



Daf In Review – Weekly Chazarah

Maseches Rosh Hashanah, Daf כח – Daf לח

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf כח--28-----

- **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.

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- **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 korbán needing to be applied to each corner became mixed with blood of a korbán 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 korbán 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 korbán is brought, the Kohen has no choice but to offer the korbán, 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.

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- **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.

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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 yihiyeh 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.

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- **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: Rava** 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...

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- **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.

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AMRU LO ECHAD YAVNEH V’ECHAD KOL MAKOM SHEYEISH BO BEIS DIN

- **R’ Huna** said, the blowing must be done “with Beis Din”.
 - **Q:** What does “with Beis Din” mean? **A:** It means that it must be done in front of Beis Din.
 - **Q: Rava** asked, the Mishna says that there is “another way” in which Yerushalayim was greater than Yavneh. That means that there is an additional way, besides those mentioned in the Mishna. It must mean that in Yerushalayim even an individual can blow on Shabbos during the time that Beis Din is in session and even not during that time, but in Yavneh an individual may only blow at a time when Beis Din is in session. We see that as long as Beis Din is in session the individual may blow even not in front of Beis Din!? **A:** The difference between Yavneh and Yerushalayim is that in Yerushalayim an individual may blow even when not in front of Beis Din, whereas in Yavneh he must be in front of Beis Din.
 - Others say that **R’ Huna’s** statement was said regarding the blowing of Yovel. That blowing must be done “with Beis Din”, which must mean that the blowing must be done at a time when Beis Din is in session.
 - **Q: Rava** asked, a Braisa says that the blowing of Rosh Hashanah and Yovel overrides Shabbos for each person in his house. Presumably this means that this may be done even when Beis Din is not in session!? **A:** It means it may be done at the individual’s house, but it must be done at a time that Beis Din is in session.
 - **Q: R’ Sheishes** asked, a Braisa says that on Rosh Hashanah there is more of a restriction on an individual’s blowing than there is for the Yovel’s blowing. Presumably this means that on Rosh Hashanah the blowing must be done during a session of Beis Din, whereas for Yovel there is no such restriction!? **A:** In both cases it must be done during the time of Beis Din. The difference between the two is that on Rosh Hashanah it must be in front of Beis Din and on Yovel it need not be in front of Beis Din.
 - **Q: R’ Zeira** asked, if Beis Din is preparing to stand up, is Beis Din still considered to be in session? On the one hand they are still sitting, but on the other hand they are no longer in session!? **A:** **TEIKU.**

V’OD ZOS HUYSA YERUSHALAYIM YESEIRAH AHL YAVNEH...

- By saying that the place must be able to see Yerushalayim, it excludes a nearby city that is in a valley and can’t see it. By saying that it must be able to hear it, it excludes a city on a distant mountaintop. By saying that it must be near, it excludes any place outside of the techum. By saying that the people of that place can come to Yerushalayim, it excludes a place that is separated from Yerushalayim by a river.

MISHNA

- In the times of the Beis Hamikdash, the arbah minim were taken all 7 days in the Beis Hamikdash, and only one day outside of the Beis Hamikdash. When the Beis Hamikdash was destroyed, **R’ Yochanan ben Zakai** instituted that the arbah minim should be taken all 7 days in all places, as a remembrance to the Beis Hamikdash. He also instituted that the new produce (“chadash”) should not be eaten the entire day of the 16th of Nisson.

GEMARA

- **Q:** From where do we learn that we are supposed to make a remembrance for the Beis Hamikdash? **A:** The pasuk says that the goyim denigrated Zion by saying that there is no one who yearns for it. From here we learn that it is proper to yearn for it by creating a remembrance.

