

Menachos – Simanim

פרק ה – כל המנחות באות מצה

דף סג – Daf 63

1. The difference between a מנחת מרחשת and a מנחת מחבת

The next Mishnah states that if one said *להביא במחבת* – *"I take upon myself to bring (a minchah prepared) in a machavas, he may not bring one prepared in a marcheshes, and vice versa.* Rebbe Yose HaGlili describes the difference between them: *מרחשת יש לה כיסוי – a marcheshes has a cover, whereas מחבת אין לה כיסוי – a machavas has no cover.* The Gemara later concludes that *מרחשת גמירי לה – he knows through tradition that a מרחשת has a cover and a מחבת does not.* Rebbe Chanina ben Gamliel says that a מרחשת is *עמוקה – deep, ומעשיה רחשין – and its products shake* when touched, because its depth prevents the oil from being burned off. He says that a מחבת is *צפה – shallow, ומעשיה קשין – and its products are hard.* He holds that since the *passuk* refers to a *minchah* being prepared *במרחשת – in a marcheshes,* whereas another *passuk* refers to a *minchah* prepared *על מחבת – on a machavas,* this indicates that a מרחשת is a deep pan and a מחבת is a flat griddle.

2. Machlokes if a מנחת מאפה can be brought as half חלות and half ריקין

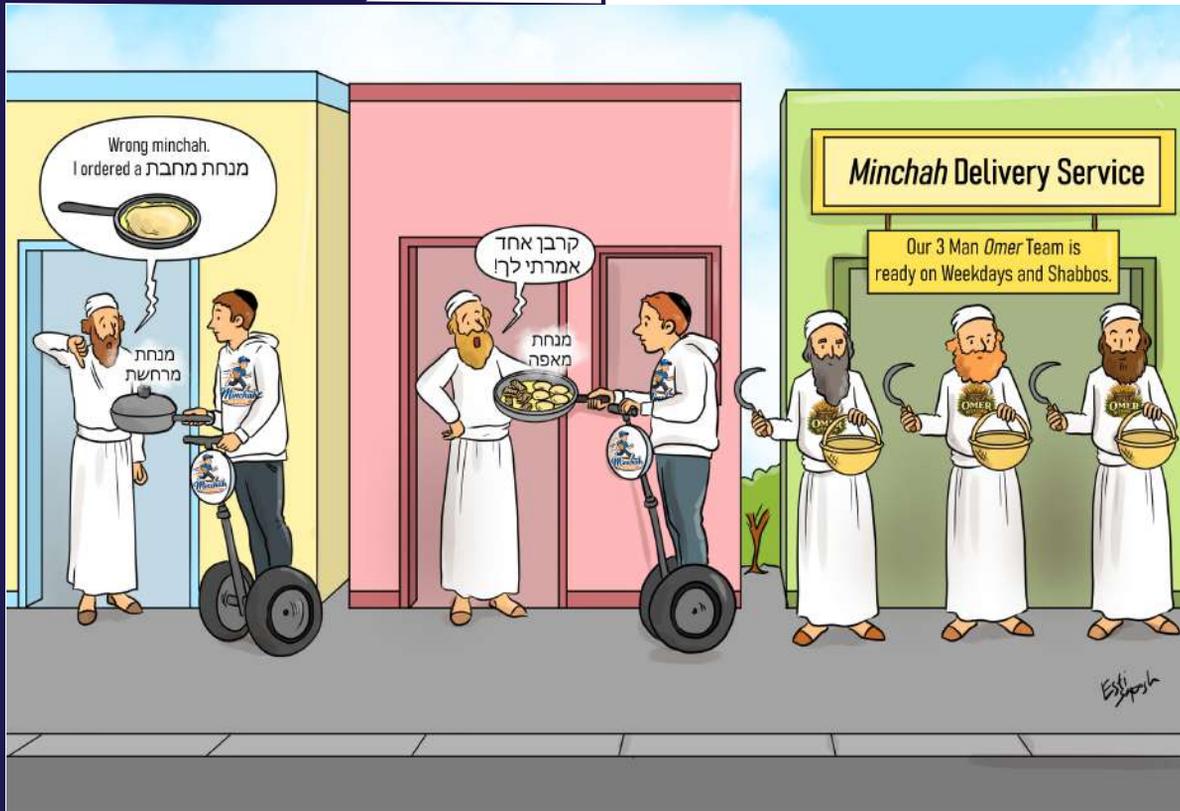
The next Mishnah states that one who pledges to bring a *minchah* baked in a *תנור* cannot bring one baked in other types of ovens. If he pledged to bring a "מנחת מאפה" – *baked minchah,* the Tanna Kamma says: *לא יביא מחצה חלות – he may not bring half as loaves (baked with oil) and half as wafers (baked without oil), but must bring all ten as either חלות or ריקין.* Rebbe Shimon permits bringing a combination of both types, *מפני שהוא קרבן אחד – because it is one offering.* The Tanna Kamma's opinion is derived from the singular "קרבן מנחה", teaching: *קרבן אחד – I have only told you to bring one offering, and not two or three offerings.* Rebbe Shimon responds that the word *korban* is only written once regarding חלות and ריקין, proving they are considered a single type of offering. Thus, he may bring them all as חלות, ריקין, or half as חלות and half as ריקין. Rebbe Yose bar Rebbe Yehudah derives from a different source that one cannot bring a combination of חלות and ריקין, and the Gemara clarifies that he holds such a combination is invalid even *בדיעבד – after the fact.*

3. Harvesting for the עומר on Shabbos vs. a weekday

The sixth Perek begins: *עומר היה בא בשבת משלש סאין – the omer was brought on Shabbos from three סאה of barley, sifted to one עשרון of fine flour, ובחול מחמש – but when brought during the week, it was brought from five סאה of barley.* But the Chochomim say that whether on Shabbos or a weekday, it was always brought from three סאה. Rebbe Chanina S'gan Hakohanim says that on Shabbos, it was cut by one person with one sickle and put into one basket (to minimize מלאכה), but during the week, it was cut by three people, and put into three baskets, using three sickles. The Chochomim say that it was always cut in this second manner. The Gemara explains that the Rabbonon hold that three סאה suffice for an עשרון of fine flour, but wonders why Rebbe Yishmael requires different amounts for Shabbos and weekdays. Rava explains that he holds *עשרון מובחר בלא טירחא – an issaron of choice flour comes from five סאה without effort, and from three סאה with effort (i.e., more sieving).* Therefore, during the week, five סאה are used, *דהבי שביחא מילתא – because this is the better [flour].* On Shabbos, three סאה are used to reduce the number of מלאכות required (although it will require more sieving).

