

4a.3.1

7b (משנה א) → 9a (והייתם נקיים מה' ומישראל)

לְבָשׁוּ כְרִים הַצֵּאן וְעִמְקִים יַעֲטֹפוּ בָרַי תְּרוּעֵעוּ אֶף יִשְׁירוּ: תהלים סה, יד	(1)
כָּל הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבִקְרָךְ וּבְצִאֲנֶךָ הַזֶּכֶר תִּקְדִּישׁ לַה' אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבֹכֶר שׁוֹרְךָ וְלֹא תִגַּד בְּכוֹר צֹאנֶךָ: דברים טו, יט	(2)
וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵי ה' וְאַחַר תִּשְׁבּוּ וְהֵייתֶם נְקִיִּים מֵה' וּמִיִּשְׂרָאֵל וְהֵייתֶה הָאָרֶץ הַזֹּאת לְכֶם לְאַחֲזָה לִפְנֵי ה': במדבר לב, כב	(3)
וּמִצֵּא חֵן וְשִׂכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאִדָּם: משלי ג, ד	(4)
אֵל אֱלֹהִים ה' אֵל אֱלֹהִים ה' הוּא יוֹדֵעַ וְיִשְׂרָאֵל הוּא יוֹדֵעַ אִם בְּמֶרְדָּךְ וְאִם בְּמַעַל בְּה' אֵל תּוֹשִׁיעֵנו הַיּוֹם הַזֶּה: יהושע כב, כב	(5)
אֵל תִּרְאֵ יוֹן כִּי יִתְאַדָּם כִּי יִתֵּן בְּכוֹס עֵינָיו יִתְהַלֵּךְ בְּמִיִּשְׂרָיִם: משלי כג, לא	(6)
מִי כְּהֶחֱכֵם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבַר חֲכָמַת אָדָם תִּאִיר פְּנֵיו וְעוֹז פְּנֵיו יִשְׁנֹא: קהלת ח, א	(7)
וְהָיוּ חַיֵּיךָ תְּלָאִים לָךְ מִנְּגִד וּפְחַדְתָּ לְלֵה וְיוֹמָם וְלֹא תִאָּמֵן בְּחַיֵּיךָ: דברים כח, סו	(8)

I. מעשר בהמה and תרומת הלשכה משנה א

- a. 15 days before each רגל ("פרוס") interpreted as 1/2 month
- b. מע"ב: 3 times a year
 - i. ז"ע: same 3 dates
 - ii. (סוכות 45 days before) אב 29 and סיון 1, אדר 1, בני 29
 - iii. אלול 29, סיון 1, ניסן 1, ז"א ור"ש
 - 1. Note: not 1 תשרי as that is יו"ט – may not separate מעשרות on that day

