

## OVERVIEW of the Daf

### 1) Chamas, Rakas and Kinare (cont.)

Rava successfully challenges R' Yochanan's assertion that Rakas is Tzippori and suggests different identifications for the cities of Chamas, Rakas and Kinare.

Two different opinions are cited regarding the identity of Rakas.

Zeira suggests a different identity for the city of Tzippori, mentioned earlier by R' Yochanan.

Zeira's suggestion is unsuccessfully challenged.

### 2) Ekron

A number of expositions related to the city of Ekron are recorded.

The last teaching about Ekron was made by R' Yitzchok and the Gemara proceeds to cite numerous teachings of R' Yitzchok.

The topic of contending with wicked people is discussed at length.

Ulla finishes this discussion with a detailed description of one of the great cities of Rome.

**3) MISHNAH:** The Mishnah rules that one who read the Megilla in the first Adar must read the Megilla again in the second Adar, and the rule that governs the differences between the First Adar and the Second Adar is presented.

### 4) The four parshiyos

It is noted that the implication of the Mishnah is that the four parshiyos could be read in either Adar. This is inconsistent with all three opinions that discuss the matter.

The three opinions are cited and the Gemara explains why the Mishnah is inconsistent with each opinion.

Two answers are presented.

R' Chiya bar Avin, in the name of R' Yochanan, rules like R' Shimon ben Elazar in the name of R' Yosi who holds that the four parshiyos are read in the second Adar.

R' Yochanan cites the verse that serves as the source for the respective positions of R' Eliezer the son of R' Yosi and R' Shimon ben Gamliel.

Two reasons are presented to explain the position of R' Shimon ben Gamliel. ■

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ציפורה בת לאה

## Distinctive INSIGHT

### The special sweet fruits of Ginosar

כינתת זו גינוסר ולמה נקרא שמה כינתת? דמתיקי פירא כקלא דכינרי

On the verse (Bereshis 49:21): "Naftali is a hind sent off, who delivers beautiful sayings," Targum Onkelos explains that the portion of Naftali will be a very good land which produces fruit. It will be fertile land. Those who partake of the fruit will be appreciative, and they will pronounce blessings on them.

The halacha is that a blessing is to be recited whenever eating any foods, including fruit. What, then, is unique about the fruit from the portion of Naftali in that blessings will be said when partaking of them?

Torah Temima notes that the Gemara (Berachos 44a) discusses the case where a person has two food items, one especially intense taste (e.g., salty), and the other a piece of bread. In this case, if one were to eat the salty food first, he would only have to recite a beracha upon it, with no blessing being required for eating the bread afterwards. The reason is that the pronounced taste of the salt must be neutralized, and the purpose of the bread at that point is only secondary to the main item. When one eats a main food, and there are secondary items also consumed, the only blessing necessary is that recited upon the main item.

The Gemara then asks: Is there any item with such a strong taste that bread is considered secondary to it? Rav Ashi explains that such a phenomenon could be demonstrated when a person eats from the fruits of Ginosar, on the shores of the Sea of Galilee, in the portion of Naftali (see

(Continued on page 2)

## REVIEW and Remember

1. Why was Zevulun upset?
2. What is going to happen to the amphitheaters and circuses of Rome?
3. Is it possible for a person to toil in Torah and not succeed?
4. Why, according to R' Shimon ben Gamliel in the name of R' Yosi, should the Megilla be read during the second Adar?

