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Eiruv Daf 28

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Rav Yehudah ruled in the name of Rav Shmuel bar Shilas who had it from Rav: An eruv may be prepared with papuin (type of herb), purslane and coriander, but not with green grain unripe dates.¹

Is it, however, permitted to prepare an eruv with coriander seeing that it was taught: Those who have many children may eat coriander but those who have no children must not eat it; and if it was hardened into seed even those who have many children should not eat it? Explain it to [refer to coriander] that was not hardened into seed and [that is used for people who] have many children. And if you prefer I might say: It may in fact refer to [people who] have no children [the use of the plant nevertheless being permitted] because it is fit [for consumption] by those who have many children; for have we not learnt: ‘An eruv may be prepared for a nazir with wine and for an Israelite with terumah’, from which it is evident that [certain foodstuffs may be used for an eruv because] through they are unsuitable for one person they are suitable for another? So also here [it may be held that] though [the coriander] is not suitable for one it is suitable for another. And if you prefer I might reply: When Rav made his statement [he referred] to the Median coriander.

But is it not [permitted to prepare an eruv] from green grain? Hasn’t Rav Yehudah in fact stated in the name of Rav: An eruv may be prepared from hops or green grain and the blessing of ‘[Blessed are You . . .] Who creates the fruit of the ground’ is to be pronounced over them? - This is no difficulty. The one ruling was made before Rav came to Babylon while the other — was made after he came to Babylon.² Is Babylon, however, the greater part of the world? Was it not in fact taught: If a man sowed beans, barley or fenugreek to [use as a] herb, his wish is disregarded in view of the general practice; hence it is its seed that is subject to tithe but its herb is exempt. Cress or garden-rocket that was sown [with the intention of using it] as a herb must be tithed as herb and as seed.³ If it was sown to [be used as] seed it must be tithed as seed and as herb? — Rav spoke only of those that grow in house gardens. What is garden-rocket suitable for? — Rabbi Yochanan replied: The ancients, who had no pepper, crushed it and dipped in it their roasted meat. (28a – 28b)

Rabbi Zeira, when he felt fatigued from study, used to go and sit down at the door [of the school] of Rav Yehudah bar Ammi saying: ‘As the Rabbis go in and out I shall rise up before them and so receive reward for [honoring] them.’ [On one occasion] a young

¹ Because they are not usually eaten.

² Where the plant was used as food.

³ Since it is used as food in either condition.

school child came out. 'What,' he asked him, 'did your Master teach you?' — '[That the blessing for] hops', the other replied: 'is "[Blessed . . .] Who creates the fruit of the ground" [and that for] green grain, is "[Blessed . . .] by Whose word all things were made". 'On the contrary', he said to him, 'logically [the blessings] should be reversed since the latter derives its nourishment from the earth while the former derives it from the air. The law, however, is in agreement with the school child. What is the reason? — The former is the ripened fruit while the latter is not the ripened fruit. And, as to your objection that 'the latter derives its nourishment from the earth while the former derives it from the air' [the fact is that in reality this] is not [the case]. Hops also derives its nourishment from the earth; for we may observe that when the shrub is cut off the hops die. (28b)

But is it not permissible to prepare an eruv from unripe dates? Was it not in fact taught: The white heart of a palm may be purchased with maaser [sheini] money but is not susceptible to food tumah. Unripe dates, however, may be purchased with maaser [sheini] money and they are also susceptible to food tumah. Rabbi Yehudah ruled: The white heart of a palm is treated as wood in all respects, except that it may be purchased with maaser [sheini] money, while unripe dates are treated as fruit in all respects except that they are exempt from maaser [sheini]?⁴ — There [the reference is] to stunted dates.⁵ If so, would Rabbi Yehudah in this case rule, 'they are exempt from maaser sheini'? Was it not in fact

taught: Rabbi Yehudah said: The [stunted] figs of Beisyonei were mentioned only in connection with maaser [sheini] alone; the [stunted] figs of Beisyonei and the unripe dates of Tovina are subject to the obligation of maaser sheini? — The fact, however, is [that the Baraisa cited does] not⁶ refer to stunted dates, but⁷ [the law] in respect of food tumah is different [from other laws]. As Rabbi Yochanan explained [elsewhere], 'Because one can make them sweet by [keeping them near] the fire' so here also [it may be explained,] because one can make them sweet by [keeping them near] the fire.⁸

