

מתני' בארבעה פרקים העולם נידון: בפסח על התבואה; בעצרת על פירות האילן; בראש השנה כל באי עולם עוברין לפניו כבני מרון; שנאמר: "היוצר יחד לבם המבין אל כל מעשיהם." ובחג נידונין על המים.

גמ' הי תבואה? אילימא הא תבואה דקיימא – כל הני הרפתקיי דעדו עליה אימת איתדון? אלא: תבואה דמזדרעא.

למימרא דחד דינא מתדנא? והתניא: תבואה שאירע בה קרי או אונס קודם הפסח נידונית לשעבר; לאחר הפסח – נידונית להבא. אדם שאירע בו קרי או אונס קודם יום הכפורים – נידון לשעבר; לאחר יום הכפורים – נידון להבא!

אמר רבא: שמע מינה תרי דיני מתדנא. אמר אביי: הלכך, בי חזי אינש דמצלח זרעא אפלא – ליקדים ולזרע חרפא, דעד דמטי למדייניה – קדים סליק.

מני מתנתין? לא רבי מאיר, ולא רבי יהודה, ולא רבי יוסי, ולא רבי נתן.

דתניא: "הכל נידונים בראש השנה וגזר דין שלהם נחתם ביום הכפורים, דברי רבי מאיר. רבי יהודה אומר: הכל נידונין בראש השנה וגזר דין שלהם נחתם כל אחד ואחד בזמנו: בפסח על התבואה; בעצרת על פירות האילן; בחג נידונין על המים; ואדם נידון בראש השנה וגזר דין שלו נחתם ביום הכפורים."

רבי יוסי אומר: אדם נידון בכל יום. שנאמר: "ותפקדנו לבקרים." רבי נתן אומר: אדם נידון בכל שעה, שנאמר: "לרגעים תבתננו."

MISHNA At four times of the year the world is judged:^N On Passover judgment is passed concerning grain;^N on Shavuot concerning fruits that grow on a tree on Rosh HaShana, all creatures pass before Him^N like sheep [benei maron], as it is stated: "He Who fashions their hearts alike, Who considers all their deeds" (Psalms 33:15); and on the festival of Sukkot they are judged concerning water, i.e., the rainfall of the coming year.

GEMARA The mishna taught that on Passover judgment is passed concerning grain. The Gemara asks: Which grain is judged on Passover? If we say it is the grain that is presently standing in the fields ready to be reaped between Passover and Shavuot, when was judgment passed with regard to all those events [harpatkei]¹ that already happened to the grain while it was growing in the winter? Rather, the mishna must be referring to the grain that will be sown over the coming year.

The Gemara asks further: Is this to say that only one judgment is passed concerning a particular crop, and no more? But isn't it taught in a baraita: If grain suffers an incident or accident^N before Passover, it was judged in the past, the previous Passover; if this occurs after Passover, it was judged this Passover for the future. And similarly, if a person suffered an incident or accident before Yom Kippur, he was judged in the past, the previous Rosh HaShana; if this occurred after Yom Kippur, he was judged this Rosh HaShana for the future.

Rava said: Learn from here that two judgments are passed^N concerning each crop, one covering the period between the time it is sown and Passover and another covering the period between Passover and the time it is harvested. Abaye said: Therefore, if a person sees that his slow-growing crops, those that are sown at the beginning of the winter but ripen only in the spring or summer, are doing well, he should quickly sow fast-growing crops, such as barley, which can be sown at the end of the winter and still ripen before Passover, as before it is brought to judgment on the next Passover it will already have successfully grown, since he knows that this year's crops were judged for a favorable yield.

The Gemara raises a question about the mishna: Whose opinion is expressed in the mishna? It is not in accordance with the opinion of Rabbi Meir, and not in accordance with the opinion of Rabbi Yehuda, and not in accordance with the opinion of Rabbi Yosei, and not in accordance with the opinion of Rabbi Natan.

The Gemara explains: As it is taught in a baraita: All are judged on Rosh HaShana, and their sentence is sealed on Yom Kippur; this is the statement of Rabbi Meir. Rabbi Yehuda says: All are judged on Rosh HaShana, and their sentence is sealed each in its own time: On Passover the sentence is sealed concerning grain; on Shavuot concerning fruits that grow on a tree; on the festival of Sukkot they are judged concerning water; and mankind is judged on Rosh HaShana, and the sentence is sealed on Yom Kippur.

Rabbi Yosei says: A person is judged every day,^N and not just once a year, as it is stated: "You visit him every morning" (Job 7:18), meaning that every morning an accounting is made and a judgment is passed. Rabbi Natan says: A person is judged every hour, as it is stated: "You try him every moment" (Job 7:18).

NOTES

At four times the world is judged – בארבעה פרקים העולם נידון: The Ran explains the source for the fact that these are days of judgment. That there is judgment on Rosh HaShana is derived from the verse: "For it is a statute for Israel, a judgment [mishpat] of the God of Jacob" (Psalms 81:5), similar to the opinion cited later in the name of Rabbi Akiva. The other three times of judgment are understood based on the offerings brought on those days.

On Passover concerning grain – בפסח על התבואה: The author of the Turei Even asks: On which of the days of Passover is the actual time of judgment? Similarly, on which day of Sukkot is the judgment for rain? He concludes that there are two days of judgment, at the beginning and the end of each Festival. These two days of judgment are similar to Rosh HaShana and Yom Kippur, the two times of judgment for mankind. The author of the Arukh LaNer disagrees and claims that the judgment on these Festivals is only on the first day.

עוברין לפניו – Pass before Him: This imagery appears to follow the opinion of the Sages who say that the decree concerning one's judgment is sealed not on Rosh HaShana but on Yom Kippur. Consequently, all the inhabitants of the world pass before God for judgment and survey and not for final sentencing (Maharsha).

