

**Daf Hashvuah Gemara and Tosfos Rosh Hashana Daf 27**  
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**Daf 27a**  
**New Sugya**

The Mishna says that they plated the Shofar's mouth with gold. The Gemara asks: that a Braisa says that if you plate gold in the place where you put your mouth on to blow, you're not Yoitza (since you're blowing gold and not a Shofar). However, if it's not in that place, you're Yoitza. The Gemara answers: our Mishna also refers to plating gold where the blower doesn't put his mouth.

**New Sugya**

Our Mishna says they blew the trumpets along with the Shofar. The Gemara asks: could it be that someone can hear two sounds explicitly at the same time? After all, we learned that Hashem said "remember Shabbos" and "guard Shabbos" at the same time. Something that a mouth can't say and an ear can't hear. (So, how could he hear the Shofar when the trumpets are blowing?)

The Gemara answers: that's why the Shofar extends its blow (so that you can hear the Shofar by itself to be Yoitza). The Gemara says: does this mean to say that you're Yoitza with an end of a Tekiah without the beginning, which would suggest that you're Yoitza listening to the beginning of the Tekiah without the end.

The Gemara brings a proof: we learned; if you blew the first Tekiah (before the Truah) regularly, and then you blow the second one double as long (so that you should have two of them and have the opening Tekiah for the next set), you only have one Tekiah. (If it's true that you're Yoitza by listening to part of the Tekiah), why don't you say that you have two Tekiyos here? The Gemara answers: you can't break a Tekiah in two (although you may count it as a Tekiah if you only heard part of it).

The Gemara brings another proof: if you blow inside a pit, a cistern or a barrel, then, if you heard the sound of the Shofar, you're Yoitza. If you heard the sound of the echo, you're not Yoitza. The Gemara asks: (even when you hear the echo), why can't you be Yoitza with the part of the Tekiah before the echo came in?

The Gemara retracts. (True, that you can't be Yoitza if you didn't hear the whole Tekiah.) The reason why you're Yoitza when you hear the trumpets with the Shofar is because you can discern the Shofar sound. (Although we said you can't hear both at the same time), that's only that you can't hear from two voices from one source (like from Hashem), but you can discern a voice when two people speak at the same time.

The Gemara asks: is it true that you can discern when two people speak? Didn't we learn that, when reading the Torah, you can only have one reading and one translating, but you can't have two reading or two translating.

**Tosfos explains:** it means that the Torah reader reads alone, and afterwards the translator translates alone. You can't have two people reading together or translating together.

The next Tosfos is bothered by the question: in the first Perek of Bava Basra, the Gemara says that the last eight P'sukim of the Torah may only be read by an individual. This would seem that the other parts of the Torah can be read by two people together.

Tosfos answers: it doesn't mean that someone else can't read along with him, since this would be a problem by the reading of the whole Torah. Rather, it means that you can't split it into two Aliyos, with each person reads four P'sukim.

This, that we have two people reading the Torah, (the "Ba'al Koreh" and the one who gets the Aliya), is because we rely on the Mishna in Bechoros. We learned, regarding reading the portion "Arami Oved Avi" when they brought the Bikkurim: originally, all who knew how to read it themselves, they read it themselves. All those who don't know, they read it to him (so he can repeat word for word). (Those who couldn't read) refrained from bringing Bikkurim (since it highlighted their ignorance). So, they enacted to read for everyone, whether they know how to read themselves or not.

The Gemara answers: our case is only comparable to the end of the Braisa; by Hallel and Megillah, you're Yoitza even if you have ten readers. Therefore, we see that these items that are very dear someone will concentrate in order to discern one voice, the same here, since Shofar is very dear, someone will concentrate in order to discern the sound of the Shofar.

The Gemara asks: (once he's Yoitza with what he hears the Shofar among the trumpets), why did they blow longer with the Shofar? The Gemara answers: to show that the Mitzvah of the day is with the Shofar.

### **New Sugya**

The Gemara asks: why by Rosh Hashana, the mouth of the Shofar was gold plated, and by a fast, it was silver plated? The Gemara answers: either, any blowing that was done to gather people was done with silver. As the Pasuk says: "make for you two silver trumpets." Alternatively, the Torah showed concern for the loss of Jews' money, (therefore, we don't require to use the most expensive material). The Gemara asks: if so, they should make the Rosh Hashana Shofar with silver too? The Gemara answers: the honor of Yom Tov is better (than the loss of Jewish money).

R' Pappa b. Shmuel thought to do in his Shul like our Mishna (to blow the Shofar with the trumpets). Rava told him: they only said to do this in the Beis Hamikdash. However, outside the Mikdash, when you have trumpets (fast days), there are no Shofars, and when you have Shofars, there are no trumpets. We see that R' Chalifta had the Shofar with the trumpets in Tzipori, and so did R' Chanina b. Trdyin in Sichni. However, when the rabbis heard of this they said that they only should do this at the East gate (of the Mikdash) and on the temple mount. Rava, or R' Yehoshua b. Levi, says: what does the Pasuk mean by "with trumpets and the sound of Shofars, they blew before the King Hashem." Only when you're before the King Hashem (in the Mikdash) do you have both trumpets and the sound of the Shofar, but not in other places.

### **New Sugya**

R' Shmuel b. Yitzchok says: according to which opinion do we say nowadays on Rosh Hashana "this is the beginning of your works, a remembrance to the first day?" It's like R' Eliezer who says that the world was created in Tishrei. R' Ina asks: the Mishna says that Yovel and Rosh Hashana are the same regarding the Tekiah and the Brachos (the Davening). However, (according to this) there is the words "this is the beginning of your works, a remembrance to the first day" which we say on Rosh Hashana and not on Yovel. The Gemara answers: we only say they're the same with everything else (besides this line).

R' Shisha b. R' Idi had a different version of this exchange: R' Shmuel b. Yitzchok says: that the Mishna says that Yovel and Rosh Hashana are the same regarding the Tekiah and the Brachos (the Davening), who is this like? It's not like R' Eliezer. For R' Eliezer says that the world was created in Tishrei and we should say "this is the beginning of your works, a remembrance to the first day" only on Rosh Hashana and not on Yovel. The Gemara answers: we only say they're the same with everything else (besides this line).

**Tosfos asks: we Paskin like R' Yehoshua (who holds the world was created in Nissan) like we said in the first Perek, that we Paskin like R' Yehoshua regarding calculating the seasons (that we start the calculation from Nissan). [So, how can we say Rosh Hashana is the beginning of creation?]**

**R' Tam answers: we Paskin like R' Ina who asks from the Mishna that we compare Rosh Hashana to Yovel. This is what R' Ina claims: don't we have the words "this is the beginning of your works, a remembrance to the first day" that applies only to Rosh Hashana and not to Yovel. Therefore, we must conclude that the reason we say those words are not because it's the beginning of creation, but rather, it's the beginning of the judgment, that the world is judged to see if it will continue to stand or not. This is applicable to be said on Yom Kippur of Yovel, (since it must happen then too) since it has a Hekish to Rosh Hashana. Although the Gemara had a good answer to his question, still, R' Ina didn't reverse his position.**

**However, Tosfos asks: it's still difficult according to the second version of the Gemara that asks that our Mishna is not like R' Eliezer. After all, (if the above explanation is true) the Gemara should have answered that the reason it fits into R' Eliezer because it's not referring to the creation of the world, (but the beginning of judgment).**

**However, Tosfos asks: R' Elazar Hakalir composed during the rain ceremony on Shmini Atzeres to fit into R' Eliezer that holds the world was created on Tishrei, and in the Pesach composition he writes like R' Yehoshua (who holds it was created in Nissan, which is a contradiction.) R' Tam reconciles: "both are the words of the living G-d." It could have been that He thought to create the world in Tishrei, but He didn't create it until Nissan. We have a similar concept in Eirubin regarding Adam. Hashem originally thought to create two of them (man and woman), but at the end, he only created one.**

**The next Tosfos asks: what's R' Ina's question that we compare Rosh Hashana and Yovel (that it must include saying "this is the beginning of your works, a remembrance to the first day")? After all, we know that they're not completely the same. As we learn later: Yovel and Rosh Hashana are the same by blowing and Brachos, but they blew by Yovel in any Beis Din, whether it's the one that they sanctified the month in or not, and each individual blew. (So, just like they're not the same in those aspects, we can say they weren't the same regarding saying "this is the beginning of your works, a remembrance to the first day" too.**

## New Sugya

A cracked Shofar that was glued is an invalid Shofar. If he glued pieces of Shofars together, it's an invalid Shofar.

Tosfos quotes Rashi who explains the invalidation of a cracked Shofar: since it's similar to two Shofaros. (The Torah says to blow a Shofar in the singular, and not Shofaros.) This implies that it was cracked completely in two pieces. After all, (if it's only one crack lengthwise) and it's still attached on the other side, it's not like two Shofaros.

Tosfos asks: if it broke off completely (and you need to attach the two pieces), this is exactly the next case of gluing broken pieces of the Shofar. (So, why repeat the case?)

