” – “it washing everybody.”
- “*Mashchilsa*” – “an ornate washing basin” as in “*mashya kalsa*” – “brides wash with it.”
- “*Asisa*” – “a hand mortar” as in “*chasirta*” – “missing; carved out.”
- “*Buchnah*” – “a pestle” as in “*bo ve-akenah*” – “come, and I will strike it.”
- “*Levushah*” – “outer garment” – “*lo bushah*” – “no shame.”
- “*Gelima*” – “a cloak” - because one looks in it like a shapeless form – “*golem*.”
- “*Gulsa*” – “a long fine cape” as in “*gali ve’siv*” – “roll it up and sit down.”
- “*Purya*” – “bed,” is an acronym for “*she’parin v’ravin aleha*” – “that people are fruitful and multiple on it.”
- “*Bar Zinka*” - a dried-up well” is an acronym for “*bor zeh naki*” – “this well is empty.”
- “*Sudra*” – “turban worn by the Sages” is an acronym for “*sod Hashem lire’av*” – “the secrets of Hashem

is revealed to those that fear him.”

- “*Apadna*” – “a palace” is an acronym for “*apischa din*” – “to this door.”

The *Gemora* cites a *braisa*: Three creatures become stronger as they grow older, viz., a fish, a serpent, and a swine. (76b – 77b)

DAILY MASHAL

Alef or ‘Ayin?

The *Mishna* had stated: Milk - as much that can be swallowed (*gulped*) at a time.

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cannot be moved.]

Rabbi Chiya bar Abba cited the following verse (*as proof*) in the name of Rabbi Yochanan: *and one who averts ('ve'otzeim' with an 'ayin') his eyes from looking upon evil.*

"All the letters derived from the same place are interchangeable" (Rashi, Vayikra 19:16). Because of the similarity between alef and 'ayin, Chazal warned soferim "not to write alefin as 'aynin or 'aynin as alefin" (Shabbos 103b). The similarity of these consonants is the basis for Chazal's derashos based on the interchangeability of alef and 'ayin, as the Gemara says (Berachos 32a): "...And Moshe prayed to Hashem'. Don't read 'to Hashem' ("el Hashem"-אל) but 'for Hashem' ("al Hashem"-על), as the yeshivah of Rabbi Eliezer ben Yaakov read alefin as 'aynin and 'aynin as alefin."

Concerning other consonants derived from the same place (such as gimel and kaf), the distinction between them has been preserved but the distinction between alef and 'ayin faded in Chazal's era so that among some Jews alef and 'ayin became identical in their pronunciation (apparently because of speaking Greek). Therefore Chazal warned that the people of Beis Shean, Beis Chaifah and Tivon should not pronounce the blessing of the kohanim and not serve as shelichei tzibur "because they pronounce alefin as 'aynin and 'aynin as alefin" (Megilah 24b; see Rashi, ibid).

In Chazal's era, most people still distinguished between alef and 'ayin but the great similarity between them sometimes caused doubts, as in our sugya which clarifies how we should learn the word in the mishnah and they had to prove from verses that we should learn "chalav kedai gemiah" (with an alef), "chutz miklipasan vegar'ineihen" (with an 'ayin) and the like.

The confusion between the guttural consonants also influenced Aramaic. In a nearby sugya (77b), the explanation is mentioned for the origin of the word "bikta" (Rashi: "a small, narrow house") as a contraction of the words "bei 'akta" (Rashi: "a narrow house"; see Radak, Amos 2:13). When the two words were combined, the 'ayin in "akta"

disappeared. We should distinguish between between this "bikta" and the "bikta" meaning "field", from which the 'ayin also disappeared, but differently: from "bik'ata" to "bikta".

Hints for Exalted Matters

The Gemara says that Rav Zeira asked Rav Yehudah why the goats lead the herd and the sheep follow and he replied that it was so at the Creation: darkness and then light. The Maharsha explains that the entire matter (as the whole sugya) is a parable. The Greeks were compared to a goat and the Jews to sheep. Why did the Greeks rule first and then the Jews? Because that is the order of the world, that the darkness – "this is the kingdom of the Greeks" (Chazal) – came before the light – the lights of Chanukkah! So is the order: at first, darkness and despair and then the light breaks through.

The Kaparos Were Thrown into the River Duka

Rashi explains here in the name of the Geonim that people used to make Kaparos on different legumes and then throw them in the river. Why throw them away?

Rabbi Shamai Ginzburg, author of "Imrei Shamai", ingeniously revealed that words of Torah are rich elsewhere. The Gemara in Ta'anis 20b says that Rav Huna bought the vegetables left on Friday and threw them in the river and they floated there till they reached the needy. He didn't want to give them to the poor so that they wouldn't get used to rely on such and not buy vegetables for Shabbos. It seems that the Kaparos were thrown in the river actually for this reason. They wanted to give them to the poor (as stated in Shulchan 'Aruch, 605) but didn't want them to rely on such.