The Gemara asks: And what is the reason that Rav Pappa did not state his opinion in accordance with the opinion of Rav Nahman bar Yitzhak? Rav Pappa could have said to you: If it enters your mind to say that this ordinance for Yom Kippur was instituted by Rabban Yohanan ben Zakkai, in the days of Rabban Yohanan ben Zakka'i, was there in fact a strip of crimson wool? Isn’t it taught in a baraita: All the years of Rabban Yohanan ben Zakka'i’s life were 120 years: Forty years he was involved in business so that he could achieve financial independence and study Torah, forty years he studied Torah, and forty years he taught Torah.

And it is taught in a baraita: During the forty years before the Second Temple was destroyed the strip of crimson wool would not turn white; rather, it would turn a deeper shade of red. And we learned in the mishna: When the Temple was destroyed Rabban Yohanan ben Zakka'i instituted his ordinances. This shows that Rabban Yohanan lived and taught Torah after the destruction. Therefore the ordinance of the crimson wool must have been made while Rabban Yohanan was still studying Torah, before he instituted any ordinances. The Gemara asks: And the other Sage, Rav Nahman bar Yitzhak, what would he answer? According to him, that ordinance was instituted during those forty years that he studied Torah. He was then a student sitting before his teacher, and he said a matter, i.e., he suggested this ordinance, and his reasoning made sense to the Sages.

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and his teacher established it in his name. Consequently, it is counted as one of Rabban Yohanan ben Zakka'i’s ordinances.

MISHNA The order of the blessings of the additional prayer on Rosh HaShana is as follows: One recites the blessing of the Patriarchs, the blessing of God’s Mighty Deeds, and the blessing of the Sanctification of God’s Name, all of which are recited all year long. And one includes the blessing of Kingship, containing many biblical verses on that theme, with them, i.e., in the blessing of the Sanctification of God’s Name, and he does not sound the shofar after it.

Next, one adds a special blessing for the Sanctification of the Day, and sounds the shofar after it; followed by the blessing of Remembrances, which includes many biblical verses addressing that theme, and sounds the shofar after it; and recites the blessing of Shofarot, which includes verses that mention the shofar, and sounds the shofar after it. And he then returns to the regular Amida prayer and recites the blessing of God’s Service and the blessing of Thanksgiving and the Priestly Blessing. This is the statement of Rabbi Yohanan ben Nuri."

Rabbi Akiva said to him: If one does not sound the shofar for the blessing of Kingship, why does he mention it? Rather, the order of the blessings is as follows: One recites the blessing of the Patriarchs and that of God’s Mighty Deeds and that of the Sanctification of God’s Name. He subsequently includes the blessing of Kingship in the blessing of the Sanctification of the Day, and sounds the shofar. Next he recites the blessing of Remembrances, and sounds the shofar after it, and the blessing of Shofarot and sounds the shofar after it. He then recites the blessing of God’s Service and the blessing of Thanksgiving and the Priestly Blessing."

PERSONALITIES

Rabbi Yohanan ben Nuri – רבי יוחנן בן נורי

Rabbi Yohanan ben Nuri was one of the most important Sages of Yavne, despite his youth. Most of his discussions of halakha were held with Rabbi Akiva and other Sages of his generation.

Rabbi Yohanan ben Nuri lived in the lower Galilee, in Gani-gar or Beit She’arim. He maintained close ties with the Sages of the Galilee, such as Abba Halafta, the father of Rabbi Yosei, and others. His main students were also Sages from the Galilee, e.g., Rabbi Yosei and Rabbi Yehoshua ben Korha.

Little is known about Rabbi Yohanan ben Nuri’s private life. However, it is related that he was poor and lived off gleanings, forgotten sheaves, and produce of the corners. The Sage Isi ben Yehuda praised his expertise in all areas of Torah, and he was considered a paradigm of one who has fear of sin.

