

Today's Daf Digest is dedicated  
in loving memory of **שרגא פייוול דוד בן קמואל**  
The Abramowitz family

## OVERVIEW of the Daf

### 1) Intent to fulfill a mitzvah (cont.)

R' Zeira told his attendant who would blow the shofar to have intent for the listener (for R' Zeira) to fulfill his mitzvah. This teaches the rule that the blower needs to have intent for the listener.

R' Zeira's position is successfully challenged and the Gemara is forced to admit that the issue is a dispute between Tannaim.

**2) MISHNAH:** Two aggadaic issues related to intent are presented. The Mishnah rules about a deaf mute, insane, or minor causing others to fulfill a mitzvah and concludes with a general rule regarding causing others to fulfill a mitzvah.

### 3) The mitzvah of shofar

A Baraisa discusses who is obligated in the mitzvah of shofar and who is exempt from the mitzvah.

The necessity of the Baraisa's ruling that kohanim are obligated in the mitzvah of shofar is explained.

R' Huna infers from the Baraisa that one who is half-slave and half-free can blow shofar for himself.

R' Nachman successfully challenges this ruling and rules that a person with this status cannot even blow shofar for himself.

A Baraisa supports this ruling.

### 4) Making a beracha for another

Ahava the son of R' Zeira cites a Baraisa that teaches that one could make a beracha for another even if he already recited that beracha, except in the case of berachos on food.

Rava asked about the halacha for the beracha on matza for the mitzvah or the beracha on wine for kiddush.

Proof is brought that **המוציא** and the beracha on wine could be recited.

A Baraisa supports Ahava's ruling.

**הדרן עלך ראווה בית דין**

**5) MISHNAH:** The Mishnah discusses the halacha of blowing shofar on Shabbos, and it proceeds to note another difference between Yerushalayim and Yavneh.

### 6) The prohibition against blowing shofar on Shabbos

R' Levi bar Lachma in the name of R' Chama bar Chani-na cites the source for the halacha that the shofar is not blown on Shabbos.

Rava challenges this explanation and offers an alternative explanation why we do not blow shofar on Shabbos.

### 7) Blowing the shofar in the presence of Beis Din

(Continued on page 2)

## Distinctive INSIGHT

### Cancellation of the mitzvah of shofar in deference to Shabbos

גזירה שמא יעבירונו וכו' והיינו טעמא דלולב וכו'

The Gemara (Rosh HaShana 29b) teaches that the Chachamim prohibited the blowing of the Shofar when Rosh Hashana falls on Shabbos for fear that one might carry. Nevertheless, by reading the verses that pertain to the blowing of the Shofar, we fulfill "remembering the blast" (Vayikra 23:24).

The question arises: The Gemara (Rosh Hashana 16a) also says that the reason for blowing with a ram's horn is to offer the remembrance of Akedas Yitzchak before Hashem so that it may be considered as if we are prepared to offer ourselves, just as did Yitzchak. If we do not blow the ram's horn on Shabbos, how will this deeper meaning of the mitzvah be re-enacted before G-d to elicit His mercy on this Day of Judgment?

In **השואבה**, מעין בית השואבה, Rav Shimon Schwab, zt"l, explains that the entire episode of the Akeda is reminiscent of our conduct on this day. Avraham was commanded to sacrifice his son. Just as he was about to fulfill the word of G-d with zeal and enthusiasm, he was told by the angel (Bereshis 22:11-12): "Stop! You will not be able to carry out the command of G-d!" This, in itself, was a tremendous test for Avraham, so close to fulfilling Hashem's command and now being told that it is forbidden to do so.

(Continued on page 2)

## REVIEW and Remember

1. Why does the Mishnah uncharacteristically present aggadic teachings?
2. Why is it necessary for the baraisa to teach that kohanim are obligated in the mitzvah of shofar?
3. What is the reason we do not blow shofar on Shabbos?
4. How did R' Yochanan ben Zakkai arrange for his enactment to become accepted?

