



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

Rosh Hashanah Daf Lamed

AMRU LO ECHAD YAVNEH V'ECHAD KOL MAKOM SHEYEISH BO BEIS DIN

- **R' Huna** said, the blowing must be done "with Beis Din".
 - **Q:** What does "with Beis Din" mean? **A:** It means that it must be done in front of Beis Din.
 - **Q: Rava** asked, the Mishna says that there is "another way" in which Yerushalayim was greater than Yavneh. That means that there is an additional way, besides those mentioned in the Mishna. It must mean that in Yerushalayim even an individual can blow on Shabbos during the time that Beis Din is in session and even not during that time, but in Yavneh an individual may only blow at a time when Beis Din is in session. We see that as long as Beis Din is in session the individual may blow even not in front of Beis Din!? **A:** The difference between Yavneh and Yerushalayim is that in Yerushalayim an individual may blow even when not in front of Beis Din, whereas in Yavneh he must be in front of Beis Din.
 - Others say that **R' Huna's** statement was said regarding the blowing of Yovel. That blowing must be done "with Beis Din", which must mean that the blowing must be done at a time when Beis Din is in session.
 - **Q: Rava** asked, a Braisa says that the blowing of Rosh Hashanah and Yovel overrides Shabbos for each person in his house. Presumably this means that this may be done even when Beis Din is not in session!? **A:** It means it may be done at the individual's house, but it must be done at a time that Beis Din is in session.
 - **Q: R' Sheishes** asked, a Braisa says that on Rosh Hashanah there is more of a restriction on an individual's blowing than there is for the Yovel's blowing. Presumably this means that on Rosh Hashanah the blowing must be done during a session of Beis Din, whereas for Yovel there is no such restriction!? **A:** In both cases it must be done during the time of Beis Din. The difference between the two is that on Rosh Hashanah it must be in front of Beis Din and on Yovel it need not be in front of Beis Din.
 - **Q: R' Zeira** asked, if Beis Din is preparing to stand up, is Beis Din still considered to be in session? On the one hand they are still sitting, but on the other hand they are no longer in session!? **A: TEIKU.**

V'OD ZOS HUYSA YERUSHALAYIM YESEIRAH AHL YAVNEH...

- By saying that the place must be able to see Yerushalayim, it excludes a nearby city that is in a valley and can't see it. By saying that it must be able to hear it, it excludes a city on a distant mountaintop. By saying that it must be near, it excludes any place outside of the techum. By saying that the people of that place can come to Yerushalayim, it excludes a place that is separated from Yerushalayim by a river.

MISHNA

- In the times of the Beis Hamikdash, the arbah minim were taken all 7 days in the Beis Hamikdash, and only one day outside of the Beis Hamikdash. When the Beis Hamikdash was destroyed, **R' Yochanan ben Zakai** instituted that the arbah minim should be taken all 7 days in

all places, as a remembrance to the Beis Hamikdash. He also instituted that the new produce (“chadash”) should not be eaten the entire day of the 16th of Nisson.

GEMARA

- **Q:** From where do we learn that we are supposed to make a remembrance for the Beis Hamikdash? **A:** The pasuk says that the goyim denigrated Zion by saying that there is no one who yearns for it. From here we learn that it is proper to yearn for it by creating a remembrance.

V'SHEIHEI YOM HANEIF

- **Q:** Why did he institute that the entire 16th day of Nisson should be assur to eat chadash? **A:** The concern is, that when the Beis Hamikdash is rebuilt and one will need to wait for the bringing of the Omer to begin eating the chadash, he will not wait. He will think, that since the year before (when there was no Beis Hamikdash) he was allowed to eat the chadash on the morning of the 16th, there should be no change in this year (he will not realize the significant difference between the years). By requiring one to wait until after the day of the 16th, he assured that no one will eat the chadash before the bringing of the Omer.
 - **Q:** When would the Beis Hamikdash have to be rebuilt to validate this concern? If it is built during the day of the 16th, he was already allowed to eat at sunrise on the 16th, and there is no concern. If it is rebuilt on the 15th, he should have only instituted that one may not eat until chatzos, because we have learned that one who is not in Yerushalayim may eat the chadash at chatzos on the 16th (even in the times of the Beis Hamikdash), because we can presume that the korban was already brought at that point!? **A:** The concern is for the possibility of the Beis Hamikdash being rebuilt on the night going into the 16th, or right before that night, in which case the Omer may be delayed in being brought (due to the short amount of time for preparation), in which case the Omer will not be brought before chatzos.
 - **R' Nachman bar Yitzchak** said, the reason for the view of **R' Yochanan ben Zakai** is that he holds like **R' Yehuda**, that eating chadash on the 16th is actually assur D'Oraisa (based on the pasuk of “ahd etzem hayom hazeh”).
 - **Q:** We find that **R' Yochanan ben Zakai** and **R' Yehuda** argue about this in a Braisa, so how can we say that they shared the same view? **A:** **R' Yehuda** was mistaken into thinking that **R' Yochanan** meant that the prohibition of eating chadash on the 16th was only D'Rabanan, which is why he argued. However, in truth, **R' Yochanan** held that it is assur D'Oraisa.
 - **Q:** The Mishna said that **R' Yochanan instituted**, which means that it is not D'Oraisa!? **A:** The Mishna means that he darshened the pasuk and instituted that the people should follow the Halacha that he felt was a D'Oraisa.

MISHNA

- Originally they would accept witnesses regarding the new moon at any point of the day. It once happened that the witnesses showed up late in the day, causing the Levi'im to make a mistake regarding the proper song to sing. They then enacted that witnesses would only be accepted up to the time of Mincha, and if witnesses would show up after that time on the 30th day of Elul (which was possibly Rosh Hashanah), they would continue to keep that day as Yom Tov, and treat the next day as Yom Tov as well. After the Churban (when the Levi'im didn't sing anymore), **R' Yochanan ben Zakai** instituted that they should once again accept witnesses the entire day.

GEMARA

- **Q:** In what way did the Levi'im make a mistake? **A:** In Bavel they said that the Levi'im did not sing any song at all. In Eretz Yisrael **R' Zeira** said that they sang the wrong song, by singing the regular weekday song with the afternoon Tamid.

- **R' Zeira** brought a proof from a Braisa which says that they limited the time for accepting witnesses so that the Levi'im should not make a mistake with the song. "Making a mistake" means that the wrong song was sung!
 - The Gemara says, not singing a song at all would also be considered to be "making a mistake".
- **R' Acha bar Huna** brought a Braisa which explains which songs were sung on Rosh Hashanah with the korbanos. The song sung with the mussaf was "Harninu LeiLokim Uzeinu". If Rosh Hashanah was on Thursday, in which case that should have been the song of the morning Tamid, the song for the morning Tamid was changed. The Braisa then says, if the witnesses came after the morning Tamid when Rosh Hashanah was on a Thursday, they would repeat the same song again with the mussaf. **R' Acha bar Huna** said, we see that when they weren't sure, they would sing the regular weekday song (as the Braisa says, they would repeat it, and they would not just skip singing altogether). This is a proof to **R' Zeira!**
 - The Gemara says, it may be that when that day was any day but Thursday, they would not sing anything. However, when the day was Thursday they would sing the regular Thursday song, since it also relates to Rosh Hashanah.