

IV.

BAVLI TRACTATE ROSH HASHANAH CHAPTER FOUR

FOLIOS 29B-35A

4:1

- A. The festival day of the New Year which coincided with the Sabbath—
- B. in the Temple they would sound the shofar.
- C. But not in the provinces.
- D. When the Temple was destroyed, Rabban Yohanan b. Zakkai ordained that they should sound the shofar in every locale in which there was a court.
- E. Said R. Eleazar, “Rabban Yohanan b. Zakkai ordained only for the case of Yabneh alone.”
- F. They said to him, “All the same are Yabneh and every locale in which there is a court.”

4:2

- A. And in this regard also was Jerusalem ahead of Yabneh:
 - B. in every town which is within sight and sound [of Jerusalem], and nearby and [the residents of which are] able to come up to Jerusalem, they sound the shofar.
 - C. But as to Yabneh, they sound the shofar only in the court alone.
- I.1.** A. *What is the source [in Scripture] of this rule [M. R.H. 4:1A+C, that the shofar is not blown on the Sabbath]?*
- B. Said R. Levi bar Lahma said R. Hama bar Hanina, “One verse [Lev. 23:24] says: ‘[In the seventh month, on the first day of the month, you shall observe] a day of solemn rest, a memorial of the blast [of trumpets].’ “And a different verse says [Num. 29: 1: ‘On the first day of the seventh month you shall have a holy convocation; you shall do no laborious work]. It is a day for you to blow the trumpets.’ [Lev. 23:24 states that New Year is a “memorial” of the blast of the shofar, suggesting that, on that day, the shofar is not actually blown. Num. 29: 1, by contrast, seems clear that, on New Year, the shofar actually is blown.] *There is no contradiction [between the two verses]:* Here [at Lev. 23:24 we speak] of [an

occasion on which] the festival day coincides with the Sabbath. [In this case, New Year marks a memorial of the blast of the shofar. But on that day the shofar is not actually blown.] [But] here [at Num. 29: 1, by contrast, we speak] of [an occasion on which] the festival day is a [regular] week day.” [In this event, the shofar is blown on New Year.]

- C. *Said Raba, “If [the law precluding the blowing of the shofar on Sabbath derives] from Scripture, how is it that, in the sanctuary, they blow [the shofar even on the Sabbath, M. R.H. 4:1B]? And furthermore, is [blowing the shofar a kind of] work that requires a verse of Scripture to be excluded [from the general prohibition against working on the Sabbath]?! For it is taught on Tannaite authority in the house of Samuel: [When Num. 29: 1 states: ‘On the first day of the seventh month you shall have a holy convocation]. You shall do no laborious work. [It is a day for you to blow the trumpets]’—this excludes [from the prohibition against labor] the blowing of the shofar and the removal of bread [from an oven], which are skills and not labor.” [Raba’s point is that, contrary to B-F’s explanation, there are two arguments from Scripture proving that the shofar may be blown when New Year coincides with the Sabbath. 1) The prohibition against doing so cannot derive from Scripture since, while a Scriptural prohibition would apply in the Temple as well as in the provinces, we know that, in the Temple, the shofar was blown on the Sabbath (M. R.H. 4:1B). 2) Num. 29: 1 explicitly excludes the blowing of the shofar from the category of labors prohibited on the Sabbath. In light of Raba’s rejection of the argument at B-F, a different explanation for M. R.H. 4:1A-C’s rule is required.]*
- D. *Rather [to explain M. R.H. 4:1A-C] said Raba, “According to Scripture [blowing the shofar when New Year coincides with the Sabbath] is certainly permitted. “But it is the Rabbis who enacted a prohibition against this, as is [explained] by Rabbah, for said Rabbah, ‘All are obligated to blow the shofar, but not all are skilled in the blowing of the shofar. [Accordingly, the Rabbis enacted] a prohibition [against blowing the shofar on the Sabbath] lest [someone who is not an expert] take [a shofar] in his hand and go to an expert to learn and [in doing so wind up] carrying it four cubits in public domain [in violation of the Sabbath law].’ [The reason for this prohibition would not pertain within the Temple. Accordingly, as M. R.H. 4:1A-C states, when New Year coincides with the Sabbath, the shofar was blown within the Temple, but not in other areas.]”*
- H. *And this same reasoning applies to the lulab [used on Tabernacles] and to the Scroll of Esther. [These items comparably were used inside, but not outside of, the Temple on the Sabbath.]*

II.1 A. When the Temple was destroyed, Rabban Yohanan b. Zakkai ordained that they should sound the shofar in every locale in which there was a court [M. R.H. 4:1D].

- B. *Our Rabbis have taught on Tannaite authority: Once, New Year coincided with the Sabbath, and [the people of] all the cities came together [in Yabneh, to hear a representative of the court blow the shofar, as described at M. R.H. 4:1D].*
- C. *Said Rabban Yohanan b. Zakkai to the people of Beterah, “Let us blow [the shofar]!”*

- D. They said to him, “Let us discuss [the issue, to determine whether the prohibition against blowing the shofar on the Sabbath should extend even to cities in which there is a court].”
- E. [Yohanan] said to them, “Let us blow [the shofar first] and discuss afterwards!”
- F. After they had blown [the shofar] they said to him, “[Now] let us discuss [the matter]!”
- G. [Yohanan] said to them, “The horn already has been heard in Yabneh, and, after the fact, one does not reconsider.”

III.1 A. Said R. Eleazar, “Rabban Yohanan b. Zakkai ordained only for the case of Yabneh alone.” They said to him, “All the same are Yabneh and every locale in which there is a court;” [M. R.H. 4:1E-F].

- B. *[The authorities introduced by the statement] “They said to him” hold the same [view] as the first cited Tannaite authority [that is, Yohanan, M. R.H. 4:1D, who says that wherever there is a court, the shofar is blown on the Sabbath].*
- C. *They disagree concerning [the blowing of the shofar where there is] a temporary court. [Yohanan permits the blowing of the shofar wherever there is a court, even a temporary one. The authority at M. R.H. 4:1F permits the blowing of the shofar on the Sabbath only where there is a permanent court, such as in Yabneh.]*

IV.1 A. They said to him, “All the same are Yabneh and every locale in which there is a court;” [M. R.H. 4:1F].

- B. Said R. Huna [30a], “Now, [the point of M. R.H. 4:1F is that the shofar is blown on the Sabbath only] with a court.”
- C. *What [is the meaning of] “with a court”?*
- D. *[It means it must be blown] in the presence of the court, which excludes [any blowing of the shofar on the Sabbath] that is not in the presence of a court.*

V.1 A. And in this regard also was Jerusalem ahead of Yabneh: in every town which is within sight and sound of Jerusalem, and nearby and the residents of which are able to come up to Jerusalem, they sound the shofar. But as to Yabneh, they sound the shofar only in the court alone:

- B. *Objected Raba, “What [is the significance of the terms] And in this regard also? Shall I say [the text means exactly] that which it says [without the need to interpolate any additional considerations]? [If that is the case] it should [lack the word also and] say simply, [And in] this [regard was Jerusalem ahead of Yabneh]. Rather [if you argue that the point is that Jerusalem also is ahead] in that in Jerusalem individuals may blow [the shofar on the Sabbath] whereas in Yabneh, individuals may not blow—indicating the contrary, when Rab Isaac bar Joseph came [to Babylonia from the land of Israel] he said, ‘When at Yabneh [on a New Year that coincided with the Sabbath] the representative of the community concluded his blowing [of the shofar], one could not hear his own voice because of the noise of the blowing [of shofars] by individuals.’” [In this regard, then, Yabneh and Jerusalem are comparable. We still need to account for the word “also” at M. R.H. 4:2A.]. Rather [the additional difference must be that] in Jerusalem they blow [the shofar on the Sabbath] both when the court was in session and when the court was not in session, while in Yabneh: while the court*

was in session, indeed [they blew], but while the court was not in session, [they did] not [blow]!”

- C. [Is the point that, in Yabneh], when the court is in session, they blow [the shofar] even out of the presence of the court? [This would contradict the statement of Huna that the shofar may be blown on the Sabbath only in the actual presence of the court.]
- D. No! [Additionally indicating the superiority of Jerusalem, it means] that in Jerusalem, they blow [the shofar on the Sabbath] both in the presence of and not in the presence of the court, while in Yabneh, in the presence of the court, indeed [they blow]; outside of the presence of the court [they do] not [blow].

V.2 A. *There are those who, on Tannaite authority, relate [literally, “teach”] this [statement] of Rab Huna [that the shofar is blown on the Sabbath only in the presence of a court] to that which is written [Lev. 25:9]: “On the day of atonement you shall make proclamation with the trumpet throughout all your land.” This teaches that each and every individual is obligated to blow [the shofar].*

B. Said R. Huna, “Now, [the shofar is blown on the Sabbath only] with a court.”

C. *What [is the meaning of] “with a court”?*

D. [It means it must be blown] in the presence of the court, *which excludes [any blowing of the shofar on the Sabbath] that is not in the presence of a court.*

E. *Objected Raba, “The blowing [of the shofar] on New Year and the Jubilee supersedes the Sabbath in the provinces [for] a man and his household.”*

F. *What [is the meaning of] “a man and his household”?*

G. *Shall I say [it means] “a man and his wife”? [This is unacceptable, since] is a woman obligated [to the blowing of the shofar]? For this is a positive commandment the time [for the fulfillment] of which is fixed. And women are exempt from all positive commandments the time [for the fulfillment] of which is fixed. Rather [must it] not [mean] “a man in his household”? Now, [contrary to Huna’s claim, this would imply that the obligation applies] even during a time at which the court is not [in session].*

H. No! In all instances it applies [only] at a time when the court is [in session].

I. *Objected Rab Sheshet, “[M. R.H. 3:5A states]: The [proclamation of the] year of Jubilee is equivalent to the New Year in regard to the sounding of the shofar and to the blessings—except that [in announcing] the Jubilee [on the Sabbath], they blow [the shofar] both in the presence of a court that sanctified the month and a court that did not sanctify the month, and each and every individual is obligated to blow [the shofar]. But for the New Year [that coincided with the Sabbath], they did not blow [the shofar] except in the presence of a court that sanctified the month, and each and every individual was not obligated to blow [the shofar].”*

J. *What [is the meaning of], “each and every individual was not obligated to blow [the shofar]”? Shall I say that, on the Jubilee [that coincides with the Sabbath] individuals blow [the shofar], whereas on New Year [that coincides with the Sabbath] individuals do not blow [the shofar]? But [indicating the contrary] when Rab Isaac bar Joseph came [to Babylonia from the land of Israel] he said,*

“When at Yabneh [on a New Year that coincided with the Sabbath] the representative of the community concluded his blowing [of the shofar], one could not hear his own voice because of the noise of the blowing [of shofars] by individuals.” Rather, [does it] not [mean: In announcing] the Jubilee, they blow [the shofar on the Sabbath] both when the court is in session and when the court is not in session, while in [the case of] New Year, when the court is in session, indeed [they blow the shofar]; when the court is not in session, no [they do not blow the shofar]?

- K. It is taught here that in fact, on the Jubilee, whether or not it is at the time the court is in session, [they blow the shofar]. [This contradicts O, which states that only when the court is in session may the shofar be blown on the Sabbath.]
- L. No. In all events [the shofar may be blown] only when the court is in session. And here is what [Sheshet’s opinion] means: On the Jubilee, [if it is the Sabbath], at a time at which the court is in session, they blow [the shofar] both within and outside of the presence of the court. [By contrast] on New Year [that coincides with the Sabbath], they blow [the shofar] only while the court is in session and in the presence of the court.
- M. *It also has been stated on Amoraic authority: Said Rab Hiyya bar Gamda, said R. Yosé b. Saul, said Rabbi [Judah the Patriarch], “They do not blow [the shofar] except during the time when the court is in session.”*

- V.3 A.** *Inquired R. Zira, “If [the members of the court] had gotten ready to rise, but had not yet risen, what is the rule [whether or not the shofar may be blown]?”*
- B. *[If] we require the court to be in session, since here [that condition] is fulfilled [the shofar may still be blown]. Or perhaps we require it to be the time that the court [usually] sits, [which condition here] is not fulfilled [insofar as the court’s members are ready to leave. If this is the case, the shofar may not any longer be blown].*
- C. *[The question] stands!*

VI.1 A. And in this regard also was Jerusalem ahead of Yabneh [M. R.H. 4:2A].

