



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

### Menachos Daf Pey Hey

#### MISHNA

- We do not bring the Omer and Shte Halechem from grain that grew in a fertilized field, in an irrigated field, or in an orchard. If grain from these places was used, it is valid.
  - How does one work a land to make it fit to take grain from it for the korbanos? He plows the field the first year and does not plant that year, but instead plants in the second year 70 days before Pesach, and it produces a large amount of flour.
  - How do we examine the flour to see if it has been properly sifted? The Gizbar puts his hand into the flour. If dust-like flour came up in his hand, it is passul until he sifts it again. If the flour became wormy, it is passul.

#### GEMARA

- **Q:** Does the Mishna mean that he plows in the first year, again in the second year, and then plants, or does the Mishna mean that he plows in the first year and plants without plowing in the second year? **A:** A Braisa says that to produce high quality grain a field should be worked as follows. It should be plowed in the first year and in the second year it should be plowed and then plowed again. It should then be planted 70 days before Pesach so that it grows in the sunny season. This will produce grain that has stalks the size of a zeres and kernels the size of 2 zeres. He then harvests, gathers, threshes, winnows, selects, grinds, and sifts and brings it to the Gizbar. The Gizbar sticks his hand into the flour. If dust comes up with his hand, he tells them to sift it again. In the name of **R' Nossan** they said that the Gizbar smears oil onto his hand and put it into the flour until all the dust has been taken out. Now, the Braisa says that in the second year he plows and repeats the plowing. It is explaining the same process and clearly says that it is plowed in the second year as well, so that must be the proper way to understand the Mishna.
  - **Q:** The Mishna certainly doesn't say to plow *twice* in the second year, whereas the Braisa says that it is done twice. There is a contradiction between the Mishna and the Braisa!? **A:** The Mishna is referring to a field that was already worked on, and the Braisa is dealing with a field that had not been worked.
  - **Q:** How do we come out regarding the plowing of the field in the second year? **A:** A Braisa says that half the field should be plowed and the other half planted, and the reverse should be done the next year. We see that it does not have to be plowed in the year that it is planted.
- **R' Yochanan** said, we only bring the Omer from grains that grow in the southern fields of EY, because the sun shines on them from sunrise to sunset.
  - A Braisa says this as well. The Braisa says, **Abba Shaul** said, the Omer would be brought from the valley of Beis Makleh, which was the size of 3 se'ah, and was a southern field where the sun shone on it from sunrise to sunset. The field would be plowed and only planted in half the field, and in the next year the other half would be planted in that way.
    - **R' Chilkiya bar Tuvi** would do this with his field – he would only plant half each year – and the field yielded double the amount of produce, which was of very high quality.

#### V'IHM HISLI'AH PESULA

- A Braisa says, soles flour whose majority became wormy is passul, and wheat kernels whose majority became wormy is passul.
  - **Q:** **R' Yirmiya** asked, does this refer to a majority of the wheat kernel or a majority of the se'ah? **TEIKU**.

- **Q: Rava** asked, if a person made these wormy items kadosh for a mincha, would he get malkus for making a “baal mum” kadosh just as he would if he did so to an animal, or is this something that only applies to an animal? **TEIKU**.
- A Mishna says, any wood that was found to have a worm in it is passul for the Mizbe’ach. **Shmuel** said, this is only in regard to a moist piece of wood, but with regard to a dry piece of wood, the wormy part can be scraped off and it is valid.
  - **Q: Rava** asked, if a person made this wormy wood kadosh, would he get malkus for making a “baal mum” kadosh just as he would if he did so to an animal, or is this something that only applies to an animal? **TEIKU**.

#### MISHNA

- The oil of Tekoah is the best oil (and the oil for menachos should therefore come from there). **Abba Shaul** says, the second best is the oil of Regev from Eiver HaYarden. The oil of all lands is valid, but they would use the oil from there.
- We do not use oil from olives grown on trees of a fertilized field, or an irrigated field, or from trees that have seeds planted between them. If oil from such trees is used it is valid.
- We do not use “anpiknon” oil, but if it is used it is valid.
- We do not use oil from olives that were soaked in water, or that were pickled, or that were boiled, and if such oil is used it is passul.

#### GEMARA

- A pasuk tells us that Yoav sent to Tekoah and took a wise woman from there. **R’ Yochanan** said, the people of Tekoah were wise, because they would regularly have olive oil in their diet.
- A Braisa says, “v’tovel bashemen raglo” refers to the portion of Asher, where oil flowed like a spring. The Braisa brings a story of a goy who was sent on behalf of his city to buy a tremendous amount of oil from EY. When he got there he was directed to the portion of Asher. He met a simple looking farmer who he was told had a lot of oil. He didn’t believe that such a poor looking man could have that amount of oil. It turned out that he had much, much more than he even wanted.

#### EIN MEVI’IN LO MIBEIS HAZEVALIM

- **Q:** A Braisa says that we may not use “anpiknon” oil and if it is used it is passul, because it is considered to be a secretion, not an oil!? **A: R’ Yosef** said, the Braisa follows **R’ Chiya** and the Mishna follows **R’ Shimon bar Rebbi**.
- The pasuk says “Shisha chadashim b’shemen hamor” – **R’ Huna bar Chiya** said, this is balsam oil. **R’ Yirmiya bar Abba** said, this is oil from olives which have not yet grown 1/3.
  - A Braisa says, **R’ Yehuda** says, “anpiknon” is oil from olives which have not yet grown 1/3.
  - People smear such oil on themselves, because it removes hair and causes the skin to shine.

#### EIN MEVI’IN MIN HAGARGERIN SHENASHRU BAMAYIM

- A Braisa says, oil from olives that were pickled, cooked, or soaked in water, or of olive sediments or oil with a bad smell should not be used, and if it is, it is passul.
  - **Q: Rabba** asked, if a person made this type of oil kadosh, would he get malkus for making a “baal mum” kadosh just as he would if he did so to an animal, or is this something that only applies to an animal? **TEIKU**.