

קמרא – Belt:



Golden belt buckle from the reign of the Sassanid king Ardashir I at the beginning of the amoraic period

NOTES

If it was a substitute – אילו היה תמורה: This refers to a dispute with regard to one who errs in separating animal tithes. After mistakenly designating the ninth animal as the tenth, he attempts to rectify the situation by designating the tenth animal as the ninth and the eleventh animal as the tenth. The dispute is with regard to the status of the eleventh animal: Is its status that of an animal that was consecrated, or is it that of the substitute for the tenth animal?

אמר להן רבן [שמעון בן] גמליאל: ניעיילינהו, מיהו ניקנסיהו דלא גמרו שמעתא משמיהו. אסיקו לרבי מאיר – “אחרים”, ולרבי נתן – “יש אחרים”. אחו להו בתלמיהו: זילו פייסוהו [לרבן שמעון בן גמליאל]. רבי נתן אזל, רבי מאיר לא אזל, אמר: דברי הלומות לא מעלין ולא מורדין. כי אזל רבי נתן, אמר ליה רבן שמעון בן גמליאל: נהי דאהני לך קמרא דאבוך למיהוי אב בית דין, שווינך נמי נשיא?!

מתני ליה רבן לרבן שמעון בריה, אחרים אמרים: אילו היה תמורה

Rabban Shimon ben Gamliel said to them: Let us admit them into the study hall. But we will penalize them in that we will not cite *halakha* in their names. They cited statements of Rabbi Meir in the name of *Aherim*, meaning: Others, and they cited statements of Rabbi Natan in the name of *yesh omerim*, meaning: Some say. Rabbi Meir and Rabbi Natan were shown a message in their dreams: Go, appease Rabban Shimon ben Gamliel. Rabbi Natan went. Rabbi Meir did not go. He said in his heart: Matters of dreams are insignificant. When Rabbi Natan went, Rabban Shimon ben Gamliel said to him: Although the ornate belt,⁸ i.e., the importance, of your father was effective in enabling you to become deputy *Nasi*, as Rabbi Natan's father was the Babylonian Exilarch, will it render you *Nasi* as well?

Years later, Rabbi Yehuda HaNasi taught Rabban Shimon his son that *Aherim* say: If it was considered a substitute,⁹

Perek III

Daf 14 Amud a

לא היה קרב. אמר לו: מי הם הללו שממיהם אנו שותים ושמותם אין אנו מזכירים? אמר ליה: בני אדם שבקשו לעקור כבודך וכבוד בית אביך.

אמר ליה: “גם אהבתם גם שנאתם גם קנאתם כבר אבדה!” אמר ליה: “האויב תמו חרבות נצח”. אמר ליה: הני מלי היכא דאהנו מעשייהו, רבנן לא אהנו מעשייהו! הדר אתני ליה, אמרו משום רבי מאיר: אילו היה תמורה לא היה קרב. אמר רבא: אפילו רבי דענוותנא הוא, תנא “אמרו משום רבי מאיר”, “אמר רבי מאיר” לא אמר.

it would not be sacrificed. Rabbi Yehuda HaNasi's son said to him: Who are these Sages whose water we drink but whose names we do not mention? Rabbi Yehuda HaNasi said to him: They are people who sought to abolish your honor and the honor of your father's house.⁹

His son said to him, citing the verse: “Their love as well as their hatred and their envy is long ago perished” (Ecclesiastes 9:6): That was long ago and they have already died. Therefore, there is no harm in mentioning their names. Rabbi Yehuda HaNasi said to him: But it is also stated: “The enemy are come to an end; the wasted places are forever” (Psalms 9:7). Although the enemies died, the desolation that they created remains. Therefore, although they are dead, their names should not be mentioned. Rabban Shimon said to his father: These matters apply in a case where their actions were effective. In the case of these Sages, their actions were not effective. Rabbi Yehuda HaNasi then taught him: The Sages said in the name of Rabbi Meir: If it was considered a substitute, it would not be sacrificed. Rava said: Even Rabbi Yehuda HaNasi, who is humble, taught: The Sages said in the name of Rabbi Meir. But he did not say directly: Rabbi Meir said.

אמר רבי יוחנן: פליגי בה רבן שמעון בן גמליאל ורבנן, חד אמר: סיני עדיף, וחד אמר: עוקר הרים עדיף.

✓ Rabbi Yohanan said: Rabban Shimon ben Gamliel and the Rabbis disagreed with regard to this matter.¹⁰ One said: Sinai, i.e., one who is extremely knowledgeable, is preferable; and one said: One who uproots mountains, i.e., one who is extremely incisive, is preferable.

NOTES

Your honor and the honor of your father's house – כבודך – Disagreed with regard to this matter, etc. – פליגי בה וכו' – Even if you are willing to overlook the slight to your honor, you cannot forgive the slight to your father's house (Maharsha).

Disagreed with regard to this matter, etc. – פליגי בה וכו' – Explain that the statement of Rabbi Yohanan is an explanation of the incident that he had related concerning Rabban Shimon ben Gamliel. Rabban Shimon ben Gamliel was incisive but his knowledge was not as extensive as the knowledge of Rabbi Meir and Rabbi Natan; therefore, they found a reason to oust him. Rabban Shimon ben Gamliel considered incisiveness to be a superior quality.

