

אֵלָא מִחוּץ לְתַחוּם אֲתָא. מֵאֵן דְּאָכַל  
סָבַר: הֵבֵא בְּשִׁבְלֵי יִשְׂרָאֵל זֶה – מוֹתֵר  
לְיִשְׂרָאֵל אַחֵר.

rather, it had already been caught beforehand, but it came to the Exilarch's house on the Festival from outside the Shabbat limit<sup>H</sup> and was slaughtered on that day. **The one who ate** from it, namely, Rav Nahman and Rav Hisda, **holds**: Something that comes from outside the Shabbat limit for one Jew<sup>HN</sup> is permitted to another Jew. Since the deer was brought for the Exilarch, the Sages at his table were permitted to eat from it, and we do not prohibit them to derive benefit from something that a gentile did for another Jew.

וּמֵאֵן דְּלֵא אָכַל סָבַר – כֵּל דְּאֲתֵי לִי  
רִישׁ גְּלוּתָא – אֲדַעְתָּא דְּכוּלְהוּ רַבְּנֵי  
אֲתֵי.

And the one who did not eat from it, Rav Sheshet, holds: Anything that comes to the house of the Exilarch comes with all the Sages in mind, as it is known that the Exilarch invites them to dine with him on Festivals. Therefore, just as it was prohibited to the Exilarch himself, as it was brought from outside the Shabbat limit, so too, it was prohibited to all his guests.

וְהָא אֲשַׁכְחִינָה רַב שְׁשֶׁת לְרַבָּה בַּר  
שְׁמוּאֵל וְאָמַר לֵיהּ! לֹא הֵיזְבִּי דְּבָרִים  
מֵעוּלָם.

The Gemara asks: **Didn't Rav Sheshet meet Rabba bar Shmuel and say to him** what he said, indicating that the issue is related to the question of whether the two days are considered distinct sanctities? The Gemara answers: According to Ameimar's version of the story, **that encounter never happened**.

הֵהוּא לִפְתָּא דְּאֲתֵי לְמַחוּזָא, נִפְק  
רַבָּא חֲזוּיָא דְּכַמִּישָׂא, שְׂרָא רַבָּא לְמִזְבֵּן  
מִיָּנְיָה. אָמַר: הָא וּדְאִי מְאִיתְמוּל  
נְעַקְרָה.

The Gemara relates that a delivery of **turnip** was once brought to the town of Mehoza by gentile merchants from outside the Shabbat limit on a Festival in the Diaspora. **Rava went out** to the market and saw that the turnips were withered, and therefore he permitted people to buy them immediately without having to wait the amount of time needed to bring similar items from outside the limit after the Festival. **He said**: These turnips were certainly uprooted from the ground yesterday, and no prohibited labor was performed with them today.

מֵאִי אֲמַרְתָּ מִחוּץ לְתַחוּם אֲתֵי –  
הֵבֵא בְּשִׁבְלֵי יִשְׂרָאֵל זֶה מוֹתֵר לְאָכּוֹל  
לְיִשְׂרָאֵל אַחֵר, וְכֵל שְׁבִין הָאִי דְּאֲדַעְתָּא  
דְּגוּסִים אֲתָא.

What might you say; that they came from outside the Shabbat limit and should therefore be prohibited? The accepted principle is: Something that comes for one Jew is permitted to be eaten by another Jew, and all the more so with regard to this delivery of turnip, which came with gentiles in mind, i.e., for their sake rather than for the sake of Jews. Therefore, if they are purchased by Jews, no prohibition is violated.

כִּיּוֹן דְּחִזָּא דְּקָא מִפְּשֵׁי וּמִיָּתֵי לְהוּ –  
אֲסַר לְהוּ.

The Gemara adds: **Once Rava saw that** the gentile merchants started to bring increased quantities of turnips on Festival days for the sake of their Jewish customers, he prohibited the inhabitants of Mehoza to buy them, for it was evident that they were now being brought for Jews.

הֲנָהוּ בְּנֵי גִנְנָא דְּגוּזוּ לְהוּ אֲסָא בְּיוֹם  
טוֹב שְׁנִי, לְאוֹרְתָא שְׂרָא לְהוּ רַבִּינָא  
לְאוֹרוּחֵי בֵּיהּ לְאֵלְתֵּר. אָמַר לֵיהּ רַבָּא  
בַּר תַּחְלִיפָא לְרַבִּינָא: לִיסַר לְהוּ מָר,  
מִפְּנֵי שְׂאִינָן בְּנֵי תוֹרָה!