- B. **[In every town which] is within sight [and sound (of Jerusalem)...they sound the shofar; M. R.H. 4:2B].**
- C. [The reference to sight] excludes [from blowing the shofar on the Sabbath] one located in a valley.
- D. **[In every town which is within sight] and sound [(of Jerusalem)...they sound the shofar; M. R.H. 4:2B].**
- E. [The reference to sound] excludes one located on the top of a mountain.
- F. **[In every town which is within sight and sound (of Jerusalem)] and nearby [so that (the residents are) able to come up to Jerusalem they sound the shofar; M. R.H. 4:2B].**
- G. [The reference to being nearby] excludes one who dwells beyond the Sabbath limit [that is, 2,000 cubits from the wall of Jerusalem].
- H. **[In every town which is within sight and sound (of Jerusalem) and nearby] and [the residents of which are] able to come up to Jerusalem [they sound the shofar; M. R.H. 4:2B].**

- I. The reference to being able to come to Jerusalem] excludes a person] separated from it [that is, the city] by a river.

4:3

- A. In olden times the lulab was taken up in the Temple for seven days, and in the provinces, for one day.
- B. When the Temple was destroyed, Rabban Yohanan b. Zakkai made the rule that in the provinces the lulab should be taken up for seven days, as a memorial to the Temple;
- C. and that the day [the sixteenth of Nisan] on which the omer is waved should be wholly prohibited [in regard to the eating of new produce; M. Suk. 3:12].

I.1 A. *From what [verse in Scripture] do we [know that we should] create a memorial to the Temple?*

- B. For Scripture says [Jer. 30:17]: “‘For I will restore health to you, and your wounds I will heal,’ says the Lord, ‘because they have called you an outcast: “It is Zion, [about whom] no one cares!”’”
- C. *[This suggests] the principle that [Zion] should be cared about.*

II.1 A. **And that the day [the sixteenth of Nisan] on which the omer is waved should be wholly prohibited [in regard to the eating of new produce; M. R.H. 4:3C].**

- B. *What is the reason [for this]?*
- C. The Temple may soon be rebuilt, and [the people] will say, “Last year did we not eat [the new grain [on the sixteenth of Nisan] beginning with day break? Now too let us eat [it immediately after day break on the sixteenth].”
- D. *And [they will suggest this, since] they will not realize that, last year, [when, in the absence of the Temple], there was no [waving of the] omer, day break [on the sixteenth indeed] rendered [the new grain] permitted [for consumption]. But now [that the Temple is rebuilt], such that there is [a waving of the omer, the waving of the] omer [is needed to] render [the new grain] permitted [for consumption]. [This is based upon Lev. 23:14: “And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God.” In order to assure that, in the event of the Temple’s being rebuilt, people do not make a wrong assumption regarding when new grain may be consumed, Yohanan b. Zakkai, M. R.H. 4:3, ordained that the new grain may not be eaten at all on the sixteenth of Nisan.]*
- E. *[In order to prevent people from eating new grain prior to when doing so is permitted, one should not need to prohibit its consumption on the whole of the sixteenth of Nisan.] [In the preceding interpretation] when [is it assumed] that [the Temple] will be rebuilt? If I say it is rebuilt [that is, completed] on the sixteenth [itself], lo, [despite the Temple’s being rebuilt], day break [on the sixteenth still] renders [the new grain] permitted [for consumption]. [At day break, the Temple had not yet been completed and waving of the omer could not take place. Day break renders the new grain permitted just as in the previous year, before the Temple was rebuilt. In this circumstance, Yohanan’s ordinance would have been needless.] Rather [even if I say] that it is rebuilt [that is, completed] on the fifteenth [so that the waving of the omer can take place on the*

sixteenth, even then] it is permitted [to eat the new grain] from midday [on the sixteenth, by which time it is assumed that the omer has been waved in the Temple]. [We know that, while the Temple stood, the new grain was eaten beginning at midday on the sixteenth] for thus we have taught on Tannaite authority [M. **Men. 10:5**]: **After the omer was offered, new produce was permitted forthwith. And [for] people who are distant [from Jerusalem and would not know exactly when the omer was waved] it is permitted from midday and thereafter...because the court did not put off [fulfillment of the requirement that the omer be waved].** [Since in all events, people are permitted to eat the new grain after midday on the sixteenth, it appears to have been needless for Yohanan b. Zakkai to have prohibited the eating of new grain on the whole of that day. The potential circumstance that necessitated his prohibition is identified in the following.]

- F. *No, [Yohanan's ordinance] was necessary. [It precludes people from incorrect practice in a case] in which [the Temple] is rebuilt on the fifteenth close to sunset. Comparably, [it is needed to prevent incorrect practice in a case] in which [the Temple] is rebuilt at night [prior to the morning of the sixteenth]. [The Temple will be completed by the morning of the sixteenth, so that the omer must be waved. But its late completion will delay the actual waving until late on the sixteenth. So that, on the basis of their practice before the Temple was rebuilt, people a distance from the Temple do not begin to eat the new grain prior to this late waving of the omer, Yohanan ordained that in no circumstance may it be eaten during the day of the sixteenth.]*

II.2 A. Said Rab Nahman bar Isaac, “[At M. **R.H. 4:3C**] Rabban Yohanan b. Zakkai [30b] followed the legal perspective expressed by R. Judah. For [Judah] said, ‘[Lev. 23:14 states]: “And you shall eat neither bread nor grain parched or fresh until this same day”—[this means that one may not eat it] until [the end of] the substance of that day.’ And [Judah] reasoned [from the fact that Lev. 23:14 uses the word] ‘until’—[holding that the term] ‘until’ encompasses [the period to which it refers, such that ‘until this same day’ in all circumstances means ‘until the end of this day’].”

- B. *But does [Judah in fact] concur with it [that is, with Yohanan b. Zakkai's rule regarding when new grain may be consumed on the sixteenth of Nisan]? For, indeed, [Judah] disagrees concerning this, as we have taught on Tannaite authority [M. **Men. 10:5**]: **After the Temple was destroyed, Rabban Yohanan b. Zakkai ordained that the day of waving [of the omer] should be wholly prohibited [in respect to new produce]. Said R. Judah, “And is it not so that it is prohibited by the Torah, as it is said [Lev. 23:14], ‘Until this same day’?”***

- C. *[The Talmud explains that regarding actual practice, Judah did not disagree with Yohanan b. Zakkai.] There, R. Judah erred. This one [that is, Judah] thought that Rabban Yohanan b. Zakkai declared [consumption of new grain on the sixteenth of Nisan prior to sunset] to be [forbidden only as] a Rabbinical ordinance. [Judah disagreed with this, as indicated at H, holding that the rule derives from Scripture.] But this [claim, that Yohanan intended only a*

Rabbinical ordinance] is not correct. [Yohanan] phrased it as a [prohibition] based on Scripture!

- D. *But [suggesting the contrary, in the Mishnah] it is taught on Tannaite authority [that Yohanan] “ordained” [the prohibition against eating new grain on the sixteenth]. [The term “ordained” generally indicates a Rabbinic rule.]*
- E. *[In this case] what [is the meaning of] “ordained”? He interpreted [Scripture] and [on that basis] ordained [an appropriate rule, which was in the status of a Scriptural injunction].*

4:4A-E

- A. **At first they would receive testimony about the new moon all day long.**
- B. **One time the witnesses came late, and the Levites consequently were mixed up as to [what] psalm [they should sing].**
- C. **They made the rule that they should receive testimony [about the new moon] only up to the afternoon offering.**
- D. **Then, if witnesses came after the afternoon offering, they would treat that entire day as holy and the next day as holy [too].**
- E. **When the Temple was destroyed, Rabban Yohanan b. Zakkai made the rule that they should [once more] receive testimony about the new moon all day long.**

- I.1 A. In what way were the Levites mixed up as to [what] psalm [they should sing, M. R.H.4:4B]?
- B. *Here [in Babylonia] they interpreted it [to mean] that they did not recite any psalm at all.*
- C. R. Zira [by contrast] said that [the mix up was in the fact that] they said the psalm [appropriate] for a weekday in conjunction with the afternoon tamid-offering. [The error was that, since it turned out to be a festival, they should have song the festival psalm.]
- D. *[To prove his point] R. Zira said to Ahabah his son, “Go, teach [the Babylonians] on Tannaite authority: They ordained that [the court] should not accept testimony regarding the appearance of the new moon unless there was enough time left in the day the [allow appropriate] sacrifice of tamid-offerings, additional-offerings, and their drink-offerings and to recite the [correct] psalm without confusion.”*
- E. *If you say, ‘Granted, [the problem was that they were likely] to say the weekday psalm [when the festival psalm was required]—it would [certainly] be the case that there was confusion, [represented in the fact that the Levites did the wrong thing]. But, if you say, [Not knowing was required] they said no psalm at all’—in what regard is there confusion?’ [Zira argues that the Levites’ choosing to say no psalm at all is a well planned approach to the problem of not knowing whether a weekday or festival psalm is required. This cannot be termed “confusion” at all.]*
- G. *If they said no [psalm] at all—you have no greater case of confusion than that!*
- H. *Objected Rab Aha bar Huna [to the view that doing nothing can be termed “confusion”]: “The tamid offering for the morning of New Year was offered in the*

usual manner. For the additional offering, what [psalm] does one recite? [Ps. 81, which begins]: ‘Sing aloud to God our strength. Shout for joy to the God of Jacob!’ For the afternoon offering, what [psalm] does one recite? [Psa. 29, which, in vs. 8, states]: ‘The voice of the Lord shakes the wilderness, the Lord shakes the wilderness of Kadesh.’ Now, on an occasion on which New Year falls on Thursday, for which the morning [psalm] is [Psa. 81, beginning], ‘Sing aloud to God our strength,’ one would not say [that psalm]—‘Sing aloud [to God our strength]’—in the morning, since [later in the day, at the time of the additional offering, I-J] he repeats this passage. Rather [on a Thursday morning that is New Year], what [psalm] does one recite? [The passage beginning with Psa. 81:6]: ‘I relieved your shoulder of the burden. [Your hands were freed from the basket].’ But if [the day were being treated as a regular weekday and] witnesses [testifying to the appearance of the new moon] came after the morning *tamid* offering [such that, as the daily psalm was about to be recited, it was not yet known whether or not the day would wind up being treated as New Year], one [still] recites [Psa. 81, beginning] ‘Sing aloud....’ [This psalm is used] even though [should it turn out to be New Year, then, for the additional offering] he repeats the passage. [Based on these facts doing nothing at all cannot be called “confusion.”] *If you say [that], granted, wherever there is a doubt, we recite the psalm for a regular weekday, it is for this reason that [the law at Q-R] says that [in a case in which it is not clear whether or not the day will wind up being New Year] one says it and then [when it in fact turns out to be New Year] repeats it. But, if you say that [in a case of uncertainty] one does not recite anything, what [is the meaning of the notion that] one recites it and then repeats it?”*

U. **[31a]** *The situation there [is different, since it is the psalm of the day, [which is recited regardless of the doubt]. [But, in other cases of doubt, no psalm would be recited at all, as B originally argued.]*

I.2 A. *It is taught on Tannaite authority [see M. **Tam. 7:4**]: R. Judah says in the name of R. Aqiba:*

- B. “On the first day what did they sing? [Psa. 24, which begins]: ‘The earth is the Lord’s and the fullness thereof, [the world and they who live therein].’ [This psalm was used] because [on Sunday God] took possession and gave possession and was ruler over his world [without the heavenly hosts, who were created on the second day].
- C. “On the second day what did they sing? [Psa. 48, beginning]: ‘Great is the Lord and highly to be praised [in the city of our God, even upon his holy hill].’ [This psalm was used] because [on Monday, God] divided that which he created [into the upper and lower worlds] and was sovereign over them.
- D. “On the third day they did sing [Psa. 82, which begins]: ‘God stands in the congregation of God, [he is a judge among the gods].’ [This psalm was used] because [on Tuesday, God] revealed the dry land in his wisdom and prepared the earth for his congregation.
- E. “On the fourth day they did sing [Psa. 94, which begins]: ‘Lord God to whom vengeance belongs, [you God to whom vengeance belongs, show yourself].’ [This psalm was used] because [on Wednesday, God] created the

sun and moon and was destined to exact punishment from those who serve them.

