



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

Rosh Hashanah Daf Gimmel

- **Q:** Maybe the rosh hashanah for purposes of counting the years from Yetziyas Mitzrayim is Iyar?
A: That can't be, because the pasuk says that the Mishkan was erected in the first month (Nisson) of the second year, and another pasuk says that the cloud was lifted from on the Mishkan in the second month (Iyar) of the second year. We see that Iyar is considered to be of the same year as Nisson.
- **Q:** Maybe Sivan is rosh hashanah for this purpose? **A:** That can't be, because the pasuk says that the yidden reached Har Sinai in the third month (Sivan) after Yetziyas Mitzrayim. If Sivan is the rosh hashanah, the pasuk should say that it was the second year.
- **Q:** Maybe rosh hashanah for this purpose is Tammuz, Av, or Adar? **A:** Rather, **R' Elazar** said, the way we know that the rosh hashanah is Nisson is based on a different pasuk. The pasuk says that Shlomo began to build the Beis Hamikdash in the second month (Iyar), "in the second", in the 4th year of his kingship. The second mention of "in the second" must mean that Iyar was also the second month to his count of years of kingship.
 - **Q:** Maybe it means the second day of the month? **A:** If that is so, the Torah would have said so clearly.
 - **Q:** Maybe it means the second day of the week? **A:** The Torah doesn't refer to days of the week in that way. Also, we learn the second mention of "sheini" from the first mention. Just like the first mention refers to the month, so too does the second mention of sheini, and we can learn that rosh hashanah for counting the years of a king is Nisson.
 - A Braisa says like **R' Yochanan**, by bringing all the pesukim that he brought (on the previous daf) to prove that the rosh hashanah for counting the years of a king is Nisson. The Braisa also mentions the pasuk of **R' Elazar**.
- **R' Chisda** said, Nisson is the rosh hashanah for counting the years of Jewish kings. However, when counting the years of non-Jewish kings, the rosh hashanah is Tishrei. We see this from Nechemya. The pasuk tells of a conversation that happened in Kislev of the 20th year, and then of a conversation that took place in the Nisson of the 20th year of King Artachshasta. We see that the year did not change at Nisson.
 - **Q:** The second pasuk clearly says it was the 20th year of Artachshasta, but the first pasuk only says it was the 20th year. Maybe it was in reference to something else? **A:** **R' Pappa** said, there is a gezeirah shava on the words "20th year", which teaches that they both refer to the years of Artachshasta.
 - **Q:** How do we know that the conversation of Kislev preceded the conversation of Nisson (which would show that Nisson is not the rosh hashanah)? Maybe the conversation of Nisson was first (which would show that Tishrei is not the rosh hashanah)? **A:** Based on the conversations that took place, it is clear that the conversation in Kislev took place first. In the conversation in Kislev, Chanani told Nechemya that the Yidden in Yerushalayim were suffering, and (although the Beis Hamikdash was rebuilt) the walls of Yerushalayim were still destroyed. That conversation led to the conversation in Nisson, where Nechemya asked Artachshasta permission to go to Yerushalayim and rebuild its walls.
 - **Q:** **R' Yosef** asked, a pasuk discussing the rebuilding of the Beis Hamikdash says, they worked on "the 24th day of the 6th month (Elul) in the second year of Daryavesh". Another pasuk that follows, says that on the 21st day of the 7th month (Tishrei), Hashem spoke to Chaggai. According to **R' Chisda**, the pasuk should have said that it was the 3rd

year of Daryavesh at that point!? **A: R' Avahu** said, Koresh was a righteous king, and that's why his years are counted from Nisson, like the years of a Jewish king.

- **Q: R' Yosef** asked, 1) we find that Daryavesh's years were not counted from Nisson in the pesukim, because one pasuk says that the Beis Hamikdash was completed in Adar of the 6th year of Daryavesh, and another pasuk says that Ezra, who went up to Yerushalayim more than a year later, reached Yerushalayim in the month of Av of the 7th year of Daryavesh. If we count from Nisson, it should be the 8th year!? 2) **R' Yosef** asked from a pasuk regarding Daryavesh, so how does **R' Avahu** give an answer about Koresh!? **A:** We can answer the second question based on a Braisa that says that Koresh, Daryavesh, and Artachshasta are one and the same person. **A: R' Yitzchak** said, the first question is not problematic, because Daryavesh was righteous for a time, and then became wicked. When he was righteous, his years were counted from Nisson, like a Jewish king. When he became wicked, his years were counted from Tishrei, like a non-Jewish king.