

CBAJ Mishna Club Week 5

משנה ראש השנה ג' א'

ראוהו בית דין וכל ישראל, נחקרו העדים, ולא הספיקו לומר מקדש, עד שחשכה, הרי זה מעבר. ראוהו בית דין בלבד, לעמדו שנים ויעידו בפניהם, ויאמרו מקדש מקדש. ראוהו שלשה והן בית דין, לעמדו השנים ויושיבו מחבריהם אצל היחיד ויעידו בפניהם, ויאמרו מקדש מקדש, שאין היחיד נאמן על ידי עצמו:

Mishnah Rosh Hashanah 3:1

If the court and all of Israel saw it, if the witnesses were examined and there was no time left to say "Sanctified" before it grew dark, then the month is impregnated (it has thirty days). If the court alone saw it, two of them should stand up and testify before them, and then they can say, "Sanctified, sanctified." If three people saw it, and they [themselves] are the court, two [of them] should stand up and they should seat some of their colleagues with the one [remaining judge], and they [the two] should testify before them and they can then say, "Sanctified, sanctified." For an individual is not trusted [to sanctify the new month] by himself.

Based on the first case of the Mishna, what actually determines the start of the new month - the court hearing and accepting testimony that a new moon was seen, or the court declaring the new month?

משנה ראש השנה ג' ב'

(ב) כל השופרות כשרין חוץ משל פרה, מפני שהוא קרו. אמר רבי יוסי, והלא כל השופרות נקראו קרו, שנאמר (יהושע ו), במשך בקרו היובל:

Mishnah Rosh Hashanah 3:2

All shofars may be used except for that of a cow, because it is a keren. Rabbi Yose said: Are not all shofars called keren as it says, "When they make a long blast with the ram's keren [horn]?" (Joshua 6:5).

According to the Mishna, what is the only quality a horn must have to qualify for use on Rosh Hashana?

משנה ראש השנה ג' ג'

שופר של ראש השנה של יגל, פשוט, ופיו מצפה זקב, ושתי חצוצרות מן הצדדין. שופר מאריך וחצוצרות מקצרות, שמצות היום בשופר:

Mishnah Rosh Hashanah 3:3

The shofar used on Rosh Hashanah was that of an ibex, straight, and its mouth was overlaid with gold. There were two trumpets, one on each side of it. The shofar gave a long blast and the trumpets a short one, since the commandment of the day was with the shofar.

Why do you think the Shofar was covered in gold?

Why does the Shofar offer a long blast but trumpets a short blast?

משנה ראש השנה ג' ד'

(ד) בתעניות, בשל זכרים, כפופין, ופיהן מצפה כסף, ושתי חצוצרות באמצע. שופר מקצר וחצוצרות מאריכות, שמצות היום בחצוצרות:

Mishnah Rosh Hashanah 3:4

On [public] fast days they used shofars of rams, curved, the mouths of which were covered with silver, and there were two trumpets in between them. A short blast was made with the shofars and a long one with the trumpets, because the mitzvah of the day is with trumpets.

What was the difference between the two instruments blown on a public fast day (in the time of the Beit HaMikdash)?