

1 In the previous Daf we learned about a case of where שבת follows יום טוב, and according to ר' אליעזר and other תנאים the two days are שתי קדושות, two separate periods of קדושה. Therefore, one must renew his עירובי תחומין on the first day for the second day.
Regarding the concern of הכנה - preparing on Yom Tov for Shabbos, רבה explained that since there is no need to say anything, it is not considered הכנה. Therefore, אמר רב יהודה - there is one exception: - עירב ברגליו בראשון אין מערבין בפת בשני
If he made the עירוב by being there to be קונה שביטה on יום טוב that falls on Friday, he cannot use bread for an עירוב for the next day שבת - שאין מערבין בתחלה בפת -
We may not make an original עירוב with bread on יום טוב, because it requires a verbal declaration, which would be הכנה. This fits beautifully with the משנה which says that if he wants to make an עירוב with bread on the second day he has to bring the same bread that he used on the first day, presumably to avoid the need for any declaration!
The רבנן who hold that even a verbal declaration is not considered הכנה, and permitted, will understand the משנה as - עצה טובה קמ"ל -
Sound advice to use the same bread, so that you don't have to prepare new food.

2 Zugt di Mishnah;
רב יהודה אומר ראש השנה שהיה ירא שמא תתעבר -
When the month of אלול may be extended by a day leading to two days of ראש השנה -
עירובי תחומין - מערב אדם שני עירובין in different directions.

3 רבי יהודה holds that we treat the days as שתי קדושות - two independent entities of קדושה. - ולא הוודו לו חכמים -
The חכמים, who the Gemara identifies as רבי יוסי, disagree, and hold that it is קדושה אחת - one long day of holiness. Therefore, he can make only one עירוב.
The Gemara explains and cites a Braisa; - מודים חכמים לר' אליעזר בראש השנה -
The חכמים who argue with ר' אליעזר in the previous משנה, and hold that יום טוב followed by שבת is קדושה אחת, agree that the two days of ראש השנה are שתי קדושות.
As Rashi explains, - וחדד מינייהו חול ומשום ספיקא,
As opposed to יום טוב followed by שבת where both days are definitely קודש, one of the two days of ראש השנה is a weekday. We keep both days as יום טוב only because of doubt of when בית דין declared the new month.



4 For the very same reason, the Mishnah continues; ועוד אמר רבי יהודה מתנה אדם על הכלכלה ביום טוב ראשון - ואוכלה בשני

As the *ברייתא* explains, *רבי יהודה* holds that *תרומות ומעשרות* can be taken by declaring on the first day that if today is really a weekday the *הפרשה* shall be effective, and if it is *יום טוב* his *הפרשה* should be meaningless. The same is repeated on the second day and he can then eat the produce.

Similarly, the Mishnah continues; - וכן ביצה שנולדה בראשון תאכל בשני

An egg that was laid on the first day of *ראש השנה* may be eaten on the second day.

If the first day was *חול* the egg is simply *מותר*, and if the first day was *יום טוב*, the second day is *חול*, when it always becomes *מותר*.

Both *Halachos* are based on *שתי קדושות*.

- ולא הוודו לו *חכמים*

The *חכמים*, which is *רבי יוסי*, disagree, and hold that it is *קדושה אחת* - one long day of holiness, and --- he may NOT separate *תרומות ומעשרות*, and --- the egg is *אסור* on the second day.

5 The *ברייתא* adds that *רבי יוסי* proves his point from the fact that we continue to treat the first day of *ראש השנה* as *יום טוב* even if we find out late in the day that the second day is the real *ראש השנה*.

The *רבנן* respond that we only do this so that people will not take lightly the first day of *ר"ה* in future years when the first day might be the real *יום טוב*.

6 There is a question how *רבי יוסי* views - שני ימים טובים של גליות

The two days of *יום טוב* that we observe in *חוץ לארץ*, *פסח*, *שבועות*, *סוכות*, because we are not sure which day is the correct day?

In *אסי's* version, *רבי יוסי* not only forbids this procedure on two days of *ר"ה*, but even on *שני ימי טוב* של גליות where he also holds it is considered *קדושה אחת*.

Based on this, *רב* would not eat from a deer that had been captured by *גוים* on the first day of *יום טוב* and was shechted on the second day, because you have to wait until *שיעשו* - the time it would take to do the *מלאכה* yourself, after the full *קדושה* of both days is over.

In *רבי יוסי's* version *רבי יוסי* treats *שני ימי טוב* של גליות the same way that the *רבנן* treat two days of *ראש השנה* as *שתי קדושות* and is lenient.

Based on this version *רב* and *רב חסדא* ate from the deer that the *גוי* caught on the first day of *יום טוב* and was shechted on the second day, since even if the first day was *יום טוב*, the second day is not *יום טוב* and enough time has passed for us to have caught the deer ourselves.

4

ועוד אמר רבי יהודה

וכן ביצה שנולדה בראשון	מתנה אדם על הכלכלה ביום טוב ראשון
תאכל בשני	ואוכלה בשני

רבי יהודה

שתי קדושות

ראש השנה יום א' ראש השנה יום ב'

ואף כפרו לו חכמים

רבי יוסי

קדושה אחת

ראש השנה יום א' ראש השנה יום ב'

5

רבי יוסי

We treat the first day as יום טוב even if we find out that the second day is the real ראש השנה

רבנן

We only do this so that people will not take lightly the first day

6

רבי יוסי

שני ימים טובים של גליות

Two days טוב we observe in חוץ לארץ

פסח	שבועות	סוכות
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<p>רב אסי</p> <p>✓</p> <p>י"ט שני של גליות</p> <p>שתי קדושות</p>	<p>אסי</p> <p>✗</p> <p>ראש השנה י"ט שני של גליות</p> <p>קדושה אחת</p>
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רב נחמן & רב חסדא

Did eat from a deer that was captured on the 1st day & was shechted on the second day

רב ששת

would NOT eat from a deer that was captured on the 1st day & was shechted on the second day

You have to wait כדי לילדו