

## OVERVIEW of the Daf

### 1) Harvesting unripe grain (cont.)

The Gemara explains that R' Meir agrees with R' Akiva about one point and disagrees about another point.

### 2) Clarifying the Mishnah

The reasons for some of the Mishnah's rulings are explained.

A Baraisa presents the sources for a number of the Mishnah's rulings.

### 3) Harvesting the Omer during the day

A contradiction is noted whether it is acceptable to harvest the grain for the Omer during the day.

Rabbah reconciles the contradiction by differentiating between Rabbi and R' Elazar the son of R' Shimon.

The Baraisa that records the dispute between Rabbi and R' Elazar the son of R' Shimon is presented.

Rabbah bar bar Chanah in the name of R' Yochanan explains the rationale behind R' Elazar the son of R' Shimon's position.

Rebbi's position is successfully challenged and a revised version of his position is presented.

Numerous unsuccessful challenges to this version of Rebbi's position are recorded.

The implication that according to Rebbi the two loaves become sanctified during baking is unsuccessfully challenged.

הדרן עלך רבי ישמעאל

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## REVIEW and Remember

1. What halachos are derived from the word תקריב?
2. How does R' Shimon demonstrate the value of performing a mitzvah in its time?
3. What sanctifies the two loaves offered on Shavuot?
4. What is the point of dispute between Tanna Kamma and R' Shimon?

## Distinctive INSIGHT

### Performing a mitzvah in an expeditious manner

בא וראה כמה חביבה מצוה בשעתה

Our Mishnah ruled that the cutting of the omer, which should be done on the sixteenth of Nisan, during the night following the fifteenth of Nisan, is nevertheless acceptable if it was cut during the day. According to Tosafos, this is referring to where the omer was cut during the day of the sixteenth, instead of the night before. The Baraisa states that the cutting of the omer was only kosher at night, but it is not valid if it was cut during the day. Rabba answers that our Mishnah, which does not disqualify the omer when it is cut during the day, is the view of Rebbe, while the Baraisa which invalidates the omer when it is cut during the day is the view of R' Elazar b. Shimon.

The Gemara determines that Rebbe actually agrees with the view of Rabbi Akiva who does not allow violation of the Shabbos with an act that can be performed adequately without violating the Shabbos. Yet, Rebbe agrees that although the omer is kosher if it is cut during the day (on erev Shabbos), it is allowed to be cut on Friday night, because Rebbe also agrees with the view of R' Shimon in the following Baraisa.

The Baraisa cites the view of R' Shimon who holds that a mitzvah at its proper time is extremely precious. The example given is the burning of the limbs and fat of offerings that are brought on a particular day. Technically, the verse (Vayikra 6:2) declares that the limbs and fat of the offering which were to be burned upon the Altar could be placed there anytime that same day and throughout the following night. Nevertheless, no time was lost, even when the offerings were the t'midim and musafim of Shabbos, and these pieces were placed on the Altar to be burned on Shabbos day itself. Now, it is clear that the mitzvah could have been adequately fulfilled by waiting until after Shabbos was over, and the limbs could have been burned without violating the Shabbos. Yet, R' Shimon holds that it was preferable to do the mitzvah immediately, in an expeditious manner, even at the expense of having these portions be burned on Shabbos. This, then, is why Rebbe would agree that a mitzvah which can be done without violating the Shabbos should not be done on Shabbos, but if doing it on Shabbos is the prime time for the mitzvah, then doing it then is an accomplishment of a precious mitzvah.

The Gri"z determines that Rambam (Hilchos Ma'aseh HaKorbanos 4:1-3) holds that the limbs and fat of an offering should be burned the day the offering is brought, even for an offering whose time framework is elective, such as a free-will offering. This is noted because Rambam records this law in a general manner, and not only in reference to the tamid or musaf. ■

