

This month's Daf Digest is dedicated
l'ilui nishmas Yisrael Tzvi ben Zev, Mr. Israel Gotlib of Antwerp and Petach Tikva, 24 Av.
Yosef ben Chaim haKohen Weiss, Mr. Joseph Weiss 8 Elul &
Rivke Yenta bas Asher Anshel, Mrs Yenta Weiss 13 Elul
By the Weiss family, London, England

OVERVIEW of the Daf

1) The two days of Rosh Hashanah (cont.)

Rabbah asserts that following the enactment of R' Yochanan ben Zakkai, namely that testimony about the new moon can be accepted the entire day, an egg laid on the first day of Rosh Hashanah is permitted on the second day.

Abaye unsuccessfully challenges Abaye's ruling.

R' Yosef disputes Rabbah's assertion because the original enactment was taken by a vote of a Beis Din and to overturn that enactment requires the vote of another Beis Din.

R' Yosef cites three sources that demonstrate that an enactment can be overturned only if another Beis Din votes to overturn the earlier ruling.

The Gemara explains why three proofs are necessary to demonstrate the veracity of this principle.

Abaye challenges R' Yosef's premise that a Beis Din voted to prohibit an egg laid on the first day of Rosh Hashanah for consumption on the second day.

R' Ada and R' Shalman maintain that even following the enactment of R' Yochanan ben Zakkai an egg laid on the first day will be prohibited for consumption on the second day to avoid people becoming confused after the Beis Hamikdash is rebuilt.

The Gemara explains why this is a concern regarding eggs but not the halacha regarding accepting the testimony after the afternoon tamid is offered.

Rava disputes Rabbah's assertion on the grounds that R' Yochanan ben Zakkai changed the halacha regarding the acceptance of witnesses in the afternoon but he did not change the halacha that both days will still be treated like Yom Tov. Therefore, the egg remains prohibited even after R' Yochanan ben Zakkai's enactment.

2) The rulings of Rav

Rava said that the halacha will follow Rav in all of his cited rulings whether he is lenient or stringent. ■

Today's Daf Digest is dedicated
לע"נ אבינו מורינו אברהם יצחק בן יעקב פרידמן
מוקדש על ידי בניו יעקב ואהרן

Today's Daf Digest is dedicated
in honor of the second birthday of my grandson
Nathan Lieberman, Yehoshua Chanan ben Eli Chaim HaKohen
28 Elul 5779
by Jonathan Wolf and family.

Distinctive INSIGHT

An egg laid on Rosh Hashana

ואם באו עדים מן המנחה ולמעלה נוהגין אותו היום קדש ולמחר קדש

An egg laid on Yom Tov is prohibited on that day. This halacha originates with the case of an egg laid on Yom Tov which occurs either immediately before or after Shabbos, but we apply it to a day of Yom Tov which occurs in the middle of the week, as well. (Shulchan Aruch, O.C. 513). An egg laid on the first day of Yom Tov in חוץ לארץ is permitted on the second day. This is the subject of the dispute on 4b, but the Gemara concludes that the egg is permitted. This follows Rav, and the reason is that the kedusha of the two days of Yom Tov are distinct. We observe a second day due to minhag.

On our daf, the Gemara discusses an egg laid on the first day of Rosh Hashana. Rav and Shmuel rule that the egg is prohibited on that day and on the second day, as well. The reason is that the two days of Rosh Hashana are as one in terms of their kedusha. This is based upon the case of witnesses coming to testify late in the afternoon of the thirtieth of Elul about the new moon. The Mishnah in Rosh Hashana tells us that in such a case, that day itself has kedushah of Rosh Hashana, but the calendar recognizes only the next day as the first of Tishrei. The two days of Rosh Hashana are both holy due to circumstance, not due to doubt. We observe two days of Rosh Hashana.

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REVIEW and Remember

1. Why did R' Yochanan ben Zakkai change the halacha regarding testimony after mincha time?
2. Explain שבמנין צריך מנין אחר להתירו?
3. Why was it necessary for R' Yosef to present three proofs that it is necessary to take a vote to overturn enactments?
4. What, according to R' Ada and R' Shalman, is the concern about mistakes that will arise after the Beis HaMikdash is rebuilt?

HALACHAH Highlight

Does death end a marriage?

לך אמר להם שובו לכם לאהליכם למה לי שמע מינה כל דבר שבנין צריך מנין אחר להתירו

Why do we need the [instruction,] "Go and tell them, 'Return to your tents?' [It must be that we can] learn from here that any law passed by a vote requires another vote to overturn that law.