V’SHEIHEI YOM HANEIF

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- **Q:** Why did he institute that the entire 16th day of Nisson should be assur to eat chadash? **A:** The concern is, that when the Beis Hamikdash is rebuilt and one will need to wait for the bringing of the Omer to begin eating the chadash, he will not wait. He will think, that since the year before (when there was no Beis Hamikdash) he was allowed to eat the chadash on the morning of the 16th, there should be no change in this year (he will not realize the significant difference between the years). By requiring one to wait until after the day of the 16th, he assured that no one will eat the chadash before the bringing of the Omer.
 - **Q:** When would the Beis Hamikdash have to be rebuilt to validate this concern? If it is built during the day of the 16th, he was already allowed to eat at sunrise on the 16th, and there is no concern. If it is rebuilt on the 15th, he should have only instituted that one may not eat until chatzos, because we have learned that one who is not in Yerushalyim may eat the chadash at chatzos on the 16th (even in the times of the Beis Hamikdash), because we can presume that the korban was already brought at that point!? **A:** The concern is for the possibility of the Beis Hamikdash being rebuilt on the night going into the 16th, or right before that night, in which case the Omer may be delayed in being brought (due to the short amount of time for preparation), in which case the Omer will not be brought before chatzos.
 - **R' Nachman bar Yitzchak** said, the reason for the view of **R' Yochanan ben Zakai** is that he holds like **R' Yehuda**, that eating chadash on the 16th is actually assur D'Oraisa (based on the pasuk of "ahd etzem hayom hazeh").
 - **Q:** We find that **R' Yochanan ben Zakai** and **R' Yehuda** argue about this in a Braisa, so how can we say that they shared the same view? **A:** **R' Yehuda** was mistaken into thinking that **R' Yochanan** meant that the prohibition of eating chadash on the 16th was only D'Rabanan, which is why he argued. However, in truth, **R' Yochanan** held that it is assur D'Oraisa.
 - **Q:** The Mishna said that **R' Yochanan instituted**, which means that it is not D'Oraisa!? **A:** The Mishna means that he darshened the pasuk and instituted that the people should follow the Halacha that he felt was a D'Oraisa.

MISHNA

- Originally they would accept witnesses regarding the new moon at any point of the day. It once happened that the witnesses showed up late in the day, causing the Levi'im to make a mistake regarding the proper song to sing. They then enacted that witnesses would only be accepted up to the time of Mincha, and if witnesses would show up after that time on the 30th day of Elul (which was possibly Rosh Hashanah), they would continue to keep that day as Yom Tov, and treat the next day as Yom Tov as well. After the Churban (when the Levi'im didn't sing anymore), **R' Yochanan ben Zakai** instituted that they should once again accept witnesses the entire day.

GEMARA

- **Q:** In what way did the Levi'im make a mistake? **A:** In Bavel they said that the Levi'im did not sing any song at all. In Eretz Yisrael **R' Zeira** said that they sang the wrong song, by singing the regular weekday song with the afternoon Tamid.
 - **R' Zeira** brought a proof from a Braisa which says that they limited the time for accepting witnesses so that the Levi'im should not make a mistake with the song. "Making a mistake" means that the wrong song was sung!
 - The Gemara says, not singing a song at all would also be considered to be "making a mistake".
 - **R' Acha bar Huna** brought a Braisa which explains which songs were sung on Rosh Hashanah with the korbanos. The song sung with the mussaf was "Harninu LeiLokim Uzeinu". If Rosh Hashanah was on Thursday, in which case that should have been the song of the morning Tamid, the song for the morning Tamid was changed. The Braisa then says, if the witnesses came after the morning Tamid when Rosh Hashanah was on a Thursday, they would repeat the same song again with the mussaf. **R' Acha bar Huna** said, we see that when they weren't sure, they would sing the regular weekday song (as the Braisa says, they would repeat it, and they would not just skip singing altogether). This is a proof to **R' Zeira**!

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- The Gemara says, it may be that when that day was any day but Thursday, they would not sing anything. However, when the day was Thursday they would sing the regular Thursday song, since it also relates to Rosh Hashanah.

