

Menachos – Simanim

פרק ג – הקומץ רבה

דף לא – 31 Daf

1. Taking *maaser* for עבו"ם mixed into *chullin* using produce from an הארץ, or an עבו"ם

Rebbe Shimon Shezuri related that his טבל once became mixed into a majority of *chullin*. Rebbe Tarfon told him to purchase produce from the market (i.e., עם הארץ from an עבו"ם), and take *maaser* from it on his טבל. The Gemara explains that Rebbe Tarfon holds דאורייתא ברובא בטל – Biblically speaking, [the tevel] is nullified by the majority of *chullin* (and only requires *maaser* to be taken מדרבנן). He also holds רוב עמי הארץ מעשרים הן – *most amei haaretz do take maaser* properly, so the requirement to take *maaser* from their produce is only Rabbinical. Thus, this case is like one who separates *terumah* from the (Biblically) exempt for the (Biblically) exempt, which is valid. The Gemara explains that Rebbe Tarfon did not suggest purchasing produce from an עובד כוכבים, because he holds אין קנין לעובד כוכבים בארץ ישראל להפקיע מיד מעשר – *an idolator cannot have ownership of land in Eretz Yisroel* regarding removing its produce from *maaser* obligations. In another version, Rebbe Tarfon did recommend purchasing produce from an עבו"ם, because he holds an עבו"ם can own land in Eretz Yisroel to remove the *maaser* obligation. In contrast, he did not recommend purchasing an עם's produce, because he holds most עמי הארץ do not take *maaser*.

2. A *mezuzah*'s lines which were written like a שירה, a קובה, or a זנב

Rav said that a *mezuzah* which was written שתיים שתיים – two [words per line] is valid. The Gemara asks about a *mezuzah* written with two words on one line, three on the next, and one on the third, and Rav Nachman bar Yitzchak answered: כן שכן שנעשה כשירה – *certainly it is valid, since he has made it like a song* (i.e., like "אז ישיר" in the Torah, which alternates between long and short lines). Although a Baraisa teaches that if one made "it" like a שירה or made a שירה like "it," it is פסול, that refers to a sefer Torah, not a *mezuzah*. Rebbe Yochanan also validated a *mezuzah* written in the above fashion, and added: ובלבד שלא יעשה כקובה – *provided he does not make it like a "tent,"* i.e., narrow at the top and widening downwards (one word on a line, then two words, then three words), and provided he does not make it like a "tail," i.e., wide at the top and narrowing downwards (three words, then two, then one).

3. The placement of "על הארץ" on the last line of a *mezuzah*

Rav Chisda says: על הארץ בשיטה אחרונה – the last words of the *mezuzah*, "on the earth," are written alone on the last line. Some say they are written בסוף שיטה – at the end of the line, and some say they are written בתחלת שיטה – at the beginning of the line. The first opinion reasons that the word "שמים", which is the last word in the second-to-last line, should appear directly over the word "הארץ", hinting that one's days should be lengthened על הארץ כגובה שמים – *like the height of the heaven over the earth*. The second opinion argues that the word "הארץ" should be at the beginning of the line, as far as possible from the word "שמים", hinting that one's days should be lengthened כי היכי דמרחקא שמים מארץ – *like the heaven is far from the earth*.

Siman – Judge

The judge at the *mezuzah* contest who sent his clerk to go buy some produce from an עם הארץ so he could take *maaser* מדרבנן from it for his *chullin* snack which some טבל fell into, ruled that the מזוזה written like a שירה was *pasul*, but the ones like a tent or a tail are *pasul*, and על הארץ must always be written alone on the last line for a long life.

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Judge



The **judge** at the *mezuzah* contest who sent his clerk to **go buy some produce from an עמ הארץ** so he could take *maaser* **מדרבן** from it for his *chullin* snack which **טבלעם** fell into, ruled that the *mezuzah* written like a **שירה** was *כשר* but the ones like a tent or a tail are *pasul*, and **על הארץ** must always be written alone on the last line for a long life.

3 things to remember

1. Taking *maaser* for טבל mixed into *chullin* using produce from an עמ הארץ, or an עכו"ם
2. A *mezuzah's* lines which were written like a שירה, קובה, or זנב
3. The placement of "על הארץ" on the last line of a *mezuzah*

