

The slave will be satisfied with anything

עבד כל דהו מימר אמר -

Overview

אביי stated that in the רישא it is understood why the ע"ז (tooth last) have to be preceded by another set of עדים (eye last) for otherwise what is the meaning of כן שהרב אומר, however in the סיפא the ע"ז (eye last) can testify without any עדים preceding them since the slave is happy with anything that is given to him. The implication is that these ע"ז aren't giving him much, but nevertheless it is still pleasing to the עבד. Our תוספות does not understand this implication that the עבד is not receiving that much.

הרבה יש לתמוה אמאי קאמר כל דהו דלגמרי¹ באין לסיועיה:

There is much to be astonished, by this statement, for **why does** the גמרא say that the עבד is satisfied even with a **miniscule** amount, when in fact **these ע"ז are assisting him completely?!**

Summary

The ע"ז are testifying totally for the benefit of the עבד, why call it כל דהו?

Thinking it over

Perhaps the גמרא is saying that the עבד is always satisfied even with the least amount of benefit, so even if one can come up with a scenario, where these עדים are not benefitting him totally, nevertheless since they are helping him somewhat, he will still be pleased.

¹ They are testifying that he is free and that the master owes him דמי עין (not just דמי שן); what more can he expect?!