

There is no pause between a *tekia* and a *terua* at all – אין בין תקיעה לתרועה ולא כלום – There are some authorities (Rabbi Yitzhak ibn Giat; Ramban) who sought to prove from here that one may not pause between the various *shofar* blasts of Rosh HaShana, even to catch one's breath; rather, the *tekia*, *terua*, *tekia* must all be sounded in one breath. In practice, there are many customs both with regard to whether it is permitted to pause when sounding the *shofar* and, if so, with regard to where one may pause. However, most authorities hold that when the Gemara says: There is no pause at all, it does not mean that no pause is allowed, only that the pauses should not be extended and conspicuous (see *Me'iri*).

גמ' מתנינן דלא כרבי יהודה. דתניא, רבי יהודה אומר: הפוחת לא יפחות משבע, והמוסיף לא יוסיף על שש עשרה. במאי קא מפלגי? רבי יהודה סבר: תקיעה תרועה תקיעה אחת היא, ורבנן סברי: תקיעה לחוד ותרועה לחוד.

GEMARA The Gemara notes: **The mishna is not in accordance with the opinion of Rabbi Yehuda, as it is taught in a *baraita* that Rabbi Yehuda says: The one who seeks to minimize the number of blasts shall not minimize their number to fewer than seven blasts. And one who seeks to add to the number of blasts shall not add beyond sixteen.** The Gemara asks: With regard to **what do they disagree?** The Gemara explains that **Rabbi Yehuda holds: A series of blasts consisting of *tekia*, *terua*, *tekia* is counted as one blast. And the Rabbis hold: A *tekia* is counted separately and a *terua* is counted separately.** They agree with regard to the sequence and the number of the blasts, and disagree only with regard to how the blasts are tallied.

מאי טעמא דרבי יהודה? אמר קרא: "ותקעתם תרועה" (וכתיב: "תרועה יתקעו"). הא כיצד? תקיעה ותרועה אחת היא. ורבנן? ההוא לפשוטה לפניה ולאחריה הוא דאתא. (ורבי יהודה, לפניה ולאחריה מנליה? נפקא ליה מ"שנית").

The Gemara asks: **What is the rationale for the opinion of Rabbi Yehuda?** It is as the verse states: **"And you shall sound [*utkatem*] a *terua*"** (Numbers 10:5), and it is written: **"A *terua* they will sound [*yitke'u*]"** (Numbers 10:6). **How is it that the Torah uses a verb from the root of *tekia* to describe the sounding of a *terua*?** Apparently, a *tekia* and a *terua* together compose **one blast. And how do the Rabbis interpret these verses?** **This comes to teach that each *terua* blast is accompanied by a plain unembellished blast, a *tekia*, preceding it and following it.** The Gemara asks: **And from where does Rabbi Yehuda derive that each *terua* must be accompanied by a *tekia* preceding it and following it?** The Gemara explains: **He derives it from the verse when it says: "And you shall sound [*utkatem*] a *terua* a second time" (Numbers 10:6), indicating an additional *tekia*.**

ורבנן מאי טעמייהו? דכתיב: "ובהקהיל את הקהל תתקעו ולא תריעו", ואי סלקא דעתך תקיעה תרועה אחת היא, אמר רחמנא פלגא דמצוה עבד ופלגא לא עבד? ורבי יהודה: ההוא לסימנא בעלמא הוא דאתא.

The Gemara asks: **And what is the rationale for the opinion of the Rabbis?** It is as it is written: **"And when congregating the people you shall sound a *tekia* and shall not sound a *terua*"** (Numbers 10:7). **And if it enters your mind that a *tekia* and a *terua* are considered one blast, would the Merciful One say to perform half a mitzva and not to perform the other half of the mitzva?** Apparently, each is a separate mitzva. The Gemara asks: **And how does Rabbi Yehuda interpret the verse?** The Gemara answers: **That single *tekia* mentioned in the context of congregating the people came merely as a signal to the camps and was not for the purpose of fulfilling the mitzva, which, in Rabbi Yehuda's opinion, always comes in groups of three.**

ורבנן: סימנא הוא, ורחמנא שויה מצוה. כמאן אולא? הא דאמר רב כהנא: אין בין תקיעה לתרועה ולא כלום, כמאן? כרבי יהודה. (אי רבי יהודה, פשיטא!)

