דַּף יוֹמִי · עֲרָכִין · דַּף י׳

Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi

📖 **THE SUGYA**

This daf opens by settling a calculation regarding the intercalated lunar calendar, bringing us to a famous moment where Rebbi praises the wisdom of the Sages. From there, we enter a brand new Mishnah that details the precise counts and limits for the avodah in the Beis HaMikdash—specifically the minimum and maximum number of shofar blasts blown each day, as well as the instruments used by the Levi'im for the shira. The Mishnah lays out the rules for the harps and the flutes played before the Mizbe'ach on festive days, even describing the special reed flute that was chosen for its sweet tone.

In the Gemara, the Tannaim debate the exact way to count shofar blasts, analyzing whether a tekiah, teruah, and tekiah form one combined unit or distinct standalone mitzvos. The Sugya then transitions into exploring the twelve days of the year when the flute accompanied the shira, connecting these specific times to the obligation of reciting full Hallel. This leads into a foundational discussion on what makes a day fit for full Hallel, contrasting the unique Mussaf korbanos of Sukkos with Pesach, and examining why Shabbos, Rosh Chodesh, and the High Holidays each have their own unique halachic status regarding shira.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עַמּוּד א׳ DAF 10A

EXPLANATION

וְעִיבּוּר שָׁנָה שְׁלֹשִׁים

and the intercalated month of the leap year was thirty days long,

EXPLANATION

(אישתקד) [וְאִישְׁתַּקַּד] עָשֵׂינוּ שְׁנֵיהֶם מְלֵאִין,

and last year we made both of them — namely, Marchesvan and Kislev — **full** 30-day months,

EXPLANATION

דַּל תְּלָתָא לְבַהֲדֵי תְּלָתָא

deduct the three extra deficient months of this year **against the three** extra full months of last year,

EXPLANATION

וְקָם לֵיהּ בְּדוּכְתֵּיהּ.

and the lunar calendar **stands in its proper place!**

STATEMENT

אֲמַר לֵיהּ: נֵר יִשְׂרָאֵל! כֵּן הָוֵה.

Rebbi said to him: O Lamp of Israel! Indeed, so it was!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין פּוֹחֲתִין מֵעֶשְׂרִים וְאַחַת תְּקִיעוֹת בַּמִּקְדָּשׁ, וְלֹא מוֹסִיפִין עַל אַרְבָּעִים וּשְׁמֹנֶה.

MISHNAH: We do not sound fewer than twenty-one shofar blasts in the Beis HaMikdash each day, and we do not add over forty-eight blasts on any given day.

MISHNAH

אֵין פּוֹחֲתִין מִשְּׁנֵי נְבָלִים, וְלֹא מוֹסִיפִין עַל שִׁשָּׁה.

We do not use fewer than two harps for the Levi'im's song, and we do not add over six.

MISHNAH

אֵין פּוֹחֲתִין מִשְּׁנֵי חֲלִילִין, וְלֹא מוֹסִיפִין עַל שְׁנֵים עָשָׂר,

We do not use fewer than two flutes, and we do not add over twelve,

MISHNAH

וּבִשְׁנֵים עָשָׂר יוֹם בַּשָּׁנָה הֶחָלִיל מַכֶּה לִפְנֵי הַמִּזְבֵּחַ:

and on twelve days in the year the flute plays before the Mizbe'ach:

MISHNAH

בְּשְׁחִיטַת פֶּסַח רִאשׁוֹן, וּבְשְׁחִיטַת פֶּסַח שֵׁנִי, וְיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח, וּבְיוֹם טוֹב שֶׁל עֲצֶרֶת, וּבְשְׁמוֹנַת יְמֵי הֶחָג.

at the slaughtering of the First Pesach, and at the slaughtering of the Second Pesach, and on the first Yom Tov day of Pesach, and on the Yom Tov of Shavuos, and on all eight days of the festival of Sukkos.