MALAKHA

The order of the blessings and the soundings – סדר התז正確ות

In the additional prayer of Rosh HaShana the blessings of Patriarchs and Mighty Deeds are recited as usual. The blessing of Kingship is added to the blessing of the Sanctification of the Day and the shofar is sounded. Next the blessing of Remembrances is recited, accompanied by the sounding of the shofar, followed by the blessing of Shofarot, which is also accompanied by the sounding of the shofar. This is in accordance with the opinion of Rabbi Akiva, whom the halakha follows in his disputes with any individual Sage. This was also the custom in Yavne. The basic halakha is to sound the shofar during the repetition of the Amida prayer, which is the Ashkenazi custom. However, according to the opinion of Rabbi Yitzhak Luria, the shofar is also sounded during the silent Amida prayer, which is the custom of Sephardic and Hasidic Jews. According to the Sheni Luhot HaBerit, after every blessing one sounds a tav-shin-reish-tav set, i.e., tekia, shevarim, terua, tekia; a tav-shin-reish-tav set, i.e., tekia, terua, tekia; and a tav-shin-reish-tav set, i.e., tekia, terua, tekia, although various practices were observed in previous generations (Shulhan Arukh, Orah Hayyim 5921).
The Merciful One states that one should mention – אֶלָּא מַלְכֻיּוֹת אֱלֹהֵיכֶם יְהוּדָּה – a solemn rest, sanctify it by ablating your burnt-offerings; worship the Lord your God.

 NOTE

The early authorities note that the language of the Gemara is imprecise here, as this is clearly not a mitzva by Torah law. They explain that although these blessings apply by rabbinic law, as there is biblical support for them, it is as though they were stated in the Torah (Rashi).

The opinion of Rabbi Eliezer and Rabbi Akiva – שַׁבָּתוֹן: Some commentaries connect the dispute between Rabbi Eliezer and Rabbi Akiva with regard to the meaning of the verse to the dispute between Rabbi Akiva and Rabbi Yohanan ben Nuni concerning the order of the sounding of the shofar (Turei Even). The suggestion is that Rabbi Yohanan ben Nuni holds in accordance with the opinion of Rabbi Eliezer, and therefore the order of blessings is: The Sanctification of the Day along with Kingship; Remembrances; God’s Mighty Deeds. However, according to Rabbi Akiva the Sanctification of the Day is not written before the other, and therefore it stands alone and one does not sound the shofar with this blessing.

I am the Lord your God… Kingship. The idea is that the phrase “I am the Lord your God” indicates that God is the Master and Ruler of the world. Accordingly, this phrase is an expression of kingship (Otzar HaKtovod).

GEMARA

The mishna taught that Rabbi Akiva said to him: If one does not sound the shofar for the blessing of Kingship, why does he mention it? The Gemara expresses surprise at this question: Why does he mention it? The Merciful One states that one should mention it. It is a mitzvah to recite the blessing of Kingship, regardless of the sounding of the shofar. Rather, this is what Rabbi Akiva meant: Why does one mention ten verses of Kingship, as in the other blessings? Let him recite nine verses or fewer. Since the blessing is different in that it is not followed by shofar blasts, let it also be different with regard to the number of verses it includes.

§ The Sages taught in a baraita: From where is it derived that one recites the blessing of the Patriarchs? As it is stated: “Ascribe to the Lord, O you sons of the mighty” (Psalm 29:1), which is interpreted to mean that one should mention before God the greatness of the mighty, i.e., the righteous Patriarchs. And from where is it derived that one recites the blessing of God’s Mighty Deeds? As it is stated: “Ascribe to the Lord glory and strength” (Psalm 29:1). And from where is it derived that one recites the blessing of the Sanctification of God’s Name? As it is stated: “Ascribe to the Lord the glory due to His name; worship the Lord in the beauty of sanctity” (Psalm 29:2).

And from where is it derived that on Rosh HaShana one recites the blessings of Kingship, Remembrances, and Shofarot? Rabbi Eliezer says: As it is written: “In the seventh month, on the first day of the month, you shall have a solemn rest, a memorial of blasts, a sacred convocation” (Leviticus 23:24). This verse is interpreted as follows: “A solemn rest,” this is referring to the blessing of the Sanctification of the Day; “a memorial,” this is Remembrances; “blasts,” this is Shofarot; “a sacred convocation” means sanctify it by abstaining from performing prohibited labor.

Rabbi Akiva said to Rabbi Eliezer: For what reason isn’t it stated instead that the phrase “solemn rest” teaches that one must rest by abstaining from prohibited labor, as this is the term with which the verse opened first. It stands to reason that the verse would begin with the main issue, i.e., that this day is a Festival on which performing labor is prohibited. Rather, the verse should be explained as follows: “A solemn rest,” sanctify it by abstaining from performing prohibited labor; “a memorial,” this is Remembrances; “blasts,” this is Shofarot; “a sacred convocation,” this is the Sanctification of the Day.

