

OVERVIEW of the Daf

1) The Flood (cont.)

The Gemara completes quoting the Baraisa that teaches about the dispute concerning the relevant dates related to the Flood.

The Gemara unsuccessfully attempts to refute R' Eliezer's opinion.

A Baraisa concludes that Jewish sages follow R' Eliezer regarding the Flood and R' Yehoshua when calculating the seasons, whereas non-Jewish sages take the opposite approach.

2) The New Year for vegetables

A Baraisa states that the first of Tishrei is the New Year for vegetables, ma'aser and vows.

The Gemara explains that "vegetables" also refers to ma'aser and the Baraisa is distinguishing between Biblical and Rabbinic ma'aser.

The reason the Tanna of our Mishnah mentioned only vegetables is that he mentioned Rabbinic obligated ma'aser, but the same will certainly apply for Biblical obligated ma'aser.

Details related to the language employed by the Baraisa are explained.

A Baraisa spells out the significance of having a New Year for the ma'aser obligation.

3) Ma'aser sheni

R' Yehoshua ben Levi identifies the source that in the third and sixth year of the Shemittah cycle there is no obligation to separate ma'aser sheni.

The same source is mentioned in a Baraisa.

4) Vows

A Baraisa explains the significance of the first of Tishrei being the beginning of the New Year for vows.

The Gemara explains why the first of Tishrei was chosen for this halachah and not the first of Nissan.

5) The New Year for vegetables (cont.)

A Mishnah is cited that identifies the point at which a plant is mature and thus fixed in a particular year.

Two details regarding the Mishnah are clarified.

The source that indicates that grain, grapes and olives are subject to ma'aser when they reach a third of their maturity is identified ■

Gemara GEM

The hot waters of the Flood

וברותחין נדונו

The Gemara informs us that the waters of the Flood were hot. Rabbeinu Chananel explains that the rain itself was hot, unlike natural rain drops which are cool. Ritva explains that the heat of the flood waters was from the subterranean springs which opened and surged, together with the unusually heavy rains which prevailed for those forty days. Although the rain drops themselves were cool, the flood waters were hot due to the blending with the water of hot springs which rose.

The Gemara (Zevachim 113b) wonders how the ark itself remained intact while floating on hot waters. Although the ark was covered with a layer of tar both inside as well as outside, the nature of tar is to melt when exposed to heat, and this layer of insulation should have melted off. The Gemara answers that a miracle occurred, and the water immediately surrounding the ark was cooled down. This explanation also accounts to explain how Og, the King of Bashan, survived by holding onto the edge of the ark. Had the water been churning and hot, he would have died. However, because the water near the ark remained cool, Og survived.

The Ba'alei HaTosafos on Parashas Noach provide alternate answers to these questions. The **ריב"א** explains that the water even next to the ark was hot, but not hot enough to melt the tar which covered the ark. As far as Og is concerned, we can say that Og was uniquely able to tolerate being submerged in hot waters without suffering any harm. Just as his physical stature was grotesquely large, in human terms, so too was his tolerance level extreme which enabled him to withstand heat and extreme conditions. ■

REVIEW and Remember

1. Why was the generation of the flood punished with boiling water?
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2. Is there a Biblical obligation to tithe vegetables?
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3. How do we know that ma'aser sheni is not given in the third and sixth year of the Shemittah cycle?
.....
4. When does "this year" end?
.....

*Today's Daf Digest is dedicated
In loving memory of our grandfather
ר' יוסף חיים בן יהודה לייב ע"ה*

HALACHAH Highlight

Davening for "this year"

ת"ר... ואם אמר לשנה זו אפילו לא עמד אלא בכ"ט באלול כיון שהגיע יום א' בתשרי עלתו לו שנה

The Rabbis taught in a Baraisa: ... But if he said, "[He would not benefit from his friend] this year, even if he made the vow on the twenty-ninth of Elul, once the first of Tishrei arrives it counts as a year.

Rav Shlomo Kluger¹ was asked about the language of the brachah **ברך עלינו את השנה הזאת**. According to the opinion that maintains that thirty days could be considered a year but not less², how could we ask Hashem to bless "this year" once Elul arrives, when there are not thirty days left to be considered a year? Rav Shlomo Kluger offered three answers to this query. The first answer is based on our Gemara that states that even if a person made a vow not to benefit from his friend "this year" on the twenty-ninth of Elul, the vow is fulfilled because we interpret vows according to the way people speak and people refer to Tishrei, rather than Nisan, as "this year." Similarly, the language of tefillah was written according to the way people speak, and people will refer even to the last day of the year as "this year."

A second answer is based on the Gemara's comment that even according to the opinion which maintains that one day out of the year is not considered a year, nonetheless, since the purpose of the vow was to cause discomfort, and he experienced that discomfort even if only for a day, his vow is considered fulfilled. The reason is because the one day is a fulfillment of his intent and can be included in the meaning of his statement, "this year." In the same way, when a person asks Hashem to bless "this year," even one day is included in the intent behind the request and thus it is acceptable language.

His last answer entertains the possibility that the language will not include the present year but nevertheless, the prayer is appropriate because it will refer to the following year. Rav Kluger cites numerous examples where the word **זאת** refers to what is upcoming³. Therefore according to those who maintain that even less than thirty days is considered a year, the tefillah will refer to this year, and according to those who maintain that less than thirty days is not a year, the tefillah refers to the upcoming year. ■

1. שו"ת אלף לך שלמה או"ח סי' נ"ו
2. ע' דברי ר' אלעזר לעיל י
3. ע' ויקרא טז: ג ודברים לג: א ■

STORIES Off the Daf

Burning rage

דאמר רב חסדא ברותחין קלקלו וברותחין נידונו

On today's daf, there is a discussion about the punishment that was meted out to the generation of the Flood. Rav Chisdah said: "They inflamed themselves to sin, so their retribution was exacted through the heat of scalding waters." The manifestation of their bad middah itself is what came to punish them in the end.

Once, in a certain small town, there lived a man who was known to get infuriated over every little thing. When he would get angry, he would literally thrash his arms and stamp his

feet, and his whole body just screamed "fury." Everyone in town called him "Angry Zalman."

When this man became old, he grew very ill. People summoned the town doctor, and after he examined Zalman, he announced that his patient had only a few more hours to live. The man's family members ran to call the members of the chevrah kadishah, so that they should attend to him during his final moments.

The news soon passed from person to person around the town. Hearing this, the children decided to enjoy a cruel joke. Since they knew how volatile Zalman was, they wanted to see how he would act on his deathbed. They went and climbed up the lattice-work of his home so that they could get a good, clear, view into his room through the window.

There he lay on his deathbed, with

no other thought than that he was about to leave this world. Surrounded by his family and the chevrah kadishah, about to say viduy and kriyas Shema for the very last time, he suddenly spotted the children clinging to the window frame and staring in at him.

Completely unable to contain his fury, Zalman began to scream at the children to come down from the window. Using his very last ounce of strength, Zalman died shrieking and flailing his arms and legs, just as he had over every minor incident throughout his long life.

Rav Shalom Shwardron, zt"l, would end this story by saying, "This is what happens to a person who doesn't refine his middos. Whatever bad trait besets him the most is the one that comes back to haunt him in the end!" ■