- F. “On the fifth day they did sing [Psa. 81, which begins], ‘Sing aloud to God our strength, [make a joyful noise to the God of Jacob].’ [This psalm was used] because [on Thursday, God] created birds and fish, which bring glory to his name.
- G. “On the sixth day they did sing [Psa. 92, which begins], ‘The Lord reigns; he is robed in majesty.’ [This psalm was used] because [on Friday, God] finished his work and ruled over all [he created].
- H. “On the seventh day they did sing [Psa. 92, which begins], ‘A Psalm, a song for the Sabbath day’—[a psalm] for the day that is wholly Sabbath rest [for eternity].”
- I. Said R. Nehemiah, “What was sages’ understanding [that led them] to distinguish between these passages? [Why, that is, do they say that the first passages refer to God’s acts in the past, at the time of creation, while the passage for the Sabbath, they say, refers to the future?] Rather [the passages should be explained as follows, in which only the interpretation of Psa. 92, for the Sabbath differs from what has preceded]: On the first day [Psa. 24 was used] because [on Sunday God] took possession and gave possession and was ruler over his world [without the heavenly hosts, who were created on the second day]. On the second day [Psa. 48 was used] because [on Monday, God] divided that which he created [into the upper and lower worlds] and was sovereign over them. On the third day [Psa. 82 was used] because [on Tuesday, God] revealed the dry land in his wisdom and prepared the earth for his congregation. On the fourth [Psa. 94 was used] because [on Wednesday, God] created the sun and moon and was destined to exact punishment from those who serve them. On the fifth [Psa. 81 was used] because [on Thursday, God] created birds and fish, which bring glory to his name. On the sixth [Psa. 92 was used] because [on Friday, God] finished his work and ruled over all [he created]. On the seventh [Psa. 92 was used] because [on the Sabbath, God] rested.”
- J. *Now, they disagree concerning that which Rab Qattina [said].* For said Rab Qattina, “[For] six thousand years the world will exist, and [for] one [day] it will be desolate, as it says [Isa. 2:11: ‘The haughty looks of man shall be brought low, and the pride of men shall be humbled]. And the Lord alone will be exalted in that day.’
- K. Said Abbaye, “[For] two [days] it will be desolate, as it says [Hos. 6: 2]: ‘After two days he will revive us; [on the third day he will raise us up, that we may live before him].’” [Rashi: Nehemiah agrees with Abbaye, understanding his position to mean that a single day cannot represent an eternal Sabbath. Nehemiah therefore rejects H’s interpretation, which depends upon Qattina’s understanding of matters.]

I.3 A. *At the Sabbath additional sacrifice, what did they say?*

- B. Said Rab Anan bar Rava said Rab, “[They recited Deu. 32, represented by the mnemonic] ‘The splendor, [God], is yours.’” [The Hebrew expression “*HZYW*

LK” is comprised of the first letters of Deu. 32: 1, 7, 13, 19, 27, and 36, indicating the divisions of passage as it was used in the Temple.]

C. And said Rab Hanan bar Raba said Rab, “Just as [Deu. 32] is broken up here, so they divide it [into portions for reading] in the synagogue.”

I.4 A. *At the afternoon sacrifice on the Sabbath, what did they say?*

B. Said R. Yohanan, “[They recited Exo. 15: 1-10, which begins]: ‘Then [Moses and the people of Israel] sang [this song to the Lord];’ [followed by the rest of the Song of the Sea, Exo. 15:11-19, which begins]: ‘Who is like you, [Lord, among the gods? Who is like you, majestic in holiness, terrible in glorious deeds, doing wonders]?’; [followed by the Song at the Well, Num. 21:17ff., which begins]: ‘Then Israel sang this song: “Spring up, O well!”’”

I.5 A. *[The preceding units’ description of the psalms recited on the Sabbath is evaluated.] They asked them, “[Regarding] these [passages], are they all recited on every Sabbath or, perhaps, on each Sabbath they recite only one [passage]?*

B. *Come and learn that which is taught on Tannaite authority:* Said R. Yosé, “By the time that the first [passages] have been recited once, the second [passages] have been repeated twice—

C. *Conclude from this that one each Sabbath they recite only one [passage at the time of each sacrifice].*

D. *[So you must] infer.*

I.6 A. Said R. Judah bar Idi said R. Yohanan, “The divine presence [Shehinah] made ten journeys [in leaving the land and people of Israel prior to the destruction of the first Temple]. [That is, “The Divine Presence left Israel by ten stages” (Simon, p. 147)]. [This we know from] Scripture. And corresponding to these [stages], the Sanhedrin was exiled [successively to ten places of banishment]. [This we know from] tradition.”

B. The divine presence [Shehina] made ten journeys [in leaving Israel prior to the destruction of the first Temple]. [This we know from] Scripture: [It went] (1) from the ark-cover to the cherub; [delete: and from (one) cherub to the (other) cherub;] (2) and from the cherub to the threshold [of the Holy-of-Holies]; (3) and from the threshold to the [Temple-] court; (4) and from the court to the altar; (5) and from the altar to [Temple-] roof; (6) and from the roof to wall; (7) and from the wall to the city; (8) and from the city to the mountain; (9) and from the mountain to the wilderness; (10) and from the wilderness it ascended and dwelled in its place [in heaven]—as it is said [Hos. 5:15]: “I will return again to my place, [until they acknowledge their guilt and seek my face].”

C. From the ark-cover to the cherub; [delete: and from (one) cherub to the (other) cherub;] (2) and from the cherub to the threshold [of the Holy-of-Holies]—as it is written [Exo. 25:22, proving that the original location of the divine presence was above the ark-cover]: “There I will meet with you, and [from above the ark-cover, from between the two cherubim that are upon the ark of the testimony], I will speak with you.” And [showing that, later, the divine presence had moved to the cherub] it is written [II Sam. 22:11]: “He rode on a cherub and flew.” And [proving that the divine presence then moved to the threshold] it is written

[Eze. 9: 3]: “Now the glory of the God of Israel had gone up from the cherubim on which it rested to the threshold of the house.” (3) And from the threshold to the [Temple-] court—as it is written [Eze. 10: 4]: “And the house was filled with the cloud, and the court was full of the brightness of the glory of the Lord.” (4) And from the court to the altar—as it is written [Am. 9:1]: “I saw the Lord standing beside the altar.” (5) And from the altar to [Temple-] roof— as it is written [Pro. 21: 9]: “It is better to live in a corner of the roof [than in a house shared with a contentious woman].” (6) And from the roof to wall—as it is written [Amo. 7: 1: “He showed me]: behold, the Lord was standing beside a wall built with a plumb line.” (7) And from the wall to the city—as it is written [Micah 6:9]: “The voice of the Lord cries to the city.” (8) And from the city to the mountain—as it is written [Eze. 11:23]: “And the glory of the Lord went up from the midst of the city and stood upon the mountain which is on the east side of the city.” (9) And from the mountain to the wilderness—as it is written [Pro. 21:19]: “It is better to live in a land of wilderness [than with a contentious and fretful woman].” (10) And from the wilderness it ascended and dwelled in its place [in heaven]—as it is said [Hos. 5:15]: ‘I will return again to my place, [until they acknowledge their guilt and seek my face].’

- D. Said R. Yohanan, “For sixth months, the divine presence waited on Israel [the people] in the wilderness, hoping lest they might repent. When they did not repent, it said, ‘May their souls expire.’ [We know this] as it says [Job. 11: 2]: ‘But the eyes of the wicked will fail, all means of escape will elude them, and their [only] hope will be for their souls to expire.’”
- E. “And corresponding to these [stages through which the divine presence left Israel], the Sanhedrin was exiled [successively to ten places of banishment; this we know from] tradition.” [The Sanhedrin was banished] (1) from the Chamber of Hewn Stone [in the inner court of the Temple] to the market; and (2) from the market into Jerusalem [proper], and (3) from Jerusalem to Yabneh, **[31b]** and (4) from Yabneh to Usha, and (5) from Usha [back] to Yabneh, and (6) from Yabneh [back] to Usha, (7) and from Usha to Shefar, and (8) from Shefar to Beth Shearim, and (9) from Beth Shearim to Sepphoris, and (10) from Sepphoris to Tiberias.
- F. And Tiberias is the lowest of them all [below sea-level at the Sea of Galilee, symbolic of the complete abasement of the Sanhedrin’s authority]. [We know of the lowered physical location and reduced status of the Sanhedrin] as it is said [Isa. 29: 4]: ‘And deep from the earth you shall speak.’
- G. [Proposing a different description of the banishment of the Sanhedrin] R. Eleazar says, “There were [only] six [places of] banishment, as it says [Isa. 26: 5]: ‘For (1) he has brought low the inhabitants of the height, the lofty city. (2) He lays it low, (3) lays it low (4) to the ground, (5) he casts it (6) to the dust.’”
- H. Said R. Yohanan, “And from there are destined to be redeemed, as it says [Isa. 52: 2]: ‘Shake yourself from the dust; arise!’”