Therefore, Tosfos explains: it's only cracked on one side lengthwise throughout the whole Shofar. It's invalid because it loses its status of being a Shofar. This is doubly true for gluing together pieces of Shofars. Therefore, the Mishna's format is to say "this (cracked) is invalid, and we don't need to say this second case (gluing pieces) is invalid." Alternatively, (the reason it wrote the case of gluing pieces because it's a bigger Chidush) since it's more apt to come apart when you glue it when it cracked on one side (because of the pressure of the two sides of the crack pulling apart) than when you glue pieces together. I might say that it has the status of being a Shofar, so we're taught otherwise.

Tosfos continues: we can say that the glued pieces aren't invalid for being "two or three Shofars." Rather, it's invalid because it loses the status of being a Shofar. Alternatively, we can say it's invalid since the Torah says "you should go through," you're only Yoitza by having the sound travel through the way horns grew out of the animal. This is the same reason why you're not Yoitza if you turn around the Shofar (and blow in the other side, or if you turned the Shofar inside out), since you need the sound to go out the way it grew out of the animal. [*Yom Truah- and you might not glue it in the same order it broke.*]

Also, even if we invalidate it because it's like "two or three Shofaros," there is no difficulty. [*Maharsha- once we established the reason for the cracked Shofar is because it doesn't have a status of a Shofar, so it's not the same case as gluing pieces together.*]

## Daf 27b

If it gets a hole and you patch it, if it effects the blow, it's invalid. If it doesn't, it's valid. {Tosfos on this involves the Gemara later, so we'll explain it then.}

If you blow in a pit, cistern or barrel, if you hear the sound of the Shofar, you're Yoitza. If you hear an echo, you're not Yoitza. Also, if someone passes behind a Shul, or if he's in his house near the Shul, and he hears the sound of the Shofar or the reading of the Megila, if he has intent for it, he's Yoitza, and if not, he's not Yoitza. You can have the case that two people hear the same thing (and one is Yoitza and the other one is not). One intended to hear, and one didn't.

Tosfos is bothered by the question: how can you be Yoitza when you're outside the Shul? After all, we see in Eiruvim: The case is that you have a big courtyard that's open to a smaller courtyard. The big courtyard has walls extending from both sides of the opening, which serves as a Mechitzah, however, the small one is completely open to the big one. If you have the Chazon in

the big courtyard and the congregation in the smaller one, they can't be Yoitza from the Chazon's Tefilla. Since the Chazon is blocked off from the congregation, since he has a Mechitzah separating him from them, they can't connect to the Chazon. If so, those outside the Shul can't connect to the Chazon to listen to the Shofar or Megila.

Tosfos answers: That's different, since you don't have ten in the same area with the Chazon to form a Minyan. (However, since there is already a Minyan in Shul for the Chazon to blow or read Megila for, the outsider can be also Yoitza.)

Tosfos asks: the Gemara in Pesachim says: (regarding the obligation of eating the Korbon Pesach in one house) that, from the threshold and outwards, it has the status of being outside the house. Rav says that the same is considered a separation regarding Tefilla and R' Yehoshua b. Levi says that, even an iron partition can't separate the Jews from their Father in heaven. (I.e., regarding Tefilla, you don't need to be in the same area as everyone else.) Regarding what aspect are they arguing in? If it's regarding whether they combine, like a congregation combining with the Chazon, or whether nine in one area combines to one in another area, it can't be. After all, then the Gemara in Eiruvim, (which says they need to be in the same area to combine), is not like R' Yehoshua b. Levi. It can't be, since we Paskin like him, as we see that women stay outside of the Minyan. [See *P'nei Yehoshua*.] The Gemara in Sotah must also hold that the Halacha is like him, that we bring R' Yehoshua b. Levi as a proof that a Mechitzah doesn't separate people from the Kohanim to prevent them from getting the Bracha.

If they're arguing whether they can be Yoitza from the Chazon, if so, our Mishna is difficult to Rav (since it says that they can be Yoitza from a Chazon from behind a wall).

Tosfos answers: we're referring to answering Kedusha or Yehei Shmei Rabbah with the congregation. (The reason why these instances are different) since we say that all ceremonies of 'Kedusha' can't consist of less than ten males. (So, perhaps you're disconnected to the Minyan, so you can't answer). However, Rav would admit that you can be Yoitza with Shofar and Megillah.

We learned: if you have a long Shofar, and you cut it, it's Kosher.

Tosfos says: we need this case, because I might have thought to invalidate it since the Pasuk says you "pass through." (That it's only Kosher if it's the way it grew from the head, and, by cutting it, we might not consider it completely like the way it grew out of the animal's head.)

If you scrape it until you make it very thin, it's Kosher. If you gold-plate it, if it's in the place where you put your mouth, it's invalid. If it's not in the place where you put your mouth, it's Kosher.

Tosfos originally would like to explain "the place you put your mouth" as the thickness of the mouth of the Shofar, and "the place you don't put your mouth" as the outside of the Shofar. However, this doesn't fit in well, since it would be exactly the case mentioned later in the Braisa, "if you gold-plate it from the outside."

If you want to explain it "the place you don't put your mouth" is the other side of the Shofar, on the thickness of the wide side, (then, how can it be Kosher?) After all, we say that if you add onto the Shofar the slightest, whether it's the same material as the Shofar or not, it's invalid.

**Tosfos concludes with a pushed answer: we can say (you added by the wide side. Although we said that it's invalid when adding on), that's only when you have exactly the smallest amount that's Kosher for Shofar when you combine the Shofar and the addition.**

If you plate it with gold in the inside, it's invalid (since you're blowing gold, and not a Shofar). If you plate it on the outside, if it changes the sound from what it was originally, it's invalid. If not, it's Kosher.

**Tosfos explains gold-plating the inside: since it's not the sound of the Shofar, but the sound of gold. The same reason applies (to invalidate) when plated on the outside and it changes the sound.**

If it gets a hole and you plug it, if it prevents the blowing, it's invalid, if not, it's Kosher. If you place one Shofar inside the other Shofar, if you hear the sound of the inner one (i.e., you blow the inner Shofar), you're Yoitza. If you hear the outer one, you're not Yoitza.

We learned: if you scrape it, whether you scrape the inside or the outside, it's Kosher. If you scrape it until it's very thin, it's Kosher. If you place one Shofar inside the other Shofar, if you hear the sound of the inner one, you're Yoitza. If you hear the outer one, you're not Yoitza.

**Tosfos explains: the sound is formed with the wind blown between the outside Shofar and the inside Shofar. This is (the invalidation of blowing) with two or three Shofaros.**

If you flip it (by manipulating its form after boiling it) you're not Yoitza. R' Pappa says: don't say that you flipped it (inside-out) like a shirt, but rather, that you made the wide side smaller and the small side wider. What's the reason it's invalid? Like R' Masna says; the Pasuk says "you pass through," you need to blow the way it grows out of its head.

### **New Sugya**

We learned: if you add a small amount to the Shofar, whether it's from the same material or a different material, it's invalid. If it got a hole and you plug it up, whether you plug it up with the same material or a different material, it's invalid. R' Nosson says that it's Kosher if you plug it with the same material, but invalid if plugged with a different material. The first version of R' Yochanan: when we say that it's Kosher when plugged up with Shofar material is only if most of the original Shofar remains. This infers that, when plugged with a different material, it's invalid even if most of the original Shofar remains. The second version of R' Yochanan was taught on the end clause: when we say that it's invalid when it's plugged with a different material, it's only when most of the original Shofar broke. This infers that, when you plug it with Shofar material, it's Kosher even if most of the original Shofar broke.

**Tosfos (on top of the Amud) deals with the explanation of "prevents the blow": it's difficult to explain that it refers to after the plugging up. To explain the plug is not flush to the inside of the Shofar (but juts into the center) and it prevents (some of the air) so that all of the air doesn't pass through the Shofar uninterrupted, and therefore stopping some of the sound from coming out. After all, since the Gemara says that all sounds that a Shofar makes is Kosher, what difference does it make if it prevents some of the sound coming out (since you'll be Yoitza with whatever sound comes out).**

Therefore, Tosfos explains that we refer to the time before you plugged it up, that the hole prevents the sound (from sounding normal) since the sound changed because of the hole. Then, after the plug, it returns to its normal sound. Actually, in the Yerushalmi, it's written that it prevents the sound before the plug, it's invalid when you plug it. The reason why it's invalid is; since this plug helps the sound, (so, you're making the sound with the Shofar and the plug), and the Torah says you may only blow with one Shofar, and not that anything else helps the sound. This is similar to gold-plating (the outside of the Shofar) that is invalid if it changes its sound. However, if it didn't prevent the blow, i.e., the hole didn't change the original sound, it's like it never had any hole, and the plug is inconsequential. The Yerushalmi implies: it's Kosher if you never plugged up the Shofar since all sounds of a Shofar is Kosher.