Siman – Segway

The *minchah* delivery man on a **Segway** who **messed up** an order and **brought a מנחת מרחשת instead of a מנחת מחבת** while his partner **messed up** his order for a **מאפה תנור by delivering half as loaves and half as wafers, had three workers ready to cut the three se'ah for the omer, using three baskets and three sickles, whether it was a Shabbos or a weekday.**



The *minchah* delivery man on a **Segway** who **messed up** an order and **brought a מנחת מרחשת** instead of a **מנחת מחבת** while his partner **messed up** his order for a **מאפה תנור** by **delivering half as loaves and half as wafers**, had three workers ready to cut the three se'ah for the **omer**, using three baskets and three sickles, whether it was a **Shabbos** or a **weekday**.

3 things to remember

1. The difference between a **מנחת מחבת** and a **מנחת מרחשת**
2. **Machlokes** if a **מנחת מאפה** can be brought as **חלות** and **חלקי**
3. Harvesting for the **עומר** on **Shabbos** vs. a **weekday**



Menachos – Simanim

פרק ו – רבי ישמעאל

דף 64 – טו דף

1. One who catches fish and thereby saves a drowning child (בתר מחשבתו או בתר מעשיו)

Rabbah said that if one *shechted* a כחושה – *lean animal* for a חטאת ציבור on Shabbos, it is still permitted to *shecht* a שמינה – *fat animal*, the preferable *korban*. Ravina asked Rav Ashi, what if they discovered the first animal was internally כחושה after the second *shechitah*? בתר מחשבתו אזלינן? – *Do we follow his intent*, קא מיכוין, – *and the man intended a transgression*, since he did not know the first animal was כחושה? Or בתר מעשיו אזלינן? – *do we follow his actions*, which emerged to have been correct? Rav Ashi replied: if one heard a child was drowning at sea and he spread his net to catch fish, then if he caught only fish, he is liable. However, if he brought up both fish and the child, Rava says he is חייב for his forbidden intent, while Rabbah says he is פטור. Rabbah holds that since he heard about the drowning child, דמי דעתיה אתינוק, – *we say his intent was also about saving the child*, but if he had not heard about the child (paralleling our case of the second *shechitah*), Rabbah would agree he is liable. In another version, Rav Ashi compares this *machlokes* to our case, and says Rabbah exempts even one who was unaware of the drowning child.

2. Detaching two figs on two stems vs. three figs on one stem (where two figs are needed)

Rava asked: if a sick person was assessed as requiring two dried figs on Shabbos for his survival, and there are two figs attached to the tree by two separate stems (requiring two acts of cutting), and there are three figs attached by one stem, which do we bring? שתיים מיייתין דחזו ליה? – *Do we bring the two figs because they are both fit for him* and no superfluous figs are detached, דקא ממעטא קצירה, – *or perhaps we bring the three figs, because we thereby reduce the acts of harvesting*, since they only require a single act of detaching? The Gemara replies that it is obvious that we bring the three figs, because the reason that Rebbe Yishmael (in our Mishnah) required harvesting less barley for the עומר on Shabbos is only דכי ממעט באכילה קא ממעט קצירה – *because by reducing the consumption* (the amount of barley used for the עומר) *it also reduces the total acts of harvesting*. But here, דכי קא, – *that by reducing consumption* (the number of figs obtained) *it increases the acts of harvesting*, we should certainly bring the three figs, which only require one act of cutting.

3. Bringing the עומר from nearby grain, once brought from גגות צריפין (Mordechai's interpretations)

The next Mishnah states: מצות העומר להביא מן הקרוב – *the mitzvah of עומר is to bring the barley from the closest place to Yerushalayim*. If nearby barley had not yet ripened, it can be brought from anywhere. The עומר was once brought from גגות צריפין, and the wheat for the שתי הלחם was once brought from the valley of עין סוכר (both a great distance from Yerushalayim). There are two reasons for bringing the closest barley: it better fulfills the *passuk's* directive to bring "כרמל" – *plump kernels* (which is *darshened* as רך ומל – *soft and crushable*, which is less likely if brought from a distance), and because מעבירין על המצות – *we do not pass over opportunities to fulfill mitzvos*, and should use the first barley encountered. The incident of the עומר being brought from גגות צריפין occurred when the kings besieged each other, and the surrounding crops were destroyed (the famous story of the חזיר sent up the wall in place of the תמיד is presented). They did not know where to obtain barley, until a mute man put one hand on a roof (גג) and another on a hut (צריף). Mordechai realized he referred to a place called גגות צריפין or גגות צריפין. Several other stories of Mordechai's interpretations are related.

Siman – Secret Agent

The secret agent outdid himself one Shabbos when after informing a fisherman that his child was drowning who then saved him while catching fish and was *patur*, and decisively slicing a branch with three figs for the חולה who needed two, he decoded the secret message from a mute identifying that the spot to cut the עומר that year is גגות צריפין.



The **secret agent** outdid himself one Shabbos when after informing a fisherman that his child was drowning who then saved him while catching fish and was *patur*, and decisively slicing a branch with three figs for the *חולה* who needed two, he decoded the secret message from a mute identifying that the spot to cut the *עומר* that year is *גגות צריפין*.

3 things to remember

1. One who catches fish and thereby saves a drowning child (בתר מחשבתו או בתר מעשיו)
2. Detaching two figs on two stems vs. three figs on one stem (where two figs are needed)
3. Bringing the *עומר* from nearby grain, once brought from *גגות צריפין* (Mordechai's interpretations)



Menachos – Simanim

פרק ו – רבי ישמעאל

דף 65 – סה

1. The publicized ceremony of קצירת העומר

The next Mishnah describes the reaping of barley for the עומר. שלוחים of Beis Din tied the barley into bundles while it was attached to the ground, so it would be easier to reap. Residents of nearby towns gathered there, כדי שיהא נקצר בעסק גדול – *so it should be reaped as a great affair*. Once it became dark, the one reaping asked those present a series of questions, with each exchange repeated three times. He asked "בא השמש" – "*Has the sun set?*", and they answered "היין" – "*Yes.*" He asked, "במגל זה" – "*With this sickle?*," "קופה זו" – "*This basket?*," and "שבת זו" – "[On] *this Shabbos?*," all of which they affirmed. He asked, "אקצור" – "*Shall I reap?*" and they answered, "קצור" – "*Reap!*," and this exchange was also repeated three times. The reason for all these questions was to publicize the date of reaping for the עומר, because the בייתוסים said it was not on the night following Yom Tov (i.e., the first day of Pesach), but on the first מוצאי שבת after Pesach.