4:4F-G

- F. Said R. Joshua b. Qorha, “This rule too did Rabban Yohanan b. Zakkai make:
- G. “Even if the head of the court is located somewhere else, the witnesses should come only to the location of the council [to give testimony, and not to the location of the head of the court].”
- I.1 A. *[As for] a certain woman who was summoned to appear in court before Amemar in Nehardea—[before she appeared] Amemar went to Mahoza, but she did not follow him [and, hence, failed to appear]. He [therefore] wrote out a warrant against her.*
- B. *[Arguing that this was not an appropriate response] said Rab Ashi to Amemar, “But [to the contrary] have we not taught on Tannaite authority [M. R.H. 4:4G]: Even if the head of the court is located somewhere else, the witnesses should come only to the location of the council [to give testimony, and not to the location of the head of the court]?”*
- E. *[Indicating that M. R.H. 4:4G’s rule does not apply in the case described at A-C, Amemar] said to him, “This rule [cited at D] applies [only] in the case of [a witness who comes to give] testimony regarding the new moon, for if this [other procedure were followed, that the witness should go to wherever the head of the court might be], it would wind up creating a problem in the future. [Witnesses might decide not to go to the trouble of traveling to wherever the head of the court happens to be and, as a result, the court will not obtain information regarding the appearance of the new moon. Therefore Yohanan b. Zakkai ruled that witnesses always go to the usual location of the court.] But here [in the case described a different rule applies, insofar as, citing Pro. 22: 7], ‘the borrower is the slave of the lender.’” [To obtain testimony regarding the appearance of the new moon, the court depends upon witnesses. Their convenience accordingly must be taken into account, as F argues. But in other matters, people are dependent upon or subject to the will of the court. In these other matters people therefore must do whatever is convenient to the court. This means traveling to wherever the head of the court happens to be.]*
- I.2 A. *Our rabbis have taught on Tannaite authority: Priests are not permitted to go up to the priests’ platform [in the Temple, from which they recite the priestly benediction] in their sandals.*
- B. *And this is one of nine ordinances that Rabban Yohanan b. Zakkai enacted: six [found] in this chapter [of M. R.H.], one in a preceding chapter, and the other, as it is taught on Tannaite authority: A proselyte who converts [to Judaism] at the present time [that is, after the destruction of the Temple] must set aside a quarter [sheqel] for his nest [of pigeons, required as a sacrifice, should the Temple be rebuilt].*
- C. *Said R. Simeon b. Eleazar, “Rabban Simeon b. Zakkai already has taken a vote and annulled this [rule], since [it creates] a stumbling block [insofar as the money set aside for the offering might accidentally be put to a secular purpose].”*
- D. *And the [identification of the] other, [ninth, ordinance] is subject to dispute by Rab Papa and Rab Nahman bar Isaac.*

- E. Rab Papa said, “[Reference is to an ordinance Yohanan enacted concerning the fruit of] a vineyard in its fourth year of growth [see Lev. 19:23-25].”
- F. Rab Nahman bar Isaac said, “[Reference is to an ordinance Yohanan enacted concerning] the crimson thread [literally, ‘tongue’].”
- G. Rab Papa said, “[Reference is to an ordinance Yohanan enacted concerning the fruit of] a vineyard in its fourth year of growth. *[This is] as it is taught on Tannaite authority* [M. M.S. 5:2: Produce of] a vineyard in its fourth year [of growth, which must be brought to Jerusalem and consumed there], was brought physically to Jerusalem [if it was grown] within one day’s [journey of the city] in any direction. [If the produce was grown further from the city, it would be sold, and the money received would be taken to the holy city and used there to purchase food, eaten in place of the original fourth year produce.]
- H. *And what is the extent [of a day’s journey from Jerusalem]?*
- I. *Elat to the south, Aqrabah to the north, Lod to the west, and the Jordan [River] to the east.*
- J. *Now, said Ulla, and some say it was Rabbah bar Ulla, said R. Yohanan,* “What is the reason [that sages ordained that, within these boundaries, the fruit itself should be brought instead of being redeemed]? It was so that the markets of Jerusalem could be decorated with produce.” [The rule thus was tied to the joy involved in visiting the holy city and gladdening all of its inhabitants.]
- K. *And it is [further] taught on Tannaite authority:* R. Eliezer had a vineyard in its fourth year of growth to the east of Lod, next to Kefar Tabi [and thus within the area demarcated as a day’s journey to Jerusalem].
- L. Now, [to avoid needing himself to carry the produce to Jerusalem] he desired to declare [the grapes] ownerless, for the benefit of the poor, [who thus could themselves take the fruit to Jerusalem and eat it there].
- M. His students said to him, “Rabbi, your colleagues already have voted on this matter and rescinded [the previous prohibition against redeeming fourth year produce within a day’s journey of Jerusalem].” [Rashi: After the destruction of the city, there was no concern for decorating the markets with produce.]
- N. *Who are referred to as “your colleagues”?*
- O. Rabban Yohanan b. Zakkai.
- P. [The second proposal concerning the content of Yohanan’s ninth ordinance follows.] Rab Nahman bar Isaac said, “[Reference is to an ordinance Yohanan enacted concerning] the crimson thread [literally, ‘tongue’].” *For it is taught on Tannaite authority:* At first, [on the Day of Atonement, after the high priest performed his special worship], they would tie a crimson thread to the outside of the door of the [Temple] entrance-way. [If] it turned white, [the people] would rejoice; [if] it did not turn white, [the people] would be grieved. They ordained that they should tie it to the inside of the door of the [Temple] entrance-way, but still [the people] would peek and see [it]. [If] it turned white, [the people] would rejoice; [if] it did not turn white, [the people] would be grieved. They ordained

that they should tie half of it to the rock and half of it to the goat sent [to the wilderness].

- Q. *[The reasons for Papa and Nahman bar Isaac's disagreement now are given.] [As for] Rab Nahman bar Isaac—why does he not agree with Rab Papa [that Yohanan b. Zakkai stands behind the decree that fourth year produce may be redeemed even if it grew within a day's journey of Jerusalem]?*
- R. *[Nahman bar Isaac] can say to you: "If you imagine [that it was] Rabban Yohanan b. Zakkai [who reversed the rule concerning fourth year produce, this does not make sense, since] was he the colleague of R. Eliezer? He was his teacher."* [Since Yohanan b. Zakkai was not Eliezer's colleague, but, rather, his teacher, M cannot refer to him.]
- T. *But the other [that is, Papa, will respond to this argument by stating]: "Since they were his students [who reminded Eliezer that the law had been changed]—it is not polite to say to one's teacher, 'Your teacher [did such and so].'"* [Rather, out of respect, Eliezer's students referred to Yohanan b. Zakkai as Eliezer's colleague.]
- U. *[Now, as for] Rab Papa—why does he not agree with Rab Nahman bar Isaac [that Yohanan b. Zakkai stands behind the decree concerning the crimson thread]?*
- V. *[Rab Papa] can say to you, "If you imagine [that it was] Rabban Yohanan b. Zakkai [who enacted the decree concerning the crimson thread, this would be impossible, since], during Rabban Yohanan b. Zakkai's day, was there [still] a crimson thread [that turned white]? [Indicating that there was not] thus it is taught on Tannaite authority: Rabban Yohanan b. Zakkai's lived one hundred and twenty years. For forty years he engaged in business, for forty years he studied, and for forty years he taught. And it is [additionally] taught on Tannaite authority: For forty years prior to the destruction of the Temple, the crimson thread did not turn white but, rather, remained red. And we have taught on Tannaite authority [M. **R.H. 4:1D**]: **After the destruction of the Temple , Rabban Yohanan b. Zakkai made the rule.....**"* [M. **R.H. 4:1D** suggests that all of Yohanan b. Zakkai's ordinances were ordained after the destruction of the Temple, during the forty year period in which he "taught," by that time, the crimson thread already had ceased changing color. Therefore, contrary to Nahman b. Isaac, Yohanan b. Zakkai cannot stand behind ordinances necessitated by the people's response to the changing color of the crimson thread.]
- W. *But the other [that is, Nahman b. Isaac, will respond to this argument by stating]: "During those forty years that [Yohanan b. Zakkai] studied [while the Temple still stood], he was a disciple who sat before his teacher. And he would make a statement [regarding the law] and it would appear reasonable, [32a] and his teacher would institute [this practice] in his [that is, Yohanan's] name."* [Accordingly, in Nahman b. Isaac's view, the rules were enacted by Yohanan b. Zakkai while the Temple stood, during the period in which he was still a student.]

- A. The order of the blessings [of the New Year additional service is as follows]:
- B. “One says the Patriarchs, Powers the Sanctification of the Name and includes the Sovereignty verses with them but does not sound the shofar;
- C. “[then] the sanctification of the day, and one [now] sounds the shofar, the Remembrance verses, and one sounds the shofar, the Shofar verses, and one sounds the shofar;
- D. “then one says the blessing of the sacrificial service, the thanksgiving, and the priestly blessing”—the words of R. Yohanan b. Nuri.
- E. Said to him R. Aqiba, “If he does not sound the shofar in connection with the Sovereignty verses, why does he make mention [of them at all]?”
- F. “But: one says the Fathers, the Powers, the Sanctification of the Name, and includes the Sovereignty verses with the Sanctification of the Day, and then sounds the shofar;
- G. “the Remembrance verses and sounds the shofar; the Shofar verses and sounds the shofar,
- H. “then the blessing of the sacrificial service, the thanksgiving, and the priestly blessing.”

I.1 A. Said to him R. Aqiba, “If he does not sound the shofar in connection with the Sovereignty verses, why does he make mention [of them at all]?”

- B. [Aqiba’s challenge to Yohanan b. Nuri], “**Why does he make mention [of them at all]?**” *[appears unconvincing, since the answer to Aqiba’s question answer is obvious]: [One mentions the Sovereignty verses because] the merciful one [that is, God] said that they must be recited! [God’s command applies without regard to whether or not the shofar is sounded in conjunction with these verses.]*
- C. Rather, [Aqiba’s challenge to Yohanan b. Nuri is as follows]: “Why are there ten [verses]? “*[If matters are as you—Yohanan b. Nuri—propose, people instead] should recite [only] nine [Sovereignty verses, three each from the Pentateuch, Prophets, and Writings], since if [as you say, the Sovereignty verses] differ [from the Remembrance verses and Shofar verses in that they are not accompanied by the sounding of the shofar], then they should also be different [in regards to the number of verses that are said].*” [Aqiba’s point is that, since the Sovereignty verses are the same as the Remembrance and Shofar verses in the number of verses they contain, then they must also be the same in that, contrary to what Yohanan b. Nuri proposes, they are accompanied by the sounding of the shofar.]

I.2 A. *Our Rabbis have taught on Tannaite authority:* From what [verse in Scripture do we know] that we are to recite [the first benediction of the Amidah, which refers to God’s protection of] the Patriarchs?

- B. For it says [Psa. 29: 1]: “Ascribe to the Lord, mighty ones [lit.: sons of gods]....” [The term “mighty ones” is understood to refer to the patriarchs, so that the verse as a whole is read to mean: Recall the Patriarchs in the presence of God.]
- C. And from what [verse in Scripture do we know] that we are to recite [the second benediction of the Amidah, which refers to God’s] Powers [in resurrecting the dead]?

- D. For it says [Psa. 29: 1]: “Ascribe to the Lord glory and strength.”
- E. And from what [verse in Scripture do we know] that we are to recite Sanctifications [that is, the third benediction of the Amidah]?
- F. For it says [Psa. 29: 2]: “Ascribe to the Lord the glory of his name, bow down to the Lord in holy array.”
- G. And from what [verse in Scripture do we know] that [in the New Year additional service] we are to recite the Sovereignty, Remembrance, and Shofar verses?
- H. [T. **R.H. 2:10:**] **R. Eliezer says, “As it is written [Lev. 23:24: ‘In the seventh month, on the first day of the month, you shall observe] a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation.’**
- I. **“‘A day of solemn rest’—this refers to [recitation of] the sanctification of the day.**
- J. **“‘A memorial’—this refers to [recitation of] the Remembrance verses.**
- K. **“‘Proclaimed with blast of trumpets’—this refers to [recitation of] the Shofar verses.**
- L. **“‘A holy convocation’—[this means that] you must sanctify it by [abstaining from] doing work.”**
- M. Said to him R. Aqiba, “Why do we not say: ‘A day of solemn rest’—[this refers to] cessation of work.
- N. **“[This interpretation makes sense] since with this [characteristic] Scripture commenced [its description of New Year, and abstaining from work is a primary element of observance of New Year (Rashi)]?**
- O. **“Thus [here is how Lev. 23:24 should be read]:**
- P. **“‘A day of solemn rest’—sanctify [New Year by abstaining from] doing work.**
- Q. **“‘A memorial’—this refers to [recitation of] the Remembrance verses.**
- R. **“‘Proclaimed with blast of trumpets’—this refers to [recitation of] the Shofar verses.**
- S. **“‘A holy convocation’—this refers to the sanctification of the day.”**
- T. [We turn to the source of the Sovereignty verses, so far ignored.] And from what [verse in Scripture do we know] that [in the New Year additional service] we are to recite the Sovereignty verses?
- U. *It is taught on Tannaite authority:* Rabbi [Judah the Patriarch] says, “[Lev. 23:22 concludes], ‘I am the Lord your God,’ [which is followed by the statement at Lev. 23:24], ‘In the seventh month...’
- V. **“This [juxtaposition of the concept of God’s rule and the commandment to observe New Year indicates that, on New Year, the people must recite] the Sovereignty verses.”**
- W. R. Yosé bar Judah says, “This [interpretation] is unnecessary.
- X. **“Lo, [Scripture] says [explicitly, Num. 10:10: ‘On the day of your gladness also, and at your appointed feasts...you shall blow the trumpet...] they shall serve you for remembrance before your God: [I am the Lord your God].’**

