Menachos 64 – Good Morning Raboisai

1️⃣ Harvesting the Omer on Shabbos

The Mishnah discusses how the **Omer barley** is harvested when it falls on **Shabbos**.

• On a **weekday**, the harvesting is done publicly with **three people, three sickles, and three baskets**.
• According to **Rebbi Yishmael**, on **Shabbos** it should be minimized — only **three se'ah of barley** are harvested instead of five.

The idea is to **reduce חילול שבת** when possible.

The **Chachamim**, however, say the procedure remains the same as during the week, because the mitzvah is performed in a **public and established way**.

2️⃣ Publicizing the Correct Time of the Omer

One reason to maintain the public procedure is **פרסומי מילתא**— making the mitzvah widely known.

The **Tzedukim** claimed the Omer must always be brought on **Sunday**.

Therefore Chazal performed the harvesting publicly with multiple people and tools to show clearly that the **Omer can be brought even during the week**, not specifically Sunday.

The public ceremony ensured the correct halachah became widely known.

3️⃣ Better Quality vs. Minimizing Melachah

The Gemara discusses another consideration.

Harvesting **five se'ah** produces **higher quality flour** than harvesting three.

This raises a question:

Should we reduce work on Shabbos by harvesting less, or perform more work in order to produce a **better korban for the Beis HaMikdash**?

The Gemara compares this to cases where **Shabbos is overridden in order to bring a better-quality korban**.

4️⃣ Shechting an Extra Korban on Shabbos

A related case is discussed:

Someone thought two korbanos were needed and **shechted two animals on Shabbos**, but in reality only **one was required**.

• The **first shechitah** is permitted because the korban was needed.
• The **second shechitah** may make him **liable for a korban chatas**, since it was unnecessary at the moment it was done.

Even if it later turns out the **second animal was superior**, the liability depends on the **situation at the time of the act**.

5️⃣ Intention vs. Result

The Gemara debates a broader principle:

Do we judge an action based on the **person's intention**, or on the **result that occurred**?

Example:

A person threw a net into water on **Shabbos** intending to **catch fish**, but instead he **saved a drowning child**.

• One opinion says he is **liable**, because his intention was to perform a prohibited act.
• Another opinion says he is **exempt**, because the **actual result saved a life**.

The halachah follows the view that we look at the **final outcome**, and since a life was saved he is **not liable**.

6️⃣ Saving a Sick Person on Shabbos

If a dangerously ill person needs **figs to eat**, and multiple people run to bring them:

• Even if **ten people** each bring figs, they are **all exempt** from liability.
• They are even **praised**, because they acted quickly to save a life.

This reflects the principle that **פיקוח נפש דוחה שבת**— saving a life overrides Shabbos.

7️⃣ Choosing the Lesser Melachah

Another case:

A sick person needs **two figs**.

Two options exist:

• Pick **two figs from two stems** (two harvesting actions).
• Pick **three figs attached to one stem** (one harvesting action).

The Gemara concludes that it is preferable to perform **fewer acts of melachah**, even if it results in taking more figs.

8️⃣ Bringing the Omer from the Closest Place

The Mishnah teaches that the **Omer barley should ideally come from the closest fields to Yerushalayim**.

If nearby barley is not available, it may be brought from elsewhere in **Eretz Yisrael**.

The reason is that **fresh grain is softer and higher quality**, and grain transported long distances can harden and lose quality.

9️⃣ Historical Story – The Siege of Yerushalayim

During a siege of Yerushalayim by rival Jewish factions, the daily **Korban Tamid** was still maintained.

Each day the people inside the city lowered **money**, and those outside sent up **animals for the korban**.

Eventually someone advised the attackers to send up a **chazir instead**, which shook the land of Eretz Yisrael and symbolized a terrible desecration.

Later, when the time came to bring the **Omer**, the barley fields had been destroyed. A **mute person signaled** where barley could still be found, and the sages interpreted his signs correctly and located the grain.

🔑 Yesodos of the Daf

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל