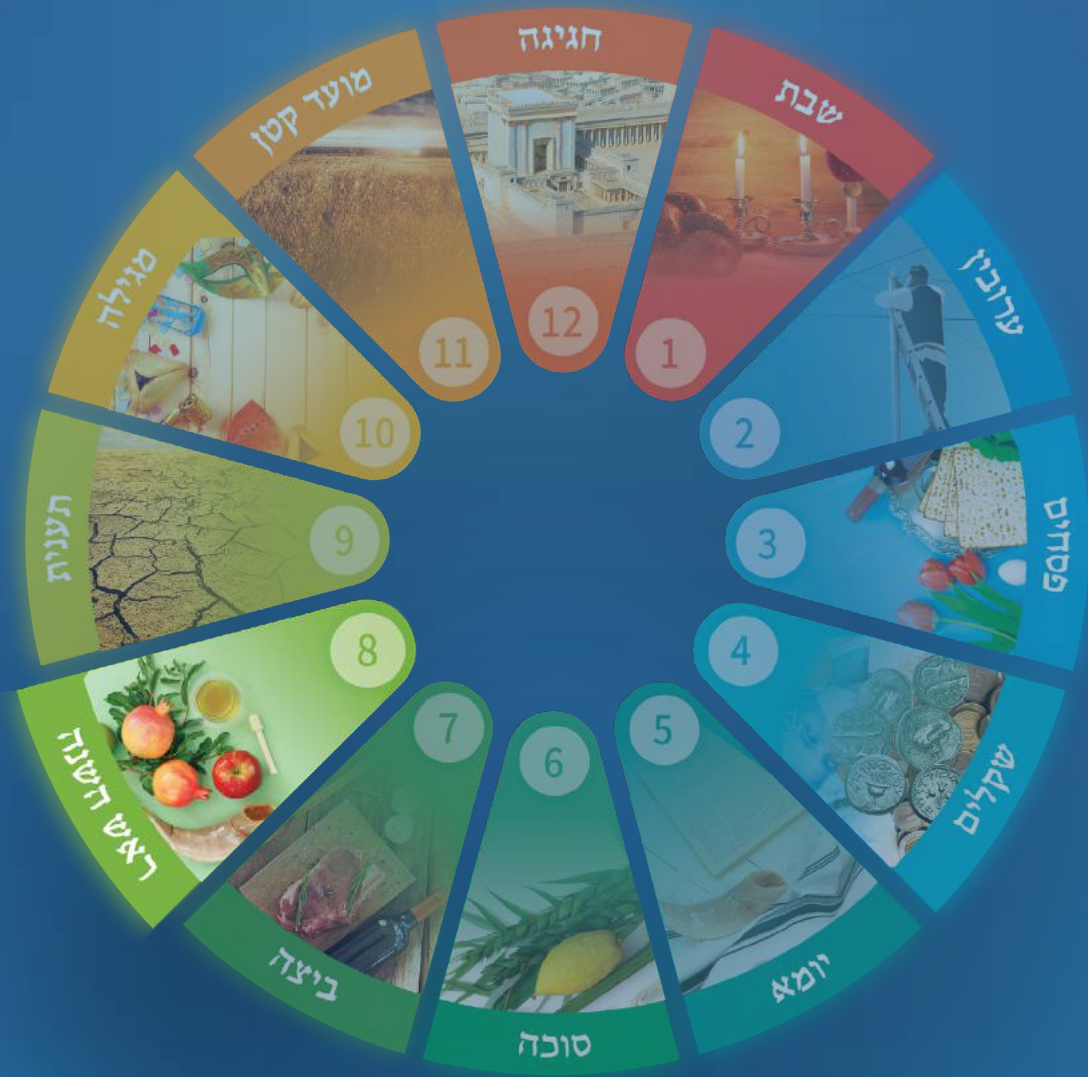


TIME 4 MISHNA



SUMMARIES

ראש השנה

TIME 4 MISHNA

overview

ראש השנה

- 1. Significant dates in the year (1.1-1.2)**
 - ✓ 4 dates of ראש השנה
 - Kings - שלש רגלים - Tithes
 - ערלה - יובל and שמטה
 - ✓ 4 judgement days
 - ראש השנה - שבועות - פסח
 - סוכות
- 2. קידוש החודש (1.3-3.1)**
 - ✓ Spreading the message about ראש חודש
 - ✓ Violating שבת
 - ✓ Invalid witnesses
 - ✓ Examining the witnesses
- 3. The מצוה of blowing the שופר (3.2-4.4)**
 - ✓ Which animal's horn is used
 - יובל - Fast day - ראש השנה
 - ✓ Invalidations of a שופר
 - ✓ Fulfilling the מצוה
 - שבת - Who may blow - Intention
- 4. ראש of מוסף השנה (4.5-4.9)**
 - ✓ פסוקים which are recited
 - שופרות - זכרונות - מלכיות
 - ✓ The שופר blasts
 - How many - תרועה and תקיעה
 - Length

TIME 4 MISHNA

key terms

ראש השנה

Rules:

- לא תהא שמיעה גדולה בראיה** - The **בית דין** witnessing something themselves is certainly as good as hearing from other witnesses
- אין שבות במקדש** - Rabbinic prohibitions of **שבת** don't apply in the **בית המקדש**

Concepts and terms:

- בל תאחר** - The prohibition of delaying payment of one's vow
- מעשר בהמה** - A tithe of animals which were born that year
- תחום שבת** - 2000 **אמות** limit beyond which one may not travel on **שבת**
- ערלה** - Fruit which grows in the first 3 years of its tree's life and is forbidden
- קידוש החודש** - Fixing and sanctifying **ראש חודש**
- חדש** - New grain which grew that year and may not be eaten until 2nd day of **פסח**
- **שמיטה** - A year every 7 years during which land may not be worked and loans are cancelled
 - **יובל** - A year every 50 years during which land may not be worked, slaves are freed and fields returned to their original owner
 - **סנהדרין גדולה** - The main **בית דין** which was made up of 71 judges
 - **סנהדרין קטנה** - A **בית דין** of 23 judges, which most cities in **ארץ ישראל** had
 - **תורה שבעל פה / ביתוסים** - Groups of Jews who didn't accept **תורה שבעל פה**
 - **כותים** - A nation who converted but whose conversion was doubtful
