

דף יומי • בכורות • דף ל'

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We start off the daf by finishing up the sugya of the butcher who sold forbidden kidney fat as permitted fat. The Gemara explains Rava's shita in penalizing him from selling even nuts, showing how the nuts were davka the actual tool of his sin because he used them to entice other children to steal the fat for him.

From there, we move into a new Mishnah that deals with the halachos of a suspect, a chashud. The Mishnah discusses whether someone who is suspected of violating one area of halacha—specifically Shemittah or tithes—is automatically suspected of violating others, and introduces the general rule that a chashud cannot testify or judge in matters related to that specific violation.

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

עמוד א' DAF 30A

STATEMENT

תרבא דאטמא במר דכנתא,

The Gemara continues the story of the butcher who sold **the fat of the kidney** which is adjacent to the thigh, which is forbidden, **in place of the fat of the intestines**, which is permitted.

STATEMENT

קנסיה רבא לזבוגי אפילו אמגוזי.

Rava penalized him and prohibited him from selling even nuts.

QUESTION

אמר ליה רב פפא לרבא: כמאן? כרבבי יהודה?

Rav Pappa said to Rava: In accordance with whose opinion is your ruling? Is it in accordance with Rabbi Yehuda, who says that we penalize a suspect by prohibiting him from selling even items he is not suspected of cheating with?

OBJECTION

אי כרבבי יהודה, אפילו מים ומלח נמי!

But if it is in accordance with Rabbi Yehuda, then you should prohibit him from selling even water and salt also!

ANSWER

לעולם רבי שמעון, ובאיסורא דגופיה קנסינן ליה.

Rava replied: **Actually**, my ruling is in accordance with **Rabbi Shimon**, who holds that we only penalize a suspect with regard to the forbidden item itself, **and here we are penalizing him with regard to the forbidden item itself**. How so?

EXPLANATION

סָתֵם דֶּרֶדְקֵי גֵרוֹ בְּאַמְגוּזֵי,

Ordinary children are enticed by nuts,

EXPLANATION

וְאַזֵּיל וּמִשְׁפֵּשׁ לְבָנֵי טַבָּחִי, וְגַרִי לְהוֹ בְּאַמְגוּזֵי, וּמִיִּיתוּ לִיהֶ תַרְבָּא דְאַטְמָא, וּמִזְבִּין לִיהֶ בְּמַר דְּכִנְתָּא.

and that butcher went and misled the children of other butchers, and enticed them with nuts, and they brought him the fat of the kidney from their fathers' shops, and he sold it as though it were the fat of the intestines. Therefore, the nuts were the actual tool of his sin, so we prohibited them.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי הֶחָשׁוּד עַל הַשְּׁבִיעִית — אֵינוֹ חָשׁוּד עַל הַמַּעֲשְׂרוֹת,

MISHNAH: One who is suspect with regard to the Sabbatical Year is not automatically suspect with regard to tithes;

MISHNAH

הֶחָשׁוּד עַל הַמַּעֲשְׂרוֹת — אֵינוֹ חָשׁוּד עַל הַשְּׁבִיעִית.

and likewise, one who is suspect with regard to tithes is not suspect with regard to the Sabbatical Year.

MISHNAH

הֶחָשׁוּד עַל זֶה וְעַל זֶה — חָשׁוּד עַל הַטְּהָרוֹת,

One who is suspect with regard to both this, the Sabbatical Year, and also with regard to that, tithes, is suspect with regard to selling ritually impure foods as though they were ritually pure items.

MISHNAH

וַיֵּשׁ שֶׁהוּא חָשׁוּד עַל הַטְּהָרוֹת — וְאֵינוֹ חָשׁוּד לֹא עַל זֶה וְלֹא עַל זֶה.

But there are those who are suspect with regard to ritually pure items who are not suspect with regard to neither this, the Sabbatical Year, nor with regard to that, tithes.

MISHNAH

זֶה הַכָּלֵל: הֶחָשׁוּד עַל דְּבָר — לֹא דִנּוֹ וְלֹא מְעִידוֹ.

This is the general rule: Anyone who is suspect with regard to a specific matter may neither judge cases nor testify in cases involving that matter.

