

## From the words of ר"א ור"י

## מדברי רבי אליעזר ורבי יהושע –

### OVERVIEW

stated (in the name of קפרא) that ר"מ derived his ruling from the words of ר"א ור"י, but not from the words of רחס"ה ור"ע (which are mentioned in the משנה).<sup>1</sup> רחס"ה ור"ע explains why indeed the משנה mentions the ruling of ר"מ.

anticipates a difficulty:<sup>2</sup>

**והא דתני במתניתין מילתיה דרבי חנינא ורבי עקיבא -**

**And the reason the משנה teaches us the rulings of ר"ח ור"ע** even though (that according to ר"ל) they are seemingly irrelevant to the ruling of ר"מ (and therefore to our מסכת) –

responds:

**משום דרבי יוסי קטעי וסבר דרבי מאיר מרבי חנינא סגן הכהנים קאמר כדקאמר בסמוך:<sup>3</sup>**  
**Because ר"י erred and assumed that ר"מ said that he derived his ruling from רחס"ה, as the גמרא states shortly.**

### SUMMARY

The משנה writes the ruling of רחס"ה ור"ע to explain the view of ר"י, who assumed that ר"מ derived his ruling from them.

### THINKING IT OVER

1. What are the relative advantages of פרש"י ותוס' as to why the משנה mentions the rulings of רחס"ה ור"ע?<sup>4</sup>
2. How are we to understand the משנה, which cites the ruling of רחס"ה ור"ע since ר"י thought (erroneously) that ר"מ derived his ruling from them, however, the משנה does not cite the actual ruling of ר"י (ר"א ור"י), from where ר"מ indeed derives his ruling?!

<sup>1</sup> The ruling of ר"מ (regarding burning ששית בשעה ששית) is relevant to our מסכת.

<sup>2</sup> See 'Overview'. See רש"י ד"ה ארשב"ל for an alternate explanation. See 'Thinking it over' # 1.

<sup>3</sup> See the גמרא further on the (top of) עמוד ב'.

<sup>4</sup> See ראש יוסף and צ"ח.