

## HAZOZERAH [TRUMPET]

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*The Talmud is a body of Jewish law and lore that accumulated over a period of seven centuries (c.200 BCE - c.500 CE) in Israel and Babylonia. There are two Talmuds, the **Talmud Yerushalmi (Jerusalem Talmud)** and the **Talmud Bavli (Babylonian Talmud)**. The Talmud incorporates the **Mishnah** and the **Gemara**. The **Mishnah** (c.200 CE) is the written codification of the centuries-old oral tradition and law. This oral law is traditionally believed to have been given to Moses on Mount Sinai (c.1260 BCE). The **Gemara** presents rabbinical discussions on the **Mishnah** during the period of about two centuries after its codification in Israel and three centuries in Babylonia. After the destruction of the Second Temple in 70 CE, there was no single main center for religious practice. During the ensuing period of the Diaspora, many famous rabbinic centers of study were organized. As a result of the rabbinic commentaries on the **Mishnah** (the **Gemara**), the religion's very nature was transformed, and Judaism entered into the Rabbinic period. The Talmud is a unique work. Most important to our concern in this forum, the article **Hazozerah** presents an interesting and historically important compilation of musical references. Since the Talmudic period was one of Roman domination, these musical practices may shed light on Roman trumpet traditions and hence on the beginnings of the great artistic tradition of Western civilization. Translator's and editor's notes are in brackets.*

**Trumpets:** Musical instruments that the High Priests are commanded to blow at certain times and locations.

1. Their Preparation
2. The Blowing in the Desert
3. At War
4. In Time of Distress
5. At Congregational Sacrifices
6. At Other Temple Services
7. Those Who Blow

The term “trumpet” is generally used for a certain instrument made to be blown, either of metal or of an animal’s horn. Its shape is straight, unlike a *shofar*, which is curved at the top. After the destruction of the Temple, the term for the curved *shofar* was changed to “trumpet,” and the term for the straight trumpet was changed to *shofar*, since the language regarding them became confused. We therefore find a number of instances in which the name *shofar* is used, when “trumpet” is meant, and vice versa.

In *Halakhah* [Jewish traditional law], the term “trumpet” is used exclusively for those instruments that the High Priest is commanded to blow at specific events and locations.

**1. Their Preparation.** Trumpets were made from one mass of silver, as it is written: “Make thee two silver trumpets; make them of hammered work” [Num. 10:2].

In the *Sifre* [early midrashic work on Numbers and Deuteronomy], it is written: “of hammered work; of a stiff type of metal, worked by a craftsman and hammered by the smith.” If they are made of scraps of silver, they are still valid, for it is written in connection with the candlestick: “It was of beaten work” [Num. 8:4], and we interpret, specifically, “it” and not the trumpets. If they are made of other metals, they are invalid, for it is written: “two silver trumpets. . . they shall serve you,” teaching us that they must be silver. Some of the *Rishonim* [post-Talmudic scholars before Rabbi Joseph Karo] added that the Torah did not command them to make the trumpets of gold because the Torah wished to spare Israel unnecessary expense, or to avoid recalling the making of the Golden Calf.

The *Rishonim* differ regarding the trumpets that are required in future generations, like those blown during the sacrificing. Some say that they, too, must be made of one mass of silver, and if they are made of other metals, then they are invalid, as it is written of the daily burnt offering: “And two trumpets of silver were in their hands.” Following their opinion, some *Ahronim* [Jewish scholars from Rabbi Joseph Karo to the present day] explain that the same law applies to the trumpets blown at the other Temple services, in times of war and in times of distress; namely, that they, too, must be made of silver.

The following question appears in the Talmud. If a man worships an animal, may its horns be used for trumpets? These *Rishonim* explain that the question refers to the use

of the horns as *shofarot*, or for the trumpets that the Levites use together with other musical instruments in the Temple, or for the trumpets blown on the New Year in the Temple, together with the *shofar*. Similarly, they explain the statement “two horns, of a ram, for two trumpets” to refer either to *shofarot* or to the trumpets as musical instruments. Other *Rishonim* disagree, and claim that silver is necessary only for the trumpets Moses was commanded to make, but the trumpets used in future generations may be made even of an animal’s horn, and in this regard we have found that they also blew trumpets of gold. One of the *Ahronim* has added, however, that even those who validate the use of a horn do not validate the use of a cow’s horn, because it reminds one of the sin of the Golden Calf, following the principle applied to the *shofar* blown on the New Year, [that] An accuser cannot act as judge.

“Make thee two [silver] trumpets” [Num. 10:2] is expounded [as follows]: since the minimum number of [the plural] “trumpets” is two, why does Scripture specify “two”? [It is] to teach us that they must be identical in appearance, size, and preparation. One of the commentaries has written that the trumpets must also have identical sounds. Another explains the verse “Make them of hammered work” by stating that they must be prepared in one piece, and after they are made, they should be separated into two [trumpets]. We also find an opinion which states that only Moses’ trumpets must be identical, but not those [used] in future generations.

