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Rosh Hashanah Daf 2

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Daf Notes is currently being dedicated to the neshamah of

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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 Mishnah 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 Shemittah (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 Shammai, and Beis Hillel maintains that it is on the fifteenth. (2a1 – 2a2)

#### FIXED DATE FOR EVERY KING

The Gemora inquires as to what was the purpose 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?]

Rav Chisda said that the importance of having a New Year for kings is to precisely date a contract, as we have learned in a Mishnah: 'Debt documents - if antedated are invalid, but if postdated are valid'.<sup>1</sup> (2a2)

<sup>1</sup> 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

#### RECKONING THE YEARS

We learned in a Baraisa 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. If he was appointed on the first day of Nissan, a year will be counted for him on the following Nissan.

The master had stated: 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. This teaches us that Nissan is the New Year for kings, and even one day in a year can be regarded as a year. (2a2 – 2b1)

The Baraisa continued: If he was appointed on the first day of Nissan, a year will be counted for him on the following Nissan. – Is this not obvious? - It had to be stated in view of the case where the vote was determined upon in Adar. You might have thought that in that case we should reckon him [by the next first of Nissan] to have reigned two years. We are therefore told [that this is not so]. (2b1)

#### TWO KINGS

We learned in a Baraisa 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

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.



Nissan, we count the first year according to the first king and the second year according to the second king.

The master had stated: 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. – Is this not obvious? - You might have thought that we never date the same year by two kings; hence we are told [that this can be done]. ‘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.’ - This also seems to be obvious? — You might have thought that when we lay down that a day in the year is reckoned as a year we mean only at the end of the year but not at the beginning; therefore, we are told [that this is not so]. ‘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. - This surely is obvious? — It had to be stated in view of the 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 might have thought 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 Baraisa teaches us that this is not so and the reign begins when he actually ascends the throne. (2b1 – 2b2)

#### **COUNT FROM NISSAN**

Rabbi Yochanan said: How do we know [from the Scripture] that the years of kings’ reigns are always reckoned as commencing from Nissan? Because it is stated: And it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month of Ziv, which is the second month. Here Solomon’s reign is compared to the Exodus from Egypt, [to indicate that] just as [the years from] the Exodus from Egypt are reckoned from Nissan, so

[the years of] Solomon’s reign commenced with Nissan. - But how do we know that the years from the Exodus from Egypt itself are reckoned as commencing with Nissan? Perhaps we reckon them from Tishrei?<sup>2</sup> — Do not think such a thing. For it is written: And Aaron the Kohen went up into Hor HaHar at the commandment of Hashem and died there, in the fortieth year after the children of Israel came out of the land of Egypt, in the fifth month, on the first day of the month, and it is further written: And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moshe spoke, etc. Now since the text when referring to Av<sup>3</sup> places it in the fortieth year and again when referring to [the following] Shevat places it also in the fortieth year, we may conclude that Tishrei is not the beginning of the year.<sup>4</sup> [This, however] is not conclusive. I grant you that the former text states explicitly that [the year spoken of was] ‘from the going forth from Egypt’; but how do we know that [the year mentioned in] the latter text is reckoned from the Exodus? Perhaps it is from the setting up of the Mishkan?<sup>5</sup> — [We may reply to this] as Rav Pappa said [in another connection] that the occurrence of the expression ‘twentieth year’ in two contexts provides us with a gezeirah shavah: so here, [I may say that the occurrence of] the expression ‘fortieth year’ in the two contexts provides us with a gezeirah shavah, [showing that] just as in the one case [the date is reckoned] from the Exodus, so in the other case also.

But how do you know that [in respect of these two incidents] that of Av was prior? Perhaps that of Shevat was prior?<sup>6</sup> — Do not imagine such a thing. For it is written [in connection with the latter]: ‘After he had smitten Sichon’; and when Aaron died Sichon was still alive, as it is written: And the Canaanite the king of Arad heard. What was the report that he heard? He heard that Aaron had died and that the clouds of glory had departed, and he judged that it was now permitted to attack Israel; and this is intimated in the verse: And all the congregation saw [va-yiru] that Aaron had

<sup>2</sup> Which is the beginning of years reckoned from the Creation.

<sup>3</sup> When Aaron died.

<sup>4</sup> As otherwise Av and Shevat would fall in different years.

<sup>5</sup> Which was in Nissan of the second year of the Exodus.

<sup>6</sup> I.e., the address of Moshe was prior to the death of Aaron, the fortieth year having commenced with the Tishrei preceding Moshe’s address.



perished, [commenting on which] Rabbi Avahu said: Do not read vayiru [and they saw], but va-yeirau [and they were seen], [the next word being translated] in accordance with the dictum of Rish Lakish; for Rish Lakish said: Ki has four significations — 'if', 'perhaps', 'but' 'because'. [In objection to this it may be asked]: Are the two things alike? [The verse] there speaks of Canaan, whereas [here] it [speaks of] Sichon? — It has been taught: Sichon, Arad, and Canaan are all one. He was called Sichon as resembling a sayach [foal] of the wilderness, he was called Canaan after his kingdom; and as for his real name, this was Arad. According to other authorities, he was called Arad as resembling an arad [wild donkey] of the wilderness, and Canaan after his kingdom, while as for his real name, this was Sichon. (2b2 – 3a1)

#### **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 Nissan "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, Nissan, 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 Nissan 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.