

9- Rosh Hashanah Intro

Rosh Hashanah-

First of Tishrei:

1. God sits in judgment over all mankind (Mishnah 16a).
2. We blow the shofar (Lev 23:24 Num 29:1) to be remembered by God (Rosh Hashanah 16a, 26a).
3. This day marks the creation of the world and of mankind (Rosh Hashanah 10b Note 25).

Even in the secular world, for some laws, the legal year does not begin on the first of January, but on some other date, i.e., the fiscal year or the academic year.

The solar year is based on the fact that the sun returns to the same point. A lunar month has a cycle that we can see. Shabbos has no such pattern.

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The commonly used secular calendar is based on the solar cycle. The earth makes a complete revolution around the sun in $365 \frac{1}{4}$ days. The year is divided into 12 months, each month has between 28-31 days, arbitrarily. Nothing special happens at the beginning of each month.

The lunar cycle is not a factor in the solar calendar. Even though the word ‘months’, originates from the word ‘moon’, it is borrowed from the lunar calendar. Months in the Jewish calendar are not arbitrary.

The moon moves around the earth in a cycle once a month. At one point the moon will be aligned exactly between the Earth and the Sun. This is called the “conjunction”. Conjunction occurs every 29 days, 12 hours 44 minutes and $3 \frac{1}{2}$ seconds . Our Rabbis divided the hour into 1080 ‘chalakim’, each ‘chalek’ is $3 \frac{1}{3}$ seconds or $1/18^{\text{th}}$ of a minute.

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Therefore, the time between each conjunction is 29:12:793. A molad is the change between the old moon to the new moon. The time between one molad and the next is 29 days, 12 hours and 793 parts of an hour.

The molad starts when the moon is entirely dark to us. However, a month cannot start in the middle of a day. It must start at the beginning of a full day and must be announced by the Sanhedrin of 71 judges. Any three judges can perform this mitzvah, which is based on two witnesses sighting the new moon.

This continued until 4118 years after creation, i.e., 358 CE, when R Hillel, the 13th generation, direct descendant of Hillel the elder, instituted the current calendar.

The lunar year, 12 months of 29 ½ days, is 11 days short. Seven leap years in every 19 year cycle, compensates for that by adding an additional month.

Chapter #1

Mishnah #1

There are 4 new years

אַרְבָּעָה רֵאשִׁי שָׁנִים הֵם

1 Nissan - New Year for Kings and festivals.

1 Elul - New Year for maaser of animals.

1 Tishrei - New Year for calculating the year, Shemitah and Yovel for saplings and vegetables.

1 Shevat - New Year for the tree – Beis Shammai
Beis Hillel says it is the 15th of Shevat

Relevant to legal documents:

1. The king's reign, even if it began before Nissan, is counted as if it ended on Nissan. Then we count as if it was the second year.
2. All the animals aged 1 year must be counted and 1/10th if the animals become Maaser. Therefore, the dates of that year must be designated.
3. It is forbidden to eat fruit from a tree during its first 3 years. Whenever a tree was planted, it completes its first year at the end of Elul. Its second year begins on the first of Tishrei.

בְּאַחַד בְּנִיסָן רֵאשׁ הַשָּׁנָה לְמַלְכִּים וְלַרְגְּלִים

The first of Nissan is the New Year for Kings and holidays.

The numerical equivalent of each letter in the Hebrew word, Nissan, is the same as the letters which make up the letter's name.

Nun equal 50	-	Nun "Nun"	50/50
Yud equal 10	-	Yud "Vov, Daled"	10/10
Samech equals 60	-	Samech "Mem, Chaf"	60/40 + 20
Nun equals 10	-	Nun "Nun"	50/50

The leadership of the Jewish people impacts both the physical world (Kings) and the spiritual world (festivals).

בְּאַחַד בְּנִיסָן רֵאשׁ הַשָּׁנָה לְמַלְכִּים וְלְרֵגָלִים

The first of Nissan is the New Year for Kings and holidays.

Rosh Hashanah for kings is listed first, since the King's reign is calculated from the first of Nissan. Whereas the Rosh Hashanah for festivals does not begin until Pesach, which is the 15th of Nissan.

A little extra leeway is given to a person (15 days) before he would be in violation of the fulfillment of a vow, "Baal Teacher." Whereas, the dating of loan documents, would be on the first of Nissan.

Loan document delineation is a much more common occurrence than dating the violation of a vow. Therefore, the more frequent halachah is recorded first.

בְּאַחַד בְּנִיטָן רֵאשׁ הַשָּׁנָה לְמַלְכִּים וְלְרִגְלִים

The first of Nissan is the New Year for Kings and holidays.

