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Rosh Hashanah Daf 9

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

### ***The 50<sup>th</sup> year***

The Gemora cites a braisa which explains that the verse which states *yovel hee – it is yovel*, the 50<sup>th</sup> year, is necessary to teach that yovel is only in the 50<sup>th</sup> year, and does not extend at all into the 51<sup>st</sup>.

This follows Rabbi Yishmael, the son of Rabbi Yochanan ben Berokah, who says that yovel takes effect earlier than the official start day of Yom Kippur, leading to the possibility that it would extend beyond the 50<sup>th</sup> year. The Sages, who say that yovel does not take effect before Yom Kippur, explain that this verse teaches us that yovel is counted only as the 50<sup>th</sup> year, and not the first year of the next yovel cycle, in contrast to Rabbi Yehudah's position that the yovel year also starts the next cycle.

### ***Extending a consecrated time***

The braisa had stated that we find elsewhere that we extend a consecrated time into a regular time, and the Gemora cites Rabbi Akiva's position in a braisa as the source for this concept.

The verse which states that you must rest on Shabbos concludes "in plowing and harvesting you should rest." Rabbi Akiva says that this

phrase refers to Shemittah. We know that it cannot refer to the actual Shemittah, since the verse already tells us that we may not sow the fields on Shemittah, but instead it teaches that one must refrain from plowing before Shemittah and harvesting after Shemittah, just like on Shemittah. Rabbi Yishmael says that the phrase does refer to Shabbos, and its juxtaposition of plowing and harvesting teaches us that just as the plowing prohibition never refers to a plowing mandated for a mitzvah, so too the harvesting prohibition is not referring to harvesting mandated for a mitzvah. This therefore teaches that one may fulfill the mitzvah of harvesting the omer, even if the second night of Pesach is Shabbos.

The Gemora questions where Rabbi Yishmael learns the concept of extending consecrated time, and cites a braisa regarding Yom Kippur. The verse describing when we must afflict ourselves states: on the ninth [of Tishrei] in the evening, from evening to evening, you should rest your rest times. The braisa says that the verse's reference to the ninth implies that Yom Kippur starts on the ninth, yet the reference to the evening implies that it begins only at night. The

resolution of these two contradictory phrases is that one must begin the night time fast while it is still the daytime of the ninth, teaching that one must add from regular time (of the ninth) to the consecrated time (of Yom Kippur). The phrase, “from evening to evening” applies this to the end of Yom Kippur as well; the phrase, “you should rest” applies it to Shabbos; and the phrase “your rest days” applies it to any days of rest, including Yom Tov.

The Gemora says that Rabbi Akiva says this verse teaches what Chiya bar Difti taught. He explained that the reason the verse refers to the ninth, even though we fast on the tenth, is to teach us that anyone who eats and drinks on the ninth is tantamount to one who fasted on the ninth and tenth.

### ***What does yovel depend on?***

The Gemora cites a braisa explaining the following verses about yovel:

You should pass a shofar of blasts in the seventh month...you should consecrate the fiftieth year, and you should proclaim *dror – liberty* in the land... *yovel hee – it is yovel*, it will be for you, and you should all return to your inheritance and families.

The middle phrase *yovel hee* includes an including part (*yovel*) and an excluding part (*hee – it is*). Rabbi Yehudah says that the including part teaches that *yovel* takes effect (prohibiting agricultural work) even if land was not returned

and even if the shofar was not sounded, while the excluding part teaches that it does not take effect if slaves were not freed.

Rabbi Yossi says that the including part teaches that it takes effect even if land was not returned and even if slaves were not freed, while the excluding part teaches that it does not take effect if the shofar was not sounded.

Rabbi Yossi explains the reasons he chose to apply the excluding verse to the shofar blast and not freeing slaves:

1. It is possible that no slaves need be freed, but it isn't possible that no one has a shofar to blow.
2. Freeing slaves depends on the whole nation, while blowing the shofar depends on the court, which is more likely for *yovel* to depend on.

The Gemora explains that the second reason is necessary, since one may challenge the first one by saying that it is unlikely that not one slave exists, making it just as possible as blowing the shofar.

The Gemora asks why Rabbi Yehudah chose to make *yovel* dependent on freeing slaves, and answers that he says that we apply a verse only to what immediately preceded it, i.e., *liberty* (to the slaves).

The Gemora notes that they all agree that the word *dror* means *liberty*.

