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Rosh Hashanah  
Daf 29

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

### DO NOT ADD

➤ Rava maintains that mitzvos do not require intent.

Abaye questions, that according to Rava, one who sleeps in a sukkah on the eighth day of Sukkos should receive thirty-nine lashes for doing a mitzvah for an extra day. (If one would disagree with Rava, this would not be a question since we would say that intent is needed in order to transgress the prohibition of “do not add.”

Rava answers that the prohibition of adding on to a mitzvah only applies during the designated time of the mitzvah but not afterwards.

Rav Shemen bar Abba asked from a braisa which rules that a kohen who adds a blessing to the Priestly Blessings is transgressing the prohibition of adding on to a mitzvah even though the mitzvah was completed already.

The Gemora answers that it is still considered the designated time of the mitzvah since the kohanim would bless Klal Yisroel again if there were people that weren’t blessed yet.

The Gemora concludes that Rava holds one can fulfill his obligation without intent; however, in regards to the prohibition of adding to a mitzvah it would depend. If it is during the mitzvah’s designated time, he will be subject to the prohibition of “do not add” even without intent; however after the designated time, one can only transgress the prohibition of adding to a mitzvah if he has intent to fulfill the mitzvah. (28b)

### INTENT OF THE BLOWER

➤ Reb Zeira maintains that the person blowing the shofar must have intent to cause the listener to fulfill his obligation.

The Gemora challenges this from the Mishna which states that a person who happens to be walking in back of a shul and he hears the sound of the shofar, he has fulfilled his obligation. In this case, the blower is not having in mind to blow for the listener behind the shul.

The Gemora answers that we are referring to one who is blowing for the entire community. He has in mind for anyone that may be listening.

The Gemora concludes that it is actually a dispute amongst the Tannaim if the blower needs to have intent to cause the listener to fulfill his obligation. (28b – 29a)

### **SUBJUGATE YOUR HEART**

➤ The Mishna states that whenever Moshe held up his hand, Israel prevailed against Amalek. The Mishna asks: does Moshe's hands make or break the battle? Rather, this teaches you that so long as Israel were looking upwards and subjugating their hearts to their Father in Heaven, they were victorious; if not, they would fall. Similarly, we find, 'Make a seraph figure and mount it on a standard; anyone who is bitten should look at it and shall recover'. Does the brass snake kill or cure? Rather, when Israel looked upwards and subjugated their hearts to their Father in Heaven, they were cured. If not, they would wither. (Courtesy of Vbm-Torah.org)

➤ The Mishna concludes that a deaf person, one who is senseless or a minor cannot blow shofar for anyone else. The Mishna states a rule that one who is obligated in the mitzvah can cause someone else to fulfill his mitzvah. (29a)

### **KOHANIM**

➤ The Gemora cites a braisa which discusses the types of people that are obligated in the mitzvah of shofar. Included in this listing are kohanim. The Gemora discusses the novelty of this ruling and explains that since the blowing on Rosh Hashanah is compared to the blowing on Yovel and kohanim are not included in all the halachos of Yovel, perhaps they are not obligated in the mitzvah of shofar on Rosh Hashanah as well. (29a)

### **HALF-SLAVE HALF-FREE**

➤ The Gemora cites a ruling from the braisa regarding one who is a half-slave and half-freeman. The braisa rules that he cannot blow shofar for anyone.

Rav Huna infers from the braisa that he can blow for himself and he will fulfill his obligation.

