



Volume 8. Issue 39

Judgment Day

The second *Mishnah* in *Rosh Hashanah* begins as follows:

The are four times in the year that the world is judged: on *Pesach* for grain; on *Shavuot* for the fruits of the tree; on *Rosh Hashanah* everyone passes before [*Hashem*] like sheep, as it says "Who fashions the hearts of them all, Who understands all their doings"; and on *Sukkot* for water.

We therefore find that grain, fruit, water and people are all judged at separate times of the year.

The *Ran* explains that it is from tradition (*diverei kabala*) that we learn that people are judged on a yearly basis. The *Torah* teaches: "... the eyes of *Hashem*, your G-d, are always upon it, from the beginning of the year to year's end" (*Devarim* 11:12). It is therefore understood that from the beginning of the year it is determined what will be until the year's end.

The *Tosfot Yom Tov* asks, if a person is judged on *Rosh Hashanah* then surely everything impacting him in the coming year is encompassed in that judgment. This would include produce, fruit, water, etc. What then is different about the judgments of *Pesach*, *Shavuot* and *Sukkot*?

The *Tosfot Yom Tov* answers, citing the *Ran*, that those judgments apply to the world, to the congregation at large. On *Rosh Hashanah* however, as the *Mishnah* teaches, every person is judged on an individual basis. It is then that it is

decided what share each person will have in that which was decided in the other festivals.

The *Mahariach* provides two different answers. The first answer is that only "life and death" are determined on *Rosh Hashana*. He cautions that the judgment's impact on life is not to be understood literally since we see that the righteous pass away, while the wicked live long lives. Rather *Rosh Hashanah's* primary focus is on the eternal life, even though life and death in this world is ostensibly still determined then.

The second answer is that indeed on *Rosh Hashanah* one's livelihood is also determined. One's personal livelihood however is not determined solely by what grows in the fields. It is possible that in a particularly bad agricultural year, an individual can enjoy business success and not feel the impact of the rises prices. Alternatively, one may not enjoy the prices that come with bountiful crops if their personal business fortunes have taken a turn for the worst. It is interesting to compare this answer of the *Mahariach* with the *Tosfot Yom Tov's*. We find that that while the *Mahariach* appears to maintain that on *Rosh Hashanah* people's fortune are determined independently of the rest of the nation, according to the *Tosfot Yom Tov* the individual is not completely separate as it is his share in the community's fortune that he is being allotted.¹

Yisrael Yitzchak Bankier

¹ Perhaps this difference is evident in another discussion. The *Tosfot Yom Tov* continues by asking why *Rosh Hashanah* was chosen as the day of judgement. Before explaining this question, we need to understand that there is actually a debate when the world was created. According to *R' Eliezer* the world was created on the 25th of Elul, meaning that Man was created on the first of *Tishrei*, while *R' Yehoshua* maintains that the world was created in *Nissan*. According to *R' Eliezer* it is clear why *Rosh Hashanah* was selected as the day of judgement. It was on Adam's first day that he sinned and was forgiven with mercy. That day demonstrated *Hashem's* mercy in judgment and *Hashem* guaranteed that the future generations would receive similar treatment in judgement. According to *R' Yehoshua* however why was *Rosh Hashana* chosen?

There are a number answers given for this question. The *Ran* answers that *Hashem* wanted to select an auspicious time for atonement. On *Yom*

Kippur the Jewish people were forgiven for the sin with the Golden Calf. *Rosh Hashanah*, the beginning of that month, was selected so that the period of ten days culminating in *Yom Kippur* would be appropriate for repentance. Alternatively, the *Ran* suggests that on *Rosh Hashanah*, *Hashem* had already begun to be appeased by *Moshe* after that sin.

Note once again according to *R' Eliezer*, that it reflects *Adam's* atonement, the focus is very much on the individual. The *Ran's* explanation of *R' Yehoshua*, that *Rosh Hashanah* was selected because it coincides with the forgiveness for the Golden Calf, brings the communal aspect of forgiveness aside for the judgment of multiple individual. It highlights the individual's positive judgment can only be dependant on the positive outcome of the nation.

Revision Questions

ביצה ד' ד': ה' ז':

- Can one produce coals on *Yom Tov*? (ד': ד')
- Explain the debate regarding splitting a wick on *Yom Tov*. (ד': ד')
- What restrictions are placed on the manner in which one can clean out an oven on *Yom Tov*? (ד': ה')
- Can one prop up a pot over a fire using two barrels and why? (ה': ד')
- Can one direct an animal using a staff on *Yom Tov* and why? (ה': ד')
- Explain the debate regarding taking a twig to use as a toothpick. (ד': ו')
- Can one take twigs to use as kindling from his *chatzer*? (ו': ד')
- Is one allowed to light a fire on *Yom Tov*? (ז': ד')
- Explain the debate regarding how direct one must be when setting aside food placed in the *muktzeh* for use on *Yom Tov*. (ז': ד')
- Can one place a utensil to catch water leaking from the roof? (ה': א')
- Which of the following categories that are prohibited on *Shabbat* are prohibited on *Yom Tov*: (ב': ה')
 - *Shvut*?
 - *Reshut*?
 - *Mitzvah*?
- What activities are prohibited on *Shabbat* that are listed in the *Mishnah* as fitting into the following categories: (ה': ב')
 - *Shvut*?
 - *Reshut*?
 - *Mitzvah*?
- Complete the following phrase:
"_____ אלא _____ אין בין יום טוב לשבת אלא"
- How does one determine the how far an object can be carried (with respect to the laws of *techumim*):
 - In general?
 - If it is an object belonging to a household as apposed to an individual? (ה': ג')
 - If the object is borrowed? (Give two scenarios)
 - Regarding a cooked food where some of the ingredients have been borrowed on *Yom Tov*? (ה': ד')
 - Regarding water extracted from a waterhole? (Provide three scenarios) (ה': ה')
- Provide three halachic differences between hot coal and a flame. (ה': ה')
- If an *eiruv techum* has been placed between two cities, when is it permissible and when is it prohibited to bring the fruit from one city to the owner of the fruit situated in the other city? (ה': ו')
- Can a host give his guest food to take home? (ה': ז')
- What is the difference between *midbariot* and *bayatot*? (ה': ז')

ראש השנה א': א' ג'

- What are the four *Roshei Shanim*? (א': א')
- When are the four times in the year when the world is judged? (ב': א')
- How many times each year are the messengers sent to inform about *Rosh Chodesh* and why are they sent each of those times? (ג': א')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
19 th February כ"ו שבט	20 th February כ"ז שבט	21 th February כ"ח שבט	22 th February כ"ט שבט	23 th February ל' שבט	24 th February א' אדר	25 th February ב' אדר
Rosh Hashanah 1:4-5	Rosh Hashanah 1:6-7	Rosh Hashanah 1:8-9	Rosh Hashanah 2:1-2	Rosh Hashanah 2:3-4	Rosh Hashanah 2:5-6	Rosh Hashanah 2:7-8

