

3.3.12

39a (משנה ז-ח ט) → 40a (בכדי שיעשו)

- I. ז. ראש השנה on ספק היום (unsure if they will declare מלא to be ראש השנה):
- a. *עירוב*: may make conditional *עירוב* (a la ר"א in previous משנה)
- II. ח. משנה: continuation of יהודה ר' approach
- a. *תרו"מ*: may separate conditional ומעשרות תרומות depending on which day becomes ראש השנה
 - i. *Explication (ברייתא)*: takes 2 *טבל* baskets
 1. *On first day*: says "If today is חול, A is תרומה for B; if today is קודש, ignore my words" and leave it
 2. *On second day*: says same, and then may eat it
 - a. ר' יוסי prohibits – and he ruled the same way in case of 2 days of י"ט in גלות (can't use תנאי)
 - b. *And*: an egg laid on one day is edible the 2nd
 - i. *חכמים*: disagree in all three cases
 1. *Identity*: ר' יוסי, per תוס' עירובין ד:יב
 - a. *חכמים*: concede to ר"א that "conditional עירוב" may be made on 2 days of ר"ה; but ר' יוסי disallows
 - i. ר' יוסי argued that if עדים came after מנחה, we treat both days as קודש (→ treat both as קודש)
 - ii. *Defense (חכמים)*: that is to ensure that no one degrades the sanctity of the day
 - c. *Justification*: if he only taught עירוב, can't apply תרו"מ, since, in that case, he is acting (not just declaring)
 - i. *And*: if he only taught הכללה, we wouldn't apply to ביצה, where there is reason for concern (due to משקין הזבין etc.)
- III. Tangential story: deer trapped (in בבל by non-Jews) on 1st day י"ט, brought to house of ריש גלותא, נשחט on 2nd day
- a. ר' נחמן ור' חסדא ate the deer meat on 2nd day
 - b. ר' ששת refused to eat
 - i. *Explanation #1*: on account of ר' יוסי's ruling
 1. *Challenge (רבא)*: perhaps ר' יוסי only ruled that way for 2 days of ר"ה in the גולה
 2. *Block*: wording of his ruling (per איסי) is שני ימים טובים של גלויות → all ימים טובים (else, would read "של גולה")
 - a. *Answer*: perhaps ר' יוסי treats 2 days of גלויות like רבנן treat 2 days of ר"ה (permitted)
 - b. *Epilogue*: ר' יוסי confirms that ר' יוסי allowed on גלויות של י"ט שני ימים טובים של גלויות was unfounded
 - i. *Therefore*: ר' יוסי's opinion was unfounded
 - ii. *Explanation #2 (אמימר ר' אשי)*: deer wasn't trapped on י"ט; rather, it was brought from outside תחום
 1. ר' יוסי: if it is brought for a particular ישראל, another ישראל may eat it
 2. ר' ששת: anything brought to בי ריש גלותא is brought for everyone
 3. *Epilogue and conclusion (above)*: never happened
- IV. Related stories:
- a. רבא permitted withered radishes sold in marketplace on י"ט (withered → must have been picked before י"ט)
 - i. *Challenge*: they were brought from outside of תחום
 - ii. *Answer*: they were brought for non-Jews
 1. *And*: if brought for a particular Jew, others may eat – and certainly if brought for non-Jews
 - iii. *However*: sellers took advantage of this and started bringing more (for ישראלים) and רבא forbade it
 - b. רבא allowed myrtles, cut on יום טוב שני, to be enjoyed (smelled) immediately after יום טוב
 - i. *Reason*: he doesn't consider בכדי שיעשו
 1. *But*: רבא required waiting בכדי שיעשו
- V. תשרי בן הרניס ר' דוסא regarding ראש השנה תפילת (again, if unsure if that day or the next will be 1st of תשרי)
- a. *Conditionally phrase liturgy*: he says "on this day of ר"ה, whether today or tomorrow"
 - b. *The next day*: he uses same formula – "whether today or yesterday"
 - c. *חכמים*: disagree – but unclear if they dissent from mention of ר"ה or from conditional liturgical formula