



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

### Rosh Hashanah Daf Yud Ches

- The issue of whether or not an individual can overturn a finalized decree is actually a machlokes among Tanna'im. A Braisa says, **R' Meir** says, there can be two people facing equally grave situations, where one is saved from death and the other is not. The reason why one is saved is because he davened a more complete tefilla, whereas the other did not. **R' Elazar** says, the reason one may be saved would be because he did not yet have a finalized decree against him, whereas the other did. **R' Yitzchak** says, crying out in tefilla is beneficial before and even after a finalized decree.
- **Q:** How can we say that a tzibbur can overturn a finalized decree? There is a pasuk which suggests that teshuva would save the destruction of Yerushalayim, and another pasuk that suggests it would not. Presumably, the first pasuk discusses before the finalized decree and the second pasuk discusses after the finalized decree, and we see that it cannot be overturned even by a tzibbur!? **A:** Both pesukim refer to after a finalized decree. The first pasuk is discussing a decree without an accompanying promise, whereas the second pasuk refers to a decree with an accompanying promise. This concept was stated by **R' Shmuel bar Ami**, who says a decree accompanied by a promise cannot be overturned, as is taught to us by the decree and accompanying promise made be Hashem to never forgive the family of Eili for the aveiros that they did, even if many korbanos are offered.
  - **Rava** said, although forgiveness would not come about through korbanos, it could come about through Torah learning. **Abaye** said, forgiveness could come about for them through Torah learning and ma'asim tovim.
    - **Rabbah and Abaye** came from the family of Eili. **Rabbah**, who learned Torah, lived for 40 years. **Abaye**, who learned Torah and did gemilas chasadim, lived for 60 years.
    - A Braisa says, there was a family in Yerushalayim who would die when they reached 18 years old. **R' Yochanan ben Zakai** told them, you must be from Eili's family. Learn Torah and you will live. They learned, and they lived longer.
- **R' Shmuel bar Inya in the name of Rav** said, we learn from a pasuk that the decree against a tzibbur can always be overturned.
  - **Q:** Another pasuk says "dirshu Hashem b'himatzo", which suggests that one must call out to Hashem when He is near (i.e. before the decree is finalized)!? **A:** That refers to an individual.
    - **Q:** When is the time that Hashem is "near" for individuals? **A: Rabbah bar Avuha** said, this refers to the aseres yimei teshuva.
      - A pasuk says that Hashem waited for 10 days before punishing Naval. **R' Yehuda in the name of Rav** said, these 10 days were in the zchus of the 10 meals that he gave to Dovid's servants. **R' Nachman in the name of Rabbah bar Avuha** said, these were the aseres yimei teshuva, and Hashem was waiting to see if Naval would do teshuva.

B'ROSH HASHANAH KOL BA'EI HA'OLAM OVRIN LEFANAV KIVNEI MARON

- In Bavel they said "bnei maron" means like sheep. **Reish Lakish** said it means in single file, like those walking along the narrow "maron" path. **R' Yehuda in the name of Shmuel** said, it means single file, in the way that the soldiers of Dovid would go.
  - **Rabbah bar Chana in the name of R' Yochanan** said, even so, all are judged with one look of Hashem.

- **R' Nachman bar Yitzchak** said, this is also what is meant by the pasuk brought in the Mishna, “hayotzer yachad libam...”

#### MISHNA

- For 6 months of the year, Beis Din would send messengers to inform the people when Rosh Chodesh of that month had taken place: on Nisnon they did so for Pesach, on Av for the fast of Tisha B'Av, on Elul for Rosh Hashanah, on Tishrei for the other Yomim Tovim of the month, on Kislev for Chanuka, and on Adar for Purim. When the Beis Hamikdash stood, they would also send on Iyar for Pesach Sheini.

