

OVERVIEW of the Daf

1) Korban Pesach (cont.)

After the Gemara finishes presenting R' Eliezer's exposition another Baraisa is cited that records R' Akiva's alternate exposition which includes his source that ma'aser funds may not be used to pay for obligatory korbanos.

The Gemara questions how R' Akiva, who disagrees with our Mishnah, explains the phrase **וזבחת פסח**.

The Gemara answers that the phrase is needed to teach that surplus Pesach funds should be used for a Shelamim.

It is noted that the halacha that surplus Pesach funds should be used for a Shelamim has another source.

The Gemara further notes that there is a third source for this halacha.

It is explained how each exposition teaches something slightly different and why all three expositions are necessary.

הדרן עלך התודה היתה באה

2) **MISHNAH:** The Mishnah discusses which grains may be used for different menachos.

3) New grain

It is noted that our Mishnah does not follow the Tanna recorded in a Baraisa who maintains that **בדיעבד**, new grain may be used for the Omer and Two Loaves.

Numerous unsuccessful challenges to the Baraisa's ruling are recorded. ■

REVIEW and Remember

1. At what point do the offspring of korbanos become sanctified?
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2. Is one permitted to derive benefit from the bones of a korban?
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3. Why are three sources necessary to teach that surplus Pesach funds are used to purchase a shelamim?
.....
4. What is unique about the grain used for the omer and the two loaves?
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לע"נ מרת רבקה בת ר' שרגא פאטעל ע"ה
By her children
Mr. and Mrs. David Friedman

Distinctive INSIGHT

To perform a mitzvah in the most beautiful manner

וכולן אינן באין אלא מן המובחר

The Mishnah presents several laws regarding the flour that is selected to be used for menachos. One of the guidelines is that the flour should be made from grain which is of the highest quality. The Mishnah then lists the names of the locations where the highest quality grain was grown.

Tosafos (ד"ה כל) cites a Tosefta which identifies Devarim 12:11 as the source for the law that offerings are to be brought from the choicest materials. That verse states, "and all the choicest of your contributions which you vow to give to God." The Sifrei also applies this rule to various categories of animal offerings, as the word "וכל—and all" extends this rule to apply further to offerings of the first born, ma'aser, chattas and asham.

Sfas Emes discusses this halachah, and the notes printed on the margins of the Sfas Emes point out that there is a standard rule that all mitzvos must be done with beauty and from the choicest materials available (Shabbos 133b). However, the Gemara there learns this from the verse (Shemos 15:2) "This is my God and I will glorify Him." Why did our Gemara refer to the verse in Devarim, and why it did not use the more standard verse to substantiate its rule regarding the flour for the menachos. He answers that the extra verse in Devarim which is written in regard to the offerings teaches us that the offering is invalid if one did not obtain the best quality grain for his minchah.

Sefer **כללי המצוה** writes that when a person does a mitzvah he should do so using the best of materials that are available. He explains that this includes three aspects of enhancement. One is that the materials used should be of the highest quality. The second is that the mitzvah should be done with beauty, as the Gemara (ibid.) states, "make a beautiful sukkah, a beautiful lulav, shofar and tzitzis." The third aspect is the mitzvah should be done with the purest of intent.

We can now say that the verse from Devarim is the source from where we learn that the materials and resources used for a mitzvah should be of the best quality. The verse of "This is my God and I will glorify Him," from Shemos is where we learn that the mitzvah itself should be beautiful, and that a person should have the proper intent when doing it.

