

This month's Daf Digest is dedicated
לכבוד the Wedding of Yosef and Shoshana Sokolin
And לעלוי נשמת Israel Isser Ben Tzion ben Yaakov whose yahrtzeit is on 19 Iyar

OVERVIEW of the Daf

1) Wine (cont.)

Rava suggests that our Mishnah is a proof to the assertion that the cup of wine used for blessing must contain a quarter-reviis of pure wine.

Abaye challenges the proof, but Rava defends his position.

2) Congealed wine

A Beraisa records the opinion of R' Nosson that if one transports a kazayis of congealed wine he is liable. This is because a reviis of wine congeals into a solid the size of a kazayis.

R' Yosef asserts that R' Nosson and R' Yosi the son of R' Yehudah share the same opinion regarding a reviis forming a kazayis when it congeals.

Abaye demonstrates that R' Nosson and R' Yosi the son of R' Yehudah may not concur with one another.

3) גמיעה

R' Nachman bar Yitzchak demonstrates that the word גמיעה should be spelled with an aleph.

The Gemara records three more examples of an uncertainty how to spell a particular word.

4) Milk

A Beraisa presents the measurements for liability for transporting milk and the components necessary to make eye medicine.

5) Honey

A Beraisa teaches that the amount of honey for which one is liable is the amount one would place on a sore. The Gemara, however, is uncertain whether the Beraisa refers to the entire surface of the sore or just the highest tip.

6) Issues of Creation and language

R' Yehudah states in the name of Rav that everything created by Hashem has a purpose and a number of examples are cited.

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REVIEW and Remember

- What is the dispute between Rava and Abaye concerning the proper ratio for diluting wine?
- Two letters in particular created uncertainty; what are those two letters?
- According to the Gemara, what is the usefulness of a variety of creatures?
- What is unique about a rooster's eyes?

Distinctive INSIGHT

Darkness and despair is followed by light and hope

כבריתו של עולם דברישא חשוכא והדר נהורא

Rab Tzadok HaKohen (צדקת הצדיק - קע.) elaborates upon the theme of this Gemara. When Hashem wants to shower a person with goodness and blessings, He waits for the person to daven and to ask for this benefit. In order to motivate the person to call out in prayer, Hashem will direct a certain element of distress or some sort of fear in his direction in order for the person to call out to Him.

It is along these lines that the Gemara (Yevamos 64a) relates that the matriarchs were each barren, because Hashem craves to hear the prayers of the righteous, כביכול. It could also be that a person will witness someone else who is suffering, and he will be encouraged to daven to Hashem for the welfare of his friend, and in this manner the person himself is answered.

Whenever Hashem wants to bring about will happen, and there are many ways in which it can come about. When a person is deemed to experience a particular event, if often is introduced with difficulty, and even pain. Our sages tell us (Tosafos, Taanis 10b): "All beginnings are difficult." The Gemara (Berachos 5a) tells us that three great gifts were presented to the Jewish people, and all of them are acquired through suffering. They are Torah, Eretz Yisroel and the World-to-Come.

The world was created beginning with darkness, which was followed by light, as our Gemara states. This teaches us that we should not be surprised to find many things in the world which are aspects of evil and which undermine the pursuit of spirituality. This is represented by darkness. Whenever we find an opportunity which can be utilized to serve Hashem, it is often shrouded in layers of darkness which must be cleared up with great effort and pain-staking labor. In this manner, the benefits and positive aspects of the situation can be utilized.

This is also the underlying theme which we find coming up where our sages have arranged that the three weeks of mourning for the destruction of Yerushalayim and the Beis Hamikdash are

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Daf DIAGRAM

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מים כדי לשוף בהם את העין
Water is used to moisten powder for a small salve for the eye



קילור
A salve for the eye

HALACHAH Highlight

White Wine for Kiddush

אמר ליה רבא הא דקאמרת שני חלקי מים ואחד יין מן היין השירוני יין השירוני לחוד דרפי אי נמי התם משום חזותא אבל לטעמא בעי טפי: רש"י ד"ה אי נמי התם משום חזותא - נקט ליה, ונהי נמי דדרי על חד תלת בטעמא מראית דם לא הוי אלא בשני חלקים מים ואחד יין, ואי יהיב ביה טפי, דם הדומה לו כדם ירוק הוא, וטהור:

Rava had said that the proper proportion to dilute wine concentrate is three parts water to one part wine. In reference to the laws of Niddah we find that the proper proportion to arrive at a color of red is to dilute two parts water and one part wine of wine of the Sharon. This is the color of red blood that is tamei, but a greater proportion of dilution would result in a color that is tahor. This indicates, it would seem, that Rava's dilution of three to one is too watery. One answer is that the wine of Sharon is an exception for it is weak; Alternatively, by Niddah, in terms of appearance, the red that is tamei is the proportion of two to one, but for taste, more water is necessary (3:1).

