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Rosh Hashanah Daf 8

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

NEW YEAR FOR THE CROPS

➤ A different braisa is cited which states that the sixteenth of Nissan is considered the New Year for the Omer and the sixth of Sivan is regarded as the New Year for the two loaves. In the times of the Beis Hamikdosh, all new grain was forbidden to eat until the korban omer was brought. The new grain could not be used for any flour offerings until the two loaves were offered. The Gemora questions as to why these two New Years were not included in the Mishna.

Rav Pappa answers that the Mishna lists the New Years that take effect from the night, however the New Year for the grain does not take effect until the day, when those korbanos are brought, and therefore they are not enumerated in the Mishna.

The Gemora states that the New Year for the festivals, which pertains to the prohibition against delaying, begins on the night of the fifteenth of Nissan, even though one cannot technically bring the korbanos which he vowed until the morning. The first of Tishrei which is the New Year for the Yovel also commences by night.

Rav Shisha answers that the New Years for the grain are not mentioned in the Mishna since the Mishna only includes the New Years that are not contingent on any action but these New Years require an action – i.e. the offering of these korbanos.

Rav Ashi answers that the Mishna only counts the New Year that begin on the first of the month and since these two New Years are on the sixth and the fifteenth of their respective months, they are not included in the listing. The New Year for the festivals, which is on the fifteenth of Nissan is only mentioned in the Mishna because the first of Nissan is the New Year for the kings. (7b – 8a)

ANIMAL TITHING

➤ The Mishna cited two opinions regarding the New Year for animal tithing. Rabbi Meir maintains that the New Year is on the first day of Elul and Rabbi Elozar and Rabbi Shimon hold that the New Year is on the first day of Tishrei.

Rabbi Yochanan explains their dispute based on a verse in Tehillim which discusses the times of the year that sheep become pregnant. Rabbi Meir maintains that the sheep become pregnant

in Adar and give birth in Av since the gestation time of small animals is five months. It is logical that the dividing time between the old and the new animals should be on the first of Elul. Rabbi Elozar and Rabbi Shimon disagree and hold that the sheep become pregnant in Nissan, thereby giving birth in Elul. The following month, Tishrei is the New Year for the animal tithing.

The Gemora rejects this explanation and Rava presents an alternative one. The verse in Devarim repeats the word 'tithing' when discussing the tithing of the grain. All agree that the Torah is referring to both animal tithing and the tithing of the grain and they agree that the Torah is teaching us that the two halachos are comparable. Rabbi Meir maintains that the analogy should be as follows: Just like the tithing of the grain is taken close to the time of its completion, so too in regards to animal tithing, it should be taken close to the time of the animal's completion and since the sheep are born in Av, the tithing should take place in Elul. Rabbi Elozar and Rabbi Shimon compare the two as follows: Just like the first day of Tishrei is the New Year for the tithing of the grain, so too it should be the New Year for the animal tithing as well. (8a)

FIRST OF TISHREI

➤ The Mishna had stated that the first of Tishrei is the New Year for the years. Rav Pappa explains this to be referring to contracts.

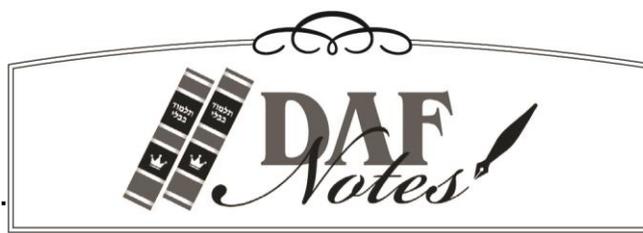
Contracts are dated using the year of the king's reign and since we have learned that predated contracts are disqualified, it is essential to have a fixed manner of counting the years in order to establish if the contract is predated. The Gemora states that this is referring to the counting of the gentile kings whereas Nissan is the New Year for the Jewish kings.

Rav Nachman bar Yitzchok explains this to be referring to the Day of Judgment. This is the day that Hashem decides what will happen to the entire world in the upcoming year. (8a – 8b)

OTHER LESSONS

➤ The Gemora learns from a verse in Tehillim that the Heavenly court will not sit in judgment until the court on earth has sanctified the month.

Another lesson derived from this verse is that both the Jews and other nations of the world are judged on the first of Tishrei, however the Jews are judged first. This can be explained according to Rav Chisda who rules that when a king and members of the public need to be judged, the king is given precedence. Two reasons are given: Either it is not proper for the king to be waiting outside or because it is preferable that the king be judged first before Hashem's anger intensifies due to the sins of the community. These are the reasons that the Jews are judged before the other nations.



The Gemora provides a source proving that the first of Tishrei is the New Year in regards to the laws of Shemitah. (8b)

YOVEL

➤ The Mishna had stated that the first of Tishrei is the New Year for the halachos of Yovel. The Gemora states that this is in accordance with the viewpoint of Rabbi Yishmael who maintains that the slaves would begin their freedom from the first of Tishrei. Their freedom would be complete with the sound of the shofar on Yom Kippur. The Rabbis disagree and hold that all laws of Yovel do not take effect until Yom Kippur. (8b)

INSIGHTS TO THE DAF

HEAVENLY COURT IS WAITING FOR US

➤ The Gemora learns from a verse in Tehillim that the Heavenly court will not sit in judgment until the court on earth has sanctified the month.

There were many times that Beis Din was not able to sanctify the new month in the early morning on Rosh Hashana and there were times that the witnesses did not arrive until later in the day. Does that mean that the Heavenly court will not begin to judge until then? Furthermore, it is stated in Chazal that Hashem judges the world in

the first three hours of the day. How would that be consistent with that which we are learning here?

The Sfas Emes explains that the world is judged in the beginning of the day always. The meaning of our Gemora is that the Heavenly court has permission to judge at the commencement of the day based on the knowledge that Beis Din will sanctify the month later in the day.

IMMINENT JUDGMENT

➤ It is written in Teshuvos Maharil (33) that one should not begin Maariv or Kiddush before nightfall on Rosh Hashana. This is due to the principle of not bringing judgment on oneself earlier than the time allotted for it.

The commentators ask on this ruling from the words of Chazal and the ruling in Shulchan Aruch (C”M 5:2) that there is no judgment by night. Why is there a concern for bringing about an early judgment when the judgment will not be until daytime anyway?

Sheorim Mitzuyanim B’halacha answers that when reciting Maariv and Kiddush, one declares that it is now the “Day of remembrance” and the “Day of the Shofar.” He is indicating that he is not afraid of the approaching judgment. This is a carefree attitude that will not serve him well.