



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

### Rosh Hashanah Daf Tes Zayin

#### MISHNA

- The world is judged at 4 times during the year: On Pesach for the grain, on Shavuot for the fruits of the trees, on Rosh Hashanah all of the world comes before Hashem as “bnei maron”, and on Succot for the water.

#### GEMARA

- **Q:** Which grain is judged on Pesach? If it is the grain that is already grown in the field, then when did it get judged for anything that had happened to them up to that point? **A:** It must be for the grain that will be planted after that Pesach.
  - **Q:** A Braisa seems to suggest that the grain is judged more than on just one Pesach, because it says that if something happens to a crop before Pesach, that was decided on the past year's Pesach, and if it happens after Pesach, that was decided on this year's Pesach!? **A: Rava** said, it must be that each crop undergoes 2 days of judgment.
  - **Abaye** said, based on this, if one sees success with his early planted grain, he should quickly plant more that will grow before the next Pesach, because it must be that the past Pesach resulted in a favorable judgment.
- **Q:** Our Mishna seems not to follow any Tanna of a Braisa? A Braisa says, **R' Meir** says, all is judged on Rosh Hashanah and signed off on Yom Kippur. **R' Yehuda** says, everything is judged on Rosh Hashanah, and is then signed off at various times: the grain is signed off for on Pesach, the fruit on Shavuot, the water on Succot, and people on Yom Kippur. **R' Yose** says a person is judged every day, based on the pasuk of “Vatifikidenu labikarim”. **R' Nosson** says that a person is judged at every moment, based on the pasuk of “L'rigalim tivchanenu”. We can't say that the Mishna follows **R' Yehuda**, and the Mishna is giving the times that the judgment is signed off, because the Mishna says a person is judged (which based on this understanding, would mean the judgment is signed off on Rosh Hashanah), and **R' Yehuda** says that sign-off takes place on Yom Kippur!? **A: Rava** said, our Mishna follows the Tanna of the yeshiva of **R' Yishmael**, who says just like our Mishna, and only adds that a person's judgment is sealed on Yom Kippur. Our Mishna is discussing the judgment, not the sealing of the judgment.
  - **Q: R' Chisda** asked, why does **R' Yose** not say like **R' Nosson**? It must be because he feels that the word “tivchanenu” does not refer to “judgment”, but rather means that Hashem looks into a person's deeds. If so, the word of the pasuk that he brought down, “tifkidenu”, also doesn't mean judgment, so why does he base his opinion on that pasuk? **A: R' Chisda** said, his source is the pasuk of “laasos mishpat avdo u'mishpat amo dvar yom b'yomo”.
    - **R' Chisda** said, based on this pasuk, a king is taken to be judged before ordinary people. Some say this is done so as not to make the king wait, and others say so that the king is judged first, before Hashem's anger increases.
  - **R' Yosef** said, today, that we daven for sick and weak people to be healed, that is done according to **R' Yose** (who says a person is judged every day). We can also say that it is even done according to **Rabanan**, based on **R' Yitzchak** who says that crying out is beneficial for a person before and after judgment has been passed.
- A Braisa says, **R' Yehuda in the name of R' Akiva** said, the Torah said to bring the Omer on Pesach because that is when we are judged on the grain, and Hashem instructs to bring the Omer so that favorable judgment be passed on the grain. This is also the reason we bring the Shte Halechem on Shavuot when we are judged on the fruits, and why we offer water on the

Mizbe'ach on Succos, when we are judged regarding water. This is also the reason we say malchiyos, zichronos, and shofros when we are being judged on Rosh Hashanah

- **R' Avahu** said, why do we use the shofar of a ram on Rosh Hashanah? It is because by doing so, we "remind" Hashem of the Akeidah of Yitzchak, and Hashem considers it as if we too have gone through an akeidah.
- **R' Yitzchak** explained, the reason we blow shofar before Shemonah Esrei and then again during Shemonah Esrei is to confuse the Satan (it shows how much we love the mitzvos and it takes away his power to prosecute).
- **R' Yitzchak** said, in a year where there is no shofar blowing in the beginning (on Rosh Hashanah), there will be sounds of crying at the end, because the Satan did not get confused, and will therefore be able to prosecute.
- **R' Yitzchak** said, any year where the Yidden act poor in the beginning (they beg and daven on Rosh Hashanah), will turn out to be a prosperous year (based on the spelling in the pasuk of "meireishis (which could mean poor) hashanah" and "achris" which could be used to describe a bright future).
- **R' Yitzchak** said, a person is only judged for his current actions (not his future ones), based on the pasuk of "ba'asher hu sham".
- **R' Yitzchak** said, 3 things cause a person's aveiros to be remembered by Heaven: passing under a leaning wall, a person thinking that he deserves his tefillos to be answered, and one who davens that Hashem punish another person.
- **R' Yitzchak** said, 4 things cause the removal of a bad decree from a person: tzedaka ("tzedakah tatzil mimaves"), crying out ("vayitzaku ehl Hashem batzar lahem..."), changing a name (as we see from Sarai to Sarah), and changing one's actions (as we see from the people of Ninveh). Others add, also a change of place, as we see that Avrohom moved to Eretz Yisrael and had children and much success there.
  - Those who don't say this last method, feel that it was the merit of Eretz Yisrael, not the move, that brought the children and success.
- **R' Yitzchak** said, a person is obligated to visit his rebbi on Yom Tov, as we find that the husband of the Shunamis woman asked her why she was traveling to the navi if it wasn't Yom Tov. We see that if it was Yom Tov, it would have made sense that she was going.
- **R' Yitzchak** said, a person is obligated to make himself tahor for the Yom Tov.
- **R' Krupidai in the name of R' Yochanan** said, there are 3 books open on Rosh Hashana: one for the tzadikim who are written and sealed for life, one for the reshaim who are written and sealed for death, and one for the "beinanim" (the people in between) who hang in the balance until Yom Kippur, and if they are deserving then, they are written to life. If not, they are written to death.
- A Braisa says, **B"S** say, there are 3 groups for the Day of Judgment (at the time of techiyas hameisim): the tzadikim, who are written and sealed for eternal life; the reshaim, who are written and sealed for gehinom; and the beinanim, who go to gehinom for a short time and are then taken out. **B"H** say, the pasuk of "v'rav chessed" teaches that even for the beinanim Hashem "tips the scale" in their favor, and prevents them from going to gehinom.