



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

Rosh Hashanah Daf Yud Gimmel

- **Q: R' Yirmiya** asked **R' Zeira**, can the **Rabanan** really be so exact as to determine between something that has grown $1/3$ and something that has grown a drop less? **A: R' Zeira** said, the measurements of the **Rabanan** are absolute and exact! For instance, one who is toivel in 40 se'ah becomes tahor, in a drop less remains tamei. Food the size of an egg becomes tamei as food, and a drop less does not. A cloth that is 3x3 fingers can become tamei medras, but a drop less does not.
 - **R' Yirmiya** then said, I was wrong for asking what I asked. We find that **R' Kahana** was asked, how did the Yidden bring the Omer the first year that they entered Eretz Yisrael? It could not have been from the barley of a goy, because the pasuk says "ketzirchem", it must be from a Yid, and the pesukim clearly suggest that they did bring the Omer. **R' Kahana** answered, that barley which grew less than $1/3$ when owned by a goy may be used for the Omer. **R' Yirmiya** said, we see from here that the **Rabanan** can determine between $1/3$ and slightly less.
 - **Q:** Maybe they brought the Omer from produce that was much less than $1/3$, but something that is close to $1/3$ cannot be determined by the **Rabanan**? **A:** The Yidden entered Eretz Yisrael on the 10th of Nisnon. If it was much less than $1/3$, it would not have grown to the required growth in 5 days.
 - **Q:** The same way you would have to say that it grew somewhat to the required size in those 5 days, you can say that it grew a lot more in those 5 days also (there is a special bracha in Eretz Yisrael that things grow quickly).
- **Q: R' Chanina** asked, how could we have previously said that the word "ha'asif" in the pasuk refers to cutting? The pasuk says "b'aspicha m'garnicha u'miyikvecha", and we learn from here that these items are valid for use as s'chach for a succah. If so, it cannot be thought of as being extra, and therefore meaning to "cut"! **A: R' Zeira** said based on a Braisa, the way we know that $1/3$ growth is considered grown produce is based on the pasuk of "v'asas es hatevuah lishlosh hashanim", which can be read as "l'shlish" (meaning $1/3$).
- A Mishna says, orez, dochen, peragin, and shumshimin, that took root before Rosh Hashanah are considered produce of the past year and are subject to ma'aser of that previous year, and are not considered shmitta if that Rosh Hashanah begins shmitta. If they took root after Rosh Hashanah, they are subject to ma'aser of the following year and are assur as shmitta.
 - **Q: Rabbah** asked, the **Rabanan** have said that fruits of trees follow the year that they bud, produce and olives follow the year in which they grew to $1/3$, and vegetables follow the year in which they are picked. Who does the Mishna follow? **A: Rabbah** answered, since these items are harvested a few at a time, the **Rabanan** said they follow the year in which they take root.
 - **Q: Abaye** asked, why don't we have him take these items whenever they are picked and mix them together well into one pile, and then give ma'aser from the mixture? In that way he proportionately takes ma'aser from the items of the previous year for the previous year, and the items of the current year for the current year!? We find a Braisa where **R' Yose ben Kipur in the name of R' Shimon Shezuri** says to do this as well! **A: Rabbah** answered, you can't bring a proof from **R' Shimon Shezuri**, because he is of the opinion that a mixture gets evenly distributed, and therefore items taken from them are assumed to be in

the proportion of the items in the mixture. However, the **Rabanan** say that no such assumption can be made.

- **R' Yitzchak bar Nachmeini in the name of Shmuel** paskened like **R' Yose ben Kipur in the name of R' Shimon Shezuri**.
 - **Q: R' Zeira** asked, we find that **Shmuel** says that only wine and oil are assumed to be evenly and fully mixed!? **A:** The Gemara says, **R' Zeira** didn't realize that **Shmuel** held like **R' Shimon Shezuri** not because he felt the mixture is evenly mixed, but because he held that the items become subject to ma'aser when they are completely grown. Therefore, the items that took root before Rosh Hashanah are still subject to ma'aser for the next year.
 - **Shmuel** had to state all these rules (that the Halacha follows **R' Shimon Shezuri**, that we don't assume even mixtures, and that all follows the completion of the fruit). If he would just say the first, we would think he holds that we assume even mixtures. If he would just say the second, we would think that he follows the **Rabanan** who argue on **R' Shimon Shezuri**. If he would say these first two, we would think the statements are contradictory, so he explains that he follows the completion of the fruit. If he would just say the last statement, we would think he says that even in regard to tevuah and olives, he therefore teaches that he only holds that way for beans.
 - **Q:** Why couldn't he have just made the first and last statements, and left out the middle statement? **A:** He wanted to teach us that when it comes to wine and olives we do assume an even mixture.