

NOTES

Rabbi Yehoshua says... Rabbi Eliezer says – רבי יהושע אומר... רבי אליעזר אומר: The Ritva notes that the proofs adduced by the two Sages are inconclusive, and that the dispute is in fact based on conflicting traditions or unmentioned reasoning. The Maharal explains their dispute. According to him, the month of Nisan expresses the life force and vitality of the year, as represented by the heart, whereas the month of Tishrei expresses its sanctity and spirituality, as represented by the mind. Accordingly, this is a fundamental dispute about whether the foundations of the world and the Jewish people are based on the heart or on the mind.

With their full mental capacities [leda'atan]... with their full form [letzivyonan] – לדעתן... לעביונן – Rabbeinu Hananel, based on the *ge'onim*, the *Arukh*, and most of the other commentaries, understand the term *leda'atan* to mean: With their full mental capacities, i.e., they were created not as the young, who lack discernment, but rather with the mental capacities of mature creatures. The term *letzivyonan* is understood to mean fully developed, each with its own uniqueness. However, Rashi explains that *leda'atan* means with their consent, and the author of the *Arukh* explains the meaning of the term *letzivyonan* similarly, based on the Aramaic word *tzavi*, meaning will. The *ge'onim* seem to suggest a similar explanation. Rav Sherira Gaon disagrees and explains that this is an allusion to the Platonic concept of Form, or alternatively to the angel that watches over each creature. It was the Form or the angel that gave consent before each being's creation.

BACKGROUND

A time when cattle, beasts, and birds mate – זמן בהמה ותייה ועוף מדווגין: The time of estrus and mating of most birds, mammals, and fish in Eretz Yisrael is during the spring or early summer, approximately in the months of Nisan and Iyyar.

בראש השנה בטלה עבודה מאבותינו במצרים; בניסן נגאלו; בתשרי עתידין ליגאל.

רבי יהושע אומר: בניסן נברא העולם; בניסן נולדו אבות, בניסן מתו אבות; בפסח נולד יצחק; בראש השנה נפקדה שרה רחל ורחנה; בראש השנה יצא יוסף מבית האסורים; בראש השנה בטלה עבודה מאבותינו במצרים; בניסן נגאלו; בניסן עתידין ליגאל.

תנא, רבי אליעזר אומר: מנין שבתשרי נברא העולם? שנאמר: "ויאמר אלהים תדשא הארץ דשא עשב מזריע זרע עץ פרי". איהו חדש שהארץ מוציאה דשאים ואילן מלא פירות? הוי אומר זה תשרי. ואותו הפרק זמן רביעה היתה, וירדו גשמים וצימחו, שנאמר: "ואד יעלה מן הארץ".

רבי יהושע אומר: מנין שבניסן נברא העולם? שנאמר: "ותוצא הארץ דשא עשב מזריע זרע... ועץ עושה פרי". איהו חדש שהארץ מליאה דשאים ואילן מוציא פירות? הוי אומר זה ניסן. ואותו הפרק זמן בהמה ותייה ועוף שמדווגין זה אצל זה, שנאמר: "לבושו כרים הצאן" וגו'.

ואידך נמי, הא כתיב: "עץ עושה פרי!" והוא לברכה לדורות הוא דכתיב.

ואידך נמי, הא כתיב: "עץ פרי!" והוא כדרבי יהושע בן לוי, דאמר רבי יהושע בן לוי: כל מעשה בראשית לקומתן נבראו, לדעתן נבראו, לעביונן נבראו. שנאמר: "ויכלו השמים והארץ וכל צבאם." אל תקרי "צבאם" אלא צביונם.

רבי אליעזר אומר: מנין שבתשרי נולדו אבות? שנאמר: "ויקהלו אל המלך שלמה כל איש ישראל בירח האייתנים בחג" – ירח שנוולדו בו איתני עולם.

on Rosh HaShana our forefathers' slavery in Egypt ceased; in Nisan the Jewish people were redeemed from Egypt; and in Tishrei in the future the Jewish people will be redeemed in the final redemption with the coming of the Messiah.