-----Daf א״ל-----31-----

- A Braisa lists the songs that were sung each day with the Tamid. The Braisa says, **R' Yehuda in the name of R' Akiva** said, on Sunday they would sing “LaShem ha’aretz umloah”, given that it was the first day of Creation and therefore the day that Hashem visibly “acquired” the world. On Monday they said “Gadol Hashem umhulal me’od”, which speaks about the separation between Yerushalayim and the rest of the world, similar to the way Hashem separated between Heaven and Earth. On Tuesday they sang “Elokim nitzav ba’adas Kel”, referencing that Hashem exposed the earth in preparation for habitation. On Wednesday they sang “El nekamos Hashem”, since He will punish those who serve the sun and the moon, which were created on that day. On Thursday they sang “Harninu Leilokim uzeinu”, referencing that Hashem created birds and fish on that day, which cause people to praise Hashem. On Friday they sang, “Hashem malach gei’us laveish”, referencing Hashem having completed Creation, and now being the King over all. On Shabbos they sang “Mizmor shir l’yom HaShabbos”, being a reference to the Days to Come, after the world as we know it, ceases to exist. **R' Nechemya** says, the same way the songs of the first 6 days are a reference to the days of Creation, so too the song of Shabbos is a reference to Hashem having “rested” after the 6 days of Creation.
 - The Gemara says, the machlokes is: the **T”K** holds like **R' Katina**, who says that the world will cease to exist for 1,000 years (which is considered “one day” in Hashem’s terms), which is why he says there will be “a day of Shabbos”. **R' Nechemya** holds like **Abaye**, who says that the world will be destroyed for 2,000 years (so this can’t be what is referred to as a “day” of Shabbos).
- **R' Chanan bar Rava in the name of Rav** said, with the Shabbos mussaf they would sing a rotation of the six songs of Haazinu. He said, the same way they were divided for this purpose, they were also divided for purposes of aliyos on Shabbos.
- **R' Yochanan** said, for the afternoon Tamid on Shabbos they would sing “Az Yashir”, “Mi Chamocha”, and “Az Yashir” (that was sung by the well), on a rotating basis.
 - The Gemara proves from **R' Yose** in a Braisa that they would sing one of these for mincha and one of the previous for mussaf every week, on a rotating basis (so that the mincha rotation finished twice in the time that it took the mussaf rotation to be completed once).
- **R' Yehuda bar Idi in the name of R' Yochanan** said, we learn from pesukim that the Shechina traveled 10 times (each time gradually further) from the Kodesh Hakodashim, during the time of the first Churban. Corresponding to that, we find that the Sanhedrin were moved 10 times from the Beis Hamikdash complex as well, during the time of the second Churban.
 - **R' Yochanan** said, before the Shechina finally made its last move back to Heaven, it stayed in the Midbar for 6 months, hoping that the Yidden would do teshuva before it would have to leave back to Heaven.
 - **R' Elazar** said, based on pesukim, that the Sanhedrin only moved 6 times.

MISHNA

- **R' Yehoshua ben Karcha** said, **R' Yochanan ben Zakai** also instituted that even if the Rosh Beis Din is not at the Beis Din, the witnesses who came to say testimony regarding the moon need only go to the place of Beis Din, and don’t need to find the Rosh.

GEMARA

- There was a woman who was summoned to appear in front of Ameimar in Beis Din in Nahardai to address a debt that she owed. Ameimar then went to Mechuza. When she didn’t appear to him in Mechuza, he put her in “cheirem” for not appearing. **R' Ashi** asked, our Mishna said that **R' Yochanan ben Zakai** said that one need only appear to the Beis Din, and need not follow the Rosh Beis Din, even if the Rosh has gone elsewhere? **Ameimar**

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responded, that was enacted only for witnesses of the new moon, so as not to discourage them from coming and saying their testimony.