Rav Yosef – רב יוסף: Rav Yosef bar Hama was a third-generation Babylonian *amora* who resided in the city Mehoza and may have served as the rabbi of that community. A student of Rav Sheshet, he studied from and taught many other Sages as well. He often engaged in halakhic discourse with Rabbi Zeira.

Rav Yosef's son was the prominent *amora* Rava. During his father's lifetime, he was already one of the most important Sages. There are several instances in the Talmud where Rava makes comments or suggestions to his father with regard to various halakhic matters, speaking respectfully, as a son addresses his father.

Rabba – רבא: The name of this Sage was Rav Abba, which was contracted to Rabba. In the Jerusalem Talmud he is always called Rabbi Abba. Rabba was the son of Nahmani the priest, and he was among the most prominent of the third-generation Babylonian *amora'im*. Rabba was the pre-eminent disciple of Rav Huna, who was a disciple of Rav, and his halakhic approach was based on the statements of Rav. He also studied Torah from Rav Yehuda and Rav Nahman, and was a disciple-colleague of Rav Hisda. In his youth he was considered the sharpest of his contemporaries, and was characterized as one who uproots mountains. Rabba engaged in halakhic discourse with the great Sages of his generation, and the famous disputes between him and his colleague Rav Yosef, which are ruled in accordance with the opinion of Rabba in virtually every case, are among the foundations of the Babylonian Talmud. All the Sages of the following generation were essentially disciples of Rabba, and his nephew Abaye was his preeminent disciple. It is known that his private life was filled with suffering, and apparently some of his sons died during his lifetime. He was impoverished and eked out a livelihood from agricultural labor. The residents of his city oppressed him. Rabba died at a relatively young age, but managed to become one of the cornerstones of the Babylonian Talmud. His son, Rava, son of Rabba, was a prominent Sage of the following generation.

Rabba bar Mattana – רבא בר מתנה: A fourth-generation Babylonian *amora*, his statements are cited several times in the Talmud, and he is known to have been a student of Rabba and Rav Sheshet. Some hold that Rabba bar Mattana is the *amora* typically called Rabbi Abba, who may have immigrated to Eretz Yisrael and then returned to Babylonia due to religious persecution in Eretz Yisrael. If it is the same person, his statements are cited in both the Babylonian Talmud and the Jerusalem Talmud.

NOTES

Everyone requires the owner of the wheat – הכל צריכין: Everyone is in need of the basic fundamentals, i.e., the *mishnayot* and halakhic rulings (Rashi).

BACKGROUND

Bloodletter – אומנא: Bloodletting was a paramedical profession. The act of bloodletting was recognized throughout history as a treatment for various illnesses and as a method for bolstering one's health. At times the bloodletter would perform minor surgeries, e.g., circumcision.

רב יוסף סיני רבה עוקר הרים, שלחו לתמן: איזה מהם קודם? שלחו להו: סיני עדיף, דאמר מר: הכל צריכין למרי חטיא. ואפילו הכי לא קביל רב יוסף עליה. מלך רבה עשרין ותרתין שנין, והדר מלך רב יוסף. וכל שני דמלך רבה, רב יוסף אפילו אומנא לביתייה לא חליף.

אבני ורבא ורבי זירא ורבה בר מתנה הוו יתבי והוו צריכי רישא, אמרי: כל דאמר מלתא ולא מפרין להו רישא. דכולהו איפריד, דאבני לא איפריד. חזייה רבה לאבני דגבה רישא, אמר ליה: נחמני, פתח ואימא.

איבעיא להו: רבי זירא ורבה בר רב מתנה הי מנייהו עדיף? רבי זירא חריף ומקשה, ורבה בר רב מתנה מתון ומסיק, מאי תיקו.

הדרן עלך כהן משיח
וסליקא לה מסכת הוריות

The Gemara relates that this is not merely a theoretical dispute; rather, at one point it had practical ramifications. Rav Yosef^p was Sinai; Rabba^p was one who uproots mountains. They sent a message from Babylonia to there, Eretz Yisrael: Which takes precedence? They sent in response: Sinai is preferable, as the Master said: Everyone requires the owner of the wheat,ⁿ i.e., one who is expert in the sources. And even so, Rav Yosef did not accept upon himself the appointment of head of the yeshiva. Rabba reigned for twenty-two years, and then Rav Yosef reigned. The Gemara relates that in all those years that Rabba presided, Rav Yosef did not even call a bloodletter^b to his home. Rav Yosef did not assume even the slightest air of authority, in deference to Rabba, and would go to seek out the bloodletter rather than expecting that the bloodletter would accommodate him.

The Gemara relates: Abaye, Rava, Rabbi Zeira, and Rabba bar Mattana^p were sitting and studying in a group and were in need of a head for their group. They said: Let anyone who will say a matter that is not refuted be the head. Everyone's statements were refuted, and the statement of Abaye was not refuted. Rabba saw that Abaye raised his head, i.e., he noticed that his statement was not refuted. Rabba said to him: Nahmani, calling Abaye by his name rather than by his nickname, begin and say your lecture.

A dilemma was raised before the Sages: Between Rabbi Zeira and Rabba bar Rav Mattana, which of them is preferable? Rabbi Zeira is incisive and raises pertinent difficulties, and Rabba bar Rav Mattana is moderate and not so incisive, but ultimately he draws the appropriate conclusions. What is the conclusion? Which is preferable? The Gemara concludes: The dilemma shall stand unresolved.