The Be'er Haitev¹, cites a question of the Knesses HaGedolah. The Knesses HaGedolah asked about the marital status of a woman who passed away and was brought back to life by a miracle. Would such a woman be permitted to marry another man or is she still bound to her first husband? He suggests that the incident of R' Chananyah ben Chachinai proves that she is still attached to her husband. The Gemara² relates that when R' Chananyah ben Chachinai returned home after being away for an extended period of time his wife passed away from the sudden shock of seeing her husband. R' Chananyah ben Chachinai immediately davened on her behalf and she was revived. Since there is no indication that he remarried her following her death it seems that they resumed their existing marriage and her death did not end the marriage.

Rav Menashe Klein, Teshuvos Mishnah Halachos, in a letter to Rav Chaim Kanievski cites our Gemara as proof that a new marriage is not required³. The Gemara Shabbos⁴ relates that as each of the Ten Commandments was delivered the Jewish People lost their souls and had to be revived. Our Gemara understands that the instruction, 'Return to your tents,' that followed Matan Torah wasn't merely permission for families to be together but it was a specific command regarding the husband's cohabitation obligation. Seemingly, if the entire nation

(Insight...Continued from page 1)

na due to the possibility that the witnesses had arrived after the hour of minchah. This is a rabbinic decree.

Tzelach notes that this explanation is accurate only according to Rav Ashi (4a) who holds that even a דרבנן is prohibited when it is a מתירין שיש לו מתירין Here, the entire population is in doubt when the witnesses arrived, but they prohibit an egg that is laid on the first day of Rosh Hashana. Rav Pappa (3b) held that we permit an egg when there is a doubt, if the problem with it is only a גזירה, except according to the author of the Mishnah קציעות. How would Rav Pappa explain the strict ruling of Rav and Shmuel?

The uncertainty of the two days of Rosh Hashana is only whether both are holy, or whether only the first day is holy. There is no scenario of the witnesses coming where the first day is חול and the second is holy. Permitting the egg laid on the first day to be eaten on the second would be, in essence, declaring the second day as definitely חול. This would be a disgrace of Yom Tov, even according to Rav Pappa. ■

died while the Ten Commandments were being given, the Torah should not say, "Return to your tents," rather the Torah should say, "Go and take wives - שובו וקחו נשים." It must be, concludes Mishnah Halachos, that death did not sever the bonds of marriage and upon revival the marriage was able to continue⁵. ■

1. באר היטב אה"ע סי' י"ז סק"א וע"ע פת"ש שם סק"א ואוצר הפוסקים שם סק"א אות א'
2. גמ' כתובות סב
3. שו"ת משנה הלכות ח"ט סי' ת"ב
4. גמרא שבת פח
5. ע"ע שו"ת עטרת פז כרך ג' אה"ע סי' ט' ■

STORIES Off the Daf

Go back to your tents

למצות עונה הוא דאתא

Our Gemara states that when Hashem told the Jewish people to go "back to their tents" after receiving the Torah at Sinai, He was really telling them to return to their worldly lives by resuming their family obligations, expressed in the mitzvah of עונה. Rashi explains that they had to actually be forced to resume a mundane existence against their wills. The Tiferes Shlomo, ז"ל, adds that the revelation on Har Sinai imbued the Jewish people with such sanctity

that they were very removed from living ordinary lives with their material demands. This is why they had to be forced; Hashem had to tell them explicitly to return filling their mundane needs because such a life had become suddenly unnatural for them in their altered and uplifted state.

When Rav Ezra Attiya, ז"ל, was a young man, he ate his meals at home. One day he washed and sat down at the table to eat, where a place had already been set with a portion of bread and an empty plate. Rav Attiya was so absorbed in his learning, however, that he didn't even notice that the plate that normally held salads was bare. Imagine his mother's surprise when she entered the room to the

very strange sight of her son dipping his bread into an empty dish!

A similarly deep absorption in Torah study could be seen in the Chazon Ish, ז"ל. Once, a person who was quite close to the Chazon Ish came to visit during mealtime. After the gadol's Rebbetzin served her husband and left the room, the Chazon Ish turned to his visitor.

He confided, "For me, there is absolutely no difference between how I feel before I eat or afterward. This is why it is so easy for me to forget whether or not I ate a meal. How do I know when it's time to eat, then? My calculation is simple; if my wife serves me a meal, it is safe to assume that I have not yet eaten!" ■