

**Daf Hashvuah Gemara and Tosfos Rosh Hashana Daf 11**  
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**Daf 11a**

On Rosh Hashana, the forced work ceased from our forefathers in Egypt. They were freed in Nissan. However, they'll be redeemed in the future (by Moshiach) in Tishrei.

R' Yehoshua says: the world was created in Nissan. The Avos were born and died during Nissan. Yitzchok was born on Pesach. On Rosh Hashana, Sarah, Rachel and Chana were visited (to answer their prayers to become pregnant). On Rosh Hashana, Yosef was freed from prison. On Rosh Hashana, the forced work ceased from our forefathers in Egypt.

**Tosfos says: R' Yehoshua agrees to this (at least according to most texts). Although the Makos started in Nissan, since the judgement of Egypt lasted twelve months, as it says in Ediyos, yet, the forced work didn't stop until Tishrei.**

They were freed in Nissan. However, they'll be redeemed in the future (by Moshiach) in Nissan.

We learned: R' Eliezer says; how do we know that the world was created in Tishrei? As it says "Hashem said; Let the earth sprout vegetation, seed yielding herbs and fruit trees producing fruit." Which month does the earth bring forth vegetation and the trees are full of fruit? This is Tishri. At that season, it's the time of the rains. The rain descended and caused the vegetation to sprout. As the Pasuk says "and a cloud lifted off the Earth."

R' Yehoshua says: how do we know that the world was created in Nissan? As it says: "and the earth gave forth vegetation, seed yielding herbs according to its kind, and trees producing fruit." Which month is the herbs producing seeds and wood making fruit? This is Nissan. At that season, it's a time that the animals and fowl mate, as it says "the sheep wear 'bedding' etc." (as we explained earlier, this refers to their mating during Nissan).

The Gemara asks: how does that other one (R' Eliezer) explain "trees producing fruit?" He learns it to mean that it's a blessing for generations (that it should produce much fruit).

The Gemara asks: how does the other (R' Yehoshua) explain "the tree of fruit?" He learns it like R' Yehoshua b. Levi who says; all the creations were created with their height, their permission and their taste and form. As the Pasuk says; "the heaven and earth were finished with all their 'Tzavam' (hosts)." Don't read 'Tzavam', but 'Tzivyon' (i.e., taste and form). (Therefore, the trees were mature to make fruit right away.)

**Tosfos defines 'Tzivyon' as beauty. As the Pasuk in Yeshaya says "to a beautiful crown." It's the way that, when an animal or fowl grows, it grows with its beauty, its strength, its knowledge (of what an adult animal would know) and its height. All this happened by creation when they were first created (i.e., they were created this way). They're all learned from the word 'Tzivam.'**

R' Eliezer says: how do we know that the Avos were born during Tishrei? As it says "each person from the Jews gathered unto King Shlomo in the month of the 'Aisanim'." I.e., during the holiday in the month that the 'Aisonei' of the world, i.e., the strong ones, were born. The Gemara asks: how do we know

that 'Aison' means strength? As it says "your Aison (strong) settlement." It also says "listen mountains the fight of Hashem, you 'Aisonim' (strong) that are the foundation of Earth." And to that "the voice of my beloved, behold it comes, skips on the mountains and jumps on the hills." It "skips on the mountains" i.e., in the merit of the forefathers; and "jumps on the hills" i.e., in the merit of the foremothers. (So, we see the Avos are compared to mountains which are called in the earlier Pasuk 'Aisonim'.)

R' Yehoshua says: how do I know that the Avos were born in Nissan? As it says "it was the four hundred and eightieth year from when the Jews left Egypt, which was the fourth year, in the month of 'Ziv'," it's the month that "the lights of the world" were born.

**Tosfos is bothered by the question: but isn't Iyar considered Ziv? Tosfos says it's not difficult as we explained in the beginning of our Perek (see Rashi here).**

The Gemara asks: according to R' Yehoshua, why is Tishrei called the month of 'Aison?' The Gemara answers: since it's the month that is strong with Mitzvos (that there are many extra Mitzvos for the holidays in that month, like Shofar, Luluv and Sukka). The Gemara asks: according to R' Eliezer, why is Nissan called the month of 'Ziv'? The Gemara answers: because the trees bloom then. Like R' Yehuda says "when someone goes out in the days of Nissan and sees the trees blooming, he makes the Bracha "Bless is Hashem who did not leave anything out in His world, and he creates fine creations and fine trees for people to enjoy."

According to the opinion who says they were born in Nissan, they died in Nissan too. According to the opinion who says they were born in Tishrei, they died in Tishrei too. After all, it says "and Moshe said to them; 'behold I'm one hundred and twenty years old today.'" He didn't need to say 'today' (to imply he's referring to the present). The reason he needed to say 'today' is because; today (was his birthday) which completed his days and years (to be exactly one hundred and twenty). This teaches us that Hashem waits and completes the years of the Tzadik that it would be complete to the day and to the month. As the Pasuk says "I will fill the amount of your days."

**Tosfos brings from the Gemara in Yevamos that this refers to the years of his life [lit. of his generations] (that was allotted to him).**

The Gemara asks: how do we know that Yitzchok was born on Pesach? The Gemara answers: it says "(the angel visiting Avraham said) on the (next) holiday, I'll return (and Sarah will have a son)." When did this happen? If you say it happened on Pesach, and he said she'll give birth on Shvuos, how can she give birth in fifty days. Rather, they're by Shvuos and he's promising about Sukkos. However, this still doesn't fit. After all, how can she give birth in five months? Rather, they were by Sukkos and he said that she'll give birth on Pesach. However, this still doesn't make sense. After all, how can she give birth in six months? The Gemara answers: we learned; that year was a leap year. The Gemara asks: still, if you subtract the days of Tumah (that she became a Niddah and she needs to wait until she can be Toivel), you're still missing (from the seven-month minimum for gestation). The Gemara answers: like Mar Zutra says; even according to the opinion that a nine-month gestated baby is not viable if it only stayed inside his mother for a partial ninth month, would agree that, for a seven-month gestation, the baby may be viable if it didn't stay in the mother for the full seven months. As the Pasuk says (by Shmuel's gestation) "it was for seasons the days." 'Seasons' connotes at least two (six months) and 'days' connotes two. (So, he didn't need a full seven-month gestation).

**Tosfos says: our Sugya holds that Avraham Avinu had his Mila in Tishrei. After all, the Gemara in Bava Metzia says that the angels visited him on the third day after his Mila. At that time, it was told to Avraham "on the (next) holiday, I shall return to you at this time while you live." We also see in Pirkei of R' Eliezer that Avraham Avinu had his Mila on Yom Kippur. However, that,**

which it says here, that they came on the festival, is not exact, but rather, it was two days before the festival, since he received his Mila on Yom Kippur. Although, it implies that she'll give birth on the next festival, what it means; on the next festival after the one they're almost at. After all, it's as if it's on that festival since it's only two days before.

Tosfos continues: according to what we concluded, that those born by seven months can be viable even if it was a truncated seventh month, we no longer need to say that it was a leap year. After all, even if you subtract the seven days of Tumah and she Toiveled on the fifth night of Sukkos, it's possible for her to give birth on the last day of Pesach. However, the Seder Olam and the Mechilta both say that Yitzchok was born on the fifteenth of Nissan. However, we must say they anyhow argue with our Gemara, since they say that Hashem talked with Avraham, and the angels informed him of the coming (child), on the fifteenth of Nissan. We see R' Meir the Shatz composed in the Maaravos of Pesach that "they (Avraham and Sarah) were baking and eating Matzos on the night of the festival." The Medrish Rabbah also says that "they kneaded and baked cakes (Matzos)" that it's like those who say it was Pesach. All those who held this opinion explain "to this festival I'll return" not to mean the next festival, but to the same type of festival we're in now, which is Pesach. Unkelus also translated "at the time you're living" to mean "to the exact time where you are now."

Therefore, that, which is written in Parshas Mila "which Sarah will give birth to you at this festival in the next year," and the Tanchuma writes that it teaches us He made a scratch in the wall (to say that it will be when the sun reaches this) next year, must mean that this was said on the fifteenth of Nissan, on that day he had a Mila, and on that day, the angels came (to inform, him of the good tidings. After all, Hashem's command and the angels tiding both predicted a son from exactly a year from now.)

On that, Tosfos asks: (according to this, that Hashem told him by the commandment of the Mila that he'll have a son a year later on Pesach), how can all those who say that he had his Mila during Tishrei explain the Pasuk (by Hashem's commandment) "to this festival in the next year?" After all, how can Avraham be commanded to have a Mila on Pesach and wait until Tishrei to do it? After all, we say that those who have zeal should do Mitzvos on the earliest occasion. Also, it says he did the Mila "in that very day," connoting the day he was commanded.