קרי או אונס – An incident or accident: The ge'onim explain that incident is referring to an occurrence or disaster from Heaven, whereas accident means something caused by the hand of man (see Arukh and Rabbeinu Hananel).

תרי דיני מתדנא – Two judgments are passed: The two judgments on Passover are for the grain that will be planted before the next Passover, and for the grain that previously grew before this Passover but has not yet been harvested. Rabbeinu Yehonatan wrote: The reason that there are two judgments is so that people have the opportunity to repent and improve their deeds and then receive blessing on their handiwork.

אדם נידון בכל יום – A person is judged every day: In the Jerusalem Talmud a range of opinions are cited on this topic. Some tanna'im hold that the judgment is written and sealed on Rosh HaShana, and others believe that the sentence is given at one of the four times listed in the mishna and sealed on Rosh HaShana. Later authorities tried to reconcile the opinions in the Babylonian Talmud with those in the Jerusalem Talmud.

LANGUAGE

הרפתקיי – Events [harpatkei]: This word seems to be an Iranian loanword, yet despite numerous proposals with regard to its etymology, its exact origins remain uncertain. One recent suggestion is that the word comes from a Parthian term that ultimately derives from Old Iranian fra-rafta-ka, meaning that which has come forth.

Mankind is judged on Rosh HaShana – ראש השנה – **אדם נידון בראש השנה**: The Ran explains that Adam and Eve were created on Rosh HaShana, according to the opinion of Rabbi Eliezer, and were judged on that day for the first time. That day subsequently became the day of judgment for their descendants. According to Rabbi Yehoshua, who holds that the creation of the world took place in Nisan, Rosh HaShana was set as the day of judgment because it is close to Yom Kippur, the day of forgiveness and atonement. Rosh HaShana therefore gives people the opportunity to mend their ways and merit atonement. The *Meiri* offers an alternative explanation: Since Rosh HaShana is the time when one gathers from the field the fruits of his year's labor and knows how much he will earn this year, he is liable to become arrogant. Therefore, this time is set aside for judgment and self-reflection.

Rosh HaShana and the other times of judgment – ראש השנה ושאר מועדי דין: The early and later authorities discuss at length the relationship between Rosh HaShana and these other times of judgment. Some say that at the other times, the judgments concerning rain, grain, and the like are decreed for the world as a whole, whereas on Rosh HaShana each individual's fate is decreed, i.e., he is judged with regard to his portion within the general blessing (Ran). Rema MiPano writes that on Rosh HaShana the judgment is decreed in general, and subsequently, on each of these occasions, or every day according to Rabbi Yosei, each person is judged again, to determine whether he is still worthy to receive what was decreed for him (*Asara Ma'amarot*).

Several commentaries make a similar point with regard to judgment on Rosh HaShana and the concept of one's being judged every day or every hour. They conclude that the world as a whole is judged on Rosh HaShana, while the individual is judged every day (see the Jerusalem Talmud, Abarbanel, and Maharal in *Hiddushei Aggadot; Hasdei David*).

Rabbi Yosei's reason is from here – טעמיה דרבי יוסי מהכא: If this is the source for Rabbi Yosei's opinion, why did he cite the verse "And You visit him every morning"? The answer is that the verse "To make the judgment of His servant and the judgment of His people Israel at all times" is referring only to judgment for a king and for a community, but not for every individual. Therefore, the second verse was necessary to teach that there is also daily judgment for each individual (*Petah Einayim*, citing Rabbi Yosef Karo). Alternatively, the verse "And You visit him every morning" teaches that the time of judgment is specifically in the morning (Maharsha).

וכי תימא לעולם רבי יהודה היא, וכי קתני מתניתין אגור דין – אי הכי קשיא אדם!

אמר רבא: האי תנא דבי רבי ישמעאל היא. דתנא דבי רבי ישמעאל: בארבעה פרקים העולם נידון: בפסח על התבואה; בעצרת על פירות האילן; בחג נידון על המים; ואדם נידון בראש השנה וגור דין שלו נחתם ביום הכפורים. וכי קתני מתניתין – אתחלת דין.

אמר רב חסדא: מאי טעמא דרבי יוסי? דקראמר טעמיה, "ותפקדנו לברקים!" אן הכי קאמרין: מאי טעמא לא אמר רבי נתן? בחינה עיוני בעלמא היא. פקידה נמי עיוני בעלמא היא!

אלא אמר רב חסדא: טעמיה דרבי יוסי מהכא: "לעשות משפט עבדו ומשפט עמו ישראל דבר יום ביומו."

ואמר רב חסדא: מלך וצבור – מלך נכנס תחלה לדין, שנאמר: "לעשות משפט עבדו ומשפט עמו ישראל." מאי טעמא? איבעית אימא: לאו אורח ארעא למיתב מלכא אבראי. ואיבעית אימא: מקמי דליפוש חרון אף.

אמר רב יוסף: כמאן מצליגן האידינא אקצירי ואמריעי? כמאן – ברבי יוסי. ואיבעית אימא: לעולם ברבנן, וכדברי יצחק. דאמר רבי יצחק: יפה צעקה לאדם, בין קודם גור דין בין לאחר גור דין.

And lest you say that actually, the mishna is taught in accordance with the opinion of Rabbi Yehuda, and when the mishna is taught, it is taught with regard to the sentence, and not the judgments, which are all passed on Rosh HaShana, if so, it is difficult with regard to mankind, as the mishna should have stated that the sentence is sealed on Yom Kippur.

