

ורב פפא, מאי טעמא לא אמר ברב נחמן בר יצחק? אמר לך: אי סלקא דעתך רבן יוחנן בן זכאי – בימי רבן יוחנן בן זכאי מי היה לשון של זהורית? והתניא: כל שנותיו של רבן יוחנן בן זכאי מאה ועשרים שנה. ארבעים שנה עסק בפרקמטיא, ארבעים שנה למד, ארבעים שנה לימד.

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 Yoḥanan ben Zakkai, in the days of Rabban Yoḥanan ben Zakkai was there in fact a strip of crimson wool? Isn't it taught in a baraita: All the years of Rabban Yoḥanan ben Zakkai'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.**

ותניא: ארבעים שנה קודם שנחרב הבית לא היה לשון של זהורית מלבין, אלא מאדים. ותנן: משחרב הבית התקין רבן יוחנן בן זכאי ואיך: אותם ארבעים שנה דלמד – תלמיד יושב לפני רבו היה, ואמר מילתא ואסתבר טעמיה.

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 Yoḥanan ben Zakkai instituted his ordinances. This shows that Rabban Yoḥanan lived and taught Torah after the destruction. Therefore the ordinance of the crimson wool must have been made while Rabban Yoḥanan 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 Yoḥanan ben Zakkai's ordinances.

מתני' סדר ברכות: אומר אבות וגבורות וקדושת השם, וכולל מלכות עמהן ואינו תוקע.

**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.**

קדושת היום – ותוקע; זכרונות – ותוקע; שופרות – ותוקע; ואומר עבודה והודאה וברכת כהנים, דברי רבי יוחנן בן נורי.

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 contains 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 Yoḥanan ben Nuri.**<sup>p</sup>

אמר לו רבי עקיבא: אם אינו תוקע למלכות למה הוא מזכיר? אלא: אומר אבות וגבורות וקדושת השם, וכולל מלכות עם קדושת היום – ותוקע; זכרונות – ותוקע, שופרות – ותוקע, ואומר עבודה והודאה וברכת כהנים.

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.**<sup>h</sup>

PERSONALITIES

**רבי יוחנן בן נורי** – Rabbi Yoḥanan 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 Yoḥanan 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 Korḥa.

Little is known about Rabbi Yoḥanan 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.

HALAKHA

**סדר הברכות** – The order of the blessings and the soundings – **ההתקיעות**: 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 Ashkenazic 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 *Shenei Luhot HaBerit*, after every blessing one sounds a *tav-shin-reish-tav set*, i.e., *tekia, shevarim, terua, tekia*; a *tav-shin-tav set*, i.e., *tekia, shevarim, tekia*; and a *tav-reish-tav set*, i.e., *tekia, terua, tekia*, although various practices were observed in previous generations (*Shulḥan Arukh, Orah Hayyim 592:1*).

The Merciful One states that one should mention – רַחֲמֵנָא אָמַר אֵידיכֶר: 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 (Rashba).

The opinion of Rabbi Eliezer and Rabbi Akiva – שִׁיטַּת רַבֵּי אֱלִיעֶזֶר וְרַבִּי אֲכִיבָא: 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 Nuri concerning the order of the sounding of the *shofar* (*Turei Even*). The suggestion is that Rabbi Yohanan ben Nuri 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; *Shofarot*. However, according to Rabbi Akiva the Sanctification of the Day is not written before the others, and therefore it stands alone and one does not sound the *shofar* with this blessing.

אֲנִי ה' אֱלֹהֵיכֶם... kingship – מַלְכוּת: 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 HaKavod*).

**גמ'** “אמר לו רבי עקיבא: אם אינו תוקע למלכות – למה הוא מזכיר?” למה הוא מזכיר? רחמנא אמר אידיכר! אלא: למה עשר? לימא תשע, דהואיל ואשתני – אשתני.

תנו רבנן: מנין שאומרים אבות? שנאמר: “הבו לה בני אלים.” ומנין שאומרים גבורות? שנאמר: “הבו לה כבוד ועוז.” ומנין שאומרים קדושות? שנאמר: “הבו לה כבוד שמו השתחוה לה בהדרת קדש.”

ומנין שאומרים מלכות וזכרונות ושופרות? רבי אליעזר אומר: דכתב “שבתון זכרון תרועה מקרא קדש.” “שבתון” – זה קדושת היום; “זכרון” – אלו זכרונות; “תרועה” – אלו שופרות; “מקרא קדש” – קדשהו בעשיית מלאכה.

