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Rosh Hashanah Daf 30

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Daf Notes is currently being dedicated to the neshamah of

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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

The Mishnah stated that after the destruction of the Bais Hamikdash, Rabban Yochanan ben Zakkai instituted that in the Beis Din in Yavneh (and other places), one must blow shofar on Rosh Hashanah that falls on Shabbos.

Rav Huna says that one may blow the shofar only with the Beis Din. What does it mean “with Beis din”? It means in the presence of Beis Din; this is excluding outside the presence of Beis Din – where the blowing cannot be done.

Rava challenges Rav Huna from the Mishnah which says that another way the permission to blow shofar was more extensive in Yerushalayim than in Yavneh was that it applied to the environs of Yerushalayim, indicating that there is another way it is more extensive. Shall I say that [the text] is to be taken as it stands?¹ Then it should have said ‘this’ simply! Rather, it means that in Yerushalayim individuals can blow (on Shabbos), but in Yavneh, individuals cannot blow. – But in Yavneh, individuals cannot blow? But when Rav Yitzchak bar Yosef came [to Bavel] he said that when the communal emissary finished blowing the shofar in Yavneh, no one could hear anything due to the loud sound of everyone’s individual blowing. Rather, it must be that in Yerushalayim one may blow anytime in the day, even when the Beis Din is not in session, while in Yavneh, one may only blow while Beis Din is in session. This implies that as long as the Beis Din is in session in Yavneh, one may blow, even outside their presence.

The Gemora deflects this by saying that the other way eluded to in the Mishnah meant that in Yerushalayim one may blow both in the presence of Beis Din and outside the presence of Beis Din, but in Yavneh one may blow in the presence of Beis Din, but outside their presence, one may not blow.

Some teach Rav Huna’s statement as follows: On Yom Kippur you shall cause a shofar to pass through all your land, [thus]: This teaches that every individual is under obligation to blow. Rav Huna said: It must be with the Beis Din. What is meant by ‘with the Beis Din’? At the time when the Beis Din sits, to exclude [from the permission] the time when the Beis Din does not sit.

Rava challenges Rav Huna from a Baraisa which states that blowing the shofar on Rosh Hashanah and Yovel overrides Shabbos in the provinces, each man and his household. What does it mean ‘each man and his household’? If you will say this means ‘a man and his wife’ – but is a woman obligated [to blow the shofar]? Why, it is a time bound positive mitzvah, and the rule is that women are exempt from all mitzvos that are caused by time? Rather, it must mean that each man blows in his house, and even when the Beis Din is not in session!?

The Gemora deflects this by saying that it is limited to when the Beis Din is in session.

¹ That it applied to the environs of Yerushalayim, but not Yavneh.

Rav Sheishes challenges Rav Huna from a Baraisa which states that the shofar blowing and the blessings (the nine brachos of mussaf) are the same on Rosh Hashanah and Yovel, aside from two differences: On the Yovel they blew [on Yom Kippur] alike in a Beis Din in which Rosh Chodesh had been sanctified² and in a Beis Din in which Rosh Chodesh had not been sanctified,³ and every individual was under obligation to blow, whereas on Rosh Hashanah (that fell on Shabbos) they blew only in a Beis Din in which Rosh Chodesh had been sanctified and private individuals were not under obligation to blow. What is meant by 'private individuals were not under obligation to blow'? If you will say it means that [on Yom Kippur] on Yovel, individuals did blow, but on Rosh Hashanah (that fell on shabbos) individuals did not blow; but when Rav Yitzchak bar Yosef came [to Bavel] he said that when the communal emissary finished blowing the shofar in Yavneh, no one could hear anything due to the loud sound of everyone's individual blowing. Rather, it must mean that on the Yovel they blow both during the hours when the Beis Din sits and also when the Beis Din does not sit, but on Rosh Hashanah they blow when the Beis Din sits but not when the Beis Din does not sit. Now it states here at any rate that on the Yovel [it is blown] whether when the Beis Din is sitting or [even] when it is not sitting!?! — No; what indeed is meant is, when the Beis Din sits, and the statement should be understood thus: On the Yovel [it is blown] during the hours when the Beis Din sits whether in the presence of the Beis Din or not in the presence of the Beis Din; but on Rosh Hashanah it is blown only when the Beis Din sits and in the presence of the Beis Din.