Rashi adds that in terms of appearance, [the Tanna] mentioned the proportion of 2:1. Although diluting three to one achieves [optimum] taste, the color of blood is only [up to the proportion] of two parts water and one part wine, but if he puts in more [water], the blood [the mixture] resembles is greenish blood, and is tahor.

We see here that according to Rava (according to Rashi) the dilution that produces the most superior wine - a proportion of three parts water to one part wine - also deprives wine of its true red color (which it loses in any proportion greater than two parts water to one part wine). More than a two to one ratio gives the wine a greenish hue. We thus see that even wine that is not truly red, so long as it is not very pale¹, may be considered a superior wine and may be used for Kiddush with no compunction.

In a related discussion, although Ramban maintains that white wine may never be used to make Kiddush, Shulchan Aruch² rules leniently. Hence, it is only preferable to use red wine for Kiddush.

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A Beraisa cites five examples when a stronger creature is afraid of a weaker creature.

R' Zeira asked R' Yehudah a series of questions, some related to animals and some related to the origin of different words.

A Beraisa lists three creatures that become stronger as they become older.

7) Oil

The amount oil for which one is liable is the amount one would spread on the small limb of a newborn infant.

This ruling is challenged, but it is sustained. ■

Shemiras Shabbos K'Hilchasa³ adds that white wine may be "colored" red by adding in a little red wine. However, if the white wine that is available is a better wine, it is preferable to an inferior red wine.⁴ Ketzos HaShulchan⁵, however, writes that our "white wine" also falls into the preferred category of red wine - although Mishnah Berurah⁶ notes that the white wine should not be "too white."

It seems that our Gemara serves as the basis for these rulings of Ketzos HaShulchan and Mishnah Berurah. ■

1. "חמר חורייין" - עיי"ש בביאור הגר"א.
2. שו"ע אורח חיים סימן רע"ב סעיף ד': מקדשין על יין לבן והרמב"ן פוסלו לקידוש אפי' בדיעבד אבל מבדילין עליו ומנהג העולם כסברא ראשונה: ולגבי ההלכה שייך לבן כשר להבדלה לכו"ע, עיי"ש במשנ"ב ס"ק י"א: אבל מבדילין עליו - אם הוא חמר מדינה שם שהכל שותין אותו והטעם דלא גרע משכר דק"ל לקמן בסימן רצ"ו ס"ב דמבדילין עליו אם הוא חמר מדינה וה"ה דמטעם זה מותר לקדש עליו בשחרית לכו"ע לפי מה שכתבו האחרונים לקמן בס"ט דבשחרית נוהגין להקל לקדש על כל משקה שהוא חמר מדינה:
3. פרק מ"ז הערה פ"ט.
4. משנה ברורה שם ס"ק י': על יין לבן וכי' - ולכו"ע מצוה לכתחלה לחזר אחר יין אדום אלא אם אין לו אדום או שאינו משובח ס"ל לדעה זו דמותר לכתחלה לקדש על לבן:
5. סי' פ', בדי השלחן ס"ק א.
6. משנה ברורה שם ס"ק י"ב: כסברא ראשונה - ובא"ר משמע דביין שהוא לבן יותר מודאי נכון לחוש לדעת הרמב"ן שלא לקדש עליו אלא בשעת הדחק שאין לו אדום: ■

Gemara GEM

The fright of the lion in nature's scheme

What is the nature of this creature called "מפגיע"? Rashi explains that it is a very small creature, but it has a loud voice. Rabbeinu Chananel says that it crawls under the lion, between its paws, and it makes this loud noise which causes the lion to recoil in fear.

The Akeida (פרשת בחקתי - ע"א) tells us that this small creature digs a hole which is wide at its entrance, but it is narrow at the other end. The מפגיע approaches the lion to tease it, causing the lion to chase after it. It

runs into this pit, with the lion in pursuit. The lion gets caught as the passage narrows. The מפגיע escapes, only to return to the other end where the lion is trapped, and it then kills the lion.

Ben Yehoyada describes how the legs of this creature each have more than thirty extremely sharp claws. It crawls up onto the head of the lion, where it is able to dig into its skull. This same מפגיע is itself horrified of dogs, because the dog is able to kill it.

The Midrash Shochar Tov (Tehillim 104) relates that when these three creatures meet together, there is a standoff. The lion wants to kill the dog, but it is afraid of the אקנייתא (identified as the same animal discussed in our Gemara), which only the

dog can overpower. The dog will not kill this small being, because it wants it to be around to hold off the powerful lion. The מפגיע does not kill the lion, because it is afraid that the dog will then no longer have inhibitions to kill it. In this manner, none of the predators exercised their ability to kill. When Rabbi Akiva saw this standoff, he was overwhelmed with the symphony of nature, as he proclaimed, "How wonderful are Your works, Hashem, You make them all with wisdom!" ■

(Gem...continued from page 1)

then followed by seven weeks of consolation and rebuilding. It is through the pain and suffering that the salvation and redemption can be realized. ■