

Daf Hashvuah Gemara and Tosfos Rosh Hashana Daf 34
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Starting Mesechta Taanis, I'll be only writing on the Halacha Gemaras.

We learned: where do we know that the blowing must be done with a Shofar? The Pasuk says “and you blow with a Shofar a Truah.” This only tells me to blow on Yovel? How do I know it's true by Rosh Hashana too? The Pasuk says “in the seventh month.” Why does it need to say it's the seventh month (since we already know that Yom Kippur falls out in Tishrei)? It teaches us to compare all the blowings during the seventh month (Rosh Hashana and Yom Kippur) to be like each other.

How do we know that you have a straight sound (i.e., Tekiah) before the Truah? Since the Torah says “you shall pass the Shofar (i.e., with a long straight Tekiah, and then) Truah.” How do we know that you have a straight sound (i.e., Tekiah) after the Truah? The Pasuk adds “you'll pass the Shofar.” This is all about Yovel, how do I know it applies to Rosh Hashana too?

Daf 34a

The Pasuk says “in the seventh month.” Why does it need to say it's the seventh month (since we already know that Yom Kippur falls out in Tishrei)? It teaches us to compare all the blowings during the seventh month (Rosh Hashana and Yom Kippur) to be like each other.

How do we know that you have three sets of three blows? The P'sukim say “you pass through a Shofar a Truah;” “It's a day of rest, a remembrance of a Truah;” and “It shall be a day of Truah to you.” (Each time it's mentioned means to add a set. Although the first Pasuk refers to Yovel's Yom Kippur and the others to Rosh Hashana), so how do I know that you should say what's written to one applies to the other? Since we Have a Gezeira Shava of “Shvi, Shvi” (to compare Yovel to Rosh Hashana). How does it come out? That you have three sets, which are nine sounds. The size of a Tekiah is the size (of the Torah's) Truah. That size of a Truah is like three Shvarim.

The Gemara asks on the above Braisa: originally he brought it as a Hekish (to compare all the blowings of the seventh month, because of the extra words “in the seventh month”), and then the Braisa compares them through a Gezeira Shava. The Gemara answers: the Braisa means as follows: if it wasn't for the Gezeira Shava, we would have learned it through a Hekish. However, now since we have a Gezeira Shava, we don't need the Hekish.

We find another Braisa that learned (that you have a straight sound before and after a Truah) from here; he learns a Gezeira Shava from the blowing (of trumpets) in the desert. As the Pasuk says “you Tokeah (blow) Truah.” This implies that there's a Tekiah by itself and a Truah by itself.” (The Braisa asks to prove this): does it mean Tekiah by itself and Truah by itself, or it's only one idea (that you blow a Truah)? The Braisa answers: the Pasuk says “when you gather the nation, you make a Tekiah and not a Truah,” we see that a Tekiah is its own blow and Truah is its own blow. How do we know that there is a Tekiah beforehand? Since it says “you Tokeah a Truah.” How do we know there is a Tekiah afterwards? As it says “a Truah, you shall Tokeah.” R' Yishmael b. R' Yochanan b. Broka says that the above Drasha is not necessary. After all, the Pasuk says “you blow a second Tekiah.” It doesn't need to say that it was

second (since we can tell that it's the second blowing). Why does it need to say it's the second? This teaches us to make a rule that, anytime the Pasuk says to make a Truah, it includes a Tekiah afterwards. This only applies to blowing in the desert (to gather the nation). How do we know it applies to Rosh Hashana too? We have a Gezeira Shava "Truah, Truah" to compare them.

It says Truah thrice by Rosh Hashana (and Yovel). "It's a day of rest, a remembrance of a Truah;" "the day of Truah" and "you pass through a Shofar a Truah." Since each Truah has two Tekios, it comes out that there are three Truos and six Tekios by Rosh Hashana. Two (of the Truos) are from the Torah, and one is rabbinic. The Truos said for the P'sukim "it's a day of rest, a remembrance of a Truah" and "you pass through a Shofar a Truah" (are true Drashos) and obligates you from the Torah. The Truah for "the day of Truah" is only rabbinic, since its real purpose is for its Drasha (as an extra Pasuk to learn the Gezeira Shava of "Truah, Truah"). R' Shmuel b. Nachmeini quotes R' Yonason: one is from the Torah and the other two is rabbinic. "You pass through a Shofar a Truah." is from the Torah, and "it's a day of rest, a remembrance of a Truah" and "the day of Truah" is needed for its Drasha. The Gemara asks: **(Rashi- I understand that one Pasuk is needed for the Gezeira Shava)**, but what's the other Drasha? The Gemara answers: it's to tell us "the day" and not the night.

