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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

**Mishna**

If one carries out wood, (*the standard for liability is*) as much as is required for cooking a light egg (*a chicken egg, for it is easily cooked*); seasoning, as much as is required for seasoning a light egg; and they (*different types of seasoning*) combine with each other (*to make up the standard*); nut husks, pomegranate peels, safflower and madder, (*the standard is*) as much as is required for dyeing the small piece of cloth at the top of a woman’s hat; urine, natron, soapwort, *kimolia*, or *ashleg* (*minerals used as stain removers*), as much as is required for washing the small piece of cloth at the top of a woman’s hat. Rabbi Yehudah said: as much as is required for removing a (*blood*) stain. (89b)

**Carrying Wood**

The *Gemora* asks: But we have already learned this (*the Mishna’s first ruling*) once: A reed, (*the standard is*) as much as is required for making a quill. But if it is thick or crushed (*and can therefore not be used for a quill*), as much as is required for cooking the lightest of eggs, (*after it has been*) beaten up and placed in a stew pot? [*These reeds are treated as ordinary wood.*]

The *Gemora* answers: You might have said that this is only there (*by reeds*), because it is unfit for anything else, but since wood is fit for the tooth of a key, (*one would be liable for carrying out*) even a small piece; therefore, we are informed (*that this is not so*). (89b)

**Carrying Seasoning**

The *Mishna* had stated: Seasoning, (*the standard for liability is*) as much as is required for seasoning a light egg [*and they (different types of seasoning) combine with each other (to make up the standard)*].

The *Gemora* asks that this (*last ruling*) contradicts that which we learned in the following *Mishna*: If there is a combination of forbidden seasonings which have two or three different names (*black pepper, white pepper, and long pepper*), but which are of the same species (*pepper*), or three different species of seasonings, and they fall into a permitted food (*and season it*), they forbid the permitted food and they combine with each other (*even if each one of them could not have seasoned the food by itself*). And Chizkiyah said: We are dealing here with different kinds of sweeteners, (*and they are regarded as one kind*) because they are all appropriately used for sweetening a pot of food. The reason they combine, the *Gemora* concludes, is because they are all fit for sweetening a dish, but otherwise, it is not so (*and our Mishna rules that all types of seasoning combine with each other*)?

The *Gemora* answers: Here as well (*in our Mishna*), they are fit for sweetening. (89b – 90a)

**Used as Dye**

The *Mishna* had stated: Nut husks, pomegranate peels, safflower and madder, (*the standard is*) as much as is required for dyeing the small piece of cloth at the top of a woman’s hat.

The *Gemora* asks that this contradicts that which we learned in the following *braisa*: If one carries out steeped herbs (*that are used for dyeing*), the standard is as much as is required



for dyeing a sample of wool, which is the same size that is needed to close up the opening of a weaver's bobbin (and this is a smaller standard than that which is stated in the Mishna)?

The Gemora answers: Surely it was stated that Rav Nachman said in the name of Rabbah bar Avuha that this is because one does not trouble to steep herbs merely for dyeing a sample of wool, the size of a weaver's bobbin. (90a)

### **Detergents**

The Mishna had stated: Urine [natron, soapwort, kimolia, or ashleg (minerals used as stain removers), as much as is required for washing the small piece of cloth at the top of a woman's hat].

A Tanna taught in a braisa: Urine – if it is at least forty days old (for then, it can be used as a cleansing agent).

The Mishna had stated: Natron.

it was taught in a braisa: Alexandrian natron, but not natron of Anpartis (for it is not as strong).

The Mishna had stated: Boris. [Evidently, boris is not sand.]

Rav Yehudah said: That is sand.

The Gemora asks: But it was taught in a braisa: Boris and sand?

The Gemora answers: Rather, boris is sulfur.