2. The debate over privately donating the תמיד

The Baraisa of תענית מגילת תענית enumerates days on which it is prohibited to fast, and some on which it is even prohibited to eulogize, to commemorate great events which occurred on those days. From Rosh Chodesh Nissan until the eighth day of Nissan, איתוקם תמיד – *the law of the תמיד was correctly established*, and even הספדים are prohibited on those days. From the eighth day until the end of Pesach, איתותב חגא דשבועיא – *the correct date for the Yom Tov of Shavuos was correctly settled* (as explained below), and fasting is prohibited on those days. The Gemara explains the debate about the תמיד: the צדוקים claimed that an individual can donate and bring the תמיד, because the *passuk* uses the singular "תעשה" – *you shall make*. However, the Sages countered that the next *passuk* about the תמיד uses the plural "תשמרו" – *you shall be careful* (to offer), teaching מתרומת הלשכה – *that all* [the תמידין] *should come from* the communal funds of *the תרומת הלשכה* (made from the half-*shekels* that all men donated annually).

3. The debate over the dates for Shavuos and סיפרת העומר and the meaning of "ממחרת השבת"

The Gemara explains the debate over the date of Shavuos: the בייתוסים interpreted "ממחרת השבת" – *the day after "Shabbos"* to mean that the עומר was always brought on Sunday, with Shavuos occurring fifty days later. Rabban Yochanan ben Zakkai addressed them: "שוטים מנין לכם" – "*Fools! From where do you know this?*" An old man responded confrontationally that Moshe loved the Jews, and since Shavuos is only a single day, he fixed it to always fall out on Sunday so they should have two days of no labor. Rabban Yochanan ben Zakkai retorted that if Moshe loved the Jews, he should have brought them directly into Eretz Yisroel within eleven days, instead of taking forty years! Although the בייתוסים did not accept his response, Rabban Yochanan ben Zakkai proceeded to present the first of five proofs in this Baraisa demonstrating that ממחרת השבת refers to the second day of Pesach. Another Baraisa follows which also presents five proofs. On the next Daf, Rava says that most of them can be refuted. In the first irrefutable proof, Rebbe Yishmael compares the שתי הלחם with the עומר: just as the שתי הלחם were brought רגל רגל – *on the Yom Tov* (of Shavuos), *at the start of the Yom Tov*, the עומר is also brought at the beginning of Pesach.

Siman – Sheep (Shepherds)

While the **shepherds** gathered around the one reaping the *omer* were busy answering responsively to his questions, one **shepherd** stopped a *Tzaduki* who took a **sheep** he intended to donate as a *tamid*, while another made fun of a בייתוסי by showing him a calendar with ממחרת השבת falling on the second day of Pesach, and not the day after Shabbos.

דף סה | DAF 65

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3 things to remember

1. The publicized ceremony of קצירת העומר
2. The debate over privately donating the תמיד
3. The debate over the dates for Shavuot and סיפרת העומר and the meaning of "ממחרת השבת"



Menachos – Simanim

פרק ו – רבי ישמעאל

דף 66 – 10

1. מצוה למימני יומי ומצוה למימני שבועי

Abaye said regarding sefiras ha'Omer: מצוה למימני יומי ומצוה למימני שבועי – *it is a mitzvah to count days, and it is a mitzvah to count weeks*. The Rabbonon of Rav Ashi's yeshivah counted the days and counted the weeks. However, Ameimar only counted the days, but did not count the weeks. He explained that after the חורבן of the Beis Hamikdash, when the עומר is no longer offered, זכר למקדש הוא – [the mitzvah of העומר] is only kept as a remembrance for the Mikdash, and counting just the days suffices.

2. Machlokes how the barley for the עומר was toasted

In the next Mishnah, Rebbe Meir says that after the harvested barley was put into baskets, it was brought into the ערה – *and they toasted it over the fire*, כדי לקיים בו מצות קלי – *in order to fulfill the mitzvah of toasting*. But the Chochomim say the barley was first threshed, which was done with soft reeds and stems so the kernels would not be crushed. The kernels were then placed in an אבוב – *copper pipe* to be toasted, which was מנוקב – *perforated*, כדי שיהא האור שולט בבולו – *so that the fire would have power over all of it*. It was then spread out in the ערה, and the wind would blow on it. It was then ground in a bean mill, and an עשרון of fine flour was obtained after sifting it through thirteen sieves. In a Baraisa, Rebbe Meir explains that "קלוי באש" – *toasted in a fire* teaches שהיו – *that Yisroel would toast it over fire*. But the Chochomim say: אין אור לשון קלי – *directly toasting over a fire is not "קלי"*; אלא דבר אחר – *rather, it means toasting with something else in between*. Alternatively, אין לשון קלי אלא דבר קליל, – *the term "קלי" only implies something shiny, i.e., a shiny copper pipe for toasting*.

3. מעשר עומר of שירים, machlokes if מירוח הקדש פטר

The Mishnah concluded: והשאר נפדה ונאכל לכל אדם – *the remainder of the barley flour (which was not used for the עומר) is redeemed and may be eaten by anyone*, and it is subject to the חלה obligation, but exempt from *maaser*, since it was owned by *hekdesh* during מירוח – *smoothing* the grain piles (the completion of the processing). Rebbe Akiva says it is subject to *maaser* as well. Rav Kahana explained that Rebbe Akiva holds that מירוח הקדש – *smoothing* of grain while it belongs to *hekdesh* does not exempt it from *maaser*. However, the Gemara proves that Rebbe Akiva agrees that מירוח הקדש generally exempts from *maaser*, and Rebbe Yochanan explains Rebbe Akiva's opinion: תלמוד – *that [hekdesh] money is only given for what they are needed for, i.e., the עשרון of flour*. The rest of the three סאה was never *hekdesh* and is not exempt from *maaser*. (Tosafos discusses if it requires redemption).