MISHNAH

וְלֹא הָיָה מַכֶּה בְּאַבּוּב שֶׁל נְחֹשֶׁת, אֶלָּא בְּאַבּוּב שֶׁל קָנֶה, מִפְּנֵי שֶׁקּוֹלוֹ עָרֵב;

And it did not play with a flute of copper, but rather with a flute of reed, because its tone is sweet;

MISHNAH

וְלֹא הָיָה מְחַלֵּק אֶלָּא בְּאַבּוּב יְחִידִי, מִפְּנֵי שֶׁהוּא מְחַלֵּיק יָפֶה.

and it would conclude the musical selection only with a single flute, because it concludes sweetly.

MISHNAH

וְעַבְדֵי כֹהֲנִים הָיוּ, דִּבְרֵי רַבִּי מֵאִיר;

And these musicians were the slaves of Kohanim; these are the words of Rabbi Meir.

MISHNAH

רַבִּי יוֹסֵי אוֹמֵר: מִשְׁפַּחַת בֵּית פְּגָרִים וּבֵית צִיפְּרָא מֵעֶמָּאוּם הָיוּ מַשִּׂיאִין לַכְּהוּנָּה;

Rabbi Yose says: They were families of Yisre'elim named Bais Pegarim and Bais Tzippara from Emmaus, and they were so meyuchas that they would marry their daughters into the Kehunah;

MISHNAH

רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס אוֹמֵר: לְוִיִּם הָיוּ.

Rabbi Chanina ben Antigonus says: They were Levi'im.

גְּמָרָא GEMARA

OBJECTION

גמ׳: מַתְנִיתִין דְּלָא כְּרַבִּי יְהוּדָה, דְּתַנְיָא: רַבִּי יְהוּדָה אוֹמֵר: לֹא יִפְחוֹת מִשֶּׁבַע, וְלֹא יוֹסִיף עַל שֵׁשׁ עֶשְׂרֵה.

GEMARA: Our Mishnah is not in accordance with Rabbi Yehudah, as it was taught in a Beraisa: Rabbi Yehudah says: One may not blow fewer than seven blasts, and one may not add over sixteen.

QUESTION

בְּמַאי קָמִיפַּלְגִי?

The Gemara asks: Over what principle do they differ?

ANSWER

רַבִּי יְהוּדָה סָבַר: תְּקִיעָה תְּרוּעָה וּתְקִיעָה חֲדָא הִיא,

The Gemara answers: Rabbi Yehudah holds: A tekiah, teruah, and tekiah are counted as one single unit,

ANSWER

וְרַבָּנַן סָבְרִי: תְּקִיעָה לְחוּד, וּתְרוּעָה לְחוּד, וּתְקִיעָה לְחוּד.

and the Rabbis hold: A tekiah is counted by itself, a teruah is counted by itself, and the final tekiah is counted by itself. So the actual sounds are identical; they only argue on how to count them.

QUESTION

מַאי טַעְמָא דְּרַבִּי יְהוּדָה?

The Gemara asks: What is the reasoning of Rabbi Yehudah?

PROOF

כְּתִיב "וּתְקַעְתֶּם תְּרוּעָה", וּכְתִיב "תְּרוּעָה יִתְקְעוּ" (לָכֶם),

It is written: "And you shall sound [utkatem] a teruah," and it is written: "A teruah they shall sound [yitke'u]."

INFERENCE

שְׁמַע מִינַּהּ: תְּקִיעָה תְּרוּעָה וּתְקִיעָה — חֲדָא הִיא.

Learn from this combining of tekiah and teruah in the pesukim that a **tekiah, teruah, and tekiah are one** single unit.

QUESTION

וְרַבָּנַן?

The Gemara asks: **And how do the Rabbis** explain these pesukim?

ANSWER

הַהוּא לִפְשׁוּטָהּ לְפָנֶיהָ וּפְשׁוּטָה לְאַחֲרֶיהָ הוּא דַּאֲתָא.

The Gemara answers: **That text comes for** the rule that there must be **a plain sound before it and a plain sound after it,** but each remains an independent sound.

QUESTION

וְרַבָּנַן מַאי טַעְמָא?

