

COMMUNITY KOLLEL DIVREI TORAH

OCTOBER 11 - NOVEMBER 13, 2021
ה' מר חשון - ט' כסלו תשפ"ב

*With gratitude to Hashem, our rabbis, teachers, and fellow Kollel participants,
we have completed Mesechet Rosh Hashana, and engaged in Torah story.*

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הִדְרוּ עֵלְכֶם מִסֵּכֶת רֹאשׁ הַשָּׁנָה וְהִדְרוּ עֵלְכֶם דַּעְתּוֹ עֵלְכֶם מִסֵּכֶת רֹאשׁ הַשָּׁנָה וְדַעְתּוֹ עֵלְכֶם.
לֹא נִתְנַשֵּׂי מִיְנֶךָ מִסֵּכֶת רֹאשׁ הַשָּׁנָה וְלֹא תִתְנַשֵּׂי מִיָּנֹ, לֹא בְעֵלְמָא הַדְּיוֹן וְלֹא בְעֵלְמָא דְאַתִּי

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*We will return to you, Tractate Rosh Hashana, and you will return to us; our mind is
on you, Tractate Rosh Hashana, and your mind is on us; we will not forget you,*

Tractate Rosh Hashana, and you will not forget us -

not in this world and not in the next world.



In loving memory of:

בנימין ז"ל

Ben Miller Z"L

Ray Ben Miller Z"l was a treasured member of the Kollel. His regular attendance made him a pillar to the community. Ben's insight and questions brought extra energy to the daily classes and he was wise beyond his year. He was so thoughtful with his regular reminders to record the class for anyone who was not able to make it. Ben's commitment to Torah and Jewish values was highly admirable. His presence will be greatly missed.

תהא נפשו צרורה בצרור החיים

~

May His Soul be bound up in the bond of Eternal Life.

דַּתְּנֶנָּה בְּדָ קֹדֶשׁ יִלְבָּשׁ וּמִכְנָסֵי־בָד יִהְיוּ עָלֶיֶם וּבְשָׂרוֹ וּבְאַבְנֵט בֶּד יִחַגֵּר וּבְמִצְנֶפֶת בָּד יִצְנַף בְּגָדֵי־קֹדֶשׁ
הֵם וְרַחֵץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבָשָׁם:

He shall wear a holy linen shirt and linen pants shall be upon his flesh, and he shall gird himself with a linen sash and wear a linen cap these are holy garments, [and therefore,] he shall immerse himself in water and don them. -Vayikra 16:4

During our discussion of *Masekhet Rosh Hashanah* of what the *Kohen Gadol* wears on Yom Kippur, the question of his change of clothing was raised. He usually wears garments containing gold, and he wears them on Yom Kippur, also, except when he enters the *Kodesh Ha'kodashim* to appeal to Hashem on behalf of the Jewish people.

Why does the *Kohen Gadol* need to change his clothes to appeal to Hashem? One explanation, given by Rabbi Bernie Fox, is that the gold in the holy vestments was a reminder of the making of the Golden Calf, and therefore a reminder of a negative aspect of Jewish behavior. In the holiest place the *Kohen Gadol* was not to “speak” about the Jewish people in negative terms, so he changes to white, linen garments.

I am wondering if the *Kohen Gadol* was able to change his spiritual status by changing his garments, much as we change our “status” when we immerse in the *Mikvah*? Did his white, humble, garments give him spiritual power to do his work?

It seems that when we pay attention to our “outer garments,” we can give more intention to what our inner “garments” need from us.

-Deborah Kopp

When most people hear the words “Rosh Hashana” they automatically think of the 1st and 2nd of Tishrei, dipping apples in honey, and *tashlich*. However, *Mesechet* Rosh Hashana does not mention any of these customs and also does not mention anything relevant to most of our *minhagim*. The last chapter of Rosh Hashana touches on the mitzvah of shofar but that is about it when it comes to discussing the way we observe the holiday. This tractate helps us reimagine what the denotation of Rosh Hashana is, which simply means “New Year”. Daf 2a sheds new light on what a Jewish New Year is. The text teaches us that the 1st of Nissan is the New Year for the kings, the 1st of Elul is the New Year for animal tithes, the 1st of Tishrei is for calculating *shemita* and *yovel* years as well as tithing, and the 15th of Shevat, in accordance with the House of Hillel, is the New Year for the Trees.

This new understanding creates a more diverse meaning of what a New Year could be celebrating. Now, be sure to wish everyone a *Shana Tova* not just leading up to the 1st of Tishrei but multiple times throughout the year!

-Hillel

There are so many aspects of *Masechet* Rosh Hashana to learn and absorb. Here are a couple of reflections on topics that we found so interesting.

Daf 23b discusses the examination of witnesses who would come to Jerusalem to testify about the appearance of the new moon (the *molad*). The court would bring in the witnesses to testify one by one in order of arrival. The court would examine the first one and question him in detail about what he saw. If the testimony was plausible, the court would then separately question in detail the second witness. If the testimony of the second witness corroborated the first witness, the verification of the arrival of the new moon was established as valid. However, the court would continue to hear testimony from the remaining witnesses, so they would not be discouraged from showing up in the future. It was interesting to get a look at the behind the scenes process of fixing the arrival of the new moon in Temple times.

Another fascinating discussion was in Daf 32a on *Malchuyot, Zichronot, and Shofarot*. We recite these verses each year in the Rosh Hashana *machzor*. The *mishnah* states that one does not recite fewer than ten verses in the blessings of *Malchuyot, Zichronot, and Shofarot*. The Gemara provides a fascinating a context or a "back story" among some of the great rabbis debating the reasoning for this. Rabbi Yosef, for example, said, "The ten verses correspond to the Ten Commandments which were said to Moses at Sinai." This is just one of many instances where we gain insight and just a little understanding of how and why we recite these verses today. This is one more example of how participating in Daf Yomi helps to make our davening so much more meaningful.

Mazel Tov to our Kollel on the completion of *Masechet* Rosh Hashana!

-Aviva and Mordechai

This is my second time completing a *masechta* ever! Learning Daf Yomi continues to be one of the best parts of my day! I am so grateful to be invited to learn. I loved learning about shofar in *Masechet* Rosh Hashanah, especially the difference between the words *keren* and shofar. Daf Yomi is such an amazing connection to the Jewish community as a whole and I even talk about what we are learning about with my family and with coworkers. I am so appreciative for the opportunity to learn and I look forward to the next *masechta*!

-Hadassah

Mesechet Rosh Hashana raised the nature of the beginning, the necessity of authority but the ethical limits of power; the responsibility that goes with delegated power; and our own role in judgment. And that was just from studying on Tuesday evenings. What a harvest!

These sessions have been very exciting for me and made me thirsty for more Talmud study. I also have been spreading the word about Bazalel's amazing ability to bring the Talmud alive and to make it relevant to our lives.

Today Rabbah!

-George