



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Menachos Daf Samach Hey

#### MISHNA

- How would they cut the barley for the Omer? The sheluchim of Beis Din would go out on Erev Pesach and tie the barley into bundles that were still attached to the ground, so that it would be easier to cut. At the night going into the second day of Pesach (which is when the barley was cut), all the people of the cities nearby would gather near the field so that the barley be cut with a lot of fanfare. The person who would be cutting the barley would ask the people, "Has the sun set?" The people would say "yes". He would then repeat the question and they would repeat their answer. He would then ask, "Should I cut with this sickle?" They would say "yes". He would then repeat the question and they would repeat the answer. He would then ask, "Should I use this box?" The people would say "yes". He would then repeat the question and they would repeat the answer. If it was Shabbos he would ask them, "Should I cut even though it is Shabbos?" The people would say "yes". He would then repeat the question and they would repeat the answer. He would then ask, "Should I now cut?" The people would say "yes". He would then repeat the question and they would repeat the answer. Each question and answer was actually repeated three times.
  - Why did they have to do all this (all these questions)? It was because of the Baisusim, who would say that the Omer should not be done until the first Motzei Shabbos after the first day of Pesach. We therefore want to make it known that we are not following their view.

#### GEMARA

- A Braisa says, these are the days that one may not fast, and some of them one may also not make a hesped: from Rosh Chodesh Nisnon until the 8<sup>th</sup>, because the Korbon Tamid was correctly established during that time and therefore one may not even make a hesped. From the 8<sup>th</sup> until after Pesach one may not make a hesped, because the Yom Tov of Shavuos was firmly established. From Rosh Chodesh until the 8<sup>th</sup> the Tamid was established in that the Tzedukim darshened the pesukim to allow private donation of the Korbon Tamid, and the **Rabanan** bested them and established that it must come from the tzipbur's fund. From the 8<sup>th</sup> until after Pesach it is also considered a Yom Tov, because the **Rabanan** bested the Baisusim regarding the Halacha of when to begin counting the Omer which results in the arriving at the proper time for Shavuos. The Baisusim said it begins on the Motzei Shabbos following the first day of Pesach. **R' Yochanan ben Zakai** said to them, "What is your basis for saying this!?" One elder said to him, Moshe Rabbeinu loved the Yidden, so he set up Shavuos to always fall on a Sunday so that it should always follow Shabbos and the Yidden can have two festive days in a row. **R' Yochanan** said to him, if you are correct that Moshe went against Hashem's will because of his love for the Yidden, why did he keep the Yidden in the Midbar for 40 years when he could have traveled and entered EY in just 11 days!? The elder said, is that really how you will dismiss my claim? **R' Yochanan** said, the real reason is based on the pesukim – one pasuk says that we count the Omer for 50 days, which suggests that it may start on any day of the week (not just a Sunday), and another pasuk says that we count for "7 complete weeks", which suggests that we begin counting on a Sunday. We must understand this contradiction by saying that the first pasuk discusses a year in which Pesach fell out at some point during the week and the second pasuk discusses a year in which Pesach fell out on a Shabbos.
- The Braisa continues, **R' Eliezer** said that we don't need **R' Yochanan's** proof to refute the Baisusim. The pasuk regarding counting the Omer says "tispar lach", which teaches that the counting is up to the decision of Beis Din, based on when they decide to make the new month. The words "mimacharas hashabbos" must therefore mean the day after Yom Tov, because the

day after Shabbos is not something that is determined by Beis Din. It is Yom Tov that is determined by Beis Din through their deciding when Rosh Chodesh should be.

- The Braisa continues, **R' Yehoshua** says, the pasuk says to count days and make holy the Rosh Chodesh. The pasuk similarly says to count the Omer and make holy the day of Shavuos. Just as we know when we begin counting the new month, the beginning of the counting of the Omer must be at an easily identifiable time – which is the 16<sup>th</sup> of Nisson, not the Sunday after the Yom Tov (since that can fall out on a number of different dates, depending on the year).
- The Braisa continues, **R' Yishmael** says, there is a requirement to bring the Omer on Pesach and to bring the Shte Halechem on Shavuos. Just as the Shte Halechem is brought at the beginning of Shavuos, so too the Omer must always be brought at the beginning of Pesach.
- The Braisa continues, **R' Yehuda ben Beseira** says, the pasuk regarding the Omer says “Shabbos” and the pasuk regarding the Shte Halechem says “Shabbos”. This teaches that just as Shavuos falls out immediately after the last week of the counting of the Omer, so too Pesach must be immediately preceding the starting of the counting of the Omer.