And where was the statement of Rabbi Yochanan made? — In connection with the following. For it was taught: Bitter almonds when small are subject [to maaser sheini,⁹ and when [big are exempt, but sweet [almonds] are subject [to maaser sheini when] big and exempt when small. Rabbi Shimon son of Rabbi Yosi ruled in the name of his father, 'Both are exempt' or, as others read: 'Both are subject [to maaser sheini]'. Said Rabbi Il'a: Rabbi Chanina gave a decision at Sepphoris in agreement with the one who ruled: 'Both are exempt'. According to the one, however, who ruled: 'Both are subject [to maaser sheini]', what [it may be asked] are they suitable for? [To this] Rabbi Yochanan replied: [They may be regarded as proper food] because they can be rendered sweet by [keeping then, near] the fire. (28b)

The Master said: Rabbi Yehudah ruled: The white heart of a palm is treated as wood in all respects,

⁴ Since they are still in an unripe state.

⁵ Such dates, since they would grow no bigger, are regarded as the completed fruit and are consequently subject to the laws of a proper food. Rav's ruling, on the other hand, refers to dates that would in due course reach the full and final ripening stage.

⁶ As has previously been assumed.

⁷ In reply to the objection why should ordinary unripened dates that are no proper food be subject to the laws of food tumah.

⁸ In the case of eruv, however, it is necessary that the food should be fit for immediate consumption. They are also exempt from maaser sheini since they have not yet completed their ripening stage.

⁹ They are regarded as ripe since at a later stage of development they would turn bitter.

except that it may be purchased with maaser [sheini] money'. [Isn't this ruling] exactly the same [as that of] the first Tanna? — Abaye replied: The practical difference between them is the case where one boiled or fried it.¹⁰

Rava asked: Is there at all any authority who maintains that [such a commodity], even when boiled or fried does not [assume the character of food]? Was it not in fact taught: A skin and a placenta are not susceptible to the tumah of food, but a skin that was boiled and a placenta that one intended [to boil] are susceptible to food tumah? — Rather, said Rava, the practical difference between them is [the form of] the blessing. For it was stated: [The blessing for] the white heart of the palm is, Rabbi Yehudah ruled: 'Who creates the fruit of the ground', and Shmuel ruled: 'By Whose word all things were made'. 'Rabbi Yehudah ruled: "Who creates the fruit of the ground'" because it is a foodstuff; 'and Shmuel ruled: "By Whose word all things were made'" because in consideration of the fact that it would eventually be hardened the blessing of 'Who creates the fruit of the ground' cannot be pronounced over it. Said Shmuel to Rabbi Yehudah: Shinena, logical reasoning is on your side for there is the case of radish which is eventually hardened and yet the blessing of, 'Who creates the fruit of the ground' is pronounced over it. This argument, however, is not conclusive, since people plant radish with the intention of eating it while soft but no palm-tree is planted with the intention [of eating its] white heart. And, consequently, although Shmuel complimented Rabbi Yehudah, the law is in agreement with Shmuel. (28b)

[To turn to the] main text: Rabbi Yehudah stated in the name of Rav: An eruv may be prepared from hops or green grain, and the blessing of '[Blessed are You . . .] Who creates the fruit of the ground' is to be pronounced over them. With what quantity of hops? — As Rav Yechiel said, 'a handful' so is it here also a handful. With what quantity of green grain?' — Rabbah bar Toviah bar Yitzchak replied in the name of Rav: As much as the contents of farmers' bundles.

Rav Chilkiyah bar Toviah ruled: An eruv may be prepared from kalia.¹¹ 'From kalia'! Could [such a notion] be entertained? [Say] rather with the herb from, which kalia is obtained. And what must be the quantity? — Rav Yechiel replied: A handful. (28b)

Rabbi Yirmiyah once went [on a tour] to the country towns when he was asked whether it was permissible to prepare an eruv with green beans, but he did not know [what the answer was]. When he later came to the schoolhouse he was told: Thus ruled Rabbi Yannai: It is permitted to prepare an eruv from green beans. And what must be its quantity? — Rav Yechiel replied: A handful. (28b)

¹⁰ The white heart. According to the first Tanna it assumes the character of food while according to Rabbi Yehudah who regards it as wood in all

respects' it always retains that character and is, therefore, never susceptible to food tumah.

¹¹ The hard stalk of a certain plant.