Rabbi Yehoshua disagrees and says: In Nisan the world was created; in Nisan the Patriarchs were born; in Nisan the Patriarchs died; on Passover Isaac was born; on Rosh HaShana Sarah, Rachel, and Hannah were remembered by God and conceived sons; on Rosh HaShana Joseph came out from prison; on Rosh HaShana our forefathers' slavery in Egypt ceased; in Nisan the Jewish people were redeemed from Egypt; and in Nisan in the future the Jewish people will be redeemed in the final redemption.

The Gemara explains these matters in detail: It is taught in a *baraita* that Rabbi Eliezer says:<sup>N</sup> From where is it derived that the world was created in the month of Tishrei? As it is stated: "And God said: Let the earth bring forth grass, herb yielding seed, and fruit tree yielding fruit after its kind" (Genesis 1:11). Which is the month in which the earth brings forth grass and the trees are full of ripe fruit? You must say that this is Tishrei. And a further proof that the world was created in Tishrei is that when the world was first created, it needed rain so that the plants would grow, and the period beginning with Tishrei is a time of rain, and rain fell and the plants grew, as it is stated: "But there went up a mist from the earth, and watered the whole face of the ground" (Genesis 2:6).

Rabbi Yehoshua says: From where is it derived that the world was created in the month of Nisan? As it is stated: "And the earth brought forth grass, herb yielding seed after its kind, and tree yielding fruit" (Genesis 1:12). Which is the month in which the earth is full of grass and the trees begin to bring forth fruit? You must say that this is Nisan. And further proof that the world was created in Nisan is that when the world was first created, the animals had to breed in order to fill the world, and the period beginning with Nisan is a time when cattle, and beasts, and birds mate<sup>B</sup> with one another, as it is stated: "The flocks are clothed in the meadows, and the valleys are wrapped in grain; they shout for joy, they also sing" (Psalms 65:14).

The Gemara asks: And according to the opinion of the other *tanna*, Rabbi Eliezer, isn't it written: "And tree yielding fruit," indicating that the world was created at a time when the trees were just beginning to form their fruit? The Gemara answers: That verse is written as a blessing for future generations, that then too they will form their fruit.

The Gemara continues to ask: And according to the opinion of the other *tanna*, Rabbi Yehoshua, isn't it written: "Fruit tree," indicating that the world was created in a season when the trees were already filled with their fruit? The Gemara answers: That verse may be understood in accordance with the statement of Rabbi Yehoshua ben Levi, as Rabbi Yehoshua ben Levi said: All the acts of Creation were created with their full stature, immediately fit to bear fruit; they were created with their full mental capacities; they were created with their full form.<sup>N</sup> As it is stated: "And the heavens and the earth were finished, and all their host" (Genesis 2:1). Do not read it as "their host [*tzeva'am*];" rather, read it as their form [*tzivyonam*], which implies that the trees were created filled with ripe fruit.

The *baraita* continues: Rabbi Eliezer says: From where is it derived that in Tishrei the Patriarchs were born? As it is stated: "And all the men of Israel assembled themselves before King Solomon at the feast in the month of the mighty [*eitanim*], which is the seventh month" (1 Kings 8:2), i.e., Tishrei. What is the meaning of the phrase: The month of the mighty? It is the month in which the mighty ones of the world, i.e., the Patriarchs, were born.

**Mountains...eitanim – הָרִים...אֵיתָנִים**: The *ge'onim* explain *harim* as an allusion to parents [*horim*], the forefathers of the nation. The *Arukh* explains that *eitanim* is referring to foundations.

**In the month in which the radiant ones of the world were born – בְּיָרַח שְׁנוּלְדוּ בוֹ זְיוֹתַי עוֹלָם**: The early authorities ask (*Tosafot*; see also *Tosafot* on *daf* 2b): How can this be Nisan when the verse is clearly referring to the month of Iyyar, as the verse states: "The second month" (1 Kings 6:1)? Rabbi Yosef Migash sees this as a serious difficulty for which he finds no solution (see Rambam). Rashi resolves the difficulty, claiming that the season of Nisan, i.e., spring, includes within it the lunar month of Iyyar. Alternatively, this means that when this month began, the radiant ones of the world, the Patriarchs, had already been born. The Ritva explains that the month was completely filled with radiance, as the radiant ones of the world had already been born previously. In *Tosafot Yeshanim* it is written that there is no conclusive proof from this verse. Rather, it shows that they were born in the spring and not in Tishrei, and if so, presumably they were born in Nisan, as Isaac was.

