



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

### Rosh Hashanah Daf Chuf Daled

KAMAH HAYA GAVOHA U'L'AYIN HAYA NOTEH...

- A Braisa says, if he said the moon was to the north of the sun, his testimony is accepted, but if he said he saw it to the south, it is not accepted.
  - **Q:** A Braisa says the opposite is true!? **A:** The first Braisa refers to the summer months. The second Braisa refers to the winter months.
- A Braisa says, if one witness said the moon seemed to be 2 animal prods high, and the other said it was 3 high, their testimony is still valid. If one said it was 3 and the other said it was 5, the testimony is void, but they may combine with other witnesses who agree with what they say.
- A Braisa says, if they testify that they saw the moon by reflection in water, or in a lantern, or through the clouds, they cannot testify as having seen the moon. If they saw half the moon in the water, or in a lantern, or through the clouds, they cannot testify as having seen the moon.
  - **Q:** If seeing the entire moon in a reflection is not good enough, surely seeing only half of it is not good enough!? **A:** The Braisa means that even if they saw half in a reflection and the other half directly in the sky, it is still not good enough.
- A Braisa says, if they say that they saw it but did not see it again, they cannot testify about the moon.
  - **Q:** Must they continuously see it!? **A: Abaye** said, this means, if they saw it in passing, and then looked for it again when they were ready to concentrate on it, but couldn't find it again, they cannot testify about it, because we assume that they saw the edge of a cloud.

MISHNA

- The process for declaring a day as Rosh Chodesh is as follows. The Rosh Beis Din would call out "Mekudash", and all the people would respond "Mekudash, Mekudash". This process is followed whether Rosh Chodesh is on day 30 or on day 31. **R' Elazar the son of R' Tzadok** says, if Rosh Chodesh is not until day 31, this process is not done, because at that point it has automatically been made kodesh from Heaven.

GEMARA

- **Q:** How do we know that the Rosh Beis Din must say "Mekudash"? **A:** It was said in the name of **Rebbi**, this is based on the pasuk of "Vayidaber Moshe es mo'adei Hashem" – we see that the Rosh Beis Din (Moshe) must state so.
- **Q:** How do we know that the people must answer "Mekudash, Mekudash"? **A: R' Pappa** said, this is based on the pasuk of "Asher tikri'u osam", which can be read as "atem" – meaning "you" in the plural form. **R' Nachman bar Yitzchak** said, we learn it from the pasuk of "Eileh heim mo'adoy" – "heim" (they) should declare the "mo'adoy" (the Yom Tov).
  - **Q:** How do we know they must repeat "Mekudash" twice? **A:** The pasuk says "mikra'ei (in the plural) kodesh".

R' ELIEZER B'R' TZADOK OMER IHM LO NIREH BIZMANO EIN MIKADSHIN OSO

- A Braisa says, **Plimo** says, when Rosh Chodesh is on day 30 the process is not followed, but when it is on day 31 it is followed. **R' Elazar the son of R' Shimon** says, this process is never done, based on the pasuk that says we must make the 50<sup>th</sup> year kadosh. The pasuk teaches that we must declare those years as holy, but do not need to do so to the months.

- **R' Yehuda in the name of Shmuel** paskened like **R' Elazar the son of R' Tzadok**.
  - **Abaye** said, we can see this from a Mishna as well. A Mishna says, if everyone saw the new moon, or witnesses saw it and were examined, but Beis Din did not have time to say “Mekudash” before the day was over, then Rosh Chodesh is delayed until day 31. The Mishna does not say that they must declare “Mekudash” on the next day.
    - It may be that they do need to say that. The Mishna only mentions that the Rosh Chodesh is delayed, because we would think that since everyone saw the new moon, maybe we should not delay Rosh Chodesh to the next day. The Mishna teaches that we do.

#### MISHNA

- **R' Gamliel** had many shapes of moons on a board and a wall in his attic. He would use them as a visual aid to help the witnesses describe the moon as they saw it.

#### GEMARA

- **Q:** How could he make these shapes of the moon? The pasuk of “Lo saasun iti” teaches that one may not make forms in the image of the Heavenly bodies!? **A: Abaye** said, the pasuk only prohibits making forms of things that can be reproduced (like the keilim of the Beis Hamikdash), but not things that can't be reproduced (like the Malachim, etc.).
  - **Q:** A Braisa says that the pasuk prohibits making forms in the image of Hashem's Heavenly servants!? **A: Abaye** said, the pasuk only prohibits making the 4 faces from the Kisei Hakavod all together (the face of a human, an ox, an eagle, and a lion). Making a moon would not be assur.
    - **Q:** A Braisa says that one may not make a human face even without making the other three!? **A: R' Huna the son of R' Idi** said, he learned from **Abaye's** lessons that a human face alone is assur based on the pasuk of “Lo saasun iti”, which can be read as “osi”, meaning one may not make the “form” of Hashem, which is meant to refer to a human face. However, other forms are not assur unless they are the 4 (mentioned above) together.
    - **Q:** A Braisa says that the pasuk of “Lo saasun iti” teaches that one may not even make the form of Malachim!? **A: Abaye** said, the pasuk only prohibits making forms of Hashem's servants of the uppermost heaven, not of the lower heavens (the moon is in the lower heavens).
    - **Q:** A Braisa says, the pasuk of “asher bashamayim” teaches that one may not make the form of the sun, moon or stars!? **A:** It is only assur to make these if one intends to worship them.
    - **Q:** A Braisa says, the pasuk of “Lo saasun iti” teaches that one may not even **make** the forms of the sun, moon, or stars!? **A: R' Gamliel** did not actually make the forms. He had them made for him by a goy.
    - **Q: R' Yehuda** had a signet ring with a human form made for him by a goy, and yet **Shmuel** told him that he must deface it!? **A:** That case was different, because the form protruded from the ring, and he wanted to make sure that no one would suspect **R' Yehuda** of worshipping the protruding form.
    - **Q:** We find that a human form was in the shul in Naharda'ah and there was no concern that people would be suspected of worshipping it!? **A:** Noone would suspect a tzibbur of worshipping these forms, only individuals.
    - **Q: R' Gamliel** was an individual, and yet there was apparently no concern that he would be suspect!? **A:** He was the Nasi and always had many people around, therefore he was considered to be a tzibbur. **A2:** He had the moon in pieces. He would only put it together when needed for witnesses. Therefore, he would not become suspect. **A3:** He made these to use to teach others regarding them, which is mutar to do.