The Gemara relates that certain canopy makers, who would braid myrtle branches into their canopies, once cut myrtles on the second day of a Festival, and in the evening Ravina permitted people to smell them<sup>N</sup> immediately at the conclusion of the Festival. Rava bar Tahalifa said to Ravina: **The Master should prohibit them** to do this, as they are not knowledgeable in Torah,<sup>N</sup> and therefore we should be stringent with them lest they come to treat the sanctity of the second Festival day lightly.

מִתְקִיף לְהַרְבֵּי שְׁמַעְיָה: טַעְמָא – דְּאִינָן  
בְּנֵי תוֹרָה, הָא בְּנֵי תוֹרָה שְׂרִי? וְהָא  
בְּעִינָן בְּכַדִּי שְׁיַעֲשׂוּ! אֲזִלוּ שְׁיִילוּהּ  
לְרַבָּא. אָמַר לְהוּ: בְּעִינָן בְּכַדִּי שְׁיַעֲשׂוּ.

Rav Shemaya strongly objects to this: The reason given here is that they are not knowledgeable in Torah; but if they were knowledgeable in Torah, would it be permitted? Don't we require them to wait the time needed for the myrtle's preparation, i.e., the time it takes to cut them? They went and asked Rava. He said to them: We require them to wait the time needed for the myrtle's preparation.

רַבִּי דוּסָא אוֹמַר הָעוֹבֵר לְפָנֵי הַתִּיבָה  
כו"ו.

The mishna cited Rabbi Dosa's version of the Rosh HaShana prayer: **Rabbi Dosa says**: He who passes before the ark and leads the congregation in prayer on the first day of the festival of Rosh HaShana says: Strengthen us, O Lord our God, on this day of the New Moon, whether it is today or tomorrow.

HALAKHA

Objects that arrived from outside the Shabbat limit – תּוֹפְסִים מִחוּץ לְתַחוּם: The person for whom a gentile brought an object from outside the Shabbat limit is prohibited to utilize the object until the first Festival day has concluded and the time required to bring a similar object from outside the limit has elapsed (*Shulhan Arukh, Orach Hayyim 515:5*).

That comes for one Jew – הֵבֵא לְיִשְׂרָאֵל זֶה: An object brought in by a gentile from outside the limit for a specific Jew is permitted to be utilized by other Jews (*Shulhan Arukh, Orach Hayyim 515:5*).

NOTES

That comes for one Jew – הֵבֵא בְּשִׁבְלֵי יִשְׂרָאֵל זֶה: The rationale for differentiating between the Jew for whom the service was provided and any other Jew is unclear because when a prohibited labor is performed, the benefit derived from it is equally prohibited to all people. Some commentaries explain that the reason is that the entire prohibition of boundaries is only rabbinic. Consequently, the Sages were not stringent and prohibited the item brought in from outside the limit only to the person for whom it was brought. An alternative explanation is that the whole prohibition is a decree lest the gentile bring something especially for the Jew. Since it is prohibited for this person, there is no concern that the gentile might act on behalf of another Jew whom he doesn't know (Rashi).

Permitted people to smell them – שְׂרָא לְאוֹרוּחֵי בֵּיהּ: Why did Ravina allow them to smell the myrtle immediately, without waiting at all? One explanation is that the myrtle was not initially brought for its fragrance but to be used in the making of a wedding crown. Smelling it was merely a secondary usage, against which the Sages did not issue a decree (Rashba).

As they are not knowledgeable in Torah – מִפְּנֵי שְׂאִינָן: This was the rationale for various stringencies imposed in places where people had little knowledge of Torah. In their ignorance, they might come to treat certain laws lightly, unless extra restrictions were instituted in addition to those stringencies observed in communities that include many scholars.

NOTES

One remembrance counts for both this and that – זָכוֹן – אֶתְדַּע עוֹלָה לְכָאן וּלְכָאן: Since the Torah uses the term remembrance in relation to the New Moon, it seems that the New Moon, like Rosh HaShana, has both a general name, Day of Remembrance, and a particular name, New Moon. Therefore, it is better to mention that it is a Day of Remembrance without specifying, as this term includes both Rosh HaShana and the New Moon (Ge'on Ya'akov).

HALAKHA

The prayer of Rosh HaShana – תְּפִלַּת רֹאשׁ הַשָּׁנָה: The additional prayer of Rosh HaShana consists of nine blessings (Tur, Orah Hayyim 582).

