



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

Rosh Hashanah Daf Yud Tes

- **Q: R' Tovi bar Masna** asked, we find that one of the days in Megillas Taanis was instituted on the 28th day of Adar, when **Yehudah ben Shamu'ah** helped to remove the Roman decree which outlawed Torah learning, bris milah, and keeping Shabbos. Now, **Yehuda ben Shamu'ah** was a talmid of **R' Meir**, who himself lived after the Churban. If the Megillas Taanis became batel, new Yomim Tovim would not have been added!? **A:** It is actually a machlokes among Tanna'im in a Braisa whether the Megillas Taanis became batul after the Churban – **R' Meir** says it did not, and **R' Yose** says that it did.
 - The Gemara paskens that it did become batul, and then paskens that it did not become batul. The Gemara explains, it did not become batul with regard to Chanukah and Purim, but it did become batul with regard to all other Yomim Tovim.

AHL ELUL MIPNEI ROSH HASHANAH...

- **Q:** Once we know when Elul is, why do we need to send messengers for Tishrei? **R' Chinina bar Kahana in the name of Rav** said that from the times of Ezra, Elul never had more than 29 days!? **A:** It never had more than 29 days because it was never needed for it to have more than 29 days, but if it would be needed, there would be 30 days. That is why messengers had to be sent, to let all know that there were only 29 days.
 - **Q:** If Elul were to be made 30 days, all the people who were notified of Elul would be keeping Rosh Hashanah on the wrong day (because they would keep Rosh Hashanah based on the assumption that Elul was 29 days)!? **A:** When faced with the choice, we would rather risk Rosh Hashanah being observed on the wrong day, than the remaining Yomim Tovim not falling out in their proper time.

V' AHL KISLEV MIPNEI CHANUKAH V' AHL ADAR MIPNEI PURIM

- The Mishna does not mention that on a leap year they send messengers on the second Adar for Purim as well. This does not follow **Rebbi**, who says that on a leap year they would send messengers on the second Adar for Purim.
 - **Q:** Maybe our Mishna and **Rebbi** argue whether one who did the mitzvos of Purim in the first Adar (and not the second) is yotzeh the mitzvos? Our Mishna would say he is yotzeh and **Rebbi** would say that he is not? **A:** All agree that the mitzvos must be done in the second Adar. The machlokes is, that our Mishna holds like the **T"K** of a Braisa who says that in a leap year the first Adar is always 30 days (so there is no need to send out messengers once they were already informed regarding the first Adar), and **Rebbi** holds like **R' Shimon ben Gamliel** of the Braisa, who says that the first Adar is "a month", which **R' Pappa** explains to mean, that it may sometimes be 29 days and sometimes 30 days.
 - **R' Yehoshua ben Levi** testified in the name of the people of Yerushalayim, that in a leap year, both Adars only have 29 days. This argues on **R' Nachman bar Chisda** who said that **R' Simai** testified in the name of **Chagai, Zecharya, and Malachi**, that in a leap year, the Adars may be 29 days, 30 days, or even one having 29 days and the other having 30 days. In the name of **Rav** it was said that we are to always have one of 29 days and one of 30, unless they send from Eretz Yisrael stating differently.
 - It was sent to **Mar Ukva**, that the second Adar is always 29 days.
 - **Q: R' Nachman** asked, a Mishna says that witnesses who have seen the new moon travel to Yerushalayim even if it entails Chillul Shabbos, for 2 months of the year – Nisnon and Tishrei. If there are always 29 days in the Adar that precedes Nisnon, why do we need them to be mechalel Shabbos to come and

give testimony? **A:** Even though we know, there is still a mitzvah for Rosh Chodesh to be established based on the witness of the new moon.

- **Others** say that **R' Nachaman** brought this Mishna as a proof. It must be that the second Adar always has 29 days, and because there is a mitzvah to declare Rosh Chodesh based on witnesses, we allow them to be mechalel Shabbos to come, since we must make Rosh Chodesh on Day 30, and can't wait until Day 31. However, if the second Adar can at times be 30 days, we would have them wait to come until after Shabbos, and in that way not have them be mechalel Shabbos!
 - The Gemara says, the Mishna may be discussing where Day 31 fell on Shabbos, and that is when we allow them to be mechalel Shabbos, so there is no proof.
 - **Q: R' Kahana** asked, a Mishna says that when the Beis Hamikdash is in existence, we allow them to be mechalel Shabbos for witnessing the moon of every month so that we set Rosh Chodesh at its proper time and bring the proper korbanos. This proves that reason we allow them to be mechalel Shabbos is not because it is a mitzvah to declare Rosh Chodesh based on witnesses!? **A: TEYUFTA** of the view that the second Adar is always 29 days.