Rava said: The *tanna* of the mishna is a *tanna* from the school of Rabbi Yishmael, as a *tanna* from the school of Rabbi Yishmael taught: At four times of the year the world is judged: On Passover concerning grain; on *Shavuot* concerning fruits that grow on a tree; on the festival of *Sukkot* they are judged concerning water; and mankind is judged on Rosh HaShana^N and the sentence is sealed on Yom Kippur. And when the mishna is taught, it is taught with regard to the beginning of the judgment process, i.e., the judgment of mankind is initially passed on Rosh HaShana.^{NH}

Rav Hisda said: What is the reason for the opinion of Rabbi Yosei? The Gemara is astonished by this question: Why ask about his reason? He stated his reason, the verse that states: "You visit him every morning." The Gemara explains: This is what we are saying: If Rabbi Yosei relies on this verse, what is the reason that he did not state his opinion in accordance with the opinion of Rabbi Natan that a person is judged every hour? And if you say that he holds that the verse "You try him every moment" cannot serve as proof, because trying merely indicates examination and not actual judgment, then in the same way visiting merely indicates examination. If so, there is no clear proof from this verse.

Rather, Rav Hisda said: Rabbi Yosei's reason is from here,^N another verse, which states: "To make the judgment of His servant and the judgment of His people Israel at all times, as each day may require" (1 Kings 8:19), which indicates that the entire world is judged every day.

§ About this verse Rav Hisda said: When a king and a community are brought before God for judgment, the king is brought in for judgment first, as it is stated: "To make the judgment of His servant," and afterward: "And the judgment of His people Israel." What is the reason for this? If you wish, say that it is not proper conduct for the king to stand outside and wait for the trial of his subjects to come to an end. And if you wish, say instead that the king is brought in first so that he may be judged before God's anger intensifies due to the sins of the community, and consequently he may be saved from overly harsh judgment.

Rav Yosef said: In accordance with whose opinion do we pray nowadays on a daily basis for the sick and afflicted? The Gemara repeats the question: In accordance with whose opinion? It is in accordance with the opinion of Rabbi Yosei, who holds that one is judged every day, and so there is reason to pray every day in order to affect the outcome of his judgment. And if you wish, say that actually, normative practice is even in accordance with the opinion of the Rabbis, who hold that one is judged only once a year, but also in accordance with the opinion of Rabbi Yitzhak. As Rabbi Yitzhak said: Crying out to God is beneficial for a person both before his sentence has been issued and after his sentence has been issued.

HALAKHA

יום הדין בראש השנה: The day of judgment on Rosh HaShana – Just as one's merit and sins are weighed at the time of his death, so too, every year the sins of every person in the world are weighed against his merits on the festival of Rosh HaShana. The judgment of an average person remains suspended until Yom Kippur. If he repented, his sentence is sealed for life; if not,

it is sealed for death. For this reason, Jews customarily increase charity and good deeds and mitzvot from Rosh HaShana until Yom Kippur. Likewise, all are accustomed to rise in the middle of the night on these ten days from Rosh HaShana until Yom Kippur and pray in the synagogues until daybreak (Rambam *Sefer HaMadda, Hilkhot Teshuva* 3:3–4).

Two loaves – שתי הלחם: Two loaves are brought as a communal offering on the festival of *Shavuot* (Leviticus 2:17). In contrast to most of the other meal-offerings, these loaves are leavened. Their shape resembles that of the shewbread, although that was unleavened. Two lambs were brought as communal peace-offerings together with these two loaves. Both the loaves and the lambs were ceremonially waved before being sacrificed. Afterward, they were divided up among the priests and eaten in the Temple courtyard.



Two loaves

The water libation – ניסוך המים: During the festival of *Sukkot*, in addition to the other special offerings sacrificed in the Temple, a water libation was poured. This libation is not mentioned explicitly in the Torah; its source is an oral tradition transmitted to Moses from Sinai. The water libation was accompanied by great festivity and ceremony. The water was drawn from the Siloam pool and poured into an aperture in the southwestern corner of the altar. According to tradition, this aperture and the adjacent aperture, where wine was poured, descended to the depths of the earth. The water libation was brought on all seven days of *Sukkot*, including Shabbat, even though it was not permitted to draw water for this offering on Shabbat.



Drawing water from the Siloam pool

תנא, אמר רבי יהודה משום רבי עקיבא: מפני מה אמרה תורה הביאו עומר בפסח? מפני שהפסח זמן תבואה הוא. אמר הקדוש ברוך הוא: הביאו לפני עומר בפסח, כדי שתתברך לכם תבואה שבשדות. ומפני מה אמרה תורה הביאו שתי הלחם בעצרת? מפני שעצרת זמן פירות האילן הוא. אמר הקדוש ברוך הוא: הביאו לפני שתי הלחם בעצרת, כדי שיתברכו לכם פירות האילן.

ומפני מה אמרה תורה נסכו מים בחג? אמר הקדוש ברוך הוא: נסכו לפני מים בחג, כדי שיתברכו לכם גשמי שנה. ואמרו לפני בראש השנה מלכיות וזכרונות ושופרות. מלכיות – כדי שתמלכוני עליכם; וזכרונות – כדי שיעלה זכרוניכם לפני לטובה; ובמה – בשופר.

אמר רבי אבהו: למה תוקעין בשופר של איל? אמר הקדוש ברוך הוא: תקעו לפני בשופר של איל, כדי שאזכור לכם עקידת יצחק בן אברהם, ומעלה אני עליכם כאילו עקדתם עצמכם לפני.

ואמר רבי יצחק, למה תוקעין בראש השנה? למה תוקעין? רחמנא אמר תקעו! אלא: למה מריעין? מריעין! רחמנא אמר: וזכרון תרועה! אלא: למה תוקעין ומריעין בשהן יושבין.

It is taught in a *baraita* that Rabbi Yehuda said in the name of Rabbi Akiva: For what reason did the Torah say: Bring the *omer* offering on the second day of Passover? It is because Passover is the time of grain, the beginning of the grain harvest season, and therefore the Holy One, Blessed be He, said: Bring the *omer* offering before Me on Passover so that the grain in the fields will be blessed for you. And for what reason did the Torah say: Bring the offering of the two loaves^b from the new wheat on *Shavuot*?^N It is because *Shavuot* is the time of the fruits that grow on a tree, when it begins to ripen, and therefore the Holy One, Blessed be He, said: Bring the offering of the two loaves before Me on *Shavuot* so that the fruits that grow on a tree will be blessed for you.

