



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Bava Metzia Daf Pey Tes

- A Braisa says, the pasuk of "dayish" teaches that just as threshing is something done to things that grow from the ground, and the worker may eat from the produce, so too anything that grows from the ground may be eaten by a worker. This excludes one who milks animals, makes butter, or cheese, which items don't grow from the ground, and a worker therefore may not eat from them.
  - **Q:** We said that we learn this from the pasuk of "ki savo b'kerem rei'echa"!? **A:** We would think that the word "kama" comes to include anything that stands, even if it did not grow from the ground. The pasuk of "dayish" therefore teaches that that is not the case.
- A Braisa says, the pasuk of "dayish" teaches that just as threshing is something done at the end of the process, and the worker may eat from the produce, so too anything that is at the end of the process may be eaten by a worker. This excludes one who weeds garlic and onions. Since it is not the end of the process, the worker may not eat from it.
  - **Q:** We said that we learn this from the pasuk of "v'elh kelyicha lo sitein"!? **A:** The pasuk of "dayish" is needed for a case where the worker is pulling out edible onions to make room for other onions, and what he takes out is being collected for the employer. Even so, he may not eat from them.
- A Braisa says, the pasuk of "dayish" teaches that just as threshing is something which is not considered to complete the produce for purposes of maaser, and the worker may eat from the produce, so too anything that is not considered to complete the produce for purposes of maaser may be eaten by a worker. This excludes one who separated dates or dried figs, which is considered to complete the produce for purposes of maaser, and therefore cannot be eaten by the worker.
  - **Q:** A Braisa says that a worker who separates dates or dried figs may eat from it!? **A: R' Pappa** said, this is referring to unripe dates, which are not yet chayuv in maaser.
- A Braisa says, the pasuk of "dayish" teaches that just as threshing is something which is not considered to complete the produce for purposes of challah, and the worker may eat from the produce, so too anything that is not considered to complete the produce for purposes of challah may be eaten by a worker. This excludes one who kneads, one who shapes, and one who bakes dough, which is considered to be complete for purposes of challah and the worker may therefore not eat from it.
  - **Q:** Even before the kneading, etc., the grain and flour is considered complete for purposes of maaser, so the worker should not be allowed to eat from it!? **A:** The Braisa is discussing chutz laaretz, where there is no maaser.
    - **Q:** If we are discussing chutz laaretz, there should be no challah either!? **A:** The Braisa is discussing a case in EY, but during the 14 years that it was being conquered and divided. During these years there was a challah obligation, but not a maaser obligation.
      - **Q:** It is not the maaser obligation that prevents the worker from eating, it is the completion of the process!? **A: Ravina** therefore said, the two Braisos should be read together as saying - the pasuk of "dayish" teaches that just as threshing is something which is not considered to complete the produce for purposes of maaser and challah, and the worker may eat from the produce, so too anything that is not considered to complete the produce for purposes of maaser and challah may be eaten by a worker.

- **Q:** They asked, may the worker toast the produce in fire and then eat it? Is it like him eating the produce together with something else, which is not allowed, or is this allowed? **A:** A Braisa says, an employer may give the workers wine to drink so that they will not eat a lot of grapes, and the workers may dip their bread into brine to give them an appetite to eat a lot of grapes. We see that as long as they are not eating something with the grapes it is allowed. Therefore, toasting would be allowed (even if it has the result of increasing their appetite).
  - **Q:** That case is where the *person* is preparing himself to eat, and that is why it is allowed. Our question was whether the *produce* may be prepared to help increase his appetite!? **A:** A Braisa says, workers may wait to eat the grapes at the front of the row (which are the best grapes), but they may not toast them in fire.
    - **Q:** That Braisa doesn't allow it, because he is wasting time during working hours. Our question was where he had his wife or children there to toast it for him!? **A:** A Braisa says, a worker may not toast the produce and eat it.
    - **Q:** That Braisa is also referring to the problem of wasting time during working hours!? **A:** A Braisa says, a worker who picks figs, dates, grapes, or olives may eat them and is patur from maaser, based on a right D'Oraisa. However, they may not eat it with bread unless they are given permission to do so, and they may not dip it in salt. We can see from here that it would be assur to toast it as well.
      - **Q:** This is no proof, because dipping into salt is like eating the grapes with something else, which we have learned earlier, is assur.
  - **Q:** The Braisa quoted above said that the worker may not dip the produce in salt and eat it. Another Braisa says that a worker may dip the produce in salt and eat it!? **A: Abaye** said, the first Braisa is discussing in EY, where dipping into salt creates a maaser obligation, and the second Braisa is discussing in chutz laaretz, where dipping into salt does not do so.
    - **Q: Rava** asked, can it be that in EY the dipping creates an obligation of maaser D'Oraisa, and yet in chutz laaretz it would be mutar to eat l'chatchila? **A:** Rather, **Rava** said, in EY and in chutz laaretz, dipping one piece at a time in salt does not create the obligation, but dipping two at a time does. Therefore, he may take one at a time and dip it into salt, but may not do so with two at a time. If he does, it becomes chayuv in maaser.
      - **R' Masna** explained, we learn that dipping and eating two at a time creates a maaser obligation based on a pasuk.