



Daf In Review – Weekly Chazarah

Maseches Rosh Hashanah, Daf ט – Daf י

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H v'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf ט---7-----

- A Braisa says, the first of Nisnon is the rosh hashanah for the months, for deciding on leap years, and for the separation of the new shekalim (that were collected for korbanos). Some add, it is also rosh hashanah for the renting of houses.
 - We know it is rosh hashanah for the months based on the pasuk of “Hachodesh hazeh lachem rosh chadashim rishon hu lachem l'chadshei hashanah”. The pesukim then describe that the Korbon Pesach must be brought in this month, and then says it is “b'chodesh ha'aviv” (the month where the first produce ripens). This must refer to Nisnon, and we see that the Torah refers to it as the rosh hashanah for the months.
 - **Q:** Maybe the pasuk refers to Iyar, since produce becomes ripe then as well!? **A:** The pasuk says it is the month when the first produce ripens, and that is in Nisnon.
 - **Q:** Maybe the pasuk refers to Adar (where the first of the produce also ripens)!? **A:** The pasuk refers to the month where the majority of the first produce ripens, which is in Nisnon.
 - **Q:** The pasuk doesn't say that the *majority* ripens in that month!? **A: R' Chisda** says, we learn from another pasuk. The pasuk says “On the 15th day of the 7th month, when you gather your crops...” The month of gathering is Tishrei, and it is referred to as the 7th month. It must be that Nisnon is the first month.
 - **Q:** Maybe it refers to Mar Cheshvon, and the pasuk refers to it as the 7th, because it is the 7th month from Iyar (meaning that Iyar is the first month)? **A:** Gathering of the crops is not done in Cheshvon.
 - **Q:** Maybe it refers to Elul, and it is referred to as the 7th from Adar? **A:** The pasuk is referring to the month where the majority of the gathering is done, which is Tishrei.
 - **Q:** The pasuk doesn't say anything about the “majority”!? **A: Ravina** says, we don't see this in the Torah, but we see it from the Nevi'im. A pasuk there says, “On the 24th day of the 11th month, which is the month of Shevat”. Obviously, Nisnon must be the first month. **Rabbah bar Ulla** says we see it from Megillas Esther, where the pasuk says “The 10th month, which is the month of Teves”. **R' Kahana** says we see it from a pasuk that says “The 9th month, which is Kislev”. **R' Acha bar Yaakov** says we see it from the pasuk in Megilas Esther that says “the 3rd month, which is the month of Sivan”. **R' Ashi** says we see it from the pasuk in Megilas Esther that says “the 12th month, which is the month of Adar”. Or, we can say from earlier in that pasuk which says “the first month, the month of Nisnon”.
 - **Q:** This last pasuk seems to be the most explicit, so why don't all the others use this pasuk to prove the point? **A:** The pasuk may mean it is the first month to the occurrence that took place, but not that it is the first month of the year.
 - **Q:** Why doesn't our Mishna mention that Nisnon is the rosh hashanah for the months? **A:** Our Mishna is only dealing with matters that apply to the year, not to months.

U'LI'IBURIN

- **Q:** A Braisa says that the decision to make a leap year may not be made until after Rosh Hashanah, so how could the Braisa quoted above say that it is done in Nisnon? **A: R' Nachman bar Yitzchak** said, the Braisa meant that the decision to add a second Adar can be made until the beginning of Nisnon. Others had said that it can only be done until Purim.
 - **Q:** Why did some say it may only be done until Purim? **A:** Since people are busy learning the halachos of Pesach 30 days prior to Pesach, if during that time we would add an Adar, it may lead to people keeping

Daf In Review – Weekly Chazarah

Pesach a month early (because they would doubt the messengers who are sent to tell them that a second Adar has been added at this late juncture) and eating chametz on what is the true Pesach. The **T”K** is not concerned for this, because he says that people realize that the calculation involved with the decision may not be done until the end of Adar, and they will accept the messengers.