Rav Nachman disagrees and maintains that he cannot blow for himself. The reasoning for this is because his enslaved part cannot come and cause his free part to fulfill the mitzvah. A braisa is cited which corroborates Rav Nachman's viewpoint. (29a)

## BLESSINGS

➤ Ahavah the son of Reb Zeira teaches that one can make a blessing for another even if he already fulfilled his obligation for that particular blessing. This is due to the principle that all Jews are responsible for each other and it is considered as if the one reciting the blessing is still obligated in the blessing. This rule does not apply to blessings on enjoyment. One who already recited such a blessing cannot cause someone else to fulfill his obligation by reciting the blessing for him. The Gemora states regarding kiddush on Shabbos or Yom Tov that one can recite kiddush for someone else even though he previously recited Kiddush himself. (29a – 29b)

## SHOFAR ON SHABBOS

➤ The first Mishna of the fourth perek discusses the halachos of blowing shofar when Rosh Hashanah falls out on Shabbos. The Mishna states that they would blow in the Beis Hamikdosh but not in the surrounding cities. Once the Beis Hamikdosh was destroyed, Rabbi Yochanan ben Zakkai instituted that they should blow any place that there was a Beis Din. Rabbi Elozar said that this practice was only done by the Beis Din of Yavneh. The Mishna states further that any place which could see Yerushalayim, could hear, was near and could come to Yerushalayim was also able to blow on Shabbos.

Regarding Yavneh, they were only able to blow in Yavneh and nowhere else.

The Gemora initially cites Scriptural verses proving that the shofar is not blown on Shabbos except in the Beis Hamikdosh.

The Gemora successfully challenges that and presents a different reason. Rava states that it is Biblically permitted to sound the shofar on Shabbos but the Rabbis were concerned that not everyone knew how to blow the shofar. They might take it to an expert to learn how to blow it and in the process carry it four amos in a public domain. (29b)

## DAILY MASHAL

### POWER OF PRAYER

➤ The Mishna states that whenever Moshe held up his hand, Israel prevailed [against Amalek]. The Mishna asks, do Moshe's hands make or break the battle? Rather, this teaches you that so long as Israel were looking upwards and subjugating their hearts to their Father in Heaven, they were victorious; if not, they would fall.

The Netziv in Merumei Sadeh asks on the Mishna's question. What was so strange about Moshe's hands making the battle? Didn't

Moshe's hands split the sea and perform other miracles as well through his hand?

He answers that the fight against Amalek had to be won in a natural way and not through a miracle. Perhaps we can add that fighting Amalek is in essence the fight that we have daily with our evil inclination. This fight could not be left to miracles. This is what is bothering the Mishna. Could the battle have been won through Moshe's hands like the other miracles? The Mishna's answer is no, it could not have been since this battle required a victory through natural means.

Let us examine the answer of the Mishna. Rather, this teaches you that so long as Israel were looking upwards and subjugating their hearts to their Father in Heaven, they were victorious; if not, they would fall. Isn't the Mishna stating that they relied on a miracle from Above? They looked upwards and they were victorious. How can this be explained?

The Gemora in Kiddushin (29b) relates an incident with Abaye and Rav Acha bar Yaakov. There was a certain demon that haunted Abaye's Beis Medrash, so that when two people entered, even by day, they were injured. Abaye instructed the community not to provide Rav Acha shelter when he would arrive in the city, thus forcing the father to spend the night at the Beis Medrash; perhaps a miracle will happen [in his merit]. Rav Acha entered the city and spent the night in that

Beis Medrash, during which the demon appeared to him in the guise of a seven-headed dragon. Every time Rav Acha fell on his knees in prayer one head fell off. The next day he reproached them: 'Had not a miracle occurred, you would have endangered my life.'

The Maharsha in his commentary to Kiddushin asks that how did Abaye have permission to place Rav Acha in such a precarious position. One is forbidden to rely on a miracle? He answers that Abaye understood the potency of Rav Acha's prayer. Abaye was certain that Rav Acha's prayers to the Almighty would be answered and that this is not a miracle. Hashem has instilled in this world the power of prayer and incorporated it into the natural order of the world.

This is what our Mishna is answering. Amalek has to be defeated through natural means and that is what Klal Yisroel did at that time. They cried out to Hashem and subjugated their hearts towards Him and were answered.