

21.2.12

33a → 33b (מסנה יא)

1. אָפּס פֿי לאַ יִהְיֶה בָּךְ אָבִיוֹן כִּי בָרַךְ יְבָרְכֶךָ ה' בְּאֶרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה לְרִשְׁתָּהּ: דְּבָרִים פֶּרֶק טו פסוק ד
 2. קָרָא בְּגִזְוֹן אֶל תַּחֲשׁוּף כְּשׁוֹפֵר הָרֶם קוֹלֶךָ וְהִגֵּד לְעַמִּי פִּשְׁעֵם וּלְבֵית יַעֲקֹב חַטָּאתֵם: יִשְׁעִיהוּ פֶּרֶק נח פסוק א
 3. שָׁמְעוּ דְּבַר ה' הַחֲרָדִים אֶל דְּבָרוֹ אֲמָרוּ אַחֲיֵכֶם שְׁנֵאִיכֶם מִנְדִּיכֶם לְמַעַן שְׁמִי יִכָּבֵד ה' וְנִרְאָה בְּשִׁמְחַתְכֶם וְהֵם יִבְשׁוּ: יִשְׁעִיהוּ פֶּרֶק סו פסוק ה

- I **מסנה יא**: hierarchies of helping self, father, teacher
- a If: he can save his own אבדה or that of his father or teacher – his own comes first (v. 1)
 - i However (זכר): if he sticks to this right (to save his own first), he'll eventually need help from others
 - b If: his father's אבדה or his teacher's אבדה can be saved – teacher's come first
 - i Reason: father brought him into this world, teacher brings him to הוּא
 - ii However: if his father is a חכם – father's comes first
 - c If: father and teacher were carrying a load – help teacher, then help father
 - d If: father and teacher were in captivity, redeem teacher and then redeem father
 - i However: if father is a חכם, father comes first in both of these cases
- II Definition of רבו (his teacher) for these הלכות and others:
- a מ"מ: not one who taught him text, but the skill to analyze it
 - b ר' יהודה: the one who taught him a majority of his wisdom ("רבו מובהק")
 - c ר' יוסי: even if he only enlightened him in his understanding of one law
 - i Examples given:
 - 1 זכא: pointed to סחורה ר', who taught him the meaning of a vessel mentioned in כלים
 - 2 שמואל: tore קריעה at the news of the death of one who had explained one מסנה in תמיד
 - ii עולא: scholars in בבל stand in each other's presence and tear קריעה for each other's deaths
 - 1 But: only prioritize אבדה for רבו מובהק (כר' יהודה)
 - iii Story: חסדא ר' (student) asked הונא ר' (his teacher) what if teacher needs student¹? (tragic aftermath)
 - d Ruling: ר' יוחנן ruled in accord with ר' יהודה, interpreting מסנה סתם (which ר' יוחנן always accepts as authoritative) as meaning רוב חכמתו
- III Grading study:
- a מקרא: has some value
 - b מסנה: greater and there is some reward
 - c תלמוד: no greater study – but one should always "run" to study מסנה more than תלמוד
 - i Resolution: that last was taught in the days of רבי, when everyone was involving themselves in analysis of the law (מסנה) and ignoring the text (תלמוד)
 - ii Homilies: on vv. 2-3, extolling virtues and responsibilities of בעלי חכמה

¹ Cf. *The relations between Rav Huna and Rav Hisda*, G. Herman, Zion vol. 61/3, pp. 263-279