 - **נשיא** - Head of the **סנהדרין**
 - **ראש בית דין** - Deputy head of the **סנהדרין**

ראש השנה on מוסף which are recited in פסוקים:

- **מלכיות** - **פסוקים** related to Hashem's kingship
- **זכרונות** - **פסוקים** talking about Hashem remembering
- **שופרות** - **פסוקים** related to the **שופר**

TIME 4 MISHNA

summaries

ראש השנה

- **Significant dates in the year:**

- There are 4 dates which are considered to be ראש השנה for certain matters:
 - 1) **1st ניסן**: A **Jewish king's reign**, which was written in documents as the date.
 - פסח is considered to be the **first of the שלש רגלים**, such that one who vows to offer a קרבן violates 'בל תאחר' – the prohibition of delaying payment of one's vow – after the שלש רגלים have passed in order.
 - 2) **1st אלול**: For 'מעשר בהמה' – a **tithe of animals** which were born that year, since animals born in one year can't be tithed together with animals born in a different year, and the obligation only applies if at least 10 animals were born in a year.
 - ר' שמעון & ר' אלעזר: It's 1st תשרי.
 - 3) **1st תשרי**: A **non-Jewish king's reign**, which was written in certain documents to maintain peace; 'שמיטה' – a year every 7 years during which land may not be worked and loans are cancelled; 'יובל' – a year every 50 years during which land may not be worked, slaves are freed and fields returned to their original owner; 'ערלה' – fruit which grows in the first 3 years of its tree's life and is forbidden, such that if it was planted at least 45 days before ראש השנה then its 2nd year begins on ראש השנה, and otherwise on the following ראש השנה; **tithing vegetables**.
 - 4) **בית שמאי**: 1st שבט: **Trees**, when their fruit stop being ערלה and regarding tithing.
בית הלל: 15th שבט.
- The world is judged on 4 occasions in the year, regarding different matters:
 - 1) פסח: **Produce**
 - 2) שבועות: **Fruit** of the trees
 - 3) ראש השנה: **People** themselves, on an personal and national level
 - 4) סוכות: **Rain**

- **ראש חודש – fixing and sanctifying קידוש החודש**:

