

12 Iyar 5774
May 12, 2014



Rosh Hashanah Daf 4

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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

DARYAVESH’S DETORIORATION

➤ Rabbi Yitzchak explains two contradictory verses in Ezra regarding Daryavesh’s reign. One verse calculates his reign as beginning from Nissan and the other verse counts his years from Tishrei. The first verse was at the time that Daryavesh was still righteous, however the second verse, which is discussing Ezra’s ascent to Eretz Yisroel, is referring to Daryavesh at a time in his life when his character changed for the worse and therefore his years were dated from Tishrei like any gentile king.

The Gemora questions if Daryavesh actually degenerated for it is written that Daryavesh instructed the governors of Judah to supply the Jews with whatever they may need for the Beis Hamikdosh and to do so every day. Rabbi Yitzchak answers that Daryavesh did this for his own selfish reasons and not for the sake of Heaven.

The Gemora cites a braisa which states that one who performs a mitzva with the intention of receiving a reward is regarded as being completely righteous. The Gemora qualifies this ruling as only referring to a Jew, however for a gentile to be considered righteous; he must perform the mitzva for the sake of Heaven.

The Gemora presents proof that Daryavesh soured from a verse which states that he instructed the builders to construct the Beis Hamikdosh with rows of marble and with wood. Daryavesh wanted wood as one of the materials to ensure that he will be able to burn the walls with fire if the Jews will rebel against him. Daryavesh strategically placed the wood on the bottom in order that the building will collapse if burned.

The Gemora offers further proof that Daryavesh morally deteriorated later on in life from a verse which states that he had a female dog which he would sodomize. This dog was as beloved to him as a queen. (3b – 4a)

NEW YEAR OF NISSAN

➤ The Mishna had stated that the first of Nissan is considered the New Year in regards to the festivals. The Gemora questions this since Pesach is on the fifteenth of Nissan. Rav Chisda answers that the Mishna means that Nissan is the month that has the New Year for the festivals in it.

The Gemora clarifies the halachic implications of this New Year. One who makes a vow to offer a sacrifice to the Beis Hamikdosh has a commandment not to delay. Rabbi Shimon, who is the Tanna of our



Mishna, maintains that one will transgress this commandment if he waits three festivals and does not bring the korban. The three festivals must be in succession, with Pesach being the first. (4a)

DO NOT DELAY

➤ There are several different opinions cited in a braisa as to when a person will have transgressed the commandment of not delaying. One Tanna holds that if any three festivals pass without the korban being brought, he has violated this commandment. Rabbi Shimon maintains that one will transgress this commandment if he waits three festivals and does not bring the korban. Rabbi Meir is of the opinion that he transgressed the commandment as soon as one festival passes. Rabbi Eliezer maintains that he is liable if two festivals pass. Rabbi Elozar holds that he violates this commandment if the Festival of Sukkos passes. The Gemora cites the sources for each one of the opinions. (4a – 4b)

FESTIVALS

➤ In the course of the discussion pertaining to the commandment of not delaying, the Gemora learns out other halachos as well. One is obligated to bring a shelamim offering on the first day of every festival. The Gemora learns that there is a seven day compensation period for anyone that didn't bring the korban. The exception is Sukkos, which actually has eight days of compensation.

Shmini Atzeres, the eighth day of Sukkos is considered an independent festival in regards to six matters. (4b)

INSIGHTS TO THE DAF

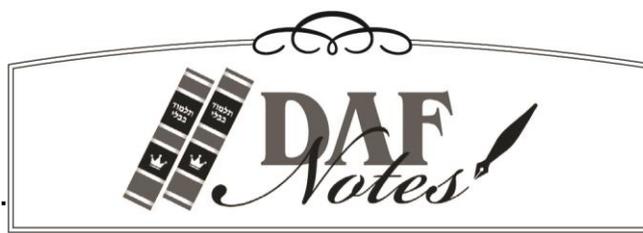
DOG DRINKING WINE

➤ The Gemora offered proof that Daryavesh morally deteriorated later on in life from a verse which states that he had a female dog which he would sodomize. This dog was as beloved to him as a queen. This is based on the word 'sheigel' meaning a female dog.

The Gemora asks from the next verse which seems to state that Daryavesh's 'sheigel' drank wine. If 'sheigel' means a female dog, is a dog able to drink wine? The Gemora answered that he can train a dog to drink wine.

There was once an incident where a dog entered a wine cellar and drank some wine from an opened barrel. There were those that held that the dog owner should be liable to pay since this should be included in the animal damages listed in the Mishna in Bava Kamma, where the owner is responsible.

Rav Tzvi Pesach Frank ruled that the dog owner is exempt from paying. His ruling was based on our Gemora that states that it's abnormal for a dog to drink wine. The payment incurred from an unusual case is considered a penalty and Beis Din does not issue rulings on penalties since the destruction of the Beis Hamikdosh.



OBLIGATIONS THAT ARE SUBJECT TO THE PROHIBITION AGAINST DELAYING

➤ There are two braisos that enumerate the obligations that are subject to the prohibition against delaying. The first braisa lists one who makes a vow obligating him to give his value to the treasury of the Beis Hamikdosh, one who consecrates a specific object to the Beis Hamikdosh and one who states that he will give the fixed value of himself or someone else to the Beis Hamikdosh treasury. The second braisa lists other obligations as well. Included in the listing are many korbanos offerings such as a chatos, asham, olah and shelamim. Also included in this listing are leket, shich'chah and peah. One is commanded to leave certain portions of his land or produce for the poor.

Rabbi Isser Zalman Meltzer comments that there is a fundamental dispute between the two braisos. The first braisa maintains that one is not subject to the prohibition against delaying except by matters that the person obligated himself through his words. Any oath or vow will be subject to this prohibition. The second braisa holds that one can be subject to the prohibition against delaying by any obligation that he has, even if the commitment did not come about by his words.

DAILY MASHAL

THE TORAH IS PRECIOUS TO THE JEW

➤ The Gemora explains a verse in Tehilim to mean the following: Since the Torah is precious to the Jews as a female dog to gentiles; they will receive the golden jewelry of Ophir.

The comparison is astounding and needs to be explained. The Netziv explains that a gentile's infatuation and attraction to a female dog cannot be explained and cannot be fathomed by an ordinary person. So too, the love that Klal Yisroel have to the Torah cannot be understood by someone who doesn't possess the desire to learn. Torah and Klal Yisroel are one and the same. The soul of a Jew is bound to the Torah.