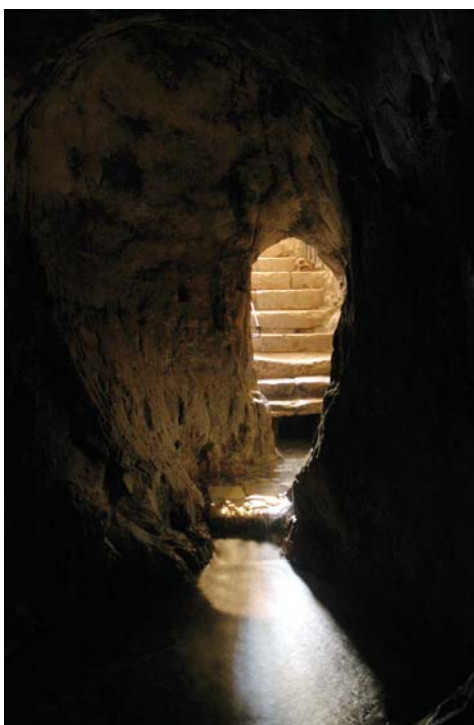


PERSONALITIES

Hezekiah – תְּזַקִּיָּה: King Hezekiah, son of Ahaz, was one of the most prominent kings of Judea, the Southern Kingdom of Eretz Yisrael. Whereas his father introduced many pagan and idolatrous customs to Israel, Hezekiah enacted sweeping religious reforms, destroying the idols and restoring the traditional Temple service and the study of Torah. Hezekiah witnessed the destruction of the Northern Kingdom of Eretz Yisrael by Sargon's Assyrians in 720 BCE and was king of Judea during the invasion and siege of Jerusalem by Sennacherib in 701 BC. Hezekiah engaged in building projects in preparation for the Assyrian invasion, including the Broad Wall, today standing in the Jewish Quarter of the Old City of Jerusalem, and Hezekiah's Tunnel, which diverted the waters of the Gihon and which still exists today. In the late-nineteenth century an inscription describing the construction of the tunnel was discovered.

BACKGROUND

He sealed the waters of the upper Gihon – סָתַם מִי גִיחוֹן: The sealing of the waters of the Gihon, the Pool of Siloam, was part of the excavation of the famous tunnel in the mountain, nearly half a kilometer in length, that was used to bring water from the spring into the city. This feat was an enormous undertaking that required a massive investment of resources and effort. It is conceivable that the Sages of that generation doubted that the results justified the work invested in building the tunnel, and therefore opposed the sealing of the waters of the Gihon.



Gihon stream

וְאוֹכְלֵי מִתַּחַת הַנְּטָרִים בַּשַּׁבָּת, וְנוֹתְנֵי פֶאֶה לַיָּרֵק – וּמִיַּחוּ בְּיָדָם חֲכָמִים.

גַּמ' תָּנּוּ רַבָּנָן: שְׁשֵׁה דְבָרִים עָשָׂה חֲזַקִּיָּה הַמֶּלֶךְ, עַל שְׁלֹשָׁה הוֹדוּ לוֹ וְעַל שְׁלֹשָׁה לֹא הוֹדוּ לוֹ. גִּיר עֲצָמוֹת אָבִיו עַל מִטָּה שֶׁל חֲבָלִים – וְהוֹדוּ לוֹ, כִּי־תָת נָחַשׁ הַנְּחָשֶׁת – וְהוֹדוּ לוֹ, גְּנֹ סֵפֶר רְפוּאוֹת – וְהוֹדוּ לוֹ.

וְעַל שְׁלֹשָׁה לֹא הוֹדוּ לוֹ: קִיצָץ דְּלָתוֹת שֶׁל הַיֵּכָל וְשִׁגְרוֹן לְמֶלֶךְ אֲשׁוּר – וְלֹא הוֹדוּ לוֹ, סָתַם מִי גִיחוֹן הָעֶלְיוֹן – וְלֹא הוֹדוּ לוֹ, עִיבַר נִסָּן בְּנִסָּן – וְלֹא הוֹדוּ לוֹ.

and they would eat fallen fruit from beneath palm trees that shed fruit that had fallen on Shabbat; and they would designate the produce in the corner for the poor in a field of vegetables, which is exempt from this obligation even by rabbinic law. And the Sages reprimanded the people of Jericho for doing these three things.

GEMARA Apropos the people of Jericho, who were reprimanded for some of their actions and not reprimanded for others, the Gemara cites a similar *baraita*. **The Sages taught: King Hezekiah^p performed six actions.ⁿ With regard to three of them, the Sages of his generation conceded to him; and with regard to three of them, the Sages did not concede to him.** Due to King Hezekiah's father's wickedness, he dragged the bones of his fatherⁿ Ahaz on a bier of ropes and did not afford him the respect due to a king, and the Sages conceded to him. He ground the copper snake that Moses fashioned in the desert because Israel worshipped it, and the Sages conceded to him. He suppressed the Book of Cures,ⁿ and they conceded to him.

And with regard to three actions, the Sages did not concede to him. He cut off the doors of the Sanctuary and sent them to the King of Assyria, and they did not concede to him because he thereby demeaned the Temple. He sealed the waters of the upper Gihon^b stream, diverting its water into the city by means of a tunnel, and they did not concede to him, because he harmed the local populace in the process and should have relied upon God (*Me'iri*). He intercalated the year, delaying the advent of the month of Nisan during Nisan, and they did not concede to him. The Gemara explains that he declared the first of Nisan to be the thirtieth of Adar and only then intercalated the year (see II Chronicles 30:2).