אָמַר רַבָּה: כִּי הוּיֵינּוּ בֵּי רֵב הוֹנָא, אֵיבְעִינָא לָן: מַהוּ לְהַזְכִּיר שְׁל רֹאשׁ הַחֹדֶשׁ בְּרֹאשׁ הַשָּׁנָה? בֵּינוּ דְתַלְמוּדֵינוּ בְּמוֹסָפֵינוּ אָמְרִינוּ, אוּ דִילְמָא: זָכוֹן אֶתְדַּע עוֹלָה לְכָאן וּלְכָאן?

Rabba said: When we were in the house of study of Rav Huna, we raised the following dilemma: What is the halakha with regard to whether it is proper to mention the New Moon during prayer on Rosh HaShana? The Gemara explains the two sides of the dilemma: Do we say that since they have separate additional offerings, as one additional offering is brought for the New Moon and another for Rosh HaShana, we mention them separately in prayer as well? Or perhaps one remembrance counts for both this and that? The Torah is referring to both Rosh HaShana and the New Moon as times of remembrance, and therefore perhaps simply mentioning that it is a Day of Remembrance should suffice.

אָמַר לָן תְּנִיתוּהּ, רַבִּי דוֹסָא אוֹמֵר: הָעוֹבֵר לִפְנֵי הַתִּיבָה כּוּ. מֵאֵי לָאוּ לְהַזְכִּיר?

Rav Huna said to us: You have already learned the answer to this question in the mishna, which states that Rabbi Dosa says: He who passes before the ark and leads the congregation in prayer on the first day and on the second day of Rosh HaShana mentions the New Moon in a conditional manner: On this day of the New Moon, whether it is today or tomorrow. But the Rabbis did not agree with him. What, is it not that the Rabbis disagree with Rabbi Dosa about the need to mention the New Moon during prayer on Rosh HaShana?

לֹא, לְהַתְנֹת.

The Gemara refutes this proof: No, they disagree about whether to make a condition. The novelty in Rabbi Dosa's teaching was not that mention must be made of the New Moon, but that a condition must be made due to the day's uncertain status. The Rabbis disagree about that.

הָכִי נִמְי מִסֵּתְבָרָא, מְדַקְתָּנִי בְּבְרִייתָא: וְכֵן הָיָה רַבִּי דוֹסָא עוֹשֶׂה בְּרֹאשֵׁי חֲדָשִׁים שְׁל כָּל הַשָּׁנָה כּוּלָּהּ, וְלֹא הוֹדוּ לוֹ.

The Gemara comments: So too, it is reasonable to say that the dispute between Rabbi Dosa and the Rabbis relates to the condition and not to the very mention of the New Moon. This can be ascertained from the fact that it was taught in a baraita: And so too, Rabbi Dosa would do this on all the New Moons for which two days are kept out of doubt the entire year; and the Rabbis did not agree with him.

אִי אָמַרְתָּ בְּשִׁלְמָא לְהַתְנֹת – מְשֻׁם הָכִי לֹא הוֹדוּ לוֹ. אֶלְאִי אִי אָמַרְתָּ לְהַזְכִּיר – אִמְמַאי לֹא הוֹדוּ לוֹ?

Granted, if you say that the disagreement was about whether to make a condition, that is why they did not agree with him with regard to the New Moon throughout the year, as they did not accept the whole idea of a conditional prayer. But if you say the main point of contention was whether to mention the New Moon at all, why didn't they agree with him that the New Moon should be mentioned during prayer the rest of the year?

וְאֵלֹא מֵאֵי – לְהַתְנֹת? לְמַד לִי לְאִיפְלוּגִי בְּתַרְתִּינִי? צְרִיכָא. דְּאִי אֲשַׁמְעִינוּ רֹאשׁ הַשָּׁנָה, הָיָה אָמְרֵנָא: בְּהָא קְאָמְרֵי רַבְנֵינוּ דְלֹא – מְשֻׁם דְּאֵתִי לְזִלוּלֵי בֵּיהּ, אֲבָל בְּרֹאשֵׁי חֲדָשִׁים שְׁל כָּל הַשָּׁנָה כּוּלָּהּ – אִימָא מוֹדוּ לֵיהּ לְרַבִּי דוֹסָא.

The Gemara asks: Rather, what is the disagreement about, whether or not to make a condition? Why do I need them to disagree in two cases? The issue is the same on Rosh HaShana as on any other New Moon. The Gemara answers: It was necessary to teach both cases, as, if he had only taught us the halakha with regard to Rosh HaShana, I might have said that only in this case did the Rabbis say that one should not mention the New Moon in a conditional manner because people might come to demean the day and perform prohibited labor. But in the case of an ordinary New Moon throughout the year, I might say that perhaps they agree with Rabbi Dosa, since labor is not prohibited on the New Moon, and therefore there is no reason for concern lest people come to treat it lightly.

