

1 משנה the זאקט:
 ששה דברים עשו אנשי יריחו על שלשה מיחו בידם ועל שלש לא מיחו בידם -
 There were six things that the people of יריחו did, three of which the חכמים objected to, and three of which they did not object to.

The חזקיהו המלך quotes a similar passage about ששה דברים עשה חזקיהו המלך על שלשה הודו לו ועל שלשה לא הודו לו -
 ששה דברים עשה חזקיהו המלך על שלשה הודו לו ועל שלשה לא הודו לו -
 חזקיהו did six things,

1

משנה:

ששה דברים עשו אנשי יריחו

ועל שלש	על שלשה
לא מיחו בידם	מיחו בידם

ברייתא:

ששה דברים עשה חזקיהו המלך

ועל שלשה	על שלשה
לא הודו לו	הודו לו

2 three of which the חכמים approved of:
 -1- Dragging his father's bones on a bed of ropes,
 -2- Crushing the copper snake from the days of משה, and
 -3- Hiding the book of medicine -

And three of which they did not approve of -
 -1- Cutting down the doors of the היכל to send to מלך אשור,
 -2- Closing up the waters of גיחון, and
 -3- Adding an extra month to the calendar after ניסן had already begun.

2

על שלשה הודו לו...

1 Dragging his father's bones on a bed of ropes	2 Crushing the copper snake משה of ropes	3 Hiding the book of medicine
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ועל שלשה לא הודו לו

1 Cutting down the doors of the היכל to send to מלך אשור	2 Closing up the waters of גיחון	3 Adding an extra month after ניסן already begun
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3 The חכמים first discusses the three things for which the חכמים did not criticize the people of יריחו.
 According to our משנה and according to ר' יהודה in the ברייתא, the חכמים did not actually approve of any of these things, but simply did not object. According to ר' מאיר in the ברייתא, the חכמים actually approved of these actions:

-1- מרכיבין דקלים כל היום -
 They would graft palm trees all day on פסח. This isn't referring to normal grafting but, it either refers to A procedure of injecting some sort of mixture into a palm tree to help the fruit grow, or to putting a male branch into a female branch of the same tree to help it grow -

3

משנה:

ועל שלש לא מיחו בידם

ר' מאיר	משנה ר' יהודה
חכמים	חכמים
Approved	did not approve but did not object

1

מרכיבין דקלים כל היום
 They would graft palm trees

ערב פסח
 Either refers to...

Injecting a mixture to help it grow	putting a male branch into a female branch
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4 -2- וּכְרַכְּנָה אֶת שְׁמַע - The wrapped the Shma - which means,
 Either that they did not pause after the first פסוק of שמע -
 between אחד and ואהבת, or that they paused, but did not say;
 ברוך שם כבוד מלכותו לעולם ועד, or that
 They did not pause between היום and על לבבך which makes it
 sound like
 - היום על לבבך ולא מחר על לבבך
 The היום should be on our hearts today only, but not
 tomorrow.

4

2
 וּכְרַכְּנָה אֶת שְׁמַע
 The wrapped the Shma
 Which means, Either

<p>They did not pause</p> <p>↓</p> <p>אחד ואהבת</p>	<p>they paused but did not say</p> <p>↓</p> <p>ברוך שם כבוד מלכותו לעולם ועד</p>	<p>They did not pause</p> <p>↓</p> <p>היום על לבבך</p> <p>which sounds like היום על לבבך ולא מחר על לבבך</p>
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5 היה גמרא discusses parenthetically the טעמא אמרינן ליה
 why we say;
 קריאת שמע in ברוך שם כבוד מלכותו לעולם ועד
 When יעקב אבינו called his sons and said;
 - האספו ואגידה לכם
 - ביקש יעקב לגלות לבניו קץ הימין
 He wanted to tell his children about the end of days,
 - ונסתלקה ממנו שכינה
 But he couldn't because the שכינה left him.
 At first he thought this happened because his children were
 not worthy, upon which they all declared;
 שמע ישראל ה' אלקינו ה' אחד
 Yakov's response was;
 ברוך שם כבוד מלכותו לעולם ועד

5

וּאֲנִי מֵאֵי טַעְמָא אֲמַרִּינָן לֵיהּ
 Why do we say
 ברוך שם כבוד מלכותו...
 קריאת שמע in

When יעקב אבינו said
 האספו ואגידה לכם

ביקש יעקב לגלות לבניו קץ הימין
 ונסתלקה ממנו שכינה

He thought because his
 children are not worthy...
 They all declared;
 שמע ישראל ה' אלקינו ה' אחד
 Yakov's response was
 ברוך שם כבוד מלכותו...

6 ליה did not want to institute this line in שמע because
 משה never said it, but they did not want to leave it out either,
 because יעקב did say it -
 Therefore,
 התקינו שיהו אומרים אותו בחשאי - they instituted saying it
 quietly.

6

<p>משה</p> <p>Did NOT say it</p>	<p>יעקב</p> <p>DID say it</p>
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Therefore
 התקינו שיהו אומרים אותו
 בחשאי

7 -3- וקוצרין וגודשין לפני העומר - they would harvest and pile the grain before the קרבן עומר was brought. The גמרא explains that according to ר' יהודה the חכמים actually approved of the קצירה - the harvesting - before the עומר. They only disapproved of the גדישה - the piling of the grain.

7

3

וקוצרין וגודשין לפני העומר
קרבן עומר before the Harvest & pile grain

According to ר' יהודה

<p>חכמים</p> <p>APPROVED</p> <p>of the קצירה</p>	<p>חכמים</p> <p>DISAPPROVED</p> <p>of the גדישה</p>
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8 Next, the גמרא goes on to discuss the three things that the אנשי ירחו did for which the רבנן explicitly criticized them:
 - מתירין גזמיות של הקדש של חרוב ושל שקמה - They allowed people to use the branches of certain הקדש trees because they assumed that only the trunks and not the branches were made קדוש, and subsequent growth is not subject to מעילה. The חכמים criticized this because even though
 אין מעילה בגידולין - the later growth is not subject to מעילה, it is still אסור to use אסור.

8

משנה:
על שלשה מירחו בידם

1

מתירין גזמיות של הקדש של חרוב ושל שקמה
They allowed people to use BRANCHES of certain הקדש trees
Only the trunks were made קדוש

The חכמים criticized this

Although אין מעילה בגידולין It is still אסור

9 -2- אוכלין מתחת הנשרים בשבת - They would eat fallen fruit from under trees on שבת. The ברייתא explains that this means they would breach the fences in their gardens so that the poor people could come in and eat the fruit that had fallen. There are two versions as to what the disagreement was between the אנשי ירחו and the חכמים:
 First, the מחלוקת is only about the fruits that were stuck in the high branches of the tree and they argued whether גזרינן שמא יעלה ויתלוש - we should make it אסור to take those detached fruits since somebody might climb up and take attached fruits too.
 Second, the מחלוקת is about the fruits in the lower branches and they argue whether the fruits are מוקצה since when Shabbos began they were only usable for birds. The argument is whether we assume מוכן לעורבים הוי מוכן לאדם - something that is prepared for use by birds is considered prepared for human use as well.

9

2

אוכלין מתחת הנשרים בשבת
Eat fallen fruit from under trees

ברייתא:
They would breach the fences so poor people could come in and eat the fruit

2 versions what the disagreement was

<p>1st</p> <p>Fruits stuck in the high branches</p> <p>מחלוקת</p> <p>גזרינן שמא יעלה ויתלוש</p>	<p>2nd</p> <p>Fruits stuck in the lower branches</p> <p>מחלוקת</p> <p>מוכן לעורבים הוי מוכן לאדם</p>
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10 -3- ונותנין פאה לירק - they would give פאה from vegetables. The גמרא asks how the אנשי ירחו could assume vegetables are חייב in פאה, if the משנה in פאה explicitly says that one of the five qualifications necessary to be חייב in פאה is that מכניסו לקיום - it is brought into the house to last for a long time, whereas vegetables spoil quickly and do not last very long?

10

3

ונותנין פאה לירק
פאה from vegetables

?

משנה: פאה
One of the qualifications
for פאה is

מכניסו לקיום
brought into the house to last long
Vegetables spoil quickly?

11 The גמרא answers לפפות עסקינן - we are talking about turnip leaves, and the אנשי ירחו held that since the leaves are brought in together with the bulbs which last a long time, they too are חייב in פאה. The רבנן, however, held that מכניסו לקיום על ידי דבר אחר לא שמיה קיום - if something is brought in to be stored for a long time, only on account of something that it is being brought with - like the leaves are brought in only on account of collecting and preserving the bulbs - it is not considered to be lasting, and is פטור from פאה.

11

הכא בראשי לפפות עסקינן
TURNIP LEAVES

Since they are brought in
together with the bulbs
They too are חייב in פאה

The רבנן, held
מכניסו לקיום על ידי דבר אחר
לא שמיה קיום

12 Even though there is nothing wrong with giving a little extra to poor people even when there is no פאה - Rashi in the Mishnah explains - the רבנן were concerned the עניים would not separate תרומות and מעשרות from these vegetables, assuming that it is פאה which is exempt from תרומות and מעשרות. However, since in reality, these vegetables are NOT פאה, they are מחויב בתרומות ומעשרות, and the עניים would be eating טבל.

12

Even though there is nothing wrong
with giving extra to poor people

The רבנן were concerned:
the עניים would not give
תרומות ומעשרות

...they assume that it is פאה	but in reality it is not פאה
פטור מתרומות ומעשרות	מחויב בתרומות ומעשרות
	and they would be eating טבל!