



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Eiruvim Daf Lamed Tes

- **R' Yehuda** says, if one makes an eiruv with his physical presence for Yom Tov that is on Friday, he may make an eiruv the next evening (for Shabbos) with his physical presence as well. If he makes the first eiruv with food, he may make the second eiruv with food as well. If he makes the first eiruv with food he may make the second eiruv with his physical presence. If he makes the first eiruv with his physical presence, he may not make the second eiruv with food (he would have to make an oral statement when doing so and that would be assur as "hachana" from Yom Tov for Shabbos).
 - **Shmuel** says, if he makes the first eiruv with food, he may only make the second eiruv with food when he is using the same food that he used for the first eiruv. It is only then that he would not have to make any oral statements.
 - **R' Ashi** said, our Mishna is mashma like that as well, because our Mishna says that after establishing the first eiruv with food, he should take the food home and return it to be used for the second eiruv the following evening.
 - According to **Abaye and Rabbah bar R' Chanin** who said that establishing an eiruv is not considered to be "hachana", the Mishna doesn't mean that that is the way it must be done. It is giving good advice as to how to be able to use the same food twice.

MISHNA

- Rosh Hashana was typically kept as 2 days of Yom Tov out of doubt whether the day would ultimately be considered as the first of Tishrei or the last day of Elul (depending on if the witnesses would testify that they saw the new moon). **R' Yehuda** says, because this was done out of doubt, it is surely treated as 2 separate kedushos for eiruv and one may make a separate eiruv for each day. The **Chachomim** did not agree with **R' Yehuda**.
- **R' Yehuda** also said that if one needs to separate terumah and ma'aser from a basket of fruit on Rosh Hashana, he may separate it from the basket on the first day with a condition – if today is not Yom Tov, then this separation is valid, and if it is Yom Tov, my words should have no effect. On the second day he then does the same thing. By doing so, he can definitely eat from the fruit on the second day of Rosh Hashana. The same logic can be used to allow an egg born on the first day to be eaten on the second day. The **Chachomim** again did not agree with **R' Yehuda**.
- **R' Dosa ben Harkinas** says, the chazzan on the first day Rosh Hashana says "Hashem, protect us on this day of Rosh Chodesh, whether it is today or tomorrow". On the second day he says "Whether it is today or was yesterday". The **Chachomim** did not agree with **R' Dosa ben Harkinas**.

GEMARA

- **Q:** Who is the "**Chachomim**" who disagree with **R' Yehuda**? **A:** **Rav** said, it is **R' Yose** from a Braisa. The Braisa says that the **Chachomim** of the previous Mishna who don't allow setting up 2 eiruvim for a Yom Tov followed by a Shabbos do allow 2 eiruvim to be set up for the 2 days of Rosh Hashana. **R' Yose** argues and says that may not be done. In the Braisa **R' Yose** says to the **Chachomim**, you agree that if the witnesses came in the late afternoon that Beis Din would no longer accept them, but would still treat the remainder of that day and the entire next day as Yom Tov. We see that the 2 days of Rosh Hashana are sometimes kept even without there being a doubt! The Gemara explains that the **Rabanan** say that first day is treated as Yom Tov (even though it is clearly not) so that in subsequent years people do not treat the day as not being Yom Tov even earlier in the day, when there is truly a chance that the day may become Yom Tov.

- All 3 cases mentioned by **R' Yehuda** in the Mishna are necessary. If he would just say that he allows 2 eiruvim on Rosh Hashana, we would say he allows that because everything he did was done before Yom Tov began, but when he separates terumah on Yom Tov, that would not be allowed. Therefore **R' Yehuda** specifically says it is allowed in that case as well. Still, we would say that it is allowed in that case because there is no reason to be goizer, but in the case of the egg born on Yom Tov, **R' Yehuda** may agree that it is assur as a gezeirah for the case of fruit that falls from a tree on Yom Tov or juice that flowed from fruit on Yom Tov. That is why **R' Yehuda** mentioned this case as well.
- A Braisa explains the proper way to separate terumah on Rosh Hashana according to **R' Yehuda** (as explained in the Mishna above). The Braisa then says that **R' Yose** prohibits doing so, and **R' Yose** prohibited doing so on a 2-day Yom Tov of "chutz la'aretz" as well.
 - A deer was caught (by a goy) on the first day of a 2-day Yom Tov of "chutz la'aretz" and was slaughtered on the second day and brought to the house of the Reish Galusa to eat. **R' Nachman** and **R' Chisda** ate the meat (although one may not benefit from a melacha performed by a goy for him, here the melacha was done the first day and they were eating on the second day, and the days are considered to be separate kedushos). **R' Sheishes** did not eat it (he held the days are one long kedusha). **R' Sheishes** said, how can I eat when **Isi** taught a Braisa that **R' Yose** doesn't allow one to take terumah on the 2 days of Yom Tov in "chutz la'aretz"?
 - **Q: Rava** asks, maybe **R' Yose** was referring to the 2 days of Rosh Hashana in "chutz la'aretz", but not the typical 2 days of Yom Tov in "chutz la'aretz"?! **A:** If that was true, **R' Yose** wouldn't have said "the 2 days *of* chutz la'aretz". He would have said "the 2 days *in* chutz la'aretz".
 - **R' Assi** said, maybe **R' Yose** can even hold like **R' Nachman** and **R' Chisda**. Maybe **R' Yose** was saying that the 2 days of Yom Tov of "chutz la'aretz" are treated like the 2 days of Rosh Hashana according to the **Rabanan**, who argue and say that they are 2 separate kedushos.
 - The Gemara says that **R' Ashi** later met **Rabbah bar Shmuel** and asked whether he was taught anything regarding the 2 days of Yom Tov of "chutz la'aretz". **Rabbah bar Shmuel** answered that he was taught a Braisa that says that the 2 days of Yom Tov of "chutz la'aretz" are 2 separate kedushos. **R' Sheishes** said, if you meet **R' Nachman** and **R' Chisda**, don't tell them this.
 - **R' Ashi** says the story actually was that the deer was brought by a goy for the Reish Galusa from outside the techum on Yom Tov (it was only an issur D'Rabanan). **R' Nachman** and **R' Chisda** said that a Jew who was not the intended recipient of the issur D'Rabanan performed by the goy may benefit from it, and therefore they held they were allowed to eat it. **R' Sheishes** held that anything brought for the Reish Galusa was considered to have been brought for the **Rabanan** who frequented the house of the Reish Galusa, and therefore he held it was not to be eaten by them.
 - According to this version of the story, the conversation between **R' Sheishes** and **Rabbah bar Shmuel** never took place.