

3.2.2

19a (ואמר רבי ירמיה) → 20b (וצוארו ארוך)

1.	וַיִּרְדּוּ הֵם וְכָל אֲשֶׁר לָהֶם חַיִּים שְׂאֵלָה וְתַכְסַּי עֲלֵיהֶם וְהָרִץ וְיֵאבְדוּ מִתּוֹךְ הַקֶּהֱל׃ במדבר טז, לג
2.	וַיֹּאמֶר קְרָאתִי מִצְרָה לִי אֶל ה' וַיַּעֲנֵנִי מִבֶּטֶן שְׂאֵל שְׂוֹעֵתִי שְׂמֵעַת קוֹלִי׃ יונה ב, ג
3.	וְסָלְעוּ מִמִּגּוֹר יַעֲבוֹר וְחִתּוּ מִנֶּסֶס שְׂרִי וְנָאֵם ה' אֲשֶׁר אִוֵּר לוֹ בְּצִיּוֹן וְתִנּוֹר לוֹ בִּירוּשָׁלַם׃ ישעיהו לא, ט
4.	הִיִּסְפַּר בְּקֶבֶר חֶסֶדְךָ אֲמוֹנֶתְךָ בְּאֲבָדוֹן׃ תהלים פח, יב
5.	כִּי לֹא תַעֲזֹב נַפְשִׁי לְשֵׂאוֹל לֹא תִתֵּן חֶסֶדְךָ לְרָאוֹת שַׁחַת׃ תהלים טז, י
6.	וַיַּעֲלֵנִי מִבּוֹר שְׂאוֹן מִסִּיט הַיָּמִן וַיִּקְּם עַל סָלַע רִגְלִי כִּוְנָן אֲשֶׁר־י׃ תהלים מ, ג
7.	יִשְׁבִּי חֹשֶׁךְ וְצַלְמוֹת אֲסִירִי עֲנִי וּבְרָזֶל׃ תהלים קז, י
8.	כִּי עֲרוֹךְ מֵאֲתָמוֹל תִּפְתָּה גַם הִיא לְמַלְךְ הַיּוֹכֵן הַעֲמִיק הַרְחֵב מְדַרְתָּה אֵשׁ וְעֲצִים הִרְבָּה נִשְׁמַת ה' כְּנַחַל גְּפֵרִית בְּעָרָה בָּה׃ ישעיהו ל, לג

I. Continued analysis of אגדות about ר' ירמיה בן אלעזר (adits, names, entrances to עדן) – vv. 1-8

II. Further analysis of משנה א

- teaches that זלא מותרות doesn't mean "like tied" but actually tied
- אמות 13.3=8; אמות 10=6x) wide אמות 2 2/3 long; אמות 2 – a cow's head/majority – ברייתא... אחת נכנסת
 - dispute ד"פ only if בור is >8 and <12 in diameter (implied by ברייתא - ר"פ hadn't heard ר"פ)
 - If smaller: ר"מ agrees that we only require 4 דיומדים
 - If larger: ר' יהודה agrees that we require פשוטין as well

