



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

Rosh Hashanah Daf Yud Daled

- A Braisa says, **R' Yose Haglili** says, the pasuk of "b'aspicha migarnicha u'miyikvecha" compares the "gatherings" to what is taken from the threshing floor (grain) and the winepress (grapes). This teaches that just like grain and grapes grow from the previous year's rain and are subject to the ma'aser of the previous year, so too anything that grows from the rain of the previous year is subject to the ma'aser of the previous year. This excludes vegetables, which grow from the rainwater of the current year, and are therefore subject to ma'aser of the current year. **R' Akiva** says, the comparison of the pasuk teaches that just like grain and grapes grow only on rainwater and are subject to ma'aser of the previous year, so too anything that grows only on rainwater is subject to ma'aser of the previous year. This excludes vegetables, which are watered in addition to rainwater, and are therefore subject to ma'aser of the current year.
 - **Q:** What is the practical difference between these shitos? **A: R' Avahu** said, it is the subject of a Mishna. The Mishna says that certain onions and Egyptian beans (which are normally watered) which one did not water for 30 days before Rosh Hashanah, are considered to be the produce of the previous year, not of the coming year. **R' Yose** would agree with this Halacha (because they only grew on last year's water). **R' Akiva** would say that they are considered to be the produce of the coming year.

B'ECHAD B'SHVAT ROSH HASHANAH L'ILAN

- **Q:** Why is Shevat the rosh hashanah for the trees? **A: R' Elazar in the name of R' Oshaya** said, because most of the rain for the season has already fallen, and most of the winter is yet to come.
 - The Gemara explains this to mean, that *even though* most of the winter is still to come, since most of the rain has already fallen, the trees have begun to produce their fruit.
- A Braisa says, **R' Akiva** followed the chumros of **B"S** and **B"H** by giving ma'aser sheni and ma'aser ani for an esrog that he picked on Rosh Chodesh Shevat (according to **B"S** that is the beginning of the next year and according to **B"H** the next year for these purposes does not begin until the 15th of Shevat). **R' Yose bar Yehuda** said, he was not following **B"S** and **B"H**, rather he was following the minhag of **R' Gamliel** and **R' Eliezer**, who argue in a Mishna. The Mishna says that **R' Gamliel** says that an esrog is subject to ma'aser in the year that it is picked, and **R' Eliezer** says it is the year that it budded (like the fruit of every other tree). It is because of this machlokes that **R' Akiva** gave both ma'asros (he didn't know who to pasken like).
 - **Q:** How could the **T"K** say that **R' Akiva** was following the chumra of **B"S** and **B"H**, when a Braisa says that one should not follow the chumra of each!? **A: R' Akiva** wanted to hold like **B"H**, but he did not remember whether **B"H** said the rosh hashanah is the 1st of Shevat or the 15th of Shevat.
 - **Q:** According to **R' Yose bar Yehuda**, the only way we can say there is a difference between **R' Gamliel** and **R' Eliezer** regarding an esrog that is picked on the first of Shevat is if we hold like **B"S** (because according to **B"H** the growing and the picking happened before the 15th of Shevat, and therefore happened in the same year)!? **A: R' Chanina** said, we are discussing an esrog that grew before the 15th of Shevat of the previous year and was picked on the following 1st of Shevat (according to **B"H**, the growing and picking happened in two separate years, and is therefore subject to the machlokes between **R' Gamliel** and **R' Eliezer**). **A2: Ravina** said, **R' Yose bar Yehuda** actually said that the esrog was picked on the 15th of Shevat, and was therefore subject to the machlokes between **R' Gamliel** and **R' Eliezer**.

- **Rabbah bar R' Huna** said, according to **R' Gamliel** that an esrog is subject to ma'aser when it is picked (like a vegetable), its rosh hashanah is Tishrei (like that of a vegetable).
 - **Q: R' Shimon ben Elazar** says in a Braisa that the 15th of Shevat is the determining factor (i.e. the rosh hashanah) for what ma'aser is given for the fruits of an esrog tree when they are picked. Now **R' Gamliel** is the one who says that we follow the time the esrog is picked, and yet **R' Shimon** says that the 15th of Shevat is the rosh hashanah!? **A:** It must be that **Rabbah bar R' Huna** said, even according to **R' Gamliel** who says that an esrog is subject to ma'aser when it is picked (like a vegetable), its rosh hashanah is in Shevat, like a fruit tree.