- Messengers were sent by the 'סנהדרין גדולה' – main בית דין which was made up of 71 judges – to tell people on which day ראש חודש fell in the months of **ניסן, אלול, אב, תשרי, כסלו** and **אדר** so that people would know the dates of the ימים טובים and the most significant fast – תשעה באב – מדרבנן.
- Witnesses who see the ראש חודש moon **may violate שבת** by travelling beyond their 'תחום שבת' – 2000 אמות limit beyond which one may not travel on שבת, riding an animal, carrying food or sticks for protection, to testify about ראש חודש ניסן or ראש חודש תשרי, since these 2 determine the dates of all of the ימים טובים which are מדאורייתא.
 - For these 2 months, the **messengers of בית דין must wait until the בית דין had completed the entire קידוש החודש process** and declared ראש חודש.
 - **When the בית המקדש stood**, one **could violate שבת for every month** so that the ראש חודש of ראש חודש would be offered.

TIME 4 MISHNA

summaries

ראש השנה

- **חכמים**: If the moon is very viewable and clear, one should still violate שבת.
- ר' יוסי**: One may not, since he can assume that people in the סנהדרין's location saw it too and he isn't needed.
 - **ר' עקיבא** told 40 pairs of witnesses who were passing by לוד on the way to the סנהדרין to return home, since they weren't needed, but **רבן גמליאל** sent him a message that he shouldn't have done this, in case they won't arrive in the future when their testimony is needed.
- **חכמים**: If the witnesses are related, they may not testify together but should still travel to בית דין so that one of them could testify with somebody else.
 - ר' שמעון**: Relatives are valid for קידוש החודש, since Hashem commanded משה and אהרן regarding this מצוה and they were brothers.
 - טוביה הרופא saw the ראש חודש moon with his son and his slave who had been freed so converted, and the בית דין of כהנים said that his slave is invalid because he lacks Jewish ancestry but his son is valid, but the סנהדרין in יבנה accepted his slave and invalidated his son.
- One who gambles as an occupation, lends or borrows money with interest, does business with שמיטה produce, and women are invalid witnesses only מדרבנן, since they aren't fully aware of the severity of their sins.
 - They are valid to testify in exceptional cases where even one woman is enough.

TIME 4 MISHNA

summaries

ראש השנה

- The 'צדוקים' and 'ביתוסים' – groups of Jews who didn't accept תורה שבעל פה – understood that the קרבן עומר should be offered on the Sunday following the first day of פסח and that שבועות should fall 50 days after that, so that tried to alter the date of ראש חודש in order to make פסח fall on a שבת.
 - Because of this, the סנהדרין only accepted witnesses who they recognised or who had witnesses who testified that they can be trusted.
- Originally, if ראש חודש was declared on the earlier date, such that the previous month had 29 days, they would light a large stick on fire and wave it at the top of a mountain, and people standing on a nearby mountain would do the same upon seeing this sign, until it reached בבל. But after the 'כותים' – a nation who converted but whose conversion was doubtful – once lit the torches when ראש חודש had not been declared, messengers were sent instead.
- The witnesses would wait to be called in a large courtyard, where large meals were served in order that people be encouraged to testify when seeing the ראש חודש moon.
 - רבן גמליאל instituted that those witnesses who had arrived from beyond the תחום, as well as others who travel beyond their תחום in order to save a life, would be able to travel 2000 אמות in every direction like residents of that city.
- The first pair of witnesses to arrive is split up and asked: was the lit up part of the moon on the side closer to or further from the sun; was it to the north or south of the sun; how high up was it; in which direction was it leaning; how wide it.
 - If their testimonies match up, the 'נשיא' – head of the סנהדרין – declares the day to be sanctified ("מקודש"), and the rest of the סנהדרין declares this twice.
 - חכמים: This must be done every month.
 - ר' אלעזר בר צדוק: If ראש חודש is on the later date, such that the previous month had 30 days, this isn't done since that day has to be ראש חודש regardless of their declaration.
 - The rest of the witnesses are asked a few basic questions, so that they don't feel that they weren't needed.
 - רבן גמליאל had shapes of the moon which he would use to interrogate witnesses who had difficulty explaining how the moon appeared.
- Witnesses once testified that they saw the moon in the morning in the east and in the evening in the west, and ר' יוחנן בן נורי rejected their testimony. But רבן גמליאל accepted it, assuming that in the morning they had mistaken clouds for the moon.
- Witnesses once testified that they saw the ראש חודש moon on the 30th night of the month so ראש חודש was declared to be the earlier day, but the next day they said that they didn't see the moon, yet רבן גמליאל the נשיא still accepted their original testimony. However, ר' יהושע who was the 'ראש בית דין' – deputy head of the סנהדרין – agreed with the decision of ר' דוסא בן הרקינס who rejected the testimony. רבן גמליאל ordered יהושע ר' to come to him with his stick and money on the day that he held it was יום כיפור, and he did so after ר' עקיבא taught him from פסוקים that once the סנהדרין has fixed ראש חודש that is the הלכה even if the calculation was wrong.

