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Rosh Hashanah Daf 29

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INTENT OF THE BLOWER

Rabbib Zeira said to his attendant: Concentrate and blow the shofar especially for me. Evidently, one must have intent to cause the listener to fulfill his obligation.

The Gemora challenges this from our Mishnah: If a person happens to be walking in back of a synagogue, or if his house was next to a synagogue and he hears the sound of the shofar (on Rosh Hashanah) or the sound of the Megillah (on Purim), if he directed his mind to it, he has fulfilled his obligation. If, however, he did not direct his mind to it, he has not fulfilled his obligation. – But even if he directed his mind to it, what does that matter? In this case, the blower is not having in mind to blow for the listener? 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.

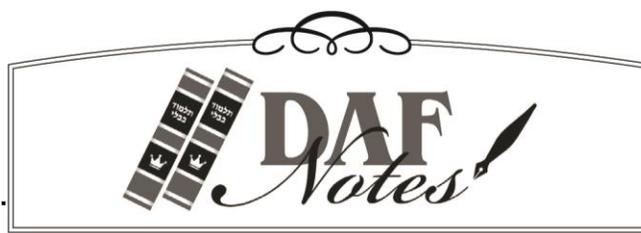
Come and hear: If the listener directed his mind to it but not the one making (the blast) heard, or if the one making (the blast) heard directed his mind to it but not the listener, he did not fulfill his obligation; [he does not do so] until both the listener and the one making (the blast) heard directed their mind to it. Here he mentions the one making (the blast) heard in the same breath with the listener, [to indicate that] just as the listener hears for himself, so the one making (the blast) heard performs for himself, and [in such a case] he states that ‘he did not fulfill his obligation’? — There is a difference on this point between Tannaim, as it has been taught in a Baraisa: The listener hears for himself, and the one making (the blast) heard can make it heard even by the way. Rabbi Yosi said:

This applies only to a community emissary, but an ordinary individual does not fulfill his obligation until both the hearer and the one making (the blast) heard directed their mind to it. (28b5 – 29a1)

SUBJUGATE YOUR HEART

MISHNAH: *Whenever Moshe held up his hand, Israel prevailed against Amalek.* The Mishnah 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 yourself a fiery serpent and mount it on a pole; anyone who is bitten should look at it and shall recover.* Does a serpent kill or does a serpent cure? Rather, when Israel looked upwards and subjugated their hearts to their Father in Heaven, they were cured. If not, they would wither. A deaf person, an imbecile or a minor cannot cause the public to fulfill their obligation. This is the rule: One who is not obligated in the mitzvah cannot cause the public to fulfill their obligation. (29a1 – 29a2)

The Gemora cites a Baraisa: All [males] are under obligation to blow the shofar, Kohanim, Levites and Israelites, converts and emancipated slaves, tumtum and an androgyne, and one who is half slave and half free. A tumtum cannot cause others to fulfill their obligation - either for a fellow-tumtum or for anyone else. An androgyne can cause others to fulfill their obligation - for a fellow-androgyne but nor for anyone else. One who is half a slave and half free can cause others to fulfill their



obligation - neither for one in the same condition nor for anyone else. (29a2 – 29a3)

The Master has here said: All are under obligation to blow the shofar, Kohanim, Levites and Israelites. Is not this self-evident? If these are not obligated, who is? — This had to be stated. For you might have argued: Seeing that it is written: A day of blowing it shall be to you, this obligation devolves upon those who are obligated to blow only on one day a year, but since these Kohanim participate in the blowings all through the year, as it is written: And you shall blow with your trumpets over your olah-offerings, I might think that they are not bound [to observe this blowing]. Therefore we are told [that this is not so]. Is there any analogy? You cite trumpets and we speak of shofar!? No; [what you must say is]: This had to be stated. For I might argue that since we have learned in a Mishnah: The Yovel is on the same footing as Rosh Hashanah in respect of blowing the shofar and blessings, those to whom the injunction of the Yovel applies have to keep the mitzvah of Rosh Hashanah, and since these Kohanim do not come under the obligations of the Yovel, as we have learned in a Mishnah: Kohanim and Levites may sell at any time and redeem at any time, therefore they are not bound to keep the mitzvah of Rosh Hashanah. Therefore we are told [that this is not so]. (29a3)

One who is half a slave and half free can cause others to fulfill their obligation - neither for one in the same condition nor for anyone else.

Rav Huna infers from the Baraisa that he can blow for himself and he will fulfill his obligation. Rav Nachman said to Rav Huna: What is the reason why he may not cause others to fulfill their obligation? Because the side of slavery [in himself] cannot cause for the side of freedom

¹ 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.