The Gemora asks from a braisa: To these (regarding halachos of Shemittah) were added sow-thistles, wormwood, boris and aloe. But if you maintain that it is sulfur, is then sulfur subject to the laws of Shemittah? Surely it was taught in a braisa: This is the general rule: Whatever has a root is subject to the laws of Shemittah, but that which has no root is not subject to the laws of Shemittah?

The Gemora answers: Rather, boris is ahala (a mineral substance used for cleansing).

The Gemora asks: But it was taught in a braisa: And boris and ahala? [Evidently, boris is not ahala.]

The Gemora answers: There are two kinds of ahala.

The Mishna had stated: kimolia.

Rav Yehudah said: That is shelof dutz. [Rashi states that the name of this detergent is unidentified.]

The Mishna had stated: ashleg.

Shmuel said: I asked all seafarers and they told me that it is called shonannah, and it is found in the cavity wherein the pearl lies and it is scraped out with an iron tool. (90a)

### **Mishna**

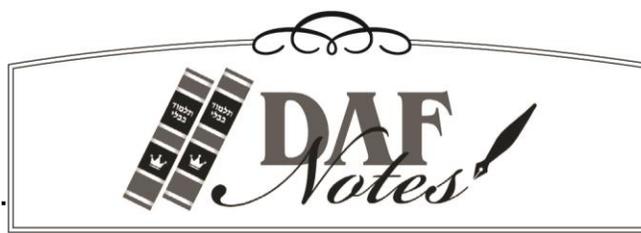
If one carries out pepper (not of the usual variety common to us), any amount (is subject to liability); tar – in any amount; various kinds of spices or metal – in any amount; (pieces) of the Altar stones or the altar earth, worm-eaten scrolls or their worm-eaten wraps – in any amount. This is so because they are hidden away in storage (out of respect). Rabbi Yehudah said: Also he who carries out the service vessels of idols – in any amount (is liable), for it is written: and there shall not cleave to your hand anything of that which is banned (indicating that even a minute amount of these accessories are significant). (90a)

### **Explaining the Mishna**

The Mishna had stated: If one carries out pepper – in any amount

The Gemora asks: Of what use is a small amount of pepper?

The Gemora answers: For dispelling the bad odor of



one's mouth.

The *Mishna* had stated: tar – in any amount.

The *Gemora* asks: What is this good for?

The *Gemora* answers: For a migraine.

The *Mishna* had stated: various kinds of spices – in any amount.

The *Gemora* cites a *braisa*: If one carries out a (*substance with a*) stinking odor, (*the standard for liability is*) any amount; good (*smelling*) oil – any amount; purple dye – any amount; and a closed rose – (*even*) one petal.

The *Mishna* had stated: various kinds of metal – in any amount.

The *Gemora* asks: What is it fit for?

The *Gemora* answers: It was taught in a *braisa*: Rabbi Shimon ben Elozar said: It is because one can make a small goad out of it.

The *Gemora* cites a *braisa*: If one says, “Behold, I accept upon myself iron (*to bring to the Temple treasury*),” Others say: He must not give less than a square *amah* (*a cubit of iron*).

The *Gemora* asks: What is it fit for?

Rav Yosef said: It was used to ward off the crows. [*Spiked plates of metal were placed on the Temple roof to prevent birds from roosting there.*]

Some cite the *braisa* as follows: Others say: He must not give less than a “crow-chaser.” And how much is that? Rav Yosef said: A square cubit.

The *braisa* continues: If he vows to bring copper, he must not give less than (*the value of*) a silver *ma’ah*.

The *Gemora* cites a *braisa*: Rabbi Elozar said: He must not give less than a small copper fork.

The *Gemora* asks: What is it fit for?

Abaye said: The wicks (*of the Menorah*) were trimmed with it, and the lamps were cleansed with it.

The *Mishna* had stated: worm-eaten scrolls or their worm-eaten wraps.

Rav Yehudah said: The *mekak* (*a type of worm*) that attacks scrolls, the *techach* (*a type of worm*) of silk, the *ila* (*a type of worm*) of grapes, the *peh* (*a type of worm*) of figs, and the *hah* (*a type of worm*) of pomegranates are all dangerous (*if swallowed*).