NOTES

King Hezekiah performed six actions – שְׁשֵׁה דְבָרִים עָשָׂה: This *Tosefta* is cited in this context because its format is similar to that of the mishna. Both this text and the mishna mention six actions, three of which the Sages accepted and three that they did not accept. Some versions of the text include this *Tosefta* as part of the mishna itself.

He dragged the bones of his father – גִּיר עֲצָמוֹת אָבִיו: Hezekiah did not actually drag his father's bones. Rather, this statement indicates that he did not treat his father honorably when burying him. This is based on the verse "And Ahaz lay with his fathers, and they buried him in the city, even in Jerusalem; for they brought him not into the sepulchres of the kings of Israel" (II Chronicles 28:27). Heze-

kiah did this as atonement for his father, to sanctify God's name through his father's disgrace, and to chastise the wicked (Rabbeinu Yehonatan).

He suppressed the Book of Cures – גְּנֹ סֵפֶר רְפוּאוֹת: In his Commentary on the Mishna, the Rambam provides a lengthy explanation of this statement. While this book included remedies for specific times or circumstances, the use of its information led the Jews to engage in idolatry. The Rambam also suggests that the Book of Cures may have included prohibited acts. Although it is permitted to study those matters, it is prohibited to follow them. Once the people began to accept the book's advice, the king suppressed it (see also the Rambam's introduction to his Commentary on the Torah).

”מְרַבֵּינָן דְּקָלִים כָּל הַיּוֹם וְכוּ”.
הֵיכִי עֲבָדִי? אָמַר רַב יְהוּדָה: מֵיְהִי
אֶסָא דְרָא, וְשִׁיכְרָא דְדַפְנָא, וְקִימְחָא
דְּשַׁעְרֵי דְרָמִי בְּמִנָּא דְלָא חֲלַפִי עָלֶיהָ
אֲרַבְעִין יוֹמִין, וּמְרַתְחִי לָהּ וְשָׂדוּ לָהּ
לְדִיקְלָא בְּלִיבֵיהּ, וְכֹל דְקָאֵי בְּאַרְבַּע
אַמּוֹת דִּידֵיהּ, אֵי לֹא עֲבָדִי לֵיהּ הֵכִי –
צָאִי לְאַלְתֵּר. רַב אֶחָא בְרִיָּה דְרַבָּא
אָמַר: מִנְחֵי כּוֹפְרָא דִּיכְרָא לְנוֹקְבָתָא.

We learned in the mishna: **They would graft palm trees^b the entire day of the fourteenth of Nisan.** The Gemara asks: **How did they perform this grafting? Rabbi Yehuda said: They brought fresh myrtle,ⁿ strong beer made from the fruit of the laurel tree, and barley flour that was cast into a vessel, and forty days has not passed since it was ground. They boiled them together and poured the mixture into the core of the palm tree.** They would also pour the mixture into **all the other trees standing within four cubits of it.** **Had they not done so, the surrounding trees would immediately wither** because the tree that received the treatment would grow faster at the expense of the surrounding trees. **Rav Aha, son of Rava, said: They placed a branch of a male palm tree on the female, and by doing so the female tree would yield fruit.**

”וְכוֹרְכִין אֶת שְׁמַע”.
הֵיכִי עֲבָדִי? אָמַר רַב יְהוּדָה: אֹמְרִים ”שְׁמַע יִשְׂרָאֵל ה’ אֱלֹהֵינוּ ה’ אֶחָד” וְלֹא הֵיךְ מִפְּסִיקִין.
רַבָּא אָמַר: מִפְּסִיקִין הֵיךְ אֶלָּא שְׁהִי אֹמְרִים ”הַיּוֹם עַל לְבַבְךָ” דְּמִשְׁמַע: הַיּוֹם עַל לְבַבְךָ, וְלֹא מָחָר עַל לְבַבְךָ.
תְּנִי רַבְנָן: בִּיַּצֵּד הֵיךְ בּוֹרְכִין אֶת שְׁמַע? אֹמְרִים: ”שְׁמַע יִשְׂרָאֵל ה’ אֱלֹהֵינוּ ה’ אֶחָד” וְלֹא הֵיךְ מִפְּסִיקִין, דְּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אָמַר: מִפְּסִיקִין הֵיךְ, אֶלָּא שְׁלֵא הֵיךְ אֹמְרִים ”בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד”.

We learned in the mishna that the residents of Jericho would **bundle Shema**. The Gemara asks: **What does it mean that they bundled Shema? How did they do so? Rabbi Yehuda said that they recited: “Hear Israel: The Lord is our God, the Lord is One” (Deuteronomy 6:4), and they would not pauseⁿ between words.** Rava said: **They would pause between words, but instead of reciting this verse in the proper manner: “That which I command you today, shall be on your heart” (Deuteronomy 6:5), pausing after the word today; they would say: Today shall be on your heart, inferring: Today it will be on your heart, and tomorrow it will not be on your heart.** **The Sages taught in the Tosefta: How would they bundle Shema? They recited: “Hear Israel, the Lord is our God the Lord is One,” without pausing; this is the statement of Rabbi Meir.** **Rabbi Yehuda says: They paused, but they would not recite: Blessed be the name of His glorious kingdom for ever and ever.^h**

NOTES

Fresh myrtle – אֶסָא דְרָא: This is translated either as fresh myrtle or broad myrtle (*Arukh*). Other commentaries state that the term refers to myrtle containing several leaves in a single row (Rashash).

