



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Rosh Hashanah Daf Chuf Vuv

MISHNA

- All shofars are valid to use for Rosh Hashanah except the horn of a cow, because its horn is called a "keren", not a shofar. **R' Yose** says, all shofars are referred to as keren as well, as in the pasuk "Bimshoch b'keren hayovel" (and therefore the horn of a cow is valid as well).

GEMARA

- **Q:** How do the **Rabanan** respond to **R' Yose**? **A:** They say, all other horns are referred to as "keren" and as "shofar", whereas the horns of a cow are only referred to as "keren", as the pasuk says "v'karnei re'eim karnav".
 - **R' Yose** says, we find a cow's horn referred to as shofar in the pasuk that says "mishor par", which can be darshened to be read as "shofar". The **Rabanan** darshen that pasuk to mean a "shor" that is as large as a "par".
- **Ulla** said, the reason the **Rabanan** don't allow use of the cow's horn is like **R' Chisda** said, the reason the Kohen Gadol may not enter the Kodesh Hakodashim wearing the golden clothing is because the prosecutor cannot become the defense attorney (gold cannot be used to bring a kapparah for the sin of the Golden Calf, and for the same reason a cow's horn can't used).
 - **Q:** We use the blood of a par and don't seem concerned for that!? **A:** Since it is no longer in the par, we don't have that concern.
 - **Q:** The Aron, Kapores, and Keruvim are made of gold and we don't have this concern!? **A:** We are only concerned when the Kohen Gadol, when trying to bring about a kapparah, uses something that reminds of the Eigel, not for something which is always there and happens to be made of gold.
 - **Q:** We use the gold ladle and shovel and don't have this concern!? **A:** We are only concerned when the Kohen Gadol wears something of gold, not when he uses a golden keili.
 - **Q:** The Kohen Gadol wears the golden clothing when he does the Avodah outside of the Kodesh Hakodashim!? **A:** It is only a problem when he wears this inside, in the actual place of the Shechina.
 - **Q:** The shofar is also only used outside the Kodesh Hakodashim, so why is using the cow's horn a problem? **A:** Since it is used to try and make Hashem remember the Yidden for good, it is considered as if it is used inside.
 - **Q:** How could **Ulla** say this is the reason, when the Mishna gives a different reason for the **Rabanan**? **A:** He says that the **Rabanan** actually give both reasons. **R' Yose** doesn't agree with either reason: 1) because the shofar is only used outside, and 2) because all shofars are referred to as "keren" as well.
- **Abaye** said, the reason for the **Rabanan** is that the pasuk says "shofar", in the singular. Since a cow's horn has numerous layers, it is as if it is more than one shofar, and therefore cannot be used.
 - **Q:** How could **Abaye** say this is the reason when the Mishna gives a different reason for the **Rabanan**? **A:** He says that the **Rabanan** actually give both reasons. **R' Yose** doesn't agree with either reason: 1) because the shofars of a cow are attached, they are considered to be one shofar, and 2) because all shofars are referred to as "keren" as well.

- The Mishna refers to a ram as “yovel”. We find the use of this term in a Braisa where **R’ Akiva** said that in Arabia they refer to a ram by the term “Yuvla”. Another place referred to a nidah as “galmuda”, and yet another place referred to a ma’ah coin as “kesita”.
 - **Rebbi** said, he once heard commerce referred to as “kirah”.
 - **Reish Lakish** said, he once heard a bride referred to as “nifli”, and a rooster referred to as “sechvi”.
 - **Levi** once had someone complain that another had committed “kava” against him. Others explained to **Levi** that it means he was robbed.
 - The **Rabanan** were unsure what the word “seirugin” meant. They then heard **Rebbi’s** maidservant using the term to refer to intervals (as opposed to all at once).
 - The **Rabanan** were unsure what the word “chaluglugos” meant. They then heard **Rebbi’s** maidservant using the term to refer to a spice.
 - The **Rabanan** were unsure what the word “salsileha” meant. They then heard **Rebbi’s** maidservant using the term to refer to curling of the hair.
 - The **Rabanan** were unsure what the word “teitasiha” meant. They then heard **Rebbi’s** maidservant using the term to refer to a broom.
 - The **Rabanan** were unsure what the word “yehavcha” meant. **Rabbah bar bar Chana** said, he heard a Arab merchant use that word to refer to a burden.

MISHNA

- The shofar of Rosh Hashanah should be a straight horn (like that) of a wild goat. The shofar of the Beis Hamikdash had its mouth plated with gold, and 2 trumpets were blown along with it on the sides. The shofar would blow long blasts and the trumpets would blow short blasts, since the mitzvah of the day is with the shofar.
- On fast days, bent shofars of a male are used, with their mouths plated with silver, and 2 trumpets are blown in the middle. The shofar would blow short blasts and the trumpets long blasts, because the mitzvah of the day is with trumpets.
- The halachos of Yovel are like those for Rosh Hashanah with regard to the blowing of the shofar and the brachos of the tefillah.
- **R’ Yehuda** says, on Rosh Hashanah the horn of a male is used and on Yovel the horn of a wild goat is to be used.

GEMARA

- **R’ Levi** said, the mitzvah of shofar on Rosh Hashanah, and Yom Kippur of Yovel is with bent horns and on fast days it is with straight horns.
 - **Q:** Our Mishna says that straight horns are to be used on Rosh Hashanah!? **A:** He holds like **R’ Yehuda** in a Braisa who says that the shofar of Rosh Hashanah should be bent and of Yovel should be straight.
 - **Q:** Why doesn’t he just say that the Halacha follows **R’ Yehuda**? **A:** He wanted to be clear that he doesn’t agree with **R’ Yehuda** in regard to the shofar of Yovel.
- **Q:** What is the basis of the machlokes in our Mishna regarding what type of shofar to use? **A:** **R’ Yehuda** says, on Rosh Hashanah one should be “bent” (humble), and therefore a bent shofar should be used. On Yovel one should stand up tall to denote freedom, and therefore a straight shofar should be used. The **T”K** says, on Rosh Hashanah (and via a gezeirah shava on Yovel as well), a straight one should be used, because standing straight is the proper posture for davening. On fast days, one must humble himself, and therefore a bent shofar should be used.