מֵאֵי מִשְׁמַע דְּהָאֵי "אֵיתָן" לִישְׁנֵי דְתַקִּיפֵי הוּא? בְּדַכְתֵּיב: "אֵיתָן מוֹשְׁבֵךְ". וְאוֹמֵר: "שְׁמַעוּ הָרִים אֶת רִיב ה' וְהָאֵיתָנִים מוֹסְדֵי אָרֶץ". וְאוֹמֵר: "קוֹל דְּוִדֵי הִנֵּה זֶה בָּא מְדַלֵּג עַל הָהָרִים מִקְפֵץ עַל הַגְּבְעוֹת". "מְדַלֵּג עַל הָהָרִים" – בּוֹכוֹת אָבוֹת; "מִקְפֵץ עַל הַגְּבְעוֹת" – בּוֹכוֹת אִמְהוֹת.

רַבִּי יְהוֹשֻׁעַ אוֹמֵר: מִנֵּן שְׁבַנְסֵן נוֹלְדוּ אָבוֹת? שְׁנַאֲמַר: "וַיְהִי בְשָׁמוֹנִים שָׁנָה וָאַרְבַּע יָמֹת שָׁנָה לְצֵאת בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם בְּשָׁנָה הַרְבִּיעִית בְּחֹדֶשׁ זִיב" – בְּיָרַח שְׁנוּלְדוּ בוֹ זְיוֹתַי עוֹלָם.

וְאֵיךְ נִמֵּי הִכְתִּיב: "בְּיָרַח הָאֵיתָנִים!" הֵתָם דְתַקִּיפֵי בְּמִצְוֹת.

וְאֵיךְ נִמֵּי הִכְתִּיב: "בְּחֹדֶשׁ זִיב"! הֵהוּא דְאֵית בֵּיה זְיוֹא לְאֵילָנֵי דְאֵמַר רַב יְהוּדָה: הָאֵי מֵאֵן דְנִפְק בְּיוֹמֵי נִסָּן וְחֹזֵי אֵילָנֵי דְמַלְבְּלָבִי, אוֹמֵר: בְּרוּךְ שְׁלֵא חִסֵּר מֵעוֹלָמוּ בְלוֹם, וּבְרָא בוֹ בְרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְהִתְנַאוֹת בְּהֵן בְּנֵי אָדָם.

מֵאֵן דְאֵמַר בְּנִסָּן נוֹלְדוּ – בְּנִסָּן מֵתוּ. מֵאֵן דְאֵמַר בְּתִשְׁרֵי נוֹלְדוּ – בְּתִשְׁרֵי מֵתוּ. שְׁנַאֲמַר: "וַיֹּאמֶר אֱלֹהִים בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם". שְׁאִין תִּלְמוּד לומר "הַיּוֹם". וְזֵמַה תִּלְמוּד לומר "הַיּוֹם"? הַיּוֹם מְלֵאוּ יָמֵי וּשְׁנוֹתַי. לְלַמֶּדְךָ שְׁהַקְדוּשׁ בְּרוּךְ הוּא יוֹשֵׁב וּמְמַלֵּא שְׁנוֹתֵיהֶם שֶׁל צְדִיקִים מֵיּוֹם לְיוֹם מַחֲדֵשׁ לְחֹדֶשׁ, שְׁנַאֲמַר: "אֶת מִסְפָּר יָמֶיךָ אֲמַלֵּא".

The Gemara asks: **From where may it be inferred that the term *eitan* denotes mighty? As it is written: "Strong [*eitan*] is Your dwelling place, and You put Your nest in a rock" (Numbers 24:21). And it says: "Hear, O mountains, the Lord's controversy, and you strong [*eitanim*]<sup>N</sup> foundations of the earth" (Micah 6:2), which is a call to the Patriarchs. And it says: "The voice of my beloved; behold, he comes leaping upon the mountains, skipping upon the hills" (Song of Songs 2:8): "Leaping upon the mountains" means that the redemption will arrive early in the merit of the Patriarchs, who are called mountains, and "skipping upon the hills" means that it will come in the merit of the Patriarchs.**

Rabbi Yehoshua says: **From where is it derived that in Nisan the Patriarchs were born? As it is stated: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year, in the month of Ziv" (1 Kings 6:1). This means in the month in which the radiant ones [*zivtanei*] of the world, the Patriarchs, were born.<sup>N</sup>**

The Gemara asks: **And according to the other *tanna*, Rabbi Yehoshua, isn't it written: "In the month of the mighty," which indicates that the Patriarchs were born in Tishrei? The Gemara answers: There, it means that the month is mighty in mitzvot, due to the many Festivals that occur in Tishrei.**

The Gemara asks further: **And according to the other *tanna*, Rabbi Eliezer, isn't it written: "In the month of Ziv"? The Gemara answers: Ziv is not an allusion to the Patriarchs. Rather, it means that Nisan is the month in which there is radiance [*ziv*] for the trees. As Rav Yehuda said: One who goes out during the days of Nisan and sees trees that are blossoming recites: Blessed... Who has withheld nothing from His world and has created in it beautiful creatures and beautiful trees for human beings to enjoy.<sup>H</sup>**

The Gemara continues: **The one who said that in Nisan the Patriarchs were born also holds that in Nisan they died. The one who says that in Tishrei they were born also holds that in Tishrei they died, as it is stated about Moses on the day of his death: "And he said to them: I am one hundred and twenty years old today" (Deuteronomy 31:2). As there is no need for the verse to state "today," since it is clear that Moses was speaking on that day, what is the meaning when the verse states "today"? It is to teach that Moses was speaking precisely, as if to say: Today my days and years are exactly filled and completed. This comes to teach you that the Holy One, Blessed be He, sits and fills the years of the righteous from day to day and from month to month, as it is stated: "The number of your days I will fulfill" (Exodus 23:26). Similarly, the Patriarchs merited that their years be fulfilled to the day, and so they died on the same date they were born.**

#### HALAKHA

**The blessing over trees – בְּרַכַּת אֵילָנוֹת**: If one goes out in the spring, which includes the months of Adar, Nisan, and Iyyar, and sees fruit-bearing trees flowering, he recites the following blessing: Blessed... Who has withheld nothing from His world and has created in it beautiful creatures and beautiful trees for human beings to enjoy. According to the Sephardic

custom, the blessing is recited in a large congregation, and words of praise and thanksgiving are added. According to some authorities, the blessing is recited not only in Nisan. Rather, in each place it is recited according to the flowering of the trees there (*Shulhan Arukh, Oraḥ Hayyim* 226 and *Mahatzit HaShekel* there; Ritva).

NOTES

On Passover Isaac was born – בפסח נולד יצחק: In the *Mekhilta* it is stated explicitly that Isaac was born on Passover. However, there are conflicting traditions about when the angels who informed Abraham and Sarah of Isaac's imminent birth arrived. According to various *midrashim*, they came at the time of Passover. *Tosafot* deal with this issue at length.

BACKGROUND

She may give birth early – יולדת למקוטעין: The viability of a prematurely born infant greatly depends on its lung development. Close to the end of the sixth month, in the twenty-sixth through twenty-seventh weeks, most fetuses reach the stage where they are capable of living outside the womb. If their weight and the rest of their development are in order, they have a strong chance of survival.

בפסח נולד יצחק מנלן? כדכתיב: "למועד אשוב אליך". אימת קאי? אילימא בפסח וקאמר ליה בעצרת – בחמשין יומין מי קא ילדה? אלא דקאי בעצרת וקאמר ליה בתשרי? אבתי, בחמשה ירחי מי קא ילדה? אלא דקאי בחג, וקאמר לה בניסן.

אבתי בשיתא ירחי מי קא ילדה? תנא: אותה שנה מעוברת היתה. סוף סוף, כי מדלי מר יומי טובמאה – בצרי להו!

אמר מר זוטרא: אפילו למאן דאמר יולדת לתשעה אינה יולדת למקוטעין, יולדת לשבעה – יולדת למקוטעין, שנאמר: "ויהי לתקופות הימים". מיעוט תקופות – שתיים, ומיעוט ימים – שנים.

בראש השנה נפקדה שרה רחל וחנוה, מנלן? אמר רבי אלעזר: אתיא "פקידה" "פקידה", אתיא "זכירה" "זכירה". פתיב ברחל: "ויזכור אלהים את רחל", וכתוב ברחל: "ויזכרה ה'", ואתיא "זכירה" "זכירה" מראש השנה, דכתיב: "שבתון זכרון תרועה".

