YESHIVAT HAR ETZION

ISRAEL KOSCHITZKY VIRTUAL BEIT MIDRASH (VBM)

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**War in Halakha**

**Rav Yishai Jeselsohn**

**Shiur #19: The Blasting of the Trumpets**

**"And You Shall Blow the Trumpets"**

In *Parashat Behaalotekha*, among the preparations for the journey to the Land of Israel, God commands Moshe:

Make two trumpets of silver; of beaten work shall you make them; and they shall be to you for the calling of the congregation, and for causing the camps to set forward…. And the sons of Aharon, the priests, shall sound the trumpets, and they shall be for you as a statute forever (*Bamidbar* 10:2, 8)

At the conclusion of the section, another, broader commandment is given regarding the use of trumpets for all generations:

And when you go to war in your land, against the adversary that oppresses you, then you shall sound blasts with the trumpets; and you shall be remembered before the Lord your God, and you shall be saved from your enemies. And on the day of your gladness, and in your appointed seasons, and at your new moons, you shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; and they shall be to you for a remembrance before your God: I am the Lord your God. (*Bamidbar* 10:9-10)

According to the plain sense of the verses, we are talking about three different functions: the silver trumpets of Moshe were used to assemble the people of Israel before embarking on a journey in the wilderness, and plain trumpets were used throughout the generations for two functions – the blast in a time of war and the blast on holidays, both of which were intended to bring Israel's remembrance before God. We must try to understand the relationship between these functions; to what extent are the two commandments for all generations interconnected, and do they draw upon the commandment regarding Moshe's trumpets?

The Rambam (*Sefer Ha-Mitzvot*,positive commandment 59) counts all the functions of the trumpets as a single commandment. Not much can be derived from this, however: the same action is performed for all three functions, and according to the Rambam's rules for enumerating the commandments, this is sufficient reason to include the various functions in one mitzva – thus his counting them as one makes no clear statement regarding the nature of the different blasts. In contrast, the Ramban refers to the trumpets in two different places in his strictures to the Rambam's *Sefer Ha-Mitzvot*. First, in his discussion of the Rambam's first principle, the Ramban mentions the mitzvaof the trumpets as a fulfillment of the commandment of rejoicing and praise:

It seems from their words that it [*Hallel*] is from the Torah, as I have explained, and it is a *halakha* given to Moshe at Sinai, or it is included in the commandment of rejoicing, as it is stated: "And on the day of your gladness, and in your appointed seasons." For the essence of singing is with the mouth, and the instrument comes to augment the sound, and we are commanded to rejoice with song over the sacrifice and not at the time of the sacrifice as part of rejoicing. (*Hasagot ha-Ramban le-Sefer Ha-Mitzvot*, first principle)

In contrast, in his strictures to the Rambam's fifth positive commandment, when the Ramban disputes the Rambam's position that daily prayer is a positive commandment from the Torah, he suggests understanding the Torah-based obligation of prayer differently – not as an obligation to pray every day, but as an obligation to pray in times of distress – and the source of this obligation, according to the Ramban, is the commandment of the trumpets:

And that which is expounded in the *Sifrei*: "'And to serve Him' – this is Torah study; another explanation: this is prayer" – this is an *asmakhta* [a Biblical verse used to support a Rabbinic law], or else it teaches that as part our service [of God], we should study Torah and pray in times of distress, and that our eyes and hearts should be directed toward Him alone, as the eyes of slaves to the hands of their masters. This is like what is written: "And when you go to war in your land, against the adversary that oppresses you, then you shall sound blasts with the trumpets; and you shall be remembered before the Lord your God." This is a mitzva about every time of trouble that comes over the community, to cry out before Him with prayer and with *teru'a* (trumpet blasts). (*Hasagot ha-Ramban le-Sefer Ha-Mitzvot*, positive precept no. 5)

Thus, according to the Ramban, each function of the trumpets stands on its own: on days of joy, they are part of the mitzva of rejoicing, whereas in times of distress, they fulfill a completely different commandment – the obligation of prayer and supplication. This is consistent with his commentary to the Torah, where he explains the two different terms used to describe the sounding of the trumpet – *teru'a* in a time of war, and *teki'a* when setting out on a journey and on the appointed seasons:

I have already explained… that the *teru'a* alludes to the [Divine] attribute of justice… and it is that [attribute] which brings victory in war, as it is written: "And when you go to war in your land… you shall sound [*ve-harei’otem*]"… But when the assembly is to be gathered together, a *teki'a* should be sounded, for the plain sound [*peshuta*]of a *teki'a* alludes to the [Divine] attribute of mercy, for His right hand is stretched out [*peshuta*] to receive the penitent… And it is written: "And on the day of your gladness, and in your appointed seasons… you shall blow [*u-tekatem*]." Because war is [suitable] for *teru'a* [which alludes to the attribute of justice], and the appointed seasons and joyous occasions are for mercy [i.e., for the sound of *teki'a*, which alludes to mercy]. (Ramban, *Bamidbar* 10:6)

In other words, there is a fundamental difference between the purposes and meanings of the two types of trumpet use. The Ibn Ezra adopts a different approach, which sees all of the instances in which the trumpets are blasted as a detailed exposition of the same idea:

(8) "And they shall be for you as a statute forever " – For the camps are journeying to battle. See the words of Moshe when the ark set forth. And behold, the explanation of this statute is that Israel shall do thus: The priests shall sound blasts with the trumpets when [Israel] goes forth to war, to battle in the land of their enemies, and similarly if an enemy enters their land and [Israel] goes to fight them.

(9) "And you shall be remembered" – For you have done what God commanded you. The sound [*teru'a*] also serves as a reminder to the people to cry out to God.

(10) "And on the day of your gladness, and in your appointed seasons" – When you return from the land of your enemies, or you defeat the enemy who attacks you and you establish a day of rejoicing, like the days of Purim…. (Ibn Ezra, *Bamidbar* 10:8-10)

This original interpretation sees all the cases in which the trumpet is blown as revolving around the same issue – when going out to war, during the time of the war itself, and in the days of rejoicing upon returning from war. Thus, this section is purely about the laws of warfare.

We see, then, a dispute between the commentators – whether to lump all the trumpet blasts together as related to matters of war, or whether the nature of the mitzva act described here varies from case to case.

**Royal fanfare or a supplication?**

*For which wars are the trumpets blown?*

If we focus on the blasts blown before going out to fight "the adversary that oppresses you," we see that even within this category, we can distinguish between two different matters. At face value, the Torah speaks of trumpet blasts at the time of going out to war. But the *Sifrei* brings two opinions, one that greatly limits the mitzva and one that greatly expands it, which present us with two entirely different roles for the trumpet blasts in a time of war:

"Against the adversary that oppresses you." The verse speaks of the war of Gog and Magog. You say that the verse speaks of the war of Gog and Magog; but perhaps it speaks of wars in general? Therefore the verse states: "And you shall be saved from your enemies." Go out and see: In which war is Israel saved without subjugation to follow? You find only the war of Gog and Magog, as it is stated: "Then shall the Lord go forth, and fight against those nations" (*Zekharya* 14:3). What is stated [afterwards]? "And the Lord shall be King over all the earth" (ibid. v. 9).

Rabbi Akiva says: I have derived only war; from where [do we know about] dearth and blight and a woman in travail [i.e., labor] and a ship in peril at sea? Therefore the verse states: "Against the adversary that oppresses you (*ha-tzar ha-tzorer*)" – for every affliction (*kol tzara ve-tzara*)that may befall the community. (*Sifrei*, *Bamidbar* 76)

The anonymous *Tanna* of the *Sifrei* restricts the Biblical text, stating that the trumpets are not sounded for every war, but only for a war that is not followed by further subjugation – that is to say, for the war of Gog and Magog. The *Sifrei* appends to his exposition a verse whose context here is not entirely clear: "And the Lord shall be King over all the earth" – the words of Zekharya concerning the outcome of that war in the end of days.

It stands to reason that the *Sifrei* brings this verse to characterize the trumpet blasts in war as blasts that express the manifestation of the *Shekhina*. We also see trumpet blasts associated with God’s kingship and the manifestation of His *Shekhina* in the verse we recite in the *Kabbalat Shabbat* service:[[1]](#footnote-1) "With trumpets and sound of the shofar, sound blasts before the King, the Lord" (*Tehillim* 98:6). It seems that this is the connection to which the *Sifrei* is alluding – the sounding of the trumpets symbolizes the kingdom of God and His manifestation, and therefore the trumpets should be sounded only in a war that is followed by no further subjugation, after which "the Lord will be one and His name one" (*Zekharya*, ibid.)

