



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

### Rosh Hashanah Daf Tes

- **Q:** The previous Braisa mentioned that we always add from non-kodesh onto kodesh. How do we know this? **A: R' Akiva** learns it in a Braisa from a pasuk that says one may not work on Shabbos, and then says that one must not plow or cut the produce. **R' Akiva** says, this last part refers to shmitta, and teaches that one may not plow before shmitta for the benefit of shmitta, or cut the produce of shmitta even after shmitta. We see that one must add from the non-kodesh onto the kodesh.
  - **Q: R' Yishmael** argues in the Braisa and says that pasuk is discussing Shabbos (to allow the cutting of the Omer on Shabbos). How does he know that we add from non-kodesh onto the kodesh? **A:** He learns it from a Braisa. The Braisa says one must fast on the 9<sup>th</sup> of Tishrei. We would think it actually means the 9<sup>th</sup> (i.e. Erev Yom Kippur), so the pasuk says "ba'erev" (in the evening). We would think only once it gets dark, so the pasuk says "on the 9<sup>th</sup>". This teaches that one must begin fasting before Yom Kippur begins. We also learn that one must fast a little even after Yom Kippur ends, from the pasuk of "mei'erev ahd erev". The word "tishbisu" teaches that one must add to Shabbos as well. The word "shabatchem" teaches that one must add to Yom Tov as well.
    - **Q:** What does **R' Akiva** do with this pasuk (since he learned this concept from the other pasuk)? **A:** He uses it for the drasha of **Chiya bar Rav** from Difti, who says that the pasuk teaches that if one eats and drinks on the 9<sup>th</sup>, he is considered to have fasted then as well.
- A Braisa says, the pasuk says "Yovel hee". **R' Yehuda** says, this teaches that even if the people did not return the fields to their original owners, and even if the shofar was not blown, there is the kedusha of Yovel. One would think that this would be so even if the slaves were not freed, therefore the pasuk says "hee" to teach that there would be no kedusha of Yovel in that case. **R' Yose** says, there is kedusha of Yovel even if the fields are not returned, and even though the slaves are not freed. The pasuk of "hee" teaches that if the shofar is not blown, there is no kedusha of Yovel. **R' Yose** explains, only the shofar blowing is absolutely necessary, because only the shofar blowing is sure to apply to every Yovel (if there are no slaves there need not be a freeing of the slaves). Another reason is, only the shofar blowing is dependent on Beis Din. The other requirements are dependent on all people, and the Torah wouldn't make the kedusha dependent on all the people.
  - **R' Yehuda's** reasoning is based on the fact that the immediately preceding pasuk to "Yovel hee" discusses freeing of the slaves. It must be that freeing the slaves is the requirement that is absolutely necessary.
  - **R' Chiya bar Abba in the name of R' Yochanan** said, the **Rabanan** argue on **R' Yehuda** and **R' Yose**, and say that all 3 must take place for the kedusha of Yovel to take effect.
    - **Q:** The pasuk says "Yovel", which is an inclusionary word, teaching that the kedusha takes effect!? **A:** That word teaches that the halachos of Yovel apply in chutz la'aretz as well.
      - **Q:** The pasuk says "Ba'aretz", teaching that Yovel only applies in Eretz Yisrael!? **A:** This pasuk teaches that at a time when slaves are freed in Eretz Yisrael, the halachos of Yovel apply even outside Eretz Yisrael. If the freeing of slaves is not practiced in Eretz Yisrael, the halachos of Yovel are not practiced in chutz la'aretz.

## V'LANETIYA

- **Q:** How do we know that Tishrei is the rosh hashanah for purposes of Orlah? **A:** The pasuk regarding the 4<sup>th</sup> year of a tree says “shana” 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 those pesukim make no mention of months as well (whereas the pasuk of Nisson does).