

OVERVIEW of the Daf

1) Gold plating the mouthpiece of the shofar

A contradiction is noted between our Mishnah, which allows plating the shofar in gold and a Baraisa that prohibits gold plating the mouthpiece.

Abaye explains that the Mishnah refers to where the plating was not on the mouthpiece.

2) Blowing the shofar and trumpet simultaneously

The practice of blowing the shofar and trumpet simultaneously is challenged based on the principle that one cannot distinguish between two sounds.

The Gemara explains that the shofar is blown for a longer period of time to address this concern.

This explanation is unsuccessfully challenged.

Another unsuccessful attempt is made to challenge the ruling that the shofar and trumpets are blown simultaneously.

3) Shofars

The Gemara questions why the mouthpiece of the shofar blown on Rosh HaShanah is gold and on fast days it is silver.

Two explanations are presented.

R' Pappa bar Shmuel thought to use shofars and trumpets outside the Bais HaMikdash until Rava informed him that that procedure is reserved for the Bais HaMikdash.

A Baraisa echoes Rava's teaching.

A pasuk is cited that serves to distinguish between blasts blown in and out of the Bais HaMikdash.

4) Rosh HaShanah davening

Rav Shmuel bar Yitzchok notes that the declaration made in the Rosh HaShanah tefillah, "Today is the anniversary of the start of your handiwork etc." follows the opinion of R' Eliezer that the world was created in Tishrei. This statement is unsuccessfully challenged.

A second version of this exchange is recorded.

5) **MISHNAH:** The Mishnah begins with a discussion of characteristics that disqualify a shofar, and it proceeds to discuss circumstances that disqualify the shofar sounds. It then concludes with a discussion regarding intent to fulfill the mitzvah.

6) Shofar halachos

Two Baraisos present numerous halachos related to the physical characteristics of the shofar.

R' Pappa clarifies the last ruling in the Baraisa.

A Baraisa discusses the halachos of adding to the shofar and a dispute regarding filling in a hole.

Two versions of R' Yochanan's qualification to R' Nasan's lenient ruling regarding the filling a hole with shofar material are presented.

(Overview...continued on page 2)

Distinctive INSIGHT

Hallel and Megillah readings are special

אלמא כיון דחביב יהיב דעתיה

The rule of the Gemara is that it is impossible to discern one voice of many spoken simultaneously. One major exception to this rule is when listening to the reading of Hallel or Megillah. These readings are "חביב," and therefore a listener can hear the individual voices among the many. Rashi explains that "חביב" means that the event is a new one, and being that it is so special, a person listening will be exceptionally attentive and hear the individual voices among the many being spoken. Sefer *תרועה יום* notes that according to Rashi, the reading of the Torah on a weekly basis should be a new experience, in that the portion read each week has not been read publicly since the previous year. Why, then, do we not say that we allow ten readers to read from the Torah, as we do for the reading of the Megillah? He answers that on a weekly basis, there is a need for each individual to personally review the entire parshah twice, and once with Targum. Therefore, by the time the Torah is read publicly on Shabbos the reading is no longer "new" for him. Or Zarua answers that although the specific reading of any particular week has not been heard since the previous year, the event of Torah reading is one which is done routinely, and it does not represent a new experience where the listener is overly motivated to catch the individual voices if it would be read by multiple readers.

Others (Levush, 488:2, and 690:2) explain the term חביב differently than Rashi does. They explain that the reading of Hallel and Megillah are special due to the fact that they represent the miracles of the various festivals and of Purim. חוות יאיר wonders about this explanation, however, because the Hallel of Pesach or Chanukah might have this connotation, but Hallel on Shavu'os and Sukkos do not represent any particular miracle. This is certainly problematic in regard to Hallel of Rosh Chodesh, as well.

Meiri explains that "חביב" is the fact that the Megillah has within it the story of Mordechai and Esther, and people are attentive to follow and understand it with its commentaries. Hallel is also special because of the story of the Exodus from Egypt which is described in various details. ■

*Today's Daf Digest is dedicated
In honor of our top Maggid Shiur
Rabbi Avraham Bartfeld, shlit"a*

by Mr. and Mrs. Leonard Goldberg, Toronto Canada

HALACHAH Highlight

Something attached for beauty does not interpose

ציפהו זהב במקום הנחת פיו פסול

If the shofar was cover with gold on the place where he puts his mouth the shofar is unfit for use.