- A Braisa says, Kohanim may not wear their sandals while giving the Birchas Kohanim. This was one of the 9 enactments that were instituted by **R' Yochanan ben Zakai**.
 - The Gemara explains, there were the 6 of this perek (regarding shofar, lulav, eating of the new grain, accepting testimony on the new moon all day, that the witnesses need not follow the Rosh Beis Din, and regarding the Kohanim wearing the sandals). One in the first perek (that even after the Churban the witnesses of the new moon for Nisson and Tishrei may violate Shabbos to go say their testimony). Another one which said that one who becomes a ger after the Churban should not separate money to designate it for a future korban (because it may lead to improper use of kadosh money). And the 9th one is a machlokes: **R' Pappa** says he instituted, that after the Churban one no longer need to carry the fruit of the 4th year of a tree up to Yerushalayim (even from nearby), and one may instead redeem the fruit and bring the money to Yerushalayim, and **R' Nachman bar Yitzchak** says he instituted that the red string that would turn white (if Hashem forgave the aveiros of the Yidden) on Yom Kippur after the Azazel process, should no longer be tied to anyplace in the Beis Hamikdash, but should instead have a piece tied to the horns of the animal and a piece tied to a rock on the mountain.
 - **R' Nachman bar Yitzchak** doesn't hold like **R' Pappa**, because the Mishna which discusses that institution says that it was instituted by the "colleague" of **R' Eliezer**. Now, **R' Yochanan ben Zakai** was his rebbi, not his colleague! **R' Pappa** says that **R' Eliezer's** talmidim are the ones who called **R' Yochanan** a colleague, out of respect for their rebbi, **R' Eliezer**.
 - **R' Pappa** doesn't hold like **R' Nachman bar Yitzchak**, because we have learned that **R' Yochanan ben Zakai** did not teach (or institute) until the last 40 years of his life, and during those 40 years the red string was no longer used at all! **R' Nachman bar Yitzchak** says, he actually suggested this to his rebbeim before the last 40 years of his life, when he was still a talmid himself, and because they enacted this based on his suggestion, it became known as his enactment as well.

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MISHNA

- **R' Yochanan ben Nuri** says, the Rosh Hashanah mussaf Shmoneh Esrei is as follows: the first 3 brachos are said like in every shmoneh esrei, except that he includes the "malchiyos" in the "Hamelech Hakadosh" bracha, and does not blow the shofar at its conclusion. He then says the bracha for the Yom Tov ("Ata b'chartanu", etc.) and then blows the shofar. He then says the "Zichronos" and blows the shofar. He then says the "Shofros" and blows the shofar. He then completes the shmoneh esrei with the last 3 brachos said in every shmoneh esrei.
 - **R' Akiva** said to him, if he does not blow the shofar for the malchiyos, why even say it at all? Rather, the first 3 brachos are said like every day. The Malchiyos are combined with the bracha for the Yom Tov, which is then followed by the blowing of the shofar. He then says the Zichronos and blows the shofar. He then says the Shofros and blows the shofar. He then completes the shmoneh esrei with the last 3 brachos said in every shmoneh esrei.

GEMARA

- **Q:** How could **R' Akiva** ask why malchiyos are said altogether? We learn this from a pasuk!? **A:** He meant to say, if we don't blow the shofar for Malchiyos, it should not require 10 pesukim as is required for zichronos and shofros. Less than 10 should be enough.
- A Braisa says, we learn that the bracha of "Avos" (the first bracha of shmoneh esrei) should be said, from the pasuk of "havu LaShem bnei eilim". We learn that "Gvuros" (the second bracha) should be said, from the pasuk of "havu LaShem kavod va'oz". We learn that the bracha of "Kedusha" (the 3rd bracha) should be said, from the pasuk of "havu LaShem kivod shimo...b'hadras kodesh". How do we know that we must say malchiyos, zichronos, and shofros on Rosh Hashanah? **R' Eliezer** says, we learn it from the pasuk of "Shabason (referring to a bracha for the Yom Tov) zichron (referring to zichronos) teruah (referring to shofros) mikrah kodesh (referring

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to the prohibition of melacha). **R' Akiva** said, it makes more sense to say that the first word “Shabason” refers to the most prevalent part of the Yom Tov, which is the prohibition to do melacha, and the last words “mikra kodesh” refer to the bracha of the Yom Tov.