TIME 4 MISHNA

summaries

ראש השנה

- If the **בית דין** don't declare that the day is sanctified by the end of the earlier day, then **ראש חודש** is the next day even if the moon was certainly already seen.
- If **only members of the סנהדרין** see the moon during the day, then they can immediately declare the day to be sanctified, since 'לא תהא שמיעה גדולה בראיה' – the **בית דין** witnessing something themselves is certainly as good as hearing from other witnesses.
 - If **at night**, **2 of them should testify** to the rest the next day.
 - There **must be at least 3 judges** on the **בית דין**, since Hashem told **משה** and **אהרן** that they should declare **ראש חודש** and there must be an odd number of judges.
- **The מצוה of blowing the שופר:**
 - 1) Any animal horn which is called a '**שופר**' can be used for the **מצוה** of blowing on **ראש השנה**, so a **cow's horn cannot be used** since it's **only called a 'קרן'**.
 - **חכמים**: Preferably, a **straight horn from a wild goat** should be used to symbolise the focus of the day being in prayer.
 - **ר' יהודה**: A **curved ram's horn** should be used, to symbolise our subdued feelings on the day of judgement and as remembrance of **עקידת יצחק**.
 - The **שופר** should have a **gold coating** near to its tip.
 - In the **בית המקדש**, two trumpets are blown on either side of the **שופר**, although the **שופר's blast lasts longer**.
 - 2) On a **fast** which is decreed because of a tragedy, a curved ram's horn should be blown.
 - It should have a **silver coating** near to its tip.
 - In the **בית המקדש**, two trumpets are blown and two **שופרות** on either side, although the **trumpets' blasts last longer**.
 - 3) On **יובל of יום כיפור**, a wild goat's horn is blown to signal the freedom of slaves and return of fields.
 - The three middle **ברכות** of **מוסף** on **ראש השנה** are recited during this **מוסף**.
- A **שופר** which is **cracked along its entire length or width** is **invalid** even if stuck back together.
- A **שופר** with a **hole in it which is filled up** with the same material is **valid** if the sound isn't affected.
- One who **hears only a שופר's echo** **doesn't fulfil his obligation**.
- One **must have the intention** to fulfil his obligation in order to do so.
 - When **משה רבינו** lifted up his hands in the battle against **עמלק**, **בני ישראל** had the upper hand, and when **משה** made a copper snake so that those who were bitten would be healed, since it caused people to look upwards and direct their hearts towards Hashem.
- One who is exempt from the **מצוה**, e.g. a **deaf person**, a **fool** or a **child**, **cannot blow the שופר** for one who is obligated.

