

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) The two days of Yom Tov (cont.)

An alternative version of the story involving R' Sheishes and the other Amoraim is presented by R' Ashi. In this version the issue is whether the food brought from outside the techum could be consumed.

### 2) Benefiting from melachah performed by a non-Jew

An incident is recorded of food brought by a non-Jew from outside the techum. Rava permitted the food for consumption since the melachah was not performed with Jews in mind.

A second incident is recorded where non-Jews cut myrtle branches for Jews on the second day of Yom Tov. Ravina permitted smelling the myrtle branches immediately after Yom Tov. Rava, however, disagreed and ruled that they must additionally wait the amount of time it takes to do the work.

### 3) Mentioning Rosh Chodesh in musaf on Rosh HaShanah

Rabbah reports that while in yeshiva they asked whether Rosh Chodesh should be mentioned in Musaf on Rosh Hashanah.

R' Huna suggested an answer but the students demonstrated that his interpretation of the Mishnah was not definitive.

Related to this discussion the Gemara teaches that there is a dispute between Tannaim whether Rosh Chodesh is included in the special brachah for the day in the three regular prayers.

R' Chisda and Rabbah rule that Rosh Chodesh is not mentioned in Musaf on Rosh Hashanah.

### 4) Shehecheyanu on Rosh HaShanah and Yom HaKippurim

Rabbah reports: When studying in R' Huna's yeshiva we asked whether Shehecheyanu is recited on Rosh HaShanah and Yom HaKippurim.

Rav and Shmuel ruled that Shehecheyanu is only recited for the three festivals.

The position of Rav and Shmuel is unsuccessfully challenged.

The Gemara concludes, based on the practice of R' Chisda, that Shehecheyanu is recited on Rosh HaShanah and Yom HaKippurim and that it could be recited even in the marketplace.

### 5) Fasting on Erev Shabbos

Rabbah reports: When studying in R' Huna's yeshiva we asked whether a person fasting on Erev Shabbos finishes the fast. ■

Today's Daf Digest is dedicated  
By Mr. and Mrs. Joey Zimmerman  
In memory of their son  
יחיאל דוב, ע"ה בן ר' יוסף יהודה

## Distinctive INSIGHT

### Shehecheyanu: when D'oraisa does not mean D'oraisa

והלכתא אומר זמן בראש השנה וביום הכפורים

Teshuvos Ri MiGash (§203) writes that the recitation of the berachah of Shehecheyanu on Rosh Hashanah and Yom Kippur is only D'Rabbanan – but that on Sukkos it is D'oraisa!

R' Yosef Engel (Gilyonei HaShas here) notes that this clearly cannot be taken literally. The only berachos which may be D'oraisa are Birkas HaMazon and Birkas HaTorah. Rather, states R' Yosef Engel, Ri MiGash must mean that the Shehecheyanu of Rosh HaShanah and Yom Kippur is optional while the Shehecheyanu of Sukkos is obligatory – but, ultimately, both are D'Rabbanan. Other instances of such usage, cited by Gilyonei HaShas, are in Teshuvos Ri MiGash §89; Teshuvos Tashbetz 2:182.

Nevertheless, writes R' Yosef Engel, even taken non-literally, Ri MiGash's ruling seems at odds with our sugya, which seems to conclude that the Shehecheyanu of Rosh Hashanah and Yom Kippur is obligatory. In resolution of this contradiction, he cites Tanya Ra-

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## Gemara GEM

### Shabbos as a remembrance

או דלמא זכרון אחד עולה לכאן ולכאן

Tosafos explains that the argument of the Gemara is based upon the Torah using the term זכרון in reference to Rosh HaShana (Vayikra 23:24). This term is also used in reference to Rosh Chodesh (Bamidbar 10:10), where we find that the blowing of the shofar on special occasions will serve as a remembrance for us—והיו לכם לזכרון.

The verse to which Tosafos refers discusses the blowing of shofar in the Jewish camp on holidays and festivals, as well as on Rosh Chodesh. Sfas Emes points out, though, that this verse refers to Shabbos as well, based upon the Sifrei: "שמחתם"—this refers to the Shabbos". Yet the Gemara does not suggest for a moment that a mention of זכרון on Rosh HaShana/Shabbos would suffice for all three occasions, without a specific mention of Shabbos. Sfas Emes leaves this unresolved.