The Gemara asks: **And what is the Rabbis' reasoning** that each is counted individually?

PROOF

דִּכְתִיב: "וּבְהַקְהִיל אֶת הַקָּהָל תִּתְקְעוּ וְלֹא תָרִיעוּ",

For it is written: "And when gathering the congregation, you shall blow a tekiah, but you shall not blow a teruah."

OBJECTION

וְאִי סָלְקָא דַּעְתָּךְ תְּקִיעָה תְּרוּעָה וּתְקִיעָה חֲדָא הִיא, אָמַר רַחֲמָנָא עֲבִיד פַּלְגָּא דְּמִצְוָה?

And if it should enter your mind that tekiah, teruah, and tekiah are one single unit, **would the Merciful One say, "Perform half a mitzvah"?** Rather, each sound is a distinct mitzvah!

RESOLUTION

וְרַבִּי יְהוּדָה — סִימָנָא בְּעָלְמָא הוּא.

And Rabbi Yehudah responds: The tekiah blown when gathering the people **is merely a signal** to assemble, not a mitzvah sounding of the shofar.

QUESTION

כְּמַאן אָזְלָא הָא דְּאָמַר רַב כָּהֲנָא: אֵין בֵּין תְּקִיעָה לִתְרוּעָה וְלֹא כְּלוּם?

The Gemara asks: **In accordance with whose view goes that which Rav Kahana said: There is nothing at all between a tekiah and a teruah** — no pause whatsoever?

ANSWER

כְּמַאן? כְּרַבִּי יְהוּדָה.

In accordance with whose view? Like Rabbi Yehudah, who considers them a single unit.

QUESTION

פְּשִׁיטָא!

The Gemara asks: But that is **obvious!**

EXPLANATION

מַהוּ דְּתֵימָא: אֲפִילּוּ כְּרַבָּנַן אָתְיָא, וּלְאַפּוֹקֵי מִדְּרַבִּי יוֹחָנָן דְּאָמַר: שָׁמַע תֵּשַׁע תְּקִיעוֹת בְּתֵשַׁע שָׁעוֹת בַּיּוֹם — יָצָא.

Lest you say that Rav Kahana's statement **comes even according to the Rabbis, and it comes to exclude** the ruling **of Rabbi Yochanan, who said: If one heard nine blasts over nine hours during the day, he has fulfilled** his obligation, so Rav Kahana meant only not to interrupt for hours at a time,

RESOLUTION

קָא מַשְׁמַע לַן.

therefore **it comes to teach us** that Rav Kahana meant literally no pause at all, following Rabbi Yehudah.

QUESTION

וְאֵימָא הָכִי נָמֵי!

The Gemara asks: **But why not say that indeed,** Rav Kahana agrees with the Rabbis and only excludes long delays?

ANSWER

אִם כֵּן, מַאי "וְלֹא כְּלוּם"?

The Gemara answers: **If so, what is** the meaning of **"nothing at all"?** It implies no pause whatsoever, which is davka like Rabbi Yehudah.

STATEMENT

שְׁנֵים עָשָׂר יוֹם בַּשָּׁנָה מַכֶּה בֶּחָלִיל וְכוּ'.

§ We learned in the Mishnah: **On twelve days in the year the flute plays** before the Mizbe'ach, etc.

QUESTION

מַאי שְׁנָא הָנֵי?

The Gemara asks: **What is different about these** specific days?

ANSWER

הוֹאִיל וְיָחִיד גּוֹמֵר בָּהֶן אֶת הַהַלֵּל.

Since these are days when an individual completes the whole Hallel.