- Our Mishna did not list this as a rosh hashanah of Nisnon, because our Mishna deals with things in which Nisnon is the beginning, not the end (e.g. the end of the time allowed for making a second Adar).

V’LITRUMAS SHEKALIM

- **R’ Yoshiya** explains, a pasuk teaches that Nisnon is the rosh hashanah for this purpose. The pasuk says, “Zos olas chodesh b’chadsho l’chadshei hashanah”. The Torah is teaching that new korbanos must come from the new collection. Through a gezeirah shava on the word “shanah” we learn that this refers to Nisnon (“Rishon hu lachem l’chadshei hashanah”).
 - **Q:** Maybe we should say via the gezeirah shava that it is Tishrei (based on the pasuk “Meireishis hashanah”)? **A:** We learn one instance of the word shana stated together with reference to months from another such instance (Nisnon), and not from Tishrei, which says shanah without a reference to months.
- **R’ Yehuda** said in the name of **Shmuel**, the korbanos tzibbur brought from the first of Nisnon should be brought from the newly collected shekalim. If it is brought from the old ones, he is yotzeh, but the mitzvah was not done in the ideal fashion.
 - A Braisa says this as well, and then adds, if a korbon tzibbur was purchased with money of an individual, it is valid as long as he fully gives it over to the tzibbur.
 - **Q:** That seems obvious!? **A:** We would think that we must be concerned that it will not be fully given over.
 - **Q:** Why didn’t our Mishna mention this as being another way in which Nisnon is rosh hashanah? **A:** Since it is not an absolute rule (if he brings from the old money he is yotzeh), the Mishna did not mention it.

V’YEISH OMRIM AHF L’SCHIRUS BATIM

- A Braisa says, if one rents a house “for a year”, there is a 12 month term. If the house was rented “for this year”, even if the lease was entered into on the 1st of Adar, the term ends on the 1st of Nisnon.
 - Even according to the view that “one day of a year is considered to be a whole year”, when it comes to renting a house, the term must be at least 30 days, because one would not go through the bother of renting a house for less than 30 days.
 - **Q:** Maybe we should say that the year ends on the 1st of Tishrei? **A:** A person typically rents a house for the entire winter, and wouldn’t have the lease term end on Tishrei.
 - The **T”K** of the Braisa, and the Tanna of our Mishna (who don’t say that Nisnon is rosh hashanah for renting houses) hold that Nisnon also has rain and one would not end a lease term then either. If so, the rosh hashanah would therefore possibly be Tishrei.

B’ECHAD B’ELUL ROSH HASHANAH L’MA’ASER BEHEIMAH

- This part of the Mishna follows **R’ Meir** who says this in another Mishna. The part of the Mishna that says that Nisnon is rosh hashanah for the Yomim Tovim follows **R’ Shimon** (who says the Yomim Tovim need to pass in order, for one to be over for baal te’achar).
 - **Q:** The Mishna says that **R’ Elazar** and **R’ Shimon** say that rosh hashanah for animal ma’aser is Tishrei. Based on this, the beginning and end follow **R’ Shimon**, and the middle follows **R’ Meir**? **A:** **R’ Yosef** said, the Mishna follows **Rebbi**, who holds like **R’ Meir** regarding animal ma’aser, and like **R’ Shimon** regarding Yomim Tovim.
 - **Q:** If so, there are 5 rosh hashanahs (the first of Elul as well), not just 4!? **A:** **Rava** said, according to everybody there are only 4 (**R’ Meir** doesn’t hold of the rosh hashanah of the Yomim Tovim, and **R’ Shimon** doesn’t hold of Elul as being a rosh hashanah). **A2:** **R’ Nachman bar Yitzchak** said, the Mishna means that there are 4 months that contain rosh hashanahs, although there may be more than one in each of those months.
 - **Q:** A Braisa says that the 16th of Nisnon is rosh hashanah for the Omer, and the 6th of Sivan is rosh hashanah for the Shte Halechem. According to **Rava** this should bring the

Daf In Review – Weekly Chazarah

total to 6 rosh hashanahs, and according to **R' Nachman bar Yitzchak** it should be 5!? **A: R' Pappa** said, the Mishna only lists things that begin at night. These 2, first begin by day.

