

Intermediate Talmud

Tractate Berachot: Chapter 7, folio 47b

Lesson Fifteen

With Rabbi Mendel Kaplan

Rami b. Chama refused to count to zimmun R. Menashiah b. Tachalifa who could repeat Sifra, Sifre, and *halachah*. When Rami b. Chama died, Raba said: Rami b. Chama died only because he would not count R. Menashiah b. Tachalifa for zimmun. But it has been taught: Others say that even if one has learnt Scripture and Mishnah but has not ministered to the disciples of the wise, he is an 'am ha-aretz'? — R. Menashiah b. Tachalifa was different because he used to minister to the Rabbis, and it was Rami b. Chama who did not make proper inquiries about him. According to another version, he used to hear discussions from the mouth of the Rabbis and commit them to memory, and he was therefore like a Rabbinical scholar.

ONE WHO HAS EATEN TEVEL AND FIRST TITHE, etc. In the case of *tevel* this is obvious! — It required to be stated for the case of that which is *tevel* only by the ordinance of the Rabbis. What for instance? Food grown in a pot without a hole in the bottom.

FIRST TITHE, etc. This is obvious! — It required to be stated for the case where [the Levite] anticipated [the priest] at the heap. You might think that the law is as indicated by R. Papa's question to Abaye; this teaches that it is as indicated by the latter's answer.

SECOND TITHE, etc. This is obvious! — It is required for the case in which the tithe, etc. has been redeemed, but not properly redeemed. Second tithe, for instance, if it has been redeemed for bar silver, since the All-Merciful said; Thou shalt bind up [vetzarta] the silver in thy hands, implying, silver on which a form [tzurah] is stamped. As to **FOOD BELONGING TO THE SANCTUARY**, if for instance it has been rendered profane for its equivalent in land but has not been redeemed for money, whereas the All Merciful laid down, He shall give the money and it shall be assured unto him.

OR THE ATTENDANT WHO HAS EATEN LESS THAN AN OLIVE. This is obvious! — Since the first clause states the rule for the quantity of an olive, the second clause states it for less than an olive.

A GENTILE MAY NOT BE COUNTED. This is obvious! — We are dealing here with the case of a proselyte who has been circumcised but has not yet made ablution. For R. Zera said in the name of R. Yochanan: One does not become a proselyte until he has been circumcised and has performed ablution; and so long as he has not performed ablution he is a gentile.