The Gemara relates that a delivery of turnip was once brought to the town of Mehoza by gentle merchants from outside the Shabbat limit on a Festival in the Diaspora. Rava went out to the market and saw that the turnips were withered, and therefore he permitted people to buy them immediately without having to wait the amount of time needed to bring similar items from outside the Shabbat limit after the Festival. He said: These turnips were certainly uprooted from the ground yesterday, and no prohibited labor was performed with them today.

The Gemara adds: Once Rava saw that the gentle merchants started to bring increased quantities of turnips on Festival days for the sake of their Jewish customers, he prohibited the inhabitants of Mehoza to buy them, for it was evident that they were now being brought for Jews.

The Gemara relates that certain canopy makers, who would braid myrtle branches into their canopies, once cut myrtles on the second day of a Festival, and in the evening Rava permitted people to smell them immediately at the conclusion of the Festival. Rava bar Tabalifa said to Rava: The Master should prohibit them to do this, as they are not knowledgeable in Torah, and therefore we should be stringent with them lest they come to treat the sanctity of the second Festival day lightly.

Rav Shamaya strongly objects to this: The reason given here is that they are not knowledgeable in Torah; but if they were knowledgeable in Torah, would it be permitted? Don’t we require them to wait the time needed for the myrtle’s preparation, i.e., the time it takes to cut them? They went and asked Rava. He said to them: We require them to wait the time needed for the myrtle’s preparation.

The mishna cited Rabbi Dosa’s version of the Rosh HaShana prayer: Rabbi Dosa says: He who passes before the ark and leads the congregation in prayer on the first day of the Festival of Rosh HaShana says: Strengthen us, O Lord our God, on this day of the New Moon, whether it is today or tomorrow.
HALAKHA

Permitted people to smell them – That comes for one Jew – the benefit derived from it is equally prohibited to all people. Some to the person for whom it was brought. An alternative explanation is allowing them to smell the myrtle immediately, without waiting at all?

The rationale for differentiating between the Jew for whom the service was provided and a gentile from outside the limit for a specific Jew is permitted to be come to treat certain laws lightly, unless extra restrictions were insti-

One explanation is that the myrtle was not initially brought for its fragrance but to be used in the making of a wedding crown. Smelling from outside the limit has elapsed (Shulḥan Arukh, Oraĥ Ĥayyim).

The suppleness for the New Moon as times of remembrance, and therefore perhaps simply mentioning that it is a Day of Remembrance should suffice.

Why did Ravina say: When we were in the house of study of Rav Huna, we raised the following dilemma: What is the halakha with regard to whether it is proper to mention the New Moon during prayer on Rosh HaShana? The Gemara explains the two sides of the dilemma: Do we say that since they have separate additional offerings, as one additional offering is brought for the New Moon and another for Rosh HaShana, we mention them separately in prayer as well? Or perhaps one remembrance counts for both this and that? “The Torah is referring to both Rosh HaShana and the New Moon as times of remembrance, and therefore perhaps simply mentioning that it is a Day of Remembrance should suffice.

The Gemara refutes this proof: No, they disagree about whether to make a condition. The novelty in Rabbi Dosa’s teaching was not that mention must be made of the New Moon, but that a condition must be made due to the day’s uncertain status. The Rabbis disagree about that.

The Gemara comments: So too, it is reasonable to say that the dispute between Rabbi Dosa and the Rabbis relates to the condition and not to the very mention of the New Moon. This can be ascertained from the fact that it was taught in a baraita: And so too, Rabbi Dosa would do this on all the New Moons for which two days are kept out of doubt the entire year; and the Rabbis did not agree with him.

Granted, if you say that the disagreement was about whether to make a condition, that is why they did not agree with him with regard to the New Moon throughout the year, as they did not accept the whole idea of a conditional prayer. But if you say the main point of contention was whether to mention the New Moon at all, why didn’t they agree with him that the New Moon should be mentioned during prayer the rest of the year?

The Gemara asks: Rather, what is the disagreement about, whether or not to make a condition? Why do I need them to disagree in two cases? The issue is the same on Rosh HaShana as on any other New Moon. The Gemara answers: It was necessary to teach both cases, as, if he had only taught us the halakha with regard to Rosh HaShana, I might have said that only in this case did the Rabbis say that one should not mention the New Moon in a conditional manner because people might come to demean the day and perform prohibited labor. But in the case of an ordinary New Moon throughout the year, I might say that perhaps they agree with Rabbi Dosa, since labor is not prohibited on the New Moon, and therefore there is no reason for concern lest people come to treat it lightly.

And if the disagreement had only been stated in this case, in the case of an ordinary New Moon, one might say that only in this case did Rabbi Dosa say that a condition may be made. But in that other case of Rosh HaShana, I might say that he agrees with the Rabbis, due to concern lest people will come to treat the Festival lightly. It was therefore necessary to state the disagreement in both cases.