They would not pause – לֹא הֵיךְ מִפְּסִיקִין – Some commentaries explain that this means they would not pause between words (Rashi, tractate *Menahot*). Other commentaries teach that they would not pause between the last word of the passage: Hear Israel: The Lord is our God, the Lord is One, and the first word of the passage: Blessed be the name of His glorious kingdom for ever and ever (*Tosafot*, tractate *Menahot*). Yet another interpretation asserts that they would recite the verse as: Today shall be on your heart. By failing to pause between today and shall, the implication is that today it shall be on your heart, but not tomorrow (*Tosafot*, tractate *Avoda Zara*).

HALAKHA

Blessed be the name of His glorious kingdom for ever and ever – בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד – After the first verse of *Shema*, one recites quietly: Blessed be the name of His glorious kingdom for ever and ever. Some authorities say that if one omits this line he need not repeat *Shema* (*Bah*). However, other commentaries explain that one must repeat *Shema* if he omitted the passage, and others require him to do so even if he initially said it without the proper intention (*Levush*). It has become the universal practice among the Jewish people to recite this passage out loud on Yom Kippur (*Shulhan Arukh, Orah Hayyim* 61:13).

BACKGROUND

Grafting palm trees – הֲרַבְּתָת דְּקָלִים: The definition of grafting presented by Rabbi Aha, son of Rava, is understandable and clear. Date-producing palm trees are dioecious, meaning that there are male plants, which do not produce fruit, and female plants, which produce fruit if their flowers are fertilized by the male tree’s pollen. When the trees grow near each other, the wind carries the pollen from one tree to another. However, when the trees are cultivated, pollination can be performed manually by taking a branch containing flowers from a male tree and placing it above the flowers of the female tree. It is preferable to perform this act around midday and as close as possible to the opening of the flowers on the female tree. The artificial pollination must be performed in a timely fashion to prevent financial loss.

This used to be the practice in past times. Contemporarily, the pollen is extracted by using a centrifuge. The pollen is then mixed with powder, in order to assist even distribution of the pollen, and is then manually sprinkled over the female flowers.

It remains unclear if Rabbi Yehuda’s explanation serves a medicinal purpose, to increase growth, or is based on superstition, to keep away harmful spirits.



Female flowers emerging from the spathe



Male flowers for pollination



Centrifuge used to extract pollen from the male flowers



Manual pollination in Kibbutz Sde Eliyahu located in the Beit She’an valley

Surreptitiously – בחשאי: Some commentaries write that the passage: Blessed be the name of His glorious kingdom for ever and ever, is an inadequate expression of praise, as God transcends time. Therefore, it is inappropriate to pronounce this praise out loud immediately following a statement of God's greatness and unity (*Nefesh HaHayyim*).

The grievance of the heretics – תרעומת המינין: These people would claim that the Jews whispered praise to another deity, as the heretics believed in two gods (*Tosefot Rid*).

BACKGROUND

Neharde'a – נהרדעא: A city on the Euphrates, near the Malka River, and one of the oldest Jewish communities in Babylonia. According to tradition, Jews lived in Neharde'a as early as the First Temple period, in the sixth century BCE, beginning with the exile of King Jehoiachin of Judea. Neharde'a was one of the most important Jewish communities in Babylonia. It was a center of Torah learning from an early period, and its yeshiva was the oldest in Babylonia. Many of the greatest *tanna'im* visited Neharde'a, among them Rabbi Akiva, who intercalated the calendar there (*Yevamot* 122b). In Rav's time, the first half of the third century CE, the Neharde'a Yeshiva was headed by Rav Sheila, and then by Shmuel. Since the city lay near the border between the Roman and Persian Empires, it frequently suffered in the wars between the two, and Pappa ben Nazer Odonathus, king of Tadmor, destroyed it completely in 259 CE. Later, however, Jews resettled there, and many Torah scholars remained in Neharde'a even after its yeshiva relocated to Mehoza and Pumbedita.

ואנן מאי טעמא אמרינן ליה: כדדריש רבי שמעון בן לקיש.

דאמר רבי שמעון בן לקיש: "ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם". ביקש יעקב לגלות לבניו קץ הימין, ונסתלקה ממנו שכניה. אמר: שמא חס ושלום יש במטתי פסול, כאברהם שיצא ממנו ישמעאל, ואבי יצחק שיצא ממנו עשו. אמרו לו בניו: "שמע ישראל ה' אלהינו ה' אחד". אמרו: בשם שאין בלבך אלא אחד – כך אין בלבנו אלא אחד. באותה שעה פתח יעקב אבינו ואמר: ברוך שם כבוד מלכותו לעולם ועד.

אמרי רבנן: היכי נעביד? נאמר – לא אמרו משה רבינו, לא נאמר – אמרו יעקב. התקינו שיהו אומרים אותו בחשאי. אמר רבי יצחק, אמרי דבי רבי אמי: משל לבת מלך שהריחה ציקי קדירה, אם תאמר – יש לה גנאי, לא תאמר – יש לה צער. התחילו עבדיה להביא בחשאי.