TIME 4 MISHNA

summaries

ראש השנה

- If **ראש השנה falls on שבת**, the **שופר may not be blown** **מדרבנן** in case one comes to carry it in a public domain.
 - It **is blown in the המקדש בית**, since **'אין שבות במקדש'** – Rabbinic prohibitions of שבת don't apply in the המקדש בית.
 - Whilst the המקדש בית stood, the שופר was blown in any city within the תחום from which one could see, hear and reach ירושלים.
 - **תנא קמא**: Once the המקדש בית was destroyed, **רב גמליאל הזקן** instituted that the שופר would be blown in every בית דין of 23 judges ('סנהדרין קטנה'), where people wouldn't end up carrying it.
 - ר' אלעזר**: He only instituted that it would be blown in יבנה, the location of the סנהדרין גדולה.
 - חכמים**: He instituted that it would be blown in any location with a fixed סנהדרין קטנה.
 - Although מדאורייתא, the **ארבע מינים מצוה** applies for all 7 days only in the המקדש בית, once the המקדש בית was destroyed **רב יוחנן בן זכאי** instituted that this would apply for all 7 days everywhere, except for on שבת.
 - When the המקדש בית stood, 'חדש' – new grain which grew that year – would be able to eaten from when the קרבן עומר was offered on 16th ניסן, and in distant locations they could assume that this was done by midday. Once the המקדש בית was destroyed, **רב יוחנן בן זכאי** instituted that חדש may not be eaten until 17th ניסן, in case the המקדש בית will be rebuilt on the night before 16th ניסן and the קרבן עומר won't be offered until late afternoon.
 - It once occurred that no witnesses had arrived on ראש השנה to testify that it was indeed ראש השנה until after the afternoon קרבן תמיד was offered and the לויים didn't sing due to the doubt of whether it was יום טוב so a different song was required, so it was decreed that witnesses wouldn't be accepted after the afternoon קרבן תמיד. Once the המקדש בית was destroyed, **רב יוחנן בן זכאי** removed the decree.
 - **ר' יהושע בן קרחה**: **רב יוחנן בן זכאי** instituted that if the נשיא isn't present at the סנהדרין's regular location, witnesses should still go there and a different judge should declare the day to be sanctified.

TIME 4 MISHNA

summaries

ראש השנה

- One **may not violate טוב יום even מדרבנן** in order to hear the **שופר**, since it's viewed to be as severe as a violation **מדאורייתא**.
- Although it's forbidden to cut a horn off of an animal or to repair a **שופר**, one **may pour water or wine through it** to **improve its sound**, since it could be used without this so this isn't considered to be repairing.
- One **may allow children to blow a שופר** on **שבת**, since this won't lead one to carry it out into a public domain.
- If **one blows the שופר as practice** and without the intention to fulfil the **מצוה**, **nor he nor one who hears the sound fulfils their מצוה**.
- **The מוסף of ראש השנה and how the שופר should be blown:**
 - **ר' יוחנן בא נורי**: The **'מלכיות' - פסוקים related to Hashem's kingship** which are recited in **מוסף** on **ראש השנה** - are **included in the 3rd ברכה** of **עשרה**, about Hashem's holiness. The 4th **ברכה** discusses the holiness of the day, the 5th **ברכה** focuses on the **'זכרונות' - פסוקים talking about Hashem remembering**, the 6th **ברכה** focuses on the **'שופרות' - פסוקים related to the שופר**, and the **שופר** is blown at the end of these 3 **ברכות**.

ר' עקיבא: The **מלכיות** should be **included in the 4th ברכה**, since the blowing of the **שופר** is related to the **פסוקים** and there shouldn't be an interruption of a different **ברכה** in between them.
 - **חכמים**: At least **10 פסוקים** must be said in each of these 3 **ברכות**, **in order of תורה**, **נביאים then כתובים** since parts of **כתובים** were written earlier than **נביאים**.

ר' יוסי: He **should end with a פסוק from the תורה**.

ר' יוחנן בן נורי: It's enough to say **3 פסוקים** in each **ברכה**.
 - **פסוקים related to punishment shouldn't be mentioned**.
 - The **שופר** is blown **during מוסף**, since this was done when there was a danger of the enemy waiting to hear the **שופר** be blown in **שחרית** and use this as an excuse to attack.

→ **הלל** is recited on other **טובים** **at the end of שחרית**.
 - **מדאורייתא**, one **must hear 3 sets of תקיעה-תרועה-תקיעה** from a **שופר**.

→ The length of the **6 תקיעה blasts** is equal to the length of the **3 תרועה blasts**, such that each **תקיעה** lasts for half the time of a **תרועה** blast.

- Each **תרועה** is made up of either **3 or 9 short sounds**.

→ If one **blows the last תקיעה in a set for double the time** that is required, it **doesn't count as the first תקיעה of the next set**.
 - One who **isn't able to blow a שופר during מוסף** should **blow the 3 sets afterwards**.

→ **חכמים**: One who is **able to say שמונה עשרה himself** may not fulfil his obligation **via the חזן's repetition** of **עשרה**.

רבן גמליאל: He **may**, and the reason why the **חזן** says a silent **עשרה** is to familiarise himself as preparation for his repetition.