



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

Menachos Daf Pey Daled

- A Mishna says, the watchmen of the after-growths that grow during shmitta (who make sure that there will be barley available for the Omer) are paid with hekdesch funds. **Rami bar Chama** asked **R' Chisda**, a Braisa learns from a pasuk that shmitta produce may only be eaten, not burned. If so, how can shmitta produce be used for the Omer when the kemitza of the Omer will be burned!? **R' Chisda** said, the Torah says that the Omer must be brought in all generations ("lidoroseychem"), so how can you suggest that it should not be brought during shmitta? **Rami** said, I didn't say they shouldn't bring the Omer, I am asking that they should instead use barley from the previous year's crop! **R' Chisda** said, the pasuk says "karmel" (fresh kernels) so we can't use the previous year's barley. **Rami** said, we can fulfil this by using barley that was harvested when they were fresh kernels! **R' Chisda** said, the pasuk says "karmel takriv", which teaches that they must be fresh when they are offered, which means that the new crop must be used.
 - **R' Yochanan** said, that the source that one must use the new crop is the pasuk of "karmel takriv". **R' Elazar** said, it is the pasuk of "reishis ketzirchem".
 - **Q: Rabbah** asked, a Braisa says, **R' Akiva** says it must be that the Omer is brought from barley, because the pasuk refers to the Shte Halechem as being the "first offering", and if the Omer is brought from wheat, the Shte Halechem (which is brought from wheat) would not be the first wheat offering! We see that the Shte Halechem must be brought from the new crop and similarly the Omer would have to be brought from the new crop, because a similar word is used to describe it in the pasuk. Now this reason corresponds with **R' Elazar's** reason and is different than **R' Yochanan's** reason!? This is a **TEYUFTA** of **R' Yochanan**.
- A Mishna says that bikkurim may only be brought from the "shivas haminim", and they may not be brought from dates of the mountains or from the produce of the valleys (because they are of inferior quality). **Ulla** said, if one brought bikkurim from other than the shivas haminim or of these inferior dates and produce, they do not even become kadosh.
 - **Q: Rabbah** repeated this ruling of **Ulla**. **R' Acha bar Abba** asked, a Braisa gives the sources for the halacha that bikkurim may not be brought before the Shte Halechem is offered and even brings a source that the Shte Halechem must be offered before bikkurim that are grown in atypical places – such as on a roof, in a ruin, in a flowerpot, or on a boat. We see that produce grown in these places would have the status of bikkurim, and it would therefore seem to reason that the dates of the mountains and the crops of the valleys would have the status of bikkurim as well!? **A:** That part of the Braisa is referring to grains that grow in these places and means to say that they should not be used for a mincha before the Shte Halechem are brought. However, bikkurim could not be brought from shivas haminim that grew in these places.
 - **Q: R' Ada bar Ahava** asked, the Braisa there quotes the pasuk that ends off with "kol tahor bibeischa yochalenu", which means that anyone in the Kohen's household may eat them. This can't be referring to a mincha (as previously suggested), because only the male Kohanim may eat a mincha!? **A: R' Mesharshiya** said, although the beginning of that pasuk refers to a mincha, the end of the pasuk refers to bikkurim, which may even be eaten by the women in the Kohen's household. **A2: R' Ashi** said, that the entire pasuk refers to menachos, but the end of the pasuk refers to the Todah breads (a type of mincha), which may be eaten by women as well.

- The ruling of **Ulla** is actually the subject of a machlokes: **R' Yochanan** says that if one brought bikkurim from the inferior produce it does not become kadosh and **Reish Lakish** says it does become Kadosh, because it is like a lean animal offered as a korban.
 - **Q: Reish Lakish** explained his reason, but what is **R' Yochanan's** reason? **A: R' Elazar** said, I saw **R' Yochanan** in a dream last night, so I know that I will say a good thing – the pasuk says “*meireishis*” (“*from the first*”) but not all the first, and “*mei'artzecha*” (“*from your land*”) but not all places in your land.
 - **Reish Lakish** uses the “*mei'artzecha*” to create a gezeira shava on “*eret*” that teaches that bikkurim is only brought from the shivas haminim. **R' Yochanan** also uses that gezeira shava, but says that the “*mei*” can be used for the other drashah. **Reish Lakish** does not darshen the “*mei*”.
 - **Q:** One Braisa says that if bikkurim are brought from produce that grew on a roof, in a ruin, in a flowerpot, or on a boat, the person does read the parsha of bikkurim when he brings it, and another Braisa says that he does not read it. Now, according to **Reish Lakish** we can explain the Braisos as the first Braisa referring to the roof of a cave (which is considered like regular land) and the second Braisa referring to the roof of a house, the first Braisa referring to a cultivated ruin and the second Braisa referring to an uncultivated ruin, the first Braisa referring to a flowerpot with a hole and the second Braisa referring to a flowerpot without a hole, and the first Braisa referring to an earthenware boat and the second Braisa referring to a wooden boat. However, how can we explain the Braisos according to **R' Yochanan** who says that we don't even bring bikkurim that grew in these places!? **A:** He holds like the Tanna of another Braisa who says that we don't even bring bikkurim from produce that grew in such places.

V'KULAN EINAN BA'OS ELAH MIN HAMUVCHAR...

- The Gemara tells how the magicians in Mitzrayim scorned Moshe for doing his miracles, saying that Mitzrayim is full of kishuf. They told him, “Are you bringing straw to Aforayim!?” We see that Aforayim was a place of abundant grain and straw.