אמר לו רבי עקיבא: מפני מה לא נאמר “שבתון” – שבות, שבו פתח הכתוב תחילה?! אלא: “שבתון” – קדשהו בעשיית מלאכה; “זכרון” – אלו זכרונות; “תרועה” – אלו שופרות; “מקרא קדש” – זו קדושת היום.

מנין שאומרים מלכות? תנא, רבי אומר: “אני ה' אלהיכם” ו”בחדש השביעי” – זו מלכות.

רבי יוסי בר יהודה אומר: אינו צריך. הרי הוא אומר: “והיו לכם לזכרון לפני אלהיכם.” שאין תלמוד לומר “אני ה' אלהיכם.” ומה תלמוד לומר “אני ה' אלהיכם”? זה בנה אב, לכל מקום שנאמר בו זכרונות – יהיו מלכות עמהן.

והיכן אומרה לקדושת היום? תנא, רבי אומר: עם המלכות אומרה. מה מציעו בכל מקום – ברביעית – אף כאן ברביעית.

**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<sup>n</sup> it. It is a mitzva 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” (Psalms 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” (Psalms 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” (Psalms 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” this 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.<sup>n</sup>

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 23:22), which is referring to God’s Kingship over the world; and two verses later it states: “In the seventh month” (Leviticus 23:24). This teaches that God’s Kingship<sup>n</sup> must be mentioned on Rosh HaShana.

Rabbi Yosei 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.



NOTES

Come and hear...one should not recite fewer than seven – לא יפחות משבע – See Rashi's explanation of the proof from this *baraita*. Others write that Rabbi Yohanan ben Nuri clearly cannot be suggesting that one should recite seven verses of Kingship from the Torah, as the Gemara later struggles to find even four.

**Begins with Torah and concludes with the Prophets** – מתחיל בתורה ומשלים בנביא – The commentaries ask why one does not recite these verses in the usual order: Torah, Prophets, and Writings (*Tosafot*). Their main explanation is that the verses of the Writings chronologically precede those of the books of Prophets. Furthermore, these books of Writings were composed by the prophets with the aid of Divine inspiration (*Tosafot Yeshanim*). Others suggest that the order is in accordance with the principle that one treats matters of sanctity in ascending order of importance. Therefore, although the verses from the Torah are always recited first, one then returns to the Writings and from there to the greater sanctity of the Prophets before concluding with a verse from the Torah (Ran).

HALAKHA

**Verses of punishment** – פסוקי פורענות – One does not recite any verses of Kingship, Remembrance, and *Shofarot* that mention calamities for the Jewish people (Rambam *Sefer Zemanim, Hilkhot Shofar* 3:8; *Shulhan Arukh, Orach Hayyim* 591:5).

ויאמר דבראשית, תשעה הווי! בראשית נמי מאמר הוא, דכתוב: "בדבר ה' שמים נעשו".

"רבי יוחנן בן נורי אומר אם אמר שלש שלש מכולן יצא: איבעיא להו: היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלש מן הכתובים דהווי תשע – ואיכא ביניהו קרא? או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים, דהוויין להו שלש – ואיכא ביניהו טובא?"

תא שמע, דתנאי: אין פוחתין מעשרה מלכות, מעשרה זכרונות, מעשרה שופרות. ואם אמר שבע מכולן – יצא, כנגד רביעיים.

רבי יוחנן בן נורי אומר: הפוחת – לא יפחות משבע; ואם אמר שלש מכולן – יצא, כנגד תורה נביאים וכתובים. ואמרי לה: כנגד כהנים לויים וישראלים. אמר רב הונא אמר שמואל: הלכה כרבי יוחנן בן נורי.

מתני' אין מזכירין זכרון מלכות ושופר של פורענות. מתחיל בתורה ומשלים בנביא. רבי יוסי אומר: אם השלים בתורה – יצא.

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.

**S** The mishna taught that Rabbi Yohanan ben Nuri says: If one recited three from each of them, he has fulfilled his obligation. A dilemma was raised before the Sages: What is he teaching here? Does Rabbi Yohanan ben Nuri mean that one must recite three verses from the Torah, three from the Prophets, and three from the Writings, which are nine in total, and if so the practical difference between the opinions of Rabbi Yohanan ben Nuri and the first *tanna* is only one verse? Or perhaps he means that one must recite one verse from the Torah and one from the Prophets and one from the Writings, which are three altogether, and the practical difference between them is a large number of verses, i.e., seven.

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,<sup>n</sup> 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.

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

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HALAKHA

**Verses of punishment** – פסוקי פורענות – One does not recite verses for Kingship, remembrances, or *shofarot* that mention the punishment of the Jewish people. However, verses that deal with the punishment of gentiles may be recited (*Shulhan Arukh, Orach Hayyim* 591:5).

