



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

Rosh Hashanah Daf Yud Zayin

- 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. This is what Dovid was discussing when he said "Ahavti ki yishma Hashem...", and "Dalosi v'li yehoshiya". The Braisa continues, Yidden who sin with their bodies and goyim who sin with their bodies, go to gehinom for 12 months. After that time, their bodies are destroyed and their souls are burned, and Hashem scatters them under the feet of the tzaddikim. Heretics, informers, and apikursim who deny the Torah or techiyas hameisim, and those who separate from the tzibbur, or put their fear into the land of the living, or who sin and cause others to sin, they go to gehinom and remain there for eternity. They are dealt with so severely, because they cause the destruction (and prevent the rebuilding) of the Beis Hamikdash.
 - **R' Yitzchak bar Avin** said, the people who are put into gehinom for a short time before going to Gan Eden have their faces become darkened from gehinom.
 - **Q:** How could **B" H** say that the pasuk of "v' rav chesed" teaches that Hashem tips the scale for them when another pasuk says that this group is first put into gehinom and then taken out? **A:** This other pasuk is dealing with Yidden who sin with their bodies.
 - **Q:** We said that such people are totally destroyed and scattered!? **A:** That is only if they have more aveiros than mitzvos. If they are even, they are put into gehinom and then brought out. If they are even and haven't done aveiros with their bodies, then Hashem tips the scales in their favor.
 - **Rava** explains "Ahavti ki yishma Hashem" – Klal Yisrael says, we are beloved to You, Hashem, when You listen to our tefillos. "Dalosi v'li yehoshiya" – even though we are poor with mitzvos, we belong to You, so please save us.
 - **Q:** What is meant by "Yidden who sin with their bodies"? **A:** **Rav** said, like one who didn't wear tefillin.
 - **Q:** What is meant by "Goyim who sin with their bodies"? **A:** **Rav** said, people who sin with z'nus.
 - **Q:** What is meant by people who put their fear into the land of the living? **A:** **R' Chisda** said, it refers to a leader who unnecessarily instills fear on the people, not for the sake of Heaven.
 - **R' Yehuda in the name of Rav** said, one who does so will not merit a son who is a Talmid Chochom.
 - **Q:** How does Hashem go about tipping the scale in the person's favor? **A:** **R' Eliezer** said, He pushes down the side of the mitzvos. **R' Yose bar Chanina** said, He lifts up the side of the aveiros. The yeshiva of **R' Yishmael** said, He removes the first aveiros before they go onto the scale. However, **Rava** said, if there turns out to be more aveiros than mitzvos, those aveiros are put onto the scale and he gets punished for them as well.
 - **Rava** said, one who does not take revenge and allows the one who harmed him to go on, is awarded forgiveness for all his aveiros, based on the pasuk of "Nosei avon v' over ahl peshah".
 - **R' Huna the son of R' Yehoshua** was sick and **R' Pappa** went to visit him. He saw the situation was grave and told the people to prepare for **R' Huna's** passing. **R'**

- Huna** actually got better. He explained, that he was saved because he was one who would not take revenge.
- **R' Acha bar Chanina** said, the pasuk says this only applies for “she'eiris nachalaso” – for ones who humble themselves like “leftovers”.
 - **Q:** There are a number of pesukim that suggest that Hashem is very exact in His Judgment, and a number which suggest that Hashem uses chessed in Judgment!? **A:** Initially Hashem is very exact. When He sees that people cannot exist like that, He uses chessed.
- The pasuk says “Vayavor Hashem ahl Panav vayikra”. **R' Yochanan** said, the pasuk teaches that Hashem “wrapped Himself” in a talis, as a chazzan, and taught Moshe the order of the Shlosh Esrei Midos of Rachamim. Hashem told him, whenever the Yidden sin, say this tefilla and I will forgive them.
- The pasuk begins: “Hashem, Hashem”. Hashem said, “I am the same Hashem before one sins, and the same Hashem after one sins and does teshuva”.
 - “Keil Rachum V'Chanun” – **R' Yehuda** said, there is a bris made, that saying these 13 Midos will never turn away someone empty handed.
- **R' Yochanan** said, teshuva is so great that it rips up a bad decree, as can be seen from a pasuk.
- **Q: R' Pappa** asked, maybe the pasuk speaks of before a decree was finalized!? **A: Abaye** said, the pasuk says that a refuah is brought. This means that teshuva helps even after the decree has been finalized.
 - **Q:** A Braisa says that teshuva helps before Yom Kippur, but not after (since the decree was finalized)!? **A:** An individual can't change a finalized decree, but a tzibbur can.
 - **Q:** A Braisa says, if the Yidden were not good, which causes Hashem to decree that there should be minimal rainfall, and the Yidden then did teshuva, Hashem makes the minimal rainfall come at the most opportune times and in the most needed places, and in that way helps the Yidden. According to **R' Yochanan**, why doesn't Hashem just change the decree!? **A:** That case is different, since it is possible to save the Yidden without changing the decree.
 - **Q:** A Braisa learns from a perek in Tehillim that only calling out to Hashem before a decree is finalized will help, not afterwards!? **A:** The perek discusses a group of sailors, who are considered to be a bunch of individuals, not a tzibbur.
 - **Q:** A Braisa says that a question was asked to **R' Akiva**, that one pasuk says that Hashem doesn't show favor and another pasuk says that Hashem does? **R' Akiva** answered that Hashem only shows favor before a finalized decree. Once a decree is finalized, no favor is shown and it cannot be overturned. This is problematic for **R' Yochanan**!? **A:** This Braisa is also talking about an individual, not a tzibbur.