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Daf Notes is currently being dedicated to the neshamot of

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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

It was taught: Two letters in ink, two letters on a pen, or two letters in an inkstand [involve culpability].¹ Rava asked: What [if one carries out sufficient for] one letter [in the form of] dry ink, one letter on the pen, and one letter in an inkstand?² The question remains unresolved. (80a)

Rava said: If one carries out [ink sufficient for writing] two letters, and writes them while walking, he is culpable: the writing is tantamount to depositing.³

Rava also said: If one carries out [ink sufficient for writing] one letter [only] and writes it down, and then again carries out [sufficient for] one letter, and writes it down,⁴ he is not culpable. What is the reason? By the time he carries out the second, the standard of the first is defective.⁵

Rava also said: If one carries out half a dried fig and deposits it,⁶ and then carries out another half of a dried fig and deposits it, the first is regarded as though caught by a dog or burnt, and he is not culpable. But why so: surely it is lying there! — He means this: But if one anticipates and takes up the first before the depositing of the second, the first is

regarded as though caught up by a dog or burnt,⁷ and he is not culpable.

Rava also said: If one carries out half of a dried fig and deposits it and then carries out another half of a dried fig over the same route as the first,⁸ he is liable. But why: surely it does not rest [in the street]? E.g., if he carries it within three [handbreadths].⁹ But Rava said: [An article brought] within three [handbreadths] must, according to the Rabbis, be deposited upon something of small size [at]east?¹⁰ — There is no difficulty. The latter reference is to throwing;¹¹ the former is to carrying.¹² (80a)

Our Rabbis taught: If one carries out half a dried fig, and then carries out another half of a dried fig in one state of unawareness, he is culpable; in two states of unawareness, he is not culpable. Rabbi Yosi said: In one state of unawareness [and] into the same ground he is culpable; into two [different] grounds,¹³ he is not culpable. Rabbah said: Providing that there lies between them a domain involving liability to a chatas;¹⁴ but a karmelis does not [effect a separation].¹⁵ Abaye said: Even a karmelis [separates them],

¹ The Baraisa teaches that whether one carries out dry pigment in his hand or the liquid on a pen or in an inkstand, in each case sufficient for writing two letters, he is culpable.

² Do they combine to involve liability or not? The pen and inkstand do not cause culpability, since they are subsidiary to their contents, which in themselves do not separately cause liability.

³ Culpability for carrying from one domain to another is incurred only when the article transported is actually deposited in the second domain

⁴ Both in the same state of unawareness, so that normally they should rank as one act.

⁵ The first ink has dried and is now insufficient for the writing of one letter.

⁶ One fig is the minimum involving liability.

⁷ Since the whole fig does not lie in the street.

⁸ The second actually passing above the first.

⁹ Of the ground. It is then regarded as actually lying on it.

¹⁰ Though not necessarily upon a place four handbreadths square.

¹¹ Then it must actually come to rest.

¹² In the hand. The article itself is then at rest, and if the hand moreover comes within three handbreadths of the ground, it is as though deposited on it.

¹³ Both public, but separated from each other.

¹⁴ I.e., private ground. Transport between private and public ground imposes liability; hence the private ground here completely separates the two public grounds, and they do not rank as one.

¹⁵ Since by Biblical law one may carry between a karmelis and public (or private) ground, it is insufficient to separate the two.

but not a board.¹⁶ But Rava maintained: Even a board [separates them]. Now Rava is consistent with his ruling [elsewhere]; for Rava said: [The law of] domains in respect to the Shabbos is the same as domains in respect to divorces.¹⁷ (80a)

Eye paint, for painting one eye: But one eye [alone] is not painted? — Said Rav Huna: Because modest women paint [only] one eye. An objection is raised: As for eye paint, if [carried out] for medicinal use, [the standard is] as much as is required for painting one eye; if for adornment, [the standard is] two eyes? — Hillel son of Rabbi Shmuel bar Nachmeini explained it: That was taught in reference to small-townners.¹⁸ (80a)

(Wax, for putting over a small hole. It was taught: As much as is required for putting over a small wine hole.)¹⁹ (80a)

Glue, for putting on the top of a lime board. A Tanna taught: As much as is required for putting on the top of a lime board of a hunter's rod.²⁰ (80a)

Pitch or sulfur, enough to make etc. A Tanna taught: Enough to make a small hole (in a container containing mercury). (80a)

Crushed brick, for making a hole in a gold-refiner's pot, etc. Shall we say that Rabbi Yehudah's standard is larger? But we know the Rabbis' standard to be larger, for we learnt: Rabbi Yehudah said: as much as is required for taking the measure of a child's shoe?²¹ — Say, as much as is required for plastering [the splits in] the tripod leg of a small stove.²²

(Bran, enough to place on the opening of the crucible of gold refiners.) Our Rabbis taught: If one carries out hair, [the standard is] as much as is required for the kneading of

clay; [if one carries out] clay, [the standard is] for making a hole in a gold-refiner's pot. (80a – 80b)

Lime, to smear the smallest of girls. A Tanna taught: As much as is required to smear the little finger of girls. Rav Yehudah said in Rav's name: When Jewish maidens attain puberty before the proper age, poor maidens plaster it [the unwanted hair] with lime; rich maidens plaster it with fine flour; while royal princesses plaster it with oil of myrrh, as it is said, six months with oil of myrrh. What is oil of myrrh? — Rav Huna bar Chiya said: Perfumed oil. Rav Yirmiyah bar Abba said: Oil of olives less than a third grown.