- Y. “Now [having referred to a remembrance before God] Scripture did not need to [conclude the verse by adding the] state[ment], ‘I am the Lord your God.’ [That concept is implicit in the requirement that people “remember.”]
- Z. “Why, then, does Scripture add, ‘I am the Lord your God’?”
- AA. This creates a general rule regarding all circumstances under which Remembrance verses are recited, [that] Sovereignty verses should be recited with them.”
- I.3 A.** Now, where [in the worship service] does one say the sanctification of the day?
- B. *It is taught on Tannaite authority* [T. **R.H. 2:11**]: **Rabbi says**, “[One says it] with the Sovereignty verses.
- C. **“Just as we find that in every circumstance [that is, on other festivals] it is the fourth [benediction of the Amidah], so here it is the fourth [benediction, which, on New Year, is where the Sovereignty verses are recited as well; see M. R.H. 4:5F].”**
- D. [Disagreeing] Rabban Simeon b. Gamaliel says, “With the remembrance verses one says it.”
- E. “Just as we find in every circumstance [that is, on other festivals, when the Amidah in the additional service has seven benedictions] it is the middle [benediction], so here [on New Year, when the Amidah in the additional service has nine benedictions] it is the middle [benediction].” [Hence, while the sanctification of the day is fourth on other festivals, on New Year, it is fifth.]
- I.4 A.** [T. **R.H. 2:11**:] **Now, when the court sanctified the year in Usha, R. Yohanan b. Beroqah went down [before the ark] in the presence of Rabban Simeon b. Gamaliel and acted in accordance with [the view of] R. Yohanan b. Nuri [M. R.H. 4:5A-D].** [That is, he recited the sovereignty verses with the third benediction and did not sound the shofar after them.]
- B. **Said to him Rabban Simeon [b. Gamaliel], “That was not the custom that we followed in Yabneh.”**
- C. **On the second day [of the festival] R. Hanina, son of R. Yosé the Galilean, went down before the ark and acted in accordance with [the view of] R. Aqiba [M. R.H. 4:5E-H].** [That is, he recited the Sovereignty verses along with the sanctification of the day and sounded the shofar with them.]
- D. **Said Rabban Simeon b. Gamaliel, “That was not the custom that we followed in Yabneh.”**
- E. *This suggests that Rabban Simeon b. Gamaliel concurred with R. Aqiba. But [this seems impossible],* for R. Aqiba held that the Sovereignty verses were to be recited along with the sanctification of the day [M. **R.H. 4:5F**], and Rabban Simeon b. Gamaliel held that the sanctification of the day was to be recited along with Remembrance verses.
- F. [Explaining] said R. Zira, “This is to say that [in the view of Simeon b. Gamaliel] they sound the shofar for the Sovereignty verses.” [In this he agrees with Aqiba, M. **R.H. 4:5F**. But regarding the placement of the Sovereignty verses, he does not agree.]

I.5 A. On the second [day of the festival] R. Hanina, [son of R. Yosé the Galilean], went down [before the ark and acted in accordance with the view of R. Aqiba].

- B. *What [is the meaning of] “second”? Shall I say, [it means], “the second [day] of the festival, which would suggest that Elul had been intercalated [so that the thirtieth was treated as New Year out of doubt, but the new month was not actually sanctified until the following day]. But [this cannot be] for thus said R. Hanina bar Kahana: “Since the days of Ezra, we do not find [a case in which the month of Elul] is intercalated.”*
- C. *[A different explanation accordingly is required.] Said R. Hisda, “What [is the meaning of] ‘second’? [It means] the second [occurrence of the same] holiday, in the following year.”*

4:6A-B

- A. They do not say fewer than ten Sovereignty verses, ten Remembrance verses, ten Shofar verses.
- B. R. Yohanan b. Nuri says, “If one has said three of each set, he has fulfilled his obligation.”

I.1 A. *These ten Sovereignty verses—to what do they correspond?*

- B. Said R. Levi, “[They] correspond to the ten praises that David stated in the book of Psalms.”
- C. *[This seems unacceptable, since, in the Psalms] there are many [praises of God, not just ten]!*
- D. *[Levi means that the Sovereignty verses correspond specifically to] those in which is written [the statement, Psa. 150: 3]: “Praise him with the sound of the shofar.” [The meaning of this retort is not clear.]*
- E. [Offering a different explanation] Rab Joseph said, “[They] correspond to the ten commandments, which were spoken to Moses at Sinai [and which were introduced by the sounding of the shofar].”
- F. R. Yohanan said, “[They] correspond to the ten statements through which the world was created.”
- G. *Which are these?! [The phrase] “And [God] said” occurs [only] nine [times] in the story [that describes what occurred] “in the beginning”!*
- H. [Add:] “In the beginning [God created the heaven and the earth],” also refer to a statement [of God]. [We know that the heaven and earth were created through a statement of God], since it is written [Psa. 33: 6]: “By the word of the Lord the heavens were made.”

II.1 A. R. Yohanan b. Nuri says, “If one has said three of each set, he has fulfilled his obligation.”

- B. *The question was posed: What is the meaning [of Yohanan b. Nuri’s statement]? [Does Yohanan b. Nuri mean that, to fulfill the obligation, one need only recite] three [verses] from the Pentateuch, three from the Prophets, and three from the Writings, which equals a total of nine [verses], such that the difference between them [that is, between the views of Yohanan b. Nuri and the anonymous view at*

M. R.H. 4:6A, which requires ten verses] is [only] one verse? Or perhaps [Yohanan b. Nuri mean that, to fulfill the obligation, one need only recite] one [verse] from the Pentateuch, one from the Prophets, and one from the Writings, which equals a total of three [verses], such that the difference between them [that is, between the views of Yohanan b. Nuri and the anonymous view at M. R.H. 4:6A] is greater?

- C. *Come and learn [which interpretation is correct]: for it is taught on Tannaite authority [see T. R.H. 2:12]: They do not say fewer than ten Sovereignty verses, ten Remembrance verses, ten Shofar verses. But if one said seven of each, he has fulfilled his obligation, corresponding to the seven heavens. R. Yohanan b. Nuri says, “One who [wishes to say] fewer [verses], should not say fewer than seven. But if he has said three of each set, he has fulfilled his obligation, corresponding to the Torah, Prophets, and Writings, or, others say, corresponding to the [three classes of Jews]: priests, Levites, and Israelites.”*
- D. Said Rab Huna said Samuel, “The decided law follows [the view of] R. Yohanan b. Nuri.

4:6C-E

- C. **They do not make mention of verses of Remembrance, Sovereignty, or Shofar, which speak of punishment.**
- D. **One begins with verses deriving from the Pentateuch and completes the matter with verses deriving from prophetic writings.**
- E. **R. Yosé says, “If one completed the matter with verses deriving from the Pentateuch, he has fulfilled his obligation.”**

I.1 A. [32b] Sovereignty verses [that speak of punishment]: [Verses] such as [Eze. 20:33]: “As I live, says the Lord God, surely with a mighty hand and an outstretched arm, and with wrath poured out, I shall be king over you.”

B. *And even though [indicating that this verse does not describe a totally pessimistic future] R. Nahman said, “Let the Holy One be as angry as all this with us, just that he should [eventually] redeem us”—[despite this fact], since [the verse] was said in anger, it is not recited at the beginning of the year.*

C. **[What does M. R.H. 4:6C mean by] Remembrance verses [that speak of punishment]? [Verses] such as [Psa. 78:39]: “And he remembered that they are but flesh [a wind that passes and comes not again].”**

D. **[What does M. R.H. 4:6C mean by] Shofar verses [that speak of punishment]? [Verses] such as [Hos. 5:8, which refers to the use of the shofar to sound an alarm when God acts as Israel’s enemy]: “Blow the horn in Gibeah.”**

I.2 A. [M. R.H. 4:6C legislates against the use of Sovereignty, Remembrance, or Shofar verses that speak of punishment.] But if one wished to recite Sovereignty, Remembrance, or Shofar verses that speak of the punishment of idolaters, one may recite [them].

B. **[What is mean by] Sovereignty verses [that speak of punishment of idolaters]?]**

C. **[Verses] such as [Psa. 99:1]: “The Lord reigns, let the nations tremble.”**

D. **And [verses] such as [Psa. 10:16]: “The Lord is king for ever and ever. The nations shall perish from his land.”**

- E. [What is mean by] Remembrance verses [that speak of punishment of idolaters]?
- F. [Verses] such as [Psa. 137:7]: “Remember, Lord, against the Edomites.”
- G. [What is mean by] Shofar verses [that speak of punishment of idolaters]?
- H. [Verses] such as [Zec. 9:14]: “The Lord will sound the shofar and march forth in the whirlwinds of the south.”
- I. And [following that] it is written [Zec. 9:15]: “The Lord of hosts will protect them [that is, the Israelites, in battle against the nations].”

- I.3 A.** They do not recite [a verse that concerns] the remembrance of an individual, even if it is favorably,
- B. for instance [Psa. 106: 4]: “Remember me, Lord, when you show favor to your people,”
- C. or, for instance, [Neh. 5:19]: “Remember for my good, my God, [all that I have done for this people].”

- I.4 A.** [T. **R.H. 2:13**.] “[Verses referring to] visitations are equivalent to [verses that refer to] remembrance,
- B. “for instance [Gen. 21: 1]: ‘The Lord visited Sarah [as he had said, and the Lord did to Sarah as he had promised].’
- C. “and such as [Exo. 3:16]: ‘**I have surely visited you**’”—the words of R. Yosé.
- D. [Disagreeing] R. Judah says, “[Verses referring to visitations] are not equivalent to [verses that refer to] remembrance.”
- E. *[Yosé inclusion of Gen. 2: 1, cited at B, as a Remembrance verse is challenged.] Now, even [in the view] of R. Yosé, [who holds] that [verses referring to] visitations are equivalent to [verses that refer to] remembrance, [Gen. 21: 1, which states] “The Lord visited Sarah,” [should not be included among Remembrance verses, since] it [refers to] the visitation of an individual. [Use of that verse would contradict the rule that prohibits the use of verses that concern the remembrance of an individual.]*
- F. *Since [as a result of this visitation] a multitude [of people] issued from her, it is equivalent to [the visitation of] a multitude [of people and hence may be recited in the Remembrance verses].*

- I.5 A.** [Psa. 24: 7-10 is analyzed to determine the number of references it contains that may be used as Sovereignty verses. Cf., T. **R.H. 2:13**.] [Psa. 24: 7-10 reads:] “Lift up your heads, O gates, and be lifted up, O ancient doors, that the king of glory may come in. Who is the king of glory? The Lord, strong and mighty, the Lord, mighty in battle! Lift up your heads, O gates, and be lifted up, O ancient doors, that the king of glory may come in! Who is this king of glory? The Lord of hosts, he is the king of Glory. Selah.”
- B. “The first [segment of the passage contains] two [references to God’s sovereignty, indicated by the words ‘king of glory’],
- C. “[and] the second [segment contains] three [such references]”—the words of R. Yosé
- D. [Leaving out of the count the question “Who is the king of glory” (Rashi)] R. Judah says, “The first [segment of the passage contains] one [reference to God’s sovereignty,

- E. “[and] the second [segment contains] two [references].”
- F. [A similar dispute follows.] [Psa. 47: 6-7 reads:] “Sing praises to God, sing praises! Sing praises to our king, sing praises! For God is the king of all the earth.”
- G. “Two [references to God’s sovereignty occur here]”—the words of R. Yosé. [Yosé includes in his count the words “our king” and the words “king of all the earth.”]
- H. [Disagreeing] R. Judah says, “[There is only] one [such reference].” [Rashi: Judah excludes the words “our king,” which refer to God’s rule over Israel but not over the entire world.]
- I. [Judah and Yosé] concur in [their readings of Psa. 47: 8, which reads], “God reigns over the nations, God sits on his holy throne.” that this [contains only] one [reference to God’s sovereignty]. [Rashi: Neither Judah nor Yosé holds the phrase “God sits on his holy throne” to comprise a reference to God’s sovereignty.]