And how do the Rabbis counter that assertion? They say: **Indeed, it is a signal to assemble the people; however, the Merciful One rendered it a mitzva.** Therefore, one can derive that a single *tekia* blast is a distinct mitzva. The Gemara asks: **In accordance with whose opinion is this statement of Rav Kahana: There is no pause between a *tekia* and a *terua* at allⁿ and they are sounded in one continuous blast? In accordance with whose opinion is it?** It is in accordance with the opinion of **Rabbi Yehuda.** The Gemara asks: **If Rav Kahana's statement is in accordance with the opinion of Rabbi Yehuda; that is obvious. Why was it necessary for the Gemara to raise the matter at all?**

Perek V

Daf 54 Amud a

מהו דתימא אפילו כרבנן, ולאפוקי מדרבני יוחנן, דאמר: שמע תשע תקיעות בתשע שעות ביום – יצא, קא משמע לן.

The Gemara answers: **It is not obvious that Rav Kahana's statement was stated in accordance with the opinion of Rabbi Yehuda. Let you say that Rav Kahana's statement is even in accordance with the opinion of the Rabbis, and that he is coming to exclude the opinion of Rabbi Yohanan who said: If one heard nine blasts in nine different hours on the day of Rosh HaShana, despite the considerable gap between them, he fulfilled his obligation.** Therefore, the Gemara **teaches us** that **Rav Kahana holds in accordance with the opinion of Rabbi Yehuda alone and he does not allow even a brief pause between the sounds of the *shofar*.**

ואימא הכי נמי! אם בן, מאי וילא כלום?

The Gemara asks: **And say it is indeed so** that Rav Kahana holds in accordance with the opinion of the Rabbis and he merely comes to exclude the view of Rabbi Yohanan. The Gemara answers: **If so, what is the meaning of the phrase: At all**, in Rav Kahana's statement: There is no pause between a *tekia* and a *terua* at all? This indicates that Rav Kahana does not allow even a slight pause between blasts, and that could be only in accordance with Rabbi Yehuda.

”ערב שבת שבתוך החג” כו. ואילו למעלה עשירית – לא קתני. מתניתין מני – רבי אליעזר בן יעקב היא. דתניא: שלש למעלה עשירית, רבי אליעזר בן יעקב אומר: שלש על גבי המזבח.

§ The mishna enumerates the number of blasts sounded on **Shabbat eve during the festival of Sukkot**. Among those blasts were three sounded when pouring the water libation upon the altar. The Gemara infers: **However, the mishna is not teaching** that the trumpet blasts were sounded when the person carrying the water reached the **tenth stair**. According to **whose** opinion is the **mishna**? It is according to the opinion of **Rabbi Eliezer ben Ya'akov**, as it is taught in a *baraita*: **Three** blasts were sounded when arriving at the **tenth stair**. **Rabbi Eliezer ben Ya'akov says: Three** blasts were sounded when pouring the water libation upon the altar.^N

האומר למעלה עשירית – אינו אומר על גבי המזבח, והאומר על גבי המזבח – אינו אומר למעלה עשירית.

The Gemara explains: **The one who says** that the trumpets were sounded upon arriving at the **tenth stair does not say** that they sounded the trumpets when pouring the water libation upon the altar; **and the one who says** that they sounded the trumpets when pouring the water libation upon the altar **does not say** that the trumpets were sounded upon arriving at the **tenth stair**.

מאי טעמא דרבי אליעזר בן יעקב? כיון דתקע לפתיחת שערים, למעלה עשירית למה לי דתקע? האי לאו שער הוא. הלכך, על גבי המזבח עדיף ורבנן סברי: כיון דתקע למילוי המים, על גבי המזבח למה לי? הלכך, למעלה העשירית עדיף.

The Gemara asks: **What is the rationale** for the opinion of **Rabbi Eliezer ben Ya'akov**? The Gemara answers: **Since he sounded** the trumpet for the opening of the gates, for what do I need to sound it again when arriving at the **tenth stair**? **That is not a gate**. Therefore, it is preferable to sound the trumpets when pouring the water libation upon the altar. **And the Rabbis hold that since he sounded** the trumpets for the filling of the vessel with the water, why do I need an additional trumpet blast when pouring the water libation upon the altar? **Therefore, it is preferable** to sound the trumpets when arriving at the **tenth stair**.

כי אתא רבי אחא בר חנינא מדרומא, אייתי מתניתא בידיה: ”ובני אהרן הכהנים יתקעו בחצוצרות” שאין תלמוד לומר ”יתקעו”, שכתב נאמר ”ותקעתם בחצוצרות על עולותיכם ועל זבחי שלמיכם” ומה תלמוד לומר ”יתקעו”? הכל לפי המוספין תוקעין. הוא תני לה והוא אומר לה: לומר שתוקעין על כל מוסף ומוסף.