PROOF

דְּאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יְהוֹצָדָק: שְׁמוֹנָה עָשָׂר יָמִים שֶׁהַיָּחִיד גּוֹמֵר בָּהֶן אֶת הַהַלֵּל:

For Rabbi Yochanan said in the name of Rabbi Shimon ben Yehotzadak: There are eighteen days on which an individual completes the whole Hallel:

STATEMENT

שְׁמוֹנָה יְמֵי הַחַג, וּשְׁמוֹנָה יְמֵי חֲנוּכָּה, וְיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח, וְיוֹם טוֹב (הָרִאשׁוֹן) שֶׁל עֲצֶרֶת;

the eight days of the festival of Sukkos, **and the eight days of Chanukah, and the first Yom Tov day of Pesach, and the Yom Tov day of Shavuos;**

STATEMENT

וּבַגּוֹלָה עֶשְׂרִים וְאֶחָד: תִּשְׁעָה יְמֵי הַחַג, וּשְׁמוֹנָה יְמֵי חֲנוּכָּה, וּשְׁנֵי יָמִים טוֹבִים שֶׁל פֶּסַח, וּשְׁנֵי יָמִים טוֹבִים שֶׁל עֲצֶרֶת.

and in the Diaspora, there are twenty-one days: **nine days of the festival** of Sukkos, **and eight days of Chanukah, and the two Yom Tov days of Pesach, and the two Yom Tov days of Shavuos.**

QUESTION

מַאי שְׁנָא בְּחַג דְּאָמְרִינַן כֹּל יוֹמָא, וּמַאי שְׁנָא בְּפֶסַח דְּלָא אָמְרִינַן

The Gemara asks: **What is different about Sukkos that we say** full Hallel **every day, and what is different about Pesach that we do not say** full Hallel every day?

עמוד ב׳ DAF 10B

QUESTION

כֹּל יוֹמָא?

The Gemara asks: Why should full Hallel be said on **every day** of Sukkos, whereas on Pesach it is said only on the first day?

ANSWER

דְּחַג חֲלוּקִין בְּקָרְבְּנוֹתֵיהֶן, דְּפֶסַח אֵין חֲלוּקִין בְּקָרְבְּנוֹתֵיהֶן.

The Gemara answers: The days **of the festival** of Sukkos **are distinct in their** Mussaf **sacrifices**, as the number of bulls offered changes each day, so each day is a distinct Yom Tov in its own right. Whereas the intermediate days **of Pesach are not distinct in their sacrifices**, as the exact same Mussaf is brought every day.

OBJECTION

שַׁבָּת דַּחֲלוּקָה בְּקָרְבְּנוֹתֶיהָ, לֵימָא!

The Gemara objects: If so, on **Shabbos, which is distinct in its sacrifices** from the weekdays, **let us say** Hallel!

ANSWER

לָא אִיקְּרִי ״מוֹעֵד״.

The Gemara answers: Shabbos **is not called a "mo'ed"**—an appointed festival season—and Hallel is only recited on a mo'ed.

OBJECTION

רֹאשׁ חוֹדֶשׁ דְּאִיקְּרִי ״מוֹעֵד״, לֵימָא!

The Gemara asks: On **Rosh Chodesh, which is called a "mo'ed", let us say** Hallel!

ANSWER

לָא אִיקַּדַּישׁ בַּעֲשִׂיַּית מְלָאכָה, דִּכְתִיב: ״הַשִּׁיר יִהְיֶה לָכֶם כְּלֵיל הִתְקַדֵּשׁ חָג״ — לַיְלָה הַמְקוּדָּשׁ לֶחָג טָעוּן שִׁירָה, וְשֶׁאֵין מְקוּדָּשׁ לֶחָג אֵין טָעוּן שִׁירָה.

The Gemara answers: Rosh Chodesh **is not sanctified with** a prohibition against **doing melacha, as it is written** regarding the future redemption: **"The song shall be for you like the night when a festival is sanctified"—a night that is sanctified for a festival requires song** (Hallel), **and** a day **that is not sanctified for a festival does not require song**.

OBJECTION

רֹאשׁ הַשָּׁנָה וְיוֹם הַכִּיפּוּרִים, דְּאִיקְּרוּ ״מוֹעֵד״, וְאִיקַּדּוּשׁ בַּעֲשִׂיַּית מְלָאכָה, לֵימָא!

The Gemara asks: But on **Rosh Hashanah and Yom Kippur, which are called "mo'ed" and are** also **sanctified with** a prohibition against **doing melacha, let us say** Hallel!

ANSWER

מִשּׁוּם דְּרַבִּי אַבָּהוּ.

The Gemara answers: It is **because of** the teaching **of Rabbi Abbahu**.

STATEMENT

דְּאָמַר רַבִּי אַבָּהוּ, אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מִפְּנֵי מָה אֵין יִשְׂרָאֵל אוֹמְרִים שִׁירָה לְפָנֶיךָ בְּרֹאשׁ הַשָּׁנָה וּבְיוֹם הַכִּפּוּרִים?

For Rabbi Abbahu said: The ministering angels said before the Holy One, Blessed be He: Master of the Universe, why do Israel not recite song (Hallel) **before You on Rosh Hashanah and Yom Kippur?**

STATEMENT

אָמַר לָהֶן: אֶפְשָׁר, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא הַדִּין, וְסִפְרֵי חַיִּים וְסִפְרֵי מֵתִים פְּתוּחִין לְפָנָיו, וְיִשְׂרָאֵל אוֹמְרִים שִׁירָה לְפָנַי?

Hashem **said to them: Is it possible that the King is sitting on the Throne of Judgment, and the books of the living and the books of the dead are open before Him, and Israel should say song before Me?!** Therefore, Hallel is inappropriate on those days.

OBJECTION

וְהָא חֲנוּכָּה דְּלָא הָכִי וְלָא הָכִי, וְקָאָמַר!

reinforces: **But behold Chanukah, which is neither this nor that**—it has no special Mussaf sacrifices and melacha is not forbidden—**and yet one recites** Hallel!

ANSWER

מִשּׁוּם נִיסָּא.

The Gemara answers: On Chanukah we say Hallel **because of the miracle** that occurred.

OBJECTION

פּוּרִים דְּאִיכָּא נִיסָּא, לֵימָא!

The Gemara asks: On **Purim, where there is** also **a miracle, let us say** Hallel!

ANSWER

אָמַר רַבִּי יִצְחָק: לְפִי שֶׁאֵין אוֹמְרִים שִׁירָה עַל נֵס שֶׁבְּחוּצָה לָאָרֶץ.

Rabbi Yitzchak said: Because we do not recite song for a miracle that took place outside the Land of Israel.

OBJECTION

מַתְקֵיף לַהּ רַב נַחְמָן בַּר יִצְחָק: וְהָרֵי יְצִיאַת מִצְרַיִם, דְּנֵס שֶׁבְּחוּצָה לָאָרֶץ הוּא, וְאָמְרִינַן הַלֵּל!

Rav Nachman bar Yitzchak objected to this: But behold the Exodus from Mitzrayim, which was a miracle outside the Land of Israel, **and we do say Hallel** on Pesach night!

ANSWER

כִּדְתַנְיָא: עַד שֶׁלֹּא נִכְנְסוּ יִשְׂרָאֵל לָאָרֶץ — הוּכְשְׁרוּ כָּל הָאֲרָצוֹת לוֹמַר שִׁירָה, מִשֶּׁנִּכְנְסוּ לָאָרֶץ — לֹא הוּכְשְׁרוּ כָּל אֲרָצוֹת לוֹמַר שִׁירָה.

The Gemara answers: That is **as it was taught in a Braisa: Before Israel entered the Land, all lands were valid to recite song** for miracles performed in them; **once they entered the Land, all other lands were no longer valid to recite song** for miracles performed in them.

ANSWER

רַב נַחְמָן אָמַר: קְרִיָּיתָהּ זוֹ הִיא הַלֵּילָא.

Rav Nachman said another answer as to why Hallel is not said on Purim: **The reading of the Megillah itself is** the equivalent of **Hallel**.

ANSWER

רָבָא אָמַר: בְּשִׁלְמָא הָתָם "הַלְלוּ עַבְדֵי ה'" — וְלֹא עַבְדֵי פַּרְעֹה, הָכָא "הַלְלוּ עַבְדֵי ה'" — וְלֹא עַבְדֵי אֲחַשְׁוֵרוֹשׁ? אַכַּתִּי עַבְדֵי אֲחַשְׁוֵרוֹשׁ אֲנַן!

