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Rosh Hashanah  
Daf 34

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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

### **TEKIAH, TERUAH, TEKIAH**

➤ The Gemora cites Scriptural proof that there is an obligation to blow the sets of tekiah, teruah, tekiah three times.

The Gemora cites another source demonstrating that a teruah must have a tekiah preceding it and a tekiah should follow the teruah.

A braisa is cited which concludes that there are in total three teruos and six tekios. One opinion in the braisa maintains that two teruah sounds are Biblically required and the third one is only Rabbinically mandated. Rebbe Shmuel bar Nachmani states in the name of Rabbi Yonason that only one of the teruah sounds are Biblically required and the other two are Rabbinic.

The Gemora learns out other halachos from these passages. We learn out that the shofar can be blown by day and not by night. Another phrase is expounded to teach Rav Masna’s halacha that one cannot fulfill his obligation by

using an inverted shofar (widening the narrow end and narrowing the wide end). (34a)

### **SHEVARIM, TERUAH**

➤ The Gemora relates that Rav Avahu instituted that one should blow a tekiah, three shevarim, teruah and tekiah. This cycle is done three times. The Gemora inquires as to what Rav Avahu holds regarding a teruah. If a teruah is the sobbing sounds, then one should blow a tekiah, teruah, tekiah. If a teruah is a moaning sound, then he should blow a tekiah, shevarim, tekiah. For what reason did Rav Avahu combine the two? The Gemora answers that he was uncertain as to what a teruah was referring to and therefore he did both ways. The Gemora questions this reasoning since if a teruah is in fact a sobbing sound, then the shevarim in between should be regarded as an interruption between the tekiah and the teruah. The Gemora answers that afterwards he would blow tekiah, teruah, tekiah without the shevarim. The Gemora asks that this is still not sufficient for perhaps a teruah should be a moaning sound and then there would be an

interruption between the shevarim and the tekiah. The Gemora answers that afterwards he would blow tekiah, shevarim, tekiah. The Gemora persists that if so, what was accomplished by blowing the shevarim and the teruah together (if anyway he would blow tekiah, teruah, tekiah and tekiah, shevarim, tekiah). The Gemora answers that Rav Avahu was uncertain that perhaps a teruah should be a moaning and a sobbing sound and therefore he blew a teruah and a shevarim together. (34a)

### **SOUNDS OF THE SHOFAR**

➤ Rabbi Yochanan rules that if one hears nine sounds of the shofar at nine different hours of the day, he has fulfilled his obligation. The Gemora cites proof to Rabbi Yochanan from a braisa.

The Gemora cites Rabbi Yochanan stating in the name of his Rebbe Rabbi Shimon that one who is reciting hallel and pauses in the middle in the amount of time it would take to complete the entire hallel, he must begin hallel again. Rabbi Yochanan himself does not subscribe to this viewpoint and that is why he can hear nine shofar sounds at nine different hours and fulfill his obligation even though he paused in between the amount of time it would take to blow those sounds.

This issue would apply by krias shema as well. If one would be reciting shema and he would pass by an unclean place and pause during that time; if the interruption was in the amount of time it takes to recite the entire krias shema, he would have to repeat the shema according to Rabbi Yochanan's Rebbe. (34a – 34b)

### **BROCHOS AND TEKIOS**

➤ During a time of a drought, the Chachamim would establish special fast days where extra brochos were recited in the Shemoneh Esrei and they were accompanied by trumpet sounds. We have learned in a braisa that the brochos and the tekios are not critical to each other. One can fulfill the obligation of the brochos without hearing any trumpets and vice versa as well. On Rosh Hashanah and Yom Kippur by Yovel, this is not the case. Rabbah learned that Hashem had told us to recite before Him Kingship, Remembrance and Shofaros on Rosh Hashanah and Yovel in order that we should accept His dominion upon us and in order that He will remember us favorably we should recite these passages together with the shofar. (34b)

## INSIGHTS TO THE DAF

### TWO REASONS TO SOUND THE SHOFAR ON ROSH HASHANAH

➤ The Gemora cites two sources demonstrating that a teruah must have a tekiah preceding it and a tekiah should follow the teruah. One source is through a hekesh comparing the sounds that are blown on Yovel to the sounds that should be blown on Rosh Hashanah. The alternative source is derived from a gezeira shavah from the sounds of the trumpets blown in the desert.

Pnei Yehoshua states that there would be a difference in the tekios based on where it is learned out from. Rav Avahu instituted that one should blow a tekiah, three shevarim, teruah and tekiah. This cycle is done three times. The Gemora explains that Rav Avahu was uncertain that perhaps a teruah should be a moaning and a sobbing sound and therefore he blew a teruah and a shevarim together. The Gemora asked that perhaps the teruah should precede the shevarim. The answer given is that normally, when a tragedy occurs and a person is driven to cry, he will first moan and then he will sob.

The Bach asks on Rav Avahu that he is seemingly against the Mishna which explicitly stated that a teruah is either a sob or a moan but not both.

Pnei Yehoshua explains that actually the entire idea of a teruah on Rosh Hashanah referring to a cry needs further explanation. There is no calamity transpiring on Rosh Hashanah for there to be a reason to sob and to moan. This is why the Tannaim did not entertain the possibility that a teruah should be sobbing and moaning together.

Rav Avahu, however, was concerned for the braisa that derived the blowing on Rosh Hashanah from the sounding of the trumpets in the desert. They blew in the desert when a calamity was developing or during a war. This is why Rav Avahu stated that a teruah can be referring to a sob and then a moan.

Rav Yosef Chaim Sonnenfeld cites a Chasam Sofer that in actuality, there are two reasons to sound the shofar on Rosh Hashanah. Besides the obligation to blow on account of the mitzva, there is a requirement to blow because the enemy is besieging us. The Evil Inclination that is within us is the greatest adversary one can have. This is why the shofar was blown in the Beis Hamikdash even on Shabbos. The Sages negated the obligation to blow on Shabbos but that was only the obligation due to the mitzva. It is still compulsory to blow on account of the battle is within us.