§ When **Rabbi Aḥa bar Ḥanina** came from the south of Eretz Yisrael, from Judea, he brought a *baraita* with him that he received from the Sages there. It is written: **“And the children of Aaron, the priests, will sound the trumpets”** (Numbers 10:8). There is no need for the verse to state: **“Shall sound,”** as it is already stated: **“And you shall sound the trumpets for your burnt-offerings and your peace-offerings”** (Numbers 10:10). **And what then is the meaning when the verse states: “Shall sound”?** It appears to be teaching a new *halakha*; it is all according to the additional offerings that one sounds trumpet blasts. The Gemara notes: **Rabbi Aḥa bar Ḥanina teaches the baraita, and he said its explanation.**^N The verse comes to say that one sounds trumpet blasts for each and every additional offering in and of itself.

NOTES

Three upon the altar – על גבי המזבח: Some maintain that these blasts accompanied the bringing of the water to the altar, while others say that they accompanied the standing of the willow branch upright alongside the altar (Rabbeinu Yehonatan; Ritva). See Rashi, who addresses this problem and maintains that both were performed simultaneously. Some note that this is the understanding of the Rambam as well. Some explain the reason for sounding the blasts to accompany the standing of the willow branch upright based on the Jerusalem Talmud: The blasts during the Festival were designed to publicize mitzvot not explicitly mentioned in the Torah, e.g.,

the water libation. The same holds true for standing the willow branch upright (see *Emek Sukkot*).

He teaches the *baraita*, and he said its explanation – הוא תני לה והוא אומר לה: During the amoraic period, and perhaps even earlier, there were two defined positions in the study hall; the *tanna*, who was expert in *mishnayot* and *baraitot* and who would cite ancient traditions, and the *amora*, who would explain and define the content of those traditions and compare and contrast them to other known traditions. However, there were also occasions such the one here, when the same Sage who cited the tradition also offered the explanation.

מאן הא דלא – Who is this who is not concerned about the flour – חש לקימחא: This expression can be explained in various ways. Some explain that it is referring to food that one eats; what he eats is wasted on him, as he does not study the Torah properly (*Arukh*). There is a variant reading in which the letter *het* is omitted and rather than one who is unaware of the flour [*lekimha*], it is one who is unaware of that which is before him [*lekammei*]. He does not pay attention and perceive even matters that are directly before him (*ge'anim*).

מאי – What other case did he omit that he omitted this case – שני דהאי שניר: The general assumption is that a *tanna* who compiles a list will make it comprehensive. But that is not always the case. On occasion the Gemara asks: Will the *tanna* continue counting like a peddler? In order to establish a principle, it is sufficient to cite several examples and there is no need to cite an exhaustive list. However, in any case where the list is not comprehensive if only one item is omitted from the list, the conclusion is that the item was excluded because it does not belong on the list. However, if two or more items were omitted, this indicates that the omissions were stylistic and not substantive. That is why the Gemara must prove that the omission was merely stylistic and not an indication that the omitted case does not meet the criteria for the principle being established. In order to demonstrate this, we must find at least one additional case that was omitted for a similar reason.

HALAKHA

Filling vessels with water on Shabbat – מילוי מים בשבת: There were no blasts sounded on Shabbat to accompany the filling of vessels with water, as they did not draw water on Shabbat (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 7:6).

תנן: ערב שבת שבתוך החג היו שם ארבעים ושמונה. ואם איתא, ליתני: שבת שבתוך החג, משפחת לה חמשין וחד! אמר רבי זירא: לפי שאין תוקעין לפתיחת שערים בשבת.

אמר רבא: מאן הא דלא חש לקימחא? חדא: ד"בכל יום" תנן. ועוד: אי נמי בהדדי נגהו, ליתני: שבת שבתוך החג היו שם ארבעים ושמונה, דשמעת מינה תרתני: שמעת מינה דרבי אליעזר בן יעקב, ושמעת מינה דרבי אחא בר חנניא.

אלא אמר רבא: לפי שאין תוקעין למילוי מים בשבת, דבצרי טובא. וליתני נמי: ראש השנה שחל להיות בשבת, דהא איבא תלתא מוספין: מוסף דראש השנה, מוסף דראש חודש, מוסף דשבת!

ערב שבת שבתוך החג איצטריך ליה, לאשמענין בדרבי אליעזר בן יעקב. אטו מי קאמר ליתני הא ולא ליתני הא? ליתני הא וליתני הא! תנא ושניר. מאי שניר דהאי שניר?

שניר ערב הפסח.