גְּמָרָא GEMARA

QUESTION

גמ' מאי טעמא?

GEMARA: The Mishnah taught that one who is suspect with regard to the Sabbatical Year is not suspect with regard to tithes. The Gemara asks: **What is the reason** for this?

ANSWER

שביעית לא בעינא חומה, מעשר — כיון דבעי חומה, חמיר ליה.

The Gemara answers: Produce of the **Sabbatical Year does not require** being brought within the **wall** of Yerushalayim to be eaten, so he treats it lightly; but second **tithe, since it requires** being brought within the **wall** of Yerushalayim, **it seems more stringent to him**, and therefore he is careful with it.

QUESTION

החשוד על המעשר. מאי טעמא?

The Mishnah taught: One who is **suspect with regard to tithes** is not suspect with regard to the Sabbatical Year. The Gemara asks: **What is the reason**?

ANSWER

מעשר אית ליה פדיון, שביעית — כיון דקא מיתסרא ליה ולית ליה פדיון — חמירא ליה.

The Gemara answers: Second **tithe has a redemption** process, so he might treat it lightly; whereas produce of the **Sabbatical Year, since it is forbidden to him** to sell or waste **and it has no redemption, it seems more stringent to him**, and he is careful with it.

EXPLANATION

החשוד על זה ועל זה. כיון דחשיד אדאורייתא, כל שכן אדרבנן.

The Mishnah taught: One who is suspect with regard to both this and that is suspect with regard to ritually pure items. The Gemara explains: **Since he is suspect with regard to Torah laws**, such as Shemittah and tithes, **all the more so** is he suspect **with regard to Rabbinic laws**, such as eating non-sacred food in a state of ritual purity.

QUESTION

ויש חשוד על הטהרות. מאי טעמא?

The Mishnah taught: **And there are those who are suspect with regard to ritually pure items** but not with regard to Shemittah or tithes. The Gemara asks: **What is the reason**?

ANSWER

נהי אדרבנן חשיד, אדאורייתא לא חשיד.

The Gemara answers: **Granted, he is suspect with regard to Rabbinic laws**, but with regard to Torah laws he is not suspect.

OBJECTION

ורמינה: נאמן על הטהרות — נאמן על שביעית, הא חשיד — חשיד!

And the Gemara **raises a contradiction** from a Braisa: If one is **trusted with regard to ritually pure items, he is trusted with regard to the Sabbatical Year**. We can infer from here: **but if he is suspect** with regard to ritually pure items, **he is suspect** with regard to the Sabbatical Year! This contradicts our Mishnah.

RESOLUTION

אמר רבי אילעי: מתניתין כְּשֶׁרְאִינוּהוּ שְׁנוּהֵג בְּצִנְעָא בְּתוֹךְ בֵּיתוֹ.

Rabbi Ilai said: Our Mishnah is referring to a case where we saw him practicing stringencies with regard to Shemittah and tithes privately within his home. Therefore, even though he is suspect in public regarding ritual purity, we know he is personally careful with Torah laws.

RESOLUTION

רבי ינאי ברבי ישמעאל אמר: כגון דהוה חשיד לתרוייהו,

Rabbi Yannai the son of Rabbi Yishmael said a different teretz: The Braisa is referring to a case, for example, where he was suspect with regard to both of them originally,

EXPLANATION

ואתא קמי רבנן וקביל אתרוייהו, והדר איחשד אחד מינייהו,

and he came before the Rabbis and accepted upon himself to be trustworthy with regard to both of them, and then he went back and was suspected with regard to one of them,

EXPLANATION

דאמרינן: מיגו דחשיד אהא — חשיד נמי אאידיה.

where we say: Since he is suspect with regard to this one, he is also suspect with regard to the other, because he broke his solemn acceptance.

STATEMENT

אמר רבה בר בר חנה אמר רבי יוחנן: זו דברי רבי עקיבא סתימתא,

Rabba bar bar Chana said that Rabbi Yochanan said: This ruling of the Mishnah, that one who is suspect in one area is not suspect in another, is the words of Rabbi Akiva as formulated in an anonymous, unattributed Mishnah,

STATEMENT

אבל חכמים אומרים: חשוד על השביעית — חשוד על המעשר.

but the Sages say: One who is suspect with regard to the Sabbatical Year is suspect with regard to tithes.