The date of the King's reign is important because it is used to date contracts.

Contracts must be dated accurately. This is due to the fact that, if a contract is in default, i.e., a loan or a ketubah, the claimant may collect from any property that the owner had at the time the contract came into effect. Even if it was sold in the interim.

If the loan is dated incorrectly, the claimant may claim property he/she has no right to, or be prevented from getting property he/she has a right to. Therefore, it is important to date accurately.

אַרְבָּעָה רְאִשֵׁי שָׁנִים הֵם

Four varieties of Rosh Hashanah are listed.

R Tzvi Elimelech of Dinor – Noted that all the designations are in the plural; kings, documents, festivals, animals and vegetables, except for the tree, which is referred to in the singular.

This suggests that on Tu B'Shevat, we focus on one tree which provides the esrog. As the sap rises in the fruit trees, each person will acquire his beautiful esrog, depending on his individual merit. Prayer on this day will 'bear fruit' and is alluded to, by switching from plural to singular.

בּוֹרֶשׁ מֶלֶךְ בְּשֵׁר הָיָה לְפִיכָךְ מָנוּ לוֹ בְּמַלְכֵי יִשְׂרָאֵל

Koresh was an upright King, therefore, they counted his reign like a Jewish King.

Koresh was the son of Esther and Achasveros, so certainly, he was Jewish. Why does the Gemara give us the reason that ‘he was upright’ to count his reign from Nissan? It’s a forgone conclusion.

Some might say that the son of a Jewish mother and a non-Jewish father, would only be considered Jewish, if the mother raised him. In this circumstance, Achasveros might have raised Koresh, however, we don’t believe this to be the case.

The reign of a Jewish King starts on Nissan, only if his subjects are also Jewish. In this case, they were not. Therefore, the Gemara states that because Koresh was upright, he had the honor, notwithstanding, to be dated like a Jewish King.

הַאֹמֵר סֵלַע זֶה לְצַדָּקָה בְּשִׁבּוּל שְׂיָחִיו בְּנֵי

One who says, “This coin I give to Tzedakah in order that my son should live,

One who says, “This coin I give to Tzedakah in order that my son should live, or, “my parent’s neshama should have an Aliyah, etc.”, that person is a completely righteous person.

“How is this so?” asks Reb Chaim Brisker, “One would think it is the best fashion to give Tzedakah without any ulterior motive, just for the sake of the mitzvah alone.”

Perhaps this way of giving Tzedakah, Reb Chaim Brisker suggests, is of such a high quality, because it shows complete ‘bitachon’, belief and reliance on HaShem’s goodness, and one who has such a strong belief, must be a completely righteous person, ‘a tzaddik gamur’.

לֹא קָשִׁיָא פֶּאֶן בְּיִשְׂרָאֵל פֶּאֶן בְּעוֹבְדֵי פִּזְבִּימ

There is no difficulty, here we are talking about a Jew, there, about a non-Jew.

Shulchan Aruch - Prohibits one from accepting Tzedakah from a non-Jew:
In public: It is a Chilul HaShem that a Jew needs to accept charity from a non-Jew. God should provide for his needs.

In private: Is it permitted? It is not a Chilul HaShem as no one sees. However, the non-Jew gets merit and their reign over us may be prolonged by their merit.

Therefore, under no circumstances (other than Pekuach Nefesh), “So his son will live”, is it permissible to accept charity from a non-Jew.

כִּיּוֹן שֶׁעָבְרוּ עָלֶיהֶן שְׁלֹשָׁה רְגָלִים עוֹבֵר בְּבֵל תֵּאָחֵר

Baraisa here states, “A person is not liable for delaying his pledge to give Tzedakah until the passage of three festivals.”

Rava 6a - Says he is obligated to give it immediately.

Tosophos resolves the conflict by saying that Rava is speaking of the circumstance of when the poor person is standing directly before you, waiting for the Tzedakah that was promised. Then it must be given immediately.

Rashba says Rava decided that the pledge should be given “immediately”, not because of the negative commandment, ‘baal teacher’, “don’t delay,” but because of the positive commandment, ‘motzei shiftichah tismor vaditah’, “You should heed the words that leave your lips and do them.”

מִצְוָה לְמִימְנֵי יוֹמֵי וּמִצְוָה לְמִימְנֵי שָׁבוּעֵי

It is a mitzvah not only to count the days of the Omer, but it is a mitzvah to count the weeks also.

Not only make every day count, but realize the larger perspective also.