- **Q:** How do we know that we must also say malchiyos? **A:** A Braisa says, **Rebbi** says, the pasuk immediately before the discussion of Rosh Hashanah, ends with the words “Ani Hashem EloKeichem”. We darshen that to mean that those words refer to Rosh Hashanah as well, teaching that we must say a bracha showing Hashem’s kingship (i.e. malchiyos). **R' Yose bar Yehuda** says, we can learn this out from another pasuk. The pasuk says “V’hayu lachem l’zikaron lifnei EloKeichem, Ani Hashem Elokeichem”. The last 3 words seem extra, and they therefore teach that whenever zichronos (zikaron) are said, malchiyos are said as well.
- **Q:** Where in the shmoneh esrei is the bracha on the Yom Tov said? **A:** A Braisa says, **Rebbi** says, the bracha on all Yomim Tovim is always the 4th bracha, and it therefore combines with malchiyos as the 4th bracha here as well. **R' Shimon ben Gamliel** says, the bracha on the Yomim Tovim is always the middle bracha (a Yom Tov shmoneh esrei has 7 brachos), and it therefore is combined with zichronos to remain the middle bracha here as well (Rosh Hashana shmoneh esrei has 9 brachos). The Braisa continues, that when **R' Yochanan ben Broka** was the chazzan by **R' Shimon ben Gamliel**, he followed the order according to **R' Yochanan ben Nuri** (of our Mishna). **R' Shimon** said to him, that is not how my father did this in Yavneh. On the second day **R' Chanina** the son of **R' Yose Haglili** was the chazzan and he followed the order of **R' Akiva**. **R' Shimon** said, that is how my father would do this as well.
 - **Q:** **R' Akiva** said that malchiyos are combined with the Yom Tov bracha and **R' Shimon** said (above) that zichronos are combined with the Yom Tov bracha. How could **R' Shimon** agree with **R' Chanina** for following the order of **R' Akiva**? **A:** **R' Zeira** said, he agreed in the sense that the shofar is blown after the malchiyos bracha.
 - **Q:** What does it mean “on the second day”? There were never 2 days of Rosh Hashanah!? **A:** **R' Chisda** said, it means the day of Rosh Hashanah of the following year.

MISHNA

- We do not say less than 10 pesukim for malchiyos, 10 for zichronos, and 10 for shofros. **R' Yochanan ben Nuri** says, if he said 3 of each, he is yotzeh.

GEMARA

- **Q:** What do the 10 pesukim of malchiyos correspond to? **A:** **R' Levi** says, they correspond to the 10 times that Dovid Hamelech said an expression of Hallel in Tehillim.
 - **Q:** We find many more than 10 times!? **A:** He meant the times in the perek of “Haleluhu b’s aika shofar”.
 - **A:** **R' Yosef** said, they correspond to the aseres hadibros. **R' Yochanan** said they correspond to the 10 “maamaros” (utterances) with which Hashem created the world.

R' YOCHANAN BEN NURI OMER IHM OMER SHALOSH SHALOSH...

- **Q:** Does **R' Yochanan ben Nuri** require 3 pesukim from the Torah, 3 from Neviim and 3 from Kesuvim, for a total of 9 pesukim for each, which means that he argues with the **T”K** regarding one additional pasuk, or does he require 1 from the Torah, 1 from Neviim and 1 from Kesuvim, for a total of 3 pesukim? **A:** A Braisa says, that one should say 10 pesukim for malchiyos, 10 for zichronos, and 10 for shofros, but if one says only 7 he is yotzeh. **R' Yochanan ben Nuri** says, one should not say less than 7, but if he says 3 he is yotzeh. Now, if “3” means 3 pesukim of Torah, 3 of Neviim, and 3 of Kesuvim, then the first part of his statement means 7 of each, for a total of 21 pesukim, which is more than the **T”K**! Obviously, he means 3 pesukim is total.
- **R' Huna in the name of Shmuel** paskened like **R' Yochanan ben Nuri**.

