

Shabbos Daf Ayin Ches

MAYIM KIDEI LASHUF BAHEN ES HAKILOR

- **Abaye** says, when an item has two uses and each use requires a different quantity (e.g. water is used for drinking and used for putting into medicine), a person is chayuv for carrying out that substance in the quantity used in the typical use, even if that leads to a leniency (i.e. you need to carry out a larger amount to be chayuv). If both uses are typical, you follow the stricter quantity.
 - **Q:** Water is typically used for drinking and not typically used for medicinal purposes. If so, why does the Mishna say that one is chayuv for carrying out the amount of water that is used for medicinal purposes? **A: Abaye** said, this Mishna discusses the practice in the Galil, where water was typically used for medicinal purposes as well. **Rava** said, even outside of the Galil water is still the best liquid to be used for the eye medicine, because it doesn't blur or block the vision. Therefore, it is considered a typical use of water everywhere.

USHI'AR KOL HAMASHKIN B'RIVI'IS

- A Braisa says: "One is chayuv for carrying out blood and all other liquids in the amount of a revi'is. **R' Shimon ben Elazar** says one is chayuv for taking out enough blood to apply to one eye, because (wild chicken) blood is applied to an eye when healing a condition where something is sticking out of the color of the eye. **R' Shimon ben Gamliel** says one is chayuv for taking out enough blood to apply to one eye, because (a bat's or mole's) blood is applied to an eye when healing it from cataracts. These amounts were stated for someone who carried them out on Shabbos, but someone who stored them is chayuv for any minute amount. **R' Shimon** says, the only one who is chayuv for these amounts is one who stores these amounts. Anyone else is only chayuv for a revi'is. The **Chachomim** agree with **R' Shimon** with regard to waste water, that one is only chayuv if he carries out a revi'is".
 - The Braisa said, the shiurim are only for one who carries it out, but one who stores it is chayuv for any amount.
 - **Q:** Even one who stores it is only chayuv for taking it out, so what does the Braisa mean? **A: Abaye** says, we are discussing a student who is carrying out items for his teacher. If he takes out items that are not stored by the teacher, he is only chayuv if he takes out the item in a quantity that most people consider significant. If he takes out an item in a smaller quantity, but it is something that the teacher stores, the student is chayuv for taking out this item in any quantity, even if most people consider it to be insignificant.
 - The Braisa said that the **Chachomim** agree with **R' Shimon** that one is chayuv for carrying out a revi'is of waste water.
 - **Q:** What is waste water used for? **A: R' Yirmiya** explains, it is fit for mixing with mud and kneading into clay.
 - **Q:** A Braisa says that one is chayuv for carrying a small amount of clay that is enough for use by an opening that one puts a bellow into, to fan a fire. That is considerably less than the amount of clay that will be produced by mixing with a revi'is of water!? **A:** Noone will make clay unless he is using that amount of water, because it just doesn't pay to make anything less. But, once made, one is chayuv for carrying out a much smaller portion of clay.

MISHNA

- One is chayuv for carrying out a rope long enough to make a handle for a basket, and for carrying out "gemi" (reed-grass) long enough to make a loop from which to hang a sieve or sifter.
 - **R' Yehuda** says he is chayuv even if he takes out a rope or "gemi" that is long enough to measure a child's foot.

- One is chayuv for carrying out: paper that is large enough to write a tax collector's receipt on it (2 large letters), and one who takes this receipt out is chayuv; erased paper large enough to act as a cover on a small flask of perfume; leather large enough to make a "kemeya"; parchment large enough to write "Shema Yisrael" – the smallest parsha in tefillin; enough ink to write 2 letters; enough eye makeup to color one eye; enough glue to put on top of a "shafshaf"; enough tar or sulfur to be used for to cover the small keili in which liquid metal is put; enough wax to put on a small opening; enough crushed brick to be used for the opening where the bellow is placed in a keili where gold is melted, **R' Yehuda** says enough to make a stand for this keili; enough bran to fuel the fire under the gold melting keili; enough lime to smear on a girl's little finger, **R' Yehuda** says enough to make the hair on the sides of her head stay down, **R' Nechemia** says enough to be spread on the "undipi".

