



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

Rosh Hashanah Daf Chuf Gimmel

KEITZAD HAYU MASI'IN MASUOS...

- The Mishna said that “erez” wood was used for the torches. **R' Yehuda** said, there are 4 kinds of “erez” – erez, kasrom, eitz shemen, and birosh.
 - **Rav** says “kasrom” is “adra”. **R' Sheila** said it is “mavliga”. Others say it is “gulmish”.
 - **R' Yehuda** argues on **Rabbah bar R' Huna**, who says that there are 10 types of erez (based on a pasuk).
 - **Q:** The pasuk only mentions 7 species!? **A:** **R' Dimi** said, the **Chachomim** added 3 more (the Gemara gives a couple of versions of what these 3 are, one of which is coral of the sea).
 - A pasuk describes a stream that begins in the Kodosh Hakodashim and says that as it goes further from the Beis Hamikdash it gets wider, to the point that it gets so wide and strong that even a large ship cannot cross it. **Rav** explains that this large ship referred to is a ship that would be weighed down with sand until it reached near the seabed. At that time, ropes would be tied to the coral and to the ship. The sand would then be offloaded, and when the ship would rise, it would bring up the coral with it. This coral was more valuable than silver.
 - From a pasuk quoted earlier in the Gemara, **R' Yochanan** darshens that Hashem will return each and every tree that was ripped out of Yerushalayim by the goyim.
 - **R' Yochanan** continues to darshen the pasuk to mean, one who learns Torah but does not teach it is like a hadas in the desert (no one enjoys its fragrance). Others darshen the pasuk to mean that one who learns Torah and teaches it in a place where there are no talmidei chachomim, is compared to a hadas in the desert – which is a rarity and very precious.
 - **R' Yochanan** darshens, woe is to the goyim who have destroyed things that are irreplaceable – namely **R' Akiva** and his group (who were murdered). About these goyim the pasuk says that their aveiros for these murders will not be cleansed.

U'MEI'AYIN HAYU MASI'IN MASUOS...U'MIBEIS BALTIN

- **Rav** said that Beis Baltin is Biram. **R' Yosef** said that “gola” (referred to in the Mishna) is Pumbedisa.
- **Q:** What does the Mishna mean that the entire gola looked like it was a bonfire? **A:** A Braisa explains, upon seeing the lit torch, every person in the gola would light a torch and stand with it on top of his roof.
- A Braisa says, **R' Shimon ben Elazar** says, they would also light torches on Charim, Kayur, Geder, and its “friends”. Some say these were additional points in between the points listed in the Mishna. Others say that they were points on the other side of Eretz Yisrael.
- **R' Yochanan** said, there were 8 parsaos between each point.
 - **Q:** This would mean that from Har Hazeisim to Beis Baltin there were 32 parsaos (there were 4 spaces from the first to the last). If we look today we see the distance between the 2 is a lot more than 32 parsaos!? **A:** **Abaye** said, we no longer have a direct road. With a direct road, the distance is only 32 parsaos.

MISHNA

- All the witnesses who came to testify regarding the new moon would go to a large chatzer in Yerushalayim called “Beis Yazeik”. Beis Din would examine them there. They would be fed large meals, so that they should be willing to come back and do this again.

- Initially, if the witnesses came on Shabbos from outside the techum, they would not be allowed to leave this chatzer. However, **R' Gamliel Hazakein** instituted that they may travel 2,000 amos in each direction from the chatzer.
 - This leniency was also extended for a midwife who came to deliver a baby, and for one who came to save people from a fire, from an army, from a flooding river, or from a collapsed building. All these people who came from outside the techum on Shabbos get the status of the people of the city that they have come to help, and they may therefore travel throughout the city and 2,000 amos beyond the city in every direction.

GEMARA

- **Q:** Is the proper version “Beis Ya’azek” (with an “ayin”, which, based on a pasuk has a positive connotation of a protective wall) or “Beis Yazek” (without an “ayin”, which, based on a pasuk has a negative connotation of a prison)? **A: Abaye** said, from the fact that the Mishna says we gave them big meals, it must be that this was a positive experience, and therefore the positive version is the correct one.
 - The Gemara says, it may be that they were well fed, but still felt imprisoned, and therefore there is no proof from this.

MISHNA

- How would they examine the witnesses? The first pair to come would get examined first. The older of the two was brought in first. They would say to him, “Tell us how you saw the new moon. Was it before the sun or after the sun? To the north of the sun or to the south? How high in the sky did it seem to be? Which direction were the ends of the moon pointing? How wide was it?”
 - If he said that the moon was before the sun, his testimony is not accepted (because that cannot be the case).
- They would then bring the second witness and examine him. If his testimony was the same as the first one’s, their testimony is valid. They would continue and ask all the other witnesses the main points as well. They did so just so that these later witnesses should not walk away feeling that they came for no reason, which would prevent them from coming to testify again.

GEMARA

- **Q:** “Before the sun” is the same thing as “To the north of the sun”, and “After the sun” is the same thing as “To the south of the sun”, so why are they asked as 2 separate questions!? **A: Abaye** said, the first question was whether the hollow part of the moon was facing the sun or not. If he says it was facing the sun, his testimony is not accepted (because that never happens).