



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

### Rosh Hashanah Daf Zayin

- A Braisa says, the first of Nisnon is the rosh hashanah for the months, for deciding on leap years, and for the separation of the new shekalim (that were collected for korbanos). Some add, it is also rosh hashanah for the renting of houses.
  - We know it is rosh hashanah for the months based on the pasuk of “Hachodesh hazeh lachem rosh chadashim rishon hu lachem l'chadshei hashanah”. The pesukim then describe that the Korban Pesach must be brought in this month, and then says it is “b'chodesh ha'aviv” (the month where the first produce ripens). This must refer to Nisnon, and we see that the Torah refers to it as the rosh hashanah for the months.
    - **Q:** Maybe the pasuk refers to Iyar, since produce becomes ripe then as well!? **A:** The pasuk says it is the month when the first produce ripens, and that is in Nisnon.
    - **Q:** Maybe the pasuk refers to Adar (where the first of the produce also ripens)!? **A:** The pasuk refers to the month where the majority of the first produce ripens, which is in Nisnon.
    - **Q:** The pasuk doesn't say that the *majority* ripens in that month!? **A: R' Chisda** says, we learn from another pasuk. The pasuk says “On the 15<sup>th</sup> day of the 7<sup>th</sup> month, when you gather your crops...” The month of gathering is Tishrei, and it is referred to as the 7<sup>th</sup> month. It must be that Nisnon is the first month.
      - **Q:** Maybe it refers to Mar Cheshvon, and the pasuk refers to it as the 7<sup>th</sup>, because it is the 7<sup>th</sup> month from Iyar (meaning that Iyar is the first month)? **A:** Gathering of the crops is not done in Cheshvon.
      - **Q:** Maybe it refers to Elul, and it is referred to as the 7<sup>th</sup> from Adar? **A:** The pasuk is referring to the month where the majority of the gathering is done, which is Tishrei.
      - **Q:** The pasuk doesn't say anything about the “majority”!? **A: Ravina** says, we don't see this in the Torah, but we see it from the Nevi'im. A pasuk there says, “On the 24<sup>th</sup> day of the 11<sup>th</sup> month, which is the month of Shevat”. Obviously, Nisnon must be the first month. **Rabbah bar Ulla** says we see it from Megillas Esther, where the pasuk says “The 10<sup>th</sup> month, which is the month of Teves”. **R' Kahana** says we see it from a pasuk that says “The 9<sup>th</sup> month, which is Kislev”. **R' Acha bar Yaakov** says we see it from the pasuk in Megilas Esther that says “the 3<sup>rd</sup> month, which is the month of Sivan”. **R' Ashi** says we see it from the pasuk in Megilas Esther that says “the 12<sup>th</sup> month, which is the month of Adar”. Or, we can say from earlier in that pasuk which says “the first month, the month of Nisnon”.
        - **Q:** This last pasuk seems to be the most explicit, so why don't all the others use this pasuk to prove the point? **A:** The pasuk may mean it is the first month to the occurrence that took place, but not that it is the first month of the year.
    - **Q:** Why doesn't our Mishna mention that Nisnon is the rosh hashanah for the months? **A:** Our Mishna is only dealing with matters that apply to the year, not to months.

## U'LI'IBURIN

- **Q:** A Braisa says that the decision to make a leap year may not be made until after Rosh Hashanah, so how could the Braisa quoted above say that it is done in Nisnon? **A: R' Nachman bar Yitzchak** said, the Braisa meant that the decision to add a second Adar can be made until the beginning of Nisnon. Others had said that it can only be done until Purim.
  - **Q:** Why did some say it may only be done until Purim? **A:** Since people are busy learning the halachos of Pesach 30 days prior to Pesach, if during that time we would add an Adar, it may lead to people keeping Pesach a month early (because they would doubt the messengers who are sent to tell them that a second Adar has been added at this late juncture) and eating chametz on what is the true Pesach. The **T"K** is not concerned for this, because he says that people realize that the calculation involved with the decision may not be done until the end of Adar, and they will accept the messengers.
  - Our Mishna did not list this as a rosh hashanah of Nisnon, because our Mishna deals with things in which Nisnon is the beginning, not the end (e.g. the end of the time allowed for making a second Adar).

## V'LITRUMAS SHEKALIM

- **R' Yoshiya** explains, a pasuk teaches that Nisnon is the rosh hashanah for this purpose. The pasuk says, "Zos olas chodesh b'chadsho l'chadshei hashanah". The Torah is teaching that new korbanos must come from the new collection. Through a gezeirah shava on the word "shanah" we learn that this refers to Nisnon ("Rishon hu lachem l'chadshei hashanah").
  - **Q:** Maybe we should say via the gezeirah shava that it is Tishrei (based on the pasuk "Meireishis hashanah")? **A:** We learn one instance of the word shana stated together with reference to months from another such instance (Nisnon), and not from Tishrei, which says shanah without a reference to months.
- **R' Yehuda** said in the name of **Shmuel**, the korbanos tzibbur brought from the first of Nisnon should be brought from the newly collected shekalim. If it is brought from the old ones, he is yotzeh, but the mitzvah was not done in the ideal fashion.
  - A Braisa says this as well, and then adds, if a korbon tzibbur was purchased with money of an individual, it is valid as long as he fully gives it over to the tzibbur.
    - **Q:** That seems obvious!? **A:** We would think that we must be concerned that it will not be fully given over.
    - **Q:** Why didn't our Mishna mention this as being another way in which Nisnon is rosh hashanah? **A:** Since it is not an absolute rule (if he brings from the old money he is yotzeh), the Mishna did not mention it.

## V'YEISH OMRIM AHF L'SCHIRUS BATIM

- A Braisa says, if one rents a house "for a year", there is a 12 month term. If the house was rented "for this year", even if the lease was entered into on the 1<sup>st</sup> of Adar, the term ends on the 1<sup>st</sup> of Nisnon.
  - Even according to the view that "one day of a year is considered to be a whole year", when it comes to renting a house, the term must be at least 30 days, because one would not go through the bother of renting a house for less than 30 days.
  - **Q:** Maybe we should say that the year ends on the 1<sup>st</sup> of Tishrei? **A:** A person typically rents a house for the entire winter, and wouldn't have the lease term end on Tishrei.
    - The **T"K** of the Braisa, and the Tanna of our Mishna (who don't say that Nisnon is rosh hashanah for renting houses) hold that Nisnon also has rain and one would not end a lease term then either. If so, the rosh hashanah would therefore possibly be Tishrei.

## B'ECHAD B'ELUL ROSH HASHANAH L'MA'ASER BEHEIMAH

- This part of the Mishna follows **R' Meir** who says this in another Mishna. The part of the Mishna that says that Nisnon is rosh hashanah for the Yomim Tovim follows **R' Shimon** (who says the Yomim Tovim need to pass in order, for one to be oiver for baal te'achar).
  - **Q:** The Mishna says that **R' Elazar** and **R' Shimon** say that rosh hashanah for animal ma'aser is Tishrei. Based on this, the beginning and end follow **R' Shimon**, and the

middle follows **R' Meir**? **A: R' Yosef** said, the Mishna follows **Rebbi**, who holds like **R' Meir** regarding animal ma'aser, and like **R' Shimon** regarding Yomim Tovim.

- **Q:** If so, there are 5 rosh hashanahs (the first of Elul as well), not just 4!? **A: Rava** said, according to everybody there are only 4 (**R' Meir** doesn't hold of the rosh hashanah of the Yomim Tovim, and **R' Shimon** doesn't hold of Elul as being a rosh hashanah). **A2: R' Nachman bar Yitzchak** said, the Mishna means that there are 4 months that contain rosh hashanahs, although there may be more than one in each of those months.
  - **Q:** A Braisa says that the 16<sup>th</sup> of Nisnon is rosh hashanah for the Omer, and the 6<sup>th</sup> of Sivan is rosh hashanah for the Shte Halechem. According to **Rava** this should bring the total to 6 rosh hashanahs, and according to **R' Nachman bar Yitzchak** it should be 5!? **A: R' Pappa** said, the Mishna only lists things that begin at night. These 2, first begin by day.
  - **Q:** The issur of baal te'achar only begins by day and yet the Mishna discusses the rosh hashanah of the Yomim Tovim, which is meant for the application of the issur of baal te'achar!? **A:** Since he was chayuv to bring the korbon earlier, the issur of baal te'achar actually begins at night.
  - **Q:** The Mishna mentions the rosh hashanah for Yovel, even though that does not take effect at night!? **A:** The Mishna follows **R' Yishmael the son of R' Yochanan ben Broka**, who says that Yovel takes effect at the onset of Rosh Hashanah.
  - **A: R' Shisha the son of R' Idi** said, our Mishna only mentions things that happen on their own (not the Omer and Shte Halechem, which must be brought).
  - **Q:** The issur of baal te'acher does not take effect until the morning Tamid is brought, and yet it is referenced in our Mishna!? **A:** Baal te'achar takes effect as soon as Yom Tov begins.
  - **Q:** Yovel only takes effect with the blowing of the shofar, and yet it is mentioned in the Mishna!? **A:** The Mishna follows **R' Yishmael the son of R' Yochanan ben Broka**, who says that Yovel takes effect at the onset of Rosh Hashanah.
  - **A: R' Ashi** said, the Mishna only mentions rosh hashanas that fall on the first of the month (not the Omer and Shte Halechem, which are on the 16<sup>th</sup> and 6<sup>th</sup>, respectively).
    - **Q:** That means the Mishna is following **B" S**, who say that the rosh hashanah for trees is the 1<sup>st</sup> of Shevat!? **A:** The Mishna means that there are 3 rosh hashanas that are on the 1<sup>st</sup> of the month according to everybody, and there is one more that is a machlokes between **B" S** and **B" H**.