II. Discussion re גרנות למעשר בהמה

- a. reason: for timing:
 - i. ז"ע: these are the times that they typically give birth
 - ii. ז"ע: in order that there be plenty animals available before the רגל
 - iii. ז"ע: so ranchers will not violate בל תאחר (by designating מע"ב just before רגל, they'll bring it right away)
 - 1. ז"ע: anyone who retains and holds back his טבל is in violation (of בל תאחר?)
 - a. Note: this may apply to all טבלים (in which case "עובר" is generic) or only to מע"ב
- b. Comparison: with בכורות ט:ה
 - i. אלול 1 מע"ב for ר"ה ז"ע
 - 1. Reason (ז"ע חונה): until אלול, birthing from ניסן; afterwards – from later עבור
 - a. And: reason for ר"א ור"ש (1 תשרי) – per v. 1 – at harvest time
 - ii. בני עזאי: those born in אלול ("אלוליים") have their own מע"ב
 - 1. Reason: he commented that as a "compromise", אלוליים have their own מע"ב
 - a. Therefore: 5 born in אב, 5 born in אלול and 5 born in תשרי – don't join (מע"ב, since he has <10)
 - b. But: 5 in תשרי and 5 in the following אב – are joined and he has 10 (מע"ב →)
 - 2. Observation: why would בני עזאי "compromise" between his students (ז"ע ר"מ) ר"ע and ר' אלעזר בן שמעון (ז"ע ר"מ)?
 - a. Answer: he was compromising between 2 earlier rabbis – ישמעאל – ר"ע ור' ישמעאל
 - b. Observation: ר"ע must have been a "collegial student" (תלמיד חבר) of ר"ע
 - i. Else: he wouldn't have compromised his own master's position with that of ישמעאל ר'
 - ii. Note: ר"ע inferred that relationship from ר"ע ב"ע's comment to ר"ע in ט:י בבא בתרא
- c. Comparison: with בכורות ט:ו – all born from 1 תשרי through אלול 29 are joined for מע"ב
 - i. But: 5 before ר"ה and 5 afterwards – are not joined
 - ii. However: 5 before the גורן (see our משנה) and 5 afterwards – are joined
 - 1. Observation (ז"ע יוסה): חכמים didn't employ the measure of חנטה (blooming) or שלישי as they do for מעשרות
 - a. Else: if they employed חנטה, time of conception would have been the determinant
 - i. And: if they used שלישי, would have been from אלול 23 until the next אלול 22 (8th day is 1 תשרי)
 - 2. Rejection (ז"ע בן בר חייה): it is like שלישי – per ר"ש, who ruled that מחוסר זמן (<8 days old) enters דיר for מע"ב
 - a. Challenge (ז"ע מנא): if so, why does ר"ע rule that the אלוליים have their own מע"ב?
 - i. Assumption: even if born on אלול 29, they have their own מע"ב
 - ii. Proposal: perhaps ר"ע holds like ר"ש?
 - iii. Rejection: he certainly holds like חכמים (מחוסר זמן) מע"ב isn't included for מע"ב
 - 1. Rather: just as for ר"ע, we hold them over from previous גורן and included them with אלוליים
 - 2. Similarly: for חכמים, we hold them over for the next year
 - a. Observation (ז"ע חונה): the days of חיסור זמן (7) are reckoned towards 1 year (per v. 2)

III. **משנה ב**: קופות the

- a. *Size*: 3 קופות (baskets), each holding 3 סאים are used to collect שקלים
 - i. *ברייתא*: total used during the year – 27 סאים (3x3, each time – 9x3=27)
- b. *Markings*: marked א, ב, ג
 - i. *ברייתא* ד' ישמעאל marked in Greek - A, B, Γ (or α, β, γ)
 - ii. *Reason for marking (ברייתא)*: they would take first from א, then ב, then ג
- c. *Protocol*: person coming in to do תרומת הלשכה does not wear a garment with sleeves or cuffs
 - i. *Nor*: with shoes or sandals nor wearing תפילין (either) nor wearing an amulet
 1. *ברייתא* ד' ישמעאל *ברייתא*: someone with long, curly hair cannot do תרומת הלשכה (may hide coins in his hair)
 - a. *Rejection (ברייתא)*: גזברין would part his hair to check for coins
 2. *ברייתא*: those outside would talk with תורם constantly to ensure that he couldn't hide coins in his mouth
 - a. *Challenge*: why not just fill his mouth with water?
 - b. *Answer*: he must make a ברכה on תרומת הלשכה, which he cannot do with a mouth filled with water
 - ii. *Reason*: he could hide coins (stealing them) in any of these
 1. *And then*: if he becomes impoverished, people will think it was due to that sin
 2. *Or*: if he becomes (subsequently) wealthy, they'll think that he did so from those ill-gotten gains
 - a. *Lesson*: a person is obligated to be clean in the eyes of the community as well as God's eyes (vv. 3-4)
 - b. *ד' יונתן*: we find this lesson in תורה (v. 3), נביאים (v. 5) and in כתובים (v. 4)
 - i. *Note*: the citation from תורה is the clearest of all

IV. Note: section (interpreting vv. 6-8) is interpolation from ירושלמי שבת ח