

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara concludes demonstrating that Rebbi agrees with R' Huna's explanation of the Mishnah's phrase, "it does not appear more than eight"

2) **MISHNAH:** The Mishnah discusses instruments that are blown in the Beis HaMikdash and when those instruments are blown.

3) Trumpet blasts

It is noted that the Mishnah's statement regarding the minimum and maximum number of trumpet blasts in the Beis HaMikdash is inconsistent with the R' Yehudah's opinion about this matter.

The point of dispute between R' Yehudah and Rabanan about this matter is identified.

Each opinion identifies its source and offers an alternative explanation of the other's explanation.

A statement of R' Kahana is cited and explained to be consistent with R' Yehudah's position.

The reason why R' Kahana's opinion cannot be reconciled with Rabanan is explained.

4) Flute

The Gemara explains why the flute is played on the days enumerated in the Mishnah.

The reason Hallel is completed each day of Sukkos but not each day of Pesach is explained.

The reason why full Hallel is or is not recited on other days is explained.

Three reasons are given to explain why we do not read Hallel on Purim.

The Gemara explains that the term חליל and אבוב refer to the flute and the reason the instrument is called a חליל is explained.

A Baraisa describes some of the special musical instruments of the Beis HaMikdash.

Rav and Shmuel disagree about the exact meaning of one of the pesukim cited in the previous Baraisa.

A Baraisa is cited that supports one of those interpretations.

5) Utensils of the Beis HaMikdash

The Gemara concludes its citation of the above Baraisa to teach that the utensils of the Beis HaMikdash were made in pairs and concludes with a teaching of R' Shimon ben Gamliel related to an unsuccessful attempt to widen the Shi'loach to increase its flow.

Another teaching of R' Shimon ben Gamliel is cited.

Abaye explains a word used by R' Shimon ben Gamliel. ■

Distinctive INSIGHT

Reading Hallel throughout the year

דאמר ר' יוחנן וכו' שמונה עשר ימים שהיחיד גומר בהם את ההלל

The Mishnah taught that there are twelve days during the year when a flute is played in front of the Altar. The Gemara cites a statement of R' Yochanan in the name of R' Shimon b. Yehotzadak who explains that these days are special in that they are days when there is an obligation to recite Hallel. R' Yochanan's statement is that there are eighteen days when Hallel is recited. The list of the Mishnah and that of R' Yochanan do not match. Rashi explains that our Mishnah only lists days on which there is a musaf offering, so it does not list the eight days of Chanukah. Tosafos notes that R' Yochanan does not list the Hallel recited on erev Pesach or on erev Pesach Sheni, because that recitation was only done in the Mikdash by those who were bringing the offering, and it was not read throughout the land.

Regarding the recitation of Hallel on these special days, Rashi (Ta'anis 28b) explains that there is an obligation upon each individual to complete the Hallel on these days. Tosafos adds that there is a communal obligation as well to complete the Hallel on these days, and our Gemara means to say that the Jewish people as a whole have this obligation.

Tosafos explains that when R' Yochanan says that "on these days we complete the Hallel," he does not mean that there are other days when we say an abridged Hallel. Rather, the only days Hallel must be read is on these days which are listed. Although we read an abridged Hallel on Rosh Chodesh and on Pesach after the first day, there is no obligation at all for this to be done, and our conduct is just a custom that we have adopted. Tosafos cites several proofs to show that reading Hallel on Rosh Chodesh in its abridged form is not an obligation. Tosafos concludes that even the custom of reading an abridged Hallel on Rosh Chodesh is only incumbent upon the tzibbur, when a minyan is present. An

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REVIEW and Remember

1. On what days are flutes played in the Beis HaMikdash?
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2. On how many days a year is full Hallel recited?
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3. What are the reasons that Hallel is not recited on Purim?
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4. Why is a flute called a חליל?
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HALACHAH Highlight

Reciting only half Hallel on the seventh day of Pesach

דחג חלוק בקרבנותיהן דפסח אין חלוקין בקרבנותיהן

On Sukkos there are different korbanos but on Pesach the korbanos are not different

