Today we will learn about the following:

How many trumpet blasts were sounded on the evening of Shabbat? And WHERE were they sounded?

The trumpet blasts sounded for the Korban Mussaf -

Adding a day to the calendar -

Some of the key terms and concepts we will learn about include:

Nanei Yoshi - Sometimes, when the Gemara give examples they do not list every example. When this happens, more than one item must be left off the list in order to justify nanei Yoshi.

The months of the lunar calendar usually contain either 29 or 30 days. Elul usually has 29 days. However, if it was determined that Urab Shabbat will come out on Yom Kippur, which would make Yom Kippur on Sunday, they would make Elul 30 days to push everything up one day.

When presented with two actions and one of them is more common than the other, the more common action takes precedence over the less common action.
So let's review...

The months of the lunar calendar usually contain either 29 or 30 days. When a month has 29 days, the 30th day is a special day called Elul, which has 30 days. When presented with two consecutive months with 29 days each, the common action would be to push everything up one day. For example, if Elul fell on Friday during Sukkos, they would make Yom Kippur on Sunday, they would make Sukkos start on Monday.

When bringing the water in the Mizbeiach, there were three blasts next to the Mizbeiach, and none on the tenth step.

When they encircled the Mizbeiach with the water on Friday that fell during Sukkos, there were 48 blasts, as detailed in the earlier Mishnayos.

First two groups = 3 x 3 = 9 x 2 = 18

SECOND Hallel. First, the 3 Groups = 3 x 9 = 27

THIRD Hallel. The 3 Groups = 3 x 3 = 9

For a total of 48 -

The Gemara discusses the trumpet blasts that accompany the Hallel. Rashi explains: 1- That the third group did not even complete the ninth step, which reduces the number of blasts by 12 to 36. This is an extra because another Posuk; already teaches that they shall blow the trumpets? Rav on the 9th and 10th steps according to Rav, the only difference between Shavuos of one year and the next, is four days, which means the 9th and 10th steps are omitted. The Gemara challenges this answer, if only cases that happen all years, and not cases that do not happen in all years.

The 3 blasts on the tenth step, mentioned the previous Mishnah, are not mentioned in this Gemara, because it follows the opinion of Rav and not the opinion of Rav Yehuda. In Rav's view, the first day of Sukkos, which means after the Shabbos, would fall on Sunday. Rav's view challenges Rav Yehuda, and none on the tenth step.
The Mishnah explains that the trumpet blasts that accompany the Shabbos Mussaf are 21. The Gemara asks that it should be 48, as there are two Mussafim – Shabbos and Sukkos. The Gemara explains that each group recited Hallel three times – although the third group already recited Hallel, they added one more. The repetition teaches that which is less common – Rosh Chodesh.

Another Posuk explains that only 48 were blown on Sukkos, indicating that it was extra because another Posuk; לשלש להבטיל את העם מן המלאכה שאליהם כלול תקיקות מכוויהות. Already teaches that they shall blow the trumpets.

The repetition teaches us that separate trumpet blasts were sounded for each Mussaf, both Shabbos and Sukkos.

The repetition continues to discuss the maximum number of trumpet blasts. The Gemara asks that if Rosh Chodesh falls on Shabbos, the song for Rosh is the opinion of Rav. The Gemara points out another example of 48 – 3 Groups = 3 x 9 = 27.

However, this is challenged from our Gemara that says 48 were sounded on the Friday during Sukkos, and that was the largest number in one day.

According to our Gemara, there would be 51 on the eighth day, because there are two Mussafim – Shabbos and Sukkos. Therefore, to the 48, we must add 9 for the second Mussaf, while we deduct 6 of Erev Shabbos, for a net gain of three.

DISAGREE & SAY
גמרא אילה: נאמר ע”ג המזבח לאו שער הוא tells us that which the Rav says there were 3
תקיקות על גבי מזבח – ושלש על גבי מזבח. These 12 were on Sukkos only, as detailed in the earlier משנה which says the 3
תקיקות next to the מזבח.

Because there are 2 Mussafim – Shabbos and Sukkos, therefore, there would be 51 on the Friday during Sukkos. We add 9 for the second Mussaf, while we deduct 6 of Erev Shabbos, for a net gain of 3.

The repetition teaches that which is less common – Rosh Chodesh.

Another Posuk tells us that only 48 were blown on Sukkos, indicating that it was extra because another Posuk; לשלש להבטיל את העם מן המלאכה שאליהם כלול תקיקות מכוויהות. Already teaches that they shall blow the trumpets.

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We do not blow the trumpets when the gates are opened on Shabbos, which eliminates three – therefore, we're back to 48. Rabbi Yehuda disagrees with Rabbi Yose for two reasons. First, the Gemara said we do not blow at the opening of the gates, but there are no gates which means that on the 3rd day of Sukkos, there would be 51 blasts – which indicates that the blasts were blown even on Shabbos.

Secondly, even if the number of blasts were equal to the number of blasts on Friday, the Gemara should have used the case of the Ten Days to teach two opportunities – 1. That the Gemara is stating the opinion of Rabbi Yose that there were three blasts at the opening of the gates, and 2. That the Gemara is stating the opinion of Rabbi Yehuda that each Mussaf requires its own three blasts.

