



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

Rosh Hashanah Daf Chuf Ches

- **Rava** said, if one hears part of a tekiah in the ditch and part outside, he is yotzeh. If he hears part before sunrise and part after, he is not yotzeh.
 - **Q: Abaye** asked, why are these cases treated differently? **A: Rava** said, nighttime is not a time of chiyuv for anybody. Inside the ditch is a place of chiyuv for the people who are inside the ditch. That is the difference.
 - **Q:** This seems to suggest that **Rava** holds that hearing the end of the tekiah without the beginning would be yotzeh, and by extension that hearing the beginning without the end would also be yotzeh. We have learned in a Mishna that a very long tekiah cannot be used for 2 separate tekios!? **A:** We cannot split a tekiah into 2, but one only need to hear a partial sound.
 - **Q:** Our Mishna says that one is not yotzeh by hearing a shofar in a ditch. Now, the echo does not begin until some of the actual sound is heard. If so, he should be yotzeh for hearing that initial sound!? **A: Rava** only said that one is yotzeh when hearing partial in the ditch and partial outside when he is blowing for himself and comes out of the ditch as he is blowing. The chiddush is that we are not concerned that his head exited the ditch while the shofar was still inside, in which case he is hearing the echo instead of the actual sound.
- **R' Yehuda** said, one should not use the horn of an Olah for a shofar, but if it is used, he is yotzeh. One should also not use the horn of a Shelamim, and if it is used, he is not yotzeh. The reason for the difference is that an Olah is subject to me'ilah. Once someone takes it and uses it, it therefore loses its kedusha. A Shelamim is not subject to me'ilah and therefore retains its kedusha (and may therefore not be used).
 - **Q: Rava** asked, he only becomes chayuv for me'ilah after he used it to blow, which means that at the time of the blowing it still has its kedusha and he should therefore not be yotzeh, like the case of the Shelamim!? **A: Rava** said, it must be that in both cases he is *not* yotzeh.
 - **Rava** then said, actually, in both cases he will be yotzeh if they are used, because use of this horn for the mitzvah of shofar is not considered to be benefiting from kodesh (since it is not assur, he can be yotzeh the mitzvah).
- **R' Yehuda** said, one should not use the horn of avodah zarah for a shofar, but if it is used, he is yotzeh. One should also not use a shofar from an "ihr hanidachas". If one uses such a shofar he is not yotzeh, because it must be burned and is considered as if it is already crumbled to dust (and missing the required size).
- **Rava** said, one who promised not to benefit from another person may have that other person blow the shofar for him. If one promises not to benefit from a particular shofar, he may use it to blow for the mitzvah of shofar.
- **Rava** said, if one promised not to benefit from another person, he may have that person sprinkle the parah adumah onto him in the winter, but not in the summer (when he benefits from the cooling effects of the water). If one promised not to benefit from a particular body of water, he may use it as a mikveh in the winter, but not in the summer (when it cools him off).
- It was sent to **Shmuel's** father, if one was forced to eat matzah, he is yotzeh.

