

Daf Hashvuah Gemara and Tosfos Rosh Hashana Daf 30
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Starting Mesechta Taanis, I'll be only writing on the Halacha Gemaras.

New Sugya

R' Elazar says: R' Yochanan b. Zacai only said to blow it in Yavna. The rabbis told him back: he said it whether in Yavna or any other place with a Beis Din. The Gemara asks: these rabbis seem to be exactly like the Tanna Kama (who said "R' Yochanan b. Zacai decreed to blow in every place where there was a Beis Din.")

The Gemara answers: the practical difference between them is a temporary Beis Din. (the Tanna Kama permits every Beis Din, even if they're temporary. However, the last rabbis only permitted an established Beis Din, since they compared it to Yavna.)

Daf 30a

R' Huna says: they must blow with Beis Din. The Gemara asks: what does he mean "with Beis Din?" The Gemara answers: in front of Beis Din, to exclude that you can't blow outside of Beis Din.

Rava asks: our Mishna says "this is another thing that Yerushalayim had over Yavna etc." What does it mean by 'another?' If to be meant literally, that can't be. After all, (the Mishna didn't mention anything before that Yerushalayim had over Yavna), so it should have said 'this' (is the advantage). Rather, (it's hinting to a different advantage.) If the advantage is that, in Yerushalayim, even individuals blew their own Shofar. However, in Yavna, individuals didn't blow (but only can listen from Beis Din). However, that can't be, because R' Yitzchok b. Yosef said, when the Chazon finished blowing in Yavna, a person couldn't hear any other sound entering his ears from the blows of all the Shofars.

Rather, we must say the advantage was, that, in Yerushalayim they blew whether it was the time when Beis Din convened or whether it's a time when they didn't convene. However, in Yavna they only blew during the time when Beis Din convened, but not when they didn't convene. This infers that they blew in all cases during the time they convened, whether they were in front of Beis Din or not.

The Gemara answers: no, in Yerushalayim they blew in front of Beis Din and away from Beis Din. However, in Yavna, they only blew in front of Beis Din and not when they weren't before Beis Din.

Tosfos explains: when we said that they couldn't hear from all the individuals blowing, that's because they came to blow because they didn't hear Beis Din blowing. After all, those who were Yoitza with Beis Din were forbidden to blow again since there is a rabbinical prohibition to blow Shofar on Shabbos for no valid reason.

Another version of R' Huna; he said his Halacha on the following Braisa: The Pasuk says (by Yovel) "on Yom Kippur, you blow the Shofar in all your land." This teaches us that every individual is obligated to blow. R' Huna says: he needs to blow with Beis Din. The Gemara asks: what does he mean "with Beis Din?" The Gemara answers: during the time Beis Din convenes, to exclude that you can't blow outside the time that Beis Din convenes.

Rava asks: the Braisa says that the blowing for Rosh Hashana and Yovel supersedes Shabbos in the countryside, a man with his house. What does it mean “with his house?” If it means the man with his wife (as a wife is known as ‘Beiso,’ his house); is a woman obligated in these Mitzvos? After all, they’re positive Mitzvos that are time-based, which women are exempt from. Rather, it must mean a man may blow in his house, (inferring anytime), even when Beis Din is not convening. The Gemara answers: no, he can only blow there when Beis Din is convening.

Tosfos asks: still, it seems to be difficult to the first version of R’ Huna who only allows blowing in Beis Din, and here it says a man may blow in his house.

Tosfos answers: we can explain; this, which we allow a man in his house in the countryside is only during Yovel, and not on Rosh Hashana. (However, this would fit only if the Braisa has the text “and in the countryside, a man in his house.” This implies that it’s only referring when it’s applicable in the countryside, which is during Yovel.) However, if we have the text “in the countryside” without a ‘Vuv’ (and), and the text isn’t “and in the countryside,” you can’t say this. (After all, it’s now read “Rosh Hashana and Yovel are the same that blowing supersedes in the countryside.)

Tosfos answers: perhaps this ‘countryside’ refers to Yerushalayim (where it’s permitted outside Beis Din, as we explained in the Mishna). However, Tosfos concludes: the words “in all your land” (in the Pasuk) implies to all of Eretz Yisrael. (So, it doesn’t fit so well after all.)

