

This month's Daf Digest is dedicated  
L'iluy Nishmas Mrs. Yenta Weiss, Rivke Yenta bas Asher Anshel & Yosef ben Chaim HaCohen Weiss  
By Mr. and Mrs. Manny Weiss  
L'iluy Nishmas שרגא פייוול דוד בן קמואל  
By the Abramowitz family

## OVERVIEW of the Daf

### 1) Rabbah's explanation (cont.)

The Gemara concludes its discussion of Rabbah's answer to the apparent contradiction between two rulings of Rav.

### 2) Making an eruv for Yom Tov and Shabbos

R' Yehudah provides the rules for making one eruv for Yom Tov and a second eruv for Shabbos.

Shmuel adds that when a person uses bread for Yom Tov and for Shabbos it must be the same loaf of bread. A proof to this position is derived from the Mishnah.

Those who disagree with Rabbah explain the Mishnah differently.

3) **MISHNAH:** The Mishnah discusses laws related to the issue of whether the two days of Rosh Hashanah are one continuous period of holiness or two separate periods of holiness.

### 4) Identifying "the sages" who disagree with R' Yehudah

Rav identifies the sages of the Mishnah as R' Yosi whose ruling in a Baraisa clearly indicates that he treats the two days of Rosh HaShanah as one continuous period of holiness.

### 5) Clarifying R' Yehudah's rulings

The Gemara explains why R' Yehudah needed to discuss three different cases in order to fully express his position.

A Baraisa details the correct procedure, according to R' Yehudah, to conditionally separate terumah on Rosh HaShanah as well as R' Yosi's dissenting opinion.

### 6) The two days of Yom Tov

The Gemara relates an incident of a deer that was captured on the first day of Yom Tov and slaughtered on the second day of Yom Tov. Many Amoraim ate the meat but R' Sheishes refused based on Isi's teaching in the name of R' Yosi that it is prohibited.

R' Assi interpreted the Baraisa differently consistent with the generally held position that the two days of Yom Tov are two separate periods of holiness. When R' Sheishes asked Rabbah bar Shmuel about the issue he confirmed that the two days of Yom Tov are two separate periods of holiness. ■

Today's Daf Digest is dedicated  
In honor of the first birthday of Nathan Lieberman ,  
Yehoshua Chanan ben Eli Chaim HaKohen,  
by the Wolf Family.

## Gemara GEM

### The Multi-Faceted Prayer of החליצנו

אומר החליצנו

Rashi explains that this prayer is that we ask to "hurry and hasten" on the festival, as we find the usage of the word in the verse (Bamidbar 32:17): "We shall arm ourselves quickly (נחלץ) (נחלץ before Bnei Yisroel."

The word החליצנו is the same as we find in the act of חליצה—dismissing a potential Yevama. The Gemara (Yevamos 102b) gives two explanations to this word. One is "to slip away and dismiss", as we find in Vayikra 14:40—"they shall remove the stones (וחלצו) that contain the affliction". A second explanation is "to renew and refresh", as we find (Yeshayahu 58:11) - "Then Hashem will...satisfy your soul and your bones will be strengthened (יחלץ).

It is interesting to analyze the prayer of החליצנו in light of these two translations. We can reflect upon the verse in

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## REVIEW and Remember

1. Why, according to Shmuel, is it necessary when placing an eruv on the second day to use the same loaf of bread?
2. Why are the two days of Rosh HaShanah different than the two days of other Yomim Tovim?
3. Why are R' Yehudah's three cases in the Mishnah necessary?
4. How did R' Sheishes respond when he heard the Baraisa cited by Rabbah bar Shmuel?

Today's Daf Digest is dedicated  
In honor of our daughter Daphna's 26th birthday,  
Totty and Ima

Today's Daf Digest is dedicated  
לע"נ אבינו מורינו אברהם יצחק בן יעקב פרידמן  
מוקדש על ידי בניו יעקב ואהרן

# HALACHAH Highlight

## Searching for lost objects on Shabbos

People will say that he lost his donkey

Shulchan Aruch<sup>1</sup> ruled that one who finds a lost object may make an announcement on Shabbos that a lost object was found even if that lost object is muktzeh. Sefer Derech Sichah<sup>2</sup> was asked whether it is permitted for one who lost something to look for it on Shabbos. Is looking for a lost object a form of uvda d'chol - a weekday activity, or perhaps it is permitted, in line with Chazon Ish's statement that we do not have the authority to prohibit activities under the rubric of uvda d'chol. He responded that it is permitted and cited our Gemara as proof. The Gemara states that one who exits his city on Shabbos to make an eruv during bein hashemashos does not violate a prohibition if he exits quietly, since it is not evident what he is doing. If he is a Torah scholar people will assume that he was wandering about deep in thought and if he is not a Torah scholar people will assume that he lost his donkey and he is searching for it. Rashi<sup>3</sup> explains that since it is permitted to return the animal home as long as it did not wander out of the techum it is also permitted to search for it. This clearly demonstrates that it is permitted to search for lost objects on Shabbos.

