Menachos 66 – Good Morning Raboisai

1️⃣ Final Proofs Against the Baitusim

The Gemara continues refuting the claim that **Sefiras HaOmer begins on Sunday**.

A key proof:

• "וספרתם לכם" – the counting depends on **Beis Din and human calculation**, not a fixed weekday like Sunday.
• Sunday is the same worldwide and needs no designation, so it cannot be the Torah's intent.

Another issue with the Baitusi view:

• There are **many Sundays in the year** – the Torah never specifies which one.
• Also, Pesach has **two Yom Tov days (beginning and end)**, so why assume the counting starts after the first?

These questions weaken their position.

2️⃣ The Matzah Proof

A powerful proof comes from the פסוקים:

• One pasuk says eat matzah for **7 days**
• Another implies **6 days**

Explanation:

• **Old grain (ישן)** can be eaten all 7 days
• **New grain (חדש)** can only be eaten **after the Omer**, giving exactly **6 days**

This only works if the Omer is brought **immediately after the first day of Yom Tov**.

According to the Baitusim, the number of days would vary each year (sometimes 1, 2, etc.), which contradicts the Torah's fixed wording.

3️⃣ Linking Cutting, Counting, and Bringing

The Torah connects three actions:

• **קצירה (harvesting)**
• **ספירה (counting)**
• **הבאה (bringing the Omer)**

From the pesukim we learn:

• Harvesting and counting begin **immediately together**
• Counting must start at **night** to ensure **תמימות (complete weeks)**
• The actual offering is brought during the **day**

This establishes the structure:

➡️ Cut + count at night → bring during the day

4️⃣ Counting Days and Weeks

There are **two mitzvos** within Sefirah:

• Count **days**
• Count **weeks**

Some Amoraim counted both:

• "Today is X days, which is Y weeks"

Others counted only days, but the ideal practice includes **both elements**.

5️⃣ Preparing the Omer Grain

The process of preparing the Omer:

• Barley is **roasted in perforated כלי נחושת (copper vessels)** so heat spreads evenly
• It is gently beaten to separate the grains
• Then ground and sifted to produce fine flour

The Torah describes this as **"אביב קלוי באש"** – roasted and processed grain.

6️⃣ What Happens to the Leftover Grain?

From the harvested amount:

• Only a small portion is used for the **Omer**
• The rest is **redeemed and becomes regular חולין**

Question: Is this leftover חייב in **מעשר**?

• **Rebbi Akiva:** חייב
• **Chachamim:** פטור

7️⃣ The Concept of מירוח (Final Processing)

The חיוב of מעשר depends on **מירוח**(final smoothing/processing).

Key principle:

• If מירוח is done by **Hekdesh**, it can exempt from maaser
• But here, most of the grain was **never truly designated for the Beis HaMikdash**

Therefore:

• According to Rebbi Akiva, the leftover is **chayav**, since its processing is considered regular
• The debate hinges on whether the processing is viewed as **Hekdesh or not**

🗾 Additional Linguistic Insights

The Gemara explains terms like:

• **כרמל (Carmel)** – either meaning **soft, fresh grain** or **fully ripened grain**
• Uses of **נוטריקון (acronym-style interpretation)** to derive meanings from words

These methods help interpret Torah terminology more deeply.

🔑 Yesodos of the Daf

• Sefiras HaOmer begins **after Yom Tov**, not on Sunday.
• The mitzvah depends on **Beis Din's designation**, not fixed weekdays.
• The matzah proof shows the Omer must be brought **immediately after Pesach begins**.
• Harvesting and counting begin **at night**, the offering is brought **by day**.
• There is a mitzvah to count both **days and weeks**.
• Leftover Omer grain raises questions of **maaser and miruach**.
• The חיוב depends on whether processing is considered **Hekdesh or regular produce**.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל