

Daf Hashvuah Gemara and Tosfos Rosh Hashana Daf 31
By Rabbi Chaim Smulowitz
limudtorah.onlinewebshop.net
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Starting Mesechta Taanis, I'll be only writing on the Halacha Gemaras.

New Sugya

R' Yehuda quoted R' Akiva: what Shir do they say on Sunday? "To Hashem is the earth and all that fills it." This is because he acquired the world to give it over to others, and he ruled over his world (since there were no others, since the angels weren't created until the second day). What Shir did they say on Monday? "Great is Hashem and he's greatly praised." This is because he split his work (between the upper world and the lower world), and ruled over them (by choosing to live in the upper). On Tuesday they said "Hashem stands in the multitude of His." This is because He revealed the land with His wisdom, and created a place for His multitudes. On Wednesday they said "The G-d of revenge is Hashem." This is because He created the sun and moon, and he'll eventually retaliate against those who worship them. On Thursday they said "we sing to Hashem our strength" because Hashem created the (many diverse species) of birds and fish to praise His name. On Friday they said "Hashem rules, He wears greatness." This is because He finished His creation and ruled over them. On Shabbos they said "a song to the day of Shabbos," to the day that is fully at rest (eventually, the whole world will no longer exist in the seventh millennium).

R' Nechemia says: why did R' Akiva separate the different chapters (that the first six refers to the past and the seventh refers to the future)? Rather, on Sunday it was said because he acquired the world to give it over to others, and He ruled over his world. On Monday it was said because he split his work (between the upper world and the lower world), and ruled over them (by choosing to live in the upper). On Tuesday it was said because He revealed the land with His wisdom, and created a place for His multitudes. On Wednesday it was said because He created the sun and moon, and he'll eventually retaliate against those who worship them. On Thursday it was said because Hashem created the (many diverse species) of birds and fish to praise His name. On Friday it was said because He finished His creation and ruled over them. On Shabbos it was said because Hashem rested.

R' Nechemia argues with R' Ketina who says the world will last six millennia and one millennium it will be desolate. As the Pasuk says "Hashem will be supreme by Himself on that day." Abaya says that it will be desolate for two millennia as it says "we shall be revived after two days." (Hashem's days are measured in millennia.)

The Gemara asks: what did they say by Musaf? R' Anan b. Rava quoted Rav (they read the Shir of Parshas Hazineu) and they split it up by the acronym of "Haziv Lach"

Tosfos says (that it's the acronym for the beginning of the P'sukim the parts start with.) Hazeinu (Pasuk 1), Zchor (Pasuk 7), Yirkovu (Pasuk 13), V'yar (Pasuk 19), Lulei (Pasuk 27). Rashi also explains it this way, and that's the Minhag. However, the last two in Mesechtas Sofrim is listed as Vayishman (Pasuk 15), and Lu (Pasuk 29). However, R' Chananel (has it as a combination, and has the last two) as V'yar and Lu.

R' Chanan b. Ravav quotes Rav: the same way they split it here, they split it in the Shul (for the reading of the first six Aliyos during the reading of Parshas Hazainu. The seventh Aliya is from the end of the Shir to the end of the Parsha.)

What did they say by the afternoon Tamid on Shabbos? R' Yochanan said: they said Oz Yasher (until Mi Kamocha) then they said Mi Kamocha (until the end) and then they said Oz Yasher (said over the spring of Miriam).

The Gemara inquires: did they say all the parts in one Shabbos (and they only split it to have an interlude with the changing of instruments or blowing of trumpets), or did they say only one part each Shabbos? The Gemara brings a proof: R' Yossi says until the first one (of Hazinu) had one cycle, the second one (of Oz Yasher) had two cycles. Thus, it must be that we say one part every Shabbos, (and that's why it takes double as long for the cycle of Hazinu that has six parts than Oz Yasher that has only three parts.)

R' Yehuda b. Idi quotes R' Yochanan: the Shechina had ten travels (as It left the Mikdash) that we learn from P'sukim, and the Sanhedrin, correspondingly, went into exile ten times, which we only know through tradition. The Shechina had ten travels (as It left the Mikdash) that we learn from P'sukim; It went from the cover of the Aron to the Keruv. It went from the Keruv to the threshold (of the Kodshei Kedoshim). It went from the threshold to the courtyard, and from the courtyard to the Mizbeiach. From the Mizbeiach to the roof, and from the roof to the wall. From the wall to the city, and from the city, to the mountain (of Olives), and from the mountain to the desert. From the desert, It went back up to its place (in heaven) as the Pasuk says "I will go and return to My place."

