

2.8.1

76b (משנה א) → 77b (דג ונחש וחזיר)

1.	וְיָרַץ הַעֲבָד לְקִרְאָתָהּ וְיֹאמֶר הַגְּמִיאֵינִי נָא מֵעַט מִיָּם מִפְּדֵד: בְּרֵאשִׁית כַּד, י"ז
2.	וְאִם אַחֵר הֵלֵבֵל יִקְדִישׁ שְׂדֵהוּ וְחֹשֶׁב לוֹ הִלְהֵן אֶת הַכֶּסֶף עַל פִּי הַשָּׂנִים הַנוֹתֵרֶת עַד שְׁנַת הַיָּבֵל וְנִגְרַע מִן־כֶּסֶף: וְיִקְרָא כו, יח
3.	אֲרִזִּים לֹא עִמְמָהוּ בְּגֹן אֱלֹהִים בְּרוּשִׁים לֹא דָמוּ אֶל סַעֲפֹתָיו וְעֶרְמָנִים לֹא הָיוּ כְּפֹאֲרֹתָיו כֹּל עֵץ בְּגֹן אֱלֹהִים לֹא דָמָה אֵלָיו בְּיָפְיוֹ: יחזקאל לא, ח
4.	הַלֵּךְ צְדָקוֹת וְדָבַר מִישְׂרִים מֵאִס בְּבַצַּע מַעֲשָׂקוֹת נֶעַר כְּפִיו מִתְמַךְ בְּשֹׁחַד אִטָּם אֲזַנּוּ מִשְׁמַע דְּמִים וְעַצֵּם עֵינָיו מִרְאוֹת בְּרַע: ישעיהו לג, טו
5.	הַמְּבַלֵּג שֶׁד עַל עֵז וְשֶׁד עַל מְבַצֵּר יְבוּא: עמוס ה, ט
6.	סוּד ה' לִרְאֵיו וּבְרִיתוֹ לְהוֹדִיעֵם: תהלים כה, יד

- I. **א** of various liquids (note: from "oil" and on is analyzed on next page)
- a. **Wine:** enough for **כוס** of **כוס** (ברייחא – "כוס יפה" – in other words – **כוס של ברכה**, which needs $\frac{1}{4}$ of a **רביעית**)
- Based on:** 1 part wine to 3 parts water, totaling a **רביעית** (→ **שיעור יין חי** is ~.75)
 - Support (רבא):** from end of **משנה** which sets default **שיעור** at **רביעית**
 - Challenge (אב"י):** **נדה ב:ז** determines that for **שירוי**, 1 part wine to 2 parts water
 - Answer (רבא):** that is **שירוי**, which is weak; or that is for color (comp. with **נדה**), not flavor
 - Challenge (אב"י):** why would he be liable for taking out a $\frac{1}{4}$ **רביעית** of wine, unfit for drinking as is?
 - Answer (רבא):** re: **הוצאת שבת**, it is significance which determines **שיעורים**; $\frac{1}{4}$ **רביעית** is **חשוב**
 - תוספתא ח:י:** the **שיעור** for dried up wine is **כזית**, per **נתן ר'**
 - and **ר' יוסי בר יהודה** and **ר' נתן דב יוסף** had common perspective (that a dried **רביעית** is a **כזית**)
 - on father's observation that one of the **חומרות ב"ה** is **נבילה** of **דם**
 - only if it is **רביעית**, because it becomes a **כזית** when dried
 - perhaps they don't agree;
 - may only hold that wine has that ratio, but **דם**, which is thicker, is more than **כזית**
 - may hold that that relationship is true for **דם**, which is thick, but for **יין** < **רביעית**, **יין** < **כזית**
 - And:** if one takes out less than **כזית** of dried up wine, is **חייב**
- b. **Milk:** enough for one swallow
- Note:** clarification of spelling – with **א**, not **ע** (per v. 1)
 - Tangents:** clarification of proper spelling of **גרעינים** (v. 2), **עוממות** (v. 3), **עוצם** (v. 4) – **שבת כג:ה** – v. 4)
 - שיעורים:** for animal milk – enough for a swallow; for human milk or egg white, enough to put on applicator of bandage for eyes; and **שיעור** of applicator is enough to put water
 - is that enough for the water or also the part needed to hold? **תיקו**
- c. **Honey:** enough to put on a wound on the back of an animal (from burden/saddle)
- ברייתא** enough to put on opening of wound
 - Question:** does that mean the entire opening or just the point? **תיקו**
 - Tangent (רב):** everything **ה'** created has a purpose (5 insects/reptiles that have medicinal qualities)
 - ברייתא** 5 cases where the weak one puts fear into the strong one (examples given; v. 5)
 - Tangent:** story of **זירא ר'** asking **רב יהודה** questions about the animal world and about the relationship between Aramaic words and their etymology (v. 6)
- d. **Oil:** enough to put on a small limb
- e. **Water:** enough to soften salve put into eye
- f. **All other liquids, including שופרים (filthy water):** **רביעית** (approx.. 3 oz)
- these "off" **שיעורים** are only for a **מצניע**; for anyone else, always a **רביעית**