

OVERVIEW of the Daf

1) Yehudah and Galil

The Mishnah indicates that are believed regarding the taharah of sacrificial wine and oil in Yehudah, but not in Galil.

Reish Lakish suggests that the rationale behind this distinction is that a strip of land controlled by Cutheans separates the two lands and any food transported over their land is tamei.

Numerous unsuccessful challenges are presented against this explanation.

2) Olive pressing season

A contradiction is noted between our Mishnah that indicates that עמי הארץ are trusted regarding the taharah of their olives during the olive pressing season and a Baraisa that indicates that they are not trusted.

R' Nachman resolves the contradiction by distinguishing between the early crop of olives and the late crop of olives.

R' Yosef offers another resolution, but it is rejected by the Gemara in favor of R' Nachman's resolution.

3) Accepting wine after the pressing season

R' Sheishes was asked about the law of a kohen who improperly accepted wine from an עמי הארץ after the pressing season: May he hold it until the next season and use it then?

R' Sheishes suggested, based on a Mishnah in Demai, that the kohen may not hold onto the wine until the next pressing season.

The Gemara rejects this attempted proof and the matter remains unresolved.

4) Applying the trustworthiness of an עמי הארץ from one area to another

A Mishnah in Oholos teaches that one may examine a beis hapras to be able to offer the Korban Pesach but not to be able to eat Teruma.

5) Details about this Mishnah are clarified

The Gemara inquires whether one who examined a beis hapras for the Korban Pesach may also eat Teruma.

Ulla maintains that he may eat Teruma in this case whereas Rabbah bar Ulla disagrees.

Our Mishnah is cited as proof to Ulla's position.

6) The trustworthiness of an עמי הארץ

A Baraisa rules that עמי הארץ are not trusted regarding the taharah of containers of Teruma.

After clarifying the case of the container the ruling is unsuccessfully challenged from our Mishnah.

7) Seventy days before the wine pressing season

(Overview...Continued on page 2)

Distinctive INSIGHT

The status of Teruma and the testimony of the עמי הארץ

רב יוסף אמר בגלילא שנו

The Gemara had established that Galil, the northern sector of Eretz Yisroel, was isolated from the district of Yehuda by a strip of land occupied by the Kutim. As Tosafos explains, although the Kutim were trustworthy in certain regards at one point in history, our Gemara is dealing with their status after having being caught worshipping an idol in the form of a dove (see Chullin 6a). At this point, the land where the Kutim lived was given the status of ארץ העמים—the land of the nations of the world, which possessed a rabbinic impurity. Only in Yehuda could we trust an עמי הארץ regarding קדש, but any קדש being brought from Galil was necessarily impure, due to its having crossed this strip of impure land of the Kutim.

The Gemara now must reconcile two sources regarding trusting an עמי הארץ regarding Teruma. Our Mishnah states that an עמי הארץ is trusted during the production season, and the Baraisa states that he is not to be trusted. Rav Yosef answers that the Baraisa which says that we do not trust him is only speaking about Teruma in Galil. Here, we must assume that the Teruma is impure, even though the עמי הארץ says that it is pure. The Mishnah which was speaking about קדש in Yehuda is dealing with Teruma in Galil, as well, and this is where he is trusted.

The question is why should Galil be a factor in regard to Teruma. We can understand that in regard to קדש, which must be transported to Yerushalayim, any oil or wine from the north would become contaminated as it crosses the strip of the Kutim. But how is Teruma affected by being in Galil?

The Netzi"v in מרומי שדה explains that there were not many qualified חברים in Galil to ensure that enough vessels were pure to contain the Teruma. Therefore, most Teruma of עמי הארץ was impure. ■

REVIEW and Remember

1. What is the reason that עמי הארץ in Galil are not trusted regarding the taharah status of their sacrificial wine?

2. Why do people in Galil put their tahor wine aside for safekeeping?

3. What is the proper method of examining a beis hapras?

4. What happens seventy days before the pressing season?

HALACHAH Highlight

The use of a parah adumah in our times

והאמר עולא חברייה מדכן בגלילא

But Ulla said righteous people of Galil prepare [their wine and oil] in a state of taharah

Our Gemara relates that even after the destruction of the Beis Hamikdash there were righteous people in Galil who were careful with matters related to tumah and taharah, and they assured the sanctity of their wine and oil so that it should be usable for the Beis Hamikdash. Rav Yehudah Rosanes¹, the Mishnah Lamelech, writes that these people must have been tahor even from tumas meis, because otherwise their wine and oil would not be tahor. Accordingly, he submits that they must have had in their possession the ashes of a parah adumah in order to become tahor after contact with a corpse.

