

וְהָיָה יוֹבְלוֹת! רַבִּי יִשְׁמָעֵאל בְּנֵי שֶׁל רַבִּי יוֹחָנָן בֶּן בְּרוּקָה הָיָא.

וְרַב אֲשִׁי אָמַר: אַרְבַּע ראִשֵׁי הַשָּׁנִים הֵם שָׁהֵן בְּאַרְבַּע ראִשֵׁי חֳדָשִׁים.

בְּאֶחָד בְּשֶׁבֶט כְּבֵית שְׁמַאי! הֲכִי קָאָמַר: שְׁלִשָּׁה לְדַבְרֵי הַכֹּל; בְּאֶחָד בְּשֶׁבֶט, מִחֲלוּקֵת בֵּית שְׁמַאי וּבֵית הַלֵּל.

רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים בְּאֶחָד בְּתַשְׁרֵי. אָמַר רַבִּי יוֹחָנָן: וְשִׁנְיָהּ מִקְרָא אַחַד דְּרִשׁוּ, שְׁנַאֲמַר: "לְבָשׁוּ כְרִים הַצֹּאֵן וְעִמְקִים יַעֲטֹפוּ בָר יִתְרוֹעְעוּ אֶף יִשְׁוִרוּ." רַבִּי מֵאִיר סָבַר: אֵימַתִּי "לְבָשׁוּ כְרִים הַצֹּאֵן" בְּזֶמֶן שֶׁ"עִמְקִים יַעֲטֹפוּ בָר." וְאֵימַתִּי "עִמְקִים יַעֲטֹפוּ בָר" – בְּאֶדָר. מִתְעַבְּרוֹת בְּאֶדָר וְיֹלְדוֹת בְּאָב, רֹאשׁ הַשָּׁנָה שְׁלֵהֵן אֱלוּל.

רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: אֵימַתִּי "לְבָשׁוּ כְרִים הַצֹּאֵן"? בְּזֶמֶן שֶׁ"יִתְרוֹעְעוּ אֶף יִשְׁוִרוּ". אֵימַתִּי שֶׁבָּלִים אוֹמְרוֹת שִׁירָה? בְּנִסָּן. מִתְעַבְּרוֹת בְּנִסָּן וְיֹלְדוֹת בְּאֱלוּל, רֹאשׁ הַשָּׁנָה שְׁלֵהֵן תַּשְׁרֵי.

וְאֵיךְ נָמִי, הֲאֵ כְתִיב: "יִתְרוֹעְעוּ אֶף יִשְׁוִרוּ!" הֲהוּא בְּאֶפְלָתָא. דְּהוּיִן בְּנִסָּן. וְאֵיךְ נָמִי, הֲכְתִיב: "וְעִמְקִים יַעֲטֹפוּ בָר!" הֲהוּא בְּחַרְפִּייתָא, דְּאֶתְיִן מֵאֶדָר.

בְּשֶׁלְמָא לְרַבִּי מֵאִיר כְּדִכְתִּיב: "לְבָשׁוּ כְרִים הַצֹּאֵן" בְּזֶמֶן שֶׁ"עִמְקִים יַעֲטֹפוּ בָר", וְאֵיכָא נָמִי "יִתְרוֹעְעוּ אֶף יִשְׁוִרוּ". אֵלָא לְרַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן, אֵיכָא מִיבְעִי לֵיהּ: "לְבָשׁוּ כְרִים הַצֹּאֵן" בְּזֶמֶן שֶׁ"יִתְרוֹעְעוּ אֶף יִשְׁוִרוּ", וְאֵיכָא נָמִי ד"עִמְקִים יַעֲטֹפוּ בָר"!

The Gemara asks further: **But** the New Year for the Jubilee depends upon a certain action, i.e., sounding the *shofar*, and nevertheless the *tanna* counts it. The Gemara answers: The mishna is in accordance with the opinion of **Rabbi Yishmael, son of Rabbi Yohanan ben Beroka**, who said that the Jubilee Year begins on Rosh HaShana, even without the *shofar* blast.

The Gemara presents an alternative answer as to why the *tanna* did not include all the other New Years. **Rav Ashi said:** The *tanna* said that **there are four New Years that fall on four New Moons**. However, there are also other New Years that do not fall on New Moons.