[to fulfill the mitzvah]. In regard to himself similarly, the side of slavery should not be able to cause for the side of freedom in himself [to fulfill the mitzvah]? No, said Rav Nachman; he cannot cause himself [to fulfill the mitzvah] either. It has been taught in a Baraisa to the same effect: One who is half slave and half free cannot cause [the mitzvah to be fulfilled] even for himself. (29a3 – 29a4)

Ahavah the son of Rabbi Zeira teaches that one can make a blessing for another even if he already fulfilled his obligation for that particular blessing.¹ This rule does not apply to the blessing on bread and the blessing on wine. One who has not yet fulfilled his obligation can cause someone else to fulfill his obligation [by reciting the blessing for him], but if one has already fulfilled his obligation, he cannot cause another to fulfill their obligation.

Rava inquires: What is the rule with regard to the blessing for bread said over the matzah and the blessing for wine said in the kiddush? Do we say that since [the partaking of these] is obligatory, he can cause others to fulfill their obligation, or have we here perhaps only an [optional] blessing, not an obligation? — Come and hear, since Rav Ashi said: When we were at the house of Rav Pappi, he used to say the kiddush for us, and when his sharecroppers came from the fields he used to make the kiddush for them.

Our Rabbis taught: A man should not break off a piece of bread² for visitors unless he eats with them, but he may break bread for his children and the members of his household so as to train them in the performance of mitzvos. In the reciting of [the blessing over] Hallel and the Megillah, even though he has already performed [the

² And make the blessing of hamotzi.

obligation] for himself, he may cause others [to fulfill their obligation. (29a4 – 29b)

WE SHALL RETURN TO YOU, RA'UHU BEIS DIN

MISHNAH: When Rosh Hashanah falls out on Shabbos, they would blow the shofar in the Beis Hamikdosh but not in the provinces. Once the Beis Hamikdosh was destroyed, Rabban Yochanan ben Zakkai instituted that they should blow any place that there was a Beis Din. Rabbi Elozar said: Rabban Yochanan ben Zakkai instituted this practice only by the Beis Din of Yavneh. They said to him: Both in Yavneh and in any place there was a Beis Din.

And in another aspect was Jerusalem superior to Yavneh: Any city which could see Yerushalayim, and could hear, and was near and could come to Yerushalayim would blow on Shabbos. Regarding Yavneh, they would blow only in the Beis din itself. (29b2)

Where [in the Scripture] is this rule derived? — Rabbi Levi bar Lachma said: One verse says: a rest day, a remembrance of teruah sounding, while another verse says: it is a day of teruah sounding to you! [Yet] there is no contradiction, as one refers to a festival which falls on Shabbos, and the other to a festival which falls on a weekday.

Rava said: If the prohibition [on Shabbos] is from the Torah, how could the shofar be blown in the Temple? And besides, [the blowing] is no labor that a Scriptural verse should be needed to exclude it. For it was taught in the school of Shmuel: [When it says]: You shall do no laborious work [on Rosh Hashanah], this excludes the blowing of the shofar and the taking of bread from the oven, these being kinds of skill and not work! — No, said Rava: According to the Torah it is allowed, and it is the Rabbis who prohibited it as a precaution; as stated by Rabbah; for Rabbah said: All are under obligation to blow the shofar but not all are skilled in the blowing of the shofar. [Hence] there is a

danger that perhaps one will take it in his hand [on Shabbos] and go to an expert to learn and carry it four amos in a public domain. The same reason applies to the lulav and the same reason to the Megillah. (29b2 – 29b3)

The Mishnah had stated: Once the Beis Hamikdosh was destroyed, Rabban Yochanan ben Zakkai instituted etc.

Our Rabbis taught: Once Rosh Hashanah fell on a Shabbos [and all the towns assembled], and Rabban Yochanan ben Zakkai said to the sons of Beseirah: Let us blow the shofar. They said to him: Let us discuss the matter. He said to them: Let us blow and afterwards discuss. After they had blown they said to him: Let us now discuss the question. He replied: The shofar has already been heard in Yavneh, and one should not refute after the deed has been done. (29b3 – 29b4)

The Mishnah had stated: Rabbi Elozar said: Rabban Yochanan ben Zakkai instituted this practice only by the Beis Din of Yavneh. They said to him: Both in Yavneh and in any place there was a Beis Din.

[What] they said to him is the same as the dictum of the first Tanna? — There is a difference between them, namely, in the case of a temporary Beis Din. (29b4)

DAILY MASHAL

POWER OF PRAYER

The Mishnah states that whenever Moshe held up his hand, Israel prevailed [against Amalek]. The Mishnah 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 Mishnah'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 Mishnah. Could the battle have been won through Moshe's hands like the other miracles? The Mishnah'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 Mishnah. 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 Mishnah 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 Mishnah 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.