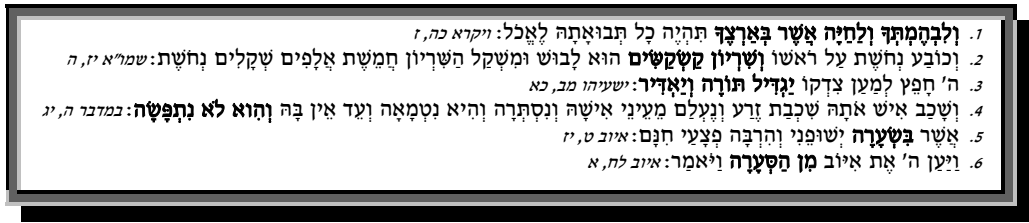


39.6.4

51b (משנה ח) → 52b (עד שתביא שתי שערות)



- I מתנות and ראשית הגז: similar relationship between
 - a Gifts to זיהים: any animal whose shearings go to כהן, has liability for מתנות; some have מתנות but not ראשית הגז
- II איסור שביעית and ביעור שביעית: similar relationship between
 - a שמיטה: any produce bound by ביעור is bound by שביעית; some have שביעית but not ביעור
 - i Example: the roots of the לוף (arum) and דגונה (miltwaste) – which are never gone from the fields (→ ביעור no, per v. 1)
- III משנה י: similar relationships among fish and mammals
 - a Fish: all who have scales have fins; some have fins without scales
 - i Question: why did the תורה include סנפיר (fins) as a סימן if, without קשקשת it is טמא and with קשקשת (as it has סנפיר)?
 - ii Answer: had it only written קשקשת, we might have intepreted קשקשת as “scales”
 - 1 However: we know that קשקשת is male (per v. 2) – so סנפיר is written simply to “enlarge תורה” – (v. 3)
 - b Mammals: all who have horns have hoofs; some have hoofs without having horns
- IV משנה יא: similar relationship between pre-ברכה and post-ברכה
 - a זרכות: anything which requires ברכה לאחריה requires ברכה לפניה; some require only ברכה לפניה
 - i Application: includes vegetables; but to יצחק ר' who rules that we recite ברכה אחרונה over vegetables – includes water
 - 1 But: to ר"פ who recites ברכה אחרונה over water – includes מצוות; but to בני א"י who recite ברכה when taking off תפילין
 - 2 Extends to: scents
- V משנה יב: status of young person once they've got נערות
 - a Girl: can perform חליצה or ייבום; is obligated in all מצוות of the תורה, may no longer perform מאון
 - i Dissent: ר' יהודה – may perform מאון until there is a majority of black (hair)
 - 1 מאון can no longer perform שתי שערות – ביאה after ר' יהודה follows הלכה ד' אלעזר
 - 2 Story: ר"כ's colleagues considered allowing such a girl to perform מאון, even though she had had ביאה (post-נערות)
 - (a) story of ר' ישמעאל's daughter, who came to ב"ד with child and they invoked her (deceased) father's words:
 - (i) v. 4 → if forced, innocent; → another, even if not forced, still innocent – that is מאון, even with child
 - (ii) ב"ד: decided against him and ruled that once she has שתי שערות, can no longer perform מאון
 - 3 Story: ר' יצחק did rule like ר' יהודה, even after ביאה; she was forced to leave new husband (מאון was invalidated)
 - 4 Note: ר' יהודה's “יקי” requires 2 שערות to be laying flat, making it look “black” – or 2 hairs from “lip” to “lip”
 - ii “עד שתכלכל” – בן שלקות – בן שלקות and יוסי ר' – until hair surrounds and שלקות (rejected); rather – שערות
 - 1 when he heard this, he noted that he doesn't know what “כלכול” is nor who בן שלקות is (rejected); rather – שערות
 - b Boy: may perform חליצה or ייבום, is obligated in all מצוות of the תורה, may now be a סורר ומורה
 - i Until: his lower “beard” (euphemism) surrounds
 - 1 Justification: ability to perform חליצה וייבום (in spite of מצות בכל מצות) contra יוסי ר', who doesn't equate איש::אשה
 - 2 However: mention of boy's ability to perform חליצה is unnecessary (סורר ומורה already in ח:א) – parallel constr.
- VI Clarification of סימן of שתי שערות:
 - a ד' חלבו בשם ר' הונא: require 2 hairs in two separates follicles
 - b ד' מלכיו בשם ראב"א: 2 follicles are sufficient (without hairs)
 - i Aside: dispute as to which reports are ר' מלכיו or ר' מלכיו (all agree that this one is ר' מלכיו)
 - ii Challenge (ר' חנינא): why didn't the תנא mention follicles?
 - iii Answer: had he done so, ס"דא we require 2 separate hairs, each with its own גומא; therefore, only need 2 hairs – even 1 גומא
 - 1 Challenge: can't have such a thing, per מדרש אגדה about איוב (vv. 5-6)
 - 2 Answer: in the head, can only be 1 per follicle; on body, can be more
 - c שמואל: they can even be on disparate parts of genitalia
 - i Further: per ר"ש, even on disparate parts of body (e.g. 1 on hand, 1 on foot)
 - ii (ר"ח per רבנן): must be on same place on body