GEMARA

- **Q:** One should be chayuv for carrying out a rope that is big enough for a loop of a sifter as well?
A: Rope is coarse and would damage a sifter, so it would not be used for that.
- A Braisa says, one is chayuv for carrying out: enough palm branches to make a handle for a basket of the bark of the palm tree; **Acheirem** say, enough "siv" (grows around the palm tree) to put on the opening of a small funnel to strain wine; enough grease to smear the bottom of a small cookie (which is the size of a sela coin, which is the same size as a dried fig); enough "muchin" (soft material) to make a ball the size of a walnut.

NIYUR KIDEI LICHTOV ALAV KESHER MUCHSIN

- A Braisa says this is the size of 2 large letters
 - **Q:** Another Braisa says one may not carry out a blank paper if there is room to write 2 letters. This suggests that even if it is large enough for 2 regular sized letters?! **A: R' Sheishes** explains, it means 2 letters of a tax collector's receipt – which are large. **Rava** says it refers to 2 regular sized letters, plus a place to hold the paper. Together, that area is large enough to hold 2 large letters.
 - **Q:** A Braisa says, if one takes out an erased paper or a paid loan document, if there is enough room in the margins to write 2 letters, or if the entire paper is large enough to cover a bottle, he is chayuv. According to **R' Sheishes** who says that when the Braisa says "2 letters" it means 2 large letters, this makes sense. But, according to **Rava**, who says it means two regular size letters and a place to hold it by, here there is plenty of place to hold it by besides the margin, so why would we need that here?! **A: KASHYA.**
- A Braisa says, if one carries out a tax receipt before it is shown to the collector, he is chayuv (it has significance). After he shows it to the collector, he is not chayuv (it has no significance). **R' Yehuda** says, he is chayuv for taking it out even after he shows it to the collector.
 - **Q:** What is the point of difference between the **T"K** and **R' Yehuda**? **A: Abaye** says, they disagree about whether one saves the receipt to show to the people who go around and bring you to the tax collector if you can't prove that you already paid. The **T"K** says one does not save it to show it to this person, and **R' Yehuda** says that he does. **Rava** says they argue whether one saves it to show it to the tax collector's assistant. **R' Ashi** says they argue whether one saves it to show to tax collectors in other cities. **R' Yehuda** says he would do that to show that he is someone who is trustworthy and pays his taxes.
- A Braisa says, one is chayuv for carrying out a loan document prior to it being paid off (it is significant). However, once it has been paid off, one is not chayuv for carrying it out (it is not significant anymore). **R' Yehudah** says, one is chayuv for carrying out a loan document even if it had already been paid off.
 - **Q:** What is the point of difference between the **T"K** and **R' Yehuda**? **A: R' Yosef** says they argue regarding whether one may retain a paid loan document in his possession. The **T"K** says he may not, so once it is paid there is absolutely no use for it. **R' Yehuda** says he may, and therefore the paper has a use (e.g. a cover for a bottle). **Abaye** says, all agree that one may not retain a paid loan document. The machlokes is whether a document to which the debtor agrees was actually loaned upon, needs further verification before it can be used for collection. The **T"K** says that if the debtor agrees he wrote the loan document but now says he has already paid, the creditor can only collect

if he can further verify the document, and since we are discussing a case where no further verification exists (Tosfos) the creditor is stuck and this document has no purpose or significance. Therefore, one is not chayuv for carrying it out. **R' Yehuda** says that the loan can be collected without further verification. Therefore, the document still has value and significance. **Rava** says, all agree that although the debtor agrees to having written the document, further verification is still needed. The machlokes is centered around whether, if the creditor claims to have lost the document, do we allow him to write a receipt for the debtor and require the debtor to forever keep that receipt, or do we say that the debtor need not pay unless the original loan document can be produced. The **T"K** says that we do allow the creditor to write a receipt. Therefore, if the loan is paid and a receipt is written, the document has no significance. **R' Yehuda** holds that we don't allow a receipt to be written. If the debtor pays and the document is not returned to him, he can demand return of his payment. Therefore, even after it is paid the document has significance, because if the creditor can't produce it, the debtor may demand his money back. **R' Ashi** says, the Braisa is referring to the debtor carrying the document out. The **T"K** says that the debtor has no use for the document and is therefore not chayuv for carrying it out. **R' Yehuda** says he uses it to show people that he is trustworthy and pays back his loans. Therefore, it has significance to him and he is chayuv for carrying it out.