אמר רבי אבהו: התקינו שיהו אומרים אותו בקול רם מפני תרעומת המינין. ובנהרדעא דליבא מינין – עד השתא אמרי לה בחשאי.

תנו רבנן: ששה דברים עשו אנשי יריחו, שלשה ברצון חכמים ושלשה שלא ברצון חכמים. ואלו ברצון חכמים: מרכיבין דקלים כל היום, וכורכין את שמע, וקוצרין לפני העומר. ואלו שלא ברצון חכמים: גודשין לפני העומר, ופורצין פרצות בגנותיהן ובפרדסותיהן להאכיל נשר לעניים בשני בצורת בשבתות וימים טובים, ומתירין גמזיות של הקדש, של חרוב ושל שקמה, דברי רבי מאיר.

אמר לו רבי יהודה: אם ברצון חכמים היו עושין – יהו כל אדם עושין בן. אלא: אלו ואלו שלא ברצון חכמים היו עושין, על שלשה מיחו בידם ועל שלשה לא מיחו בידם.

The Gemara asks: What is the reason that we recite that passage: Blessed be the name of His glorious kingdom for ever and ever, even though it does not appear in the Torah? The Gemara answers: We recite it in accordance with that which Rabbi Shimon ben Lakish interpreted homiletically.

As Rabbi Shimon ben Lakish said that it is written: "And Jacob called his sons and said, Gather around and I will tell you what will occur to you in the end of days" (Genesis 49:1). Jacob wanted to reveal to his sons when the complete redemption would arrive at the end of days (see Daniel 12:13), but the Divine Presence abandoned him, rendering him unable to prophesy. He said: Perhaps the Divine Presence has abandoned me because, Heaven forfend, one of my descendants is unfit, as was the case with my grandfather Abraham, from whom Ishmael emerged, and like my father Isaac, from whom Esau emerged. His sons said to him: Hear Israel, our father, the Lord is our God, the Lord is One. They said: Just as there is only one God in your heart, so too, there is only one in our hearts. At that moment Jacob our father said in praise: Blessed be the name of His glorious kingdom for ever and ever, as all his children were righteous.

The Rabbis said: What should we do? Shall we recite this verse? But Moses our teacher did not say it in the Torah as part of *Shema*; let us not recite it. But Jacob said it. In order to resolve this dilemma they established that this passage should be recited surreptitiously.^N Rabbi Yitzhak said that the school of Rabbi Ami said: This is analogous to the daughter of a king who smelled the fragrance of the dried spices stuck to the bottom of the pot and craved to eat them. What can she do? If she tells her servants to give it to her, she will be disgraced, as the dried spices are a contemptible food. However, if she does not say she wants to eat them, she will endure suffering. Her servants began to bring them to her surreptitiously. One should conduct himself in that manner in similar cases of uncertainty.

Rabbi Abbahu said: The Sages instituted that the people should recite it aloud due to the grievance of the heretics.^N It was instituted to prevent the heretics from claiming that the Jews are surreptitiously reciting inappropriate statements. The Gemara adds: In Neharde'a,^B where there are no heretics, they recite it surreptitiously even now.

The Sages taught a related matter in the *Tosefta*: The people of Jericho performed six actions, three in keeping with the will of the Sages and three against the will of the Sages. And these are what they did in keeping with the will of the Sages: They would graft palm trees the entire day of the fourteenth of Nisan; and they would bundle *Shema*; and they would harvest grain before the *omer* offering was brought. And these are what they did against the will of the Sages: They would pile the harvest before the *omer*; and they would make breaches in the walls of their gardens and their orchards to feed fallen fruit to the poor during drought years, so that the poor could take the fruit that had fallen on Shabbat and Festivals; and they would permit the use of consecrated branches of carob and of sycamore trees. This is the statement of Rabbi Meir.

Rabbi Yehuda said to him: It is inaccurate to formulate it in that manner, as if they acted in keeping with the will of the Sages then. If that were so, all people would do so, not only the residents of Jericho. Rather, formulate it in this manner: Both these three acts and those three were performed against the will of the Sages. With regard to three the Sages reprimanded them; and with regard to three the Sages did not reprimand them. Since one could contend that the latter are permitted and the people of Jericho had already performed them, the Sages chose not to reprimand them.

Produce in the corner in a field of vegetables – פִּיאָה לְיֶרֶק: At first glance, it is unclear why this practice is problematic. After all, the corner can be considered ownerless, which would also render it exempt from the obligation to tithe. Rather, for the produce to be considered ownerless it must be made available to everyone, and the produce designated in the corner of a field is available only to the poor (*Tosefot Rid*).