- **Q:** The issur of baal te'achar only begins by day and yet the Mishna discusses the rosh hashanah of the Yomim Tovim, which is meant for the application of the issur of baal te'achar!? **A:** Since he was chayuv to bring the korbon earlier, the issur of baal te'achar actually begins at night.
- **Q:** The Mishna mentions the rosh hashanah for Yovel, even though that does not take effect at night!? **A:** The Mishna follows **R' Yishmael the son of R' Yochanan ben Broka**, who says that Yovel takes effect at the onset of Rosh Hashanah.
- **A: R' Shisha the son of R' Idi** said, our Mishna only mentions things that happen on their own (not the Omer and Shte Halechem, which must be brought).
- **Q:** The issur of baal te'acher does not take effect until the morning Tamid is brought, and yet it is referenced in our Mishna!? **A:** Baal te'achar takes effect as soon as Yom Tov begins.
- **Q:** Yovel only takes effect with the blowing of the shofar, and yet it is mentioned in the Mishna!? **A:** The Mishna follows **R' Yishmael the son of R' Yochanan ben Broka**, who says that Yovel takes effect at the onset of Rosh Hashanah.
- **A: R' Ashi** said, the Mishna only mentions rosh hashanahs that fall on the first of the month (not the Omer and Shte Halechem, which are on the 16th and 6th, respectively).
 - **Q:** That means the Mishna is following **B"Y**, who say that the rosh hashanah for trees is the 1st of Shevat!? **A:** The Mishna means that there are 3 rosh hashanahs that are on the 1st of the month according to everybody, and there is one more that is a machlokes between **B"Y** and **B"H**.

-----Daf 7---8-----

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'aaser". **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

Daf In Review – Weekly Chazarah

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 Nisnon (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 Nisnon 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.

-----Daf 9-----

- **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 9th of Tishrei. We would think it actually means the

Daf In Review – Weekly Chazarah

9th (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 9th”. 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 9th, 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 4th 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 Nisnon (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 Nisnon does).

-----Daf 10-----

- A Braisa says, if in the year before shmitta one plants a tree, or bends a vine and sticks it into the ground, or grafts a branch onto another tree, 30 days before Rosh Hashanah, when Rosh Hashanah arrives, it is considered to begin the 2nd year of the new tree, and it need not be uprooted for shmitta. If any of these were done within 30 days of Rosh Hashanah, the arrival of Rosh Hashanah does not begin the tree’s second year, and the tree must be uprooted (it is considered to have been planted during shmitta). The Braisa continues, that the fruit of a tree planted 30 days before Rosh Hashanah, which fruit grew before Tu BiShvat, are assur as if they had grown before Rosh Hashanah (i.e. the fruit grown before Tu BiShvat of the 4th year is considered to have grown in the 3rd year and is Orlah, and such fruit of the 5th year is considered “netah revai” as if grown in the 4th year).
 - **Q:** How do we know that such fruit grown before Tu BiShvat takes on these characteristics? **A:** **R’ Chiya bar Abba in the name of R’ Yochanan** said, after discussing Orlah, the pasuk says “U’bashana harvi’is”, with the conjunctive “and”, teaching that there is a time when Orlah applies even in the 4th year. The same is then done after discussing netah revai, where the pasuk says “U’bashana hachamishis”, teaching

Daf In Review – Weekly Chazarah

that at times netah revai applies to the fifth year as well. This would happen when a tree is planted 30 days before Rosh Hashanah and the fruit grew before Tu BiShvat.

