

מסכת גיטין · דף ל"א ע"ב

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we continue our deep dive into the halachos of checking wine that was set aside for terumah and ma'aser, focusing on the exact timeframe of concern if the wine is found to have turned to vinegar. The Gemara analyzes the opinion of Rabbi Elazar and how it compares to the Sages' view regarding a mikveh that was found to be lacking the required forty se'ah, exploring the retroactive status of the taharos. We also learn about the specific times of the year when wine must be checked due to seasonal changes, and the times when partners in agricultural produce may sell their shared stock without needing to ask for each other's permission.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

EXPLANATION

מעת לעת של הנחה.

It means a **twenty-four hour period** from the time of **placing** the money or produce aside, meaning we are concerned that it was lost starting from the day after it was set aside.

OBJECTION

תנן: אם אבדו – הרי זה חושש מעת לעת.

But we learned in our Mishnah: If they were lost, behold, he must be concerned for a twenty-four hour period.

EXPLANATION

בשלמא למאן דאמר מעת לעת של בדיקה – שפיר;

Granted, according to the one who says it means a twenty-four hour period from the time of checking backward, it works out well, as we suspect it was lost during the preceding twenty-four hours;

OBJECTION

א לא למאן דאמר מעת לעת של הנחה – האי "מעת לעת"? "עד מעת לעת" מיבעי ליה!

but according to the one who says it means a twenty-four hour period from the time of placing forward, is this expression "a twenty-four hour period" accurate? "Until a twenty-four hour period" after placing is what it should have said!

REFUTATION

קשיא.

The Gemara notes: Indeed, this is **difficult** according to that opinion.

STATEMENT

דברי רבי אלעזר: אמר רבי אלעזר: חלוקין עליו חביריו על רבי אלעזר – דתנן: מקנה שנמדד ונמצא חסר; כל טהרות שנעשו על גביו למפרע – בין ברשות היחיד, בין ברשות הרבים – טמאות.

The Mishnah stated that this is the words of Rabbi Elazar. Rabbi Elazar the Amora said: His colleagues disagree with Rabbi Elazar the Tanna, as we learned in a Mishnah: In the case of a mikveh that was measured and found deficient, all pure items that were prepared on its back, i.e., purified in it, retroactively—whether in a private domain or in a public domain—are impure, and they do not limit this retroactivity to just twenty-four hours.

QUESTION

פשיטא דחלוקין!

The Gemara asks: Is this not obvious that they disagree? Why did Rabbi Elazar need to point this out?

ANSWER

מהו דתימא: מאי "למפרע" – מעת לעת, קא משמע לן.

The Gemara answers: It was necessary, lest you say: What is the meaning of "retroactively" in that Mishnah? It means only for a twenty-four hour period, in accordance with Rabbi Elazar's view. Therefore, he comes to teach us that they indeed disagree and rule everything impure back to the last time the mikveh was measured.

EXPLANATION

רבי יהודה אומר, בשלשה פרקים כו': תנא: בקידום של מוצאי החג של תקופה.

We learned in the Mishnah: Rabbi Yehuda says, at three times in the year we check the wine, etc. A Sage taught in a Braisa: This refers to when the east wind blows at the conclusion of the Festival of Sukkot, which is of the autumn season. However, if the summer heat continues, we do not check it then.

BRAISA

תנא, רבי יהודה אומר: בשלשה פרקים מוכרין את התבואה – לפני החרע, ובשעת החרע, ובפרוס הפסח.

It was taught in a Braisa, Rabbi Yehuda says: At three times of the year one sells grain: before the sowing, and during the time of the sowing, and before Pesach.

BRAISA

ובשלשה פרקים מוכרין את היין – בפרוס הפסח, ובפרוס עצרת, ובפרוס החג. ושמן – מעצרת ואילן.

And at three times one sells wine: before Pesach, and before Shavuot, and before the Festival of Sukkot. And oil is sold from Shavuot and onward.

QUESTION

למאי הלכתא?

The Gemara asks: With regard to what halacha was this stated? Surely one can sell his produce whenever he wishes!

ANSWER

אמר רבא, ואיתימא רב פפא: לשותפין.

Rava said, and some say Rav Pappa said: This was stated with regard to partners, as one partner may sell the joint produce without the other's permission only at these established times.

STATEMENT

מִכַּאֲנִי וְאֵילָּה, מַאי? אָמַר רַבָּא: כָּל יוֹמָא פִּירְקִיָּה הוּא.

The Gemara asks: **From this** last time **and onward**, what is the halacha? Rava said: Every day is its time for selling, and a partner may sell it then.