R' Tam answers: the one who said that he did the Mila on Tishrei holds like R' Yehoshua who says that the world was created in Nissan. When Hashem said he'll have a son on the festival in the next year, it refers to on Pesach, since he told him on Yom Kippur, which is right by Sukkos, (you'll have the child) when you get to the first festival of the next year (which starts by Nissan).

[On the top of 11b, there is a Hagah to this Tosfos. (To rectify all these questions) he says that really the angels came a year earlier on Pesach, like Rashi said in Chumash. However, (the Parsha by Mila) where Hashem told him "I will return to you next festival" was on Tishrei. On that, Our Gemara explains that it was Sukkos and the next festival would be Pesach. The scratch in the wall were made by the angels on Pesach. (It comes out that the story of the Mila happened after the story with the angels, although it was written before.)

The Hagah asks: how can our Gemara ask that we should subtract the days she was Tamai from Niddah if that only happened by the story of the angels, like Rashi said in Chumash, for that reason, they didn't serve the bread (since it became Tamai from the Niddah)?

He answers: she had to become a Niddah by Sukkos too. After all, by Pesach, although she saw blood, but she didn't completely return to her younger self since she laughed and said, after she became old, will she return to her original status of her seeing blood, which a woman can't become pregnant until she reaches that status. When Hashem chastised her by saying: "is there anything impossible for Me," she couldn't have returned to her original status of seeing blood at that time. However, when she did become pregnant (in Tishrei), her wrinkles smoothed out and her skin shined and she returned to her original time period for seeing blood. We can't say it returned when she saw Pesach, since it was only an anomaly. After all, she didn't return yet to her youth since the Pasuk said on her that "she stopped having the regular period." (Therefore, she returned to having regular periods by Tishrei) so, the Gemara asks that you need to subtract the days she was a Niddah.]

On Rosh Hashana, Sarah, Rachal and Chana were visited (to answer their prayers to become pregnant). How do we know this? R' Elazar says; we learn this from a Gezeira Shava from the words 'Pekeda' and 'Zechira.' After all, it says 'Zechira' by both Rachal and Chana, as it says "Hashem remembered Rachal" and it says (by Chana) "Hashem remembered her." We see that it's written 'Zechira' by Rosh Hashana, as it says "it's a rest day, a remembrance to the Truah blow." We also learn from Pekeda, as it says "Hashem visited Chana" and it says by Sara "and Hashem visited Sarah." (So, just like it happened to Chana on Rosh Hashana, so too by Sarah).

Yosef left prison on Rosh Hashana, as it says "you blow on the month of the Shofar, in the covering of our holiday. It's a law to the Jews etc."

### **Daf 11b**

Afterwards, the Pasuk says "it's a testimony to Yosef that was placed when he went out etc."

On Rosh Hashana, the forced work ceased from our forefathers in Egypt. As it says "I took you away from the 'burden' of Egypt" and it also says in the above mentioned chapter of Tehilim referring to Rosh Hashana (blow in the month of Shofar etc.) "I removed the 'burden' from your shoulders."

They were freed during Nissan, as the Pasuk says explicitly. They will be eventually redeemed in Tishrei, as the Pasuk says by Rosh Hashana "blow in the month of Shofar etc." and it says by the final redemption "on that day, he'll blow with the great Shofar."

However, R' Yehoshua says that they were redeemed in Nissan and they'll eventually will be redeemed in Nissan. How does he know this? As the Pasuk says "it's a guarded night," it's a night that was destined to be a night of guarding from the creation. (So, it was destined to be the time of redemption.) R' Eliezer learns that Pasuk that it's a night that's (destined to be) guarded from Sheidim.

**Tosfos explains: R' Yehoshua learns both Drashos from this Pasuk, since everyone agrees that Pesach is a day guarded from Sheidim. As the Gemara in Pesachim says that, for this reason, they enacted four cups and they weren't worried that people will get damaged by drinking an even amount of cups of wine, (which is usually dangerous by being a catalyst to bring on Sheidim attacks).**

They both are consistent to their explanation to the following Pasuk "it was the six hundredth year to Noach's life, in the second month and the seventeenth day of the month." R' Yehoshua (who holds the world was created in Nissan, so the second month was Iyar) held that this was the seventeenth of Iyar.