And for what reason did the Torah say: Pour water onto the altar in the Temple on the festival of *Sukkot*?^b The Holy One, Blessed be He, said: Pour water before Me on the festival of *Sukkot* so that the rains of the year, which begin to fall after *Sukkot*, will be blessed for you. And recite before Me on Rosh HaShana verses that mention Kingships, Remembrances, and *Shofarot*: Kingships so that you will crown Me as King over you; Remembrances so that your remembrance will rise before Me for good; and with what will the remembrance rise? It will rise with the *shofar*.

Similarly, Rabbi Abbahu said: Why does one sound a blast with a *shofar* made from a ram's horn^N on Rosh HaShana? The Holy One, Blessed be He, said: Sound a blast before Me with a *shofar* made from a ram's horn, so that I will remember for you the binding of Isaac, son of Abraham, in whose stead a ram was sacrificed, and I will ascribe it to you as if you had bound yourselves before Me.

Rabbi Yitzhak said: Why does one sound [*tokin*] a blast on Rosh HaShana? The Gemara is astonished by the question: Why do we sound a blast?^N The Merciful One states in the verse: "Sound [*tiku*] a *shofar*" (Psalms 81:4). Rather, the question is: Why does one sound a staccato series of *shofar* blasts [*terua*] in addition to a long continuous *shofar* blast [*tekia*]? The Gemara is still surprised by the question: Sound a *terua*? The Merciful One states: "In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns [*terua*]" (Leviticus 23:24). Rather, Rabbi Yitzhak asked about the common practice in Jewish communities, which is not explicitly stated in the Torah: Why does one sound a long, continuous *shofar* blast [*tekia*] and then a staccato series of *shofar* blasts [*terua*] while the congregation is still sitting before the silent prayer,

NOTES

שתי הלחם בעצרת – The offering of the two loaves on *Shavuot*: The early authorities ask: What is the connection between the two loaves and the fruits of the tree? Rashi suggests two explanations: One is that once the two loaves have been brought, it is then permitted to bring the first fruits, which may not be brought before *Shavuot*. Alternatively, Rabbi Yehuda is basing himself on his opinion (*Sanhedrin* 70b) that the fruit Adam ate in the Garden of Eden was actually wheat (see Jerusalem Talmud and Rambam). The *Sefat Emet* writes that the connection is based on the verse "No meal-offering which you shall bring to the Lord shall be made with leaven; for you shall make no leaven, nor any honey" (Leviticus 2:11). "Leaven" is an allusion to the two loaves, which is the only communal offering made from leaven. "Honey" is an allusion to that

which is brought only as an offering of the first fruits of the date tree.

שופר של איל – A *shofar* made from a ram's horn: Although all horns are fit for use as a *shofar*, the prevailing custom is to use the horn of a ram for the *shofar* (*Ran*). Alternatively, it is preferable to perform the mitzva using a ram's horn because this horn alludes to the binding of Isaac (*Rid*; *Meiri*).

למה תוקעין – Why do we sound a blast: Although the Gemara often asks about the reasons for the mitzvot, the language here indicates that it is asking for a symbolic, spiritual reason rather than a technical explanation. Had it been asking the latter, the question would have been: For what reason do we sound a blast? (*Penei Yehoshua*).

PERSONALITIES

Rabbi Yitzhak – רבי יצחק: There were two *amora'im* by this name who lived in Eretz Yisrael at the same time. Both were students of Rabbi Yohanan. One of these Sages was known for his erudition in *halakha*, while the other, quoted in this Gemara, focused on issues of *aggada*. It appears that the Rabbi Yitzhak to whom the Gemara is referring spent significant time in Babylonia and brought many teachings of Eretz Yisrael to the Diaspora community, in particular, the teachings of Rabbi Yohanan. His aggadic interpretations appear throughout the Babylonian Talmud, and a number of Babylonian Sages cite teachings in his name.

וְתוֹקְעִין וּמְרִיעִין בְּשֶׁהֶן עוֹמְדִין? כִּדְּי לְעֵרֶבב הַשָּׁטָן.

and then sound again a *tekia* and a *terua* while they are standing^N in the *Amida* prayer? He answers: **In order to confuse the Satan,**^N for this double blowing of the *shofar* demonstrates Israel's love for the mitzva, and this will confuse Satan when he brings his accusations against Israel before the heavenly court, and the Jewish people will receive a favorable judgment.

וְאָמַר רַבִּי יִצְחָק: כָּל שָׁנָה שְׂאִין תּוֹקְעִין לָהּ בְּתַחֲלֹתָהּ – מְרִיעִין לָהּ בְּסוֹפָהּ. מֵאֵי טַעְמָא? דְּלֹא אֵיעֲרַבֵּב שָׁטָן.

And Rabbi Yitzhak^P said, playing on the double meaning of the word *meri'in*, which can mean either sound a *terua* or cause misfortune: **Any year during which, due to some mishap, the shofar was not sounded at its beginning^N will suffer evil and misfortune at its end. What is the reason? Because Satan was not confused,** and he was able to put forward his accusations, so that the Jewish people would be punished.

וְאָמַר רַבִּי יִצְחָק: כָּל שָׁנָה שְׂרָשָׁה בְּתַחֲלֹתָהּ מִתְעַשֶּׂרֶת בְּסוֹפָהּ, שְׂנַאֲמַר: "מֵרֵאשִׁית הַשָּׁנָה" – "מֵרֵאשִׁית" כְּתוּב; "וְעַד אַחֲרִית" – סוֹפָהּ שֵׁשׁ לָהּ אַחֲרִית.