Siman – Sew (Tailor)

The **tailor who sewed** an elaborate *sefirah* chart counting the days and the weeks was very proud of his custom pouch he **sewed** for the shiny iron pipe used to roast the barley kernels for the עומר making them קלי and his מירוח פטור tags that he made for the remainder of the barley not used for the עומר.



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3 things to remember

1. מצוה למימני יומי ומצוה למימני שבועי
2. *Machlokes* how the barley for the עומר was toasted
3. מירוח הקדש פטור, *machlokes* if מעשר of עומר is subject to מעשר



Menachos – Simanim

פרק ו – רבי ישמעאל

Daf 67 – דף סז – 67

1. If **exempt** from חלה **exempts** from חלה עובד כוכבים

The previous Daf quoted a *machlokes* Tannaim if מירוח עובדי כוכבים – *smoothing* of the grain piles while they are owned by *idolators* exempts them from *maaser*. Rava asked: גלגול עובד כוכבים מאי – *what is the halachah about mixing* of dough while it belonged to an *idolator*? A Mishnah teaches that the dough of a גר which he prepared before he converted is exempt from חלה. Is this Mishnah unanimous, and even those who hold מירוח עבו"ם does not exempt grain from *maaser* agree that גלגול of an עבו"ם does exempt dough from חלה (based on the respective *derashos* of each obligation)? Or is this Mishnah the opinion of those who hold that מירוח עבו"ם exempts grain from *maaser*, but those who hold it does not would derive from a *gezeirah shavah* (ראשית ראשית) that גלגול עבו"ם likewise does not exempt dough from חלה? Rava eventually concluded that the same *machlokes* applies to both.

2. The חלה obligation can be easily evaded, as opposed to *maaser*

The Gemara challenges Rava from two Baraisos which prove that even Tannaim who hold that מירוח עבו"ם exempts his produce from *maaser* agree that גלגול עבו"ם does not exempt **his produce** from חלה. The Gemara answers that מעשר is required מדרבנן, as a גזירה because of ביסים – *wealthy people* who might falsely claim they purchased large quantities of produce from idolators to avoid taking *maaser*. The Gemara asks why the same decree was not made regarding חלה, and answers that one can easily avoid the חלה obligation by baking less than the minimum *shiur* of five quarters *kavs* of flour plus a fraction, and the גזירה would be ineffective. The Gemara objects that one could also avoid the *maaser* obligation, as Rebbe Oshaya said: מערים אדם על תבואתו – *a person can be cunning with his grain* and ומכניסה במוץ שלה – *and bring it into his house in its chaff*.

3. The marketplace was full of new grain immediately after the עומר was brought

The next Mishnah describes the offering of the עומר: one put the oil and לבונה into a כלי, and added the flour, poured more oil and mixed it. He then waved it and brought it near the מזבח, performed *kemitzah* and burned the *kometz* and לבונה on the מזבח. The שירים was eaten by the Kohanim in the עזרה. עזרה העומר – *Once the omer was offered*, permitting the new crop in consumption, יוצאין ומוצאין שוק ירושלים שהוא מלא קמח קלי, *they would go out and find the marketplace of Yerushalayim filled with ordinary flour and flour of oven-dried grain* from the new crop, but this was *against the will of the Sages*, according to Rebbe Meir, who holds the Rabbis prohibited working with the new crop before it became permitted to eat, out of a concern someone may eat it before the עומר was brought. But Rebbe Yehudah says: ברצון חכמים היו עושין – *they did it in accord with the will of the Sages*, and they were not concerned that someone would eat it before it was permitted.

Siman – Sizzling Barbecue

The *bochurim* at the **sizzling barbecue** debating if the dough being mixed by an idolater they wanted for their **hamburger buns was exempt from *challah***, were horrified when they heard a **wealthy family** at the next picnic table **falsely claim they bought large quantities of produce from a *nochri* to avoid taking *maaser***, while they were waiting for a *bochur* to return from **the marketplace which was full of flour from the new crop on the same day the *omer* was brought**.

דף סז | DAF 67

Sizzling Barbecue



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3 things to remember

1. If **גלגול עובד כוכבים** exempts from **חלה**
2. The **חלה** obligation can be easily evaded, as opposed to *maaser*
3. The marketplace was full of new grain immediately after the **עומר** was brought



Menachos – Simanim

פרק ו – רבי ישמעאל

דף 68 – סו

1. When does חדש become permitted?

The next Mishnah states: משקרב העומר הותר חדש מיד – *Once the omer was offered, the new crop became permitted immediately*. Those who live far from Yerushalayim may eat the new crop from midday, because they can assume the עומר was offered. After the Beis Hamikdash was destroyed, Rabban Yochanan ben Zakkai instituted שיהא יום הנך – *that the entire “day of waving” be prohibited* (i.e., the sixteenth on Nissan, when the עומר was waved). Rebbe Yehudah argues that the entire sixteenth of Nissan is prohibited מדאורייתא, because the *passuk* says עד עצם היום הזה – *until this very day*. Rav and Shmuel say that when the Beis Hamikdash was standing, the עומר permits the new crop, and after its destruction, האיר מזרח מתיר – *the illumination of the eastern sky on the sixteenth of Nissan permits it*. They explain that "עד הביאכם" – *until you bring* (the עומר) refers to the Beis Hamikdash period, and "עד" – *until the appearance of the day*, i.e., the sixteenth, permits it after the חורבן היום הזה. Rebbe Yochanan and Reish Lakish say that the morning of the sixteenth permitted חדש even during the Beis Hamikdash period, and waiting until the עומר is brought is only למצוה – *for fulfilling a mitzvah*.

2. Eating חדש in חוץ לארץ when there is a ספק if it has become permitted

Rav Pappa and Rav Huna brei d’Rav Yehoshua would eat from the new crop on the evening after the sixteenth, and did not wait an extra day (to account for the possibility that the next day was actually the sixteenth, a constant doubt in חוץ לארץ). The Gemara explains that they held: חדש בחוצה לארץ דרבנן – *the new crop is only Rabbinically prohibited outside Eretz Yisroel*, ולא פיקא לא חיישין – *and we are not concerned about doubt* regarding Rabbinical laws. The Rabbi of Rav Ashi’s yeshiva waited until the morning of the seventeenth, because they held that חדש in חוץ לארץ is forbidden מדאורייתא. Still, they did not wait the entire seventeenth, because they held that Rabban Yochanan ben Zakkai’s enactment prohibiting the entire sixteenth was not instituted in cases of ספק. Therefore, the day of the seventeenth in חוץ לארץ is permitted. Ravina was told that his father waited until the end of the seventeenth, because he held like Rebbe Yehudah that חדש is prohibited מדאורייתא on the entire sixteenth, and also held that חדש is prohibited מדאורייתא in חוץ לארץ. Therefore, he was stringent out of doubt on the seventeenth.

