

OVERVIEW of the Daf

1) Clarifying the Mishnah

The Gemara identifies the implement that is prohibited by Rabbinic law and the implement that is prohibited by Biblical law and the progression of the two cases.

The Mishnah mentioned that water and wine may be placed into a shofar, thus implying that urine may not be placed into the shofar. This is consistent with Abba Shaul's opinions as recorded in a Baraisa.

The Mishnah implies that although we do not restrain children from blowing the shofar we would restrain women from blowing shofar. This is contradicted by the Baraisa which implies that we do not even restrain women from blowing shofar on Rosh HaShanah.

Abaye resolves the contradiction by distinguishing between R' Yehudah, who maintains that women are restrained from fulfilling mitzvos that they are not obligated to fulfill, and R' Yosi and R' Shimon, who maintain that there is no restriction against women fulfilling mitzvos that they are not obligated to fulfill.

A Baraisa teaches the dispute between the Tannaim on this matter.

R' Elazar infers from the Mishnah that one need not restrain children from blowing shofar even on Shabbos.

A Baraisa supports this conclusion.

A contradiction in the Baraisa is noted regarding children blowing shofar on Shabbos.

The contradiction is resolved by distinguishing between a child that has reached the age of chinuch and one who has not.

The Gemara infers that although the Mishnah rules that one does not fulfill the mitzvah of shofar if he blows absentmindedly, if he blows for song the mitzvah is fulfilled, similar to a ruling of Rava.

The inference is rejected.

The Mishnah implies that one who blows shofar for himself does not have to intend to discharge a listener's obligation in the mitzvah, which would refute R' Zeira who maintains that it is necessary.

(Overview...continued on page 2)

REVIEW and Remember

1. Explain: זו ואין צריך לומר זו.
.....
2. Is there a prohibition of a woman to lean on a Korban before it is offered?
.....
3. What is the Biblical requirement of tekias shofar?
.....
4. What sound is the teruah supposed to recreate (two opinions)?
.....

Distinctive INSIGHT

The broken sounds of the Shofar

מר סבר גנחוי גנח ומר סבר ילולי ילל

The Torah states (Bemidbar 29:1): "It shall be a day of teruah for you." The word תרועה is translated "יבבא - broken sounds." This is the sound which the mother of Sisera uttered (ותיבב) as she sat forsaken, waiting in frustrated futility for her son who was not to return.

The Mishnah teaches that the three broken sounds which comprise the "teruah" should be similar to crying or whimpering. The Baraisa, however, states that it should be three sounds of groaning. How can we reconcile this difference?

The situations which cause a person to moan are not the same as those which trigger crying. A person groans or sighs when he has great worry or is undergoing physical distress. A person whimpers with a shorter, bawling cry when he is subject to great emotional extremes, either during a difficult period or at a time of great joy and happiness. On Rosh HaShanah, a person's thoughts fluctuate from a hopeful perspective to one of fear. He does not know if he will be judged favorably or, ר"י, the opposite. The mother of Sisera also found herself in a condition of uncertainty. Her son had gone to the war against the Jewish people and he should have been able to defeat them easily. But the Creator provided a great miracle for the Jewish people, (see Shoftim 4:15) and Sisera was then killed by Yael as he tried to escape. The mother of Sisera did not know any of this. So she sat in the house, next to the window, waiting. She began to fear in her heart for the worst. Her neighbors consoled her, and she accepted this consolation. She considered that her son had been victorious, and the delay was due to his capturing great amounts of spoils. So her heart was in a state of uncertainty. On the one hand there was hope, while at the same time there was great fear that something tragic had occurred.

It is in this situation, which is between hope and fear, that we find the verse regarding the Shofar blasts: "It shall be a day of teruah for you." The Targum insightfully points out that the duration of the sound should reflect the great distinction between the mood of Rosh HaShanah and the situation concerning the mother of Sisera. Whatever the situation was at the time of Sisera, it had already occurred and was final. Her concern put her in a state of guessing, hoping for the best, or preparing herself for the worst. On Rosh HaShanah, it is not a lost cause, for the person has within himself the ability to determine his own fate. This is accomplished by doing teshuvah. The Shofar is blown, with the simple blast and with broken blasts, followed once again with the simple blast of a tekiya. This shows that even when the broken blasts are sounded, they are preceded by a solid sound of tekiya, a sound made at a time of simchah (see Bemidbar 10:10). This indicates that we are able to change our destiny and our judgment to good, whether it is before or after the verdict. Teshuvah always has an effect. ■

*Today's Daf Digest is dedicated by
the Muskat & Lindner families
In loving memory of their father
grandfather & great grandfather
ר' יונה בן ר' חיים דוד ע"ה —
Dr. Joseph Weiss*

