

**Daf Hashvuah Gemara and Tosfos Rosh Hashana Daf 35**  
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**Starting Mesechta Taanis, I'll be only writing on the Halacha Gemaras.**

### New Sugya

The Mishna brings an argument between the Rabanan, who say that every individual must Daven, and R' Gamliel, who says that they are Yoitza from the Chazon.. We learned in a Braisa: the Rabanan asked R' Gamliel; according to you, why do the congregation Daven first? (After all, just have the Chazon Daven and Moitzie all.) He answered them: in order to give time for the Chazon to practice the order of the Davening (during the first Shmona Esrei).

R' Gamliel asked the Rabanan: according to you: why does the Chazon go before the Amud (to Daven a second time)? They answered him: to be Moitzie those who don't know how to Daven. R' Gamliel said back: the same way he's Moitzie the non-experts, he's Moitzie those who are experts in the Davening

Tosfos quotes Bahag: from here we see, if an individual mistakenly left out Yaalah V'yavo on Rosh Chodesh, he may listen to the Chazon's repetition from beginning to end and b Yoitza, even if he's an expert to Daven himself.

However, Tosfos says that our Gemara is not a proof to this, since we conclude that R' Gamliel only held that the Chazon is Moitzie the people in the field since it's an Onness that they can't Daven themselves, since they're too busy with their work to prepare the Davening beforehand, but those in the cities are not Yoitza.

However, Rashi explains there (that the people in the fields didn't only not have the time to prepare the Davening), but they don't go to Shul and they didn't even listen to the Chazon. This also seems correct, since it needs to be similar to the case of Birchas Kohanim (that we say that the Bracha only doesn't go to the people in the Shul that stand behind them, but the people in the fields that didn't come at all get the Bracha). Therefore, according to this explanation, that the congregation that listened to the Bracha can be Yoitza. This is also the implication of the Gemara in Brachos; R' Assi says: if one mistakenly forgets "Mashiv Haruach U'morid Hageshem" in the Bracha of "Mechaya Hameisim," he needs to return to say it. However, if he forgets V'sain Tal U'mater in "Baruch Aleinu" he doesn't return to repeat it. The Gemara asks from a Braisa that he needs to return for not saying V'sain Tal U'mater in "Baruch Aleinu." The Gemara reconciles: he repeats when he Davens individually and doesn't repeat when he Davens with a congregation. The Gemara asks: if this is what R' Assi meant, he should have given the reason because he would hear it from the Chazon. Rather, the Gemara answers: both cases refer to individuals. He doesn't repeat if he remembers before Shomaya Tefila, and he repeats if he doesn't remember by then. This implies that the congregation can be Yoitza by listening to the Chazon.

However, even according to the explanation that the people of the field are Yoitza when they listen to the Chazon, but those in the city cannot, still, we can differentiate whether you Davened by yourself, but you made a mistake that you need to return. (Therefore, they allowed you to be Yoitza from the Chazon), and when you didn't Daven yet at all, (where we make you Daven on your own.)

Rabbah b. b. Chana quoted R' Yochanan: the Rabanan eventually admitted to R' Gamliel (that he was correct). However, Rav says that the argument still remains in place. Chiya the son of Rabbah b. Nachmeini heard (R' Yochanan's statement that the Rabanan retracted to R' Gamliel) and told it to R' Dimi b. Chinina. He responded: Rav held that the argument still remains in place. He said: even Rabbah b. b. Chana said when R' Yochanan said over this, Reish Lakish argues and said that the argument is still in it's place.

The Gemara asks: did R' Yochanan say this? After all, R' Chana b. Tziporah quoted R' Yochanan to say that the Halacha is like R' Gamliel. This implies, since we need to say that the Halacha is like him, that the Rabanan still argue.

### **Daf 35a**

When R' Abba came from across the sea, he explained: when we said that the Chachumim agreed to R' Shimon b. Gamliel, that's by the Davening of Rosh Hashana and Yom Kippur of (Yovel). When we say the Halacha is like R' Shimon b. Gamliel, which implies that they still argue, that refers to the Davening of the rest of the year.