*Tanna'im* [Jewish scholars during and following the period of the Second Temple] argue about the source for the trumpets which Moses was commanded to make. R[abbi] Josiah says, “Make thee from your own means.” R[abbi] Jonathan says, “The Scripture refers to community funds, and the words ‘Make thee’ mean ‘if it were possible, I would prefer your own [private] means to the community’s.’” The *Sifre* expounds: “Since Scripture says ‘Make thee,’ one would think that since he made them of his own means, they would be an inheritance for his sons, but the verse ‘They shall be for you’ [plural] [Num. 10:8] teaches us that Moses was instructed to give them to the community to blow in community services.”

All of the vessels which Moses had made for the Tabernacle were valid for the use of future generations, except the trumpets, as it is written: “Make thee. . . They shall serve you” [singular] [Num. 10:2]. The *Sifre* explains “They shall be for you an institution for all time for generations” [Num. 10:8] [to mean] that they are given for “an institution,” but not “for future generations” namely, that the commandment of blowing the trumpets exists throughout the ages, but not [of blowing] those that Moses made. In addition, they expound “Make thee,” to mean, “but not for Joshua.” Even while Moses was still alive, we find that they were hidden, as it is written: “Gather to me all the elders of your tribes and your officials . . .” [Deut. 31:28], and the trumpets were not there.

The *Ahronim* have added that the laws which applied to other Temple utensils also applied to the trumpets blown over the sacrifices.

**2. The Blowing in the Desert.** When the people of Israel were in the desert, the priests were commanded to blow the trumpets when Moses wished to speak with the *Sanhedrin* [assembly of the ordained scholars] and the rest of the nation, in order to bring

them to him. They were also blown when it was time to move the camps, as it is written: "They shall serve you to call the assembly and to set the camps in motion. When they shall blow with them . . ." [Num. 10:2-3]. In the opinion of the rabbis, the blowing used to summon the community is indeed a commandment, as this is the only method to be employed, and no other. Therefore, regarding the blasts that were blown to set the camps in motion, the rabbis wrote that from the verse, "On a sign from the Lord they encamped, and on a sign from the Lord they journeyed" [Num. 9:23], one would infer that since they encamped and journeyed on the Lord's commandment, they would not need the trumpets; hence Scripture teaches us [specifically]: "Make thee two trumpets." However, according to R[abbi] Judah, the blowing was merely a signal used when Moses wished to speak with them, and is not a commandment. In the *Midrash* we find regarding the above verse: "The Lord said to Moses, I have made you a king, as it is written, 'Then he became king in Jeshurun' [Deut. 33:5]; just as they blow the trumpets before the king when he goes out, so, too, make thee two silver trumpets, so that when you go out to summon Israel, the trumpets will be blown and they will assemble." Some of the *Rishonim* have included in their count of positive commandments the verse "to sound the trumpets and get the camps in motion." One explanation for the failure of some to count this as a positive commandment is that it did not exist for all future generations.

The community was summoned by two priests blowing two trumpets together, as it is written: "When they shall blow them, all the assembly shall assemble themselves to Thee, at the entrance of the Tent of Meeting." [Num. 10:3]. This means a *teki'ah* [a long blast] only, without a *teru'ah* [a succession of tremulous notes], as it is written: "To gather the congregation, you shall blow [long blasts] but not sound an alarm [short blasts]" [Num. 10:7]. Some rabbis have expounded on the verse "When they shall blow them, all the assembly shall assemble themselves to thee" to indicate that they are blown only at the entrance to the Tent of Meeting.

The chieftains were summoned by one trumpet, as it is written: "And if only one is blown, the chieftains, heads of Israel's contingents, shall assemble before you" [Num. 10:4]. The *Rishonim* have written that the blowing here is also without a *teru'ah*. Others have expounded "to gather the congregation, you shall blow [a *teki'ah*], but not sound an alarm [a *teru'ah*]" [Num. 10:7] [to mean that] for the chieftains you should blow short blasts [*teki'ah*].

The camps were set in motion by two trumpets, as it is written: "They shall serve you to call the assembly and to set the divisions in motion" [Num. 10:2]. Just as the assembly is summoned by two trumpets, similarly the camps are set in motion by two. Others have added, "and if only one is blown. . . the camps shall move forward" [Num. 10:4], meaning that the camps are moved by one trumpet.

