

מכדי מכרב כרבי ברישא והדר כולי –

Since plowing is done first and afterwards, etc. one sows

OVERVIEW

The גמרא asks why does the משנה state זורע (sowing) first and then חורש (plowing), when usually first one plows and then one sows. תוספות explains why this question cannot be asked elsewhere,

לא שייך למיזק הכי בהא דקתני המכבה ברישא והדר המבעיר¹ -

It is not applicable to be this particular regarding this which the משנה stated מכבה (extinguishing) first, and afterwards it mentions מבעיר (igniting) –

תוספות responds:

דחכא כל סידורא דפת נקט² כסדר לבד מחרישה:

For here in the beginning of the משנה he mentions the entire process of making bread in its proper order except for חרישה which is out of order, for it should precede זורע

SUMMARY

We question the order of the משנה (only) when something is out of order in an orderly series.

THINKING IT OVER

Can we answer תוספות question and say that מכבה is possible even without מבעיר if he was מכבה a fire which was burning from ע"ש; however one is never חורש after זריעה?³

¹ In a sense this question is even stronger, for one cannot extinguish a fire unless it is ignited first! (as opposed to זורע which can take place [technically] even without plowing). See (however) 'Thinking it over'.

² See later עד,ב. The first eleven מלאכות of our משנה (from הזורע till האופה) follows the chronological order of making bread from its inception. The only thing out of order is זורע וחורש. However by מבעיר ומכבה they are mentioned in isolation so for whatever reason the תנא had מכבה precede מעביר.

³ See אברהם. See תוספות הרא"ש for an alternate explanation.