The Gemara asks: **We learned** in the mishna: On Shabbat eve during the festival of *Sukkot* there were forty-eight blasts, and that was the highest number of blasts sounded on any day in the Temple. **And if it is so**, Rabbi Aḥa bar Ḥanina says: **Let the mishna teach** the case of **Shabbat during the Festival**, when you find that there are fifty-one blasts, including additional blasts for the additional offerings of Shabbat. **Rabbi Zeira said:** Although based on the *baraita* taught by Rabbi Aḥa bar Ḥanina there would indeed be additional blasts for the additional offerings of Shabbat, they would total forty-eight blasts, **because one does not sound** the three blasts for the opening of the gates on Shabbat; those blasts were merely a signal.

Rava said: **Who is this who is not concerned about the flourⁿ** that his mill is producing, i.e., who is making unconsidered statements? **First**, the mishna contradicts the explanation of Rabbi Zeira, as, with regard to the order of the blasts, including those for the opening of the gates, **we learned** that this was the practice **each day**, including Shabbat. **And furthermore, even if they are equal to each other**, i.e., the same number of blasts were sounded on Shabbat during the Festival and on Friday during the Festival, **let the mishna teach: On Shabbat during the Festival there are forty-eight blasts. You would learn two matters from that case: You would learn from it that** the mishna is in accordance with the opinion of **Rabbi Eliezer ben Ya'akov** that the trumpets are not sounded at the tenth step but when pouring the water libation upon the altar. **And you would learn from it that halakha of Rabbi Aḥa bar Ḥanina**, that the trumpet is sounded for each and every additional offering.

Rather, Rava said: The reason that the number of offerings on Shabbat during the Festival does not exceed forty-eight is **because one does not sound** the trumpet for filling the vessels with water on Shabbat,^h as the mishna stated that they did not draw water from the Siloam pool on Shabbat. Therefore, the blasts sounded on Shabbat during the Festival **were considerably fewer** than those sounded on Friday. The Gemara asks: **And let the mishna also teach** the case of **Rosh HaShana that occurs on Shabbat**, as in that case **there are three additional offerings**: The additional offering of Rosh HaShana, the additional offering of the New Moon, and the additional offering of Shabbat. The total would be forty-eight blasts. The fact that the mishna did not cite this case indicates that it is contrary to the opinion of Rabbi Aḥa bar Ḥanina.

The Gemara rejects that conclusion. The reason that the mishna did not cite the case of Rosh HaShana is that the *tanna* held that the case of **Shabbat eve during the Festival is necessary** in order to **teach** that the *halakha* is in accordance with the opinion of **Rabbi Eliezer ben Ya'akov** that one does not sound the trumpet at the tenth stair. The Gemara asks: **Is anyone saying: Let the tanna teach this case and let him not teach that case? Let him teach this case and let him teach that case**, as there is a novel element in each. The Gemara answers: The *tanna* did not list all the possible cases; **he taught** one case **and omitted** others. The Gemara asks: **What other case did he omit, that he omitted this caseⁿ** of Rosh HaShana as well? While the *tanna* does not typically list all relevant cases, if there are only two that are relevant, he typically cites them in the mishna.

The Gemara answers: **He omitted** the case of **Passover eve**. The Paschal lamb was sacrificed in three shifts. When the Paschal lamb was sacrificed they would recite *hallel*, and the recitation of *hallel* was accompanied by three blasts. Due to the great number of Paschal lambs sacrificed, they would often recite *hallel* three times during each shift. Consequently, there could be as many as twenty-seven additional blasts sounded on that day. Added to the twenty-one blasts sounded each day, the total is forty-eight blasts.

NOTES

Passover eve – ערב הפסח – *Some say that the halakha is that the trumpets accompany the first shift alone and not all three shifts, and so in reality there are not many additional blasts sounded on this day (Ritva; Me'iri).*

Postponement of Rosh HaShana – דחיית ראש השנה – According to the calendar in use today, which is no longer based on eyewitness testimony, Rosh HaShana and the first day of *Sukkot* can never occur on Sunday, Wednesday, or Friday. The reason that it does not occur on Wednesday or Friday is to ensure that Yom Kippur does not occur on Sunday or Friday, which would result in having two consecutive days when there is a severe prohibition against performing labor. Based on several sources, apparently, even when the months were established by eyewitness testimony, there were efforts to prevent Yom Kippur from occurring on Friday or Sunday.

Nevertheless, even according to those who disagree with *Aherim*, on rare occasions Yom Kippur did occur on one of these two days. This is because Rosh HaShana cannot be postponed or advanced indefinitely, as a month must have either twenty-nine or thirty days. In our calendar, there are years when due to two accumulated postponements, a discrepancy of two days could arise between the appearance of the moon and Rosh HaShana.

The Rambam adds that these postponements serve an additional purpose. After intercalating the year by adding a month seven times every nineteen years to synchronize the solar year and the lunar year, a minor discrepancy remains. These postponements resolve that discrepancy.