The signal for moving the camps is a *teki'ah*, a *teru'ah* and a *teki'ah*, as it is written: "When you blow [*teki'ah*] an alarm [*teru'ah*], then the camps that lie on the eastern parts shall go forward" [Num. 10:5]; namely, there shall be a separate *teki'ah*, and a *teru'ah*. This teaches us that there must be a *teki'ah* preceding a *teru'ah*. But how do we know there must be another *teki'ah* after the *teru'ah*? Either from "an alarm (*teru'ah*) shall be

blown (*teki'ah*) for their journeys" [Num. 10:6], or from "When you blow an alarm the second time, then the armies that lie on the south side will take their journey" [Num. 10:6]. The words "the second time" set the rule that there must be a second *teki'ah* after the *teru'ah*. *Tana'im* argue about whether in addition to the blowing for the eastern and southern camps, they should be blown for the western and northern camps as well. Some explain that "An alarm shall be blown for their journeys" means that there should be only one blowing for the two directions, the west and the north. Others say the blowing for the east suffices for the west, and the blowing for the south suffices for the north. Yet others say that all three sounds are to be blown, a *teki'ah*, *teru'ah* and a *teki'ah*, for each of the four directions, just as is done for the east and west. They explain "An alarm shall be blown for their journey" as referring to all their journeys, meaning a third alarm for the west camp, and a fourth alarm for the south camp, as each camp had its own journey. In the *Tosefta* [late Tanna'itic source] it is written that he blew three sets of three, meaning thrice *teki'ah*, *teru'ah*, *teki'ah*, and the argument among the *Tana'im* is that Rabbi Judah says that he blew a set for every camp, and the rabbis say for each tribe.

The *Tanna'im* argue regarding the *teki'ah-teru'ah-teki'ah* blown on the trumpets. Rabbi Judah says it is counted as one commandment, and it is one continuous blast, opening and closing with a straightforward [sound], and quavering in the middle, as it is written: "When you blow an alarm. . . an alarm shall be blown" [Num. 10:5-6]. We see the *teru'ah* [alarm] is called a *teki'ah* [blow], and the *teki'ah* is called a *teru'ah*. The rabbis say you blow a *teki'ah* separately, and a *teru'ah* separately, and a *teki'ah* separately, as it is written: "To gather the congregation you shall blow, but not sound an alarm" [Num. 10:7], and if it were one commandment, how could the Torah say to fulfill half a commandment? Some rabbis have explained that according to Rabbi Judah, who says it is one commandment, and there is nothing between the *teki'ah* and *teru'ah*, he did not pause between them except to take a breath. A pause, however, is required. Others explain that R. Judah means that the *teki'ah* and *teru'ah* must be in one breath. According to the rabbis who say that each one is a commandment in and of itself, one may pause between them.

When the camps rested, some say they blew [*teki'ah*] two trumpets, but did not sound an alarm, as it is written: "To gather the congregation, you shall blow, but not sound an alarm" [Num. 10:7], and this refers to when they are encamped around the Tabernacle. Some have explained "Make thee two [silver] trumpets" [Num. 10:2] as meaning one to move the camps and one to encamp them. Yet others say there was no blowing at all during encampment. They explain that "to set the camps in motion" [Num. 10:2] means they were blown for a journey, and not for encampment. In the *Midrash* we find, "Happy is the people who know the joyful sound [*teru'ah*]" [Ps. 89:16]. This refers to the generation of the desert, who journeyed and encamped following a *teru'ah*.

**3. At War.** Trumpets must be sounded in time of war, as it is written: "When you are at war in your land against the enemy that oppresses you, then you shall sound an alarm on the trumpets, and you shall be remembered before the Lord your God, and you shall be saved from your enemies" [Num. 10:9]. Some of the *Rishonim* have written that

this commandment includes the blowing of the trumpets in all times of distress. In the *Sifre* they explained “when you are at war in your land” as meaning “whether you attack them, or they attack you, whether it be an obligatory war to conquer the Land of Israel or a holy war when enemies attacked them, after they have conquered and divided, or even if it is a voluntary war to conquer other lands.” Others have written that in a voluntary war they did not sound the trumpets. “Against the enemy that oppresses you” is explained as referring to the War of Gog and Magog [the final war before Messianic times], as it is written: “And you shall be saved from your enemies.” The only war from which the people of Israel are saved with no oppression afterward is the War of Gog and Magog, as it is written: “Then shall the Lord go out and fight against those nations . . . and the Lord shall be king over all the earth” [Zech. 14:3,9]. One of the *Rishonim* says that the commandment to sound the trumpets refers only to times of war in which the enemies are attacking them on their land, as it is written: “in your land, against the enemy that oppresses you” [Num. 10:9]. Similarly, the *Talmud* explains the verse “and the trumpets to sound the alarm in his hand” [Num. 31:6], written about Phinehas in the war against Midyan, that these were the *shofarot*. Others say that they were trumpets, and the *Talmud* used the term *shofarot* for the trumpets. [See above regarding the name switch.] Yet others say that the commandment is only for the War of Gog and Magog, since at the capture of Jericho by Joshua it is written: “And the people shouted when they blew the *shofarot*” [Josh. 6:20], and not the trumpets. Others explain that the commandment is for all wars, and at the battle of Jericho there was a temporary Divine instruction.