גמ' מלכות – כגון "חי אני נאם ה' [אלהים] אם לא ביד חזקה ובזרוע נטויה ובחמה שפוכה אמלוד עליכם." ואף על גב דאמר רב נחמן: כל כי האי ריתחא ליתתח קודשא בריך הוא עלן, וליפרוקינו, כיון דבריתחא אמור – אדכורי ריתחא בריש שתא לא מדכרינו.

זכרון – כגון "ויזכור כי בשר המה" וגו'. שופר – כגון "תקעו שופר בגבעה" וגו'.

**GEMARA** 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.<sup>h</sup>

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).

Punishment of gentiles – פורענות של נכרים – According to the *Turei Even*, this applies specifically when the punishment is for the persecution of Jews, a process through which the Jewish people achieve redemption. The *Turei Even* further suggests that this is why the Gemara adds the phrase: “The Lord of Hosts will defend them,” after citing the verse: “And will go with whirlwinds of the south.”

The disputes between Rabbi Yehuda and Rabbi Yosei – מחלוקות רבי יהודה ורבי יוסי: 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 Jerusalem Talmud.

## HALAKHA

Remembrance of an individual – זכרון של יחיד – 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 (*Shulḥan Arukh, Orach Hayyim 591:5*).

Revisiting and remembrances – פקדונות וזכרונות – The *halakha* is in accordance with the opinion of Rabbi Yosei, who maintains that revisiting are considered the equivalent of remembrances. However, the custom is to act in accordance with the opinion of Rabbi Yehuda. Nowadays, there are established verses from which one should not deviate (*Tur, Orach Hayyim 591; Shulḥan Arukh, Orach Hayyim 591:5*).

אבל אם בא לומר מלכות זכרון ושופר של פורענות של נכרים, אומר מלכות – בגון “ה’ מלך יגזו עמים”, ובגון “ה’ מלך עולם ועד אבדו גוים מארצו”, זכרון – בגון “זכור ה’ לבני אדם” וגו’, שופר – בגון “וה’ אלהים בשופר יתקע והלך בסערות תימן” ובתיב “ה’ צבאות יגן עליהם”.

אין מזכירין זכרון של יחיד ואפילו לטובה, בגון “זכרני ה’ ברצון עמך”, ובגון “זכרה לי אלהי לטובה”.

פקדונות הרי הן בזכרונות, בגון “וה’ פקד את שרה”, ובגון “פקוד פקדתי אתכם”, דברי רב יוסי. רבי יהודה אומר: אינן בזכרונות.

ולרבי יוסי, נהי נמי דפקדונות הרי הן בזכרונות – “וה’ פקד את שרה” פקדון דחיד הוא! כיון דאתו רבים מינה – כרבים דמיא.

“שאו שערים ראשיכם והנשאו פתחי עולם ויבא מלך הכבוד. מי זה מלך הכבוד ה’ עוז וגבור ה’ גבור מלחמה. שאו שערים ראשיכם ונשאו פתחי עולם ויבא מלך הכבוד מי הוא זה מלך הכבוד ה’ צבאות הוא מלך הכבוד סלה.” ראשונה – שתים; שניה – שלש, דברי רבי יוסי.

רבי יהודה אומר: ראשונה – אחת, שניה – שתים.

“זמרו אלהים וזמרו זמרו למלכנו וזמרו כי מלך כל הארץ אלהים” – שתים, דברי רבי יוסי. רבי יהודה אומר: אחת. ושון ב”מלך אלהים על גוים אלהים ישב על כסא קדשו” שהיא אחת.

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,<sup>n</sup> one may recite them. The Gemara offers examples of these 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,<sup>h</sup> 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*],<sup>h</sup> 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.<sup>n</sup>

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.

One may recite it with the remembrances, etc. – אומרה עם זכרונות וכו' עם הזכרונות וכו' 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, Orah Hayyim 591*).

Concluding with a verse from the Torah – השלמה בתורה: The *halakha* 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, Hilkhhot Shofar 3:8*).

Hear O Israel as a verse of Kingship – שמע ישראל מלכות: The *halakha* is in accordance with the opinion of Rabbi Yosei. The verse: Hear, O Israel, etc., qualifies as a verse for Kingship (*Tur, Orah Hayyim 591*).

NOTES

Sounding that has nothing else with it – תרועה שאין תרועה אחרת: 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 *terua*, 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 – שמע ישראל מלכות: 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*).

