



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

Rosh Hashanah Daf Lamed Aleph

- A Braisa lists the songs that were sung each day with the Tamid. The Braisa says, **R' Yehuda in the name of R' Akiva** said, on Sunday they would sing "LaShem ha'aretz umloah", given that it was the first day of Creation and therefore the day that Hashem visibly "acquired" the world. On Monday they said "Gadol Hashem umhual me'od", which speaks about the separation between Yerushalayim and the rest of the world, similar to the way Hashem separated between Heaven and Earth. On Tuesday they sang "Elokim nitzav ba'adas Kel", referencing that Hashem exposed the earth in preparation for habitation. On Wednesday they sang "El nekamos Hashem", since He will punish those who serve the sun and the moon, which were created on that day. On Thursday they sang "Harninu Leilokim uzeinu", referencing that Hashem created birds and fish on that day, which cause people to praise Hashem. On Friday they sang, "Hashem malach gei'us laveish", referencing Hashem having completed Creation, and now being the King over all. On Shabbos they sang "Mizmor shir l'yom HaShabbos", being a reference to the Days to Come, after the world as we know it, ceases to exist. **R' Nechemya** says, the same way the songs of the first 6 days are a reference to the days of Creation, so too the song of Shabbos is a reference to Hashem having "rested" after the 6 days of Creation.
 - The Gemara says, the machlokes is: the **T"K** holds like **R' Katina**, who says that the world will cease to exist for 1,000 years (which is considered "one day" in Hashem's terms), which is why he says there will be "a day of Shabbos". **R' Nechemya** holds like **Abaye**, who says that the world will be destroyed for 2,000 years (so this can't be what is referred to as a "day" of Shabbos).
- **R' Chanan bar Rava in the name of Rav** said, with the Shabbos mussaf they would sing a rotation of the six songs of Haazinu. He said, the same way they were divided for this purpose, they were also divided for purposes of aliyos on Shabbos.
- **R' Yochanan** said, for the afternoon Tamid on Shabbos they would sing "Az Yashir", "Mi Chamocha", and "Az Yashir" (that was sung by the well), on a rotating basis.
 - The Gemara proves from **R' Yose** in a Braisa that they would sing one of these for mincha and one of the previous for mussaf every week, on a rotating basis (so that the mincha rotation finished twice in the time that it took the mussaf rotation to be completed once).
- **R' Yehuda bar Idi in the name of R' Yochanan** said, we learn from pesukim that the Shechina traveled 10 times (each time gradually further) from the Kodosh Hakodashim, during the time of the first Churban. Corresponding to that, we find that the Sanhedrin were moved 10 times from the Beis Hamikdash complex as well, during the time of the second Churban.
 - **R' Yochanan** said, before the Shechina finally made its last move back to Heaven, it stayed in the Midbar for 6 months, hoping that the Yidden would do teshuva before it would have to leave back to Heaven.
 - **R' Elazar** said, based on pesukim, that the Sanhedrin only moved 6 times.

MISHNA

- **R' Yehoshua ben Karcha** said, **R' Yochanan ben Zakai** also instituted that even if the Rosh Beis Din is not at the Beis Din, the witnesses who came to say testimony regarding the moon need only go to the place of Beis Din, and don't need to find the Rosh.

GEMARA

- There was a woman who was summoned to appear in front of Ameimar in Beis Din in Nahardai to address a debt that she owed. Ameimar then went to Mechuza. When she didn't appear to him in Mechuza, he put her in "cheirem" for not appearing. **R' Ashi** asked, our Mishna said that **R' Yochanan ben Zakai** said that one need only appear to the Beis Din, and need not follow the Rosh Beis Din, even if the Rosh has gone elsewhere? **Ameimar** responded, that was enacted only for witnesses of the new moon, so as not to discourage them from coming and saying their testimony.
- A Braisa says, Kohanim may not wear their sandals while giving the Birchas Kohanim. This was one of the 9 enactments that were instituted by **R' Yochanan ben Zakai**.
 - The Gemara explains, there were the 6 of this perek (regarding shofar, lulav, eating of the new grain, accepting testimony on the new moon all day, that the witnesses need not follow the Rosh Beis Din, and regarding the Kohanim wearing the sandals). One in the first perek (that even after the Churban the witnesses of the new moon for Nisnon and Tishrei may violate Shabbos to go say their testimony). Another one which said that one who becomes a ger after the Churban should not separate money to designate it for a future korban (because it may lead to improper use of kadosh money). And the 9th one is a machlokes: **R' Pappa** says he instituted, that after the Churban one no longer need to carry the fruit of the 4th year of a tree up to Yerushalayim (even from nearby), and one may instead redeem the fruit and bring the money to Yerushalayim, and **R' Nachman bar Yitzchak** says he instituted that the red string that would turn white (if Hashem forgave the aveiros of the Yidden) on Yom Kippur after the Azazel process, should no longer be tied to anyplace in the Beis Hamikdash, but should instead have a piece tied to the horns of the animal and a piece tied to a rock on the mountain.
 - **R' Nachman bar Yitzchak** doesn't hold like **R' Pappa**, because the Mishna which discusses that institution says that it was instituted by the "colleague" of **R' Eliezer**. Now, **R' Yochanan ben Zakai** was his rebbi, not his colleague! **R' Pappa** says that **R' Eliezer's** talmidim are the ones who called **R' Yochanan** a colleague, out of respect for their rebbi, **R' Eliezer**.
 - **R' Pappa** doesn't hold like **R' Nachman bar Yitzchak**, because we have learned that **R' Yochanan ben Zakai** did not teach (or institute) until the last 40 years of his life, and during those 40 years the red string was no longer used at all! **R' Nachman bar Yitzchak** says, he actually suggested this to his rebbeim before the last 40 years of his life, when he was still a talmid himself, and because they enacted this based on his suggestion, it became known as his enactment as well.