Some *Rishonim* have written that the sounding of the trumpets in war was during the time of prayer, when they uttered the blessings devoted to God’s Kingship, His Remembrances, and the *shofar*, similar to the prayers of the New Year and [on the Day of Atonement] of the Jubilee Year. Another opinion is that they sounded the trumpets at the battlefield itself, as it is written: “Behold, the battle was before and behind, and they cried to the Lord, and the priests sounded the trumpets” [II Chr. 13:14].

One of the *Rishonim* has written that even upon returning from the land of an enemy or following a defensive victory, during the subsequent day of rejoicing, the trumpets were sounded. He learns this from the verse “And on the day of your gladness you shall blow with the trumpets” [Num. 10:10].

**4. In Time of Distress.** There is a positive commandment in the Torah to cry out and sound the trumpets when any trouble befalls the congregation, as it is written: “against the enemy that oppresses you, then you shall sound an alarm of the trumpets” [Num. 10:9], meaning that for anything that oppresses you, i.e. drought, plague, locust, etc., you shall cry out and sound the trumpets. This was one of the ways of repentance when a trouble befell them; they cried out and sounded the trumpets, [and] they knew that because of their bad deeds, they had suffered, as it is written: “Your iniquities have turned away [these good things]” [Jer. 5:25], and this caused them to remove the trouble from upon themselves. The *Sofrim* [scholars from the pre-Tann’aitic period, beginning with Ezra] teach us that when any trouble befell the community, they fasted until the Lord would have pity on them; and on these days of fasting, they would cry out in prayer and

sound the trumpets. Similarly we learn; “On days of fasting, trumpets and *shofarot* were blown in the Temple. Two trumpets were in the center, with the *shofar* blowing a short [blast] and the trumpets sounding a longer [blast], as the commandment of the day was for the trumpets.” Some of the *Rishonim* included this in their list of commandments, together with the commandment to blow the trumpets over congregational sacrifices, but other *Rishonim* did not count this commandment at all. Others have written that this obligation to sound the trumpets is prescribed by the rabbis. Still others explain that they are used only to summon the community to come together in fasting, as it is written: “Sanctify a fast, call a solemn assembly” [Joel 1:14], and the community is summoned by sounding the trumpets, as it is written, “They shall serve you to call the assembly” [Num. 10:2].

The *Rishonim* argue regarding the blowing of the trumpets on fast days outside the Temple. Some say that only the trumpets are blown, as the trumpets are blown together with the *shofarot* only in the Temple, as it is written: “With trumpets and the sound of the *shofar*, raise a shout before the Lord, the King” [Ps. 98:6]. Outside the Temple, however, wherever the trumpets were blown, they did not blow the *shofar*, namely on fast days, but in our times, when we do not have the trumpets, we blow the *shofar*. Others say that even outside the Temple they blew trumpets and *shofarot*, but that the priests blew only the trumpets. Others say that outside the Temple on fast days they blew only a *shofar*, and the references to trumpets are only for times of war. They explain that blowing the trumpets is mentioned only in the Temple, or in times of war, when all or most of the nation is involved, as we have seen the commandment for using the trumpets to summon all of the people of Israel, as it is written: “They shall serve you to call an assembly” [Num. 10:2]. However, the Torah adds “against the enemy that oppresses you” [Num. 10:9] to teach us to sound the alarm for every trouble that befalls the community. The custom has since spread to blow the *shofar* on days of fasting, as on the New Year.

Others say that outside the Temple it is forbidden to blow the trumpets and *shofarot* together, but either the trumpet or the *shofar* may be blown. Regarding the widespread custom of blowing the *shofar*, since it is available, that is their choice. Others have written that neither should be blown on fast days, and the *Rishonim* have explained that the commandment is to sound the trumpets, and since we do not have the trumpets, we do not blow at all. Others have written that during the time the Temple existed, they sounded trumpets outside the Temple, but after the destruction of the Temple, they instituted the blowing of the *shofarot*.

In our times, the *Ahronim* have written that it is not customary to blow in times of distress. Some have explained that the commandment from the Torah is only for within the Land of Israel, as it is written: “When you are at war in your land . . .” [Num. 10:9]. It is also possible that even in the Land of Israel, the commandment applies only when the land is in the possession of the people of Israel, or when the trouble has befallen the majority of the nation. Others have written that the trumpets are sounded only in the presence of the High Priest’s frontlet of gold, or the Ark. Yet others have written that

since the Sages established the blasts according to the order of the blessings, outside the Land of Israel, where these blessings are not added, the trumpets are not blown.

**5. During Congregational Sacrifices.** During the days of the festivals, and even including the Sabbath and the Day of Atonement, and on the New Moon, the priests blew the trumpets during the sacrificing and the Levites sang, as it is written: “And on the days of your gladness, your festivals, and on your New Moons, you shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings” [Num. 10:10]. This is a positive commandment, included in the list of the commandments. One of the rabbis has written that according to some *Rishonim* this is not an independent commandment, but a requirement of the sacrifice and part of the requirement of sacrificing. In the *Sifre* we find that “and on the day of your gladness” refers to the Sabbath, “your festivals” refers to the three pilgrimage festivals, and “On your New Moons you shall blow with the trumpets” refers to trumpets made from community funds, as is inferred from the context. Just as the trumpets used to assemble the assembly and to set the camps in motion were from community funds, similarly, the burnt offerings were from community funds and not from private funds.

