

Bechoros – Simanim

פרק ד – עד כמה

דף ל – 30 Daf

1. If one who is חשוד for שביעית is חשוד for *maaser*, or vice versa

The next Mishnah states: החשוד על השביעית אינו חשוד על המעשרות – *one who is suspect regarding shemittah is not suspected regarding maaser*, because he might view *maaser* as more stringent, since it must be eaten inside Yerushalayim. One who is חשוד for *maaser* is not חשוד for *shemittah*, since *shemittah* produce cannot be redeemed, and might be viewed as more stringent. One who is חשוד for either *shemittah* or *maaser*, which are both מדאורייתא, is certainly חשוד for טהרות, i.e., the laws of חברות for *chullin*, which are both מדברבן. One who is חשוד for טהרות is not חשוד for *shemittah* or *maaser*, since they are מדאורייתא. Rebbe Yochanan said that this Mishnah is Rebbe Akiva's view, but Rebbe Yehudah holds someone חשוד for *shemittah* is also חשוד for *maaser*, because people in Rebbe Yehudah's location treated *shemittah* very stringently. In another version, Rebbe Yochanan quoted Rebbe Meir that someone חשוד for *maaser* is also חשוד on *shemittah*, because Rebbe Meir holds כולה התורה כולה חשוד – *one who is suspect regarding one subject is suspect regarding the entire Torah* (even for something more stringent).

2. Acceptance of *chaverus*, גרות, etc., requires accepting all of its laws

A Baraisa states: הבא לקבל דברי חבירות חוץ מדבר אחד – *if one comes to accept the laws of chaverus except for one matter*, אין מקבלין אותו – *we do not accept him* as a חבר (to be trusted regarding טהרות). [Earlier, Rashi listed these laws: not to give *terumah* or *maaser* to an הארץ, עם הארץ, not to work with *tahor* produce with an הארץ, עם הארץ, to eat his *chullin* in a state of טהרה, and to separate tithes from produce which he eats, sells, or buys (from an הארץ, עם הארץ).] The Baraisa continues: עובד כוכבים שבא לקבל דברי תורה חוץ מדבר אחד – *if an idolator comes to accept the laws of the Torah except for one matter*, we do not accept him as a גר. Rebbe Yose bar Rebbe Yehudah adds: אפי' דקדוק אחד מדברי – *even if he only refuses to accept one stringency of the Rabbis*. Similarly, a Levi who comes to accept the laws of Leviim (to sing and serve in the Beis Hamikdash, and to close its gates), or a Kohen who comes to accept the laws of Kohanim, except for one, we do not accept him.

3. Laws of accepting חברות

Several Baraisos teach the halachos of accepting חברות (to be trusted regarding טהרות), including:

-The Tanna Kamma says that if one was seen practicing the laws of *chaverus* ביתו בפרט – *in the privacy of his house* (demonstrating his sincerity), we accept him and then teach him the laws of *tumah*. If not, we first teach him the laws and accept him afterwards. Rebbe Shimon ben Yochai says that in either case, we accept him first and he learns the *halachos* as he goes along.

-Beis Shammai says one must practice the laws of חברות for thirty days to be considered trustworthy regarding משקין – *beverages* (whose *tumah* is only מדברבן), but twelve months for clothing (whose *tumah* is מדאורייתא). Beis Hillel holds thirty days is sufficient for both.

- *One must accept חברות in the presence of three chaverim*. The Tanna Kamma says his sons and household members do not need to accept חברות before three *chaverim*, but Rabban Shimon ben Gamliel says they do, שקיבל לבן חבר שקיבל חברה – *because a chaver who accepted himself is not similar to the son of a chaver who accepted חברות*. Tannaim debate whether a תלמיד חכם must accept חברות before three חברים.

Siman - Melamed

The **melamed** who let a boy who was חשוד on שביעית share his fruit snacks with the class because he wasn't חשוד on מעשרות, had a גר speak to the boys about how he **had to accept all the laws of the Torah and not reject even one**, when the principal walked in to report that one of the boys should be **passed as a חבר because he was seen acting like a חבר when no one was looking**.

דף ל | DAF 30

Melamed



The **melamed** who let a boy who was חסוד on חסוד share his fruit snacks with the class because he wasn't חסוד, had a ra speak to the boys about how he had to accept all the laws of the Torah and not reject even one, when the principal walked in to report that one of the boys should be passed as a חבר because he was seen acting like a חבר when no one was looking.

3 things to remember

1. If one who is שביעית for חסוד is חסוד for *maaser*, or vice versa
2. Acceptance of *chaverus*, גרות, etc., requires accepting all of its laws
3. Laws of accepting חברות