וְאִי אֲתַמְרוּ בְּהָא – בְּהָא קְאָמְרוּ רַבִּי דוֹסָא, אֲבָל בְּהַךְ – אִימָא מוֹדָה לְהוּ לְרַבְנֵינוּ, צְרִיכָא.

And if the disagreement had only been stated in this case, in the case of an ordinary New Moon, one might say that only in this case did Rabbi Dosa say that a condition may be made. But in that other case of Rosh HaShana, I might say that he agrees with the Rabbis, due to concern lest people will come to treat the Festival lightly. It was therefore necessary to state the disagreement in both cases.

מִיתִיבֵי: רֹאשׁ הַשָּׁנָה שְׁחָל לְהִיזֵת בְּשַׁבָּת, בֵּית שְׁמַאי אוֹמְרִים: מִתְפַּלֵּל עֶשֶׂר, וּבֵית הִלֵּל אוֹמְרִים: מִתְפַּלֵּל תְּשַׁע. וְאִם אֵיתָא, בֵּית שְׁמַאי אֶחָת עֶשְׂרֵה מְבַעֵי לֵיהּ!

The Gemara raises an objection based on the Tosefta that states that in the case of Rosh HaShana that occurs on Shabbat, Beit Shammai say: One prays an Amida that contains ten blessings, including the nine blessings ordinarily recited on Rosh HaShana and an additional blessing in which Shabbat is mentioned. And Beit Hillel say: One prays an Amida that contains nine blessings, as Shabbat and the Festival are mentioned in the same blessing. And if there were an opinion that held that the New Moon must be separately mentioned in the Rosh HaShana prayer, then it should say that according to Beit Shammai, one must recite eleven blessings, i.e., nine for Rosh HaShana, one for Shabbat, and one for the New Moon.

אמר רבי זירא: שאני ראש חדש, מתוך שכולל לשחרית וערבית כולל נמי במוספין.

Rabbi Zeira said: **The New Moon is different**, for while it must indeed be mentioned according to Beit Shammai, it does not require a separate blessing. **Since the New Moon is included** in the regular morning and evening prayers without a separate blessing, **it is included in the additional prayer as well** without a separate blessing.

ומי אית להו לבית שמאי בולל, והתנא: ראש חדש שחל להיות בשבת, בית שמאי אומרים: מתפלל שמונה, ובית הלל אומרים: מתפלל שבע! קשיא.

The Gemara asks: **And do Beit Shammai accept the view that one should include the New Moon in the regular prayer? Wasn't it taught in a baraita that with regard to a New Moon that occurs on Shabbat, Beit Shammai say: One must pray an Amida that includes eight blessings in the additional prayer, including a separate blessing for the New Moon; and Beit Hillel say: One must pray an Amida that includes seven blessings, as Shabbat and the New Moon are mentioned in the same blessing?** Therefore, according to Beit Shammai, we do not include the New Moon and other days in the same blessing, and the fact that the New Moon does not have its own blessing on Rosh HaShana is because one mention of remembrance counts for both Rosh HaShana and New Moon. The Gemara comments: Indeed, this is **difficult**.

וכולל עצמו תנאי היא, דתנא: שבת שחל להיות בראש חדש או בחולו של מועד, ערבית שחרית ומנחה מתפלל כדרכו שבע, ואומר מעין המאורע בעבודה. רבי אליעזר אומר: בהודאה. ואם לא אמר - מחזירין אותו.

The Gemara comments: The issue of whether or not one should **include** the mention of the New Moon in the blessing pertaining to the sanctity of the day of Shabbat is **itself** the subject of a dispute between the *tanna'im*, as it was taught in a *baraita* with regard to a **Shabbat that occurs on a New Moon or on one of the intermediate days of a Festival: For the evening, morning, and afternoon prayers, one prays in his usual manner and recites seven blessings, and says a passage pertaining to the event of the day, i.e. May there rise and come [ya'aleh veyavo], during the blessing of Temple service. Rabbi Eliezer disagrees and says that this passage is said during the blessing of thanksgiving. And if he did not recite it, we require him to return to the beginning of the prayer and repeat it.**

ובמוספין מתחיל בשל שבת, ומסיים בשל שבת, ואומר קדושת היום באמצע.

