

6.1.10

13a (ואמר רב חסדא) → 14a (למדת רחמנות)

וַיַּעֲתֵר יִצְחָק לֵאמֹר לֹא־לִנְכַח אֲשֶׁתוֹ כִּי עֲקָרָה הִוא וַיַּעֲתֵר לוֹ ה' וַתֵּהָרֵר רִבְקָה אֲשֶׁתוֹ: בְּרֵאשִׁית כֹּה, כֹּא (1)

- I. Tangential conclusion to earlier discussion:
- a. ד' חסדא "lake מרור" is valid for פסח
 - i. Challenge: whenever there is a requirements of אזוב, must be plain without a nuanced name
 - ii. Answer: if prior to מ"ת it had various names, then the requirement of the תורה is specific
 - iii. Note: מרור has no separate forms listed before מ"ת → all forms are considered "מרור"
 - iv. Alternate (רבא): this "lake-מרור" is simply מרור; called "lake-מרור" because it's found there
- II. definition of אגודה (ר' חסדא)
- a. 1 item: bound together – not considered אגודה; 3 certainly is an אגודה
 - b. 2: dispute between יוסי ורבנן
 - i. דבנן must be 3 stalks with 3 leaves
 - ii. ד' יוסי may be left with 2, and any size is valid once הזאה has begun
 1. Inference: ר' יוסי regards 2 as valid (3 is ideal) and רבנן require 3
 2. Challenge: ר' יוסי disallows if only 2
 3. Rather: ר' יוסי requires 3 and רבנן only 2 (ideally 3)
 - a. Repair: of ברייתא that seems to invalidate if after הזאה there isn't 1 good leaf left
 - iii. מרימר: bundles of sticks in סורא may be used for סכך
 1. Only bundled: for counting (not to be kept bundled)
 - iv. ד' אבא willow weave (made like a small tent) is valid, as long as the top knot is undone
 1. Challenge: but they are woven at the bottom
 2. Answer: if they were untied also at the bottom OR
 3. ד' הונא בריה דר"י: the knot is not strong enough to enable them to be carried → valid
- III. ר' אבא (בשם שמואל): vegetables used for מרור can be an אהל לטומאה and a barrier for same and are invalid סכך
- a. and: judged (stringently) as we would air-space (invalid if 3 טפחים dry&flake off, as if not there)
- IV. ידות (handles –i.e. associated parts of natural growth that one can grab, e.g. the stem of an apple) as אוכל
- a. ד' אבא בשם ר' הונא: when crushing grapes at the winery, the ידות are insignificant and not טומאה
 - b. ד' מנשיא בר גדא בשם ר' הונא: the "handles" of sheaves are insignificant if used for סכך
 - c. Analysis: בווצר is more obvious (ר' אבא would not necessarily agree with בווצר);
 - i. Since: doesn't want wine to be absorbed there, but he will use the ידות to maneuver the סכך
 - d. Attempted alignment: ר' מנשיא's position is focus of dispute of תנאים
 - i. דבנן: clusters of grapes etc. are valid סכך as long as non-food is greater than food
 - ii. אחרים: as long as straw "outweighs" ידות and food
 - iii. Rejection: (it is dispute acc. to ר' אבא); ר' מנשיא explains both position as consistent with his:
 1. Case where: he cut the סכך for food then changed his mind to use for סכך
 2. Challenge: if so, what is רבנן's reasoning?
 3. Suggestion: once he changed his mind, this retroactively alters his original intention:
 - a. Unlikely: as rule re: טומאת כלים indicates (can define as כלי with intent, only change intention with action)
 - b. Defense: perhaps rule only applies to כלים (=significant), but not food
 - c. Challenge: if you מבסס food in the granary, may be used for סכך
 - i. According to ד' אלעזר =untying the bundle – it fits, but
 - ii. According to ד' יוחנן =threshing →need action to redefine
 - d. Answer: dispute between אחרים/רבנן only if he really threshed it (אחרים follow ר' יוסי who holds that even if he was מבסס, still טמא)
 - i. His reasoning: there is that they are more easily taken by pitchfork
 - ii. Here: also easier to grab to take off the סוכה
 4. Tangential מדרש: on use of word עתר (v.1) for prayer