At the additional sacrifices, they blew nine blasts, three sets of *teki'ah-teru'ah-teki'ah*. Some have written that according to the Torah, three blasts are sufficient, as it is written: “You shall blow [*teki'ah*],” and every *teki'ah* must be followed by a *teru'ah*, as it is written: “When you blow [*teki'ah*] an alarm [*teru'ah*]” [Num. 10:5], and every *teru'ah* must be followed by a *teki'ah*, as it is written: “An alarm [*teru'ah*] shall be blown [*teki'ah*]” [Num. 10:6], and the rabbis later established blowing three sets of *teki'ah-teru'ah-teki'ah*. Despite the fact that the additional sacrifices included many animals, their libations were offered together, and one song was sung over them, and the nine blasts were blown at the three intervals in the song.

On a day when two additional offerings were brought, i.e., when a festival coincides with the Sabbath, Rabbi Aha bar Hanina says that they blew separately for each additional offering, meaning that for the additional offering of Sabbath they sang the song for Sabbath, and blew nine blasts at three intervals, and for the additional offering of the festival they sang the song for the festival and blew nine blasts. He explains the words of the *Baraita* [traditions of *Tanna'im* compiled in the *Mishnah*] thus: “And the sons of Aaron, the priests, shall blow with the trumpets” [Num. 10:8]. Why are the words “they shall blow” necessary, as it is already written: “You shall blow with the trumpets” [Num. 10:10]? These words teach us that the blowing of the trumpets is in accordance with the number of additional offerings.

Others disagree with him, as they say in the *Baraita*: “It might have been presumed that as the trumpet is blown for the Sabbath on its own and for the New Moon on its own, it is also blown for each additional offering separately.” The Scripture, however, explicitly states: “And on your New Moons” [Num. 10:10], whereby all the months are compared with one another, so that the blowing for them would be the same. Or, since the word for “month” is in the singular form [lit., “on your heads of the month,” i.e., “your New Moons”], which month is it that has two beginnings, a New Moon and a New Year?

[It is that] of the New Year, and the Torah, nevertheless, says “your month,” which is to be regarded as one for the [trumpet] blowing. This is also the conclusion in the *Halakhah*; if the New Year coincides with the Sabbath, so that there are three additional offerings, the trumpets are not blown separately for each additional offering, but one set of nine is blown for all three. As to the previous conclusion that the trumpets are blown in accordance with the number of additional offerings, some explain that the intention is that the length of the blasts should be extended when there are two additional offerings, and the song is sung after both libations have been offered. Others explain that they increase the number of people who blow, adding more trumpets and blowing them together, so they are all considered one blowing.

The trumpets are also blown for the Pentecostal lambs, and [the verse] “over your burnt offerings, and over the sacrifices of your peace offerings” [Num. 10:10] is expounded thus: as a burnt offering was a sacrifice of higher sanctity, so the public peace offering sacrifices were of higher sanctity, and the only peace offerings of higher sanctity were the Pentecostal lambs, which were public peace offerings, as it is written regarding them: “They shall be holy to the Lord, for the Priest” [Lev. 23:20]. Some of the *Ahronim* have questioned whether to blow over them together with the additional offerings, the same as with two additional offerings. The trumpets were not blown for the free-will burnt offerings. They were blown, however, for the peace offerings, namely, the Pentecostal lambs, since they were from the public funds and had a specific time. Similarly, to blow over the burnt offerings, they must be from the public and have a specific time, thus excluding the free-will burnt offering, which has no specific time. Likewise, the pilgrim’s burnt offering is excluded, because it is brought by an individual, and, furthermore, it has no specific time, like the peace offering, as it can be brought all seven days [of the festival].

The trumpets were also blown for the daily burnt offering, nine blasts at the daily morning sacrifice, and nine at the daily evening sacrifice. When the daily sacrifice’s libations were offered, the Levites sang the day’s song, and in the three intervals the priests blew a *teki’ah-teru’ah-teki’ah* on the trumpets before each section, and some say after each section. The *Sifre* expounds: “And in the days of your gladness” [Num. 10:10] refers to the daily burnt offerings, because the people of Israel were glad when their offering was accepted by their Father in Heaven. Another explanation is “and your festivals [*mo’adeikhem*]” [ibid.] includes all separate daily burnt offerings, which are sacrificed “in their due season [*mo’ado*]” [Num. 28:2]. Some of the *Rishonim* include in their list of commandments the requirement to blow the trumpets daily in the Temple, and explain that the verse does not mean “and on your festivals” exclusively.