R’ Sheishes asks: the Braisa says Yovel and Rosh Hashana are the same regarding blowing Shofar and to the Brachos (of Musaf), except that, by Yovel, you blow whether you’re in the Beis Din that Mekadesh the month, or in another Beis Din that didn’t Mekadesh the month, and every individual is obligated to blow. However, by Rosh Hashana, you blow only when you’re in the Beis Din that Mekadesh the month, and not in another Beis Din that didn’t Mekadesh the month, and every individual is not obligated to blow. What does it mean (by Yovel) that every individual is obligated to blow? If it means that individuals only blew on Yovel and not on Rosh Hashana, that can’t be because R’ Yitzchok b. Yosef said, when the Chazon finished blowing in Yavna, a person couldn’t hear any other sound entering his ears from the blows of all the Shofars. Rather, we must say that individuals blew on Yom Kippur whether it’s during the time Beis Din convenes or during the time Beis Din is not convening, and on Rosh Hashana they only blew during the time Beis Din convenes. The Gemara answers: really, it refers to only blowing during the time Beis Din convenes. The Braisa means: on Yovel you blow during the time Beis Din convenes, whether you’re in front of Beis Din or not, and on Rosh Hashana, you blow during the time Beis Din convenes and only in front of Beis Din.

We learned similarly; Rabbi says that you only blow during the time Beis Din is sitting.

Tosfos quotes Rashi: we refer to Yovel. However, Tosfos says that it could refer also to Rosh Hashana, that you can’t even blow before Beis Din but for the time that they’re sitting there.

R’ Zeira inquires: if they stir to get up, but hadn’t yet stood up, what’s the Halacha? Do you only need Beis Din sitting, and that you have. Or do you need it to be during the time Beis Din convenes, which you don’t have. The inquiry remains unresolved.

New Sugya

The Mishna says: Another thing that Yerushalayim was more lenient than Yavna, that any place that can see Yerushalayim, hear Yerushalayim, are close and are able to come to Yerushalayim, their people can blow the Shofar. ‘Seeing’ comes to exclude those who are in a valley (and can’t see Yerushalayim, despite being close). ‘Hears’ comes to exclude those who are on a mountain (and can see Yerushalayim, but are too far away to hear it). ‘Close’ excludes those who are out of the T’chum. “able to come” excludes those who can’t come because there is a river that separates them.

New Sugya

Originally, they took the Luluv in the Mikdash for seven days, and in the rest of the country on the first day. However, after the Beis Hamikdash’s destruction, R’ Yochanan b. Zacai enacted that you’ll take the Luluv outside the Mikdash for seven days as a remembrance to what happened in the Mikdash, he also enacted to forbid (eating from Chodosh) the whole day that they would have brought the Omer, (i.e., on the sixteenth of Nissan).

The Gemara asks: how do we know that we do things in remembrance to the Mikdash? For the Pasuk says: “I will bring healing to you, and of your wounds I will heal you, said Hashem, since Tzion is called ‘pushed aside,’ there are none inquiring of you.” This implies that there should be inquiring for it.

New Sugya

The Gemara asks: why did R’ Yochanan b. Zacai make it forbidden to eat Chodosh the whole day of the sixteenth of Nissan? The Gemara answers: it shall be quick in our days that the Beis Hamikdash will be rebuilt and they’ll say that we ate Chodosh last year as soon as the sun rose, so we’ll do the same this year. However, they won’t know that, last year where there was no Korban Omar, Chodosh is permitted by sunrise. However, today, when there is a Korban Omar, the bringing of the Omar makes it permitted.

The Gemara asks: when might the Beis Hamikdash be potentially rebuilt that we should have this problem? If you say it will be rebuilt on the sixteenth, this wouldn’t be a problem. After all, (since there was no Beis Hamikdash), it was already permitted by sunrise. Therefore, we must say that it was already built on the fifteenth. If so, we should permit it on the sixteenth from midday. As we were taught; those who lived far away (and are not aware when the Omar is brought) are permitted to eat Chodosh from midday and on since Beis Din is not lazy in bringing it (and makes sure to have it brought before midday). The Gemara answers: we need this when it was built on the fifteenth close to sunset. Alternatively, it was built that night.

Daf 30b

R’ Nachman b. Yitzchok answers that R’ Yochanan b. Zacai is following the opinion of R’ Yehuda who explains the Pasuk (that Chodosh is forbidden) “until the actual day” to mean until the actual of the whole day, and the word ‘until’ connotes including that time (i.e., it’s forbidden until after the whole day).

The Gemara asks: does he really hold like R’ Yehuda? After all, they argue. As the Mishna says; when the Beis Hamikdash was destroyed, R’ Yochanan b. Zacai enacted that the day of the Omar should be completely forbidden. R’ Yehuda said: (this is unnecessary) since the Torah forbids it (from the above Pasuk). The Gemara answers: (really, they agree) and R’ Yehuda made a mistake (about R’ Yochanan b. Zacai’s opinion). He thought R’ Yochanan b. Zacai was saying it’s forbidden from the rabbis’ enactment. However, in truth, he’s saying that it’s forbidden from the Torah. The Gemara asks: but didn’t we say he

enacted it? The Gemara answers: what does it mean that he enacted? He Darshined (it from a Pasuk), and then enacted (for the people to obey).

New Sugya

Originally, the Beis Din accepted witnesses testifying about the new moon the whole day (of the thirtieth of Elul, perhaps they'll turn it into Rosh Hashana). Once, witnesses delayed coming (until after they brought the afternoon Tamid) and they ruined the Leviyam's song (that they sang the weekday Shir, and not the one for Rosh Hashana).

Tosfos explains: they ruined the Shir of the afternoon Tamid, as the Gemara says. However, they didn't enact a Yom Tov Shir for the morning Tamid, as Rashi says. After all, for most years, the witnesses hadn't arrived before the morning Tamid and its only a Safeik whether they'll sanctify the day or not.

Tosfos asks: why don't we consider it as ruining Musaf, since it wouldn't be brought since we wouldn't be able to bring the Musaf after bringing the afternoon Tamid. As we Darshen in Pesachim "on it, we finish." (I.e., we finish sacrificing for the day with the afternoon Tamid.) If you'll say that you will bring the Musaf and you'll just leave the limbs on the top of the Mizbeiach, since the Pasuk "on it, we finish" refers only to burning on the Mizbeiach, and you'll burn it tomorrow. However, this will only fit well according to the opinion in Zevachim that the limbs don't become Pasul by staying overnight on top of the Mizbeiach, but what would we say according to the opinion that it becomes Pasul?

If you'll say that the way out is that you sacrifice a sheep on condition, if witnesses will eventually show up, it will be a Musaf. If they don't come, then this would be the afternoon Tamid. This can't be. After all, why did the Gemara say that this is ruining of the Tamid? If it's because they thought that witnesses won't show up and they said the weekday Shir, (however, since witnesses showed up), it wasn't said by the Tamid, but they said the weekday Shir of the afternoon Tamid by the Musaf of Rosh Chodesh that

Also, according to the opinion that they didn't say any Shir, that's because they were waiting the whole time for, perhaps, the witnesses will show, thus, they don't know what Shir to sing now. If so, if the witnesses didn't show up until they didn't have enough time to say the Shir, the day's more ruined by not bringing all the other Korbonos. However, with this point, we can say that the witnesses never showed, therefore, there was no other problem but that they didn't say the Shir.

Tosfos answers: you may even bring the Rosh Chodesh Musaf after the afternoon Tamid. We say the Asei of the community (to bring a Musaf), supersedes the Asei of finishing sacrificing with the afternoon Tamid. This is similar to what we say in Gitten that you can free a slave to have him combine to a tenth (for a Minyan), [despite transgressing the Asei of freeing a slave] since a Mitzva of the community is different (since it supersedes the Asei of freeing). We also find a precedent by the Asei of finishing sacrificing with the afternoon Tamid in Pesachim, that the Asei of bringing a Pesach supersedes it, since the Asei of Pesach has Kareis. We also see this concept (of a stronger Asei superseding a weaker Asei) that, (without a Pasuk excluding it), we would say that the Asei of (a Metzarah bringing birds to cleanse himself) supersedes the Asei of sending away a mother bird, since it promotes peace among a husband and wife (since this preparation helps him to be permitted to his wife).