The Gemara asks: is that so? But, R' Yochanan said that the Halacha is like R' Shimon b. Gamliel by the Davening of Rosh Hashana and Yom Kippur of (Yovel).

Rather, R' Nachman b. Yitzchok says: who did we say agreed? That's R' Meir, but the Chachumim who argued with R' Meir held that the Rabanan (of the previous generation) argued, and on them we say that the Halacha is like R' Gamliel, which implies that they still argue. As we learned: R' Meir says that the Chazon is Moitzie the congregation with the Davening of Rosh Hashana and of Yom Kippur of (Yovel). The Chachumim say: the same way the Chazon is obligated to Daven, so too is every individual is obligated. What's the difference (between Rosh Hashana and Yovel and other days)? Could it be because it has too many P'sukim? The Gemara rejects this: after all R' Chananel quotes Rav that, as soon as he says "as it says in your Torah" (without mentioning the actual P'sukim), you don't need any more.

**Tosfos quotes Rashi: since he needs to say the P'sukim of the Musaf of Rosh Chodesh and Rosh Hashana and Malchious Zechronios and Shofros. (The Gemara rejects this); since he says "it says in your Torah etc. i.e., let us sacrifice before you (the Korbanos) like you commanded according to your will, like you wrote to us in your Torah" you don't need to say the P'sukim of the Musaf.**

However, he quotes his Rebbeim that R' Chananel said his Halacha by Malchious Zechronos and Shofros, (that you don't need to say the actual P'sukim). However, Rashi asks:

that this is not like either the Chachumim and not like R' Yochanan b. Nuri. As we learned; you don't say less than ten P'sukim for Malchious etc.

However, R' Tam explains: it really applies to the P'sukim of Malchious Zechronos and Shofros. When you start saying P'sukim, that's when we say you can't say less than a certain amount of P'sukim, each opinion according to their amount. However, you can exempt yourself completely by saying "like you wrote to us in your Torah." However, you always need to mention the P'sukim of Musaf, since they're in place of the Korbanos.

However, you don't need to mention the P'sukim of Musaf of Rosh Chodesh during Rosh Hashana. It's enough if you need to say "besides the Olos Chodesh and its Minachos," and this includes all the Olos of Musaf Rosh Chodesh. So, in order to also mention the goat that's a Chatos, you say "two goats for atonement, and the two Korban Tamids brought the correct way."

Rather, the Gemara says: since they're, in general, a long Davening.

### **New Sugya**

We learned: R' Chananel quotes Rav that, as soon as he says "as it says in your Torah" (without mentioning the actual P'sukim), you don't need any more. We thought to say that it only applies to an individual, but not by a (Chazon) Davening for a congregation. However, R' Yehoshua b. Levi said that it applies by both an individual and a congregation, as soon as he says "as it says in your Torah" (without mentioning the actual P'sukim), you don't need any more.

R' Elazar says: someone should prepare the Davening (by saying the words first to get used to the words), and then Daven. R' Abba says: R' Elazar's words makes sense with the Davening of Rosh Hashana and Yom Kippur of (Yovel) and other Tefilos that you pray once in a while, but you don't need to do this for the Tefilos of the rest of the year. The Gemara asks: is that so? but didn't R' Yehuda prepare his (regular) Tefila and Daven? The Gemara answers: R' Yehuda was different since he only Davend every thirty days (since he was very busy reviewing his learning), so its like he was Davening this Tefila once in a while.

R' Acha b. Avira quotes R' Shimon Chasida: R' Gamliel held that even the people in the fields are exempt from the Chazon. The Gemara asks: is this to imply that he holds that the ones that are in the city are, of course, Yoitza. On the contrary. Those (in the field) are an Onness, but the ones here aren't an Onness. As we see that Abba b. R' Binyamin b. Chiya says that, the people standing behind the Kohanim are not included in their Brachos (in Birchas Kohanim).

Rather, when Ravin came, he quoted R' Yaakov b. Idi quoting R' Shimon b. Chasida; R' Gamliel doesn't exempt but the people in the fields. Why? Because they have an Onness with having to do their work. However, he doesn't exempt those people in the city.

**End of Mesechta**

**Hadran Alach**