The *Gemora* relates: A certain disciple was sitting before Rabbi Yochanan eating figs. “My teacher,” he exclaimed, “There are thorns in the figs.” Rabbi Yochanan said to him, “The *peh* (*worm*) has killed this person.” (90a)

### ***Mishna***

If one carries out a peddler's basket, though it contains many types (*of spices*), he is liable to only one *chatas*. For garden seeds, (*the standard is*) less than the size of (*the volume of*) a dried fig. Rabbi Yehudah ben Beseirah said: Five (*seeds make him liable*). For cucumber seeds, (*the standard is*) two; seeds of gourds - two; seeds of Egyptian beans - two. If one carries out a live kosher locust – whatever its size (*for people will store it away for children to play with*); a dead locust, (*its standard is*) the size of a dried fig (*like any other food*). The bird of the orchards (*a certain species of locust*), whether live or dead - whatever its size, because it is stored away for a medicine. Rabbi Yehudah said: Also he who carries out a live non-kosher locust - whatever its size, because it is stored away for a child to play with. (90a – 90b)

### ***Carrying Seeds***

The *Gemora* asks: But the following *Mishna* contradicts it (*the ruling of our Mishna, which states that one is not liable for*



taking out garden seeds unless it is close to the volume of a dried fig): s for fertilizer, or thin sand, (the standard is) as much as is required for fertilizing a single cabbage stalk; these are the words of Rabbi Akiva. But the Sages say: For fertilizing a leek. [This Mishna shows that the seed for a single plant entails culpability; why does are Mishna rule differently by garden seeds?]

Rav Pappa said: In that case, it was planted (already, and one will bother himself to take out fertilizer even for a single growing plant), and in our Mishna, it was not, (and therefore, one seed is not significant) because one does not bother himself to carry out a single seed for planting.

The Mishna had stated: Cucumber seeds.

The Gemora cites a braisa: If one carries out pits (of dates), the halachah is as follows: If (his intention was) for planting, (the standard for liability is) two; if for eating - as much as fills the mouth of a pig. And how much fills the mouth of a pig? One. If (the pits were intended) for fuel, as much as is required for cooking a light egg; if for calculating (each pit representing a certain amount of coins) – two. Others say - five.

The Gemora cites a braisa: If one carries out two hairs of a horse's tail or of a cow's tail, he is liable, because these are stored away for (bird) traps. Of the bristles of a pig - one (for due to its stiffness, a cobbler would use it as a needle); of palm fronds –two (for they are used to weave baskets); of palm vines - one. (90b)

### Carrying Locust

The Mishna had stated: The bird of the orchards (a certain species of locust), whether live or dead - whatever its size.

The Gemora asks: What is the bird of the orchards?

Rav said: Palya bi'ari.

Abaye said: And it is found in a (young) palm tree of (only) one vine, and it is prepared for (acquiring) wisdom. One eats its right half, and its left half is thrown in a copper tube, and

it is sealed with sixty (i.e., many) seals, and he suspends it around his left arm. A mnemonic is: A wise man's heart is at his right hand; but a fool's heart is at his left. [A fool who needs to acquire wisdom must tie this on his left arm.] He acquires as much wisdom as he desires, and he studies as much as he desires. He then eats the other half, for if (he does) not, his learning will be uprooted (i.e., forgotten).

The Mishna had stated: Rabbi Yehudah said: Also he who carries out [a live non-kosher locust - whatever its size, because it is stored away for a child to play with].

The Gemora asks: But the Tanna Kamma (the first Tanna) holds that this is not so. [One does not store away a non-kosher locust for children to play with.] What is the reason for this?

The Gemora answers: It is because we are concerned that the child will eat it.