Tosfos asks: why did this ruin the Shir? After all, we say that the Shir was at the time of the libation, as we say that we don't say Shir but over wine. We also say in Erichin that you can wait to bring the libation at night or until the next day. We also see in Menachos that someone can bring his Korban today and his libations even ten days later. As we say in Temurah; the Pasuk says "its Menachos and libations" (which is extra to include) that you may bring them at night or the next day.

Tosfos answers: you should L'chatchila bring the libation with the Korbon. After all, if you bring it at night, you wouldn't be able to say the Shir at night. As we say in Erichin (that they compared the Shir to the Korban), just as the Korban is brought by day, so too is the Shir only by day. Even the next day (it's not so simple to say Shir) since the Gemara has an inquiry whether to say the Shir. As the Gemara inquires: libations that are brought by themselves, i.e., those that the community Korban was brought one day, and the libations were brought the next day, does it need Shir or not? The Gemara doesn't resolve the inquiry.

Tosfos is bothered by the question: R' Meir there says that the Korban is not Kosher without the Shir, so how can we say it's Kosher when brought another day without Shir?

Tosfos answers: that's referring to a case where the libations were brought with the Korban, that it's brought when it was Shechted, which is only during the day. Those are the libations that need Shir.

Tosfos concludes: (even if you can say Shir on another day, it's better to bring the libation with the Korbon so you can say it both on the "eating and drinking" (of the Mizbeiach). As it says in Erichin (by the inquiry whether you only say it with a Korbon) since you only say it by the eating and drinking, and not only on the drinking. (So, we see that it's better to say it on both.)

Although the Gemara says that one can bring his Korbon today and then bring the libations after ten days, which infers that he's allowed to L'chatchila, that's only by an individual's Korban where you don't say Shir, since you only say Shir on a communal Korban that has a set time to bring, as it infers in Erichin.

Therefore, they enacted that, if witnesses come from the late afternoon and on (they wouldn't accept them) and they'll keep that day and the next as Kodosh. However, when the Beis Hamikdash was destroyed, R' Yochanan b. Zacai enacted to accept the witnesses the whole day.

The Gemara asks: what was the ruining of the Leviyim's song? They explained here (in Bavel) that they didn't say Shira at all (since they were waiting to find out what to sing). R' Zeira says that they said the weekday Shir with the afternoon Tamid.

R' Ziera taught his son Ahava: go out and teach that they enacted not to accept witnesses of the new month unless there is enough time to bring the Tamidim, Musufim, bring their libations and to say the Shir without any mistakes. The Gemara asks: I understand if you say they said the weekday Shir, that's why we can say that it was said with a mistake. However, if you say that they didn't say any Shir, what kind of mistake was by the Shir? The Gemara answers: since they didn't say any Shir, there is no bigger mistake than that.

R' Acha b. Huna asks: we learned; The Shir of the morning Tamid of Rosh Hashana was said like a regular weekday. By the Musaf, they said the Shir of Harninu etc. By the afternoon Tamid they said the Shir of Kol etc. When Rosh Hashana falls on Thursday that's Shira is anyhow Harninu etc. they didn't say it in the morning because they'll be repeating it. Rather, they said the Shir of Hasirosi. However, if the witnesses arrive after they brought the morning Tamid, they said Harninu by Shachris (on the possibility that it won't be Rosh Hashana) although you'll repeat it (if it turns out to be Rosh Hashana). It fits well if we say, whenever they were in doubt, they said the weekday Shir, that's why they said they'll repeat the Shir (since they would say the weekday Shir). However, according to the opinion that they didn't say at all, what does he mean that he says it and doubles it?

Daf 31a

The Gemara answers: it's truly the Shir of the day. (We only change it to avoid doubling it, but that's not too important that we should not say it on the Safeik it's Rosh Hashana for, perhaps, you'll end up repeating it.)