

29.6.2

65a → 66a (משנה ג') (זכר למקדש הוא)

Note: our משנה describes the cutting of the עמר on the 2<sup>nd</sup> night of פסח. This was the single biggest point of dispute with some of the sectarians as it was the pivotal point of the disagreement about the calendar. According to the Essene calendar as recovered from Cave 4, The Omer was offered on Sunday, Nissan 26 and the 2 wheat loaves were to be offered 7 weeks later, on Sivan 15, also on a Sunday. The sect known to the Rabbis as ביייתוסין are likely the "Essenes" of Josephus, as ביייתוסין is probably a form of בית (א)סין (see תוספתא ר"ה א:טו)

1. את הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין הערבנים: במדבר כח, ד
2. צו את בני ישראל ואמרת אלהם את קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו: במדבר כח, ב
3. אחד עשר יום מחרב דרוך הר שעיר עד קדש ברנע: דברים א, ב
4. וספרתם לכם ממחרת השבת מיום הביאכם את עמר התנופה שבע שבתות תמימת תהינה: ויקרא כג, טו
5. עד ממחרת השבת השביעת תספרו חמשים יום והקרבתם מנחה חדשה לה': ויקרא כג, טז
6. שבעה שבעת תספר לך מהחל חרמש בקמה תחל לספר שבעה שבעות: דברים טז, ט
7. ששת ימים תאכל מצות וביום השביעי עצרת לה' אלהיך לא תעשה מלאכה: דברים טז, ח
8. שבעת ימים מצות תאכלו אך ביום הראשון תשביתו שאר מביתכם כי כל אכל חמץ ונקרתה הנפש ההוא מישראל מיום הראשון עד יום השבעי: שמות יב, טו

- I עמר: description of cutting the עמר: משנה ג'
- a Preparation: before יום טוב, representatives of ב"ד would go out and tie bundles (while in ground) to make it easy to cut
  - b Attendance: all the nearby villages would come to make it a well-publicized event
  - c Procedure: once it was night, the cutter would ask ב"ד and they would confirm at each step: (each q/a was repeated 3x)
    - i He would ask: "is it nightfall yet?" and they would answer in the affirmative
    - ii He would ask: "this scythe?" and they would answer in the affirmative
    - iii He would ask: "this basket?" (for placing the cut barley) and they would answer in the affirmative
    - iv (if it was שבת, he would ask: "this שבת?" and they would answer in the affirmative)
    - v He would ask: "Shall I cut?" and they would instruct him to cut
  - d Explanation for the "big fuss": to counter the ביייתוסין (see note) who held that קצירת העמר is not on י"ט מוצאי י"ט
- II (מגילת תענית): ברייתא
- a From 8<sup>th</sup> א ניסן until 8<sup>th</sup>: no fasting or eulogies, as the law of the תמיד was properly established then
    - i Sectarrians: claimed (per v. 1) that an individual may offer תמיד
    - ii Tradition: following v. 2 – must come from public fund
  - b From 8<sup>th</sup> until end of פסח: no fasting or eulogies, as the date of שבועות was properly established then
    - i Essenes: held that it was always on Sunday
      - 1 Reason: עמ ישראל loved מרעה, and gave them 2 days in a row of celebration (שבת and שבועות)
        - (a) Challenge (ריב"ז): if so, why did he take us for 40 years on a journey that should have taken 11 days? (v. 3)
      - ii Rabbis:
        - 1 ריב"ז v. 5 indicates 7 complete weeks, but v. 4 indicates 50 days
          - (a) Reasolution: if it falls on Sunday - 7 perfect weeks; if on another day – 50 days
            - (i) Challenge (רבא): could be per אביי, that there is a מצוה to count days and a מצוה to count weeks
          - 2 א"א v. 6 indicates that ב"ד must count, but if it always starts on Sunday, anyone can figure that out
          - 3 ד' יהושע compares the date of שבועות to counting a month; just as we recognize when a month begins beforehand, so too with ספה"ע (פסח ספה"ע arrives)
            - (a) Challenge (to both ר"א and ר"י): perhaps the verse is referring to last day of פסח
          - 4 ד' ישמעאל we are commanded to bring עמר and שתי הלחם, just as שתי הלחם is at the beginning of a רגל, so too the עמר is at the beginning of a רגל
          - 5 ד' יהודה בן בתירה (v. 4):: שבת (v. 5); just as v.5 is a רגל, so too v. 4 is a רגל
            - (a) Analysis (רבא): both of these arguments (#4 and #5) are unassailable

- III **ברייתא** explaining vv. 4-5
- a **וספרתם לכם**: each person counts on his own
- b **יום טוב ממחרת השבת**: means the morrow of **יום טוב**
- i **Proofs**:
- 1 **ד' יוסי בר יהודה** v. 5 indicates that count must always be 50 days → must be independent of day of week
    - (a) **Challenge (רבא)**: perhaps it is 50 days besides whatever surplus there is that particular year
  - 2 **ד' יהודה בן בתירה** v. 6 indicates that **ב"ד** must count, but if it always starts on Sunday, anyone can figure that out
    - (a) **Challenge (רבא)**: perhaps it begins at end of **יום טוב**
  - 3 **ד' יוסי** if **שבת בראשית** means **שבת**, it could be any one of them – must mean **יום טוב**
    - (a) **Additionally**: just as v.5 is a **רגל**, so too v. 4 is a **רגל**
    - (b) **Note (רבא)**: **ר' יוסי** understood that his first argument was weak (?) which was why he added another
  - 4 **ד' שמעון בן אלעזר** v. 7 contradicts v. 8 – 6 or 7 days of **מצה**?
    - (a) **Resolution**: 7 of **ישן**, 6 of **חדש**, since **עומר** permits **חדש** on 2<sup>nd</sup> day
- c **Procedure**: we might have thought (from vv. 4-5) that he must cut and offer on **טו בניסן** but may count any time
- i **Therefore**: v. 6 stipulates counting from the cutting
- ii **However**: v. 6 leads to impression that he cuts and counts on that day, but may bring offering any time
- 1 **Therefore**: v. 4 indicates counting **מיום הביאכם**
  - 2 **However**: **מיום הביאכם** may direct all (cutting, counting, offering) to be done by day
    - (a) **Therefore**: v. 4 also directs there to be “7 full weeks”, which can only happen if counting at night
    - (b) **However**: that may indicate that all 3 acts are to be done at night
      - (i) **Therefore**: v. 4 also states **מיום הביאכם**: cutting and counting at night, offering during the day
- IV **Analysis (רבא)**: all of these arguments can be challenged, save for the last two from each **ברייתא** – as indicated after each
- V **אביי** (quoted by **רבא** in his challenge to **ריב"ז**) – **מצוה** to count days and **מצוה** to count weeks
- a **Students of אשי דב אשי** would count both
- b **אמימר** would only count days, as he maintained that **ספה"ע בזמה"ז** is “merely” a **זכר למקדש**