- **Q:** What does it mean that he “was forced”? If it means that he ate it when he was temporarily insane, a Braisa says that such a person would not be yotzeh!? **A: R’ Ashi** said, it means that a goy forced him to eat it.
- **Rava** said, from here we see that if one blows a shofar as a musical instrument on Rosh Hashanah, he is yotzeh the mitzvah of shofar.
 - **Q:** That is the same point, so it would be obvious!? **A:** The mitzvah of matzah is to eat matzah, and matzah has been eaten. However, regarding shofar, the pasuk says it is a “remembrance”, which would make us think that you must intend to do the mitzvah in order to be yotzeh.
 - **Q:** We see that **Rava** holds that one need not intend to do a mitzvah in order to be yotzeh. However, a Mishna says that one who is reading shema in the Torah can be yotzeh the mitzvah of Shema only if he intends to do so!? **A:** The Mishna means that he has to intend to read the Shema, not that he has to intend for the mitzvah.
 - **Q:** He *is* reading the Shema!? **A:** He was reading from the Torah to fix it, and we are therefore concerned that he did not enunciate the words properly. However, if he has in mind to simply read it properly, he will be yotzeh.
 - **Q:** A Mishna says, if one hears a shofar when walking past a shul, if he “intends”, he is yotzeh. Presumably this mean that he intends to be yotzeh!? **A:** It means that he intends to listen to it. If he just thinks that it is the noise of a donkey and does not intend to listen, he will not be yotzeh.
 - **Q:** A Braisa says, one is only yotzeh if the blower and the listener “intend”. If one of them does not intend, he will not be yotzeh. Presumably, the case of the blower not intending is where he is blowing as a musical instrument. We see that one must intend for the mitzvah!? **A:** The case is where he was making sounds (of no musical value) and happened to blow the sounds needed for Rosh Hashanah. Since he didn’t even intend for the act, he cannot be yotzeh.
 - **Q: Abaye** asked, if one need not intend to be yotzeh a mitzvah, if one sleeps in the succah on Shmini Atzeres, he should get malkus for “baal tosif”!? **A: Rava** said, I hold that baal tosif only applies during the time that one is chayuv in the mitzvah.
 - **Q: R’ Shemen bar Abba** asked, a Braisa says that a Kohen would be “oiver” for baal tosif for adding a bracha after the Birchas Kohanim. We see that even after the time of the mitzvah one can be chayuv for baal tosif!? **A:** The Braisa is discussing where he added the bracha in middle of the other brachos.
 - **Q:** Another Braisa says even if he said his own bracha after completing all the brachos of Birchas Kohanim he is chayuv for baal tosif!? **A:** Since, if another tzibbur needs him to give the brachos, he does so, the “time for the mitzvah” does not end with his finishing to give the brachos to this tzibbur.
 - We see this is the case from a Mishna. The Mishna says that if the blood of a korbon needing to be applied to each corner became mixed with blood of a korbon that needed to be applied in only one throw, there is a machlokes whether the mixture should be applied once or 4 times. **R’ Yehoshua** says, the concern with applying it 4 times is that it may be baal tosif for the blood needing only one application. Now, once the one application is made, anything later would be after the

mitzvah, and yet we see that baal tosif applies. It must be that since another korbbon would require further applications, the entire day is considered to be the “time for the mitzvah”, just like we said regarding Birchas Kohanim.

- **Q:** It may be that **R’ Yehoshua** holds that way because he holds that baal tosif applies even after the time of the mitzvah. **A:** The Gemara meant to ask why **R’ Shemen** chose to bring his question from a Braisa, when he could have brought it from the Mishna regarding the blood. **R’ Shemen** explained, in that case, if another korbbon is brought, the Kohen has no choice but to offer the korbbon, and therefore it is clearly still in the “time of the mitzvah”. However, in the case of Birchas Kohanim, since he has a choice to give the brachos or not, we would think that after he has given the brachos, the time for the mitzvah is over.
- **Rava** would say, although one does not have to intend to be yotzeh a mitzvah, one does have to intend to be oiver an aveirah.
 - **Q:** We see that **R’ Yehoshua** doesn’t require one to have in mind to be oiver regarding baal tosif for the blood applications!? **A:** **Rava** holds, one does not have to intend to be yotzeh a mitzvah, one also does not have to intend to be oiver an aveirah during the time, but one does have to intend to be oiver after the time has passed.
- **R’ Zeira** once told his attendant “Have in mind and blow for me”. We see that he required the blower to have the listener in mind to do the mitzvah.
 - **Q:** A Mishna says, if one hears a shofar when walking past a shul, if he “intends”, he is yotzeh. How can he be yotzeh if the blower didn’t intend for this person to be yotzeh!? **A:** The Mishna is discussing the “shliach tzibbur”, who has in mind for everybody.
 - **Q:** A Braisa says that if the blower has in mind to be yotzeh himself and the listener has in mind as well, he can be yotzeh. We see that the blower need not have in mind for the listener!? **A:** It is actually a machlokes in a Braisa. The **T”K** says that the blower need not have in mind to be yotzeh the people who are listening. **R’ Yose** says that he must.