3. brought from חדש before the עומר are invalid, but brought before the שתי הלחם are valid

The next Mishnah states: העומר היה מתיר במדינה – *the omer permitted the new crop in the provinces* (i.e., for common consumption), ושתי הלחם במקדש – *and the שתי הלחם permitted it for the Mikdash*, i.e., for offerings. One may not bring *menachos*, ביכורים, or *menachos* brought with a *korban* from חדש before the עומר is brought, and if he did, the *minchah* is invalid. These also may not be brought before the שתי הלחם are brought on Shavuos, but if he did, the *minchah* is valid. Rebbe Tarfon was once wondering about the difference between *menachos* brought before the עומר and those brought before the שתי הלחם, and Yehudah bar Nechemiah replied that before the עומר was brought, לא הותר מכללו אצל הדיוט – [the new crop] *did not become permitted from its general [prohibition] regarding a commoner*, whereas before the שתי הלחם, the new crop has already been permitted to a הדיוט. Rebbe Tarfon was silent, and Yehudah’s face lit up. Rebbe Akiva said, “Yehudah ben Nechemiah, צהבו פניך שהשבת את זקן – *I will be astonished if you live long.*” Indeed, he died within months, before Shavuos.

Siman – S’chach

The man who confused Succos with Pesach and came into the succah with *s’chach* on the 16th and asked if he could eat חדש today was told that besides for being the wrong month since it is *chutz la’aretz* he would have had to wait until the end of the seventeenth, as the kids were hanging a poster explaining that a *Mincha* brought from before the שתי הלחם is kosher but before the עומר it is not.



The man who confused Succos with Pesach and came into the sukkah with **s'chach** on the 16th and asked if he could eat **חדש** today was told that besides for being the wrong month since it is **chutz la'aretz** he would have had to wait until the end of the seventeenth, as the kids were hanging a poster explaining that a **minchah** brought from **חדש** before the **לחם שתי** is kosher but before the **עומר** it is not.

3 things to remember

1. When does **חדש** become permitted?
2. Eating **חדש** in **חוץ לארץ** when there is a **ספק** if it has become permitted
3. **מנחות** from **חדש** before the **עומר** are invalid, before the **לחם שתי** are valid



Menachos – Simanim

פרק ו – רבי ישמעאל

דף 69 – סט

1. חטין וזרען בקרקע

Rava asked: חטין וזרען בקרקע – regarding *wheat kernels* which *one planted in the ground*, עומר מתירן – *does the omer permit them* or not? The Gemara explains that the kernels were harvested and replanted, and the עומר was offered before they took root. Can they be taken out and eaten? Are they כמאן דשדייא בכדא דמיא – *as if they were thrown into a container*, and the עומר permits them, or perhaps ארעא לגבי ארעא – *he subordinated them to the land*, and they are considered plants, so the עומר can only permit them after they take root? This question is asked regarding two other *halachos*: (1) Would they be subject to the laws of אונאה, like מטלטלין, or not, like קרקע? The Gemara clarifies that if the seller planted less than he claimed in the land being sold, the sale can be voided (as a mistaken sale) even if the kernels are considered land, and even for less than the rate of אונאה. Rather, the case is where he claimed to have adequately planted the field, but he did not (which may be based on a mistaken estimate). (2) Would one make a *shevuah* (e.g., for מודה במקצת) on planted grain, or is it exempt like land? All these questions remain unresolved.

2. An elephant swallowed palm fibers and expelled them, and they were made into a basket

Rami bar Chama asked: והקיאיה דרך בית הרעי – *if an elephant swallowed a palm-fiber basket, and expelled it through its rectum*, what is its *halachah*? The Gemara wonders regarding what *halachah* this question was asked. It cannot be למבטל טומאתה – *to nullify its tumah* (by losing its status as a utensil), because a כלי only loses its *tumah* status בשינוי מעשה – *through physical change*, and this basket remained intact!? Rather, the case is דבלע הוצין – *that it swallowed palm fibers* and expelled them, ועבדינהו כפיפה מצרית – *which one then made into a palm-fiber basket*. Is this considered עיכול – *digestion*, in which case the basket would be כבלי גללים – *like utensils made of dung*, which are not susceptible to *tumah* (even Rabbinically), or is it not considered עיכול? The Gemara attempts to resolve this question from an incident in which wolves swallowed two children and excreted them whole. The Sages ruled the bodies *tahor* (and *halachically* like dung), proving this is עיכול. However, the Gemara says that only flesh is considered digested, דרכיך – *because it is soft*, as opposed to palm fibers. The Gemara also rejects proving the opposite from the Sages' ruling that the children's bones remained *tamei*, because bones are especially hard.