Not just the steps of the journey, but the large divisions, miles or roadside markers, showing the progress that you are making.

תָּנוּ רַבָּנָן בְּאַחַד בְּנֵיסָן רֵאשׁ הַשָּׁנָה לְחֹדְשִׁים

The Rabbis taught that the first of Nissan is the new year for the counting of the months.

We commemorate the going out of Egypt in the month of Nissan and therefore, it is the first month.

The other months only had numbers at first which referred to the month of Nissan as the first month, much like the days of the week always referred to Shabbos.

However, when we came back from Babylonia, we used the Persian names for the months, to publicize the fact that we had been in Persia and now we were back.

תְּקְעוּ בַּחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חֲגֵנוּ׃

Blow the Shofar on the moon's renewal, when the moon is covered on our festive day.

How is it possible to celebrate on the Day of Judgment?

The judgment of Rosh Hashanah is in our own hands. For a defendant to be told by the judge that the outcome of his judgment is in his own hands, is something to celebrate. Even if we are guilty, we can do teshuvah and direct the verdict to a less harsh one. Certainly we can celebrate that.

דְּתַנִּינָא פֶּר הָאֶמּוֹר בְּתוֹרָה סְתָם
בֶּן עֶשְׂרִים וְאַרְבָּעָה חֹדֶשׁ וַיּוֹם אֶחָד

When the Torah mentions the word ‘par’, ‘bull’, it refers to a bull that is 24 months and 1 day old.

When we say, ‘a bar mitzvah boy’, what do we mean?

Tosophos says- 13 years to the hour, i.e., if he was born at 7am, he is not bar mitzvah until then.

Our custom – If he reaches his birthday, i.e., even the evening before, he is considered a bar mitzvah.

Can he conduct Kabbalat Shabbos services on his bar mitzvah Shabbos? If he was born on shabbos? No, because Kabbalat Shabbos is often done early, and an early Shabbos is not calculated into the date for a person’s bar mitzvah.

בְּתִשְׁרֵי נִבְרָא הָעוֹלָם בְּתִשְׁרֵי נוֹלְדוּ אָבוֹת
בְּתִשְׁרֵי מָתוּ אָבוֹת

On Tishrei, the universe was created and the patriarchs were born and died.

We commemorate the creation of the world on Rosh Hashanah, but we also recite in our prayers, ‘Zecher Yetzias Mitzraim’, “to remember going out of Egypt.” How does Rosh Hashanah correlate with leaving Egypt?

The month of Tishrei was the month in which:

- Each of the patriarchs was born and died.
- Sarah was remembered on Rosh Hashanah to have a child, also Rachel and Hannah.
- Joseph was released from prison.
- The servitude of our ancestors ceased in Egypt.

בְּרֵאשׁ הַשָּׁנָה נִפְקְדָה שָׂרָה רָחֵל וְחַנָּה

On Rosh Hashanah Sarah, Rachel and Hannah were remembered.

Four historical freedoms are mentioned in connection with Rosh Hashanah:

1. Women, who were barren, Sarah, Rachel, and Hannah, were decreed to bear children.
2. Yosef was released from prison.
3. Our ancestors were released from Egypt.
4. During Tishrei, the final redemption will take place.

וְכָתִיב בְּשָׂרָה ,, וַיִּזְכֹּר אֱלֹהִים אֶת-שָׂרָה'

And God remembered Sarah.

The Torah reading for Rosh Hashanah includes the story of Ishmael. Why? Abraham wanted to treat him as a son and to give him another chance. Sarah treated him as the son of a slave girl and banished him from the house. However, in so doing Sarah put Ishmael in a position to have the insight to ask for teshuvah.

In the desert, dying of thirst, away from his father, and his mother having distanced herself from him, Ishmael was able see “The light of his judgment.” Ishmael was inspired to do teshuvah and “HaShem heard the voice of the lad...” A story of teshuvah for Rosh Hashanah.

לְמָה תּוֹקְעִין בְּרֵאשׁ הַשָּׁנָה

Why do we blow the Shofar on Rosh Hashanah?

Why do we blow the shofar? Because God told us to blow it.

Rambam (Hil Teruah 4:13) – Even though all statutes are Divine decrees, it is fitting for man to reflect and to offer reasons for them. A law for which there is no reason given, should not be considered trivial in our eyes.

R'Yaakov Kamenetsky – The essence of a 'chok', “a rule for which no explanation was given,” like 'parah adumah' (the Red Heifer), is to teach us obedience to the commandments given to us by God.