The Gemora cites a braisa in which Rabbi

Yehudah says that it comes from the word *dirah* – dwelling, meaning that all (including slaves) can dwell wherever they want and transport merchandise anywhere, i.e., liberty.

Rabbi Chiya bar Abba cites Rabbi Yochanan saying that this mode of explaining this verse is the position of Rabbi Yehuda and Rabbi Yossi, but the Sages say that all three components are necessary for yovel to take effect, since they apply the excluding phrase to both preceding phrases and the following phrase.

They explain that the including phrase teaches that yovel applies outside of Eretz Yisrael (for freeing slaves). Although the verse refers to yovel “in that land,” (i.e., Eretz Yisrael), that teaches that yovel only takes effect when it took effect in Eretz Yisrael.

### ***Start of the planting year***

The Mishna stated that the first of Tishrei is the start of the year for planting, i.e., counting the three orlah years for a new tree.

The Gemora asks for the source for this, and answers that we learn it from the word *shanh* – year, used in the context of orlah (three *shanim* – years of orlah, and in the fourth *shanh*) and in the context of Hashem's judgment (from the start of the *shanh*), which occurs on the first of Tishrei.

The Gemora asks: Why don't we learn from the word *shanh* used in describing Nissan as the first of the months of the *shanh*?

The Gemora answers that we learn the orlah verses from the verse about Tishrei, since all of them do not contain the word “month”, and not from the Nissan one, which does contain the word “month.”

The Gemora cites a braisa which states that if one plants, grafts, or depresses a branch of a tree thirty days before Rosh Hashanah of Shemittah, it counts for a year, and he may keep the tree on Shemittah. If he did so within thirty days of Shemittah, it doesn't count as a year, and he must destroy it, as it is considered planting on Shemittah. Even if the year counts for orlah, the fruits are prohibited until the 15<sup>th</sup> of Shevat of the third year, and the next year's fruits until the following 15<sup>th</sup> of Shevat must be treated as the fourth year's produce (which must be eaten in Yerushalayim).

## **INSIGHTS TO THE DAF**

### ***Eating on the Ninth***

Rabbi Akiva, who derived the principle of adding from the ordinary onto the holy from a different verse, uses the verse “And you shall afflict yourself on the ninth” to teach that anyone who eat and drinks on the ninth, it is considered as if he fasted on the ninth and the tenth.

Rashi explains that by eating on the ninth, one will be able to fast better on the tenth.

In Shiblei Haleket it is written exactly the opposite logic. Eating a lot the day before a fast makes one feel the withdrawal from eating even more the second day, and so the hunger pangs are increased, making one's fast equivalent to a two day fast.

Rabbeinu Yonah (shaar daled) writes that it would be proper to have a meal on Yom Kippur since it is also a Yom Tov and since that isn't possible; there is an obligation to eat on the day prior to Yom Kippur. There are other reasons mentioned in the Rishonim.

The Ksav Sofer (O"C 112) wonders regarding one who is sick and will not be fasting, if he has an obligation to eat on the ninth. The Netziv learns from the language of the Sheiltos that eating on the ninth is a component of the mitzvah of afflicting oneself on Yom Kippur and therefore one who is not required to fast does not have a mitzvah to eat on the ninth.

Reb Akiva Eiger (16) speculates if women will be included in this mitzvah. Do we say that it is a positive commandment governed by time and therefore women will be exempt from this obligation? Or perhaps since the mitzvah is learned from the possuk which teaches the requirement of affliction on Yom Kippur and women are included in that mitzvah, they would be obligated to eat on the ninth as well.

## DAILY MASHAL

The Gemara states that one who eats on the ninth is considered as though he fasted on both the ninth and tenth.

The Sfas Emes, zt"l, explains that this means that the person receives credit as if he fasted an extra day. This is one reason why we confess on erev Yom Kippur. Since our eating counts as fasting, the ninth is a day of atonement like the tenth, and so we must do teshuvah to obtain forgiveness. One of the elements of teshuvah is confession, so we confess during Minchah immediately preceding the final meal before the fast.

The Tiferes Shlomo zt"l writes that although it is clear from all of the mussar works that overeating degrades one's spiritual level, eating on erev Yom Kippur is different. The ninth of Tishrei is uniquely suited to eating in holiness, in conscious connection to Hashem.

The Zohar hakadosh explains that this kind of eating itself acts as a powerful atonement, just as the Altar did in the time of the Beis HaMikdash. Eating the seudas hamafsekes can bring a person to feel great fear of Heaven.

See Daf Digest for a story related to this.