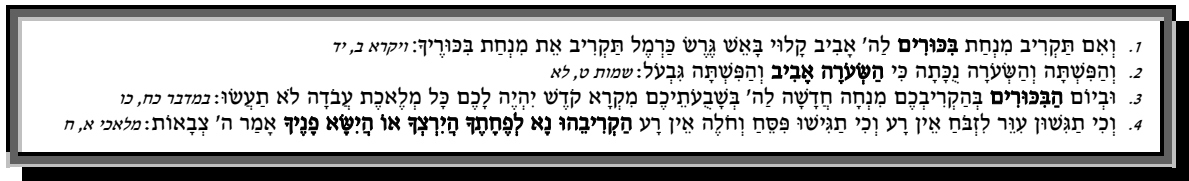


29.6.5

68b (משנה ו) → 70a (תרומה ויחזור ויתרום)



- I שתי הלחם and עמר משנה ו'  
 a עמר permits חדש to be eaten by citizens ("במדינה")  
 i Therefore: מנחות and ביכורים may not be brought before עמר; if brought - invalid  
 b מקדש permit חדש to be offered in שתי הלחם  
 i However; if מנחות etc. brought beforehand (after עמר) – valid
- II Analysis: שתי הלחם asked why before עמר is different than before ר"ט  
 a answer (יהודה בר נחמיה): pre-עמר, not מותר to anyone; post-עמר, permitted to citizenry  
 i tangent: story about יהודה בר נחמיה's haughtiness as a result and his near-immediate passing (ר"ע)  
 ii follow-up (רנב"י): based on בי"נ's reasoning, libations brought before עמר may be poured on מזבח קמ"ל - שבועות → הותר → invalid before שבועות  
 1 justification: סד"א that wine was never prohibited for it to be הותר → invalid before שבועות
- III חמא בר רמי בר חמא's questions  
 a Do חדש במקדש) only permit שתי הלחם if done in order?  
 i explanation: if he planted (and took root) between עמר and שתי הלחם & שתי הלחם and then עמר lapsed – מותר?  
 ii suggested solution (רבה): ביכורים (v. 1) means barley  
 1 א"א infers: אביב::אביב from v. 2 (מכת ברד)  
 2 ד"ע derives from "personal obligatory" מנחות – both wheat (חוטא) and barley (סוטה)  
 (a) similarly: צבור must have an obligatory offering from each; שתי הלחם is wheat → מנחת העמר must be barley  
 3 ר"ע (additional): if עמר were wheat, שתי הלחם wouldn't be considered "ביכורים" (v.3)  
 (a) argument: if עמר were wheat, שתי הלחם wouldn't be considered "ביכורים"  
 (b) rejection: ביכורים is not a reference to "first growth", rather to "first on the מזבח"
- b budding or blossoming: which determines status for היתר of שתי הלחם?  
 i clarification: it cannot refer to budding or blossoming of wheat flower – that's much later than השרשה  
 ii rather: must refer to budding or blossoming of leave on stalk – תיקו
- c (asked by חנן בר רב חנן): are replanted wheat kernels permitted by the עמר?  
 i clarification: cannot be a case of first planting; if they took root before עמר, the עמר is מתיר; if not, next year (חלה א:א)  
 ii must be: that he planted them, harvested and replanted them before עמר – may they be eaten?  
 1 lemma1: do we consider his replanting tantamount to putting them in a vessel of water (מותר)  
 2 lemma2: do we consider them בטל to the earth (start the clock again) and, as seeds, they haven't taken root
- d further: does אונאה attach to these seeds?  
 i clarification: if he claimed that he put 6 in and עדים say "5" – אונאה attaches at even less than 1/6 as שבמנין  
 ii must be: that he claimed that he put in "the right amount" and עדים contradict that  
 1 do we: consider the seeds "in a pot of water" and subject to אונאה – or as – or as קרקע (אין אונאה לקרקעות) קרקע
- e finally: can an oath be administered on these kernels (אין נשבעין על הקרקעות) תיקו (on all 3 questions)
- f digested wheat: found in animal feces –  
 i clarification: not for אוכלים, as , in this case, depends on his actions (picks it out for food)  
 ii rather: for מנחות  
 1 challenge: that certainly is unacceptable, per v. 4  
 2 defense: case where he replanted it  
 (a) lemma1: it was originally rejected as it was disgusting – after replanting, no longer → מותר  
 (b) lemma2: it was originally rejected as "weak" (having gone through animal's digestive tract) → תיקו – אסור