The Gemara raises a question: Does Rav Ashi count the first of Shevat as one of the New Years; but **the first of Shevat is a New Year** only according to **Beit Shammai**, and by the time of Rav Ashi, the *halakha* was known to be in accordance with the opinion of Beit Hillel? The Gemara answers that **this is what Rav Ashi is saying:** There are **three** New Years that **all agree** occur on the first of the month,^N and the first of Shevat is subject to a **dispute between Beit Shammai and Beit Hillel**.

§ The mishna teaches that **Rabbi Elazar and Rabbi Shimon say:** The New Year for animal tithes is **on the first of Tishrei**. **Rabbi Yohanan said:** **And both of them**, Rabbi Meir and Rabbi Elazar, **expounded the same verse^N** in different ways. **As it is stated in the verse:** “**The flocks are clothed in the meadows,^N and the valleys are wrapped in grain; they shout for joy, they also sing**” (Psalms 65:14). **Rabbi Meir holds:** **When are the flocks clothed in the meadows, i.e., when do the rams impregnate the ewes and thereby clothe them? It is at the time when the valleys are wrapped in grain, i.e., when they are covered in grain. And when are the valleys wrapped in grain? It is in Adar.** Therefore, the sheep **conceive in Adar^b and give birth five months later in Av,^N** and so it is fitting that **their New Year is on the first of Elul**, as most of the year’s lambs have been born by then.

Rabbi Elazar and Rabbi Shimon say: **When are the flocks clothed in the meadows? At the time that the stalks of grain “shout for joy, and also sing.” When do the stalks break out in song, i.e., when are they full, so that they rustle in the wind and create the whispering sounds of song? It is in Nisan.** Therefore, the sheep **conceive in Nisan and give birth in Elul**, and so it is fitting that **their New Year is on the first of Tishrei**.

The Gemara asks: **And according to the other tanna**, Rabbi Meir, **as well, isn’t it written:** “**They shout for joy, they also sing**”? The Gemara answers: **That is referring to late sheep**, which were conceived after the usual time, **in Nisan**. The Gemara asks: **According to the other opinion of Rabbi Elazar and Rabbi Shimon as well, isn’t it written:** “**And the valleys wrapped in grain,**” which is in Adar? The Gemara answers: **That is referring to early sheep,^N which were conceived in Adar.**

The Gemara asks further: **Granted**, according to the opinion of **Rabbi Meir**, the verse can be understood as it is written: “**The flocks are clothed in the meadows**” at the time when “**the valleys are wrapped in grain.**” **But there are also some that do not conceive until as late as when “they shout for joy, they also sing.” But according to the opinion of Rabbi Elazar and Rabbi Shimon, it should have been written in the reverse order:** “**The flocks are clothed in the meadows**” at the time when “**they shout for joy, they also sing,**” **but there are also some that conceive earlier, when “the valleys are wrapped in grain.”** If so, according to them, the words in the verse were not written in their proper order.

NOTES

Three New Years that all agree occur on the first of a month – שְׁלִשָּׁה לְדַבְרֵי הַכֹּל – Actually, there are not three New Years that occur on the first of a month according to all opinions, as Rabbi Shimon does not agree that the first of Elul is the New Year for animal tithes (*Tosafot*). What this means is that this is the position of both Beit Hillel and Beit Shammai, who disagree only about the first of Shevat (*Ritva*).

And both of them expounded the same verse – וְשִׁנְיָהּ – In the Jerusalem Talmud this verse is cited as a proof only for the opinion of Rabbi Elazar and Rabbi Shimon, but not for Rabbi Meir’s opinion.

The flocks [*karim*] are clothed in the meadows – לְבָשׁוּ – Rashi explains these words to mean that the ewes become clothed, i.e., they conceive. Similarly *Rabbeinu Hananel* explains that the term *karim* means that ewes themselves become clothing for the young that they are carrying in their wombs. *Tosafot* note that the Aramaic translation of Psalms explains the term *karim* as referring to the rams, which mount the ewes and impregnate them. According to the Gemara’s conclusion, these words can be understood as they were explained by most of the biblical commentaries, that *karim* is referring to the meadows where the sheep go to graze.

They conceive in Adar and give birth in Av – מִתְעַבְּרוֹת – The early and later authorities ask: This explanation is valid only for sheep, whose period of gestation is five months. Cattle, however, carry their young for nine months, and so cows give birth only later in the year. They explain that the verse: “The tithes of the herd or the flock” (*Leviticus 27:32*), indicates that there is one fixed time for all animal tithes. Since the flocks, i.e., sheep and goats, make up for the majority of animal births and include more than one species of animal (*Turei Even*), the date is set according to them (*Ran*).

