



**1** In the previous Daf we learned that one of the things for which the רבנן criticized the אנשי יריחו was giving פאה from vegetables.  
Even though there is nothing wrong with giving a little extra to poor people even when there is no פאה חיוב

**1**

In the previous דף,  
the רבנן criticized אנשי יריחו for...

**ונותנין פאה לירק**  
פאה from vegetables

Even though there's nothing wrong  
with giving extra to poor people

**2** Rashi in the Mishnah explains - the רבנן were concerned the עניים would not separate תרומות ומעשרות from these vegetables, assuming that it is פאה, which is exempt from תרומות ומעשרות.  
However, since in reality, these vegetables are NOT פאה, they are מחויב בתרומות ומעשרות and the עניים would be eating טבל.

**2**

The רבנן were concerned:  
the עניים would not give תרומות ומעשרות

...they assume that it is פאה	but in reality it is not פאה
<b>פטור</b> מתרומות ומעשרות	<b>מחויב</b> בתרומות ומעשרות
	and they would be eating טבל!

**3** To illustrate the problem with giving פאה from vegetables, the תנא ברייתא says that when בן בודהיין gave פאה from vegetables, his father would meet the עניים as they were leaving, ask them to give up the פאה in return for כפליים במעושר - twice the amount, in tithed produce, to save them from violating the איסור of eating טבל.

**3**

בריייתא:  
When בן בודהיין  
gave פאה from vegetables

His father would ask the עניים  
to give up the פאה in return  
for כפליים במעושר

To save them from eating טבל!



**4** The Gemara cites two Braisos which relate that people made certain things הקדש to prevent others from unfairly taking them:  
 First, תנו רבנן בראשונה היו מניחין עורות קדשים בלשכת בית הפרוה - Originally they would keep the hides of the קרבנות in the בית הפרוה room in the בית המקדש with the intention of dividing it among the family of כהנים later on. Once they realized that the גדולי כהונה - the strong כהנים, and later the more prominent כהנים, would take all the hides, עמדו בעלים והקדישום לשמים - the owners collectively decided to be used for upkeep of the בית המקדש to belong to the בית המקדש.  
 The result was that the בית המקדש had so much money that they were able to cover the entire היכל with thick gold plates. On ימים טובים they would publicly display the gold plates so the people who were עולה לרגל could see how beautiful they were.

**4** TWO ברייתות WHICH RELATE:

**1** ברייתא:  
 תנו רבנן... בראשונה  
 היו מניחין עורות קדשים  
 בלשכת בית הפרוה  
 To divide among  
 FAMILIES of כהנים

When they realized  
 גדולי כהונה and בעלי זרועות  
 take all the hides

עמדו בעלים  
 והקדישום לשמים  
 ימים טובים had so much money,  
 they covered the היכל with gold plates,  
 which they displayed on ימים טובים

**5** Second, we had mentioned that the שקמה trees in יריחו were הקדש and the people of יריחו disagreed with the רבנן whether the additional branches that grew were also הקדש. The ברייתא tells us that the trees became הקדש in the first place when they were constantly being stolen - עמדו בעלים והקדישום לשמים - the owners responded by making them הקדש.

**5** ברייתא:  
 קורות של שקמה היו ביריחו  
 והיו בעלי זרועות  
 נוטלין אותן בזרוע  
 עמדו בעלים  
 והקדישום לשמים

**6** תנו רבנן ארבע צווחות צווחה עזרה - the עזרה cried out four cries:  
 First - for the sons of עלי to leave, because they had been מטמא the מטמא.  
 Second - for יששכר איש כפר ברקאי to leave, because he honored himself while dishonoring קדשים by wrapping his hands in silk cloth when doing the עבודה - כהן גדול.  
 Third - Let ישמעאל בן פיאיכ enter to be the גדול.  
 Fourth - Let יוחנן בן נרבאי enter and fill his stomach with meat of קרבנות.  
 As Rashi explains, he supported many כהנים by giving them meat of קרבנות so that it will all be eaten. As a result, כל ימיו של יוחנן בן נרבאי לא נמצא נותר במקדש - Throughout his life there was never any leftovers from קרבנות in the בית המקדש.

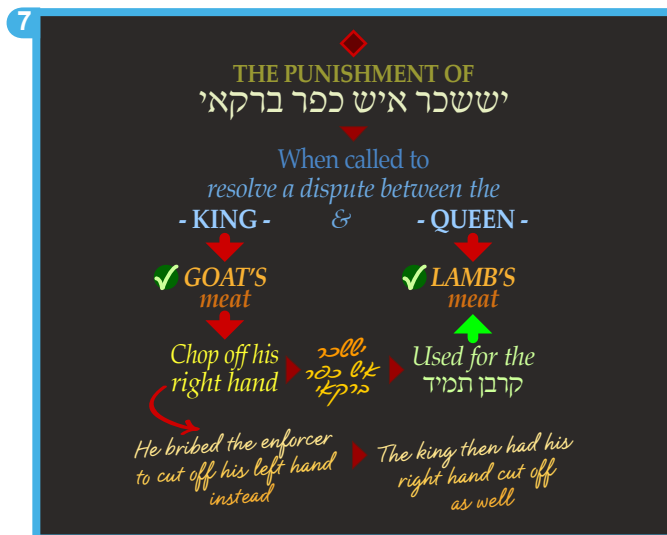
**6** תנו רבנן  
 ארבע צווחות צווחה עזרה

<b>1</b> עלי Sons of עלי	<b>2</b> יששכר איש כפר ברקאי	<b>3</b> ישמעאל בן פיאיכ	<b>4</b> יוחנן בן נרבאי
LEAVE	LEAVE	ENTER	ENTER
They were מטמא the מטמא	He dishonored קדשים, wearing gloves while doing the עבודה	To be the גדול	And fill his stomach with meat of קרבנות

He supported many כהנים

למנוחיה  
 כל ימיו של יוחנן בן נרבאי  
 לא נמצא נותר במקדש

7 The Gemara relates that the punishment of איש כפר ברקאי was that he was once called to resolve a dispute between the king and queen about what kind of meat is best - goat's meat or lamb's meat. He motioned dismissively with his hand toward the king and said, of course lamb's meat must be better than goat's meat since lambs are used for the קרבן תמיד, upon which the king decreed that his right hand be chopped off. He bribed the enforcer to cut off his left hand instead. When the king found out about it, he had his right hand cut off as well.



8 The Gemara later points out that he actually showed ignorance in both משניות and פסוקים, since both a משנה in כריתות and a פסוק about קרבן שלמים indicate that a lamb and a goat are of equal quality!



9 תמיד נשחט, מס' פסחים - We have B"H completed the Fourth Perek of פסחים, and will begin the Fifth Perek, in the following Daf, B'ezer hashem.