The Gemara teaches that the reason why on Sukkos we say a full Hallel every day but on Pesach it is only said on the first day is that on Sukkos each day has a different korban in contrast to Pesach where the same korban is brought all seven days. Beis Yosef¹ quotes our Gemara and then records a second explanation in the name of Shiblei HaLeket. Shiblei HaLeket cites a Midrash which states that full Hallel is not recited on Pesach because the Egyptians drowned in the sea and the pasuk in Mishlei (24:17) relates, **בנפול אויבך אל תשמח**

You should not rejoice at the downfall of your enemies. Taz² only references the reason of Shiblei Haleket that on the seventh day of Pesach the Egyptians drowned and consequently, since full Hallel is not recited on the seventh day of Pesach it is also not said on Chol HaMoed so that Chol HaMoed should not seem more important than Yom Tov.

Yeshuos Yaakov³ references numerous authorities who question why Taz and others would cite the explanation of Shiblei Haleket rather than the explanation recorded in our Gemara. He explained that Hallel is not recited on Yom Tov to commemorate a miracle that occurred on that date, rather the Yom Tov itself mandates that Hallel must be recited. This is evident from the fact that the Gemara entertains the possibility of reciting Hallel on Rosh HaShanah and Yom Kippur even though we do not commemorate a miracle on

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individual does not have to begin saying the abridged Hallel, but if he does begin, he should complete it.

Tosafos in Sukka (44b) cites the Gemara in Pesachim (117a) that tells us that the prophets enacted that whenever the Jewish people are threatened and they are saved from that threat, they should sing Hallel when they are redeemed. Tosafos explains that the Hallel of redemption is said when the Jews are all together, but R' Yochanan was referring to the Hallel which is said on the festivals, which is completed even without the entire community together.

Rambam (Hilchos Chanukah 3:5,6) writes that Hallel of the eighteen days was set by the "sofrim" (rabbinic). Ra'avad disagrees and says that this mitzvah was established by the prophets, based upon the Gemara in Pesachim, where the prophets ruled that Hallel should be read at intervals (festivals) and after redemption (Chanukah). ■

those days. Another occurrence that generates an obligation to recite Hallel is a miracle. Thus Hallel is recited on Chanukah even though there isn't a special korban that is brought. Therefore, on the seventh day of Pesach there are two potential reasons to recite Hallel. One reason is that it is Yom Tov and the other is that a miracle occurred. Consequently, two different reasons are necessary to explain why a full Hallel is not required – one explanation to explain why being Yom Tov in and of itself is not a sufficient reason to recite a full Hallel and one why the miracle is not a reason to recite a full Hallel. ■

1. בית יוסף ארו"ח סי' תי"ז ד"ה כל הימים.

2. ט"ז שם סק"ג.

3. ישועות יעקב שם סק"א. ■

STORIES Off the Daf

The King's Table

וספרי חיים וספרי מתים פתוחים לפניו
וישראל אומרים שירה

Rav Levi Yitzchak of Berditchev, zt"l, offered a parable to understand why we do not say hallel on Rosh Hashanah and Yom Kippur. "This can be compared to a king who loves his children very much. Since they are close to the king they grasp his greatness and can sing his praises as is fitting.

After a while, these children left the king's palace to a distant place. They

went on a long and dark journey. Their expensive garments became soiled and torn. Any remnant of good they had taken from the king's table was lost and they virtually forgot their noble lineage due to the difficult circumstances they were required to endure. After enduring much difficulty and pain, they returned to the gate of their father the king. Obviously they were filled with shame and at first they were certainly unable to praise the king as is fitting. How could they explain why they had left and strayed to such distant places? It was only after the king graciously forgave them and they were able to remove their soiled gar-

ments that they began to return to themselves. After spending some time in the presence of the king, partaking of the delicacies of the palace, they could once again praise the king as is fitting."

Rav Levi Yitzchak explained, "Each year we are just like those princes. When Rosh Hashanah and Yom Kippur arrive, we feel so ashamed of our sins that we cannot possibly say hallel—fitting praise for the King. It is only after we are completely cleansed from all sins and have prepared for Sukkos that we can once again praise the King eight days as is fitting."¹ ■

1. קדושת לוי, ר"ה ■