§ The Gemara brings a series of statements in the name of Rabbi Yitzhak, all of which relate to judgment: **And Rabbi Yitzhak said: Any year that is poor [rasha] and troubled at its beginning^N will be made rich at its end, for it is stated: "From the beginning [mereishit] of the year" (Deuteronomy 11:12).** The word *meireishit* is written defectively, without an *alef*, so that it may also be understood in the sense of *rashut*, poverty. The verse continues: **"And until the end [aharit] of the year,"** which means **that the end of the year will have expectations of good things in the end [aharit].**

וְאָמַר רַבִּי יִצְחָק: אִין דְּנִין אֶת הָאָדָם אֶלָּא לְפִי מַעֲשָׂיו שׁוֹל אוֹתָהּ שְׁעָה, שְׂנַאֲמַר: "כִּי שָׁמַע אֱלֹהִים אֶל קוֹל הַנֶּעֱר בְּאִשְׁר הוּא שָׁם."

And Rabbi Yitzhak said: **A man is judged only according to his deeds at the time of his judgment, and not according to his future deeds, as it is stated with regard to Ishmael: "For God has heard the voice of the lad where he is" (Genesis 21:17).** Although Ishmael and his descendants would act wickedly in the future, his prayer was heard and answered because he was innocent at the time.

NOTES

And then sound a *tekia* and a *terua* while they are standing – וְתוֹקְעִין וּמְרִיעִין בְּשֶׁהֶן עוֹמְדִין: According to most opinions, the sitting blasts are those blown before the additional service. All authorities agree that the most important *shofar* blowing is the standing blasts, those that are integrated into the additional service. Accordingly, the Gemara is asking why there is a custom to blow the *shofar* before the additional service if the primary *shofar* blasts are those blown during the additional service (Ran; Ritva).

Rabbi Zerahya HaLevi offers a novel interpretation of this passage. According to him, the blowing of the *shofar* is obligatory both before and during the additional service. The question of the Gemara is with regard to the custom of blowing the *shofar* again at the end of the service. Today, there are different customs as to how this is done, and some repeat the entire order of the blasts. According to Rabbi Zerahya HaLevi, it is these blasts that were instituted to confuse Satan.

Tashbetz addresses a different question: If the main *shofar* blowing is the one during the additional service, why is it customary to preempt it and blow the less significant sitting blasts beforehand? He explains that the original practice was to blow the standing blasts in the morning service and afterward to blow the sitting blasts as a gesture of devotion to the mitzva. Due to Roman attempts to suppress the blowing of the *shofar*, the main blasts were transferred to the additional service.

Tosafot raise the question of why there is no prohibition of: Do not add, i.e., do not add to a mitzva, in blowing twice. The Rashba explains simply that anything that the Sages established is not included in the prohibition of: Do not add.

In order to confuse Satan – כִּדְּי לְעֵרֶבֶב הַשָּׁטָן: The matter of confusing Satan is explained in different ways. Some explain that when the Jewish people show their devotion to the mitzva and their wish to beautify it, Satan, the angel appointed as Israel's prosecutor, becomes confused (Rashi). Satan is confused since it is not only individuals who blow the *shofar*, but the entire Jewish people (*Sefat Emet*). Some explain that the repeated sounding of the *shofar* confuses Satan because it awakens one's conscience and limits the influence of the evil inclination. This is based on the opinion of Reish Lakish, who says that Satan is also another name for the evil inclination. *Tosafot* cite the *Arukh*, which states that the *shofar* confuses Satan because he thinks that it is the sound of the great *shofar* of the redemption at the End of Days. The Maharal explains that through the sounding of the *shofar* the Jews repent and remove their evil inclinations. It is therefore like the End of Days, as the verse states, alluding to the removal of the evil inclination: "And He will swallow death forever" (Isaiah 25:8).

אִין תּוֹקְעִין לָהּ – בְּתַחֲלֹתָהּ: Rabbi Yitzhak said this to explain the importance of keeping the customs of repeating the *shofar* blasts, as opposed to sounding only those that are Torah obligations (Ritva).

That is poor at its beginning – שְׂרָשָׁה בְּתַחֲלֹתָהּ: Most commentaries explain this according to the simple meaning, that if there is poverty at the beginning of the year the end will be blessed. Rashi explains that if the Jews make themselves poor, i.e., humble, in prayer and supplications, the year will be blessed for them (see *Tashbetz* and Rabbi Yoshiya Pinto).

שְׁלֹשָׁה דְבָרִים – Three matters evoke a person's sins – מְזַכְּרִין עֲוֹנוֹתָיו שֶׁל אָדָם: If one presents himself to others as pious and God-fearing, falsely claiming to trust and rely only on God's help, he brings down heavenly judgment on himself (see *Meiri*).

כָּל – Anyone who passes a case against another – הַמוֹסֵר דִּין עַל חֲבֵירוֹ: It is explained in the Gemara that this prohibition against invoking God to judge others applies only when there is a judge and court in the city who can judge the case and make a ruling (*Bava Kama* 93a; see *Tosafot Yeshanim* and *Tashbetz*). The reason is that if one takes another to court, a resolution can be reached, and the defendant can repair the damage he caused, either by placating the injured party or by compensating him. When the judgment is given by Heaven, the offending party has no way of repairing the damage he caused, since he is unable to first placate the one he sinned against.

נֶעְנְשׂ תְּחִלָּה – Is punished first – The proof from the verse is that Abraham eulogized Sarah, who was younger than he and could be expected to die first. Sarah's relatively early death indicates that she did not live out the days initially allotted to her from Heaven (*Penei Yehoshua*). Some explain that the proof is from the continuation of the story: Sarah's punishment was that after her death Abraham married another woman, who, according to the midrash, was Hagar (*Sefat Emet*). Other commentaries derive from the phrase: Is punished first, that Abraham was also punished. Instead of living to the age of 180, like his son Isaac, his life was shortened by five years, due to Sarah's grievances.

