

3.3.11

38a (משנה ו) → 39a (קא משמע לן)

7. והיה ביום הששי והכינו את אשר גביאו והיה משנה על אשר ילקטו יום יום: שמת טז, ה

- I. שבת ויום טוב for consecutive days of “split”
 a. *אליעזר*: permissible to make 1 east for 1 day, the other west for next day
 i. *Or*: to make it valid on one day and null for the morrow
 b. *חכמים*: there is no “split”, not in direction nor for days (either both days or neither)
 i. *Solution for יום טוב* → *שבת*: take out on עיריט, return it after dark, bring it back on ע”ש and eat it there after dark
 ii. *א”א*: proof of license to split עירוב – it is two separate קדושות
- II. Analysis of response of *חכמים* (i.e. their two claims are identical)
 a. *Solution*: they argued that just as an עירוב for ½ day is invalid, so too for 1 of 2 consecutive days
 i. *And*: *ר”א* responded that in that case, it is 1 קדושה (a single day); as opposed to י”ט followed by שבת (2 קדושות)
 ii. *א”א*: argued that all agree that if he was מערב by walking on one day, he may walk in a different direction on 2nd
 1. *And*: if his עירוב was eaten before onset of 2nd day – invalid, proving that it is 2 distinct קדושות
 2. *חכמים*: עירוב is invalid due to doubt (if קדושה אחת or שתי קדושות) → we rule לחומרא in both cases
 iii. *חכמים*: we may not make an עירוב on י”ט which is ע”ש (→ קדושה אחת)
 1. *א”א*: indeed – but not for that reason, rather due to it being הכנה
- III. Related dispute regarding קדושה אחת/שתי קדושות
 a. *דבי*: if made עירוב with his feet on 1st day, must make another for 2nd; if eaten on 1st day, invalid for 2nd day (ב' קדושות)
 b. *יהודה*: if he wasn't מערב ברגליו for 2nd day or it was eaten, חמר גמל (לחומרא in both directions – ספק if 1 or 2 קדושות)
 c. *דשב”ג ור”י בנו של ריב”ב*: no need to be מערב ברגליו on 2nd day; if eaten on 1st day, still valid for 2nd (→ certainly אחת קדושה)
 d. *Final ruling* (ר”ב): follows 4 זקנים who adopted *אליעזר*'s position (ב' קדושות)
 i. *ריב”י* and *ראב”ש*; (רבי) they both agree with ר”ב and רשב”ג: *זקנים*
 1. *Note*: perhaps 4th זקן is שמוע בן אלעזר
 2. *דבי*: not listed, as he was just reporting but not subscribing to opinion
 a) *דב*: had tradition that others weren't merely reporting but also agreed that קדושות וודאי
- IV. Reassessing *ר”ב*'s opinion (ר”ח raised the challenge on the occasion of *הונא*'s passing)
 a. *Challenge*: *רב* ruled that an egg laid on י”ט (if ע”ש) is prohibited on שבת (→ קדושה אחת)
 i. *Defense* (ר”ב): that is due to הכנה, per v. 1 – י”ט prepares for שבת and י”ט, but י”ט may not prepare for שבת (משנה ו)?
 ii. *Challenge* (אב”י): if that is considered הכנה, how can he walk the עירוב out on י”ט which is ע”ש (per our משנה ו)?
 1. *Answer* (ר”ב): the עירוב is acquired at onset of שבת (after י”ט is done) – not at end of י”ט-day
 2. *Block*: if so, the case of the תר”מ flask with the טב”י (above) should be effective
 a) *Answer*: we require a יום מבעוד יום
 b) *Challenge*: לר”א, you may have “split” עירובין; the “off” one is inedible יום מבעוד יום
 i. *Answer*: they aren't 2K אמות from each other; just 1K (and are within walking of each other)
 c) *Challenge*: *רב יהודה* ruled that if you use עירוב ברגלים on 1st day, must do same for 2nd day – הכנה?
 i. *Answer*: if he says nothing, there is no הכנה
 1. *And*: that follows ריב”ג, that שבייתה
 2. *Note*: even רבנן דריב”ג would agree – since he could speak, he doesn't need to
 ii. *Challenge* (to אב”י): had he heard ruling that we may not walk out to field on שבת to check needs
 1. *Or*: to stand at entrance of city in order to enter bathhouse immediately at מוצ”ש
 2. *Then*: he would have retracted his ruling
 3. *Rejection*: he had heard it, but still wasn't convinced
 a. *Reason*: in that case, it is clear that he is “conducting business”
 i. *But*: in our case, if ת”ח, he looks to be lost in thought in his studies
 ii. *And if*: an ע”ה, it looks like he is looking for a lost animal (e.g.)
- V. Evaluation of statement of *רב יהודה* re: using פת on second day
 a. *שמואל*: must use same פת on 2nd day
 b. *הונא*: that seems to be the import of our משנה, when it states מוליכו
 c. *דבנן*: perhaps the משנה is just providing a good suggestion (עצה טובה קמ”ל)