



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Ayin Zayin

GEMARA

- A Braisa says the cup of wine referred to in the Mishna is a cup of wine used for “bentching”.
 - **Rabbah bar Avuhah** says that such a cup needs a quarter of a revi'is of undiluted wine, so that when you add 3 parts water to 1 part wine, you have a cup of diluted wine equal to a revi'is.
 - **Rava** says, this can be proven from our Mishna as well. The Mishna says that in general, one may not carry out liquids that are a revi'is. Yet, with regard to undiluted wine, the Mishna says that it may not be taken out when it is the amount needed to make a full cup of wine, which the Braisa says refers to the cup used for bentching, which must be a revi'is. To make a revi'is, one needs one quarter of a revi'is of undiluted wine, which must be why the Mishna considers this amount to be significant. This follows **Rava's** shita that wine is considered to be wine when there are 3 parts water to every 1 part of undiluted wine.
 - **Q: Abaye** says, there are 2 reasons why the Mishna doesn't prove that the cup for bentching needs to have $\frac{1}{4}$ of a revi'is of undiluted wine. 1) A Mishna in Niddah says that if a woman sees blood that is the color of wine that is diluted 2 parts water to 1 part undiluted wine of the Shironi wine, it makes her tamei as a niddah. We see that wine is to be diluted 2-1, not 3-1?! 2) When the person is carrying the undiluted wine, it is only $\frac{1}{4}$ of a revi'is. How can that be considered significant? The fact that it will eventually be mixed with water and made into a revi'is doesn't change the fact that right now it is an insignificant amount!? **A: Rava** answered: 1) Shironi wine is weaker than other wine and therefore only needs to be diluted 2-1. Or we can answer, that Mishna is discussing color, not taste. To get to the color of blood, it can only be diluted 2-1, but for the proper taste it needs to be diluted 3-1. 2) With regard to the second question, that small amount of undiluted wine is itself considered significant, and that's why one is chayuv for carrying it out even before it is mixed with the water.
- **R' Nosson** says in a Braisa, one is chayuv for carrying out congealed wine the size of an olive (because a revi'is of wine congeals into the size of an olive).
 - **R' Yosef** says, **R' Yose the son of R' Yehuda** says this same concept. A Braisa brings a machlokes where **B"R** say that blood of a “neveilah” is not metameh like the actual “neveilah”. **B"R** say that it is. **R' Yose the son of R' Yehuda** says that **B"R** would only hold that the blood is metameh like the neveilah when it is the size of an olive – the minimum size that a piece of neveilah must be to be metameh. He explains that blood in the amount of a revi'is is equal to the size of an olive.
 1. **Abaye** said, the case of wine and the case of blood cannot be compared to each other. Wine and blood have different consistencies and therefore have different ratios between their solid and liquid states.

CHALAV KIDEI GEMI'AH

- **Q:** Is “gemi'ah” spelled with an “aleph” or an “ayin”? **A: R' Nachman bar Yitzchak** answers from a pasuk that it is spelled with an “aleph” (“Hagmi'ini”).
 - **Q:** Is “gar'inin” (pits) spelled with an aleph or an ayin? **A: Rava bar Ulla** answers from a pasuk that it is spelled with an ayin (“v'nigra”).

- **Q:** Is “omemos” (glowing coals) spelled with an aleph or an ayin? **A: R’ Yitzchak bar Avdimi** answers from a pasuk that it is spelled with an ayin (“amamooohoo”).
- **Q:** Is “me’amtzin” (closing the eyes of a meis) spelled with an aleph or an ayin? **A: R’ Yochanan** answers from a pasuk that it is spelled with an ayin (“v’otzeim”).
- A Braisa says, if one takes out cow milk, he is chayuv if he takes out the amount of a swallow. If he takes out human milk or the white of an egg, he is chayuv if it is enough to put into an eye solution. If he takes out the eye solution, he is chayuv if it is enough to mix with water.
 - **Q: R’ Ashi** asked, if he takes out enough solution to be applied to the eyes, even though it won’t all get into his eyes because inevitably some stays on his finger, is that enough to make him chayuv or does he need to take out enough to apply a full amount to his eyes? **TEIKU.**

