



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

Rosh Hashanah Daf Lamed Daled

- A Braisa brings the source for the order of the shofar blowings from a different pasuk, regarding the blowing in the desert. The pasuk says “Usikatem teruah”, which means that a tekiah, and then a teruah, must be blown. The Braisa asks, maybe the pasuk means that only a teruah is blown? The pasuk later says that when the congregation is gathered “Tiski’u v’lo sari’u” – there should only be a tekiah. This means, that otherwise there is a tekiah and a teruah. The pasuk of “Usikatem teruah” also teaches that the tekiah comes before the teruah. The pasuk of “teruah yiski’u” teaches that the teruah is followed by a tekiah as well. **R’ Yishmael the son of R’ Yochanan ben Broka** says, we learn this from the pasuk of “uskatem teruah sheinis”. This teaches that a tekiah is always “secondary” to (i.e. after) a teruah as well. The Braisa asks, how do we know that this applies to the blowing on Rosh Hashanah as well? We have a gezeirah shava on the word “teruah”, which teaches that these rules of the blowing in the desert apply to Rosh Hashanah as well.
- The Braisa says, based on the 3 pesukim that mention “teruah” (“vahavarta shofar teruah”, “shabasson zichron teruah”, and “yom teruah”), there must be 3 teruos. Based on the fact that each teruah needs a tekiah before and after, the result is that there are 3 teruos and 6 tekios blows. The Braisa says, the sets of blowing based on the pesukim of “vahavarta shofar teruah” and “shabasson zichron teruah” are D’Oraisa, whereas the set of blows based on “yom teruah yihiyeh lachem” is only D’Rabanan, because the pasuk is needed for the gezeirah shava and is therefore not available for this drasha. **R’ Shmuel bar Nachmeini in the name of R’ Yonason** says, only the blows learned from “vahavarta shofar teruah” are D’Oraisa, whereas the blows learned from “shabasson zichron teruah” (which is needed to teach the gezeirah shava), and “yom teruah yihiyeh lachem” (which is needed to teach that the mitzvah of shofar only applies by day, not by night) are D’Rabanan.
 - The **T”K** learns the requirement of “day” from the pasuk of “B’yom Hakipurim”.
 - **Q:** If he anyway must come onto the blowing of Yovel, why can’t he learn out from Yovel that the teruah must be preceded by and followed by a tekiah, just like the earlier Braisa did? **A:** The Tanna of this Braisa holds that the words “v’havarta” and “taviru” do not refer to tekios. He darshens these words like **R’ Masna**, who learns that “v’havarta” teaches that the shofar should be blown in the way that it grows on the animal’s head, and “taviru” teaches that the shofar should be carried in the hand.
 - The other Tanna says we can learn 2 things from “v’havarta”, and through a gezeirah shava learns that “taviru” refers to a blowing sound, not a method of carrying the shofar.
 - **Q:** If we learn the blowing of Rosh Hashanah from the blowing in the desert, we should say that on Rosh Hashanah trumpets should be used for the blowing, as was done in the desert!? **A:** The pasuk says “Tiku bachodesh shofar bakeseh l’yom chageinu”. This refers to Rosh Hashanah, since that is the Yom Tov where the moon is covered, and the pasuk says that a shofar is used.
- **R’ Avahu** instituted that one should blow a tekiah, 3 shevarim, a teruah, and another tekiah. He did this because he was unsure whether the “teruah” are very short sounds or a bit longer. Therefore he blew both.

- **Q:** If the proper sound is the longer shevarim, then the short sounds cause a separation between the proper sounds and the tekiah!? The same problem exists if the very short sounds are the proper sounds!? **A:** They would afterwards blow a set of tekiah, shevarim, tekiah, and a set of tekiah, teruah, tekiah.
 - **Q:** If so, what did **R' Avahu** institute (since in any case the proper sound was blown without his combination blow)? **A:** He also thought it possible that the "teruah" sound needs to be the shevarim and teruah together.
 - **Q:** If so, why didn't he also require a set of tekiah, teruah, shevarim, tekiah? **A:** When a person cries, it typically begins as longer sobs and then escalates into shorter sobs. Therefore, this is the way the shofar must be sounded as well.

