

CBAJ Mishna Club Week 6

משנה ראש השנה ג'ה'

(ה) שנה היובל לראש השנה לתקיעה ולברכות. רבי יהודה אומר, בראש השנה תוקעין בשל זכרים, וביובלות בשל יעלים:

Mishnah Rosh Hashanah 3:5

(5) The Jubilee is the same as Rosh Hashanah when it comes to blowing [the shofar] and blessings. Rabbi Judah says: on Rosh Hashanah they blow with [a shofar of] rams and on Jubilees with [a shofar] of ibex.

- *What do you think is the function or purpose of blowing the shofar?*
- *Does it serve the same role or different roles on Rosh Hashanah and on the Jubilee Year?*

משנה ראש השנה ג'ו'

(ו) שופר שנִסְדַּק וְדִבְקוֹ, פְּסוּל. דִּבְק שְׁבָרֵי שׁוֹפְרוֹת, פְּסוּל. נִקַּב וְסִתְמוּ, אִם מְעַכֵּב אֶת הַתְּקִיעָה, פְּסוּל. וְאִם לֹא, כָּשֵׁר:

Mishnah Rosh Hashanah 3:6

(6) A shofar which has split and then he stuck it together is not valid. If he stuck together fragments of shofars, it is not valid. If there was a hole in a shofar and he closed it up, if it interferes with the blowing it is not valid, but if it does not it is valid.

- *Why do you think a shofar which is stuck together is not valid?*
- *How is the second case different from the first case - aren't they the same?*
- *What kind of hole in a shofar would interfere with the blowing, and what kind of hole would not?*

משנה ראש השנה ג'ז'

(ז) התוקע לתוף הבור או לתוף הדות או לתוף הפֶּטָס, אם קול שופר שמע, יצא. ואם קול הברה שמע, לא יצא. וכן מי שהיה עובר אחריו בית הכנסת, או שהיה ביתו סמוך לבית הכנסת, ושמע קול שופר או קול מגלה, אם כונן לבו, יצא, ואם לאו, לא יצא. אך על פי שזה שמע וזה שמע, זה כונן לבו וזה לא כונן לבו:

Mishnah Rosh Hashanah 3:7

(7) One who blows into a pit or a cistern or a jug, if he heard the sound of the shofar, he has fulfilled his obligation, but if he hears the echo [also], he has not fulfilled his obligation. And also one who was passing behind a synagogue or if his house was next to the synagogue and he heard the sound of the shofar or of the megillah [being read], if he directed his heart (had intention), then he has fulfilled his obligation, but if not he has not fulfilled his obligation. Even though this one heard and this one heard, this one directed his heart and this one did not.

- *Why do you think one has not fulfilled their obligation if they heard an echo of the shofar?*
- *Imagine that microphones and amplification did not present a problem on Yom Tov: do you think an amplified shofar sound would qualify to fulfill the mitzvah? Why or why not?*
- *Why do you think one must have intention (“direct his heart”) for hearing the shofar?*

משנה ראש השנה ג' ח'

(ח) וְהָיָה כַּאֲשֶׁר יָרִים מִשָּׁה יָדוֹ וַיִּגְבֵּר יִשְׂרָאֵל וְגו' (שמות יז), וְכִי יָדְיוֹ שָׁל מִשָּׁה עוֹשׂוֹת מְלַחֲמָה אוֹ שׁוֹבְרוֹת מְלַחֲמָה. אֲלֵא לֹא לֹאמַר לָךְ, כָּל זְמַן שֶׁהָיוּ יִשְׂרָאֵל מְסַתְּכָלִים כָּלִפִּי מַעֲלָה וּמְשַׁעֲבָדִין אֶת לְבָבָם לְאַבְיָהֶם שְׁבַשְׁמִים הָיוּ מִתְּגַבְּרִים. וְאִם לֹא, הָיוּ נוֹפְלִין. כִּי־צֵא בְּדַבָּר אֲתָה אוֹמֵר (במדבר כא). עֲשֵׂה לָךְ שֶׁרֶף וְשִׂים אֹתוֹ עַל יָס, וְהָיָה כָּל הַנְּשׂוּף וְרָאָה אֹתוֹ וְזָז. וְכִי נָחַשׁ מִמִּית, אוֹ נָחַשׁ מִחַיָּה. אֲלֵא, בְּזְמַן שֶׁיִּשְׂרָאֵל מְסַתְּכָלִין כָּלִפִּי מַעֲלָה וּמְשַׁעֲבָדִין אֶת לְבָבָם לְאַבְיָהֶן שְׁבַשְׁמִים, הָיוּ מִתְּרַפְּאִים, וְאִם לֹא, הָיוּ נִמְוָקִים. חֲרַשׁ, שׁוֹטָה, וְקֶטָן, אֵין מוֹצִיאִין אֶת הַרְּבִים יָדֵי חוֹבְתָן. זֶה הַכֶּלֶל, כֹּל שֶׁאֵינוֹ מְחַיֵּב בְּדַבָּר, אֵינוֹ מוֹצִיא אֶת הַרְּבִים יָדֵי חוֹבְתָן:

Mishnah Rosh Hashanah 3:8

(8) “And it came to pass, when Moses held up his hand Israel prevailed” etc. (Exodus 17:1. Did the hands of Moses wage war or break [Israel’s ability] to wage war? Rather this teaches that as long as Israel would look upwards and subject their hearts to their Father in heaven they prevailed, and if not they fell. Similarly, “Make for yourself a fiery serpent and mount it on a pole. And if anyone who is bitten shall look at it, he shall live” (Numbers 21:8). Did the serpent kill or did the serpent keep alive? Rather, when Israel would look upwards and subject their hearts to their Father in heaven, they were healed, and if not their [flesh] would melt away. A deaf-mute, a lunatic and a minor cannot cause others to fulfill their religious obligation. This is the general principle: one who is not himself obligated in the matter cannot perform it on behalf of others.

- *What “problem” does the Mishna have with the Passuk about Moshe’s hands?*
- *How does the Mishna resolve this problem - what did the verse really mean?*
- *The Mishna teaches an important Halakhic principle regarding who may fulfill obligations on behalf of others. Can you think of examples of mitzvot that you fulfill “vicariously” through someone else?*