



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Rosh Hashanah Daf Yud Beis

V'LIRAKOS

- A Braisa says, Tishrei is the rosh hashanah for vegetables, for ma'aser and for promises.
 - **Q:** "For vegetables" means for the ma'aser of vegetables. If so, why is "ma'aser" listed as a separate item? **A:** The Braisa mentions D'Rabanan ma'aser (vegetables) and D'Oraisa ma'aser separately.
 - **Q:** Why isn't the D'Oraisa mentioned first? **A:** The D'Rabanan was more dear to the Tanna of the Braisa.
 - **Q:** Why does our Mishna only list vegetables? **A:** The Mishna lists the D'Rabanan, and we would realize that it clearly applies to the D'Oraisa as well.
 - **Q:** Why does the Braisa say "ma'asros" (the plural form)? **A:** It is referring to produce ma'aser and animal ma'aser.
 - **Q:** Why do the Mishna and Braisa say "lirakos" (vegetables in the plural form)? **A:** It is referencing 2 types of vegetables: ones that are bundled and become chayuv in ma'aser when they are bundled, and ones that are placed into a keili, which become chayuv in ma'aser at that time. The rosh hashanah for both is Tishrei.
- A Braisa says, if one picks vegetables before sundown on the day before Tishrei and then picks some right after sundown, they may not be combined for purposes of terumah or ma'aser. If this was done at Tishrei of the 3rd year in the shmitta count, the earlier picked ones would be subject to ma'aser rishon and sheini, and the later picked ones would be subject to ma'aser rishon and ani.
 - **Q:** How do we know that there is no ma'aser sheini in the 3rd year? **A: R' Yehoshua ben Levi** said, the pasuk says "bashanah hashlishis shnas hama'aser", with ma'aser written in the singular form. This teaches that in the 3rd year only one of the two ma'asros of the previous year applies. It must be that ma'aser rishon applies, because a pasuk compares ma'aser rishon to an inherited land: teaching that both are continuous without a break.

V'LINIDARIM...

- A Braisa says, if one promises not to benefit from his friend "for a year", the promise is for a period of 12 months. If he promises not to benefit "for this year", the term ends on the first of Tishrei, even if the promise was made one day earlier.
 - This is true even according to the view that one day is not considered to be a year. This person made the promise to cause himself suffering, and even with one day he has accomplished his goal.
 - **Q:** Why don't we say that the rosh hashanah for promises is Nisson? **A:** When dealing with promises we follow what people mean when they make statements, and most people refer to Tishrei as the beginning of the year.
- A Mishna says, "tilsan" becomes subject to ma'aser when it sprouts. Produce and olives become subject when they grow 1/3 of their mature size.
 - **Q:** What does it mean that it "sprouts"? **A:** When it forms seeds.
 - **Q:** How do we know that produce and olives become subject to ma'aser when they grow to one third of their mature size? **A: R' Assi in the name of R' Yochanan** said, the pasuk regarding "hakhel" says "at the end of the 7th year on the Yom Tov of Succos". Now, that is in the 8th year, not the 7th year! This teaches, that if something grew 1/3 of its mature growth before Rosh Hashanah, it is considered as having grown during the 7th year (shmitta) and must be treated as such.

- **Q:** R' Zeira asked R' Assi, maybe the pasuk is referring to produce that had not grown at all before Rosh Hashanah, and the pasuk teaches that shmitta continues until Succos!? **A:** The seemingly extra words of “Chag Ha’asif b’tzeis hashanah” in a pasuk, teach that produce that is cut at Succos after shmitta is still considered to be shmitta produce. The **Rabanan** determined, that any produce that can be cut on Succos must have grown at least one third of its mature growth before Rosh Hashanah.