

15.7.3

56a (משנה ד') → 56b (הבית כולו)

Note: the door-stop (אגף) is closer to the inside of the house than the lintel (משקוף)

1. כי תבאו אל ארץ כנען אשר אני נתן לכם לאחזה ונתתי נגע צרעת בבית ארץ אחוזתכם: ויקרא יד, לד
 2. ויהי בהיות יהושע בירחו וישא עיניו וירא ... יהושע ה, יג
 3. וירחו סגרת ומסגרת מפני בני ישראל אין יוצא ואין בא: יהושע ו, א
 4. ומדתם מחוץ לעיר את פאת קדמה אלפים באמה ואת פאת נגב אלפים באמה ואת פאת ים אלפים באמה ואת פאת צפון אלפים באמה והעיר בתוך זה יהיה להם מגרשי הערים: במדבר לה, ה
 5. ויצא הפה מן הבית אל פתח הבית והסגיר את הבית שבעת ימים: ויקרא יד, לח

I 'ד' משנה: banning (benefit from) the house/2nd storya dispute: does "house" include 2nd storyi ר"מ: 2nd story not included1 suggestion: ר"מ must be author of מדרש which extends rule of נגעי בתים to 2nd story based on v. 1

(a) explanation: רבנן would see עלייה as definitionally included

(b) rejection: even רבנן would need מדרש, since text terms house as בבית ארץ אחוזתכם – ("on the ground")

2 suggestion: perhaps ר"מ is the author of the ruling that selling בית בביתי may include עלייה

(a) explanation: without extra word בביתי, would only include ground floor

(b) rejection: even רבנן could author it – עלייה may mean "finest house" (מעולה שבבתים)

ii חכמים: 2nd story includedb consensus: "2nd story" doesn't include house

II ה' משנה: banning (benefit from) the bed/דרגש

a dispute: does "bed" include דרגש

i ר"מ: doesn't include (permitted)

ii חכמים: included (prohibited)

b consensus: banning דרגש doesn't include/prohibit the bed

c meaning of דרגש:

i עולא: bed used for good luck

1 challenge: the mourner is comforted while sitting on the דרגש

2 explanation: why would he sit there that day if he never sits there?

(a) Defense: he also is given meat and wine that day which is normally his choice

3 Challenge: why doesn't דרגש require המטה כפיית

(a) Defense: similar to a bed used for storing vessels – only beds used for sleeping/reclining require כפיה

4 Challenge: רשב"ג says that the way to undo a דרגש is to release its straps (this is the הלכה)

(a) Explanation: if it is a "good-luck bed", why would it have straps?

ii rather: a דרגש is a leather bed

1 variation: report from the leather-workers: a מטה has its straps on the outside; a דרגש – on the inside

2 challenge: a מטה becomes טמא from the time it has fish-skin rubbed on it

3 explanation: if straps are on the outside, no need for rubbing fish skin

4 rather: both are strapped inside; a bed has the straps running through slits; a דרגש through loops

III ה' משנה: banning (benefit from) a city

a he may enter within תחום, but not עיבור העיר (70.6 אמות of outskirts)

i support: vv. 2-3 indicate that עיבור העיר is considered within the city; but v. 4 proves that תחום is "outside"

b if he bans (benefit from) a house, it includes anything from the door stop inwards

i implication: outside of the door-stop is "out"

ii challenge: in re: נגעי בתים, כהן (ideally) goes out of the house, meaning, outside of the lintel, to declare הסגר (v. 5) – but not all the way to his home (ביעבר הסגר is valid anywhere)

1 answer: in that case, it stipulates מן הבית – meaning, he must leave the entire environs of the house