Using Friday as the example of 48 blasts only teaches one, that the Gemara is stating the opinion of Rabbi Yehuda.

Therefore, Rabbi Yehuda answers: The Gemara does not use Shabbos of Sukkos because, we do not blow the water on Shabbos – which reduces the number of blasts by 12 to 36.
The months of the lunar calendar usually contain either 29 or 30 days; therefore, at the end of Elul 30 days to push everything up one day.

The trumpet blasts sounded for the Korban Mussaf - תקיעות

The trumpet blasts in the Posuk follows the opinion of ר' אליעזר בן יעקב,

and none on the tenth step.

The Gemara explains that which the previous mesha

holds on the tenth step.

Rav Spara disagrees and says;

The Korban Mussaf

was brought in 3 tymos.

Each group recited הלה 3 times

although the 3rd group did not complete the תקיעות

of the Hallel.

Rashi explains:

The Korban Mussaf was brought in three tymos - three groups.

Each group recited הלה three times - although the third group did not complete the THIRD Hallel. Before each Hallel, they blew תקיעות.

Each group = 3 x 3 = 9

3 Groups = 3 x 9 = 27 tymos of Hallel

OR -

which falls on Sunday,

根据 the רבי יהודה

who taught in ערב שבת

in the first Mishnah who say that 3 tymos

at the opened gates.

Rashi explains:

R' Yehuda holds that the third group did not even complete the FIRST Hallel. Therefore, we have the

First two groups = 3 x 3 = 9 x 2 = 18 -

Plus, the third group = 3 tymos - which is 21 tymos of Hallel

Another example of 48 tymos...

that fell on ראש השנה

For a total of 48 -

Rashi explains:

The Korban Mussaf was brought in three tymos - three groups.

Each group recited הלה three times - although the third group did not complete the THIRD Hallel. Before each Hallel, they blew תקיעות.

Each group = 3 x 3 = 9

3 Groups = 3 x 9 = 27 tymos of Hallel

OR...

which falls on שעת Sabbath

according to רבי יהודה

who teaches in ערב שבת

in the first Mishnah who say that 3 tymos

at the opened gates.

Rashi explains:

R' Yehuda holds that the third group did not even complete the FIRST Hallel. Therefore, we have the

First two groups = 3 x 3 = 9 x 2 = 18 -

Plus, the third group = 3 tymos - which is 21 tymos of Hallel

Dedicated By: ___________________
The Gemara continues to discuss the maximum number of trumpet blasts. The Mishna said 48 is the maximum. The Gemara asks that if a Rosh Chodesh fell on Shabbos there would be 51 according to Rabbi Yehuda, and 57 according to the Rabbanim because we must add the nine from the Korban Mussaf.

The Mishna answers that the only teaches cases that happen in all years, and not cases that do not happen in all years.

The Gemara challenges this answer, if only cases that happen all years - is a prerequisite of the Mishna, then the case of عبر שבת would also be excluded from the Mishna. The Gemara explains that it would actually coincide with Shemini Atzeret.

If ONLY cases that happen ALL YEARS is a prerequisite of the Mishna, the case of عبر שבת should also be excluded! Since in a year where the FIRST day of Sukkos falls on שמחת ברכות, the following would no longer be, we do not allow adding a day to the calendar. This is proven from the Mishna who say that we add a day to Elul to prevent this from happening. The Gemara answers that they did this only teaches cases that happen in ALL years.
The Gemara says this is not a question because when they see that the first day of Elul will fall on Sunday before, they add a day to Elul and delay everything one day. We do not want someone to die on Sunday, because anyone who died on Sunday, would remain unburied until after Yom Kippur.

However, the Gemara questions this. We learned in a Mishna that something could fall on Sunday.

The Gemara resolves this and says that our Mishna is the opinion of the Rabbis who say that we add a day to Elul to prevent this from happening, but the opinion of Rabbis who do not allow adding a day to the calendar. This is proven from their opinion in a Gemara that says:

Our Mishna

Rav

Add a day to Erev Shabbos

Other Mishna & Rabbis

Rav Abaran

Don't add a day to Erev Shabbos

The only difference between Shavuos of one year and the next, or between Rosh Hashana of one year and the next, is four days, or in a leap year, five days. Next year's Rosh Hashana will always be four days later than this year's Rosh Hashana. If we permitted adjustments in the calendar, it would not always be a four day difference.

If we permitted adjustments, it would not always be a 4 day difference.
The presents another challenge to . We learned in a that when Rosh Chodesh falls on Shabbos, the song for Rosh Chodesh pushes off the song for Shabbos. If is correct, that separate trumpet blasts were sounded for each Mussaf, both songs should be recited during the respective Mussaf.

explains that, pushes off, only means that it comes first, but both are recited. The asks why Rosh Chodesh comes first. After all, that which is more common – Shabbos - takes precedence over that which is less common – Rosh Chodesh.

answers that they did this To publicize that Rosh Chodesh was declared at the proper time