The Gemara raises an objection based on the Tosefta that states that in the case of Rosh HaShana that occurs on Shabbat, Beit Shammai say: One prays an Amida that contains ten blessings, including the nine blessings ordinarily recited on Rosh HaShana and an additional blessing in which Shabbat is mentioned. And Beit Hillel say: One prays an Amida that contains nine blessings,9 as Shabbat and the Festival are mentioned in the same blessing. And if there were an opinion that held that the New Moon must be separately mentioned in the Rosh HaShana prayer, then it should say that according to Beit Shammai, one must recite eleven blessings, i.e., nine for Rosh HaShana, one for Shabbat, and one for the New Moon.
Rabbi Zeira said: The New Moon is different, for while it must indeed be mentioned according to Beit Shammai, it does not require a separate blessing. Since the New Moon is included in the regular morning and evening prayers without a separate blessing, it is included in the additional prayer as well without a separate blessing.

The Gemara asks: And do Beit Shammai accept the view that one should include the New Moon in the regular prayer? Wasn't it taught in a bera'ita that with regard to a New Moon that occurs on Shabbat, Beit Shammai say: One must pray an Amida that includes eight blessings in the additional prayer, including a separate blessing for the New Moon; and Beit Hillel say: One must pray an Amida that includes seven blessings, as Shabbat and the New Moon are mentioned in the same blessing? Therefore, according to Beit Shammai, we do not include the New Moon and other days in the same blessing, and the fact that the New Moon does not have its own blessing on Rosh HaShana is because one mention of remembrance counts for both Rosh HaShana and New Moon. The Gemara comments: Indeed, this is difficult.

The Gemara comments: The issue of whether or not one should include the mention of the New Moon in the blessing pertaining to the sanctity of the day of Shabbat is itself the subject of a dispute between the tanna'im, as it was taught in a bera'ita with regard to a Shabbat that occurs on a New Moon or on one of the intermediate days of a Festival: For the evening, morning, and afternoon prayers, one prays in his usual manner and recites seven blessings, and says a passage pertaining to the event of the day, i.e. May there rise and come [ya’aleh ve’yavo], during the blessing of Temple service. Rabbi Eliezer disagrees and says that this passage is said during the blessing of thanksgiving. And if he did not recite it, we require him to return to the beginning of the prayer and repeat it.

And in the additional prayer, one begins the fourth blessing, the special blessing for the additional service, with Shabbat, and concludes it with Shabbat, and says a passage referring to the sanctity of the day of the New Moon or the Festival in the middle. Therefore, only in the additional prayer is the New Moon included in the blessing for the sanctity of the day.

On the other hand, Rabban Shimon ben Gamliel and Rabbi Yishmael, son of Rabbi Yohanan ben Beroka, say: Wherever one is obligated to recite seven blessings, including the evening, morning, and afternoon prayers, he begins the fourth blessing with Shabbat and concludes it with Shabbat, and he says a passage referring to the sanctity of the day of the New Moon or the Festival in the middle. In their opinion, the New Moon is included in the blessing of the sanctity of the day in all the prayers of the day.

Returning to the fundamental question of whether the New Moon must be mentioned separately on Rosh HaShana, the Gemara asks: What conclusion was reached about this issue? Rav Hisda said: One mention of remembrance counts for both this and that. And so too, Ravba said: One mention of remembrance counts for both this and that.

Having discussed the Rosh HaShana prayers, the Gemara addresses related issues. Ravba said: When I was in the house of study of Rav Huna, we raised the following dilemma: What is the halakha with regard to saying the blessing for time, i.e., Who has given us life [shemeyru], on Rosh HaShana and Yom Kippur? The two sides of the dilemma are as follows: Do we say that since these Festivals come at fixed times of the year, we recite the blessing: Who has given us life, just as we would for any other joyous event that occurs at fixed intervals? Or do we say, perhaps, that since these Festivals are not called pilgrim Festivals [regalim], we do not recite: Who has given us life, as the joy that they bring is insufficient? Rav Huna did not have an answer at hand.
Some ask: If we are so concerned that the child might come to be drawn after it – perhaps the child will come to be prohibited by the laws of Yom Kippur. Rather, the Gemara is referring to a child who has already reached the age of education for fasting (Rashba and others).

Some ask: If we are so concerned that the child might come to see eating for the sake of the adults as a part of the custom of the day (Rashba; others). What is the dilemma I have is whether there is an obligation to recite the blessing for time; the dilemma I have is about whether there is an obligation to recite the blessing. What is the halakha in this regard? Rav Yehuda said to me that it was Rav and Shmuel who both said: One recites the blessing for time only on the three pilgrimage festivals.

The Gemara raises an objection based upon the following baraita: The early commentaries (Ecclesiastes 11:2). Rabbi Eliezer says: “Seven,” these are the seven days of Creation; “eight,” these are the eight days until circumcision. Rabbi Yehoshua says: “Seven,” these are the seven days of Passover; “eight,” these are the eight days of the festival of Sukkot. And when it says: “And also,” like every other instance of the word “also” in the Torah, this comes to include; what it includes is Shavuot, and Rosh HaShana, and Yom Kippur.

