

1 Our Shiur began with the משנה on the top of עו דף, which discusses the quantity of various types of animal feed required in order to be חייב for carrying on שבת. The שיעור for each animal is a mouthful of the type of food typically eaten by that animal. Anything edible for human consumption would have a שיעור כגרוגרת, the size of a dried fig.

1

The **Quantity of animal feed** required in order to be **חייב** for carrying



The שיעור for each ANIMAL is a **mouthful of the type of food** typically eaten by that animal

Anything edible for HUMANS would have a שיעור כגרוגרת the size of a dried fig

2 The גמרא explains - המוציא תבן כמלא פי פרה לגמל דכולי עלמא לא פליגי דחייב - If a person carried the full measure of cow feed, to feed a camel - which has a much larger mouth - he is still חייב, because he carried an adequate amount of cow feed for its normal use, for cows. If, however, מוציא עצה כמלא פי פרה לפרה - A person carried enough camel feed to fill a cow's mouth - to feed a cow, there is a מחלוקת אמוראים: מחלוקת אמוראים: he is פטור because the camel feed he's carrying is not enough for a camel. The fact that it's enough for a cow does not count, because ר' יוחנן holds; it's unusual for a cow to eat camel feed, and it's not considered eating. ריש לקיש חייב because he is חייב because ריש לקיש holds - a cow eating camel feed, is considered eating.

2

המוציא תבן כמלא פי פרה לגמל




דכולי עלמא לא פליגי דחייב

מוציא עצה כמלא פי פרה לפרה




מחלוקת אמוראים:

ריש לקיש	ר' יוחנן
חייב	פטור
אכילה על ידי הרחק שמייה אכילה	אכילה על ידי הרחק לא שמייה אכילה

3 The Gemara continues - Although the משנה said;
 ואין מצטרפין זה עם זה מפני שלא שוו בשיעוריהן
 Items with different שיעורים cannot combine together to add up to the שיעור.
 אמר רבי יוסי בר חנינא... אבל מצטרפין לקל שבהן
 They can be combined to add up to the more lenient of the two שיעורים. Something with a smaller minimum שיעור can combine with something that has a larger minimum שיעור to make up that larger שיעור.
 The Gemara questions this from a משנה in כלים which says that the ability of two things to combine for the more lenient שיעור is limited to טומאת מושב, the טומאה contracted when a זב, נדה or יולדת sit on something, since the various items are often used together. The implication is that generally they cannot combine, even for the more lenient שיעור?
 אמר רבא הכא נמי חזיא לדוגמא - Here too, the animal feed is sometimes used together, when the seller puts together a sample of the different feeds for marketing purposes.

4 The last משנה in the פרק tells us that אוכלים כגרוגרת - all food - As Rashi says למאכל אדם - for human consumption, has the שיעור of a dried fig. However, when measuring food, we don't count the shells, pits, stems or bran.
 ר' יהודה holds that shells of lentils count toward the size because they are cooked and eaten together with the lentils. The gemara cites a Braisa in which ר' יהודה says that shells of fresh beans can also be eaten and count toward the שיעור of food.

5 The Gemara points out that although bran does not count toward the שיעור for carrying on שבת, it does count for the שיעור in regard to הפרשת חלה, the minimum amount needed for the mitzvah of separating חלה from dough. The reason is עני אוכל פתו בעיסה בלוסה - a poor man would eat bread made from coarse flour. Therefore it's considered לחם. However, regarding Shabbos - Rashi says - מידי דחשיב בעינן - Shabbos requires something significant, and this type of bread is not eaten by most people.

3 ואין מצטרפין זה עם זה מפני שלא שוו בשיעוריהן

**אמר רבי יוסי בר חנינא
אבל מצטרפין לקל שבהן**

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The ability of two things to combine is limited to טומאת מושב

אמר רבא הכא נמי חזיא לדוגמא

4 אוכלים כגרוגרת

רש"י
למאכל אדם

We don't count the shells, pits, stems or bran

ר' יהודה

Shells of lentils count

Because They are cooked & eaten together

בריייתא:
Shells of fresh beans can also be eaten & count toward the שיעור of food

5 Although bran does not count toward the שיעור for carrying on שבת

שיעור הפרשת חלה
עני אוכל פתו בעיסה בלוסה

מידי דחשיב בעינן **שבת**

6 The 8th פרק begins with שיעורים of various liquids regarding carrying on שבת.

Zugt di Mishnah;

המוציא יין כדי מזיגת הכוס

As the גמרא explains, the amount of wine needed to be חייב for carrying, is the amount needed for a ברכה של כוס - such as יין רביעית of a קידוש and הבדלה - which is a quarter of רביעית - חי - raw wine, so that when diluted with 75% water, as was the custom in those days, would equal a full הלוג of wine.

The amount for other liquids is as follows:

חלב כדי גמיעה

Milk - in the amount a person can swallow in one gulp -

Honey - enough to put on a small sore -

Oil - enough to rub on a small limb -

Water - enough to mix with a paste called קילור, to make a medicine for the eye.

ושאר כל המשקין ברביעית

For all other drinkable liquids, the minimum amount is a רביעית, and the same amount applies for waste water also.

The גמרא later explains that even waste water is significant because it can be used to knead clay.

For all other drinkable liquids, the minimum amount is a רביעית, and the same amount applies for waste water also. The גמרא later explains that even waste water is significant because it can be used to knead clay. R' Shimon disagree with the varying argues. He holds that the minimum for all of these liquids is actually a רביעית. These smaller measurements were only listed in the משנה regarding one who had stored that small amount of that substance for some purpose. He would be liable for the smaller amount, but not for anything less than that, even if he stored that minute amount.

6 המוציא יין כדי מזיגת הכוס
כוס של ברכה

יין חי Water יין חלב
רביעית הלוג

Milk	Honey	Oil	Water
Swallow in one gulp	Put on a small sore	Rub on a small limb	To mix with a paste called קילור

ושאר כל המשקין ברביעית
רבי שמעון אומר
כולן ברביעית