Rava said a third reason: **Granted there** by the Exodus, we can say: **"Praise, O servants of Hashem"—and not servants of Pharaoh**, because they became completely free. But **here** on Purim, can we say: **"Praise, O servants of Hashem"—and not servants of Achashverosh? We are still servants of Achashverosh**, remaining subject to his kingdom in exile!

OBJECTION

וְלִרַב נַחְמָן דְּאָמַר: קְרִיָּיתָהּ זוֹ הִיא הַלֵּילָא, הָתַנְיָא: מִשֶּׁנִּכְנְסוּ לָאָרֶץ לֹא הוּכְשְׁרוּ כָּל אֲרָצוֹת לוֹמַר שִׁירָה,

The Gemara asks: **And according to Rav Nachman who said that the reading of the Megillah is itself Hallel, isn't it taught in the Braisa: Once they entered the Land, all lands were no longer valid to recite song** for miracles? So how can reading the Megillah count as Hallel for a miracle in Chutz La'aretz?

RESOLUTION

כֵּינָן שֶׁגָּלוּ חָזְרוּ לְהֵיתֵּירָן הָרִאשׁוֹן.

The Gemara answers: **Once they were exiled** from Eretz Yisrael, all the other lands **returned to their initial status** of being valid for reciting song for miracles.

מִשְׁנָה MISHNAH

MISHNAH

לֹא הָיָה מַכֶּה בְּאַבּוּב שֶׁל נְחוֹשֶׁת וְכוּ׳.

We learned in our Mishnah: **One would not play a flute of copper, etc.**

גְּמָרָא GEMARA

QUESTION

פָּתַח בְּחָלִיל וּמְסַיֵּים בְּאַבּוּב.

The Gemara points out a contradiction: The Mishnah **opened by mentioning a chalil** (flute), **and concludes by mentioning an abuv** (flute)!

ANSWER

אָמַר רַב פָּפָּא: הַיְינוּ חָלִיל הַיְינוּ אַבּוּב, וְאַמַּאי קָרֵי לֵיהּ "חָלִיל"? דַּחֲלֵי קָלֵיהּ.

Rav Pappa said: A chalil is the same as an abuv. And why does the Mishnah call it a chalil? Because its sound was sweet (chali).

BRAISA

תָּנוּ רַבָּנַן: אַבּוּב הָיָה בַּמִּקְדָּשׁ, חָלָק הָיָה, דַּק הָיָה, שֶׁל קָנֶה הָיָה, וּמִימוֹת מֹשֶׁה הָיָה.

The Rabbis taught in a Braisa: **There was a flute in the Beis HaMikdash; it was smooth, it was thin, it was made of reed, and it had been there since the days of Moshe** Rabbeinu.

BRAISA

צִוָּה הַמֶּלֶךְ וְצִיפּוּהוּ זָהָב, וְלֹא הָיָה קוֹלוֹ עָרֵב, נָטְלוּ אֶת צִפּוּיוֹ וְהָיָה קוֹלוֹ עָרֵב כְּמוֹת שֶׁהָיָה.

The king commanded, and they plated it with gold, but its sound was no longer sweet. They removed its plating, and its sound became sweet as it was before.

BRAISA

צִלְצוֹל הָיָה בַּמִּקְדָּשׁ, שֶׁל נְחוֹשֶׁת הָיָה, וְהָיָה קוֹלוֹ עָרֵב, וְנִפְגַּם, וְשָׁלְחוּ חֲכָמִים וְהֵבִיאוּ אוּמָּנִין מֵאֶלֶכְסַנְדְּרִיָּא שֶׁל מִצְרַיִם וְתִקְּנוּהוּ, וְלֹא הָיָה קוֹלוֹ עָרֵב, נָטְלוּ אֶת תִּיקּוּנוֹ וְהָיָה קוֹלוֹ עָרֵב כְּמוֹת שֶׁהָיָה.

