

Daf Notes

Insights into the Daily Daf

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Chullin Daf 7

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Daily Daf

Ma'aser in Beis She'an

Yehudah the son of Rabbi Shimon ben Pazi asked: Can there be an opinion who holds that Beis She'an is not a part of *Eretz Yisroel*? But it is written: *And Menasheh did not drive out the Canaanite inhabitants of Beis She'an and its suburbs, nor of Tanach and its suburbs.* [Evidently, they conquered it and it was part of *Eretz Yisroel*!?!]

The *Gemora* answers: When Yehudah raised his challenge, he forgot that which Rabbi Shimon ben Elyakim said in the name of Rabbi Elozar ben Pedas, who said in the name of Rabbi Elozar ben Shamua: Many cities the Jewish People who left Egypt captured many cities but these same cities were not captured by those who left Babylonia. The reason they did not capture these cities is because the first sanctification of the land was only done for that time period (*until the Babylonian exile*), and not for the future. Yet, the second sanctification of the land was sanctified forever. [And only those areas that were reconquered when they ascended from Bavel were resanctified.] Some areas were not sanctified, so that the poor could rely on receiving their gifts during the *Shemittah* year. [Beis She'an was not resanctified, and that is why Rebbe ruled that its produce was not subject to the laws of *ma'aser*.]

Rabbi Yirmiyah asked Rabbi Zeira: But Rabbi Meir only ate a leaf of a vegetable (*and it is always permitted to eat a snack without separating ma'aser – even in Eretz Yisroel; accordingly, how could anything be proven regarding Beis She'an*)!?

He replied: He ate it from a bundle (*which was on its way to be sold*), and we have learned in a *Mishna*: Vegetables which are usually tied in bundles (*to be taken to the market*) – are subject to the laws of *ma'aser* when they are bundled (*and therefore proof regarding Beis She'an can still be brought*).

The *Gemora* asks: But perhaps Rabbi Meir simply forgot to separate the *ma'aser*?

The *Gemora* answers: This cannot be, for surely, if the Holy One, Blessed be He, would not bring about a pitfall through the animals of the righteous, he certainly would not bring about a pitfall to the righteous themselves!

The *Gemora* asks: But perhaps he separated *ma'aser* from other produce in another place?

The *Gemora* answers: One would not suspect that Torah scholars would set aside *ma'aser* from produce that is not close by. [*The Rabbis decreed that all ma'aser should only be separated from produce that is in close proximity to the ma'aser!*]

The *Gemora* answers: But perhaps he directed his eyes to set aside the *ma'aser* from one end of the bundle, while he ate from the other side!?

He replied: See how a great man testified concerning this! [*R' Yehoshua obviously knew that R' Meir did not take ma'aser from the vegetable at all.*] (7a)

Rabbi Pinchas ben Yair

The *Gemora* relates the incident about the animal of the righteous: Once, Rabbi Pinchas ben Yair was going to redeem captives, and he came to the River Ginnai. He said: Ginnai, divide your waters for me that I may pass through you. It replied: You are about to do the will of your Maker (*by redeeming captives*); I, too, am doing the will of my Maker (*by flowing*). You may or may not accomplish your purpose; I am sure of accomplishing mine (*if I continue to flow*). He said: If you will not split, I will decree that no waters will ever again pass through you. The river divided itself for him.

There was also present a certain man who was carrying wheat for *Pesach* (*to be baked as matzah*), and so Rabbi Pinchas once again addressed the river: Divide your waters for this man too, for he is engaged in a *mitzvah*. The river divided itself for him too.

There was also an Arab merchant who had joined them on the way, and so Rabbi Pinchas once again addressed the river: Divide your waters for this man too, so that people should not say, "Is this how they treat their fellow travelers"? The river divided itself for him too.

Rav Yosef exclaimed: How great is this man! Greater than Moshe and the six hundred thousand Jews, for

there, the sea split but once, whereas for Rabbi Pinchas, it split three times!

The *Gemora* asks: Perhaps, however, it also only split once (*and remained split for the others as well*)?

Rather, Rav Yosef said: He was as great as Moshe and the six hundred thousand Jews!

The *Gemora* continues the incident: Rabbi Pinchas ben Yair came to an inn where some barley was placed before his donkey to eat. The donkey would not eat. They sifted the barley, but still she would not eat. They carefully cleaned it, but still she would not eat. Rabbi Pinchas said to them: Perhaps the barley (*which was purchased from an am ha'aretz*) has not been tithed? They took *ma'aser* from the barley, and then the donkey ate it. Rabbi Pinchas said: This poor creature is on a journey to fulfill the will of its Maker, and you try to feed it *tevel* (*untithed produce*)!?

The *Gemora* asks: And is barley for an animal subject to the laws of *ma'aser*? Did we not learn in a *Mishna* that one who purchases grain from an *am ha'aretz* (*ignorant person*) for seed or for an animal, flour for tanning hides, oil for a lamp or for greasing vessels is exempt from the obligations to separate *ma'aser* from *demai*?

The *Gemora* answers: Rabbi Yochanan had stated regarding that *Mishna* that one is only exempt from *ma'aser* if it was initially bought for the animals; however, if it was initially bought for human consumption and then it was decided to use it for animals, he would be obligated to take *ma'aser* from it. It was taught like this in a *braisa*: If one bought produce from the market for human consumption and then he decided to use it for animals, he should not place it in front of his own animal nor before his friend's animal until he takes off *ma'aser* from it.