QUESTION

”וַיְהִי כְּזֶרְחֹת הַשֶּׁמֶשׁ וַיִּמָּן אֱלֹהִים רוּחַ קָדִים חָרִישִׁית” – מַאי ”חָרִישִׁית”?

The Gemara expounds on the east wind: It is written, "And it came to pass, when the sun arose, that God prepared a vehement [charishis] east wind." What is the meaning of "charishis"?

ANSWER

אָמַר רַב יְהוּדָה: בְּשָׂעָה שְׁמַנְשִׁבֶּת, עוֹשֶׂה תְּלָמִים תְּלָמִים בָּיָם.

Rav Yehuda said: At the hour that it blows, it makes furrows upon furrows in the sea, like a plow [choresh].

OBJECTION

אָמַר לִיהִי רַבָּה: אִי הָכִי, הֵיִינוּ דְּכֶתִיב: ”וַתֶּבֶן הַשֶּׁמֶשׁ עַל רֹאשׁ יוֹנָה וַיִּתְּעַלָּף”!?

Rabba said to him: If so, is that which is written: "And the sun beat upon the head of Jonah, and he fainted" understandable? The verse implies the wind brought intense, motionless heat, not a storm!

RESOLUTION

אָלָּא אָמַר רַבָּה: בְּשָׂעָה שְׁמַנְשִׁבֶּת, מִשְׁתַּקֶּת כָּל הָרוּחוֹת מִפְּנֵיהָ.

Rather, Rabba said: At the hour that it blows, it silences [mashetakes] all other winds before it, causing the air to become stifflingly hot.

PROOF

וְהֵיִינוּ דְּכֶתִיב: ”אֲשֶׁר בְּגָדֶיךָ חֲמִים בְּהִשָּׁקֵט אֶרֶץ מִדְרֹם”.

And this is as it is written: "How your garments are warm, when the earth is still by reason of the south wind."

EXPLANATION

אָמַר רַבִּי תַחְלִיפָא בַּר רַב חֲסִידָא, אָמַר רַב חֲסִידָא: אֵימָתִי בְּגָדֶיךָ חֲמִים? בְּשָׂעָה שְׁהִשָּׁקִיט אֶרֶץ מִדְרֹם. שְׁבִשְׂעָה שְׁמַנְשִׁבֶּת מִשְׁתַּקֶּת כָּל הָרוּחוֹת מִפְּנֵיהָ.

Rabbi Tachalifa bar Rav Chisda said that Rav Chisda said: When are your garments warm? At the hour that He stills the earth from the south; for at the hour that it blows, it silences all other winds before it.

STATEMENT

רַב הוּנָא וְרַב חֲסִידָא הָווּ יָתֵבִי. חָלִיף וְאַזְיֵל גְּנִיבָא עַלֵּיהוּ, אָמַר חַד לְחִבְרִיָּה: גִּיקוּם מְקַמִּיָּה, דְּבַר אוֹרְזִין הוּא.

Rav Huna and Rav Chisda were sitting. Geneiva was passing by them. One said to his fellow: Let us stand before him, for he is a son of Torah.

OBJECTION

אמר ליה אידר: מקמי פלגא ניקום!?

The other said to him: Shall we stand before a quarrelsome person?

STATEMENT

אדחכי אתא איהו לגבייהו, אמר להו: במאי עסקיתו? אמרו ליה: ברוחות.

In the meantime, he came to them. He said to them: With what are you dealing? They said to him: With winds.

STATEMENT

אמר להו: הכי אמר רב חנן בר רבא, אמר רב: ארבע רוחות מנשבות בכל יום, ורוח צפונית מנשבת עם כולן; שאמלא בן, אין העולם מתקיים אפילו שעה אחת.

He said to them: So said Rav Chanan bar Rava in the name of Rav: Four winds blow every day, and the north wind blows with all of them; for were it not so, the world could not exist for even one hour.

PROOF

ורוח דרומית קשה מכולן, ואמלא בן נץ מעמידה, מחרכת כל העולם כולו מפניה, שנאמר: "המבינתה יאכר נץ יפרש כנפיו לתימן".

And the south wind is harsher than all of them, and were it not for Ben Netz, the angel of the storm, who stops it, it would destroy the entire world before it, as it is stated: "Does the hawk [netz] soar by your wisdom, and stretch her wings toward the south?"

STATEMENT

רבא ורב נחמן בר יצחק הוו יתבי; הוה חליר ואזיל רב נחמן בר יעקב, דיתב בגוהרקא דדחבא ופריס עליה סרבלא דכרתי.

Rava and Rav Nachman bar Yitzchak were sitting; Rav Nachman bar Yaakov was passing by, sitting in a golden carriage and with a green cloak spread over him.

