



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

Menachos Daf Samach Vuv

- A Braisa says, the pasuk of “usfartem lachem” teaches that the counting must be done by every person. The words “mimacharas haPesach” refer to the day after Yom Tov. Maybe it means the day after Shabbos (i.e. Sunday)?
 - **R' Yose bar Yehuda** said, the pasuk says “tispiru chamishim yom”, which means there must be 50 days of counting – not more. Now, if we begin counting on Sunday, some years it will be 50 days from Pesach, some years it will be 51, some 52, 53, 54, 55, and even 56 days!
 - **R' Yehuda ben Beseira** said, “tispar lach” teaches that the count begins on a day that is determined by Beis Din (which is Yom Tov, based on the fact that they determine when Rosh Chodesh is), and Shabbos is not determined by Beis Din.
 - **R' Yose** said, “mimacharas hashabbos” must refer to Yom Tov. If it refers to a regular Shabbos, how do we even know which Shabbos of the year this refers to? Rather, it must refer to the Yom Tov. Also, the pasuk regarding the Omer says “Shabbos” and the pasuk regarding the Shte Halechem says “Shabbos”. This teaches, that just as the Shabbos of the Shte Halechem means it is close to the Yom Tov and at the beginning of the Yom Tov, so too the Omer must be near the Yom Tov of Pesach and at the beginning of the Yom Tov of Pesach.
 - **R' Shimon ben Elazar** said, one pasuk says matzah should be eaten for 6 days and one pasuk says it should be eaten for 7 days. We can explain this by saying that there is matzah that may only be eaten for 6 days of Pesach. This refers to matzah made from the new grains, which may only be eaten beginning on the second day of Pesach.
- The Braisa continues, the pasuk says “miyom havi'achem...tispiru”, which can mean that the barley should be cut and the Omer should be brought on the second day of Pesach, but the counting can even begin at a later date. The pasuk therefore says “meihacheil chermeish bakamah tacheil lispor”, which teaches that the count begins when the barley is cut, even before the Omer is brought. If we only had this second pasuk we would think that the barley is cut and the count begins on the second day of Pesach, but the Omer could be offered even at a later date. The first pasuk teaches that the count does not begin until the day that the Omer is brought. If we only had the pasuk of “miyom havi'achem” we would think that the cutting, the counting and the offering of the Omer must all be done during the daytime. The pasuk therefore says “shevah shabbasos temimos tihyena”, which means that the counting must begin at night, because that is the only way that we can achieve 7 full weeks (and the cutting must also be done at night, because the cutting must be done before the counting begins). We would think that the Omer should also be brought at night. The pasuk therefore says “miyom havi'achem”. From all the pesukim together we learn that the cutting and counting are done at night and the Omer is offered during the daytime.
- **Rava** said, all the proofs that were brought to prove the correctness of our view over that of the Baisusim can be refuted, except for the proofs brought by the last two Tanna'im of the first Braisa and of the second Braisa which cannot be refuted. He explains: **R' Yochanan Ben Zakai's** proof (based on the pasuk's mentioning days and weeks) can be explained as **Abaye** said, that this teaches that there is a mitzvah to count the days and a mitzvah to count the weeks; **R' Eliezer's** and **R' Yehoshua's** proofs, each of which said that the counting must begin on a fixed day of the month, can be refuted by saying that maybe it refers to the last day of Yom Tov (and not the second day). However, the proofs of **R' Yishmael** and **R' Yehuda ben Beseira** can't be refuted (because they prove that it must be referring to the beginning of the Yom Tov). **Rava** continues with the second Braisa: **R' Yose bar Yehuda's** proof which was based on the fact that the count must be for exactly 50 days can be refuted by saying that this refers to 50 days

without the additional days (as explained in the Braisa); **R' Yehuda ben Beseira's** proof is the same as the proof of **R' Eliezer** of the first Braisa, and can therefore be refuted in the same way. In fact, **R' Yose** himself realized this flaw in his proof and therefore gave an additional proof, which is like that of **R' Yehuda ben Beseira** of the first Braisa and can also not be refuted.

