

- 1 Our Shiur began by referring to the משנה on ע"ח ע"ב which said דין כדי לכתוב שתי אותיות - דיו כדי לכתוב שתי אותיות - The minimum amount of ink for on to be חייב for carrying on שבת, is the amount needed to write two letters.

1

דיו כדי לכתוב שתי אותיות

- 2 The Gemara cites several related rulings of Rava. אמר רבא הוציא שתי אותיות וכתבן כשהוא מהלך חייב - If one carried ink out on שבת and wrote two letters while walking, he is חייב for carrying, because the writing is considered the הנחה. As we learned in the beginning of the Mashechta, in order to be חייב for הוצאה, there must be a עקירה - lifting it from its place - and הנחה - setting it down. Rava teaches us הנהחן זו היא הנחתן - the writing is considered the placing down of the ink.

2

אמר רבא הוציא שתי אותיות וכתבן כשהוא מהלך

חייב

כתיבתן זו היא הנחתן

ואמר רבא

אינו חייב

רבא also said - if somebody carried out one letter's-worth of ink and wrote with it, and then went back for another letter's-worth of ink and carried that too, he is not חייב. The two carryings do not combine to make the שיעור, the minimum amount, because by the time he carried the second time, the first ink had dried a bit, and ink shrinks as it dries. So you don't have the minimum amount anymore.

- 3 רבא also taught another rule about combining two acts of carrying on שבת. הוציא חצי גרוגרת אחת והניחה - if he took out half a שיעור of food and put it down, and then removed it, and then carried out another half שיעור to that place, the two carryings do not combine, and he is not חייב for carrying. Since the first half is no longer there, the second half has nothing to combine with.

3

ואמר רבא

הוציא חצי גרוגרת אחת והניחה

שיעור

Then carried out another half שיעור

The two carryings do not combine

ואמר רבא

הוציא חצי גרוגרת והניחה

שיעור

Then carried out another half שיעור

גרוגרת והניחה

And passed it within 3 טפחים of the first half שיעור

The two do combine

לבוד

רבא taught one more rule about combining two acts of carrying. הוציא חצי גרוגרת והניחה - if one took out half a שיעור of food and put it down, and then carried out another half שיעור and passed it within 3 טפחים of the first half שיעור, then the two do combine, even though he did not put the second one down. Because within 3 טפחים is considered as having been set down there, based on the Halacha of לבוד.

4 The Gemara then cites a Braisa which speaks about two acts of carrying.
 הוציא חצי גרוגרת וחזר והוציא חצי גרוגרת - if one took out a half-שיעור and put it down, and then took out another half-שיעור;
 בהעלם אחד חייב - if in between the two times he carried, he did not become aware that it is Shabbos or that carrying is forbidden on שבת, then the two actions combine and he's חייב חטאת.
 If he did realize in between, it is two periods of unawareness for which he is פטור, because they cannot combine, and each incident by itself had no שיעור.
 But רבי יוסי adds - even בהעלם אחד - if it is - לשתי רשויות פטור - if each time he carried, he put the half-שיעור down into a different רשות, then the two actions do not combine.

4

ברייטא:

והזר והוציא	הוציא חצי גרוגרת
חצי גרוגרת	גרוגרת
בשתי העלמות	בהעלם אחד
פטור	חייב
	רבי יוסי
	לשתי רשויות
	פטור

5 Then the Gemara discusses the next part of the משנה, which said כחול כדי לכחול עין אחת - The minimum amount for כחול, eye makeup, is enough to paint one eye.
 The Gemara asks הא לא כחלי - why is that a significant amount? Women do not color just one eye?
 the modest women of larger cities covered their faces, and left only one eye uncovered so that they could see, so they only needed to color the one eye that was uncovered. However, in small villages with simpler life styles, it was not necessary to cover their faces.

5

כחול כדי לכחול עין אחת

הא לא כחלי

Women do not color just one eye?

רב הונא

שכן צנועות כוחלות עין אחת

The modest women of...

Larger cities	Small villages
Left only one eye uncovered	Was not necessary to cover their faces

6 Therefore the Braisa rules as follows;
 אם לרפואה כדי לכחול עין אחת - If for medicinal purposes, the שיעור is an amount for one eye.
 אם לקשט בשתי עינים - If for cosmetic purposes, the שיעור is an amount for two eyes.

6

ברייטא:

אם לקשט	אם לרפואה
בשתי עינים	כדי לכחול עין אחת

7 The גמרא then explains some other items and their amounts the משנה had mentioned.
 The minimum for שעוה - wax, is
 כדי ליתן על פי נקב קטן של יין - enough to seal the small hole that they made in wine barrels.

The amount for דבק - glue, is
 כדי ליתן בראש שפשוף שבראש קנה של ציידין - the amount that trappers use to smear on boards to catch birds.

זפת וגפרית - pitch and sulfur
 כדי לעשות נקב קטן - To make a small hole in the seal of a vial which was made of sulfur or pitch.

The amount for חרסית - crushed brick - is the amount needed to make a seal around the hole in the gold-refiner's furnace, according to the רבנן. But רבי יהודה says it's the amount needed to plaster the cracks of the tripods that held up their small stoves.