Sefer Megilas Sefer<sup>4</sup> expresses uncertainty about this ruling. Shulchan Aruch<sup>5</sup> permits a person to guard his field without violating the prohibition against discussing non-Shabbos related matters (ממצוא חפציו) but it is not clear whether searching for a lost object is categorized as guarding one's possessions. He elaborates further on this point and then addresses the proof cited from our Gemara. He explains that the Gemara does not refer to one who has actually lost his donkey and must search for it.

אמרי חמרא אירכס ליה

(Gem...continued from page 1)

Tehillim 34:8- "The angel of Hashem camps around those who fear Him - ויחלצם". This can either mean that the angel releases those who fear Hashem—from the judgement of Gehinnom, or it can mean that the angel refreshes their energy and strength.

Similarly, in our prayer, the intent may be that we ask that we be released from the judgment of Gehinnom. Rosh Chodesh is a time for atonement, as it is a time to reflect upon the past month and to account for all the mishaps and mistakes that might have occurred. We specifically highlight this aspect of Rosh Chodesh in the Musaf each month as we declare that it is זמן כפרה לכל תולדות—a moment of reflection upon all the happenings which have transpired.

Alternatively, we may be asking that we be refreshed and re-energized on Rosh Chodesh, as we gear ourselves to accept the mission of service of Hashem for the coming month.

Rabbeinu Obadiah of Bertinoro presents a third translation, that we are asking "to be saved", as we find in Tehillim 140:2 - "חלצנו—save us, Hashem from evil men."

The Midrash (Vayikra 34:15) says that החליצנו has four different possible explanations. The first two are as we mentioned above, "to slip away" or "to strengthen." The third is "to rest", and the fourth is "to remove." ■

Rather, the Gemara refers to where one knows the general vicinity where the donkey went and he is going on Shabbos to retrieve it. In such a case it is not actually a lost object that he is searching for and thus it has no bearing on the question of permissibility of searching for lost objects on Shabbos. ■

1. שו"ע או"ח סי' שיו סעי' י"ב.
2. ספר דרך שיחה עמ' ר"פ.
3. רש"י ד"ה חמרא אירכס ליה.
4. ספר מגילת ספר (איונטל) שבת סי' ע"ח אות א'.
5. שו"ע או"ח סי' שיו סעי' י'.

## Distinctive INSIGHT

### "Half a Day of Yom Tov"

נוהגין אותו היום קודש ולמחר קדש

From the ruling that if the witnesses come late in the day, both that day and the next day are treated as Rosh HaShanah, R' Yosi proves that both days are one continuous kedushah. The Sages, on the other hand, maintain that the first day is kept as a Yom Tov only so people will not come to make a mockery of Yom Tov.

Rabbi Elchanan Wasserman (Kovetz Shiurim to Beitzah 5a) finds the position of R' Yosi difficult to understand: In the

final analysis, surely R' Yosi also concedes that the "first day" is not truly Rosh HaShanah. So, in the end, isn't his position based on making a mockery of Yom Tov as well?

Reb Elchonon suggests that the difference of opinion hinges on the following question: Is Yom Tov (or Shabbos) a single united entity of continuous time or a composite entity of sequential time? R' Yosi is of the opinion that a Yom Tov is one single unit. Hence, if one began observing a day as a potential Yom Tov (even as a rabbinic requirement), the rest of the day is, perforce, also Yom Tov. The Sages, on the other hand, are of the opinion that a Yom

Tov is a composite of many "Yom Tov moments." Hence, were it not for the issue of making a mockery of Yom Tov, when the witnesses tarried, it would have been acceptable (even mid'Rabbanan) to end Yom Tov in the middle of the day.

[This question is reminiscent of the well-known question as to whether the state of marriage is a single united entity of continuous time or a composite entity of sequential time. It is related that Rabbi Shimon Shkop once suggested to Rabbi Chaim Soloveitchik that marriage is a composite of many "Kiddushin moments," and that Reb Chaim responded: "If so, you deserve a Mazal Tov!"] ■