



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

### Rosh Hashanah Daf Lamed Gimmel

V'EIN CHOTCHIN OSO BEIN B'DAVAR SHEHU...

- A cutting that would only be assur D'Rabanan would be cutting it with a sickle. A cutting that would be a lo saassei D'Oraisa would be cutting it with a knife.
  - **Q:** Once we teach that one may not even transgress a D'Rabanan, it is obvious that one may not transgress a D'Oraisa!? **A:** The Mishna teaches a "zu v'ein tzarich lomar zu" – it teaches something additional, even though there is really no reason to teach it.

AVAL IHM RATZA LITEIN LETOCHO MAYIM OH YAYIN YITEIN

- The Mishna seems to say that putting in wine and water is allowed, but putting in urine (to clean the shofar) would not be allowed. This follows **Abba Shaul**, who says this in a Braisa, and prohibits using urine because it is not proper kavod for the shofar.

EIN ME'AKVIN ES HATINOKOS MILISKOAH

- **Q:** The Mishna seems to suggest that one would have to prevent women from blowing. However, a Braisa says that we need not prevent women from blowing on Yom Tov either!? **A:** **Abaye** said, our Mishna follows **R' Yehuda**, who says that a woman does not get a mitzvah for doing something that she is patur from doing (e.g. blowing and hearing the shofar), and therefore they are forbidden to blow on Yom Tov. The Braisa follows **R' Yose and R' Shimon** who say that although she is patur, she does get a mitzvah for doing so. Therefore, she is allowed to blow on Yom Tov.

AVAL MISASKIN BAHAM AHD SHEYILMIDU

- **R' Elazar** said, we may teach them to blow even on Shabbos (when it is assur to blow for the mitzvah).
  - A Braisa says this as well. The Braisa says, we busy ourselves with teaching the children how to blow shofar, even on Shabbos. The Braisa then says, we don't prevent the children from blowing on Shabbos, and surely not on Yom Tov.
    - **Q:** The first statement seems to say that we even tell the children to blow, but the second statement seems to say that we allow them, but don't tell them to do so!? **A:** The first statement was said in regard to a child who has reached the age of "chinuch". The second statement was said in regard to a child who is younger than that.

V'HAMISASEK LO YATZAH

- The Mishna seems to suggest that one who blows the shofar as a musical instrument would be yotzeh (the Mishna says that a "misasek" is not yotzeh, which is one who blows without intention at all). This would be a proof to **Rava** who says this.
  - It may be that one who blows a shofar as a musical instrument is classified as "misasek" as well, and the Mishna would therefore not be a proof to **Rava**.

V'HASHOMEYA MIN HAMISASEK LO YATZAH

- The Mishna seems to suggest that if one would hear the blowing, when the blower does not intend to be motzeh the listener, the listener would still be yotzeh. This seems to refute **R' Zeira** who felt the need to tell the blower to intend to be motzeh him when he listened.
  - It may be that the Mishna would agree with **R' Zeira**. It may be that the Mishna here speaks in terms of "misasek" because the earlier part of the Mishna spoke in terms of misasek, and not because it was trying to suggest what we originally thought it was suggesting.

## MISHNA

- The blowing procedure is to blow 3 sets of blowings, with each set consisting of 3 blows (tekiah, teruah, and tekiah). The length of the tekios is the amount of time it takes for 3 teruos. The length of a teruah is 3 very short sounds.
- If one stretched out the second tekiah of a set for the length of 2 tekios, it still only counts as one tekiah.
- If one finished davening without a shofar, and then found a shofar, he should blow a tekiah, teruah, and tekiah 3 times.
- Just as the Shaliach Tzibbur is chayuv to daven the mussaf, so too is every individual obligated. **R' Gamliel** says, the Shaliach Tzibbur can be motzeh the congregation.

## GEMARA

- **Q:** A Braisa says that the length of a tekiah must be the length of one teruah!? **A:** The Mishna and Braisa are really saying the same thing. The Mishna is talking in general – that the 3 tekios must each be equal in length to the 3 teruos (meaning that one tekiah must be the length of the 3 short blows of one teruah). The Braisa is talking specifically about one tekiah, and therefore says that it must be the same length as the 3 short blows of one teruah.

## SHIUR TERUAH K'SHALOSH YEVAVOS

- **Q:** A Braisa says that the length of a teruah must be equal to 3 “shevarim”, which are longer than 3 “yevavos”!? **A: Abaye** said, the Mishna and the Braisa clearly argue about this. The point of argument is what type of crying is meant by the word “teruah”, which is defined in the Targum as “yevavah”. The Braisa holds that it is longer moans, and the Mishna holds that it is shorter sobs.
- A Braisa asks, how do we know the blowing of Rosh Hashanah must be done with a shofar? It is based on the pasuk that says “v'havarta shofar teruah”. The Braisa asks, that pasuk was said regarding Yovel, so how do we know that it applies to Rosh Hashanah? The pasuk, seemingly unnecessarily, says “bachodesh hashvi'i” (we already know that Yom Kippur is in the 7<sup>th</sup> month). It was written to teach us that all the blowings of the 7<sup>th</sup> month are to be the same.
- The Braisa asks, how do we know that a tekia is to be blown before the teruah? The pasuk says “v'havarta (which refers to a tekia) shofar teruah” – we see a tekia comes before the teruah. How do we know that a tekia should follow the teruah as well? The same pasuk later says “taaviru shofar” – which teaches that a tekia must be blown afterwards as well. The Braisa asks, that is all said in regard to Yovel, how do we know it also applies to Rosh Hashanah? The extra words of “bachodesh hashvi'i” teach that all blowings of the 7<sup>th</sup> month are to be the same.
- The Braisa asks, how do we know that there are to be 3 sets of 3 blows each? The Braisa says, there are 3 pesukim that mention teruah (“vahavarta shofar teruah”, “shabasson zichron teruah”, and “yom teruah yihiyeh lachem”), which refer to 3 sets of teruah (which, as we have learned, must each be preceded and followed by tekios). Although 2 of the pesukim refer to Yovel and one refers to Rosh Hashanah, we have a gezeirah shava on the word “shevi'i” that teaches that they should be looked at as one. From here we learn that there must be 3 sets of 3 blows, for a total of 9 sounds, in which the length of the tekia is as long as a teruah, and the length of a teruah is the length of 3 “shevarim”.
  - **Q:** Initially the Braisa brings the comparison of Rosh Hashanah to Yovel via a hekesh, and then it uses a gezeirah shava? **A:** The Braisa means, that if we didn't have a gezeira shava, we would still be able to learn this from a hekesh.