The Gemora asks: If so, a kosher locust should be the same, for Rav Kahana was standing before Rav and he was passing a shoshiva (a type of kosher locust) in front of his mouth. Rav said to him: Take it away, so people should not say that you are eating it and thereby violating (the prohibition): you shall not make yourselves abominable. [The abomination consists in eating it alive.]

The Gemora answers: Rather, the reason (of the Tanna Kamma) is that we are concerned that perhaps the locust will die and he (the child) will eat it.

The Gemora explains that Rabbi Yehudah maintains that if it will die, the child will eulogize it (not eat it). (90b)

WE SHALL RETURN TO YOU, AMAR RABBI AKIVA

### INSIGHTS TO THE DAF

#### Size Requirements for Meleches Hotza'ah

BY: Meoros HaDaf HaYomi

In this article, we will discuss a debate between two of the most prestigious Rishonim, the Ramban and the Rashba, who were in fact mentor and student. In the chapters of Meseches Shabbos currently studied, the *Gemora* writes at great length to describe the minimum size requirements of dozens of different objects, less than which one is not liable for transgressing *meleches hotza'ah* (carrying). Specks of dust, breadcrumbs and the like, are all negligible, and therefore carrying them does not constitute *meleches hotza'ah*.

**The difference between food and drink:** The Pnei Yehoshua points out an interesting contrast between the minimum requirements of liquids and foods. In regard to liquids, the *Gemora* dictates different measurements for each liquid. In regard to foods, the *Gemora* dictates one standard measurement for them all – *k'grogeres*, the size of a dried fig. Furthermore, in regard to animal foods, the *Gemora* also distinguishes between different foods, according to the requirements of the animals that generally eat each type of food.

The Pnei Yehoshua explains based on the *Gemora* in Meseches Eruvin, that the size requirement for food, *k'grogeres*, was given to Moshe Rabbeinu on Har Sinai. Therefore we do not apply our own reasoning to determine how much of each type of food seems important. However, Hashem did not give Moshe a specific measurement for liquids, animal foods, or other articles. Rather, He gave Moshe, and the Chochamim who would succeed him, the authority to determine the minimum requirement of each article based on their own understanding of each article's relative importance.

**Expanding food:** Below, on daf 91, the *Gemora* rules that if a piece of food smaller than *k'grogeres* expands to *k'grogeres*, and one then carries it outside, he is liable for transgressing *meleches hotza'ah*. The Ramban points out an apparent contradiction in Meseches Menachos. The minimum size requirement for most mitzvos and aveiros is *k'zayis* – the size of an olive. If a piece of food was smaller than *k'zayis*, and then expanded to become *k'zayis*, it does not acquire the significance of a *k'zayis*, neither in regard to mitzvos, such as

eating matzah, nor in regard to aveiros, such as eating treif meat. We see then a contradiction; do we or do we not take into account the expansion of foods beyond their original size? The Ramban leaves his question unanswered, confessing that he is unable to find a distinction between hilchos Shabbos, and the other mitzvos and aveiros mentioned in Menachos.

In answer to his own rebbe's question, the Rashba suggests that whereas other mitzvos and aveiros are measured by size, in regard to hilchos Shabbos we measure by importance, and size is merely an indicator of importance. Thus, if there is less than a *k'zayis* of food, and it is then inflated by the air pockets inside it, the actual size of the food has not increased. However, in regard to hilchos Shabbos, we must concede that people view a larger piece of food as more important, even if its increased size is only due to the air pockets inside it.

Perhaps we might explain that the Ramban rejected this answer, based on the *Gemora* in Eruvin, cited above by the Pnei Yehoshua. True, in regard to *hotza'ah*, all other objects are measured by their importance. However, the size of *k'grogeres* for food is not based on each food's relative importance. It is rather a set amount, which Hashem decreed to Moshe on Har Sinai. It should therefore be measured with the same criteria used for measuring the *k'zayis* in regard to other mitzvos. Hence, the Ramban was unwilling to accept the Rashba's distinction.