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HALACHAH Highlight

Using grain from east of the Jordan River for the omer

כל הארצות היו כשרות

One could use grain from any of the lands [of Eretz Yisroel]

The Gemara Kesubos (110b) teaches that a person has the halachic right to force his/her spouse to move to Eretz Yisroel. The Gemara there also enumerates all sorts of advantages to living in Eretz Yisroel. Tashbatz¹ raised the question of whether all of the characteristics unique to Eretz Yisroel apply to the land east of the Jordan River that was occupied by the tribes of Reuven, Gad and half of Menasheh. He explained that Eretz Yisroel possesses two dimensions of sanctity. One dimension is the sanctity of the Divine Presence that resides in Eretz Yisroel and the second is the sanctity of the mitzvos, referring to the land-based mitzvos that are observed in Eretz Yisroel. The land east of the Jordan River, in contrast, possesses only one of those sacred dimensions, namely, the sanctity of mitzvos. The absence of the sanctity of the Divine Presence is known from the verse in Yehoshua (22:19) in which the tribes describe the lands of Reuven and Gad as t'meiah and Rashi explains that it is t'meiah because the Divine Presence does not reside there. Consequently, the advantages of burial in Eretz Yisroel do not apply to the land east of the Jordan River since we know that Moshe Rabbeinu was buried in that area, and the Gemara (Kesubos 112a) teaches that Moshe Rabbeinu did not merit burial in Eretz Yisroel. Similarly,

(Insight...continued from page 1)

The Gri"z (to Nazir 2b) elaborates and explains that there are two aspects of beautifying a mitzvah. One is incumbent upon the person to perform the best mitzvah that he possibly can, and this is a function of the Torah's rule (Vayikra 3:16) that "the best should be for God." The rule of glorifying the mitzvah (זה א-לי ואנוהו) applies to the mitzvah itself, rather than to the person. ■

when the Gemara teaches that the air of Eretz Yisroel makes a person wise or that prophecy only comes to those in Eretz Yisroel, it refers specifically to those who dwell in Eretz Yisroel proper rather than those who dwell east of the Jordan River.

Birkei Yosef² questions whether grain from east of the Jordan River may be used for the omer. Seemingly, since the area east of the Jordan River has the sanctity of Eretz Yisroel for mitzvos it would seem that one could use grain from east of the Jordan for this mitzvah. Support for this is found in Rashi in our Gemara. The Mishnah states that grain for the omer could be taken from all the lands of Eretz Yisroel and Rashi³ explains that the reference to all the lands includes even the land east of the Jordan River. Birkei Yosef, however, proceeds to question whether Rashi referred to land in or outside of Eretz Yisroel proper and does not draw a definitive conclusion about the matter. ■

1. שו"ת תשב"ץ ח"ג סי' ר'.
2. ברכי יוסף אור"ח סי' תפ"ט סעי' י'.
3. רש"י ד"ה כל. ■

STORIES Off the Daf

Differing Views of Chodosh

"אלא מן החדש..."

On today's daf we find that both the omer and shte halechem offerings must be brought from the new crop of wheat—from chodosh.

The Bach, zt"l, famously ruled that chodosh is permitted in chutz l'aretz. This has been a point of great dispute throughout the ages. Although the Bach permitted, many other great sages did not. The Chofetz Chaim, zt"l, was particular never to partake of chodosh

in any form.¹ For others, however, he would warn against eating actual chodosh, but would permit beer without having to verify its yoshon status. The logic for this is that most barley used for beer is from the year before.² Chasidim were lenient in this regard, however. The Baal Shem Tov, zt"l, was very supportive of the Bach's view that chodosh does not apply to a non-Jew's grain.

A certain prominent rav once visited the Divrei Chaim of Sanz, zt"l. The Divrei Chaim was so impressed with this man who was a posek and a lamdan that he invited him to sit next to him and even indicated that he help

himself to food from the bowl of kasha set aside for the Divrei Chaim himself. Although this was considered a great honor, the visiting scholar demurred, explaining that he was careful never to eat chodosh.

The Divrei Chaim was lenient since he relied on the Ba'al Shem Tov. He leaned over to his guest—who was also a chassid and certainly knew about the Baal Shem Tov's leniency—and said, "If you want to rely on the Bach, well and good. If not, perhaps you should be publicly declared a zakein mamre!"³ ■

1. דוגמא מדרכי אבי, ע' כ"א
2. הח"ח חיינו ופעלו, ח"ג, ע' תתק"ל
3. שיחתן של עבדי אבות, ח"א, ע' מ"ז