"פקידה" "פקידה" – פתיב בחנה: "כי פקד ה' את חנה", וכתוב בשרה: "וה' פקד את שרה".

בראש השנה יצא יוסף מבית האסורין, מנלן? דכתיב: "תקעו בחדש שופר בבקסא ליום חגנו כי חק לישראל הוא" וגו'.

It was taught in the *baraita*: On Passover Isaac was born.<sup>n</sup> The Gemara asks: From where do we derive this? As it is written that the angel who informed Sarah that she would bear a son told Abraham: "At the appointed time [mo'ed] I will return to you, at this season, and Sarah shall have a son" (Genesis 18:14). This is understood to mean: At the time of the next Festival [mo'ed]. When did the angel say this? If we say that it was on Passover and he said to him that Sarah would have a son on *Shavuot*, can a woman give birth after only fifty days? Rather, say that it was *Shavuot* and he said that she would give birth on the Festival that occurs in the month of Tishrei, i.e., *Sukkot*. But still, can she give birth after only five months? Rather, you must say that it was *Sukkot*, and he spoke about the Festival that occurs in the month of Nisan, i.e., Passover.

The Gemara asks further: But still, can a woman give birth after only six months? The Gemara answers: A Sage taught in a *baraita*: That year was a leap year, in which an additional month of Adar was added before Nisan, and a woman can indeed give birth after seven months. The Gemara raises another question: Ultimately, if one deducts Sarah's days of ritual impurity, as when the angel spoke Sarah had not yet conceived, and there is a tradition that on that day she began menstruating, as is alluded to in the verse: "After I am grown old, shall I have pleasure" (Genesis 18:12), there are less than seven months.

Mar Zutra said: Even according to the one who said that if a woman gives birth to a viable baby in her ninth month, she cannot give birth prematurely, and if she does not complete nine full months' gestation the baby will not survive, nevertheless, if a woman gives birth in her seventh month, she may give birth early,<sup>8</sup> before the seventh month is complete. As it is stated about the birth of Samuel: "And it came to pass after cycles of days that Hannah conceived and bore a son" (1 Samuel 1:20), which is understood as follows: The minimum of "cycles," seasons of three months, is two, and the minimum of "days" is two. Consequently, it is possible for a woman to give birth after a pregnancy of six months and two days.

It was taught in the *baraita*: On Rosh HaShana, Sarah, Rachel, and Hannah were revisited by God and conceived children. The Gemara asks: From where do we derive this? Rabbi Elazar said: This is derived by means of a verbal analogy between one instance of the term revisiting [*pekida*] and another instance of the term remembering [*zekhira*], and by means of a verbal analogy between one instance of the term remembering and another instance of the word remembering. It is written about Rachel: "And God remembered Rachel" (Genesis 30:22), and it is written about Hannah: "And the Lord remembered her" (1 Samuel 1:19). And the meaning of these instances of the term remembering is derived from another instance of the term remembering, with regard to Rosh HaShana, as it is written: "A solemn rest, memorial proclaimed with the blast of a shofar" (Leviticus 23:24). From here it is derived that Rachel and Hannah were remembered by God on Rosh HaShana.

And the meaning of one instance of the term revisiting is derived from another instance of the term revisiting. It is written about Hannah: "And the Lord revisited Hannah" (1 Samuel 2:21), and it is written about Sarah: "And the Lord revisited Sarah" (Genesis 21:1). From here it is derived that just as Hannah was revisited on Rosh HaShana, so too, Sarah was revisited on Rosh HaShana.

It was further taught in the *baraita*: On Rosh HaShana Joseph came out of prison. The Gemara asks: From where do we derive this? As it is written: "Sound a shofar at the New Moon, at the covered time of our Festival day. For this is a statute for Israel, a judgment of the God of Jacob" (Psalms 81:4–5). This is a reference to Rosh HaShana, the only Festival that occurs at the time of the New Moon, when the moon is covered and cannot be seen.



A night that is continuously watched and protected from demons – ליל המשוּמר ובא מן המויקין – Since the night of Passover is called a night of watching, several actions are performed to demonstrate that there is no fear of evil spirits or other dangers, including reciting a shortened version of the bedtime *Shema* (*Shulhan Arukh, Oraḥ Hayyim* 481:2, and in the comment of Rema).

