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בס"ד

Rosh Hashanah Daf 2

Intro

Today we will בע"ה begin Meseches Rosh HaShana, which will discuss the laws of Kiddush HaChodesh, as well as the laws of Rosh HaShana itself, which includes the laws of Tekias Shofar and the laws of the Tefillos of Rosh HaShana.

Some of the topics we will learn about today include:

The four different New Years as itemized in our Mishna, and what each of the four Roshei HaShana signify

An explanation of the concept of ר"ה למלכים and how it affects legal documents and contracts.

Sources for the fact that ניסן signifies ר"ה.

Some of the key topics and concepts that we will learn about include:

מעשר בהמה

The mitzva of מעשר בהמה is that one designates every tenth Kosher animal born into his herd over the course of the previous year, and separates it as מעשר בהמה.

Animals born during one year cannot be counted together with animals born in another year.

שמיטה

The Torah prohibits working the land every seventh year, as described in Parshas BeHar. Produce that grows during the seventh year is holy בקדושת שביעית. They are also considered and anyone may come into any field and pick the produce that he intends to eat.

יובל

The year after 7 Shemitah cycles of 7 years each is called the Yovel year. At the start of the Yovel year, all Jewish slaves are set free and all properties that were sold since the previous Yovel year are returned to their original owners. On Yom ha'Kipurim of the Yovel Year, Beis Din blows a Shofar to proclaim that the time has come to set free all of the slaves.











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ערלה

In the first three years after a fruit tree is planted, its fruits are called Orlah and are האסור בהנאה.

How and from when you count these years is the subject of much of our gemora.

## שטרי חוב המוקדמין פסולין

When someone lends money to a friend, any asset that is in the friends control on that date, is subject to a lien from the lender in other words if the friend does not repay the loan on time the lender may confiscate his friend's property of equal value. Therefore, the date written on the שטר needs to be very acurate because if it is dated earlier than the actual loan, it will allow the lender to confiscate properties which he really has no rights to. Such a שטר is therefore declared

### ענני הכבוד

The Clouds of Glory, which followed and protected Klal Yisrael in the מדבר. These ענני הכבוד were in the merit of Aharon HaKohen, and upon Aharon's passing, these clouds left Klal Yisrael, until they were restored again, in the merit of Moshe Rabenu.









Rosh Hashanah Daf 2

Today we begin בס"ד learning Meseches Rosh HaShanah

So let's review...
Zugt the Mishna:
ארבעה ראשי שנים הם

There are 4 dates in the Jewish calendar year that serve as Rosh HaShanah - the begining of the year regarding various Halachos.

### באחד בניסן ר"ה למלכים

The first of Nissan is designated as the Rosh HaShanah for kings. The custom in those times was to date contracts and official documents based on the amount of years the current king has ruled. While a King's reign could begin on any date during the year, the month of Nissan marked the begining of year two - or his next year. This standard helps to avoid much confusion, as the gemora will elaborate.

# ולרגלים

The first of Nissan is also the Rosh HaShana for the Yomim Tovim, so that Pesach, which falls in Nissan, is considered the first of the שלש רגלים.

## באחד באלול ראש השנה למעשר בהמה

The first of Elul signifies Rosh HaShanah regarding מעשר בהמה which means that animals born after this date can not be maasered together with animals born before this date. ר' אלעזר ור"ש אומרים באחד בתשרי.

Rebbe Elazar and Rebbe Shimon hold that first of Tishrei is the cutoff date for מעשר בהמה.

באחד בתשרי ראש השנה לשנים ולשמיטין וליובלות לנטיעה ולירקות The first day of Tishrei is Rosh HaShana לשנים for the general counting of the years, which will be explained in the gemara לשמיטין

For counting the years of Shmita ליובלות

For counting the 50 year cycle of יובל לנטיעה

For counting of the three years of ערלה

For the cutoff date of מעשר ירק, as produce picked after Rosh Chodesh Tishrei cannot be massered together with produce picked before Rosh Chodesh Tishrei

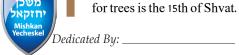
### באחד בשבט ראש השנה לאילו כדברי בית שמאי

According to Bais Shamai, the first day of Shvat is Rosh HaShana for trees, regarding מעשר פירות, as fruit that has begun budding before Rosh Chodesh Shvat cannot be maasered together with fruit that has begun budding after this date. בית הלל אומרים בחמשה עשר בו:

Whereas Beis Hillel holds that this Rosh HaShana for trees is the 15th of Shyat.









3 Zugt the Gemora:

The gemara begins by explaing the significance of designating a standard New Years for kings:

למלכים... למאי הלכתא

אמר רב חסדא לשטרות

If we were to always count the new year from the date that the king was corinated than one could easily become confused with the correct dates and this could cause him to write the wrong year which could create a שטר חוב מוקדם

And as the breissa teaches:

שטרי חוב המוקדמין פסולין

Pre-dated loan documents are not valid, as they open a window of facilitating the collection of the loan from assets that were sold prior to the actual loan.

