

67b

Gemara: Why is ר' יהודה concerned about eating חמץ while searching, but not about eating חדש while baking?

- (68a) #1 - Rabbah/Rava – בשינוי חדש is handled
 - But we permit בית השלחין!¹
- #2 - Abbaye – People are habituated to refraining from eating חדש
- #3 - Rav Ashi – The חדש is not edible at that point
- Rabbanan are not concerned – He is destroying the חמץ.

Mishnah: Permission of chadash

- Time of Beit haMikdash: After omer; distant people after midday
- Time of Churban: תנא קמא – ר' יהודה – Biblically forbidden all day. ר' יוחנן בן זכאי – תנא קמא

Gemara: What, exactly, permits me to eat חדש?

- Rav/Shemuel – האיר מזרה during Beit haMikdash, otherwise עומר
- R' Yochanan/Reish Lakish – Always האיר מזרה, and the wait for עומר is only למצוה.²
 - (68b) Then why did R' Yochanan ben Zakkai make a גזירה שמה יבנה?³
 - R' Yochanan ben Zakkai ruled this was a דאורייתא post-churban
- 3 views of what to do בחו"ל, depending on what we say about
 - חדש outside Israel – biblical or rabbinic⁴
 - The prohibition יום הנפ – biblical or rabbinic

Mishnah: Before עומר, a מנחה from chadash is disqualified. After עומר but before שתי הלחם it's כשר בדיעבד

Gemara: Bringing מנחות from חדש between עומר and ב' הלחם

- כשר בדיעבד – יהודה בר נחמיה because regular people may eat it⁵
- Wine is acceptable בדיעבד for libations even though no עומר-equivalent was brought from wine
- What about שתי הלחם which grew before last year's שתי הלחם were brought?

¹ One could, in fact, bring the עומר from the בית השלחין (Tosafot)

² Is this an עשה, or a מצוה מן המובחר? (Tosafot here, Tosafot Menachos 5b)

³ Decrees of חדש and לולב were made together, per Tosafot Succah 41a, but only one is mentioned here. Why? (Margaliyos haShas)

⁴ Kiddushin 37a

⁵ Is he punished just for challenging his rebbe?! (Bnei Yissaschar)