



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

### Rosh Hashanah Daf Chuf Zayin

#### U'PIV METZUPAH ZAHAV

- **Q:** A Braisa says that a shofar whose mouthpiece is covered with gold is passul!? **A: Abaye** said, our Mishna is talking about where the place where the mouth actually touches is not covered with gold.

#### U'SHTEI CHATZOTZROS MIN HATZDADIM

- **Q:** When 2 sounds are sounded simultaneously they cannot be heard and distinguished by the human ear (like we learn regarding when Hashem said "Shamor" and "Zachor" simultaneously). If so, why were they blown together? **A:** This is the reason why the shofar was blown longer than the trumpet, so that it should be heard.
  - **Q:** This would mean that one can be yotzeh by just hearing the end of the shofar blow, and by extension, that one can be yotzeh by just hearing the beginning of the shofar blow. A Mishna says that if one blows a tekiah that is long enough for 2 tekios, it is only counted as one tekiah. Now, if only a partial shofar blow need be heard, as we have just said, why can't this long blast be counted as two? **A:** We cannot split up sounds to count them as 2.
  - **Q:** A Mishna says that one cannot be yotzeh if he hears the echo of a shofar. Now, before the echo begins there is a time when only the actual shofar sound is heard. According to what we said above, he should be yotzeh with that partial of the shofar sound before the echo began!? **A:** Really 2 sounds at the same time can be heard when they come from two different people (as opposed to the words of "Shamor" and "Zachor" that were said by Hashem at the same time, and could not be heard). Therefore, the reason one is yotzeh when the trumpets and shofar are sounded together is because these 2 sounds can be heard at the same time.
    - **Q:** A Braisa says that we cannot have 2 people simultaneously be the "metargem" (one who explains what was read in the Torah). Presumably this is because one cannot hear 2 things at once, even when coming from 2 different people!? **A:** The case of shofar is more similar to the end of this Braisa which says that multiple people can simultaneously read Hallel and the Megilla. We see that people pay attention to what is beloved by them and can hear from multiple sources simultaneously as well. Shofar is similarly beloved and can therefore be heard from more than one person at once.
      - **Q:** If so, why does the shofar have to be blown for longer than the trumpet? **A:** To show that the shofar is the primary mitzvah of the day.

#### U'BITANIYOS B'SHEL ZECHARIM KEFUFIN...

- **Q:** Why is the Rosh Hashanah shofar plated with gold and this shofar only plated with silver? **A:** We find that the Yidden were always gathered using silver instruments (silver trumpets). Since this is the purpose on a fast day as well, silver is used. **A2:** Hashem didn't want the people to have to spend the money to have it plated with gold.
  - **Q:** According to the second reason, why isn't the shofar of Rosh Hashanah plated with only silver as well? **A:** The honor of the Yom Tov is more important than that reason, and we therefore cover it with gold.
- **R' Pappa bar Shmuel** wanted to blow the shofar of Rosh Hashanah along with trumpets. **Rava** told him, this is only to be done in the Beis Hamikdash. A Braisa clearly says like **Rava** as well.

This is based on the pasuk that says “Bachatzotzros v’kol shofar hari’u lifnei Hamelech Hashem” – only when in front of Hashem (in the Beis Hamikdash) are trumpets used.

SHAVEH HAYOVEL L’ROSH HASHANAH L’TEKIA V’L’BRACHOS...

- **Q: R’ Eina** asked, one of the brachos of Rosh Hashanah discusses that it is the anniversary of the day that man was created. That bracha cannot be said on Yom Kippur of Yovel as well!? **A:** The Mishna means that the other brachos of Rosh Hashanah are said on Yom Kippur of Yovel.

MISHNA

- A shofar that split in 2 and was glued back together is passul. If one attached parts to create a full shofar, it is passul. If the shofar has a hole and the hole was sealed, if the seal effects the blowing it is passul. If not, it is valid.
- If one blows a shofar into a ditch, or a cave-like structure, or into a barrel, if the sound of the shofar is heard without an echo, he is yotzeh. If not, he is not yotzeh.
- If one happens to hear the sound of the shofar on Rosh Hashanah, or the Megilla on Purim, he is yotzeh only if he had in mind to be yotzeh. Based on this, it is possible for 2 people to hear the shofar or Megilla, and one can be yotzeh while the other is not.

GEMARA

- A Braisa says, if a shofar was long and one shortened it, it is valid. If he scraped it and left a thin layer, it is valid. If he plated the mouthpiece with gold, it is passul. If he plated it anywhere else it is valid. If he plated the inside with gold, it is passul. If he plated the outside: if it doesn’t change the sound, it is valid, if it does, it is passul. If there was a hole and he sealed it: if it changes the blowing, it is passul, if not, it is valid. If he placed one shofar into another shofar, if he only heard the sound of the inner shofar, he is yotzeh. If he heard the sound of the outer shofar, he is not yotzeh.
- A Braisa says, if one scraped the shofar, whether from the inside or the outside, it is valid. Even if he only leaves a very thin layer, it is valid. If he placed one shofar into another shofar, if he only heard the sound of the inner shofar, he is yotzeh. If he heard the sound of the outer shofar, he is not yotzeh. If one blows the shofar from the wrong side, he is not yotzeh.
  - **R’ Pappa** said, this is even if he widens the narrow end and narrows the wide end. We learn this from the pasuk of “v’ha’avarta”, which teaches that the shofar must be used in the way that it is carried on the animal’s head.

DIBEIK SHIVREI SHOFAROS PASSUL

- A Braisa says, if one added on even a tiny piece to a shofar, whether it is made of like-kind material or not, it is passul. If one fills a hole in a shofar, whether using like-kind material or not, it is passul. **R’ Nosson** says, if done with like-kind material, it is valid. If not, it is passul.
  - **R’ Yochanan** said, even if using like-kind material, it is only valid if the majority of the shofar remains intact. We can also learn from here, that if using unlike-kind, then even if a majority remained intact it would be passul.
    - Others say that **R’ Yochanan** said his Halacha regarding using unlike-kind. He said that is passul only when most of the shofar was missing. That would mean, that when using like-kind it would be valid even if most of the shofar was missing.
  - The Braisa continued, that if one plated a shofar with gold on the inside, it is passul. On the outside, it is only passul if it changes the sound. If a shofar split lengthwise, it is passul. If it split widthwise, if it remains large enough to blow a tekiah, it is valid. **R’ Shimon ben Gamliel** explains, this means that it is large enough to be grabbed in the hand, with the shofar sticking out on both sides of his grip. The Braisa ends off, that a shofar is valid no matter what kind of sound it produces (thin, thick, dry, etc.).
- It was sent to the father of **Shmuel**, if one makes a hole in the animal’s horn and blows into it, it is valid.
  - **Q:** This is obvious, since every horn must have a hole drilled into it to be able to blow it!? **A: R’ Ashi** said, the case is where one drills a hole through the bone inside the horn

instead of removing it. We would think that it acts as a chatzitza and is passul. We are therefore taught that it is valid.

HATOKE'AH L'TOCH HAVOR...

- **R' Huna** said, it is only problematic for those standing outside the ditch. However, those standing inside the ditch are surely yotzeh.