I.6 A. [T. R.H. 2:13: A verse referring to] remembrance that contains [an allusion to] the sounding of the shofar—

- B. **such as [Lev. 23:24: “In the seventh month, on the first day of the month, you shall observe] a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation”—**
- C. **“One recites it [either] among the Remembrance verses or among the Shofar verses”—the words of R. Yosé.**
- D. **R. Judah says, “One recites it only among the Remembrance verses.”**
- E. **[A verse referring to] sovereignty that contains [an allusion to] the sounding of the shofar—**
- F. **such as [Num. 23:21, “The Lord their God is with them, and the shout [lit.: blast, the word normally used to indicate the sounding of the shofar] of a king is among them”—**
- G. **“One recites it either with the Sovereignty verses or with the Shofar verses”—the words of R. Yosé.**
- H. **R. Judah says, “One recites it only among the Sovereignty verses.”**
- I. **[A verse referring to] the sound of the shofar that contains no reference to anything else—**
- J. **such as [Num. 29:1]: “You shall have a day for you to sound the shofar”—**
- K. **“One recites it with the Shofar verses”—the words of R. Yosé.**
- L. **R. Judah says, “One does not recite it at all.”**

II.1 A. [M. R.H. 4:6D-E:] One begins with verses deriving from the Pentateuch and completes the matter with verses deriving from prophetic writings. R. Yosé says, “If one completed the matter with verses deriving from the Pentateuch, he has fulfilled his obligation.”

- B. [R. Yosé says specifically], **“If one completed [the matter with verses deriving from the Pentateuch, he has fulfilled his obligation].”**
- C. *[This means that] post facto, indeed [he has fulfilled his obligation], but de jure, [he may] not [do this]. But [suggesting that Yosé holds the contrary] thus we*

have taught on Tannaite authority: R. Yosé says, “One who completes [the matter] with [verses deriving from] the Pentateuch—lo, this is praiseworthy.”

- D. *This is what is meant: One begins with [passages from] the Pentateuch and concludes with [passages from] the prophets. R. Yosé says, “He [should] conclude with [passages from] the Pentateuch, but if he concludes with [passages from] the prophets, he has fulfilled [his obligation].”*
- E. *A Tannaite statement makes the same point: Said R. Eleazar b. R. Yosé, “The men of old would conclude it with [passages from] the Pentateuch.”*
- F. *Granted [this proposal, that one should conclude with verses from the Pentateuch, makes sense for the case of] the Remembrance and Shofar verses, [since the Pentateuch] contains many [appropriate references]. But [in the case of] the Sovereignty verses [this seems impossible, since] there are only three [appropriate verses in the Pentateuch]! [The verses are: Num. 23:21], “The Lord his God is with him, and the shout of a king is among them,” [Deu. 33: 5], “Thus he became king in Jeshurun,” [and Exo. 15:18], “The Lord will reign for ever and ever.”*
- G. *Now, we require ten [verses in all] and [if verses from the Pentateuch are to complete the selections, such that we would need at least four Pentateuchal verses], there are not sufficient [verses to fulfill this purpose]!*
- H. [Suggesting that in Yosé’s view there are other passages in the Pentateuch that can be used as Sovereignty verses] said R. Huna, “Come and learn [T. **R.H. 2:13**]: ‘Here O Israel, the Lord our God, the Lord is one’ [Deu. 6: 4]— ‘This is a Sovereignty verse’—the words of R. Yosé. R. Judah says, ‘It is not a Sovereignty verse.’ ‘Know therefore this day and lay it to your heart that the Lord is God [in the heaven above and on the earth beneath]: there is no other’ [Deu. 4:39]—’This is a Sovereignty verse’—the words of R. Yosé. ‘R. Judah says, ‘It is not a Sovereignty verse.’ ‘To you it was shown, that you might know that the Lord is God, there is no other besides him’ [Deu. 4:35]—’This is a Sovereignty verse’—the words of R. Yosé. R. Judah says, ‘It is not a Sovereignty verse.’”

4:7

- A. **He who goes before the ark on the festival day of the New Year—**
- B. **the second [who leads the additional prayer orders the] blowing of the shofar.**
- C. **And at a time of saying the Hallel, the first one [who says the morning service] proclaims the Hallel psalms.**
- I.1** A. *What is the reason that the second [who leads the additional prayer orders the] blowing of the shofar [M. **R.H. 4:7A**]?* [Why is the shofar not sounded during the earlier service?]
- B. This is based upon [Pro. 14:28]: “In a multitude of people is the glory of a king.” [The shofar is sounded in the later service, when more people are present. The understanding here is that most people do not come to the synagogue early, for the beginning of the worship.]
- C. *If this were the case, then Hallel also would be said by the second [reader, during the additional service], on the basis of [Pro. 14:28]: “In a multitude of people is the glory of a king.”*

- D. *Rather, what is special about the Hallel that it is [recited] by the first [reader, during the earlier service]?*
- E. This is based upon [the precept that] those who are zealous come early to perform religious obligations.
- F. *[If this were the case, then] the shofar also would be sounded [at the order of] the first [reader],* on the basis of [the precept that] those who are zealous come early to perform religious obligations.
- G. Said R. Yohanan, “[The rule that the shofar would be sounded by the second reader] was decreed at a time when the [gentile] government had enacted a restrictive ordinance [outlawing the sounding of the shofar].” [The understanding is 1) that violation of this ordinance would be less likely to be noticed if the shofar were sounded later in the service, and 2) that even after the ordinance was rescinded, the practice of sounding the shofar late continued.]

II.1 A. *“And at a time of saying the Hallel:” we can deduce that on New Year there is no [recitation of the] Hallel.* [Otherwise, the clause would read: *And when they say the Hallel*, referring to New Year day, referred to in the previous lines.]

- B. *What is the reason [that Hallel is not recited on New Year day]?*
- C. Said R. Abbahu, “The ministering angles said in the presence of the holy one, blessed be he, ‘Master of the universe! Why do [the people of] Israel not recite songs of praise before you on New Year and on the Day of Atonement?’ He said to them, ‘Is it logical that the king should sit on the throne of judgment, with the books of life and books of death open before him, and have [the people of] Israel recite songs of praise?!’”

4:8

- A. [On account of making provision for] the shofar to be used at the New Year:
- B. (1) they do not cross the [Sabbath] boundary;
- C. (2) and they do not dig up debris [which has fallen on it];
- D. (3) they do not climb a tree [to get it];
- E. (4) and they do not ride on a beast;
- F. (5) and they do not swim on the water;
- G. (6) and they do not cut it either in a way which transgresses the rules of the Sabbath rest or in a way that transgresses a negative commandment of the Torah.
- H. But if one wanted to put water or wine in it, he may do so.
- I. They do not keep children from sounding the shofar.
- J. But they practice with them until they learn [how to do it].
- K. And one who is practicing has not fulfilled his obligation [to sound the shofar, by doing so].
- L. And the one who hears the shofar sounded by the person who is practicing [also] has not fulfilled his obligation.

I.1 A. *What is the reason [that the actions listed at M. R.H. 4:8B-G are forbidden]?*

- B. [The obligation to sound] the shofar [derives from] a positive commandment. [Reference is to Num. 29: 1: “It shall be a day of sounding of the horn to you.”]

And [the rules that apply to] the festival day [derive from both] positive and negative commandments. [The positive precept at Lev. 23:24: “In the seventh month...you shall observe a day of solemn rest.” The negative commandment appears at Lev. 23:25: “You shall do no laborious work.”] And, [the obligation to fulfill of] a positive commandment does not [empower the individual to] set aside both a negative and a positive commandment.

II.1 A. [On account of making provision for the shofar to be used at the New Year...] they do not climb a tree [to get it]; and they do not ride on a beast [M. R.H. 4:8:D-E].

B. *Insofar as [in precluding bringing the shofar from beyond the Sabbath limit or removing it from debris, M. R.H. 4:8B-C] you have said that [to make provision for its use] rabbinic ordinances [may] not [be violated], need [the violation of] Pentateuchal ordinances [such as climbing or riding] be mentioned [at all]? [These proscriptions should be obvious and go without saying.]*

C. *This [breaking of Rabbinic ordinances, such as are listed at M. R.H. 4:8B-C, is forbidden] and, needless to say, this [violation of Pentateuchal ordinances, such as are listed at M. R.H. 4:8D-E, is forbidden] as well — that is [the point of] what is taught in the Mishnah.*

III.1 A. [33a] And they do not cut it either in a way which transgresses the rules of the Sabbath rest or in a way that transgresses a negative commandment of the Torah [M. R.H. 4:8G].

B. “In a way which transgresses the rules of the Sabbath rest”—

C. [This refers to use of] a sickle. [Jastrow, p. 728: “an implement combining knife and saw.” Since such a tool would not normally be used on a shofar, its use on the festival — “Sabbath”—is not technically forbidden under the category of “work.” Such use is prohibited only because of the rabbinical extension of the prohibition against work to include any action that is not in keeping with a broad notion of holiday “rest.”]

IV.1 A. “In a way that transgresses a negative commandment of the Torah” [M. R.H. 4:8G]—

B. *[This refers to use of] a knife.* [A knife regularly is used on a shofar, so that its use on the festival is precluded under the biblical prohibition against work.]

C. [The Talmud questions why both of Mishnah needed explicitly to list both of the prohibitions.] *Insofar as you have said [use of a tool on a shofar is forbidden] if it violates the rules of the Sabbath rest, do we need [also] to note that [use of a tool is forbidden if it violates] a negative commandment of the Torah? [This should be obvious. If the rules regarding Sabbath rest apply, certainly the Pentateuchal rules prohibiting work apply.]*

D. *“This [breaking of the rabbinical ordinance regarding Sabbath rest is forbidden] and, needless to say, this [violation of the Pentateuchal prohibition against work is forbidden] as well” is [the point of] what is taught in the Mishnah.*

V.1 A. But if one wanted to put water or wine in it, he may do so [M. R.H. 4:8H].

B. Water or wine [one may] indeed [use], [but] urine [he may] not [use].

C. *This Tannaite teaching [at B-C derives from] whom?*

- D. *It is Abba Saul, for Abba Saul taught on Tannaite authority: “Water or wine are permitted, in order to clean it, but urine is forbidden, because of the honor [due the shofar].”*

VI.1 A. They do not keep children from sounding the shofar [M. R.H. 4:8H].

- B. *This implies that they do prevent women. But [indicating the contrary] has it not been taught on Tannaite authority: They do not keep women or children from sounding the shofar on a festival?*
- C. *Said Abbaye, “There is no contradiction. One [view represents the opinion of] R. Judah; the other [follows] R. Yosé and R. Simeon.”*
- D. *For it is taught on Tannaite authority: [Lev. 1:2 introduces the regulations regarding sacrifices by stating], “Speak to the sons of Israel...”*
- E. *“[This means that] ‘sons of Israel’ [that is, males] may lay hands [on a sacrifice], but ‘daughters of Israel’ [that is, females] may not lay on hands”—the words of R. Judah.*
- F. *R. Yosé and R. Simeon say, “Women lay on hands [not as an obligation but] as an optional act.” [Yosé and Simeon would hold, comparably, that women may sound the shofar.]*

VII.1 A. But they practice with them until they learn [how to do it; M. R.H. 4:8J].

