

## Mishnah Rosh Hashana – Chapter 3

Read the following chapter in Mishnah. Think of the rationale behind the structure. Notice discrepancies and incidental topics. Notice the stories embedded, and think what is their purpose.

<p>ראוהו בית דין וכל ישראל, נחקרו העדים, ולא הספיקו לומר מקדש, עד שחשכה, הרי זה מעבר. ראוהו בית דין בלבד, יעמדו שנים ויעידו בפניהם, ויאמרו מקדש מקדש. ראוהו שלשה והן בית דין, יעמדו השנים ויושיבו מחבריהם אצל היחיד ויעידו בפניהם, ויאמרו מקדש מקדש, שאין היחיד נאמן על ידי עצמו.</p>	<p>If the court and all of the Jewish people saw the new moon, and the witnesses were interrogated, but the court did not manage to say: Sanctified, before nightfall, so that the thirtieth day already passed, the previous month is rendered a full, thirty-day month, and the following day is observed as the New Moon. If the court alone saw the new moon, two members of the court should stand and testify before the others, and the court should say: Sanctified, sanctified. If three people saw the new moon, and they are themselves members of a court for this purpose, two of them should stand and seat two of their colleagues next to the individual who remains of the three, thereby forming a new court of three. The two standing judges should then testify before the three seated judges that they saw the new moon and the seated judges say: Sanctified, sanctified. This procedure is necessary because an individual is not authorized to declare the month sanctified by himself. Rather, a court of three is required.</p>
<p>כל השופרות כשרין חוץ משל פרה, מפני שהוא קרן. אמר רבי יוסי, והלא כל השופרות נקראו קרן, שנאמר (יהושע ו), במשך בקרן היובל.</p>	<p>The mishna begins to discuss the primary mitzva of Rosh HaShana, sounding the shofar. All shofarot are fit for blowing except for the horn of a cow, because it is a horn [keren] and not a shofar. Rabbi Yosei said: But aren't all shofarot called horn, as it is stated: "And it shall come to pass, that when they sound a long blast with the horn [keren] of a ram [yovel]" (Joshua 6:5), and a ram's horn is a shofar fit for sounding on Rosh HaShana?</p>
<p>שופר של ראש השנה של יעל, פשוט, ופיו מצפה זרב, ושתי חצוצרות מן הצדדין. שופר מאריך וחצוצרות מקצרות, שמצות היום בשופר.</p>	<p>The shofar that was used on Rosh HaShana in the Temple was made from the straight horn of an ibex, and its mouth, the mouthpiece into which one blows, was plated with gold. And there were two trumpets, one on each of the two sides of the person sounding the shofar. The shofar would sound a long blast, whereas the trumpets would sound a short blast, because the mitzva of the day is with the shofar.</p>
<p>בתעניות, בשל זכרים, כפופין, ופיהן מצפה כסף, ושתי חצוצרות באמצע. שופר מקצר וחצוצרות מאריכות, שמצות היום בחצוצרות.</p>	<p>And in contrast, the shofarot used on public fast days were made from the curved horns of rams, and their mouths were plated with silver. There were two trumpets in the middle between the shofarot, and the shofar would sound a short blast, whereas the trumpets would sound a long blast, for the mitzva of the day is with the trumpets.</p>
<p>שנה היובל לראש השנה לתקיעה ולברכות.</p>	<p>Yom Kippur of the Jubilee Year is the same as Rosh HaShana with regard to both the shofar blasts that are sounded and the additional blessings that are recited in the Amida prayer. Rabbi Yehuda disagrees and says: There is a difference between the</p>

