

1 Today we will learn בע"ה of שקלים 'דף ה'.

The topics we will learn about include:

The gemara continues the discussion about מעשר בהמה and the various dates for the גרנות of the maaser process

The next mishna describes the actual procedure of the Terumas HaLishcha that was performed in the Bais Hamikdash

The gemara will then teach many laws related to the 4 cups of wine that are drunk on Pesach

1

גרנות של מעשר בהמה

תרומת הלשכה

The four cups of wine

2 Some of the key terms and concepts we will learn about include

מחוסר זמן
An animal less than 8 days old may not be brought as a Korban. Before this time, the animal is called זמן

בכור
The firstborn male of a cow, sheep or goat is Kadosh BeKedushas Bechor and is given to a Kohen. In the time of the Bais HaMikdash the Kohen brings the Bechor as a Korban Shlamim within its first year. If the animal develops a מום it becomes the property of the Kohen, who must slaughter it and eat it within its first year.

אדם צריך לצאת ידי הבריות כדרך שהוא יוצא ידי המקום

In the same way that a person must be pure in the eyes of HaShem, so too one must act in pure and clean ways in the eyes of his fellow man as well.

2

בכור

מחוסר זמן

"לצאת ידי הבריות"

Pure and clean ways in the eyes of his fellow man

3 So lets review...

Our gemara continues to explore the topic of Granos LeMaaser Behayma and brings the mishna in Bechoros

רבי מאיר אומר באחד באלול ר"ה למעשר בהמה
רבי אלעזר ורבי שמעון אומרים באחד בתשרי
בן עזאי אומר האלולים מתעשרים בפני עצמן

Rabbi Chonah explains the opinion of Rabbi Meir, that until Rosh Chodesh Elul, the animals are giving birth from conceptions that occurred before Nissan. After Rosh Chodesh Elul, the births are from conceptions that occurred after Rosh Chodesh Nissan.

Rebbe Yosa quotes Rebbe Chonah to explain the opinion of Rebbe Shimon and Rebbe Elazar based on a pasuk in Tehillim

לבשו כרים הצאן
Refers to the first wave of births
ועמקים יעטפו בר

Refers to the second wave, when the valleys are full of produce, which is in Nissan.
יתרועעו אף ישירו

Both groups may be Maasered together

Ben Azai said that since each of these opinions hold as they do, and therefore Elul would be a Safek, animals born in Elul should be maasered separately.

3

ראש השנה למעשר בהמה

תשרי אלול אב

ר מאיר

ר אלעזר ורבי שמעון

בן עזאי

ספק אלוילים

4 The gemara wonders about the fact that Ben Azai would come to resolve a difference between Rebbe Meir and Rebbe Shimon and his son, as Ben Azai was their Rebbe.

The gemara concludes that when Ben Azai said these or אלו he was referring to the Avos HaOlam, which were Rebbe Akiva and Rebbe Yishmael.

We can also see from this that Ben Azai was a talmid Chaver to Rebbe Akiva for otherwise he would not have used the term

אלו אומרם had he not also been a colleague of Rebbe Akiva.

4

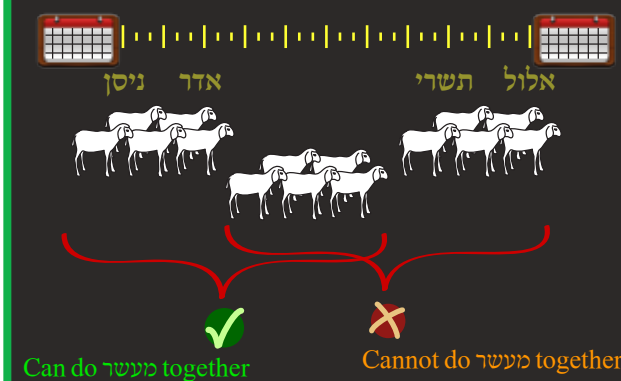
Wasn't רבי שמעון and ר מאיר the rabbi of בני עזאי?

The Gemara concludes:
He said "אלו אומרם" about רבי עקיבא and רבי ישמעאל

But he must have been their תלמיד חבר

5 The mishna in Bechoros continues that all animals born in the same year, from the first day of Tishrei until the 29th of Elul, may be maasered together, and 5 animals born before Rosh Hashana cannot be maasered together with 5 born after Rosh HaShana. However 5 born before one Goren time (for example before Rosh Chodesh Nissan), can combine with 5 born after that time. In other words, the goren of Maaser is not to disallow combining the two groups to be able to massered together, but rather as a cutoff time, that any animal born until that time cannot be sold or eaten until it went through the maaser process.

5



Can do מעשר together

Cannot do מעשר together

6 Rebbe Yosa says, that we can infer from this mishna in Bechoros that development times for animals vis-a-vis Maaser, do not correspond to the development times vis-a-vis Maaser of produce. The Onas Maasros of fruit is חנטה, when the crop produces a small fruit from the budding flower. This would correspond to the conception of a baby animal. (עיבור)

The Onas Maasros for grains and olives is Shlish, or שליש of its growth. This is when the produce is considered גמור, ripe, or ready to eat. This would correspond by the animal to when it turns 8 days old, and is ראוי להקרבה, fit to be sacrificed.

As we see that the mishna allows all animals born in the same year to be maasered together, without regard for when it was conceived, we say that there is no comparison to חנטה.

And the fact that we combine animals born until the 29th of Elul, and not the 22nd of Elul (which would be the necessary cutoff if we were to only include animals who were already 8 days old) we see that there is no comparison to שליש.

