

מקורות לראש השנה by Rabbi Howard Finkelstein

Source Sheet by Howard Finkelstein

Mishnah Rosh Hashanah 1:2

(2) At four times the world is judged: On Pesach, for the crops. On Shavuot, for the fruits of the tree. On Rosh Hashanah, all the world passes before Him like sheep, as it says, "He that fashioneth the hearts of them all, that considereth all their doings." (Psalms 33:15) And on Sukkot, they are judged for the water.

Rosh Hashanah 16a:6

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**

משנה ראש השנה א':ב'

(ב) בְּאַרְבַּעַּה פְּרָקִים הָעוֹלָם נִדוֹן, בְּפֶסַח עַל הַתְּבוּאָה, בְּעֶצְרַת עַל פְּרוֹת הָאֵילָן, בְּרֹאשׁ הַשָּׁנָה כָּל בָּאֵי הָעוֹלָם עוֹבְרִין לְפָנָיו כְּבָנֵי מָרוֹן, שֶׁנֶּאֱמַר (תהלים לג) הַיּוֹצֵר יַחַד לְבָם, הַמְּבִין אֶל כָּל מַעֲשֵׂיהֶם. וּבַחַג נִדוֹנִין עַל הַמַּיִם:

ראש השנה ט"ז א:ו'

דתניא הכל נידונים בר"ה וגזר דין שלהם נחתם ביוה"כ דברי ר"מ ר' יהודה אומר הכל נידונים בר"ה וגזר דין שלהם נחתם כל אחד ואחד בזמנו בפסח על התבואה בעצרת על פירות האילן בחג נידונים על המים ואדם נידון בר"ה וגזר דין שלו נחתם ביוה"כ

is judged on Rosh HaShana, and the sentence is sealed on Yom Kippur.

Rosh Hashanah 16b:12

§ The Gemara goes back to discuss the Day of Judgment. **Rabbi Kruspedai said that Rabbi Yoḥanan said: Three books are opened on Rosh HaShana** before the Holy One, Blessed be He: **One of wholly wicked people, and one of wholly righteous people, 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.**

Mishnah Rosh Hashanah 3:2

(2) All shofars are fit [to be blown

ראש השנה ט"ז ב:י"ב

א"ר כרוספדאי א"ר יוחנן שלשה ספרים נפתחין בר"ה אחד של רשעים גמורין ואחד של צדיקים גמורין ואחד של בינוניים צדיקים גמורין נכתבין ונחתמין לאלתר לחיים רשעים גמורין נכתבין ונחתמין לאלתר למיתה בינוניים תלויין ועומדין מר"ה ועד יוה"כ זכו נכתבין לחיים לא זכו נכתבין למיתה

משנה ראש השנה ג'ב'

(ב) כָּל הַשּׁוֹפָרוֹת כְּשֶׁרִין חוּץ מִשָּׁל

on Rosh Hashanah], except for that of a cow because it is [called] a horn [and not a shofar]. Rabbi Yose said, "But are not all shofars [also] called a horn, as it is stated (Joshua 6:5), 'upon a long blast from the ram's horn'?"

פָּרָה, מִפְּנֵי שֶׁהוּא קָרָן. אָמַר רַבִּי יוֹסֵי, וְהֵלֵא כָּל הַשּׁוֹפָרוֹת נִקְרְאוּ קָרָן, שֶׁנֶּאֱמַר (יְהוֹשֻׁעַ ו'), בְּמִשְׁךְ בְּקָרָן הַיּוֹבֵל:

Mishnah Rosh Hashanah 4:5

(5) The order of the blessings [to be said during the silent prayer of *musaf* - the additional prayer service - on Rosh Hashanah is as follows]: one says *avot* [the first blessing of the silent prayer, which focuses on the forefathers], and *gevurot* [the second blessing, which focuses on the power of God] and *kedushat Hashem* [the third blessing, which focuses on the holiness of God], and includes *malkhiot* [a series of texts relating to the kingship of God] with them, and does not blow [the shofar; then] *kedushat hayom* [the standard middle blessing, which focuses on the holiness of the day], and [then] he blows; [then] *zikhronot* [texts relating to the kind remembrance of God to his creatures], and [then] he blows; [then] the *shofarot* [texts in which the sounding of the shofar is mentioned], and [then] he blows [a third time]; and [then] he says,

