

1 Our Shiur began with the גמרא referring to the Halacha mentioned in the Mishnah;  
 - מים כדי לשוף בהם את הקילור  
 The minimum amount of water to be חייב for carrying on שבת is the amount that you mix with a substance called קילור to make medicine for the eye.

אבי says that as a general rule;  
 - כל מילתא דשכיחא ולא שכיחא אזול רבנן בתר דשכיחא לקולא  
 If something has more than one use - one common, one uncommon - we figure the minimum amount based on the common use. But if something has two common uses we go by the stricter measurement.

1 מים כדי לשוף בהם את הקילור



Water חייב

אבי

כל מילתא דשכיחא ולא שכיחא אזול רבנן בתר דשכיחא לקולא

If something has more than one use...

Common Uncommon  
 We figure based on the common use

Common Common  
 We go by the stricter measurement

2 For example, יין - wine - שתייתו שכיחא רפואתו לא שכיחא - It is commonly used for drinking, and sometimes to mix as a medicine, therefore the minimum is based on drinking. If one carries less a רביעית, the minimum significant drink, he is not חייב, even though that amount can be used for making medicine.  
 The same holds true for חלב - milk.

On the other hand, דבש - honey is commonly used for both eating and healing, but you use a lesser amount for healing than eating. The Chachamim were strict, and said that one who carries even the lesser amount used for healing is חייב.

But the גמרא asks,  
 - אלא מים - what about water?  
 The משנה says we measure its minimum by the amount of water used to make medicine, but that is not its common use; it's mostly used for drinking?

2



רפואתו לא שכיחא שתייתו שכיחא

פטור חייב



Used for both דבש

חייב פטור

אלא מים



Water חייב

3 The Gemara gives two possible answers.  
 שנו אמר בגלילא שנו – the משנה is talking about people in the Galilee, who do use water just as often for medicine as for drinking.  
 רבא אמר אפילו תימא בשאר מקומות – Water is commonly used for medicinal mixtures everywhere, because when other liquids are used, it leaves a slight film on the eye.

The Mishnah next said ושאר על המשקין ברביעית – For all other drinkable liquids, the minimum amount is a רביעית.

The Gemara brings a ברייתא which mentions other minimum measurements for דם – blood.  
 Just like in our משנה, these amounts are smaller than the standard רביעית, but are considered significant for these substances.

3 **אביי אמר בגלילא שנו**  
*Who do use water just as often for medicine as for drinking*  
**רבא אמר אפילו תימא בשאר מקומות**  
*Because when other liquids are used it leaves a slight film on the eye*

**Smaller than the standard רביעית**  
*But are considered significant...*  
 Blood

4 Then the ברייתא says;  
 במה דברים אמורים במוציא – These minimum amounts are for a general case of carrying.  
 אבל במוציא כל שהוא – But if one stored away an even smaller amount, and then carries it, he is חייב, because he has shown that he considers it significant.  
 ר' שמעון בן אלעזר – adds, that once an item has been stored it becomes significant, and anyone who carries it out will be חייב.  
 But רבי שמעון argues and says; במה דברים אמורים במוציא – Which means; Generally all liquids are ברביעית. However when stored, that is when the minimum amounts mentioned in the ברייתא and משנה apply.  
 holds one can never be חייב for carrying less than these amounts, even if he stored it, because less than these minimum amounts do not become significant even if stored.

4 **במה דברים אמורים במוציא**  
**אבל במוציא כל שהוא**  
**חייב**  
*ר' שמעון בן אלעזר*  
*Anyone who carries it out will be חייב*  
**ר' שמעון**  
**במה דברים אמורים במוציא**  
**WHEN STORED**  
*That is when the minimum amounts mentioned in the משנה & ברייתא apply*

5 The next משנה continues with minimum amounts for other items, that one would be חייב if he carried it out.  
 Zugt di משנה:  
 המוציא חבל כדי לעשות אוזן לקופה –  
 For rope – the שיעור is in the amount that can make a handle for a basket.  
 גמי כדי לעשות תלאי לנפה ולכברה –  
 For reeds, the שיעור is in the amount that will make a handle for a sifter, which is lighter, and needs less material for its handle.  
 The Gemara explains that rope was not used, because it would damage the side of the sifter.