From where is it derived that that one recites the blessing of Kingship? It is taught in a baraita that Rabbi Yehuda HaNasi says: One verse states: “I am the Lord your God” (Leviticus 23:24), which is referring to God’s Kingship over the world; and two verses later it states: “In the seventh month” (Leviticus 23:14). This teaches that God’s Kingship must be mentioned on Rosh HaShana.

Rabbi Yohei bar Yehuda says: This is not necessary, as the verse states: “Also in the day of your gladness, and in your appointed seasons, and in your New Moons, you shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a remembrance before your God: I am the Lord your God” (Numbers 10:10). As there is no need for the verse to state: “I am the Lord your God,” and therefore what is the meaning when the verse states: “I am the Lord your God”? This is a paradigm that in all places where verses of Remembrances are stated, verses of Kingship should be recited with them.

§ The Gemara returns to the issue discussed in the mishna: And where does one recite the Sanctification of the Day? It is taught in a baraita that Rabbi Yehuda HaNasi says: One recites it with the blessing of Kingship, in the fourth blessing. He explains: Just as we find in all other places that the Sanctification of the Day is mentioned in the fourth blessing of the Amida prayer, so too here, it is recited in the fourth blessing.
Rabban Shimon ben Gamliel says: One recites it together with the blessing of Remembrances, in the fifth blessing. He explains: Just as we find in all other places that the Sanctification of the Day is mentioned in the middle blessing of the Amida prayer, e.g., on Shabbat, when it is the fourth out of seven blessings, so too here, it is recited in the middle blessing, which in the case of Rosh HaShana is the fifth blessing, as the Rosh HaShana Amida prayer is comprised of nine blessings.

And the baraita relates that when the court sanctified the year in Usha, Rabbi Yohanan ben Beroka descended as the prayer leader in the presence of Rabban Shimon ben Gamliel, and he acted in accordance with the opinion of Rabban Yohanan ben Nuri by including the blessing of Kingship in the blessing of the Sanctification of God’s Name. Rabban Shimon said to him: They were not accustomed to act in this manner in Yavne. On the second day, Rabbi Hanina, son of Rabbi Yosef HaGelili, descended as the prayer leader, and he acted in accordance with the opinion of Rabbi Akiva by including the blessing of Kingship in the blessing of the Sanctification of the Day. Rabban Shimon ben Gamliel said: This is how they were accustomed to act in Yavne.

The Gemara asks a question concerning this baraita: Is that to say that Rabban Shimon ben Gamliel holds in accordance with the opinion of Rabbi Akiva? But didn’t Rabbi Akiva say that one recites the blessing of Kingship with the blessing of the Sanctification of the Day, and Rabban Shimon ben Gamliel says that one recites the blessing of the Sanctification of the Day with the blessing of Remembrances? Why then did Rabban Shimon ben Gamliel indicate his agreement with Rabbi Akiva’s practice? Rabbi Zeira said: Rabban Shimon ben Gamliel merely meant to say that he agrees that one sounds the shofar together with the blessing of Kingship, and that this was how they were accustomed to act in Yavne.

The baraita taught that on the second day Rabbi Hanina descended as the prayer leader. The Gemara asks: What is the meaning of: ‘The second day’? If we say that this is referring to the second day of the Festival day of Rosh HaShana, is that to say that they rendered Elul a full month, so that the thirtieth day of Elul was the first day of Rosh HaShana and the first day of Tishrei was the second day? But didn’t Rabbi Hanina bar Kahana say: From the days of Ezra onward we have not found that the month of Elul was ever rendered full. If so, it is difficult to believe that a case of this kind occurred in the time of the tanna’im. Rav Hisda said: What is the meaning of: ‘The second day’? It means on the second day, the next time it was Rosh HaShana, i.e., on Rosh HaShana of the following year.

MISHNA One does not recite fewer than ten verses in the blessing of Kingship, or fewer than ten verses in the blessing of Remembrances, or fewer than ten verses in the blessing of Shofarot. Rabbi Yohanan ben Nuri says: If one recited three from each of them, he has fulfilled his obligation.

GEMARA The Gemara asks: These ten verses of Kingship, to what do they correspond? Rabbi Yehuda HaNasi said: They correspond to the ten praises that David said in the book of Psalms. The Gemara asks: There are more praises than that in the book of Psalms. The Gemara answers that he means those in which it is written by them: “Praise Him with the blast of the shofar” (Psalms 150:3). In that chapter the phrase “Praise Him” appears ten times.

Rav Yosef said: The ten verses correspond to the Ten Commandments, which were said to Moses at Sinai. Rabbi Yohanan said: They correspond to the ten utterances through which the world was created. The Gemara asks: Which are these ten utterances? The Gemara explains: This is referring to the ten times that the phrase “And He said” appears in the story of Creation in the first two chapters of Genesis.
The Gemara asks: Does it refer to the repetition of the phrase: “And He said” in Genesis? There are only nine such phrases, not ten. The Gemara answers that the phrase “In the beginning” is also considered an utterance, as it is written: “By the word of the Lord were the heavens made” (Psalms 33:6), which indicates that all of creation came into existence through a single utterance, after which all matter was formed into separate and distinct entities by means of the other nine utterances.

The Gemara clarifies this matter: Come and hear a proof, as it is taught in a baraita: One does not recite fewer than ten verses of Kingship, or fewer than ten verses of Remembrances, or fewer than ten verses of Shofarot. And if one recited seven from each of them, he has fulfilled his obligation, as they correspond to the seven firmaments in heaven.

Rabbi Yohanan ben Nuri said: One who recites fewer than the requisite ten should not recite fewer than seven, but if he recited three from each of them he has fulfilled his obligation, as they correspond to the Torah, the Prophets, and the Writings. And some say: They correspond to the priests, the Levites, and the Israelites. This indicates that Rabbi Yohanan ben Nuri means a total of three verses for each blessing. Rav Huna said that Shmuel said: The halakha is in accordance with the opinion of Rabbi Yohanan ben Nuri.

One does not mention verses of Remembrance, Kingship, and Shofar that have a theme of punishment. When reciting the ten verses, one begins with verses from the Torah and concludes with verses from the Prophets. Rabbi Yosei says: If he concluded with a verse from the Torah, he has fulfilled his obligation.

The Gemara cites examples of verses that may not be used in Rosh HaShana prayers because they deal with punishment. With regard to verses of Kingship, for example: “As I live, says the Lord God, surely with a mighty hand, and with an outstretched arm, and with fury poured out, will I be King over you” (Ezekiel 20:33). And although Rav Nahman said about this verse: With regard to any anger like this, let the Holy One, blessed be He, express that anger upon us and let Him redeem us, if that is the process necessary for redemption, since the verse was said with anger it is not included, as one does not mention anger on Rosh HaShana.

Similarly, verses of remembrance that speak of a punishment may not be used in Rosh HaShana prayers, for example: “So He remembered that they were but flesh, a wind that passes away, and does not come again” (Psalms 78:39). Nor verses of shofar, which refer to calamity, for example: “Sound the shofar in Giva, and the trumpet in Rama; sound an alarm at Beit Aven, behind you, O Benjamin” (Hosea 5:8).
The Gemara qualifies the mishna’s ruling. However, if one comes to recite verses of Kingship, remembrance, and shofar with a theme of the punishment of gentiles," one may recite them. The Gemara offers examples of such verses. With regard to the verses of Kingship, for example: “The Lord reigns, let the peoples tremble” (Psalms 99:1), and, for example: “The Lord is King for ever and ever; the nations are perished out of His land” (Psalms 10:16). With regard to remembrance, for example: “Remember, O Lord, against the children of Edom the day of Jerusalem, who said: Raze it, raze it, to its very foundation” (Psalms 137:7). With regard to the verses of shofar, for example: “And the Lord God will sound the shofar, and will go with whirlwinds of the south” (Zechariah 9:14), and it is written: “The Lord of hosts will defend them” (Zechariah 9:15), i.e., God will defend the Jewish people against their enemies.

The Gemara states: One does not recite a verse dealing with the remembrance of an individual, even if it is for good, for example: “Remember me, O Lord, when You show favor to Your people” (Psalms 106:4), and, for example: “Remember me, my God, for good” (Nehemiah 5:19).

Verses that mention God’s revisitings [pikdonot] are equivalent to verses of remembrances [zikhronot], and therefore they may be counted in the ten verses. For example: “And the Lord revisited [pakad] Sarah” (Genesis 21:1), and, for example: “I have surely revisited [pakadeti] you” (Exodus 3:16). This is the statement of Rabbi Yosei. Rabbi Yehuda says: They are not equivalent to verses of remembrances.