Similarly, **there was a cymbal in the Beis HaMikdash; it was made of copper, and its sound was sweet. It became damaged, so the Sages sent and brought craftsmen from Alexandria of Mitzrayim, and they repaired it, but its sound was no longer sweet. They removed its repair, and its sound became sweet as it was before.**

BRAISA

מַכְתֶּשֶׁת הָיְתָה בְּמִקְדָּשׁ, שֶׁל נְחוֹשֶׁת הָיְתָה, וּמִימוֹת מֹשֶׁה הָיְתָה, וְהָיְתָה מְפַטֶּמֶת אֶת הַבְּשָׂמִים, נִתְפַּגְּמָה וְהֵבִיאוּ אוּמָנִין מֵאַלֶכְסַנְדְּרְיָא שֶׁל מִצְרַיִם וְתִיקְנוּהָ, וְלֹא הָיְתָה מְפַטֶּמֶת כְּמוֹ שֶׁהָיְתָה, נָטְלוּ אֶת תִּיקוּנָהּ וְהָיְתָה מְפַטֶּמֶת כְּמוֹ שֶׁהָיְתָה.

There was a mortar in the Beis HaMikdash; it was made of copper, and it was from the days of Moshe, and it would crush the spices for the Kretores. It became damaged, and they brought craftsmen from Alexandria of Mitzrayim, and they repaired it, but it would not crush as well as it had before. They removed its repair, and it crushed spices as well as it had before.

BRAISA

אֵלּוּ שְׁנֵי כֵּלִים נִשְׁתַּיְּירוּ מִמִּקְדָּשׁ רִאשׁוֹן, וְנִתְפַּגְּמוּ וְלֹא הָיָה לָהֶם אֲרוּכָה, וַעֲלֵיהֶם אָמַר דָּוִד: "נְחוֹשֶׁת מְמוֹרָט", "נְחוֹשֶׁת מְמוֹרָק", וַעֲלֵיהֶם הוּא אוֹמֵר: "וּכְלֵי נְחֹשֶׁת מוּצָהָב שְׁנַיִם חֲמוּדוֹת מִזָּהָב".

These two vessels—the cymbal and mortar—remained from the First Beis HaMikdash, and they were damaged, and there was no cure for them. And regarding them Dovid Hamelech said: "Polished copper", "Burnished copper", and regarding them Ezra says: "And two vessels of fine shining copper, precious as gold."

STATEMENT

רַב וּשְׁמוּאֵל, חַד אָמַר: כָּל אֶחָד וְאֶחָד שָׁקוּל כִּשְׁנַיִם שֶׁל זָהָב, וְחַד אָמַר: שְׁנֵיהֶם שְׁקוּלִין כְּאֶחָד שֶׁל זָהָב.

Rav and Shmuel disputed the meaning of this pasuk: One said: Each and every one of these copper vessels was equal to two of gold. And one said: Both of them together were equal to one of gold.

STATEMENT

תָּנֵי רַב יוֹסֵף: שְׁנֵיהֶם שְׁקוּלִין כְּאֶחָד שֶׁל זָהָב.

Rav Yosef taught: Both of them together were equal to one of gold.

BRAISA

תַּנְיָא, רַבִּי נָתָן אוֹמֵר: שְׁנִיִּים הָיוּ, שֶׁנֶּאֱמַר: "שְׁנַיִם", אַל תִּיקְרֵי "שְׁנַיִם" אֶלָּא "שְׁנִיִּים".

It was taught in a Braisa, Rabbi Nathan says: They were second in quality only to gold, as it is said: "Shenayim"—do not read it as "shenayim" (two), but rather as "sheniyim" (secondary).

