

**Daf Hashvuah Gemara and Tosfos Rosh Hashana Daf 29**  
**By Rabbi Chaim Smulowitz**  
**limudtorah.onlinewebshop.net**  
**Subscribe free or to sponsor: [tosfosproject@gmail.com](mailto:tosfosproject@gmail.com)**

**Daf 29a**  
**New Sugya**

R' Zeira told his attendant: have me in mind when you blow (to be Moitzie me). This seems to say he holds that the one sounding the blow has to intend (to Moitzie everyone who wants to be Yoitza). The Gemara asks from our Mishna: if he passed behind a Shul, or his house was next to a Shul, and he hears the sound of the Shofar or heard the reading of the Megillah, if the listener intends to hear it, he's Yoitza. If not, he's not Yoitza. However, even if he intends to hear, what good is it if the other doesn't have in mind to be Moitzie him? The Gemara answers: we refer to a case where the Shliach Tzibor blew the Shofar, and he has in mind to be Moitzie everyone.

The Gemara brings another proof: if the one who hears (the Shofar) intends, but not the one who's sounding it, or vice versa, he's not Yoitza. He's not Yoitza until both the sounder and the listener intend. Anyhow, the Braisa seems to compare the blower to the listener. Just like when we mention the listener intending, it means he intended to be Yoitza himself. So too, when we say the blower intends, it means for himself. Yet we learned the he's not Yoitza (if he didn't intend to be Yoitza himself, which implies that he's Yoitza if each of them had in mind to be Yoitza, even if the blower didn't have in mind to be Moitzie the listener). *[See Rav M'Ronsberg].*

The Gemara concludes: we must say this is a Tannaic argument. As we learned: the Tanna Kama says that the listener listens for himself and the blower just blows regularly (without intent for the listener). R' Yossi says: that only applies to the Shliach Tzibor (who we assume has everyone in mind). However, by an individual (blowing), the listener is not Yoitza until both the blower and listener have (the listener) in mind.

**New Sugya**

The Pasuk says "when Moshe lifted his hands, the Jews were overpowering (Amalek)." The Mishna asks: is it true that Moshe's hands win the war, or lose the war? Rather, it teaches us that when the Jews stare upwards (which was the direction of Moshe's hands when he lifted them) and obligate their hearts to their Father in heaven, they were winning, and when they weren't, they were falling in battle.

Similarly, when Hashem told Moshe "make a snake and place it upon a pole, and all who were bitten would see it and live," could this (artificial) snake be the difference between whether people die or live? Rather, when the Jews stare up to heaven and obligate their hearts to their Father in heaven, they were healed. If they don't, then they continued to waste away.

**New Sugya**

A deaf mute, insane or minor can't be Moitzie the public their Mitzvah of Shofar. This is the rule: all those who aren't obligated in the Mitzvah can't be Moitzie the public with their Mitzvah obligations.

We learned: everyone is obligated to blow Shofar, Kohanim, Leviyim, Yisraelim, converts, freed slaves, a Tumtum (whose gender organ is covered), Androgenus (who has organs of both genders), and a

slave that's half freed. A Tumtum can't be Moitzie someone not his type (a true male) nor someone his type (another Tumtum, since the blower could be a true female and the listener a true male). However, an Androgenus only can't be Moitzie not his type, but he can be Moitzie his type (since they all have the same status). A half-freed slave can't even be Moitzie its own type (i.e., another half-freed slave).

The Gemara now analyzes the above Braisa: we learned; everyone is obligated to blow Shofar, Kohanim, Leviyim, and Yisraelim. The Gemara asks: this seems simple. After all, if these aren't obligated, then, who is? The Gemara answers: we need it as a Chidush for Kohanim. I might have thought since the Pasuk says "it shall be the day of the Truah to you." I might say that this would only apply to someone who only has to blow that one day, however, since these Kohanim need to blow the whole year, as it says "you shall blow trumpets when bringing Olos," they might not be obligated in blowing on Rosh Hashana. So, we're taught otherwise.

The Gemara asks: how can you compare the two types of blowings (to say that perhaps the Torah only obligates to blow if you blow one time of year)? After all, that was blowing into trumpets, and our Mitzvah is to blow with a Shofar.

Rather, it's needed, because, I might say because the Mishna says that Yovel and Rosh Hashana are similar regarding the Shofar blowing and Brachos (of Musaf), that only those who need to keep Yovel need to hear the Shofar on Rosh Hashana. Since Kohanim don't keep Yovel, as we learned in a Mishna that Kohanim and Leviyim can always sell and buy back, perhaps they don't need to keep the Mitzvos of Rosh Hashana.