Some rabbis have written that the Sages who explain “and on your festivals” as referring to the Sabbath say that the other days are not included [in this verse], and therefore explain that the trumpet blowing at the daily burnt offering is only a later requirement of the Sages. Others have written that all agree that trumpet blowing at the daily burnt-offering is required by the Torah, and the argument is this: some say the Torah requires blowing only at the daily morning sacrifice, and the Sages added blowing

at the daily evening sacrifice. Another explanation is that the Torah requires blowing only at one of the daily burnt offerings, and the Sages require blowing at both.

When the Paschal lamb is sacrificed during the recitation of the *Hallel* [Ps. 113-118], the trumpets are also blown. "You shall blow the trumpets. . . and over the sacrifices" [Num. 10:10] is expounded as referring to the Paschal offering. The Jerusalem Talmud specifies that on the daily sacrifice which has libations, one blows over the libations, but on the Paschal sacrifice, which has no libations, one blows while it is being sacrificed. One of the *Rishonim* has written that another reason to blow over the sacrificing of the Paschal lamb is that it is a public offering. The *Rishonim* argue about the order of the blasts. Some say that since the Paschal lamb is sacrificed by three groups, one after another, and every group read the *Hallel* three times, they blew three blasts before each reading, *teki'ah-teru'ah-teki'ah*, and that during the Paschal sacrifices a total of twenty-seven blasts were blown. Others say that on every *Hallel* they blew nine blasts, three sets of *teki'ah-teru'ah-teki'ah*, one set before *Hallel*, another at the chapter *Ahavti* [Ps. 116], and a final set at *Hodu* [Ps. 118]. Some understand this to mean that they blew only at the first *Hallel*, but not at the second or third repetition. One of the *Ahronim* has written that when they thrice repeated the *Hallel*, they blew every time, but when there were fewer people, and they read the *Hallel* only once, they blew at each chapter, since the Paschal lamb requires nine blasts, as does the daily burnt offering.

If the trumpets were not blown, the sacrifice is still valid, [the verse] "They shall be to you for a memorial" [Num. 10:10] being explained thus, that they are for a memorial, and not to validate the sacrifice. Some of the *Ahronim* have written that according to Rabbi Meir, who says that the [omission of the Levites'] song invalidates the sacrifice, also the [omission of] the [trumpet] blowings would invalidate the sacrifice.

Some *Rishonim* have written that the blowing over the sacrifices was with the trumpets only, without the *shofar*. Other *Rishonim* say that *shofarot* were also blown. They base this on the law regarding fast days in the Temple, which states that whenever the trumpets are blown, the *shofar* is also blown.

In the Tabernacle of Shiloh the trumpets were also blown, [the verse] "They shall be for you an institution for all time, for generations" [Num. 10:8] being explained thus: "an institution for all times" refers to before Shiloh, and "for generations" refers to the Temple.

**6. During Other Temple Services.** No fewer than twenty-one blasts were sounded in the Temple every day, since in addition to the nine blasts at the daily morning sacrifice and the nine blasts at the daily evening sacrifice, they blew three blasts, a *teki'ah-teru'ah-teki'ah*, at the opening of the gates of the Temple Court. The *Rishonim* also disagree in regard to these blasts; some say they were with trumpets only, and others say they could have been performed with the *shofar*. In the *Tosefta* there is an argument as to whether or not the trumpets were blown at the opening or closing of the gates to the Temple Court.

To sound these blows, the permission of the Temple gatekeeper was required. Unlike the blowing over the sacrifices, these blows are not a commandment, but a sign for [the officiants] to occupy their positions in the Temple; therefore, Rabbi Zera says

that the trumpets are not blown on Sabbath to open the gates. Raba says that they were blown even on the Sabbath, the *Mishnah* explicitly saying to blow every day, because *Shevui* [a law concerning occupations rabbinically forbidden on the Sabbath] does not apply to Temple functions.

On the eve of the Sabbath, they added six blasts: three *teki'ah-teru'ah-teki'ah* as a sign to the people to cease from work, and another three to mark a distinction between the holy and the profane. Even if a festival coincided with the Sabbath eve, the trumpets were blown to cause them to cease the preparation of the food necessary to the day, which is permitted on festivals. This does not, however, apply to cases where the Day of Atonement [when eating is prohibited] coincides with the Sabbath eve. Some of the *Rishonim* have written that the trumpets are blown even on the eve of a festival. This signal was not necessary for the priests in the temple, as it is said "the priests are zealous" and are familiar with everything [i.e., the law], and need no reminder, but the signal was for the rest of the people in Jerusalem. In the *Tosefta* we find that the supervisor of the synagogue took the trumpet up to the roof of the city's high buildings and blew it there, and he had a place on the roof to put the trumpet, since it may not be handled on the Sabbath. The *Rishonim* also disagree regarding these blasts; some say they were only with the trumpets, and others say that possibly they were also with the *shofar*.