**And in the additional prayer, one begins the fourth blessing, the special blessing for the additional service, with Shabbat, and concludes it with Shabbat, and says a passage referring to the sanctity of the day of the New Moon or the Festival in the middle.** Therefore, only in the additional prayer is the New Moon included in the blessing for the sanctity of the day.

רבן שמעון בן גמליאל ורבי ישמעאל בנו של רבי יוחנן בן ברוקה אומרים: כל מקום שזקוק לשבע - מתחיל בשל שבת, ומסיים בשל שבת, ואומר קדושת היום באמצע.

On the other hand, **Rabban Shimon ben Gamliel and Rabbi Yishmael, son of Rabbi Yohanan ben Beroka, say: Wherever one is obligated to recite seven blessings, including the evening, morning, and afternoon prayers, he begins the fourth blessing with Shabbat and concludes it with Shabbat, and he says a passage referring to the sanctity of the day of the New Moon or the Festival in the middle.** In their opinion, the New Moon is included in the blessing of the sanctity of the day in all the prayers of the day.

מאי הוה עליה? אמר רב חסדא: זכרון אחד עולה לו לכאן ולכאן. וכן אמר רבה: זכרון אחד עולה לו לכאן ולכאן.

Returning to the fundamental question of whether the New Moon must be mentioned separately on Rosh HaShana, the Gemara asks: **What conclusion was reached about this issue? Rav Hisha said: One mention of remembrance counts for both this and that. And so too, Rabba said: One mention of remembrance counts for both this and that.**

ואמר רבה: כי הוינא בי רב הונא, איבעיא לן: מהו לומר זמן בראש השנה וביום הכפורים? בין דמזמן לזמן אתי - אמרינן, או דילמא: בין דלא איקרו רגלים - לא אמרינן? לא הוה בידיה.

Having discussed the Rosh HaShana prayers, the Gemara addresses related issues. **Rabba said: When I was in the house of study of Rav Huna, we raised the following dilemma: What is the halakha with regard to saying the blessing for time, i.e., Who has given us life [sheheḥeyanu], on Rosh HaShana and Yom Kippur?** The two sides of the dilemma are as follows: Do we say that **since these Festivals come at fixed times of the year, we recite the blessing: Who has given us life, just as we would for any other joyous event that occurs at fixed intervals? Or do we say, perhaps, that since these Festivals are not called pilgrim Festivals [regalim], we do not recite: Who has given us life, as the joy that they bring is insufficient? Rav Huna did not have an answer at hand.**

Perhaps the child will come to be drawn after it – דילמא אָתִי לְמִסְרָךְ: The early commentaries prove that if one were to give the wine to a small child, who does not understand, it would certainly not help. Since the child is not obligated to recite a blessing, there is no obligation to recite a blessing for him. Rather, the Gemara is referring to a child who has already reached the age of education with regard to blessings but has yet to reach the age of education for fasting (Rashba and others). Some ask: If we are so concerned that the child might become used to drinking wine on Yom Kippur that we do not give it to him, why doesn't that same concern apply to anything the child eats or drinks? The answer is that when the child grows up he will understand that he must refrain from eating for his own sake. However, he might come to see eating for the sake of the adults as part of the custom of the day (Rashba; *Me'iri*).

כִּי אָתָּא בִּי רַב יְהוּדָה, אָמַר: אֲנָא אֶקְרָא חֲדָתָא נְמִי אֲמִינָא זְמַן. אָמְרִי לִיה: רְשׁוּת לָא קָא מִבְּעֵינָא לִי, כִּי קָא מִבְּעֵינָא לִי – חוּבָה מֵאִי? אָמַר לִי: רַב וְשְׂמוּאֵל דְּאָמְרִי תְרוּוּיְהוּ אִין אוֹמַר זְמַן אֶלָּא בְּשַׁלְשׁ רִגְלִים.

מִיִּתְיָבִי: "תָּן חֶלֶק לְשִׁבְעָה וְגַם לְשִׁמוּנָה," רַבִּי אֱלִיעֶזֶר אוֹמַר: שִׁבְעָה – אֵלּוּ שִׁבְעָה יְמֵי בְּרֵאשִׁית, שְׁמוּנָה – אֵלּוּ שְׁמוּנָה יְמֵי מִילָה. רַבִּי יְהוֹשֻׁעַ אוֹמַר: שִׁבְעָה – אֵלּוּ שִׁבְעָה יְמֵי פֶסַח, שְׁמוּנָה – אֵלּוּ שְׁמוּנָה יְמֵי הַחֵג. וּבְקִשְׁתָּהּ אוֹמַר וְגַם – לְרַבּוֹת עֲצָרַת וְרֵאשׁ הַשָּׁנָה וְיוֹם הַכַּפּוּרִים.