- B. *Said R. Eleazar, “[This applies] even on the Sabbath.”*
- C. *A Tannaite statement makes the same point [T. R.H. 2:16]: **They do not keep women and children from sounding the shofar even on the Sabbath [M. R.H. 4:8I],***
- D. ***and it goes without saying on a festival day [that is not a Sabbath].***
- E. *This is internally contradictory! [First] you said: “**they practice with them until they learn** even on the Sabbath.” This implies that, *de jure*, we tell them, “[Go ahead], blow!” But then it is taught on Tannaite authority “**They do not keep [women and children from sounding the shofar].**” [This implies that, if they start to sound the shofar on their own] one does not prevent them [from doing so], but, *de jure*, we do not tell them, “[Go ahead], blow!”*
- F. *There is no contradiction. One [rule] [33b] applies in the case of a minor who has reached the age at which he is taught [the proper performance of religious obligations]. [But] the other [rule] applies in the case of a minor who has not reached the age at which he is taught [the proper performance of religious obligations].*

[The question of which rule applies to which child is disputed by Rashi and Tosafot. Rashi says that one may help the older child to learn. Unlike in the case of the younger child, this is permitted as an important aspect of his religious education. Tosafot reject this view, holding that the older child should not be encouraged to violate a rabbinical prohibition. This consideration is of less weight in the case of the younger child, who will not be subject to the commandments for some time.]

VIII.1 A. And one who is practicing has not fulfilled his obligation [to sound the shofar, by doing so; M. R.H. 4:8K].

- B. This implies that one who sounds [the shofar] to produce proper notes [lit.: a song] does fulfill his obligation. [The individual's intention to produce the correct sound is sufficient. He need not formulate the intention to fulfill his religious obligation.]
- C. *Should I say that this supports [the view of] Raba?* For Raba said, "One who sounds [the shofar] to produce proper notes fulfills his obligation."
- D. *Perhaps [this authority] deems sounding the shofar to produce proper notes also to be in the category of practicing.*

IX.1 A. And the one who hears the shofar sounded by the person who is practicing [also] has not fulfilled his obligation [M. R.H. 4:8L].

- B. But [as for] one who hears [the shofar being sounded] by one who sounds it [only] to [fulfill] his own [obligation], *what [is the rule? Is it that the listener has in this way] fulfilled his obligation? [This appears to be the case.] [If he has fulfilled his obligation], you can say this refutes [the view] of R. Zira.*
- C. *For said R. Zira to his attendant, "Formulate [the required] intention [to fulfill the obligation on my behalf] and sound the shofar for me!" [Zira clearly holds that, for the act to be efficacious, one who sounds the shofar must explicitly formulate the intention to act on behalf of other people who hear him.]*
- D. *[Rather than purposely omitting reference to an individual who sounds the shofar only for himself], perhaps since the initial Tannaite statement [at M. R.H. 4:8K refers to] "practice" the final Tannaite statement [at M. R.H. 4:8L] also [uses the term] "practice" [even though that term does not encompass all of the cases to which its rule applies and the rule in fact was meant to include one who blows only for himself.]*

4:9

- A. **The order of blowing the shofar is [to sound] three sets of three each. [A set is sounded with each of the three special sections of the Musaf worship: the Sovereignty, Remembrance, and Shofar verses.]**
- B. **The length of the sustained blast is [equal to] three the quavering blasts.**
- C. **The length of the quavering blast is [equal to] three alarm blasts.**
- D. **[If] one sounded the first sustained blast and then sounded the second sustained blast for twice as long, he has credit only for one [set]. [The lengthened blast does not count as well as the beginning of the next set.]**
- E. **He who said the blessings [of the Musaf worship] and afterward was assigned a shofar should sound a sustained note, a quavering note, and a sustained note, three times, [once each for the Sovereignty, Remembrance, and Shofar verses].**
- F. **Just as the congregation's agent is liable [to sound the shofar], so each individual is liable.**
- G. **Rabban Gamaliel says, "The agent of the community carries out the obligation on behalf of the community [and therefore individuals do not have to sound the shofar themselves] ."**

- I.1 A.** [M. R.H. 4:9B states: The length of the sustained blast is [equal to] three quavering blasts.] *But [indicating the contrary] thus it has been taught on Tannaite authority: The sustained blast is [equal to] the quavering blast.*
- B. *Said Abbaye, “Our Tannaite authority [at M. R.H. 4:9B] counted all of the sustained blasts and all of the quavering blasts. [His point is that the length of a single sustained blast is the same as the length of each of the three quavering blasts heard in a complete cycle of three sets.] The other Tannaite authority [cited here at A] counted one set and no more.” [His point is the same as that made by M. R.H. 4:9B: the sustained blast heard in each set is the same length as the quavering blast heard in each set.]*

II.1 A. The length of the quavering blast is [equal to] three alarm blasts [M. R.H. 4:9C].

- B. *But [indicating the contrary] thus it is taught on Tannaite authority: The length of a quavering blast is [equal to] three fragmented blasts. [Fragmented blasts are slightly longer than alarm blasts.]*
- C. *Said Abbaye, “Concerning this there certainly is a dispute. For it is written [Num. 29: 1: ‘On the first day of the seventh month you shall have a holy convocation....] It is a day for you [to sound] quavering blasts.’ Now, we translate [this into Aramaic as], ‘It is a day for you [to sound] yebaba [that is, wailing, blasts].’ Now, it is written regarding the mother of Sisera [Jud. 5:28]: ‘Out of the window the mother of Sisera looked forth and tybb.’ [At issue is the meaning of the final word, which derives from the same root as yebaba.] One authority [B] reasoned [it means that she] made a long sigh. [Thus he holds that the quavering blast is the length of three fragmented blasts, which are slightly longer than three alarm blasts.] But [the other] authority [A] reasoned [it means that she] made a piercing lamentation [comparable to the shorter alarm blasts].”*

Composite on the Shofar Blasts and the Scriptural Bases Therefor

- II.2 A.** *Our rabbis have taught on Tannaite authority: From what [verse in Scripture do we know that the trumpet sounds on New Year must be made with] a shofar?*
- B. *Scripture says [Lev. 25: 9, referring to the announcement of the Jubilee Year]: “Then you shall make proclamation the blast of the trumpet [on the tenth day of the seventh month].”*
- C. *[Based on Lev. 25: 9] I know the rule only for the Jubilee Year.*
- D. *Regarding New Year—how [do I know that a shofar is used]?*
- E. *[In the cited verse] Scripture adds, “in the seventh month,” even though [there is here] no [need for] Scripture to add, “In the seventh month.” [Indication of the month is unnecessary since, immediately afterwards, the verse continues, “on the Day of Atonement.”]*
- F. *So why does Scripture add, “in the seventh month”?*
- G. *To [instruct] that all of the blasts [required] in the seventh month should be alike, [sounded, that is, on a shofar].*
- II.3 A.** *And from what [verse in Scripture do we know that the trumpet sounds on New Year all] are preceded by a plain blast [teqi’a]?*

- B. Scripture says [Lev. 25: 9, referring to the announcement of the Jubilee Year]: “Then you shall make proclamation with the blast of the trumpets.” [The word blast refers to the sustained blast. The word shofar is read as referring to an additional sound, a plain blast.]
- C. From what [verse in Scripture do we know that the trumpet sounds on New Year all] are followed by a plain blast?
- D. Scripture says [Lev. 25: 9, in the second half of the verse]: “Then you shall make proclamation with the blast of the trumpets.” [The point is as at B, except that since the word shofar occurs here for the second time in the verse, it is understood to refer to a concluding blast.]
- E. But [based on Lev. 25: 9] I know the rule only for the Jubilee Year.
- F. Regarding New Year—how [do I know that a shofar is used]?
- G. [In the cited verse] Scripture adds, “in the seventh month,” [34a] even though [there is here] no [need for] Scripture to add, “in the seventh month.” [Indication of the month is unnecessary since, immediately afterwards, the verse continues, “on the Day of Atonement.”]
- H. So why does Scripture add, “in the seventh month”?
- I. To [instruct] that all of the blasts [required] in the seventh month should be alike, [sounded, that is, on a shofar].

II.4 A. And from what [verse in Scripture do we know that there must be] **three sets of three [blasts] each [M. R.H. 4:9A]**?

- B. [We know this since Scripture three times refers to the use of the Shofar.] Scripture says [in reference to the Jubilee year, Lev. 25: 9]: “Then you shall make proclamation with the blast of the trumpets;” [in reference to New Year, Lev. 23:24]: “...a day of solemn rest, a memorial proclaimed with the blast of trumpets;” [and, again in reference to New Year, Num. 29: 1]: “It is a day for you to blow the trumpet.”
- C. And from what [verse do we know that one can] apply that which is stated in conjunction with this [event, the Jubilee] to this [other event, New Year] and *vice versa* so as to ascertain that, on each occasion, there must be three sets of blasts]?
- D. Scripture says [regarding New Year] “seventh [month,” Lev. 23:24, and, regarding the Jubilee, also says], “seventh [month,” Lev. 25: 9], so as to create an analogy based on verbal congruities.
- E. How, then, [is the shofar blown]?
- F. Three [sets of blasts], which equal [a total of] nine [blasts].
- G. The sustained blast is [equal to] the quavering blast.
- H. The length of a quavering blast is [equal to] three fragmented blasts.

II.5 A. *Lo, the Tannaite authority [whose view is understood to be represented in the preceding units] first made his point through a correspondence between two biblical verses but now he makes his point through an analogy based on verbal congruities.*

- B. *This is his point: If there were no possible analogy based on verbal congruities, I could teach [the same point] by using the correspondence between two biblical verses. [But] now, since there is an analogy based*

on verbal congruities, the [argument based on the] correspondence between two biblical verses is not needed.

II.6 A. *Now this [following] Tannaite authority derives this [rule] through an analogy based on verbal congruities involving the [use of the shofar in the] wilderness [to sound a military alarm]: For it is taught on Tannaite authority:*

- B. [Num. 10: 5 states], “And you shall sound [*TQ*] a blast [*TR*]. [This signifies] a sustained blast [*TQ*] by itself and a quavering blast [*TR*] by itself.
- C. Should you say [this refers to] a sustained blast by itself and a quavering blast by itself?
- D. Or does it [rather] refer to a sustained blast and a quavering blast [sounded] as one?
- E. Insofar as [elsewhere] it says [Num. 10:7], “But when the assembly is to be gathered together, you shall blow [a sustained blast, *TQ*], but you shall not sound quavering blast [*TR*],” thus you must say [that, at Num. 10: 5, reference is to] a sustained blast by itself and a quavering blast by itself.
- F. And from what [verse in Scripture do we know that] a plain blast precedes it?
- G. Scripture states [Num. 10: 5], “And you shall sound [*TQ*^C] a blast [*TR*^C]”
- H. And from what [verse in Scripture do we know that] a plain blast follows it?
- I. Scripture states [Num. 10: 6], “A blast you shall blow.”
- J. R. Ishmael the son of R. Yohanan b. Beroqah says, “This [exposition] is not necessary!
- K. “Lo, it says [Num. 10: 6], ‘And when you blow a blast the second time....’
- L. “Now [the words] ‘a second time’ are not necessary. [Since an initial sounding of the shofar has just been mentioned, reference obviously is to a second blast.]
- M. “Therefore, why does Scripture say, ‘a second time’?
- N. “This creates a general rule, that each time a quavering blast is mentioned, a sustained blast will accompany it.”
- O. [So far] I know only the rule for [the use of the shofar to assemble the people] in the wilderness.
- P. For New Year, what [is the foundation of the rule]?
- Q. Scripture uses [the term] “blast” [in connection with the wilderness and] “blast” [in connection with New Year], to create an analogy based on verbal congruities. [Since the word “blast” is used in both contexts, the same rules apply to each.]