אֵלֵּא לְמָה תּוֹקְעִין וּמְרִיעִין בְּשֶׁהֵן יוֹשְׁבִין

Why do we sound a tekiah and a teruah when the congregation is sitting and also sound a tekiah and a teruah when the congregation is standing?

This is done before and after the Amidah, to confuse Satan.

How can we confuse Satan each year? Doesn't he learn from year to year?

This works because when we sound the Shofar, Satan is not sure if this is in honor of Rosh Hashanah and he must be prepared to prosecute each Jew, or is it the days before the coming of Moshiach and on that day Satan will be destroyed. Satan greets the first with glee and the second with fear. Before he has the time to think it through and realize it is Rosh Hashanah, his opportunity to prosecute the Jews has passed.

How can he be fooled each year? Even a fire dept. that has received many false alarms, must consider each alarm as genuine, since the consequences of failing to do so, are so great. So it is with Satan, even though he knows he might be fooled and it, most likely, is Rosh Hashanah, he must pause to consider. That pause is enough for Satan to lose his opportunity. Or it may be a new Satan each year and a new one would be easier to mislead.

כְּדֵי לְעַרְבֵב הַשָּׂטָן

In order to confuse Satan.

When we get to heaven, we will be asked why we did not learn more and we will answer: The pressures of life, i.e., working, raising a family, etc., took up so much time.

If asked why we did not realize that material matters are not as important as spiritual ones, we can answer, we were so busy, that we did not have time to think.

Just as in the Gemara, if Satan can get confused because of the blasts of the Shofar and he is an angel, surely I, as a poor human being, can be confounded by the day to day pressures of life.

כָּל הַמַּעֲבִיר עַל מְדוּתוֹ מַעְבִּירֵן לוֹ עַל כָּל פְּשָׁעָיו

He who passes by his measures, i.e., ,overcomes his natural tendencies, all his sins are passed over (forgiven).

Rashi - This means that if a person refrains from responding in kind to those who have hurt him, it is to his credit. Just as he did not punish the one who violated him, so HaShem forgives and does not punish him for his violations.

R' Aryeh Kaplan - Equates this quality with the Kabbalistic term, ‘hishtavus’, from the word, ‘shavah’, meaning equal or equanimity or stoicism, accepting all that occurs.

Baal Shem Tov - Interprets (Psalm 16:8) ‘shivisi HaShem l’negedi tamid’,
“I have a sense of equanimity, God is before me at all times.”

מִלְמַד שְׁנֵת עֵטָף הַקָּדוֹשׁ בְּרוּךְ הוּא בְּשָׁלִיחַ צְבוּר

So we learn that God wrapped himself in a talis like a shaliach tzibur.

We learn that God wrapped himself in a talis like a shaliach tzibur, and showed Moses the order of prayers. And God said to Moshe, “Anytime the Bnei Israel sin, let them perform before me this procedure and I will forgive them.” This means, pray like this.

When people pray and each asks for his own personal needs, this constitutes many people praying privately. The most effective prayer is when each person presents a prayer for others. This then, is each member davening a communal prayer and this request is something that HaShem cannot refuse.

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Daf Digest

בְּרִית פְּרוּתָהּ מֵדוֹת

Gods thirteen attributes.

God's attributes - This is not just a list describing God, it actually is a “to do” list for each of us. This is the way we are made in His image. HaShem's covenant to always answer us, is only in effect if we act in accordance with these attributes in everything we do.

בְּתוֹרָה וּבְגִמְלוֹת חֲסָדִים

The power of Charity:

Torah study and good deeds.

Rava was a descendant of Eli Hakohen. He studied Torah and therefore, lived 40 years. Abaya also descended from that family. He studied Torah and did charity. He lived 60 years.

A difference of 20 years. The addition of charity added 20 years to his life.

An oath was taken, sent by God through Samuel to Eli, that the sin of his household could never be rescinded (Sam I 2:27-3.18), and that they would all die as young men. However, the above example is brought as proof that through Torah study and charitable works, iniquity may be forgiven or certainly the harsh decree can be postponed.

Daf Digest

דְּמִצְוָה לְקַדֵּשׁ עַל הַרְאֵינָהּ

Because there is a mitzvah to sanctify the new moon through a sighting of the moon.

HaShem showed Moses the new moon as it entered it's new phase. Moses Rabbeinu could not conceive it and he had to be shown, 'kazeh', "like this" (Rashi v2).

The nations of the world arrange their calendar based on the solar cycle. The sun typifies a period when vision is clear and people can move about securely and with confidence. Their societies thrive during times of affluence and tranquility. However, when adversity strikes and unrest or rebellion occurs, civilization crumbles.

