

3.1.10

12b (ימשמש במעשיו) → 13b (אמר רב יהודה)

<p>1. וכתב את האלת האלה הפהן בספר וקחה אל מי המרים: במדבר ה, כג</p> <p>2. ונתן לכם אדני לחם צר ומים לחץ ולא יכנף עוד מוריק והיו עיניך ראות את מוריק: ישעיהו ל, כ</p>
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I. לחי וקורה

- a. *in a w/o מביו* *רב יהודה* (זורק לתוכו פטור) → *רה"י* makes it into *רה"י* (זורק לתוכו חייב); but a קורה does not (→ פטור)
- i. *Challenge* (ר"ש): implication that if there was שיתוף, even a קורה would make it into a full *רה"י*
1. *However*: how does the loaf of bread (שיתוף מבואות) turn a location into *רה"י* or *רה"ר*?
2. *ברייתא*: public courtyards and dead-end streets – if someone throws in there – *חייב* (רה"י) with or w/o עירוב
- b. *Rather* (רב יהודה): *in a מביו* that is unfit for שיתוף; a לחי makes the מביו into *רה"י*; a קורה does not
- i. *Inference*: *רב יהודה* holds that a לחי is a real מחיצה and a קורה is just a היכר
1. *דבא*: subscribes to same formula – לחי is a מחיצה and קורה is a היכר
2. *דבא*: both לחי and קורה serve as היכר
- a) *Challenge*: if you throw into a מביו – with a לחי → *חייב*; without a לחי → פטור (→ לחי is a מחיצה)
- i. *Corrected reading*: if it only needs a לחי → *חייב*; if it needs לחי and something else → פטור
- b) *Challenge*: קורה's permission to carry from his *רה"י* to his other on both sides of *רה"ר*
- i. *Through*: לחי on each side (→ לחי is a full מחיצה)
1. *Answer*: *רב יהודה* holds that 2 מחיצות are all needed (already there) and לחי is a היכר

II. מביו requirements of a square רב:

- a. *Per יהודה* is not "fixed" with לחי וקורה
- b. *Per חייא בר אשי* a קורה טפח-wide is insufficient
- i. *ד' זירא*: since it is square, it is no longer a מביו; rather – חצר, which doesn't fix with קורה; requires פס of פס
1. *Question* (זירא): why not consider the לחי to be a פס and permit the חצר?
2. *Answer*: per יוחנן ר', a פס must be ד"ט wide to be מתיר a חצר
- ii. *א"נ*: a מביו that works with לחי וקורה is longer than it is wide and has חצרות and houses opening into it
1. *And*: a חצר that requires a 4-side פס is a square
- a) *Challenge*: this implies that if it is round (e.g.) it doesn't have that requirement
- b) *Rather*: read – if longer than wide, it is מביו (לחי/קורה); if not – חצר (requires פס)
- i. *Question*: how much longer than wide must it be to be considered מביו?
1. *שמואל*: thought to answer – 2x
2. *דב*: quoted חייא ר' ("חביבי") – as long as it is longer at all – מביו

III. Analysis of interaction between student (representing ר' ישמעאל) and ר"ע

- a. *Challenge*: ר"ע's position is same as ת"ק
- b. *Answer*: one of them agrees with ר' אחלי מביו of less than ד"ט needs nothing
- i. *ע"ע* (in ברייתא): ר' ישמעאל never said that – the student said it; yet הלכה follows that report
1. *Answer* (שמואל): ר"ע said this to keep students sharp (really rejected report)
2. *Answer* (רנב"י): ר"ע said "נראין" in favor of the student's report
- a) *דיב"ל*: "one student" is ר"מ; first studied with ר' ישמעאל then moved to ר"ע
- i. *Per*: his report of ר' ישמעאל allowing him the use of קנקנתום in ink, then ר"ע forbidding it
- ii. *Challenge*: opposite sequence reported
1. *Resolution*: he first studied with ר"ע, couldn't follow him, moved to ר"י, "graduated" to ר"ע
- b) *Conflicting reports*: if ר"מ forbade קנקנתום for פרשת סוטה in תורה (רבנן) or only a מגילת סוטה (ר' יעקב)
- i. *Alignment*: with dispute about use of one סוטה's scroll for another woman (v. 1)
1. *Unlike*: גט which can never be used for another woman; there, עשייה is writing; here, erasing
2. *Rejection*: one who forbids allows use of ס"ת; this מגילה was designated for a specific woman
3. *And*: one who allows only permits מגילה written for סוטה, not for ס"ת
- c) *Praise of מאיר ד'* and possibility of identifying him as נהוראי (v. 2)
- i. *Story*: ongoing dispute between ב"ש וב"ה and the "heavenly resolution"
1. *Value*: of humility among scholars
2. *Aggadic excursus*: exhortative and reflective ideas regarding status of mankind