III. Six questions posed to רבה by אבבי

- דיומדין פשוטין or just long דיומדין – does he have פשוטין (פשוט of אמה) to each side of דיומדין – ד"ר מאיר
 - Answer: per משנה – he may extend size of area, as long as he adds פסין (must add independent פסים → invalid)
 - Alternate: since משנה uses phrase עד שירבה בפסין → extend דיומדין instead of adding פשוטין (→ valid)
- דיומדין פשוטין or extend דיומדין? if the distance is greater than 13.3, does he add פשוטין or extend דיומדין?
 - Answer: from ר' יהודה's response, defending his limitation of פסין – here are פסין, unlike חצר (etc.) – מחיצה –
 - Implication: have no מחיצה → add פשוטין (but not making extended דיומדין as a מחיצה)
 - Rejection: are under rubric of פסין – but could be מחיצות if oversized
- תל המתלקט if a hill rises י"ט within ד"א of depth, may this be considered a דיומדין?
 - Answer: depends on the dispute of whether we apply "רואין-דoubled"
 - Source: ברייתא – dispute if we can only imagine a square rock as a דיומדין (1 degree of imagination)
 - Or: if we can imagine a round rock as square, and then as a דיומדין (2 degrees of imagination)
- דיומדין may a fence of reeds, less than ג"ט from each other, be considered a דיומדין?
 - Answer: ברייתא lists tree, fence of קנים (picket fence) as being considered a דיומדין
 - Assumption: refers to picket fence with reeds within ג"ט of each other
 - Rejection: may refer to גודריתא (bunched reeds fanning out)
 - Challenge: if so, that is the same as a tree (listed separately in ברייתא)
 - Response: then it must refer to picket fence – but that is a גדר (also listed in ברייתא)
 - Rather: we must posit that there are two types of גדר; there are also 2 types of אילן
 - Some: suggest that his question was about a גודריתא and responses are reversed – still no conclusion
- חצר שנכנס if a חצר opens directly into the area between the פסים; may he carry from חצר to הפסין and vice-versa?
 - Answer: if 1 חצר, he may; if 2 – he may not (no היתר to carry from 1 חצר to another w/o עירוב)
 - even with an עירוב between them at another opening – still may not carry]
 - Reason: people will think an עירוב made through the פסים is valid
 - אם: if they made an עירוב, they may carry (supported by ברייתא)
 - (defense against ר"ה) it is permitted if they subsequently made another עירוב at פירצה (→ 1 חצר)
- יבשו מים בשבת if the water dried up on שבת, are the פסים still valid?
 - Answer: without water, no justification for פסים – may not carry
 - אבבי asked רבין what if well dried up on שבת then, on same day, regenerated?
 - אבבי: it is like מחיצה made on שבת – even במזיד, it is valid
 - And: even ר"נ who only saw it as valid לחומר (לזרוק) – that is במזיד

- IV. חייב – פסים – רה"ר: if he threw (from רה"ר) into the area between פסים – חייב
- a. *Challenge*: this is obvious; they must be valid מחיצות, else how could we carry there
 - b. *Justification*: if he made the same structure in רה"ר – still liable
 - i. *Challenge*: this is also obvious; since the structure is valid, it must have that validity everywhere
 1. *Justification*: even if רבים are walking through; teaching that רבים cannot discredit a מחיצה
 2. *Challenge*: he already made that comment, on ב:ד (ahead)
 - a) ד' יהודה עירובין ב:ד ruled that if רבים comes through the פסים, push it aside; חכמים – no need
 - i. ד' יוחנן ור"א this teaches the power of מחיצות
 - ii. *Answer*: he may not concur; he's just observing that that shows the power of מחיצות
 1. *But here*: we learn that ר"א accepts this ruling
- V. Analysis of requirement of minimal space around באר of 2 אמות (ראשה ורובה של פרה) אמות
- a. *Background*: י:ו עירובין – in order to reach over and drink in another רשות, must have ראשו ורובו in ראשות with water
 - i. *And*: same applies to גת vis-à-vis מעשרות
 - ii. *Analysis*: do we extend same obligation to animal?
 1. *Proposal*: if he is holding the cup but not the animal – must be inside; else he may carry water out
 2. *But if*: he is holding both cup and animal, must it be inside?
 - a) *Answer*: from our משנה – must be inside
 - b) *Rejection*: perhaps our משנה is a case where he is holding the cup but not the animal
 - i. *Block*: that is אסור (to feed it) in any case, per ברייתא
 - ii. *Rejection*: per אביי, that ברייתא is about a trough in רה"ר י"ט high and ד"ט wide, with one side in פסים
 1. *Reason*: he may see something wrong with trough and pick it up, then bring דלי out
 2. *Block*: that wouldn't be חייב, since his first intent in raising the cup was not הוצאה
 3. *Rather*: he may fix it first then put it back (עקירה לכך)
 - iii. *Alternate comparison with י:ז*: perhaps for animal, we require more than ראשו ורובו?
 1. *If*: he's holding both, he certainly needs no more
 2. *But*: if he's only holding the cup, perhaps he requires more
 - a) *Answer*: from our משנה – must be the case that he is holding cup and not animal
 - b) *Rejection*: he is holding both – since he may not feed it all if he isn't holding animal (as above)
 - i. *Block*: as above – that is a unique case, as אביי explained (אבוס ברה"ר) etc.)
 - c) *Answer*: ברייתא – if an animal's head and majority is inside, may force-feed it inside
 - i. *And*: force-feeding (אובסין) is like holding both – yet requires ראשו ורובו
 - ii. *Answer*: the animal in question is a camel
 1. *Support*: ר"א doesn't permit doing this with a camel, since it has a long neck