

**Daf Hashvuah Gemara and Tosfos Rosh Hashana Daf 18**  
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**Daf 18a**

(This answer remained) until R' Akiva came and taught, he shows favor before the final decree and he doesn't show favor after the final decree. (Thus, nothing helps after the decree.)

**Tosfos points out that the Gemara in Niddah gives this answer. However, the Gemara could have answered like Hashem replied to the angels in Brachos; should I not show favoritism to Jews? After all, I say "eat and be satiated, and say Birchas Hamazon" and they were meticulous (to say it) on a Kazayis or on an egg's worth of bread. However, this is also true that He doesn't show favor to Jews only before the final decree.**

The Gemara answers: this also refers only to an individual.

The Gemara concludes: (if you can't rip up) the decree of an individual is dependent on the following Tannaic argument. As we learned; two people ascend to their beds with the same sickness, or two people are handed over to the tribunal to be judged for a capital case, and they both have the same case, and one recuperates and the other one doesn't, or one is saved (from a guilty verdict) and one isn't. Why did one recuperate and the other one didn't, or one is saved (from a guilty verdict) and the other one wasn't? Since one prayed and he was answered and the other one prayed and wasn't answered. Why was this one had his prayers answered and this one didn't? This one had a complete prayer (he concentrated), so he was answered, and this one didn't have a complete prayer, so he wasn't answered. R' Elazar answers: it was before the final decree for one and it was after the decree of the other. R' Yitzchak says that it helps to cry out to Hashem both before and after the final decree.

The Gemara asks; is it true that they rip the community's decree? After all, one Pasuk says "I will cleanse your bad heart" and another says "even if you launder it with a detergent (called 'Neser') and you add soap, the stain of your sins are before me." So, to reconcile those two P'sukim we'll say it could be cleansed before the final decree and can't be after the final decree. (Therefore, after the decree, a community's sins always remain.)

The Gemara answers: no, both P'sukim can refer to the time after the final decree. It could be cleansed if it's a decree without Hashem swearing that it will happen, and it can't be cleansed if Hashem swears to it. This is like R' Shmuel b. Ami, or some say it was R' Shmuel b. Nachmeini, quoting R' Yonasan: how do we know that if Hashem swears to the decree that it's never ripped? As the Pasuk says "I swear to the house of Eili if the sins of the house of Eili would be atoned with a Korban or a Mincha." Rava says: this implies that it won't be atoned with a Korban or a Mincha, however, it can be atoned with Torah. Abaya says: this implies that it won't be atoned with a Korban or a Mincha, however, it can be atoned with Torah and kind deeds. Rabbah and Abaya both were from the house of Eili. Rabbah who learned Torah lived forty years, Abaya who learned Torah and did kind deeds lived sixty years.

**Tosfos points out that Rava, Abaya's colleague, wasn't a Kohain at all, like it implies in Chulin. So, here (the right text of who's from Eili the Kohain's descendants) is Rabbah, R' Chisda's colleague. This is also the implication from Moed Katan, that Rava said; it must be that the lifespan, children and Parnassah depends on Mazal and not merit. After all, Rabbah and R' Chisda both were**

completely righteous. As we see, when either one prayed (during a drought) it started to rain. Yet, Rabbah only lived forty years and R' Chisda lived ninety years.

**Tosfos asks:** how does he know it was because of Mazal he died early? Perhaps the reason was because Rabbah came from Beis Eili.

**Tosfos answers:** even so, if it wasn't for his Mazal, the merit of Torah would protect him (for dying early since he came from the house of Eili.)

**Tosfos asks:** over here, it implies that Rabbah did not have the merit of doing kind deeds. Yet, in Sanhedrin, Abaya told him "My master, you have Torah and kind deeds."

**Tosfos answers:** still, Abaya did more kind deeds than him.

We learned: there was a family in Yerushalayim who died when they reached eighteen years old. They informed R' Yochanan b. Zacai. He asked them: perhaps you're from the family of Eili, in which the Pasuk said on them "those who were raised in his house will die when they're men." (As advice), go and learn Torah and you live. They went to learn, and they lived. They called the family the "R' Yochanan's family" after him (as gratitude).

R' Shmuel b. Inya in the name of Rav says: How do we know that the final decree for a community is not signed? The Gemara interjects: how can you say it's not signed? After all, it says "your stain from your sin is always before Me." Rather, (how do we know) that even if it's signed it's ripped? As it says "like Hashem our G-d, whenever we call to Him (He answers)."

The Gemara asks: but doesn't it say "search for Hashem when he's found," and not at all times. The Gemara answers: that refers to an individual, we refer to a community. When is (this time when Hashem is found?) Rabbah b. Avuha says that it's the ten days between Rosh Hashana and Yom Kippur.