BRAISA

תָּנֵי רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: שִׁילוֹחַ הָיָה מְקַלֵּחַ מַיִם בִּכְאִיסָר, צִוָּה הַמֶּלֶךְ וְהִרְחִיבוּהוּ כְּדֵי שֶׁיִּתְרַבּוּ מֵימָיו, וְנִתְמַעֲטוּ, וְחָזְרוּ וּמִיעֲטוּהוּ וְהָיָה מְקַלֵּחַ מַיִם, לְקַיֵּים מַה שֶּׁנֶּאֱמַר: "אַל יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ וְאַל יִתְהַלֵּל גִּבּוֹר בִּגְבוּרָתוֹ".

Rabban Shimon ben Gamliel taught: The Shiloach spring would gush water through an opening the size of an issar coin. The king commanded, and they widened it so that its water would increase, but its water actually decreased! They went back and narrowed it, and it gushed water as before, to fulfill that which is said: "Let not the wise man glory in his wisdom, nor the mighty man glory in his might."

STATEMENT

וְכֵן הָיָה רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הִרְדַּוְלִים לֹא הָיָה בְּמִקְדָּשׁ.

And so Rabban Shimon ben Gamliel used to say: An hirdavlis (a water-organ) **was not used in the Beis HaMikdash.**

EXPLANATION

מַאי הִרְדַּוְלִים? אָמַר אַבָּיֵי: טַבְלָא גּוּרְגְּדָנָא, מִפְּנֵי שֶׁקּוֹלוֹ עָרֵב וּמְעָרְבֵב אֶת הַנְּעִימָה.

The Gemara asks: **What is an hirdavlis? Abaye said: A musical instrument operated by water power** (a pipe organ), and it was forbidden **because its sound was overwhelming and would confuse the sweet melody** of the Levi'im.

STATEMENT

אָמַר רָבָא בַּר שֵׁילָא אָמַר רַב מַתְנָה אָמַר שְׁמוּאֵל: מַגְרֵפָה הָיְתָה בַּמִּקְדָּשׁ,

Rava bar Sheila said that Rav Matnah said that Shmuel said: There was a magrefah (a powerful sound-producing instrument) **in the Beis HaMikdash,**

SUMMARY

The daf begins by resolving the calendar calculation of full and deficient months. The Mishnah then establishes the required range of shofar blasts in the Beis HaMikdash—from twenty-one up to forty-eight—along with the specific limits on harps and flutes for the shira, and identifies who the musicians were. The Gemara clarifies the machlokes between Rabbi Yehudah and the Sages regarding how shofar blasts are counted, deriving their respective shittos from the pesukim and discussing Rav Kahana's rule on sounding blasts without pause. Finally, the Gemara explains why the flute played on twelve specific days, tying it to the days an individual completes full Hallel, and analyzes why full Hallel is said on all days of Sukkos but not on Pesach, Shabbos, or Rosh Chodesh.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the fascinating Beraisa on our daf. The Beis HaMikdash had a simple reed flute, an abuv, that was handed down all the way from the days of Moshe Rabbeinu. Its voice was extraordinarily sweet and pure. Later on, a king had a wonderful idea: let us honor this holy vessel by plating it in shining gold! But the moment they covered it in gold, something went wrong. Its beautiful sound was ruined. It lost its sweet tone entirely. They had to strip off the gold layer to get back the original, sweet voice of the simple reed.

What a profound yesod for us in our daily avodah! Lichoira, we always think that adding honor, external beauty, and grand outer coatings makes something better. But the Torah is teaching us a huge chiddush: sometimes the most sweet, authentic voice is ruined when we try to cover it with external gold. Hashem created your unique neshama with its own organic tone, its own natural, simple way to connect to Him. When a Yid tries to put on fancy external fronts or try to look like something he is not just to make an impression, he loses his sweet, genuine kol.

Take this home with you today. Don't be afraid of your simple, raw reed flute. In your davening, in your learning, and in your relationship with Hashem and other Yidden, drop the gold plating. You do not need artificial, flashy outer coatings to be ratzuy before Hashem. The Ribono Shel Olam loves the simple, real voice of a Yid who serves Him with heart and ehrlichkeit.

Today, when you daven or learn, do it with pure, simple sincerity, without any outer pretension or caring how you look to others.