# HALACHAH Highlight

## Preparing to rise

משחרב בית המקדש התקין רבן יוחנן בן זכאי שיהו תוקעין בכל מקום שיש בו בית דין

After the Beis Hamikdash was destroyed R' Yochanan ben Zakkai enacted that the shofar would be blown [on Shabbos] only where there is a Beis Din

The Gemara<sup>1</sup> later questions what the halacha would be if Beis Din stirred to get up but did not yet rise. Are they considered convened and the shofar may be blown, or not? The Gemara leaves the issue unresolved. The Shvus Yaakov<sup>2</sup> was asked the halacha concerning one who made a vow not to eat on Rosh Hashanah until it was time to leave shul. On Rosh Hashanah, after the davening was completed, a Rabbi delivered a drosha that continued for hours! The question was whether it was prohibited to eat until the people physically left shul or whether the prohibition ended at the time that they could have left the shul, i.e. before the drosha. Shvus Yaakov compared that case with our case in the Gemara where the Gemara is uncertain whether the shofar could be blown in front of a Beis Din that stirred to get up but did not yet rise. His conclusion is that since the Gemara does not reach a definitive conclusion on the matter one must take the strict approach concerning matters related to vows.

(Overview. Continued from page 1)

A Baraisa describes the events behind the enactment to blow shofar in the presence of Beis Din on Shabbos.

The Gemara clarifies that the dispute between Tanna Kamma and those who responded to R' Elazar is whether the shofar can be blown on Shabbos in the presence of a temporary Beis Din. ■

Rav Yosef Chaim of Baghdad<sup>3</sup>, the Ben Ish Chai, addresses a similar issue. The Gemara<sup>4</sup> states that although Beis Din is not obligated to adjudicate monetary disputes involving a claim of less than a perutah, if a case began with a dispute for more than a perutah it must be finished even for a dispute of less than a perutah. Rashi<sup>5</sup> explains that the case is where a judgment of greater than a perutah was completed, but the judges did not yet rise. The defendant then raises a claim of less than a perutah against the plaintiff. Here, the Beis Din must hear the case because it is considered relevant to the first case. What would be the halacha if the judges stirred to get up but did not yet rise? Would they be obligated to adjudicate the case for less than a perutah? Since the issue is a matter of doubt, the halacha is that one could not take another's money in such a circumstance. ■

1. גמ' לקמן ל
2. שו"ת שבות יעקב ח"א סע' כח
3. שו"ת תורה לשמה סי' של"ב
4. גמ' ב"מ נה
5. רש"י שם ד"ה גומרין ■

# STORIES Off the Daf

## The hands of Moshe Rabbeinu

כל זמן שהיו ישראל מסתכלין כלפי מעלה ומשעבדין את לבם לאביהם שבשמים היו מתגברים ואם לאו היו נופלים

A certain Gerrer chassid was serving in the Israeli army during wartime and was often in situations of mortal danger, so he went to ask his Rebbe, the Beis Yisroel, zt"l, for some critically needed encouragement. The Beis Yisroel, zt"l, encouraged him with the words of our Mishnah: "Rosh Hashanah 29a brings the verse that discusses our battle with Amalek and says that when Moshe raised his hands, the Jewish people were victorious. It goes on to ask rhetorically: 'Can the hands of Moshe bring victory or defeat in battle?' It answers that the verse is meant to teach us that when the Jewish

people looked up and subjugated their hearts to their Father in Heaven, they would triumph. But, when they faltered, they would suffer losses.

Similarly, we see that Moshe Rabbeinu was told to forge a copper serpent and place it on a pole so that the Jewish people could gaze at it and recover from their wounds. The Mishnah again asks the same basic question: 'Does a copper snake on a pole have the power to give life or take it away?' Once again, we are taught the same lesson. When they looked at the copper snake on the pole, they would subdue their hearts to their Father in Heaven and be healed. If not, they would die."

The Rebbe concluded, "We see from this that when one directs his heart to his Father in Heaven, he need not fear even snakes and scorpions! Even when you are in the middle of a battlefield or

any place of danger, you must place your trust in Hashem. When you direct your hope to Him and wait for His salvation, nothing can harm you!" ■

(Insight...Continued from page 1)

Similarly, we are commanded to blow the Shofar, which creates a spiritual revival for our people, thus bringing us closer to G-d so that we may merit His mercy. And just as we are about to blow the Shofar, angels of a different dimension, our Chachamim, forbid us to blow the Shofar because it is Shabbos. In obliging the words of the angel, Avraham was given credit as if he had sacrificed his only son. So, too, we are in fulfillment of the restriction of our Chachamim, and are given the merit "as if we had sacrificed ourselves." What bigger merit can we acquire so that He may inscribe us for a year of life, blessing and peace! ■