



Volume 11. Issue 13

## Harvesting before the Omer

Most of this week we focused on the *korban omer*. This was the *korban mincha* consisting mostly of barley that was offered on the second day of *Pesach*. Prior to its offering, the consumption of new produce (*chadash*) was prohibited. The *Mishnah* (10:7) also teaches that prior to the *omer*, harvest of the five grains was also prohibited. The *Bartenura* explains that harvest was prohibited only until the *omer* was cut and not until it was offered.

The difficulty with this *Mishnah* is that the day before we learnt (10:5) that as soon as the *omer* was offered the markets were full with new produce. *R' Meir* and *R' Yehuda* argue whether the *Chachamim* were happy with this since the produce was clearly harvested and processed prior to the *omer* being offered. *R' Meir* argued that the *Chachamim* were upset since they were concerned that those that processed the produce early might eat them too early as well. It appears that neither was concerned about the harvest itself being in violation of the prohibition of harvesting before the *omer* was harvested. Indeed the next *Mishnah* (10:8) teaches that one could harvest produce from *beit hashlachim* (fields requiring irrigation) located in valleys. We need to understand this prohibition of harvesting prior to the *omer*.

The *Gemara* (71a) citing a *Beraita* cites a *pasuk* that appears to contradict itself. "Speak to the Children of Israel and say to them: When you shall enter the Land that I give you and you reap its harvest, you shall bring an *Omer* from your first harvest to the *Kohen*" (*Vayikra* 23:10). On the one hand "you reap its harvest" prior to the *omer*, yet the *omer* is the "first harvest". *R' Binyamin* explains that the prohibition of harvesting only applies to those locations/fields from which the *omer* may be brought.

Returning to the *Mishnah* the *Tosfot* (68a) cites *Rashi* who explains that the produce from *beit hashlachin* are inferior and the *omer* was not offered from barley that came from such fields. The *Tosfot* however notes that the *Mishnah* (8:2) taught that even though ideally *omer* would not be brought from *beit hashlachin*, if one did, the *korban* would be valid. Consequently since it ideally would not be brought from such areas, it qualifies as "a place from which the *omer* would not be brought".

The *Tosfot* continue however that that *Mishnah* also included *beit hazevalim* (fields requiring fertilizing) and *beit ha'ilan* (orchards) as other locations from which the *omer* was not brought, yet they are not listed in our *Mishnah* as fields that can also be harvested prior to the *omer*. They answer that the *Chachamim* may have ruled more stringently regarding those fields, much like they added stringencies after the permissible harvesting preventing stacking before the *omer*. The leniency accorded to *beit hashlachin* was simply that delaying necessary harvest for such dry fields could lead to a loss of crops.

They however provided another answer based on our version of the *Mishnah* that refers to *beit hashlachin* in the valleys. While bringing the *omer* from *beit hashlachin* is not ideal but nevertheless valid, from the *beit hashlachin* in the valleys, which is even worse, is invalid. Based on this understanding, harvesting from regular *beit hashlachin* prior the *omer* would be forbidden.<sup>1</sup> Nevertheless based on a *Torat Kohanim* they understand that extending the prohibition of harvesting to regular *beit hashlachin* is rabbinic and the permission to harvest *beit hashlachin* in the valleys is due to the fragile nature of the crop.

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<sup>1</sup> The *Tosfot* cite a *Tosefta* that support this position.

### Revision Questions

מנחות ט' ט"א : ד'

- How is *semicha* stricter than *tenufah*? (ט' ט"א)
- How is *tenufah* stricter than *semicha*? (ט' ט"א)
- What are the two debates regarding the difference between the harvesting for the *Omer* if the sixteenth of *Nisan* fell on a *Shabbat* or weekday? (י"א)
- From where should the *Omer* ideally be brought? (י"ב)
- Describe how they harvested the barley for the *Omer*. (י"ג)
- Describe how they prepared the *Omer* once it reached the *azarah*. (י"ד)
- What was done with the excess barley? (י"ד)
- Describe how the *Omer* was offered? (י"ה)
- What was permitted once the *Omer* was offered? (י"ה)
- What was decreed (with respect to this law) once the *Beit Ha'Mikdash* was destroyed? (י"ה)
- What was permitted once the *Omer* was offered? (י"ו)
- What was permitted once the *Shte Halechem* was offered? (י"ו)
- Which five grains are obligated to have *challah* removed? (י"ז)
- What other law listed in this *Mishnah* applies to these grains? (י"ז)
- Grain found in which field could be cut prior to the *Omer* being cut? (י"ח)
- What condition is added to the previous rule? (י"ח)
- Which people did not heed to this condition? (י"ח)
- For what three purposes could new grain be cut prior to the *Omer*? (י"ט)
- What are the three conditions regarding the cutting of the *Omer*? (Hint: Where, what and when?) (י"ט)
- What is the law if these conditions are not fulfilled? (י"ט)
- Regarding the laws of kneading and baking the *shte halechem* and *lechem ha'panim*, what laws do they share and when do they differ? (י"א י"א)
- Explain how the *lechem ha'panim* was baked? (י"א י"א)
- Can they be baked on *Shabbat*? (י"א י"א)
- Where were the *chavitei kohen gadol* prepared and baked? (י"א י"א)
- Which processes in their preparation would override *Shabbat*? (י"א י"א)
- What is *R' Akiva's* general rule regarding the previous question? (י"א י"א)
- What were the dimensions of the *shte halechem* and the *lechem ha'panim*? (י"א י"א)
- How does *R' Yehuda* suggest we remember these dimensions? (י"א י"א)

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#### Melbourne, Australia

##### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
 Melbourne, Australia

##### Friday & Shabbat

10 minutes before *Mincha*  
Beit Ha'Roeh  
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#### Efrat, Israel

*Shiur in English*

##### Sunday -Thursday

Rabbi Mordechai Scharf  
 9:00am  
Kollel Magen Avraham  
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*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://613.org/mishnah.html)

*Rabbi E. Kornfeld*  
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<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

#### SHIUR ON KOL HALOSHON

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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
21 <sup>th</sup> April כ' ניסן	22 <sup>nd</sup> April כ"א ניסן	23 <sup>rd</sup> April כ"ב ניסן	24 <sup>th</sup> April כ"ג ניסן	25 <sup>th</sup> April כ"ד ניסן	26 <sup>th</sup> April כ"ה ניסן	27 <sup>th</sup> April כ"ו ניסן
Menachot 11:5-6	Menachot 11:7-8	Menachot 11:9-12:1	Menachot 12:2-3	Menachot 12:4-5	Menachot 13:1-2	Menachot 13:3-4

