

OVERVIEW of the Daf

1) Orlah (cont.)

The Baraisa continues to discuss the halachos of newly-planted trees concerning Orlah and רבעי.

The Gemara researches the source that Orlah and רבעי restrictions extend into the fourth and fifth year.

Pesukim are identified as the source for this halachah.

2) Identifying the author of the Baraisa

It is noted that this Baraisa, that does not consider less than thirty days a year, is seemingly inconsistent with R' Meir who maintains that even a single day can be considered a year.

An unsuccessful attempt to reconcile the Baraisa with R' Meir is presented.

The Gemara proceeds to demonstrate that the Baraisa cannot reflect the opinion of R' Elazar either. Although R' Elazar requires thirty days to be considered a year, he would also require an additional thirty days for the tree to take root.

The Gemara also demonstrates that the Baraisa cannot reflect the opinion of R' Yehudah since he would require thirty-three days rather than thirty.

The Gemara returns to R' Meir's opinion and reconciles his position with the Baraisa.

3) The minimum number days that can constitute a year

R' Yochanan points to one pasuk that is the source for the differing opinions regarding the minimum number of days that can be considered a year.

4) Creation

The Gemara infers that R' Meir and R' Elazar seemingly hold that the world was created in Nisan.

The beginning of a Baraisa is cited that teaches the dispute between R' Eliezer, who maintains the world was created in Tishrei, and R' Yehoshua, who maintains that the world was created in Nisan. ■

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Distinctive INSIGHT

Rosh HaShanah and the Creation of the world

תניא רבי אליעזר אומר בתשרי נברא העולם... רבי יהושע אומר בניסן נברא העולם

Why do the kiddush and tefilah of Rosh HaShanah include references of this day being a calendar date and an occasion which is a remembrance of our having left Egypt— “זכר ליציאת מצרים”? Whereas the festivals all commemorate a different facet of our departure from Egypt, Rosh HaShanah does not seem to fit this pattern.

שבולי הלפט explains that the truth is that Rosh HaShanah indeed represents a prominent part of the process of our having been saved from the slavery in Egypt. The Gemara (Rosh HaShanah 10b) brings the opinion of Rebbe Eliezer, who holds that Tishrei was the month when the world was created. It was the month during which each of our forefathers was born, and it was also when they died. Our matriarch Sarah was remembered favorably on Rosh HaShanah to have a child, and it was the month in which Rachel and Channa had their prayers answered to be able to have children. Tishrei was the month Yosef was released from prison, and it is the month that the servitude of our ancestors in Egypt was relieved. Although Rabbi Yehoshua argues, and he says that the world was created in Nisan, he does agree that the servitude and torture of the slavery was alleviated in Tishrei. We see, therefore, that everyone agrees that Rosh HaShanah played a critical role in the eventual exodus of our people from Egypt, and it is therefore appropriate to pronounce that Rosh HaShanah is a time we remember our Exodus from Egypt. ■

REVIEW and Remember

- Under what circumstances will the Orlah restrictions continue into the fourth year?

- What are the terms used for the three different aged bulls?

- What are the different opinions concerning the amount of time needed for a tree to take root?

- According to R' Eliezer, when were the different Avos born?

HALACHAH Highlight

Determining a boy's Bar-Mitzvah date

דַּתְנִיָּא פֿר האמור בתורה סתם בן עשרים וארבעה חדש ויום אחד

As was taught in a Baraisa: When the Torah mentions a bull without any qualification it refers to a bull that is twenty-four months and a day.

Tosafos¹ writes that when determining a boy's Bar-Mitzvah we calculate the thirteen years to the hour when the child was born. In other words, a child who was born at 7:00 a.m. does not become bar-mitzvah until his birthday thirteen years later at 7:00 a.m., and he is not considered bar-mitzvah the night his thirteenth birthday arrives. In fact, there was a custom practiced by some², upon the birth of a boy to write in a record book, "A son was born on such and such day at such and such hour."

Rav Shabsai HaKohen of Vilna³, the Shach, disagrees and maintains that a boy only has to reach his birthday, and it is not necessary to calculate his bar-

mitzvah to the hour. The emphasis of Tosafos, explains Shach, is that the boy must reach his birthday and we do not apply the principle of "מקצת היום ככולו" - part of the day is like the entire day" to consider him a bar-mitzvah the day before. Rav Yoel Sirkis⁴, the Bach, finds support for this position from Rabbeinu Yaakov ben Moshe HaLevi of Moellin, the Maharil, who wrote that a boy who is becoming bar-mitzvah on Shabbos may not serve as sh'liach tzibbur for davening Shabbos night. The reason is that the custom at that time was to daven early. Although one is permitted and it is even a mitzvah to add to Shabbos by accepting Shabbos early, nevertheless, it does not have an effect as far as calculating a boy's bar-mitzvah. One can infer, notes the Bach, that as long as the night of the boy's bar-mitzvah arrived he is considered a bar-mitzvah, without having to wait until the hour of his birth. This is the ruling of Mishna Berurah⁵ as well as the majority of later Poskim⁶. ■

1. תוס' ד"ה בן וכן פירשו דבריהם הדברי חמודות על הרא"ש נדה פ"ה אות ה' והמשנה למלך פ"ב מהל' אישות הל' כ"א
2. מועדים וזמנים ח"ד סי' רפ"ח
3. ש"ף חר"מ סי' ל"ה סק"א
4. שו"ת הב"ח סי' קמ"ה
5. מ"ב סי' נ"ג ס"ק ל"ג
6. ע' מועדים וזמנים הנ"ל וע' שם שמביא כמה חומרות לשיטת המחמירים להצריך מעת לעת ■

STORIES Off the Daf

Remembering the infertile

בראש השנה נפקדה שרה רחל וחנה

On today's daf, we find that Hashem "remembered" Sarah, Rachel, and Chanah and allowed them to conceive on Rosh HaShanah. Throughout our history, women have always sought to arouse Hashem's mercy through the intercession of great tzaddikim.

The room in which the Chiddushei HaRim, zt"l, learned with his students was too small to contain them all, but the Rebbe wouldn't allow his Chassidim to expand the

space. He feared that it would surely steal at least a few days from their learning. Once, however, he became so frustrated by the crowding that he exclaimed, "If one of you would take the responsibility upon himself to have the work done in a single day, it would please me greatly!"

One of the Rebbe's followers was known to be especially sharp. This man, Rav Yek'l, decided to take advantage of the opportunity presented by the Rebbe's outburst. He traveled to a wealthy contractor in Warsaw who had never had children and said, "Now's your chance! Come back with me and quickly do the work on the Rebbe's room and I'm sure that in that merit your prayers will be answered. Just make sure to have it all done in a single day!"

The contractor was no chassid, but something in Rav Yek'l's words hit home. He gathered all the necessary materials together, rounded up a number of workers, and indeed managed to expand the room very professionally in just one day.

When Rav Yek'l saw how pleased the Chiddushei HaRim was with the renovation, he spoke up. "It's all well and good, Rebbe, but the price was very high... I promised the contractor a son on your account."

The Rebbe thought a moment and then said, "Hashem will help him."

And the following year, the Chiddushei HaRim was asked to serve as the sandak at the contractor's son's bris! ■

