

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah enumerates the four times during the year the world is judged.

2) Judgment for grain

The Gemara explains that Pesach is judgment for the grain that will grow in the upcoming year.

A Baraisa is cited that demonstrates that grain undergoes two judgments and Rava accepts this principle as true.

Abaye offers practical advice based on this principle.

3) Identifying the author of the Mishnah

It is noted that our Mishnah seemingly does not follow the opinion of many Tannaim who have a different understanding of when different judgments occur.

Rava explains that the Mishnah follows Tanna D'Vei R' Yishmael's opinion.

R' Chisda offers a source for R' Yosi's opinion quoted in the previously cited Baraisa.

R' Chisda derives a second lesson, related to a king and his people entering judgment, from the same pasuk.

R' Yosef notes that when we daven for those who are sick or weak we follow either R' Yosi or Rabanan cited in the previous Baraisa.

4) The four times when judgment is passed

A Baraisa elaborates on our conduct during the four times when judgment is passed.

R' Avahu explains why a ram's horn is used for the mitzvah of shofar.

R' Yitzchok explains why we blow the shofar when the tzibbur is sitting and when the tzibbur is standing.

Seven more teachings from R' Yitzchok are recorded, most of which relate to the shofar and issues of judgment.

A Baraisa echoes the last teaching related to the obligation to purify oneself before Yom Tov.

5) The judgment of Rosh HaShanah

R' Kerespedai in the name of R' Yochanan presents a description of the judgment process that occurs between Rosh Hashanah and Yom Kippur.

R' Avin and R' Nachman bar Yitzchok cite different verses that supports the assertion that three books are opened on Rosh Hashanah.

The Gemara begins to quote a Baraisa that presents a disagreement between Beis Shammai and Beis Hillel regarding a detail related to the way Hashem judges different groups of people. ■

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לע"נ ר' דוב בן ר' טובי ע"ה
By the Schwabacher Family

Distinctive INSIGHT

To confound the Soton

למה תוקעין ומריעין כשהן יושבין ותוקעין ומריעין כשהן עומדין? כדי לערבב השטן

Why do we sound a Tekiah and a Teruah when the congregation is sitting and sound a Tekiah and a Teruah when they are standing? It is in order to confound the Soton.

How foolish can the Soton be not to realize after thousands of years that the preliminary sounding of the shofar is only a ruse? Although the attempt to mislead the Soton is valiant, can he be so forgetful and readily undermined every year?

Tosafos points out how this trick works. When we first sound the shofar, the Soton is faced with a dilemma. This loud blast may indicate that today is Rosh Hashana and the time has come for him to present the case against the Jews. Yet, the Soton immediately recalls the fact that the days of Moshiach will be ushered in with a great sound of the Shofar. We ask that Hashem take a shofar and sound a great Tekiya to gather us from the four corners of the Diaspora. The verse (Yeshayahu 27:13) tells us that on that day when the Moshiach arrives, death will cease, and the Soton will be destroyed. Therefore, when the Soton hears the shofar, he is stunned for a moment, thinking that this may be the shofar blast which heralds in the days of Moshiach and, together with it, his own demise. This causes him to become sufficiently frightened, and by the time he realizes that it is simply another Rosh Hashana, the time has passed and his opportunity to prosecute has passed.

Although, even according to this explanation of Tosafos we must ask how the Soton can be fooled year after year, it does

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REVIEW and Remember

1. What are the four times during the year that the world is judged?

2. What function does the blowing of the shofar serve?

3. What causes a person's sins to be recalled?

4. When is one obligated to visit a Rebbi?

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for our father לעילוי נשמת
מאיר בן שמואל הלוי
Mr. Meyer Sheinfeld o.b.m.
From the Sheinfeld family

HALACHAH Highlight

Interrupting between Ga'al Yisroel and Shemoneh Esrei on Yom Tov

בארבעה פרקים העולם נידון בפסח... בעצרת... בראש השנה... ובחג
 At four times during the year the world is judged: On Pesach ... On Atzeres ... On Rosh HaShanah ... and on Sukkos ...

Although there are opinions¹ that maintain that there is no obligation to juxtapose the brachah of Ga'al Yisroel and Shemoneh Esrei on Shabbos, the requirement does apply on Yom Tov. The Rema gives two explanations for this. The reason some opinions maintain that there is no requirement to juxtapose Ga'al Yisroel to Shemoneh Esrei on Shabbos is that the verse which teaches the requirement to juxtapose the two also asks that Hashem should answer us on the day of our distress, and Shabbos by definition is not a day of distress. Although Yom Tov is also not a day of distress, since Yom Tov coincides with a day that could be a day of distress (a weekday), it is appropriate to connect Ga'al Yisroel with Shemoneh Esrei². The second reason is our Mishnah that identifies the different Yomim Tovim as days of judgment, and as such it is appropriate to connect Ga'al Yisroel with Shemoneh Esrei³.

