

## פרק "ששי" – ר' ישמעאל Introduction to

The 6<sup>th</sup> chapter as presented in the בבלי is the 10<sup>th</sup> chapter of the משניות (and that seems to be its proper location, per various manuscripts). The main focus of the chapter is the קרבן העמר brought on the 2<sup>nd</sup> day of פסח and the subsequent counting to חג הבכורים when the הלחם is brought.

29.6.1

63b (משנה א') → 65a (בלשן)

1. ואם תקריב מנחת בכורים לה' אביב קלוי באש גרש פרמל תקריב את מנחת בכוריד: ויקרא ב, יד  
2. הבאים עם זרבבל ישוע נחמיה עזריה רעמיה נחמני מרדכי בלשן מספרת בגוי נחום בענה מספר אנשי עם ישראל: נחמיה ז, י

- I חול שבת vs. (or not) קצירת העמר: משנה א'
- a Amount of barley:
- i ד' ישמעאל from 3 סאים on שבת (enough to get 1 עמר out by sifting with effort – less cutting)
- 1 During week: use 5 סאים – easier to get 1 good עשרון out
- ii חכמים: in both cases, use 3 סאים
- b Appurtenances: cutters, scythes, baskets
- i ד' חנינא סגן הכהנים use only 1 of each on שבת, 3 of each on חול
- ii חכמים: always use 3 of each
- II Analysis of first dispute:
- a ד' ישמעאל's position: is difficult; if 3 can provide one עשרון, always use 3; if 5 are needed, use 5 even on שבת
- b Answer: 3 will provide 1 עשרון with much effort; 5 – with little effort
- i Therefore: on שבת, to minimize cutting (etc.) more than necessary, we use less and put more effort in
- c Attempted alignment of positions:
- i ר' ישמעאל בנו של ריב"ב and ר"י דבה: דבה have same principle (of minimizing שבת מלאכת שבת even when permitted)
- 1 ד"י בנו של ריב"ב if פסח falls on שבת, only flay the פסח until the chest (סאים – all the way)
- 2 Rejection: ר"י may agree with חכמים there, due to קדשים בזיון
- (a) And: ר"י בשריב"ב may agree with our רבנן, since the מצוה isn't properly done without the right amount
- ii ר' חנינא סגן הכהנים and ר"י דבה: דבה (משנה ג') accept the same principle (as above)
- 1 Rejection: ר"י may agree with חכמים (3 cutters etc.) to increase publicity of cutting on שבת (see משנה ג')
- (a) And: רחסה"כ may argue for 1 cutter (etc.) since the מצוה is, in any case, properly done
- (i) But: in our case, may agree with רבנן that more barley is a better מצוה קיום
- iii ר' יוסי and ר"י ד' אשי have same principle
- 1 ר"ה אה: ד' יוסי – if the moon was clearly seen or not, witnesses are מחלל שבת to testify (חכמים)
- (a) ד' יוסי: if seen clearly, they do not come (they'll come, find that ב"ד sanctified it without them and next time, won't come at all)
- 2 Rejection: ר"י may feel that the concern about discouraging them from coming next time is a real concern
- (a) And: ר' יוסי may feel that in our case, שבת is already allowed to be violated, and may agree with רבנן
- III Backdoor – extension of permissible חילול שבת for קדשים
- a (או ר' אמר) דבה: דבה (או ר' אמר) if he slaughtered 2 חטאות for the צבור (on שבת) – only liable for 2<sup>nd</sup>
- i Even if: only the 2<sup>nd</sup> effected כפרה (1<sup>st</sup> eventually was ill-performed)
- ii And even if: 1<sup>st</sup> proved to be a "weak" animal (after having slaughtered both)
- iii Challenge: רבה ruled that if he slaughtered the weak one first, then the healthy one – פטור
- 1 Moreover: we instruct him (after finding the first to be כחושה) to get a healthy one for slaughter (i.e. לכתחילה)
- 2 Defenses: either remove that clause from 1<sup>st</sup> ruling, or attribute ruling to ר' אמר