QUESTION

מאן חכמים? רבי יהודה,

The Gemara asks: Who are the Sages mentioned here? The Gemara answers: It is Rabbi Yehuda,

EXPLANATION

דבאתריה דרבי יהודה שביעית חמירא להו,

as in the place of Rabbi Yehuda, the Sabbatical Year was considered very stringent by them.

PROOF

דהווא דהוה קרי ליה לחבריה "דיירא בר דיירא",

As there was a certain person who was calling his fellow as an insult, "Convert, son of a female convert!"

PROOF

אָמַר לֵיהִ: תִּיתִי לִי דָּלָא אֲכָלִי פִּירוֹת שְׁבִיעִית כְּוֹתָהּ.

The fellow said to him: May a blessing come to me, for I do not eat Sabbatical Year produce like you do! This shows that eating Shemittah produce was considered a terrible disgrace there, so anyone who violated it would certainly violate tithes.

STATEMENT

אִיכָּא דְאָמְרִי, אָמַר רַבָּה בַּר בַּר חֲנָה אָמַר רַבִּי יוֹחָנָן: זֶה דְּבַרֵּי רַבִּי עֲקִיבָא סְתִימְתָּא,

There are those who say a different version: Rabba bar bar Chana said that Rabbi Yochanan said: This is the words of Rabbi Akiva in the unattributed Mishnah,

STATEMENT

אָבָל חֲכָמִים אוֹמְרִים: חָשׁוּד עַל הַמַּעֲשֵׂר חָשׁוּד עַל הַשְּׁבִיעִית.

but the Sages say: One who is suspect with regard to tithes is suspect with regard to the Sabbatical Year.

EXPLANATION

וּמֵאַן חֲכָמִים? רַבִּי מֵאִיר הִיא, דְּאָמְרִי: חָשׁוּד לְדָבָר אֶחָד הֵי חָשׁוּד לְכָל הַתּוֹרָה כּוּלָּהּ.

And who are the Sages? It is Rabbi Meir, who says: One who is suspect with regard to one matter is suspect with regard to the entire Torah.

STATEMENT

רַבִּי יוֹנָה וְרַבִּי יִרְמְיָה תִּלְמִידֵי רַבִּי זְעִירָא,

The Gemara notes: Rabbi Yona and Rabbi Yirmeya, the disciples of Rabbi Zeira, argued about this,

STATEMENT

וְאָמְרִי לֵה רַבִּי יוֹנָה וְרַבִּי זְעִירָא תִּלְמִידֵי רַבִּי יוֹחָנָן,

and some say it was Rabbi Yona and Rabbi Zeira, the disciples of Rabbi Yochanan, who argued.

STATEMENT

חַד אָמַר: אָבָל חֲכָמִים אוֹמְרִים חָשׁוּד עַל הַשְּׁבִיעִית

One said: But the Sages say, "One who is suspect with regard to the Sabbatical Year is suspect with regard to tithes."

עמוד ב' DAF 30B

EXPLANATION

חָשׁוּד עַל הַמַּעֲשֵׂר,

The first Tanna holds that one who is suspect with regard to tithes is not automatically suspect with regard to Shevi'is,

EXPLANATION

ומאן חכמים? רבי יהודה,

and who is the authority behind the view of the Sages in our Mishnah? It is Rabbi Yehuda, who holds that people are generally careful with Shevi'is because of its stringency,

EXPLANATION

יחד אומר: החשוד על המעשר חשוד על השביעית,

and the other Amora says: One who is suspect with regard to tithes is also suspect with regard to Shevi'is,

EXPLANATION

ומאן חכמים? רבי מאיר.

and who is the authority behind the view of the Sages? It is Rabbi Meir, who holds that someone suspect in one area is suspect in all areas.

BRAISA

דתנא: עם הארץ שקיבל עליו דברי חבירות, ונחשד לדבר אחד — נחשד לכל התורה כולה, דברי רבי מאיר.