מֵאִי לָא לְזִמְנָן? לֹא, לְבָרְכָהּ.

הֲכִי נְמִי מִסְתַּבְרָא, דְּאִי סְלִקָא דְעֵתָךְ לְזִמְנָן – זְמַן כָּל שִׁבְעָה מִי אֵיכָא? הָא לָא קִשְׁיָא, דְּאִי לָא מְבָרַךְ הָאִידְנָא – מְבָרַךְ לְמַחֵר וְלִיוֹם אוֹחֵרָא.

מִכָּל מְקוֹם בְּעֵינָן כּוּס? לִימָא מְסִיעֵה לִיָּה לְרַב נַחֲמָן, דְּאָמַר רַב נַחֲמָן: זְמַן אוֹמְרוּ אֶפְיָלוּ בְּשׁוּק. הָא לָא קִשְׁיָא – דְּאִיקָלַע לִיָּה כּוּס.

הֲתִינַח עֲצָרַת וְרֵאשׁ הַשָּׁנָה, יוֹם הַכַּפּוּרִים הֵיכִי עֵבִיד? אִי מְבָרַךְ עֲלֵיהּ וְשִׁתִּי לִיָּה – בִּינּוֹן דְּאָמַר זְמַן קְבִלִיהּ עֲלֵיהּ, וְאָסַר לִיָּה.

דְּהָאֲמַר לִיָּה רַב יִרְמְיָה בַּר אֲבָא לְרַב: מִי בְּדַלְתָּ? וְאָמַר לִיָּה: אִין, בְּדִילָנָא.

לְבָרוּךְ עֲלֵיהּ וְלִנְחִיָּה – הַמְבָרַךְ צְרוּךְ שְׁיִטְעוּם! לִיתְבִּיָּה לְיִנּוּקָא – לִיתְ הִלְכְתָּא כְּרַב אַחָא, דִּילְמָא אָתִי לְמִסְרָךְ.

When I came to the house of study of Rav Yehuda, he said: I recite the blessing for time even on a new gourd, and I certainly recite the blessing on Rosh HaShana and Yom Kippur. I said to him: I have no dilemma about the fact that one has the option of reciting the blessing for time; the dilemma I have is about whether there is an obligation to recite the blessing. What is the *halakha* in this regard? Rav Yehuda said to me that it was Rav and Shmuel who both said: One recites the blessing for time only on the three pilgrim Festivals.

The Gemara raises an objection based upon the following *baraita*: The verse states: "Give a portion to seven, and also to eight" (Ecclesiastes 11:2). Rabbi Eliezer says: "Seven," these are the seven days of Creation; "eight," these are the eight days until circumcision. Rabbi Yehoshua says: "Seven," these are the seven days of Passover; "eight," these are the eight days of the festival of *Sukkot*. And when it says: "And also," like every other instance of the word "also" in the Torah, this comes to include; what it includes is *Shavuot*, and Rosh HaShana, and Yom Kippur.

What, is this exposition not coming to teach us that on these days one is obligated to recite the blessing for time? The Gemara responds: No, it is referring to the blessing recited over the special sanctity of the day.

The Gemara comments: So too, it is reasonable to explain, as if it would enter your mind to say that it is referring to the blessing for time, is there a blessing for time that is recited all seven days of the Festival? It is recited only on the first day. The Gemara refutes this argument: This is not difficult, as it means that if he does not recite the blessing for time now, he recites the blessing tomorrow or the following day, as all seven days are part of the pilgrim Festival.

The Gemara asks: In any case, we require that this blessing be recited over a cup of wine, and most people do not have cups of wine for the intermediate days of a Festival. Let us say that this supports Rav Nahman, as Rav Nahman said: The blessing for time may be recited even in the market, without a cup of wine. The Gemara responds: This is not difficult, as the case is that he happened to have a cup; but without a cup of wine, the blessing may not be recited.

The Gemara asks: Granted, one can recite the blessing over a cup of wine on *Shavuot* and Rosh HaShana; but what does one do on Yom Kippur? If you say that he should recite the blessing over a cup of wine before the actual commencement of Yom Kippur and drink it, there is a difficulty: Since he recited the blessing for time, he accepted the sanctity of the day upon himself, and therefore caused the wine to be prohibited to himself by the laws of Yom Kippur.

