

6.5.4

53b (משנה ה) → 54b (ועייל שית)

1	וּתְקַעְתֶּם תְּרוּעָה וְנִסְעוּ הַמַּחֲנוֹת הַחַיִּים קִדְמָה: במדבר י, ה
2	וּבַהֲקָהִיל אֶת הַקֹּהֵל תִּתְקַעוּ וְלֹא תִרְעוּ: במדבר י, ז
3	וּבְיָמֵי אֶהְרֹן הַכֹּהֵן יִתְקַעוּ בַּחֲצֹצְרוֹת וְהָיוּ לָכֶם לַחֲקֵת עוֹלָם לְדֹרֹתֵיכֶם: במדבר י, ח
4	וּבְיָוִם שִׁמְחַתְכֶם וּבְמִמְעֵדֵיכֶם וּבְרָאשֵׁי חֲדָשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצֹצְרוֹת עַל עַלְתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם אָנִי ה' אֱלֹהֵיכֶם: במדבר י, י
5	אֶהְבֵּיתִי כִּי יִשְׁמַע ה' אֶת קוֹלֵי תַחֲנוּנָי: תהלים קטז, א

- I. ה – no fewer than 21 on any given day, never more than 48
- a. *Daily*: 21 – 3 as gates opened, 9 at שחר של and 9 at הערבים
    - i. יהודה ר' יהודה ברייתא
      1. *Point of dispute*: יהודה ר' reckons תר"ת as one, per v. 1
        - a. *דבנן*: that teaches the requirement of (תקיעה) פשוטה before and after תרועה
      2. *דבנן* v. 2 proves that תרועה and תקיעה are independent
        - a. *ד"י*: that wasn't a proper blasting, just a signal to gather
      3. *Note*: יהודה ר' ruling that תקיעה and תרועה must be "attached" sounds seems to follow יהודה ר'
        - a. *Challenge*: this is obvious, as he (alone) reads them as one unit
        - b. *Defense*: perhaps this could follow רבנן, who would allow that they should be proximate
          - i. *But*: is meant to counter יוחנן ר' ruling that if you heard 9 sounds during the day – יצא – קמ"ל; only – כר"י
          - ii. *Note*: proof that יהודה ר' only follows יהודה ר' (not רבנן, per suggestion) – his addition of "ולא כלום"
    - b. *מוסף* 9 for *שבת יום טוב ור"ח* (total – 30)
    - c. *ערב שבת*: another 6; 3 to inform people that they should stop working and 3 to separate קודש from חול
      - i. *Note*: no blasts at 10<sup>th</sup> riser are mentioned here
        1. *Must follow*: ראב"י, who, instead of תר"ת at מעלה עשירית had a תר"ת on the מזבח
        2. *Note*: anyone who maintains תר"ת on מזבח does not have one at 10<sup>th</sup> riser and vice-versa
          - a. *Rationale*: for ראב"י – since they blasted for פתיחת שערים, no need for מעלה עשירית
          - b. *Rationale*: for רבנן: since they blasted for filling water, no need for מעלה עשירית
    - d. *סוכות ע"ש* during 48:
      - i. *3 each*: for opening gates, upper gate, lower gate, filling water and libation (15)
      - ii. *9 each*: for תמידים and מוסף (27)
      - iii. *6*: to announce שבת
      - iv. *ד"י* יהודה reckons תר"ת as one, per v. 1
        1. *דבנן*: that teaches the requirement of (תקיעה) פשוטה before and after תרועה
      - v. *דבנן* v. 2 proves that תרועה and תקיעה are independent
        1. *ד"י*: that wasn't a proper blasting, just a signal to gather
- II. *מוסף* interpreting vv. 3-4 → תקיעה for each
- a. *Challenge*: if so, שבת סוכות would have 51 (מוספין 2)
    - i. *Defense* (זירא): there is no תקיעה for opening gates on שבת
      1. *Block* (רבא): משנה states "בכל יום" (for פתיחת שערים)
      2. *Furthermore*: then שבת סוכות would also have 48 – should have been mentioned
      3. *Reason*: would have taught כראב"י as well as this ברייתא
    - ii. *Rather* (רבא): there is no תקיעה for filling the water on שבת (→ even with 2 מוספין, still fewer)
  - b. *Challenge*: if so, teach בשבת 3 – מוספין 3 (ר"ה, ר"ה)
    - i. *Answer*: he needed to teach ע"ש סוכות to teach כראב"י
    - ii. *Challenge*: why not teach both?
      1. *Answer*: תנא ושייר – list is non-exhaustive (he also omitted ע"פ)
        - a. *Block*: ע"פ is not a שיור, per יהודה ר' (3<sup>rd</sup> כת never got to v. 5)
        - b. *And*: perhaps our תנא agrees with ר"י there, but not about reckoning תקיעות
        - c. *Rather*: omitted בע"ש – 6 are added (for ע"ש), 6 omitted (for 3<sup>rd</sup> כת)