STATEMENT

רבא אזל לגביה, רב נחמן בר יצחק לא אזל לגביה. אמר: דלמא מאינשי דכי ריש גלותא נינהו; רבא צריך להו, אנא לא צריכנא להו.

Rava went to him, but Rav Nachman bar Yitzchak did not go to him. He said: Perhaps they are of the house of the Exilarch; Rava needs them, but I do not need them.

STATEMENT

כדחזא דרב נחמן בר יעקב הוה, אזיל לגביה. גלי דרעיה, אמר: שדיא נשיב!

When he saw that it was Rav Nachman bar Yaakov, he went to him. Rav Nachman bar Yaakov uncovered his arm and said: The Shadya wind is blowing!

STATEMENT

אמר רבא, הכי אמר רב: אשה מפלת בו;

Rava said, so said Rav: A pregnant woman miscarries because of it;

STATEMENT

ושמואל אמר: אפילו מרגלית שפכים מרקבת בו;

and Shmuel said: Even a pearl in the sea rots because of it;

STATEMENT

רבי יוחנן אמר: אפילו שכבת זרע שבמעי אשה מסרחת בו.

Rabbi Yochanan said: Even semen in a woman's womb putrefies because of it.

EXPLANATION

אמר רב נחמן בר יצחק, ושלשתן מקרא אחד דרשו: "כי הוא בין אחים יפריא יבוא קדים רוח ה' ממדבר עולה ויבוש מקורו וגו'".

Rav Nachman bar Yitzchak said: And all three of them expounded one verse: "Though he be fruitful [yafri] among his brethren, an east wind shall come, the wind of Hashem coming up from the wilderness, and his spring shall become dry, etc."

EXPLANATION

"יבוש מקורו" – זו מקורה של אשה.

"His spring shall become dry"—this refers to the womb of a woman who miscarries.

EXPLANATION

"וייחרב מעיינו" – זה שכבת זרע שבמעי אשה.

"And his fountain shall be dried up"—this refers to the semen in a woman's womb.

EXPLANATION

"הוא ישסה אוצר כל כלי חמדה" – זו מרגלית שפכים.

"He shall spoil the treasure of all pleasant vessels"—this refers to the pearl in the sea.

EXPLANATION

אמר רבא: עדי סורא הוא, דדייקי קראי! מאי "כי הוא בין אחים יפריא"? אמר רבא: אפילו

Rava said: This is the style of the people of Sura, who analyze verses so precisely! What is the meaning of "Though he be fruitful [yafri] among his brethren"? Rava said: Even

SUMMARY

The Gemara clarifies the precise timeline of concern when wine is found to have spoiled, contrasting the view of Rabbi Elazar with his colleagues who rule stringently on retroactive impurity in the case of a deficient mikveh. It then transitions to the halachos of Rabbi Yehuda regarding the three times of the year when wine must be checked, particularly when the east wind

blows after Sukkot, and the designated times for partners to sell grain, wine, and oil. Finally, the Gemara expounds on the nature of the different winds, explaining the unique power of the east and south winds to silence all other winds, and how the north wind is essential for the very survival of the world.

למעשה WHAT TO TAKE HOME

In today's daf, we find a fascinating moment where Rav Huna and Rav Chisda see Geniva passing by. One says, "Let us stand up before him, for he is a man of Torah!" The other hesitates, saying, "Should we stand up before a man of division (a palga'ah)?" This brief exchange contains a tremendous, piercing lesson for our daily avodah. Even when someone is a genuine "bar oryan", a person of immense Torah knowledge and spiritual stature, the stain of being a "palga'ah," someone who stirs up machlokes and division, can cause even great gedolim to hesitate to show him honor.

How often do we justify a sharp tongue, a critical comment, or a divisive attitude by pointing to our other achievements? We think to ourselves, "But I learn so much, I give tzedakah, I am careful with my mitzvos!" Yet the Gemara is teaching us that division is so destructive that it threatens to overshadow a person's very Torah. Machlokes is a spiritual wind that silences the good we do, just like the harsh east wind described in our sugya that silences all other winds and dries up the world.

Your Torah and your mitzvos need a vessel of peace to contain them. When we allow ourselves to become agents of division, whether in our shuls, our workplaces, or, Hashem yishmor, inside our own homes, we risk becoming a "palga'ah." The Aibershter desires unity among His children more than any intellectual brilliance.

Today, make a conscious decision to step away from any form of machlokes. If you find yourself in a conversation where people are taking sides, speaking lashon hara, or fueling a disagreement, quietly excuse yourself or change the subject, choosing peace over being right.