II.7 A. Now, three quavering blasts are mentioned in connection with the New Year: Scripture says [Lev. 23:24]: “...a day of solemn rest, a memorial proclaimed with the blast of trumpets;” [Num. 29: 1]: “It is a day for you to blow the trumpet;” [and, Num. 25: 9, referring to the announcement of the Jubilee Year]: “Then you

shall make proclamation with the blast of the trumpets [on the tenth day of the seventh month].”

- B. And two sustained blasts accompany each quavering blast.
- C. We wind up learning [that] three quavering blasts and six sustained blasts were prescribed for the New Year.
- D. Two of them [derive] from the [written] Torah and one [derives] from the words of scribes.
- E. [This is as follows: The blasts referred to at Lev. 23:24, which reads], “...a day of solemn rest, a memorial proclaimed with the blast of trumpets,” [and Num. 25: 9, which reads], “Then you shall make proclamation with the blast of the trumpets [on the tenth day of the seventh month],” [derive] from the [written] Torah.
- F. [Num. 29: 1, which reads], “It is a day for you to blow the trumpet,” is included to teach its own lesson. [This verse allows the analogy between the rules for sounding the shofar on the New Year those that apply to the announcement of the Jubilee year. Accordingly, Lev. 23:24 and Num. 25: 9 in conjunction with Num. 29: 1 represent the Biblical foundation for two blasts of the shofar on the New Year. The third blast accordingly must be based on a scribal ordinance.]
- G. R. Samuel bar Nahmani said R. Jonathan [said], “One [of them derives] from the [written] Torah and two [derive] from the words of scribes.
- H. “[Num. 25: 9], “Then you shall make proclamation with the blast of the trumpets [on the tenth day of the seventh month],” [signifies one sounding of the shofar that derives] from the [written] Torah.
- I. “[Lev. 23:24], “...a day of solemn rest, a memorial proclaimed with the blast of trumpets,” and [Num. 29: 1], “It is a day for you to blow the trumpet,” [each] is included to teach its own lesson.”
- J. *What is the meaning of, “[each] is included to teach its own lesson”? [What lesson other than that explained at F is taught by Lev. 29: 1, such that the verse does not represent a Scriptural foundation for sounding the shofar on New Year.]*
- K. *It is needed [to prove that the shofar is sounded] during the day and not at night.*
- L. *But [as for] the other [Tannaite authority, at D-F, as regards the rule that the shofar is sounded] during the day and not at night—from where [does he derive it]?*
- M. *He derives it from [Lev. 25: 9, which reads], “On the Day of Atonement [you shall make proclamation with the trumpet...].” [The use of the word day here shows that the shofar is sounded by day and not at night.]*
- N. *If he derives this from [the Lev. 25: 9’s citing of the words], “On the Day of Atonement [you shall make proclamation with the trumpet...],” he should also learn from this [couplet of texts cited at I that there is] a plain blast [sounded] before and after [the other shofar sounds]!*
- O. [Lev. 25: 9, the two halves of which read], “Then you shall make proclamation with the blast of the trumpets.... Then you shall make proclamation with the blast of the trumpets” *does not have this meaning for him.*
- P. *Rather, how does he interpret these [clauses]?*
- Q. *[He explains the words], “And you shall make proclamation [with the blast of the trumpet]” in the same way as Rab Mattenah,*

- R. *for* said Rab Mattenah, “[The words] ‘And you shall make proclamation’ [mean that this should be done] in the usual manner of a proclamation. [Rashi: Mattenah derives from this verse the rule that the shofar may not be sounded while being held upside down.]
- S. “For [the phrase], ‘You shall make proclamation,’ stated by the Merciful One [suggest that the shofar] should be taken by hand.”
- T. *But [as for] the other [authority, how does he respond to this]?*
- U. *He holds that [the point made] by Rab Mattenah [can be derived from [the fact that] the text reads, “[You shall make proclamation with] the blast [of the trumpet].” [This indicates that the shofar must be used in the usual manner.]*
- V. *But it is written there [Exo. 36: 6], “So Moses gave command, and word was proclaimed throughout the camp.”*
- W. [We deduce from this that] just as later on [the use of the word “proclaimed” means that there was a sound], so here [in the context of the use of the shofar on New Year], there [must be] a sound.

II.8 A. *[We take up a point internal to the previous unit.] But according to that Tannaite authority who derived [the rule for sounding the blast] from [the blast commanded in] the wilderness, [we might object that, if this analogy were appropriate then], just as there [the blast is to be made with] trumpets, so here [in the case of New Year it should be] trumpets!*

- B. Scripture states [Psa. 81: 3]: “Blow the shofar at the new moon, at the full moon [Heb. root: *KSH*], on our feast day.”
- C. Which is the festival on which the moon is hidden [Heb. root: *KSH*]?
- D. We must say it is New Year, [which falls on the new moon, unlike other festivals, which come in the middle of the month].
- E. *And the Merciful One [thus explicitly] stated that a shofar [is to be sounded on it].*

II.9 A. *R. Abbahu ordained in Caesaria [that there would be] a sustained blast, three fragmented blasts, a quavering blast [and] a [final] sustained blast.*

- B. *Why do this? [At issues is why Abbahu required both the fragmented and quavering blasts.] If [what is needed is] a wailing [sound], let him make a sustained blast, a quavering blast [which is known as a wailing sound] and a [final] sustained blast; and if [what is needed is] a groaning [sound], let him make a sustained blast, three fragmented blasts, and a [final] sustained blast!*
- C. *[Abbahu required both sounds since] he was unsure if [the required sound] was a groan [sound] or a wailing [sound].*
- D. *Objected R. Avirah to this [approach taken by Abbahu]: “But perhaps [in fact what is required is] a wailing [sound], and [in Abbahu’s approach] the three fragmented blasts separate the [required] quavering blast from the [closing] sustained blast [so as to render the sequence of sounding the shofar entirely invalid].”*
- E. *[This objection is not probative.] [We assume] that [after following Abbahu’s procedure], he goes back and makes a sustained blast, quavering blast, and [final] sustained blast.*

- F. *Objected Ravina to this [procedure required by Abbahu]: “But perhaps [in fact what is required is] a groaning [sound], and [in Abbahu’s method] the quavering blast separated the [required] fragmented blasts from the [closing] sustained blast [so as to render the sequence of sounding the shofar entirely invalid].”*
- G. *[We assume] that [after following Abbahu’s procedure], he goes back and makes a sustained blast, fragmented blasts, and [final] sustained blast.*
- H. *But what [then is the point of] that which R. Abbahu ordained [requiring a sequence of four blasts]? [This seems unnecessary since] if [what is required is] a groaning [sound], he already has made it [as at I], and if [what is required is] a wailing [sound], he [also] already has made it . [If the shofar in all events is to be sounded in two different sequences of three kinds of blasts, once with a quavering blast in the middle and once with fragmented blasts in the middle, why should the sequence of four blasts be used at all?]*
- I. *[Abbahu requires the sequence referred to at A] because he was unsure whether [perhaps] a groaning [sound] and [then] a wailing [sound are needed].*
- J. *If this [in fact] were [Abbahu’s] reason, then [he would also require] the opposite—a sustained blast, a quavering blast, three fragmented blasts, and a [final] sustained blast—lest [what is required] is a wailing [sound] followed by a groaning [sound].*
- K. *Generally, when a man has a pain, first he groans, then he wails.*

III.1 A. [If] one sounded the first sustained blast and then sounded the second sustained blast for twice as long, [he has credit only for one set; M. R.H. 4:9D].

- B. Said R. Yohanan, “[If] one heard [34b] nine sustained blasts at nine [different] hours of the day, he has fulfilled his obligation [to hear the sounding of the shofar].”
- C. *A Tannaite statement makes the same point: [If] one heard nine sustained blasts at nine [different] hours of the day, he has fulfilled his obligation [to hear the sounding of the shofar].*
- D. *[But if he heard] nine [different] people [each make one sound] at the same time, he has not fulfilled his obligation.*
- E. *[If] he heard a sustained blast [sounded by] this one, and a quavering blast [sounded by] this [other] person, he has fulfilled his obligation.*
- F. *And [this is the case] even [if he hears the sounds] at intervals, and even [if the intervals extend] over the entire day.*
- G. *But did R. Yohanan really say this [A]? But [on the contrary] thus said R. Yohanan in the mane of R. Simeon b. Yehosadeq, “In the [reading of the] Hallel-psalms and the scroll [of Esther, on Purim], if one paused long enough to have finished the entire [reading], he must go back to the beginning.” [This contradicts the rule Yohanan proposes for the shofar, A.]*
- H. *There is no contradiction [in Yohanan’s opinion]. Here [Yohanan was stating] his own [opinion], while here [he was stating] his teacher’s [view].*
- I. *But does his [own perspective in fact] not [contradict that which is reported in his name]? For [suggesting that Yohanan does hold a contradictory view] R. Abbahu [once] took up [his cloak] and followed after R. Yohanan, and was*

reciting the Shema. When he came upon some dirty alleys, he [ceased the recitation and] remained silent. After he passed [the alleys] he said to him [that is, to Yohanan], “What is the rule [regarding whether or not it is permitted] to finish [the recitation]?” [Yohanan] said to him, “If you paused long enough to have finished the entire [reading, you] must go back to the beginning!”

- J. *This is what he meant to say to him: “As for me, I do not hold this view [that you may not continue]. [But] as for you, who does hold [the view expressed by Simeon b. Yehosadeq], if you paused long enough to have finished the entire [reading, you] must go back to the beginning!”*

III.2 A. *Our Rabbis have taught on Tannaite authority:* [On most occasions, the omission of some] blasts [of the shofar] does not impair [the validity of other] blasts, and [the omission of some] blessings does not impair [the validity of other] blessings.

- B. [But] the [omission of some] blasts or blessings on New Year and the Day of Atonement does impair [the validity of other blasts and blessings]. [That is, to be valid, everything must be done in order, with no omissions.]

C. *What is the reason?*

- D. Said Rabbah, “Said the holy one, blessed be he, ‘Say before me on New Year [the Scriptural passages concerning] kingship, remembrance, and [the blowing of] the ram’s horn: Kingship—so that you will proclaim me king over you. Remembrance—so that memory of you may rise favorably before me. And through what [will that memory be made to rise]? Through the ram’s horn.’”

IV.1 A. **He who said the blessings [of the Musaf worship] and afterward was assigned a shofar should sound a sustained note, a quavering note, and a sustained note, three times, [once each for the Sovereignty, Remembrance, and Shofar verses; M. R.H. 4:9E].**

- B. *The reason [for the rule in this case] is that he did not have a shofar at the beginning [of the Musaf worship]. This implies that, if he had a shofar at the beginning [of the Musaf worship], if he is to hear those [required blasts], during the course of the blessings he must hear them [and not at the end, after the blessings all have been recited].*

C. *Rab Papa bar Samuel arose to pray. He said to his attendant, “When I give you a sign [that I have completed a blessing that is to be followed by the sounding of the shofar], sound the shofar on my behalf.”*

D. Said to him Raba, “They stated [this rule, that the shofar is sounded during the course of the blessings] only for the case of a congregation.”

- E. *A Tannaite statement makes the same point:* When one hears them [that is, the required blasts], he must hear them in order and during the course of the blessings. In what circumstance does this apply? In the case of a congregation. But if [he is] not [praying] within a congregation, he must hear them in order but need not [hear them] during the course of the blessings.

IV.2 A. And [as for] an individual who has not sounded the shofar—his fellow may sound it on his behalf.

- B. But [as for] an individual who has not recited the blessings—his fellow may not recite the blessings on his behalf.