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Rosh Hashanah
Daf 27

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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

MOUTHPIECE

➤ The Mishna states that the shofar used on Rosh Hashanah should be from the horn of a wild goat and its mouthpiece should be coated with gold. Abaye explains that the gold should not be placed where the mouth actually rests since that would be considered as if the blower is not blowing with the shofar and it would not be valid. It should be placed near where the mouth would rest. (27a)

EXPLANATION OF THE MISHNA

➤ The Mishna states that there shall be two trumpets blowing at the sides of the shofar. The shofar is blown longer since the mitzvah of the day is with the shofar. The Gemora asks that two sounds issued concurrently are not discernible from each other. The Gemora answers that this is the reason why the shofar sound is longer than the trumpet.

It emerges from this explanation that one who hears just the beginning of the shofar blast or only the ending will have fulfilled his obligation.

The Gemora asks on this from a Mishna. A Mishna rules that if one blew a very long tekiah, it is regarded as one tekiah even though it was extended for the duration of two tekios. If one can fulfill his obligation by hearing the beginning or the end, why can't an extended tekiah be reckoned as two independent tekios? The Gemora answers that a tekiah cannot be split into two parts.

The Gemora asks from a braisa which states that if one blows a shofar into a pit and someone heard the sound of the echo, he has not fulfilled his obligation. If one can fulfill his obligation by hearing the beginning or the end, why can't he fulfill his obligation by listening to the beginning of the tekiah before the echo joins the sound of the shofar?

The Gemora retracts from its original assumption and states that one does not fulfill his obligation by hearing just the beginning or the end of a tekiah. The reason he has discharged his obligation of hearing the shofar even though the trumpets are blowing simultaneously is because one can discern the sound of the shofar from the sound of the trumpets when there are two

people blowing. Two sounds issued from one person are not discernible.

The Gemora compares this to a braisa which states that one person can recite hallel and another person can read the Megillah and the listener can hear them both. The reason is that since hallel and the Megillah are recited infrequently, they are dear to people and they will be able to focus and hear both readers. The same is true with the sound of the shofar. (27a)

MOUTHPIECES

➤ The Gemora offers two reasons why the mouthpiece of a shofar on Rosh Hashanah is made out of gold and the mouthpiece for the shofar on a fast day is made out of silver. The first reason presented is that whenever we assemble the people, it is done with silver just as the trumpets used to gather the people together was made out of silver. An alternative reason is because the Torah has compassion on Klal Yisroel's money. On Rosh Hashanah, it can be made from gold because we want to honor the Tom Tov. (27a)

SHOFAR AND TRUMPETS

➤ Rava teaches us that shofars and trumpets are only blown together in the Beis Hamikdosh. The Gemora cites a braisa proving this. The braisa states that outside of the Beis Hamikdosh, whenever there is an obligation for shofar (Rosh Hashanah), there are no trumpets and whenever

there is an obligation for trumpets (fast days), a shofar is not blown. The Chachamim said that the only time shofaros and trumpets are blown is by the Eastern gates of the Temple Mount. The Gemora cites a Scriptural verse proving this. It is written in Tehillim "With trumpets and the sound of a shofar, raise your voices before the King, the Lord." (Judaica Press) Only when it is before Hashem, in the Beis Hamikdosh, are the shofar and the trumpets blown. (27a)

STRAIGHT SHOFAR OR BENT

➤ The Mishna states that the shofar used on Rosh Hashanah should be from the horn of a wild goat. Its mouthpiece should be coated with gold and there shall be two trumpets blowing at the sides of the shofar. The shofar is blown longer since the mitzvah of the day is with the shofar. On fast days, they would blow with the horns from a male animal, which were bent. Their mouthpieces would be coated with silver. Two trumpets were blown in the middle and the sound of the trumpets would be longer since the mitzva of the day is with trumpets and not the shofar. The Mishna concludes by stating that the laws of the Yovel year are similar to the laws of Rosh Hashanah. They both would use a straight shofar and there would be nine identical brochos recited by mussaf. Rabbi Yehuda maintains that on Rosh Hashanah, they would use a shofar from

a male animal and on Yovel, they would use a shofar taken from a wild goat.

