

”ופיו מצופה זהב” והתנא: ציפהו זהב, במקום הנחת פיו – פסול; שלא במקום הנחת פיו – כשר! אמר אביי: כי תנן נמי מתניתין – שלא במקום הנחת פה תנן.

”ושתי חצוצרות מן הצדדים” והרי קלי מי משתמעין? והתנא: ”זכור” ו”שמור” בדיבור אחד נאמרו, מה שאין הפה יכולה לדבר ואין האזן יכולה לשמוע! לכך מאריך בשופר.

למימרא דכי שמע סוף תקיעה בלא תחילת תקיעה יצא, ובמילא תחילת תקיעה בלא סוף תקיעה – יצא?

תא שמע: תקע בראשונה ומשך בשניה בשתיים – אין בידו אלא אחת. אמאי? תיסלק ליה בתרתיה! פסוקי תקיעתא מהדדי לא פסקינן.

It was taught in the mishna: **And the mouth of the shofar that was used on Rosh HaShana was plated with gold.** The Gemara raises a difficulty: **But isn’t it taught in a baraita: If a shofar was plated with gold^h at the place where one puts his mouth,^b it is unfit for blowing; if it was plated, but not at the place where he puts his mouth, it is fit for blowing?** **Abaye said: When we learned in the mishna as well, we learned that it referred not to the place where one puts his mouth, but a little above it.**

It was taught in the mishna: **And there were two trumpets, one on each of the two sides of the person sounding the shofar.** The Gemara asks: **But is it really possible to properly discern two different sounds, that of the shofar and that of the trumpets, at the same time? Isn’t it taught in a baraita: The two versions of the fifth of the Ten Commandments, “Remember the Shabbat day” (Exodus 20:8) and “Keep the Shabbat day” (Deuteronomy 5:12), were spoken by God simultaneously in a single utterance, something that the human mouth cannot speak and the human ear cannot hear?**^N This indicates that it is impossible to take in two sounds at once, and so, due to the sound of the trumpets, it should be impossible to hear the blast of the shofar. The Gemara answers: **For this reason they would sound a long blast with the shofar, to make it possible to hear the sound of the shofar on its own.**

The Gemara rejects this answer: **Is this to say that if one hears the end of a blast without hearing the beginning of the blast he has fulfilled his obligation?** In this case one hears only the end of the shofar blast, since the shofar was initially sounded together with the trumpets. If so, it would follow that if one hears the beginning of the blast without hearing the end of the blast, he has also fulfilled his obligation.

This, however, is difficult. **Come and hear that which was taught in a mishna: If one blew the initial tekia, a long, continuous shofar blast, of the first tekia-terua-tekia set, and then drew out the final tekia of that set so that it spans the length of two tekiot, it counts as only one tekia** and is not considered two tekiot, i.e., the final tekia of the first set, and the initial tekia of the second set. But why is this so? **Let it count for him as two tekiot,** since as stated above, half a blast is considered a blast. The Gemara explains: **If one hears only the beginning or the end of a shofar blast, he has indeed fulfilled his obligation, but nevertheless we do not divide a shofar blast into two.**

HALAKHA

If a shofar was plated with gold – ציפהו זהב: If one plated a shofar with gold at the place where the mouth is placed, it is unfit. If it is plated elsewhere, it is fit for blowing. The commentaries dispute the explanation of the term: The place where one puts his mouth. Some say that it was a small extension, a golden mouthpiece; others identify it as the place on the exterior of the shofar where one puts his mouth (Magen Avraham, citing Rosh; Shulhan Arukh, Oraḥ Hayyim 586:16).

BACKGROUND

The place where one puts his mouth – מקום הנחת פיו: The images depict two explanations of the phrase: The place where one puts his mouth.



Shofar plated with gold where the mouth is placed



Gold cylinder inserted into the mouthpiece of the shofar

NOTES

And the ear cannot hear – ואין האזן יכולה לשמוע: The commentaries on the Gemara as well as the biblical commentaries discuss this statement at length. Its importance is due mainly to the fact that the repetition of the Ten Commandments in Deuteronomy diverges significantly from the account of the commandments in Exodus. In particular, the fourth commandment, relating to Shabbat, is worded differently in each place. Some write that one of the miracles at Mount Sinai was that the Jewish people were able to hear two heavenly voices at once uttering the commandments

of “Remember the Shabbat” (Exodus 20:8) and “Keep the Shabbat” (Deuteronomy 5:12). Others explain that the Gemara does not mean to say that the two statements were uttered simultaneously. Rather, one statement was uttered and the listeners were able to comprehend two meanings included in it: If one remembers Shabbat, one will be able to keep it. This is how other seemingly contradictory statements in the Ten Commandments are explained as well (see Ibn Ezra and Ramban on the Torah; see also Pardes Rimonim and Otzar HaKavod).