שִׁינוּי הַשֵּׁם – Change of one's name – The commentaries wrote that these acts alone do not effect change. Rather, they awaken one to change his deeds and, through this external change, make a spiritual change as well (*Meiri*; *Rambam Sefer HaMadda, Hilkhot Teshuva* 2:5).

שִׁינוּי מַעֲשֵׂה – Change of one's deeds – The Ritva writes, unlike most of the commentaries, that this is not the change of deeds through repentance, but the changing of daily actions. One should alter his usual behavior to awaken his heart to change all his deeds.

לְהַקְבִּיל פְּנֵי רֵבּוֹ – To greet his teacher on a Festival – בְּרִגְלָא: Although the verse is referring to greeting one's teacher every New Moon and Shabbat, that would be unreasonably difficult. It is sufficient if one greets his teacher at least on the Festival (*Ritva*). The *Turei Even* wrote that from the language of the verse cited in the Gemara, it seems that the word Shabbat in this context means simply Festival, as it does in many verses. Therefore, the verse itself implies this *halakha*.

לְטַהֵר אֶת עַצְמוֹ בְּרִגְלָא – To purify himself on a Festival – The *Meiri* explains that this obligation includes the requirement that even non-sanctified food be eaten in a state of ritual purity during the Festival.

וְאָמַר רַבִּי יִצְחָק: שְׁלֹשָׁה דְבָרִים מְזַכְּרִין עֲוֹנוֹתָיו שֶׁל אָדָם, אֵלוֹ הֵן: קִיר נְטוּי, וְעִוּן תְּפִלָּה, וּמוֹסֵר דִּין עַל חֲבֵירוֹ. דָּאִמַר רַבִּי אַבִּין: כָּל הַמוֹסֵר דִּין עַל חֲבֵירוֹ הוּא נֶעְנֵשׂ תְּחִלָּה. שְׁנָאִמַר: "וְתִאֲמַר שְׂרֵי אֶל אַבְרָם חֲמָסִי עָלֶיךָ", וְכֹתֵב: "וַיָּבֵא אַבְרָהָם לְסֻפּוֹד לְשָׂרָה וּלְבָכָתָה".

And Rabbi Yitzhak said: Three matters evoke a person's sins,^N and they are: Endangering oneself by sitting next to an inclined wall that is about to collapse; expecting prayer to be accepted, as that leads to an assessment of one's status and merit; and passing a case against another to Heaven, for Rabbi Avin said: Anyone who passes a case against another^N to God is punished first.^N Praying for God to pass judgment on another causes one's own deeds to be examined and compared with the deeds of the other, as it is stated: "And Sarai said to Abram: My anger be upon you; I have given my maid into your bosom, and when she saw that she had conceived, I was despised in her eyes; let the Lord judge between me and you" (Genesis 16:5), and it is written afterward: "And Abraham came to mourn for Sarah and to weep for her" (Genesis 23:2). Sarah called upon Heaven to pass judgment between her and her husband, and therefore she was punished and died first.

וְאָמַר רַבִּי יִצְחָק: אַרְבָּעָה דְבָרִים מְקַרְעִין גֹּזֵר דִּינוֹ שֶׁל אָדָם, אֵלוֹ הֵן: צְדָקָה, צַעֲקָה, שִׁינוּי הַשֵּׁם, וְשִׁינוּי מַעֲשֵׂה. צְדָקָה – דְּכֹתֵב: "וַיִּצְדַּק תְּצִיל מִמּוֹת". צַעֲקָה – דְּכֹתֵב: "וַיִּצְעֲקוּ אֶל ה' בְּצַר לָהֶם וּמִצְוֹקוֹתֵיהֶם יוֹצִיאֵם". שִׁינוּי הַשֵּׁם – דְּכֹתֵב: "שְׂרֵי אִשְׁתְּךָ לֹא תִקְרָא אֶת שְׁמָהּ שְׂרֵי כִי שָׂרָה שְׁמָהּ", וְכֹתֵב: "וַיְבָרַכְתִּי אוֹתָהּ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן". שִׁינוּי מַעֲשֵׂה דְכֹתֵב: "וַיִּרְא הָאֱלֹהִים אֶת מַעֲשֵׂיהֶם", וְכֹתֵב: "וַיִּנְחַם הָאֱלֹהִים עַל הָרָעָה אֲשֶׁר דָּבַר לַעֲשׂוֹת לָהֶם וְלֹא עָשָׂה".

And Rabbi Yitzhak said: A person's sentence is torn up on account of four types of actions.^H These are: Giving charity, crying out in prayer, a change of one's name,^N and a change of one's deeds^N for the better. An allusion may be found in Scripture for all of them: Giving charity, as it is written: "And charity delivers from death" (Proverbs 10:2); crying out in prayer, as it is written: "Then they cry to the Lord in their trouble, and He brings them out of their distresses" (Psalms 107:28); a change of one's name, as it is written: "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall her name be" (Genesis 17:15), and it is written there: "And I will bless her, and I will also give you a son from her" (Genesis 17:16); a change of one's deeds for the better, as it is written: "And God saw their deeds" (Jonah 3:10), and it is written there: "And God repented of the evil, which He had said He would do to them, and He did not do it" (Jonah 3:10).

וַיֵּשׁ אוֹמְרִים: אִף שִׁינוּי מְקוֹם, דְּכֹתֵב: "וַיִּאֲמַר ה' אֶל אַבְרָם לֵךְ מֵאַרְצְךָ" וְהִדֵּר "וַיִּעֲשֶׂךָ לְגוֹי גְדוֹל". וְאִידֵךְ – הֵהוּא וְכֹתֵב: דָּאִרְץ יִשְׂרָאֵל הוּא דְאֶהְיָא לִיה.

