



1 In the previous דף we had two ברייתות that learned from the פסוק of מעשר שני, by way of כולל ופרט, exactly which types of food may be purchased with מעשר שני money. One ברייתא concluded that the food must be פרי מפרי - something that reproduces from its own seed, and is nourished by the ground - while the other ברייתא concluded that the food must be ולד ולדות הארץ - generated from something that was generated from the ground.

1 By way of כולל ופרט...
Which food may be purchased with מעשר שני money

<p>1st ברייתא: פרי מפרי וגידולי קרקע reproduces from its own seed & nourished by the ground</p>	<p>2nd ברייתא: ולד ולדות הארץ from something generated from the ground</p>
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2 מאי בנייהו - the גמרא asks which foods these two ברייתות are arguing about?
אמר אביי דגים איכא בנייהו - Abaye holds that the first ברייתא would allow buying fish since they are nourished from the ground, while the second ברייתא would not allow fish because they were originally created from water and not from earth.

2 מאי בנייהו?
אביי
דגים איכא בנייהו

<p>1st ברייתא: ✓ FISH Nourished from the ground</p>	<p>2nd ברייתא: ✗ FISH Created from water</p>
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3 The גמרא points out that this cannot be an accurate quotation of אביי because he holds אכל פוטיתא לוקה ארבע - if a person eats a certain type of non-kosher water creature he only gets four מלקויות - two for eating שרצים in general and two for eating שרץ המים - water creatures - and not an additional three for eating שרץ השורץ על הארץ - creatures that crawl on the ground, apparently because אביי holds that fish are NOT considered to be nourished from the ground!

3 Inaccurate quotation
Because אביי holds...
אכל פוטיתא לוקה ארבע
Eating certain type of non-kosher water creature

<p>✗ 3 מלקויות שרץ השורץ על הארץ</p>	<p>✓ 2 מלקויות לשן במים</p>	<p>✓ 2 מלקויות לרצים in general</p>
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Apparently...
Fish are NOT considered as nourished from the ground



4 אלא אמר רבינא עופות איכא בינייהו - Instead רבינא suggests that the first ברייתא includes birds because they are also nourished from the ground, but the second ברייתא excludes them since they were not generated from the ground.

The גמרא explains how each ברייתא understands the mechanics of a כלל ופרט in order to arrive at their respective conclusions about including or excluding birds.

4 אלא אמר רבינא...
עופות איכא בינייהו

1st ברייתא: **BIRDS**
Nourished from the ground

2nd ברייתא: **BIRDS**
NOT generated from the ground

The גמרא explains...
How each ברייתא understands כלל ופרט and arrives at their conclusions

5 אמר רב יהודה משמיה דרב שמואל בר שילת משמיה דרב - Rav listed several specific foods that may and may not be used for an עירוב.

One of the permissible ones is גודגדניות, coriander.

Even though it hurts a man's ability to father children, and when the stalks harden and go to seed it is generally unhealthy, the גמרא has three explanations why it may be used for an עירוב:

5 אמר רב יהודה משמיה דרב שמואל בר שילת משמיה דרב...
Foods that MAY & MAY NOT be used for an עירוב

גודגדניות
CORIANDER

Although...
-Hurts the ability to father children -Generally unhealthy

◆ It may be used for an עירוב ◆

6 -1- First, we may be speaking of שלא הוקשו לזרע ומרובי בנים - unhardened coriander being used by people who already have lots of children.

6 Three explanations...
1
שלא הוקשו לזרע
Unhardened coriander
ומרובי בנים
...and he already has many children

7 -2- Second, the fact that people who already have children may eat it, may even allow a person who does not have children to use it for an עירוב, just like a נזיר may use wine - אף על גב דלא חזי להאי חזי להאי - Even though he personally cannot drink it, but others can.

7

2

✓ People who have children

➔

✓ People who DON'T have children
May use it for an עירוב

Like a נזיר may use WINE

אף על גב דלא חזי להאי חזי להאי

8 -3- Finally, maybe we may only use הנדקוקי מדאי which is a harmless type of coriander.

8

3

Maybe...
We may only use הנדקוקי מדאי
Harmless type of coriander

✗ חזיון
Green Grain

9 The Gemara asks that elsewhere Rav said מערבין בהן ומברכין עליהן בורא פרי האדמה - green grain may be used for an עירוב, and its Bracha is פרי האדמה?

9

Elsewhere Rav said...
מערבין בהן
Green Grain may be used for an עירוב ומברכין עליהן בורא פרי האדמה & its Bracha is פרי האדמה?

1st

When Rav saw people of בבל eating it He changed his mind

✗

בטלה דעתן אצל כל אדם
Not enough to consider it a food!

2nd

כי קאמר רב בדגנוניתא
Only allowed the garden variety which is eaten everywhere

First the Gemara answers that at first Rav thought it was not a food, but once he came to בבל and saw people eating it he changed his mind. The Gemara rejects this because the behavior of people in בבל does not necessarily reflect what is normal to most people, and therefore it is not enough to make green grain a food.

Instead, the Gemara answers כי קאמר רב בדגנוניתא - Rav only allowed the garden variety green grain which is eaten everywhere.

10 Parenthetically, the גמרא relates that when רבי זירא would become exhausted from his learning, he would sit outside the Yeshivah. He thought;
 - כי נפקי ועיילי רבנן איקום מקמייהו ואקבל בהו אגרא
 When the רבנן will come and go, I will stand up for them, utilizing my time for Mitzvos, and receive its reward.