The Gemara asks: And according to the opinion of Rabbi Yosei, although verses that speak of God revisiting man are equivalent to verses of remembrances, he cites the following verse as an example: “And the Lord revisited Sarah,” which is a revisiting of an individual. Despite the fact that it was stated above that a remembrance must refer to the collective, since many descendants came from her, as Sarah is the mother of the Jewish people, she is considered like many. Therefore, this verse is effectively dealing with the remembrance of the entire Jewish people.

The Gemara discusses several verses from Psalms. “Lift up your heads, O you gates, and be lifted up, you everlasting 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” (Psalms 24:7–8). The psalm continues: “Lift up your heads, O you gates, and lift them up, you everlasting doors; that the King of glory may come in. Who then is the King of glory? The Lord of hosts, He is the King of glory, Selah” (Psalms 24:9–10). The first section is counted as two verses of Kingship, as the term king is mentioned twice, while the second section is counted as three verses of Kingship; this is the statement of Rabbi Yosei.

Rabbi Yehuda says: The first section is counted as only one verse of Kingship, as the question: “Who is the King of glory?” is not considered a verse of Kingship. By the same reasoning, the second section is counted as only two verses of Kingship.

Similarly, the Gemara discusses the following verses: “Sing praises to God, sing praises, sing praises to our King, sing praises. For God is the King of all the earth; sing praises in a skillful song” (Psalms 47:7–8). These are counted as two verses of Kingship; this is the statement of Rabbi Yosei. Rabbi Yehuda says: They count as only one verse of Kingship, as the phrase: “Sing praises to our King,” is referring to God as the King of the Jewish people, not the King of the entire world. And they both agree with regard to the verse: “God reigns over the nations, God sits upon His sacred throne” (Psalms 47:9), that it is considered as only one verse of Kingship, as the phrase: “Sits upon His sacred throne,” is not referring to God explicitly as King.

Punishment of gentiles – Remembrance of an individual

Remembrance of an individual – One does not recite verses that deal with the remembrances of individuals, as stated in the baraita. However, the verse: “And God remembered Sarah,” may be recited, as it is considered the remembrance of the entire people (Shulhan Arukh, Orah Hayyun 591:5).

Revisitings and remembrances – The disputes between Rabbi Yehuda and Rabbi Yosei – Although in general the halakha is in accordance with the opinion of Rabbi Yosei in his disputes with Rabbi Yehuda, here the practice follows the opinion of Rabbi Yehuda (see Rambam). This is either because it is undesirable to recite a verse on Rosh HaShana that is subject to dispute or because these opinions are reversed in the Talmud.
One may recite it with the remembrances, etc. – Rabbi Yehuda: With regard to a verse that contains two themes, if one desires he may recite it with both. Remembrances and Shofarot, or with Shofarot and Kingship. This is in accordance with the opinion of Rabbi Yosei (Tur, Orach Hayim 591).

Concluding with a verse from the Torah – The verse: Hear, O Israel, etc., qualified as a verse for Kingship. This is in accordance with the opinion of Rabbi Yosei and his son Rabbi Eliezer. The concluding verse should be from the Torah, but if one concluded with a verse from the Prophets he has fulfilled his obligation. (Rambam Sefer Zemanim, Hakhtor Shofarot 3:18).

Hear O Israel as a verse of Kingship – The halakha is in accordance with the opinion of Rabbi Yosei. The verse: Hear, O Israel, etc., qualifies as a verse for Kingship (Tur, Orach Hayim 591). With regard to a verse that contains two themes, if one desires he may recite it with both. Remembrances and Shofarot, or with Shofarot and Kingship. This is in accordance with the opinion of Rabbi Yosei and his son Rabbi Eliezer. The concluding verse should be from the Torah, but if one concluded with a verse from the Prophets he has fulfilled his obligation. (Rambam Sefer Zemanim, Hakhtor Shofarot 3:18).

Sounding that has nothing else with it – Rashi explains that according to the opinion of Rabbi Yehuda, one must mention the shofar explicitly, and the same reasoning applies to the previous verses. This is somewhat puzzling, as even in the Torah the term shofar is not mentioned in the context of Rosh HaShana. Perhaps Rashi’s reason is that the term shofar, sounding, has a connotation of destruction and calamity, and it is therefore preferable to mention it only when it is clearly in the context of sounding the shofar (Maharsha).