LANGUAGE

Jug [*pitas*] – פִּיטָס: The word originated from the Greek *πίθος*, *pithos*, a very large earthenware jug. The *pithos* was the largest earthenware vessel crafted in ancient times. Even today, there exist huge *pithoi* larger than the size of a human. The image depicts an ancient *pithos* about 1.5 m tall. The full *pithos* would have weighed close to two tons.



Pithos from Iron-Age Crete, Greece

NOTES

Two sounds from one person – תִּרְתִּי קְלִי מִחַד גְּבֵרָא – Early and later authorities clarify the precise meaning of this statement (see *Turei Even*). It appears that in principle, two sounds emitted from one source cannot both be heard, but when they originate from two separate sources, a person can discern one of the voices, but not both. This explanation does not at all detract from the greatness of the miracle at Mount Sinai, since at that unique event, the people were able to hear both sounds. In the Temple, people were able to hear only the sound of the *shofar*, though they heard the sound of the trumpets in the background (Rid; see Ritva and *Arukh LaNer*).

Since they are dear – כִּינּוּן דְּחֻבִּיב – Rashi explains that these readings are dear to their listeners since they are new: The reading of the Scroll of Esther and the sounding of the *shofar* each occur only once a year. It appears that the Scroll of Esther is considered dear due to the story of the miracle, and that the sounding of the *shofar* is dear due to the feelings of sanctity it evokes. Therefore, they are both dearer to their listeners than the Torah reading.

תָּא שָׁמַע: הַתּוֹקַע לְתוֹךְ הַבּוֹר אוֹ לְתוֹךְ הַדּוֹת אוֹ לְתוֹךְ הַפִּיטָס, אִם קוֹל שׁוֹפָר שָׁמַע – יָצָא; וְאִם קוֹל הַבְּרָה שָׁמַע – לֹא יָצָא. אִמָּא? לִיפּוּק בְּתַחֲלִיל תְּקִיעָה מִקְמִי דְּלִיעֲרַבב קְלָא!

אֱלֹא: תִּרְתִּי קְלִי מִחַד גְּבֵרָא – לֹא מִשְׁתַּמְעִי, מִתְרִי גְבֵרִי – מִשְׁתַּמְעִי.

וּמִתְרִי גְבֵרִי מִי מִשְׁתַּמְעִי? וְהָא תִּנְיָא: בְּתוֹרָה אֶחָד קוֹרָא וְאֶחָד מְתַרְגֵּם, וּבְלִבָּד שְׂלֵא יְהוּ שְׁנַיִם קוֹרִין וְשְׁנַיִם מְתַרְגְּמִין!

הָא לֹא דְמִיָּא אֱלֹא לְסִיפָא: בְּהַלְל וּבְמִגִּילָה, אֲפִילוּ עֲשָׂרָה קוֹרִין. אֱלִמָּא: כִּינּוּן דְּחֻבִּיב – יְהִיב דְּעִתִּיהָ; הֵכָא נִמִּי: כִּינּוּן דְּחֻבִּיב – יְהִיב דְּעִתִּיהָ וְשָׁמַע.

אֱלֹא לְמַה מְאָרִיךְ בְּשׁוֹפָר? לְיַדַע שְׁמֻצוֹת הַיּוֹם בְּשׁוֹפָר.

The Gemara raises another difficulty: **Come and hear** that which was taught in a mishna: With regard to **one who sounds a *shofar* into a pit, or into a cistern, or into a large jug [*pitas*]**,¹ **if he clearly heard the sound of the *shofar*, he has fulfilled his obligation, but if he also heard the sound of an echo, he has not fulfilled his obligation. But why is this so?** If half a blast is indeed considered a complete blast, **let him fulfill his obligation with the beginning of the blast, before the sound is confused** with the echo, since the beginning of the blast was heard clearly.

Rather, we must retreat from the explanation offered above and say as follows: **Two sounds coming from one source or person^N cannot be discerned**, and this was the miracle at Sinai in which the people heard both “Remember the Shabbat” (Exodus 20:8) and “Keep the Shabbat” (Deuteronomy 5:12) in a single divine utterance. But two sounds **from two different sources or people can be properly discerned**.

The Gemara raises another difficulty: **But** is it really true that two sounds coming **from two different people can be properly discerned? Isn’t it taught in a *baraita*: With regard to the public reading of the Torah, one person may read and one may translate, provided that there are not two people reading^H and two people translating**. Consequently it is clear that two sounds cannot be properly heard, even when they come from two different people.

The Gemara answers: This is not difficult, since our case is **only similar to the case mentioned in the latter clause** of that *baraita*, which reads: **With regard to the reading of *hallel*^H and the Scroll of Esther, even ten people may read simultaneously.^H Apparently, since these readings are dear^N to their listeners, they direct their attention to them, listen attentively, and distinguish between the different readers. Here too, since the sounding of the *shofar* is dear to the listener, he directs his attention to the matter and discerns between the two sounds.**

The Gemara asks: **But** if it is indeed possible to discern the sound of the *shofar* even when it is sounded simultaneously with the trumpets, **why does he sound a long blast with the *shofar*?** The Gemara answers: This is so people should know that the *mitzva* of the day is specifically with the *shofar*.

HALAKHA

One reader and not two – קוֹרָא אֶחָד וְלֹא שְׁנַיִם – Two people should not read a Torah scroll simultaneously; the one called up to the Torah reads alone. However, another reader may assist him silently in order to prevent an error in the reading of the vowels or cantillation notes (*Mishna Berura*, citing Rashi). Today it is customary for only one person to read the entire Torah portion in order not to cause embarrassment to one who does not know how to read it (Vilna Gaon). According to this custom, the one who is called up does not read at all. However, in any case, he must read quietly along with the reader in order that his blessing not be recited in vain. The later authorities disagree whether it is appropriate that one who is called up should hear himself reading (Vilna Gaon), or whether it is preferable that he not raise his voice beyond a quiet whisper (*Shulḥan Arukh, Oraḥ Ḥayyim* 141:2).

With regard to the reading of *hallel*... even ten people may read simultaneously – כִּינּוּן עֲשָׂרָה קוֹרִין... בְּהַלְל: *Hallel* may be read even by ten people at once. For the same reason, several people also may recite *kiddush* together on Shabbat and Festivals (*Shulḥan Arukh, Oraḥ Ḥayyim* 488:2, 644:2).

With regard to the Scroll of Esther even ten people may read simultaneously – כִּינּוּן עֲשָׂרָה קוֹרִין: Even if several people read the Scroll of Esther simultaneously, they and their listeners have discharged their obligation. However, it appears that if they confuse their reading by using different tones of voice and one is entirely unable to hear the words, he has not fulfilled his obligation (see *Mishna Berura; Shulḥan Arukh, Oraḥ Ḥayyim* 690:2).

התורה – The Torah spared the money of the Jewish people – Later authorities discussed the relationship between this *halakha* and other seemingly contradictory halakhic statements: There is no poverty in a place of wealth, and “A community is not considered poor” (see *Turei Even* and Rabbi Tzvi Hirsch Chajes). Both of these statements indicate that with respect to public projects, actions are not to be performed on a small scale or in parsimonious quantities; they are to be performed generously. Many attempted to define the scope of each of these seemingly contradictory principles. They distinguished between items that are essential to a mitzva, where one must not be frugal, and items that are supplemental or secondary but are part of the regular custom. With regard to these secondary items, consideration was given to the money of Jews.

סָבַר לְמִיעֵבֵד – Thought to act in accordance with the mishna – The Rid explains that Rav Pappa bar Shmuel, as well as Rabbi Ḥalafta, wanted to sound the *shofar* and the trumpets on Rosh HaShana. However, most commentaries are of the opinion that the issue was whether the trumpets and *shofar* may be sounded on a fast day.

מְקוֹם שֵׁישׁ – Wherever there are trumpets there is no shofar – This statement seems to imply that on fast days, trumpets are used and a *shofar* is not. This raises a difficulty with regard to the Gemara in tractate *Ta’anit*, which implies that a *shofar* was sounded on fast days. Additionally, the *ge’onim* relate that the custom in all communities was to specifically sound the *shofar* on fast days. The Ra’avad tries to resolve this contradiction but does so with great difficulty. Ramban and other authorities explain that the Gemara means to say that wherever trumpets are available, a *shofar* is not used in addition to it; however, a *shofar* may be used on its own, and this is indeed the custom. Others explain that the trumpets were sounded on fast days only during the times of the Temple. Yet another explanation is that trumpets were sounded only when all of the Jewish people and not just a specific community were in distress. Some explain that the trumpets were sounded only during wartime, when the *shofar* is not used at all, and that this statement is unrelated to fast days in general (see *Milḥamat Hashem*, Rashba, and Ran).