- iv *Related question (רבינא לר' אשי)*: if the 1<sup>st</sup> was found to be כחושה after slaughtering, is he liable?
- 1 *Lemma1*: his intent matters – he assumed the 1<sup>st</sup> to be valid and slaughtered the 2<sup>nd</sup> – חייב
  - 2 *Lemma1*: his actions matter – in reality, the 1<sup>st</sup> was פסול and the 2<sup>nd</sup> necessary – פטור
  - 3 *Answer (version1)*: he should be liable, per רבה ורבה:
    - (a) *If*: a fisherman heard that a baby was drowning on שבת and he put out his nets to catch fish
      - (i) *If*: he caught fish (only) – חייב (for צידה)
      - (ii) *If*: he caught fish and the baby –
        1. דבא: exempt (assumption – follow intent → in our case, liable as well)
        2. דבה: liable (assumption – follow actions → in our case, exempt as well)
          - a. *And*: רבה only exempts because he heard about the baby and intends that as well → in our case he would be חייב
  - 4 *Answer (version2)*: falls along lines of dispute רבה/רבה (same case as above)
    - (a) *If*: he hadn't heard about the baby, רבה still exempts him, fully following actions (→ in our case, פטור)
- v *Related rulings*: רבה – if a חולה was required (on שבת) to have 1 fig & 10 people ran and cut figs – all פטורים
- 1 *Even if*: they did it in sequence and even if he healed after the first one
  - 2 *Query (רבה)*: if he needed 2 figs and there were 2 figs or 3 on one stem – which are brought?
    - (a) *Answer*: even ישמעאל ר' (in our משנה) would agree to bring the 3;
      - (i) *In that case*: by bringing less, we diminish the amount of cutting
      - (ii) *But here*: by bringing fewer figs, we've increased קצירה → bring 3 and minimize קצירה
- IV *משנה ב'*: locus of barley
- a *Ideally*: it should be brought from nearby
    - i *Reasons*: either to be soft and moist (כרמל) – v. 1) or not to “pass over” a מצוה (אין מעבירין על המצוות)
  - b *However*: if none of the nearby barley ripened yet, may bring from anywhere (in the Land)
    - i *Story*: once they had to bring עומר from עומר (near רמלה)
    - ii *And*: once they had to bring שתי הלחם (wheat) from עין סוכר (SW of עיבל, near שכם)
- V *ברייתא* – background of the two “distant offerings” mentioned in משנה
- a 1<sup>st</sup> century BCE: when there was an inter-חשמונאי battle for the crown (after death of שלומציון), city was under siege; they would send coins out and lambs would be sent over the wall; an elder told them, in Greek, that as long as Aristobulos, who was inside, was offering תמידין, he couldn't be defeated; the next day, they collected the money and sent a pig over, that grabbed onto the walls and א"י shook...and that was the year that, due to the siege, they brought these grain offerings from so far away
    - i *Background*: they didn't know from where to get the עומר, put out the word and a mute came, put one hand on a roof and the other on a hut (צירף) and “מרדכי” realized it was גות צירפין
    - ii *Then*: when they couldn't find wheat for שתי הלחם, he came and put one hand on his eye (עין) and the other on the door-lock (סיכרא) – “מרדכי” realized that it was עין סוכר
    - iii *Additional story about “מרדכי”*: 3 women brought קנין, one declared that it “לזיבתי”, 1 “לימתי” and the other “לעונתי”
      - 1 *Assumed*: all three were for זיבה → one עולה, one טטאת
      - 2 “מרדכי”: perhaps each was describing a circumstance which endangered her and these were עולות (נדבה)
        - (a) *לזיבתי*: was endangered by her זיבה
        - (b) *לימתי*: was on a dangerous sea journey
        - (c) *לעונתי*: was hurt in her eye (misheard as עונה)
          - (i) *They checked*: and found him to be right in all cases → all birds were עולות
  - iv *Conclusion*: this is why the משנה (XXשקלים) has “פתחיה” as in charge of קנין –
    - 1 *Explanation*: פתחיה is a monicker for “מרדכי” – as he is able to uncover (פותח) and explain words and knows all 70 languages
      - (a) *Challenge*: all members of the סנהדרין were required to know all known languages, so that they would hear testimony directly from the עד, without a translator
      - (b) *Answer*: he was also able to mix languages together and understand “hybrid-talk”; he's called בלשן (v. 2)