On the other hand והמאוחרין כשרין

Loan documents that were dated after the actual loan, are valid, as such a document allows the borrower to try and collect his loan only from assets that were sold after the actual loan took place.

By setting a standard new year date it becomes much easier to calculate the correct dates.

Another consequense of this halachah is that כיון שהגיע אחד בניסן עלתה לו שנה

as soon as the first day in Nissan arrives we begin to count the second year of his kingdom even if he only reigned for just one day! Because we say...

יום אחד בשנה חשוב שנה

ואם לא עמד אלא באחד בניסן

אין מונין לו שנה עד שיגיע ניסן אחר

However if the king began his rule after the first of Nissan, his second year would only began 12 months later - after the next Nissan.

The gemora also points out that

מת באדר ועמד אחר תחתיו באדר מונין שנה לזה ולזה

the year that the kingship transferred form one king to another may be counted either as the last year of the previous king or as the first year of the new king

5 The gemara continues:

א"ר יוחנן מנין למלכים שאין מונין להם אלא מניסן

How do we know that the year of a king begins from Nissan? Rav Yochanan cites the following pasuk in Melachim describing the commencement by Shlomo HaMelech of building the Bais HaMikdash

ויהי בשמונים שנה וארבע מאות שנה לצאת בני ישראל מארץ מצרים בשנה הרביעית בחדש זיו הוא החדש השני למלך שלמה על ישראל

מקיש מלכות שלמה ליציאת מצרים

The pasuk mentions both, the kingdom of Shlomo HaMelech and the exodus from מצרים

to teach us that

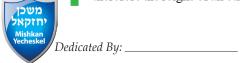
מה יציאת מצרים מניסן אף מלכות שלמה מניסן

Just like יציאת מצרים is counted from Nissan, so too is the Kingdom of Shlomo HaMelech counted from Nissan - and therefore the reigns of all other kings as well.

אמר רב חסרא
אמר רב חסרא
אמר רב חסרא
לשטרות
לשטרות
To help avoid writing the wrong date
which could create a שטרי חוב
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המאוחרין
אונדין המאוחרין
המאוחרים
המאו









The gemara questions

ויציאת מצרים גופה מנלן דמניסן מנינן

While it is true that the Bnai Yisrael left Egypt in Nissan, however perhaps the years from the exodus are counted from Tishrei, and once the first Tishrei arrived they began counting the second year from ציציאת מצרים?



The gemara proves from other Pesukim that this cannot be the case.

In one possik it says:

ויעל אהרן הכהן אל הר ההר על פי ה' וימת שם בשנת הארבעים לצאת בני ישראל מארץ מצרים בחדש החמישי באחד לחדש

Aharon HaKohen passed away in the fifth month, meaning חודש, of the 40th year from when the Bnai Yisrael left מצרים.

And subsequently by the חוכחה of Moshe Rabenu in the beginning of Sefer Devarim, the possik says

ויהי בארבעים שנה בעשתי עשר חדש באחד לחדש דבר משה אל כל ישראל Which indicates that this took place in the 11th month of the 40th year.

The gemara analyzes these 2 pessukim... מדקאי באב וקרי לה שנת ארבעים וקרי לה שנת ארבעים וקרי לה שנת ארבעים

If the passing of Aharon HaKohen took place in the month of Av of the 40th year, and subsequently the תוכחה of Moshe Rabenu took place in Shvat of the same year, still the 40th year from the time of יציאת מצרים,

מכלל דר"ה לאו תשרי הוא

it follows that we do not count the years of the exodus from Tishrei, as otherwise the הוכחה would be in the 41st year, as Tishrei passed between the months of אב שבט.

The gemara asks וממאי דמעשה דאב קדים דילמא מעשה דשבט קדים How do we know that the תוכחה took place after the passing of Aharon HaKohen?









The gemara quotes another פסוק from the תוכחה of Moshe Rabenu which says:

אחרי הכותו את סיחון מלך חשבון

That Moshe Rabenu gave over the תוכחה after defeating סיחון וכי נח נפשיה דאהרן אכתי הוה סיחון קיים

And when Aharon HaKohen passed away סיחון - who is also called כנעני מלך ערד - was still alive as evident in the pasuk - ערד מה שמועה שמע שמת אהרן ונסתלקו ענני כבוד That the ערד king of ערד, heard that Aharon HaKohen passed away!

This therefore proves that the passing of Aharon HaKohen preceded the תוכחה, and so the month of שבט, which came later was still in the 40th year, as the counting of ציאת מצרים began from the month of Nissan and not from the month of Tishrei.