And some say: Also, a change of one's place of residence cancels an evil judgment, as it is written: "And the Lord said to Abram: Go you out of your county" (Genesis 12:1), and afterward it is written: "And I will make of you a great nation" (Genesis 12: 2). The Gemara explains: And the other one, i.e., Rabbi Yitzhak, who does not include a change of residence in his list, holds that in the case of Abram, it was the merit and sanctity of Eretz Yisrael that helped him become the father of a great nation.

וְאָמַר רַבִּי יִצְחָק: חַיִּיב אָדָם לְהַקְבִּיל פְּנֵי רֵבּוֹ בְּרִגְלָא, שְׁנָאִמַר: "מִדּוּעַ אֶת הוֹלְכֵת אֵלָיו הַיּוֹם לֹא חֲדָשׁ וְלֹא שַׁבָּת" – מִפְּלֵל דְּבַחְדָּשׁ וְשַׁבָּת אֵיבְעִי לָהּ לְמִיּוֹל.

The Gemara cites two more statements in the name of Rabbi Yitzhak, relating to the Festivals: And Rabbi Yitzhak said: A person is obligated to go out and greet his teacher on a Festival,^{NH} as it is stated that the husband of the Shunamite woman asked, when she was readying herself to go to the prophet: "Why will you go to him today; it is neither the New Moon nor Shabbat" (II Kings 4:23). By inference, we learn that on the New Moon and on Shabbat, which in this context means a Festival that is a day of rest, she was required to go.

וְאָמַר רַבִּי יִצְחָק: חַיִּיב אָדָם לְטַהֵר אֶת עַצְמוֹ בְּרִגְלָא, שְׁנָאִמַר: "וַיְבַנְתֶּם לָהּ תַּעֲנוּ".

And Rabbi Yitzhak said: A person is obligated to purify himself on a Festival,^{NH} as it is stated: "And their carcasses you shall not touch; they are impure to you" (Leviticus 11:8). This verse is referring to the Festivals, as taught in the following *baraita*.

HALAKHA

A person's sentence is torn up on account of four types of actions: אַרְבָּעָה דְבָרִים מְקַרְעִין גֹּזֵר דִּינוֹ שֶׁל אָדָם – Giving charity helps one avert an evil decree that is decreed on him from Heaven. Similarly, there is a custom to change the name of a sick person and bless him with his new name in the synagogue, in order to tear up the evil decree against him (*Shulhan Arukh, Yoreh De'a* 247:4, 335:10, and in the comment of Rema).

A person is obligated to greet his teacher on a Festival – חַיִּיב – אָדָם לְהַקְבִּיל פְּנֵי רֵבּוֹ בְּרִגְלָא: One is obligated to greet his teacher on a Festival, in accordance with the opinion of Rabbi Yitzhak (*Kesef Mishne*). Some write that this obligation existed only when the Temple was standing (*Noda Bihuda*). Others claim that it still applies nowadays (*Arukh LaNer*; see *Responsa Shevet Sofer*;

Rambam Sefer HaMadda, Hilkhot Talmud Torah 5:7; see *Magen Avraham*, citing *Shulhan Arukh, Orah Hayyim* 554:12).

A person is obligated to purify himself on a Festival – חַיִּיב – אָדָם לְטַהֵר אֶת עַצְמוֹ בְּרִגְלָא: While the Temple stood, all Jewish people had to purify themselves before every Festival in order to enter the Temple and eat offerings. It is unclear whether the prohibition of becoming ritually impure on the Festival is a Torah prohibition or a prohibition by rabbinic law, in which case the verse is only a support (*Rambam Sefer Tahara, Hilkhot Tumat Okhalin* 16:9; *Mishne LaMelekh*).

With regard to the obligation nowadays to purify oneself before a Festival: In earlier generations, people were particular to purify themselves before a Festival; some *ge'onim* even

recited a blessing over the immersion (Rav Amram Gaon and Rav Sa'adia Gaon). *Tziyyun LeNefesh Hayya*, on tractate *Beitza*, maintains that it is a complete obligation. Nevertheless, the consensus is that it is not a wholly obligation but a worthy custom (see *Sha'arei Teshuva, Orah Hayyim* 529:2).

On Yom Kippur eve, there was a custom for men and women who have reached the age of mitzvot to purify themselves. Even a mourner during the seven days of mourning, who is normally prohibited to immerse, is permitted to immerse on this day. However, many authorities rule that nowadays single women and menstruating women should not immerse before Rosh HaShana or Yom Kippur (*Hazon Ovadia, High Holidays* 59; see *Tur, Shulhan Arukh, Orah Hayyim* 606:4; see *Mishna Berura*).

One of wholly wicked people and one of wholly righteous people – אחד של רשעים גמורין ואחד של צדיקים גמורין – Both early and later authorities agree that the symbolism of this statement cannot be fully articulated. Some write that the books are books containing the names of the righteous, wicked, and middling people. However, Rashi writes that they are a record of people's deeds.

Many commentaries address the question of how this statement should be understood, given the reality that many seemingly righteous people die and wicked people live. Some explain that the righteous referred to are not the completely righteous but those middling people, who are judged to be more righteous than wicked and are consequently sealed for life. The wicked in this passage are likewise not the completely evil but those who are sealed for death (Rid; Ramban, *She'ar HaGemul*). Others explain that the righteous mentioned here are in fact fully righteous, and they are written for life in the World-to-Come but not necessarily in this world (Rashba; see *Tosafot* and Rambam *Sefer HaMadda*, *Hilkhot Teshuva* 3:13).

