



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

### Rosh Hashanah Daf Beis

### MESECHTA ROSH HASHANAH

### PEREK ARBA'AH RASHEI SHANIM -- PEREK RISHON

#### MISHNA

- There are 4 "Rosh Hashanas": 1) the first of Nisson is rosh hashanah (the start of the year) for counting the years of kings (which was relevant when dating documents), and for the Yomim Tovim; 2) the first of Elul is rosh hashanah for purposes of animal ma'aser (it is the cutoff for determining which animals were born in which year), although **R' Elazar and R' Shimon** say the rosh hashanah for that purpose is the first of Tishrei; 3) the first of Tishrei is rosh hashanah for the years, for shmitta, for yovel, for purposes of new trees (for determining orlah), and for vegetable ma'aser; 4) the first of Shevat is rosh hashanah for trees (for ma'aser of fruit) according to **B"S**, whereas **B"H** say it is on the 15<sup>th</sup> of Shevat.

#### GEMARA

- **Q:** With regard to what Halacha is it important to determine the year of the kings? **A: R' Chisda** said, for dating documents (which were dated using the year of the current king as a reference point), as a Mishna says that predated loan documents are passul.
- A Braisa says, if a king took the throne on the 29<sup>th</sup> of Adar, on the very next day (the first of Nisson) he is considered to enter his second year of reign. If he took the throne on the first of Nisson, he does not enter his second year until a full year later (on the first of Nisson of the next year).
  - This first part of the Braisa teaches that the first of Nisson is the rosh hashanah for kings, and it also teaches that one day of a year can at times be considered a full year.
  - The second part of the Braisa teaches that even if the king was voted into office in Adar, if he was not installed into office until Nisson, his second year of reign does not begin until a full year has passed.
- A Braisa says, if a king dies in Adar and a new king takes the throne that same Adar, a document may be dated as the last year of the king that died or as the first year of the new king. If a king dies in Nisson and a new king takes the throne that same Nisson, a document may be dated as the last year of the king that died or as the first year of the new king. If a king dies in Adar and a new king takes the throne in Nisson, the previous year must be referred to as the last year of the first king and the next year must be referred to as the first year of the new king.
  - **Q:** The first Halacha of the Braisa seems obvious!? **A:** We would have thought that we don't count the same year for two kings. The Mishna teaches that we do.
  - **Q:** The second Halacha of the Braisa seems obvious!? **A:** We would think that a day of a year may only count as a full year when it is the last day of the year. The Mishna teaches that even the first day of the year can be counted as a full year.
  - **Q:** The third Halacha of the Mishna seems obvious!? **A:** The case is where the son of a king was voted into office in Adar, but not installed until Nisson. We would think that his reign should be counted from Adar.
- **Q: R' Yochanan** asked, how do we know that the year for a king begins with Nisson? **A:** He said, it is based on a pasuk that associates the years from Yetziyas Mitzrayim to the years of Shlomo's kingship. This teaches, that just like the years from Yetziyas Mitzrayim are counted from Nisson, so too the year of a king's reign is determined at Nisson.

- **Q:** Maybe the years from Yetziyas Mitzrayim are counted from Tishrei!? **A:** That can't be, because the pasuk which tells of Aharon's death says it took place on the 1<sup>st</sup> day of the 5<sup>th</sup> month (of Av) of the 40<sup>th</sup> year of Yetziyas Mitzrayim. After that episode, the pasuk tells of Moshe's speaking to the Bnei Yisrael on the 1<sup>st</sup> day of the 11<sup>th</sup> month (Shevat) of the "40<sup>th</sup> year". If Tishrei was the rosh hashanah for purposes of Yetziyas Mitzrayim, the pasuk of Moshe should have said that it was in the 41<sup>st</sup> year.
  - **Q:** The pasuk of Aharon clearly makes reference to it being the 40<sup>th</sup> year of Yetziyas Mitzrayim. However, the pasuk of Moshe just says it was the 40<sup>th</sup> year. Maybe it was the 40<sup>th</sup> year to some other event, like the building of the Mishkan (but was actually the 41<sup>st</sup> year of Yetziyas Mitzrayim, because the years for that purpose are counted at Tishrei)!? **A:** We find that **R' Pappa** says the words "the 20<sup>th</sup> year" (written elsewhere) make a gezeira shava. Here too, the words "the 40<sup>th</sup> year" make a gezeirah shava and teach that both are in reference to Yetziyas Mitzrayim.
  - **Q:** Who says that the story of Aharon's death (in Av) happened before the story of Moshe (in Shevat)? Maybe the story with Moshe happened first (and it was the Av that followed that Shevat, in which case it may be that Tishrei is the determining time for counting years of Yetziyas Mitzrayim)? **A:** This can't be, because the pasuk says that Moshe spoke to the Bnei Yisrael after he killed Sichon, and Sichon was still alive at the time of Aharon's death. We see this because the pasuk says that Canaan saw that the Anan Hakavod left (because Aharon had died) and thought he had the opportunity to attack Klal Yisrael.
    - **Q:** That was Canaan! Maybe Sichon actually died before Aharon!? **A:** A Braisa says that Sichon, Arad, and Canaan are one and the same.