אי משום ערב הפסח – לאו שיוֹרָא הוא, דְּהָא מְנִי – רַבִּי יְהוּדָה הֵיא, דְּאָמַר: מִימֵיהֶם שָׁל בַּת שְׁלִישִׁית לֹא הִגִּיעָה לְדוֹר “אֶהְבֶּתִי כִּי יִשְׁמַע ה'” מִפְּנֵי שֶׁהָיָה עִמָּה מוֹעֵטִין.

הָא אִוְקִימַנָא דְלָא כְּרַבִּי יְהוּדָה! וְדִלְמָא הָאִי תַנָּא סָבַר לָהּ בְּוִתְיָהּ בְּחֻדָּא, וּפְלִיג עֲלֵיהּ בְּחֻדָּא.

אָלָא: מָאִי שִׁיר דְּהָאִי שִׁיר? שִׁיר עֶרֶב הַפֶּסַח שְׁחַל לְהֵיטִיב בְּעֶרֶב שַׁבָּת, אִפִּיק שִׁית וְעִיִּיל שִׁית.

“וְאִין מוֹסְפִין עַל אַרְבָּעִים וּשְׁמֹנֶה.” וְלֹא? וְהָא אִיכָּא עֶרֶב הַפֶּסַח שְׁחַל לְהֵיטִיב בְּשַׁבָּת, דְּאִי לְרַבִּי יְהוּדָה – חֲמִשִּׁין וְחֻדָּא, אִי לְרַבָּנִי – חֲמִשִּׁין וְשִׁבְעִי!

כִּי קִתְנִי – מִיַּדִּי דְּאִיתִיהּ בְּכָל שָׁנָה, עֶרֶב הַפֶּסַח שְׁחַל לְהֵיטִיב בְּשַׁבָּת, דְּלִיתִיהּ בְּכָל שָׁנָה וְשָׁנָה – לֹא קִתְנִי. אִטּוּ עֶרֶב שַׁבָּת שְׁבַתֹּךְ הֶחָג מִי אִיתִיהּ בְּכָל שָׁנָה? וְיִמְנִין דְּלָא מְשַׁבַּחַת לֵיהּ, וְהִיכִי דְמִי – כְּגוֹן שְׁחַל יוֹם טוֹב רֵאשׁוֹן בְּעֶרֶב שַׁבָּת.

כִּי מְקַלְעִין יוֹם טוֹב רֵאשׁוֹן בְּעֶרֶב שַׁבָּת, מְדַחִי דְּחִינָן לֵיהּ. מָאִי טַעְמָא – כִּינֵן דְּאִיקְלַע יוֹם טוֹב הָרֵאשׁוֹן שְׁל חַג לְהֵיטִיב בְּעֶרֶב שַׁבָּת, יוֹם הַכַּפּוּרִים אִימַת הָיִי? בְּחֻדָּא בְּשַׁבָּת, הֲלִכְךָ דְּחִינָן לֵיהּ.

וְמִי דְּחִינָן לֵיהּ? וְהָא תַנָּן: חֲלָבֵי שַׁבָּת קָרִיבִין בְּיוֹם הַכַּפּוּרִים,

The Gemara rejects this answer. If it is due to the case of Passover eve,ⁿ that is not an omission, as who is the *tanna* of this mishna? It is Rabbi Yehuda, who said: Although there were three shifts in the sacrifice of the Paschal lamb, never in the all the days of the third shift did it reach the point in *hallel* to recite: “I love that the Lord hears my voice” (Psalms 116:1), which is the second paragraph of *hallel*, because the people participating in the third shift were few. Therefore, when they reached that section of *hallel* they had already completed the slaughter of all the offerings, and consequently only one set of blasts was sounded during this shift, for a total of forty-two.

The Gemara wonders: But didn't we establish that the mishna is not in accordance with the opinion of Rabbi Yehuda? The Gemara answers: And perhaps this *tanna* of the mishna holds in accordance with his opinion in one case, with regard to the third shift on Passover eve, and disagrees with him in one case, with regard to tallying the number of blasts.

But the question remains: What other case did he omit, that he omitted this case of Rosh HaShana as well? The Gemara answers: He omitted the case of Passover eve that occurs on Shabbat eve, in which case you eliminate six blasts of the third shift and incorporate six blasts sounded each Friday. The total is forty-eight blasts.

§ The mishna continues: And one sounds no more than forty-eight trumpet blasts on any given day. The Gemara wonders: And are there no more than forty-eight on any day? But isn't there Passover eve that occurs on Shabbat, where if it is according to Rabbi Yehuda, there would be fifty-one blasts, i.e., twenty-one daily blasts, nine for the additional offering of Shabbat, nine for the *hallel* of each of the first two shifts sacrificing the Paschal lamb, and three for the third shift; and if it is according to the Rabbis, who hold that nine blasts were sounded for the third shift as well, there would be fifty-seven blasts? According to both opinions, there are more than forty-eight.