The Jewish nation relies on the moon when the world is dark and gloomy. It provides light and guides us. Even though the way may be long and dark, we have belief and guidance.

עַל שְׁנֵי חֻדָּשִׁים מְחַלְלִין אֶת הַשַּׁבָּת

On two new moons, (witnesses) may violate the Sabbath.

Kiddush HaChodesh was written about the month of Nissan (Shemos Chap 12). Tishrei is included because of its similarity to Nissan, because Tishrei also determines which day the forthcoming biblically ordained holidays, will occur.

Therefore, since it is a rule of the Torah, Shabbos may be violated by a person who serves as witness that the new moon has arrived.

For the other months, it is not so critical to know the exact date, since no holidays depend on that date.

Situations that supersede Sabbath prohibitions:

- Circumcision on the 8th day.
- Preventing a threat to life - a mission of mercy.
- Any act necessary for sanctification of the new moon.

בְּקֶשׁ קֹהֵלֵת לָדוֹן דִּינֵיּוֹן שְׁבִילֵב שְׁלֵא בְּעֵדִים וְשְׁלֵא בְּהִתְרָאָה

Koheles tried to judge using the wisdom of the heart, without the testimony of witnesses and without warning the defendant.

And HaShem said, “No! The words of truth are only recorded properly through the testimony of witnesses.”

Based on this Talmud passage, the Rabbis learn that lie detection test results are not permissible, since the justice must be based on the testimony of witnesses, rather than through other means. If Shlomo HaMelech was not permitted to short circuit witnesses and warnings, a lie detector test is not permitted to do so either.

הָאֵשֶׁת כְּשִׁירָה לָהּ אֵף הֵן כְּשִׁירִין לָהּ

Responsa 1980 – 1990 p 36 N56

But where a woman may testify, so may they.

Women were accepted as witnesses under certain circumstances.

1. For example: That a man has died, so his wife may remarry.
2. That a woman did in fact commit adultery, in which case the bitter waters are not administered to her.

There appears to be no Torah prohibition against women serving as witnesses. The argument, by Maimonides, that the Torah command, that there must be two witnesses, is given in the masculine gender (Deut 17:6), suggests that women should be excluded, is not universally accepted. The entire Torah is written in masculine form, but applies to women as well.

(Shabbat- Ex 20:10 D 5:14) Should we conclude that women could engage in bribery, since the prohibition is in the masculine form? (D 16:19)

שָׂכְרוּ שְׁנֵי בְנֵי אָדָם בְּאַרְבַּע מֵאוֹת זָוִי

They paid two witnesses 400 zuzim to serve as false witnesses.

1. If the false witnesses fulfilled this sinful activity, would the witnesses be entitled to payment?
2. If the false witnesses did not fulfill this sinful activity, but turned in those who hired them, should they be paid?
3. If one hires a salesman to overcharge a customer, must he pay the salesmen for the prohibited activity?
4. If one hires a Zonah (a prostitute), must he then pay her for the prohibited activity?

1. Yes and the inciters would pay the proposed victims, as well as the witnesses.
2. No, but Bais Din could grant them payment.
3. No/Yes: The boss would also have to return the overcharge to the customer and the boss would have no lasting benefit. Therefore, if the salesman knew he was overcharging, he gets no commission. If he does not know, he should be paid.
4. Yes, the activity cannot be reversed. It is not like the returning of a stolen object. Therefore, he must abide by the agreement to pay.

כָּל הַלּוֹמֵד תּוֹרָה

One who studies Torah but does not teach, is like the myrtle in the wilderness.

One who studies Torah but does not teach, is like the myrtle in the wilderness, the fragrance of which is wasted.

(Eruvin 54a)-If a man permits himself to be treated as spices, with which everyone perfumes himself, his learning will be preserved by him. In other words, he teaches everyone.

Rambam (Hil Talmud Torah 1.2) - “Every person must teach his children diligently” (‘children’, means ‘his students’).

וְאַחַר כֵּן הָיוּ מְכַנְיָסִין אֶת הַשְּׁנַי וּבּוֹדְקִין אוֹתוֹ

After the first witness gives his testimony, the second is admitted and we interrogate him.

Do they come separately?

Can they come together?

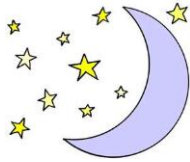
In capital cases, they must deliver their testimony together.

By sighting of the new moon, the witnesses do not need to come together, unlike in capital cases.

Bais Din makes their ruling, “if we find,” ‘im nintzeu’, their testimony coincides. Why not say, “when the testimony coincides”?