Hear O Israel as a verse of Kingship – Apparently, the dispute is whether one follows the exact phrasing of the verse, as the theme of kingship is not explicitly mentioned, or its content. Rabbi Yosei accepted the idea that a verse’s content is the relevant criterion. In this case, the verse expresses the fact that God is that God is the only ruler of the world and there is none other, which perfectly suits the theme of kingship (Maharsha).

Pious individuals (vakin) – The origin of this term and even its exact meaning are not entirely clear. Apparently, its source is the Arabic چاپر, vatin, which means trustworthy. However, some associate it with the Greek θείακος, ethikos, which means someone accustomed to something, or the Greek κτημακος, kthimakos, meaning straight. The Syrian translator of the book of Ben Sira translated vatik as one who is wise. It is possible that all these meanings influenced the usage of the term in the Talmud, where it refers to one who has good traits, trustworthy, and keeps his word.

The Gemara raises a difficulty. Doesn’t the mishna teach: If he concluded? This indicates that after the fact, yes, one has fulfilled his obligation; ab initio, no, he has not fulfilled his obligation. The Gemara answers that this is what the mishna is saying: One begins with verses from the Torah and concludes with a single verse from the Prophets. Rabbi Yosei says: One concludes with a single verse from the Torah, and if he concludes with a single verse from the Prophets he has fulfilled his obligation. This is also taught in a baraita. Rabbi Elazar, son of Rabbi Yosei, said: Pious individuals (vatin) who were scrupulous in their performance of mitzvot, would conclude the series with a single verse from the Torah. Presumably, Rabbi Elazar followed the opinion of his father, Rabbi Yosei.

The Gemara asks: Granted, it is possible to conclude Remembrances and Shofarot with a verse from the Torah, as there are many such verses. However, with regard to Kingship, there are only three: “The Lord his God is with him, and the sounding of a king is among them” (Numbers 23:21); “And he was king in Jeshurun” (Deuteronomy 33:5); and “The Lord shall reign for ever and ever” (Exodus 15:18). And we require ten verses, and according to Rabbi Yosei there are not enough, as he maintains that one should recite four verses from the Torah, the first three and the concluding one.

Rav Huna said: Come and hear a solution from that which was taught in the Tosefta (2:1): “The verse: “Hear, O Israel, the Lord our God, the Lord is one” (Deuteronomy 6:4), is a verse of Kingship.” This is the statement of Rabbi Yosei. Rabbi Yehuda says: It is not a verse of Kingship.
Some authorities were careful that the prayer leader himself
should not sound the shofar; rather, he merely calls out the names of
the blasts (Rabbeinu Hai Gaon), in order to prevent confusion
in his prayer. Nowadays, there is no such concern, as the leader
uses a prayer book (Magen Avraham). Nevertheless, the custom
remains that the prayer leader does not sound the shofar. One
custom is that the leader of the morning prayer sounds the
shofar (Magen Avraham, citing Dankei Moshe), while others say
it should be performed by a Torah scholar, as a scholar is aware
of the esoteric meanings of the shofar blasts. Furthermore, a
Torah scholar can issue a halachic ruling with regard to the
validity of a blast if the case requires it (Arukh HaShulhan). In
most places, the one calling out the blasts says them out loud
to the one who is blowing, even during the silent prayer, although
some simply point to the appropriate place in the prayer book
(Shulchan Arukh, Orah Hayyim 581:1).

The second one sounds – קַשָּׁעָה בְּשָׁמֶשׁ. The most significant
shofar blasts are those that are sounded when the congregation is
standing, during the additional prayers, as indicated in the mishna.
For this reason they are referred to as standing blasts. Some authorities were careful that the prayer leader himself
not sound the shofar; rather, he merely calls out the names of
the blasts (Rabbeinu Hai Gaon), in order to prevent confusion
in his prayer. Nowadays, there is no such concern, as the leader

Know this day, and lay it to your heart, that the Lord, He is God
in heaven above, and upon the earth beneath; there is none else
(Deuteronomy 4:39), is a verse of Kingship; this is the statement
of Rabbi Yosei. Rabbi Yehuda says: It is not a verse of Kingship.
"To you it was shown, that you might know that the Lord, He is
God; there is none else beside Him" (Deuteronomy 4:35), is a verse
of Kingship; this is the statement of Rabbi Yosei. Rabbi
Yehuda says: It is not a verse of Kingship. This shows that according
to the opinion of Rabbi Yosei there are sufficient verses of Kingship
in the Torah to recite three at the beginning and one at the end.