#### GEMARA

- **Q:** Why don't they send messengers in Tamuz and Teves for the fast days of those months? **A: R' Pappa** said, these fasts are not obligatory when there is no decree to kill the Yidden. Therefore, they are not listed.
  - **Q:** The fast of Tisha B'Av is mentioned in the same pasuk as the other fasts, and therefore should be treated in the same way!? **A: R' Pappa** said, Tisha B'Av is treated differently because it is the day of many bad occurrences having taken place.
- A Braisa says, **R' Shimon** said that he argues on how **R' Akiva** darshens the 4 fasts referred to in the pasuk. **R' Akiva** explained the pasuk as follows: “The fast of the fourth” refers to the 9<sup>th</sup> day of Tammuz, which was when the city of Yerushalayim was breached, and it is referred to as “the fourth” because it is the 4<sup>th</sup> month of the year; “the fast of the fifth” refers to Tisha B'Av, because it is the 5<sup>th</sup> month of the year; “the fast of the seventh” refers to Tzom Gedalya, which was in the 7<sup>th</sup> month (Tishrei); and the “fast of the tenth” refers to Asara B'Teves, which is in the 10<sup>th</sup> month of the year, and when the siege on Yerushalayim began. Although they are not listed in chronological order in the pasuk, they are listed in this way so that they are listed in order of the months of the year. **R' Shimon** darshens the pasuk differently: “The fast of the tenth” refers to the 5<sup>th</sup> of Teves, which is when the Yidden in galus found out that Yerushalayim was destroyed. **R' Shimon** says, my way of understanding makes more sense, because according to me the pasuk is in chronological order.
- **R' Huna and R' Chinina** say that the Megilas Taanis (a listing of smaller Yomim Tovim when it was assur to fast and make hespeidim) became batel. They say that just like the pasuk (mentioned earlier) says that the fast days are only fast days when there is no Beis Hamikdash, so too these Yomim Tovim are only kept when there is a Beis Hamikdash. **R' Yochanan and R' Yehoshua ben Levi** say that the Megillas Taanis was not batul, because it is not subject to the same restrictions as the fasts which are mentioned in the pasuk.
  - **Q: R' Kahana** asked, a Braisa says that they were once goizer a fast on Chanukah (which is one of the Yomim Tovim listed in Megillas Taanis) and **R' Eliezer and R' Yehoshua** told them they were wrong for doing so. We see that the Yom Tov in Megillas Taanis continues to exist after the Churban!? **A: R' Yosef** said, Chanukah is treated differently because there is a mitzvah associated with that Yom Tov (i.e. lighting the menorah).
    - **Q: Abaye** asked, why doesn't Chanukah and its mitzvah become batul? **A: R' Yosef** said, Chanukah is treated differently because it publicizes the miracles that took place, and we don't want to put a stop to that.
  - **Q: R' Acha bar Huna** asked, in Megillas Taanis it mentions that the 3<sup>rd</sup> of Tishrei is a Yom Tov, because it was on that day that the people stopped writing Hashem's Name in mundane documents (which led to improper treatment of the written Name). Now, this presumably took place after the Churban, and days were still being added to the Megillas Taanis. Clearly then, the original days were not batul!? **A:** This refers to the time when the Beis Hamikdash still stood.
    - **Q:** The 3<sup>rd</sup> of Tishrei was already a Yom Tov during the second Beis Hamikdash (because it was initially a fast day of Tzom Gedalya, which we said becomes a Yom Tov when the Beis Hamikdash stands). If so, why did they need to make the same day as another Yom Tov!? **A: Rav** said, they did so, so that the day before would be assur to fast on as well.

- **Q:** The day before (i.e. the 2<sup>nd</sup> of Tishrei) is the day after Rosh Chodesh, which is anyway assur to fast, since it is the day following the Yom Tov of Rosh Chodesh!? **A:** Rosh Chodesh is a D'Oraisa, and the **Rabanan** therefore did not feel the need to make it assur to fast on the day after as a way to strengthen the importance of the Yom Tov.
- **Q:** The day before should be assur to fast anyway because it was the day before Tzom Gedalya (which itself became a Yom Tov according to the pasuk)!? **A:** **R' Ashi** said, Tzom Gedalya was instituted by the Nevi'im (not the **Rabanan**), and it therefore has the status of a D'Oraisa in the sense that the day before need not be assur to fast.