

פרק "ששי" – ר' ישמעאל Introduction to

The 6th chapter as presented in the בבלי is the 10th 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 2nd 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 פרקל תקריב את מנחת בכורים: ויקרא ב, יד
2. הבאים עם זרבבל ישוע נחמיה עזרה רעמיה נחמני מרדכי בלשן מספרת בגוי נחום בענה מספר אנשי עם ישראל: נחמיה ז, יז

- I חול שבת on קצירת העמר: משנה א'
- a Amount of barley:
- i ד' ישמעאל from 3 סאים on שבת (enough to get 1 עומר 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
- 1 ד"י בנו של ריב"ב if פסח falls on שבת, only flay the פסח until the chest (חכמים – all the way)
- 2 Rejection: ר"י may agree with חכמים there, due to קדשים
- (a) And: רבנן may agree with our ריב"ב, since the מצוה isn't properly done without the right amount
- ii ר' חנינא סגן הכהנים and ר"י דבה: דבה
- 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
- iii ר' יוסי and ר"י ד' אשי
- 1 (חכמים) מחלל שבת to testify – if the moon was clearly seen or not, witnesses are ר"ה אה: ד' יוסי
- (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 (שבת) – only liable for 2nd (או ר' אמי) if he slaughtered 2 חטאות for the צבור
- i Even if: only the 2nd effected כפרה (1st eventually was ill-performed)
- ii And even if: 1st 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 1st ruling, or attribute ruling to ר' אמי

- iv *Related question (רבינא לר' אשי)*: if the 1st was found to be כחושה after slaughtering, is he liable?
- 1 *Lemma1*: his intent matters – he assumed the 1st to be valid and slaughtered the 2nd – חייב
 - 2 *Lemma1*: his actions matter – in reality, the 1st was פסול and the 2nd 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 צריפין (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 1st 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 אי"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 (צריף) and “מרדכי” realized it was צריפין
 - 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 טהא
 - 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)