MISHNA

With regard to one who is passing before the ark, as prayer leader, on the festival of
Rosh HaShana, it is the second prayer leader, i.e., the one who leads the additional prayer, who sounds the shofar on behalf of the con-
gregation.54 And on a day when the hallel is recited, the first prayer leader,
i.e., the one who leads the morning prayer, recites the hallel on behalf of the congregation.

GEMARA

The Gemara asks: What is different about the second prayer leader, that he sounds
the shofar during the additional prayer? Is it due to the principle
that: “The splendor of the King is in the multitude of the people”
(Proverbs 14:28)? In other words, is the shofar sounded during the additional prayer because all of the congregants will have arrived
by then? If so, with regard to hallel too, let us say that it should be
read by the second prayer leader, due to the principle that “The
splendor of the King is in the multitude of the people.”

Rather, what is different about hallel that it is recited by the first
prayer leader? It is due to the principle that the vigilant are early
in the performance of mitzvot. This is also difficult. With regard to
the sounding of the shofar, too, let us perform it by means of the first
prayer leader, due to the principle that the vigilant are early
in the performance of mitzvot.

Rabbi Yohanan said: They taught the halakha that the shofar is
sounded during the additional prayer in a time of religious per-
secution. The gentle authorities prohibited sounding the shofar
and appointed guards during the morning to ensure that the Jews
comply. Therefore, the Sages delayed the sounding of the shofar
until after the guards had left. A similar decree was not imposed
against the recitation of hallel, and therefore it was recited during
the morning prayer, at the earliest possible time.

The Gemara comments: From the fact that the mishna states:
When hallel is recited, one can conclude by inference that on
Rosh HaShana there is no recitation of hallel.55 What is the reason
that hallel is omitted on Rosh HaShana? Rabbi Abbahu said: The
ministering angels said before the Holy One, Blessed be He:
Master of the Universe, for what reason don’t the Jewish people
recite songs of praise, i.e., hallel, before You on Rosh HaShana
and on Yom Kippur? He said to them: Is it possible that while the King
is sitting on the throne of judgment and the books of life and
the books of death are open before Him, the Jewish people are
reciting joyous songs of praise? Rosh HaShana and Yom Kippur
are somber days of judgment whose mood is incompatible with
the recitation of hallel.

HALAKHA

Sounding in the additional prayers – קַשָּׁעָה בְּשָׁמֶשׁ. The commentaries cite the reason stated in the Jeru-
salem Talmud: On one occasion, when the shofar was
sounded during the morning prayer, a tragedy befell
the Jews, as their enemies thought that the sound-
ing of the shofar was a signal of war and attacked the Jews as a result. The Sages decreed that the shofar not
be sounded during the morning prayer, to prevent such an event happening in the future (Tosafot). The
Gemara there explains that the danger is only if the
shofar is sounded early in the day, but by the time of
the additional prayers it will be clear to all that it is part
of the prayer service and not a signal of war. Appar-
ently, another reason for sounding the shofar during
the additional prayer is to allow everyone to arrive at the
synagogue in time, as there is concern for latecomers
and invalids. There is an allusion to this practice from the
verse “Hear the right, O Lord, attend to my cry; give ear
to my prayer” (Psalms 17:1). The term: Hear, is interpreted
as a reference to Shema, which begins: Hear, O Israel,
while the other expressions in the verse are referring
to the reading of the Torah and prayer. Only after one
prayer service and the Torah reading can the continua-
tion of the verse be performed: “Let my judgment come forth from Your presence” (Psalms 17:2), by means of
the shofar.
Desecrating the Festival for the shofar—בְּהֵמָה הַשּׁוֹפָר, neither by means of an action prohibited by Torah law nor by violating rabbinic law. However, if one repaired the shofar in a manner that violated a rabbinic decree, after the fact it is permitted to sound that shofar (Blur Halakhah). If it is necessary to perform an action prohibited by rabbinic law for the sake of the shofar, one may ask a gentile to do it. This itself is a rabbinic decree, and in the case of a mitzva the Sages permitted an indirect violation of this kind (Shulhan Arukh, Orach Hayyim 586:21, and in the comment of Rema).