As it is taught in a Braisa: If an am ha'aretz accepted upon himself the matters of chaver status, and then was suspected of violating even one matter, he is suspected with regard to the entire Torah; these are the words of Rabbi Meir.

BRAISA

וחכמים אומרים: אינו נחשד אלא לאותו דבר בלבד.

And the Sages say: He is suspected only with regard to that particular matter alone.

BRAISA

הגר שקיבל עליו דברי תורה, אפילו נחשד לדבר אחד — הוי חשוד לכל התורה כולה, והרי הוא כישראל משומד.

The Braisa continues: A convert who accepted upon himself the words of the Torah, even if he is suspected of violating one matter, is considered suspect with regard to the entire Torah, and behold, he is like a Jewish transgressor.

EXPLANATION

נפקא מינה, דאי קדיש — קידושיו קידושין.

The Gemara notes: The practical difference of this ruling is that if he betroths a woman, his betrothal is a valid betrothal, because despite his transgressions, he remains a Jew.

BRAISA

תנו רבנן: תבא לקבל דברי חבירות, חוץ מדבר אחד — אין מקבלין אותו.

The Rabbis taught in a Braisa: One who comes to accept the matters of chaver status, except for one matter which he refuses to accept, we do not accept him.

BRAISA

גוי שָׁבָא לְקַבֵּל דְּבָרֵי תּוֹרָה, חוּץ מִדְּבַר אֶחָד — אֵין מְקַבְּלִין אוֹתוֹ.

Similarly, a non-Jew who comes to accept the words of the Torah to convert, except for one matter, we do not accept him as a convert.

BRAISA

רַבִּי יוֹסֵי בֶרֶכְיָה יְהוּדָה אוֹמֵר: אֲפִילוּ דִקְדּוּק אֶחָד מִדְּבָרֵי סוּפְרִים.

Rabbi Yosei, son of Rabbi Yehuda, says: Even if he refuses to accept one detail of Rabbinic law, we do not accept him.

BRAISA

וְכֹזֶן בֶּן לֵוִי שָׁבָא לְקַבֵּל דְּבָרֵי לֵוִיָּהּ, וְכֹהֵן שָׁבָא לְקַבֵּל דְּבָרֵי כֹהֵנֻתָּהּ, חוּץ מִדְּבַר אֶחָד — אֵין מְקַבְּלִין אוֹתוֹ,

And similarly, a Levite who comes to accept the duties of Levite status, or a Kohen who comes to accept the duties of priesthood, except for one matter, we do not accept him,

BRAISA

שְׁנַאֲמַר: "הַמְקָרִיב אֶת דָּם הַשְּׁלָמִים וְגו'...", הָעֲבוּדָה הַמְסוּרָה לְבְנֵי אַהֲרֹן, כָּל כֹּהֵן שֶׁאֵינוֹ מוֹדָה בָּהּ — אֵין לוֹ חֵלֶק בְּכַהֲנֻתָּהּ.

as it is stated: "He among the sons of Aaron that offers the blood of the peace-offerings..." This teaches that regarding the service handed over to the sons of Aaron, any Kohen who does not acknowledge it in its entirety has no share in the priesthood.

BRAISA

תָּנִי רַבָּנֵנוּ: הֵבֵא לְקַבֵּל דְּבָרֵי חֲבִירוֹת, אִם רָאִינוּהוּ שֶׁנִּזְהָג בְּצִינָעָה בְּתוֹךְ בֵּיתוֹ — מְקַבְּלִין אוֹתוֹ, וְאַחֵר כֶּה מְלַמְּדִין אוֹתוֹ.

The Rabbis taught in a Braisa: One who comes to accept the matters of chaver status, if we have seen him behaving with care in private within his home, we accept him immediately, and afterward we teach him the detailed laws.

BRAISA

וְאִם לֹא — מְלַמְּדִין אוֹתוֹ, וְאַחֵר כֶּה מְקַבְּלִין אוֹתוֹ.

And if not, meaning we have not observed his private conduct, we teach him first, and afterward we accept him.

BRAISA

רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בֵּין כֶּה וּבֵין כֶּה מְקַבְּלִין אוֹתוֹ, וְהוּא לָמַד כְּדָרְכוֹ וְהוֹלִךְ.