וְאֵלּוּ שֶׁלֹּא מִיחוּ בְיָדָם: מְרַבִּיבִין דְּקָלִים כָּל הַיּוֹם, וְכוֹרְכִין אֶת שְׁמֵעָ, וְקוֹצְרִין וְגוֹדְשִׁין לְפָנֵי הָעוֹמֵר. וְאֵלּוּ שֶׁמִּיחוּ בְיָדָם: מִתְיַרֵּין גְּמֻזִיּוֹת שֶׁל הַקֹּדֶשׁ, שֶׁל חֲרוֹב וְשֶׁל שְׁקֵמָה, וּפּוֹרְצִין פְּרָצוֹת בְּגִנּוֹתֵיהֶן וּפְרָדְסֵיהֶן לְהֵאָכֵל נֶשֶׁר לְעֵנִיִּים בְּשַׁבָּתוֹת וַיָּמִים טוֹבִים בְּשָׁנֵי בַצּוֹרָת, נוֹתְנִין פִּיאָה לְיֶרֶק, וּמִיחוּ בְיָדָם חֲכָמִים.

And these are what they did for which the Sages did not reprimand them: They would graft palm trees the entire day; and they would bundle *Shema*; and they would harvest and pile grain before the *omer* offering was brought. And these are what they did for which the Sages reprimanded them: They would permit the use of consecrated branches of carob and of sycamore trees; they would make breaches in the walls of their gardens and orchards on Shabbat and Festivals, in order to feed the poor fallen fruit during drought years; and they would designate for the poor the produce in the corner in a field of vegetables.^N And the Sages reprimanded them for those actions.

וְסָבַר רַבִּי יְהוּדָה קְצִירָה שֶׁלֹּא בְרָצוֹן חֲכָמִים הִיא? וְהִתְנַן: אֲנִשֵּׁי יְרִיחוֹ קוֹצְרִין לְפָנֵי הָעוֹמֵר בְּרָצוֹן חֲכָמִים, וְגוֹדְשִׁין לְפָנֵי הָעוֹמֵר שֶׁלֹּא בְרָצוֹן חֲכָמִים, וְלֹא מִיחוּ בְיָדָם חֲכָמִים!?

The Gemara asks: And does Rabbi Yehuda maintain that this harvest performed by the residents of Jericho was against the will of the Sages? Didn't we learn in a mishna: The people of Jericho would harvest before the *omer*, in keeping with the will of the Sages, and they would pile the grain before the *omer*, against the will of the Sages, but the Sages did not reprimand them?

Perek IV Daf 56 Amud b

מֵאֵן שֶׁמֵּעֵת לִיה דְּאָמַר "מִיחוּ וְלֹא מִיחוּ" – רַבִּי יְהוּדָה, וְקָטְנֵי קוֹצְרִין בְּרָצוֹן חֲכָמִים; וְלִיטְעֵמֵיךְ, הֵי אַרְבַּעָה הִוא?! אֵלֶּיךָ: סְמֵי מִיבֹן קְצִירָה.

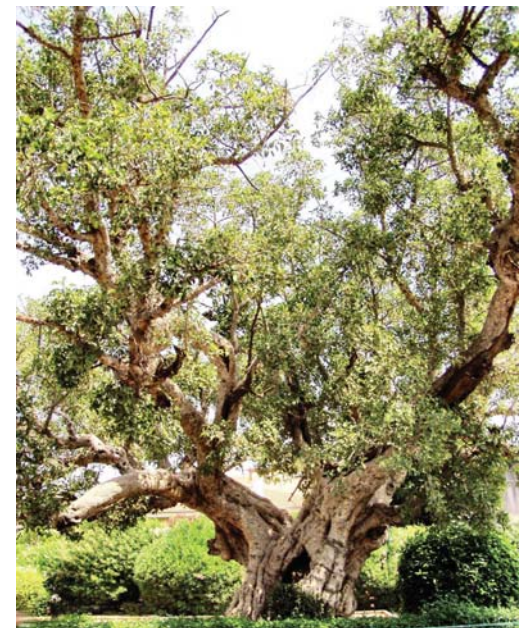
Whom did you hear that said: Reprimanded and did not reprimand? It is Rabbi Yehuda, as Rabbi Meir uses the terminology: In keeping with the will and against the will. And yet, Rabbi Yehuda is teaching in the *baraita* that they would harvest in keeping with the will of the Sages. The Gemara answers with a question: And according to your reasoning, these three activities listed in the mishna, for which the Sages did not reprimand them, are actually four: Grafting palms, bundling *Shema*, harvesting, and piling. They are not three activities, as stated. Rather, delete harvest from the mishna here. Harvesting should not be listed with the activities for which the Sages did not reprimand them.

"וּמִתְיַרֵּין גְּמֻזִיּוֹת שֶׁל הַקֹּדֶשׁ, שֶׁל חֲרוֹב וְשֶׁל שְׁקֵמָה". אָמַר: אַבּוֹתֵינוּ לֹא הִקְדִּישׁוּ אֵלֶּיךָ קוֹרוֹת, וְאֵנּוּ נִתְיַרֵּין גְּמֻזִיּוֹת שֶׁל הַקֹּדֶשׁ, שֶׁל חֲרוֹב וְשֶׁל שְׁקֵמָה. וּבְגִידוּלֵין הִבְאִין לְאַחַר מִבְּאֵן עֶסְקִינָן, וְסָבְרֵי לֵה כְּמֵאן דְּאָמַר אֵין מְעִילָה בְּגִידוּלֵין. וְרַבֵּנּוּ סָבְרֵי: נְהִי דְּמְעִילָה לִיבָא – אִיסוּרָא מִיָּהָא אִיבָא.