ימחו – ימחו – Let them be blotted out of the book of the living – ימחו חיים: The Rid explains that this means wholly evil people will be wiped out of the world and die immediately before Rosh HaShana, before the time when they would have been written in the book of the living. Maharam Schiff explains Rashi's opinion, which states that the books of the righteous and the wicked are account books in which merits and demerits are written. A fully righteous person who has only merits and similarly a fully wicked person who has only demerits are not written in the account book. Rashi understands the expression: They will be wiped from the book of the wicked, to mean that their deeds are not even recorded in it.

תניא נמי הכי: "ובגבלתם לא תגעו" – יכול יהו ישראל מוזהרין על מגע נבילה. תלמוד לומר: "אמור אל הכהנים בני אהרן, בני אהרן מוזהרין, בני ישראל – אין מוזהרין."

והלא דברים קל וחומר: ומה טומאה חמורה כהנים מוזהרין, ישראלים אינן מוזהרין, טומאה קלה – לא כל שכן! אלא, מזה תלמוד לומר "ובגבלתם לא תגעו?" ברקל.

אמר רבי פרוספדאי אמר רבי יוחנן: שלשה ספרים נפתחין בראש השנה, אחד של רשעים גמורין, ואחד של צדיקים גמורין, ואחד של בינוניים. צדיקים גמורין – נכתבין ונחתמין לאלתר לחיים; רשעים גמורין – נכתבין ונחתמין לאלתר למיתה; בינוניים – תלוין ועומדין מראש השנה ועד יום הכפורים. וכו' – נכתבין לחיים; לא וכו' – נכתבין למיתה.

אמר רבי אבין: מאי קרא? "ימחו מספר חיים ועם צדיקים אל יכתבו". "ימחו מספר" – זה ספרן של רשעים גמורין. "חיים" – זה ספרן של צדיקים. "ועם צדיקים אל יכתבו" – זה ספרן של בינוניים.

רב נחמן בר יצחק אמר מהכא: "ואם אין מחני נא מספרך אשר כתבת". "מחני נא" – זה ספרן של רשעים. "מספרך" – זה ספרן של צדיקים. "אשר כתבת" – זה ספרן של בינוניים.

תניא, בית שמאי אומרים: שלש בתות הן ליום הדין: אחת של צדיקים גמורין, ואחת של רשעים גמורין, ואחת של בינוניים. צדיקים גמורין – נכתבין ונחתמין לאלתר לחיי עולם; רשעים גמורין – נכתבין ונחתמין לאלתר לגיהנם, שנאמר: "ורבים מישיגי אדמת עפר יקיצו אלה לחיי עולם" ואלה לחרפות לדראון עולם. בינוניים – יורדין לגיהנם

This is also taught in a *baraita*: The verse states: "And their carcass you shall not touch." One might have thought that ordinary Jews are prohibited from touching an animal carcass. Therefore, the verse states: "Speak to the priests, the sons of Aaron, and say to them: There shall none be defiled for the dead among his people" (Leviticus 21:1). It is derived from here that the sons of Aaron are prohibited from defiling themselves, but the children of Israel, i.e., non-priests, are not prohibited from doing so.

But are these matters not an *a fortiori* inference? If, with regard to of severe impurity, i.e., contact with a human corpse, priests are prohibited from defiling themselves, while ordinary Israelites are not prohibited from doing so, in the case of light impurity, e.g., touching an animal carcass, is it not all the more so that Israelites be permitted to defile themselves? Rather, what is the meaning when the verse states: "And their carcass you shall not touch?" It means that on a Festival all are obligated to purify themselves.

S The Gemara goes back to discuss the Day of Judgment. Rabbi Kruspedai¹ said that Rabbi Yohanan said: Three books are opened on Rosh HaShana before the Holy One, Blessed be He: One of wholly wicked people,^N and one of middling people whose good and bad deeds are equally balanced. Wholly righteous people are immediately written and sealed for life; wholly wicked people are immediately written and sealed for death; and middling people are left with their judgment suspended from Rosh HaShana until Yom Kippur, their fate remaining undecided. If they merit, through the good deeds and mitzvot that they perform during this period, they are written for life; if they do not so merit, they are written for death.

Rabbi Avin said: What is the verse that alludes to this? "Let them be blotted out of the book of the living,^N but not be written with the righteous" (Psalms 69:29). "Let them be blotted out of the book"; this is the book of wholly wicked people, who are blotted out from the world. "Of the living"; this is the book of wholly righteous people. "But not be written with the righteous"; this is the book of middling people, who are written in a separate book, not with the righteous.

Rav Nahman bar Yitzhak said: This matter is derived from here: "And if not, blot me, I pray You, out of Your book which you have written" (Exodus 32:32). "Blot me, I pray You"; this is the book of wholly wicked people, who are blotted out from the world. "Out of Your book"; this is the book of wholly righteous people, which is special and attributed to God Himself. "Which You have written"; this is the book of middling people.

It is taught in a *baraita*: Beit Shammai say: There will be three groups of people on the great Day of Judgment at the end of days: One of wholly righteous people, one of wholly wicked people, and one of middling people. Wholly righteous people will immediately^L be written and sealed for eternal life. Wholly wicked people will immediately be written and sealed for Gehenna, as it is stated: "And many of those who sleep in the dust of the earth shall wake, some to eternal life and some to shame and everlasting contempt" (Daniel 12:2). Middling people will descend to Gehenna to be cleansed and to achieve atonement for their sins,

LANGUAGE

Kruspedai – כרוספדאי: According to some opinions, the name Kruspedai means: Son of ritual fringes. It is connected to the Greek word *κράσπεδον*, *kraspedon*, meaning the edge of the clothing, referring to ritual fringes. In a similar vein, the Gemara in *Gittin* 56a makes a reference to someone named: Son of the ritual fringes of the clothing. Alternatively, Kruspedai may

be from the Greek name *Χρύσιππος*, *Chrysippus*, meaning a golden horse.

Immediately [le'altar] – לאלתר: A shortened form of the Aramaic *al atar*, on the spot, which is how it appears in the Jerusalem Talmud.