3. Using wheat which descended from clouds for the שתי הלחם

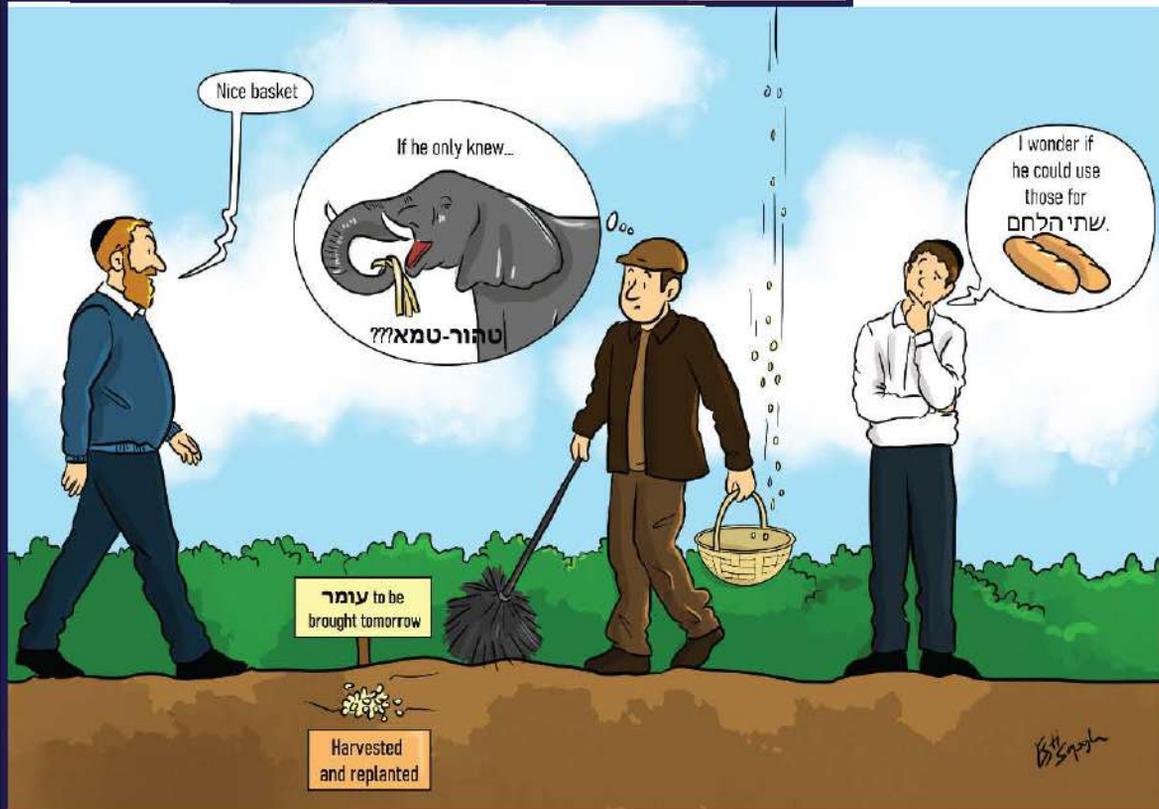
Rebbe Zeira asked: חטין שירדו בעבים מהו – *wheat kernels which descended from the clouds* with the rain, *what is their halachah*? Rashi explains that clouds took up water from the ocean and swept up a ship full of wheat. The Gemara explains that they can certainly be used for ordinary *menachos*, and Rebbe Zeira's inquiry was about using them for the שתי הלחם. When the Torah required that the שתי הלחם should be brought "ממושבותיכם" – *from your dwelling places*, was it only excluding wheat from לארץ, but wheat from clouds may be used, or must it literally come from your dwelling places, and even wheat descended from clouds are invalid for the שתי הלחם? The Gemara wonders if such an occurrence ever takes place, and reports an incident with an Arab for whom wheat descended a כיזבא (about a *tefach*) high over an area three פרסה across.

Siman – Chimney Sweep (Soot)

When the passerby saw the **chimney sweep** using his brushes to cover **kernels that were harvested and replanted before the עומר** complemented him on his **basket**, the chimney sweep thought to himself "if he would only know that it was **from palm fibers that were eaten by an elephant**", while he used the basket to catch **kernels falling from the clouds to use for the שתי הלחם**.

דף סט | DAF 69

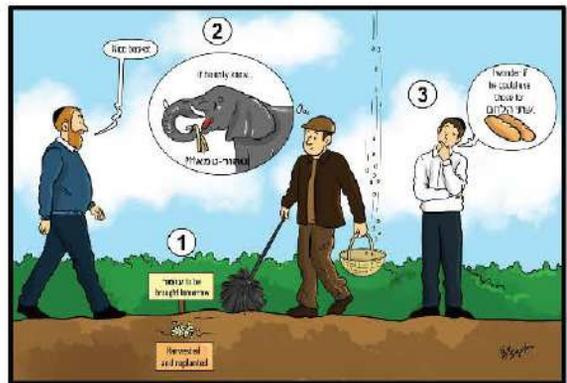
Soot (Chimney Sweep)



When the passerby saw the **chimney sweep** using his brushes to cover kernels that were harvested and replanted before the **עומר** complemented him on his **basket**, the chimney sweep thought to himself "if he would only know that it was from palm fibers that were eaten by an elephant", while he used the basket to catch kernels falling from the clouds to use for the **שתי הלחם**.

3 things to remember

1. חטין חרען בקרקע
2. An elephant swallowed palm fibers and expelled them, and they were made into a basket
3. Using wheat which descended from clouds for the שתי הלחם



מסכת מנחות

פרק א – כל המנחות

- ב**
House
- Most *menachos* whose קמיצה was שלא לשמן are valid, and the remaining *avodah* must be לשמה
 - Rebbe Shimon holds מנחות with שלא לשמן count for obligations, because מעשיה מוכיחין
 - Rabbah: Rebbe Shimon validates מנחות שלא לשמן with קודש, שינוי בעלים, not שינוי בשמן
- ג**
Camel
- Korbanos* שלא לשמה which are obviously false, and valid according to Rebbe Shimon
 - Rava: Rebbe Shimon validates מנחות with intent for another *minchah*, not intent for a *korban*
 - Rav Ashi: Rebbe Shimon validates a *kemitzah* made מרחשת לשום, not מנחת מרחשת לשום
- ד**
Door
- Source that מנחת חוטא and מנחת קנאות are invalid
 - Rav: מנחת העומר שקמצה שלא לשמה is invalid, since it failed to be מתיר
 - מכשירין vs. מכשירין, regarding bringing a *korban* after the owner's death
- ה**
Hay
- Reish Lakish: מנחת העומר שקמצה שלא לשמה is כשר, but שיריה אין נאכלין
 - Rava: מנחת העומר שקמצה שלא לשמה is fully כשר, and its שירים may be eaten
 - Why a טריפה's disqualification as a *korban* cannot be derived from מום בעל מום
- ו**
Sword
- Three sources disqualifying טריפה
 - Machlokes* about returning an improperly taken קומץ to the כלי to repeat the קמיצה
 - Machlokes* if בתירא בן allows returning the קומץ after being מקדש it in a כלי
- ז**
Gun
- How to return the invalid *kometz* to the original כלי without being מקדש it automatically
 - Placing the *minchah*, performing *kemitzah*, and placing the *kometz* in a כלי on the ground
 - Receiving the *kometz*, דם חטאת, or מי חטאת divided in two כלים
- ח**
Challah
- Machlokes* if כהן גדול can become קדוש לחצאין
 - Sanctifying flour alone, שמן alone, or לבונה alone ("שכן מצינו")
 - מזרקות can be מקדש solids
- ט**
Teapot
- בללה חוץ לחומת עזרה
 - מנחה שחסרה קודם קמיצה
 - שירים שחסרו בין קמיצה להקטרה for הקטרה
- י**
Minyan
- יד יד לקמיצה רגל רגל לחליצה אוזן אוזן לרציעה
 - כל מקום שנאמר אצבע וכהונה אינה אלא ימין
 - Second source for ימין for *kemitzah* teaches קידוש קומץ, or מנחת חוטא
- יא**
Stars
- How *kemitzah* is performed
 - Questions about unusual forms of *kemitzah*, חפינה, and קידוש קומץ
 - How much of the לבונה must remain at the end?
- יב**
12 Bros
- חוץ לזמנו or חוץ למקומו of a *minchah* performed with intent of עבודות
 - If burning the *kometz* for שחרו שירים can effect פיגול or remove מעילה
 - אין אכילה והקטרה מצטרפין

מסכת מנחות

פרק ג – הקומץ רבה

- כה**
Silver A.