<p>רבי יהודה אומר, בראש השנה תוקעין בשל זכרים, וביובלות בשל יעלים.</p>	<p>two days: <b>On Rosh HaShana one blows with horns of rams, whereas in Jubilee Years one blows with horns of ibexes.</b></p>
<p>שופר שנסדק ודבקו, פסול. דבק שברי שופרות, פסול. נקב וסתמו, אם מעכב את התקיעה, פסול. ואם לאו, כשר.</p>	<p><b>A shofar that was cracked and then glued together</b>, even though it appears to be whole, is <b>unfit</b>. Similarly, if <b>one glued together broken fragments of shofarot</b> to form a complete <i>shofar</i>, the <i>shofar</i> is <b>unfit</b>. If the <i>shofar</i> was <b>punctured and the puncture was sealed, if it impedes the blowing</b>, the <i>shofar</i> is <b>unfit, but if not, it is fit</b>.</p>
<p>התוקע לתוך הבור או לתוך הדות או לתוך הפטס, אם קול שופר שמע, יצא. ואם קול הברה שמע, לא יצא. וכן מי שהיה עובר אחורי בית הכנסת, או שהיה ביתו סמוך לבית הכנסת, ושמע קול שופר או קול מגלה, אם כן לבו, יצא, ואם לאו, לא יצא. אף על פי שזה שמע וזה שמע, זה כן לבו וזה לא כן לבו.</p>	<p>If one <b>sounds a shofar into a pit, or into a cistern, or into a large jug, if he clearly heard the sound of the shofar, he has fulfilled his obligation; but if he heard the sound of an echo, he has not fulfilled his obligation. And similarly, if one was passing behind a synagogue, or his house was adjacent to the synagogue, and he heard the sound of the shofar or the sound of the Scroll of Esther being read, if he focused his heart, i.e. his intent, to fulfill his obligation, he has fulfilled his obligation; but if not, he has not fulfilled his obligation.</b> It is therefore possible for two people to hear the <i>shofar</i> blasts, but only one of them fulfills his obligation. <b>Even though this one heard and also the other one heard, nevertheless, this one focused his heart to fulfill his obligation and has therefore indeed fulfilled it, but the other one did not focus his heart, and so he has not fulfilled his obligation.</b></p>
<p>והיה כאשר ירים משה ידו וגבר ישראל וגו' (שמות יז), וכי ידיו של משה עושות מלחמה או שוברות מלחמה. אלא לומר לה, כל זמן שהיו ישראל מסתכלים כלפי מעלה ומשעבדין את לבם לאביהם שבשמים היו מתגברים. ואם לאו, היו נופלין. כיוצא בדבר אתה אומר (במדבר כא), עשה להך שרף ושים אתו על נס, והיה כל הנשוק וראה אתו וחי. וכי נחש ממית, או נחש מחיה. אלא, בזמן שישאל מסתכלין כלפי מעלה ומשעבדין את לבם לאביהן שבשמים, היו</p>	<p>Incidental to the discussion of the required intent when sounding the <i>shofar</i>, the mishna cites the verse: <b>“And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed”</b> (Exodus 17:11). It may be asked: <b>Did the hands of Moses make war</b> when he raised them <b>or break war</b> when he lowered them? <b>Rather, the verse comes to tell you that as long as the Jewish people turned their eyes upward and subjected their hearts to their Father in Heaven, they prevailed, but if not, they fell.</b> Similarly, you can say: The verse states: <b>“Make for yourself a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he sees it, he shall live”</b> (Numbers 21:8). Once again it may be asked: <b>Did the serpent kill, or did the serpent preserve life?</b> <b>Rather, when the Jewish people turned their eyes upward and subjected their hearts to their Father in Heaven, they were healed, but if not, they rotted</b> from their snakebites. Returning to its halakhic discussion, the mishna continues: <b>A deaf-mute, an imbecile, or a minor who sounds the shofar cannot discharge the obligation on behalf of the community. This is the principle</b> with regard to similar matters: <b>Whoever is not obligated to do a certain matter cannot discharge the obligation on behalf of the community.</b></p>

<p>מתרפאים, ואם לאו, היו נמוקים.</p> <p>חרש, שוטה, וקטן, אין מוציאים את הרבים ידי חובתן. זה הפלל, כל שאינו מחויב בדבר, אינו מוציא את הרבים ידי חובתן.</p>	
<p>יום טוב של ראש השנה שחל להיות בשבת, במקדש היו תוקעים, אבל לא במדינה. משחרב בית המקדש, התקין רבן יוחנן בן זכאי, שיהו תוקעין בכל מקום שיש בו בית דין. אמר רבי אלעזר, לא התקין רבן יוחנן בן זכאי אלא ביבנה בלבד. אמרו לו, אחד יבנה ואחד כל מקום שיש בו בית דין.</p>	<p>With regard to <b>the Festival day of Rosh HaShana that occurs on Shabbat, in the Temple they would sound the <i>shofar</i> as usual. However, they would not sound it in the rest of the country</b> outside the Temple.</p> <p><b>After the Temple was destroyed, Rabban Yoḥanan ben Zakkai instituted that the people should sound the <i>shofar</i> on Shabbat in every place where there is a court of twenty-three judges. Rabbi Elazar said: Rabban Yoḥanan ben Zakkai instituted this practice only in Yavne, where the Great Sanhedrin of seventy-one judges resided in his time, but nowhere else. They said to him: He instituted the practice both in Yavne and in any place where there is a court.</b></p>