In contrast, Rabbi Akiva expands the Torah's statement, arguing that the trumpets are sounded not only when an enemy comes to fight, but rather for any and all calamities that befall the community. It seems that according to him, sounding the trumpets is a cry for mercy before God, which is appropriate for any and all calamities. The Torah views the blasting of the trumpets in a time of war as a reminder of Israel before God, which can be interpreted in two ways – as reminding us about the kingdom of God, or as reminding God about the afflictions befalling us.

These two approaches find their respective places in the various answers to the question of which types of war involve a mitzvato blast the trumpets. The *Tur* writes in his commentary to the Torah that the trumpets are blasted only for a *milchemet mitzva*:

"And when you go (*ki tavo’u*)to war in your land." …It may be suggested that it comes to hint that this mitzvaapplies only to a *milchemet chova* [obligatory war]. But if they were going out to a *milchemet reshut* [optional war], it would not be with the trumpets. All those [verses about war] in which the term "going out" [*yetzi'a*]is written refer to a *milchemet reshut.* But here it is only talking about an obligatory war, and therefore it does not use the term "going out," which implies going out a distance [but rather "coming," *bi'a*]. And this is also implied by what is written: "in your land." (*Tur Ha-Arokh*, *Bamidbar* 10:9

This distinction between a *milchemet mitzva* and a *milchemet reshut* is very reasonable if the purpose of blasting the trumpets is akin to crying out in a time of distress. A *milchemet reshut*, which is a war initiated by Israel, for the purpose of expanding the king's territory and resources, does not fit in so well with the cry to God that is expressed in the trumpet blast; when the initiative to go out to war is taken by Israel, it is difficult to see how they can put themselves in distress and then sound the trumpets over it. In contrast, in a *milchemet mitzva*, God commanded Israel to go out to war. In such a situation, the cry is appropriate even when we are the initiators; we did not choose to bring distress upon ourselves, but were commanded to do so and are going out on God's mission.

In fact, there would be room to say the trumpets should not necessarily be sounded even in a *milchemet mitzva*, because it is not considered a "time of distress," but only in a war in which the enemy attacks the Jewish people. This is the position of the *Avnei Nezer* (*Orach Chaim* 425), who deduces from the wording of the verse that is it appropriate to blow the trumpets only when an enemy attacks Israel, but not when Israel goes out against their enemies. According to both of these understandings, that of the *Tur* and that of the *Avnei Nezer*, the trumpets are blasted as a plea for mercy in a time of distress and the mitzva is therefore applicable only to a war that is defined as “a time of distress."

In contrast to these two expositions, the *Sifrei*’s explanation goes explicitly against the *Avnei Nezer*:

"And when you go to war in your land" – whether you go out against them, or they come against you. (*Sifrei*, ibid.)

It is possible that these words contradict *Tur*’s position as well,and require blowing the trumpets even in a *milchemet reshut.* This approach may see the blowing of the trumpets as symbolizing the special manifestation of God's presence that reveals itself in a time of war. One of the unique *mitzvot* of war is the mitzva of "your camp shall be holy," which derives from the fact that "the Lord your God walks in the midst of your camp" (*Devarim* 23:15). There is a degree of Divine presence in every camp of Israel, and it is possible that the trumpet blasts come to honor and publicize this Providence, as an expression of royal fanfare. According to this approach as well, we find several restrictions – of a different character, of course – to the laws of the trumpet blasts in war, as we will see below.

*The Role of the Priests*

The *Sifrei* teaches that it is the priests who are commanded about this mitzva:

"And the sons of Aharon, the priests, shall sound the trumpets." Why is this stated? For it is stated: "And if they blow but with one" (*Bamidbar* 10:4) – I might have thought this means even an Israelite. Therefore the verse states: "And the sons of Aharon, the priests." (*Sifrei*, *Bamidbar* 75)

The *Sifrei* goes on to record a disagreement between Rabbi Akiva and Rabbi Tarfon about whether priests with physical defects may blow the trumpets, or only unblemished priests. Rabbi Akiva disqualifies priests with defects, which seems to indicate that the blasts have a status close to that of the sacrificial service. However, when Rashi addresses this law in his commentary to the Torah, he writes:

"And the sons of Aharon… shall sound" – at the occasions of these assemblages and journeyings. (Rashi, *Bamidbar* 10:8)

That is to say, the rule that the sons of Aharon should blow the trumpets applies specifically to the blasts sounded to assemble the congregation and to set out on a journey – not to the blasts sounded in a time of distress. This distinction is not stated explicitly in the *Sifrei,* nor is it explicitly contradicted.[[2]](#footnote-2) It is possible that there is a disagreement about whether the blasts in a time of war/distress must be sounded specifically by the priests – which would make sense since they are the ones who are responsible for the manifestation of the *Shekhina* in the camp, as we saw in the *shiur* on the priest anointed for war ([#16](https://etzion.org.il/en/halakha/studies-halakha/laws-state-and-society/cohen-mashuach-milchama)) – or whether any person can sound the trumpets in that setting.

*The Land of Israel and the Jewish People*

The Ramban suggests that the plain sense of the verses indicates that the laws of the trumpet blasts for war apply only to warfare conducted in the Land of Israel:

And I do not know whether they were not precise in their language, or that there are trumpets only in a war against an enemy oppressing them in the land, as it is written: "And when you go to war in your land against the adversary that oppresses you." (*Chiddushei Ha-Ramban*, *Ta'anit* 15a)

But the Rashash disagrees (in his strictures on the Rosh, *Ta'anit*, sec. 28), arguing that this mitzvais not an obligation that relates to the ground, and there is no reason it should apply only in the Land of Israel. Indeed, there is room to question the Ramban's position: What is the difference between a war waged in the Land of Israel and one waged outside of it?

Another *halakha* that requires elucidation appears in the Ritva:

The law of trumpets applies only to a gathering of all of Israel, as in a time of war, regarding which it is written: "Then you shall sound blasts with the trumpets," for they recited there the blessings of remembrances and of shofars*…* But on a fast for a trouble affecting only one city or one area, even in the land of Israel, they would only blow shofars. (Ritva, *Ta’anit* 14a)

The Ritva addresses the question of whether the blasts are sounded by shofars or by trumpets, and he suggests distinguishing between a calamity befalling the entire nation, which requires trumpets, and one befalling a single tribe, in which case there is no mitzvaof trumpets and only shofars should be blown. This *halakha* is also in need of study and elucidation: Why is a calamity that befalls the entire Jewish people different from a calamity that befalls a single tribe?

As regards the need for Divine mercy, there is no difference whether the war is waged in the Land of Israel or abroad, or whether it is a war of the entire nation or of a single tribe. But if the blast is connected to the resting of the *Shekhina*, then we can understand both distinctions: The Land of Israel is the land upon which the eyes of God are always set, and the nation of Israel when it is all together becomes a “chariot” for the *Shekhina*; it thus stands to reason that the trumpet blast would be relevant specifically to a war waged by the entire nation and in the Land of Israel – as it is in such a situation that this special revelation would be found. This understanding also explains why preference is given to trumpets, which are used as royal fanfare, over shofars, which are more closely associated with supplication.

*The Presence of the Ark*

The *Netziv* makes an innovative suggestion. He maintains that the mitzva of the trumpets applies only when the ark goes out to battle with Israel:

It is necessary to be precise about the change in wording, for in this verse it is written: "before the Lord your God," and in the adjacent verse it is written "as a remembrance before your God." It is not an insignificant matter, but rather there is more intent, that it is precisely “before the Lord,” which is the ark or the *tzitz*, when God is with you, that you sound the trumpets. This is what is written in *Parashat Matot*, that Pinchas took “the holy vessels and the trumpets of *teru'a*” [*Bamidbar* 31:6]. And it is taught in the Tosefta (*Sota* 7:9): "'The holy vessels' – this is the ark; and some say: the priestly garments" – and the reference is to the *tzitz*, for without that, it would not have been possible to use the trumpets. (*Ha'amek Dav*ar, *Bamidbar* 10:9))

This *halakha* is certainly connected to the resting of the *Shekhina*, which isin the camp only when the ark goes out to war with Israel.