It was taught in the mishna: They would permit the use of consecrated branches of carob and of sycamore trees. The Gemara explains the reason: They said: Our fathers consecrated only the tree trunks, and therefore we can permit the consecrated branches^N that have grown from the branches of carob and of sycamore^B trees. The Gemara explains that we are dealing with the growth that came afterward, and they hold in accordance with the one who said: There is no misuse of consecrated property with regard to subsequent growth. And the Rabbis hold: Although there is no misuse of consecrated property, in any case, there is a prohibition.

BACKGROUND

Sycamore – שְׁקֵמָה: The sycamore, *Ficus sycomorus*, is a tall, wide tree similar to a fig tree. Although it is possible to eat the fruits of a sycamore tree, the tree is usually grown for its wood, as the trunk is wide, large, and relatively light. In general, a sycamore is left to grow until it reaches a significant height and then it is chopped down. The remaining part of the tree grows again and is chopped down again every few years. Sycamore trees thrive in heat and grow primarily in lowland regions (see *daf* 53a, pp. 272–273).



Old sycamore with a hollow trunk in Ramat Gan, Israel

NOTES

Consecrated branches – גְּמֻזִיּוֹת שֶׁל הַקֹּדֶשׁ: Sycamore and carob trees are mentioned specifically, because their branches are generally pruned for their wood once every seven years or more frequently, and then they regrow. The Sages

protested this practice, because when the owner consecrated them, he knew that the branches are pruned and regrow. Therefore, he had the new branches in mind as well (see *Rabbeinu Yehonatan*).

BACKGROUND

Lower palm branches [keifin] – כִּיפִין: The branches on which the fruit grows, called makhebedot according to one explanation, are found among the larger branches of the tree. The keifin are the lower bent branches.

According to the opinion that the makhebedot are branches, the keifin are then that which remains on the trunk from the branches that were severed.

HALAKHA

In which cases must one leave the produce in the corners of the field – מִמּוֹה מִפְּרִישִׁים פָּאָה – Produce grown in the corner of the field need only be separated from plants that are primarily grown as food; protected, as opposed to ownerless; draw sustenance from the ground, to exclude mushrooms; harvested at one time, as opposed to figs; and are stored for preservation, to exclude vegetables (Rambam Sefer Zera'im, Hilkhot Mattenot Aniyyim 2:1–2).

”וּפּוֹרְצִין פְּרֻצוֹת.” אָמַר עוּלָא אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: מַחְלֻקֶת בְּשֵׁל מִכְּבֻדוֹת. דְּרַבְּנֵי סַבְרִי: גְּזֵרִין שְׂמָא יַעֲלֶה וַיִּתְלוֹשׁ, וְאֲנָשֵׁי יְרִיחוֹ סַבְרִי: לֹא גְזֵרִין שְׂמָא יַעֲלֶה וַיִּתְלוֹשׁ. אָבֵל בְּשֵׁל בֵּין הַכִּיפִין – דְּבַרֵּי הַכֵּל מוֹתֵר.

אָמַר לִיָּה רַבָּא: וְהָא מוֹקְצוֹת נִנְהוּ וְכִי הֵימָא הוּאֵיל דְּחִזֵּי לְעוֹרְבִין – הֵשְׂתָּא מוֹכֵן לְאָדָם לֹא הוּי מוֹכֵן לְכַלְבִּים, דְּתַנּוּ, רַבִּי יְהוּדָה אָמַר: אִם לֹא הֵי תֵהּ נְבִילָה מְעַרְבַּ שִׁבְתָּ – אָסוּרָה, לְפִי שְׂאִינָה מִן הַמּוֹכֵן, מוֹכֵן לְעוֹרְבִים הוּי מוֹכֵן לְאָדָם!?

אָמַר לִיָּה: אִין, מוֹכֵן לְאָדָם – לֹא הוּי מוֹכֵן לְכַלְבִּים, דְּכָל מִיּוֹדֵי דְּחִזֵּי לְאִינִישׁ לֹא מְקַצֵּה לִיָּה מִדְּעֵתִיהּ. מוֹכֵן לְעוֹרְבִים – הוּי מוֹכֵן לְאָדָם, כָּל מִיּוֹדֵי דְּחִזֵּי לְאִינִישׁ דְּעֵתִיהּ עֲלוּיָהּ.

בֵּי אֶתְא רַבִּין אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: מַחְלֻקֶת בְּשֵׁל בֵּין כִּיפִין, דְּרַבְּנֵי סַבְרִי: מוֹכֵן לְעוֹרְבִים לֹא הוּי מוֹכֵן לְאָדָם, וְאֲנָשֵׁי יְרִיחוֹ סַבְרִי: מוֹכֵן לְעוֹרְבִים הוּי מוֹכֵן לְאָדָם. אָבֵל בְּשֵׁל מִכְּבֻדוֹת – דְּבַרֵּי הַכֵּל אָסוּר, גְּזֵרִין שְׂמָא יַעֲלֶה וַיִּתְלוֹשׁ.

”וְנִתְּנִין פִּיאָה לִירֵק.” וְלִית לְהוּ לְאֲנָשֵׁי יְרִיחוֹ הָא דְּתַנּוּ, כָּלֵל אָמְרוּ בְּפִיאָה: כֹּל שְׂהוּא אוֹכֵל, וְנִשְׁמֵר, וְגִידוּלוֹ מִן הָאָרֶץ, וְלִקְיֻטָּתוֹ כְּאַחַת, וּמְכַנְסוֹ לְקִיּוּם – חַיִּיב בְּפִיאָה.

