

דף יומי • בכורות • דף נ"ח

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THE SUGYA

In this sugya, the Gemara continues to analyze the specific dates established by the Tanna'im for ma'aser behemah. We explore why these set times were instituted in the first place, explaining that the Chachanim wanted to ensure that fresh meat would be readily available for the oleh regal coming to Yerushalayim for the Yom Tov. The Gemara delves into the exact definitions and calendar calculations of each opinion, including Rabbi Akiva, Ben Azzai, and Rabbi Elazar and Rabbi Shimon, examining how variations in the lengths of months like Adar and Av affect the fixed tithing dates.

We also examine the unique shita of Ben Azzai, who held that animals born during the month of Elul must be tithed by themselves due to a safek as to whether Rosh HaShanah for ma'aser behemah is the first of Elul or the first of Tishrei. The Gemara discusses Ben Azzai's extraordinary gadlus and why he could not simply resolve this machlokes through sevara, leading to the explanation that these opinions were received as a kabbalah from the last Nevi'im: Chagga, Zechariah, and Malachi.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 58A

EXPLANATION

כדי שתהא בהמה מצויה לעולי רגלים.

The Sages instituted these fixed times **so that animals should be available for those who ascend for the Festivals** to buy for their olos, shlamim, and Yom Tov meals.

QUESTION

ואף על גב דתנן: עד שלא הגיע הגורן מותר למכור ולשחוט —

And even though we learned in a Mishnah: **Before the time of the threshing floor arrives, it is permitted to sell and to slaughter** the animals without tithing them first, and so one might think people wouldn't wait for these dates to tithe,

ANSWER

ניחא ליה דליתעביד מצוה בממוניה, והדר לזבון וליכול.

nevertheless, **it is pleasing to him that a mitzvah should be done with his money**, and afterward to sell and to eat the rest, so people naturally gather their herds to tithe at these set times, making animals plentiful for the oleh regal.

QUESTION

ואמאי קרי ליה "גורן"?

And why does the Tanna **call** this designated tithing time "a threshing floor"?

ANSWER

דַּטְבָּלָה כְּגוֹרָן.

The Gemara answers: Because the arrival of this date **makes** the animals **tevel like a threshing floor**. Just as grain becomes prohibited to eat until tithed once brought to the threshing floor, so too animals become prohibited to slaughter once this date arrives until they are tithed.

QUESTION

וְכַמָּה "פֶּרֶס"?

The Mishnah said that according to Rabbi Akiva, the times are peras before Pesach, etc. The Gemara asks: **And how much is "a peras"?**

ANSWER

פִּירֵשׁ רַבִּי יוֹסִי בְּרַבִּי יְהוּדָה: אֵין פֶּרֶס פָּחוֹת מִחֲמִשָּׁה עָשָׂר יוֹם.

Rabbi Yosei son of Rabbi Yehuda explained: A peras is not less than fifteen days.

QUESTION

מֵאֵי מִשְׁמַע?

From where is this inferred that peras means fifteen days?

ANSWER

אָמַר רַבִּי אֲבָהוּ: "פֶּרוֹס" — פֶּלְגָא.

Rabbi Abbahu said: "Peros" means half.

QUESTION

פֶּלְגָא דְּמַאי?

The Gemara asks: **Half of what?**

ANSWER

פֶּלְגָא דְּהִלְכוֹת פֶּסַח, כִּי הָא דְּתַנָּיָא: שׂוֹאֲלִין וְדוֹרְשִׁין בְּהִלְכוֹת פֶּסַח קוֹדֵם לְפֶסַח שְׁלֹשִׁים יוֹם. רַבִּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שְׁתֵּי שָׁבָתוֹת.

It means **half of the** thirty days for reviewing **the halachos** of Pesach, like that which is taught in a Braisa: We ask and **expound in the halachos of Pesach thirty days** before Pesach. Rabban Shimon ben Gamliel says: **Two weeks**, which is fourteen days—or half of a thirty-day month.

מִשְׁנָה MISHNAH

MISHNAH

בֶּן עֲזַאי אוֹמֵר: בְּעֶשְׂרִים וְתֵשַׁע בְּאָדָר, בְּאֶחָד בְּסִיוָן.

The Mishnah taught: **Ben Azzai says: On the twenty-ninth of Adar, on the first of Sivan, and on the twenty-ninth of Av.**

QUESTION

במאי קמיפלגי רבי עקיבא וכן עזאי?

The Gemara asks: **Regarding what do Rabbi Akiva—who says fifteen days before Pesach—and Ben Azzai—who specifies the twenty-ninth of Adar—disagree?**

ANSWER

רבי עקיבא סבר: אדר הסמוך לניסן זימנין מלא וזימנין חסר, זימנין דמיקלע ביום שלשים וזימנין דמיקלע בעשרים ותשעה, ומשום הכי לא קביע ליה זמן.

Rabbi Akiva holds: The Adar adjacent to Nisan is sometimes full with thirty days and sometimes defective with twenty-nine days; so sometimes fifteen days before Pesach falls on the thirtieth day of Adar, and sometimes it falls on the twenty-ninth; and because of this he does not set a fixed calendar date for it, but rather specifies fifteen days before Pesach.

EXPLANATION

ובן עזאי סבר: אדר הסמוך לניסן לעולם חסר, הילכך קביע ליה זמן בעשרים ותשעה באדר.

And Ben Azzai holds: The Adar adjacent to Nisan is always defective, only twenty-nine days; therefore he sets a fixed calendar date on the twenty-ninth of Adar.

EXPLANATION

באחד בסיון — אידי דלא נפיש, אי אמרת ליקדים ליעשר — עד דמטי רגל שלמי להו.

And regarding Ben Azzai's second date, **on the first of Sivan:** Since there are not many animals born between Adar and Sivan, if you were to say that he should tithe earlier, then by the time the Yom Tov arrives, they will all be gone—already sold and slaughtered—and none will be left for the festival pilgrims.

משנה MISHNAH

MISHNAH

בעשרים ותשעה באב וכו'.

The Mishnah stated that Ben Azzai sets the third time **on the twenty-ninth of Av**, etc.

גמרא GEMARA

EXPLANATION

כן עזאי לטעמיה, דאמר: הא לולין מתעשרין בפני עצמן.

The Gemara explains: **Ben Azzai is following his own reasoning**, as he said: The animals born in Elul are tithed by **themselves**, because of a doubt whether Elul belongs to the previous year or the next year. Therefore, he sets the tithing date before Elul begins, on twenty-nine Av.

QUESTION

וְלִיעֲשֹׂרֵינָהּ בְּיוֹם שְׁלֹשִׁים!

The Gemara asks: **But let him require them to tithe on the thirtieth day** of Av, which is the very last day before Elul!

ANSWER

וַיִּמְנִין דְּמַחְסְרֵין לִיהּ לָאָב, וּבְעֵינֵין לְמִיעַבְדָּא הַפִּירָא בְּחֹדֶשׁ וַיִּשָּׁן.

Sometimes they make Av defective with only twenty-nine days, so the thirtieth day would actually be the first of Elul; and we need to make a noticeable distinction between new animals born in the new year and old animals born in the previous year, so he set it on twenty-nine Av.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: בְּאַחַד בְּנִיסָן, בְּאַחַד בְּסִיוֹן וְכוּ'.

The Mishnah taught: Rabbi Elazar and Rabbi Shimon say: On the first of Nisan, on the first of Sivan, etc.

גְּמָרָא GEMARA

EXPLANATION

בְּאַחַד בְּנִיסָן — כְּרִבּוֹן שְׁמַעוֹן בֶּן גַּמְלִיאֵל, דָּאָמַר: שְׁתֵּי שָׁבָתוֹת.

On the first of Nisan is in accordance with Rabban Shimon ben Gamliel, who said: Two weeks before Pesach is the time to start preparing, which falls on Rosh Chodesh Nisan.

EXPLANATION

בְּאַחַד בְּסִיוֹן — כְּדָאָמְרוּ.

On the first of Sivan is as we explained regarding Ben Azzai, so there will be animals left for Shavuot.

EXPLANATION

בְּעֶשְׂרִים וְתִשְׁעָה בְּאֵלּוּל — רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן לְטַעְמֵיהוֹ, דָּאָמְרִי: בְּאַחַד בְּתִשְׁרֵי רִאשׁ הַשָּׁנָה לְמַעַשְׂר בְּהֶמָּה.

Setting the third time on the twenty-ninth of Elul—Rabbi Elazar and Rabbi Shimon are following their own reasoning, as they say: On the first of Tishrei is Rosh HaShanah for animal tithes. So the year ends on twenty-nine Elul.

QUESTION

וְלָמָּה אָמְרוּ בְּעֶשְׂרִים וְתִשְׁעָה בְּאֵלּוּל, וְלֹא אָמְרוּ בְּאַחַד בְּתִשְׁרֵי?

The Mishnah asks: And why did they say on the twenty-ninth of Elul, and they did not say on the first of Tishrei?

ANSWER

מִפְנֵי שֶׁהוּא יוֹם טוֹב וְכוּ'.

The Mishnah answers: **Because it is Yom Tov, etc.**

QUESTION

וְתִיפּוּק לִיה, דְּבָעֵינּוּ לְמַעַבְדַּד הַכִּירָא בְּחֻדָּשׁ וִישָׁן!

The Gemara asks on the Mishnah's reason: **But let him derive it from the fact that we need to make a distinction between new and old**, and on Rosh Chodesh Tishrei the new year has already begun!

ANSWER

חֻדָּא וְעוּד קָאָמַר, חֻדָּא — דְּבָעֵינּוּ לְמַעַבְדַּד הַכִּירָא בְּחֻדָּשׁ וִישָׁן, וְעוּד — מִפְנֵי שֶׁהוּא יוֹם טוֹב, וְאִי אָפְשָׁר לְעֵשֶׂר בְּיוֹם טוֹב מְשׁוּם סִקְרָתָא.

The Gemara answers: The Tanna is saying **one reason, and another reason**. **One reason** is that we need to make a **distinction between new and old**; and **another reason** is because it is Yom Tov, and it is impossible to tithe on Yom Tov **because of the sikrasa**—the red paint used to mark the tenth animal, which is forbidden to paint on Yom Tov.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי מֵאִיר אָמַר: בְּאַחַד בְּאֵלּוּל רֹאשׁ הַשָּׁנָה לְמַעַשְׂרַת בְּהֵמָה. בֶּן עֲזַאי אָמַר וְכוּ'.

We learned in the Mishnah: **Rabbi Meir says: On the first of Elul is Rosh HaShanah for animal tithes**. Ben Azzai says, etc.

גְּמָרָא GEMARA

BRAISA

תְּנִינָא, אָמַר בֶּן עֲזַאי: הוּאֵיל וְהָלֵל אֹמְרִים כָּה, וְהָלֵל אֹמְרִים כָּה — הָאֵלּוּלִין מִתְעַשְּׂרִין לְעַצְמָן.

It was taught in a Braisa, Ben Azzai said: Since these Sages (Rabbi Meir) say thus, that the new year is one Elul, **and these Sages (Rabbi Elazar and Rabbi Shimon) say thus**, that it is one Tishrei, and I am in doubt who is correct, **the animals born in Elul are tithed by themselves**.

QUESTION

וְלִיחְזִי טַעְמִיָּה דְּמָאן מְסַתְפֵּר!

The Gemara asks on Ben Azzai: **And let us see whose reason is more logical**, and follow that opinion!

QUESTION

וְכִי תִימָא: לָא מְצִי קָאִי אִטְעֵמִיָּהוּ,

And if you would say that he was not able to grasp their reasoning and decide between them,

OBJECTION

וְהִתְנַיָּא: בֶּן עֲזַאי אוֹמֵר: כָּל חֲכָמֵי יִשְׂרָאֵל דּוֹמִיִּין עָלַי כְּקָלִיפַת הַשּׁוּם חוּץ מִן הַקָּרַח הַזֶּה!

was it not taught in a Braisa: Ben Azzai says: All the Sages of Yisrael are compared by me to a garlic peel, except for **this bald one**—referring to Rabbi Akiva! So Ben Azzai was certainly brilliant enough to understand their reasons!

RESOLUTION

אָמַר רַבִּי יוֹחָנָן: מִפִּי הַשְּׁמוּעָה אֶמְרוּהָ, מִפִּי חֲגִי זְכַרְיָהּ וּמִלְאָכִי.

Rabbi Yochanan said: They said it based on an oral tradition from their teachers, going back to Chagga, Zechariah, and Malachi, so it was a tradition without explicit reasoning to analyze.

BRAISA

תִּנְיָא: בְּאִיזָה צֵד אָמַר בֶּן עֲזַאי הָאֵלּוּלִים מִתְעַשְּׂרִין לְעַצְמָן?

It was taught in a Braisa: In what manner did Ben Azzai say that animals born in Elul are tithed by themselves?

STATEMENT

נולדו לו חמשה באב וחמשה באֵלּוּל — אין מצטרפין,

If **five** animals were born to him in Av and five in Elul, they do not combine to make up the minimum ten required for tithing;

STATEMENT

חמשה באֵלּוּל וחמשה בתשרי — אין מצטרפין,

if **five** were born in Elul and five in Tishrei, they do not combine;

STATEMENT

חמשה בתשרי וחמשה באב מצטרפין.

but if **five** were born in Tishrei of this year and five in Av of the next year, they combine!

QUESTION

פְּשִׁיטָא!

The Gemara asks: **It is obvious!** Since Tishrei to Av is all one tax year according to everyone, why wouldn't they combine?

ANSWER

מהו דְּתִימָא, כִּי הֵיכִי דְּמַפְסְקֵי שָׁנִים, מַפְסְקֵי גְּרָנוֹת, קָא מְשַׁמַּע לָן.

The Gemara answers: **Lest you say: Just as** the change of years divides herds into separate tithing groups, so too the passing of the intermediate tithing **threshing-floor dates divides** them, even within the same year; therefore the Braisa **comes to teach us** that threshing-floor dates do not prevent combining.

PROOF

בְּדִתְנִי: חֲמִשָּׁה לְפָנֵי רֹאשׁ הַשָּׁנָה וְחֲמִשָּׁה לְאַחֵר רֹאשׁ הַשָּׁנָה — אין מצטרפין,

This is as we learned in a Mishnah: Five born before Rosh HaShanah and five born after Rosh HaShanah do not combine;

PROOF

חמשה לפני הגורן וחמשה לאחר הגורן — הרי אלו מצטרפין.

however, five born before the threshing floor date and five born after the threshing floor date do combine.

STATEMENT

אמר רבא: לדברי בן עזאי, נולדו לו חמשה באב וחמשה באילול וחמשה בתשרי, כונסן לדיר להתעשר,

Rava said: According to the words of Ben Azzai, if five animals were born to him in Av, five in Elul, and five in Tishrei, he brings them into the pen to be tithed,

עמוד ב' DAF 58B

RESOLUTION

ונטל אחד מן האלולין והשאר פטורין, ממה נפשך:

and he takes one of the animals born in Elul to be the tithe, and the remainder are exempt from ma'aser, whichever way you look at it:

EXPLANATION

אי באחד באילול ראש השנה — דאילול ותשרי מצטרפין ודאב פטורין,

If the first of Elul is Rosh Hashanah for animal tithe, then the five animals born in Elul and the five born in Tishrei combine to form the requisite group of ten, and the five born in Av are exempt, since they belong to the previous year and there are not ten of them;

EXPLANATION

ואי באחד בתשרי ראש השנה — דאב ואילול מצטרפין דתשרי פטורין.

and if the first of Tishrei is Rosh Hashanah, then the animals of Av and Elul combine together to make ten, while those of Tishrei are exempt. Either way, the animals of Elul are definitely obligated in ma'aser, whereas the rest are exempt.

OBJECTION

מאי אמרת: לצטרפו לגורן אחר?

The Gemara challenges Rava's logic: What are you saying? Why should those born in Tishrei be exempt? Let them combine with another tithing period when more animals are born later in the year!

RESOLUTION

עשרי ודאי אמר רחמנא, ולא ספק.

The Gemara answers: The Torah said that the tithe must be a definite tenth, and not a doubtful tenth. Since there is a safek whether these animals belonged to the past year's crop or the upcoming year's crop, they cannot be tithed.

QUESTION

פשיטא!

The Gemara asks on Rava: Isn't it obvious that he takes one from the Elul group, since only their obligation is definite?

ANSWER

מהו דתימא לגזור, דילמא אתי למישקל מהנה, קא משמע לן.

The Gemara answers: **Lest you say** that the Sages should **decree** against tithing the Elul group **lest he come to take from those** born in Av or Tishrei by mistake, Rava **teaches us** that the Sages made no such decree.

MISHNAH מִשְׁנָה

MISHNAH

מתני' באי זה צד מעשרין?

MISHNAH: In what manner does one tithe his animals?

MISHNAH

כונסן לדיר, ועושה להם פתח קטן כדי שלא יהו שנים יכולין לצאת כאחת,

He gathers them into the pen, and makes a small opening for them so that two animals will not be able to exit as one,

MISHNAH

ומונין: אחד, שנים, שלשה, ארבעה, חמשה, ששה, שבעה, שמונה, תשעה,

and they count: One, two, three, four, five, six, seven, eight, nine,

MISHNAH

והיוצא עשרי סוקר בסיקרא ואומר: "הרי זה מעשר".

and the one that emerges tenth, he marks with red paint and says: "This is ma'aser."

MISHNAH

לא סקרו בסיקרא, ולא מנאו בשבט, או שמנאו רבוצים או עומדים — הרי אלו מתעשרין.

If he did not mark it with red paint, or did not count them with a rod, or if he counted them while lying down or standing still inside the pen, these are nevertheless validly tithed.

MISHNAH

היה לו מאה ונטל עשרה, עשרה ונטל אחד — אין זה מעשר.

However, if he had one hundred animals and simply took ten, or if he had ten and took one without counting them out one by one, this is not ma'aser.

MISHNAH

רבי יוסי ברבי יהודה אומר: מעשר.

Rabbi Yosei b'Rabbi Yehudah says: It is valid ma'aser.

MISHNAH

קפיץ אחד מן המנויין לתוכן — הרי אלו פטורין,

If **one of those** already counted jumped back into the pen **among them**, these uncounted animals in the pen **are exempt** from ma'aser, because each one might be the animal that was already counted.

MISHNAH

מִן הַמֵּעוֹשְׂרִין לְתוֹכָן — כּוֹלָם יִרְעוּ עַד שִׁסְתָּאבוּ, וַיֵּאָכְלוּ בְּמוֹמָן לְבַעֲלֵים.

If **one of the tithed ones** jumped back into the pen **among them**, creating a safek as to which animal is holy, **all of them must graze** until they develop a blemish, and then they may be eaten in their blemished state by the owner.

גְּמָרָא GEMARA

BRAISA

גְּמ' תִּנּוּ רַבָּנָן: בָּאי זֶה צֵד מְעַשֵּׂר? כּוֹנֵסִין לְדִיר, וְעוֹשֶׂה לָהֶם פֶּתַח קָטָן כְּדִי שֶׁלֹּא יִהְיוּ שְׁנַיִם יְכוֹלִין לְצֵאת כְּאַחַת,

GEMARA: The Rabbis taught in a Braisa: **In what manner does one tithe?** He gathers them into the pen, and makes a small opening for them so that two will not be able to exit as one,

BRAISA

אִמּוֹתֵיהֶם מִבַּחוּץ וְהֵם מִבְּפָנִים, וְגוֹעוֹת, וְיוֹצְאוֹת לְקִרְיַת אִמָּן.

their mothers are left standing outside and they are inside, and the mothers bleat, and the young animals exit to meet their mother.

QUESTION

וְלִפְקִינָהוּ אֵינָהוּ!

The Gemara asks: **And let him push them out** himself!

ANSWER

”יַעֲבוֹר” כְּתִיב, וְלֹא שֶׁיַּעֲבִירוּהוּ.

The Gemara answers: The posuk says, “**shall pass**” is written, meaning that it must pass on its own, and not that people should make it pass by pushing it.

QUESTION

וְלִשְׂדֵי לֵהוּ יִרְקָא וְלִיִּפְקוּ לְוִתִּיה!

The Gemara asks: **And let him throw vegetables outside** for them so they will go out to eat it! Why use the mothers?

ANSWER

אָמַר רַב הוּנָא: גְּזִיזָה מְשוּם לְקוּחַ וּמְשוּם יְתוֹם.

Rav Huna said: Using mothers is a Rabbinic decree on account of a purchased animal and on account of an orphan animal, which are exempt from tithes; if vegetables were used, one might accidentally tithe them too.

BRAISA

תנו רבנן: "כָּל אֲשֶׁר יַעֲבֹר תַּחַת" — פֶּרֶט לְטְרִיפָה שְׁאִינָה עוֹבֶרֶת תַּחַת הַשֶּׁבֶט.

The Rabbis taught in a Braisa: The posuk says, "Whatever passes under the rod" (Vayikra 27:32)—this excludes a treifah, which cannot pass under the rod due to its fatal defect.

BRAISA

מצוה למנותן בשֶׁבֶט.

It is a mitzvah to count them with a rod.

BRAISA

לא מנאן בשֶׁבֶט, או שֶׁמֵּנְאָן רְבוּצִים או עומדים, מִנֵּין?

If he did not count them with a rod, or he counted them lying down or standing, from where do we know that they are holy?

BRAISA

תלמוד לומר: "הַעֲשִׂירִי קֹדֶשׁ" — מִכָּל מְקוֹם.

The posuk states: "The tenth shall be holy," implying that it becomes holy in any case.

BRAISA

ואין לי אלא שֶׁקָּרָא שְׁמוֹ "עֲשִׂירִי", לא קרא שְׁמוֹ "עֲשִׂירִי" מִנֵּין?

And I have derived only a case where he called its name "tenth"; from where do we know it is holy even if he did not call its name "tenth"?