Late sheep...early sheep – בְּאֶפְלָתָא...בְּחַרְפִּייתָא – This is the text that Rashi had, according to which the Gemara is discussing different mating times of sheep. *Rabbi Zerahya HaLevi* had a different version of the text, according to which the Gemara is referring here to grain, some of which ripens early, in Adar, but the rest ripening only in Nisan.

BACKGROUND

The sheep conceive in Adar – מִתְעַבְּרוֹת בְּאֶדָר – Sheep of all species are generally in heat in the fall, the months of Tishrei or Marḥeshvan, and give birth to their young in the spring, before Passover. In large flocks, however, the sheep are sometimes in heat in the spring as well. Furthermore, shepherds sometimes use artificial means to bring the sheep to heat in other seasons, e.g., feeding them concentrated foods or separating the rams from the ewes.

Here, there is no dispute with regard to the usual time when goats and sheep give birth, which is in the spring; the dispute is whether the latest time for births is in Av or Elul.

Rav Pappa said for documents – פפא לשטרות – אָמַר רב פפא לשטרות – Some ask: Why assume that Rav Pappa and Rav H̄isda are addressing the same case? Perhaps Rav Pappa is speaking not of documents dated according to years of the king but of those dated according to the calendar year, and so the new year begins on the first of Tishrei. It seems that the question of the Gemara comes from the continuation of Rav Pappa's statement, where he connects the matter to antedated and postdated promissory notes. Such confusion arises only if the document is dated according to the years of the king. If a document is dated according to the calendar year, there is no room for such confusion. Therefore, Rav Pappa must also be addressing a case of documents dated according to the year of the king (*Sefat Emet*).

Came to teach us the meaning of certain verses – קראי – קראי – Earlier in the chapter, the Gemara demonstrated that the years of gentile kings are counted from Tishrei (3b). There is a dispute about this in the Jerusalem Talmud.

אָלָא אָמַר רבא: דְּכוּלֵי עֲלָמָא "לְבִשׁוּ כְרִים הַצֵּאן" בְּזֶמַן שֶׁ"עֵמְקִים יַעֲטֹפוּ בָר", בְּאַדָּר. וְהִכָּא בְּהַאי קָרָא קְמִיפְלָגִי: "עֵשֶׂר תַּעֲשֶׂר" בְּשָׁנֵי מַעֲשְׂרוֹת הַכְּתוּב מְדַבֵּר, אֶחָד מֵעֵשֶׂר בְּהֶמְהָ וְאֶחָד מֵעֵשֶׂר דָּגָן.

Rather, Rava said that the dispute must be explained as follows: Everyone is of the opinion that "the flocks are clothed in the meadows," i.e., the sheep conceive, primarily at the time when "the valleys are wrapped in grain," in the month of Adar. But here they disagree about the meaning of the following verse: "You shall tithe a tithe from all the increase of your seed that the field brings forth year by year. And you shall eat before the Lord your God, in the place which He shall choose to place His name there, the tithe of your grain, of your wine, and of your oil, and the firstborn of your herds, and of your flocks; that you may learn to fear the Lord your God always" (Deuteronomy 14:22–23). The verse speaks here about two tithes, one being the animal tithe and the other the grain tithe.

רַבִּי מֵאִיר סָבַר: מִקִּישׁ מֵעֵשֶׂר בְּהֶמְהָ לְמַעֲשֶׂר דָּגָן, מִה מֵעֵשֶׂר דָּגָן סְמוּךְ לְגִמְרוֹ עִישׂוּרוֹ, אִף מֵעֵשֶׂר בְּהֶמְהָ סְמוּךְ לְגִמְרוֹ עִישׂוּרוֹ. וְרַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן סָבְרִי: מִקִּישׁ מֵעֵשֶׂר בְּהֶמְהָ לְמַעֲשֶׂר דָּגָן, מִה מֵעֵשֶׂר דָּגָן רֹאשׁ הַשָּׁנָה שְׁלוֹ תִשְׁרֵי – אִף מֵעֵשֶׂר בְּהֶמְהָ רֹאשׁ הַשָּׁנָה שְׁלוֹ תִשְׁרֵי.

