



## Vidui Maaserot and Reciting Berachot

In the final *perek* of *Masechet Maaser Sheni* we learn about both *biur* and *vidui maaserot*. We learn that on the final day of *Pesach* in the fourth and seventh years of the *Shemitta* cycle, one confesses or declares that all the various gifts have been given in the correct manner. The text of *vidui maaserot* is written in the *Torah* (*Devarim* 26:12-15) and the *Mishnah* (5:10-14) learns several laws from its details. In many instances, if one of these details were not observed, the *Mishnah* teaches that it would prevent one from reciting *vidui maaserot*.

One detail the *Mishnah* (5:11) learns is from the word “*lo shachti*” - I did not forget. The *Mishnah* understands that this means that one did not forget to recite a *beracha* “and mention your name on it”. The *Bartenura* explains that this refers to the *beracha* recited prior to separating *teruma*, *maaser rishon*, *maaser shen* or *maaser ani*, redeeming *maaser sheni* and separating *challah*. The *Tifferet Yisrael* notes that what appears to be a derivation from this *pasuk* is an *asmachta*. In other words, the law is not derived from the *pasuk* but rather the *Chachamim* associate their law with the verse. The reason is that *berachot* (except for one or two) are rabbinic.

*Rashi* comments on the *pasuk* that it means “I did not forget to praise you when separating *maaserot*”. The *Mizrachi* comments that *Rashi* means simply praising and blessing *Hashem* when separating *maaserot*. The actual *beracha* however was instituted by the *Anshei Knesset HaGedola* and therefore not referred to by *Rashi*’s comment.

The *Tosfot Yom Tov* finds the *Mizrachi*’s comment difficult. The reason is that we find our *Mishnah* cited as proof in the debate between *Rav* and *R’ Yochanan* found

in *Gemara Berachot* (40b) regarding the fundamental components of a *beracha*. *Rav* understands that it must mention *Hashem*’s name, while *R’ Yochanan* adds that it also requires a mention of *Hashem*’s *malchut* (kingship). The *Gemara* understands that a simple reading of our *Mishnah* lends support to the position of *Rav*. The *Tosfot Yom Tov* therefore understands that the *Gemara* views our *Mishnah*’s discussion on a rabbinic level. Consequently, he understands *Rashi*’s comment, as we explained earlier, as a reference to the *asmachta*.<sup>1</sup>

Consequently, there are two understandings of our *Mishnah*. One, is that the requirement of reciting a *beracha* prior to separating *maaserot* is solely rabbinic. Alternatively, while the formulation of a *beracha* is rabbinic, there is still a biblical requirement here to praise *Hashem* when separating *maaserot*.

We see these two understandings present themselves with respect to another question. Can one still recite *vidui maaserot* if they did not recite a *beracha*? The *Tifferet Yisrael* understands that it would not prevent one from reciting *vidui maaserot*. This is consistent with his understanding that the derivation in our *Mishnah* is an *asmachta*. The *Minchat Chinnuch* (607:15) however writes that it appears that if one did not mention some praise, then he would not be able to recite *vidui maaserot*. This is consistent with the opinion of the *Mizrachi*. The *Chazon Ish* (*Demai* 2:6) however understands that even if one simply forgot to recite the *beracha* he would not be able to recite *vidui maaserot*. He also appears to understand the *pasuk* like the *Mizrachi*. Even though the text of the *beracha* is rabbinic, he explains after the fact that it was instituted he would not be able to say “I did not forget” without it.<sup>2</sup>

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<sup>1</sup> See the *Pnei Yehoshua* for one answer to this question.

<sup>2</sup> To explain, perhaps this means that once the *Anshei Keneset HaGedola* instituted a *beracha*, it is this text specifically that becomes the sole fulfillment of the requirement to praise *Hashem* when separating *maaserot*.

### Revision Questions

מעשר שני די: ל"א – ה': ל"ב

- If the following letters are written on the side of a vessel, what do they symbolise? (די: ל"א)
  - ק'
  - מ'
  - ד'
  - ט'
  - ת'
- If a father told his son that his *ma'aser sheni* fruit is a particular corner, yet the son finds a pile of fruit in a different corner of the room, what assumption is made about this pile of fruit? (די: ל"ב)
- What is *kerem reva'i* and why is it mentioned in this *messechet*? (ה': ל"א)
- What substance does one use to mark out? (ה': ל"א)
  - *Kerem reva'i*?
  - *Orlah*?
  - Graves?
- How far must one be from *Yerushalaim* such that they can bring money in place of their *orlah* to *Yerushalaim*? (ה': ל"ב)
- Which laws that apply to *ma'aser sheni* do *Beit Shammai* and *Beit Hillel* argue about with regards to whether or not they are shared by *kerem revai*? (ה': ל"ג)
- How does one redeem *kerem revai* produce? (ה': ל"ד)
- How does the above process differ in the *shmittah* year? (ה': ל"ה)
- What and when is *zman biur* for *ma'asrot*? (ה': ל"ו)
- Explain what is involved in *biur ma'asrot*? (ה': ל"ז)
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding the process of *biur ma'asrot* nowadays. (ה': ל"ח)
- What did the *Beit Din* do until *R' Akiva* clarified the *halacha*? (ה': ל"ט)
- What should one do if *zman biur* approaches and their *ma'asrot* are at a distant location? (ה': ל"י)
- Explain the process of *vidui ma'asrot*? (ה': ל"יא)
- The follow is the text of *vidui ma'asrot*. To what do each of the phrases refer? (די: ל"י- ל"ג)
  - "בערתי הקודש מן הבית"
  - "נתתיו ללוי"
  - "וגם נתתיו"
  - "לגר ליתום ולא למנה"
  - "מן הבית"
  - "ככל מצותך אשר צויתני"
  - "לא עברתי ממצותך"
  - "ולא שכחתי"
  - "לא אכלתי באוני ממנו"
  - "ולא בערתי ממנו בטמא"
  - "ולא נתתי ממנו למת"
  - "שמעתי בקול ה' אלקי"
  - "עשיתי ככל אשר צויתני"
  - "השקיפה ממעון קדשך מן השמים וברך את עמך ישראל"
  - "ואת האדמה אשר נתת לנו"
  - "כאשר נשבעת לאבותינו ארץ זבת חלב ודבש"

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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
25 December כ"ה כסלו	26 December כ"ו כסלו	27 December כ"ז כסלו	28 December כ"ח כסלו	29 December כ"ט כסלו	30 December א' טבת	31 December ב' טבת
Maaser Sheni 5:13-14	Maaser Sheni 5:15 - Chalah 1:1	Chalah 1:2-3	Chalah 1:4-5	Chalah 1:6-7	Chalah 1:8-9	Chalah 2:1-2