The Gemara asks: according to the other opinion (that you don't need this second Drasha, and therefore, two Truos is from the Torah), how does he know that you can only blow by day and not by night? The Gemara answers: he learns it from the Pasuk by Yom Kippur that says 'day.' The Gemara asks: if he extrapolates from Yom Kippur, why doesn't he learn from there that you need a Tekiah before and after from there (like the earlier Tanna learns it)? The Gemara answers: he doesn't think that the connotation of "you shall pass the Shofar" and "you'll pass the Shofar" (to mean a Tekiah before and after). The Gemara asks: if so, what does he Darshen with those words? The Gemara answers: "you shall pass the Shofar" teaches like R' Masna, (that without this extra expression of passing), I would have said it means to pass it with his hands.

Tosfos explains: that you must hold it in your hand and blow, and you can't have it rest on something while you blow. However, Rashi's explanation is the main (explanation; i.e., I might think he just carries it.)

The other opinion, (that learns it for a Tekiah before the Truah), holds that you can't think that it would mean passing with your hands, since we learn it from a Gezeira Shava "Avra, Avra" from Moshe. As it says here "you shall pass (Avarta) the Shofar" and it says there "Moshe commanded and they passed (Yaveru) a sound in the camp." Just like that Pasuk refers to sound, the first one also refers to sound.

The Gemara asks: according to the opinion who learns Rosh Hashana from the blowing in the desert, why don't we say that, just like they blew in the desert with trumpets, so too on Rosh Hashana we should blow with trumpets. The Gemara answers: since the Pasuk says "blow in the month of the Shofar, in the covering of the day of the holiday." In which holiday is the month covered during? That is Rosh Hashana, and the Pasuk says that it's done with a Shofar.

New Sugya

R' Avahu enacted in Caesarea to blow a Tekiah, three Shevarim, a Truah and another Tekiah. The Gemara asks: whatever you hold, (this is not necessary). If you hold that Truah is weeping, you should

blow Tarat. If you hold it to be a groan, blow Tashat. The Gemara answers: he was in doubt if it's groaning or weeping.

R' Aviya asks: perhaps it's weeping, and he's separating the Tekiah and Truah with three Shvarims. The Gemara answers: he also blew Tarat. Raveina asks: perhaps it's groaning, and he's separating the Shvarim and Tekiah with a Truah. The Gemara answers: he also blew Tashat. The Gemara asks: if so, what did R' Avahu enact? After all, if it's groaning, he blew accordingly. If it's weeping, he blew accordingly. The Gemara answers: he had a doubt that it might be both, groaning and weeping. The Gemara asks: if so, he should also blow the opposite, a Tekiah, a Truah, three Shevarim and a Tekiah, for perhaps it's weeping and groaning. The Gemara answers: usually, when something bad happens to someone, he first groans and then weeps.

Daf 34b **New Sugya**

R' Yochanan says: if you hear nine blowings in nine hours of the day, you're Yoitza. We learned a Braisa like that: if one hears nine blowings in nine hours, you're Yoitza. If you hear from nine people together, [you're not Yoitza]. If you hear a Tekiah from one and a Truah from the other, you're Yoitza. This is even if he blew it in irregular intervals, even if it takes all day. *[That's one text. However, there is another text that doesn't have the above brackets, and considers it as one case "if you hear from nine people together, you hear a Tekiah from one and a Truah from the other, you're Yoitza. This is even if he blew it in irregular intervals, even if it takes all day.]*

Tosfos brings the text that he's not Yoitza hearing from nine people blowing together. Rashi asks on this text: why isn't he Yoitza? After all, we concluded earlier that you can distinctly hear two sounds made from two separate people. Therefore, Rashi says that the real text, as brought in the Tosefta, is "if you hear from nine people together, you're Yoitza, even if it's spaced."

Tosfos says: it seems that we can keep the original text. The reason you can't hear blows from nine people simultaneously, since you don't have a Tekiah before and after the Truah, since they're all done simultaneously. Therefore, it makes sense our text, that we said, "if you hear a Tekiah from one, and then a Truah from another, you're Yoitza," since it connotes that they were blown one after another. 'Spaced' is explained with many breaks, that you blow a Tekiah, you stop and you wait to make a Truah after an hour.

The Gemara asks: did R' Yochanan say this? However, didn't R' Yochanan quote R' Shimon b. Yihotzadok: when reading Hallel and Megila, if you took a break long enough to read the whole thing, you'll need to return to read it from the beginning. The Gemara answers: it's not difficult; one, he's saying his own opinion, and the other, he's quoting his Rabbi's opinion.

The Gemara asks: but didn't R' Avahu walk with R' Yochanan, and was saying Sh'ma. When he got to a dirtied alleyway, (i.e., it contained dung), he kept quiet. After they passed it, he asked R' Yochanan if he can finish it, (or, must he return to the beginning). He answered: if you waited (between saying it) as long as it takes to finish saying it, you must return to the beginning. (So, we see R' Yochanan held you can't wait in between.)