HALACHAH Highlight

Blowing the shofar and tircha d'tzibura

The length of a teruah is like three whimpers

Although the Mishnah states that the length of a teruah is like three whimpers, the Gemara later records a dispute whether the teruah is similar to a moaning sound or to a sobbing sound. According to the Gemara's conclusion¹ we blow all the different combinations to be certain that the mitzvah is fulfilled. Therefore, before Musaf we blow three sets of tekiah-shevarim/teruah-tekiah, three sets of tekiah-shevarim-tekiah and three sets of tekiah-teruah-tekiah. Rif² and Tosafos³ write that during Musaf tekiah-shevarim/teruah-tekiah is blown after the berachah of Malchiyos; tekiah-shevarim-tekiah after the berachah of Zichronos and tekiah-teruah-tekiah after the berachah of Shofaros. The reason we do not blow during Musaf the different possible combinations, explains the Rif, is the concern that it will burden the tzibbur - טרחא דציבורא.

שיעור תרועה כשלוש יבבות

Teshuvos Maharam Brisk⁴ was asked whether a person between paragraphs of K'rias Shema is permitted to interrupt his davening to blow the shofar for the tzibbur. After demonstrating that blowing the shofar is considered an interruption, he nonetheless permits one to interrupt to blow the shofar based on the explanation of the Rif. We see from the explanation of Rif how important the issue of טרחא דציבורא was to Chazal. Although halachah would indicate that all the different combinations of sounds should be blown during Mussaf, nonetheless, out of concern for טרחא דציבורא Chazal did not impose this obligation. Along the same lines it is logical to assume that one is permitted to interrupt between paragraphs of K'rias Shema to blow the shofar because of concerns of טרחא דציבורא. Another reason for leniency is based on the halachah that one is permitted to interrupt pesukai d'zimra to receive an aliyah because it is considered כבוד הציבור⁵. Following the same line of reasoning, one is permitted to interrupt, even between the paragraphs of K'rias Shema, to blow shofar. ■

1. בגמ' לקמן לד
2. ר"ף יא בדפי הר"ף
3. תוס' ד"ה שיעור
4. שו"ת מהר"ם בריסק ח"ג סי' כ"ו
5. ע' מ"ב סע' ס"ו ס"ק כ"ו ■

STORIES Off the Daf

The elevator

סדר התקיעות

On today's daf, we learn about the proper way to sound the shofar.

Reb Elimelech Rosenbaum, z"l, was born and raised in the Maremarush district in Hungary. He was barely into his teens when the Nazis penetrated Hungary and began their infamous campaign of terror and murder. Reb Elimelech was sent to Aushwitz, but through what could only have been Divine intervention, he managed to survive the war.

After liberation, he was sent to a displaced persons camp in Paris, France. The survivors in the DP camp together with Reb Elimelech were broken in body and spirit, but many of them looked to the Klausenberger Rebbe, zt"l, as a bastion of faith and strength. Elimelech, too, felt that the Rebbe was like a fire at whose side he could re-warm his frozen soul, and he spent as much time as he could with his mentor.

One day, before Rosh HaShanah, the Klausenberger Rebbe said to Elimelech, "The ימים נוראים will soon be upon us, and we must do our utmost to procure a shofar and מחזורים. I am going into Paris to discuss this with the authorities. Would you like to come and see the big city?"

Since Elimelech had never been to a big city before, he was very excited about the big trip. They drove through Paris, and Elimelech was amazed by all of the incredible sights that the famous city had to offer. They finally reached a fortified army base, where they alighted. The Rebbe and Elimelech passed many soldiers on their way into the administrative building, and continued walking until they came to a very small metal room with a soldier stationed in it. The soldier closed the metal doors and pressed a button. Suddenly, the doors of the room closed and Elimelech felt himself moving.

"Rebbe!" he cried. "What is this place?!"

The Rebbe answered calmly, "This is an elevator, and electricity raises it up to the story that we need. A person presses a button below and this lifts them high up. Do you understand Elimelech? We are

going to the officers in charge of our camp to request a shofar and מחזורים—why? Because when we blow down below, we rise to the highest heights. We daven below, and fly far above this corporeal world. ■

(Overview...continued from page 1)

The inference is rejected.

2) **MISHNAH:** The Mishnah presents details related to the actual blowing of the shofar. The Mishnah concludes with a halachah related to davening.

3) **The length of the blasts**

A contradiction is noted between the Mishnah and a Baraisa regarding the correct length of a tekiah.

Abaye resolves the contradiction.

A contradiction is noted regarding the correct length of a teruah.

Abaye notes that this contradiction represents a dispute and explains the dispute between the two positions.

4) **The Biblical source for the requirement to blow a shofar**

The Gemara begins to cite a Baraisa that identifies many of the sources that relate to the mitzvah of blowing shofar on Rosh HaShanah. ■