MISHNA With regard to the shofar of Rosh HaShana, one may not pass the Shabbat limit for it, i.e., to go and hear it, nor may one clear a pile of rubble to uncover a buried shofar. One may not climb a tree, nor may one ride on an animal, nor may one swim in water, in order to find a shofar to sound. And one may not cut the shofar to prepare it for use, neither with an object that is prohibited due to a rabbinic decree nor with an object that may not be used due to a prohibition by Torah law. However, if one wishes to place water or wine into the shofar on Rosh HaShana so that it emits a clear sound, he may place it, as this does not constitute a prohibited labor.9

One need not prevent children from sounding the shofar on Rosh HaShana, despite the fact that they are not obligated in mitzvot. Rather, one occupies himself with them, encouraging and instructing them, until they learn how to sound it properly. The mishna adds: One who acts unawares and sounds the shofar without any intention to perform the mitzva has not fulfilled his obligation. And, similarly, one who hears the shofar blasts from one who acts unawares has not fulfilled his obligation.

GEMARA The Gemara asks: There is a principle that a positive mitzva overrides a negative mitzva. With this in mind, what is the reason that one may not perform a prohibited labor on Rosh HaShana to fulfill the positive mitzva of sounding the shofar? The Gemara answers: Sounding the shofar is a positive mitzva, but performing prohibited labor on a Festival violates both the positive mitzva to rest and the prohibition against performing prohibited labor, and a positive mitzva does not override both a prohibition and a positive mitzva.

The mishna taught: One may not pass the Shabbat limit for it, i.e., to go and hear it, nor may one clear a pile of rubble to uncover a buried shofar. One may not climb a tree, nor may one ride on an animal to find a shofar to sound. The Gemara questions the order of these prohibitions: Now that you have said that to sound the shofar one may not perform an action that is prohibited by rabbinic law, i.e., passing the Shabbat limit or clearing a pile of rubble, is it necessary to say that one may not perform an action that could lead to an act prohibited by Torah law, i.e., climbing a tree or riding an animal? The Gemara answers: The mishna teaches employing the style: This, and it is unnecessary to say that. It begins with the more novel case before moving on to the more straightforward one.

NOTES

One may not climb a tree, nor may one ride on an animal — גַּבְנֹן יֶעַבַּדְאָה שֶׁיִּלְמְדוּ אָמְרַתְּ מִלִּתְקוֹﬠ אֵין מִשּׁוּם הַמַּיִם שֶׁהוּא בָּאִילָן דְּרוֹאִיְתָא. The early authorities raise several difficulties with this passage. First, the examples listed here are prohibited not by Torah law but by rabbinic decree, and therefore the positive mitzva of shofar should override them. Second, one may override a prohibition by Torah law to fulfill a positive mitzva only when the positive mitzva is fulfilled through the violation of the prohibition. However, in these examples the prohibition merely allows one to fulfill the positive mitzva at a later time. It is a given that one may not override the prohibition of labor on the Festival to perform these activities. When, then, does the mishna need to say this explicitly? Some say that these two difficulties actually resolve one another, as the mishna considers the possibility that the positive mitzva overrides the prohibitions because they apply by rabbinic law. The mishna therefore teaches that the Sages considered these prohibitions as though they applied by Torah law, which means that the positive mitzva does not override them (see Ran; Ritva; Miktam; Hashlamos). Others suggest that as the mitzva of shofar is performed in public, one might have thought that it overrides even a Torah prohibition, despite the fact that the positive mitzva is not fulfilled immediately. Is it necessary by Torah law — גַּבְנֹן יֶעַבַּדְאָה שֶׁיִּלְמְדוּ אָמְרַתְּ מִלִּתְקוֹﬠ אֵין מִשּׁוּם הַמַּיִם שֶׁהוּא בָּאִילָן דְּרוֹאִיְתָא. Since the actions of climbing a tree and riding an animal are prohibited by rabbinic law, the early authorities are puzzled by this statement. Rashi maintains that this version of the text must be amended. Some commentators agree with Rashi, who explains that when clearing a pile of rubble or passing the Shabbat limit there is no concern that one will come to perform a labor prohibited by Torah law. In contrast, climbing a tree and riding an animal are both prohibited by rabbinic law out of concern that one will tear off a branch of a tree and thereby transgress a Torah law. Others claim the opposite: The cases of climbing a tree and riding an animal are prohibited by rabbinic law; in these cases one will violate a Torah prohibition either by passing the Shabbat limit, which according to some opinions is a Torah law, or by clearing the rubble with a spade (Rabbeinu Hananel; Ritva; Rabbi Yitzhak ibn Gat).