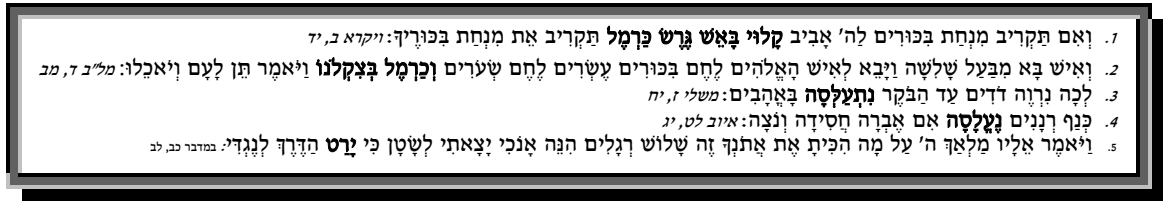


29.6.3; 66a (משנה ד) → 67b (מילתא)



- I עזרה... procedure after cutting – bring baskets to עזרה... משנה ד
- a Singeing (v1 מצות קלי):
- i done while in stalk (before threshing) ד"מ
 - ii 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 חכמים
 - 1 Then: laid out in עזרה to allow evening wind to cool and dry it out
- b Milling:
- i 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 חולין and is liable for חלה
- i מעשרות חכמים exempt, however, from מעשרות
 - ii 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
- i ד"מ they singe it
 - ii 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
- i Tangents: linguistic allusions a la נוטריקון in vv. 3-5
 - ii 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
- i Challenge: ברייתא reporting חכמים's response to ר"ע – if someone redeems הקדש from גזר (after מירוח) – exempt
 - ii 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" מירוח הגוי
- IV ר"ב'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:
- i ברייתא we may take תר"מ from ישראל for ישראל, from גוי for גוי and from כותי for כותי
 - 1 ד"מ ור' יהודה may take from any of these for any of the others → מירוח הגוי אינו פוטר
 - 2 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)
- i But: is that authored by all, implying that ר"מ ור' יהודה agree that גוי פוטר
 - 1 Based on: difference between מעשר מעוט (2x "דגנך") and מעשר אחר מעוט to include מירוח הגוי and חלה (מירוח הגוי written עריסותיכם) חלה
 - ii Or: is that only authored by ר"ש ור' יוסי and ר"מ ור' יהודה hold their positions from מירוח הגוי to גלגולו?
 - 1 Reason: ר"מ ור' יהודה infer ראשית:ראשית from ר"מ ור' יהודה
 - iii Resolution (ר"ב): positions remain consistent
 - 1 Challenge (ר"פ): if a חלה separates גוי, we tell him that it is פטור (implication – חייב is תרומה – מירוח אינו פוטר)
 - 2 Challenge (רבינא): חלה and ח"ל תרומת ח"ל is פטור גוי (implication – חייב is תרומת א"י – מירוח אינו פוטר)
 - (a) Answer: ר"מ ור"מ hold מירוח אינו פוטר – as a precaution against wealthy people using גויים to exempt תר"מ
 - (i) Challenge: why not extend גזרה to חלה?
 - (ii) Answer: there is an easier way to exempt – make smaller dough
 1. Challenge: can exempt from תר"מ through other "tricks" (bringing in to house "hidden")
 2. Answer: that is visible to all, he's embarrassed to do so
 3. But: small dough is discreet and he will use that "trick" rather than have a non-Jew knead for him