Rav Tzvi Hirsch Chayos², the Maharatz Chiyos, writes that a contradiction in the Tur can be resolved based on the assertion of the Mishnah Lamelech. In one place Tur³ cites the Yerushalmi that during seven days of the year, i.e. between Rosh Hashanah and Yom Kippur⁴, one should be particular to eat chullin in a state of taharah, thus implying that a state of taharah could be achieved. On the other hand, Tur⁵ rules that one

should not recite a beracha when immersing on Erev Yom Kippur since, absent the parah adumah, taharah can not be achieved. This clearly contradicts the first ruling of Tur. Maharatz Chiyos explains that the Yerushalmi addressed the era of the Amoraim when they were still in possession of a parah adumah, therefore it was possible to eat in a state of taharah during the week between Rosh Hashanah and Yom Kippur. However, in our times when this is no longer possible, one should not even recite a beracha when immersing since a state of taharah will not be achieved.

Rav Yosef Chaim Dovid Azulai⁶, the Gaon Chida, writes that although he has no proof, he is certain that the Arizal was purified with a parah adumah by Eliyahu Hanavi because his chidushim in Kabbalah could not be conceived without a person having reached a state of absolute taharah. In a related discussion, Rav Yaakov Hillel⁷ notes that there is a dispute between Kabbalists whether one may make use of names of Hashem without the taharah of the parah adumah. ■

1. משנה למלך פי"ג מהלי אבל הי"א.
2. מהרי"ץ חיות לסוגייתינו.
3. טור או"ח סי' תר"ג.
4. כך ביאר הטור בשם אביו הרא"ש.
5. טור או"ח סי' תר"ו.
6. מדבר קדמות מערכת א' אות כ"ו.
7. שו"ת וישב היס ח"א סי' י"ג אות כ"ו. ■

STORIES Off the Daf

Waiting for Moshiach

והאמר עולא חברייה מדכן בגלילא מניחין ולכשיבא אליהו ויטהרנה..."

On today's daf we find that Ulla said that the scholars of the Galilee make their wine and oil ritually pure so that they will be ready for the sacrifices when Moshiach comes.

It is well known that the Chofetz Chaim, ז"ל, was very particular not to accumulate unnecessary belongings. He reasoned that since we are merely travelers in this world on a business trip to procure our place in the World-to-Come, we have no reason to hoard anything beyond our needs. In fact, for most of his life the Gadol Hador lived in a house that had a dirt floor, like the abode of the simplest of Polish Jews.

Somewhat uncharacteristically, the Chofetz Chaim did own one very respectable garment which was set aside and never used. When asked why he owned a

frock coat that he never actually put on, he explained, "I have set this coat aside so that I will have a distinctive garment in which I will be able to greet Moshiach, bimheira b'yameinu!"

Someone once approached the Gadol and asked, "I heard that you have a coat set aside in which you plan to greet Moshiach. But doesn't the Gemara say that Eliyahu Hanavi will come three days before Moshiach to herald his arrival? Keeping an extra coat seems superfluous since the Gemara indicates that you will have three days to procure one!"

The Chofetz Chaim patiently explained, "Our forefathers were supposed to be in Egypt for four hundred years. However, every child knows the Jewish people actually stayed there for only two hundred and ten years. Chazal explain that the calculation of four hundred years started from the birth of Yitzchak Avinu. So we see that what appears to be simple on the surface actually has an entirely different meaning!"

The Gadol continued, "So too with the arrival of Moshiach. Although the Ge-

mara indicates that it will be announced ahead of time, Chazal also said that he will arrive suddenly, בהיסח הדעת. (Sanhedrin 97a) The fact is that anyone who prepares ahead for the sudden arrival of Moshiach will be able to greet him with due respect. Afterward, we will work out a solution to the problem of how he could have arrived so suddenly, without our having heard the announcement of Eliyahu Hanavi!" ■

(Overview...Continued from page 1)

Abaye infers from the Mishnah that a sharecropper must prepare utensils seventy days before the pressing season begins.

8) MISHNAH: Another halacha where Teruma is treated more stringently is cited and explained.

9) Modi'im

A Baraisa declares that sometimes Modi'im is regarded as inwards and sometimes as outwards. The Baraisa begins to explain how this is so. ■