- g *the eliminated basket*: if an elephant swallows and then eliminates a basket –
- i *clarification*: question is not whether it negates original טומאה, as that requires a מעשה (כלים כח:ט)
  - ii *rather*: the case is where he swallowed wicker leaves and then made them into a basket
    - 1 *lemma1*: since it was digested, do we consider them material to be fecal → כלי גללים (→ no טומאה)
    - 2 *lemma2*: we don't consider them digested → there is קבלת טומאה, at least מד"ס
    - 3 *proposed solution*: report from ר"ש בן יהוצדק – wolves ate babies, meat that they eliminated is not בטמא במת
      - (a) *rejection*: meat is different as it is soft
    - 4 *2<sup>nd</sup> proposal*: but the bones (of those babies) are בטמא במת
      - (a) *rejection*: bones are much harder than reeds (no solution)
- h (*asked by זירא (ר) זירא*): wheat that "falls from heaven" –
- i *clarification*: not for מנחות, as they are obviously fit (wheat can come from anywhere)
  - ii *rather*: question if they are fit for שתי הלחם
    - 1 *lemma1*: ממושבתיכם excludes חוץ לארץ – but not "the clouds"
    - 2 *lemma2*: must be only from מושבותיכם – and not from anywhere else, including the clouds (no resolution)
      - (a) (*question about possibility of this happening and answer from story about Arab*)

## IV Replanted grain

- a *ל"ש בן פזי*: if someone plants grain, it grows to 1/3 and he uproots and then replanted after עמר and it grew more
- i *Do we*: consider the original plant (already מותר) or the addition (must wait for next עמר)
    - 1 *Proposal*: answer from ר' יוחנן dictum: if a new (ערלה) vine with grapes on it gets enmeshed with an old one, even if the new one's fruit grow by a factor of 200 (i.e. עמור for nullification of ערלה) – still אסור
    - 2 *And*: from ר' יונתן כרם, if an onion was planted in כרם, and כרם was uprooted, even if בצל added 200x, still אסור
      - (a) *Implication*: we look at original fruit, not addition
    - 3 *Rejection*: that was רשב"פ's question:
      - (a) *Are these rules*: based on a certainty that we follow original plant – even לקולא
        - (i) *Or*: are they in doubt, and only follow עיקר if it is לחומרא – but wouldn't do so לקולא – תיקו
  - ii *דבה*: how does replanting affect תרומה? if they were assessed, we separated מעשרות and then they were replanted –
    - i *If we*: don't follow עיקר and must take new מעשרות when re-harvested – do we have to include original also?
    - ii *Challenge (אב"י)*: how is this different from any other grains? (have to take תרומה from entire new growth)
      - 1 *defense (דבה)*: only asking about bulbs (e.g. – i.e. things that don't germinate)
      - 2 *Proposal*: solve from ר' יוחנן's ruling that if he took a bunch of onions, separated מעשרות and then replanted – the new מעשר is taken per the entire בצל (not just the added part)
      - 3 *Rejection*: in that case (onion), that is the normal way of planting; our case is not (unsolved)
- c *אב"י (was asked)*: if it is in a close potted plant –
- i *אב"י*: clarifies – that he must be asking about a case where it was planted and then he opened up a hole below
    - 1 *However*: in this case, he planted once & has now joined the plant to the ground (→ חייב מה"ת) unlike our case
- d *אבהו ר' query*: what if he planted a stalk, harvested it and brought it to גורן, then replanted and designated תרומה while in the ground
- i *Question*: does that designation have meaning, following מירוח or did the replanting "erase" מירוח?
  - ii *Challenge (students to אב"י)*: if so, we find (counter ruling) תרומה in something לקרקע מחובר
    - 1 *Defense (אב"י)*: that ruling is re: punishments for violating תרומה (חומש, מב"ש);
      - (a) *Reason*: if he plucks it out and eats it – already תלוש; if not, this isn't דרך אכילה
        - (i) *But*: here the discussion is re: the status of תרומה
        - (b) *Challenge*: how is this different from אילפא's observation that eggs of a טהור נבלת עוף טהור
          - (i) *If*: they are outside of the body, not בבית הבליעה
          - (ii) *But if*: they are inside (we assume he's eating them that way) they are מטמא
            1. *Note*: this is not דרך אכילה
      - (c) *Defense*: sometimes people will eat an egg that way; but noone eats לקרקע מחובר
- e *שמואל*: planting mixed seeds in a closed potted plant is prohibited as כלאים
- i *Challenge (אב"י)*: if he taught that מכת מרדות is administered – that would be instructive;
    - 1 *But*: he's teaching nothing new; we already know that planting in a closed עציץ is מד"ס
      - (a) *Per*: ruling that if he takes תרומה from a closed pot for an open one – valid תרומה but he must take another תרומה from elsewhere (i.e. it is considered valid זריעה)