- ↪ The *יוצא* is *מרצה* for *tumah*, not for *יוצא*
 - ↪ Contradiction if the *יוצא* is *מרצה* for *מזיד*, *machlokes* about *קנס*
 - ↪ Distinguishing between *במזיד* and *טומאה* in *במזיד*
- כו**
Coup

- ↪ *Machlokes* about *הקטרה* for a *minchah* whose *שירים* were *נטמא* or destroyed
 - ↪ Rebbe Shimon validates a *kometz* without *קידוש כלי*: three explanations
 - ↪ *קומץ מאימתי מתיר שירים באכילה*
- כז**
Kazoo

- ↪ Components of *menachos*, etc. which are *מעכב* each other
 - ↪ *Machlokes* if *מינים ד'* of *לולב* must be tied in a bundle
 - ↪ Contradiction about *הזאות* of the *פרה אדומה* not directed towards the *פתח ההיכל*
- כח**
Strong Man

- ↪ What is *מעכב* in the Menorah when it is made of gold vs. from other materials
 - ↪ *Machlokes* about which materials may be used for the Menorah
 - ↪ The Menorah's design (number and placement of *ופרחים* and *כפתורים*)
- כט**
Cot

- ↪ Deficiencies of a single letter in *מזוזה* or *תפלין*, asking a child
 - ↪ Moshe sees Hashem tying *תגין* to letters, and Hashem shows him Rebbe Akiva
 - ↪ The two Worlds were created with a *yud* and *hei*, and the reason for the *hei's* design
- ל**
Melamed

- ↪ *Machlokes* if Moshe wrote the last eight *pesukim* of the Torah
 - ↪ The merit of one who purchases, writes, or merely corrects a *sefer* Torah
 - ↪ *בשם הטועה*: five opinions
- לא**
Judge

- ↪ Taking *maaser* for *טבל* mixed into *chullin* using produce from an *עם הארץ*, or an *עכו"ם*
 - ↪ A *mezuzah's* lines which were written like a *שירה*, a *קובה*, or a *זנב*
 - ↪ The placement of "*על הארץ*" on the last line of a *mezuzah*
- לב**
Lab

- ↪ Are the *פרשיות* of a *mezuzah* written *פתוחות* or *סתומות*?
 - ↪ *שרטוט* for *tefillin* and *mezuzah*
 - ↪ Sitting on a bed which has a *sefer* Torah on it
- לג**
Peg Leg

- ↪ Using *היכר ציר* to determine the direction of a doorway
 - ↪ The proper height for placing a *mezuzah*
 - ↪ Placing the *mezuzah* near *רשות הרבים*, Hashem guards His servants from outside
- לד**
Ladder

- ↪ An entrance with only one *פצים*, and the requirement to place the *mezuzah* on the right side
 - ↪ The interior structure of the *ראש של יד* and *תפלין של יד*, and their *פרשיות*
 - ↪ The order of the *פרשיות* in *tefillin*
- לה**
Choir

- ↪ External structural requirements of *תפלין*, from *למשה מסיני* (ex. *תיתורא*)
 - ↪ Requirements of the *רצועות* (color, length)
 - ↪ (וראו כל עמי הארץ) *קשר של תפלין*
- לו**
Lulav

- ↪ *תפלין של ראש* and *תפלין של יד* over *ברכות*
 - ↪ Whether *tefillin* are worn at night, or on Shabbos
 - ↪ *חייב אדם למשמש בתפלין בכל שעה*
- לז**
Laser Tag

- ↪ *שולט בשתי ידיו*, *אטר* are placed on the left arm (*שולט בשתי ידיו*)
 - ↪ Where *תפלין* are placed on the arm and head
 - ↪ *Machlokes* if four *ציצית* are one *מצוה* or four *מצוות*

מסכת מנחות

פרק ד - התכלת

- לח**
Soup
- Machlokes* if תכלת and לבן threads are מעכב each other
 - The *mitzvah* for the לבן to precede the תכלת is not מעכב
 - גרדומין – *Stubs*
- לט**
Letter
- קשר עליון דאורייתא
 - Forming the *tzitzis* as גדיל – *braids* and פתיל – *loose threads*
 - Tzitzis* of צמר or פשתן for garments of the opposite type, or other materials
- מ**
Pool
- Machlokes* about תכלת on linen garments, and why the Rabbis forbade it
 - Is the *tzitzis* obligation determined by the material of the main garment or the corners?
 - Adding a fourth corner onto a three-cornered garment with *tzitzis* תעשה ולא מן העשוי
- מא**
Grandma
- Is *tzitzis* a גברא or a חובת טלית?
 - Doing טצדקי to avoid the *mitzvah* of *tzitzis*, punished during a time of ריתחא
 - The required number of threads, placement on the garment, and minimum length
- מב**
Mobster
- Making a *berachah* upon making *tzitzis*, and *tzitzis* which were made by an עכו"ם
 - טוייה לשמה and עשייה לשמה
 - "טעימה" is invalid because צביעה לשמה is required
- מג**
Magazine
- Several *derashos* from "ראיתם אותו" – excludes a night garment, שקולה כנגד כל המצות
 - בית המרחץ – "שבע ביום הללתיך", חביבין ישראל שסיבבן הקדוש ברוך הוא במצות
 - דויד המעלה – "שבע ביום הללתיך", חביבין ישראל שסיבבן הקדוש ברוך הוא במצות
 - חייב אדם לברך מאה ברכות בכל יום
- מד**
Mud
- Description of the חלזון
 - The man whose *tzitzis* prevented him from sinning
 - Machlokes* about the order of the מנחה and נסכים of a מנחת נסכים
- מה**
מה נשתנה
- The *korbanos* of Rosh Chodesh and Shavuot are not מעכב each other
 - Pesukim* in יחזקאל appeared to contradict the Torah, until clarified by חזקיה בן חזקיה (ex. טריפה)
 - Machlokes* about the הלחם or שתי כבשים being מעכב the other
- מו**
Cow
- שני כבשים, שחיטה עושה זיקה, connecting the שתי הלחם to the שני כבשים
 - If לחם is replaced after תנופה, is a new תנופה required?
 - עיבור צורה שתי הלחם brought without כבשים are burned after צורה
- מז**
Maze
- Are both שחיטה and זריקה required to sanctify the שתי הלחם?
 - Machlokes* if זריקת פיגול is effective on לחם which left Yerushalayim
 - If the לחם was lost after *shechitah*, can זריקה be performed לשמה שלא to permit the meat?
- מח**
Brainiac
- Redeeming superfluous חלות in the עזרה after *shechitah*
 - If four כבשים were *shechted* (עמוד וחטא בשביל שתזכה) (עמוד וחטא בשביל שתזכה)
 - כבשי עצרת ששחטן שלא כמצותן
- מט**
Butcher
- עקירה בטעות
 - If there are insufficient animals for today's מוספין and tomorrow's תמידין
 - The supply of six checked lambs, and requirement to examine תמידין four days prior