Rabbi Shimon ben Yochai says: Whether this way or that way, we accept him first, and he goes on learning in his usual manner.

BRAISA

תָּנִי רַבָּנֵנוּ: מְקַבְּלִין לְכַנְפִּים, וְאַחֵר כֶּה מְקַבְּלִין לְטְהָרוֹת,

The Rabbis taught in a Braisa: We accept a candidate first for "wings", meaning the washing of hands, and afterward we accept him for handling tahor foods in general.

BRAISA

וְאִם אָמַר: "אֵינִי מִקְבֵּל אֶלָּא לְכַנְפִּים" — מִקְבֵּלִין אוֹתוֹ.

And if he said: "I only accept upon myself the rules for hands," we accept him for that alone.

BRAISA

קִיבֵּל לְטָהָרוֹת וְלֹא קִיבֵּל לְכַנְפִּים — אָף לְטָהָרוֹת לֹא קִיבֵּל.

But if he **accepted** the rules for tahor foods but did not accept the rules for hands, even for tahor foods he is not accepted.

BRAISA

תָּנּוּ רַבָּנָן: עַד כַּמָּה מִקְבָּלִין אוֹתוֹ?

The Rabbis taught in a Braisa: **Until when**, meaning how long is the trial period before we accept him fully?

BRAISA

בֵּית שַׁמַּי אוֹמְרִים: לְמִשְׁקִין — שְׁלֹשִׁים יוֹם, לְכֹסוֹת — שְׁנַיִם עָשָׂר חֳדָשׁ.

Beis Shammai say: For liquids, which are highly susceptible to tumah, the trial period is **thirty days**; for clothing, which might have midras tumah, it is **twelve months**.

BRAISA

וּבֵית הֵלֵל אוֹמְרִים: אֶחָד זֶה וְאֶחָד זֶה — לְשְׁנַיִם עָשָׂר חֳדָשׁ.

And Beis Hillel say: **Both for this**, liquids, **and for that**, clothing, the trial period is **twelve months**.

QUESTION

אִם כֵּן, הֲוָה לִיה מְקוּלֵי בֵּית שַׁמַּי וּמַחֲוֵמֵי בֵּית הֵלֵל,

The Gemara asks: **If so, this would be** a case of the leniencies of Beis Shammai and the stringencies of Beis Hillel, which should have been listed in Maseches Eduyos!

RESOLUTION

אֶלָּא בֵּית הֵלֵל אוֹמְרִים: אֶחָד זֶה וְאֶחָד זֶה לְשְׁלֹשִׁים.

Rather, we must correct the text: **Beis Hillel say: Both for this and for that**, the trial period is only **thirty days**.

STATEMENT

(סִימָן: חֶבֶר, תַּלְמִיד, תְּכֵּלֶת, מָכַס, חֹזֵר, גִּבְאִי, בְּעֶצְמוֹ).

The Gemara provides a mnemonic: Chaver, student, techeles, tax, returned, tax-collector, by himself.

BRAISA

תָּנּוּ רַבָּנָן: הֵבֵא לְקַבֵּל דְּבָרֵי חֲבִירוֹת — צָרִיךְ לְקַבֵּל בְּפָנֵי שְׁלֹשָׁה חֲבִירִים,

The Rabbis taught in a Braisa: **One who comes to accept the matters of chaver status must accept them in the presence of three chaverim**,

BRAISA

וּבָנָיו וּבְנֵי בֵיתוֹ אֵינָן צָרִיכִין לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים.

but his children and the members of his household do not need to accept them in the presence of three chaverim.

BRAISA

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיֵּאל אוֹמֵר: אֵף בָּנָיו וּבְנֵי בֵיתוֹ צָרִיכִין לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים,

Rabban Shimon ben Gamliel says: Even his children and the members of his household must accept them in the presence of three chaverim,

BRAISA

לְפִי שְׁאִינוֹ דּוֹמָה חָבֵר שֶׁקִּיבֵּל לְבֹן חָבֵר שֶׁקִּיבֵּל.

because a chaver who accepted it himself is not comparable to the son of a chaver who accepted it merely by association with his father.

BRAISA

תָּנוּ רַבָּנֵינוּ: חָבֵא לְקַבֵּל דְּבָרֵי חֲבִירוֹת — צָרִיךְ לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים,

The Rabbis taught in a Braisa: One who comes to accept the matters of chaver status must accept them in the presence of three chaverim,

BRAISA

וְאַפִּילוּ תַלְמִיד חֹכֵם צָרִיךְ לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים.

and even a Torah scholar must accept them in the presence of three chaverim.

BRAISA

זָקֵן וְיוֹשֵׁב בֵּי שִׁיבָה — אֵינוֹ צָרִיךְ לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים, שֶׁכְּבָר קִיבֵּל עָלָיו מִשְׁעָה שְׂיָשֵׁב.

But an elder who sits in the Yeshiva does not need to accept them in the presence of three chaverim, because he already accepted it upon himself from the moment he sat to study in the Yeshiva.

BRAISA

אָבָא שְׂאוּל אוֹמֵר: אֵף תַּלְמִיד חֹכֵם אֵינוֹ צָרִיךְ לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים,

Abba Shaul says: Even a Torah scholar does not need to accept them in the presence of three chaverim,

BRAISA

וְלֹא עוֹד אֶלָּא שְׂאֲחָרִים מְקַבְּלִין לְפָנָיו.

and not only that, but others accept chaver status in his presence.

STATEMENT

אָמַר רַבִּי יוֹחָנָן: בִּימֵי בְנוֹ שֶׁל רַבִּי חֲנִינָא בֶּן אֲנְטִיגֹנוֹס נִשְׁנִית מִשְׁנָה זוֹ.

Rabbi Yochanan said: In the days of the son of Rabbi Chanina ben Antigonus, this Mishnah was taught as a ruling.

STATEMENT

רבי יהודה ורבי יוסי איסתפק להו מילתא בטהרות,

For Rabbi Yehuda and Rabbi Yosei had a doubt about a matter of taharah,

STATEMENT

שדרו רבנן לגבי בנו של רבי חנינא בן אנטיגנוס, אזילו אמרו ליה: לעיין בה.

so the Rabbis sent messengers to the son of Rabbi Chanina ben Antigonus, saying to him: Let him look into it.

STATEMENT

אשכחוה דקא טעין טהרות, אותיב רבנן מדידיה לגבייהו, וקאי איהו לעיניי בה.

They found him carrying tahir foods, and he sat the Rabbis who were his messengers on his own vessels next to them, while he stood to look into the matter.

STATEMENT

אתו אמרי ליה לרבי יהודה ורבי יוסי, אמר להו רבי יהודה: אביו של זה ביזה תלמידי חכמים, אף הוא מבזה תלמידי חכמים!

They came and told Rabbi Yehuda and Rabbi Yosei what happened. Rabbi Yehuda said to them: The father of this man disrespected Torah scholars, and he too disrespects Torah scholars by making them sit while he stands!

STATEMENT

אמר לו רבי יוסי: כבוד זקן יהא מונח במקומו, אלא מיום שחרב בית המקדש נהגו כהנים סילסול בעצמן, שאין מוסרין את הטהרות לכל אדם.

Rabbi Yosei said to him: Let the honor of the elder, his father, remain in its place; rather, from the day the Beis HaMikdash was destroyed, the Kohanim conducted themselves with extra care, for they do not hand over tahir foods to just anyone, and he stood to guard the food from becoming tamei.

BRAISA

תנו רבנן: חבר שמת — אשתו ובניו ובני ביתו הרי הן בחזקתו, עד שיחשדו.

The Rabbis taught in a Braisa: If a chaver dies, his wife, his children, and the members of his household remain in their status of trustworthiness, until they are suspected of acting improperly.

BRAISA

וכן חצר שמוכרין בה תבילת — הרי היא בחזקתה, עד שתיפסל.

And similarly, a courtyard in which they sell techeles remains in its status of trustworthiness that the dye is authentic, until it is disqualified.

BRAISA

תנו רבנן: אשת עם הארץ שנשאת לחבר, וכן בתו של עם הארץ שנשאת לחבר, וכן עבדו של עם הארץ שנמכר לחבר — כולן צריכין לקבל דברי חבירות בתחלה.