**Tosfos quotes Rashi: that Ri the Levi had the text of the Mishna that Kohanim and Leviyim can Mekadesh a field and redeem it forever. However, the rest of his teachers had the text that they can sell and buy back forever. These are two Mishnayos in Erichin. Both Mishnayos are extra (since even Yisraelim can Mekadesh and sell then, and when it says not to be Mekadesh two years before, it's only good advice). However, since they had to say by Yisraelim that they shouldn't Mekadesh a field in the two years before Yovel and they shouldn't redeem a field within the first year after Yovel, they taught in the end that Kohanim and Leviyim may Mekadesh and redeem forever. Once it's written Mekadesh and redeeming together, so it wrote the Mishna by buying back sold property that you can sell forever. This is the way the Gemara explains it in Erichin.**

**(However, the Chidush is by Kohanim that they may redeem and buy back forever.) That they can buy back forever, the Chidush is; because the Pasuk says by a Yisrael "if someone sells his inherited field, you should sell it for a count of crops." From there we see that he can't buy it back before two years. However, the Leviyim may buy it back immediately and indefinitely. Also, by a Yisrael who Makdesh (a field), he can't redeem it indefinitely, but it goes to the Kohanim by Yovel. However, the Leviyim can always redeem it.**

Therefore, it seems that R' Yitzchok the Levi's text seem correct (that the Gemara brought the Mishna about Hekdesh) that Yovel doesn't remove it from the Mikdesh's possession by a Levi like it does by a Yisrael. However, if it would be about selling and buying back, that the Levi may buy back the field right away, or that the sold house in a walled city doesn't permanently remain by the buyer after a year, then, why are those factors applicable to the Mitzvah of Yovel? Granted (there is some connection) since those Mitzvos are only applicable when the Jews are obligated to keep Yovel, however, it doesn't seem to be the idea behind the words "they don't have the Mitzvah of Yovel."

Another reason to say that it's the true text: (even if both Mishnayos would be as applicable), the Gemara should have quoted the first Mishna of the two. As we see the Mishna referring to Mekadesh is in an earlier Perek of Erichin and the Mishna of selling is in the last Perek.

So, we're taught otherwise.

Tosfos brings a text, the Gemara answered: granted that it doesn't apply releasing the fields to them, but it still applies releasing loans and sending out their slaves. This is the text in most versions. However, Rashi says that we should only have the text to read "So, we're taught otherwise" and no other words. He says you can't have the text: "granted that it doesn't apply releasing the fields to them," since, on Yovel, they need to return the fields they bought from Yisraelim, and the Yisraelim need to return to them what they bought from the fields that was given to them in the thousand Amos surrounding their cities. Even more, the houses they sold in a walled city are returned to them, even though it's not returned to a Yisrael (in a similar situation) by Yovel. This is Rashi's question.

However, Tosfos says that it's not a complete question, since we can say that "releasing fields" refer to being Mekadesh your inherited field, and you didn't redeem it, and the Beis Hamikdash's treasurer sold it. In that case, the Levi doesn't lose it by Yovel like when it's a field of a Yisrael where the field goes to the Kohanim by Yovel. So, when the Gemara says that "releasing fields" don't apply to them, it means that not all of its laws apply to them.

However, a true difficulty is; that it should have said (although it doesn't apply "releasing fields" of Hekdash) it applies "releasing fields" of selling, like in the case where they sold him a field or he sold them a field, the same way that the Gemara counts (that it applies to them) "releasing loans" and sending out their slaves.

Another question: why is "releasing loans" applicable to Yovel at all? After all, the Sifri says that only Shmita "releases loans," but not Yovel. The Pasuk excludes it from "this is the thing for Shmita, release (loans)." Shmita releases loans and not Yovel. It is quite forced to say that it mentions it because of Rabbi (which is a remote connection). That Rabbi said that "releasing loans" are dependent on Yovel, that you only need to "release loans" when Yovel is still being kept.

### New Sugya

We already learned: A half-freed slave can't even be Moitzie its own type (i.e., another half-freed slave) nor not its own type (i.e., a regular free man). R' Huna says: he can be Moitzie himself. R' Nachman asked him: what's the difference (between himself and someone else). After all, he can't be Moitzie another half-freed slave, since his slave side can't be Moitzie the other's free side. The same should be true by himself, that his slave side can't be Moitzie his free side, (since it takes the whole person to blow the Shofar). Rather, R' Nachman says: he can't be Moitzie himself. We have a Braisa like this: someone who's a half-slave and half freed can't even be Moitzie himself.

### New Sugya

Ahava b. R' Zeira taught a Braisa: even if you were Yoitza a Bracha, you can be Moitzie others by making the Bracha except by making a Bracha on bread and wine. Then, only if you weren't Yoitza yet, you can be Moitzie others (when you make the Bracha for yourself). If you were Yoitza, you can't be Moitzie others.

### **Daf 29b**

Rava inquired: if you made a Bracha of Hamoitzie on Matzah (Pesach night) or a Bracha Hagafen on the wine by Kiddush, what's the Halacha? (Could you say it for others even when you're not being Yoitza yourself?) Do you say: since these are obligated acts, you can be Moitzie others, or do we say that the actual Brachos are not on the obligation, (but it's only to partake in the pleasure).

**Tosfos explains: they only asked about Matzah and Hagafen on Kidush wine, since they're not brought for pleasure (per se, but for the Mitzvah).**

The Gemara brings a proof: R' Ashi says; when we were by R' Pappi, he made Kiddush for us, and when his sharecropper came from the fields, he would make Kiddush for him too.

We learned: a person shouldn't break bread (by making Hamoitzie for all), unless he's eating with them. However, he may break bread (and make the Bracha) for his children and household (without eating with them) in order to train them in Mitzvos.

Regarding reading Hallel or the Megillah for others; even if you were already Yoitza your own obligation, you can be Moitzie others.

## Fourth Perek

If Rosh Hashana falls out on Shabbos, they blew Shofar in the Mikdash but not in the rest of the country.

**Tosfos explains: not in Yerushalayim, nor in the countryside, like Rashi explains; although the Mishna continues that anyplace where they see or hear Yerushalayim, they're allowed to blow, that's only after the Beis Hamikdash's destruction, which was R' Yochanan b. Zacai's enactment.**

**Tosfos asks: why is the Shofar different than Lulav that they took (on the first day that fell on Shabbos) even in the countryside while the Beis Hamikdash stood? After all, it says in Sukkos that they used to bring the Lulav to Shul.**

**Tosfos answers: Lulav is different, since it's only carrying the Lulav, (so, we're not that worried that you'll need instructions). Therefore, once they allowed taking it in the Mikdash, they allowed it in the countryside too. However, blowing the Shofar takes a lot of skill, (so, we're more worried he'll carry it for instructions, so we're more stringent).**

**Tosfos asks: we're more lenient by Shofar after the Beis Hamikdash's destruction than by Lulav. After all, R' Yochanan b. Zacai allows to blow it in all Batei Dinim, but they didn't allow Lulav at all. As the Gemara there says that, when we said that they brought their Lulav (to Shul), that was only when the Beis Hamikdash stood. (Only then did) they take it in the countryside. This implies that they didn't allow it anyplace after the Beis Hamikdash's destruction.**

**Tosfos answers: they didn't want to completely cancel blowing the Shofar since it brings our remembrance before Hashem. Once they permitted in one Beis Din, they permitted it in all Batei Dinim, despite that they only allowed it in the Beis Hamikdash when the Beis Hamikdash stood.**

**Another answer why we're more lenient by Luluv than Shofar when the Beis Hamikdash stood: it's logical to say that we should allow Luluv more in the countryside than Shofar on Rosh Hashana, since nobody knew when the month started (and was truly Rosh Hashana) besides those in Yerushalayim. However, on the first day of taking the Luluv, everyone was aware when it was, even those in the countryside.**

However, when the Beis Hamikdash was destroyed, R' Yochanan b. Zacai decreed to blow in every place where there was a Beis Din. R' Elazar says: R' Yochanan b. Zacai only said to blow it in Yavna. The rabbis told him back: he said it whether in Yavna or any other place with a Beis Din.

Another thing that Yerushalayim was more lenient than Yavna, that any place that can see Yerushalayim, hear Yerushalayim, and are close and are able to come to Yerushalayim, their people can blow the Shofar. However, in Yavna, they only blew in Beis Din by themselves.

The Gemara asks: how do you know (that you can't blow on Shabbos)? R' Levi b. Lachma quoted R' Chama b. Chanina: one Pasuk says "it's a rest day, a remembrance to Truah," (which infers that you don't actually blow). Another Pasuk says "it's a day of Truah." We reconcile the contradiction: one Pasuk refers to Rosh Hashana that falls out on Shabbos and the other refers to Rosh Hashana that falls out during the week.