יעדות ביהוסיף שמו בצאתו וגו'.

And immediately afterward it is written: “**This He ordained in Joseph for testimony, when he went out over the land of Egypt**” (Psalms 81:6), implying that Joseph’s release from prison took place on Rosh HaShana.

בראש השנה בטלה עבודה מאבותינו במצרים – כתיב הכא: “והוצאתי אתכם מתחת סבלות מצרים”, וכתיב התיב: “הסירותי מסבל שכמו”.

It was also taught in the *baraita*: **On Rosh HaShana our forefathers’ slavery in Egypt ceased.** From where is this known? **It is written here: “And I will bring you out from under the burdens of Egypt”** (Exodus 6:6); **and it is written there,** with regard to Joseph: “**I removed his shoulder from the burden**” (Psalms 81:7). From here it is derived by verbal analogy between the two instances of the word “burden” that just as Joseph was released from prison in Tishrei, so too, the slavery of our forefathers in Egypt ended in Tishrei.

בניסן נגאלו – כדאיתא. בתשרי עתידין ליגאל – איתא שופר “שופר” וכתביב הכא: “תקעו בחדש שופר”, וכתיב התיב: “ביום ההוא יתקע בשופר גדול”.

It was taught in the *baraita*: **In Nisan our forefathers were redeemed from Egypt, as it is explicitly stated in the Torah.** The *baraita* continues: **In Tishrei in the future the Jewish people will be redeemed<sup>N</sup> in the final redemption. This is derived** by means of a verbal analogy between one instance of the word *shofar* and another instance of the word *shofar*.<sup>N</sup> **It is written here,** with regard to Rosh HaShana: “**Sound a shofar at the New Moon**” (Psalms 81:4), **and it is written there,** with regard to the final redemption: “**And it shall come to pass on that day, that a great shofar shall be blown**” (Isaiah 27:13).

רבי יהושע אומר: בניסן נגאלו. בתשרי עתידין ליגאל. מנלן? אמר קרא: “ליל שמונים” – ליל המשוּמר ובא מששת ימי בראשית.

It was also taught in the *baraita*: **Rabbi Yehoshua says: In Nisan our forefathers were redeemed from Egypt; and in Nisan in the future the Jewish people will be redeemed in the final redemption.** The Gemara asks: **From where do we derive that the final redemption will be in Nisan? The verse states: “It is a night of watching<sup>N</sup> for the Lord for bringing them out from the land of Egypt; this is the Lord’s night of watching, for all the children of Israel throughout their generations”** (Exodus 12:42). This teaches that the night of Passover is a **night that has been continuously watched, i.e., set aside for the purpose of redemption, from the six days of Creation,** and it will continue to be so until the final redemption.

ואידך: ליל המשוּמר ובא מן המויקין.

The Gemara asks: **And how does the other *tanna*, Rabbi Eliezer, understand this verse? He derives from it that this is a night that is continuously watched and protected from demons,<sup>H</sup> meaning that demons have no power on the first night of Passover.**

NOTES

In Tishrei in the future the Jewish people will be redeemed – בתשרי עתידין ליגאל: The author of the *Turei Even* asks: The Gemara indicates elsewhere that the Messiah could arrive on any day. This idea also appears in the liturgy, and some even consider it a principle of Jewish faith. This passage, however, indicates that the redemption will take place at a particular time, either in Tishrei or in Nisan. He answers based on the verse: “I the Lord will hasten it in its time” (Isaiah 60:22). He suggests that a distinction must be made between redemption “in its time,” which has a fixed date, and an early, “hastened” redemption, which could take place at any point. The *Sefat Emet* distinguishes between the appearance of the Messiah and the arrival of the redemption. Just as at the time of the redemption from Egypt, the redeemer was revealed well before the redemption, so too, in the future redemption, the Messiah could be revealed any day of the year, but the actual redemption has a fixed time.

This is derived by means of a verbal analogy between *shofar*

and *shofar* – איתא שופר שופר: The Maharal writes in his *Hiddushei Aggadot* that the *shofar* is a symbol of redemption and freedom. This is apparent in the context of the mitzvot of sounding the *shofar* in the Jubilee Year as a sign of freedom for the slaves, and the sounding of the *shofar* when the nation goes out to war. Similarly, the great *shofar* of freedom and redemption will be blown at the time of the final redemption. The *shofar* that is blown on Rosh HaShana symbolizes all of these.

