



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

Eiruvim Daf Mem

- A goy brought turnips to Mechuza on Yom Tov. **Rava** saw that they were withered and therefore allowed the Jews to purchase them from the goy, because he said they were clearly detached from the ground before Yom Tov. The only concern that could exist is that it was brought from beyond the techum. However, since the goy brought them to sell to the local goyim, Jews may buy them as well. When **Rava** later saw that goyim began bringing the turnips to sell to the Jews, he said it was then assur to purchase the turnips from them.
- On the second day of Yom Tov in chutz la'aretz, a goy cut down haddassim to be used by Jews. **Ravina** allowed the smelling of these haddassim immediately after Yom Tov. **Rava bar Tachlifa** said to **Ravina**, these people are unlearned people and therefore you should not allow them to benefit from the haddassim immediately after Yom Tov.
 - **Q: R' Shmaya** asked, if they were learned people they can benefit immediately after Yom Tov? They should still have to wait for the amount of time it would take to cut the branches off the trees!
 - They asked **Rava**, and he agreed that they must wait that amount of time before using the haddassim.

R' DOSA OMER HA'OVER LIFNEI HATEIVAH...

- **Rabbah** said, they asked **R' Huna**, is there a need to mention Rosh Chodesh in the Rosh Hashana davening since they do necessitate separate korbonos, or is there no need to mention it because they are both referred to as "days of remembrance"? He answered, the **Rabanan** in our Mishna argue with **R' Dosa**. Presumably they argue regarding the point of making mention of Rosh Chodesh in Rosh Hashana davening. We see that the **Rabanan** say no mention should be made. The talmidim said to **R' Huna**, the **Rabanan** argue regarding the point of making the mention based on a stipulation (i.e., if today is Rosh Chodesh or tomorrow is Rosh Chodesh), but they agree that mention must be made! This must be the proper understanding, because a Braisa says that this same machlokes existed for every Rosh Chodesh of the year. The **Rabanan** surely agree one must mention Rosh Chodesh during the rest of the year. The question is only on Rosh Hashana. The machlokes must be whether to mention it with a stipulation.
 - **Q:** If that is correct, why do they need to argue in the Mishna and the Braisa? **A:** If they would only argue on Rosh Hashana we would think the **Rabanan** don't allow the use of a stipulation there because it would lead people to say that one day of Rosh Hashana is not truly Yom Tov and people may treat it improperly. However, during the rest of the year, this concern doesn't exist and one should use a stipulation. And, if they would only argue regarding the rest of the year, we would say that only over there does **R' Dosa** say to use a stipulation, because the risk we just mentioned does not apply. Therefore, they argue in both cases.
 - **Q:** A Braisa brings a machlokes between **B"S** and **B"H** regarding how many brachos there are in the Musaf "shemonah esrei" of Rosh Hashana that falls on a Shabbos. **B"S** say 10, because a separate bracha is added for Shabbos, and **B"H** say there are 9, because no separate bracha is added. From the fact that **B"S** don't require an 11th bracha for Rosh Chodesh, it seems that all agree that Rosh Chodesh is NOT mentioned!? **A:** **R' Zeira** said, it could be that they require mention of Rosh Chodesh, however, Rosh Chodesh is different in that it does not require its own bracha (just like by shachris, mincha and ma'ariv) and gets combined into another bracha.
 - **Q:** We find that **B"S** require an additional bracha for Rosh Chodesh in mussaf when it falls on Shabbos!? **A:** This remains unanswered.
 - The concept of combining the mention of Rosh Chodesh in the Shabbos bracha is actually the subject of a machlokes. In a Braisa, the **T"K** and **R' Eliezer** hold

that it is not done, and **R' Shimon ben Gamliel** and **R' Yishmael the son of R' Yochanan ben Broka** say it is done.

- Getting back to the original question of whether Rosh Chodesh is mentioned in the Rosh Hashana davening, **R' Chisda** and **Rabbah** say it does not need to be mentioned.
- **Rabbah** said, they asked **R' Huna**, what is the halacha regarding making a “shehechyanu” on Rosh Hashana and Yom Kippur? They only occur once a year, so it should be said, but they are not called “rigalim” (festivals), so maybe it should not be said? **R' Huna** did not know the answer. **R' Yehuda** said, “I even make a shehechyanu on new squash”. **Rabbah** said, I wasn't asking if one may choose to make one (that is surely permitted), I was asking whether one is **required** to make a shehechyanu. **R' Yehuda** responded, that **Rav** and **Shmuel** both say that one only need make the bracha on the “shalosh rigalim”.
 - **Q:** A Braisa says that **R' Yehoshua** explains a pasuk to mean that a special bracha needs to be made on the 7 days of Pesach, the 8 days of Succos, and based on an extra word “gam” in the pasuk, a bracha needs to be made on Shavuot, Rosh Hashana, and Yom Kippur as well. Presumably this bracha referred to is shehechyanu!? **A: R' Yehoshua** was referring to a bracha about the Yom Tov. This makes sense because one does not make a shehechyanu all 7 days of Pesach or 8 days of Succos.
 - This proof is not so correct, because maybe he means that if the shehechyanu was not made on the first day, it is made on the next day, and so on.
 - **Q:** If it is made on a day other than the first day, it would mean that he is not making it over a cup of wine (they didn't have wine after the first day). This seems to be a proof to **R' Nachman** who says that a shehechyanu need not be made over a cup of wine?! **A:** It could be that **R' Yehoshua** is discussing a case where the person happened to have a cup of wine.
 - **Q:** That answer doesn't work for Yom Kippur!?
 - Getting back to the original question of whether a shehechyanu must be said on Rosh Hashana and Yom Kippur, the **Rabanan** sent **R' Yeimar Saba** to go and observe how **R' Chisda** conducted himself on Rosh Hashana. He saw that **R' Chisda** did make a shehechyanu when he made Kiddush.
 - The Gemara paskens that one must make a shehechyanu on Rosh Hashana and Yom Kippur, and it need not be made over a cup of wine.