It was taught: Rabbi Yehudah said: Onpakkinon is oil of olives less than a third grown, and why does one anoint herself with it? Because it removes the hair and causes the skin to glow.

Rav Bibi had a daughter. He treated her limb by limb [with a depilatory] and took four hundred zuz for her.²³ Now, a certain gentile lived in the vicinity. He [too] had a daughter, and he plastered her [whole body] all at once, whereupon she died. 'Rav Bibi has killed my daughter!' he exclaimed. Rav Nachman observed: As for Rav Bibi who drank strong liquor, his daughter required pasting over; [but] as for us, who do not drink strong liquor, our daughters do not require such treatment. (80b)

Rabbi Yehudah said: enough to plaster a kilkul. What is kilkul and what is andipi (that Rabbi Nechemiah said)? Rav said: The [upper] temple and the lower temple. Shall we say that Rabbi Yehudah's standard is larger? But we know the standard of the Rabbis to be larger! It is smaller than the Rabbis', but larger than Rabbi Nechemiah's. An objection is raised: Rebbe said: I approve Rabbi Yehudah's view in respect of loosely dissolved lime, and Rabbi Nechemiah's view in respect of chalky lime. But if you maintain that they mean the [upper] temple and the lower temple, — [surely] both require loose

¹⁶ Placed right across the street and thus dividing it.

¹⁷ And there a board is sufficient to create separate domains.

¹⁸ Or, villagers. Temptation not being so great there, it is safe even for modest women to paint both eyes.

¹⁹ I.e., a hole through which wine is poured; this is smaller than one made for oil or honey.

²⁰ The paste being to entrap the birds that alight on it.

²¹ Which is less than the standard of the Rabbis which precedes it.

²² This is a smaller standard.

²³ As a dowry.

lime? Rather, said Rabbi Yitzchak, the School of Rabbi Ammi recited a barrel with two spigots [in the Mishnah].²⁴ Rav Kahana demurred: Does one destroy [break up] his wealth?²⁵ Rather, said Rav Kahana: It means the teeth-like marks [of a vessel];²⁶ even as we learnt: The hin-measure had teethlike marks, [to indicate] so far [must it be filled with wine] for a bullock, so far for a ram, so far for a sheep.²⁷

Alternatively, what is andipa? The lock on the forehead. Even as a certain Galilean chanced to visit Babylon and was requested to lecture on the chariot passage; Said he to them, 'I will lecture to you as Rabbi Nechemiah lectured to his companions.' Thereupon a wasp came out of the wall and stung him on the andipa [forehead] and he died. Said they: 'This [befell] him through his own [fault].'²⁸ (80b)

MISHNAH: [If one carries out] earth [a kind of clay], [the standard is] as much as is required for a seal on packing bags; this is Rabbi Akiva's view. But the sages say; as much as is required for the seal on letters.²⁹ [For] manure, or thin sand, [the standard is] as much as is required for fertilizing a cabbage stalk; this is Rabbi Akiva's view. But the Sages maintain: for fertilizing one leek plant. Thick sand, as much as is required for putting on a full plaster trowel. A reed, as much as is required for making a pen. But if it is thick or crushed, [the standard is] as much as is required for boiling the lightest of eggs beaten up and placed in a stew pot. (80b)

Gemara: On a full plaster trowel. A Tanna taught: As much as is required for putting on the top of a plasterer's trowel. Which Tanna holds that sand improves plaster? — Said Rav Chisda: Rabbi Yehudah. For it was taught: One must not plaster his house with lime unless he mixed it with straw or sand. Rabbi Yehudah said: Straw is permitted, but sand is forbidden, because it becomes cement. Rava said, You may say that it agrees even the Rabbis: The spoiling thereof makes it fit.³⁰ (80b)

²⁴ When one wishes to fill it with wine he closes the lower spout with lime, and it is to this that Rabbi Nechemiah refers in the Mishnah.

²⁵ By keeping wine in such a vessel. The wine will gradually dissolve the lime and then run out.

²⁶ A vessel for measuring. Notches were made to indicate the measure, e.g., log, hin, etc., and these were plastered over with lime. To this Rabbi Nechemiah refers.

A reed, as much as is required for making a pen. It was taught: A pen which reaches one's finger joints. Rav Ashi asked: The upper joint or the lower? The question remains unresolved. (80b)

But if it is thick, etc. A Tanna taught: Beaten up with oil and placed in a stew pot. Mar, son of Ravina, said to his son: Have you heard what a light egg is? — He replied: An egg of a turtle dove. What is the reason? Because it is small! Then say [the egg of a small dove? He was silent. Have you then heard anything on this? he asked him. Said he to him, Thus did Rav Sheishes say: It is a fowl's egg, and why is it called a light egg? The Sages estimated: You have no egg quicker [lighter] to boil than a fowl's egg. And why [he asked] are all the [food-]standards of the Shabbos the size of a dried fig, whereas here it is an egg? Said he to him, Thus did Rav Nachman say: [It means] as much as [is required to boil the size of] a dried fig of a light egg. (80b)

DAILY MASHAL

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.

²⁷ Sacrifices were accompanied by libations wine, the measure of which depended upon the animal sacrificed.

²⁸ Through wishing to lecture publicly on the Chariot. This was regarded as esoteric learning, and was to be confined to the initiated only.

²⁹ This is a smaller standard.

³⁰ Since it may not be used without darkening, this spoiling makes it fit for use, and hence is adopted as a standard.