



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

Rosh Hashanah Daf Chuf Tes

MISHNA

- The pasuk regarding the war with Amalek says, that when Moshe lifted his hands the Yidden began winning the war. Are we to think that Moshe's hands had the power to make the Yidden win the war? Of course not! Rather, the pasuk is teaching that when the Yidden looked up towards Hashem and gave their hearts to Him, they would win. When they did not, they would begin to lose.
- Similarly, the pasuk says that when there was a plague, Moshe made a copper snake and put it on a stick. The pasuk says that when the people who were sick from the plague looked up at the snake, they were healed. Are we to think that a copper snake can heal people? Of course not! Rather, the pasuk is teaching that when the people looked up towards Hashem and gave their hearts to Him, they were healed. If they did not, they were not healed.
- A deaf-mute, a shoteh, and a minor cannot be motzeh someone else with their shofar blowing. The general rule is, someone who is not himself chayuv in something cannot be motzeh someone else.

GEMARA

- A Braisa says, all are chayuv in the mitzvah of shofar: Kohanim, Levi'im, Yisraelim, geirim, freed slaves, a tumtum, androginas, and a slave who is partly freed and partly a slave. A tumtum cannot be motzeh anyone with this obligation, even another tumtum. An androginas may be motzeh another androginas, but no one else. A partially freed slave may not be motzeh anyone, including another partially freed slave.
 - **Q:** It is obvious that Kohanim, Levi'im and Yisraelim are chayuv. If not them, then who?
A: We would think that Kohanim should be patur from the mitzvah of shofar, because since they have a mitzvah of blowing trumpets for the korbanos all the time, they are not included in the pasuk of "Yom teruah yihyeh lachem". The Braisa therefore teaches that they are included.
 - **Q:** The blowing every day is done with trumpets and the blowing of Rosh Hashanah is with a shofar, so why would we think they are not included!? **A:** We learned earlier that the mitzvah of Yovel is very similar to the mitzvah of Rosh Hashanah. We would think that since Kohanim are not subject to land redemption restrictions as are Yisraelim, and therefore not subject to some integral parts of Yovel, they should also not be subject to the blowing of Rosh Hashanah. The Braisa teaches that they are.
 - **R' Huna** said, although a partially freed slave cannot be motzeh another partially freed slave, he can be motzeh himself.
 - **Q: R' Nachman** asked, just like he can't be motzeh another, since his "slave piece" can't be motzeh the other's "freed piece", why can he be motzeh himself? Why don't we say that his "slave piece" also can't be motzeh his "freed piece"? Therefore, **R' Nachman** said that he can't be motzeh himself either. A Braisa says this as well.
- **Ahava the son of R' Zeira** taught, one may be motzeh another with any bracha, even though the one making the bracha was himself already yotzeh, except for brachos made before having

benefit (on food, drink, besamim, etc.). For those brachos, one can only be motzeh when he himself was not yet yotzeh.

- **Q: R' Racha** asked, what about the hamotzi on matzah or the hagafen on Kiddush? Are those considered obligatory and therefore one can be motzeh even though he was already yotzeh, or do we say that it is still considered to be a bracha on food and therefore he cannot be motzeh if he was already yotzeh? **A: R' Ashi** said that **R' Pappi** would be motzeh others with Kiddush even though he was himself already yotzeh.
- A Braisa says like **Ahava** as well.

HADRAN ALACH PEREK RA'UHU BEIS DIN!!!

PEREK YOM TOV -- PEREK REVI'I

MISHNA

- When Rosh Hashanah falls on Shabbos, they would only blow shofar in the Beis Hamikdash, but nowhere outside of that. After the Churban, **R' Yochanan ben Zakai** instituted that the shofar should be blown (even on Shabbos of Rosh Hashanah) in any place that had a Beis Din. **R' Elazar** said that **R' Yochanan ben Zakai** only instituted the blowing in Yavneh. The **Rabanan** said to him, it was in Yavneh and every other place that had a Beis Din.
- There is another way in which Yerushalayim was greater than Yavneh, because any city that could see, could hear, was nearby, and from which one can come to, Yerushalayim, would blow the shofar on Shabbos, whereas in Yavneh they would only blow in Beis Din.

GEMARA

- **R' Levi bar Lachma in the name of R' Chama bar Chanina** said, we learn that the shofar is not blown on Shabbos from the pesukim. One pasuk says that Rosh Hashanah is a "yom teruah" and another says that it is a "zichron (remembrance) teruah". The first pasuk refers to Rosh Hashanah during the week, when shofar is blown, and the second pasuk refers to Shabbos, when the shofar is only "remembered", and not actually blown.
 - **Q: Rava** asked, if we learn this from a pasuk, how can the shofar be blown on Shabbos in the Beis Hamikdash (if it is assur D'Oraisa, it is assur everywhere)? Also, a Braisa teaches that blowing a shofar is not a melacha, and therefore a pasuk would not teach that it can't be done on Shabbos!? **A: Rava** says, D'Oraisa one may blow the shofar on Rosh Hashanah that falls on a Shabbos. The **Rabanan** came along and said it is assur as a gezeriah, because they were afraid that one who doesn't know how to blow the shofar would carry it to an expert on Shabbos, to learn how to blow. This is the same reason the **Rabanan** were goizer regarding taking a lulav on Shabbos, and reading the megilla on Shabbos.

MISHECHARAV BEIS HAMIKDASH HISKIN R' YOCHANAN BEN ZAKAI...

- A Braisa says, it once happened that Rosh Hashanah fell out on Shabbos and all the people gathered in Yavneh (by the Beis Din) to hear the shofar. **R' Yochanan ben Zakai** said to the sons of **Beseirah**, "Let us blow the shofar". They said, let us first consider whether it is proper for us to blow the shofar. **R' Yochanan** said, let us first blow now, and then we can consider for the future. They went ahead and blew the shofar. The sons of **Beseirah** then wanted to discuss whether this should be done in the future. **R' Yochanan** told them, since we have already done so once, we cannot decide against the Beis Din who has already done so.

AMAR R' ELAZAR LO HISKIN R' YOCHANAN BEN ZAKAI...

- **Q:** The **T"K** and the **Rabanan** who respond to **R' Elazar** seem to say the same thing!? **A:** The **T"K** would say that even a place of a temporary Beis Din could blow the shofar, whereas the **Rabanan** would only allow blowing in the place of a more permanent Beis Din.