On the Festival of Tabernacles there were an additional twelve blasts, as the rabbis wrote: "three at the upper gate, three at the lower gate, three at the water-drawing, and three at the altar." Some of *Rishonim* have written that the blasts at the upper and lower gates are the blasts at the Water-Drawing Festival [*Simhat Bet HaShoeva* (Festival at the Fountain or Well-House); lit., Festival at the House of Water-Drawing], when two priests with two trumpets in their hands stood by the upper gate, which leads down from the Court of the Israelites to the Court of the Women; and when the cock crowed they blew a *teki'ah-teru'ah-teki'ah*, either as a signal to proceed to draw the water of libation or to increase the rejoicing. Similarly, when they reached the Court of the Women they blew a *teki'ah-teru'ah-teki'ah*, and they proceeded, while blowing their trumpets, until they reached the gate which leads out to the east, which was the lower gate, and the blowing of the trumpets was for the opening of these gates. Some have explained that these blasts were repeated at every pilgrimage festival, three to open the lower gate, and three to open the upper gate, the Gate of Nicanor above the Court of the Women. All these blasts were with trumpets.

The "three blasts at the water drawing" were also at the Water Drawing Festival [*Simhat Bet HaShoeva*] when, after filling a flagon of water for the water libation from the Siloam well, they returned to the Temple Court via the Water Gate. Upon reaching the Water Gate, they blew *teki'ah-teru'ah-teki'ah*, because of their joy, as it is written: "With joy shall you draw water" [Isa. 12:3]. The Jerusalem Talmud explained that the purpose of this was to publicize the act, because the Sadducees [a sect in the Second Temple period] did not acknowledge the [ritual of] Water Libation. Some rabbis explain that the three blasts at the altar "are those which were blown at the Receipt of the Willow Branch [*Mitzvat Arava*] in the Temple, when they gathered young willow branches and

fixed them at the sides of the altar, and blew *teki' ah-teru' ah-teki' ah* because of their joy. These blasts blown prior to the Water Libation need not be repeated during the libation itself. Others explain that the three blasts at the altar were blown during the Water Libation, or while the water was brought to the altar. Even according to this opinion, these may be the same blasts as those for the Receipt of the Willow Branch, which may have been blown while the water was being brought to the altar.

In the *Baraita* [*Tanna' itic* literature] the *Tanna' im* are divided on the issue, with the Sages saying that there were no blasts blown at the altar, as the blasts were blown for the drawing of the water of libation. On the tenth step of the Temple Court, however, three blasts were blown, as the *Mishnah* says: "When they descended from the upper gates and reached the tenth of the fifteen steps which descend from the Court of the Israelites to the Court of the Women, they blew *teki' ah-teru' ah-teki' ah*." Rabbi Eliezer ben Jacob says they did not blow on the tenth step, but only at the altar, and the *Halakhah* follows his opinion.

During the New Year in the Temple, they blew one *shofar* with two trumpets on the sides, with the *shofar* giving a long blast and the trumpets a short one, since the requirement of the day was for the *shofar*. Some rabbis explain that this was the practice only at the eastern gates on the Temple Mount. Others explain that "the gates of the east" were in the Women's Court, or that they blew on the Temple Mount facing the eastern gates, as it is written: "With trumpets and the sound of the *shofar*, raise a shout before the Lord, the King." [Ps. 98:6].

This requirement is from an oral tradition. Although two sounds played together cannot be distinguished, the *Talmud* explains that since a greater interest is taken, because this is a rare occurrence, then the listener pays close attention, and hears both sounds. Therefore, although the *shofar* and the trumpets have different sounds, both can be distinguished, and the obligation is fulfilled. One of the *Rishonim* explains that since only one of the sounds must be heard, namely the sound of the *shofar*, which is the requirement of the day, the listener can distinguish it from the sounds of the trumpets. Although the trumpets should be heard, that is not an independent requirement, as they are blown only to support the *shofar's* sound. One of the *Ahronim* has written that even if the two sounds together cannot be distinguished, the requirement to hear the trumpets is also fulfilled. Since we learn from Scripture that in the Temple the trumpets are blown together with the *shofar*, the commandment in the Temple is thus to have both sounds mixed.

One of the *Ahronim* has written that since the Jubilee is equivalent to the New Year, when the *shofar* is blown on the Day of Atonement in the Jubilee Year, it is blown together with trumpets in the Temple. There is another opinion, however, which claims that only the *shofar* was blown.

On the Assembly Day following the Sabbatical Year, when the people of Israel are required to congregate during their pilgrimage to Jerusalem and read passages from the Torah, the trumpets were blown throughout Jerusalem to assemble the people, as the rabbis say: "On that day the priests would stand in all the gates and entry ways, holding

golden trumpets, and they would blow *teki'ah-teru'ah-teki'ah*, and if a priest held no trumpet, it was as if he were not a priest, and the reward was great for the Jerusalemites, who would rent trumpets for a gold *dinar*." For this reason, it is written that if the Meeting Day coincided with the Sabbath, it was postponed until after the Sabbath, because the trumpet blowing and the special prayers could not supercede the Sabbath. One of the *Ahronim* has written that the blowing on the Meeting Day is a positive commandment, as it is written: "And on the days of your gladness . . ." [Num. 10:10].