The Gemora supports Rav Huna from that which Rabbi Chiya bar Gamda said in the name of Rabbi Yosi ben Shaul who cited Rebbe who said that one may blow shofar [on Yovel] only when the Beis Din is in session.

² It was generally done in the Great Sanhedrin.

Rabbi Zeira inquires whether the session is considered over once the members of the Beis Din have started to get up and leave, but have not actually stood up. Is the session defined by "sitting," and that they are, or do we require the time when they are actually in session, which they are not. The Gemora leaves this question unresolved. (30a1 – 30a3)

Cities near Yerushalayim

The Mishnah said that any city which could see and hear Yerushalayim, was close to it, and could come, would blow the shofar.

The Gemora explains that these requirements excluded the following:

Requirement	Excludes a city
See	In a valley, which couldn't see
Hear	On a mountain, which couldn't hear
Close by	Outside the techum
Can come	Separated from Yerushalayim by a river

(30a3)

Remembrance to the Bais Hamikdash

The Mishnah says that originally the lulav was taken seven days in the Bais Hamikdash and only one day in the provinces. When the Bais Hamikdash was destroyed, Rabban Yochanan ben Zakkai instituted that it should be taken seven days in the provinces, as a remembrance to the Bais Hamikdash. He also instituted that the new grain be prohibited the entire Day of Waving (the second day of Pesach, when the omer had been waved). (30a4)

³ Even in the lesser courts.

The Gemora asks: What is the source is for making remembrances for the Bais Hamikdash?

The Gemora answers that it is from the verse in which Hashem states, “I will provide health for you, and I will heal you from your wounds, because they called you banished, [saying] ‘She is Tzion, nobody seeks her’”, implying that it is proper to seek Tzion by making remembrances to it. (30a4)

New grain

The Mishnah had stated: He also instituted that the new grain be prohibited the entire Day of Waving.

What is the reason for this? — The Bais Hamikdash, [let us hope], will speedily be rebuilt, and [the Jews] will [then] say, ‘Last year did we not eat [the new grain] from daybreak?⁴ Now too let us eat’, they not knowing that last year when there was no [waving of the] omer it was daybreak which rendered the new grain permissible, but now that there is the omer, it is the omer which renders it permissible. When [are we supposing] it will be built? Shall I say it will be built on the sixteenth [of Nissan]? Then daybreak [of the sixteenth] will render the new grain permissible. Shall I say then that it will be built on the fifteenth? Then let [the new grain] become permissible from midday [on the sixteenth], since we have learned: Those who are at a distance [from the Bais Hamikdash] are allowed to eat [the new grain] from midday, because the Beis Din do not procrastinate [with the omer]! - The rule is necessary in case the Bais Hamikdash will be built on the fifteenth shortly before sunset, or also in case it will be built by night.⁵

⁴ The Rabbis learn from a Scriptural verse that when the omer is brought the new grain may be eaten as soon as it is brought, and when it is not brought the new grain may be eaten from daybreak on the sixteenth of Nissan.

Rav Nachman bar Yitzchak says that Rabban Yochanan ben Zakkai instituted this in line with Rabbi Yehudah's position that the verse which prohibits the new grain until etzem hayom hazeh – the entirety of this day, and Rabbi Tehudah holds that “until” means “until and including” (i.e., that it is prohibited for the whole day).

