

## OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah records a dispute regarding the correct way to recite the berachos of the Musaf for Rosh HaShanah.

### 2) Clarifying the Mishnah

The Gemara clarifies R' Akiva's challenge to R' Yochanan ben Nuri's position.

A Baraisa presents the sources for the different berachos recited in the Musaf for Rosh HaShanah.

Another Baraisa is cited that records the source for the obligation to recite the berachah related to Hashem's Kingship.

A Baraisa presents a dispute where the berachah related to the holiness of the day is included in the Musaf for Rosh HaShanah.

A related incident is recorded in the Baraisa and clarified by R' Zeira.

A second issue of the Baraisa is clarified.

3) **MISHNAH:** The Mishnah records a dispute whether ten or three pesukim should be recited for each section of Musaf.

### 4) The ten pesukim

Different explanations are offered to explain why the number ten was chosen.

The Gemara questions whether R' Yochanan ben Nuri meant a total of nine pesukim or a total of three pesukim.

It is demonstrated that according to R' Yochanan ben Nuri only three pesukim are required and R' Huna in the name of Shmuel rules in accordance with R' Yochanan ben Nuri.

5) **MISHNAH:** Guidelines for reciting the pesukim in the Musaf for Rosh HaShanah are presented.

### 6) Examples of verses not to be recited

The Gemara cites some examples of verses that should not be recited in the Musaf for Rosh HaShanah and then states that verses that deal with the punishment of idolaters may be recited and cites a number of related examples.

It is also noted that verses related to remembrances of individuals should not be recited.

A Baraisa records a dispute whether פקדונות are equivalent to remembrances.

The Gemara continues its citation of a Baraisa that contains discussions regarding different issues related to the verses included in the Musaf for Rosh HaShanah.

### 7) Clarifying R' Yosi's opinion

A contradiction is noted between R' Yosi's opinion recorded in the Mishnah and in a Baraisa.

The final conclusion is that according to R' Yosi one should conclude with pesukim from the Torah but if he concluded with a pasuk from Navi he has fulfilled his obligation.

A Baraisa supports this explanation.

R' Huna explains how, according to all opinions, there are numerous pesukim that could be used from the Torah that relate to Hashem's Kingship.

8) **MISHNAH:** The Mishnah teaches that shofar is blown during Musaf as opposed to Hallel which is recited as part of Shacharis.

### 9) Clarifying the Mishnah

R' Yochanan explains the origin of blowing shofar during

(Overview...continued on page 2)

## Distinctive INSIGHT

### *Hallel on the Festivals, but not on Rosh HaShanah*

מפני מה אין ישראל אומרים שירה לפניך בראש השנה וביום הכיפורים? אמר להם אפשר מלך יושב על כסא דין וספרי חיים וספרי מתים פתוחין לפניו וישראל אומרים שירה?

When Chazal ask why we do not recite Hallel on Rosh HaShanah, they answer with a question: "Is it possible that the King sits on the throne of judgment and the Books of Life and Death are opened before Him, and Yisrael recites the song?"

Rabbi Yitzchak Sender, שליט"א, explains that we could answer this question concerning the omission of Hallel on Rosh HaShanah based on the following insight of the Sfas Emes. In reference to the three festivals we find an emphasis on sight, as the verse says (Devarim 16:16), "Three times a year all the males shall be seen." The theme of Rosh HaShanah, on the other hand, is hearing, as the berachah on the Shofar indicates: "to hear the sound of the Shofar."

Based on this distinction between the festivals and Rosh HaShanah, we could explain why Hallel is said only on the Shalosh Regalim, for by "seeing," one becomes emotionally moved. The Jew, in viewing the splendor and holiness of the Beis HaMikdash, was "moved" to render a song - Hallel. Thus the element of the festivals was "התפעלות", being overwhelmed. In order to say Hallel one has to be in that frame of mind, in a state of Simchah, the joy experienced in "seeing" the Beis HaMikdash. On Rosh HaShanah, however, what we have is "hearing" which alludes to "התבוננות" - contemplation, and concentration over the situation at hand, the Day of Judgment. In this frame of mind and in this mood, "Shirah" is neither called for nor should it be offered.

We can now understand why we have "three" pilgrim holidays, and not just one, to commemorate the Exodus from Egypt. Since the mood and feelings are those of being overwhelmed by the sanctity of the Beis HaMikdash and the miracles therein, this element of reaching such a "high" is retained only for a moment. Therefore, in order to reinforce that inspiration gained by visiting the Beis HaMikdash, the Torah commanded us to make the pilgrimage three times a year to assure that we become refreshed and revitalized often. The three visits keep us going all year. However, on Rosh HaShanah, the inspiration is gained by התבוננות—through serious contemplation and concentration. Here, one day a year suffices to carry the message throughout the whole year. ■

*Today's Daf Digest is dedicated by the Okner family  
In memory of their grandmother  
Mrs. Minnie Kaplan*

# HALACHAH Highlight

## Returning a lost item that is muktzah

שופר של ראש השנה אין מעבירין עליו את התחום ואין מפקחין עליו את הגל וכו'

[In order to obtain the] shofar for Rosh HaShanah we may not travel beyond the techum, nor may we clear away a pile [of rubble] etc.