A night of watching – ליל שימורים: The verse states: “It is a night of watching for the Lord for bringing them out from the land of Egypt; this is the Lord’s night of watching, for all the children of Israel throughout their generations” (Exodus 12:42). “Night of watching” is mentioned twice; the first instance is referring to the redemption from Egypt, while the second is referring to a second redemption. Alternatively, the second instance may be referring to continuous watching, as the verse continues: “Throughout their generations” (*Tosefot HaRosh*).

ואזדו לטעמייהו, דתנא: "בשנת שש מאות שנה לחיי נח בחדש השני בשבעה עשר יום לחדש". רבי יהושע אומר: אותו היום שבעה עשר באייר היה, יום שמואל בימה שוקע ביום ומענות מתמעטין. ומתוך ששינו מעשיהן – שינה הקדוש ברוך הוא עליהם מעשה בראשית, והעלה מול בימה ביום, ונטל שני כוכבים מבימה, והביא מבול לעולם.

רבי אליעזר אומר: אותו היום שבעה עשר במרחשון היה, יום שמואל בימה עולה ביום, ומענות מתגברים.

And Rabbi Eliezer and Rabbi Yehoshua follow their lines of reasoning, as they disagreed about this same issue in another context as well. As it is taught in a *baraita*: "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day were all the fountains of the great deep broken open, and the windows of heaven were opened" (Genesis 7:11). Rabbi Yehoshua says: That day was the seventeenth of Iyyar, the second month of the year counting from Nisan, which is the day that the constellation of *Kima*<sup>b</sup> sets during the day<sup>n</sup> and the season that the springs diminish<sup>n</sup> with the increased heat. But because the people of the generation of the flood changed their actions for the worse, the Holy One, Blessed be He, changed for them the acts of Creation, and instead of *Kima* setting, He caused the constellation of *Kima* to rise during the day and He removed two stars from *Kima*, and in this way He brought a flood to the world.

Rabbi Eliezer disagrees and says: That day was the seventeenth of Marḥeshvan, the second month counting from Tishrei, which is the day that the constellation of *Kima* rises during the day<sup>b</sup> and the season that the springs increase.

**BACKGROUND**

**כימה – Kima**: It seems that the constellation of *Kima* is a group of stars called Pleiades or Seven Sisters. This constellation is the tail of Aries, the ram, and the head of Taurus, the bull. The constellation is composed of a large number of stars; according to the Gemara there are more than one hundred. With the naked eye one can distinguish only six or seven stars.

**מפת – The stellar map in the summer and winter months** – **הכוכבים בקיץ ובחורף**: The Hebrew months marked here are imprecise, since they do not align with the solar year. Likewise, the hours do not correspond perfectly to the regular hours of the day, as they follow the astral clock, according to which the day is four minutes shorter than the day measured by the earth's rotation.



Pleiades

At the latitude of Eretz Yisrael, in the month of Iyyar the constellation of *Kima* rises before sunrise and sets shortly after sunset. It is therefore regarded as rising during the day, even though it is obviously not visible most of the day, owing to the brightness of the sun. On the other hand, in Marḥeshvan the constellation of *Kima* is visible at night and does not rise at all during the daytime hours.

**NOTES**

**יום – The day that the constellation of Kima sets during the day** – **שמואל בימה שוקע ביום**: There are two contradictory versions of the text here, one that Rashi used and another that *Tosafot* used. The two versions are based on different interpretations of the meaning of a setting constellation. The *Arukh* cites a third explanation, according to which all the hours of the day and night are named after the constellations; the hour of the day is named for the constellation that rises at that time. Therefore, in Marḥeshvan,

when Scorpio rises during the first hour of the day, *Kima* is in the seventh hour of the day, which is already in the afternoon. Consequently, it is defined as setting during the day. However, in Iyyar, *Kima* is the constellation that rises in the morning.

**מענות מתמעטין – The springs diminish** – This is Rashi's version of the text. Other early authorities had the opposite reading: In Iyyar the springs increase due to the rains that fell all winter and due to the melting snow.