The Gemara answers: When the *tanna* teaches the mishna, he is teaching matters that occur every year; the case of Passover eve that occurs on Shabbat, which is a matter that does not occur each and every year, he does not teach. The Gemara asks: Is that to say that Shabbat eve during the Festival occurs every year? There are times when you do not find a Friday during the intermediate days of *Sukkot*. And what are the circumstances? It is a case where the first Festival day occurs on Shabbat eve, and therefore the following Friday is the Eighth Day of Assembly.

The Gemara answers: That cannot be, as when the first Festival day of *Sukkot* would happen to occur on Shabbat eve, we postpone it by adding a day to the month of Elul and observing both Rosh HaShana and the first day of *Sukkot* on Shabbat.ⁿ What is the reason for doing so? The reason is: Since if the first Festival day occurs on Shabbat eve, when is Yom Kippur that year? It is on Sunday. Therefore, in order to avoid two consecutive days, Shabbat and Yom Kippur, when there is a severe prohibition against performing labor, we postpone Rosh HaShana. The first Festival day never coincides with Friday.

The Gemara asks: And do we postpone it to prevent Yom Kippur from occurring on Sunday? But didn't we learn in a mishna: The fats of the offerings slaughtered and sacrificed on Shabbat that were not yet burned on the altar may be sacrificed on Yom Kippur that begins at the conclusion of Shabbat?

תְּקִיעוֹת שַׁבָּת וַיּוֹם – תְּקִיעוֹת שַׁבָּת וַיּוֹם – **הַכְּפוּרִים**: When Yom Kippur occurred on Friday, the standard Friday trumpet blasts were not sounded in the Temple. When it occurred at the conclusion of Shabbat, they would neither sound any trumpet blasts nor recite *havdala*. This was possible during the Temple era, when the months were set based upon eyewitness testimony. In the fixed calendar in use since the fourth century CE, Yom Kippur cannot occur on Friday or Sunday (Rambam *Sefer Zemanim, Hilkhos Shabbat* 5:21).

The song of the New Moon supersedes the song of Shabbat – שִׁיר שֶׁל ראש חודש דוּחָה שִׁיר שֶׁל שַׁבָּת: On the New Moon that coincides with Shabbat, the song for the New Moon takes precedence in order to publicize that it is the New Moon that day. This is in accordance with the *baraita* and contrary to the answer provided by Rav Safra, which was based upon the rejected view of Rabbi Aḥa bar Ḥanina (Rambam, *Sefer Avoda, Hilkhos Temidin UMusafin* 6:10 and *Kesef Mishne* there).

וְאָמַר רַבִּי זֵירָא: כִּי הָיוּ בֵּי רַב בְּבַבְלָא, הָוּה אָמְרִי: הָא דְתַנְיָא: יוֹם הַכְּפוּרִים שְׁחַל לְהֵיוֹת עֶרֶב שַׁבָּת לֹא הָיוּ תוֹקְעִין, וּבְמוֹצָאֵי שַׁבָּת לֹא הָיוּ מְבַדְּלִין – דְּבָרֵי הַכֹּל הֵינּוּ. כִּי סְלִיקִית לְהַתָּם, אֲשַׁבְּחַתְיָה לְרַבִּי יְהוּדָה בְּרִיָּה דְרַבִּי שְׁמַעוֹן בֶּן פִּזִּי דִּיתֵיב וְקָאָמַר: רַבִּי עֲקִיבָא הֵיא!

And Rabbi Zeira said: When we were studying in the school of Rav in Babylonia, they said with regard to that which was taught in the *baraita*: On Yom Kippur that occurs on Shabbat eve they did not sound the trumpets to stop the people from their labor and signify the onset of Shabbat, and if it occurred at the conclusion of Shabbat they would not recite *havdala* after Shabbat, that it is undisputed, as everyone agrees to that *halakha*. However, when I ascended to there, to Eretz Yisrael, I found Rabbi Yehuda, son of Rabbi Shimon ben Pazi, who was sitting and saying that this is the opinion of Rabbi Akiva, and the other Sages disagree. From both of these sources, it is apparent that Yom Kippur can occur both before and after Shabbat.^h The question remains: Why did the *tanna* cite a case that does not occur every year?

לֹא קָשְׁיָא, הָא – רַבְנָן, הָא – אַחֲרִים הֵיא.

The Gemara answers: This is not difficult. This, the mishna, from which it is understood that there will always be a Friday during the Festival, is in accordance with the opinion of the Rabbis, who maintain that Rosh HaShana is postponed to ensure that Yom Kippur will not occur adjacent to Shabbat. However, this mishna, which teaches that the fats of Shabbat may be sacrificed at the conclusion of Shabbat on Yom Kippur, and Rosh HaShana is not postponed, is in accordance with the opinion of *Aḥerim*,ⁿ who maintain that there are a fixed number of days in a year and a fixed number of days in a month.

דְּתַנְיָא, אַחֲרִים אוֹמְרִים: אֵין בֵּין עֲצַרְתָּ לְעֲצַרְתָּ, וְאֵין בֵּין ראש השנה לְראש השנה אֶלָּא אַרְבַּעַה יָמִים בְּלִבָּר, וְאִם הֵיְתָה שָׁנָה מְעוּבָרָת – חֲמִשָּׁה.

As it is taught in a *baraita*: *Aḥerim* say: Between the festival of *Shavuot* one year and the festival of *Shavuot* the following year, and similarly, between Rosh HaShana one year and Rosh HaShana the following year, there is a difference of only four days of the week. And if it was a leap year there is a difference of five days between them. The 354 days in the year are divided among twelve months; six months are thirty days long and six months are twenty-nine days long. Since according to *Aḥerim* the number of days is constant, Rosh HaShana could occur on any day of the week.

מֵיתֵיבֵי: ראש חודש שְׁחַל לְהֵיוֹת בְּשַׁבָּת – שִׁיר שֶׁל ראש חודש דוּחָה שִׁיר שֶׁל שַׁבָּת, וְאֵי אֵיתָא – לִימָא דְשַׁבָּת וְלִימָא דְראש חודש!

§ The Gemara returns to analyze the opinion of Rabbi Aḥa bar Ḥanina, who holds that the trumpet was sounded for each additional offering sacrificed on a given day. The Gemara raises an objection: In the case of the New Moon that occurs on Shabbat, the song of the New Moon supersedes the song of Shabbat.^h And if it is so, as Rabbi Aḥa asserts, let us recite the song of Shabbat and let us recite the song of the New Moon. Since only one song is recited, apparently only one set of blasts is sounded.

אָמַר רַב סָפְרָא: מֵאי דוּחָה – דוּחָה לְקַדָּם. וְאִמְרֵי תְּדִיר וְשִׁאֵינוּ תְּדִיר – תְּדִיר קוֹדָם!

Rav Safra said: What is the meaning of supersedes? Supersedes means to precede, and the song for the New Moon would precede the song of Shabbat. The Gemara asks: And why does the song of the New Moon precede that of Shabbat? Doesn't the principle: When a frequent practice and an infrequent practice clash, the frequent practice takes precedenceⁿ over the infrequent practice, dictate that the song of Shabbat should be recited first?

NOTES

The opinion of *Aḥerim* – שִׁישֵׁת אַחֲרִים: There is certain flexibility in *halakha* with regard to the determination of full, i.e., thirty-day months, and deficient, i.e., twenty-nine-day months, although the attempt is made to avoid more than eight full or eight deficient months per year. However, according to *Aḥerim*, the number of days in each given month remains constant, alternating between thirty and twenty-nine-day months. Therefore, the day of the week on which a Festival occurs changes at a fixed rate from one year to the next.

Tosafot raise a problem with the opinion of *Aḥerim*. Since the lunar month is not precisely 29½ days but is 793 parts [*halakim*] of an hour, i.e., approximately two-thirds of an

hour, longer, a discrepancy accumulates over the course of time, gradually creating a distance between the date and the appearance of the moon. Therefore, *Aḥerim* have no alternative but to occasionally add a day to a month to prevent the discrepancy from growing.

When a frequent practice and an infrequent practice clash, the frequent practice takes precedence – תְּדִיר וְשִׁאֵינוּ תְּדִיר: There are set principles for determining precedence with regard to offerings and blessings, although there are exceptions to those principles. In general, there are two principles: Frequent takes precedence over less frequent, and sacred over less sacred.

NOTES

To inform the people that the New Moon was established – לידע שהוקבע ראש חדש: This notice was especially crucial then, when the new month was established based upon eyewitness testimony. If the New Moon was established on the thirty-first day, when the moon was clearly visible to all, no additional publicity was necessary. However, when the court established the New Moon on the thirtieth day, it was necessary to publicize that the new month was already set (see *Arukh LaNer*).



Witnesses testifying to the New Moon

אמר רבי יוחנן: לידע שהוקבע ראש חדש בזמנו. והאי היפירא עבדינן? הא היפירא אחריתא עבדינן, (דתניא): חלבי תמיד של שחר ניתנין מחצי כבש ולמטה במזרח, ושל מוספין ניתנין מחצי כבש ולמטה במערב, ושל ראש חדש ניתנין תחת כרכוב המזבח ולמטה.