Rav Moshe Sofer<sup>1</sup>, the Chasam Sofer, was asked whether it is permitted to move a muktzah object in order to fulfill the mitzvah of returning a lost object. Chasam Sofer prohibits moving the object for a number of different reasons. One reason is based on a halachah in Hilchos Pesach. Shulchan Aruch<sup>2</sup> rules that one who finds chometz in his possession on Yom Tov should cover the chometz with a utensil, rather than remove it from his possession since, as a muktzah object, it is prohibited to move the chometz. Rav Avrohom Avli Gombiner<sup>3</sup>, the Magen Avrohom, adds that the restriction against moving the chometz is in force even if the owner did not declare his chometz as ownerless - בטל. In other words, the restriction against moving muktzah will apply even though the consequence is that the owner will violate the Biblical prohibition against owning chometz on Pesach. The basis for this halachah can be found in our Mishnah that prohibits violating even a Rabbinic restriction in order to fulfill the mitzvah of shofar. The reason, explains the Gemara, is that the mitzvah of shofar is a single positive commandment whereas melachah on Yom Tov involves a positive commandment as well as a negative commandment, and one positive commandment does not have the strength to override a positive and a

# REVIEW and Remember

1. What are the two sources for the obligation to mention Kingship in the Musaf of Rosh HaShanah?
2. Why, according to the Mishnah, should ten verses be recited for each section of the Musaf on Rosh HaShanah?
3. What is the reason that Hallel is not recited on Rosh HaShanah?
4. Why doesn't the mitzvah of shofar override the prohibition against melachah on Yom Tov?

negative commandment - אין עשה דוחה לא תעשה ועשה.

Rabbeinu Nissim<sup>4</sup> notes that the restrictions mentioned in our Mishnah are Rabbinic rather than Biblical. Nonetheless, Chazal treated them as if they were Biblical and do not allow the Biblical commandment of shofar to override these restrictions. This indicates as a general rule that Chazal treat the prohibition against muktzah with the strength of a Biblical prohibition. Therefore, concludes Chasam Sofer<sup>5</sup>, the restriction against muktzah will be in force even if it will result in the inability to perform the mitzvah of returning lost objects. ■

1. שו"ת חת"ס אר"ח סי' פ"ב
2. שו"ע אר"ח סי' תמ"ו סע' א' ורמ"א שם
3. מג"א שם סק"ב
4. ר"ן ט בדפי הר"ף ד"ה מ"ט
5. שו"ת חת"ס הנ"ל וע"ש ■

# STORIES Off the Daf

## The books of life and death

שאלו מלאכי השרת לפני הקב"ה מפני מה אין ישראל אומרים שירה בראש השנה? אמר להם אפשר מלך יושב וספרי חיים וספרי מתים פתוחים לפניו וישראל יאמרו שירה?

The angels asked Hashem: "Why don't the Jews sing shirah on Rosh HaShanah?" Hashem answered them: "Is it possible that the books of life and death are open before the King, and they will sing Hallel?"

If the main point is that might be inscribed for death and that life hangs in the balance, why does the Gemara mention that both books are open? Why not just refer to the book of death?

Rav Itzele Peterberger, zt"l, the famous disciple of Rav Yisroel Salanter, zt"l, explained the significance of this. "We see from here that if we only wish it, we can be entered into the book of life because it stands open! And this is exactly why it is inappropriate to sing shirah on Rosh Ha-

Shanah. Because if one is not doing his utmost to get into the book of life that stands open and waiting for his name to be inscribed, it is tragic. One could compare this to a very sick person who could be healed if he were treated by a competent doctor. If he is in a place where there are no doctors, people are not responsible if he dies. If there is a doctor in the city, they are responsible if they failed to hire the doctor to treat the patient. But if the patient dies because when the doctor was in the house no one could be bothered to consult with him, this is the grossest negligence imaginable!"

Rav Shlomo Kluger, zt"l, once entered the home of certain Rav on Rosh HaShanah and found him sitting with two books open, a Torah work and a secular book. Rav Shlomo asked, "Did you say Hallel today?"

The Rav answered, "Of course not!"

Rav Shlomo Kluger explained, "It says in the Gemara that we don't recite Hallel because the books of life and death are

open before our Creator and we are anxious over our judgment. I noticed, however, that you seem quite unconcerned that the books of life and death are open before you now. So I figured that you might also say Hallel!" ■

(Overview...continued from page 1)

Musaf.

R' Avahu explains why Hallel is not recited on Rosh HaShanah.

**10) MISHNAH:** The Mishnah begins by teaching that one may not violate even a Rabbinic restriction in order to obtain a shofar for the mitzvah on Rosh HaShanah. The Mishnah concludes with a reference to children blowing the shofar on Rosh HaShanah and whether one could fulfill the mitzvah absentmindedly or from one who blew the shofar absentmindedly.

## 11) Clarifying the Mishnah

The reason the mitzvah of shofar does not override Yom Tov is explained.

The progression of the different examples cited in the Mishnah is explained. ■