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Rosh Hashanah Daf 8

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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

Rabbi Elozar and Rabbi Shimon hold that the New Year (for maaser on animals) is on the first day of Tishrei. Rabbi Yochanan said: They both based their opinions on the same verse, viz., The sheep of the flock became clad, and the valleys covered themselves with fodder, they shout for joy, they even sing. Rabbi Meir reasoned: When do the sheep of the flock become clad [i.e., pregnant]? At the time when the valleys covered themselves with fodder. And when are the valleys covered with fodder? In Adar. The sheep conceive in Adar and bear in Av and their New Year is in Elul. Rabbi Elozar and Rabbi Shimon said: When do the sheep of the flock become clad? At the time when they [the stalks of grain] shout for joy, they even sing. When does the stalks of grain burst into song? In Nissan. They conceive in Nissan and bear in Elul, and their New Year is in Tishrei. How then does the other [Rabbi Meir] account for the words, ‘they shout for joy, they even sing’? — This refers to the late ones, whose conception takes place in Nissan. But how then does the other [Rabbi Elazar] account for the words, the valleys covered themselves with fodder? — That refers to the early ones, whose conception takes place in Adar. Now according to Rabbi Meir, there is no difficulty; the text says, ‘The sheep of the flock became clad’, to wit at the time when ‘the valleys covered themselves with fodder’, but there are some also [which do not conceive till] they shout aloud and sing’. But on the view of Rabbi Elozar and Rabbi Shimon, the clauses should be reversed, thus: ‘The sheep of the flock became clad’, to wit, at the time when the stalks of grain ‘shout for joy and sing’, but there are some which do so [already] ‘when the valleys covered themselves with fodder’? — The fact is, said Rava, that all

authorities hold that the rams mount the sheep at the time when the valleys are covered with fodder, which is in Adar, but where they differ is in the exposition of the following text, viz., You shall surely tithe, [in regard to which we have learned that] the Scripture speaks of two maasros, the maaser of cattle and the maaser of grain. Now Rabbi Meir was of opinion that the maaser of animals are compared to the maaser of grain in this way: just as grain becomes liable to maaser, soon after it reaches completion, so too animals become liable to maaser soon after it reaches completion. Rabbi Elozar and Rabbi Shimon again held that the maaser of animals are compared to the maaser of grain in this way: just as the New Year for the maaser of grain is in Tishrei, so the New Year for the maaser of animals is in Tishrei. (8a1 – 8a2)

The Mishnah had stated: On the first of Tishrei is new year for years. What legal bearing does this have? — Rav Pappa said: For [determining the validity of] documents, as we have learned, ‘Debt documents - if antedated are invalid, but if postdated are valid’. But we have learned: on the first of Nissan is new year for kings, and we asked: What legal bearing does this have, and Rav Chisda replied: For [determining the validity of] documents? — There is no contradiction; the one statement refers to kings of Israel, the other to kings of other nations. What then of the dictum of Rav Chisda: This statement refers only to the kings of Israel, but for the kings of other nations we reckon from Tishrei; was Rav Chisda telling us only something that we already know from a Mishnah? — No; Rav Chisda wanted to tell us which verses this is derived from. If you like I can say that Rav Chisda explains the Mishnah here in



the same way as Rabbi Zeira, since Rabbi Zeira said [that it means], for reckoning cycles,<sup>1</sup> in this following the view of Rabbi Eliezer, who said that the world was created in Tishrei.

Rav Nachman bar Yitzchak [explained the Mishnah to refer] to the Divine judgment as it is written: From the beginning of the year to the end of the year, [which means]: From the beginning of the year sentence is passed as to what shall be up to the end of it. How do we know that this takes place in Tishrei? — Because it is written: Blow a shofar at the moon's renewal, when the moon is covered on our festive day. Which is the festival on which the moon is covered over? You must say that this is Rosh Hashanah,<sup>2</sup> and it is written [in this connection]: For it is a statute for Israel, a judgment day for the God of Jacob. (8a2 – 8b1)

Our Rabbis taught: 'For it is a statute for Israel, a judgment day for the God of Jacob': this teaches that the Heavenly Beis din does not assemble for judgment until the Beis din on earth has sanctified the month.