5 **המוציא חבל כדי לעשות אוזן לקופה**  
  
**גמי כדי לעשות תלאי לנפה ולכברה**  

 An orange arrow points from the rope to the basket, and another orange arrow points from the reeds to the sifter.

6 The Gemara cites a Braisa which among other things lists  
 - מוכין כדי לעשות כדור קטן כאגוז  
 For cotton or other soft materials - The שיעור is in the amount  
 it takes to make a small ball the size of a walnut.

The Gemara returns to the Mishnah  
 - נייר כדי לכתוב עליו קשר מוכסין  
 For blank paper, the שיעור is the size you need to write a tax  
 collector's receipt. This is the smallest significant use you  
 could have for a blank paper.

6 מוכין כדי לעשות כדור קטן כאגוז



נייר כדי לכתוב עליו קשר מוכסין



7 The Gemara brings a ברייתא which says;  
 - כמה קשר מוכסין שתי אותיות בכתב יוני  
 The receipt is the size of two Greek letters, which are bigger  
 than regular Hebrew letters. The tax collectors used Greek  
 lettering.

But the Gemara asks from another ברייתא, which gives a  
 different measurement for paper.  
 - אם יש בו כדי לכתוב שתי אותיות חייב  
 If the paper is big enough to write 2 regular sized letters, he's  
 חייב.  
 The Gemara gives two possible answers.  
 The second ברייתא is actually referring to 2 Greek  
 letters of a tax collector's receipt, even though it does not say  
 so explicitly.  
 רבא answers that the second ברייתא means to say that the  
 paper must be big enough to write 2 regular letters, plus  
 margins by which to hold it - which is equal in size to 2 larger  
 Greek letters.

7 כמה קשר מוכסין  
 שתי אותיות בכתב יוני

?

אם יש בו כדי לכתוב  
 שתי אותיות חייב

רבא      רב ששת

The second ברייתא means to say  
 the paper must be big enough to write  
 2 regular letters  
 plus margins

The second ברייתא is referring to  
 2 GREEK LETTERS

8 The Mishnah also taught  
 הייב - המוציא קשר מוכסין קשר מוכסין הייב - one who carries the tax collector's receipt is liable.  
 The גמרא cites a related ברייתא.  
 הייב - המוציא קשר מוכסין עד שלא הראהו למוכס הייב -  
 The liability for carrying a tax collector's receipt depends;  
 Before showing it to the tax collector to prove that he paid, he would be הייב.  
 פטור - But after he showed it, he would be פטור, because the receipt has no purpose anymore, and is insignificant. This is the opinion of the רבנן.  
 רבי יהודה אומר אף משהראהו למוכס הייב מפני שצריך לו -  
 Even after showing it he would be הייב, because he still has a need for it.  
 The גמרא explains the reasoning of both opinions by giving 3 possible reasons one might want to keep the receipt. R' Yehuda considers these reasons significant, and he's therefore הייב. The תנא קמא holds most people would not hold on to it for those reasons. Therefore the receipt is considered insignificant, and he's פטור.

One of the reasons given is  
 איכא בינייהו רהיטי מוכסא - The tax collector's runners used to stop people and demand to see the receipt. If they did not have it, they would take him back to the collector. According to רבי יהודה, the receipt is still significant because people kept them to show the runners. But the תנא קמא says people don't worry about going back to the collector, since the collector will know they've paid already, and they don't bother to keep the receipt, making it insignificant.

9 The gemara cites another Braisa with a similar machlokes between רבי יהודה and the תנא קמא regarding a שטר חוב - a loan document.

8 המוציא קשר מוכסין הייב

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המוציא קשר מוכסין

רבי יהודה	רבנן
אף משהראהו למוכס הייב מפני שצריך לו	עד שלא הראהו למוכס הייב משהראהו למוכס פטור
איכא בינייהו רהיטי מוכסא	
רבי יהודה הייב	רבנן פטור

9 רבנן אמרו: רבי יהודה

שטר חוב