



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Rosh Hashanah Daf Daled

- **Q:** R' Kahana asked, did Daryavesh become wicked by the time Ezra went up to Yerushalayim? We find that he instructed to give the Yidden whatever was needed for the Beis Hamikdash and the korbanos!?
- **A:** R' Yitzchak said, the pasuk says that he did that so that the Yidden can better daven for the welfare of Daryavesh and his family. We see that all he gave was with selfish intentions.
 - **Q:** We have learned that if one gives tzedakah for the zechus that his children should live, or so that he merit Olam Habah, he is considered to be completely righteous!?
 - **A:** If a Yid does that he is considered righteous, because we can assume that his true intention is still to perform the mitzvah. When a goy does this, he does not have these good intentions, and therefore he is not considered to be righteous.
 - **A:** We can also see that Daryavesh was wicked, because he instructed that the Beis Hamikdash be built with rows of wood in between the rows of stone. He did so to allow it to be easily destroyed if he so desired.
 - **Q:** Shlomo also placed rows of wood in between the rows of stone!?
 - **A:** Shlomo placed the wood on top (which didn't risk the structural integrity), whereas Daryavesh placed the wood underneath. Also, Shlomo had the wood recessed, and covered it with plaster.
 - **A:** R' Yosef said, we see that he became wicked, because Nechemya said that he spoke to the king "v'hasheigal yoshev es etzlo" (the "sheigal" was sitting next to him). **Rabbah bar Lima in the name of Rav** said, that refers to a female dog that he would be mezaneh with.
 - **Q:** We find that he gave the sheigal to drink wine. A dog doesn't drink wine!?
 - **A:** It was trained to drink wine.
 - **Q:** A pasuk seems to say that the Yidden get s'char for having a "sheigal"? **A:** The pasuk means, the Yidden get s'char for being attached to the Torah like a dog is to its master.
 - **A:** We can answer both these questions by saying that the word sheigal means a queen. Here, **Rav** had a tradition that it was a dog. It was referred to as his queen because he loved it like a queen and gave it a place next to him like a queen.
 - **A:** We see that he became wicked from another pasuk. Originally he instructed to give whatever was needed. Later, the pasuk says that he said what should be given. We see that he changed and began to limit what was given.
 - **Q:** Maybe initially he just didn't know what would be needed, but later he knew and therefore stated what should be given? **A:** We must use one of the other reasons mentioned that show his wickedness.

V'LIRGALIM

- **Q:** The first of the Yomim Tovim begins on the 15th of Nissan, not on Rosh Chodesh!?
- **A:** R' Chisda said, the Mishna means, that the month of Nissan has in it the Yom Tov that is the rosh hashanah for the Yomim Tovim.
 - The halachic significance of this is according to **R' Shimon**, who says that one is oifer the issur of "baal te'achar" (delaying to bring a korbon that he must bring) only when the 3 Yomim Tovim have passed, in order.
 - A Braisa says, many different obligations are subject to the issur of baal te'achar. One is oifer on that issur when 3 Yomim Tovim pass and he has not fulfilled his obligation. **R'**

Shimon says, he is only oiver when 3 Yomim Tovim pass in order (i.e. beginning with Pesach). **R' Meir** says, one is oiver as soon as even one Yom Tov passes. **R' Eliezer ben Yaakov** says, one is oiver when 2 Yomim Tovim pass without having fulfilled the obligation. **R' Elazar the son of R' Shimon** says, one is oiver when Succos passes without having fulfilled the obligation.

- The **T"K** feels that the Torah, seemingly unnecessarily, repeated the mention of the Yomim Tovim. This must have been done to teach that one is oiver for baal te'achar when 3 Yomim Tovim have passed.
- **R' Shimon** says, the Torah is discussing Succos, therefore the repetition of Succos is unnecessary. It is repeated to teach that Succos must be the last Yom Tov to pass (the 3 Yomim Tovim must be in order).
- **R' Meir** says, the pasuk says “you shall come there (to the Beis Hamikdash)”, and then immediately says “vahaveisem shamah” (you shall bring there). This teaches that if even one Yom Tov passes, he is oiver on baal te'achar.
 - The **Rabanan** say that this pasuk teaches a mitzvas assei to bring the korbon at the first possible time, but doesn't teach when one will be oiver for baal te'achar. **R' Meir** says, since the pasuk says to bring it, and you didn't, you are oiver.
- **R' Eliezer ben Yaakov's** reasoning is based on the pasuk of “eileh taasu LaShem b'mo'adeichem”, using the plural form, and the minimum amount of a plural is two.
 - The **Rabanan** say that this pasuk teaches like **Rabbeinu Yonah** says, that all the Yomim Tovim are compared to each other to teach that they all bring kapparah for a tamei person who ate tahor kodashim or who entered the Mikdash, and for a tahor person who ate tamei kodashim.
- **R' Elazar the son of R' Shimon's** reasoning is as was taught in a Braisa, where **R' Elazar the son of R' Shimon** says, the Torah is discussing Succos, therefore the repetition of Succos is unnecessary. It is repeated to teach that Succos alone is what causes one to be oiver for baal te'achar.
- **Q:** According to **R' Meir** and **R' Eliezer ben Yaakov**, what does the pasuk that mentions all the Yomim Tovim a second time come to teach? **A:** It teaches what was taught by **R' Elazar in the name of R' Oshiya**, who says that we learn that one may bring his Shavuos korbon for 7 days after Shavuos. We learn this from the fact that the Torah says “B'Chag Hamatzos, U'V'Chag Hashavuos”. Just like this may be done for 7 days on Pesach, it may be done for 7 days on Shavuos.
 - **Q:** The pasuk also says “U'V'Chag HaSuccos”, and should therefore teach that the korbon of Shavuos can be brought for 8 days, as the korbon of Succos may be brought for 8 days!?
 - **A:** The 8th day of Succos is a separate and distinct Yom Tov, and therefore the korbon of Succos cannot be brought on that day (so it too may only be brought for 7 days).
 - **Q:** A Mishna clearly says that the korbon of Succos may even be brought on the 8th day, so we should learn out that the korbon of Shavuos may also be brought for 8 days!?
 - **A:** When faced with 2 ways to learn (7 days from Pesach or 8 days from Succos), we must choose the more conservative approach (“tafasta merubah lo tafasta”).
 - **Q:** If so, why did the Torah write “Chag HaSuccos” in the pasuk?
 - **A:** It was written to compare Succos to Pesach. Just like one must stay overnight in Yerushalayim on Pesach, based on the pasuk of “u'fanisa baboker v'halachta l'ohalecha”, one must also stay in Yerushalayim overnight on Succos as well.