



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Rosh Hashanah Daf Yud Aleph

- A Braisa says: **R' Eliezer** says, the world was created in Tishrei, Avrohom and Yaakov were born in Tishrei, they also died in Tishrei, Yitzchok was born on Pesach (in Nisnon), on Rosh Hashanah Hashem remembered Sarah, Rachel, and Chana (to give them children), on Rosh Hashanah Yosef was released from prison, on Rosh Hashanah the Yidden stopped their work for the Mitzriyim, in Nisnon we were freed (from Mitzrayim), and we are destined to be redeemed again in Tishrei. **R' Yehoshua** says, the world was created in Nisnon, Avrohom and Yaakov were born in Nisnon, they also died in Nisnon, Yitzchok was born on Pesach, on Rosh Hashanah Hashem remembered Sarah, Rachel, and Chana (to give them children), on Rosh Hashanah Yosef was released from prison, on Rosh Hashanah the Yidden stopped their work for the Mitzriyim, in Nisnon we were freed (from Mitzrayim), and we are destined to be redeemed again in Nisnon.
 - A Braisa gives the source for their views on the various topics. **R' Eliezer** says, the pasuk regarding Creation says that the ground was full of vegetation ("tadshei ha'aretz desheh...") and the trees were full of fruit ("eitz pri..."). This must have taken place in Tishrei, when the trees are full of fruit. **R' Yehoshua** says, the pasuk says "Vatotzei ha'aretz desheh...", meaning that it began to grow forth. This must have happened in Nisnon, which is when the growing takes place.
 - **R' Eliezer** understands **R' Yehoshua's** pasuk as being a bracha for future generations, that the produce should grow. **R' Yehoshua** understands **R' Eliezer's** pasuk based on the teaching of **R' Yehoshua ben Levi**, who says that all of Creation happened in the mature state (the trees were created with their fruit, etc.).
 - The Braisa continues, **R' Eliezer** says that Avrohom and Yaakov were born in Tishrei based on a pasuk that refers to Tishrei as the month of the "Eisanim", which he says refers to the "mighty ones", meaning it was the month when Avrohom and Yaakov were born (**R' Yehoshua** understands this reference to Tishrei since it is a month full of many mitzvos). **R' Yehoshua** says, a pasuk refers to Nisnon as the month of "Ziv", because that was the month that the "shining ones" (Avrohom and Yaakov) were born (**R' Eliezer** understands this reference to Nisnon since it is the month that the splendor of the trees comes out, when the fruit begins to bud).
 - Each view will say that they died in the month they were born, based on Moshe Rabbeinu, who died the day he was born and the pasuk that says "es mispar yamecha amalei". We see that Hashem completes the years of a tzaddik (they pass away on or near their birthday).
 - We know Yitzchak was born on Pesach based on the pasuk of "Lamoed ashuv eilecha". This means that Hashem told Avrohom on a Yom Tov that he will return the following Yom Tov and at that time Sarah will give birth to a son. This is only possible if Hashem said this on Succos, and that year was a leap year. This gives more than 6 months' time in between, which is enough time to have a 7-month pregnancy (which we learn from Chana need not be for a full 7 months).
 - We know that Sarah, Rachel, and Chana were remembered on Rosh Hashanah based on the gezeirah shavas as explained by **R' Elazar**. By Rachel and Chanah the pasuk states a word of "zechira" ("remembering"). The pasuk regarding Rosh Hashanah says "Zichron teruah". The gezeirah shava teaches that their remembrance happened on Rosh Hashanah as well. By Chanah the pasuk uses the word "pakad" and by Sarah the pasuk

does as well. Through a gezeirah shava we learn that Sarah was remembered on Rosh Hashanah as well.

- We learn that Yosef was freed from prison on Rosh Hashana, because the pasuk of “*tiku bachodesh shofar*”, which discusses Rosh Hashanah, is followed by the pasuk of “*eidus bihoseif samo b’tzeiso*” (which discusses Yosef getting freed).
- We learn that the Yidden stopped their slave work in Mitzrayim on Rosh Hashana, because the pasuk regarding the stoppage of servitude says “*mitachas sivlos Mitzrayim*”, and a pasuk regarding Yosef’s freedom says “*hasirosi miseivel shichmo*”. The similar wording teaches that it too happened on Rosh Hashanah.
- We know that the Yidden were freed from Mitzrayim in Nisson based on the pesukim that describe Yetziyas Mitzrayim.
- **R’ Eliezer** says that the Yidden will be redeemed again in Tishrei based on the language of pesukim. Regarding Rosh Hashanah the pasuk says “*shofar*”, and regarding the Redemption the pasuk says “*Bayom hahu yitaka b’shofar gadol*”. The same word usage teaches that it too will take place in Tishrei. **R’ Yehoshua** says, the pasuk regarding Pesach says “*Leil shimurim*”, meaning that Pesach night is a night that is anticipated from the days of Creation, as being the time of the Ultimate Redemption. **R’ Eliezer** says the pasuk means that Pesach night is protected from all harmful spirits.
- Their machlokes is the same as a machlokes they have elsewhere. The pasuk says that the mabul began on the 17th day of the second month. **R’ Yehoshua** says this refers to Iyar (the second month), which is a time when the “*mazal*” which represents the deep waters is not present by day. Yet, Hashem went and brought these waters, which was against nature, since the people of the time acted against nature (by being *mezaneh* with animals). **R’ Eliezer** says that the second month refers to Cheshvon. Hashem went against nature and brought boiling water onto the people, since they too acted against nature. The reason Cheshvon is referred to as the second month is because it is the second month after judgment (which takes place in Tishrei).
- A Braisa says, the Chachmei Yisrael count the years from Tishrei, but they count the seasons from Nisson. The chachomim of the goyim count both from Nisson.