# HALACHAH Highlight

## *Selling one's reward for a mitzvah*

מנין שאין חולקין מנחות כנגד זבחים

*How do we know that one may not exchange a Mincha for an animal korban?*

The Gemara teaches that kohanim are not allowed to trade korbanos with one another. For example, one kohen may not offer another kohen his share of an animal korban in exchange for the other's portion of a mincha. Tosafos Yeshanim<sup>1</sup> writes that a kohen may sell his portion of a korban to another kohen. Avnei Nezer<sup>2</sup> explains that the prohibition in our Gemara against exchanging portions of korbanos is not that korbanos remain Hashem's property and a kohen may not do business with Hashem's property. If that were the reason for the restriction it would not be permitted for kohanim to sell their portion to another kohen. Rather, the prohibition is a Biblical decree that restricts kohanim from exchanging their portions with one another. The fact that the kohen may sell his portion of a korban indicates that one may sell a mitzvah to a friend. This principle is found in Shiltei Giborim<sup>3</sup> who proves from a Gemara in Bava Kamma that mitzvos have financial value. The Gemara there (91b) teaches that if one steals a mitzvah from a friend the thief must pay ten gold coins to his victim. This demonstrates that mitzvos have monetary value and thus they can be sold the same as any other object of value.

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4) **MISHNAH:** The Mishnah enumerates which menachos are subject to kemitzah and their leftovers are eaten by kohanim.

### 5) Clarifying the Mishnah

R' Pappa explains why the Mishnah has only ten cases in its list rather than eleven.

The sources that the leftovers of menachos are eaten by kohanim are presented.

One of the expositions is challenged. ■

Later Poskim discuss whether one is able to sell the reward he has earned for the performance of a mitzvah. Part of the discussion relates to whether there is a difference between the reward one earns for Torah study and the reward one earns for the performance of a regular mitzvah. Teshuvos Meishiv Davar<sup>4</sup> and Teshuvos Tuv Ta'am V'da'as<sup>5</sup> disagree whether reward for Torah study could be sold but not the reward for mitzvah observance or vice versa. In the end they both agree that one can not sell any reward. The basic reason is that the reward does not yet exist and halacha does not recognize the sale of something that hasn't yet entered this world - דבר שלא בא לעולם. ■

1. תוס' ישנים קידושין נ"ב: ד"ה אע"ג.
2. אבני' אהע"ז חידושים מסכת קידושין ס"י תנ"א.
3. שלטי גבורים ב"ק ל"ב: אות ג'.
4. שו"ת משיב דבר ח"ג ס"י י"ד.
5. שו"ת טוב טעם ודעת מהדו"ק ס"י ר"יז. ■

# STORIES Off the Daf

## *In Its Time*

"במועדו אפי' בטומאה..."

The sefer Vayedaber Moshe explains how we can still bring korbanos even today. "The Midrash explains that the verse regarding the korban tamid: 'תשמרו להקריב לי במועדו' — Take care to sacrifice to Me in its time—is linked to the verse in Mishlei, 'צדיק אוכל לשובע', 'נפש' — A tzaddik eats to satisfy his soul.'<sup>1</sup> On a simple level this seems difficult. What possible connection is there between the korban tamid and how a tzaddik eats?

"The key to understanding this puzzle

is a statement found in Menachos 72 which explains the word 'במועדו'—in its time.' The tamid must be offered on time, even on Shabbos and even when the Jewish people are ritually impure. We see that the word 'במועדו' connotes that the korban tamid must be brought twice daily, at all times and for all time, without exception. One may well wonder how the tamid has been brought twice daily since the destruction of the Beis HaMikdash so many years ago? The answer is that when we eat with sanctity this is likened to a sacrifice. One who eats for the honor of Hashem so that his body is healthy and the energy afforded from what he consumes is used to serve Hashem and learn Torah is in this category. His morning meal is like

the morning tamid to Hashem and his dinner is the tamid shel bein ha'arbayim. This is the meaning of the verse in Yechezkel: 'זה השלחן אשר לפני ה'—This is the table which is before Hashem.' When one eats with sanctity his table is like the altar since his food is like a sacrifice to Hashem.

"This is the connection between this verse regarding the korban tamid and the verse that a tzaddik eats to satisfy his soul. A tzaddik does not eat to satiate his body. He eats for his nefesh. This is the meaning of the surprising statement Hillel would make when going to eat, 'I am going to bestow chessed upon the hostel that houses my soul.'<sup>2</sup> ■

1. במדבר רבה, כ"א: כ'.
2. וידבר משה, פנחס. ■