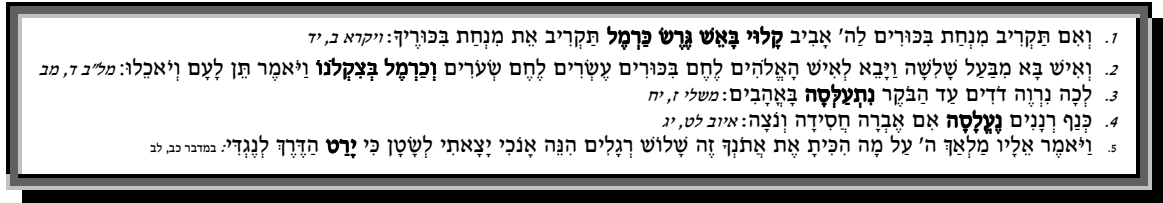


29.6.3; 66a (משנה 17) → 67b (מילתא)



- I עזרה... procedure after cutting – bring baskets to עזרה... משנה 17
- a *Singeing* (1: מצות קלי):
- done while in stalk (before threshing)
 - first it was threshed with sticks and cabbage (soft – so as not to crush) then put in metal tube with holes to allow fire to get in – then singed
 - Then: laid out in עזרה to allow evening wind to cool and dry it out
- b *Milling*:
- It was placed: in a hand-mill until they got 1 עשרון, after having sifted it 13 times
- c *Remainder*: was redeemed and eaten as חלה and is liable for חלה
- מעשרות חכמים: exempt, however, from מעשרות
 - ד"ע: liable for both חלה and מעשרות
- II ברייתא: interpreting v. 2
- a אביב: means it must be from the first barley harvested
- b קלוי באש:
- ד"מ: they singe it
 - קלי חכמים: means that it was put into a vessel in the fire, a hollow metal tube with holes to allow fire to get in
- c קלוי באש גרש: unclear where the phrase stops; answer – באש interrupts (→ it is קלוי before milling into גרש)
- d פרמל: means soft and malleable – per allusion in v. 2
- Tangents: linguistic allusions a la נוטריקון in vv. 3-5
 - תדברי: כרמל means כר מלא – i.e. completely ripe in the husk
- III Analyzing ר"ע's position (liability for מעשר)
- a ר"ע would say that מירוח הקדש doesn't exempt the produce from מעשר
- Challenge: ברייתא reporting חכמים's response to ר"ע – if someone redeems הקדש from גזבר (after מירוח) – exempt
 - Explanation: if ר"ע really holds that מירוח הקדש אינו פוטר, this isn't a challenge to him as he dismisses premise
- b ר"ע explicitly said that ר"ע's reason is that the money was given for the עשרון, not the "surplus"
- IV רבא's presentation: of מירוח and גלגול (kneading) of הקדש and גוי vis-à-vis liability for מעשרות and חלה
- a מירוח הקדש: clearly exempts produce – even ר"ע's ruling is only due to consideration of intent of purchase
- b מירוח הגוי: if a non-Jew brings the produce into the granary is a dispute among תנאים:
- ברייתא: we may take תר"מ from ישראל for ישראל, from גוי for גוי and from כותי for כותי
 - ד"מ ור' יהודה: may take from any of these for any of the others → מירוח הגוי אינו פוטר
 - ד"ש ור' יוסי: may not take ישראל של for others or vice-versa → מירוח הגוי פוטר
- c חלה ג: certainly exempts, per גלגול הקדש
- d גלגול גוי פוטר (→ ruling that if a גר converted after making dough – exempt)
- But: is that authored by all, implying that ר"מ ור' יהודה agree that גוי פוטר
 - Based on: difference between מעשר מעוט, "דגנך" (2x) to include מירוח הגוי and חלה (מירוח הגוי מעוט אחר מעוט, "דגנך" 2x) to exclude מירוח הגוי שיעור and once to exclude מירוח הגוי
 - Or: is that only authored by ר"מ ור' יהודה and ר"ש ור' יוסי hold their positions from מירוח הגוי to גלגולו?
 - Reason: ר"מ ור' יהודה infer ראשית:ראשית from מירוח הגוי
 - Resolution (רבא): positions remain consistent
 - Challenge (ר"פ): if a חלה separates גוי, we tell him that it is פטור (implication – חייב is תרומה – מירוח אינו פוטר)
 - Challenge (רבינא): חלה and ח"ל תרומת ח"ל is פטור (implication – חייב is תרומת א"י – מירוח אינו פוטר)
 - Answer: ר"מ ור"מ hold מירוח אינו פוטר – as a precaution against wealthy people using גויים to exempt תר"מ
 - Challenge: why not extend גזרה to חלה?
 - Answer: there is an easier way to exempt – make smaller dough
 - Challenge: can exempt from תר"מ through other "tricks" (bringing in to house "hidden")
 - Answer: that is visible to all, he's embarrassed to do so
 - But: small dough is discreet and he will use that "trick" rather than have a non-Jew knead for him