

19 Iyar 5774  
May 19, 2014



Rosh Hashanah  
Daf 11

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

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 Gemora sites Scriptural verses proving that the world was created in Tishrei like Rabbi Eliezer and in Nissan in accordance with Rabbi Yehoshua.

It has been taught in a *braisa*: Rabbi Eliezer says: From where do we know that the world was created in Tishrei? It is because it is written: And God said, Let the earth be covered with vegetation, herbage yielding seed, and fruit trees. [This seems to indicate that at the time of Creation, vegetation and fruit were already there.] Which is the month in which the earth is covered with vegetation and the trees are full of fruit? You must say that this is Tishrei. That time was the season of rainfall, and the rain came down and the plants came forth, as it is written: And a mist went up from the earth (and watered the entire surface of the soil).

Rabbi Yehoshua says: From where do we know that the world was created in Nissan? It is because it is written: And the earth brought forth vegetation, herbage yielding seed after its kind, and tree bearing fruit. [This seems to indicate that at the time of Creation, vegetation and fruit were just beginning to sprout.] Which

is the month in which the earth brings forth vegetation and trees begin to produce fruit? You must say that this is Nissan. That time was the period when domesticated animals, wild animals and birds copulate with one another, as it is written: The sheep of the flock become pregnant.

The *Gemora* asks: And how does the other explain the verse: tree bearing fruit?

The *Gemora* answers: This signifies a blessing for future generations (that the trees will always produce fruit).

The *Gemora* asks: And what does the other make of the words fruit trees?

The *Gemora* answers: This is to be explained in accordance with that which Rabbi Yehoshua ben Levi said, for Rabbi Yehoshua ben Levi cites a verse in Bereishis which indicates that Hashem at Creation created everything in their full maturity, according to their will and according to their desire. (*All creatures were notified that they would be created and they accepted. They*

were able to choose the forms that they preferred.)

Rabbi Eliezer said: From where do we know that the Patriarchs were born in Tishrei? It is because it is written: And all the men of Israel assembled themselves to King Solomon, in the month of Eisanim at the Festival; that is, the month in which the mighty ones [eisanim] of the world were born.

The *Gemora* proves that eisanim means mighty.

Rabbi Yehoshua said: From where do we know that the Patriarchs were born in Nissan? It is because it is written: And it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year in the month of Ziv (radiance); that is, the month in which the radiant ones of the world were born.

The *Gemora* asks: But how does he explain the expression 'month of Eisanim'?

The *Gemora* answers: It refers to the month which is mighty in mitzvos (for it contains the mitzvah of shofar, fasting on Yom Kippur, lulav, aravah and the water libations).

The *Gemora* asks: What does the other make of the expression 'in the month of Ziv'?

The *Gemora* answers: It means, the month in which there is radiance for the trees, for so Rav Yehudah has said: When a man goes abroad in the days of Nissan and sees trees blossoming, he should say, 'Blessed is He that has not left His world short of anything and has created in it goodly creatures and goodly trees to rejoice mankind'.

The *Gemora* cites Scriptural verses proving the birth month of the Patriarchs. Rabbi Eliezer and Rabbi Yehoshua agree that they died in the same month in which they were born. This is derived from a possuk regarding Moshe Rabbeinu which teaches us that Hashem guarantees the righteous that their years will be full. This means that they will die on the same month and day in which they were born.

The *Gemora* cites the source proving that Yitzchok was born on Pesach. Hashem told Avrohom "At the festival I will return to you... and Sarah will have a son." Our *Gemora* understands this verse to mean that Avrohom was told at one festival that Sarah will have a son on the next festival. It is evident that Avrohom was informed on Sukkos that Sarah will have a son on Pesach. The other festivals are too close together for the possibility of conceiving and giving birth. The *Gemora* questions this since there are only six months between Sukkos and Pesach when a viable pregnancy necessitates at least seven months. The *Gemora* cites a braisa



which states that the year of Sarah's pregnancy was a leap year and therefore there were seven months.

The Gemora sites Scriptural verses proving that it was decreed on Rosh Hashanah that Sarah, Rochel and Chanah would give birth to children.