Rabbi Yohanan said, the New Moon takes precedence here, contrary to the general principle, in order to inform the people that the New Moon was establishedⁿ at its proper time by the court. The Gemara asks: **And is that the indicator that we implement to indicate that the month was established at its proper time? Don't we implement a different indicator, as it is taught in a mishna:** In order to avoid confusion between the fats of earlier offerings and the fats of later offerings, prior to being placed on the altar the fats of the daily morning offering were placed from the midpoint of the ramp and below on the east side of the ramp, and those of the additional offerings were placed from the midpoint of the ramp and below on the west side of the ramp. And the fats of the offerings of the New Moon offering were placed under the surrounding ledge of the altar and slightly beneath it.^h

HALAKHA

Place for the placement of limbs and portions of sacrifice to be burned on the altar – מקום הנחת איברים ואימורים: After removing the portions to be burned on the altar from the offerings, each priest to whom a limb from the offering was assigned would take it up the ramp. The fats and limbs of the daily offering were placed from the midpoint of the ramp and below on the east side, and the fats and limbs of the additional offerings

were placed from the midpoint of the ramp and below on the west side. However, when the New Moon was determined at its proper time, the fats and limbs of the additional offering for the New Moon were placed up on the altar proper in order to publicize that the month had been properly set (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 6:3, based on a variant reading of the Gemara).

Perek V
Daf 55 Amud a

HALAKHA

Trumpet blasts and additional offerings – תקיעות ומוספים: In the Temple, nine trumpet blasts were sounded for the additional offerings. Even if several additional offerings were sacrificed on a given day, no additional blasts were sounded, in accordance with the *baraita* (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 7:5).

ואמר רבי יוחנן: לידע שהוקבע ראש חודש בזמנו. תרי היפירא עבדינן, דחוי האי – חוי, וחוי בהאי – חוי.

And Rabbi Yohanan said: Why was it placed in this manner? It was as an indicator for the people to know that the New Moon was established at its proper time, after the twenty-ninth day of the previous month. The Gemara answers: This is not difficult, as they implemented two indicators: One who saw this one, i.e., the sequence of the songs, saw it; and one who saw that one, i.e., where the fats were placed, saw it, and there is no contradiction.

מיתבי, דתני רבא בר שמואל: יכול כשם שתוקעין על שבת בפני עצמו ועל ראש חודש בפני עצמו, כך יהיו תוקעין על כל מוסף ומוסף – תלמוד לומר: "ובראשי חדשיכם!" תיבתא דרבי אחא. תיבתא.

The Gemara raises another objection to the opinion of Rabbi Aha, as Rava bar Shmuel taught this *baraita*: I might have thought that just as when Shabbat and the New Moon do not coincide they sound the trumpets for the additional Shabbat offering in and of itself, and for the additional New Moon offering in and of itself, so too would they sound the trumpets for each and every additional offering when the days coincide. Therefore, the verse states: "And on the day of your rejoicing, and at your appointed times, and on your New Moons, and you shall sound the trumpets for your burnt-offerings and your peace-offerings, and they will be a memorial for you before your God. I am the Lord your God" (Numbers 10:10), indicating that one blast is sounded for all.^h The Gemara suggests: This is a conclusive refutation of the opinion of Rabbi Aha. The Gemara concludes: Indeed, it is a conclusive refutation.

מאי תלמודא? אמר אביי: אמר קרא: "ובראשי חדשיכם" – הוקשו כל חדשים כולם זה לזה. רב אשי אמר: כתיב "חדשיכם" וכתיב "ובראשי". ואיזה חדש שיש לו שני ראשים – הוי אומר זה ראש השנה, ואמר רחמנא "חדשיכם" – חד היא.

Since the *baraita* was cited, the Gemara asks: What is the derivation cited in this *baraita*? How does the phrase: And on your New Moons, prove that the trumpets are sounded once for all the additional offerings? Abaye said: The verse states: "And on your New Moons," in plural, indicating that all the months are equated to each other, and just as on a typical New Moon the trumpets are sounded once for the additional offering, so too when Shabbat and the New Moon coincide the trumpets are sounded once and no more. Rav Ashi said that in this verse it is written: Your moon [*hodshekhem*], without a *yod*, in the singular, and in the same verse it is written: "And on your new [*uverashei*]," in the plural. And which is the month that has two new beginnings? You must say it is Rosh HaShana, which is the beginning of both the new year and the new month. And yet the Merciful One says: Your moon, in the singular, indicating it is one and the trumpets are sounded once.