



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

### Menachos Daf Ayin Beis

KOTZRIN MIPNEI HANETI'OS...

- The reason why these cuttings are allowed is because the pasuk says "ketzirchem" ("your cutting"), which teaches that cutting for the sake of a mitzvah is allowed.

V'LO YAASEH KRICHOS AVAL MANICHAN TZIVASIM

- The reason they should not be made into bundles is that we try to deal with chadash as little as possible, so we rather not be involved with it to tie it into bundles.

MITZVAS HA'OMER L'HAVI MIN HAKAMAH

- A Braisa says, the pasuk says "v'ihm takriv minchas bikkurim" and then repeats and says "takriv eis minchas bikurecha". This teaches that the mitzvah is to bring the Omer from standing crop. The word "takriv" teaches that if there is no standing crop it may even be brought from crops that were already cut. Another thing that "takriv" teaches is that even though it is a mitzvah to bring the Omer from moist kernels, if there are no such kernels to be found, it may be brought from dry kernels. Another thing that "takriv" teaches is that even though it is a mitzvah to cut it on the night going into the 16<sup>th</sup> of Nisson, if it was cut on the day of the 16<sup>th</sup> it is still valid. The word "takriv" also teaches that the Omer overrides Shabbos. The drashos are as follows: "takriv" – whatever it is (even if it was already cut), from any place (even far from Yerushalayim), even on Shabbos, and even in a state of tumah.

NIKTZAR BAYOM KASHER

- **Q:** A Mishna says, the entire night is valid for: cutting the barley for the Omer and for burning the fats and limbs of a korban. The general rule is, any mitzvah that must be done by day, may be done the entire day. Any mitzvah which must be done at night, may be done the entire night. Presumably, this is teaching that just as something that must be done during the day can't be done at night, so too a mitzvah that must be done at night may not be done during the day!? **A: Rabbah** said, our Mishna follows **Rebbi** (who allows the Omer to be cut during the day of the 16<sup>th</sup>) and this other Mishna is the view of **R' Elazar the son of R' Shimon** (who says it may not be cut on the day of the 16<sup>th</sup>), as we see this view of **R' Elazar the son of R' Shimon** in a Braisa, where he argues on **Rebbi**.
  - **Rabbah bar bar Chana in the name of R' Yochanan** said, **R' Elazar the son of R' Shimon** is following the view of his father's rebbi, **R' Akiva**, that with regard to a mitzvah overriding Shabbos, anything that can be done before Shabbos will not override Shabbos. He also follows the view of **R' Yishmael**, who holds that the cutting of the Omer is a mitzvah that overrides Shabbos. Therefore, he holds that if the Omer is valid b'dieved even if it was not harvested in the ideal way, the cutting of the Omer would not override Shabbos, since it could be cut on Friday and be valid b'dieved. From the fact that we know that it does override Shabbos proves that if it is not cut in the ideal way, it is passul.
    - **Q: Rebbi** was also a talmid of **R' Shimon** (as can be seen from a Braisa), which should mean that he also follows **R' Akiva's** view. If so, why does he hold that it is not essential that the Omer be cut that night? **A:** He holds like another ruling of **R' Shimon** which says that although the limbs and cheilev of a korban may be offered at night, for a korban that is brought on Shabbos we may still offer these parts during the day (although they are valid if offered at night), because we rather override Shabbos so that they are brought in the more ideal time. The same would be with the Omer – although it can be cut at another time, we would cut it on Shabbos, since that is the ideal time to have it cut.