10 *When exhausted...*

רבי זירא
 Would sit outside the Yeshivah

כי נפקי ועיילי רבנן
 איקום מקמייהו
 ואקבל בהו אגרא

When the רבנן come and go,
 I will stand up for them

11 A young boy came out, and R' Zeira asked him
 מאי אנמרך רבך - What did your Rebbe teach you today?

The child said; כשות - hops are בורא פרי האדמה, and חזיז - green grain is שהכל נהיה בדברו

R' Zeira disagreed and thought that green grain should be בורא פרי האדמה because it grows from the ground and hops should be שהכל because they grow from the air.

The child said that hops are בורא פרי האדמה because it is a real full fruit but green grain is שהכל because it's not fully ripened.

11 *A young boy came out...*

רבי זירא...
 מאי אנמרך רבך?
 What did your Rebbe teach today?

The child...
 Real Full Fruit
 בורא פרי האדמה

שהכל נהיה בדברו
 חזיז Green Grain

... רבי זירא...
 שהכל נהיה בדברו
 בורא פרי האדמה

Grows from the Air
 Grows from the Ground

12 The תוספתא paskens like the child, because hops are גמור פירי - a fully ripened fruit, while green grain is לאו גמור פירי - not a fully ripened fruit.

12

Hops
 גמור פירי
 Fully ripened

כאשר

Green Grains
 לאו גמור פירי
 NOT Fully ripened

13 The Gemara continues to elaborate on Rav's listing of foods that may or may not be used for an Eiruv.
 - ובכפניות אין מערבין
 How can Rav say that we may not use non-maturing dates - after all we have ברייתא where everybody agrees that it is מטמא טומאת אוכלין?

13

?

ובכפניות אין מערבין?
NON-MATURING DATES

כרייתא:
 Everybody agrees it's
מטמא טומאת אוכלין?

14 The Gemara offers two answers:
 -1- First, התם בדניסחני - the ברייתא is talking about dates from male palm trees which are considered mature in this state, because they will never ripen - but immature dates from a female tree are not considered food, because it will one day ripen.
 The Gemara rejects this answer because רבי יהודה holds the non-ripened dates are חייב במעשרות, indicating that when he says that non-ripened dates are פטור ממעשרות it must be speaking about dates capable of maturing.
 -2- Rather the Gemara suggests that they are not edible and cannot be used as an עירוב. The only reason they are מטמא is because על ידי האור - they can be made edible by cooking.

14

<p>כפניות NOT edible</p> <p>✗ עירוב</p> <p>✓ מטמא</p> <p>יכול למתקן על ידי האור Can be made edible</p>	<p>התם בדניסחני Male palm trees Will never ripen</p> <p>But... Immature dates from... Female trees Will one day ripen</p> <p>✗</p> <p>רבי יהודה Non-Ripened DATES</p> <p>חייב במעשרות פטור במעשרות Capable of maturing</p>
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15 Regarding קור - hearts of palm - Both רבי יהודה and the תנא קמא seemed to be saying that they are not considered food for any הלכות except that they may be bought with מעשר שני money.

15

קור
Hearts of Palm

רבי יהודה תנא קמא
 not considered food May be bought with מעשר שני money

16 The Gemara asks what they argue about:
 ר' יהודה says that even raw hide can be turned into a food with much cooking or frying, but תנא קמא holds it will never be considered food - therefore, he refers to it as a piece of wood.

Rava rejects this because רבי יתא says that even raw hide can be turned to food through cooking so it is unlikely that ר' יהודה would hold that heart of palm cannot be turned into food with cooking.

16 **What they argue about...**
 אמר אביי שלקו וטגנו איכא בנייהו

ר' יהודה	תנא קמא
<i>it will never be considered food its like a piece of wood</i>	<i>it can be turned into a food after much cooking</i>
✗	
רבא	
<i>Even raw hide can be turned to food through cooking</i>	

17 רב יהודה holds like תנא קמא - אלא אמר רבא איכא בנייהו ברכה (the אמורא) that it is a vegetable and the ברכה would be בורא (אמורא) but רבי יהודה (תנא) holds like שמואל that it is not a vegetable and the ברכה would be בדברו.

The Gemara concludes:
 אף על גב דקלסיה שמואל לרב יהודה הלכתא כוותיה דשמואל - Even though רב יהודה tried to support שמואל (אמורא) from a הלכה, the הלכה is like שמואל that the ברכה is like שמואל.

17 **אלא אמר רבא איכא בנייהו ברכה**

רבי יהודה		תנא קמא
<i>NOT a vegetable</i>	קור	<i>IS a vegetable</i>
שהכל נהיה בדברו	Hearts of Palm	בורא פרי האדמה
שמואל		רב יבוצע
<i>אף על גב דקלסיה שמואל לרב יהודה הלכתא כוותיה דשמואל</i>		

18 The Gemara next lists how much of different foods, including hops, green grain and wet beans are needed for an עירוב. The general rule is that the amount of that particular food that you would eat in two meals is required for an עירוב.
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אמר רב המנונא מערבין בתרדין חיין - One version of Rav Hamnuna's statement is that we may make an עירוב with completely raw beets since they are edible.
 Another version is that we may NOT make an עירוב with HALF raw beets because רב חסדא said that half raw beets can kill a healthy person and therefore may not be used.

18 **עירובי ממונים**
מזון שתי סעודות
Food for two meals

ONE VERSION	OTHER VERSION
עירוב	עירוב
✓	✗
Completely Raw Beets	Half Raw Beets
<i>Since they are Edible</i>	<i>Can kill a healthy person</i>