משנה ראש השנה ד':ה'

(ה) סֹדֵר בְּרִכּוֹת, אוֹמֵר אָבוֹת וּגְבוּרוֹת וְקִדְשַׁת הַשֵּׁם, וְכוּלֵל מַלְכוּיּוֹת עִמָּהֶן, וְאֵינוֹ תוֹקֵעַ. קִדְשַׁת הַיּוֹם, וְתוֹקֵעַ. זְכוֹרוֹנוֹת, וְתוֹקֵעַ. שׁוֹפָרוֹת, וְתוֹקֵעַ. וְאוֹמֵר עֲבוּדָה וְהוֹדָאָה וּבִרְכַּת כְּהֲנִיִּם, דְּבַרֵי רַבִּי יוֹחָנָן בֶּן נוּרִי. אָמַר לוֹ רַבִּי עֲקִיבָא, אִם אֵינוֹ תוֹקֵעַ לְמַלְכוּיּוֹת, לָמָּה הוּא מְזַכֵּיר. אֶלֶּא אוֹמֵר אָבוֹת וּגְבוּרוֹת וְקִדְשַׁת הַשֵּׁם, וְכוּלֵל מַלְכוּיּוֹת עִם קִדְשַׁת הַיּוֹם, וְתוֹקֵעַ. זְכוֹרוֹנוֹת, וְתוֹקֵעַ. שׁוֹפָרוֹת, וְתוֹקֵעַ. וְאוֹמֵר עֲבוּדָה וְהוֹדָאָה וּבִרְכַּת כְּהֲנִיִּם:

avodah [the first of the concluding blessings, which focuses on the service to God], and *hodaah* [the second of the concluding blessings, which focuses on thanksgiving to God], and *birkat Kohanim* [the blessing given to the congregation by the priests, who are from the tribe of Levi and are responsible for the Temple service] - so says Rabbi Yochanan ben Nuri. Rabbi Akiva said [back] to him, "If he does not blow [the shofar after] *malkhiot*, why is it mentioned? Rather, [the proper order is as follows:] one says *avot* and *gevurot* and *kedushat Hashem*, and [then] includes *malkhiot* with *kedushat hayom*, and [then] blows [the shofar; then] *zikhronot* and [then] he blows; [then] the *shofarot* and [then] he blows [a third time]; and [then] he says, *avodah* and *hodaah* and *birkat Kohanim*."

Mishnah Rosh Hashanah 4:9

(9) The order of sounding the shofar is [that] three [sets] of three blows [are sounded] thrice; the required amount [of time] of the *tekiah* [long uninterrupted blow], is like [that of] three *teruot* [interrupted blows], and that of each *tekiah* is like [that of] three short blows [understood to be

משנה ראש השנה ד':ט'

(ט) סֹדֵר תְּקִיעוֹת, שְׁלֹשׁ, שְׁלֹשׁ, שְׁלֹשׁ שְׁלֹשׁ שְׁלֹשׁ. שְׁעוֹר תְּקִיעָה כְּשֹׁלֵשׁ תְּרוּעוֹת. שְׁעוֹר תְּרוּעָה כְּשֹׁלֵשׁ יְבָבוֹת. תְּקַע בְּרֵאשׁוֹנָה, וּמִשָּׁךְ בְּשֵׁנִיהַ כְּשֵׁתִים, אֵין בִּידוֹ אֶלָּא אַחַת. מִי שִׁבְּרַךְ וְאַחַר כֵּךְ נִתְמַנָּה

like sighs or cries]. If one blew the first *tekiah*, and prolonged the second, [so as to be] like two, he only has one [*tekiah* credited to him]. He who has blessed [all the blessings] of the *musaf* prayer, and [only] afterwards [obtained] a shofar, must blow [the sequence of] *tekiah*, *teruah*, and *tekiah* three times. Just like the [prayer leader] is obligated [to recite the prayers of the day for himself], so is every individual obligated [to do so]. Rabban Gamliel says, "The [prayer leader] releases the public from their obligation [by reciting the prayers out loud for them]."

לו שופר, תוקע ומריע ותוקע
שלוש פעמים. כשם ששליח צבור
חיב, כך כל יחיד ויחיד חיב. רבן
גמליאל אומר, שליח צבור מוציא
את הרבים ידי חובתן: