

29.6.2

65a → 66a (משנה ג')

Note: our *משנה* describes the cutting of the *עמר* on the 2nd 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 *בייתוסין* are likely the "Essenes" of Josephus, as *בייתוסין* is probably a form of *בית (א)סין* (see *הא:טו*)

1. אַתְּ הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֶּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים: בַּמִּדְבָּר כח, ד
2. צו אַתְּ בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֵת קֶרְבְּנֵי לַחֲמִי לְאִשֵּׁי רִיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֵדוֹ: בַּמִּדְבָּר כח, ב
3. אֶחָד עֶשֶׂר יוֹם מֵחֶרֶב דָּרָךְ הָרַ שְׁעִיר עַד קֹדֶשׁ בְּרִנְעַ: דְּבָרִים א, ג
4. וְסִפְרָתֶם לָכֶם מִמִּחְרַת הַשַּׁבָּת מִיּוֹם הַבִּיאְכֶם אֵת עֹמֶר הַתְּנוּפָה שִׁבְעַת שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: וְיִקְרָא כג, טו
5. עַד מִמִּחְרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהַקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה': וְיִקְרָא כג, טו
6. שִׁבְעָה שְׁבַעַת תִּסְפֹּר לָךְ מֵהַחֵל חֲרַמְשׁ בְּקִמָּה תַחֵל לְסַפֵּר שִׁבְעָה שְׁבַעַת: דְּבָרִים טו, ט
7. שֵׁשֶׁת יָמִים תֹּאכַל מִצֹּת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לַה' אֲלֵהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה: דְּבָרִים טו, ח
8. שְׁבַעַת יָמִים מִצֹּת תֹּאכְלוּ אַךְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שְׂאֵר מִבְּתִיכֶם כִּי כָל אֶחָד חֲמֵץ וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד יוֹם הַשְּׁבַעִי: שְׁמוֹת 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 *בייתוסין* (see note) who held that *קצירת העמר* is not on *יר"ט*
- II (מגילת תענית): *ברייתא*
- a From *א ניסן* until 8th: 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 8th 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: *מרע"ה* loved *ישראל*, 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 *דיב"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* arrives)
 - (a) Challenge (to both *ר"א* and *ר"י*): perhaps the verse is referring to last day of *פסח*
 - 4 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 **זספרתם לכם**: each person counts on his own
- b **יום טוב ממחרת השבת**: means the morrow of טוב יום
- 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 טוב יום
 - 3 **ד' יוסי** if שבת בראשית means שבת, it could be any one of them – must mean טוב יום
 - (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 2nd day
- c **Procedure**: we might have thought (from vv. 4-5) that he must cut and offer on טז 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 דב אשי** would count both
- b **אמימר**: would only count days, as he maintained that ספה"ע בזמה"ז is "merely" a זכר למקדש