MISHNA

- We do not mention pesukim dealing with punishment, for the malchiyos, zichronos, and shofros. We begin with pesukim from the Torah, and end with pesukim from the Neviim. **R' Yose** says, if one finishes with a pasuk from the Torah, he is yotzeh.

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GEMARA

- The Gemara gives examples of pesukim of malchiyos, zichronos, and shofros that discuss punishment and should therefore not be used. However, the Gemara says, we may use pesukim that discuss the punishment of the goyim.
- Pesukim dealing with the zichronos regarding an individual should not be used.
- **R' Yose** says, pesukim of “pikdonos”, like “VaHashem pakad es Sarah”, may be used for “zichronos” as well. **R' Yehuda** says this may not be done.
 - **Q:** How can the pasuk regarding Sarah be used when it is a pasuk for an individual? **A:** Since Klal Yisrael came about from this “remembering” of Sarah, it is considered to be a pasuk of a tzibbur.
- **R' Yose** says, the pasuk of “Se’u she’arim rasheichem”, which mentions the word “melech” twice, can be counted as 2 for the 10 required mentions of malchiyos. The next pasuk of “Se’u she’arim rasheichem”, which mentions the word “melech” three times, can be counted as 3 for the 10 required mentions of malchiyos. **R' Yehuda** says the first pasuk can count as one, and the second pasuk can count as 2 (he holds that when the pasuk says “Mi hu zeh melech hakavod”, that does not count).
 - **R' Yose** says, the pasuk of “Zamru Elokim zameiru, zamru l’malkeinu zameiru, ki melech kol ha’aretz Elokim” counts as 2 mentions of malchiyos. **R' Yehuda** says it counts as only one (because reference to “our” King cannot count, since it does not denote Hashem being King over the entire world). They both agree that reference to Hashem sitting on His throne is not counted as a mention of malchiyos.
- **R' Yose** says that a pasuk that mentions zichronos and shofros, like “Shabasson zichron teruah”, may be used for zichronos and then again for shofros. **R' Yehuda** says it may only be used for zichronos (the pasuk doesn’t say the word shofar).
 - The same machlokes applies for using the pasuk of “U’sruas melech bo” for malchiyos and shofros.
 - They would even argue regarding a pasuk that only mentions the word teruah. **R' Yose** would say it may be used for shofros, and **R' Yehuda** would say that it may not be used.

MAS’CHIL BATORAH UMASHLIM BANAVI. R' YOSE OMER...

- **Q:** This suggests that **R' Yose** says that one who ends off with a pasuk from the Torah is yotzeh b’dieved. However, a Braisa says that **R' Yose** says, one who ends off with a pasuk from the Torah is praiseworthy!? **A:** The Mishna should say, that **R' Yose** says, if one began with a pasuk from the Torah and ended with a pasuk from the Navi he is yotzeh (which is b’dieved, because the best is to end with a pasuk from the Torah).
- **Q:** We only find 3 pesukim regarding malchiyos in the Torah (and since we are supposed to end with a pasuk from the Torah, we need 4 pesukim)!? **A:** **R' Huna** said, a Braisa says: **R' Yose** says the pasuk of “Shema Yisrael” is considered malchiyos, as is the pasuk of “v’yadata hayom v’hasheivos...” , as is the pasuk of “ata hareisa ladaas”.

MISHNA

- The shofar is blown on Mussaf of Rosh Hashanah. When Hallel is said on other Yomim Tovim, it is said by Shachris.