The Gemora sites Scriptural verses proving that Yosef was released from prison on Rosh Hashanah.

The Gemora sites Scriptural verses proving that our forefathers were removed from servitude in Egypt on Rosh Hashanah.

The Gemora sites Scriptural verses proving that Klal Yisroel were redeemed from Egypt in the month of Nissan and the final redemption will be in Tishrei according to Rabbi Eliezer and that it was and will be Tishrei according to Rabbi Yehoshua. (11a – 11b)

### **THE GREAT FLOOD**

➤ The Gemora shows how the argument between Rabbi Eliezer and Rabbi Yehoshua pertaining to which month the world was created in is the foundation for a different argument between them.

Rabbi Yehoshua maintains that the Flood began on the seventeenth of Iyar, a day on which the

constellation Kimah (a small constellation which can be found in the tail of the Lamb) sets during the daytime. Even though this happened in the early summer, a time where the bottomless springs become used up (and there is no rain to refill them); since the people of that generation were corrupted, Hashem changed the normal nature of Creation and brought the constellation Kimah up during the daytime. He took two stars from it and brought the Flood to the world.

Rabbi Eliezer holds that the Flood began on the seventeenth of Mar-Cheshvan, a day on which the constellation Kimah rises during the daytime, a time where the bottomless springs increase due to the rain; since the people of that generation were corrupted, Hashem changed the normal nature of Creation and brought the constellation Kimah up during the daytime. He took two stars from it and brought the Flood to the world.

The above argument is based on their respective viewpoints regarding the month in which the world was created. Rabbi Eliezer, who holds that the world was created in Tishrei, holds that the Flood began in Mar-Cheshvan and Rabbi Yehoshua, who maintains that the world was created in Nissan, maintains that the Flood began in Iyar.

The Gemora challenges Rabbi Eliezer's assertion that Hashem changed the normal nature of

Creation by bringing Kimah up during the daytime. If it was in the month of Mar-Cheshvan, Kimah is always on the rise during the day? The Gemora answers that these waters were usually cold and Hashem changed it to be boiling hot due to the generation's corrupt sins regarding immorality.

## INSIGHTS TO THE DAF

### WHY IS ROSH HASHANAH IN TISHREI ACCORDING TO RABBI YEHOSHUA?

➤ The Gemora brings a dispute between Rabbi Yehoshua and Rabbi Eliezer if the world was created in Nissan or in Tishrei. The Ran cites a Mishna on daf 16a that on Rosh Hashanah the entire world pass in front of Hashem and get judged. The Ran asks that this makes sense according to Rabbi Eliezer that the world was created in Tishrei and that is why this is the day that the world is judged on but why was this day chosen according to Rabbi Yehoshua who maintains that the world was created in Nissan. He answers that Hashem with His infinite compassion wanted Klal Yisroel to be judged favorably and therefore He chose the first of Tishrei to judge them which is a time that is designated for forgiveness and atonement.

Aruch Lener cites Tosfos on 27a that quotes from Rabbi Elozar Hakalir who established a

prayer that has the opinion of Rabbi Eliezer and Rabbi Yehoshua in it and he explains because both viewpoints are the words of Hashem. He further explains that Hashem's will was to create the world in Tishrei however it wasn't actually created until Nissan. Since there is a principle that a thought is like an action, the Day of Judgment is Tishrei even according to Rabbi Yehoshua.

### AVROHOM'S BRIS

➤ Tosfos cites a Pirkei D'Rabbi Eliezer that the bris milah of Avrohom occurred on Yom Kippur.

A question is asked that since the bris of Avrohom did not take place on the eighth day, it should be considered a "shelo b'zmano" – a bris that is not in its proper time. The halacha is that only a bris which is done in the correct time can override Shabbos or Yom Kippur. How could he have done the bris on Yom Kippur?

In the sefer Yehuda Yaaleh (Y"D 253) it is written that since Avrohom wasn't commanded to have a bris until now, it was regarded as a bris in its proper time and therefore the obligation will override Yom Kippur.