The Gemora explains the argument in the Mishna. Rabbi Yehuda maintains that a bent shofar should be used on Rosh Hashanah since a person should bend himself towards the ground when he is praying. The bent shofar mirrors the person's attitude of deference and humility. On Yom Kippur of the Yovel year, they would blow with a straight shofar since Yovel represents freedom. The Tanna Kamma disagrees and holds that a person should stand up straight when he prays on Rosh Hashanah and therefore a straight shofar is used and on a fast day, he should bow his mind and therefore a bent shofar is preferable. (27a)

DEFECTS IN A SHOFAR

➤ The Mishna discusses various defects that will invalidate a shofar. A shofar that cracked along its length and was glued together is disqualified from being used as a shofar. If one joined together many pieces of a shofar, it is also unfit for use. The Mishna discusses the halacha of a shofar that was punctured and then closed up.

One who blows into a pit and hears the sound of the shofar's echo does not fulfill the mitzva. The Mishna rules that if one happens to hear the sound of the shofar but he was not concentrating

on the sound, he does not fulfill his mitzva. (27a – 27b)

MORE HALACHOS

➤ The Gemora cites a braisa that teaches other halachos regarding a shofar. If a shofar was long and someone shortened it, the shofar may be used for the mitzva. If one scraped the layers of the shofar and only the last layer remained, it is fit for use. If one coated the inside of the shofar with gold, it cannot be used. If one inserted one shofar into another and blew through the inside one, he fulfills his mitzva but if he blew through the outside one, he has not. (27b)

INSIGHTS TO THE DAF

SHOFAR AND TRUMPETS

➤ The Mishna in Sukkah (3:12) states that a lulav is taken in the Beis Hamikdash for seven days and the "medinah" only one day. The Rambam in his commentary to the Mishnayos writes that the explanation of "medinah" is any city in Eretz Yisroel outside of Yerushalayim; however one would have a Biblical mitzvah to take the lulav for seven days in the city of Yerushalayim. Other Rishonim disagree and maintain that the Biblical mitzvah for seven days is only inside the Beis Hamikdash but Yerushalayim will be like all other cities in Eretz Yisroel that have a Biblical mitzvah for one day and a Rabbinical mitzvah for seven days.

Bikurei Yaakov (658-1) and Reb Shimon Sofer in his sefer Hisorirus L'tshuva both state that according to the Rambam that the possuk "U'smachtem lifnei Hashem" is referring to Yerushalayim, this would apply even nowadays when the Beis Hamikdosh is not in existence. The Ramban rules in Hilchos Beis Habechirah that the sanctity of Yerushalayim exists even after the destruction of the Beis Hamikdosh. It would emerge that there would be a Biblical mitzvah to take the lulav for seven days in Yerushalayim even nowadays.

Reb Meir Simcha, in his commentary on Sukkah asks many questions on this elucidation of the Rambam. One of them is from the Gemora on our daf where Rava learns from the verse "With trumpets and the sound of a shofar, raise your voices before the King, the Lord." (Judaica Press) According to the Rambam that "before Hashem" means the entire Yerushalayim, there should exist a mitzvah nowadays of sounding the shofar and the trumpets in Yerushalayim.

Rav Shlomo Zalman Auerbach in his sefer Minchas Shlomo (57) is bewildered by this question since our Gemora explicitly states that the obligation of blowing the shofar and trumpets only applies by the eastern gate of the Temple Mount and nowhere else. How can Reb

Meir Simcha say that it should apply in the entire Yerushalayim according to the Rambam?

It would seem to me that this is precisely Reb Meir Simcha's point. The Bikurei Yaakov understands the Rambam that whenever the Torah says "lifnei Hashem," this is referring to the city of Yerushalayim and would even apply nowadays because the sanctity of Yerushalayim still exists. If so, the same way that regarding the mitzvah of lulav, there is a Biblical obligation for seven days in Yerushalayim nowadays, so too there should be a mitzvah to sound the shofar together with the trumpets in Yerushalayim nowadays. Reb Meir Simcha is asking why the mitzva is limited only to the Beis Hamikdosh.