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Menachos Daf 65

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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

MISHNAH. What was the procedure? The messengers of the Beis Din used to go out on the day before the festival (Pesach) and tie the barley into bundles to make it the easier to reap. All the inhabitants of the towns nearby assembled there, so that it might be reaped with much display. As soon as it became dark he called out, “has the sun set”? And They answered, “yes. “Has the sun set”? And they answered, “yes.” “With this sickle”? and they answered, “yes.” “With this sickle”? and they answered, “yes.” “Into this basket”? and they answered, “yes” “Into this basket”? and they answered, “yes.” On the Sabbath he called out further, “on this Sabbath”? and they answered, “yes.” “On this Sabbath”? and they answered, “yes.” “Shall I reap”? and they answered, “reap.” “Shall I reap”? and they answered, “reap.” He repeated every matter three times, and they answered, “yes,” “yes,” “yes.” And why was all this? Because of the Boethusians who maintained that the reaping of the omer was not to take place at the conclusion of the [first day of the] Festival.

GEMARA. The Gemora cites a braisa which lists the days which one may not fast on, and some of which one may not eulogize on. From the first to eighth of Nisan the tamid offering was restored, and one may therefore not even eulogize. From the eighth until the end of Pesach the holiday of Shavuos was properly established, and one may therefore not eulogize.

The braisa explains: From the first until the eighth day of the month of Nisan, during which time the tamid offering was restored, mourning is forbidden.’ For the Sadducees used to say that an individual may of his own free will defray the cost of the tamid offering. What was their argument? — It is written, [said they]: The one lamb shall you (singular) offer in the morning and the second lamb shall you (singular) offer in the afternoon. And what was the reply [of the Rabbis]? — It is written: My food which is presented unto Me for offerings made by fire shall you (plural) observe. Hence all sacrifices were to be taken out of the Temple fund.

‘From the eighth until the end of Pesach the holiday of Shavuos was properly established, and one may therefore not eulogize.’ For the Boethusians held that the holiday of Shavuos must always be on the day after the Shabbos (i.e., on Sunday). But Rabbi Yochanan ben Zakkai entered into discussion with them saying, “Fools that you are! From where do you derive it”? Not one of them was able to answer him, save one old man who commenced to babble and said, “Moshe our teacher was a great lover of Israel, and knowing full well that Shavuos lasted only one day he therefore fixed it on the day after the Shabbos, so that Israel might enjoy themselves for two successive days.” [R’ Yochanan ben Zakkai] then quoted to him the following verse: It is eleven days journey from Chorev (Har Sinai) unto



Kadesh-Barnea by the way of mount Seir. If Moshe was a great lover of Israel, why then did he detain them in the wilderness for forty years? “Master,” said the other, “is it thus that you would dismiss me?” “Fool,” he answered, “shouldn’t our perfect Torah be as convincing as your idle talk! Now one verse says: You shall count fifty days, while the other verse says: Seven weeks shall there be complete. How are they to be reconciled? The latter verse refers to the time when the [first day of the] Festival [of Passover] falls on the Shabbos, while the former to the time when the [first day of the] Festival falls on a weekday.

(Mnemonic: R’ Eliezer counts; R’ Yehoshua enumerates; R’ Yishmael bundles; R’ Yehudah is below):

R’ Eliezer says: This is not necessary, for Scripture says: You shall count for you; that is, the numbering depends upon the [decision of the] Beis Din who know how to declare the New Month. When the Torah therefore states: From the morrow of the Shabbos, it must be referring to the morrow of the Festival; accordingly the Shabbos of the creation cannot be intended, as the numbering would then be in the hands of all men.

R’ Yehoshua says: The Torah says: Count days and sanctify the new moon, count days and sanctify the Festival of Shavuos. Just as in regard to the new moon there is something distinctive at the commencement [of the counting], so with the Festival of Shavuos there is something distinctive at the commencement [of the counting].

R’ Yishmael says: The Torah says: Bring the Omer-offering on Pesach, and the Two Loaves on the Festival of Shavuos. Just as the latter are offered on the Festival,

and indeed at the beginning of the Festival, so the former, too. Is offered on the Festival, and indeed at the beginning of the Festival.

R’ Yehudah ben Beseirah says: There is written ‘Shabbos’ below and also ‘Shabbos’ above; just as in the former case the Festival, and indeed the beginning of the Festival, is near [to the Shabbos], so in the latter case, too, the Festival, and indeed the beginning of the Festival, is near [to the Omer].