The Gemora challenges this: But did Rabban Yochanan concur with him [Rabbi Yehudah]? Did he not argue with him, as we have learned: When the Bais Hamikdash was destroyed, Rabban Yochanan ben Zakkai ordained that during the whole of the Day of Waving the omer the new grain should be forbidden. Said Rabbi Yehudah: Is it not forbidden from the Torah, [as it is written, until “the etzem” of this day]? — On that occasion it was Rabbi Yehudah who made a mistake [i.e., he misunderstood Rabban Yochanan ben Zakkai's prohibition]. He thought that Rabban Yochanan ben Zakkai declared that it is oly Rabbinnically forbidden, but this is not the case; he declared that it was Biblically forbidden. – But the Mishnah stated that he “instituted”? What does it mean that he “*instituted*” [the prohibition]? It means that he *taught* and effectively instituted the prohibition. (30a4 – 30b1)

Testimony about the new moon

The Mishnah says that originally they would receive witnesses testifying to the new moon of Rosh Hashanah the whole day. One time, the witnesses delayed, and the Levi'im therefore messed up the [daily] song (since they assumed it was not Yom Tov). They therefore instituted that witnesses would only be accepted until Minchah time, and if none came by then, they would keep the remainder of the first day and second day as Yom Tov (since the new month will begin on the second day). When

⁵ And in such a case there will not be time to bring the omer by midday, and if the Jews should eat the new grain then they will transgress.

the Bais Hamikdash was destroyed, Rabban Yochanan ben Zakkai instituted that they could now accept witnesses the whole day (since there was no more sacrifice and song to be concerned about). (30b1 – 30b2)

What mistake happened with the song?

The Gemora asks: In what manner did the Levi'im go awry with the song? Here (in Bavel), they explained that they didn't sing any song, while Rabbi Zeira said that they recited the regular weekday song with the afternoon tamid (instead of the Yom Tov song).

Rabbi Zeira told his son Ahavah to go out and teach them a Baraisa which supports his position. The Baraisa says they instituted not to accept witnesses beyond Minchah time, to ensure that there be enough time to all the sacrifices with their libations and say the song without confusion. Now if you hold that they said the weekday song, we understand how there is a possibility of confusion, but if they did not say any song at all, how could there be confusion? — Since they did not say a song at all, there could be no confusion greater than this.

Rav Acha bar Huna challenges the position of the Babylonians from a Baraisa which details the songs that were sung for the sacrifices on Rosh Hashanah. The morning sacrifice had no special song, but the Mussaf's song was harninu leilokim – sing to Hashem, and the afternoon's sacrifice's song was kol Hashem yachil midbar – the voice of Hashem will shake the desert. If Rosh Hashanah was on a Thursday, whose normal song was harninu leilokim, they would sing the end of that chapter for the morning sacrifice. If the witnesses came after the morning sacrifice, they would simply repeat the song for the mussaf. This implies that when they weren't sure whether to sing the weekday or Yom Tov song, they would say the weekday one, since the Baraisa says that they would end up repeating the song, and not refrain from a song on the morning sacrifice.

The Gemora deflects this, as perhaps they would only say the normal song in this case, since it is also the Yom Tov song. However, on any other day, if they weren't sure whether to say the weekday song or the Yom Tov song for Minchah, perhaps they wouldn't say anything, to avoid saying an unrelated one. (30b3 – 31a1)

INSIGHTS TO THE DAF

SHIR SHEL YOM BY MINCHA

It is evident from the Gemora that the Leviim would sing a shirah by the korban tamid in the afternoon as well.

The Maharam Alshich is bothered as to why we do not recite a shir shel yom nowadays by Minchah.

He answers that since it is ruled that if the Leviim did not sing the shirah in the afternoon, the korban will become disqualified, they could not institute that we, who do not have the korban, should recite the shir (however, in the morning, it is not essential).

The Magen Avrohom (132:14) offers two answers. Firstly, he cites Tosfos who rules that if the libations of the afternoon were not brought until the evening, they could be offered the entire night, however the shirah cannot be sung then, since they didn't sing at night. Since there would be times in the Beis Hamikdash that they did not sing the shirah in the afternoon (when the nesachim were delayed until the evening), the Chachamim didn't institute that we should recite it by Minchah.

