

OVERVIEW of the Daf

1) Making a potential witness into a judge (cont.)

The Gemara explains how our Mishnah, which allows a judge to serve as a witness, could be consistent with R' Akiva, who does not allow this practice.

2) **MISHNAH:** The Mishnah presents a discussion regarding which shofar may be used for the mitzvah of shofar blowing.

3) Clarifying the dispute between R' Yosi and Rabanan

The exchange between R' Yosi and Rabanan regarding the meaning of the word קרן is presented.

Ulla offers an alternative explanation to the dispute, namely, the dispute revolves around whether we accept R' Chisda's principle that the accuser cannot become the defender.

R' Chisda's principle is unsuccessfully challenged.

The Gemara finishes by explaining how Ulla's explanation fits into the language of the Mishnah.

Abaye offers an alternative reason why Rabanan reject the use of a cow's horn for the mitzvah of shofar.

The Gemara explains how Abaye's explanation will fit into the language of the Mishnah.

A Baraisa is cited that explains, amongst other terms, the origin of the use of the word יובלא to refer to a ram's horn.

The Gemara proceeds to present a number of incidents where the meaning of a word was discovered from an unusual source many of which were the result of traveling to a different location.

4) **MISHNAH:** The Mishnah presents a further description of the shofar used on Rosh HaShanah as well as the proper method of its use in conjunction with the trumpets. The Mishnah discusses the type of shofar that is used on other occasions.

5) The correct shofar

R' Levi ruled that the shofar used on Rosh HaShanah and Yom Kippur should be bent.

This ruling is challenged from our Mishnah that rules it should be straight.

The challenge is resolved by noting that R' Levi is consistent with R' Yehudah cited in a Baraisa.

The reason R' Levi didn't merely state that he follows R' Yehudah's opinion is explained.

The point of dispute between our Mishnah and R' Yehudah in the Baraisa is identified. ■

Distinctive INSIGHT

The meaning of Trust—בטחון

לא הוו ידעי רבנן מאי השלך על ה' יהבך וכו' אמר רבב"ח ואמר לי שקול יהביך

It is astonishing that the sages did not know how to translate a verse in Tehillim until an Arab taught them what it meant. In his commentary to Mishlei (3:5), the Vilna Gaon explains this Gemara. The sages were discussing the concept of בטחון, trust in Hashem, and how it is to be applied. Is a person supposed to do everything in his power to earn a livelihood and in order to live securely, and then trust that Hashem will do as what is best, or should a person not rely upon his own plans at all, trusting in Hashem completely?

The sages determined that the correct degree of בטחון is for a person to pursue his personal agenda to the best of his abilities, but then to trust and accept that whatever happens to his plans is due to Hashem's ultimate caring and loving supervision. This outlook, however, did not seem to fit into the words of the verse in Tehillim, where we are told to rely upon Hashem for "יהבך - that which He gives you," when it should have said to rely upon Hashem for "צרכיך—your needs." Then, one day, the rabbis observed this incident with Rabba bar Bar Channa and the Arab. Rabba was carrying a load, and it was understood that he should have to pay a fee to have the Arab load it and transport it upon his camel. Yet that is not what happened. Instead, the Arab offered to take the package, and he even told Rabba to keep the money which should have been due as a fee. The sages learned from this incident that if something is destined from the heavens to occur, then one's neighbors and friends will make sure it happens, even pursuing the interests of a person for him, without his input at all. Even "יהבך" - that which someone should have paid to have something done (whether the resource be time or money) - will remain with the person, if he has full בטחון. This is the lesson the rabbis learned from the story of the Arab. ■

*Today's Daf Digest is dedicated
in memory of Chaim Aryeh Ben Aharon
By the Gut Family, Brooklyn, NY*

HALACHAH Highlight

Gluing the shin onto tefillin

והא דפרה כיון דקאי גילדי גילדי מיתחזי כשנים ושלשה שופרות
But this horn of a cow, since it is made of different layers it appears like two or three shofars (and the Torah must be one shofar rather than two or three).

