

## OVERVIEW of the Daf

### 1) Shofar rulings

Rabbah rules that if one hears part of the blast in the pit and part of the blast outside the pit he fulfilled the mitzvah, but if part of the blast was heard before dawn and part was heard after dawn the mitzvah is not fulfilled.

Abaye unsuccessfully challenges this ruling.

The Gemara finally succeeds at challenging Rabbah's ruling and the Gemara explains that Rabbah's lenient ruling applies only for the person blowing the shofar, and the novelty of this ruling is explained.

R' Yehudah issues a ruling related to blowing a shofar from an Olah animal, where the mitzvah is fulfilled, but the mitzvah is not fulfilled when blowing a shofar from a Shelamim.

Rava successfully challenges this ruling and rules that in both cases the mitzvah is not fulfilled. He then changes his position and rules that in both cases the mitzvah is fulfilled.

R' Yehudah issues rulings related to blowing a shofar from an avodah zarah animal, where the mitzvah is fulfilled, and from an עיר הנדחת, where the mitzvah is not fulfilled.

Rava issues two rulings, the first where one is prohibited to benefit from his friend and the other where one is prohibited to benefit from shofars.

Similar rulings are issued regarding מי חטאת.

### 2) Intent to fulfill a mitzvah

A message was sent to Shmuel's father that one who was forced to eat matzah fulfills the mitzvah.

Rava infers from this ruling that if one blows the shofar for the purpose of playing a song the mitzvah is fulfilled.

The novelty of this ruling is explained.

It seems that according to Rava intent is not required to fulfill a mitzvah.

A series of challenges are presented to the assertion that intent is not required to fulfill a mitzvah according to Rava.

One of the challenges relates to the issue of adding to the mitzvah of בל תוסיף.

The Gemara clarifies why Rav Shemen bar Abba challenged Rava from a Baraisa rather than a Mishnah.

Rava states that intent is not required to fulfill a mitzvah, but intent is required to transgress the prohibition of בל תוסיף.

Following a challenge Rava modifies his position that to violate תל תוסיף intent is not required if it is the time to fulfill the mitzvah. ■

## Distinctive INSIGHT

### Intent necessary in performance of mitzvos

איתביה היה קורא בתורה והגיע זמן המקרא, אם כיון לבו יצא

Rabeinu Yona (Berachos 6a, ד"ה אמן) writes that even according to Rava, who is of the opinion that intent is not required for the fulfillment of a mitzvah on the part of the one performing the mitzvah (מצוות אינן צריכות כונה), this is only valid when a mitzvah observance entails some sort of action. The very action on the part of the person can be interpreted to be in place of the conscious intent, which is lacking. If, however, a mitzvah itself is done by speaking (i.e., reading of Kri'as Shema), the lack of intent is critical. The very essence of reading is the awareness of the reading and of its comprehension. With the absence of focus and intent, and without any concrete action to attribute to one's credit, there is no aspect of observance associated to the person at all, and the mitzvah is not fulfilled.

Sefer תרועה יום analyzes the view of Rabeinu Yona in light of our Gemara, where Rava states that the mitzvah of sounding the shofar is valid even if the one blowing or the one listening has no intent for the mitzvah. The Gemara then questions Rava from the law of reading Shema, which is only valid if the reader has intent. According to Rabeinu Yona, though, the question from Shema is of no relevance to Rava. Although Rava stated his contention in regards to shofar, even he agrees that a mitzvah such as Shema must be done with intent, as it is a mitzvah which is performed by reading. Pnei Yehoshua takes the discussion a step further. He points out that the mitzvah of reading Shema is unique, for the Torah specifically requires an additional level of intent, as we find: על לבבך - from here we learn that reading Shema is only valid when one takes it to heart and pays attention to his words. However, in regard to other mitzvos the opinion of Rava may be correct. What, then, is the question of our Gemara from Shema against Rava, who speaks about shofar?