Rava asks: if the Torah says not to blow (on Shabbos), how do we blow it in the Mikdash? Secondly, it's not a Melacha that the Torah needs to forbid it.

**Tosfos asks: on the contrary, if it was a true Melacha, then you don't need a Pasuk to teach us that it's not blown, because we'll know it from the Pasuk "not to do Melacha." It's only because it's not a Melacha we'll need a Pasuk to forbid us to blow.**

**Tosfos answers: if it's not a Melacha, it's simple that there is no reason to forbid it. There's only a reason to have a Pasuk to forbid it if it's a true Melacha. After all, I might think, since it says "it's a day of Truah for you," it implies that you need to blow the Truah always, even on Shabbos, therefore we would need a Pasuk to forbid it, and we would establish the Pasuk "the day of the Truah" to refer only to a weekday.**

As the house of Shmuel taught: it says "you'll shall not do any laborious Melacha," this excludes blowing the Shofar and taking bread out of an oven (when baked while stuck on the oven's wall) which are skills and not Melachos.

**Tosfos quotes R' Chananel: the reason why our Gemara allows taking out the bread is because it's fully baked. Therefore, it's permitted L'chatchila. However, the taking out of bread brought in the beginning of Mesechta Shabbos, where we had an inquiry whether we permit him to take out the bread (that he placed in an oven on Shabbos) before it bakes and he'll transgress a prohibition that has the punishment of stoning, or we don't permit it; implies (that we wouldn't allow it otherwise) because there is a rabbinical prohibition to take out the bread. That refers to**

taking it out while it's still dough, which is similar to kneading it since you soften it when you remove it with your hands.

Tosfos says: there's no reason for him to give such a pushed answer. (After all, there is no real contradiction) since the Gemara here only says that it's permitted from the Torah. As we see in Shabbos, regarding saving bread (left in an oven from before Shabbos before they burn), that you may save three meals worth only, and when you take it out, don't take it out with the normal baker's shovel, but with a knife.

We also see the Rabanan forbade blowing the Shofar, as the Gemara in Chulin says: we'll prove it from Shofar blowing in the countryside, that even a Safeik obligation supersedes Yom Tov, (i.e., supersedes the rabbinical prohibition of blowing) but a definite obligation to blow doesn't supersede Shabbos. (See there.) However, even so, we would allow blowing it on Shabbos (despite this rabbinical prohibition in order to be Yoitza the Mitzvah), if it wasn't for the decree of Rabbah that he may carry it.

Rather, Rava says: the Torah allows blowing on Shabbos. However, the rabbis decreed not to, like Rabbah said; everyone is obligated in blowing the Shofar and not everyone is an expert in it. We decreed (not to blow) for, perhaps, you'll take the Shofar in your hand and carry it four Amos in the Reshus Harabim (public domain). This is the same reason for (not taking) a Lulav and (not reading) the Megillah (on Shabbos).

Tosfos is bothered by the question: why say the reason that he'll carry four Amos in the Reshus Harabim and not that he'll carry from a Reshus Hayachid (private domain) into the Reshus Harabim.

Rashi in Sukka answers: it's because he won't be definitely Chayiv, since, if he picked it up in order to put it away in the house and he changed his mind and carried it out, he's exempt, (since he needs to intend to do the Melacha at the beginning, which is when he picks it up).

Tosfos asks: the same is true by carrying four Amos in a Reshus Harabim, that you need to intend carrying it four Amos when you picked it up. (So, there is no advantage over carrying from the house to the street.)

Therefore, Tosfos answers: when you're carrying from a Reshus Hayachid to a Reshus Harabim, there are something to remind you you're leaving (i.e., the walls of the Reshus Hayachid reminds you that you're leaving), so you don't need to make a decree. However, when you carry in a Reshus Harabim, sometimes you'll carry it for four Amos without realizing (that you're leaving your four Amos).

### **New Sugya**

The Mishna says that R' Yochanan b. Zacai decreed to blow in Yavna. We learned: one time (shortly after the Churban), Rosh Hashana fell out on Shabbos. All the cities came to Yavna (to hear the Shofar like they heard it in Yerushalayim). R' Yochanan b. Zacai told the Bnai Beseira; "let us blow (even here)." They answered: first let us judge (whether we should continue blowing not in Yerushalayim). R' Yochanan replied: let us first blow, and then we can judge whether we should continue blowing in the future. After the blowing, Bnai Beseira said; let us now judge (for the future). R' Yochanan b. Zacai

responded: the horn blow was already heard in Yavna, and it's not right to uproot (this custom) after we already did an action (to permit blowing).