- **R' Elazar the son of R' Shimon** disagrees with this. He says this case is different, because once we override Shabbos for the shechita of the korban, it may be overridden for the offering of the parts as well.
- **Q: Rebbi** should make this differentiation as well!? **A: Rebbi** actually holds that the cutting of the Omer does *not* override Shabbos.
  - **Q:** There are a few places where the Mishnayos say that it does override Shabbos!? **A:** The Mishnayos do not follow **Rebbi**.
  - **Q:** Our Mishna said, if it is cut on the day of the 16<sup>th</sup> it is valid, and the Omer overrides Shabbos. Now, **Rebbi** is the one who holds that cutting on the day of the 16<sup>th</sup> is valid, so the Mishna is following his view, and the Mishna then says that the Omer overrides Shabbos. Presumably, this refers to the cutting of the Omer!? **A:** It refers to the offering of the Omer, which even **Rebbi** holds overrides Shabbos.
  - **Q:** A Braisa says, **Rebbi** says, we would only know that Tamid and Pesach override Shabbos and tumah, because the pasuk says “moed” regarding them. The pasuk regarding the mussafim of Yom Tov therefore ends off “eileh ta’asu LaShem b’moadeichem”, to teach that they too override Shabbos and tumah. We still don’t know that the Omer and its accompanying items, and the Shte Halechem and their accompanying items (which are not written in the parsha with the mussafim) override Shabbos and tumah, therefore the pasuk says “vayidaber Moshe ess moadei Hashem” (written at the end of the parsha that discusses these korbanos as well as the mussafim of Yom Tov). Now, the Omer and the Shte Halechem are grouped together. The Shte Halechem is not offered on the Mizbe’ach, so the overriding of Shabbos refers to the grinding and sifting. Similarly, the overriding of Shabbos by the Omer must refer not to its offering, but rather to its cutting!? We see that **Rebbi** holds that even the cutting overrides Shabbos!? **A:** The Braisa is referring to the offering of the Omer and to the baking of the Shte Halechem. **Rebbi** holds that the baking makes it kadosh and therefore if it is baked before Shabbos it would become passul with linah.
    - **Q:** A Braisa says that **Rebbi** holds the Shte Halechem become kadosh through the proper shechita and zrika of the Shavuot lambs!? **A: R' Nachman bar Yitzchak** said, the Braisa means that the breads become set and established as accompanying these lambs when the shechita and zrika are done properly. It is not referring to it becoming kadosh, because that happens when it is baked in the oven.

### HADRAN ALACH PEREK R' YISHMAEL!!!

#### PEREK EILU MENACHOS NIKMATZOS -- PEREK SHEVI'I

#### MISHNA

- The following menachos have a kemitza taken off and the shirayim are then given to the Kohanim: a minchas soles, a machavas, a marcheshes, challos, rekikin, a mincha of a goy, a mincha of a woman, the Omer, a chatas mincha, and a sotah’s mincha. **R' Shimon** says, the chatas mincha of a Kohen has a kemitza taken , the kemitza is burned on the Mizbe’ach, and the shirayim is then burned separately on the Mizbe’ach.

## GEMARA

- **R' Pappa** said, wherever we have a list of menachos (like in our Mishna), it is always a list of ten. This comes to exclude the view of **R' Shimon**, who says that when a person promises to bring a baked mincha he may bring half of the required mincha as challos and half as rekikin. According to this view the Mishna should list an 11<sup>th</sup> case – where a person brings this mixed mincha. **R' Pappa** teaches that one may not bring a mixed mincha.

## V'SHIREYHEN LAKOHANIM

- **Q:** How do we know that the shirayim are eaten by the Kohanim?
  - **Q:** From where is it known? Regarding some it is written explicitly, and regarding the others we have a general pasuk regarding menachos – “v'zos toras hamincha...” which says that the leftovers are eaten by the Kohanim!? **A:** That is regarding a mincha brought of wheat. We are asking regarding a mincha brought of barley.
    - **Q:** Even if it is brought of barley, once we know that a kemitza is taken we know that the shirayim are eaten, because if it is also burned why would we take off a kemitza!? **A:** We are asking according to **R' Shimon** who says that a kemitza is taken even where the shirayim are not eaten. According to him we are looking for a source that the shirayim of a mincha of barley is eaten.
  - **A: Chizkiya** said, the pasuk says “v'chol mincha b'lula bashemen vachareiva l'chol Bnei Aharon tihyeh”. This pasuk is not needed to teach regarding a mincha of wheat, and therefore it teaches that even a mincha of barley – whether it is of the type that is mixed with oil or not – has its shirayim eaten by the Kohanim.