

OVERVIEW of the Daf

1) Ma'aser (cont.)

Abaye unsuccessfully questions Rabbah's inquiry whether in regard to ma'aser we follow the root.

An unsuccessful attempt to resolve this inquiry is recorded.

R' Chanina bar Minyomi asks whether one may tithe grain grown in a non-perforated pot for grain grown in another non-perforated pot.

Abaye reframes the question and then resolves the inquiry.

R' Avahu asks about the halacha of an ear of grain that was smoothed in a pile, replanted and declared terumah while attached to the ground.

After the Gemara elaborates on the question the rabbis make an attempt to resolve the inquiry.

Abaye rejects their proof.

Abaye's position is unsuccessfully challenged.

2) Kil'ayim in a non-perforated pot

R' Tavyomi bar Kisna in the name of Shmuel states that it is prohibited to plant kil'ayim in a non-perforated pot.

Abaye explains that the intent of the statement was to say that the violator is subject to lashes.

3) **MISHNAH:** The Mishnah discusses laws that apply to the five grains.

4) The five grains

A Baraisa divides the five grains into two categories.

The Gemara infers from the Mishnah that rice and millet are not subject to challah.

Reish Lakish provides the source for this halacha.

A Baraisa teaches that grain, flour and dough combine with one another.

Four different interpretations of this halacha are presented.

A Baraisa is cited in support of Rava's interpretation.

The ruling of the Baraisa is unsuccessfully challenged.

5) Clarifying the Mishnah

The sources for some of the rulings in the Baraisa are presented.

R' Yonah and R' Yosi bar Zavda disagree about the point in the Omer process when it is prohibited to consume new grain.

One of the opinions is successfully challenged forcing the Gemara to reinterpret the point of dispute. ■

Distinctive INSIGHT

The five types of grain and when they can combine

תנא כוסמין מין חיטים, שיבולת שועל ושיפון מין שעורים

The Mishnah lists the grains which are obligated in the mitzvah of challah when they are made into dough. These grains are wheat, barley, spelt, oats and rye. The mitzvah of challah only applies when more than one and a quarter kav of grain is mixed at one time. The Mishnah rules that these grains can combine with each other to form this requisite volume of grain.

The Gemara cites a Baraisa which identifies spelt as a type of wheat, and that oats and rye are types of barley. Rashi explains that although the Mishnah implies that any of the five grains may combine with each other to form the one and a quarter kav of dough for the mitzvah of challah, the Baraisa correctly qualifies that wheat may only be combined with spelt, while barley may combine with all grains except for wheat. This is how the halacha is clarified in the Mishnah in Challah (4:2), and Tosafos explains how the words of the Baraisa can be understood in terms of the Mishnah in Challah.

Tosafos and ר"ש (to Mishnah, Kil'ayim 1:1) also understand that the Baraisa is categorizing these grains in terms of the mitzvah of challah, but they understand that the Baraisa is not clarifying our Mishnah, but it is rather clarifying a different aspect of this halachah. The Mishnah is dealing with a case where a person combined flour of each of these grains together to form one dough. In this case, all species combine with all others, as the Mishnah implies. The Baraisa is dealing with a case where dough was kneaded from flour of each grain separately. After the

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REVIEW and Remember

1. Explain R' Avahu's inquiry.

2. Is one punished for planting kil'ayim in a non-perforated pot?

3. Regarding what halacha does the Baraisa teach that grain, flour and dough combine?

4. What halacha is derived from the gezeirah shavah of the word ראשית?

HALACHAH Highlight

The prohibition against harvesting grain before the Omer in our times

ומלקצור מלפני העומר

And to harvest before the Omer

The Mishnah teaches that it is prohibited to harvest the five grains before the offering of the Omer. Later authorities debate whether this prohibition is in force even in the absence of the Beis HaMikdash. Sha'agas Aryeh¹ writes that although the pasuk links this prohibition to the offering of the Omer, nevertheless, even nowadays that we do not offer the Omer the prohibition is in force and the five grains may not be harvested before sunrise on the 16th of Nissan. He also notes that when Rambam presents this halacha he does not qualify the prohibition to the period in which the Omer is offered implying that the prohibition is in force regardless of whether the Omer is offered. In his conclusion, however, he writes that since we subscribe to the opinion that maintains that the sanctity of the land was not permanent and upon exile Eretz Yisroel lost its sanctity the land of Eretz Yisroel nowadays is similar to the outside of Eretz Yisroel during the time of the Beis HaMikdash and the prohibition does not apply.

Sefas Emes² disagrees with Sha'agas Aryeh's conclusion and asserts that the prohibition is in force even nowadays. His reasoning is that perhaps the Beis HaMikdash will be rebuilt after the harvesting of the new grain and then it will

(Insight...continued from page 1)

dough of each type was kneaded, the dough of each was placed together next to the others, in order to combine them by touching each other. In this case, one dough can combine with another only when they are of the same type. Here, wheat can combine with spelt, and the other species can combine with barley.

Rashi in Pesachim (35a) explains that this Baraisa is teaching a halachah regarding terumah. The Mishnah (Terumos 2:4) rules that when separating terumah from one's produce, terumah can only be taken from produce for its type. Therefore, terumah may be selected from wheat to exempt spelt, but not to exempt other grains. Ra"n and Shitta Mikubetzes reject this explanation, because the Mishnah in Terumos (2:6) states that any two species which are considered mixed in regard to kil'ayim may not be used for terumah for one another. And, regarding kil'ayim, we know that wheat and spelt are considered to be a forbidden mixture. ■

not be possible for the Omer to be offered from the first harvested grain. Malbushei Yom Tov³ also disagrees with Sha'agas Aryeh and contends that when it comes to the halachos of offering the Omer the sanctity of Eretz Yisroel is still in force. As such, just as the sanctity of Eretz Yisroel is in force regarding the Omer, so too, it is in force with regards to the prohibition against harvesting new grain before the offering of the Omer or sunrise on the 16th of Nissan. ■

1. שאגת אריה החדשות דיני חדש סי' ח'.

2. שפת אמת ד"ה ומלקצור.

3. מלבושי יו"ט ח"ב קונטרס חובת קרקע סי' י"א. ■

STORIES Off the Daf

Working the Dough

"יצאו אלו שאין באין לידי חימוץ אלא לידי סרחון..."

The Hagadah Shel Pesach Ishei Yisrael explains a statement on today's daf in an inspiring manner. "Our sages teach that matzah must be made from one of the five grains, since only the five grains can become chometz. Matzah may not be made from other species. Although changes occur to the mixture when these items are left to react, it is not the same chemical process as leavening. Instead of becoming chometz, other species ferment or spoil."

Rav Yisrael of Modzhitz, zt"l, explained the practical lesson from this as follows: rice and other substances that cannot become chometz represent the person who is in the grips of depression. Even if in his lethargy he doesn't sin outright, and he may do good when he moves at all, his mitzvos are spoiled. These acts are done out of depression and lack vitality. Like a spoiled thing, the depressed person sits on his couch and goes through life in spiritual slumber. He feels certain that he has done all that is incumbent upon

him in avodas Hashem.

He added, "But a person with a joyous heart is the exact opposite. He is filled with inner happiness and strength. Although such a person is more susceptible to sinning because the yetzer hara especially wants to bring such a person down, if he stays joyous he is freed. As the verse states, 'כי' בשמחה תצאון — For you shall go out [of exile] in joy...' As long as he acts for holiness in whatever way he can, he will never come to the chometz of sins. This can be compared to dough that cannot become chometz as long as it is worked."¹ ■

1. הגדה של פסח אשי ישראל, ע' כ"א ■