



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

Menachos Daf Samach Ches

MISHNA

- When the Korbon Omer is brought (on the second day of Pesach), the new grains may be eaten immediately. One who is not at the Beis Hamikdash to know when the korbon is brought may begin eating the new grains from chatzos on that day (at midday). When the Beis Hamikdash was destroyed, **R' Yochanan ben Zakai** instituted that the new produce ("chadash") should not be eaten the entire day of the 16th of Nisson. **R' Yehuda** asked, it is not **R' Yochanan** who was goizer this! It is assur that entire day D'Oraisa, based on the pasuk of "ahd etzem hayom hazeh"!
 - Why is it that the people who are not near the Beis Hamikdash may begin eating the chadash at chatzos? It is because they know that Beis Din will not delay in the bringing of the Omer.

GEMARA

- **Rav and Shmuel** both say, when the Beis Hamikdash is standing it is the Omer that is matir the new grains, and when the Beis Hamikdash is not standing it is the start of the morning of the 16th of Nisson that is matir the new grains. This is based on two seemingly contradictory pesukim. One pasuk says "ahd havi'achem" and another says "ahd etzem hayom hazeh". We must say that the pasuk that refers to the bringing of the Omer refers to when the Beis Hamikdash is standing, and the pasuk that refers to the morning of the 16th refers to when the Beis Hamikdash is no longer standing. **R' Yochanan and Reish Lakish** say that even when the Beis Hamikdash is standing it is the start of the morning on the 16th that is matir the new grains.
 - **Q:** The pasuk says "ahd havi'achem", which suggests that it is assur until the Omer is brought!? **A:** They say that this pasuk is teaching a mitzvah, but the issur is removed at the start of the day.
 - **Q:** The Mishna says that the chadash becomes mutar immediately after the Omer is brought!? **A:** The Mishna is teaching a mitzvah.
 - **Q:** Another Mishna says that the Omer would be matir the new grains for consumption outside the Beis Hamikdash!? **A:** The Mishna is teaching a mitzvah.
 - **Q:** The Mishna said that when the Beis Hamikdash was destroyed, **R' Yochanan ben Zakai** instituted that the new produce ("chadash") should not be eaten the entire day of the 16th of Nisson. What is his reason for this gezeira? The concern is, that when the Beis Hamikdash is rebuilt and one will need to wait for the bringing of the Omer to begin eating the chadash, he will not wait. He will think, that since the year before (when there was no Beis Hamikdash) he was allowed to eat the chadash on the morning of the 16th, there should be no change this year (he will not realize the significant difference between the years). By requiring one to wait until after the day of the 16th, he assured that no one will eat the chadash before the bringing of the Omer. Now, if the only reason for waiting for the Omer is a mitzvah, we would not be goizer for a mitzvah!? **A:** **R' Nachman bar Yitzchak** said, that the reason for the view of **R' Yochanan ben Zakai** is that he holds like **R' Yehuda**, that eating chadash on the 16th is actually assur D'Oraisa (based on the pasuk of "ahd etzem hayom hazeh").
 - **Q:** We find that **R' Yochanan ben Zakai** and **R' Yehuda** argue about this in our Mishna, so how can we say that they shared the same view? **A:** **R' Yehuda** was mistaken into thinking that **R' Yochanan** meant that the prohibition of eating chadash on the 16th was only D'Rabanan, which is why he argued. However, in truth, **R' Yochanan** held that it is assur D'Oraisa.
 - **Q:** The Mishna said that **R' Yochanan instituted**, which means that it is not D'Oraisa!? **A:** The Mishna means that he darshened the pasuk and

instituted that the people should follow the Halacha that he felt was a D'Oraisa.

