There are four new years: The first of Nisan is the new year for kings and for festivals. The first of Elul is the new year for the tithe of beasts. Rabbi Elazar and Rabbi Shimon say: the first of Tishri. The first of Tishri is the new year for years, for shmitta and jubilee years, for planting and for [tithe of] vegetables. The first of Shevat is the new year for trees, according to the words of Bet Shammai. Bet Hillel says: on the fifteenth of that month.

At four set times the world is judged: On Pesah in respect to the produce. On Shavuot in respect to the fruit of the tree. On Rosh Hashanah all the people of the world pass before Him like a division of soldier [a numerus], as it says, “He who fashions the hearts of them all, who discerns all their doings” (Psalms 33:15). And on Sukkot they are judged in respect of rain.

This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.
Speak to the Israelite people and say to them: These are My fixed times, the fixed times of the LORD, which you shall proclaim as sacred occasions.

4

הַלְּכֹדָם יָרֵאֵם מָסַכְתָּם רַשִּׁעְתָּן פֹרֵחַ אֲדֹנֵי צְבוּאֵב"א

R. Simeon said, “For what great nation is there that has a god so near to it, as the Lord our God is to us whenever we call upon him? And what great nation is there that has statutes and ordinances so righteous’ (Deut.4.7-8).”

The other said, “Is there a nation like this nation? Ordinarily the ruler says, ‘The trial is today,’ and the robber says, ‘The trial is tomorrow’ - so to whom do they listen? Is it not to the ruler? But that is not how it is with Israel. Rather, on the day of their trial they wear white and wrap themselves in white and shave their bears and eat, drink, and rejoice, for they know that the Holy One blessed be he does miracles for them.”

раб קריסבס בראשו ר לייתם לשבער דלאו מועדו so מוקי אוקיל אשר תהורא אתו א默 רבי אילא אום קרתא אום

R. Qerispa in the name of R. Yohanan said, “In the past these are the appointed seasons of the Lord. Subsequently: ‘which you shall proclaim’ (Lev.23.4).”
Said R. Ilia, “If you designate them, `my appointed seasons` (Lev.23.2), then they are my appointed seasons, and if not they are not my appointed seasons.”

Said R. Simon, “Many things have you done, O Lord my God, even your wondrous works and your thoughts toward us` (Ps.40.6) - in the past many things have you done. Then: your works and your thoughts toward us.”

Said R. Levi “It may be compared to a king who had a clock. When his son grew up, he handed it over to him.”

Said R. Yose bar Hanina, “This may be compared to a king who had a bracelet. When his son grew up, he handed it over to him.”

Said R. Aha, “This may be compared to a king who had a signet ring. When his son grew up, he handed it over to him.”

Said R. Hiyya bar Abba, “This may be compared to a carpenter who had a set of tools. When his son grew up, he handed it over to him.”

Said R. Isaac, “This may be compared to a king who had a storehouses. When his son grew up, he handed it over to him.”

And rabbis said, “This may be compared to a physician who had a medicine chest. When his son grew up, he handed it over to him.”

Mishna 8

It happened that two witnesses came and said, “We saw it in the morning in the east and in the evening in the west.” Rabbi Yohanan ben Nuri said: they are lying witnesses. When they came to Yavneh Rabban Gamaliel accepted them. On another occasion two witnesses came and said, “We saw it at its proper time, but on the night which should have been the new moon it was not seen,” and Rabban Gamaliel accepted their evidence. Rabbi Dosa ben Harkinas said: they are lying witnesses. How can they testify that a woman has given birth when on the next day her belly is between her teeth (swollen)? Rabbi Joshua to him: I see your argument.
Rabban Gamaliel sent to him: I order you to appear before me with your staff and your money on the
day which according to your count should be Yom Hakippurim. Rabbi Akiva went and found him in
distress. He said to him: I can teach that whatever Rabban Gamaliel has done is valid, because it says,
“These are the appointed seasons of the Lord, holy convocations, which you shall proclaim at their
appointed times” (Leviticus 23:4), whether they are [proclaimed] at their proper time or not at their
proper time, I have no other appointed times save these.

From where do we that extends by adding from the profane to the sacred?

It is taught: Rabbi Eliezer says: In Tishrei the world was created; in Tishrei the Patriarchs were born; in
Tishrei the Patriarchs died; on Passover Isaac was born; on Rosh HaShana Sarah, Rachel, and Hannah
were remembered by God and conceived; on Rosh HaShana Joseph came out from prison; on Rosh
HaShana our forefathers’ slavery in Egypt ceased; in Nisan the Jewish people were redeemed from
Egypt; and in Tishrei in the future the Jewish people will be. Rabbi Yehoshua disagrees and says: In
Nisan the world was created; … in Nisan in the future the Jewish people will be redeemed.

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. -There are many more praises!
hose in which it is written by them: “Praise Him with the blast of the shofar” (Psalms 150:3).
Rav Yosef said: They 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.
At four set times the world is judged: On Pesah in respect to the produce. On Shavuot in respect to the fruit of the tree. On Rosh HaShana, all the people of the world pass before Him like a division of soldier (a numerus), as it says, “He who fashions the hearts of them all, who discerns all their doings” (Psalms 33:15). And on Sukkot they are judged in respect of rain.

As it is taught: 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 concerning grain; on Shavuot concerning fruits on a tree; on the festival of Sukkot they are judged concerning water; and mankind is judged on Rosh HaShana, and the sentence is sealed on Yom Kippur.

Rabbi Yosei says: A person is judged every day, as it is stated: “You visit him every morning” (Job 7:18), Rabbi Natan says: A person is judged every hour, as it is stated: “You try him every moment” (Job 7:18).

Rav Yosef said: In accordance with whose opinion do we pray nowadays on a daily basis for the sick and afflicted? The Gemara repeats the question: In accordance with whose opinion? It is in accordance with the opinion of Rabbi Yosei. And if you wish, say that actually it is in accordance with the opinion of the Rabbis, but also in accordance with the opinion of Rabbi Yitzhak. As Rabbi Yitzhak said: Crying out to God is beneficial for a person both before his sentence has been issued and after his sentence has been issued.

Why does one sound with a shofar made from a ram’s? The Holy One, Blessed be He, said: Sound a blast before Me with a shofar made from a ram’s horn, so that I will remember for you the binding of Isaac, son of Abraham, and I will ascribe it to you as if you had bound yourselves before Me.