The Gemara answers: what he said was; I don't hold it's a problem at all, but to you who feel that there is a problem, then if you broke for enough time to finish reading it, you need to return to the beginning.

Tosfos explains: he doesn't agree that you need to return to the beginning when you break for enough time to finish it, nor does he hold that you need to stop reading when you get to the dirtied alleyways, but you place your hand on your mouth and read Sh'ma anyhow, like R' Yochanan says in Brachos.

Tosfos says: it seems that we Paskin like him that, if you wait until you finish the whole subject, you don't return to the beginning. Although Rav and Shmuel argue with him, as we see in Megila, still, the Halacha is like R' Yochanan when he argues against Rav and Shmuel, as it says in Eiruvim.

However, since R' Avahu argues, it would seem that we should Paskin like him, since he's a later authority, (and the Halacha is usually like the later authority). Even though we see that R' Yosef said to except R' Bibi's version that Rav held that the Halacha is not like R' Mona (who holds you need to return to the beginning) and Shmuel held that the Halacha is like R' Mona, he doesn't mean that because of this we should Paskin to return to the beginning since the Halacha is like Rav when he argues with Shmuel in an Issur matter. (After all, we just said that we should Paskin like R' Avahu against all of them). Rather, he's saying that, the truth is, that this must be the correct version, since we see that Shmuel's usual opinion is to be concerned with the opinion of a single Tanna.

We also see similarly in a Gemara in Brachos regarding someone Davening Shemona Esrei and (he started urinating) and the urine came trickling down his legs, where R' Chisda and R' Hamnunah argue. R' Ashi concludes that everyone holds that, if you waited enough time to finish, you need to return to the beginning. They argue in this case when they didn't break for that long, (and one held, since he couldn't finish Davening without urinating, he wasn't someone who was fit to Daven and needs to Daven over).

Tosfos asks: how can the congregation in Shul say Emes V'yatziv on Yom Tov and wait for the Chazon to say all the Piyutim (i.e., Zulsos, and the Mi Kamocha said by the Geulah). However, if they don't wait longer than to finish the whole subject from the beginning to end, you don't need to worry. Like R' Yosef says in Megila, and not like Abaya who says that we calculate from the place you're up to until the end. (We don't Paskin like Abaya because), if so, Chazal is giving an amount that's not definitive.

Therefore, Tosfos concludes: you need to be careful with your Shofar blowings, since R' Kahana says in Sukka, according to R' Yehuda's opinion, there is no break between the Tekiah Truah Tekiah, since he holds that the whole set of three blows to be one Mitzvah. Although it says there; that's only between the Tekiah, Truah, Tekiah, but between each Tarat, you can break, that only means that you can only break between them for less than the time it takes to blow another Tarat.

According to the Rabanan, who considers a Tekiah as its own entity and Truah as its own entity, you shouldn't wait between blows as much time as it takes to blow a Tekiah or a Truah.

New Sugya

Regularly, (like on a fast), leaving out one blowing of the Shofar doesn't affect the others, nor do the Brachos, (but you may do whatever you know, and at least you'll achieve those). However, on Rosh Hashana and Yom Kippur (of Yoival), the omission of any Tekios or Brachos refrains us from doing the rest, (since it's all or nothing). What is the reason? Rabbah says: Hashem said; say before me on Rosh Hashana Malchious, Zechronios and Shofros. Malchious, in order to crown Me king. Zechronios, so that your good remembrance will come before me. With what? With a Shofar.

New Sugya

The Gemara deduces from our Mishna that says; if you said the Brachos (of Musaf) and then you chanced upon a Shofar, you blow then the Tekiah, Truah, Tekiah, that, this arrangement is only when you didn't have a Shofar originally. However, if you had a Shofar originally, you hear the Shofar during the Brachos of Musaf. R' Pappa b. Shmuel got up to Daven Musaf (without a Minyan). He said to his attendant that, when I give you a signal, (it shows that I'm at the end of a Bracha) and you should blow the Shofar for me. Rava told him: we only said this (to blow during the Brachos of Musaf) only by a Minyan.. We learned a Braisa like this: when you hear (the Shofar), you hear it in order during the Brachos (by Musaf). When is this so? In a Minyan, but not in a Minyan, you hear it in order, but not during the Brachos.

New Sugya

An individual who didn't blow yet, his friend may blow for him. However, if he didn't Daven yet, his friend can't Daven for him. The Mitzvah of blowing is greater than the Mitzvah of Davening. Therefore, if you have two cities, they're blowing in one of the them and Davening in the other, you go to the city that's blowing and not to the one that's Davening. The Gemara asks: this seems simple, since blowing is a Torah obligation and Davening is a rabbinical obligation. The Gemara answers: it's not needed but in a case where they'll be definitely Davening in that town, but there's a doubt in the other city if you'll catch the blowing, (you still go to the city that has a chance to hear the Shofar).