- **R' Pappa and R' Huna the son of R' Yehoshua** would not eat the new grains until the night *after* the 16th of Nisson (they did not wait an additional day for the "sfeika deyoma" even though they were in Bavel). They held that chadash is assur in chutz laaretz only D'Rabanan and we therefore don't need to be concerned for a safek. The **Rabanan of R' Ashi's** yeshiva would eat the chadash on the morning of the 17th of Nisson. They held that chadash in chutz laaretz is assur D'Oraisa and therefore they waited for the morning of the 17th as a sfeika deyoma in case it was really the 16th (and they held that the chadash became mutar on the morning of the 16th). They held that **R' Yochanan ben Zakai's** halacha (of waiting until the end of the 16th day) is only D'Rabanan, and this was never enacted for a case of safek. **Ravina** said, my mother told me that my father would not eat the chadash until the night following the 17th of Nisson, because he held like **R' Yehuda** that the chadash is assur D'Oraisa the entire 16th, and he was concerned for sfeika deyoma, so he waited until the end of the 17th day.

MISHNA

- The Omer would be matir the new grains for outside of the Mikdash and the Shte Halechem would be matir using the new grains for inside the Mikdash.
 - We do not bring menachos, bikkurim, or the mincha of an animal korban from the new grains before the Omer is offered. If it was brought before the Omer these korbanos are passul. These korbanos should also not be brought before the offering of the Shte Halechem, but if they were brought before, they are valid.

GEMARA

- **R' Tarfon** asked, why is it that if the korbanos are brought before the Omer they are passul, but if they are brought before the Shte Halechem they are valid? **Yehuda bar Nechemya** said, before the Omer the chadash is completely assur to all, but before the Shte Halechem the chadash is at least mutar outside the Mikdash, and therefore the korbanos will be mutar b'dieved. **R' Tarfon** remained quiet, which caused **Yehuda ben Nechemya's** face to shine. **R' Akiva** asked him, "Is your face shining because you bested an elder? I wonder if you will live long!" **R' Yehuda b'R' Illai** said, this exchange took place 2 weeks before Pesach, and when I went there for Shavuot and asked, I was told that **Yehuda ben Nechemya** had already passed away.
 - **R' Nachman bar Yitzchak** said, according to **Yehuda ben Nechemya**, nesachim and bikkurim that were brought before the Omer was offered will be valid (since they are mutar to be eaten then).
 - **Q:** This is obvious!? **A:** We would think to say that the issur on new grain becomes weaker with the offering of the Omer, since it now becomes mutar for people to eat, and that is why even if it is offered on the Mizbe'ach after the Omer, it is valid. However, wine was never assur for people to drink, it was only assur to be brought on the Mizbe'ach. Therefore, we would think to say that since the issur was never weakened it should be passul. He therefore teaches, that the fact that it was never assur is even more reason to say that it is valid b'dieved.
- **Q: Rami bar Chama** asked, will the Shte Halechem be matir the new grains for use in the Mikdash if the Shte Halechem was brought from the new grains before the Omer? The case would be where grain was planted between the bringing of the Omer and the Shte Halechem, so the Shte Halechem was brought when they were in existence and the Omer of the following year would be brought when they were in existence. Since the korbanos are out of order for this grain, will the Shte Halechem still be matir or not? **A: Rabbah** said, a Braisa says that **R' Akiva** says it must be that the Omer is brought from barley, because the pasuk refers to the Shte Halechem as being the "first offering", and if the Omer is brought from wheat the Shte Halechem (which is brought from wheat) would not be the first wheat offering! Now, if we say that the Shte Halechem can be matir the new grain to be offered in the Mikdash even if it is out of order, we can find a way for both the Omer and the Shte Halechem to be of wheat and yet

have the Shteí Halechem be considered the “first offering”. The case would be where the Omer is offered from wheat that took root before the Shteí Halechem but after the Omer of last year, and the Shteí Halechem is offered from wheat that took root before this year’s Omer but after the Shteí Halechem of last year. Since **R’ Akiva** gives this proof, it must be that the Shteí Halechem does not permit grains for the Mikdash when it is out of order.

- The Gemara says this is not a valid proof. When we say that the Shteí Halechem must be the “first offering” we don’t mean that in regard to the grains that it comes to be matir. Rather, we say that it must be so in regard to the Mizbe’ach, and in this case the Mizbe’ach would have already had a korbon from this year’s grain by the time the Shteí Halechem is offered.