*Fasts and Wars*

It is possible that a distinction should be drawn between the two functions of the trumpet blasts, and that even according to Rabbi Akiva, who broadens the parameters of "the adversary that oppresses you" to include any calamity whatsoever, there is a difference between a blast in a time of distress and a blast in a time of war. The *Rishonim* discussed at length the question of when shofars are blown and when trumpets are blown. On the one hand, the Torah says to sound trumpets, while on the other hand, we find in the Gemara:

How do we sound the *teru'a* ? Rav Yehuda said: With the shofar. Rav Yehuda the son of Rabbi Shmuel bar Shilat said in the name of Rav: With [the recital of] "*aneinu*"… A sign to remember this – Yericho. And at Yericho, there were shofars. (*Ta'anit* 14a)

Trumpets are not mentioned here at all. This is an extensive issue, and we will not go into its details[[3]](#footnote-3) but will mention only the unique opinion of the Ramban – who distinguishes between wars, when trumpets are blown, and fasts, when shofars are blown:

There is a difficulty for us: How do we say here that shofars are used, when surely the *teru'a* of fasts is with trumpets? As we have learned in the Mishna: "On fast days they used two curved shofars of rams, the mouths of which were overlaid with silver. There were two trumpets between them; a short blast was made with the shofars and a long one with the trumpets, because the mitzva of the day was with the trumpets" (Mishna *Rosh Ha-shana* 3:4;26b). And it is taught there in a *baraita* (27a): "When does this apply? In the Temple; but in the provinces, when there are shofars” – i.e., on Rosh Hashana and in the Jubilee year – “there is no trumpet, and when there are trumpets” – i.e., on fast days – “there is no shofar.”… Afterwards I found in the responsa of the *Geonim* that it is our custom to blow on the fasts with shofars. According to this, I must force (an explanation) and say that trumpets are [sounded] in the provinces only in a time of war, as it is written: "When you go to war." Trumpets are written [to be used] when there is a gathering of all of Israel; therefore, in the Temple, on fasts, when there is a gathering of all of Israel, the mitzvaof the day is with trumpets – and we also blow with shofars because it is written: "With trumpets and sound of the shofar, sound blasts before the King, the Lord" (*Tehillim* 98:6). But in the provinces at a time of war, we blow only with the trumpets, and we pray according to the order of the fasts. (*Chiddushei Ha-Ramban*, *Ta'anit* 15a)

If we read his words carefully, we see that even on fast days, when there is a gathering of all of Israel in the Temple, the blasts are sounded with trumpets. If so, the distinction is not exactly between fasts and wars, but between a blast of all of Israel, in the presence of the *Shekhina*, which is soundedwith trumpets, and a blast over a situation of distress that is not shared by all of Israel, which is sounded with shofars. It would then seem that in a time of war, the blasts always serve as an expression of the Divine presence, even if in practice not all of Israel participate in the fighting.

**The Essence of the Blast**

There is a well-known question regarding the shofar blasts on Rosh Hashana: Is the mitzvais to hear the blasts, as implied by the blessing: "to hear the sound of the shofar," in which case it is enough to have one person blow the shofar while everyone else only hears it; or is the mitzvais that each and every person must blow the shofar, and the reason we can fulfill our obligation by hearing it is the rule of "one who hears is equivalent to one who recites" – in which case the blessing should be: "on *blowing* the shofar"? The *Minchat Chinukh* asks the same question in relation to the blowing of the trumpets:

We must examine whether all of Israel, in the Temple or on a fast, are obligated to **hear** the blast, or not, because the mitzvais only to **blow** [the trumpet]. There are several practical ramifications whether we say that both the blasting and the hearing are obligatory, or just one of them. (*Minchat Chinukh*, *mitzva* 384)

It may be suggested that this question hinges on the two understandings that we saw above – if we view the mitzva of blowing the trumpets as a fulfillment of prayer and supplication (as implied by the Ramban in his strictures to the *Sefer Ha-Mitzvot*), then the mitzva to *blow* the trumpet may be the responsibility of each and every individual; but if it is a matter of crowning the King, and a trumpet blast symbolizes the revelation of the *Shekhina*, then it is more likely that the mitzva is to *hear* the sound of the trumpet and thereby recognize the kingship of God.

These two aspects also seem to be reflected in the reasons for the mitzva that the *Rishonim* suggest:

The Ramban’s opinion that we saw at the beginning of the *shiur* sees the trumpet blasts as part of crying out to God, in times of distress and prayer or in times of joy and thanksgiving. This seems to be a more appropriate reason for a mitzva incumbent upon each and every individual.