Secondly, he answers, that the halachah was that after the korban tamid was offered on the mizbeach, they didn't sing the shirah. Shirah was only sung before the tamid was completed. The Chachamim could not institute that we should recite the shir shel yom after Minchah since Minchah is corresponding to the korban tamid and after the tamid, they could not sing shirah anymore.

The Chasam Sofer in Beitza (4b) answers that there are two reasons as to why we say the parshah of korbanos and the avodos that were performed in the Beis Hamikdosh nowadays. Firstly, we recite these parshiyos based on the verse which says that our lips are regarded as the offering of the korbanos. There is another reason as well. The reciting of these tefilos is indicating our desire and anxiousness for the rebuilding of the Beis Hamikdosh in our time. In the morning, we do not have the second explanation in mind. The halachah is that the mizbeach is only inaugurated with the offering of the afternoon tamid. Even if the Beis Hamikdosh would be built today, we would not be able to offer the morning tamid. Our primary kavanah in the morning is that our tefilos should be accepted as if we were offering the korbanos. In the afternoon, the primary kavanah we should have is to signify our desire to see the Beis Hamikdosh built speedily and if the Beis Hamikdosh would be built at that moment (which is what we should be thinking), there would not be a shirah sung, since the Beis Yosef (51) rules that shirah will not be sung in the times of the third Beis Hamikdosh (except mizmor l'sodah). It is for this reason that we do not recite the shir shel yom by Minchah for it will prevent us from having our correct kavanos.

DAILY MASHAL

BUILDING THE GATES

Rabban Yochanan ben Zakkai instituted that one is not permitted to eat from the new grain the entire day of the sixteenth of Nissan. In the times of the Beis Hamikdosh, the new grain could only be eaten after the omer offering was brought on the sixteenth of Nissan. Subsequent to the destruction of the Beis Hamikdosh, one was biblically permitted to eat the new grain on the sixteenth of Nissan in the morning. Rabban Yochanan Ben Zakkai was concerned, however, that the Beis Hamikdosh may be built the following year on the night of the sixteenth of Nissan and there would not be enough time to prepare the omer offering. People might then say that the new grain

will be permitted in the morning just as it was the previous year. This assumption would be erroneous, because the previous year there was no Beis Hamikdosh, thus there was no possibility of offering the omer, and for that reason the new grain was permitted in the morning. During the present year, however, there is a Beis Hamikdosh and one must wait for the offering of the omer or one must wait until the end of the day. Rabban Yochanan ben Zakkai therefore instituted that one was prohibited from eating the new grain the entire day of the sixteenth of Nissan.

Rashi wonders how the Beis Hamikdosh could be built on the night of the sixteenth of Nissan, as the Gemora in Shevuos 15b states that the Beis Hamikdosh cannot be built at night. Rashi answers that it is only regarding a Beis Hamikdosh built by humans that there is a restriction of building it at night. The third Beis Hamikdosh, however, will descend from Heaven miraculously, thus there are no restrictions regarding the building of the third Beis Hamikdosh.

The Maharil Diskin is troubled by this answer, as the Jewish People have an obligation to build the Beis Hamikdosh, so why would Hashem prevent us from performing this mitzvah? The Maharil Diskin answers based on a Medrash in Eichah that states that when the Beis Hamikdosh was destroyed, the gates of the Beis Hamikdosh sank into the ground and in the future, the Jewish People will excavate the gates and affix them to the Beis Hamikdosh. The Gemora in Bava Basra rules that one who secures the gates in an ownerless field is deemed to be the one who acquires the field. Thus, we will fulfill the mitzvah of building the Beis Hamikdosh when we secure the gates of the Beis Hamikdosh. This can also be the explanation of the words that we recite in the Shemoneh Esrei of Mussaf on the festivals, show us its rebuilding and gladden us in its perfection. The word for perfection is tikkuno, which can allude to the securing of the Beis Hamikdosh gates.