Because if it coincides too precisely, we suspect they rehearsed. A judge should interrogate them rigorously for fabrication, and “if we find” them acceptable, he should rule that the moon has been sighted.

The new moon appears as a thin crescent. Was the cavity of the moon facing the sun. (B) or facing away from the sun (A)



Daf Digest

מֵעוֹלָם לֹא רָאִתָּה חֲמָה פְּגִימָתָהּ שֶׁל לְבָנָה

Can you wish a secular Happy New Year?

The sun never saw the blemish (concavity) of the moon.

The moon represents the Jewish people, who arrange their calendar by it, bless it every month, and arrange their New Year with holiness and solemnity.

The sun represents others who follow the solar year and drink and carouse in an unseemly manner on their New Year.

The Ohev Yisroel of Apt, Rav Aharon of Belz, quoting the Maggid of Mezritch, said the following, “When the repentance we do on the Yomim Noraim does not fully mitigate the decree against us, God can see on the New Year how others comport themselves and in comparison how intrinsically good we are and swing the final judgment in our favor.” Therefore, the judgment is still pending and we can wish each other well on the secular New Year, also.

תָּנוּ רַבָּנָן רְאִינוּהוּ בְּעֵשְׂשִׁית רְאִינוּהוּ בְּעֵבִים אֵין מְעִידִין עָלָיו

The witnesses tell the court, “We saw the moon reflected in the water or reflected in a lantern (made of brass) etc.”, they cannot testify about it.

Do we need to go outside to bless the moon or can we view it through a window?

A reflection we see, is not acceptable, i.e., from the water or from the brass of the lantern or a diffuse crescent of light.

However, since we learn (in Berachos 25) that we cannot say the ‘Shema’ if an ‘Ervah’ is visible through glass, glass is not an impediment. We may read from the Torah through glasses, and witness the moon through glass windows and with glasses on.

גוֹזְרֵנִי עָלֶיךָ שֶׁתָּבֵא אֶצְלִי בְּמַקְלֶךָ וּבְמַעוֹתֶיךָ

I order you to come before me with your staff and your money.

Rabban Gamliel said to Rabbi Yehoshua, “I order you to come before me with your staff and your money, in order to prove that you yield to my calculation of the chodesh and not your own.”

Rabban Gamliel needed to assert his authority., to keep the nation unified. Or else, others might declare their own time for Rosh Hashanah, Yom Kippur and other festivals.

But why did Rabban Gamliel need Rabbi Yehoshua to bring both his money and his staff?

Rabbi Akiva told R Yehoshua that the Chumash uses the term ‘losam’ three times (Lev 23:2,4 and 37). These are the festivals of HaShem that you shall call. This is to teach us that even if you chose the wrong date, in error, deliberately or because you were misled, the dates you chose are the designated dates and God accepts them.

9- Rosh Hashanah 25a1 line 12 A17
Bleich 4:32

מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם”

“Holy convocations which you shall proclaim in their appointed seasons”

“Whether they are at their proper times or not, I have no other appointed seasons other than these.”

R Joshua – If we examine the decisions of the Bais Din of R Gamliel, we must reexamine all the decisions of every Bais Din since Moshe Rabbeinu.

Even if a Bais Din is in error, its decision is endowed with validity and its announced decision is not subject to further scrutiny.

פְּעָמִים שָׁבָא בְּאֶרְוֹפָה וּפְעָמִים שָׁבָא בְּקִצְרָה

Sometimes the moon comes late and sometimes early.

How can that be? As a result of the moon's irregular orbit around the earth, the intervals between molad, may not be the same. Why?

The moon's orbit around the earth is elliptical, perigee 230,000 miles, apogee 251,000 miles, from earth. Perigee to perigee = 27.55 days, but being back at the same spot 360 degrees is not enough. It would be termed an animalistic month. The moon must also travel the additional 30 degrees that the earth has moved during that month around the sun, which takes two extra days. This is termed the synodic month, which is 29.530589 days. Perigee is shorter, apogee is longer. This is the short month or long month of the moon in the Gemara.

9- Rosh Hashanah 25b1 line 4 A9
Weiss #708

יִפְתָּח בְּדוֹרוֹ כְּשְׁמוּאֵל בְּדוֹרוֹ

Yiftach, in his generations, was like (as great as) Shmuel in his generation.

Tosophos - One should only go to the judge who judges in his day.

R Chaim Shmuelevitz - This means that the leaders of each generation are most suited to its needs.

R Yitzchak Mer-The Gerer Rebbe - The weaker the generation, the greater the leaders need to be. The sicker the patient, the greater the doctor he requires.

