

Mishnah Rosh Hashanah

Chapter 3

Source Sheet by Michael Werbow

Mishnah Rosh Hashanah 3

(1) 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.

(2) 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?

(3) **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.**

משנה ראש השנה ג'

(א) 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 וישיבו מחבריהם אצל היחיד ויעידו בפניהם, ויאמרו מקדש מקדש, שאין היחיד נאמן על ידי עצמו:

(ב) כל השופרות כשרין חוץ משל פרה, מפני שהוא קרן. אמר רבי יוסי, והלא כל השופרות נקראו קרן, שנאמר (יהושע ו), במשך בקרן היובל:

(ג) שופר של ראש השנה של יעל, פשוט, ופיו מצפה זהב, ושתי חצוצרות מן הצדדין. שופר מאריך וחצוצרות מקצרות, שמצות היום בשופר:

(4) **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.**

(5) 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 two days: **On Rosh HaShana one blows with horns of rams, whereas in Jubilee Years one blows with horns of ibexes.**

(6) A *shofar* that was cracked and then **glued together**, even though it appears to be whole, is **unfit.** Similarly, if **one glued together broken fragments of shofarot** to form a complete *shofar*, the *shofar* is **unfit.** If the *shofar* was **punctured and** the puncture **was sealed, if it impedes the blowing,** the *shofar* is **unfit, but if not, it is fit.**

(7) If **one 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.** It is therefore possible for two people to hear the *shofar* blasts, but only one of them fulfills his obligation. **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.

(8) Incidental to the discussion of the required intent when sounding the *shofar*, the mishna cites the verse: **“And it came to pass, when Moses held up his hand, that Israel**

(ד) בתעניות, בשל זכרים, כפופין, ופיהן מצפה כסף, ושתי חצוצרות באמצע. שופר מקצר וחצוצרות מאריכות, שמצות היום בחצוצרות:

(ה) שנה היובל לראש השנה לתקיעה ולברכות. רבי יהודה אומר, בראש השנה תוקעין בשל זכרים, וביוכלות בשל יעלים:

(ו) שופר שנסדק ודבקו, פסול. דבק שבירי שופרות, פסול. נקב וסתמו, אם מעכב את התקיעה, פסול. ואם לאו, כשר:

(ז) התוקע לתוך הבור או לתוך הדות או לתוך הפטם, 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 כיון לבו, יצא, ואם לאו, לא יצא. אף על פי שנה שמע וזה שמע, זה כיון לבו וזה לא כיון לבו:

(ח) והיה כאשר ירים משה ידו וגבר ישראל וגו' (שמות יז), וכי ידיו של משה עושות מלחמה או

prevailed; and when he let down his hand, Amalek prevailed” (Exodus 17:11). It may be asked: **Did the hands of Moses make war** when he raised them **or break war** when he lowered them? **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. Similarly, you can say:** The verse states: **“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”** (Numbers 21:8). Once again it may be asked: **Did the serpent kill, or did the serpent preserve life? 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** from their snakebites. Returning to its halakhic discussion, the mishna continues: **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** with regard to similar matters: **Whoever is not obligated to do a certain matter cannot discharge the obligation on behalf of the community.**

שׁוֹבְרוֹת מִלְחָמָה. אֲלָא לומר לך, כֹּל
זְמַן שֶׁהָיוּ יִשְׂרָאֵל מְסַתְּפִים כְּלָפִי
מַעֲלָה וּמַשְׁעֲבָדִין אֶת לִבָּם לְאַבְיָהֶם
שְׂפִשְׁמִים הָיוּ מִתְגַּבְּרִים. וְאִם לֹא,
הָיוּ נוֹפְלִין. כִּי־צֵא בַדָּבָר אֶתָּה אוֹמֵר
(במדבר כא), עֲשֵׂה לָּךְ שָׂרָף וְשִׂים
אֹתוֹ עַל גֵּם, וְהָיָה כָּל הַנִּשְׁוֹף וְרָאָה
אֹתוֹ וְחָיָה. וְכִי נִחַשׁ מִמִּית, אוֹ נִחַשׁ
מִחַיָּה. אֲלָא, בְּזִמְנֵי שִׁישְׁרָאֵל
מְסַתְּפִין כְּלָפִי מַעֲלָה וּמַשְׁעֲבָדִין אֶת
לִבָּם לְאַבְיָהֶן שְׂפִשְׁמִים, הָיוּ
מִתְרַפְּאִים, וְאִם לֹא, הָיוּ גִּמוּקִים.
חֵרֶשׁ, שׁוֹטֵה, וְקֵטָן, אֵין מוֹצִיאִין אֶת
הָרַבִּים יְדֵי חוֹבָתָן. זֶה הַכֶּלֶל, כֹּל
שֶׁאֵינוֹ מְחַיֵּב בַּדָּבָר, אֵינוֹ מוֹצִיא אֶת
הָרַבִּים יְדֵי חוֹבָתָן: