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Rosh Hashanah Daf 2

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

## FOUR NEW YEARS

➤ The Mishna enumerates as to when a new year begins for four different matters. The first day of Nissan is the New Year for the kings and for the festivals. The first day of Elul is considered the New Year for animal tithing. Rabbi Elozar and Rabbi Shimon disagree and hold that the New Year for animal tithing is on the first day of Tishrei. The first day of Tishrei is the New Year for reckoning the years, for the Shemitah (a Sabbatical year which occurred every seven years in which farmland had to remain uncultivated), for the Yovel (the 50<sup>th</sup> year after seven cycles of Sabbatical year), for the sapling (one is not permitted to derive any pleasure from fruits that grow from trees which are less than three years old) and for vegetable tithing. The first day of Shevat is the New Year for the trees according to Beis Shamai, and Beis Hillel maintains that it is on the fifteenth. (2a)

## FIXED DATE FOR EVERY KING

➤ The Gemora inquires regarding what the purpose was for having a fixed date to establish the New Year for the king. Why can't each king start his new year on the anniversary of his appointment to become the king?

The Gemora explains that the importance of having a New Year for kings is to precisely date a contract. It is with this date that we will be able to determine if a document is predated. Predated contracts are invalid because a lender could use it to illegally repossess properties that the borrower sold prior to the genuine date of the loan but after the date written down in the contract. If the years of every king's reign do not begin on the same date and we forget when the king's reign began, it could be difficult to ascertain if the contract is predated. (2a)

## RECKONING THE YEARS

➤ We learned in a braisa that if the king began his reign on the 29<sup>th</sup> of Adar, as soon as the first day of Nissan arrives, a year is reckoned for him. It is learned from here that even one day in a year can be regarded as a year. The braisa continues that if he was appointed on the first day of Nissan, a year will be counted for him on the following Nissan, even if the decision to appoint him as the king was made in the month of Adar. (2a – 2b)

## TWO KINGS

➤ We learned in a braisa that if one king died during the month of Adar and another king was appointed during that same month, we can count

the remaining portion of the year to either king. If one king dies in Nissan and another king was appointed during that same month, we can count the remaining portion of the year to either king. If one king died during the month of Adar and another king succeeded him in Nissan, we count the first year according to the first king and the second year according to the second king.

The Gemora explains this last case to be referring to a case where it was decided in the month of Adar who should be the second king and he was the son of the previous king. One would think that since the kingdom is an inheritance passed down from the father to his son, it should be regarded as the second king's reign began in Adar. The braisa teaches us that this is not so and the reign begins when he actually ascends the throne. (2b)

## COUNT FROM NISSAN

➤ Rabbi Yochanan cites a scriptural verse proving that kings are counted from the month of Nissan. He learns from a verse in Kings that the same way the years after the Exodus from Egypt are reckoned from Nissan, so too the years of the king are counted from Nissan. (2b)

## INSIGHTS TO THE DAF

### IS MONARCHY AN INHERITANCE OR NOT?

➤ The Gemora stated that if one king died during the month of Adar and another king

succeeded him in Nissan, we count the first year according to the first king and the second year according to the second king. The Gemora explains this case to be referring to a case where it was decided in the month of Adar who should be the second king and he was the son of the previous king. One would think that since the kingdom is an inheritance passed down from the father to his son, it should be regarded as the second king's reign began in Adar. The braisa teaches us that this is not so and the reign begins when he actually ascends the throne.

The Rambam in Hilchos Melochim (1:7) rules that when the son of a king is appointed to become the king after his father died, there is no need to anoint him since the monarchy is an inheritance which is passed down from father to son.

The Chasam Sofer (O" C 12) asks that if so, why does our Gemora learn that the son is not the king until Nissan and what is all the deliberation about? As soon as the father died in Adar, his son should automatically ascend the throne and become the king?

He answers that there is a distinct difference between the inheritance of the Jewish Kings and those of the Gentiles. By us, it is not automatic that a son who is a fool or an imbecile will succeed his father in becoming the king. He will ascend the throne only if he is fit for it. If the son is an appropriate choice to become the king, it is an inheritance and he takes preference over someone else even if the other person is better qualified. This is the deliberation that our Gemora is referring to.



However, the question is not completely resolved since after the deliberation and the decision that the son is suitable to become the king, shouldn't he become king automatically? Why was it necessary to wait for Nissan to formally appoint him as the king?

HaRav Elyashiv Shlita answers that while it is true that he becomes the king immediately after the conclusion of their deliberation, he is not considered the king in regards to contracts and documents until he actually ascends the throne and that took place in Nissan. The Sages instituted this in order for it to be extremely clear as to when the king's year began.

Rabbi Dovid Goldberg cites a Meiri and a Chinuch (497) that one is not considered a king unless there is approval from the entire nation and if they do not approve, he is not regarded as the king. According to this, we can answer that initially the Chachamim deliberated to perceive if the son is fit and after they reached their conclusion in Adar, he still may not ascend the throne until the nation agreed to their decision and that transpired in Nissan.

## DAILY MASHAL

### NAMES OF THE MONTHS

➤ It is noteworthy that the Mishna states the names of the months according to their names given to them during the Babylonian Exile.

The Ritva writes that the same way the Torah does not give designated names for the days of the week,

so too there are no designated names for the months, rather, they are identified by number in reference to the month of Nissan which the Torah states is the first month of the Year. This is because it is through this that we can constantly remind ourselves about the Exodus from Egypt. The names Nissan, Iyar etc. are names originating from the Persians that we became accustomed to when we were in Exile.

The Ramban in Parshas Bo writes in his commentary to explain the following verse. (translation of the Ramban taken from OU.org)

"Hashem said to Moshe and Aharon in the Land of Egypt, 'This month shall be for you the beginning of the months; it shall be for you the first of the months of the year.' " (Shemos, 12:1-2)

"The verses mean that this month should be counted first. And beginning with it, should the count proceed to the second, the third, and so on, till the end of the sequence of months with the twelfth month. For the purpose that this month should be a commemoration of the Great Miracle. For every time we mention the months, the Miracle will be alluded to. **It is for that reason that the months do not have names in the Torah, but rather they are identified by number...**"

"And it is **similar to the way that days are referenced with reference to the Day of Shabbos**; for example, the First Day of Shabbos (for Sunday), and the Second Day of Shabbos (for Monday), as I will explain in the future...Thus, when we call the Month of Nisan "the first" and Tishrei "the seventh," the meaning is the first with reference to the Redemption and the seventh with reference to it..."

"And our Rabbis have mentioned this matter, and they said that the names of the months came back with us from Bavel. **For originally they had no "names" for us, and the reason is that they were "in commemoration of the Exodus from Egypt."** But when we returned from Bavel, and the prophecy of "it will no longer be said 'by the Life of Hashem, who took the Jewish People out of Egypt,' rather it will be said 'by the life of Hashem, who raised up and brought the People of Israel from the Northern Land' (Yirmiyahu 16:14-15) was fulfilled, we changed our practice and began to call the months by the names which were used in those lands, as a **reminder that we had been there, and that it was from there that Hashem took us out...**"

"For these names, Nisan, Iyar and the rest are Persian names, and appear only in the Books of the Prophets who prophesied in Bavel, and in Megilas Esther... And still today, the non-Jews in those lands use the names Nisan and Tishrei, etc. as we do. And thus we are following the same practice with reference to the second redemption as we did in connection with the first."

Rav Yeruchem Fishel Perlow in his classic commentary on Rabbeinu Sadya Gaon writes that there is a dispute as to how to understand the Ramban. The Abarbanel maintains that there still exists a mitzvah nowadays to count the months according to Nissan, thereby remembering the Exodus from Egypt. However, when they left Bavel, they wanted to be reminded of the Babylonian Exile as well and therefore the months are called by their Persian names. Sefer Haikrim holds that when they left Bavel, the Prophets abolished the mitzvah of counting the months according to the Exodus from

Egypt and instituted that the months should be counted only according to the Babylonian Exile.

The Binyan Shlomo states that it is impossible to say like the Sefer Haikrim since a mitzvah cannot be abolished. A prophet does not have the ability to annul a Biblical obligation. Furthermore, he cites verses throughout Scripture that count the months according to the Exodus from Egypt.

Rav Yeruchem Fishel states that from the fact that the Mishnayos mention the months according to their Persian name, it is a proof to the explanation of the Ein Yaakov who explains the Ramban to mean that there is no obligation to count the months according to the Exodus from Egypt, rather if one is counting the months, he cannot count them according to any other order but from Nissan. If one wants to call the months a different name, he may do so.

The Binyan Shlomo learns differently and states that the obligation to count the months according to the Exodus from Egypt was only given to the Beis Din when they were sanctifying the new moon. He cites Rashi who maintains that the names of the months that we have now did not originate from the Persians, rather, the Members of the Great Assembly saw with divine spirit that these should be the names of the months and that there are hidden secrets involved in each one of the names.