As didn't Rav Yirmeya bar Abba say the following to Rav, upon observing him recite *kiddush* before the actual commencement of Shabbat: Have you therefore accepted the obligation to abstain from labor from this point on? And he said to him: Yes, I have accepted the obligation to abstain from labor. This indicates that once one recites *kiddush* and accepts upon himself the sanctity of the day, all the laws of the day apply to him. Accordingly, if one recited the blessing for time for Yom Kippur, he may no longer eat or drink.

And if you say that he should recite the blessing over a cup of wine and leave it and drink it only after the conclusion of Yom Kippur, this too is difficult, as the principle is that one who recites a blessing over a cup of wine must taste from it. If you say that he should give it to a child, who is not obligated to fast, this too is not feasible because the *halakha* is not in accordance with the opinion of Rav Aḥa, who made a similar suggestion with regard to a different matter, due to a concern that perhaps the child will come to be drawn after it.<sup>N</sup> The child might come to drink wine on Yom Kippur even in future years after he comes of age, and we do not institute a practice that might turn into a stumbling block.

He who picks up a moist log – דְּלוּיָהּ לְרִטְבָּהּ: Based on a variant reading of the Gemara, the *Arukh* explains as follows: When one sees another person picking up a moist log, which is unusable for firewood, it is a good idea to ask him what he is doing, in case he intends to strike him with it.

He recited *kiddush* and the blessing for time – קְדִישׁ וְאָמַר זְמַן: How did the Sages understand from Rav H̄isda's actions that one is obligated to recite the blessing over time on Rosh HaShana? Perhaps Rav H̄isda holds that it is only optional to do so? One answer is that Rav H̄isda recited the blessing after *kiddush* but before drinking the wine. If the blessing were not obligatory, he would not have recited it at that point and thereby caused an interruption between the blessing over the wine and the drinking of the wine. Therefore, the recitation of the blessing must be obligatory (*She'erit Berakha*).

## HALAKHA

The blessing: Who has given us life, on Rosh HaShana and on Yom Kippur – שְׁהֵחַיֵנוּ בְּרֵאשׁ הַשָּׁנָה וְיוֹם הַכִּפּוּרִים: One must recite the blessing for time, Who has given us life, on Rosh HaShana and Yom Kippur. On Yom Kippur one does not recite it over a cup of wine because of the concerns raised by the Gemara (*Shulhan Arukh, Oraḥ Ḥayyim* 619:1).

Completing a fast on Shabbat eve – הַשְּׁלֵמַת תַּעֲנִית בְּעֶרֶב שַׁבָּת: One who accepted upon himself to fast on Shabbat eve must fast until the end of the day when the stars come out, unless he explicitly stipulated when accepting the fast that he would fast only until the completion of the communal prayers on Friday night. The Rema rules that in the case of a private fast, one need not fast until the stars appear. However, it is preferable that one state his intention explicitly when he accepts the fast. Nevertheless, a public fast must be completed, and this is the custom. When the Gemara states that he completes it, this means that he may complete it if he so desires; he may stop beforehand, if he so stipulated (*Mordekhai; Shulhan Arukh, Oraḥ Ḥayyim* 249:4).

The Ninth of Av on Shabbat – תַּשְׁעָה בְּאָב בַּשַּׁבָּת: If the Ninth of Av occurs on Shabbat or on Sunday, one eats the third Shabbat meal in the usual manner, which may include meat and wine. However, one must stop eating before sunset (Rema; *Shulhan Arukh, Oraḥ Ḥayyim* 552:10).

## NOTES

A meal like that of King Solomon in his time – כְּסַעוּדַת שְׁלֹמֹה: Rashi explains this expression in tractate *Ta'anit* (29b) in light of the story that Solomon was removed from his throne for a period of time and became a destitute, wandering pauper. Therefore, the Gemara states: Like that of King Solomon in his time, meaning at the time when he was a king.

And they brought him a slightly cooked egg – וְהֵבִיאוּ לוֹ בֵּינָה: Some commentaries explain that since Rabbi Akiva lived in the generation of Rabban Gamliel, he followed his opinion, as explained below. However, in the subsequent generation, Rabbi Akiva's students accepted Rabbi Yosei's opinion with the certainty that Rabbi Akiva would also have returned to the approach of his teacher, Rabbi Yehoshua (*Ge'on Ya'akov*). See *Tosafot* for an alternate tradition with regard to Rabbi Akiva's behavior.

מאי הוי עליה? שדרוה רבנן לרב יימר סבא קמיה דרב חסדא במעלי יומא דריש שתא. אמרו ליה: זיל חוי היכי עביד עובדא, תא אימא לן. כי חויה אמר ליה: דלויה לרטיבה, רפסא ליה בדוכתיה. אייתו ליה כסא דחמרא, קדיש ואמר זמן.

