



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

Rosh Hashanah Daf Chuf Aleph

- **Levi** once arrived in Bavel on the 11th of Tishrei and said, the people of Bavel are eating on the day that the people of Eretz Yisrael are keeping as Yom Kippur! The people said to **Levi**, "Testify that today is really Yom Kippur" and we will then fast today. **Levi** responded, that since he did not hear directly from Beis Din when they declared Rosh Chodesh, he is not allowed to testify regarding it.
- **R' Yochanan** said, in a place that is close enough for the messengers of Beis Din to reach before Pesach, but not close enough to be reached before Succos (they may not travel on Rosh Hashanah or Yom Kippur), the people must keep two days of Yom Tov on Pesach as well, as a gezeirah so that they will keep 2 days on Succos.
 - **R' Ayvu bar Nigrei** and **R' Chiya bar Abba** were in such a place, and the people only kept one day of Pesach. They did not say anything to them to tell them that they were wrong. **R' Yochanan** heard about this and was upset.
- **Rava** would fast for 2 days for Yom Kippur (as a "sfeika deyoma"). It once turned out that it was proven that the second day was the actual day of Yom Kippur.
 - **R' Nachman** was once about to break his fast after Yom Kippur, when a person came and told him that in Eretz Yisrael they were keeping this night and the following day as Yom Kippur. **R' Nachman** asked where he was from, and through a play on words told this person that he would cause **R' Nachman's** death, by now making him fast for 2 straight days.
- **R' Huna bar Avin** sent to **Rava**, if you see that Spring will not begin until the 16th of Nisson, make the year into a leap year. We must do so because the pasuk says "shamor es chodesh ha'aviv", which we darshen to mean that Spring must begin during the new moon of Nisson (which is during the first half of the month).
- **R' Nachman** told the sailors who are on a ship around Pesach time, "Since you do not know when Rosh Chodesh is, as soon as you see the moon setting at sunrise, you should destroy your chametz".
 - **Q:** The chametz must be destroyed on the 14th of the month, but the moon sets at sunrise on the 15th of the month!? **A:** When out at sea with a clear view, the moon sets at sunrise on the 14th of the month as well.

MISHNA

- Witnesses may be mechalel Shabbos to come and testify regarding the new moon, only for the months of Nisson and Tishrei, since messengers are sent in those months to outside of Eretz Yisrael to inform of the proper day of Rosh Chodesh, and through that the proper days for Yom Tov.
- When the Beis Hamikdash stood, witnesses would be mechalel Shabbos for every month, so that the proper korbanos of the day could be brought.

GEMARA

- **Q:** A Mishna earlier said that we send out messengers on 6 months of the year. How can we say that we only send out on 2 months!? **A: Abaye** said, for all those other months the messengers would be sent the evening before Beis Din made the official proclamation that the day was Rosh Chodesh. For Nisson and Tishrei, they only went once they heard the actual proclamation from Beis Din (when there was no longer even a chance that Beis Din would change their minds).

- A Braisa says, the pasuk of “Eileh mo’adei Hashem asher tikri’u osam b’mo’adum” teaches that witnesses may be mechalel Shabbos to testify regarding Rosh Chodesh. The words “asher **tikri’u osam**” teaches that the witnesses may be mechalel Shabbos to assure that Rosh Chodesh is set in the proper time, but the messengers may not be mechalel Shabbos (to inform the people) to assure that the Yomim Tovim will be kept in their proper time.

U’KISHEHAYA BEIS HAMIKDASH KAYUM...

- A Braisa says, initially witnesses were allowed to be mechalel Shabbos for all months of the year. After the Churban, **R’ Yochanan ben Zakai** said, there is no longer any korbanos that are being brought, so they instituted that they can be mechalel Shabbos only for Nisson and Tishrei.

MISHNA

- Whether the moon was clearly visible (and we can assume that people in or close by to Yerushalayim saw it as well), or whether it was not clearly visible, witnesses may be mechalel Shabbos to testify regarding the moon in Beis Din. **R’ Yose** says, if it was clearly visible, they may not be mechalel Shabbos.
 - It once happened that more than 40 pairs of witnesses were travelling to testify regarding the new moon on Shabbos, and **R’ Akiva** made them stop in Lod (since others must have seen the moon in Yerushalayim as well). **R’ Gamliel** sent to him, if you will do so, you will cause that in the future people will not come and testify, and this can lead to problems.

GEMARA

- **Q:** Where do we find that the word “alil” refers to clarity? **A: R’ Avahu** said, a pasuk says “kesef tzaruf b’alil l’aretz”, where “alil” means “clearly”.
- There is a machlokes between **Rav** and **Shmuel**:
 - One darshens pesukim to mean that there are 50 levels of “binah” (understanding) in the world, and Moshe was given 49 of them. Shlomo Hamelech asked to get that as well, but Hashem told him that the pasuk says there will never be a navi as great as Moshe ever again, and his request was therefore denied.
 - The other says that his request was granted, for although there would never be a navi as great, there could be a king who would be as great. This shitah says that the request of Shlomo that was denied was a request to make judgment using wisdom, without using witnesses or warnings. Hashem said, a pasuk says “ahl pi shnayim eidim yakum davar”, meaning that judgment may only be passed based on testimony of two witnesses.

MAASEH SHE’AVRU YOSER MEI’ARBA’IM ZUG...

- A Braisa says, **R’ Yehuda** says, it was surely not **R’ Akiva** who stopped them from continuing on. Rather, it was Shezefer, who was the person in charge of Gader. **R’ Gamliel** had him removed from his position because of his actions.