The Pasuk says: "and it was ten days, and Hashem smote Naval." What was those ten days that Hashem waited? Rav says: those represent the ten meals that Naval gave to Dovid's servants. Rabbah b. Avuha says: these are the ten days that are between Rosh Hashana and Yom Kippur.

### **New Sugya**

We learned in the Mishna: on Rosh Hashana, the whole world passes before Hashem like Bnai Maron. What is this "Bnai Maron?" They explained it to mean: like the sheep being led out of their pen to take off Maasar Behaima. Reish Lakish says: like the small path by Bnai Maron (where there is a drop on both sides of the path). R' Yehuda quotes Shmuel: like the family of Dovid's army. Rabbah b. Chana in the name of R' Yochanan says: they're still looked over by Hashem at the same time. R' Nachman b. Yitzchok says: I also learned that in a Braisa. The Pasuk says "Hashem created their hearts together and understands all their deeds." What does this mean? It can't mean that Hashem made people's heart to be together (i.e., that they all have the same things in their heart) since we see they don't have. Rather, that The Creator sees their hearts together and understands all their deeds.

### **New Sugya**

Beis Din's agent went out (to inform the world when they established Rosh Chodesh) on the following six months. They went out on Nissan, so people should know when Pesach is.

**Tosfos points out: but they didn't go out on Sivan to inform when Shvuos is, since it wasn't necessary. (After all, it doesn't depend on the date), rather, it depends on the days from the Korban Omer. As the Gemara says earlier, R' Shmaya says that Shvuos sometimes falls on the fifth, sometimes on the sixth and sometimes on the seventh of Sivan. (It depends on the fiftieth day from the Omer and how many days were Nissan and Iyar. If both were thirty days, then Shvuos will be the fifth. If one was thirty and the other twenty-nine, then Shvuos will be on the sixth. If they're both twenty nine days, then Shvuos would be the seventh.)**

They went out on Av so people should know when the Taanis is. They went out on Elul so people should know when Rosh Hashana is.

**Tosfos explains: they inform them when Elul started so that they should keep the thirtieth day as Rosh Hashana, plus the next day. As the Gemara in Beitza and Eirubin implies that they made two-day Yom Tov of Rosh Hashana because of the doubt (which day it's truly) since they might have made Elul for thirty days. (Although, usually the agents job is to inform them so they know the exact date of the Yom Tov), however these agents' job is to inform them when Elul started so that they can know when's the thirtieth day, (or else they wouldn't even know which two days to keep).**

They went out on Tishrei so people should know when the Yomim Tovim are. They went out on Kislev so people should know when Chanukah is. They went out on Adar so people should know when Purim is. When the Beis Hamikdash stood, they also went out on Iyar so people should know when Pesach Sheini is.

## **Daf 18b**

The Gemara asks: let them also go out on Tamuz and Teves? After all, R' Chana b. Bizna in the name of R' Chisda says: what does the Pasuk mean by "because Hashem says the fast of the fourth, the fast of the fifth, the fast of the seventh and the fast of the tenth should be for the house of Yehuda for joy and happiness." This seems like a contradiction. It's called both a fast and joy. We must reconcile it: when there is peace they're days of joy, if there is no peace, they're days of fast.

The Gemara answers: R' Pappa explains; when there is peace they're days of joy, if there are decrees of the king (against the Jews), then they're days of fast. If they're neither, if they want to, they may fast, if not, then they don't fast. The Gemara asks: if so, Tisha B'av (should also have these conditions and yet we hold that you always fast on it). R' Pappa says: Tisha B'av is different (so we're stricter) since there were multiple tragedies happened then. As the master said: on Tisha B'av, the first and second Beis Hamikdash was destroyed, Beitar was captured and the city (of Yerushalayim) was plowed over.

**Tosfos is bothered by the question: five tragedies happened on the seventeenth of Tamaz, as it taught in the last Perek of Taanis. So, why only say that the ninth of Av is different since it had multiple tragedies?**

**Tosfos answers: since the Beis Hamikdash's destruction is a lot harsher of a tragedy. Also, the seventeenth of Tamaz's tragedy can't be compared to the ninth of Av where the same tragedy repeated itself.**

We learned: R' Shimon said; there are four things that R' Akiva Darshined and I didn't Darshen like

him. “The fast of the fourth” this is the ninth of Tamuz when the enemy broke through (the wall) to enter the city. As the Pasuk says “on the ninth of the month, the famine strengthened in the city and there was no bread for the people, and the city was broken into.” Why is this called the ‘fourth?’ Since it happened on the fourth month.