מסכת מנחות

פרק ד - התכלת

- נ**
 Non-stop flight
 Which *avodah* of the day inaugurates the מזבח הפנימי and מזבח החיצון where the Kohen Gadol died after the first half was brought
Machlokes about the order of baking and frying the כהן גדול
- נא**
 Beaver
 Source that שמן לוגין require three כהן גדול
 Who funds the חביתין when a new Kohen Gadol was not appointed?
 Two תקנות according to Rebbe Shimon re: the funding of the כהן גדול
- נב**
 Newbie
 When a full עשרון is brought for the morning חביתין (כה"ג), is another brought בין הערבים
Machlokes how much לבונה was brought in כהן גדול
 Most מנחות are offered as מצה; how the שאור is added to מנחות of חמץ

פרק ה – כל המנחות באות מצה

- נג**
 N. Prince
 Why Hashem only shows gratitude to the Avos, טובתי בל עליך
 "מה לידידי בביתי" – Avraham in the Beis Hamikdash during the חורבן
 Why Yisroel is compared to a זית
- נד**
 Noodles
Machlokes if one may add water to a מנחת חוטא
 Meat which shrank to less than a כביצה and then swelled back to a כביצה re: *tumah*
 Separating *maaser* from גרוגרות ותאנים, and vice versa
- נה**
 Speed Limit Sign
 Separating מעשר תרומת מנחת from longer-lasting produce vs. superior quality produce
 Even the שירים of a *minchah*, which are eaten by Kohanim, cannot be made חמץ
 One is liable separately for each act of the baking process for a *minchah* baked as חמץ
- נו**
 Nu Nu Guy
 Baking a *minchah* as חמץ is additionally liable for completing the עריכה
 Letting blood of a *bechor* animal to heal it: four opinions
Machlokes about מום בבעל מום
- נז**
 Nose
 One who placed meat onto coals on Shabbos but did not turn it over
 חימצה ויצאת וחזר וחימצה
 One who offers *korban* meat or שירים of a *minchah* on the כבש
- נח**
 Noach Goldberg
 Liability for offering up בשר חטאת העוף which is not burned on the מזבח
 (אין הקטרה פחותה מכזית *machlokes* if מקצתו כולו)
 One who offered a mixture of שאור and דבש onto the מזבח (לאו שבכללות)
- נט**
 Knight
 Which *Menachos* require שמן and לבונה, which require just שמן or לבונה, and which require neither
 Adding שמן disqualifies a מנחת חוטא or מנחת קנאות, but adding לבונה does not
 Minimum שיעורים for invalidating a *minchah* through adding שמן or לבונה
- ו**
 Smiley Face
Machlokes if מנחת כהן משיח and מנחת כהנים require הגשה
 Sources requiring the הגשה for various מנחות (deriving מנחת העומר from a השוה)
 A מנחת נדבה cannot be brought from barley
- זא**
 Saw
 Offerings which require תנופה
 Opinion that תנופה require ביכורים
 תנופה of *korbanos* of idolators and women is performed alone by the Kohen

מסכת מנחות

פרק ה – כל המנחות באות מצה

בב

Sub

- The positions of the הלחם and שתי עצרת כבשי during תנופה: four opinions
- The symbolism of תנופה in all directions
- Machlokes* how the post-*shechitah* תנופה of עצרת and כבשי הלחם is performed

גג

Segway

- The difference between a מנחת מרחשת and a מנחת מחבת
- Machlokes* if a מנחת מאפה can be brought as half חלות and half רקיקין
- Harvesting for the עומר on Shabbos vs. a weekday

פרק ו – רבי ישמעאל

דד

Secret Agent

- One who catches fish and thereby saves a drowning child (בטר מחשבתו או בטר מעשיו)
- Detaching two figs on two stems vs. three figs on one stem (where two figs are needed)
- Bringing the עומר from nearby grain, once brought from גוגת צריפין (Mordechai's interpretations)

הה

Shepherd

- The publicized ceremony of קצירת העומר
- The debate over privately donating the תמיד
- The debate over the dates for Shavuos and סיפרת העומר and the meaning of "ממחרת השבת"

ווו

Tailor

- מצוה למימני יומי ומצוה למימני שבועי
- Machlokes* how the barley for the עומר was toasted
- מעשר עומר if שירים of עומר, מירוח הקדש פוטר

זז

Barbeque

- If חלה עובד כוכבים exempts from חלה
- The חלה obligation can be easily evaded, as opposed to *maaser*
- The marketplace was full of new grain immediately after the עומר was brought

חח

S'chach

- When does חדש become permitted?
- Eating חדש in חוץ לארץ when there is a ספק if it has become permitted
- מנחות brought before the עומר are invalid, but those brought before the שתי הלחם are valid

טט

Soot

- חטין וזרען בקרקע
- An elephant swallowed palm fibers and expelled them, and they were made into a basket
- שתי הלחם Using wheat which descended from clouds for the