

Daf Hashvuah Halacha Gemara and Tosfos Taanis Daf 28

By Rabbi Chaim Smulowitz

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Important: We're almost finished Taanis and about to start Megila. I would like to continue, and also return to writing the whole Gemara; but I need to know that I have an audience for this. After all, it takes a long time to prepare. PLEASE, if you read my material and want me to write on Megila, send me a line in the Email above. Thanks.

**Daf 28a
New Sugya**

The Mishna says that they read from the Torah during Shachris, Musaf, and Mincha they read by heart like we read by Shma. The Gemara inquires: how do you read this line? Is it “they read from the Torah during Shachris and Musaf. However, by Mincha, they read by heart like we read by Shma.” Or “they read from the Torah during Shachris. However, by Musaf and Mincha, they read by heart like we read by Shma.”

The Gemara answers: let's bring a proof from a Braisa; They entered the Shul and read the Torah regularly by Shachris and Musaf. However, by Mincha, an individual reads it by heart. R' Yossi says: can an individual read the Torah for a congregation by heart? Rather, all individuals entered Shul and read it for themselves by heart just like they read Sh'ma

New Sugya

The Gemara asks: what's the difference between the two? (Rashi: that the donations of the wood only pushes off the Maamad of Neila, but not the one for Mincha.)

Tosfos explains: what's the difference between the Korban Musaf and the wood donation that Musaf pushes off the Maamad of Mincha and the wood donation doesn't push off Mincha?

The Gemara answers: this (Mincha) is from the Torah (i.e., our forefather, Yitzchok, enacted it). The other (Neila) is only rabbinic.

Tosfos explains: since Musaf is based on the Torah, it pushes off Mincha that's based on the Torah. However, the wood donation, which is only a rabbinical enactment, only pushes off Neila that is a rabbinical enactment, but not Mincha that's based on the Torah.

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Daf 28b

Mar Keshisha b. R' Chisda asked R' Ashi: what's the difference between Hallel that pushes off the Maamud of its time (i.e., during Shachris) and Musaf that doesn't push off the Maamud of its time (since it says that it only pushes off Mincha)? R' Ashi answers: if Musaf pushes off a Maamud that's not at the same time, of course it pushes off the Maamud that's at the same time (i.e., although it says only Mincha, we should infer that it means, of course, to include Musaf).

Mar Kashisha rewords his question: I meant to ask; why not say that it only pushes off its own Maamud (and not Mincha's)? R' Ashi answers: actually, R' Yossi holds this way. After all, R' Yossi says: anything that has a Musaf, has a Maamud. What Maamud does he refer to? If it's of Shachris, but the Tanna Kama also agrees to that (and R' Yossi's coming to argue on him). If it's the Maamud of Musaf, it's not logical to say that he holds that it doesn't push off the Maamud of that time. Rather, **(the Gra's text)** it must be Mincha and Neila. This proves that he holds that it only pushes off its Maamud, but not the other Maamuds.

The Gemara asks: (once our Mishna lists Rosh Chodesh Teves as a day that they didn't have any Maamud), why doesn't our Mishna list that the first day of Nisnon didn't have any Maamud since it (also) has Hallel, Musaf and a wood donation? The Gemara answers: from here we see that Hallel on Rosh Chodesh is not from the Torah (i.e., not the law, but only a custom).

As R' Yochanan quotes R' Shimon b. Yehotzadok: an individual finishes Hallel eighteen times a year. These are the days; eight days of Sukkos, eight days of Chanuka, and the first day of Pesach and Shvuos.

Tosfos explains: but you don't say it for all eight days of Pesach, since they're not similar to Chanuka and Sukkos. After all, it makes sense to say it all eight days of Chanuka, since the miracle increased every day. Therefore, it makes sense to give each day the status of an individual Yom Tov. The same by Sukkos, we can say each day is an independent Yom Tov. After all, (the Korabanos aren't the same) since the number of bulls brought decreases for each passing day. However, Pesach doesn't change at all, not from its Korbanos and not from its concept of being a Yom Tov. Thus, we don't finish the Hallel but on the first day.

Nowadays (in the Diaspora), where we finish the Hallel the first two days, it's only because of the doubt which is really the first day of Pesach. The same is regarding the second day of Shvuos and Simchas torah. Therefore, we have twenty one days that we finish Hallel.

In the Diaspora, it's twenty one days. These are the days: nine days of Sukkos, eight days of Chanuka, the two first days of Pesach and the two days of Shvuos.

Rav visited Bavel. He saw them saying Hallel on Rosh Chodesh. He thought to stop them (since they're adding on to the enactment). When he saw that they skip some parts, he figured out that this was the custom of their fathers.

We learned: an individual (doesn't need) to start saying Hallel (on Rosh Chodesh), but if he started, he must finish it.

Tosfos brings those who hold that you don't make a Bracha on a custom. [*This is the correct test according to R'shas.*] We also see this concept in Sukka; Abaya said that he saw them bring an Arava (for Hoshana Rabbah) before R' Yitzchok, and he waved it [as per Rashi, or banged it according to the Rambam] and didn't make a Bracha. It must be that he held that taking the Arava (on Hoshanan Rabbah) is only a custom instituted by the prophets. Thus, we see, you don't make a Bracha on customs.

However, R' Tam Paskins to make a Bracha on customs. After all, if we don't make a Bracha, then why did it take Rav until they started skipping to realize that it's only a custom? After all, if you don't make a Bracha on a custom, he should have realized that it's only a custom when they didn't make a Bracha on the outset. If they did make a Bracha, he should have deduced the opposite, that it wasn't said for a custom.

Tosfos points out: if you want to reject the proof by saying that, perhaps, he wasn't there at the beginning of Hallel (and that's why he couldn't discern it to be a custom when they didn't make a Bracha since he wasn't there then to witness it), that can't be. After all, it says "when Rav came to Bavel," (which connotes that he was there long before Rosh Chodesh). If it wanted to imply that he came in middle of Davening, it should have written "when he visited the Shul (in Bavel)." Therefore, from the fact he didn't discern if it was a custom if they made a Bracha or not proves that you make a Bracha on a custom.

Tosfos Answers why that Gemara in Sukka that implies that you don't make a Bracha on a custom is not a question to this: that was only applicable to the custom of the Arava that the custom (is such a weak action) of just moving the Arava. However, other customs, like reading Hallel and the like, you make a Bracha over them. That is the practical Halacha. Therefore, you need to make sure not to talk in the middle of Hallel since you made a Bracha over it. Otherwise, it would be a Hefsek. It also seems that an individual doesn't need to read this Hallel (on Rosh Chodesh), but if he wants to volunteer to say it, he has permission to do so.

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