7

שעוה
 כדי ליתן על פי נקב קטן של יין

דבק
 כדי ליתן בראש שפשוף שבראש קנה של ציידין

זפת וגפרית
 כדי לעשות נקב קטן

To make a small hole in the seal of a vial which was made of sulfur or pitch

8 The גמרא then discusses the next part of the משנה which said the minimum amount for סיד, plaster, is כדי לסוד קטנה שבבנות - enough to smear on a "little one" of the girls.
 The גמרא brings a ברייתא which explains that this means the little finger of girls.
 And then the גמרא talks about the practice of women who used plaster to remove unwanted hair. רבי יהודה said in the name of רב;
 בנות עניים טופלות אותן בסיד - Poor people would use plaster, rich people used fine four, and the daughters of kings would use שמן המור, as stated in the Megillah - ששה חדשים בשמן המור - which is either perfumed oil, or oil made from unripe olives.

8

סיד
 כדי לסוד קטנה שבבנות
The little finger of girls...

רבי יהודה

בנות עניים טופלות אותן בסיד

Poor people	Rich people	Daughters of kings
Would use plaster	Would use fine four	Would use שמן המור

ששה חדשים בשמן המור

9 Then the גמרא tells the story of רב ביבי, who smeared his daughter with plaster one limb at a time, which made her so beautiful that people paid 400 זוז for her dowry.
 The גמרא says a non-Jew had the same idea, but טפלה בהד זימנא - he smeared his daughter all at once, which is deadly, and it killed her.

9

Which made her so beautiful that People paid 400 זוז for her dowry	רב ביבי Smeared his daughter with plaster One limb at a time
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A non-Jew had the same idea, but טפלה בהד זימנא Which is deadly & it killed her

10 The גמרא says a non-Jew had the same idea, but טפלה בחד זימנא - he smeared his daughter all at once, which is deadly, and it killed her.

The גמרא then discusses the last part of our רבי יהודה. רבי יהודה had said that the minimum amount for סיד is enough to smear a כלכול, and רבי נחמיה said it's enough to smear a אנדיפי. The גמרא asks מאי כלכול ומאי אנדיפי - what do these words mean?

רב said that smearing a כלכול means smoothing the hair on the temples. And אנדיפי means removing the hair underneath the temples.

10

סיד

רבי נחמיה	רבי יהודה
אנדיפי	כלכול
?	
מאי כלכול ומאי אנדיפי	
רב	
אנדיפי	כלכול
Removing the hair underneath the temples	Smoothing the hair on the temples

11 But the גמרא rejects this because of a ברייתא which says דברי רבי נחמיה בביצת הסייד - that רבי נחמיה's measurement is correct if we are talking about a lump of plaster, instead of the watery kind of plaster that you use to smooth your hair. So רבי נחמיה cannot mean removing the hair under the temple, because you don't use hard plaster for that!

Therefore, the גמרא gives other explanations of אנדיפי. רב כהנא said it was the marks they made on measuring utensils in the בית המקדש to make it easy to know how much wine to take.

Another explanation is אפותא - the thick plaster that people put on their forehead to give it a good color.

11

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דברי רבי נחמיה בביצת הסייד

רב כהנא
אנדיפי

The marks they made on measuring utensils in the בית המקדש

אפותא

The thick plaster that people put on their forehead to give it a good color

12 The next משנה continues to list the minimum amounts for different substances. It says the minimum amount for אדמה - clay, is a מחלקת. According to רבי עקיבא, it's the amount you need to seal a sack of cargo, and according to the חכמים it's the amount you need to seal a letter.

מחלקת. רבי עקיבא says it's the amount you use to fertilize a single stalk of cabbage, but the חכמים say it's the amount you need to fertilize a leek, which is a smaller amount.

12

אדמה
מחלקת

חכמים	רבי עקיבא
The amount to seal a letter	The amount to seal a sack
זבל וחול הדק	
חכמים	רבי עקיבא
The amount to fertilize a leek which is smaller	The amount to fertilize a single stalk of cabbage

13 חול הגס - the minimum for coarse sand is the amount to put on a shovel-full of plaster. The גמרא explains that they used to mix sand with plaster to make a stronger mixture. As part of this discussion the gemara cites a Braisa which teaches that due to the obligation to remember and mourn the חורבן בית המקדש - the Destruction of the Temple; לא יסוד אדם את ביתו בסיד - One may not plaster his home with lime - Unless he mixes in some straw or sand, which darkens the lime somewhat.

13

חול הגס

The amount to put on a shovel-full of plaster

כריתא:

לא יסוד אדם את ביתו בסיד
אלא אם כן עירב בו תבן או סיד

14 The Mishnah continues; The minimum amount for קנה - a reed is כדי לעשות קולמוס - large enough to make a pen. But if the reed is too thick, or it's cracked, so you can't use it as a pen, then the minimum is כדי לבשל בו ביצה קלה שבבצים - enough to use as fuel to cook the most easily cooked of all eggs, which the גמרא defines as an egg of a chicken.

14

קנה

כדי לעשות קולמוס

But if the reed is too thick...

כדי לבשל בו
ביצה קלה
שבבצים

כל שיעורי שבת בגרוגרת

The gemara adds, since כל שיעורי שבת בגרוגרת - Regarding carrying, the שיעור of all foods is גרוגרת - a dried fig, which is less than an egg - here too we mean to say, the שיעור of reeds is in the amount needed to cook eggs - which cook quickly - in the amount of גרוגרת.