

רב יהודה And like

וכדרב יהודה –

OVERVIEW

The גמרא attempted to prove that the word אור (when used as a noun), means day/light, from the פסוק of (והאנשים שולחו) הבקר אור. The גמרא rejected this proof; the פסוק does not mean 'the morning which is day' but rather the word אור is used as a verb; 'the morning lit up'¹; and the גמרא immediately continues 'and as רב רב יהודה אמר רב stated, etc.' It would seem from the flow of the גמרא that the statement of ר"י אמר רב supports the view that אור is used as a verb (to mean shone).² תוספות rejects this view.



- ר"י אמר רב explains that the saying of תוספות

לא קאי אמאי דמשני כדאמר צפרא נהר –

Is not in reference to the answer of the גמרא that the פסוק of אור הבקר is to be understood **as if one says 'the morning shone'**; for there is no indication in the statement of ר"י אמר רב, whether אור is used as a noun or as a verb.

anticipates the question; why indeed is the statement of ר"י אמר רב mentioned here, and explains that it is not supporting either view –

אלא מילתא באפי נפשה היא ומפרש מה השמיענו הפסוק לכולא עלמא:

But rather it is an independent statement; and ר"י אמר רב is explaining what the פסוק of אור הבקר is teaching us according to everyone (those who maintain it is a verb, and those who maintain it is a noun)³

SUMMARY

The statement of ר"י אמר רב, is independent of the discussion in our גמרא concerning אור.

THINKING IT OVER

Is there a difference in the understanding of the פשט in the פסוק whether אור is a noun or a verb (and subsequently a difference in the understanding of ר"י אמר רב)?

¹ See רש"י בד"ה הבקר ואילך.

² Otherwise why is the statement of ר"י אמר רב mentioned here. It seems that רש"י בד"ה הבקר (הב') maintains this view.

³ Since the פסוק was already cited, the גמרא explains its relevance (in general).