The Rabbis taught in a Braisa: The wife of an am ha'aretz who marries a chaver, and similarly the daughter of an am ha'aretz who marries a chaver, and similarly the slave of an am ha'aretz who is sold to a chaver, all of them must accept the matters of chaver status from the beginning.

BRAISA

אָבֵל אִשֶּׁת חֵבֵר שְׁנִשְׂאָת לָעַם הָאֶרֶץ, וְכֵן בֵּתוֹ שֶׁל חֵבֵר שְׁנִשְׂאָת לָעַם הָאֶרֶץ, וְכֵן עֲבָדוֹ שֶׁל חֵבֵר שְׁנִמְכָּר לָעַם הָאֶרֶץ — אֵין צָרִיכִין לְקַבֵּל דְּבָרֵי חֲבִירוֹת בְּתַחֲלָה.

But the wife of a chaver who marries an am ha'aretz, and similarly the daughter of a chaver who marries an am ha'aretz, and similarly the slave of a chaver who is sold to an am ha'aretz, do not need to accept the matters of chaver status from the beginning, as they are presumed to retain their status.

BRAISA

רַבִּי מֵאִיר אוֹמֵר: אַף הֵן צָרִיכִין לְקַבֵּל עָלֵיהֶן דְּבָרֵי חֲבִירוֹת לְכַתְּחָלָה.

Rabbi Meir says: Even they must accept upon themselves the matters of chaver status from the beginning, because we fear they will follow the ways of their new household.

BRAISA

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר מִשּׁוֹם רַבִּי מֵאִיר: מַעֲשֶׂה בְּאִשָּׁה אַחַת שְׁנִשְׂאָת לְחֵבֵר וְהִיתָה קוֹמֶצֶת לוֹ תְּפִילִין עַל יָדוֹ,

Rabbi Shimon ben Elazar says in the name of Rabbi Meir: There was a story of a certain woman who married a chaver, and she would tie tefillin on his arm for him;

BRAISA

נִשְׂאָת לָעַם הָאֶרֶץ וְהִיתָה קוֹשֶׁרֶת לוֹ קֶשֶׁרִי מוֹכֵס עַל יָדוֹ.

she then married an am ha'aretz who was a tax collector, and she would tie tax-collector knots on his arm for him. This shows how quickly a person is influenced by their spouse.

SUMMARY

The Gemara analyzes the Mishnah's rulings regarding a chashud, explaining the different reasons why a person might treat Shemittah lightly but be careful with tithes, or vice versa. We then address a contradiction between our Mishnah and a Braisa regarding someone who is suspect with regard to ritually pure items, bringing teretzim from Rabbi Ilai and Rabbi Yannai the son of Rabbi Yishmael. Finally, the Gemara brings Rabbi Yochanan's teaching that our anonymous Mishnah follows Rabbi Akiva, whereas the Sages—identified as either Rabbi Yehuda or Rabbi Meir—hold that being suspect in one area makes a person suspect in other areas as well.

The Gemara is bothered by a fascinating contradiction: how can a person be suspected of violating one area of Torah, yet be completely trusted in another? The teretz of Rabbi Ilai is a beautiful, deep yesod for our own avodas Hashem. He explains that the Mishnah is talking about a person whom we saw "practicing stringencies privately within his home." Even though he has public failures and struggles in certain areas, the fact that he maintains a private, hidden connection to Hashem in his own home proves that his inner neshama is still pure and committed.

This is a powerful lesson in how we look at ourselves and others. The yetzer hara loves to tell us that if we slipped up in one area, we are completely ruined, a "lost cause" across the board. But the Torah teaches us the exact opposite. A Yid is never all-or-nothing. You might have a public struggle, a nisayon where you fell, but those quiet, private moments where you choose to do the right thing when nobody is looking, that is who you truly are. Those hidden stringencies and private mitzvos are the anchor of your emunah.

Today, find one small mitzvah or stringency to do b'tzina, completely in private, purely for Hashem and with no one else watching. Let that hidden act of avodah be the anchor that keeps your connection to Hashem strong and unbreakable.