- **Q:** Shall we say that the Braisa (which seems to say that less than 30 days will not be considered as a full year) does not follow **R' Meir**, who says that even one day can be considered to be a full year (he says that a “par” that is 24 months and one day, is considered to be 3 years old, and **R' Elazar** says the animal must be 24 months and 30 days old)? **A:** It may be that **R' Meir** only considers a day at the end of a count to be considered a full year, but at the beginning of a count (like when planting a tree) he may agree that less than 30 days cannot be counted as a year.
 - **Q: Rava** asked, that should not be the case based on a kal v'chomer from niddah. By a niddah, part of the day counts as a whole day at the beginning of her count, but not at the end. So, if a day counts as a year at the end, surely it should count as a year in the beginning!? Clearly the Braisa doesn't follow **R' Meir**.
 - **Q:** The Braisa can't be following **R' Elazar** either, because a Mishna says that 30 days prior to shmitta carries the issur of shmitta (we add from the non-kodesh onto the kodesh), and therefore, if **R' Elazar** requires 30 days to be considered a year, it would have to be 30 days in addition to the 30 days prior to shmitta. If so, who does the Braisa follow? **A:** The Braisa follows **R' Meir**, and when the Braisa says that 30 days are required, it means that 30 days are required for the tree to take root before shmitta.
 - **Q:** If so, the Braisa should say that 31 days are needed (the 30 for taking root and one day to be considered a year according to **R' Meir**)? **A:** **R' Meir** holds that Day 30 is counted towards the 30 days needed to take root *and* towards the one day needed to be counted as a year.
 - **R' Yochanan** said that **R' Meir** and **R' Elazar** darshen the same pasuk as the basis for their views. The pasuk regarding the mabul says “Vayehi b'achas v'sheish mei'os shanah barishon b'echad lachodesh”. **R' Meir** says, this was one day into the 601st year and the Torah refers to it as 601 years. We see that one day is considered as a year. **R' Elazar** says that the word “shanah” is referring to the 600 number, and the pasuk is saying that it was “one day into the 601st year”.
 - **R' Elazar's** view is based on the end of the pasuk. The pasuk says “barishon b'echad lachodesh”. This teaches that one day is considered to be a month. Similarly, we would say that one month would be considered a year (one unit of a counting is considered as the entire larger unit).

-----Daf X'---11-----

- A Braisa says: **R' Eliezer** says, the world was created in Tishrei, Avrohom and Yaakov were born in Tishrei, they also died in Tishrei, Yitzchok was born on Pesach (in Nisson), on Rosh Hashanah Hashem remembered Sarah, Rachel, and Chana (to give them children), on Rosh Hashanah Yosef was released from prison, on Rosh Hashanah the Yidden stopped their work for the Mitzriyim, in Nisson we were freed (from Mitzrayim), and we are destined to be redeemed again in Tishrei. **R' Yehoshua** says, the world was created in Nisson, Avrohom and Yaakov were born in Nisson, they also died in Nisson, Yitzchok was born on Pesach, on Rosh Hashanah Hashem remembered Sarah, Rachel, and Chana (to give them children), on Rosh Hashanah Yosef was released from prison, on Rosh Hashanah the Yidden stopped their work for the Mitzriyim, in Nisson we were freed (from Mitzrayim), and we are destined to be redeemed again in Nisson.
 - A Braisa gives the source for their views on the various topics. **R' Eliezer** says, the pasuk regarding Creation says that the ground was full of vegetation (“tadshei ha'aretz desheh...”) and the trees were full of fruit (“eitz pri...”). This must have taken place in Tishrei, when the trees are full of fruit. **R' Yehoshua** says, the pasuk says “Vatotzei ha'aretz desheh...”, meaning that it began to grow forth. This must have happened in Nisson, which is when the growing takes place.
 - **R' Eliezer** understands **R' Yehoshua's** pasuk as being a bracha for future generations, that the produce should grow. **R' Yehoshua** understands **R' Eliezer's** pasuk based on the teaching of **R'**

Daf In Review – Weekly Chazarah

Yehoshua ben Levi, who says that all of Creation happened in the mature state (the trees were created with their fruit, etc.).

- The Braisa continues, **R' Eliezer** says that Avrohom and Yaakov were born in Tishrei based on a pasuk that refers to Tishrei as the month of the “Eisanim”, which he says refers to the “mighty ones”, meaning it was the month when Avrohom and Yaakov were born (**R' Yehoshua** understands this reference to Tishrei since it is a month full of many mitzvos). **R' Yehoshua** says, a pasuk refers to Nisson as the month of “Ziv”, because that was the month that the “shining ones” (Avrohom and Yaakov) were born (**R' Eliezer** understands this reference to Nisson since it is the month that the splendor of the trees comes out, when the fruit begins to bud).
- Each view will say that they died in the month they were born, based on Moshe Rabbeinu, who died the day he was born and the pasuk that says “es mispar yamecha amalei”. We see that Hashem completes the years of a tzaddik (they pass away on or near their birthday).
- We know Yitzchak was born on Pesach based on the pasuk of “Lamoed ashuv eilecha”. This means that Hashem told Avrohom on a Yom Tov that he will return the following Yom Tov and at that time Sarah will give birth to a son. This is only possible if Hashem said this on Succos, and that year was a leap year. This gives more than 6 months' time in between, which is enough time to have a 7-month pregnancy (which we learn from Chana need not be for a full 7 months).
- We know that Sarah, Rachel, and Chana were remembered on Rosh Hashanah based on the gezeirah shavas as explained by **R' Elazar**. By Rachel and Chanah the pasuk states a word of “zechira” (“remembering”). The pasuk regarding Rosh Hashanah says “Zichron teruah”. The gezeirah shava teaches that their remembrance happened on Rosh Hashanah as well. By Chanah the pasuk uses the word “pakad” and by Sarah the pasuk does as well. Through a gezeirah shava we learn that Sarah was remembered on Rosh Hashanah as well.
- We learn that Yosef was freed from prison on Rosh Hashana, because the pasuk of “tiku bachodesh shofar”, which discusses Rosh Hashanah, is followed by the pasuk of “eidus bihoseif samo b'tzeiso” (which discusses Yosef getting freed).
- We learn that the Yidden stopped their slave work in Mitzrayim on Rosh Hashana, because the pasuk regarding the stoppage of servitude says “mitachas sivlos Mitzrayim”, and a pasuk regarding Yosef's freedom says “hasirosi miseivel shichmo”. The similar wording teaches that it too happened on Rosh Hashanah.
- We know that the Yidden were freed from Mitzrayim in Nisson based on the pesukim that describe Yetziyas Mitzrayim.
- **R' Eliezer** says that the Yidden will be redeemed again in Tishrei based on the language of pesukim. Regarding Rosh Hashanah the pasuk says “shofar”, and regarding the Redemption the pasuk says “Bayom hahu yitaka b'shofar gadol”. The same word usage teaches that it too will take place in Tishrei. **R' Yehoshua** says, the pasuk regarding Pesach says “Leil shimurim”, meaning that Pesach night is a night that is anticipated from the days of Creation, as being the time of the Ultimate Redemption. **R' Eliezer** says the pasuk means that Pesach night is protected from all harmful spirits.
- Their machlokes is the same as a machlokes they have elsewhere. The pasuk says that the mabul began on the 17th day of the second month. **R' Yehoshua** says this refers to Iyar (the second month), which is a time when the “mazal” which represents the deep waters is not present by day. Yet, Hashem went and brought these waters, which was against nature, since the people of the time acted against nature (by being mezaneh with animals). **R' Eliezer** says that the second month refers to Cheshvon. Hashem went against nature and brought boiling water onto the people, since they too acted against nature. The reason Cheshvon is referred to as the second month is because it is the second month after judgment (which takes place in Tishrei).
- A Braisa says, the Chachmei Yisrael count the years from Tishrei, but they count the seasons from Nisson. The chachomim of the goyim count both from Nisson.

Daf In Review – Weekly Chazarah

-----Daf כ"ט-----12-----

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 “bshanah 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 Nisnon? **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.

Daf In Review – Weekly Chazarah

-----Daf ל"ג---13-----

- **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.

Daf In Review – Weekly Chazarah

- **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.