HALAKHA

הַצְּצוּרוֹת בְּתַעֲנִית – Trumpets on the fast day – On public fast days in the Temple, the *shofar* and the trumpets would be sounded together, but outside the Temple this ceremony was not performed, following the opinion of Rava (Rambam *Sefer Zemanim*, *Hilkhot Ta’anit* 1:4).

“וּבְתַעֲנִית בְּשָׁל זָכְרִים כְּפֹפִין וְפִי מְצוּפָה כֶּסֶף.” מֵאֵי שָׁנָא הָתֵם דְּזָהָב, וּמֵאֵי שָׁנָא הָכָא דְכֶסֶף? אֵיבְעִית אֵימָא: כָּל כִּינוּפֵי דְכֶסֶף הוּא, דְכְּתִיב: “עֲשֵׂה לָךְ שְׁתֵּי חֲצוּצְרוֹת כֶּסֶף.” וְאֵיבְעִית אֵימָא: הַתּוֹרָה חָסָה עַל מְמוֹנָן שֶׁל יִשְׂרָאֵל.

§ It was taught in the mishna: The *shofarot* that were used on public fast days were made from the curved horns of rams, and their mouths were plated with silver. The Gemara asks: What is different there that the *shofar* of Rosh HaShana is plated with gold, and what is different here that the *shofarot* of fast days are plated with silver? The Gemara answers: If you wish, you can say: Any *shofar* made for the purpose of gathering people together is made of silver, as it is written: “Make for yourself two trumpets of silver; of a whole piece shall you make them, and you shall use them for calling the assembly and for the journeying of the camps” (Numbers 10:2). And if you wish, you can say: The Torah spared the money of the Jewish people^N and therefore allows these *shofarot* to be made of silver, which is less costly than gold.

הָתֵם נִמְי נַעֲבִיד דְכֶסֶף! אֶפְיֵלוּ הָכֵי, כְּבוֹד יוֹם טוֹב עֲדִיף.

The Gemara asks: If so, there too, the *shofar* of Rosh HaShana should be made with silver plating. The Gemara answers: Even so, the duty of honoring the Festival is given priority, so that it is proper to beautify the *shofar* of Rosh HaShana. On a fast day, however, since it is not a Festival, there is no need to use gold, and silver is sufficient.

רַב פַּפָּא בְרַ שְׁמוּאֵל סָבַר לְמִיעֵבֵד עוּבְדָא כְּמַתְנִיתִין. אָמַר לִיה רַבָּא: לֹא אָמְרוּ אֲלָא בְּמִקְדָּשׁ. תַּנְיָא נִמְי הָכֵי: בְּמָה דְבָרִים אָמֹרִים – בְּמִקְדָּשׁ, אֲבָל בְּגִבּוּלֵין: מְקוֹם שֵׁישׁ חֲצוּצְרוֹת – אֵין שׁוֹפָר, מְקוֹם שֵׁישׁ שׁוֹפָר – אֵין חֲצוּצְרוֹת.

It is related that Rav Pappa bar Shmuel thought to act in accordance with the mishna^N regarding all the details of the *shofar* and the trumpets. But Rava said to him: They said this only with regard to the Temple. This is also taught in a *baraita*: In what case is this statement said? Only in the Temple, but in the provinces, anywhere outside the Temple, the *halakha* is as follows: Wherever there are trumpets, e.g., on fast days, there is no *shofar*,^N and wherever there is a *shofar*, e.g., on Rosh HaShana, there are no trumpets.^{HB}

וְכֵן הִנְהִיג רַבִּי חֲלַפְתָּא בְּצִיפּוּרִי, וְרַבִּי חֲנִנְיָא בֶן תְּרִדְיוֹן בְּסִיכְנִי. וְכִשְׁבָּא דְבַר אֲצֵל חֲכָמִים אָמְרוּ: לֹא הִיוּ נוֹהֲגִין בֵּן אֲלָא בְּשַׁעְרֵי מִזְרַח וּבַהַר הַבַּיִת בְּלִבְדָּ.

And similarly, Rabbi Ḥalafta established the custom in Tzippori^B as it is described in the mishna, and so did Rabbi Ḥanania ben Teradyon in Sikhni, and when the matter came before the Rabbis they said: They acted in this manner only at the east gates of the Temple and on the Temple Mount.

אָמַר רַבָּא, וְאֵיתִימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מֵאֵי קְרָאָה? דְכְּתִיב: “בְּחֲצוּצְרוֹת וְקוֹל שׁוֹפָר הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ ה’.” לִפְנֵי הַמֶּלֶךְ ה’ – הוּא דְבַעֲיָנָן חