Bekhorot 30

Daf Yomi · Sunday, October 18, 2026 · ז׳ חשון תשפ״ז · Covers 30a (Mishnah on one suspected about the Sabbatical year) through 31a (the chaver who became a tax collector)

Summary

Bekhorot 30 opens with a Mishnah on how suspicion in one area of law relates to another. One suspected about the Sabbatical year is not suspected about tithes, and one suspected about tithes is not suspected about the Sabbatical year. One suspected about both is suspected about ritual purity, but one may be suspected about purity without being suspected about either. The general rule: one suspected about a matter may neither judge it nor testify about it. The Gemara explains the reasoning: each person treats as stricter the law whose demands he feels more sharply, and one who violates Torah law surely violates rabbinic purity law. A baraita implying that one suspected about purity is also suspected about the Sabbatical year is reconciled in two ways.

R. Yochanan identifies the Mishnah as the view of R. Akiva, and reports that the Sages disagree. One version identifies those Sages as R. Yehuda, in whose region the Sabbatical year was treated with special stringency; the other identifies them as R. Meir, who holds that one suspected about one matter is suspected about the whole Torah. This leads to a series of baraitot on the *chaver*, a person who formally undertakes to observe tithing and ritual purity with care. One who accepts all but one detail is not accepted, and the same applies to a gentile who comes to accept the Torah and a kohen or Levite who accepts his role. The Gemara discusses the order of acceptance, the probation period, the need to accept before three chaverim, and a story about the son of R. Chanina ben Antigonus.

The daf ends with the status of a chaver's family after his death, a woman who marries from one kind of household into the other, and whether a chaver who backslides can be accepted again. R. Shimon and R. Yehoshua ben Korcha accept him in all cases, citing "Return, wayward children," and R. Yochanan rules like them. A chaver who became a tax collector was once expelled and never readmitted, but later the rule was that once he leaves the post he is like anyone else, a point Rabbah and Rav Yosef applied differently when Rav Huna bar Chiya became a tax collector.

Detailed Summary

1. Mishnah: suspicion in one area and another 30a

The first lines of 30a complete the story of the butcher who sold forbidden fat (summary of Bekhorot 29). The new Mishnah continues the theme of the suspect.

MISHNAH (BEKHOROT 30a)

החשוד על השביעית אינו חשוד על המעשרות, החשוד על המעשרות אינו חשוד על השביעית. החשוד על זה ועל זה חשוד על הטהרות, ויש שהוא חשוד על הטהרות ואינו חשוד לא על זה ולא על זה. זה הכלל: החשוד על דבר לא דנו ולא מעידו.

One suspected about the Sabbatical year is not suspected about tithes; one suspected about tithes is not suspected about the Sabbatical year. One suspected about both is suspected about ritual purity, and some are suspected about purity but not about either. This is the rule: one suspected about a matter may not judge it and may not testify about it.

Rashi explains the practical result of the first clause: in the other years of the seven-year cycle one may buy grain from a person suspected about the Sabbatical year without tithing it as certainly untithed; it is treated only as *demai*. The reasons for each clause are given in the Gemara.

2. Why each suspicion stands alone 30a

SABBATICAL YEAR VS. TITHES. The Sabbatical year does not require a wall, but second tithe requires a wall (Rashi: it may be eaten only within the walls of Jerusalem). Since it requires a wall, it is stricter in his eyes, so one who violates the Sabbatical year still keeps tithes.

TITHES VS. SABBATICAL YEAR. Tithe can be redeemed. Sabbatical produce, since it is forbidden to him and has no redemption, is stricter in his eyes, so one who violates tithes still keeps the Sabbatical year.

SUSPECTED ABOUT BOTH. Since he is suspected about Torah law, all the more so about rabbinic law (Rashi: eating ordinary food in purity is rabbinic).

Tosafot – ד"ה מעשרות דבעו חומה חמיר ליה

OBSERVATION. Rabbeinu Tam deduces from here that wherever tithe is mentioned alongside the Sabbatical year, it refers to treating second tithe as ordinary produce, since the reason given is the wall of Jerusalem. Examples include "they remain in their presumption regarding tithe and the Sabbatical year" (Gittin 61b) and "he need not worry about its spices on account of the Sabbatical year or tithe" (Chullin 6a).

SUPPORT. The very word "tithe" shows it, since where the concern is that produce was not tithed at all, the Gemara says *tevel* or *demai*.

WHY THIS MATTERS. The suspicion in these sources is a specific one about second tithe, not about untithed produce in general.

3. Suspected about purity: the contradiction 30a

QUESTION. "Some are suspected about purity": why? Granted he is suspected about rabbinic law, he is not suspected about Torah law. But a baraita says: one trusted about purity is trusted about the Sabbatical year. This implies that one suspected (about purity) is suspected (about the Sabbatical year).

Tosafot – ד"ה הא חשוד חשוד

THE INFERENCE. The Gemara reads the baraita this way because its plain statement is unnecessary. Obviously one trusted about purity is trusted about the Sabbatical year, since he follows the practice of *perushim* who eat ordinary food in purity.

WHY THIS MATTERS. Only the implied converse teaches something new, which is what creates the contradiction.

R. IL'AI. Our Mishnah speaks where we saw him observe (the Sabbatical year) privately in his home (Rashi: since he does it privately, one cannot say he does it for show).

R. YANNAI B. R. YISHMAEL. The baraita speaks where he was suspected about both (the Sabbatical year and purity), came before the Sages and accepted both, and then became suspected about one of them. We say: since he is suspected about this, he is suspected about the other as well.

Tosafot – ד"ה מתני' כשראינוהו נוהג בצנעא בתוך ביתו

QUESTION. R. Il'ai's answer implies that an ordinary *am ha-aretz* is suspected about the Sabbatical year just as he is about purity. But Gittin 61a implies the opposite: there, an ordinary am ha-aretz is spoken of regarding purity, while regarding the Sabbatical year the Mishnah speaks of a woman specifically "suspected," suggesting that ordinary amei ha-aretz are suspected about purity but not the Sabbatical year. It also contradicts Rabbeinu Tam's explanation in Ketubot 24a that ordinary amei ha-aretz, though suspected about *demai*, are not suspected about the Sabbatical year.

DIFFICULTY. It is forced to say that every ordinary am ha-aretz who is not suspected about the Sabbatical year is one we saw observing it privately at home. A Mishnah in Demai, cited in Gittin 61b, also implies that ordinary amei ha-aretz are suspected about the Sabbatical year: one who brings wheat to a Cuthean miller or an am ha-aretz miller need not worry about tithe or the Sabbatical year.

ANSWER. That source mentions the Sabbatical year because of the Cuthean, or it speaks of one definitely suspected. The same applies to the sources on buying a lulav in the Sabbatical year (Sukkah 39a) and giving a neighbor dough to bake (Chullin 6a): they all speak of one definitely suspected.

WHY THIS MATTERS. Tosafot try to fit R. Il'ai's reading with the many sources that describe the ordinary am ha-aretz's standing regarding the Sabbatical year.

4. Whose view is the Mishnah? 30a–30b

R. YOCHANAN. Rabbah bar bar Chana citing R. Yochanan: this is the view of R. Akiva, the anonymous one (Rashi: that one suspected about the Sabbatical year is not suspected about tithe). But the Sages say: one suspected about the Sabbatical year is suspected about tithe.

WHO ARE THE SAGES? R. Yehuda. In R. Yehuda's region the Sabbatical year was treated as strict (Rashi: so one suspected about it is all the more suspected about tithes). There was a man who called his fellow "a convert, son of a convert woman," and the other replied: "Credit to me that I did not eat Sabbatical produce like you."

Rashi – ד"ה תיתי לי

THE ISSUE. What does "R. Akiva, the anonymous one" mean?

RASHI'S EXPLANATION. Some explain it by the rule (Sanhedrin 86a) that an anonymous Mishnah is R. Meir, an anonymous baraita is R. Natan, and all follow R. Akiva. Rashi rejects this, since in several places the Gemara also speaks of "R. Menachem the anonymous one" and "R. Shimon the anonymous one." Rather, most anonymous Mishnayot in the Talmud follow R. Akiva.

WHY IT MATTERS. The title describes R. Akiva's general role as the source of anonymous rulings.

Tosafot – ד"ה באתריה דרבי יהודה חמירא להו שביעית

QUESTION. Why would anyone be suspected about second tithe? In Shabbat 17b we say people are not suspected about terumah, since one can follow Shmuel: a single grain exempts the whole pile. Similarly here, one could follow Shmuel that consecrated property worth a maneh redeemed on a perutah's worth is redeemed, and the same applies to second tithe. The She'iltot of Rav Achai states this explicitly for fourth-year vineyard produce, and second tithe and fourth-year produce share one law (Kiddushin 54b). Tosafot add that we redeem fourth-year vineyard produce worth a maneh on a perutah every day.

ANSWER. Tithe is not like terumah. Sometimes he has no perutah on hand to redeem it, or he has only a little tithe worth about a perutah and does not want to give a perutah for it.

WHY THIS MATTERS. It explains why suspicion about tithe is realistic at all.

ANOTHER VERSION. Rabbah bar bar Chana citing R. Yochanan: this is R. Akiva the anonymous one, but the Sages say: one suspected about tithe is suspected about the Sabbatical year. Who are the Sages? R. Meir, who says one suspected about one matter is suspected about the whole Torah.

R. YONAH AND R. YIRMEYA. (Some say R. Yonah and R. Zeira, students of R. Yochanan.) One said: the Sages say one suspected about the Sabbatical year is suspected about tithe, and the Sages are R. Yehuda. The other said: one suspected about tithe is suspected about the Sabbatical year, and the Sages are R. Meir.

5. Suspected about one matter, suspected about all? 30b

BARAITA. An am ha-aretz who accepted the obligations of a chaver and was suspected about one matter is suspected about the whole Torah, says R. Meir. The Sages say: he is suspected only about that matter.

Tosafot – ד"ה וחכמים אומרים אינו נחשד אלא על אותו דבר בלבד

CLARIFICATION. According to R. Il'ai above, one suspected about purity is suspected about the Sabbatical year unless we saw him observe it privately. So "only that matter" is not literal; it means that matter and things like it, and comes only to exclude the whole Torah.

WHY THIS MATTERS. It reconciles the Sages' view with R. Il'ai's reading of the Mishnah.

THE CONVERT. A convert who accepted the Torah, even if suspected about one matter, is suspected about the whole Torah, and he is like a Jewish apostate (Rashi: we do not say he is a full gentile as if he never converted). The practical difference: if he betroths a woman (Rashi: after abandoning his faith), the betrothal is valid.

6. Accepting all but one detail 30b

BARAITA. One who comes to accept the obligations of a chaver except for one matter is not accepted. A gentile who comes to accept the Torah except for one matter is not accepted; R. Yose b. R. Yehuda says: even one fine point of the rabbinic rules (Rashi: a rabbinic stringency).

LEVITE AND KOHEN. Likewise a Levite who comes to accept the Levite's duties, or a kohen the kohen's duties, except for one matter, is not accepted, as it says: "He among the sons of Aharon who offers the blood of the peace-offering and the fat, the right thigh shall be his for a portion" (Vayikra 7:33). Any service given to the sons of Aharon: any kohen who does not acknowledge it has no share in the priesthood.

Rashi – ד"ה דברי חבירות

THE ISSUE. What does a chaver undertake?

RASHI'S EXPLANATION. The Tosefta in Demai lists it: not to give terumah or tithe to an am ha-aretz, not to prepare pure food in an am ha-aretz's presence, to eat ordinary food in purity, and to tithe what he eats, what he sells, and what he buys.

WHY IT MATTERS. This defines the obligations that the rest of the sugya discusses.

7. How a chaver is accepted 30b

TEACH FIRST OR ACCEPT FIRST. If we saw him practice privately in his home, we accept him and then teach him; if not, we teach him and then accept him. R. Shimon b. Yochai says: either way we accept him, and he learns as he goes.

HANDS, THEN PURITY. We accept him first for "wings" (Rashi: washing the hands before eating and before touching terumah food, since hands are second-degree impure) and then for full purity. If he says, "I accept only for hands," we accept him. If he accepted purity but not hands, he has not accepted even purity (Rashi: if he cannot keep the easy rule of handwashing, all the more the rest).

PROBATION. How long before we accept him? Beit Shammai: for liquids thirty days, for garments twelve months (Rashi: before we treat his garments as a chaver's). Beit Hillel: both twelve months. The Gemara objects: then this would be one of the leniencies of Beit Shammai and stringencies of Beit Hillel (Rashi: and it should have been listed with them in Eduyot). Rather, Beit Hillel say: both thirty days.

8. Before three chaverim 30b

FAMILY. One who comes to accept must do so before three chaverim; his children and household need not. R. Shimon b. Gamliel says: they also must, since a chaver who himself accepted is not like the son of a chaver who accepted (Rashi: the son has only his father's habit, not his own commitment).

SCHOLARS. Even a Torah scholar must accept before three chaverim. An elder who sits in the academy need not, since he accepted from when he took his seat. Abba Shaul says: even a Torah scholar need not, and others accept before him.

THE STORY. R. Yochanan: this teaching (Rashi: that even a scholar must accept) was taught in the days of the son of R. Chanina ben Antigonus. R. Yehuda and R. Yose had a doubt about an actual case of purity, and sent a pair of rabbis to him. They found him carrying pure food. He seated some of his own students (Rashi: who had accepted chaverut) with them and stood to examine the question. When they told R. Yehuda and R. Yose, R. Yehuda said: "His father disgraced Torah scholars, and he too disgraces Torah scholars" (Rashi: said in anger, and it was not so). R. Yose answered: "Let the elder's honor rest in its place. Rather, since the Temple was destroyed, kohanim adopted a special distinction for themselves, not to hand their pure food to everyone" (Rashi: R. Chanina ben Antigonus was a kohen).

Tosafot – ד"ה אביו של זה ביזה תלמידים שלנו

CLARIFICATION. The father's disrespect was in the area of purity, as his son did here.

WHY THIS MATTERS. R. Yehuda's remark compares the son's conduct to a specific earlier event.

9. A chaver's family and household 30b

AFTER DEATH. A chaver who died: his wife, children and household remain in their presumption until they are suspected. So too a courtyard where *tekhelet* is sold remains in its presumption until it is disqualified (Rashi: by selling plant dye as tekhelet).

MARRIAGE AND SALE. The wife of an am ha-aretz who married a chaver, the daughter of an am ha-aretz who married a chaver, and the slave of an am ha-aretz sold to a chaver must all accept chaverut at the start. But the wife or daughter of a chaver who married an am ha-aretz, or his

slave sold to an am ha-aretz, need not accept at the start (Rashi: if they return to a chaver's household). R. Meir says: they too must accept. R. Shimon b. Elazar said in R. Meir's name: a woman married to a chaver used to tie tefillin on his arm; she married an am ha-aretz and tied tax collectors' seals on his arm.

10. Backsliders and the tax collector 31a

BARAITA. All of these who reverted are never accepted again, says R. Meir. R. Yehuda: if they reverted in secret, they are not accepted; if openly, they are accepted. Some say: if they did their deeds in secret (Rashi: without desecrating God's name in public), they are accepted; openly, they are not. R. Shimon and R. Yehoshua b. Korcha say: either way they are accepted, as it says, "Return, wayward children" (Yirmeya 3:14). R. Yitzchak of Kfar Akko citing R. Yochanan: the halacha follows that pair.

Rashi – ד"ה וכולן שחזרו בהן

THE ISSUE. Who are "all of these"?

RASHI'S EXPLANATION. This is the end of the baraita above, as found in the Tosefta in Demai: a chaver, kohen or Levite who accepts all but one matter is not accepted, based on the verse about the peace-offering; and all of them who reverted are never accepted.

WHY IT MATTERS. It links the backslider rule to the full list of people who accept obligations.

Tosafot – ד"ה וכולן שחזרו בהן כו'

QUESTION. Rashi in Avodah Zarah 7a explains this as robbers and amei ha-aretz who repented. That is difficult: why should they not be accepted? Moreover, "ever again" implies they had already been accepted once, and it is strange for R. Yehuda to reject one who repented privately, since that person fears Heaven in secret.

RABBEINU TAM'S ANSWER. It refers back to the start of the Tosefta: an am ha-aretz who accepted chaverut, a convert who accepted the Torah, a kohen or a Levite. "Who reverted" means they returned to their old ways. R. Meir: they are never accepted, since they could not keep it. R. Yehuda: if they reverted in secret while being careful in public, they are not accepted, since they deceive people and act only for show; but if they reverted completely, even openly, they are accepted when they return fully.

WHY THIS MATTERS. On this reading, the debate is about relapsed chaverim, and hypocrisy is worse than open failure.

THE TAX COLLECTOR. At first they said: a chaver who became a tax collector (Rashi: appointed by the king to collect tax from Jews) is expelled from his chaverut; if he left (the post), he is not accepted. Later they said: if he left, he is like anyone else.

RAV HUNA BAR CHIYA. The rabbis once needed him (Rashi: to ask him halachot). Rabbah, Rav Yosef and four hundred pairs of rabbis were coming to him; he heard and set up four hundred chairs. In the end they heard he had become a tax collector and sent to him: "Go to your im-

portance" (Rashi: the importance you chose; we will not come). He sent back: "I have retracted." Rav Yosef did not go; Rabbah went. Rav Yosef said: we learned, "if he left, he is not accepted." Rabbah said: we learned, "later they said, if he left, he is like anyone else."

The next baraita, on whose firstborns a person may examine, begins on 31a and is covered in the summary of Bekhorot 31.

The full picture in plain language

The Mishnah treats suspicion as specific: a person's laxity in one area does not automatically extend to another, because people take more seriously the laws whose demands they feel. Tithe must be eaten in Jerusalem; Sabbatical produce cannot be redeemed. Each feels strict in its own way. Only purity, a rabbinic law, follows from failing both Torah laws. The anonymous Mishnah is R. Akiva's, while R. Yehuda and R. Meir connect suspicions more broadly, R. Meir most broadly of all.

The rest of the daf turns to the chaver, the person who formally commits to careful tithing and purity. The commitment must be complete, as it must be for a convert, a kohen or a Levite. It is made before three chaverim, often after a period of training or probation, and handwashing comes first as its foundation. A chaver's household keeps his presumption after his death, and a person who backslides can return, as R. Yochanan rules. The story of Rav Huna bar Chiya shows the two stages of the law on tax collectors: Rav Yosef held to the older rule, Rabbah to the later one.

Glossary

Hebrew	Transliteration	Meaning in this sugya
חשוד	*chashud*	One suspected of violating a particular law.
חומה	*chomah*	The wall of Jerusalem, within which second tithe must be eaten.
טהרות	*taharot*	Ritual purity, here eating ordinary food in purity (rabbinic).
סתימתאה	*setimta'ah*	"The anonymous one": the author of unattributed rulings.
דברי חבירות	*divrei chaverut*	The obligations of a chaver: careful tithing and purity.
כנפים	*kenafayim*	"Wings": the washing of hands, the first stage of acceptance.
גבאי	*gabbai*	A tax collector appointed by the king.

Sources: Gemara with relevant Rashi and Tosafot.