9- Rosh Hashanah 25b1 line 17 B12

אֲשֶׁר־יִהְיֶה הַדּוֹר שֶׁהַגְּדוֹלִים נִשְׁמָעִים לְקַטְנִים

Blessed is the generation in which the old listen to the young.

And doubly blessed is the generation in which the young listen to the old.

9- Rosh Hashanah 26a2 line 23
Weiss #538

B9

שֵׂאִין קְטִיגּוֹר נֶעֱשֶׂה סְנִיגּוֹר

An accuser cannot become a defender.

An object, used for a sin, cannot be used for a mitzvah.

Succah 30a - A stolen lulav cannot be used for the mitzvah.

Ohr HaChaim (Lev 9:2)- Aaron was instructed to bring a calf. This was to demonstrate that he was not considered responsible for the sin of the Golden Calf. However, the people were to bring a goat, so as not to violate this principle.

Berachos 32b - A priest, who committed manslaughter, cannot lift his hands for the priestly benediction.

וְהָא דְּפָרָה פִּיּוּן דְּקָאֵי גִילְדֵי גִילְדֵי
 מִיתְחַוֵּי בְּשָׁנִים וּשְׁלֶשָׁה שׁוֹפְרוֹת

But this horn of a cow, since it is made of different layers (different shells), the horn appears like 2 or 3 shofars.

And according to the Torah, we must use 1 shofar rather than 2 or 3.

Halachah requires a shin on the tefillin of the head. Some poskim say it is permitted to take a separate piece of leather and glue it on, (based on the Tosophos that a broken shofar may be glued together and would not be disqualified) since once they are glued together, the pieces are considered as one.

However, R Akiva Eiger challenges this view: If a cow horn cannot be used, and those are naturally attached, (but retain their individual identify, as we see above) certainly items that are merely glued together should not be considered as one. Therefore, we cannot glue an extra piece of leather on the tefillin of the head to attach the shin.

9- Rosh Hashanah 26b1 line 22 B23
Daf Digest

לֹא הָיוּ יְדְעֵי רַפְּנֵן מֵאִי, הַשֵּׁלֶף עַל-ה' יְהִבֶּךָ וְהוּא יְבַלְבְּלֶךָ

The sages did not know how to translate a verse from Tehillin regarding ‘bitachon’, trust in HaShem.

Is a person to do everything in his power to succeed and then leave it up to HaShem, or merely trust that HaShem will provide completely?

The correct amount of trust is to do your best and then trust in God.

“Praise the Lord but pass the ammunition.”

If the matter is destined from on high, it will happen.

9- Rosh Hashanah 27a1 line 1

A4

Weiss #462

צִיפָּהוּ זָהָב בְּמִקּוֹם הַנְּחֹת פִּי פְּסוּל

If at it's mouth, the shofar is overlaid with gold, it is invalid.

Because then the blast is performed with the gold and not the shofar.

R Yehoshua Horowitz - People believe that Tzedakah atones for everything.

Trying to cover up the mouth, that should be used for prayer and Torah, with gold, will not be valid.

וְתָרִי קְלִי מִי מִשְׁתַּמְעִי

Can two voices be simultaneously distinguishable?

No, therefore, we can't blow a shofar and a trumpet together.

Megillah 216 - Is it not taught in the Torah, that one person reads and another person translates?

Therefore, certainly two may not read and two may not translate.

This is used in discussion as to whether joint aliyot are permissible. The problem might be that we cannot distinguish each voice. However, it is stated in the Ten Commandments, 'Zachor and Shamor' (in Ex. 20:8), "...remember the Sabbath day", and (in Deut. 5:12) "...guard the Sabbath day." God actually said both simultaneously, and miraculously the Jewish people were able to discern each word, as though the words had been said separately.

Also, we have joint aliyot on Simchas Torah. There seems to be no absolute prohibition to joint aliyot.

הַתּוֹקֵעַ לְתוֹךְ הַבּוֹר אוֹ לְתוֹךְ הַדֵּיּוֹת

If one blows into a pit or into a cistern.

If one blows into a pit or into a cistern, he has fulfilled his obligation. However, we learned that an echo is not sufficient!

1. The blower fulfills his obligation.
2. Those standing in the pit or barrel, hear the sound from the shofar.
3. Those standing on the rim may hear the shofar or the echo. However, they cannot be certain. Therefore, that group has not fulfilled their obligation.

שָׁבַרָא עוֹפוֹת וְדָגִים לְשִׁבְחָ לְשִׁמּוֹ

HaShem created the various birds and fish so we would praise Him for them.