DEVASH KIDEI LITEIN AHL HAKASIS

- A Braisa explains, this means he took out enough honey to put on top of the wound.
 - **R’ Ashi** asked, does there need to be enough honey to go on the entire top part of the wound, or only the very high, top portion? **TEIKU.**
- **R’ Yehuda in the name of Rav** says, Hashem created nothing in His world without a purpose: a worm was created to heal a wound; a fly was created to heal a hornet sting; a gnat was created to heal a snake bite; a snake was created to heal boils (he takes a black snake and a white snake, cooks them together and puts the mixture on the boil); a spider was created to heal a scorpion bite.
- A Braisa says, there are 5 instances where a stronger thing is afraid of a weaker thing: the lion is afraid of the “mafgia” (a small creature with a loud cry); the elephant is afraid of the gnat; the scorpion is afraid of the spider; the eagle is afraid of the swallow; the “levyasan” is afraid of the “kilbis” (a small fish that kills larger fish by going into their ears).
- **R’ Zeira** found **R’ Yehuda** to be in an especially happy mood. He therefore asked him to explain certain things that he thought he would otherwise not want to answer. He asked the following:
 - Why do goats lead the herd and sheep follow them? He answered it is like Creation – first was dark and then light (goats are black and sheep are white).
 - Why are sheep covered with a tail but goats are not? He answered, sheep provide us with coverings (clothing from their wool) so they get a covering.
 - Why do camels have such a short tail? He answered, because they eat thorns, and a long tail would get caught in the thorns.
 - Why does an ox have a long tail? He answered, because they live in swamplands and need the tail to swat away the gnats.
 - Why are the horns (antennas) of a grasshopper soft? He answered, because if they were hard, when they would bump into the willow trees in which they live, they would break and would go blind.
 - Why is it that the lower eyelid of a rooster goes over the upper eyelid? He answered, because they hang out on top of buildings and rising smoke from the houses would go into their eyes and blind them if their eyelids weren’t like that.
 - Why is a door called a “dasha”? He answered, it is a contraction of “derech sham” (the way is there).
 - Why are steps called “darga”? He answered it is a contraction of “derech gag” (the way to the roof).
 - Why is dipping sauce called “maskolisa”? He answered, it is a contraction of “masai tichleh da” (“when will this be used up”, because it is a dip and gets used very slowly).
 - Why is a house called a “beisah”? He answered, it is a contraction of “bo v’eisiv bah” (come and sit in it).
 - Why is a small house called a “biksa”? He answered it is a contraction of “bei aksa” (it is a small place).
 - Why is a certain measurement called a “kufta”? He answered, it is a contraction of “kuf v’siv” (turn it over and sit on it – the box that held that measurement).
 - Why are bricks called “livnei”? He answered, it is a contraction of “livnei bnei” (it will last for the grandchildren).
 - Why is a fence made of willows and thorns called a “hutza”? He answered, because it is a simple “chatzitza” (a partition).

- Why is a barrel called a “chatzbah”? He answered, because it is “chotzev mayim”, it draws water from the river.
 - Why is a small keili called a “kuza”? He answered, because people describe it “kazeh” (“like this” measurement that they make with their hands).
 - Why is a hadas called “shutisa”? He answered, because “shitusah” – fools – people dance with it at weddings looking like fools.
 - Why is a washing bin called a “mishichla”? He answered because it is “mashei kulah” (it washes all).
 - Why is a fancy washing keili called a “mashchilta”? He answered, because “mashya kalsa” (a bride washes with it).
 - Why is a hand mortar called an “asisa”? He answered, because it is “chaserta” (it is “missing” because it is a hollowed out piece of wood).
 - Why is a piece that you crush on called a “buchna”? He answered, because “bo v’akena” (come and hit it).
 - Why is a garment called a “levusha”? He answered, because it is “lo vusha” (no embarrassment).
 - Why is a coat called a “glima”? He answered, because it is like a “golem” (it is shapeless, not fitted).
 - Why is a fancy coat called a “gulsa”? He answered, because “galei v’eisev” (he exposes himself when he sits because he lifts it so as not to sit on it).
 - Why is a bed called a “purya”? He answered, because people do “pru u’rvu” on it.
 - Why is a dry water pit called a “bor zinka”? He answered, because “bor zeh naki” (this pit is empty).
 - Why is a head wrap called a “sudra”? He answered, because “Sod Hashem li’reiyav” (and Chachomim wear the head wrap).
 - Why is a palace called an “apadna”? He answered, because “apischa dein” (to this door all must come).
 - A Braisa says, 3 animals become stronger as they grow older: fish, snakes and pigs.
- SHEMEN KIDEI LASUCH EIVER KATON
- **R’ Yanai** says, one is chayuv for carrying out enough oil to anoint the small limb of a one day old baby.
 - **Q:** A Braisa says that one is chayuv for carrying out enough oil to anoint a small limb *and* the limb of a day old baby. This seemingly means the small limb of a grown person *or* the large limb of a baby? **A:** The Braisa means enough oil to anoint the small limb of a one day old baby – it’s not two separate cases.
 - **Q:** Another Braisa brings a machlokes as to how much oil one needs to carry to be chayuv. **R’ Shimon ben Elazar** says enough to anoint a small limb and a one day old baby. **R’ Nosson** says enough to anoint a small limb. Maybe they argue in what **R’ Yanai** said: **R’ Shimon ben Elazar** says there needs to be enough oil to anoint the small limb of a one day old baby and **R’ Nosson** says enough for the small limb of an adult or the large limb of a one day old baby? **A:** The Gemara says, it could be that all argue on **R’ Yanai**, and the machlokes is whether the small limb of an adult is the same size as the large limb of a one day old baby. **R’ Shimon ben Elazar** says they are the same size and **R’ Yanai** says they are not.
 - A Braisa clearly says that **R’ Shimon ben Elazar** says one is chayuv for carrying out the amount of oil needed to anoint the small limb of a one day old baby. He says clearly like **R’ Yanai**.