LANGUAGE

Pious individuals [*vatikin*] – ותיקין: The origin of this term and even its exact meaning are not entirely clear. Apparently, its source is the Arabic *wathiq*, which means trustworthy. However, some associate it with the Greek *ἠθικός*, *ethikos*, which means someone accustomed to something, or the Greek *εὐθικός*, *euthikos*, 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, is trustworthy, and keeps his word.

זכרון שיש בו תרועה, כגון "שבתון זכרון תרועה מקרא קדש" – אומרה עם הזכרונות ואומרה עם השופרות, דברי רבי יוסי. רבי יהודה אומר: אינו אומרה אלא עם הזכרונות בלבד.

מלכות שיש עמו תרועה, כגון "ה' אלהיו עמו ותרועת מלך בו" – אומרה עם המלכות ואומרה עם השופרות, דברי רבי יוסי. רבי יהודה אומר: אינו אומרה אלא עם המלכות בלבד.

תרועה שאין עמה לא כלום, כגון "יום תרועה יהיה לכם" – אומרה עם השופרות, דברי רבי יוסי. רבי יהודה אומר: אינו אומרה כל עיקר.

"מתחיל בתורה ומשלים בנביא. רבי יוסי אומר אם השלים בתורה יצא." אם השלים, דיעבד – אין, לכתחילה – לא. והתניא, רבי יוסי אומר: המשלים בתורה הרי זה משופח! אימא: משלים.

והא "אם השלים" קתני, דיעבד – אין, לכתחילה – לא! הכי קאמר: מתחיל בתורה ומשלים בנביא. רבי יוסי אומר: משלים בתורה, ואם השלים בנביא – יצא. תניא נמי הכי, אמר רבי אלעזר ברבי יוסי: ותיקין היו משלימין אותה בתורה.

בשלמה זכרונות ושופרות – איבא טובא; אלא מלכות תלת הוא דהויין: "ה' אלהיו עמו ותרועת מלך בו", "ויהי בישראל מלך", "ה' ימלוך לעולם ועד" ואנן בעינן עשר, וליבא!

אמר רב הונא, תא שמע: "שמע ישראל ה' אלהינו ה' אחד" – מלכות, דברי רבי יוסי. רבי יהודה אומר: אינה מלכות.

With regard to a verse of remembrance that also has a mention of sounding the *shofar*, for example: "A solemn rest, a memorial of blasts, a sacred convocation" (*Leviticus 23:24*), one may recite it with the verses of remembrances,<sup>h</sup> and one may also recite it with the verses of *shofarot*; this is the statement of Rabbi Yosei. Rabbi Yehuda says: One may recite it only with the verses of remembrances alone, as it does not explicitly mention a *shofar*.

With regard to a verse of Kingship that also has a mention of sounding the *shofar*, for example: "The Lord his God is with him, and the sounding of a king is among them" (*Numbers 23:21*), one may recite it with the verses of Kingship and one may also recite it with the verses of *shofarot*; This is the statement of Rabbi Yosei. Rabbi Yehuda says: One may recite it only with the verses of Kingship.

With regard to a verse that mentions sounding the *shofar* that has nothing else with it,<sup>n</sup> i.e., no mention of remembrances, Kingship, or an actual *shofar*, for example: "It is a day of sounding the *shofar* to you" (*Numbers 29:1*), one may recite it with the verses of *shofarot*; this is the statement of Rabbi Yosei. Rabbi Yehuda says: One may not recite it at all, as it contains no explicit mention of a *shofar*.

**S** The mishna taught: 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 notes that Rabbi Yosei's formulation: If he concluded, indicates that after the fact, yes, he has fulfilled his obligation; *ab initio*, no, he has not fulfilled his obligation to recite the necessary verses. The Gemara asks: But isn't it taught in a *baraita* that Rabbi Yosei says: One who concludes the series of verses with a verse from the Torah is praiseworthy? The Gemara answers: Say that the text of the mishna must be modified so that it reads: Rabbi Yosei says: He concludes with a verse from the Torah,<sup>h</sup> i.e., one should do so *ab initio*.

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 concluded 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 [*vatikin*],<sup>l</sup> 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* (2:11): The verse: "Hear, O Israel, the Lord our God, the Lord is one" (*Deuteronomy 6:4*), is a verse of Kingship;<sup>h</sup> this is the statement of Rabbi Yosei. Rabbi Yehuda says: It is not a verse of Kingship.<sup>n</sup>

**תְּקִיעַת בְּמוֹסְפִין** – Sounding in the additional prayers – The commentaries cite the reason stated in the Jerusalem Talmud: On one occasion, when the *shofar* was sounded during the morning prayer, a tragedy befell the Jews, as their enemies thought that the sounding 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. Apparently, 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 continuation of the verse be performed: “Let my judgment come forth from Your presence” (Psalms 17:2), by means of the *shofar*.