It went from the cover of the Aron to the Keruv. It went from the Keruv to the threshold (of the Kodshei Kedoshim). As the Pasuk says: "I will be known to you there, and I'll speak with you upon the Aron's cover (Kaporesh)." It also says "He rides on a Keruv and flies." It also says "the glory of Hashem went from upon the Keruv, which it was on, unto the threshold." From the threshold until the courtyard as it says "the house was filled with the cloud, and the courtyard is filled with the brightness of Hashem's glory." From the courtyard to the Mizbeiach, as the Pasuk says "I saw Hashem stand on the Mizbeiach." From the Mizbeiach to the roof, as it says "it's better to stay on the corner of the roof." From the roof to the wall, as it says "behold, Hashem stands on the wall made by a plumb-line." From the wall to the city, as the Pasuk says "the voice of Hashem will call to the city." From the city to the mountains, as the Pasuk says "Hashem's glory went from upon the city, and he stood onto the mountain that's to the east of the city." From the mountain to the desert, as it says "it's better to dwell in the desert." From the desert, He went to dwell back in His place (heaven), as it says "I will go and return to My place." R' Yochanan said: the Shechina waited in the desert for six months, for, perhaps the Jews will do T'shuva. However, since He saw that they're not returning, He said that their bones should rot, as it says "the eyes of the wicked should be destroyed, they should be lost when fleeing, and their hope shall expire."

The Sanhedrin correspondingly were exiled we know from tradition. They moved from the Lishkas Hagazis (in the Mikdash) to the Chanus (that's outside the Mikdash), and from there to Yerushalayim, and from there to Yavna.

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From Yavna, they went to Usha, From Usha they went to Shefram. From Shefram they went to Beis Sharim. From Beis Sharim they went to Tzipoiri. From Tzipoiri they went to Teveria. Teveria was the lowest of them all, as the Pasuk says "from the lowest of the lands I will speak."

R' Elazar said that there were only six exiles for the Sanhedrin, as the Pasuk says "he brought down those who sit up high (1), the lofty city he lowered (2), he lowered (3) until the earth (4), it reached (5) the dirt (6)."

R' Yochanan says: from there, we'll eventually be redeemed, as it says "Shake off from the dirt, get up, return."

New Sugya

R' Yehoshua b. Karcha says: another decree of R' Yochanan b. Zacai; even when the head of the Beis Din is in another place (and the witnesses should really follow him to say testimony), the witnesses only need to go to where the Beis Din is established.

The Gemara brings a story that a certain woman was summoned to come before Ameimar for a court case in Nahardai. Ameimar, in the meantime, went to Machuza. The woman didn't follow him there. He wrote a document of excommunication on her (for not showing up to the court case). R' Ashi asked him: didn't we learn in the Mishna that, even when the head of the Beis Din is in another place, the witnesses only need to go to where the Beis Din is established? He said back: that's only by testimony on the new moon, (for if we force him to follow the head of Beis Din), then he'll stumble in the future (and he wouldn't ever come again). However, here, the Pasuk says a borrower is a slave to the man who loaned him money." (Therefore, the borrower must follow to wherever the Beis Din moved.)

We learned: Kohanim can't go up to Duchan (Birchas Kohanim) with their shoes on. This is one of the nine enactments of R' Yochanan b. Zacai. (What are the nine enactments?) We have six listed in this Perek. One listed in the first Perek (not to desecrate Shabbos to testify on the new moon except for Nissan and Tishrei). Another one: we learned; a non-Jew who converts these days, (where there is no Beis Hamikdash to bring his bird Korbonos), needs to separate 'a quarter' for his bird Korbonos (to be brought when the Beis Hamikdash gets rebuilt).

Tosfos quotes Rashi: this 'quarter' is a half of Dinar. This is also the implication of the Gemara in Yuma that it's the regular price for birds, as the Gemara says (if someone who deposited money in the box for bringing birds dies), take four Zuzim out (since you can't bring a dead man's Chatos) and throw it in the river. Those are regular four Zuzim (a.k.a. Dinarim), which is a half of Dinar of the Tzuri currency. As we know, that the regular Dinar of their country was an eighth of a Dinar of the Tzuri currency.

However, Tosfos concludes: the Gemara in Kreises proves that it's a quarter of a Dinar. When it says the price rose to two 'quarters,' it says that the Torah had mercy on the poor (by saying to bring birds instead of a sheep) and only bring something worth a sixteenth of the rich person's Korban. The rich bring a sheep which cost a Sela, and a Sela is four Dinarim. Therefore, a sixteenth of that is a quarter of a Dinar. Although the Gemara in Yuma says to take four Zuzim (and not two), that's only according to the higher end of the price, since the price sometimes fluctuates and inflates until four Zuzim.

R' Shimon b. Elazar says that R' Yochanan b. Zacai had a vote (among the rabbis) and they enacted to cancel this, because it leads to people stumbling (by accidentally using it and transgressing using Hekdesh).

The ninth one is an argument between R' Pappa, who says that it was the enactment of the fourth-year fruit, and R' Nachman b. Yitzchok who says that it was the red string.