They disagree about the following: Rabbi Meir holds that the verse juxtaposes the animal tithe to the grain tithe. Just as the grain tithe is set aside close to the grain's completion, after it dries out in the field, so too, the animal tithe is set aside close to its completion, after the animals are born. Just as the grain is completed in Elul and is set aside the following month, which is Tishrei, so too, the animals are born in Av and therefore must be set aside in the following month, which is Elul. On the other hand, Rabbi Elazar and Rabbi Shimon hold: The verse juxtaposes the animal tithe to the grain tithe. Just as in the case of the grain tithe, its New Year is in Tishrei, so too, in the case of the animal tithe, its New Year is in Tishrei.

"בְּאַחַד בְּתִשְׁרֵי רֹאשׁ הַשָּׁנָה לְשָׁנִים". לְמַאי הִלְכְתָּא? אָמַר רב פפא: לְשִׁטְרוֹת. דְּתַנְּנָ: שְׁטְרֵי חוּב הַמוֹקְדָּמִין פְּסוּלִין, וְהַמְּאוּחָרִין כְּשִׁירִין.

It is taught in the mishna: On the first of Tishrei is the New Year for counting years. The Gemara asks: With regard to which halakha is this stated? Rav Pappa said: It is stated for determining the validity of documents,^N as we learned in a mishna: Antedated promissory notes, which bear a date that is earlier than the date when the loan actually took place, are invalid. But postdated promissory notes, which bear a date that is later than the date when the loan actually took place, are valid. Therefore, it is essential to know the date on which the new year begins in order to determine whether or not a particular promissory note is valid.

וְהַתְּנָ: בְּאַחַד בְּנִיסָן רֹאשׁ הַשָּׁנָה לְמַלְכִים, וְאַמְרִינָ: לְמַאי הִלְכְתָּא? וְאָמַר רב חסדא: לְשִׁטְרוֹת!

The Gemara asks: But didn't we already learn in the mishna: On the first of Nisan is the New Year for kings; and we say about this: For what halakha is this stated? And Rav H̄isda said: It is for determining the validity of documents. Therefore, the new year for documents begins in Nisan and not in Tishrei.

לֹא קָשְׁיָא; כִּי אִין לְמַלְכֵי יִשְׂרָאֵל, כִּי אִין לְמַלְכֵי אוּמוֹת הָעוֹלָם.

The Gemara answers: This is not difficult; here, where the document is dated according to the reign of the Jewish kings, the year begins in Nisan; and there, where the document is dated to the reign of the gentile kings of the nations of the world, the year begins in Tishrei.

אָלָא הָא דְאָמַר רב חסדא: לֹא שָׁנֵי אֶלָּא לְמַלְכֵי יִשְׂרָאֵל, אֲבָל לְמַלְכֵי אוּמוֹת הָעוֹלָם מִתִּשְׁרֵי מְנִינָ, רב חסדא מִתְּנִיתִין אֶתָּא לְאַשְׁמוּעִינָ?

The Gemara asks: But that which Rav H̄isda said in explanation of the mishna, that they taught that the New Year for kings is in Nisan only with regard to the Jewish kings, but as for the gentile kings of the nations of the world we count from Tishrei, did Rav H̄isda come to teach us what was already taught in the mishna itself?

לֹא, רב חסדא קָרָא אֶתָּא לְאַשְׁמוּעִינָ.

The Gemara answers: No, Rav H̄isda came to teach us the meaning of certain biblical verses,^N i.e., that they should not be understood as was suggested at the beginning of this chapter but as teaching that the New Year for gentile kings is in Tishrei.

וְאִיבְעִית אִימָא: רב חסדא כְּרַבִּי זִירָא מִתְּנִי לָהּ, דְּרַבִּי זִירָא אָמַר: לְתַקּוּפָה, וְרַבִּי אֶלְעָזָר הִיא, דְאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם.

And if you wish, say that Rav H̄isda teaches the mishna as did Rabbi Zeira, and he maintains that when it says that the first of Tishrei is the New Year for years, it is not referring to documents, as Rabbi Zeira said: The first of Tishrei is the New Year for years with regard to calculating the cycles of the sun and the moon. And this is in accordance with the opinion of Rabbi Eliezer, who said: The world was created in the month of Tishrei, and all the calculations with regard to the sun and the moon are based on when they were created.

With regard to judgment – לְדִין: Although the next mishna states explicitly that judgment takes place on Rosh HaShana, there are various opinions brought there, and therefore it was necessary for Rav Nahman bar Yitzhak to state explicitly that judgment is on the first of Tishrei.

