

Is it written; 'the waters bubbled'!

מי כתיב מים נבעו –

Overview

The גמרא rejects the suggestion that מבעה (in the משנה) refers to מים; for in the פסוק of מים תבעה אש the verb תבעה refers to the אש not to the מים¹. If the verb was referring to מים, the פסוק would be written מים נבעו. It would seem that if the פסוק would have been written מים נבעו, then we could suggest that מבעה refers to מים. תוספות will question this assumption.

asks: תוספות

ואם תאמר כי כתיב נמי נבעו לא מיתוקמא מתניתין במים –

And if you will say; even if it would be written 'נבעו', nevertheless the מבעה could not be referring to water when it states מבעה -

דמי קתני נבעה כדדייק לעיל (דף ג, ב) גבי שן –

For does the משנה teach us נבעה (the משנה writes מבעה, not נבעה), as the גמרא inferred previously concerning שן².

answers: תוספות

ויש לומר דלא שייך לאקשוויי אלא גבי שן דליתני נבעה שהשן עצמו נבעה –

And one can say; that this question (that the משנה should have stated נבעה) is only applicable by שן; that the משנה should have stated נבעה since it is the tooth itself that is revealed (נבעה) -

דמבעה משמע מגלה [דבר אחר שהיה מכוסה] –

For the word מבעה (in the context of revealing) indicates that the מבעה is uncovering [something else that was covered] -

אבל במים שייך שפיר לישנא דמבעה שהמים רותחים קרויים מבעבעים:

However concerning water the term מבעה (in the context of bubbling) is duly appropriate, for boiling water is referred to as מבעבעים (bubbling).

The term מבעה refers to the boiling (bubbling) of the water itself; not that it causes others to boil (as opposed to the term מבעה, in the context of revealing, where it would mean to reveal others, rather than being revealed itself, and therefore cannot be referring to שן)³.

Summary

The term מבעה applies to the water itself; not its effect on others.

Thinking it over

Is שמואל or רב question according to תוספות

¹ See רש"י ד"ה תבעה. 'The fire boils (bubbles) the water'.

² The גמרא previously stated that רב disagrees with שמואל that מבעה refers to שן; for then the משנה should have stated נבעה (meaning it itself is revealed). Similarly here too if מבעה (in the משנה) refers to מים (if the פסוק would have stated מים נבעו), the משנה should have written נבעה referring to the water itself. If there is a similar difficulty with מים, there is no advantage in suggesting that מבעה זה המים. See previous ואימא ד"ה תוס' ד"ה ואימא

³ The form of the verb מבעה (generally) indicates that it is acting on others; however in this case of bubbling it can be referring to itself (reflexive verb). נבעו – it is being bubbled; מבעה – it is bubbling.