According to this, when R' Nosson says that it's Kosher if it's plugged with Shofar material and invalid with other materials, he's saying it in the case where the hole "prevents the blow," and he still validates it when plugged with Shofar material. After all, R' Yochanan said on it that as long as most of the Shofar remains, or if most of the Shofar is broken, and it's impossible for a hole so big not to "prevent the blowing" (change the sound). Therefore, our Mishna (that says it's always invalid) must hold like the Rabanan (who argue with R' Nosson). Alternatively, it could be like R' Nosson, and it only refers to plugging with other materials.

Tosfos asks: this could only be like R' Yochanan's first version. However, according to the second version that other materials are only invalid when most of the Shofar broke, but if plugged by Shofar material, it's Kosher even if most of the Shofar broke, who will be the author of the Mishna? After all, that, which the Rabanan invalidate whether it's Shofar material or other materials, is only if most of the Shofar is broken. After all, (since the Rabanan only disagree with R' Nosson regarding Shofar material), why would R' Nosson's opinion (regarding other materials) be different than the Rabanan's opinion. Just like R' Nosson thinks it's logical that plugs from other materials is Kosher if most of the Shofar didn't break, why shouldn't we say the same for the Rabanan? After all, he establishes the whole Braisa to only refer to a case where most of the Shofar broke. Therefore, even if a minority of the Shofar was broken, (it still could be a big hole) that it would be impossible that it wouldn't change the sound without plugging it up, and yet it's Kosher. (So, our Mishna that invalidates it can't be the Rabanan, and of course, can't be R' Nosson.)

Therefore, Tosfos concludes: the true explanation is; it's only invalid if it changes the sound after it's plugged up. The Yerushalmi explains the Rabanan that it's invalid whether it's plugged up with Shofar material or other materials if it (the plug) changed its sound, but if it didn't, it's Kosher. The same can be found in the Tosefta. Even so, the Yerushalmi says our Mishna is like R' Nosson (and establishes it when it's plugged with other materials).

Thus, the Halacha is: if a Shofar has a hole and you plug it with Shofar material, and that returns it to its original sound, there is no one who argues against it being Kosher, even if the sound changed before it was plugged. *[See R' Akiva Eiger in Gilyan Hashas who asks, since the sound doesn't change after it's plugged, everyone holds it's Kosher even when plugged with any material. So, why did Tosfos only say this Halacha when plugged with Shofar material?]* After all, this last explanation is true, that "preventing the blow" refers only to after it's plugged. If it wasn't plugged at all, it's permitted in all cases, even if it changed the sound. As the Yerushalmi says: (it's Kosher) because all Shofar sounds are Kosher.

If you gold-plate the inside of the Shofar, it's invalid. If you plate it on the outside, if it changes the sound from what it was originally, it's invalid. If not, it's Kosher. If it cracked lengthwise, it's invalid.

**Tosfos observes: it doesn't say here "if it remains the amount for a Shofar" like it says by (the next case of) being cracked widthwise. It must be because it's not invalid when cracked lengthwise unless it goes through the whole Shofar, from beginning to end.**

If it cracked widthwise, if there still remains an amount (for a Kosher Shofar) to blow with, it's valid. If not, it's invalid. How much is that amount? R' Shimon b. Gamliel explains: as long as you can grasp it, and a little amount of it is protruding from both sides.

If the Shofar's sound is thin or thick or dry, it's valid. After all, we say that all Shofar sounds are Kosher. They sent to Shmuel's father the statement: if you drill into the Shofar (to make the Shofar hollow), it's Kosher. The Gemara asks: you need to drill all Shofaros to hollow them. (So, what's the Chidush here?) R' Ashi answers: it means that he drilled a hole in the cartilage that fills up the horn. I might think, though it's the same type as the Shofar, it makes a separation (between the hole where you're blowing through and the walls of the Shofar), so we're taught otherwise.

### **New Sugya**

The Mishna says: if you blow in a pit, cistern or barrel, if you hear the sound of the Shofar, you're Yoitza. If you hear an echo, you're not Yoitza. R' Huna says that this is only regarding people standing on the edge of the pit. However, those people who are in the pit are Yoitza.

We have Braisos like this. In one Braisa it says that, if you blow inside a pit or cistern, you're Yoitza. In a different Braisa it says that you're not Yoitza. (To reconcile, you need to differentiate like R' Huna.) This is a proof to R' Huna. Another version is that R' Huna came to reconcile the Braisos. They asked: in one Braisa it says that, if you blow inside a pit or cistern, you're Yoitza. In a different Braisa it says that you're not Yoitza. R' Huna says it's not difficult. One refers to those on the edge and the others are to those who are in the pit.