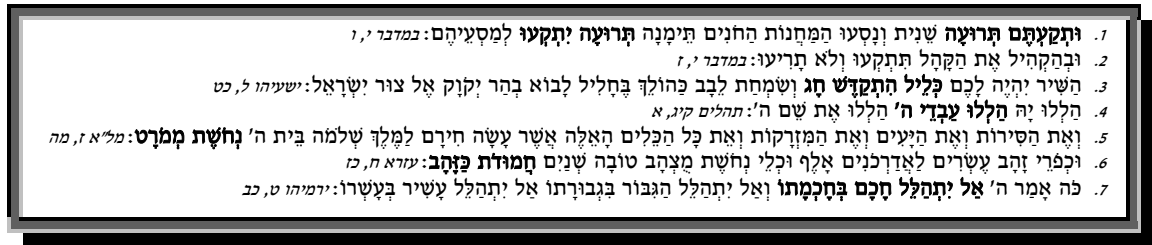


32.2.3; 10a → 11a (משנה ג) (ליוחסין ולא למעשרות)



I מקדש: ranges relating to music in משנה ג

- a **Instruments:** no day with fewer than 21 תקיעות ("sets" – 7 – ר"י) or more than 48 ("sets" – 16 – ר"י) in the מקדש (cf. סוכה ה:ה).
 i **יהודה ד':** reckons תר"ת as one, per v. 1
 1 **דבנן:** that teaches the requirement of פשוטה (תקיעה) before and after תרועה
 ii **דבנן v. 2:** proves that תרועה and תקיעה are independent
 1 **ד"י:** that wasn't a proper blasting, just a signal to gather
 iii **Note:** ר' יהודה ר'ר's ruling that תקיעה and תרועה must be "attached" sounds seems to follow ר' יהודה
 1 **Challenge:** this is obvious, as he (alone) reads them as one unit
 2 **Defense:** perhaps this could follow רבנן, who would allow that they should be proximate
 (a) **But:** is meant to counter יוחנן ר'ר's ruling that if you heard 9 sounds during the day – קמ"ל; יצא – only כר"י
 (b) **Note:** proof that ר' יהודה ר' only follows ר' יהודה (not רבנן, per suggestion) – his addition of "ולא כלום"
 b **Instruments:** נבלים (lyres? lutes?): 2<->6; חלילין (panflutes?): 2<->12;
 c **Calendar:** there are 12 days in which the חליל is played before the מזבח:
 i **פסח 1st and 2nd שחיטת פסח**
 ii **סוכות 8 days, שבועות 1 day, מצות 1 day גולים**
 iii **Reason (גמרא):** these are the 12 (of 18) days when the individual reads הלל
 iv **Per:** ר' יוחנן (quoting ר' יוחזק) – 18 days when individual recites הלל – מצות (1), שבועות (1), סוכות (8), חנוכה (8)
 1 **And:** in בבל – 21 (add one each to מצות, שבועות, סוכות for גלויות – mnemonic בבט"ח – יום טוב שני של גלויות)
 2 **Discussion:** סוכות "merits" הלל every day, since each day has a unique קרבן (cf. במדבר כט) unlike מצות
 3 **שבת:** no הלל, in spite of unique קרבן, as it isn't called "מועד"
 4 **ד"ח:** no הלל, even though it has unique קרבן and is called "מועד" – as it has no מלאכה (v. 3)
 5 **ד"ה ויוה"כ:** have no הלל, in spite of fulfilling all these, as mood is solemn (...פתוחים לפני...)
 6 **חנוכה:** has הלל, even though it meets none of these criteria – due to the נס
 (a) **Challenge:** why not recite on פורים, when we are also celebrating a נס?
 (i) **Answer1 (ר' יצחק):** we don't recite הלל for נס which occurred in חו"ל
 1. **Challenge (רנב"י):** the Exodus happened in חו"ל
 2. **Answer (ברייתא):** before entering the Land, whole world was ראו for הלל; after כיבוש הארץ, only א"י
 (ii) **Answer2 (ר"ג):** we do recite הלל – הריאת המגילה – הלל
 1. **And:** he'll claim that after we were exiled, חו"ל was again made "accessible" to הלל
 (iii) **Answer3 (רבא):** הלל requires us to only be עבדי ה' (v. 4) – per model of יצ"מ; not true under אחשוורוש
 d **חליל:** tube made of reed (rather than copper) as it sounds sweeter
 i **Note:** they refer to חליל and אבוב interchangeably; אבוב::חליל, called "חליל" as it has a sweet sound
 1 **Tangent:** series of attempts to "repair" things in מקדש and city which backfired, when "repair" removed, situation was improved (vv. 5-7), including mention of "water organ" that had 100 or 1000 tones (גוזמא)
 e **Playing:** would end with a solo חליל, as it sounds nicer
 f **Players:** dispute חנינא בן אנגנוס
 i **עבדים ד"מ:** (may not even marry into כהונה as they are עבדים)
 ii **ד' יוסי:** from two מיוחס families in Emmaus (not לויים, but their daughters may marry into כהונה)
 iii **דחב"א:** they were לויים
 1 **Analysis of dispute:** perhaps they disagree if the main שירה was singing or playing (if playing, must be לויים)
 2 **Challenge:** then יוסי ר'r's approach doesn't fit either (if בפה – should allow עבדים; if בכלי – should require לויים)
 3 **Rather:** all agree that עיקר שירה בפה and the instruments are there to accompany singing
 (a) **ד"מ:** playing gives no indication of ייחוס, not even for ייחוס (בנות כהנים) → may be עבדים
 (b) **ד' יוסי:** gives indication of ייחוס to marry כהנים, but not for מעשרות → מעשרות are acceptable
 (c) **דחב"א:** gives full indication of לוי-status, even for מעשרות → must be לויים