[Background to the topic of the Mazalos, the constellations; there are twelve Mazalos in the sky that revolves around the sky, and goes through the cycle every twenty-four hours. Six are in the seeable sky at a time and the other six are below the horizon. There is a different Mazal each month that arises by sunrise. (Since it's a twenty-four hour cycle and there are twelve Mazalos) every Mazal stays in that rising position for two hours until the next one rises. Thus, the lamb starts its rise on Nissan. Therefore, in the next month, Iyar, it rises two hours before the day and starts the day in the second position, and will set at the end of the day. However, in Tishrei, the lamb sets right by day break, therefore, in Cheshvon, it sets two hours before daybreak, and thus, will rise at the last two hours of the day.]

This is a day when the stars of 'Kima' (from the tail of the lamb) will set while it's still day (i.e., at the end of the day) and the springs are usually low. However, since they changed their deeds (to the bad), Hashem changed the course of nature and made the Mazal (of the lamb), with the stars of 'Kima,' rise during the day (which gives the opposite effect to the springs, to make them overflow) and He took two stars from Kima (**Rashi that made holes for water to leak through**) and brought the Mabul to the world.

R' Eliezer (who holds the world was created in Tishrei, so the second month was Cheshvon) says that the day was the seventeenth of Cheshvon, where Kima rises by (the end) of the day and the springs are strong (overflowing). However, since they changed their deeds (to the bad), Hashem changed the course of nature with having the stars of 'Kima,' rise during the day and He took two stars from Kima and brought the Mabul to the world.

Tosfos says: the proper text is that the words "the day where the Mazal Kima sets" was written by R' Eliezer's opinion that it was on the seventieth of Cheshvon. And Hashem changed nature and have it rise to be there by day. However, when referring to R' Yehoshua's opinion, it says the words "the day where the Mazal Kima rises." However, Rashi has the opposite text, but the order is not like he says. After all, the lamb rises during Nissan and it lasts two hours and a thirtieth (these extra minutes are so that it adds up that, after every month, it should pass onto the next Mazal). Afterwards, the ox rises and stays for two hours. After all, it's natural for the Mazal to stay in that position (by the horizon) for two hours (until the next Mazal rises). As we see in Bava Metzia "until when (does the sharecropper needs to plant, if his seeds didn't take until now?) Until he comes from the field (towards the end of the day) and Kima is overhead." There are six other Mazalos that are opposite them (i.e., the ones that are in the sky) whose acronym is "Mak G'dad" (Maznayim, scale; Akrav, scorpion; Keshes, bow; Gidi, kid; D'li, pail; Dagim; fish). There are twelve Mazalos in this cycle, six are above the horizon and six are below. The cycle revolves, and as one rises, the one opposite it sets. For the whole month of Nissan, the lamb comes up in the morning, either it starts rising by its head, or by its tail (depending if it's in the beginning of the month or by the end). As it rises, the scale, which is opposite it, sets. The ox that follows the lamb is prominent all Iyar. It rises in the morning, and the scorpion that's opposite it sets. The order follows this pattern, that another Mazal is prominent (i.e., rises in the morning) of a certain month. We say in Brachos that Kima is the tail of the lamb. Therefore, since the ox rises in the morning in Iyar, the lamb is completely up already with its tail. However, on the other side of the year, in Cheshvon, when the scorpion rises, the ox that's opposite it sets. So, we see that the lamb already had completely set before the morning, including its tail.

*[See Maharsha who answers: Rashi doesn't learn like Tosfos that we call the one rising during the day if it's already in the sky by the morning, but rather, he calls it to whatever will rise sometime during the day, even if it will only rise at the end of the day.]*

Tosfos concludes: according to this, when the Gemara in Bava Metzia says that Kima is directly overhead, that refers to Shvat, and not like Rashi explains there, that it refers to Adar.

Tosfos concludes that the text by Cheshvon says that the springs are low and overflowing by Iyar. Even though that the first rains are by Cheshvon, (so you would think that there would be extra water in the springs, since the rain water flows in them), still, it's normal for it to have a low level. As we see the Pasuk says that the Jordan River was full to the top of its bank the whole harvesting season (by Nissan). It also says in Mesechtos Shabbos and Niddah: Shmuel made Mikvos for his daughters to Toivel in the days of Nissan (and didn't allow to Toivel in the running rivers and springs since the amount of rain was greater than the springs, and therefore, got the status of rainwater, which is Pasul if it's running.) [He also made mats for them in Tishrei (so that the mud shouldn't come on them and it would be a Chatzitza).]