

12.3.2

(עבר ונשא טהור) 23a → (והא דרבא) 22a

7. ויאמר לה בעז לעת האכל גשי הלם ואכלת מן הלחם וטבלת פתך בחמץ ותשב מצד הקוצרים ויצבט לה קלי ותאכל ותשבע ותתר: דות ב:ד

- I. Continuation of dispute (רבא/ר' אילא) regarding reason for #1 מעלה
  - a. Follows dispute among תנאים regarding טבילה inside an open-mouth basket
    - i. חכמים: טהור for everything
    - ii. תרומה: אבא שאול
      1. distinction: because the ע"ה will not be disenfranchised if we don't accept his ביה"מ – he'll give it to a ע"ה; regarding קודש, he can only bring it to מ"מ and when refused, he'll be upset.
      2. this consideration (of איבה) is associated with ר' יוסי who uses this reasoning to argue in favor of trusting ע"ה re: טומאה וטהרה all year (not only at time of רגל) regarding their wine and oil.
        - a. ר' פפא: we rely on ר' יוסי to accept them as witnesses
      3. challenge: why aren't we concerned that a חבר will borrow this כלי from an ע"ה
        - a. we see that such was the practice from the defense of ב"ש as to why they distinguished between food inside a כלי (only for him) and the כלי (also for חבר)
      4. defense: חבר performs טבילה כלי when he borrows it (not applicable to that argument, as he won't lend it for 7 days for טבילה)
        - a. caveat: they are believed regarding טבילה of themselves, not their כלים
        - b. caveat: they are believed to say "never כלי בתוך כלי" but not nuanced testimony ("I was כלי בתוך כלי, but only in wide-mouth כלי")
- II. Analysis of מעלה #2 – separation of segments of כלי for תרומה, not for קודש
  - a. support for distinction re: אחוריים
  - b. definition of בית הצביטה
    - i. place to hold on (as per v.1)
    - ii. small receptacle on top of the כלי (for fastidious folk)
- III. Analysis of מעלה #3 – permission to simultaneously carry מדרס and תרומה (but not קודש)
  - a. מעלה of not carrying קודש – on account of an incident
    - i. man carrying barrel of קודש wine, sandal strap (which was מדרס) broke, he held it up and it fell in
    - ii. follows חנניא בן עקביא who limited גזרות of this sort to exact same conditions as incident which led to גזרה
      1. example: גזרה against carrying מי חטאת on a boat, in water, over bridge etc. due to incident that took place on boat in ירדן
      2. ר' חנניא בן עקביא: only applies to a boat, only in ירדן (no other waters)
    - iii. Question: what if barrel is unsealed; what if shoe is טהור; what if he violated the גזרה and carried the קודש anyway?
      1. answer to last question: dispute among אמוראים