It was taught in the baraita that the residents of Jericho created breaches so that during years of famine the poor could take fruit that fell on Shabbat and Festivals. Ulla said that Rabbi Shimon ben Lakish said: This dispute between the residents of Jericho and the Sages is with regard to dates no longer attached to the tree that fell onto the upper palm branches [makhebedot]. The Sages hold: We issue a decree to prohibit taking these dates, lest one climb the tree and pick dates still attached to the tree. And the people of Jericho hold: We do not issue a decree lest one climb the tree and pick dates. However, with regard to dates that fell onto lower palm branches [keifin],^B everyone agrees that taking fruit from these branches is permitted.^N

Rava said to Ulla: But aren't they are set-aside, as they are not prepared as food before Shabbat, since they fell from the tree on Shabbat itself? Any item prohibited during twilight on Shabbat eve remains prohibited throughout day, even if circumstances change. And if you say: These dates are not set-aside, since they are fit for consumption by domestic ravens, which can fly and gather the dates still attached to the tree, now, an item that is prepared for use for a person is not considered prepared for use for dogs, as we learned in a mishna that Rabbi Yehuda says: If the animal was alive and not a carcass on Shabbat eve, it may not be fed to dogs on Shabbat because it was not expressly prepared for that purpose. Is food prepared for ravens considered prepared for a person? While it was alive, the animal was prepared for human consumption during twilight; nevertheless, it is prohibited to feed its carcass to the dogs.

Ulla said to Rava: Yes, an item that is prepared for consumption for a person is not prepared for dogs, as any item that is fit for a person, one does not remove it from his thoughts; it remains exclusively for the use of a person. However, an item that is prepared for ravens^N is also prepared for the use of a person. Any item that is fit for the use of a person, his thoughts are upon it. Although initially it is available only to ravens, a person is prepared to eat any food that becomes available to him. That is Ulla's version of the statement of Rabbi Shimon ben Lakish.

When Ravin came from Eretz Yisrael to Babylonia, he said a different version of that which Rabbi Shimon ben Lakish said: This dispute is with regard to dates that fell onto the lower palm branches, as the Sages hold: An item that is prepared for ravens is not prepared for a person. And the people of Jericho hold: An item that is prepared for ravens is prepared for a person. However, with regard to the dates on upper branches, everyone agrees that they are prohibited, as we issue a decree lest one climb the tree and pick dates.

We learned in the mishna: And the residents of Jericho would designate for the poor the produce in the corner [pe'a]^N in a field of vegetables. The Gemara asks: And aren't the people of Jericho of the opinion of that which we learned in a mishna: A principle was stated with regard to the produce of the corner of the field: Anything that is food, and is protected, and grows from the ground, and is gathered as one, and one brings it in to store for preservation is obligated in the halakhot of the produce in the corner of the field?^H

NOTES

Upper branches [makhebedot] and lower branches [keifin] – מִכְּבֻדוֹת וְכִיפִין: Many different explanations are provided for the statements of Ulla and Ravin and the terms they employ. According to Rashi and most other commentaries, the term makhebedot refers to the upper branches, so called because they were often used as brooms and the Hebrew word for sweeping is mekhabed. The Ra'avad explains that the word makhebedot connotes the clusters of dates that became separated from the tree. The word keifin refers to small, bent branches (see Me'iri). Other authorities explain that they would sweep under the palm trees before Shabbat and the Festivals, or that brooms were kept there. Keifin were the rocks on which the dates fell from the palm trees (Rabbi Zerahya HaLevi).

In legal terms, some authorities state that the Gemara is dealing with fruit that fell from the tree on the Festival itself, and that the dispute with regard to the upper branches is

whether people might climb the tree to pick other fruit. Rashi and additional commentaries teach that the debate concerns fruit that fell between the lower branches, and the Sages were concerned lest one pick dates from the higher branches. A third approach is that the fruit became separated from the tree before Shabbat, but remained in the tree's branches, making it impossible to reach it without climbing the tree. Meanwhile, some of the dates fell to the ground or between the rocks on Shabbat itself. In that case, the dispute pertains both to whether or not there is concern lest one pick the fruit and to whether the fruit is prohibited because it is set-aside (see Rabbi Zerahya HaLevi and Ra'avad).

Prepared for ravens – מוֹכֵן לְעוֹרְבִים: Some commentaries note that there is a distinction between food prepared for other animals, such as domesticated animals, and food prepared

for ravens. Even if one raises ravens, they remain somewhat free. Therefore, the owner does not have a specific food in mind for them. Anything edible and accessible is prepared for them in his thoughts. This is not the case with other types of animals (Me'iri).

Produce in the corner [pe'a] – פָּאָה: The Torah states that a farmer is prohibited from harvesting the produce in the corner of his field. He must allow the poor to collect this produce themselves. The Sages decreed that the area of the corner must be at least one-sixtieth of the field. This mitzva appears in the Torah (Leviticus 19:9 and 23:22), and tractate Pe'a is devoted to the details of this mitzva. By Torah law, fields, vineyards, and olive groves are included in this mitzva (Tosafot). Based on those cases, the five criteria mentioned in the Gemara are derived.