What, is this exposition not coming to teach us that on these days one is obligated to recite the blessing for time? The Gemara responds: No, it is referring to the blessing recited over the special sanctity of the day.

The Gemara comments: So too, it is reasonable to explain, as if it would enter your mind to say that it is referring to the blessing for time, is there a blessing for time that is recited all seven days of the Festival? It is recited only on the first day. The Gemara refutes this argument: This is not difficult, as it means that if he does not recite the blessing for time now, he recites the blessing tomorrow or the following day, as all seven days are part of the pilgrimage festival.

The Gemara asks: In any case, we require that this blessing be recited over a cup of wine, and most people do not have cups of wine for the intermediate days of a Festival. Let us say that this supports Rav Nahman, as Rav Nahman said: The blessing for time may be recited even in the market, without a cup of wine. The Gemara responds: This is not difficult, as the case is that he happened to have a cup; but without a cup of wine, the blessing may not be recited.

The Gemara asks: Granted, one can recite the blessing over a cup of wine on Shavuot and Rosh HaShana, but what does one do on Yom Kippur? If you say that he should recite the blessing over a cup of wine before the actual commencement of Yom Kippur and drink it, there is a difficulty: Since he recited the blessing for time, he accepted the sanctity of the day upon himself, and therefore caused the wine to be prohibited to himself by the laws of Yom Kippur.

As didn’t Rav Yirmeya bar Abba say the following to Rav, upon observing him recite kiddush before the actual commencement of Shabbat: Have you therefore accepted the obligation to abstain from labor from this point on? And he said to him: Yes, I have accepted the obligation to abstain from labor. This indicates that once one recites kiddush and accepts upon himself the sanctity of the day, all the laws of the day apply to him. Accordingly, if one recites the blessing for time for Yom Kippur, he may no longer eat or drink.

And if you say that he should recite the blessing over a cup of wine and leave it and drink it only after the conclusion of Yom Kippur, this too is difficult, as the principle is that one who recites a blessing over a cup of wine must taste it. If you say that he should give it to a child, who is not obligated to fast, this too is not feasible because the halakha is not in accordance with the opinion of Rav Aha, who made a similar suggestion with regard to a different matter, due to a concern that perhaps the child will come to be drawn after it. The child might come to drink wine on Yom Kippur even in future years after he comes of age, and we do not institute a practice that might turn into a stumbling block.
The Gemara asks: What conclusion was reached about this matter? Must one recite the blessing: Who has given us life, on Rosh HaShana and Yom Kippur? The Sages sent Rav Yeymar the Elder before Rav Hisda on the eve of Rosh HaShana. They said to him: Go, see how he acts in this regard and then come and tell us. When Rav Hisda saw Rav Yeymar, he said to him in the words of a folk saying: One who picks up a moist log, which is not fit for firewood, must want to do something on the spot.

In other words, you certainly have come to me with some purpose in mind, and not just for a visit. They brought him a cup of wine, and he recited kiddush and the blessing for time.

The Gemara concludes: The halakha is that one recites the blessing for time on Rosh HaShana and on Yom Kippur, and the halakha is that one may recite the blessing for time even in the market, as it does not require a cup of wine.

Having discussed a question that was raised during Rabba’s student years, the Gemara now records another such question. And Rabbi Yosei said: He must fast and complete the fast. And Rabbi Yehuda said: We were taught in a baraita in the case of the Ninth of Av that occurs on Shabbat,

...and so on, on the eve of the Ninth of Av that occurs on Shabbat, one need not reduce the amount of food he eats; rather, he may eat and drink as much as he requires and bring to his table a meal even like that of King Solomon in his time. If the Ninth of Av occurs on Shabbat eve, we bring him an egg-bulk of food toward end of the day, and he eats it, so that he not enter Shabbat in a state of affliction.

It was taught in a baraita that Rabbi Yehuda said: We were once sitting before Rabbi Akiva, and it was the Ninth of Av that occurs on Shabbat eve, and they brought him a slightly cooked egg, and he swallowed it without salt. And it was not that he desired it so much that he ate it; rather, he did so to show the students the halakha that one need not complete the fast when the Ninth of Av occurs on Shabbat eve, so as not to enter Shabbat in a state of affliction.

And Rabbi Yosei says: He must fast and complete the fast. Rabbi Yosei said to the other Sages: Don’t you agree with me with regard to the Ninth of Av that occurs on Sunday, that one must stop eating on Shabbat while it is still day? They said to him: Indeed, we agree. Rabbi Yosei said to them: What is the difference between me and entering Shabbat in a state of affliction and leaving it in a state of affliction? If one stops eating before Shabbat is over, he is spending part of Shabbat fasting, and yet even the Sages concede that one must do so.