HALAKHA

With regard to judgment – לְדִין: Rosh HaShana is the day of judgment, on which a person's merits and demerits are weighed against each other. For this reason, the month of Elul was set aside for repentance and good deeds. During this period, it is customary to rise early to recite the *Selihot* prayers. According to the Ashkenazic custom, these prayers are recited only during the week before Rosh HaShana (Rema). In addition, the *shofar* is blown in order to remind people of the upcoming judgment and the need for repentance (Rambam *Sefer HaMadda, Hilkhot Teshuva* 3:3; *Shulhan Arukh, Oraḥ Hayyim* 581:1).

רב נחמן בר יצחק אמר: לדין. דכתיב: "מראשית השנה ועד אחרית שנה" מראשית השנה נידון מה יהא בסופה.

§ Rav Nahman bar Yitzhak said: When the mishna says that the first of Tishrei is the New Year for years, it is with regard to judgment,^{NH} as on that day God judges the world for the whole year, as it is written: "A land that the Lord your God cares for; the eyes of the Lord your God are always upon it, from the beginning of the year until the end of the year" (Deuteronomy 11:12); from the beginning of the year judgment is passed as to what will happen at the end of the year.

ממאי דתשרי הוא? דכתיב: "תקעו בחודש שופר בכסה ליום חגנו", איזהו חג

The Gemara raises a question: From where is it known that the day of judgment is in Tishrei? As it is written: "Blow a *shofar* at the New Moon, at the covered time for our Festival day" (Psalms 81:4). Which is the Festival day

Perek I

Daf 8 Amud b

שהחודש מתכסה בו היו אומר זה ראש השנה. וכתיב: "כי חק לישראל הוא משפט לאלהי יעקב".

on which the moon is covered,^N i.e., hidden? You must say that this is Rosh HaShana,^N which is the only Festival that occurs at the beginning of a month, when the moon cannot be seen. And it is written in the next verse: "For this is a statute for Israel, a judgment of the God of Jacob" (Psalms 81:5), implying that this is the day of judgment.

תנו רבנן: "כי חק לישראל הוא משפט לאלהי יעקב" מלמד שאין בית דין של מעלה נכנסין לדין אלא אם כן קידשו בית דין של מטה את החודש.

With regard to this same verse, the Sages taught in a *baraita*: "For this is a statute for Israel, a judgment of the God of Jacob"; this teaches that the heavenly court does not^N assemble for judgment until the earthly court has sanctified the month, once the Sanhedrin has declared that day as Rosh HaShana.

תנא אידך: "כי חק לישראל הוא. אין לי אלא לישראל; לאומות העולם מניין? תלמוד לומר: "משפט לאלהי יעקב". אם כן מה תלמוד לומר "כי חק לישראל"? מלמד שישאר נכנסין תחילה לדין.

It is taught in another *baraita*: The verse states: "For this is a statute for Israel." From here I have derived only that this is the day of judgment for the Jewish people; from where do I derive that it is also the day of judgment for the gentile nations of the world? Therefore, the verse states: "A judgment for the God of Jacob,"^N Who rules over the entire world. If so, what is the meaning when the verse states: "A statute for Israel"? This teaches that the Jewish people enter for judgment first.

NOTES

On which the moon is covered – שהחודש מתכסה בו: According to Rashi, this means the covering of the new moon, and it is referring to Rosh HaShana, which is the only Festival that occurs on a New Moon. *Tosafot* cite Rabbeinu Meshulam, who understands that the derivation from the verse is referring to the fact that the goat sacrifices that are usually brought on the New Moon are considered covered because they are not mentioned in the verses dealing with Rosh HaShana (see Ran and *Petaḥ Einayim*). Rabbeinu Tam explains that the verse's term "*keseh*," translated as covered, can also mean: "Prepared," as in the verse: "He will come home at the full moon [*hakesesh*]" (Proverbs 7:20), which the Gemara (Sanhedrin 96b) explains to mean: At the prepared time. The Ritva explains that the new moon of Tishrei is covered because nobody remembers it due to Rosh HaShana (see *Ziyyun LeNefesh Hayya*).

This is Rosh HaShana – זה ראש השנה: The *Penei Yehoshua* asks: Why is this proof necessary? Can't this be proven from what is stated in the first part of the verse: "Blow a *shofar* at the new month" (Psalms 81:4), since only on Rosh HaShana is there a mitzva to blow a *shofar* (see *Ziyyun LeNefesh Hayya*)? He explains that without this proof one might have thought that there are two different days: Rosh HaShana and another

Festival on which the *shofar* is sounded. Others answer that the *halakha* to blow specifically a *shofar*, and not trumpets, on Rosh HaShana is derived from this juxtaposition, and it is not explicit anywhere else (*Mitzpe Eitan*).

The heavenly court does not – אין בית דין של מעלה: In the Jerusalem Talmud, the process is described as follows: The heavenly court convenes to judge all of mankind. When they are informed that the Jewish people have decided to set the next day as Rosh HaShana, the court disperses and reconvenes the next day (see *Tosefot HaRosh*).

A judgment for the God of Jacob – משפט לאלהי יעקב: How do the words "the God of Jacob" show that it is also the day of judgment for the gentile nations? The Maharal writes that the expression: God of Jacob, always means the God of the whole world, as in the verse: "Not like these is the portion of Jacob; for He is the former of all things" (Jeremiah 10:16), whereas the expression: God of Israel, refers only to God's relationship to the Jewish people, as in the continuation of the verse, "and Israel is the tribe of His inheritance." The description of God as the God of Jacob also connotes truth and judgment, as in the verse: "You will show truth to Jacob" (Micah 7:20; see *Hiddushei Aggadot*).

A king and a community – מֶלֶךְ וְצִיבּוֹר: The Jewish people in relation to the gentile nations are like a king in relation to his people. Therefore, just as the king is brought in for judgment first, so too, the Jewish people are judged before the other nations (Ritva; see Maharal in *Hiddushei Aggadot*).

Jubilee Years on the first of Tishrei – יוֹבְלוֹת בְּאַחַד בְּתִשְׁרֵי: The Ran asks: Why not say that the Jubilee Year begins on Rosh HaShana with regard to the prohibitions against agricultural work? He answers that because the term “Jubilee Years” is plural, it indicates that it is the New Year for all purposes and not just one. Rosh HaShana is considered the New Year with regard to the *halakhot* of Jubilee the agricultural prohibitions, which continue all year long. But with regard to the *halakhot* that are one-time events, i.e., releasing slaves and returning fields, the New Year is actually Yom Kippur.

בְּדָרְבַּי חֲסֵדָא, דְּאָמַר רַב חֲסֵדָא: מֶלֶךְ וְצִיבּוֹר – מֶלֶךְ נִבְנָם תְּחִילָה לְדִין, שְׁנֵאמַר: “מִשְׁפֵּט עֲבָדָו וּמִשְׁפֵּט עַמּוֹ.”

מֵאֵי טַעְמָא? אִי בְּעִית אִימָא: לָאוֹ אֹרְחָא אֲרַעָא לְמִיקָם מְלִכָא אֲבָרָא, וְאִיבְעִית אִימָא: מִקְמֵי דְלִפּוּשׁ חֲרוֹן אַף.

“וְלִשְׁמִיטִין.” מְנַלֵּן? דְּכַתִּיב: “וּבִשְׁנֵה הַשְּׁבִיעִית שַׁבַּת שַׁבְתוֹן יִהְיֶה לְאֶרֶץ.” וְגַמַר “שָׁנָה” “שָׁנָה” מִתְּשַׁרֵי, דְּכַתִּיב: “מִרְאֵשִׁית הַשָּׁנָה.”

וְלִגְמֹר “שָׁנָה” “שָׁנָה” מִנִּסְקוֹ, דְּכַתִּיב: “וְרֵאשׁוֹן הוּא לָכֶם לְחֹדֶשִׁי הַשָּׁנָה!” דְּנִין שָׁנָה שְׂאִין עֲמָה חֲדָשִׁים מִשְׁנָה שְׂאִין עֲמָה חֲדָשִׁים, וְאִין דְּנִין שָׁנָה שְׂאִין עֲמָה חֲדָשִׁים מִשְׁנָה שִׁישׁ עֲמָה חֲדָשִׁים.

“וְלִיּוֹבְלוֹת.” יוֹבְלוֹת בְּאַחַד בְּתִשְׁרֵי הוּא! יוֹבְלוֹת בְּעֶשְׂרֵה בְּתִשְׁרֵי הוּא! דְּכַתִּיב: “בַּיּוֹם הַכַּפּוּרִים תַּעֲבִירוּ שׁוֹפָר!”

