



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

Rosh Hashanah Daf Ches

R' ELAZAR V'R'SHIMON OMRIM B'ECHAD B'TISHREI

- **R' Yochanan** said, both views are based on the same pasuk. A pasuk says that "the sheep become clad (i.e. pregnant), and the fields are covered with produce, they shout happily and sing". **R' Meir** says, this means that the sheep become pregnant when the produce is grown, which is in Adar. Therefore, the babies are born in Av, which is why the rosh hashanah is Elul. **R' Elazar and R' Shimon** say that they become pregnant when the produce "sings" (when they are completely grown), which is in Nisson, which means that the babies are born in Elul, making the rosh hashanah in Tishrei.
 - **R' Meir** says, the comparison to the time of the singing refers to the animals who become pregnant later than the rest. **R' Elazar and R' Shimon** say that the comparison to the growing produce refers to the animals who become pregnant before the others.
 - **Q:** The order of the pasuk (first a comparison to the growing produce and then to the "singing" produce) fits well according to **R' Meir** (the main comparison is stated first) but is not that great according to **R' Elazar!**? **A: Rava** said, all agree that most animals become pregnant in Adar. The machlokes is based on the pasuk of "asser t'aser". **R' Meir** says that the double language teaches that just like ma'aser on produce is given as soon as the cutting season is complete, so too animal ma'aser is given as soon as the birthing season is complete. **R' Elazar** says, the comparison is, that just as the rosh hashanah for produce ma'aser is Tishrei, the same would be for animal ma'aser.

B'ECHAD B'TISHREI ROSH HASHANAH L'SHANIM

- **Q:** What is the significance of this rosh hashanah? **A: R' Pappa** said, it is what is used for dating documents, and can lead to invalidating a predated promissory note.
 - **Q:** We said that documents were dated based on the years of the kings, in Nisson!? **A:** Nisson was used for Jewish kings, and Tishrei was used for non-Jewish kings.
 - **Q: R' Chisda** made this distinction earlier as well. Was **R' Chisda** simply coming up with a distinction already made in our Mishna? **A: R' Chisda** was teaching us how we see this distinction from pesukim. **A2: R' Chisda** follows **R' Zeira**, who says that our Mishna is not discussing documents, but means to say that Tishrei is rosh hashanah for the seasons. Based on that, **R' Chisda** was not just reiterating something already said in our Mishna.
 - **R' Nachman bar Yitzchak** said, Tishrei is rosh hashanah for judgment, as the pasuk says "Meireishis hashanah ahd achris shanah" – we are judged in the beginning of the year as to what will take place at the end of the year. We know this is referring to Tishrei based on the pasuk of "tiku bachodesh shofar bakeseh (when the moon is covered, at the beginning of the month) l'yom chageinu". There is only one Yom Tov at the beginning of the month – Rosh Hashana. The pasuk says that it is a day of judgment – "mishpat LeiLokei Yaakov".
 - A Braisa says, the pasuk of "Ki chok l'Yisroel hu mishpat LeiLokei Yaakov" teaches that the Heavenly Court does not sit in judgment unless the earthly Beis Din has declared the day to be Rosh Chodesh (of Tishrei).
 - A Braisa says, the second phrase in the pasuk teaches that even the goyim are judged on Rosh Hashanah.
 - **Q:** If so, why do we need a separate phrase to teach that the Yidden are judged? **A:** This teaches that the Yidden are judged first. As **R' Chisda** said, a king is taken to be judged before ordinary people. Some say this

is done so as not to make the king wait, and others say so that the king is judged first, before Hashem's anger increases.

V'LASHMITTIN

- We know this because it says "shanah" regarding shmitta and we learn a gezeirah shava from the word "shanah" written regarding Tishrei.
 - **Q:** Maybe we should learn the gezeirah shava from Nisson (regarding which it also says "shanah")? **A:** It is more similar to the "shanah" written regarding Tishrei, because both of those pesukim make no mention of months as well (whereas the pasuk of Nisson does).

U'LIYOVLOS

- **Q:** Yovel does not take effect until the 10th of the month, when the shofar is blown on Yom Kippur!? **A:** The Mishna follows the view of **R' Yishmael the son of R' Yochanan ben Broka**, who says, the seemingly extra pasuk of "v'kidashtem eis shnas hachamishim shanah" teaches, that Yovel begins at the onset of Rosh Hashanah of the 50th year. He says, that from Rosh Hashanah to Yom Kippur the slaves don't work, but don't yet return to their homes. At Yom Kippur, they all return to their homes and all fields return to their original owners.
 - The **Rabanan** who argue on **R' Yishmael** say that this pasuk teaches that the year of Yovel only becomes kadosh when Beis Din announces so. However, Rosh Chodesh becomes kodesh automatically.
 - A Braisa says, the pasuk says "Yovel hee". We would think that just as Yovel does not take full effect until Yom Kippur, maybe it does not end until the following Yom Kippur as well, for we find that we always add from the regular to the Kodesh. The pasuk therefore says "Yovel hee shnas hachamishim", that only the 50th year is kadosh, and nothing more.
 - The **Rabanan** (who argue on **R' Yishmael**) say that the pasuk means to teach that the 50th year is only to be counted as the 50th year of this cycle count, and not as the 1st year of the next cycle count. This comes to exclude **R' Yehuda** who says that the 50th year is also the 1st year of the next cycle count.