

אלא כי קאמר רבי יוחנן ברחבה – Rather when did ר"י rule; by the plaza

OVERVIEW

In our גמרא there are three statements of ר' יוחנן (in the following order); a) ואין ברכת אבלים בי' כל שבעה (c), ברכת אבלים בעשרה ואין אבלים מן המנין (b), אבלים מן המנין שורה. Initially the גמרא assumed that 'a' was said regarding שורה. The גמרא rejected that because of 'b' (where it mentions ברכה and there is no ברכה by the שורה). The גמרא answered (instead) the ר"י was discussing רחבה.¹ There are two תוספות, whether we are גורס 'אלא' (as in the ד"ה of this תוספות) or not. גירסאות discusses both גירסאות.

אי גרסינן אלא² משמע דההיא דלעיל נמי מעמיד ברחבה -

It the text read 'אלא', it indicates that the previous statement of ר"י (statement 'a'; see 'Overview') is also discussing רחבה.

תוספות asks:

ותימה למה הוצרכו תרי מילי דרבי יוחנן ההיא דלעיל והך³ -

And it is astounding! Why are the two statements of ר"י necessary; the previous statement 'a', and this statement 'b', since they both discussing רחבה?!

תוספות answers:

וצריך לומר דחדא מכלל חברתה אתמר⁴ ההיא דלעיל מכללא דהך⁵ -

And it is necessary to say (that ר"י said only one statement ['b'] and), that one statement was derived from the other; the previous one 'a' was derived from this one, 'b' –

גירסא continues with the other תוספות:

אבל אי לא גרסינן אלא ניחא דלעיל איירי בשורה והכא ברחבה בלא פנים חדשות -

However if the text does not read 'אלא', it is preferable, for previously ['a'] is discussing שורה that ten are required but אין אבלים מן המנין, and here ['b'] we are

¹ Statement 'c' of ר"י is also ברחבה, but in a case of פנים חדשות.

² The word 'אלא', indicates that we are retracting any previous resolution. Therefore we retract the previous answer that statement 'a' of ר"י is regarding שורה, since statement 'b' cannot be regarding שורה.

³ Both statements are saying the same ruling that by ברכת אבלים ברחבה the אבלים are not מן המנין.

⁴ ר' יצחק repeated the statement of ר"י ('b') in two ways; statement 'a' and statement 'b'. See 'Thinking it over' # 1.

⁵ It certainly cannot be that 'b' (which states ברכת אבלים בי') was derived from 'a' (which merely states אין אבלים מן המנין), which does not mention the requirement of ten.

- פנים חדשות without רחבה discussing

ומימרא שלישית של רבי יוחנן הוצרך להשמיענו⁶ דבפנים חדשות אין אבלים מן המנין⁷ –

And the third statement of ר"י [‘c’] was necessary to inform us that (even) by מן המנין the אבלים are not פנים חדשות -

ואי נקט⁸ ההיא⁹ הוה אמינא איפכא -

And if it would only mention that one [‘c’], I may have said the opposite, that - דוקא מיום ראשון ואילך אבל ביום ראשון שייכי¹⁰ טפי ומברכים לה בלא י':

Only from the first day onwards do we require ten besides the אבלים, however on the first day the אבלים have a greater connection and we can make this blessing without ten non mourners, but rather the mourner can be part of the ten.¹¹ Therefore we have the second statement that even on the first day מן המנין אין אבלים.

SUMMARY

If we are גורס 'אלא', there are two statements of ר"י regarding רחבה. If we are not גורס 'אלא', there are three statements, one regarding שורה, one regarding רחבה without פנים חדשות and the last with פנים חדשות.

THINKING IT OVER

1. Why indeed are we גורס 'אלא', according to the first גירסא and have the issue of גירסא?¹³ when we could have simply said like the second גירסא?¹² חדא מכלל חברתה

2. The רש"ל explains¹⁴ that when תוספות concluded; אבל ביום ראשון שייכי טפי ומברכים לה, he means that the אבלים are included. Why could he not learn simply that (we would have thought that) on the first day we do not require a מנין at all¹⁵ (however according to the רש"ל's explanation, תוס' should have said מן המנין?!¹⁶)

⁶ It certainly teaches us that by פנים חדשות there is שבעה כל אבלים; however תוס' is explaining why it added אין מן המנין. This answer would apply to the other גירסא as well.

⁷ We may have thought that only on the first day מן המנין אין אבלים, since the אבל is extremely embittered and in deep mourning, however on the subsequent days when his bitterness has subsided he may be מן המנין.

⁸ This applies to the other גירסא as well.

⁹ תוס' is explaining why it mentions statement 'b' at all; we should mention only statement 'c' and we would know that if אין אבלים מן המנין on the first day then certainly on all the other days אין אבלים מן המנין (see footnote # 7).

¹⁰ In the singular, referring perhaps to the ברכה, not שייכי (in the plural).

¹¹ See מהרש"ל. See 'Thinking it over' # 2.

¹² See footnote # 4.

¹³ See מהרש"א

¹⁴ See footnote # (10 & 11).

¹⁵ This perhaps is the view of תוס' שאנן and תוה"ר. See footnote # 10.

¹⁶ See (ועצ"ע). מירא דכיא