- We mentioned that **Abaye** says that there is a mitzvah to count the days and to count the weeks. The Gemara says, the **Rabanan** of **R' Ashi's** yeshiva would count the days and the weeks. **Ameimar** would only count days and not weeks. He explained that counting today (after the Churban) is only done as a remembrance for the Mikdash, and therefore it suffices to count days.

MISHNA

- They would cut the barley and put it into boxes. They would bring it to the Azarah and would toast it over a fire to fulfil the mitzvah of "kali" (the pasuk says it should be toasted). This is the view of **R' Meir**. The **Chachomim** say that they would first hit the barley with reeds and stems to remove the kernels of barley from the stalks. They used soft things like reeds, so that they not crush the kernels. They would then take these threshed kernels and put them into a copper pipe which was full of holes to allow the fire to reach all over and toast the kernels. They would then spread them out in the Azarah to allow the wind to blow on them. They would then put it in a mill made to grind beans (which did not make a fine flour) and would extract an issaron of fine flour from it after it had been through 13 sifters. Whatever was left over was redeemed and could be eaten by anyone. The redeemed flour is chayuv in challah but is patur from maaser. **R' Akiva** said it is chayuv in challah and maaser.

GEMARA

- A Braisa says, the pasuk regarding the Omer says "aviv", which refers to the first produce to be cut. The pasuk says "kaluy ba'aish" – **R' Meir** says this teaches that the Yidden would toast it over fire to fulfil the mitzvah of "kaluy", and the **Chachomim** said "kaluy" does not refer to roasting directly on fire, rather it refers to roasting with some other medium in between, or **Others** said that the **Chachomim** said that "kaluy" refers to something shiny (the copper pipe that is used in this process). How was it done? There was a copper pipe with holes like a sifter that was used to toast the barley. The pasuk says "aviv kaluy...geres". We wouldn't know if it should be toasted when "aviv" (when still whole) or when "geres" (when ground). The word "ba'aish" creates a separation in the pasuk and therefore teaches that it must be toasted before it is ground. The pasuk says "karmel", which teaches that the barley should be "rach" and "mal" – soft and easily crushed. The Gemara brings other instances where we interpret a word as being a contraction of words. The yeshiva of **R' Yishmael** darshened "karmel" to mean "kar" and "malei", meaning "a full pillow" (the kernels should be plump and fully ripe).

V'R' AKIVA MECHAYUV B'CHALLAH UBIMAASROS

- **R' Kahana** said, **R' Akiva** would say that when grain is smoothed while it belonged to Hekdesh, it does not make it patur from maaser.
 - **Q: R' Sheishes** asked, a Braisa brings the machlokes between the **Rabanan** and **R' Akiva** of our Mishna, and then says further that the **Rabanan** said to **R' Akiva**, your view can be refuted from the case of the person who buys regular grain (not of the Omer) from Hekdesh, which is chayuv in challah and is patur from maaser. Now, according to **R' Kahana**, what are the **Rabanan** asking **R' Akiva**? **R' Akiva** would say in that case as well that it is chayuv in maaser!? Rather, it must be that **R' Akiva** holds that only the redeemed grain of the Omer is chayuv in maaser, but not other grains redeemed from Hekdesh! **Q2: R' Kahana bar Tachlifa** asked, a Braisa says that the reason why **R' Akiva** holds the redeemed grain is chayuv in challah and maaser is because the grain that ended up not being needed never became Hekdesh in the first place. **A:** Rather, **R' Yochanan** said, the reason of **R' Akiva** is not like **R' Kahana** explained, but is rather that he holds that the redeemed grain is chayuv in challah and maaser because the grain that ended up not being needed never became Hekdesh in the first place.
 - **Rava** said, it is obvious that grain smoothed while belonging to Hekdesh is patur from maaser. And, even **R' Akiva** holds this way and holds differently regarding the leftover flour of the Omer only because the grain that ended up not being needed never became Hekdesh in the first place. Whether grain that was

smoothed while belonging to a goy is patur from maaser is subject to a machlokes Tanna'im in a Braisa. We also see from a Mishna that the mixing of a dough that took place while it belonged to Hekdesh makes it patur from challah.