Halachah requires a shin on the tefillin של ראש. Some Poskim¹ write that it is permitted to take a separate piece of leather and glue it on the tefillin in fulfillment of this requirement. The basis for this position is the comment of Tosafos. Tosafos² implies that a broken shofar that was glued together is not disqualified because of the disqualification of “one shofar and not two or three shofars.” The reason is because once the pieces are glued together they are considered one item rather than separate items. Consequently, if one takes a piece of leather in the shape of a shin and glues it to the tefillin it is considered one piece, in fulfillment of the requirement to have a shin on the outside of the tefillin של ראש.

Rav Akiva Eiger³ challenges this position from our Gemara. Abaye disqualifies the use of a cow’s horn for a shofar because the numerous layers disqualify it based upon the principle, “one shofar and not two or three shofars.” If pieces that are naturally attached to one another retain their own individual identity to disqualify the shofar, certainly two items that are merely glued together should be considered one. Therefore, the tefillin should be invalid because they do

REVIEW and Remember

1. What is the reason a cow’s horn may not be used as a shofar?

2. Why is a kallah called נינפי?

3. How did Rabbi’s maidservant teach the Rabbis the meaning of different words?

4. Why is a bent shofar preferred for Rosh HaShanah?

not have the necessary shin on the outside. Rav Akiva Eiger’s conclusion is that one should be strict regarding this matter because of the uncertainty involved, similar to the ruling of Rav Moshe Isserles⁴, the Rema regarding a גט.

An interesting question Poskim⁵ raise regarding this issue is that the Mishnah rules explicitly that a גט may be written on a cow’s horn. However, since a similar exposition is made regarding גיטין, i.e. “one sefer (גט) and not two or three sefarim,” there should be a similar restriction against the use of a cow’s horn for a גט. ■

1. ע' שו"ת רעק"א ח"א סי' י"א
2. ע' תוס' לקמן כו ד"ה שופר
3. שו"ת רעק"א הנ"ל
4. רמ"א אה"ע סי' ק"ל סע' ז
5. שו"ת משיבת נפש או"ח סי' ב' והגהות חשק שלמה לגיטין יט ■

STORIES Off the Daf

Cast one’s burdens

לא הוו ידעי רבנן מאי (תהלים נ"ה) השלך
 על ה' יהבך והוא יכלכלך

When Rav Yissoschar Ber Rad-ishitz, זת"ל, was still quite young, he would visit Rav Moshe Leib Sassover, זת"ל. Once, as Rav Moshe escorted Rav Yissoschar on his way at the close of a visit as was his custom, the younger man asked his Rebbe for a blessing. “The pack I’m carrying is very heavy, and I don’t have the money to hire a wagon. Please bless me that I’ll get a ride, because otherwise I don’t know how I’ll manage to get home!”

Rav Moshe Leib responded with a

lesson from today’s daf: “On Rosh Ha-Shanah 26b, we find that the sages did not know the meaning of the verse, ‘Cast your burdens (יהבך) on Hashem and he will sustain you,’ until an Arab used the word yahav to describe Rabba bar Bar Chana’s load that he was offering to bear. This Gemara is difficult to understand, though. Why not just write that יהבך refers to a burden without telling us the story?”

He went on, “The truth is that the Sages knew full well what the word meant, but they had a question regarding which level of trust the verse exhorts us to strive for. There are two main levels of trust in Hashem, and your case is a perfect example. When one needs a ride, one can either trust that a wagon will pass that he can flag

down, or one can trust that Hashem will send a coach and the driver will offer a ride of his own initiative. The anecdote about Rabba bar Bar Chana proves that Dovid HaMelech meant the second and higher level since the Arab offered to assume the burden of his own initiative. The Gemara also emphasizes the remainder of the phrase, that one should cast his burden on Hashem. One must place his entire burden on Him without wondering how the salvation will materialize. More often than not, such trust draws down amazing **סייעתא דשמיא**.”

And just as he finished, a wagon arrived heading in the direction of Rav Yissoschar’s hometown. The driver pulled up and said, “Do you need a lift?” ■