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Gittin Daf 31

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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishnah

If one puts aside produce so that he might separate from it *terumah* and *ma’aser*, or he puts aside money so that he might separate (*redeem*) it for *ma’aser sheini*, he separates with them on the presumption that they exist. If they are found to be lost (*the produce or the money that was separated*), we must be concerned for a period of twenty-four hours; these are the words of Rabbi Elozar. Rabbi Yehudah says: At three seasons (*during the year*) they examine the wine (*to see if it turned into vinegar, for if so, it cannot be separated as terumah or ma’aser for wine*): during the time that the east wind blows at the conclusion of the Festival of Sukkos, and when the blossom fall off and the grapes begin to appear in the clusters, and when the water enters the unripe grapes. (31a1 – 31a2)

A Period of Twenty-four Hours

The *Gemora* asks: What does the *Mishnah* mean when it states ‘a period of twenty-four hours’?

Rabbi Yochanan says: It is referring to the twenty-four hours before the produce was examined (*and found to be missing*). [*If he used this produce as ma’aser within these twenty-four hours, he would be required to separate ma’aser once again, for we assume that it was missing at that time. However, if he used this produce as ma’aser before this time period, we assume that the produce was in existence at that time (we rely on the chazakah) and the ma’aser was valid.*]

Rabbi Elozar ben Antigenos said in the name of Rabbi Elozar the son of Rabbi Yannai: It is referring to the twenty-four hour period after he designated that produce to be *ma’aser*. [*Our presumption, based upon the chazakah, is that the produce remained in existence for twenty-four hours. Any ma’aser that was taken off after that time must be done again.*]

We learned in our *Mishnah*: If they are found to be lost (*the produce or the money that was separated*), we must be concerned for a period of twenty-four hours. If this means twenty-four hours from his last examination, the expression is intelligible. But if it means twenty-four hours from the setting-aside, it should say not for twenty-four hours but up to twenty-four hours, should it not? — This is indeed a difficulty. (31a2 – 31b1)

Rabbi Elozar on Rabbi Elozar

The *Mishnah* had stated: If one puts aside produce so that he might separate from it *terumah* and *ma’aser*, or he puts aside money so that he might separate (*redeem*) it for *ma’aser sheini*, he separates with them on the presumption that they exist. If they are found to be lost (*the produce or the money that was separated*), we must be concerned for a period of twenty-four hours; these are the words of Rabbi Elozar.

Rabbi Elozar (*ben Padas, the Amora*) said: The other *Tannaim* disagree with Rabbi Elozar (*ben Shamua, the Tanna*), for we learned in the following *Mishnah*: If a

mikvah was measured and found to be deficient, all *tahor* items that were prepared on the basis of this *mikvah*, whether it was in a private or a public place are considered *tamei*. [Accordingly, they would rule in our *Mishnah* that the *ma'aser* was ineffective, no matter when it was separated.]

The *Gemora* asks: Is it not obvious that they argue?

The *Gemora* answers: If not for Rabbi Elozar, I might have thought that the *Mishnah* there only meant that the *tahor* items are regarded as *tamei* only for the twenty-four hour period. Now I know that this is not so. (31b1)

Winds

The *Mishnah* had stated: Rabbi Yehudah says: At three seasons (*during the year*) they examine the wine (*to see if it turned into vinegar, for if so, it cannot be separated as terumah or ma'aser for wine*): during the time that the east wind blows at the conclusion of the Festival of Sukkos, and when the blossom falls off and the grapes begin to appear in the clusters, and when the water enters the unripe grapes.

We learned in a *Baraisa*: It is when the east wind blows at the conclusion of the Festival of Sukkos, but only in the new season (*in the autumnal equinox, but if it was still in the summer season, we would have no need to be concerned that it turned into vinegar*).

The *Gemora* cites a related *Baraisa*: Rabbi Yehudah said: Produce is sold at three seasons of the year: before the planting time, at the planting time, and fifteen days before *Pesach*. And wine is also sold at three seasons: fifteen days before *Pesach*, fifteen days before *Shavuos*, and fifteen days before *Sukkos*. Oil may be sold from *Sukkos* and onwards.

The *Gemora* asks: What are the halachic ramifications of this?

Rava, or, some say Rav Pappa says: It is relevant to partners (*that one can sell without notifying the other*).

The *Gemora* asks: And after that, what is the rule?

Rava said: Every day is the season (*and one partner may sell it without permission from the other*). (31b1 – 31b2)

It is written [Yonah 4:8]: *And it came to pass when the sun arose that the Lord prepared a strong east wind.*

What is *charishis*?

Rav Yehudah explains: When this wind blows, it makes furrows upon furrows in the sea.

Rabbah asked him: If that is so, how would you explain the words, *And the sun beat upon the head of Jonah and he fainted?* [*It would seem that it was an extremely hot day, not a stormy one!?*]

Rather, Rabbah said: The verse means that when this blows, it stills (*the coolness from*) all other winds.

And similarly it is written [Iyov 37:17]: *How your garments are warm when the earth is still by reason of the south wind.* Rav Tachlifa the son of Rav Chisda said in the name of Rav Chisda: When are your garments warm? It is when the earth is still from the south wind; for when the east wind blows, it stills all other winds before it.