Meiri writes plainly that whatever opinions may surface regarding special mention of Rosh Chodesh on Rosh HaShana or not, it is clear that Shabbos is not called a זכרון. ■

Today's Daf Digest is dedicated  
In memory of  
מרת עלקא בת ר' מנחם מנדל, ע"ה

## HALACHAH Highlight

*Is the berachah on wine part of kiddush and havdalah*

ליתביה לינוקא

Give it to a child

**P**oskim discuss whether the berachah on wine is part of the mitzvah of kiddush and havdalah or whether it is the same as any other berachah that is recited on a food or beverage. The practical difference between these two approaches is whether someone who listens to another's recitation of kiddush and havdalah must also hear the recitation of the berachah on the wine. Rashi<sup>1</sup> in our Gemara writes that the reason one must drink from a kos shel berachah is that it is disrespectful for one to recite a berachah on the cup of wine and not drink any. This clearly indicates that the primary intent is for the berachah to be recited rather than for someone to drink the wine. Sefer HaChinuch<sup>2</sup>, on the other hand, writes that one drinks the wine from a kos shel berachah in order to derive inspiration. This implies that the primary intent is the drinking of the wine which must be preceded by the recitation of the berachah.

Tur<sup>3</sup> cites Yerushalmi (Berachos 1:5) that states that one who was drinking wine on erev Shabbos and would like to recite kiddush once Shabbos arrives may recite kiddush without the berachah on the wine. This clearly indicates that the purpose of the berachah on the wine is to permit drinking the wine and thus if one already recited a berachah on wine there is no reason to repeat the berachah a second time. Mishnah Berurah<sup>4</sup> rules simi-

## REVIEW and Remember

1. Why did Rava decide to prohibit benefit from the turnips brought into Mechuza by non-Jews?
2. Explain the concept of כולל.
3. What would be the reason not to say Shehecheyanu on Rosh HaShanah and Yom HaKippurim?
4. Why is it prohibited to give a child the cup of wine used to recite Shehecheyanu on Yom HaKippurim?

larly regarding havdalah. If one will listen to another person's recitation of havdalah he is not required to listen to the berachah on the wine. Shulchan Aruch HaRav<sup>5</sup> also rules that one who listens to another's recitation of havdalah and intends to fulfill his obligation to recite havdalah but does not intend to discharge his obligation to recite the berachah on wine fulfills his obligation of havdalah without any doubt whatsoever. However, in the event that he decides to drink some wine he is obligated to recite the berachah. ■

1. רש"י ד"ה ליתביה.
2. ספר החינוך מצוה ל"א.
3. טור או"ח סי' רע"א.
4. מ"ב סי' רצ"ו ס"ק ל"ג.
5. שולחן ערוך הרב שם סעי' י"ח. ■

## Distinctive INSIGHT

*Drinking from the Kiddush or Havdalah wine*

לברך עליה ולנחיה המברך צריך שיטעום, ליתביה לינוקא וכו'.

**R**ashi explains that the Gemara's suggestion is to possibly give the cup to a child to drink. This means that although the one who recited the Shehecheyanu while holding the cup cannot drink from it on Yom Kippur, perhaps as long as someone drinks from it, even if it is not the one who recited the blessing, this also serves to avoid the disgrace of having the blessing recited for no purpose.

HaRav Moshe Feinstein, zt"l, writes (Igros Moshe O.C. 4, 70:1) that although Rashi explains that the reason for drinking from the wine is to avoid its being disgraced if no one was to drink from it, nev-

ertheless, the drinking from the cup represents an even more fundamental purpose. The partaking of the wine is an essential aspect of the Kiddush or havdalah itself. The drinking from the wine is a basic aspect of fulfilling one's obligation to recite the Kiddush or havdalah. As we see in the Gemara, the law would not prescribe reciting Shehecheyanu on Yom Kippur while holding the cup if it could not resolve the issue of who would drink from it.

Accordingly, it is critical that one who listens to Kiddush from someone else, if he plans to fulfill his obligation with his recitation, must not only listen to the words, but he must also wait until the person saying Kiddush also drinks from the cup before speaking or interrupting. This is because, as we have seen, the fulfillment of the mitzvah is only complete with the partaking of the wine from the cup.

Mishnah Berura (296:#33) cites the opinion of Magen Avraham that when lis-

tening to havdalah, if the listener intends to hear the blessing of havdalah, but he does not also intend to hear the blessing of the wine that is being said, the listener has fulfilled his obligation, בדיעבד. This is because the blessing of havdalah is the main blessing being recited. This implies that it is better, לכתחילה, to also listen to the blessing being said over the wine as well. ■

(Insight...continued from page 1)

basi, Hil. Rosh HaShanah §73 (in the name of Yerushalmi) that the Shehecheyanu of Kiddush is D'Rabbanan while the Shehecheyanu of Shofar is D'oraisa. Similarly, Maharil, Hilchos Rosh Hashanah, writes that the Shehecheyanu of Kiddush does not cover the Shehecheyanu of Shofar because Kiddush is D'Rabbanan while Shofar is D'oraisa. But, asks R' Yosef Engel, why do we not recite Shehecheyanu on Rosh Chodesh? Perhaps, he suggests, Kiddush Levanah is in lieu of Shehecheyanu. ■