The Gemara notes: This is in accordance with the opinion of Rav H̄isda, as Rav H̄isda said: When a king and a community^N are brought before God for judgment, the king is brought in for judgment first, as it is stated: “And let these my words, with which I have made supplication before the Lord, be near to the Lord our God day and night, that He make the judgment of His servant and the judgment of His people Israel at all times” (1 Kings 8:59). This verse is from King Solomon’s prayer at the dedication of the Temple, and he is referring to himself a servant of God.

What is the reason that the king is brought in first? If you wish, say that it is not proper conduct for the king to stand outside and wait for the trial of his subjects to come to an end. And if you wish, say instead that the king is brought in first so that he may be judged before God’s anger intensifies due to the sins of the community, and he may thereby be saved from overly harsh judgment.

§ The mishna teaches: The first of Tishrei is also the New Year for calculating Sabbatical Years. The Gemara asks: From where do we derive this? As it is written: “But in the seventh year shall be a Shabbat of solemn rest for the land” (Leviticus 25:4), and we learn by way of a verbal analogy between one instance of the word “year” and another instance of the word “year” that the year begins for this purpose from Tishrei, as it is written: “From the beginning of the year” (Deuteronomy 11:12). The latter verse is referring to the year that begins at the onset of the rainy season, i.e., Tishrei.

The Gemara raises a difficulty: But let us learn by way of a verbal analogy between one instance of the word “year” and another instance of the word “year” and conclude that for this purpose the year begins from Nisan, as it is written: “It shall be the first month of the year to you” (Exodus 12:2), and there the reference is to Nisan. The Gemara answers: The Sages derive the meaning of the word “year” that appears in the verse about the Sabbatical Year, where months are not mentioned with it, from the word “year” that appears in the verse in Deuteronomy above, where months are also not mentioned with it. And they do not derive the meaning of the word “year” where months are not mentioned with it from the word “year” that appears in the verse where months are mentioned with it, i.e., “It shall be the first month of the year for you.”

§ The mishna teaches: The first of Tishrei is also the New Year for Jubilee Years.^B The Gemara asks: Is the New Year for Jubilee Years on the first of Tishrei?^N Isn’t the New Year for Jubilee Years on the tenth of Tishrei, Yom Kippur? As it is written: “Then shall you cause the *shofar* to sound on the tenth day of the seventh month, on Yom Kippur shall you sound the *shofar* throughout all your land. And you shall hallow the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants; it shall be a Jubilee for you” (Leviticus 25:9–10).

BACKGROUND

Jubilee Year – יוֹבֵל: The Jubilee Year, which is the fiftieth year following seven Sabbatical cycles of seven years, has a unique status. All of the agricultural prohibitions of the Sabbatical Year must be observed in the Jubilee Year. In addition, all Jewish slaves, including those who agreed to continue in servitude beyond their initial term of obligation, are freed, and fields that have been sold are returned to their original owners (see Leviticus 25). The liberation of the slaves and the restoration

of the fields take place after Yom Kippur. On Yom Kippur of the Jubilee Year, special prayers are recited and the *shofar* is sounded, as on Rosh HaShana. The *halakhot* of the Jubilee Year are observed only when the majority of the Jewish people are living in Eretz Yisrael. Consequently, its observance was discontinued during the First Temple period, when the kingdom of Israel was taken into exile, and was never renewed.

ועטרוהיהן בראשיהן – בראשיהן: Such celebrations were common in the ancient world. On the Roman holiday Saturnalia, both slaves and free people would celebrate together, placing crowns, or wreaths, of olive branches on their heads (see *Avoda Zara* 8a).



Bust of Roman Emperor Domitian crowned with a wreath

הא מיני רבי ישמעאל בנו של רבי יוחנן בן ברוקא היא. דתניא: "וקדשתם את שנת החמשים שנה", מה תלמוד לומר? לפי שנאמר "ביום הכפורים", יכול לא תהא מתקדשת אלא מיום הכפורים ואילך – תלמוד לומר: "וקדשתם את שנת החמשים" מלמד שמתקדשת והולכת מתחילתה.

The Gemara answers: In accordance with whose opinion is this mishna? It is the opinion of Rabbi Yishmael, son of Rabbi Yohanan ben Beroka, as it is taught in a *baraita*: What is the meaning when the verse states: "And you shall hallow the fiftieth year"? Since it is stated that the *shofar* is blown "on Yom Kippur," one might have thought that the year is sanctified only from Yom Kippur and onward. Therefore, the verse states: "And you shall hallow the fiftieth year," which teaches that the year is sanctified from its beginning onward,^N from the first of Tishrei, when the year begins.