בל שְׁהוּא אוֹכֵל – פֶּרֶט לְסַמְיָהוּ סָטִים וְקוֹצֵה. וְנִשְׁמַר – פֶּרֶט לְהַפְקָה, וְגִידוּלוֹ מִן הָאָרֶץ – פֶּרֶט לְכַמְהִינּוּ וּפְטָרִיּוֹת, וְלִקְיִטָּתוֹן כְּאַחַת – פֶּרֶט לְתַאֲנִים, וּמְכַנְסוֹ לְקִיּוֹם – פֶּרֶט לְיֹדֵק.

אָמַר רַב יְהוּדָה אָמַר רַב: הֵכָא בְּרֵאשֵׁי לְפָתוֹת עֶסְקִינָן, וּמְכַנְסוֹ לְקִיּוֹם עַל יְדֵי דְבָר אַחַר קְמִיפְלָגִי. מִרְסָבֵי: מְכַנְסוֹ לְקִיּוֹם עַל יְדֵי דְבָר אַחַר – שְׁמִיָּה קִיּוֹם, וּמִרְסָבֵי: לֹא שְׁמִיָּה קִיּוֹם.

תַּנּוּ רַבְנָן: בְּרֵאשׁוֹנָה הָיוּ נוֹתְנִין פִּיאָה לְלֶפֶת וְלִכְרוּב. רַבִּי יוֹסִי אָמַר: אֵף לְקַפְלוֹט. וְתַנּוּא אֵידִךְ: הָיוּ נוֹתְנִין פִּיאָה לְלֶפֶת וְלִקַּפְלוֹט, רַבִּי שְׁמַעוֹן אָמַר: אֵף לְכְרוּב.

The Gemara elaborates on each criterion in the mishna. **Anything that is food**; this comes to **exclude the after-growths of woad^b and safflower.^b** These plants are used as dyes and not for food. Therefore one need not designate the produce in the corners from them. **And is protected**; this comes to **exclude ownerless crops. And grows from the ground**; this comes to **exclude truffles^b and mushrooms,^b** which, unlike other plants, do not draw sustenance from the ground. **And is gathered as one**; this comes to **exclude the fig tree**, whose fruit is gathered throughout an extended period, as the figs do not ripen together. **And one brings it in to storage for preservation**; this comes to **exclude vegetables**, which cannot be stored for lengthy periods.

Rav Yehuda said that Rav said: **Here we are dealing with turnip heads**, which can be stored for an extended period of time, and **they disagree with regard to bringing it in to storage for preservation by means of another substance**. Turnips are not stored alone. In order to store them, one preserves them in vinegar or a similar substance (Rabbeinu Ḥananel). **One Sage**, the residents of Jericho, **holds: Storage by means of another substance such as vinegar is considered storage. And one Sage**, i.e., the Sages, **holds: It is not considered storage**, and therefore one need not designate produce from the **corner** of the field from turnips.

The Sages taught: **Initially, they would designate the produce in the corner of the field from turnips and cabbages. Rabbi Yosei says: They would do so even from leeks [kaflot].¹ And it was taught in another baraita: They would designate the produce in the corner of the field from turnips and leeks. Rabbi Shimon says: They would do so even from cabbages.**

BACKGROUND

Safflower – קוֹצֵה: This term refers to what is today known as safflower, *cartamus tinctorus*, as well as by other names. This thistle-like plant is from the composite family, and its flowers were used to produce a yellow dye. Its leaves were used as animal feed, and today its seeds are used to produce high quality oil.



Safflower

Truffles – כְּמַהִינּוּ: Truffles, or *Tuberaceae*, are a unique type of mushroom which grow entirely underground. The fruit itself is shaped as a round bulb that can be black, brown or off-white.

The diameter of a truffle is normally 3.5 cm, but it can grow up to 10 cm, with larger truffles weighing as much as 1 kg. These mushrooms can be located by examining the shape of the ground above them or by using animals trained to find them. Most young truffles are edible and they are considered a delicacy.

Mushrooms – פְּטָרִיּוֹת: Mushrooms, a type of fungus which also includes truffles, are a subsystem of plants within the *Thalophyta* system. All of the thousands of types of mushrooms lack chlorophyll and consequently are incapable of photosynthesis. Therefore, they are unable to assimilate nonorganic material. Even when they are in the ground, mushrooms do not draw sustenance from the earth itself, but rather from decomposing organic material within it. There are mushrooms that exist symbiotically with plants and are capable of taking in nitrogen and transferring it by means of mycorrhiza to the host plant.

Mushrooms consist of thin strands that branch out into a braid called mycelium, which is the body of the mushroom, and through which its nutrients are absorbed. From that mycelium in the ground, the fruit itself, which contains the reproductive organs of the mushroom, emerges. The fruit is usually large and conspicuous, and that is the part of the mushroom that is consumed.

BACKGROUND

Woad – קָטִים: Woad, *Isatis tinctoria*, is a biennial plant with flat leaves and yellow flowers. Through a process of crushing and fermentation, a blue dye is produced from the leaves. Today the plant is rarely cultivated.



Indigo from woad



Woad flowers



Old woad mill in Thörey, Germany

LANGUAGE

Leeks [kaflot] – קַפְלוֹט: From the Greek κεφαλωτός, *kefalotos*, literally meaning the head or top of an object. It is used in reference to the bulb of leeks.