



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

Rosh Hashanah Daf Chuf

- When **Ulla** went to Bavel he said that they made Elul 30 days in Eretz Yisrael. He then said that this was a big favor that was done for the people of Bavel.
 - **Ulla** explained the favor as being that the extra day allowed for there to be a weekday between Yom Tov and Shabbos, thereby allowing fresh vegetables to be picked. **R' Acha bar Chanina** said the extra day allowed a weekday in between Shabbos and Yom Kippur, which assured that a meis would not remain unburied for 2 straight days.
 - The point of difference between the 2 reasons would be when Yom Kippur falls on Sunday. According to **R' Acha bar Chanina**, an extra day should be added to allow for burials. According to the reason of having fresh vegetables, since one cannot eat after Shabbos until after Yom Kippur, we would not add an extra day, because fresh vegetables can be picked after Yom Kippur.
 - **Q:** Why wouldn't **Ulla** agree that an extra day should be used even in that case, to allow for proper and timely burials? **A:** It must be that the difference between the reasons is when Yom Tov falls on Friday or Sunday. There is the concern of the vegetables, but there is no burial concerns, because burials can be done with goyim on Yom Tov.
 - **Q:** Why wouldn't **R' Acha** agree that an extra day should be used even in that case to allow for picking of fresh vegetables? **A:** The vegetables can be soaked in hot water to be freshened up again.
 - **Q:** Based on these reasons, why did **Ulla** say it was a favor "for the people of Bavel"? It is equally as much of a favor for the people of Eretz Yisrael!? **A:** Bavel is a hotter place, and the 2 concerns are more prevalent there.
 - **Q:** It seems that we are adding a day to help fill a communal need. How can that be done? **Rabba bar Shmuel** taught a Braisa that a day may not be added for that reason!? **A:** The Braisa is discussing making a month 29 days for a communal need. That is what may not be done. However, making a month 30 days may be done. In fact, we find that **R' Yehoshua ben Levi** says, we scare the witnesses to try and push them off and add an additional day to a month, but we don't scare them so that we should bring Rosh Chodesh a day early.
 - **Q:** **R' Yehuda Nesiah** sent to **R' Ami** that **R' Yochanan** said we scare the witnesses into saying that they saw the moon if we need the outgoing month to only be 29 days!? **A:** **Abaye** said, we would do this for Nisson and Tishrei, but not for the other months.
 - **A:** We can also say that the Braisa of **Rabbah bar Shmuel** follows the view of the **Acheirem**, who say that every year has the same amount of days, and we do not engage in any manipulation.
 - **R' Dimi** from Neharda'ah said that we only scare witnesses to testify so that the preceding month should have 29 days. We never do that to delay and make the previous month into a 30 day month. The reason is, causing a delay when people have actually seen the new moon looks like Beis Din is being less than truthful.
- **Shmuel** said, I have the ability to establish the proper dates of Rosh Chodesh for all of the world (meaning that he was an expert in astronomy and could calculate the exact times of the new moon, without the need for witnesses). **Abba**, the father or **R' Simlai**, said to him, do you know

the meaning of the Braisa that makes a difference whether the “molad” occurs before chatzos or after chatzos? **Shmuel** said that he did not know. **Abba** said, if you do not know this, there are surely other things that you do not know as well.

- When **R’ Zeira** went to Eretz Yisrael, he sent a message that in order for a day to be Rosh Chodesh, the new moon must have already existed by the night and day. This is also the meaning of **Abba’s** statement from the Braisa: Beis Din must calculate the molad – if the molad is before midday, then it is possible that the new moon is seen before that night and if witnesses come and testify, we can accept their testimony that that night may be Rosh Chodesh. However, if the molad occurs after midday, it is not possible for the new moon to be seen before nighttime (the new moon cannot be seen for at least 6 hours after the molad), and therefore, even if witnesses come and testify, that night (along with the next day) cannot be established as Rosh Chodesh.
 - **R’ Ashi** explained, by calculating when the molad occurred, we can refute witnesses who say that they saw the new moon at a time when we know it is impossible for them to have seen it.
- **R’ Zeira in the name of R’ Nachman** said, the moon is not visible for about 24 hours each month (some of the time right before the molad and some of the time right after the molad). In Bavel (given its geographical location) the moon is not visible for 6 hours before the molad (“of the old moon”) and for 18 hours after the molad (“of the new moon”). In Eretz Yisrael, it is not visible for 18 hours before the molad and for 6 hours after the molad.
 - **R’ Ashi** explained, this is important to know so that we can refute witnesses who say that they saw the moon at a time when we know it is not visible.
 - **Q:** How do we know that the new moon must exist by night and the following day for the day to become Rosh Chodesh? **A: R’ Yochanan** says we learn it from the pasuk of “mei’erev ahd erev” (the Yom Tov begins from evening and lasts to the next evening). **Reish Lakish** says we learn it from the pasuk of “ahd yom ha’echad v’esrim lachodesh ba’erev” (we see that the day lasts until evening).
 - **Q:** What is the difference between these 2 answers? **A: Abaye** says there is no difference other than how we darshen the pesukim. **Rava** says the difference would be if the new moon was seen before midnight. According to **R’ Yochanan**, it must be seen before nighttime. According to **Reish Lakish** (who learns it out from the pasuk regarding matzah), if it is seen before midnight, the following day could still be Rosh Chodesh.
- **R’ Zeira in the name of R’ Nachman** said, we always move a day of doubt forward. Meaning, that (as in galus) when we are uncertain as to what day is the 15th of the month (we are uncertain if an additional day was added to the previous month) and therefore the start of Yom Tov, we make Yom Tov on the 15th and 16th, not on the 14th.
 - **Q:** Why don’t we make the 14th day Yom Tov as well, in case the past couple of months were of 29 days (and we were assuming that one was of 29 and the other was of 30)? **A:** If 2 months in a row were of 29 days, everyone would have heard about that. Since we didn’t hear about that, we can assume that at least one of them was of 30 days.