TAKA BARISHONA UMASHACH BASHNIYA KISHTAYIM

- **R' Yochanan** said, if one heard the 9 shofar sounds spread out over 9 hours of the day, he is yotzeh. A Braisa says this as well.
 - **Q:** We find that **R' Yochanan** said in the name of **R' Shimon ben Yehotzadak**, that a pause in middle of reading the Megilla or Hallel, that is long enough to complete the Megillah or Hallel, would require one to have to begin reading from the beginning again!? **A:** **R' Yochanan's** own view was different from that of his rebbi (who he quoted).
 - **Q:** We find that when **R' Avahu** once paused in middle of Shema (because he was walking past a smelly place), and asked **R' Yochanan** whether he may continue once he passed the place, and **R' Yochanan** told him that if he paused long enough to complete the entire Shema, he must begin from the beginning again!? **A:** **R' Yochanan** was saying, "I hold that you didn't even have to stop saying Shema, and even if you did, there is no issue with continuing. You obviously feel there is an issue, so if you have paused for that amount of time, you should begin again."
- A Braisa says, the blowings and additional brachos of a fast day are not essential to each other (one can be done without the other). The blowing and additional brachos of Rosh Hashanah and Yom Kippur of Yovel are essential to each other.
 - **Rabbah** explains, Hashem says, "On Rosh Hashanah say malchiyos (to accept My Kingship), zichronos (so that I remember you favorably), and shofros (this should all be done with a shofar).

MI SHEBEIRACH V'ACHAR KACH NISMANAH LO SHOFAR...

- This seems to say that if one does have a shofar, it should be heard along with the brachos (even for one davening by himself).
 - **R' Pappa bar Shmuel** was once davening privately on Rosh Hashanah, and he told his attendant, "When I signal to you in middle of my shmoneh esrei, blow the shofar". **Rava** told him, the shofar is to be blown in middle of the shmoneh esrei only when davening with a minyan.
 - A Braisa says this as well. The Braisa says, the blowing is only done in shmoneh esrei when davening with a minyan. The Braisa then says, if one has a choice to go somewhere where there is a shofar but no davening, or to go to a place where there is davening but no shofar, he should go to the place where there is a shofar.
 - **Q:** The choice seems obvious, since shofar is D'Oraisa and davening is only D'Rabanan!? **A:** The Braisa is saying that one should go to a place where there is a *possibility* to hear the shofar rather than go to a place where it is absolutely certain that he will hear davening.

K'SHEIM SHE'SHALIACH TZIBBUR CHAYUV KACH KOL YACHID V'YACHID...

- A Braisa says, they asked **R' Gamliel**, according to you, why do the people daven at all before the shaliach tzibbur (since he will be motzeh them)? He said, this is done to allow the chazzan time to prepare his tefillos. **R' Gamliel** then said to them, according to you, why does the shaliach tzibbur daven aloud altogether? They said, this is done to be motzi the people who don't know

how to daven. **R' Gamliel** said, the same way he is motzi them, he is motzi all the other people as well.

- **Rabbah bar bar Chana in the name of R' Yochanan** said, the **Rabanan** changed their view to that of **R' Gamliel**. **Rav** said it is still a machlokes between the **Rabanan** and **R' Gamliel**.
 - **R' Chiya the son of Rabbah bar Nachmeini** said, that **Rabbah bar bar Chana** said, that **Reish Lakish** argued on **R' Yochanan** (and held like **Rav**).
 - **Q: R' Chana Tzipora'ah** said that **R' Yochanan** paskened like **R' Gamliel**, which would mean that he held it was still a machlokes!? **A: R' Abba** explained, **R' Yochanan** said that they agreed regarding the brachos of Rosh Hashanah and Yom Kippur of Yovel. However, even **R' Yochanan** said that they still argue regarding the other tefillos of the year.
 - **Q: R' Chana Tzipora'ah** said that **R' Yochanan** paskened like **R' Gamliel** regarding the brachos of Rosh Hashanah and Yom Kippur!? **A: R' Nachman bar Yitzchak** said, **R' Yochanan** meant that **R' Meir** agreed with **R' Gamliel**, but even **R' Yochanan** agreed that the **Rabanan** still argued with **R' Gamliel**. In fact, we find a Braisa where **R' Meir** and the **Rabanan** clearly argue whether the chazzan can be motzeh others with the tefillos of Rosh Hashanah and Yom Kippur.
 - **Q: Why are the tefillos of Rosh Hashanah and Yom Kippur treated differently that the tefillos of the rest of the year? A: These tefillos are difficult to remember and therefore many people do not know how to say them on their own.**