Rav Yoav Yehoshua Weingarten¹, the Chelkas Yoav, questions the ruling that a gold plated shofar is unfit for use from the principle², "anything that is meant for beauty does not interpose." According to that principle, a shofar covered with gold to add beauty to the shofar should not be disqualified.

Rav Avrohom Bornstein³, the Avnei Nezer, limits the principle to those cases where there is no requirement for physical contact between one item and another. For example, the mitzvah of lulav does not require direct physical contact per se; consequently, we can apply the principle that something added for beauty does not constitute an interposition. On the other hand, we do not apply this principle to those mitzvos that require direct physical contact between the person and the object. For example, Rav Yosef Chaim of Baghdad⁴, the Ben Ish Chai, does not permit coating the parchment of a Sefer Torah with plaster, because there is a specific requirement that the ink be in direct physical contact with the parchment. Accordingly, since there is a requirement for direct physical contact between the shofar and the mouth of the one blowing the shofar, the principle of, "anything that is meant for beauty does not interpose," does not apply.

REVIEW and Remember

1. תרי קלי לא משתמעי: Explain.
2. According to the siddur, when was the world created?
3. Is intent required to fulfill the mitzvah of shofar?
4. What is the minimum size of a shofar?

Another example of this principle relates to tefillin. The Gaon Chida⁵ writes that one must be careful not to have water interpose between one's tefillin and their body. Although the Gemara⁶ rules that liquids do not interpose, nonetheless, since there is a specific requirement to wear tefillin directly on the body⁷ the principle that liquids do not interpose does not apply, and thus one must be careful that there is no water intervening between the tefillin and the body. ■

1. שו"ת חלקת יואב אר"ח סי' ג' ומובא דבריו בשו"ת אבג"ז דלקמן
2. גמ' סוכה לו
3. שו"ת אבני נזר אר"ח סי' תל"ב אות א' וי"ד סי' רס"ו
4. שו"ת תורה לשמה סי' רמ"ג ודלא כשו"ת פנים מאירות ח"ג סי' ל"ב
5. ברכי יוסף אר"ח סע' כ"ז אות א' וע"ע שו"ת טוב עין סי' י"ח אות י"ז וע"ש מש"כ עפ"ז לפרש לשון המשנה ביומא "עלה ונסתפג" דמשמע דיש בזה חיוב וע"פ הנ"ל מובן דהמים נעשה חציצה בין גופו לבגדיו
6. גמ' פסחים סה
7. כדברי הרא"ש הל' תפילין סי' י"ח ■

STORIES Off the Daf

The shortened Shofar

ארוך וקצרו כשר

In the home of Rav Matzliach Mazuz, hy"d, the entire household was busily cleaning for Pesach. In a dark and forgotten corner, they stumbled upon a very old and badly neglected shofar that was yellowed with age and had seen better days. The family asked the Rav if such a shofar required genizah, but after examining it carefully, the Rav pronounced, "I think we should keep it."

His answer was surprising considering the poor condition of the shofar. "What could be the point of keeping a dilapidated object like this?" his family asked. "It clearly has no more use."

The Rav responded, "It is well over the

minimum dimension of a shofar and after inspecting it I see that it is not punctured or cracked except at the extreme edges. The Gemara in Rosh HaShanah 27b writes that as long as it maintains a minimum dimension, even if a shofar is cut down, it is still kosher. We can shorten this shofar and it will still be one hundred percent valid."

The family still seemed unimpressed. Why should they keep it just because it could be made kosher?

The Rav answered, "We find in Chullin 9 that a scholar must know how to practice safrus, circumcision, and kosher slaughtering, because it is possible that he will find himself in a place where no one else can perform these integral services for the community. The same holds true about blowing a shofar, especially in our small community where we have only one really qualified ba'al toke'ah. I am really

out of practice because I didn't have access to a shofar, but now that we have this one, I will be able to practice just in case."

That very year, the regular ba'al toke'ah fell terribly ill on Rosh HaShanah. Fortunately, the Rav himself, who had practiced, was able to assume the responsibility! ■

(Overview...continued from page 1)

A Baraisa presents additional halachos related to the shofar.

An additional ruling related to boring a hole into the shofar is taught.

7) Blowing a shofar into a pit

R' Huna rules that one who stands in the pit fulfills the mitzvah and the Mishnah's ruling refers to one who is outside the pit.

A Baraisa supports this qualification.

An alternative version of this discussion is presented. ■

