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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

### 1. Blowing shofar with the court

The Mishna stated that after the destruction of the Bais Hamikdash, Rabban Yochanan ben Zakai instituted that in the court 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 court, i.e., in their presence.

Rava challenges Rav Huna from the Mishna 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. It cannot be that individuals can blow, since Rav Yitzchak bar Yosef said that when the chazan 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 court is not in session, while in Yavneh, one may only blow while court is in session. This implies that as long as the court is in session in Yavneh, one may blow, even outside their presence.

The Gemora deflects this by saying that the other way was that in Yerushalayim one may blow anywhere, but in Yavneh one may only blow in the court's presence.

Some teach Rav Huna's statement on the requirement for each individual to blow shofar on the Yom Kippur of Yovel, meaning that one may only blow while court is in session.

Rava challenges Rav Huna from a braisa which says that blowing the shofar on Rosh Hashanah and Yovel overrides Shabbos everywhere, each man and his household. This cannot mean a man and his wife, since women are exempt from blowing shofar, which is a time bound positive mitzvah. Rather, it must mean that each man blows in his house, presumably whether or not the court is in session.

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

Rav Sheishes challenges Rav Huna from a braisa which says that the shofar blowing and brachos

of musaf are the same on Rosh Hashanah and Yovel, aside from two differences:

1. On Rosh Hashanah that fell on Shabbos, only the court which would establish the new month would blow, while on Yovel, other courts would also blow.
2. On Rosh Hashanah not all individuals must blow the shofar, while on Yovel they are.

The Gemora says that the second difference cannot mean that individuals didn't blow, as Rav Yitzchak bar Yosef said that one couldn't hear himself from the sound of all the individuals blowing shofar in the court. It must mean that they may only blow while the court is in session, implying that on Yovel, they may blow even when the court isn't in session.

The Gemora deflects this by saying that it means that one may blow shofar outside of the presence of the court, but only while they are in session.

The Gemora supports Rav Huna from that which Rabbi Chiya bar Gamda said in the name of Rabbi Yossi ben Shaul who cited Rebbi who said that one may only blow shofar on Yovel when the court is in session.

The Gemora inquires whether the session is considered over once the members of the court have started to get up and leave, but have not left. Is the session defined by functioning as a court, which they are not, or technically sitting,

which they are? The Gemora leaves this question unresolved.

## 2. Cities near Yerushalayim

The Mishna 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

## 3. Remembrance to the Bais Hamikdash

The Mishna says that originally the lulav was taken one day everywhere and 7 days in the Bais Hamikdash. When the Bais Hamikdash was destroyed, Rabban Yochanan ben Zakai instituted that it should be taken 7 days everywhere, as a remembrance to the Bais Hamikdash. He also instituted that the new grain

be prohibited the whole second day of Pesach, when the omer had been waved.

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.

#### 4. New grain

The Gemora asks? Why did Rabban Yochanan ben Zakai institute that one must wait for the new grain until after the second day of Pesach, since it should be permitted at the start of the day when no omer is brought?

The Gemora answers that we are concerned that if people eat at the start of the day, they will continue to do so once the Bais Hamikdash is rebuilt, when they must wait for the omer to be offered.

The Gemora challenges this, as once the Bais Hamikdash is functioning, they can assume the omer is brought by midday, so the prohibition should have only been until midday.

The Gemora deflects this by saying that we are concerned that it will be built late in the first day or during the night of the second day, delaying the omer until later in the day.

Rav Nachman bar Yitzchak says that Rabban Yochanan ben Zakai instituted this in line with Rabbi Yehudah's position that the verse which prohibits the new grain until etzem hayom hazeh – the midst of this day means that it is prohibited *for* the whole day.

The Gemora challenges this, as another Mishna cites Rabbi Yehudah stating his position as a challenge to Rabban Yochanan ben Zakai's prohibition, implying that it is a Rabbinic one, and not Rabbi Yehuda's position.

The Gemora deflects this by saying that Rabbi Yehudah misunderstood Rabban Yochanan ben Zakai's prohibition, and therefore mistakenly challenged him. Although the Mishna says that he *instituted* the prohibition, it means that he *taught* and effectively instituted the prohibition.

#### 5. Testimony about the new moon

The Mishna 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 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 the Bais Hamikdash was destroyed, Rabban Yochanan be Zakai instituted that they could now accept witnesses the whole day, since there was no more sacrifice and song to be concerned about.

#### 6. **What mistake happened with the song?**

The Gemora asks what the levi'im did wrong with the song. In Bavel they explained that they didn't say any song, while Rabbi Zaira says that they said the regular weekday song with the afternoon tamid, instead of the Yom Tov song.

Rabbi Zaira told his son Ahavah to go out and teach them a braisa which supports his position. The braisa 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, implying that they confused *which* song to sing, but not whether to sing.

The Gemora deflects this, since not saying any song is itself a total confusion.

Rav Acha bar Huna challenges the position of Bavel from a braisa 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 braisa 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.

## 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 Hamikdosh 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 Eicha 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 Shemone 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.

