

3.1.14

16b (משנה ט) → (סוף הפרק) 17b

1. אל תפנו אל האבת ואף הידענים אל תבקשו לטמאה בהם אפי ה' אלהיכם: ויקרא יט, לא
 2. ראו כי ה' נתן לכם השבת על כן הוא נתן לכם ביום הששי לחם יומים שבו איש תחתיו אל יצא איש מקממו ביום השביעי: שמות טז, כט

- I. משנה ט: Additional details regarding the מחיצה around an encampment
- a. *Solution*: may use ropes of at least 1 טפח diameter; 3 ropes will suffice if less than ג"ט between each
- i. *Question (ר' המנונא)*: does הפרוץ על הרוב work horizontally?
- ii. *Proposal (from our משנה)*: doesn't work
1. *Argument*: else they would have posited minimalist ropes, spaced at 3/4/3 (עומד considered 6; פרוץ – 4)
2. *Rejection*: we couldn't accept that proposal because עומד מרובה משתי רוחות was never settled
- iii. *Rather*: his question was about a mat of ז"ט, with a gap of 3 in middle (suspended at 3)
- iv. *קל הוא שהקילו במים* (as רב ruled – only valid over water) - מחיצה hanging ג' אשי
- II. משנה יו: additional solution to encircling camp
- a. *Solution*: reeds may be used, as long as there is less than ג' טפחים between them
- b. *Use of היתר*: dispute whether it applies beyond a caravan encampment
- i. *ד' יהודה* only a caravan
1. *Challenge*: ר' יהודה allowed an individual (not שיירה) to carry over an area of 5K (אמות 5K square) בית סאתיים
- a) *Answer*: per ר"נ – he limited the permit to carry in unlimited area to שיירה; ערב or שתי may use ערב
- b) *Original context (of ר"נ's answer)*: ריב"י's opinion that מחיצות must be שתי וערב
- i. *ד' ר"נ* only to extend use beyond בית סאתיים; but he permits מחיצה of only שתי or ערב – up to ב"ס
1. *חכמים*: allow as much as is needed – as long as there aren't ב"ס absolutely empty
2. *Tangent*: ר"נ ruled that 1 or 2 people are given ב"ס; 3 becomes שיירה and gets 6 סאה (3x the area)
- a) *Question*: why does ר"נ rule like ריב"י (חכמים allow as much as is needed even for 1)
- b) *Answer*: ר"נ later publicized his error and taught that 3 get as much as they need
- i. *contradiction*: his requirement of 3 is per ריב"י, but בנן כל צרכן is per ר' יהודה
1. *resolution*: ר' יהודה (his father) also rules that 1 or 2 get ב"ס → not יחיד דעת
3. *tangent*: רב's epigram – 3 are אסור in 5, permitted in 7 (מותרין – בשבע – מותרין)
- a) *Meaning (ר' אשי)*: if they needed 6 and enclosed 7 – permitted
- i. *But*: if they only needed 5 and enclosed 7 – even prohibited within 5 (are empty בית סאתיים)
1. *Note*: empty בית סאתיים – means empty of any use
4. *Tangent*: impact of change of *demos* on שבת (were 3 and 1 died, or 2 and 1 joined them) dispute הונא ר' יצחק/ר'
- a) *one*: שבת is focal point – the number at the onset of שבת defines group and היתר
- b) *other*: residents are focal point – however many there are now determines the status
- i. *assignment*: ר' הונא held that שבת is focal point – per his answer (and רב' יהודה) to רבה
1. *about*: מחיצה that got disrupted during שבת – both confirmed that it was still valid (שבת גורמת)
- ii. *Proposal*: ר' הונא/ר' יצחק replicate dispute ר' יהודה/ר' יוסי about use of disrupted עירוב on that שבת
1. *Rejection*: ר' הונא may argue that all agree with him – as in that case, there is no מחיצה
2. *And*: ר' יצחק may argue that all agree with him – as in that case, there are still residents
- ii. *חכמים*: caravan was just a common example
- c. *Texture of מחיצה*: dispute whether it needs be woven warp and woof
- i. *ד' יוסי בר יהודה* must be both warp and woof
- ii. *חכמים*: either warp or woof (same as ת"ק; they disagree about היתר for 1 person in town)
- III. משנה יז: other leniencies of the other army camp
- a. *עצים*: they may collect wood from anywhere – not considered גזילה
- i. *Extends*: beyond יהושע's rule; even dry, cut good wood is allowed
1. *Tangent*: they may camp where they wish and are buried where they fall – even if not מצוה מת
- b. *נטילת ידיים*: exempt from washing before a meal (but not אחרונים – due to מלח סדומית, dangerous)
- c. *דמאי*: they are exempt from separating דמאי and may eat it
- i. *Per*: rule that we may feed דמאי and the poor (דמאי ג:א)
- d. *חצרות*: they are exempt from making עירוב חצרות (but not תחומין)
- i. *תחומין*: may be מה"ת, and carries punishment of מכות
- ii. *Challenge*: we don't give מכות for "אל" (v. 2) (we do, as in v. 1) (actual question – לאו שניתן לאזהרת מב"ד)