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Rosh Hashanah
Daf 32

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

MUSSAF SHEMONEH ESREI

➤ The Mishna states that the order of the brachos recited in the Mussaf Shemoneh Esrei are Avos, Gevuros Geshamim and Kedushas Hashem. Included in the brachah of Kedusha is Malchiyos but we do not blow the shofar then. The brachah of Kedushas Hayom is recited next and there we do blow. Zichronos and Shofaros are also said and we blow together with each one of them. He then concludes Shemoneh Esrei with the last three brachos. This is the opinion of Rabbi Yochanan ben Nuri. Rabbi Akiva challenges Rabbi Yochanan: if the shofar is not blown by Malchiyos, why is it recited? Rabbi Akiva disagrees and maintains that the order is as follows: Avos, Gevuros Geshamim and Kedushas Hashem are recited and then Malchiyos is combined with the brachah of Kedushas Hayom and shofar is blown then. Zichronos and Shofaros are also said and we blow together with each one of them. He then concludes Shemoneh Esrei with the last three brachos.

The Gemora explains Rabbi Akiva’s question to mean that there should be nine verses mentioned in the brachah of Malchiyos instead of the ten verses that are recited with Zichroniyos and Shofaros. His reasoning is that since shofar is not blown by Malchiyos like by the other brachos, the amount of verses should be different as well.

The Gemora cites Scriptural sources for all the brachos recited in the Mussaf Shemoneh Esrei. (32a)

TEN VERSES IN THE BRACHOS

➤ The Mishna teaches that each of the three additional brachos is made up of ten verses taken from Tanach. The verses serve to illustrate the three concepts of Kingship, Remembrance and Shofar. Rabbi Yochanan ben Nuri maintains that if one only recited three verses in each, he has still fulfilled his obligation.

The Gemora cites several sources to explain the need for assembling verses to demonstrate Hashem's monarchy: Rebbi finds the source in Tehillim 150, which uses the term hallel ten times



in praising Hashem. Rabbi Yosef points to the Ten Commandments as the source. Rabbi Yochanan says that they commemorate the ten statements through which Hashem created the world, as recorded in Bereishis.

The Gemora explains Rabbi Yochanan ben Nuri's opinion to mean that one recited one verse from the Torah, one from the Prophets and one from the Writings, so that they are three verses in total. (32a)

ELABORATION ON THE VERSES

➤ The Mishna states that we do not mention any verse that deals with punishment in these additional brachos. The Mishna rules that one should begin with the verses from the Torah, (continue with verses from the Writings) and conclude with the verses from the Prophets. Rabbi Yosi maintains that if one concluded with the verses from the Torah, he has fulfilled his obligation.

The Gemora cites several examples of verses that deal with punishment and therefore they should not be included in the verses which are inserted into the Shemoneh Esrei.

The Gemora adds another rule that a verse that deals with a Remembrance of an individual should not be included in the verses inserted into the Shemoneh Esrei.

The Gemora cites several disputes between Rabbi Yosi and Rabbi Yehudah regarding the specific verses included in the brachos.

The Gemora modifies the dispute between the Tanna Kamma and Rabbi Yosi. The Tanna Kamma maintains that one should begin with verses from the Torah and conclude with verses from the Prophets. Rabbi Yosi holds that it is preferable to conclude with a verse from the Torah but if he concludes with a verse from the Prophets, he has fulfilled his obligation. (32a – 32b)

SHOFAR AND HALLEL

➤ The Mishna states that the one who is the leader (chazzan) for the Mussaf Shemoneh Esrei cause the shofar to be blown (not during Shacharis). When hallel is recited (on Yom Tov), the one who is the leader for Shacharis leads the hallel service.

Rabbi Yochanan explains that the Mishna was taught during the time that the government decreed that they cannot blow shofar. Shofar was blown during Shacharis and the government

sent spies to see if the decree was being adhered to. It was at that time that it was decided to begin blowing by Mussaf, so they wouldn't be caught.

The Gemora infers from the Mishna that hallel is not recited on Rosh Hashanah. Rav Avahu explains that the Heavenly angels asked Hashem as to the reason that Klal Yisroel does not sing to You on Rosh Hashanah and Yom Kippur. Hashem responded by asking rhetorically, is it possible that when the King is sitting on the Seat of Judgment and the books of life and death are opened before Him, that Klal Yisroel should recite song at that time. (32b)

DAILY MASHAL

SONG ON ROSH HASHANAH

➤ The Gemora infers from the Mishna that hallel is not recited on Rosh Hashanah. Rav Avahu explains that the Heavenly angels asked Hashem as to the reason that Klal Yisroel does not sing to You on Rosh Hashanah and Yom Kippur. Hashem responded by asking rhetorically, is it possible that when the King is sitting on the Seat of Judgment and the books of life and death are opened before Him, that Klal Yisroel should recite song at that time.

The Tur (581) writes that one should bathe himself and take a haircut before Rosh Hashanah based on the Medrash which states that one

should eat, drink and rejoice on Rosh Hashanah since he knows that Hashem will perform a miracle for him.

The Yom Teruah asks from our Gemora which states that song is not recited on Rosh Hashanah. He answers that each individual can rejoice since he is confident that Hashem will judge him favorably however there will be those in the world that will be sentenced for death and because of them, hallel is not recited on Rosh Hashanah.

The Aruch Lener comments that the Heavenly angels did not inquire about themselves since they understand that they should not sing when there are people being inscribed for death. They were only asking in regards to Klal Yisroel, that they should recite hallel since they should be secure that they will be inscribed for a good year. Hashem answers that nevertheless, it would be inappropriate for them to recite hallel cheerfully while they are being judged.

He writes further that the Heavenly angels were asking about Klal Yisroel reciting hallel since they do not have permission to sing praise to Hashem unless Klal Yisroel sings first, so in essence they were asking regarding themselves.

The assumption of the Aruch Lener that the heavenly angels refrain from singing on Rosh Hashanah is not universally accepted. Tosfos in

Eruchin (10b) writes explicitly that the Heavenly angels do sing on Rosh Hashanah. His proof is from our Gemora that the angels do not inquire about themselves. It is evident that they do sing and their question is only regarding Klal Yisroel.

Reb Yonason Eibshitz in Yaaros Devash (14) explains that the Heavenly angels claimed that while they understand why Klal Yisroel does not recite hallel on Rosh Hashanah but they should be able to sing since there is no book of death opened for them. The answer given to them is that there is a judgment for them as well (like it is said in the tefillah of u'nesaneh tokef). The book of life is referring to the judgment for the angels since they live forever. The book of death is opened for people since they can be inscribed to die. This is the reason why the angels and Klal Yisroel refrain from singing on Rosh Hashanah.

The Maharsha in Eruchin asks why we are able to recite 'az yashir' on Rosh Hashanah. He answers that this is only relating what Moshe and Klal Yisroel sang when they crossed over the sea.

It is cited in the name of Reb Chaim Brisker that it is permitted to recite the shir shel yom on Rosh Hashanah since that does not require complete happiness when it is being recited. Hallel can only be recited if one is in a state of complete happiness and that is not possible on Rosh Hashanah.