Some of the *Ahronim* have written that the trumpets were also blown at the consecration of the altar or the Temple Court. They therefore interpret the verse "And on the day of your gladness . . . you shall blow with the trumpets" [Num. 10:10] to mean on special days of gladness for Israel. Similarly, it is written [that] during the consecration of the Temple in the days of Solomon: "all the Levite singers . . . and with them were 120 priests who blew trumpets and the trumpeters joined in unison" [II Chr. 5:12-13]. Similarly, at the building of the altar and the consecration of the Temple Court in the days of Ezra it is written, "When the builders had laid the foundation of the Temple of the Lord, and priests in their vestments were stationed with trumpets" [Ezra 3:10]. In the days of Hezekiah, when they slaughtered goats as guilt-offerings, and following the Divine instruction they reconsecrated the Temple, it is written: "When the Levites were in place with the instruments of David, and the priests with their trumpets" [II Chr. 29:26]. In the days of David, when the Ark was returned to its place, it is written: "All Israel brought up the Ark of the Covenant of the Lord with shouts and with sounds of the *shofar* and with trumpets" [I Chr. 15:28], since the return of the Ark is equivalent to consecration.

**7. Those Who Blow.** Only the priests are permitted to blow the trumpets, since they are commanded, as it is written: "And the sons of Aaron, the priests, shall blow the trumpets" [Num. 10:8]. Similarly, since the verse says "And if only one is blown" [Num. 10:4], perhaps the Israelites may also be permitted to blow, Scripture saying "and the sons of Aaron" to specify that the commandment to blow for assembly and to move camps applies only to the priests. Some commentaries on the Torah have written that the verse "And the sons of Aaron . . . shall blow" refers only to the blowing in times of war and over sacrifices, as it is written: "And they shall be for you an institution for all time, for generations" [Num. 10:8], specifically for things that exist throughout the generations. Similarly, [the *Mishnah* states] that the blowing in times of distress was also done by priests. One of the *Rishonim* has written that if there is no priest when the blowing is needed, then the trumpets are blown by Levites or by Israelites. If priests pass by and do not blow, they have transgressed a positive commandment.

The rabbis also instruct us that the trumpets were blown over congregational sacrifices by priests, with the permission of the official in charge of the singers of the Temple. It has been written that according to some *Rishonim*, the priests were required to blow only on the Festivals and New Moons, but on other days Levites were also permitted to blow, just as they played the other musical instruments. Others have written that if a layman blew the trumpets over a sacrifice, he was deserving of death at God's

hands, as was any layman who performed other rituals in the Temple.

We also find that the priests blew the trumpets on the other occasions when the trumpets were blown in the Temple, such as during the Water Drawing Festival and on the Assembly Day. Similarly, some *Ahronim* have written that on the New Year and in the Jubilee Year, when both the *shofar* and the trumpets were blown in the Temple, the priests blew the trumpets, and the Israelites blew the *shofar*.

A priest with a deformity was disqualified from blowing the trumpets in the desert, for assembly, for moving camps, and for blowing over sacrifices or in time of distress, when priests are commanded to blow. In the *Sifre* we find: “And the sons of Aaron the priests shall blow with the trumpets’ [Num. 10:8]; unblemished and without deformities; these are the words of Rabbi Akiba. And Rabbi Tarfon replied, ‘May I burn my children if I did not see my lame uncle standing in the Court of the Temple, holding his trumpet and blowing it.’ Akiba replied, ‘My teacher, perhaps you saw him on Assembly Day, but I am referring to blowing over a sacrifice, or perhaps he blew on the New Year, or on the Day of Atonement of the Jubilee Year. Although the requirement to blow then is for priests, the requirement to use trumpets is only from the oral tradition; similarly, the oral tradition was that deformed priests were permitted to blow.’” Others have expounded “the priests” as excluding the sons of a [genealogically] disqualified or divorced woman [married to a member] of the priestly tribe, or [the sons of a woman] released from levirate marriage.

At no time were fewer than two trumpets blown, as it is written: “You shall blow with the trumpets” [Num. 10:10], indicating at least two. Others learn from Moses’ trumpets, as it is written: “Make thee two trumpets” [Num. 10:2]. Their number could be increased to infinity, but it was increased to 120, as it is written, “And with them were 120 priests who blew trumpets” (*II Chr.* 5:12). Although their number could be increased to infinity, 120 is considered an elegant observance of the commandment (*hiddur mitsva*), and there is no requirement to seek more priests. Others say one should refrain from increasing to more than 120, because if there are more, the sound becomes indistinct, and the requirement is not fulfilled. One [of the *Ahronim*] has written that on regular days two trumpets were blown, and on the New Moon, the New Year, the Day of Atonement, and on the Eighth Day of Assembly, eighteen trumpets were blown, and during the three pilgrimage festivals, they blew 120 trumpets.

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