Another [Baraisa] taught: 'For it is a statute for Israel'; this tells me only that Israel [are judged]; how do I know that this applies also to the [other] nations of this world? Because it is written: a judgment day for the God of Jacob'. If that is the case, what is the point of saying: For it is a statute for Israel? — It teaches that Israel are brought up for trial first. And this is in accordance with the [following] saying of Rav Chisda. For Rav Chisda said: Where a king and a community appear together, the king is brought up for judgment first, as it says, the judgment of his servant [Solomon] and the judgment of his people. What is the reason? — If you like I can say, because it is not seemly

that the king should stand outside, and if you like I can say, [the king is tried] before [the Divine] wrath becomes really fierce. (8b1)

The Mishnah had stated: [Tishrei is the new year] for Shemittah years. How do we know this [from the Scripture]? — Because it is written: And in the seventh year shall be a complete rest for the land, and that this commences with Tishrei we learn from the gezeirah shavah with the word 'year' in from the beginning of the year. But let us learn that it is Nissan from a gezeirah shavah with the word 'year' in the text, it is the first to you of the months of the year? — We draw a gezeirah shavah to a year with which months are not mentioned from a year with which months are not mentioned, but we do not draw a gezeirah shavah to a year with which months are not mentioned from a year with which months are mentioned. (8b1)

The Mishnah had stated: [Tishrei is the new year] for Yovel years. [Is the New Year for] Yovel on the first of Tishrei? Surely [the New Year for] Yovel is on the tenth of Tishrei, as it is written: on Yom Kippur shall you make proclamation with the shofar? — What authority is here followed? Rabbi Yishmael the son of Rabbi Yochanan ben Berokah, as it has been taught: And you shall sanctify the fiftieth year. What is the point of these words? [It is this]. Since it says: On Yom Kippur [you shall make proclamation], I might think that the year is sanctified only from Yom Kippur onwards. Therefore, it says: And you shall sanctify the fiftieth year. This teaches that it is sanctified from its inception. On this ground Rabbi Yishmael the son of Rabbi Yochanan ben Berokah laid down that from Rosh Hashanah to Yom Kippur slaves were neither dismissed to their homes nor subjected to their

<sup>1</sup> I.e., the cycle of Tishrei is the first of the four cycles of the year. The year is divided into four cycles called Tekufos, the Tekufah of Nissan (Vernal Equinox); Tammuz (Summer Solstice); Tishrei

(Autumn Equinox); Teves (Winter Solstice). The term Tekufah is also applied to the season itself.

<sup>2</sup> The only festival falling out on the beginning of a month, which is when the moon is hidden.



masters, but they ate and drank and made merry, wearing crowns on their heads. When Yom Kippur came, the Beis din sounded the horn; slaves were dismissed to their homes and fields returned to their original owners. And the Rabbis [ — what do they make of this verse]? — [They say it teaches that] you are to sanctify years but not months.

Another [Baraisa] taught: It is Yovel. What is the point of these words? — Since it says: And you shall sanctify the fiftieth year, I might think that, just as it is sanctified from its inception onwards, so it remains sanctified [for a time] after its termination. And there would be nothing to wonder at in this, seeing that we [regularly] add from the mundane onto the holy. Therefore, it says: it is a Yovel to you, the fiftieth year, [to show that] you are to sanctify the fiftieth year, but not the fifty-first year. And the Rabbis [— what do they make of these words]? — [They say]: You are to count the fiftieth year, but you are not to count the fifty-first, to exclude the view of Rabbi Yehudah, who said that the fiftieth year is reckoned both ways.<sup>3</sup> We are here told that this is not so. (8b1 – 9a1)

#### **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.

#### **DAILY MASHAL**

##### **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.

<sup>3</sup> As fiftieth to the past Yovel cycle and first to the next one.