Rebbe Shamai says in the name of Rebbe Bon, that we may compare Maaser Behayma to Shlish, and this mishna which includes animals born until the 29th of Elul, could follow the opinion of Rebbe Shimon who holds that a מחוסר זמן, an animal not yet 8 days old, can be included in the maaser process.

Rebbe Mana disagrees with Rebbe Shamai and says that animals that are born from the 22nd of Elul until the end of the year, cannot enter the maaser process with other animals born in the same year, but rather need to wait until after their 8 days have passed, after Rosh HaShana, and are then maasered together with other similar newborn animals.

6



ניסן

כב אלול

כמ אלול

תשרי

חנטה

שליש

עיבור

ראוי להקרבה

רבי יוסה We do not compare

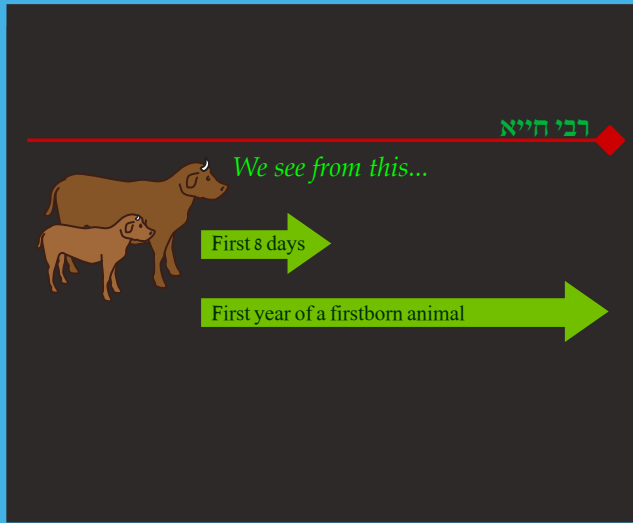
רבי שמאי The חנטה could follow רבי שמעון

רבי מנא No, they need to wait

7 Rebbe Chiya adds that we see from this, that the first 8 days of life count towards the first year of a firstborn animal, which must be brought as a Korban within its first year, if it does not have מום.

7 רבי חייא

We see from this...



8 Zugt the Mishna:

בשלש קופות של שלש שלוש סאין תורמין את הלשכה
At the 3 designated times of the year, the Kohen would fill three large containers, each one holding 3 seah, from the supply of Shekalim that are in this special chamber.

They are marked with the letters, א,ב,ג

Rabbi Yishmael says that they are marked with the greek letters Alpha, Beta Gamla, as greek was a common language in the time of Bayis Sheni

8 משנה

בשלש קופות של שלש שלוש סאין תורמין את הלשכה



9 The mishna continues that one performing the Terumas HaLishcha, cannot wear any clothing which could conceal coins, such as garments with a hem, shoes, or sandals.

לפי שאדם צריך לצאת ידי הבריות שהוא יוצא ידי המקום

One needs to be pure in the eyes of people in the same way that one needs to be pure in the eyes of HaShem

שנאמר והייתם נקיים מזה' ומישראל
ואומר ונמצא חן ושכל טוב בעיני א-לקים ואדם

9 משנה

תרומת הלשכה:

No clothing which could conceal coins



שאדם צריך לצאת ידי הבריות

One needs to be pure in the eyes of people

והייתם נקיים מזה' ומישראל

ונמצא חן ושכל טוב בעיני א-לקים ואדם

10 Our Gemara brings a mishna in Shabbes, which teaches that while one usually is not allowed to move large containers on Shabbos as this is an extra Tircha, for guests or for a Torah class, one may move these large items. How large? We see from the kuptot of the Terumas HaLischa, that even if they are 3 Seah each.

10 Large containers which may be moved on שבת

קופות תרומת הלשכה

How large?

3 סאה each

11 In that same another mishna in Shabbos it was brought that to transgress the לאו of הוצאה, one must carry wine that is a shiur of הכוס. How large is that כוס? A quarter of a רביעית, which when mixed with water will make up a רביעית. הלוג.

11 המוציא יין כדי מזיגת הכוס

How large?

Water + 1/4 רביעית = רביעית הלוג

12 The gemara bring several laws related to the כוסות on Pesach

The shiur for these כוסות is 1/4 טיטרטון

If drunk in succession one is Yotzey ד כוסות (Although the gemara in Pesachim learns להלכה that one if not yotzey if all 4 cups were drunk in succession)

If one drinks the cups in small sips they are also Yotzey.

One may use Shmita wine for the כוסות ד

One may use aromatic wine (קונדיטון)

One may use diluted wine, so long as it has the taste and smell of wine.

Rebbe Yirmiah says that ideally one should use red wine for the כוסות ד

Rebbe Yonah, who would have headaches from the wine of כוסות ד until Shavuot, said that one may use מבושל for כוסות ד

12 פסח on ד' כוסות

טיטרטון 1/4

- ✓ שמיטה
- ✓ קונדיטון
- ✓ Diluted
- ! Red
- ✓ מבושל

Drunk in succession ✓ יצא (להלכה)

Drunk in small sips ✓ יצא



13 Rebbe Abahu came to Tverya and the talmidim of Rebbe Yochanan saw that his face was shining, which he explained was from items of Torah that he just learned. Rebbe Yochanan said about him
חכמת אדם תאיר פניו

13

The face of רבי אבהו was shining

He explained:

It was from תורה that he had just learned

רבי יוחנן:

חכמת אדם תאיר פניו