והלכתא: אומר זמן בראש השנה ויום הכפורים. והלכתא: זמן אומר אפילו בשוק.

ואמר רבה, כי הוינן בי רב הונא איבעיא לן: בר בי רב דיתב בתעניתא במעלי שבתא, מהו לאשלומי? לא הוה בידיה. אתאי לקמיה דרב יהודה ולא הוה בידיה.

אמר רבא: נחוייה אנן. דתניא: תשעה באב שחל להיות בשבת.

The Gemara asks: What conclusion was reached about this matter? Must one recite the blessing: Who has given us life, on Rosh HaShana and Yom Kippur? The Sages sent Rav Yeimar the Elder before Rav H̄isda on the eve of Rosh HaShana. They said to him: Go, see how he acts in this regard and then come and tell us. When Rav H̄isda saw Rav Yeimar, he said to him in the words of a folk saying: One who picks up a moist log, which is not fit for firewood, must want to do something on the spot.<sup>N</sup> In other words, you certainly have come to me with some purpose in mind, and not just for a visit. They brought him a cup of wine, and he recited *kiddush* and the blessing for time.<sup>N</sup>

The Gemara concludes: The *halakha* is that one recites the blessing for time on Rosh HaShana and on Yom Kippur,<sup>H</sup> and the *halakha* is that one may recite the blessing for time even in the market, as it does not require a cup of wine.

Having discussed a question that was raised during Rabba's student years, the Gemara now records another such question. And Rabba also said: When we were in the house of study of Rav Huna, we raised the following dilemma: A student in his master's house who is fasting on Shabbat eve, what is the *halakha* with regard to whether he has to complete the fast until the end of the day? Do we perhaps say that he must stop fasting before Shabbat, so as not to enter Shabbat weary from his fast?<sup>H</sup> Rav Huna did not have an answer at hand. I subsequently came before Rav Yehuda, and he too did not have an answer at hand.

Rava said: Let us look ourselves for an answer from the sources. As it was taught in a *baraita* in the case of the Ninth of Av that occurs on Shabbat,<sup>H</sup>

## Perek III

## Daf 41 Amud a

וכן ערב תשעה באב שחל להיות בשבת – אוכל ושותה כל צרכו, ומעלה על שולחנו אפילו כסעודת שלמה בשעתו. חל להיות תשעה באב בערב שבת – מביאין לו כביצה ואוכל כדי שלא יכנס לשבת כשהוא מעונה.

תניא: אמר רבי יהודה: פעם אחת היינו יושבין לפני רבי עקיבא, ותשעה באב שחל להיות בערב שבת היה, והביאו לו ביצה מגולגלת וגמעה בלא מלח. ולא שהיה תאב לה, אלא להראות לתלמידים הלכה.

ורבי יוסי אומר: מתענה ומשלים. אמר להן רבי יוסי: אי אתם מודים לי בתשעה באב שחל להיות באחד בשבת, שמפסיק מבעוד יום? אמרו לו: אבל אמר להם: מה לי ליכנס בה כשהוא מעונה, מה לי לצאת ממנה כשהוא מעונה?

and so too, on the eve of the Ninth of Av that occurs on Shabbat, one need not reduce the amount of food he eats; rather, he may eat and drink as much as he requires and bring to his table a meal even like that of King Solomon in his time.<sup>N</sup> If the Ninth of Av occurs on Shabbat eve, we bring him an egg-bulk of food toward end of the day, and he eats it, so that he not enter Shabbat in a state of affliction.

It was taught in a *baraita* that Rabbi Yehuda said: We were once sitting before Rabbi Akiva, and it was the Ninth of Av that occurs on Shabbat eve, and they brought him a slightly cooked egg,<sup>N</sup> and he swallowed it without salt. And it was not that he desired it so much that he ate it; rather, he did so to show the students the *halakha* that one need not complete the fast when the Ninth of Av occurs on Shabbat eve, so as not to enter Shabbat in a state of affliction.

And Rabbi Yosei says: He must fast and complete the fast. Rabbi Yosei said to the other Sages: Don't you agree with me with regard to the Ninth of Av that occurs on Sunday, that one must stop eating on Shabbat while it is still day? They said to him: Indeed, we agree. Rabbi Yosei said to them: What is the difference to me between entering Shabbat in a state of affliction and leaving it in a state of affliction? If one stops eating before Shabbat is over, he is spending part of Shabbat fasting, and yet even the Sages concede that one must do so.