BRAISA

תלמוד לומר "יִהְיֶה קֹדֶשׁ" מִכָּל מְקוֹם.

The posuk states: "Shall be holy," teaching that it is holy in any case.

BRAISA

יכול היו לו מאה ונטל עשרה, עשרה ונטל אחד, יכול יהיו מעושירין?

I might have thought that if he had one hundred and took ten, or ten and took one, I might have thought they should be tithed;

BRAISA

תלמוד לומר "עֲשִׂירִי", ואין זה עשירי.

therefore the posuk states: "The tenth," and this is not a tenth because he did not count them.

BRAISA

רבי יוסי ברבי יהודה אומר: מעשר.

Rabbi Yosei b'Rabbi Yehudah says: It is valid ma'aser.

QUESTION

מאי טעמיה דרבי יוסי ברבי יהודה?

The Gemara asks: What is the ta'am of Rabbi Yosei b'Rabbi Yehudah?

ANSWER

סבר ליה פאפא אלעזר בן גומל, דתנא: אפא אלעזר בן גומל אומר: "וְנָחֲשָׁב לָכֶם תְּרוּמַתְכֶם" —
בשתי תרומות הכתוב מדבר, אחת תרומה גדולה, ואחת תרומת מעשר.

He holds like Abba Elazar ben Gomel, as it was taught in a Braisa that Abba Elazar ben Gomel says: The posuk says, "And your terumah shall be reckoned to you" (Bamidbar 18:27)—the posuk speaks of two terumos: one is Terumah Gedolah, and one is Terumas Ma'aser.

EXPLANATION

כַּשֵּׁם שֶׁתְּרוּמָה גְּדוֹלָה נִיטְלָתָּ בְּאֻמָּד וּבְמִחְשָׁבָה —

Just as Terumah Gedolah is taken by estimation and by thought, so too animal tithe can be set aside by estimation without exact counting.

SUMMARY

The Gemara clarifies that the Chachamim set three fixed times for animal tithes to ensure a supply of animals for festival pilgrims, as people naturally prefer to perform a mitzvah with their property before selling or eating the rest. The Gemara explains the nachlokes between Rabbi Akiva and Ben Azzai regarding the pre-Pesach date, noting how their views depend on whether Adar adjacent to Nisan can be a full month or is always defective. We then explore the opinions of Rabbi Elazar and Rabbi Shimon, explaining why their third date falls on the twenty-ninth of Elul rather than Rosh HaShanah itself, both to separate the old year's animals from the new and because painting the red mark (sikrasa) on the tenth animal is forbidden on Yom Tov. Finally, the Gemara discusses Ben Azzai's practice of tithing Elul-born animals by themselves due to his safek between Rabbi Meir and Rabbi Elazar/Rabbi Shimon, establishing through Rabbi Yochanan that this doubt stemmed from tradition passed down from the Nevi'im Chagga, Zechariah, and Malachi.

The Gemara is bothered by a very basic question: why does a Yid wait for these fixed zmanim of the goren to tithe his animals? After all, lichaira, before the zman arrives, he is allowed to sell or shacht them without tithing them first! The Gemara gives a beautiful teretz: nichai lei d'lis'avid mitzvah b'mamoneih, a Jew naturally takes pleasure when a mitzvah is done with his money, so he willingly waits to do the mitzvah first and only then sell and eat the rest.

Look at what the Tanna is telling us about who we really are. A person could easily think, why drag out the process? Why hold back my profits when I can sell my flock right now, completely kosher, without any extra work? But Chazal reveal to us the deep ratzon of a Yid. A Jew doesn't look for quick shortcuts to bypass a mitzvah. Deep down, our ultimate cheishek is for our physical assets, our hard-earned mamon, to be used for Hashem's sake. That desire is so strong that a person will delay his own business just so his animals can serve a higher purpose.

This is a major chiddush for our daily avodah. We live in a world that constantly pushes us to ask, what is the fastest, easiest way to get things done? But when it comes to Yiddishkeit, we don't just want to be yotzei or get away with the bare minimum. We actually want the mitzvah in our possessions. When you write a check for tzedakah, pay for your children's chinuch, or buy food for Shabbos, don't view it as an expense or a burden. Feel that deep inner simcha: Hashem gave me mamon, and I am zocheh to make it into a mitzvah.

Today, when you spend money on a mitzvah or pause your work to davening or learning, pause for one second and feel the warmth of that choice. Say to yourself, I am glad that my money and my time are being used for Hashem.