



## OVERVIEW of the Daf

### 1) Slaughtering done by a Cuthean (cont.)

The Gemara concludes its proof that R' Zeira accepted R' Yaakov bar Idi's interpretation that according to R' Gamliel the slaughtering of a Cuthean is categorically prohibited.

The rationale behind R' Gamliel's decree is explained.  
 A verse that was previously mentioned is explained.

### 2) Cutheans

An incident is recounted that became the springboard to a decree that Cutheans would be considered "complete idolaters."

The necessity for this decree is explained.

The meaning that they were declared "complete idolaters" is explained.

### 3) Righteous people

An incident is recounted that revolves around the principle that God would not allow a righteous person to mistakenly eat a prohibited food.

A previous assumption that there is no concern that an am ha'aretz would not exchange permitted food for prohibited food is unsuccessfully challenged.

Another incident related to a righteous person being protected from inadvertently eating a prohibited food is recounted. ■

## REVIEW and Remember

1. Why was there a decree prohibited the slaughtering done by Cutheans?  
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2. How was R' Assi protected from eating demai?  
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3. Is there a concern that an am ha'aretz may exchange permitted food for prohibited food?  
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4. Why did Rabbi's family members protest against him?  
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Today's Daf Digest is dedicated  
 By Dr. & Mrs. Shlomo Whitehouse  
 in memory of his mother  
 מרת דבוריש בת ר' בנימין ע"ה

## Distinctive INSIGHT

### D'mai details

מוריא ואמרה בר בי רב וכו'

The Gemara told the story of R' Zeira and R' Assi who visited an inn in the city of Ya'i. They were served some cooked eggs that had some wine added. R' Zeira did not eat the eggs, because he was suspicious that the wine which was added had not been tithed properly. R' Assi ate the eggs. When R' Zeira asked him why he did not worry about the wine which was added, R' Assi pointed out that he was not aware that the food contained wine at all, because it was blended in and not easy to detect.

R' Zeira was surprised that this mishap had occurred to R' Assi, and he set out to vindicate R' Assi's actions. He successfully found a Baraisa where we see that the halacha only requires that one avoid eating דמאי when it is intact, but not when it is blended into a different food. A second Baraisa teaches that if all the ingredients are furnished to a non-conscientious person, we may eat the product without having to worry about d'mai, and we do not suspect that they exchange the ingredients for their own. The only case where food subject to d'mai restrictions is a problem when it is blended into a food is where the non-conscientious person is instructed to add his ingredients and spices into a food. In such a case, the blended d'mai is a concern, because we consider it as if the meticulous person took his own food which was intact and added it to the recipe.

Regarding not having to suspect that a non-conscientious person exchanged his food with that which has been tithed, a Mishnah (D'mai 3:5) further clarifies this halacha by contrasting it to a case where we do have such suspicions. One who visits an inn, and gives his dough to the proprietor to bake must take ma'aser off that which he gives to be baked, and he must also take ma'aser off the bread he receives in return. In other words, we suspect that the proprietor might have switched the products without informing the owner. The Gemara resolves this and says that, in general, we do not suspect that an exchange occurs, but here, we consider the good wishes of the innkeeper. According to Rashi, the proprietor of the inn might rationalize on the behalf of the guests and say that the men who are staying with her need to have warm, fresh bread, while she is willing to exchange hers and take the bread that is more stale.

Tosafos challenges Rashi, because the rationalizing of

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# HALACHAH Highlight

## Separating terumos and ma'asros from produce grown outside of Eretz Yisroel

והתיר רבי את בית שאן כולה על ידו

And Rebbi exempted the entire region of Beis Shan from terumos and ma'asros

The Gemara relates that someone testified before Rebbi that R' Meir ate a vegetable leaf grown in Beis Shan without tithing it and as a result of this testimony Rebbi declared that Beis Shan is exempt from the obligation to separate terumos and ma'asros. The Gemara later (7a) explains that R' Meir maintained that Beis Shan is not considered part of Eretz Yisroel; consequently, there is no requirement to separate terumos and ma'asros. Tosafos<sup>1</sup> is troubled by the assumption that produce grown outside of Eretz Yisroel is exempt from terumos and ma'asros. He cites many Gemaras that imply that one is, in fact, obligated to separate terumos and ma'asros from produce grown outside of Eretz Yisroel. This leaves us with a contradiction between different sources whether produce grown outside of Eretz Yisroel is obligated in terumos and ma'asros.

