



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

### Rosh Hashanah Daf Lamed Beis

#### MISHNA

- **R' Yochanan ben Nuri** says, the Rosh Hashanah mussaf Shmoneh Esrei is as follows: the first 3 brachos are said like in every shmoneh esrei, except that he includes the "malchiyos" in the "Hamelech Hakadosh" bracha, and does not blow the shofar at its conclusion. He then says the bracha for the Yom Tov ("Ata b'chartanu", etc.) and then blows the shofar. He then says the "Zichronos" and blows the shofar. He then says the "Shofros" and blows the shofar. He then completes the shmoneh esrei with the last 3 brachos said in every shmoneh esrei.
  - **R' Akiva** said to him, if he does not blow the shofar for the malchiyos, why even say it at all? Rather, the first 3 brachos are said like every day. The Malchiyos are combined with the bracha for the Yom Tov, which is then followed by the blowing of the shofar. He then says the Zichronos and blows the shofar. He then says the Shofros and blows the shofar. He then completes the shmoneh esrei with the last 3 brachos said in every shmoneh esrei.

#### GEMARA

- **Q:** How could **R' Akiva** ask why malchiyos are said altogether? We learn this from a pasuk!? **A:** He meant to say, if we don't blow the shofar for Malchiyos, it should not require 10 pesukim as is required for zichronos and shofros. Less than 10 should be enough.
- A Braisa says, we learn that the bracha of "Avos" (the first bracha of shmoneh esrei) should be said, from the pasuk of "havu LaShem bnei eilim". We learn that "Gvuros" (the second bracha) should be said, from the pasuk of "havu LaShem kavod va'oz". We learn that the bracha of "Kedusha" (the 3<sup>rd</sup> bracha) should be said, from the pasuk of "havu LaShem kivod shimo...b'hadras kodesh". How do we know that we must say malchiyos, zichronos, and shofros on Rosh Hashanah? **R' Eliezer** says, we learn it from the pasuk of "Shabason (referring to a bracha for the Yom Tov) zichron (referring to zichronos) teruah (referring to shofros) mikrah kodesh (referring to the prohibition of melacha)". **R' Akiva** said, it makes more sense to say that the first word "Shabason" refers to the most prevalent part of the Yom Tov, which is the prohibition to do melacha, and the last words "mikra kodesh" refer to the bracha of the Yom Tov.
  - **Q:** How do we know that we must also say malchiyos? **A:** A Braisa says, **Rebbi** says, the pasuk immediately before the discussion of Rosh Hashanah, ends with the words "Ani Hashem EloKeichem". We darshen that to mean that those words refer to Rosh Hashanah as well, teaching that we must say a bracha showing Hashem's kingship (i.e. malchiyos). **R' Yose bar Yehuda** says, we can learn this out from another pasuk. The pasuk says "V'hayu lachem l'zikaron lifnei EloKeichem, Ani Hashem Elokeichem". The last 3 words seem extra, and they therefore teach that whenever zichronos (zikaron) are said, malchiyos are said as well.
  - **Q:** Where in the shmoneh esrei is the bracha on the Yom Tov said? **A:** A Braisa says, **Rebbi** says, the bracha on all Yomim Tovim is always the 4<sup>th</sup> bracha, and it therefore combines with malchiyos as the 4<sup>th</sup> bracha here as well. **R' Shimon ben Gamliel** says, the bracha on the Yomim Tovim is always the middle bracha (a Yom Tov shmoneh esrei has 7 brachos), and it therefore is combined with zichronos to remain the middle bracha here as well (Rosh Hashana shmoneh esrei has 9 brachos). The Braisa continues, that when **R' Yochanan ben Broka** was the chazzan by **R' Shimon ben Gamliel**, he followed

the order according to **R' Yochanan ben Nuri** (of our Mishna). **R' Shimon** said to him, that is not how my father did this in Yavneh. On the second day **R' Chanina** the son of **R' Yose Haglili** was the chazzan and he followed the order of **R' Akiva**. **R' Shimon** said, that is how my father would do this as well.

- **Q: R' Akiva** said that malchiyos are combined with the Yom Tov bracha and **R' Shimon** said (above) that zichronos are combined with the Yom Tov bracha. How could **R' Shimon** agree with **R' Chanina** for following the order of **R' Akiva**? **A: R' Zeira** said, he agreed in the sense that the shofar is blown after the malchiyos bracha.
- **Q:** What does it mean “on the second day”? There were never 2 days of Rosh Hashanah!? **A: R' Chisda** said, it means the day of Rosh Hashanah of the following year.

#### MISHNA

- We do not say less than 10 pesukim for malchiyos, 10 for zichronos, and 10 for shofros. **R' Yochanan ben Nuri** says, if he said 3 of each, he is yotzeh.

#### GEMARA

- **Q:** What do the 10 pesukim of malchiyos correspond to? **A: R' Levi** says, they correspond to the 10 times that Dovid Hamelech said an expression of Hallel in Tehillim.
  - **Q:** We find many more than 10 times!? **A:** He meant the times in the perek of “Haleluhu b'seika shofar”.
  - **A: R' Yosef** said, they correspond to the aseres hadibros. **R' Yochanan** said they correspond to the 10 “maamaros” (utterances) with which Hashem created the world.

#### R' YOCHANAN BEN NURI OMER IHM OMER SHALOSH SHALOSH...

- **Q:** Does **R' Yochanan ben Nuri** require 3 pesukim from the Torah, 3 from Neviim and 3 from Kesuvim, for a total of 9 pesukim for each, which means that he argues with the **T”K** regarding one additional pasuk, or does he require 1 from the Torah, 1 from Neviim and 1 from Kesuvim, for a total of 3 pesukim? **A:** A Braisa says, that one should say 10 pesukim for malchiyos, 10 for zichronos, and 10 for shofros, but if one says only 7 he is yotzeh. **R' Yochanan ben Nuri** says, one should not say less than 7, but if he says 3 he is yotzeh. Now, if “3” means 3 pesukim of Torah, 3 of Neviim, and 3 of Kesuvim, then the first part of his statement means 7 of each, for a total of 21 pesukim, which is more than the **T”K**! Obviously, he means 3 pesukim is total.
- **R' Huna in the name of Shmuel** paskened like **R' Yochanan ben Nuri**.

#### MISHNA

- We do not mention pesukim dealing with punishment, for the malchiyos, zichronos, and shofros. We begin with pesukim from the Torah, and end with pesukim from the Neviim. **R' Yose** says, if one finishes with a pasuk from the Torah, he is yotzeh.

#### GEMARA

- The Gemara gives examples of pesukim of malchiyos, zichronos, and shofros that discuss punishment and should therefore not be used. However, the Gemara says, we may use pesukim that discuss the punishment of the goyim.
- Pesukim dealing with the zichronos regarding an individual should not be used.
- **R' Yose** says, pesukim of “pikdonos”, like “VaHashem pakad es Sarah”, may be used for “zichronos” as well. **R' Yehuda** says this may not be done.
  - **Q:** How can the pasuk regarding Sarah be used when it is a pasuk for an individual? **A:** Since Klal Yisrael came about from this “remembering” of Sarah, it is considered to be a pasuk of a tzibbur.
- **R' Yose** says, the pasuk of “Se'u she'arim rasheichem”, which mentions the word “melech” twice, can be counted as 2 for the 10 required mentions of malchiyos. The next pasuk of “Se'u she'arim rasheichem”, which mentions the word “melech” three times, can be counted as 3 for

the 10 required mentions of malchiyos. **R' Yehuda** says the first pasuk can count as one, and the second pasuk can count as 2 (he holds that when the pasuk says "Mi hu zeh melech hakavod", that does not count).

