

3.3.13

40a (רבי דוסא) → 41b (סוף הפרק)

1. תן חלק לשבעה וגם לשמונה כי לא תדע מה יהיה רעה על הארץ: קהלת יא, ב

I. Analysis of ראש השנה on ראש חדש mentioning "conditional" ט' דוסא בן הרכינס: משנה ט

- a. **דבה**: question asked in הונא בי ר' is ר"ח mentioned on ראש השנה?
 - i. *Lemma1*: since there are distinct מוסף קרבנות, we mention it separately
 - ii. *Lemma2*: one זכרון counts for both
 - iii. *Answer* (ר' הונא): per חכמים's dissent in our משנה – no mention of ר"ח
 1. *Rejection*: perhaps חכמים only opposed the conditional liturgical formula
 2. *Support*: תנאי = "this" → ר"ח and חכמים disagreed with him → ר' דוסא – ברייתא
 - a) *Question*: why 2 separate disputes (our משנה and the ברייתא about other ראשי חדשים)?
 - i. *Justification*: if we only had משנה, סד"א that חכמים only disagree there – שמא יזלזלו בו –
 1. *And*: if we only had ברייתא, סד"א that ר' דוסא wouldn't apply it to ר"ה, – שמא יזלזלו בו –
 - b) *Challenge* (ברייתא): if ר"ה falls on שבת, ב"ש rules that we have 10 ברכות in מוסף; ר"ה keeps it at 9
 - i. *But if*: we are to add separate mentions of ר"ה, then per ב"ש it should be 11
 1. *Defense* (זירא): since ר"ח is included in ברכה of other תפילות – same applies to מוסף
 2. *Challenge*: ב"ש reject "כולל"; they rule that when ר"ה falls on שבת, מוסף has 8 ברכות – קשיא
 - ii. *Observation*: "כולל" is a dispute among תנאים
 1. *Per*: dispute if ר"ח is mentioned in שבת of קדושת היום when חל בשבת
 - iv. *Final ruling*: 1 mention counts for both ר"ח and ר"ה
- b. **דבה**: question asked in הונא בי ר' is זמן ("שהחיינו") ברכת זמן recited on ר"ה ויוה"כ
 - i. *Lemma1*: since they come from time to time, זמן is mentioned
 - ii. *Lemma2*: since they aren't called רגלים, no mention
 1. *Answer* (ר' יהודה): answered that he even says שהחיינו when seeing a new squash
 2. *Block* (רבה): was asking about חובה
 - a) *Answer* (ר' יהודה): רגלים at 3 זמן – only say זמן at 3 רגלים
 - b) *Challenge*: v. 1 interpreted by ר' יהושע as alluding to פסח – and סוכות, שבועות וגם
 - i. *Assumption*: this refers to ברכת זמן – thus, it is said (בחובה) on all of these days?
 - ii. *Rejection*: it refers to the ברכה (said during קדושת היום)
 1. *Proof*: can't refer to זמן, which isn't said all 7 or 8 days – just on first day
 - a. *Block*: may mean that if not said on 1st day may be said through 7 or 8 days
 2. *Challenge*: זמן must be said on כוס (which we don't have on חוה"מ)
 - a. *Rather*: this seems to support ר"נ, who ruled that זמן may even be said in שוק
 - i. *Block*: perhaps he was given a כוס in the marketplace
 - ii. *Challenge*: if so, how could he use a כוס on יוה"כ – must taste it and can't give to קטן
 - iii. *Final ruling* (as seen in ר"ח's house): זמן is said on ר"ה ויוה"כ – and זמן may even be said in שוק (כוס is not מעכב)
- c. **דבה**: question asked in הונא בי ר' – no answer there, nor in ר' יהודה – בי ר' – if אסור תלמיד is fasting on ע"ש, does he complete it?
 - i. **דבה**: if ת"ב is on שבת or מוצ"ש, may eat as much as he likes until end of day; if on ע"ש
 1. *ד"ע*: must eat something just before שבת, so as not to enter שבת while fasting
 2. *ד"ע*: we complete the fast
 - a) *Argument*: agreed that if ת"ב is on מוצ"ש that he must stop eating before dark
 - b) *Response*: can't compare leaving שבת while full to entering while completely hungry
 - ii. *Final ruling*: in ר"ג's days, they did not complete fast; afterwards, ר' יהושע rejected his ruling (amid controversy)
 1. *And then*: in יוסי's day – they followed יוסי
 2. *Note*: "family" י"ט "trumps" ת"ב – but not יו"ט; because there is no איסור תענית then, unlike שבת ויו"ט
 - iii. *Final ruling* (from conversation between ר' יוסף ואב"י): we complete the fast, even into שבת