

## 3.3.4

29b (אמר רבי זירא) → 31a (אכיל ליה)

note: wines were drunk in diluted fashion. The generally accepted ratio of water to wine is 3:1

## I. Continuation of food amounts

- a. **שמואל**: mead/beer may be used for עירוב and invalidates מקוה if 3 לוגים go in (before 40 סאה)
- Challenge*: should be obvious (that it invalidates) – no better than colored water (מקוואות זג);
  - Answer*: that is called “colored water”, but שכר isn't locally called that, א”א, סד”א that it doesn't invalidate at all – קמ”ל –
  - Amount (for עירוב)*: יוסף דר' אחא בריה דר' יוסף suggested לוג ½, by analogy from wine
    - Wine*: שיעור for שבת is ¼ of a רביעית (enough to make רביעית – see note) and שיעור for עירוב is לוג ½
      - Therefore*: should be 2 רביעיות (=1/2 לוג)
    - Rejection (רב יוסף)*: less than רביעית is insignificant; but for beer, some drink a bit in morning and night – חשוב
- b. *Dried dates*: ת”ק – 1 portion (or 1 קב ר”ע); ר”ע – ½ portion
- c. *שתינתא* (food made of toasted grain and honey): 2 spoonfuls
- d. *שמואל's rule*: if לפתן (made to go w/bread) – enough to go with 2 meals; if not לפתן – enough for 2 meals of it
- e. *Meat*: if raw – enough to eat 2 meals worth of it; if roasted
- רבה*: enough to eat with bread of 2 meals
  - רב יוסף*: enough to eat 2 meals worth
    - Proof*: Persians eat meat without bread
    - Challenge (אב”י)*: עני is מקבל טומאה at his size (small) even if they are rich man's clothes
      - So*: the group (rich/Persians) doesn't define the measure for the collective.
      - Defense*: re: עירובין, we allow a smaller amount per individual (as in case of חולה)
- i. *Challenge (to רשב”א)*: even עוג is reckoned removable through small entrance (re: טומאת פתח)
- ii. *Answer*: if there are no larger doorways, they will probably widen that one
- f. *Raw eggs*: רנב”י – 1; רב יוסף (“סיני”) – 2

## II. Analyzing clause #3 of משנה: taking a vow from “מזון”

- a. *Challenge*: “מזון” only refers to grains (per רב ושמואל re: ברכת במ”מ) –
- Answer*: the vow was “כל הזן עלי”
    - Tangent*: story of praise of פירות גינוסר (יוחנן ר' students)
    - Tangent*: ר' אליעזר ר' law of oath (following 1 version of הונא)
      - עירוב*: not to eat a loaf (“זר”) – may still use for an עירוב
      - עירוב*: not to benefit at all (“עלי”) – may not use for עירוב (all benefit banned)

## III. Analyzing clause #4 of משנה: using wine for an עירוב on behalf of a נזיר

- a. *Position*: associated with הלל בית שמאי; בית הלל disallows use of wine for נזיר
- Note*: according to חנניה ב”ש, חנניה wouldn't even discuss this
    - Reason*: they require that he fully move to עירוב-spot (with entire household and goods)

## IV. Analysis of position of סומכוס: disallowing תרומה/non-כהן but not wine/נזיר

- a. *Distinction*: we annul vows on שבת, but cannot annul the תרומה and make the food edible even השמשות בין
- b. *note*: סומכוס identifies with position that some שיעורים are subjective (e.g. handful, mouthful)

## V. Analyzing position of רבי יהודה vis-à-vis אהל leaving עירוב between graves

- a. *Dispute (יהודה/רבנן)*: whether אהל is an אהל (if not → may enter בית הקברות in box)
- Related dispute*: placing תרומה טהורה on a grave (ר' יהודה – עירוב is valid; רבנן – invalid)
    - Analysis*: Everyone agrees that we may only make an עירוב תחומין for a מצוה
      - And*: all agree that לאו ליהנות ניתנו
      - Dispute*: whether he has his own interest in having the עירוב available for eating (רבנן)
        - In which case*: there is also הנאה there and may not be קונה in אסורי הנאה (grave)