Tehilla L'Dovid⁴, addressing the issue of whether there is an obligation to juxtapose Ga'al Yisroel and Tefillah when Shabbos and Yom Tov coincide, writes that the answer hinges upon the two explanations of the Rema. According to the first explanation when Yom Tov and Shabbos coincide it is not a day that could be a day of distress and there is no obligation to connect Ga'al Yisroel with Tefillah. According to the second explanation since the obligation relates to the day being a day of judgment the obligation will apply even if it is Shabbos.

Based on the fact that the Shulchan Aruch HaRav only cited the second explanation, Tehilla L'Dovid concludes that the second

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lend itself to some logic. Let us illustrate. The foreman of a fire station receives calls which are often false alarms. Yet due to the overwhelming nature of the consequences of his responsibility he cannot afford to ignore a call, no matter how frequently he receives false information. The boy who called "wolf!" was ignored after playing his game twice, but if it was a question of life and death, the townspeople would have responded over and over again. When the Soton hears the shofar, he knows that it is almost certainly Rosh Hashana again. Yet he has no choice but to consider that it is indeed the shofar of Moshiach, which would mean that he is about to cease to exist. This possibility, although remote, cannot be dismissed as being insignificant. the Soton is forced to consider this eventuality due to its severe consequences to his very being, no matter how many times he has been fooled before. This confounds him, and he loses his moment to present his case before the Jews are judged favorably.

When Reb Yitzchok Blazer used to mention this episode, he noted that many people become despondent as they realize that many opportunities for themselves to improve each year have passed, and that these people give up hope of ever changing. He used to encourage them by pointing out that the sound of the shofar is enough to cause the Soton to believe that the coming of Moshiach is imminent. When we hear the shofar, we should be at least as hopeful that the arrival of Moshiach is due at any moment. ■

reason is primary and that there is an obligation to juxtapose Ga'al Yisroel and Shemoneh Esrei. This is in contrast to the opinion of Eshel Avrohom⁵ who writes that there is no such obligation when Yom Tov and Shabbos coincide. ■

1. רמ"א אר"ח סי' קי"א סע' א'
2. דרכי משה שם אות א' ומובא דבריו במג"א שם סק"ג
3. רמ"א בהגהותיו לסע' קי"א סע' א'
4. תהלה לדוד אר"ח סי' קי"א סק"ד
5. אשל אברהם (בוטשאטש) סי' קי"ד סק"ב ■

STORIES Off the Daf

Confounding the Soton

ותוקעין ומריעין כשהן עומדין כדי לערבב השטן

On today's daf we find that we blow teruah and tekiyah both before and after the amidah in order to confuse the Soton. Our sounding the shofar at those two points is meant to echo the sound of the "great shofar" that will herald the end of death and evil when Moshiach arrives. Upon hearing these blasts, the Soton is reminded that his reign is going to end, and so he gets confounded and does not have the "presence of mind" to accuse us. Of course, the obvious question is why the

Soton doesn't learn from year to year?

When the Imrei Emes, zt"l, was asked this, he responded with the words of Rav Pinchas of Koritz, zt"l: "Every year there is a new The Soton!" He can't learn from year to year since there is a new one appointed every single year!

Rav Elazar of Bialastok, zt"l, one of the students of the Kotzker Rebbe, zt"l, was known for his biting wit,

Rav Elazar said, "When I come to the next world and they ask me why I didn't learn enough, I will say that I was busy working. If asked why I thought this was more important than spiritual matters, I will respond with the words of the Gemara in Rosh Hashanah 16b. There we see that

even the Soton, an angel, gets confused by the blasts of the shofar."

He continued, "The obvious question is, why doesn't the Soton just remember what happened the previous year? The answer is that he doesn't have time to think. So this will be my answer to heavenly tribunal: If I had thought about it I would certainly have acted differently, but what could I do? When I saw all the bills that needed to be paid and felt all the pressures of my job, I just didn't have time to think things through and dedicate enough time for Torah study—which is above all else. Surely they will accept that if an angel can get confused, a measly human can certainly be confounded by the day-to-day pressures of life!" ■