R' Pappa, who says that it was the enactment of the fourth-year fruit that they enacted to bring to Yerushalayim all the produce of a vineyard's fourth year that's grown within a day's travel, (although the Torah allows one to just redeem it and buy food with the money in Yerushalayim). The boundaries of a day's travel to Yerushalayim is the city Eylis on the South and Akravas on the North. Lud to the West and the Jordan River on the East. R' Yochanan said the reason for this is in order to have the marketplaces of Yerushalayim surrounded in fruit.

On that, we have a Braisa that says that, (after the Beis Hamikdash's destruction), R' Eliezer had fourth-year grapes that grew in the town of Tabi, (which was more East than Lud which is within the above boundaries). (Since it was too difficult for him to bring it to Yerushalayim), he wanted to make them Hefker for the poor (so they can take the fruit to Yerushalayim).

Tosfos points out: in the second Perek of Shvuos, we are in doubt whether R' Elazar holds whether the Kedusha (of Yerushalayim) was made for the time (of the Mikdash and on, or only for the time of the Mikdash) and not for longer. We can't bring a proof from here that he required people to bring it to Yerushalayim (that it was Kodesh, and you can eat it there. For we can say it's not Kodesh and you can't eat it there) and the reason why you need to bring it up was that they already voted to obligate bringing it up (and you must keep the decree whether the reason is still applicable or not).

Tosfos asks: if they didn't make it Kodesh, what gain would the poor have to take it since they can't eat it in Yerushalayim if its Kedusha was canceled?

Tosfos answers: since he can redeem a hundred Zuz worth on a Prutah, as we say regarding Hekdesh, that you can redeem a hundred Zuz worth of Hekdesh on a Pruta's worth. Even though we have an argument in Bava Metzia whether he may redeem it L'chatchila this way, or if it's only B'dieved, however, we concluded in Erichin that nowadays, (where Hekdesh doesn't gain anything donated to it), you can L'chatchila redeem it this way.

However, Tosfos says: it's not a proof that, just because you can redeem it this way by Hekdesh, that you may also redeem it this way by Maasar Sheini and the fourth-year fruit. After all, the Gemara in Gitten says about the Braisa of making a trick to redeem Maasar Sheini (without taking off a fifth by giving the money to someone else to redeem it, since only the owner adds a fifth. One of the people to give it to is a Jewish maid who must be a minor. The Gemara asks; how can this work by a minor?) The Gemara answers: we refer to Maasar Sheini nowadays that is only rabbinic. The Gemara asks: if it's referring to nowadays, why is there a Jewish maid? (After all, they're only applicable during the Mikdash). Tosfos asks: why doesn't the Gemara ask: if it's nowadays, why must you make a trick while redeeming the Maasar? After all, you could redeem the principle and fifth on a Prutah. (So, it seems it doesn't help for Maasar Sheini.)

However, the Bahag and Shiltos of R' Achaia Paskin that you could redeem a hundred Zuz worth on a Prutah by Maasar Sheini and fourth-year fruit. Therefore, we must explain the

Gemara in Gitten that the Gemara could have asked this (i.e., why doesn't he redeem it on a Pruta, but chose to ask another question).

However, his students said that his colleague already convened a Beis Din to permit (redeeming it anyplace). Who's his colleague? It's R' Yochanan b. Zacai.

R' Nachman b. Yitzchok says it's the red string. As we learned: originally, they tied the red string (on Yom Kippur) on the outside of the opening of the Ullam. If it whitened, everyone was happy. If it didn't whiten, they were depressed. So, (in order to hide the results), they tied on the inside of the opening of the Ullam. Still, you had people peeking in and seeing. If it whitened, everyone was happy. If it didn't whiten, they were depressed. They enacted (for the one who through the Azazel off) to tie half of it on a rock and the other half between the horns of the goat.

The Gemara asks: what's the reason R' Nachman b. Yitzchok did not learn like R' Pappa? If you think that the one who enacted it was R' Yochanan b. Zacai, was he the colleague of R' Eliezer? No, he was his Rebbi! However, R' Pappa held that, since he's being addressed by his students, it's not proper for them to tell their Rebbi "your Rebbi said." (Therefore, they referred to him as a colleague.)

The Gemara asks: what's the reason R' Pappa did not learn like R' Nachman b. Yitzchok? If you think that the one who enacted it was R' Yochanan b. Zacai, did they have the red string (turning white) in the days that R' Yochanan b. Zacai (was a rabbi). As we learned: all the days of R' Yochanan b. Zacai was a hundred and twenty years. He spent his first forty years dealing in business. He learned for the next forty years and taught in the next forty years. We also learned: for the last forty years of the Beis Hamikdash, the red string didn't turn white, but remained red. We also learned: R' Yochanan b. Zacai enacted decrees after the Beis Hamikdash's destruction. (So, R' Yochanan b. Zacai became a rabbi only within forty years of the Beis Hamikdash's destruction.)

R' Nachman b. Yitzchok held that, during those forty years that he was a student sitting before his Rebbi, he said this thing, and it made sense, and his Rebbi quoted him.