GEMARA

- **Q:** Shofar is not blown until mussaf so that we give a chance for more people to be there. If so, why don’t we do the same for Hallel? If the reason we say Hallel by shachris is because we want to do the mitzvah at the very first chance, then why don’t we do the same for shofar? **A:** **R' Yochanan** said, the Mishna was taught during a time when the goyim decreed against blowing shofar. Therefore, they would go around to inspect if shofar was blown in the morning. For this reason, we waited until mussaf (after the inspections) to blow the shofar.
- **Q:** Why don’t we say Hallel on Rosh Hashanah? **A:** **R' Avahu** said, the Malachim ask this question to Hashem. Hashem answers, I am sitting in Judgment, with the Books of Life and Death open before Me, and the Yidden should sing!?

MISHNA

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- In an attempt to be yotzeh the mitzvah of shofar, one may **not**: go beyond the techum, clear a pile of rubble, climb a tree, ride on an animal, swim in water, or cut the shofar, whether the cutting is done in a way only assur D'Rabanan, or assur D'Oraisa. However, one may put water or wine into a shofar (to make it sound better).
- One need not stop children from blowing shofar, and one should even help them to learn how to blow. One who blows without thinking to be yotzeh, and one who hears such a blowing, is not yotzeh.

GEMARA

- Even though the mitzvah of shofar is an assei, since the issur of melacha on Yom Tov is an assei and a lo saasei, it cannot be overridden with a simple assei.

LO OLIN B'ILAN V'LO ROCHVIN AHL GABEI BEHEIMAH...

- **Q:** Once we are taught that even an issur D'Rabanan may not be overridden for shofar, why does the Mishna need to teach that something that involves a possible issur D'oraisa (like riding on an animal, for the concern of ripping off a branch) may not be done. That is obvious!? **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.

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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

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- 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 7th month). It was written to teach us that all the blowings of the 7th 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 7th 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 yihyeh 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.

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- 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 yihyeh 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 yihyeh 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.

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- **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.

Daf In Review – Weekly Chazarah

- **Q:** Why are the tefillos of Rosh Hashanah and Yom Kippur treated differently than 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.

-----Daf דל---35-----

- **R' Chananel in the name of Rav** said, once one says “In Your Torah it is written”, he is yotzeh even without saying the actual pasuk (of malchiyos, zichronos, or shofros).
 - Initially they thought that this was only true for one davening in private, but not for one davening with a tzibbur. However, **R' Yehoshua ben Levi** said, this applies even to one davening with a tzibbur.
- **R' Elazar** said, one should always arrange his tefilla (to review it so that he doesn't make a mistake) before davening.
 - **R' Abba** said, **R' Elazar** must have said this in regard to the tefillos of Rosh Hashanah, Yom Kippur and Yomim Tovim (which people are typically not as familiar with). However, this presumably need not be done for the regular tefillos of all year round.
 - **Q:** We find that **R' Yehuda** would arrange his tefillos all the time (not just on Yom Tov)!? **A:** **R' Yehuda** would review all his learning every 30 days, and would only daven after completing this review. Since he only davened once every 30 days, it was considered to be unfamiliar to him, just as Yom Tov davening is unfamiliar to regular people.
- **R' Acha bar Avira in the name of R' Shimon Chasida** said, **R' Gamliel** would say that even the people in the fields (who didn't come into shul) were patur from davening based on the chazzan's tefilla (even though they weren't there when he davened).
 - **Q:** This makes it sound like there is more reason to say that the people who are in the shul are patur, than to say that the people in the fields are patur. However, that is not necessarily true, because the people in the fields are patur because they are an “oneis”, whereas the people in the shul are not!?**A:** Rather, **Ravin in the name of R' Yakov bar Idi in the name of R' Shimon Chasida** said, that **R' Gamliel** said that *only* the people in the fields become patur with the chazzan's tefilla, because they are an “oneis” due to their work. However, people in the city do not become patur with the chazzan's tefilla.

HADRAN ALACH PEREK YOM TOV!!!

HADRAN ALACH MESECHTA ROSH HASHANAH!!!

MAZAL TOV!!!