מכאן אמר רבי ישמעאל בנו של רבי יוחנן בן ברוקא: מראש השנה עד יום הכפורים לא היו עבדים נפטרים לבתייהן, ולא משתעבדין לאדוניהם, אלא אוכלין ושותין ושמתין ועטרוהיהן בראשיהן. בין שהגיע יום הכפורים, תקעו בית דין בשופר, נפטרו עבדים לבתייהן, ושדות חוזרות לבעליהן.

From here, Rabbi Yishmael, son of Rabbi Yohanan ben Beroka, said: From Rosh HaShana until Yom Kippur of the Jubilee Year, Hebrew slaves were not released to their homes because the *shofar* had not yet been sounded. And they were also not enslaved to their masters, as the Jubilee Year had already begun. Rather, they would eat, drink, and rejoice, and they would wear their crowns on their heads^{BN} like free people. Once Yom Kippur arrived, the court would sound the *shofar*, slaves would be released to their houses, and fields that were sold would be returned to their original owners.^H

ורבנן: שנים אתה מקדש, ואי אתה מקדש חדשים.

The Gemara asks: And the Rabbis who disagree with Rabbi Yishmael, son of Rabbi Yohanan ben Beroka, how do they interpret the verse: "And you shall hallow the fiftieth year"? The Gemara answers: They derive from here that you sanctify years, but you do not sanctify months. According to this opinion, the court is commanded to sanctify the Jubilee Year with a proclamation: This year is sanctified; but it is not commanded to sanctify the months with a similar proclamation.

תניא אידך: "ויבל היא" מה תלמוד לומר? לפי שנאמר: "וקדשתם את שנת החמשים" יכול בשם שמתקדשת והולכת מתחילתה כך מתקדשת והולכת בסופה. ואל תתמה, שהרי מוסיפין מחול על קדש – תלמוד לומר: "ויבל היא שנת החמשים" – שנת החמשים אתה מקדש, ואי אתה מקדש שנת החמשים אחרת.

It is taught in another *baraita*: What is the meaning when the verse states: "It shall be a Jubilee Year" (Leviticus 25:11)? Since it is stated: "And you shall hallow the fiftieth year," one might have thought that just as the Jubilee Year is sanctified from its beginning onward, so too, it is sanctified at its end onward, i.e., it remains sanctified until Yom Kippur of the fifty-first year. And do not wonder why one might think this, as don't we regularly add from the profane to the sacred, extending a sacred time period by adding to it both before and after from a profane time period? Therefore, the verse states: "It shall be a Jubilee Year, the fiftieth year," to teach that you sanctify the fiftieth year, but you do not sanctify the fifty-first year, even partially.

NOTES

Is sanctified from its beginning onward – מתקדשת והולכת: The early authorities discuss the *halakha* with regard to agricultural work during the ten-day period from Rosh HaShana to Yom Kippur. In his Commentary on the Mishna, the Rambam rules that the Jubilee Year begins on Yom Kippur with regard to agriculture. The Ran disagrees and holds that all *tanna'im* agree that with regard to agricultural work the Jubilee Year begins on Rosh HaShana (see *Turei Even*, *Penei Yehoshua*, and *Sefat Emet*).

And their crowns on their heads – ועטרוהיהן בראשיהן: Rashi and the Ritva write that this does not mean that they literally wore crowns, but from this day onward they were free. However, the *Meiri* cites a passage from the Jerusalem Talmud, not in the standard text, which says that the word crowns is referring to the custom of wearing a headscarf, which is the practice of free people. This practice is reflected in the blessing recited every morning: Who crowns Israel with majesty. Slaves do not wear such a head covering.

HALAKHA

The time of the emancipation of slaves during the Jubilee Year – מן שחרור עבדים ביובל: When the Jubilee Year arrived, Jewish slaves would no longer be enslaved, but they would also not yet be completely free. Rather, they would eat, drink, and rejoice in the master's house, and when Yom Kippur arrived, the

court would sound the *shofar* and the slaves would be released to their homes. This ruling is in accordance with the opinion of Rabbi Yishmael, son of Rabbi Yohanan ben Beroka, which is supported by the mishna (Rambam *Sefer Zera'im*, *Hilkhot Shemitta VeYovel* 10:14).