- **R' Yose** says, the pasuk of "Zamru Elokim zameiru, zamru l'malkeinu zameiru, ki melech kol ha'aretz Elokim" counts as 2 mentions of malchiyos. **R' Yehuda** says it counts as only one (because reference to "our" King cannot count, since it does not denote Hashem being King over the entire world). They both agree that reference to Hashem sitting on His throne is not counted as a mention of malchiyos.
- **R' Yose** says that a pasuk that mentions zichronos and shofros, like "Shabasson zichron teruah", may be used for zichronos and then again for shofros. **R' Yehuda** says it may only be used for zichronos (the pasuk doesn't say the word shofar).
  - The same machlokes applies for using the pasuk of "U'sruas melech bo" for malchiyos and shofros.
  - They would even argue regarding a pasuk that only mentions the word teruah. **R' Yose** would say it may be used for shofros, and **R' Yehuda** would say that it may not be used.

MAS'CHIL BATORAH UMASHLIM BANAVI. R' YOSE OMER...

- **Q:** This suggests that **R' Yose** says that one who ends off with a pasuk from the Torah is yotzeh b'dieved. However, a Braisa says that **R' Yose** says, one who ends off with a pasuk from the Torah is praiseworthy!? **A:** The Mishna should say, that **R' Yose** says, if one began with a pasuk from the Torah and ended with a pasuk from the Navi he is yotzeh (which is b'dieved, because the best is to end with a pasuk from the Torah).
- **Q:** We only find 3 pesukim regarding malchiyos in the Torah (and since we are supposed to end with a pasuk from the Torah, we need 4 pesukim)!? **A:** **R' Huna** said, a Braisa says: **R' Yose** says the pasuk of "Shema Yisrael" is considered malchiyos, as is the pasuk of "v'yadata hayom v'hashevosa...", as is the pasuk of "ata hareisa ladaas".

MISHNA

- The shofar is blown on Mussaf of Rosh Hashanah. When Hallel is said on other Yomim Tovim, it is said by Shachris.

GEMARA

- **Q:** Shofar is not blown until mussaf so that we give a chance for more people to be there. If so, why don't we do the same for Hallel? If the reason we say Hallel by shachris is because we want to do the mitzvah at the very first chance, then why don't we do the same for shofar? **A:** **R' Yochanan** said, the Mishna was taught during a time when the goyim decreed against blowing shofar. Therefore, they would go around to inspect if shofar was blown in the morning. For this reason, we waited until mussaf (after the inspections) to blow the shofar.
- **Q:** Why don't we say Hallel on Rosh Hashanah? **A:** **R' Avahu** said, the Malachim ask this question to Hashem. Hashem answers, I am sitting in Judgment, with the Books of Life and Death open before Me, and the Yidden should sing!?

MISHNA

- In an attempt to be yotzeh the mitzvah of shofar, one may **not**: go beyond the techum, clear a pile of rubble, climb a tree, ride on an animal, swim in water, or cut the shofar, whether the cutting is done in a way only assur D'Rabanan, or assur D'Oraisa. However, one may put water or wine into a shofar (to make it sound better).
- One need not stop children from blowing shofar, and one should even help them to learn how to blow. One who blows without thinking to be yotzeh, and one who hears such a blowing, is not yotzeh.

GEMARA

- Even though the mitzvah of shofar is an assei, since the issur of melacha on Yom Tov is an assei and a lo saasei, it cannot be overridden with a simple assei.

LO OLIN B'ILAN V'LO ROCHVIN AHL GABEI BEHEIMAH...

- **Q:** Once we are taught that even an issur D'Rabanan may not be overridden for shofar, why does the Mishna need to teach that something that involves a possible issur D'oraisa (like riding on an animal, for the concern of ripping off a branch) may not be done. That is obvious!? **A:** The Mishna teaches a "zu v'ein tzarich lomar zu" – it teaches something additional, even though there is really no reason to teach it.