**Tosfos points out that it happened on this date for the first Beis Hamikdash, however, by the second Beis Hamikdash, they broke through on the seventeenth, thus, we fast on the seventeenth.**

**However, this Braisa was taught in the Yerushalmi, and over there it says that it happened on the seventeenth. Even though the Pasuk says that it happened on the ninth of the month, we must say that they recorded the date wrong. This argues with the Bavli. The Yerushalmi means: since they were so overwhelmed (from all the happenings) they made a wrong count of the days. (Although the Pasuk records it, but to keep the narrative), it didn’t want to change the date from what the people thought it was.**

“The fast of the fifth” this is the ninth of Av when the enemy burned the Beis Hamikdash. Why is this called the ‘fifth?’ Since it happened on the fifth month.

**Tosfos points out: in the last Perek of Taanis, they asked a contradiction between two P’sukim. At the end of Melachim, it says that the Mikdash was burned on the seventh, and in Yirmiyah it says it burned on the tenth. The Gemara reconciles that, on the seventh, the enemy entered the Heichal and ate and drank there during the seventh, eighth and ninth day, until that late afternoon and then they set fire to it and had it burned until sunset on the tenth.**

“The fast of the seventh” this is the third of Tishrei, the day that Gedalyah b. Achikam was Killed. Who killed him? Yishmael b. Nesina. This (comparing this fast to Tisha B’av) teaches us that the deaths of Tzadikim are equally a tragedy as the burning of the Beis Hamikdash. Why is this called the ‘seventh?’ Since it happened on the seventh month. “The fast of the tenth” this is the tenth of Teves when the Babylonian king sieged Yerushalayim. As the Pasuk says; “and the words of Hashem came to me in the ninth year during the tenth month in the tenth day of the month saying; son of man, write down this day, since during this actual day the king of Bavel sieged Yerushalayim.” Why is this called the ‘tenth?’ Since it happened on the tenth month. Really, this should be listed first (since it was the first in chronological order). However, the Pasuk wrote it in the order of the months.

However, R’ Shimon continues: I don’t say like that. Rather, the “fast of the tenth” is the fifth of Teves, the day that the news of the city was conquered reached the Diaspora. As the Pasuk says “it was in the twelfth year, on the fifth day of the tenth month, the survivor of Yerushalayim reached me to tell me that the city was conquered.” They made the day of hearing the news as the day it actually was burned. My words are more logical than his, because I explain it (in chronological order), that the first one that happened is listed first and the last one that happened is listed last, and he lists first what happened last and lists last what happened first. He follows the order of the months and I follow the (chronological) order of the tragedies.

We learned: Rav and R’ Chanina say that the (holiday written in) Megila Taanis (not to fast) was canceled. R’ Yochanan and R’ Yehoshua b. Levi say that they weren’t canceled. Rav and R’ Chanina says that they were canceled, the same way by the fasts that when there is peace they are for joy, and without peace, they’re fasts. So too these days (that you can’t fast only when there is peace). R’ Yochanan and R’ Yehoshua b. Levi say that they weren’t canceled. After all, those fasts were enacted to be dependent on the Beis

Hamikdash's being built, but these (Megila Taanis, are not dependent on anything) and they remain.

R' Kahana asks: there was a story that they decreed a fast on Chanukah in the city of Lud. R' Elazar went down and bathed and R' Yehoshua got a haircut. He commanded the town to fast another day to atone for what they fasted (when they shouldn't have). (So, although Chanukah was one of the days you can't fast listed in Megila Taanis, yet, you still need to keep it nowadays.)

**Tosfos is bothered by the question; why didn't they ask from our Mishna that says that the agents went out on Kisleiv (even after the Beis Hamikdash's destruction) for Chanukah. So, this proves they celebrated Chanukah after the Beis Hamikdash's destruction.**

**Tosfos answers: they could say that it's not a proof they kept it as a holiday, but they still lit Chanukah lights as a remembrance of the miracle.**

R' Yosef answers: Chanukah is different since there is a Mitzvah involved with the holiday (lighting the Menorah). Abaya asks: let them cancel the holiday and the Mitzvah? Rather, R' Yosef answers: Chanukah is different since it's to publicize a miracle.

R' Acha b. Huna says: (in the Megila Tannis it says) on the third of Tishrei, they were able to stop people writing Hashem's name in documents. Originally, the Greek kingdom decreed that they can't mention Hashem. When the Chashminoim won, they decreed to mention Hashem's name even in documents. They wrote "in such and such year of Yochanan Kohain Gadol to the High G-d." However, when the Chachumim heard about this, they said "perhaps, the loan will be paid in the future, (and they'll throw out the document) and it will be laying in the garbage heap (along with the name of Hashem)." They managed to stop people from continuing this, and they made a holiday to celebrate it (since they felt it was a miracle for the populace to accept this from them). Anyhow, if it's true that they canceled the first holidays, would they add on new holidays? The Gemara answers: we refer to when the Beis Hamikdash was still standing.