In contrast, the Rambam understands the purpose of the trumpets as instilling in our hearts the recognition that everything that happens to us is the result of God's will:

In the same way the commandment given to us to call upon Him in every calamity – meaning, "Then you shall sound blasts with the trumpets" – likewise belongs to this category. For it is an action through which the correct opinion is firmly established that He apprehends our situations and that it depends upon Him to improve them, if we obey, and to make them ruinous, if we disobey; we should not believe that such things are fortuitous and happen by chance. This is the meaning of: "And if you walk with Me in the way of chance" (*Vayikra* 26:21), by which it means: If you consider that the calamities with which I cause you to be stricken, to punish you, are a matter of chance. (*Guide for the Perplexed* III, 36)

According to the Rambam, we are talking about a sign that reminds and reveals to us the Divine presence in the world, and that there is no “chance” at all;[[4]](#footnote-4) this recognition should then stir us to repentance and prayer. This purpose can be achieved by hearing the sound of the trumpet, and there is no need to require that each and every person blow it.

The *Sefer Ha-Chinukh* offers another reason that places the emphasis not on the content of the trumpet blast, but on the context it creates and into which it draws the person:

It is from the roots of the commandment that since at the time of the sacrifice they would need to properly focus their attention – as it is well-known that it is disqualified by certain thoughts – and also [that] the sacrifice requires complete awareness in front of the Master of all, Who commanded about them; and also at the time of trouble, a person needs great focus in his supplication before his Creator, that He should have mercy upon him and save him from his trouble; we are therefore commanded to blow the trumpets at these times. Since man is innately physical, he requires great arousal to these things, for the way of nature without arousal is to stand as if asleep, and there is nothing as arousing as the sounds of music, [as is] well-known – and all the more so, the sounds of trumpets, which is the greatest sound of all musical instruments. And there also seems to be a further purpose, aside from arousal to focusing attention, that is realized through the sound of the trumpet; that with the sound of the trumpets, a person removes from his heart all other thoughts of worldly matters, such that at that time he will only [direct] his heart to the matter of the sacrifice. But why should I expand, when this is well known to anyone who has ever bent his ear to hear, with focus, trumpets or the sound of a shofar. (*Sefer Ha-Chinukh*, *mitzva* 384)

According to him, the trumpet blast in times of distress is somewhat akin to the sirens used today. It allows a person to focus and concentrate on the task before him. It is therefore clear, according to this understanding as well, that the essence of the trumpet blasts is in the hearing and not in the blowing.

**Summary**

The Torah commands us to sound trumpets in times of trouble and war, and also in times of festivity and rejoicing. In this *shiur,* we tried to understand the nature of this mitzva – are these two separate obligations in connection with which the blowing of trumpets accompanies man's calling out to God? Or do they have a common root, namely, the recognition of God's kingship and providence? We focused particularly on the trumpet blast in a time of war, and whether it expresses a cry and plea for deliverance or a proclamation that God is in the midst of the camp of Israel – as when trumpets are sounded before a king. We saw that these questions affect a number of details in the parameters of the mitzva, such as who is qualified to blow and when, and whether the emphasis is on the blowing or the hearing.

(Translated by David Strauss; edited by Sarah Rudolph)

1. Despite the difference between the kingdom of heaven and that of man on earth – see also regarding the coronation of Yoash: "And she looked, and, behold, the king stood on the platform, as was the rule, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets" (II *Melakhim* 11:14). [↑](#footnote-ref-1)
2. See the *Chinukh* regarding the commandment to blow the trumpets in the Temple and in war, where he concludes by saying that this mitzvais incumbent on the priests alone. This seems to include also the mitzvaof blowing the trumpets in a time of war. [↑](#footnote-ref-2)
3. Several sources for the interested reader: *Rosh Ha-shana* 26b in the Mishna, and 27a in the Gemara: "*Amar lei Rava lo amru…*"; *Ba'al Ha-ma'or*, *Rosh Ha-shana* 6a, and *Katuv Sham*, ad loc.; and the rulings of the Rambam in *Hilkhot Ta'aniyot*. [↑](#footnote-ref-3)
4. See also Rambam, *Hilkhot Ta'aniyot* 1:3. [↑](#footnote-ref-4)