וַיִּדְעַתְּ הַיּוֹם וְהַשְּׁבוֹת אֵל לְבַבְךָ כִּי ה' הוא האֱלֹהִים... אין עוד – מלכות, דְּבָרֵי רַבִּי יוֹסֵי. רַבִּי יְהוּדָה אָמַר: אֵינָהּ מַלְכוּת. “אַתָּה הָרֵאָתָּ לְדַעַת כִּי ה' הוא האֱלֹהִים אין עוד מִלְבָּדוֹ” – מלכות, דְּבָרֵי רַבִּי יוֹסֵי. רַבִּי יְהוּדָה אָמַר: אֵינָהּ מַלְכוּת.

“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.

**מתני' העובר לפני התמיה ביום טוב של ראש השנה – השיני מתקיע. ובשעת ההלל – הראשון מקרא את ההלל.**

**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 congregation.<sup>NH</sup> 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.

**גמ' מאי שנא שני מתקיע? משום ד'ברוב עם הדרת מלך' – אי הכי הלל נמי נימא בשני משום ד'ברוב עם הדרת מלך'!**

**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.”

**אָלָא: מאי שנא הלל דבראשון – משום ד'ריון מקדימין למצות, תקיעה נמי נעביד בראשון, משום ד'ריון מקדימין למצות'!**

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.

**אמר רבי יוחנן: בשעת השמך שנו.**

**Rabbi Yohanan said: They taught the halakha** that the *shofar* is sounded during the additional prayer in a time of religious persecution. The gentile 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.

**מדקאמר "בשעת הלל" – מכלל דבראש השנה ליבא הלל. מאי טעמא? אמר רבי אבהו: אמרו מלאכי השרת לפני הקדוש ברוך הוא: רבונו של עולם, מפני מה אין ישראל אומרים שירה לפניך בראש השנה וביום הכפורים? אמר להם: אפשר מלך יושב על כסא דין וספרי חיים וספרי מתים פתוחין לפניו – וישראל אומרים שירה?!**

**S** 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*.<sup>H</sup> 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

**The second one sounds** – **השיני מתקיע**: The most significant *shofar* blasts are those that are sounded when the congregation is standing, during the additional prayer, 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

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 *Darkhei 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 halakhic 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 (*Shulhan Arukh, Orah Hayyim* 585:1, 4).

**Reciting hallel** – **אמירת הלל**: *Hallel* is not recited on Rosh HaShana or on Yom Kippur. However, if one happens to say these chapters while reciting Psalms he has done no wrong (*Shulhan Arukh, Orah Hayyim* 584:1 and *Magen Avraham* there).

Desecrating the Festival for the *shofar* – חילול חג בשביל – *השופר*: One may not desecrate the sanctity of the Festival to acquire a *shofar*, 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* (*Biur Halakha*). 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, Oraḥ Hayyim 586:21*, and in the comment of Rema).

**מתני' שופר של ראש השנה –**  
 אין מעבירין עליו את התחום, ואין  
 מפקחין עליו את הגל, לא עולין  
 באילן, ולא רוכבין על גבי בהמה,  
 ולא שטין על פני המים, ואין חותכין  
 אותו בין בדבר שהוא משום שבות  
 ובין בדבר שהוא משום לא תעשה.  
 אבל אם רצה ליתן לתוכו מים או  
 יין – יתן.

אין מעבירין את התחומות מלתקוע,  
 אבל מתעסקין עמהן עד שילמדו.  
 והמתעסק לא יצא, והשומע מן  
 המתעסק – לא יצא.

**גמ' מאי טעמא? שופר עשה הוא.**  
 ויום טוב עשה ולא תעשה, ואין עשה  
 דוחה את לא תעשה ועשה.

**ל"א עולין באילן ולא רוכבין על גבי**  
**בהמה" וכו'.** השתא דרבנן אמרת  
 לא, דאורייתא מיבעיא? "זו ואין  
 צריך לומר זו" קתני.

**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,<sup>N</sup> 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.<sup>H</sup>

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.

**S** 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,<sup>N</sup> 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 – *ל"א עולין באילן ולא רוכבין על גבי בהמה*: 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; Mikhtam; Hashlama). 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 – דאורייתא מיבעיא** – 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 commentaries 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 or 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; Rid; Rabbi Yitzhak ibn Giat).