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Rosh Hashanah Daf 4

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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

DARYAVESH’S DETORIORATION

The Gemora presents an alternative source that Daryavesh soured because it is written: With three rows of marble and a row of new wood, and let the expenses be provided from the royal palace. Why did he make these conditions? He thought to himself, “If the Jews revolt against me, I will burn it with fire.”¹ - But didn’t Solomon do the same thing, as it is written: Three rows of hewn stone and a row of cedar beams? — Solomon placed the wood above and he placed it below; Solomon sunk it in the building and he did not sink it in the building; Solomon plastered it over and he did not plaster it over.

Rav Yosef, (or, as some say, Rabbi Yitzchak) said: From where do we know that he soured? From here: And the king said to me, with the consort (sheigal) also sitting by him. What is ‘sheigal’? Rabbah bar Lima said in the name of Rav, a female dog. - But if that is so, what are we to make of the verse: But you have lifted up yourself against the Lord of Heaven, and they have brought the vessels of His house before you, and you and your nobles, your consorts (shaglosach) and your concubines have drunk wine in them. Now how can ‘sheigal’ here be a dog? Do dogs drink wine? — This is no difficulty, as [we can suppose that] it was trained to drink. - But what

of the verse where it is written: Kings’ daughters honor you, at your right hand stands the ‘sheigal’ in gilded jewelry of Ophir?¹⁰ Now if ‘sheigal’ is a dog, what promise is the prophet telling Israel? — What he means is this: Because the Torah is as dear to Israel as a female dog is to idolaters, you have earned as your reward the golden jewelry of Ophir. Alternatively, I may say that ‘sheigal’ does as a rule mean ‘queen’, but in this case Rabbah bar Lima had a tradition [that it means ‘dog’], and the reason why [in the text] it is called ‘sheigal’ is because it was as dear to him as a queen; or, possibly, because he put it on the queen's seat.

Alternatively, I may say that we know he soured from here: Up to a hundred talents of silver and to a hundred kors of wheat and to a hundred baths of wine and to a hundred baths of oil, and salt without prescribing how much. At first there was no limit, but now he made a limit. But perhaps at first he simply had not decided on the limit? The truth is that the best explanation is that which was given first. (4a1 – 4a2)

NEW YEAR OF NISSAN

The Mishnah had stated that the first of Nissan is considered the New Year in regards to the festivals. The Gemora asks: Is the New Year for the festivals on the

¹ He wanted to make sure that it would be flammable; that is why he put the timber in between the marble. Evidently, he was not a righteous person.

first of Nissan, it is on the fifteenth (as that is when Pesach is)? Rav Chisda answers that the Mishnah means that festival in it is the New Year for the festivals.

The Gemora clarifies the halachic implications of this New Year. One who makes a vow to offer a sacrifice to the Beis Hamikdash has a commandment not to delay. And the Tanna of our Mishnah is Rabbi Shimon, for it was taught in a Baraisa: If one makes a vow, or he consecrates, or he makes an erech vow, as soon as three festivals elapse [before he carries out his word], he transgresses the commandment of 'not delaying'. Rabbi Shimon says: The three festivals must be in order, with Pesach first. So too Rabbi Shimon ben Yochai used to say: The festivals [referred to] are sometimes three [in number], sometimes four, sometimes five. For instance, if a man made a vow before Pesach, they are three, if before Shavuot five, if before Sukkos four. (4a2 – 4a3)

Our Rabbis taught in a Baraisa: Those who are liable for a money valuation, or for an erech vow, for a cherem vow, for consecrations, for chatas or asham offerings, olah and shelamim offerings, charity contributions, tithes, firstborn and tithe of cattle, pesach offering, leket, shich'chah and pe'ah, if any three festivals pass, he has violated the commandment of not delaying. Rabbi Shimon maintains that one will transgress this commandment if he waits three festivals in sequence, and Pesach is the first one. Rabbi Meir is of the opinion that he transgressed the commandment as soon as one festival passes. Rabbi Eliezer ben Yaakov maintains that he is liable if two festivals pass. Rabbi Elozar the son of Rabbi Shimon holds that once the Festival of Sukkos passes he has violated the commandment of not delaying. What is the reason of the First Tanna? — Let us see, [he says]: The text has been speaking of them [the three festivals]. Why then does it repeat, on the

festival of Matzos, on the festival of Shavuot, and on the festival of Sukkos? We must understand it to be laying down the rule for 'not delaying'. Rabbi Shimon again says that there was no need [even so] to repeat 'on the festival of Sukkos', of which the text was just speaking. Why then was it mentioned? To show that this one must be the last. What is Rabbi Meir's reason? — Because it is written: And you shall come there and you shall bring there. What do the Rabbis [say to this]? — They say that this constitutes only a positive injunction. What does Rabbi Meir [say to this]? — [He says that] since the Merciful One told him to bring and he did not bring, automatically he has transgressed the commandment of 'not delaying'. What is the reason of Rabbi Eliezer ben Yaakov? Because it is written: These you shall offer to Hashem on your appointed times; the minimum of 'appointed times' is two. What do the Rabbis [say to this]? — [They say] that this word is required for the exposition of Rabbi Yonah; for Rabbi Yonah said: All the [Mussaf offerings of the] festivals are compared with one another, to show that all atone for the tumah violations of the Temple and its holy things. What is the reason of Rabbi Elozar son of Rabbi Shimon? As it has been taught: Rabbi Elozar son of Rabbi Shimon said: There was no need for the festival of Sukkos to be mentioned in this verse, as the text was already speaking of it. Why then was it mentioned? To show that this one is the determining factor. What exposition then do Rabbi Meir and Rabbi Eliezer ben Yaakov give of the words 'on the festival of Matzos and on the festival of Shavuot and on the festival of Sukkos' — They require them for the same purpose as Rabbi Elozar in the name of Rabbi Oshaya. For Rabbi Elozar in the name of Rabbi Oshaya said: How do we know that [a sacrifice due but not brought on] Shavuot can be made up for during the next seven days? Because it says: On the festival of Matzos and on the festival of Shavuot and on the festival of Sukkos. Just as [a sacrifice not brought

on the first day of] the festival of Matzos can be made up for during the next seven days, so [a sacrifice not brought on] the festival of Shavuos can be made up for during the next seven days. But why shouldn't the festival of Shavuos be compared [in this respect] to the festival of Sukkos, so that just as in that case [the duration of the festival is] eight days, so here eight days [should be allowed]? — The eighth day [of Sukkos] is a separate festival. I can still say that we call the eighth day a separate festival in respect of the following six laws: P, Z, R, K, Sh, V;² regarding compensation, however, everyone holds that it is compensation for the first day, for it was taught in a Mishnah: If one did not offer his *Korban Chagigah* on the first day of Sukkos, he can offer it throughout the whole festival of Sukkos, even on *Shemini Atzeres*.? — If you grasp a lot you cannot hold it, if you grasp a little you can hold it.³ But what injunction then did the Merciful One indicate by mentioning the festival of Sukkos [in this verse]? — [It is mentioned] in order to be compared with the festival of Matzos [in this respect]: just as on the festival of Matzos [the celebrant is] required to stay overnight [in Jerusalem], so on the festival of Sukkos he is required to stay overnight. How do we know this in the case of Pesach? — Because it is written: And you may turn back in the morning and go to your tents. (4a3 – 5a1)

² *Pays*, lottery, because during the seven days of Sukkos, there was a rotation of the *mishmaros* as to which *mishmar* would be the ones to offer the bulls of that day's *Mussaf* offering. On *Shemini Atzeres*, however, the *mishmar* who would be able to offer the bull sacrifices that day was determined through a lottery. The second law is regarding *zman*, time, which refers to the *shehechyanu* blessing that is recited on a new festival. The third law is regarding *regel*, festival, in that *Shemini Atzeres* is not referred to as Sukkos; rather, it is called by its own name, *Shemini Atzeres*, and there is no biblical commandment to dwell in a Sukkah on *Shemini Atzeres*. The fourth law is *korban*, sacrifice, as on the seven days of Sukkos, there were many bulls offered, along with two rams and fourteen sheep, whereas on

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

Shemini Atzeres they only offered one bull, one ram and seven sheep. A fifth law was regarding *shir*, song, as on the seven days of Sukkos, the Leviim sang songs that pertain to giving the poor their entitlements, whereas on *Shemini Atzeres* there was a different song that was sung. The sixth law is regarding *brachah*, blessing, as on *Shemini Atzeres* the people would bless the king and this would be a commemoration of the dedication of the Bais HaMikdash when the Jewish People blessed Shlomo HaMelech on the eighth day.

³ A proverbial saying, indicating here that Shavuos should be put on a level in this respect with Pesach which has the smaller number of days, not with Sukkos.



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.