Rav Huna and Rav Chisda were once sitting together when Geniva passed by them. One of them said, "Let us rise before him, for he is a learned man." The other one replied, "Shall we rise before a quarrelsome man?" [*For Geniva argued with Mar Ukva, the head of the Beis Din!*] When he came up to them, he asked them, "What were

you discussing?” They replied, “We were speaking about the winds.” He said to them, “This is what Rav Chanan bar Rava said in the name of Rav: Four winds blow every day and the north wind (*a pleasant wind, which is neither too hot, nor too cold*) blows with all of them, for were it not so the world would not be able to exist for a moment (*it calms the affects from the other winds*). The south wind is the most violent of all, and were it not for the angel Ben Neitz who keeps it back, it would destroy the whole world in its path!

Rava and Rav Nachman ben Yitzchak were once sitting together, when Rav Nachman bar Yaakov passed by in a golden carriage while wearing a bluish-green cloak. Rava went to meet him, but Rav Nachman ben Yitzchak did not, for he said, “Perhaps he is from the court of the Exilarch, and Rava needs them but I do not” (*for Rav Nachman was the son-in-law of the Reish Gilusa*). When he saw that it was Rav Nachman bar Yaakov approaching, he also went out to greet him. Rav Nachman bar Yaakov (*due to the excessive heat*) bared his arm and said, “The south wind is blowing the carriage.”

Rava said: Rav said the following: A woman miscarries when the east wind blows. Shmuel said: Even pearls in the sea rot away because of it. Rabbi Yochanan said: Even the semen in a woman’s womb putrefies because of it.

Rav Nachman bar Yitzchak said: All of these three derived their statements from the same Scriptural verse: *Though he be fruitful among his brethren, an east wind shall come, the wind of Hashem shall come up from the wilderness, and his spring shall become dry and his fountain shall be dried up, it (the east wind) shall spoil the treasure of all precious vessels. “His spring shall become dry”* is referring to the womb of a woman; *“his fountain shall be dried up”* refers to the semen in the womb of a woman; *“the treasure of all precious vessels”* is referring to the pearl in the sea.

Rava said: The following comes from Sura where they examine the Scripture precisely. What is the meaning of the words, *“Though he be fruitful among his brethren”*? Rava said: Even the handle of the plough becomes loose because of the eastern wind. Rav Yosef said: Even a peg in a wall becomes loose. Rav Acha bar Yaakov said: Even a reed in a wicker basket becomes loose. (31b2 – 32a1)

WE SHALL RETURN TO YOU, KOL HAGET

DAILY MASHAL

Taste of the Manna

The *Gemora* states that one can separate both *terumah gedolah* and *terumas ma’aser* with a thought and one does not need to physically or orally designate the *terumah*.

Tosfos writes that on *Shabbos*, it is still forbidden to mentally separate *terumah*, for through that, he renders the produce usable (*it is regarded as “fixing” on Shabbos*).

Based upon this, the Pnei Dovid answers the following contradiction: It is written [Shmos 16:23] regarding the manna: *Tomorrow is a rest day, a holy Shabbos to God. Bake whatever you wish to bake, and cook whatever you wish to cook*. Rashi comments: Whatever you wish to bake in an oven, bake everything today for two days, and whatever amount of it you need to cook in water, cook today. Yet, it is written [Bamidbar 11:8]: *The people walked about and gathered it. Then they ground it in a mill or crushed it in a mortar, cooked it in a pot and made it into cakes*. And there Rashi comments: The manna did not actually enter the mill, the pot, or the mortar, but its taste changed to that of ground, crushed, or cooked food. And this is actually how the *Gemora* in Yoma (75a) explains it as well! It wasn’t actually baked, but rather, if they wanted it to taste as if it was baked, then it would! Seemingly, Rashi is contradicting himself!?



He answers that there is a distinction between the weekdays and *Shabbos*. During the weekdays, they could mentally decide on how the manna should taste, and so it happened. However, on *Shabbos*, this would be forbidden, for it would be regarded as “fixing” the food! They therefore had to bake it from beforehand if they wanted it to taste baked on *Shabbos*.

QUESTIONS AND ANSWERS FROM YESTERDAY'S DAF

Q: What is the case with the *get*, the river and the ferry?

A: A man said to his wife that if he does not return within thirty days the *get* should be valid. He arrived at the end of the thirty days, but the river prevented him from arriving back (*on time, as the ferry was not present at the time*). He was saying “You see that I am coming! You see that I am coming!”.

Q: What halachic status do we apply to the Cutheans?

A: *Machlokes* if they are Jews or not.

Q: Why did the Rabbis protect the lender in the case of the poor man dying, and not in the case of his becoming rich?

A: Death is common, whereas becoming rich is not.

QUESTIONS AND ANSWERS FROM THIS PEREK

Q: If there are two Yosef ben Shimon's in one city, and a fellow in that city produces a document that Yosef ben Shimon owes him money; may he collect the money from one of them?

A: No!

Q: Until when can someone be registered in a *korban pesach*?

A: Until the *korban* is slaughtered.

Q: Why is the date required by an *arusah*?

A: Either because he will protect his sister's daughter, or because people might say the *get* was before her child.

Q: What is considered a *siman muvhak* (*precise distinguishing mark*) by a *get*?

A: A hole next to a certain letter.

Q: At what age does a person lose the *chazakah* of staying alive, and at what age does the *chazakah* return?

A: 80/100.

Q: Are we concerned that the husband appeased his wife in the case where he said to the *sh'liach*, “Don't give it to her until thirty days (*have passed*).”

A: Only by a *nesuah*; not by an *arusah*.