Pnei Yehoshua points out that Rava does not require intent to perform the mitzvah and fulfill one's obligation. The intent required by Shema is to pay attention to the words and their meaning. It could be, according to Rava, that a person would pay proper attention to the words of Shema, but not think about the mitzvah observance he is accomplishing. Yet this is acceptable according to Rava. ■

## HALACHAH Highlight

### Performing a mitzvah conditionally

אלמא קסבר רבא מצות אין צריכות כונה

We see from here that Rava maintains that [fulfillment of] mitzvos do not require intent

The discussion of our Gemara revolves around the question of whether intent is required to fulfill a mitzvah. However, all opinions agree that if one has intent to not fulfill the mitzvah, the mitzvah is not fulfilled. An interesting discussion in the Poskim is whether one can fulfill a mitzvah conditionally. Rabbeinu Dovid Avudraham<sup>1</sup> writes that if one is in shul where they daven maariv before nightfall (צאת הכוכבים) he should count sefirah in shul without a berachah and stipulate: "If I do not count sefirah later, I want this counting to be considered fulfillment of the mitzvah. However, if I do count sefirah later I don't want this counting to be considered as fulfillment of the mitzvah." The person is then permitted to count sefirah later that night with a berachah.

Rav Akiva Eiger<sup>2</sup> applied the same principle to the mitzvah of Krias Shema. One who is concerned that he is running late and might end up reciting Krias Shema after the accepted time, but on the other hand he prefers to recite Krias Shema together with the berachos could also make a similar stipulation: "If I reach Krias Shema within the proper time, I do not want the first reading to count towards the mitzvah. However, if I do reach Krias Shema in time, I wish to be credited with the mitzvah with this reading."

## REVIEW and Remember

1. Why is the mitzvah of shofar fulfilled if the shofar came from a Korbon Shelamim?
2. Is one credited with performing a mitzvah if he is forced to perform that mitzvah?
3. Does one violate **בל תוסיף** if he performs the mitzvah outside of the mitzvah's proper time?
4. Explain the dispute between R' Eliezer and R' Yehoshua.

Another application of this relates to kiddush and havdalah<sup>3</sup>. If one is uncertain whether he will be able to make kiddush or havdalah on his own may listen to another's recitation of kiddush or havdalah with a similar stipulation: "If I have the opportunity to make the berachos for myself, I do not wish to fulfill the mitzvah by listening to the other's recitation. However, if I do not have the opportunity to do so, I wish to be credited with fulfillment of the mitzvah by listening to the other's recitation." Poskim also cite this option in the context of the mitzvah of blowing shofar<sup>4</sup>. ■

1. אבודרהם המובא בבית יוסף או"ח סי' תפ"ט ובמג"א שם סק"ז
2. שו"ת רעק"א סי' מ"ו
3. שו"ת חזון נחום סי' ל"ב
4. ע' סי' תק"צ סע' ו' וע' בשו"ת צי"א ה"ז סי' ד' באריכות וספר חיי משה או"ח ה"ג כללי ברכות פ"ח סע' י"ב והע' שם ■

## STORIES Off the Daf

### Miracle at sea

לילה לאו זמן חיובא הוא

On today's daf, we find that the time for blowing shofar is only from after **עלות השחר**, the breaking of the dawn.

Rav Eliezer Rokeach, זת"ל, the Rav of Amsterdam, decided to move to Eretz Yisroel and booked passage on a ship that sailed toward the end of the month of Elul. On the first night of Rosh Ha-Shanah, a gale blew up over the sea, and huge waves began to break over the side of the vessel. The storm grew worse as night drew on, and the small ship seemed doomed to never reach its destination. Water was already flooding the

deck, and time was short.

The captain approached the great Rav in a fearful state, pale and trembling. He begged, "Rebbe, our ship is about to break up and be swallowed by the depths. She cannot last in this wind much longer. Please, pray to your God to quiet the storm, because if He doesn't, we are surely lost!"

Rav Eliezer heard the poor man's pleas and asked, "Tell me, has the dawn broken yet?"

The ship's officer answered, "Yes, a few minutes ago."

Rav Eliezer took the shofar that he had brought with him and climbed out from the hold up to the deck. As soon as he verified that the dawn had indeed come, he immediately blew the shofar. Wonder of wonders! As soon as the

sound blasted out into the dawn, the storm stopped and all was perfectly still. Sky and sea were completely becalmed.

The captain fell to the Rav's feet, praising the God of the Jewish people and His faithful servants who saved them all from death at sea.

When recounting this story, the Rebbe of Peshischa, זת"ל, would add, "Don't think for a moment that the gaon would ever have exploited the precious mitzvah and wielded it like some kind of charm. God forbid! What happened was that as soon as the captain told him that the ship was about to go down, Rav Eliezer wanted to quickly grab one final mitzvah before dying. That was why he blew the shofar. And HaKadosh Boruch Hu saw his devotion to the mitzvah and repealed the death sentence!" ■