The *Gemora* continues the incident: When Rebbe heard that Rabbi Pinchas was coming to his town, he went out to meet him. Rebbe asked him: Will you please dine with me? He answered: Yes. Rebbe's face at once brightened with joy. Rabbi Pinchas asked him: You think that I am forbidden by vow from deriving any benefit from other Jews!? The people of Israel are holy. However, there are some who desire to give to others, but do not have the means; whereas there are others who have the means, but do not have the desire, and it is written: *Do not eat the bread of a miser, and do not desire his dainties; for as one whose soul is embittered, so is he: "Eat and drink," he says to you; but his heart is not with you.* But you (Rebbe) have the desire (to share) and also the means. At present, however, I am in a hurry (to reach my destination), for I am engaged in a *mitzvah* (of redeeming captives), but on my return, I will come and visit you.

When Rabbi Pinchas arrived, he happened to enter by a gate where some white mules belonging to Rebbe were standing. At this he exclaimed: The angel of death is in this house (for, like the *Gemora* will state, they kick and inflict incurable wounds), and I shall then dine here? When Rebbe heard of this, he went out to him.

Rebbe attempted to bring him back, but Rabbi Pinchas had a response for each of his suggestions:

Rebbe's suggestion	R' Pinchas' response
I will sell them	<i>Before a blind person, you shall not place a stumbling block (and therefore, it can't be sold to another Jew)</i>
I will abandon them	This will cause more damage
I will cut off their hooves	You will cause suffering of living creatures
I will kill them	There is a prohibition against destroying meaninglessly

Rebbe was thus pleading with him persistently (to dine with him), when there rose up a mountain between them. Then Rebbe wept and said: If this is the greatness of the righteous in their lifetime (for R' Pinchas did not wish to benefit from someone else), how much more so will it be after their death! This is as Rabbi Chama bar Chanina said: The righteous are greater after death than in life, for it is written: *And it came to pass, as they were burying a man, behold, they saw an enemy legion; so they cast the man into the grave of Elisha. The man went and touched the bones of Elisha, and he was revived and stood up on his feet.* [In his lifetime Elisha had to exert himself both by prayer and a complex procedure in order to revive the dead, whereas after his death, his mere touch revived a dead man; this proves that the righteous are greater after death than in life.]

Rav Pappa asked Abaye: Perhaps this man was revived only to fulfill Eliyahu's blessing (to Elisha), as it is written: *Let a double portion of your spirit be upon me!* [And Eliyahu blessed him that he indeed should revive two people.]

He replied: If so, why has it been taught in a *braisa* that the man stood upon his feet but did not walk to his home? [If the revival of the dead man was due to Eliyahu's blessing, the dead man should have lived longer than that; evidently, it was due to the greatness of Elisha, for it was not proper that this wicked man should be buried next to him – so he got up on his feet, walked away, and immediately died again.]

The *Gemora* asks: So when was Eliyahu's blessing fulfilled?

The *Gemora* answers: It is as Rabbi Yochanan said: Elisha healed the *tzara'as* of Naaman, and *tzara'as* is the equivalent of death, as it is written: *Let her not be as a corpse.*

Rabbi Yehoshua ben Levi said: Why are mules called *yeimim*? It is because they cast fear (*eimah*) upon the creatures of the world. This is as Rabbi Chanina (*who was a doctor*) said: No one has ever consulted me for a case of a wound from a white mule and has recovered.

The *Gemora* asks: But don't we see people who do recover from it?

The *Gemora* answers: He meant that we never see that the wound has healed.

The *Gemora* asks: But do we not see cases where the wound has healed?

The *Gemora* answers: He was referring to a wound inflicted by a mule with tips on its feet.

It is written: *There is none besides Him*. Rabbi Chanina said: Even sorcery (*cannot cause harm to someone whom Hashem has not decreed punishment*).

A woman once attempted to take dust from under Rabbi Chanina's feet (*in order to cast a spell on him, which would kill him*). He said to her: You can take the dust, for you will not succeed in your attempts, since it is written: *There is none besides Him*.

The *Gemora* asks: Did not Rabbi Yochanan say that sorcery is called *keshafim* because it contradicts the decree of the upper legion?

The *Gemora* answers: Rabbi Chanina was different, owing to his abundant merit.

Rabbi Chanina further said: No man stubs his toe here on earth unless it was so decreed against him in Heaven, for it is written: *By Hashem are a strong man's footsteps established. And what does a man understand about his path?*

Rabbi Elozar said: The blood from a stubbing atones like the blood of an *olah* offering.

Rava added: This is only the blood of the big toe of the right foot and the second time, and only if it happened to one who was on his way to perform a *mitzvah*.

It is said about Rabbi Pinchas ben Yair that never in his life did he break bread (*recite hamotzi*) on a piece of bread which was not his own; and furthermore, that from the day he matured intellectually, he derived no benefit from his father's table. (7a – 7b)

DAILY MASHAL

A Righteous and Wise Donkey

By: Meoros HaDaf HaYomi

Rabbi Pinchas ben Yair's donkey was stolen and it refused to eat the food it was offered because the food wasn't tithed! The author of *Gan Yosef* zt"l wondered: It was a wise donkey. It should have eaten most of the food and left some for *ma'aseros*. He replied that the question is merely an error. The donkey was wiser than we think. If it had done so, its captors would have thought that it was satisfied with a lesser amount than it was offered and after a few days it would be left with a very small portion.

Kodesh Kodoshim

There once was a stingy rich man with many quirks, including his fondness of being the *chazan*. His voice was not the best but once he stood at the *amud*, there was no one happier than him or more forlorn than his audience. Rabbi Aizel Charif said about him: The *Gemora* says that the Jews are holy. Some want but don't have and some have but don't want. The rich man is actually *kodesh kodoshim*. Concerning charity, he has but doesn't want and concerning being a *chazan*, he wants but doesn't have... (*HaOtzar Hayehudi*, 1459).