

פרק שלישי: בכל ג'ערבין Introduction to 1st half of

עירובי חצרות and עירובי תחומין are established by the placement of food at either one of the homes (in the case of עירובי חצרות) or at a point midway between the "home city" and the destination (עירובי תחומין); the first part of this chapter clarifies which foods are valid for use as an עירוב

3.3.1

26b (משלשה צדין) → 28a (תחילת הפרק)

note #1: we are obligated to separate מעשר שני during years 1,2,4,5 of the שמיטה cycle. The תורה allows us to render the מעשר שני mundane by transferring the value to coins; these coins must then be taken to ירושלים and food must be purchased with it – food that must be eaten within the walls of the city.

note #2: a כהן is forbidden from walking in a בית הפרס, an area where we suspect that a grave has been plowed under. This prohibition is Rabbinic in source.

note #3: When the תורה presents a general rule, followed by particular instances of the rule and followed again by a general phrase, there are two hermeneutic approaches which may be used to interpret the phrase: רבוי ומיועטי or כללי ופרטי. The former views the general phrase as just that and the instances as limiting the rule, serving as guides for the rule. The latter approach sees the general rule as all-inclusive and the particulars as excluding one potential member. כללי ופרטי is more restrictive than רבוי ומיועטי. Each approach was used by different schools during the Tannaitic era. (ר' ישמעאל)

Subnote #3a: there are 2 ways to read a כלל ופרט וכלל – placing the emphasis on the first כלל or the last one. If emphasis is placed on the 1st, then any included member must share 3 significant characteristics with the listed examples; if placed on the 2nd, it only needs to share 2 characteristics with those listed.

1. ונתתה הכסף בכל אשר תאונה נפשך בבקר ובצאן וביין ובשכר ובכל אשר תשאך נפשך ואכלת שם לפני ה' אלהיך ושמתה אתה ובייתך: דברים יד, כז

- I. משנה א: all foods may be used for עירוב except for water and salt
- a. Other areas where water and salt are the "non-foods": buying food with כסף מעשר (note #1); נדר ממאכל אסור under אסור
 - b. Breadth of accessibility: may use wine for גזיר, תרומה, even for ישראל, may have עירוב in בית הפרס (cf. n. 2) even for כהן
 - i. Dissent: ישראל requires חולין for סומכוס
 - ii. ר' יהודה permits עירוב for כהן even among graves
 1. Reason: he is able to make a makeshift חציצה and enter to take it
- II. ר' יוחנן's rule of rhetoric: the word כל is not exhaustive, even where exceptions are listed
- a. Original context: קידושין א:ז – regarding exemption of women from מ"ע שהז"ג and obligation if להז"ג
 - i. Exceptions: הקהל, שמחה, מצה – obligated in spite of time-boundedness; פ"ר, ת"ת – exempt, though not להז"ג
 - b. Additional example – מרכב הזב – but זבים ה:ב – (referring to saddle-blanket) was omitted
 - c. Additional example – our משנה omits truffles and mushrooms (both fungi) which are also invalid for עירובין
- III. Exclusion of water and salt: two versions of qualifier on the exclusion (ר' יוסי בר חנינא and ר' אלעזר בן פדת)
- a. Version 1: re: עירוב – exclusion only if separate; if water and salt mixed, may be used (but not for מעשר – require פרי)
 - b. Version 2: re: מעשר – exclusion only if separate; if water and salt mixed, may be bought (and certainly ok for עירוב)
 - i. Challenge: כסף מעשר of ר' יהודה בן גדיש עדות
 1. And: response of ר' אליעזר – only if there were fish parts in it
 2. Note: even מים ומלח (fish); that is the byproduct of פרי (fish); not allowed fish-oil, that is the byproduct of פרי (fish); even if mixed
 3. Defense: שמן זית mixed in salt and water together may only be purchased if there is also (זית) mixed in
 - a) Challenge: then, it may be bought due to the oil
 - b) Answer: case where he paid more than market value for oil, adding for salt and water
 - ii. Challenge: is it permissible to purchase בהבלעה?
 1. Answer: it is, per בג בג of דרשה (בבקר ובצאן וביין ובשכר) on v. 1
 - a. Impact: בבקר – may add to include pelt; בצאן – wool; ביין – flask; בשכר – wine-flavored water
 2. Challenge: why is בבקר needed?
 - a. Explanation: בצאן needed; less obvious than pelt (from בבקר), since it isn't part of body
 - i. And: ביין needed, since flask is fully distinct from wine, unlike wool (from בצאן)
 - ii. And: בשכר needed, since that is just flavoring, unlike a flask which guards the wine

- b. *Inversion*: if we only had **בשכר**, we might think that it means thick figs - but not flask
- And*: if we also had **בבין**, we might think that since it guards it – but not wool
 - But*: **בבקר** is fully superfluous
 - Proposal*: if we suggest that **בבקר** is needed as we might interpret **בצאן** as allowing pelt
 - Block*: then **צאן** is needed to include wool – and **בבקר** is again superfluous
 - Therefore*: ר' יוחנן looked for someone who could explain **בג בג** דרשה ר'בן בג בג
4. *Analyzing dispute*: between ר"י בן גדיש/ר"א and more limiting opinions that only allow קרקע
1. רבוי ומיעוטי (see note #3) to interpret v. 1
 - זנתת...נפשך**: is a רבוי which extends to any food
 - בבקר ובצאן ובין ובשכר**: is a מיעוט
 - זבל אשר תשאלך נפשך**: is a second רבוי
 1. *Application*: רבוי ומיעוט ורבוי includes all but one thing –
 - ד"א**: excludes fish oil
 - ד"ב"ג**: water and salt
 1. **ברייתא** uses כלל ופרט וכלל (see note #3) to interpret v. 1
 - זנתת...נפשך**: is a כלל
 - בבקר ובצאן ובין ובשכר**: is a פרט
 - זבל אשר תשאלך נפשך**: is a second כלל
 1. *Application*: כלל ופרט וכלל includes anything similar to the פרט
 - Just as*: שכר...בקר are פרי מפרי and grow from the ground
 - Similarly*: anything included must be פרי מפרי וגידולי קרקע
 2. *Alternate ברייתא* reads פרט as being ולדות הארץ
 2. *Difference between ברייתות* אביי – whether fish are included (#1 includes; not #2)
 1. *Challenge*: אביי doesn't hold that fish are "גידולי קרקע" –
 - Re*: his position on שרץ המים – שרץ הארץ for eating small מכות – no שרץ הארץ for eating small מכות
 3. *Rather (רבינא)*: they disagree about fowl
 1. **ברייתא #1**: they do grow from ground (feed)
 2. **ברייתא #2**: they are not ולדות הארץ (grow from sludge – see חולין כז:)
 4. *Analysis*: why does #1 read קרקע גידולי and #2 emphasize ולדות הארץ?
 1. **ברייתא #1**: emphasis on final כלל → כלל added on to פרט
 - And*: first כלל establishes 2 criteria which must both be met
 2. **ברייתא #2**: emphasis on first כלל → כלל ופרט and פרט limits כלל
 - Therefore*: final כלל establishes 3 criteria, each of which must be met
 - Explanation*: ולדות הארץ is an added criterion which excludes fowl