Rabbeinu Tam<sup>2</sup> suggests that it is only d'mai from outside of Eretz Yisroel that is exempt but one is obligated to separate terumos and ma'asros from produce that one knows for certain did not yet have terumos and ma'asros separated. In the incident in our Gemara Rebbi only permitted d'mai from Beis Shan but was not referring to regular

(Insight...continued from page 1)

the innkeeper in the Mishnah is presented as a devious attempt on her part, and not one which is self-sacrificing for others, the way Rashi explains. Furthermore, in that Mishnah, R' Yose argues and says that the innkeeper is not suspected of cheating. According to Rashi, though, the issue was not dishonesty, but her being helpful to the guests. Tosafos explains that the innkeeper takes the warm bread for herself and exchanges her stale bread for it. "Do these students actually need such good bread for themselves?" she asks. For others, she would not exchange. ■

produce grown there from which terumos and ma'asros must be separated. Tosafos<sup>3</sup> suggests that outside of Eretz Yisroel one is required to separate terumos and ma'asros only from those species that Biblically require the separation of terumos and ma'asros. Regarding all other fruits and vegetables there is no requirement to separate terumos and ma'asros if they were grown outside of Eretz Yisroel.

Tosafos goes on to explain why the practice is not to separate terumos and ma'asros at all outside of Eretz Yisroel despite the sources that indicate that there is a requirement to do so. One suggestion is that the requirement is limited to those lands that are immediately adjacent to Eretz Yisroel. Another possible explanation is that our lenient practice is based on Yerushalmi that disagrees with the Bavli and maintains that there is no obligation to separate terumos and ma'asros from produce grown outside of Eretz Yisroel. ■

1. תוס' ד"ה והתיר.
2. מובא דבריו בתוס' שם.
3. תוס' שם. ■

# STORIES Off the Daf

## "Consider What is Before You"

אם יודע תלמיד ברבו שיודע להחזיר לו

Sefer Chassidim records an interesting vignette that relates to a statement on today's daf. "One of the students asked his teacher a particular question. As he was explaining what bothered him, a second exclaimed in exasperation, 'When will he finish already so that I will be able to ask about what I don't understand?'"

"His teacher rebuked him. 'Be smart and keep quiet. By listening in silence you learn more than if you could just ask

your question. If you listen you will understand what is bothering your friend and how I answer him. I will then reply to what is on your mind. In this manner you fulfill the verse, "כי תשב ללחום את מושל בין תבין את אשר לפניך ושמת סכין בלועך אם בעל נפש אתה — When you sit in battle with the leader consider what is before you. Put a knife in your cheek if you care about your soul." By remaining silent and allowing your friend to speak you will also fulfill the mitzvah of loving your fellow Jew as yourself."<sup>1</sup>

On today's daf, the sages explain the first verse to mean that one should evaluate before asking his rebbi. It is clear from the daf that one should not ask if he suspects that his rebbi cannot reply

adequately. The Sefer Chassidim provides clear guidelines regarding when one must refrain from asking his rebbi in public. "If one's rebbe is giving a public lecture and he has a question on what he said. If the student knows that his teacher will be happy to be questioned and will not be ashamed by not having an immediate answer, he may ask. If not, it is forbidden to ask since he must avoid embarrassing his teacher publicly."

He concludes with general advice of whom to ask. "Do not ask a person whose answers are contrived and do not go to the heart of the matter!"<sup>2</sup> ■

1. ספר חסידים, תתקס"ב
2. שם, תתקס"ג. ■