Rashi - Seeing the variety of nature causes us to praise their creator.

Divrei Shmuel - Is it permitted to leave the study hall to take a pleasure trip to observe nature? Yes, it is permitted. We can learn wisdom from God's creations. Study the ant and the honey bee and learn from them.

Rav Shlomo Zalman Auerbach - Recalls that when he was a student in the Eitz Chaim Yeshiva, they went on field trips between semesters.

9- Rosh Hashanah 31b2 line 21 A16
Weinbach p222

אֵין כַּהֲנִים רִשְׁאִין לְעֹלוֹת בְּסַנְדְּלִיהֶן לְדוּכָן

Why do Kohanim remove their shoes before going up to bless the congregation?

R Yochanan ben Zakkai - Suggests that the laces may break and the Kohen might bend over to fix them. When doing so, he may miss the chance to bless the people. It is better that the shoes be removed before the blessings are recited.

Sages - Extended this ruling even to shoes that have no laces.

Rava - (Berachos 63a) - It is not disrespectful to be shoeless in a synagogue.

הַלְבִּין הָיָה שְׂמֵחִין לֹא הַלְבִּין הָיָה עֵצֻבִין

If it (the Azazel) turned white, they rejoiced. However, if it did not turn white, they were despondent.

A ribbon was tied to the door of the Haichal on Yom Kippur in anticipation of the atonement to be obtained with the casting of the goat, the Azazel, off the cliff. The custom was abolished when the Rabbi's noticed that the people were too joyous when it became white, and too broken in spirit when it turned red, indicating that they had not been fully forgiven for their sins.

Rambam (Mishnah Yoma 6:6) - Suggests the main reasons to abolish the ribbon, was the deep discouragement it caused when it remained red.

9- Rosh Hashanah 32b4 line 41 B12
Daf Digest

מָה אֵין יִשְׂרָאֵל אוֹמְרִים שִׁירָה לְפָנֶיךָ בְּרֵאשׁ הַשָּׁנָה

Why do we not recite Hallel on Rosh Hashanah?

R Yitzchak Sender – Sfas Emes suggests that because in regards to the three festivals there is an emphasis on sight (Devarim 16:16), “Three times a year all males shall be seen.” The theme of Rosh Hashanah is, “To hear the sound of the shofar.”

Seeing the Bais Hamikdash inspires a person and he is moved to render a song, Hallel, on the festivals.

Rosh Hashanah is more a holiday of contemplation and one is not in a frame of mind for a song.

שְׁשִׁלִּיחַ צְבוּר

The congregational reader.

The congregational reader repeats the Amidah out loud and satisfies the obligation of those who are not familiar with the prayers. Do we need the silent Amidah at all, if the leader can satisfy our prayer obligations with his recitation?

Rambam - The Talmud requires a double recitation. However, in our day, those who prayed silently, turn to their neighbors to talk and gossip. They face away from the east. The fellow congregant who is less expert, infers from the behavior of the learned, that the loud repetition is not important. He pays scant attention and the purpose for which the repetition was instituted, is defeated.

The abolition of the silent prayer being suggested by the particular conditions of our time, is a clarion call for better education of our congregants.

הַלְכָה פְּרֵן גַּמְלִיאֵל בְּבִרְכוֹת שֶׁל רֹאשׁ הַשָּׁנָה וְשֶׁל יוֹם הַכִּפּוּרִים

The rule is according to Rabban Gamliel, concerning the prayers for Rosh Hashanah and Yom Kippur.

Tur - Yet it is better for each person to recite the Amidah on his own

Rashi – Tosophos - You may be ‘Yotzeh’ (fulfill your obligation) with the leader’s recitation, only if you can’t daven for yourself or you are a person who cannot come to Shul, i.e., those who work in the fields.

Bais Yosef - Just as the leader can recite for the illiterate, he is effective for everyone else also.

מִשׁוּם דֵּאֲנִיִּסִי בְּמִלְאָכָה מֵאֵי טַעֲמָא

Why are people who work in the fields..?

Why are people who work in the fields exempt from davening and need a shaliach tzibur? Because they are forced by their work, to miss davening.

Shulchan Aruch - A leader of the service must have the approval of the community.

Magen Avrohom - Questions whether the shaliach tzibur is the agent of members of the community.

Tosophos Rid - One cannot appoint an agent for a mitzvah that requires the body to fulfill it.

Bais Shearim - Davening requires the person to perform the mitzvah himself.

The Shaliach Tzibur is not the agent, he has merely been invested with the power to act on behalf of the community.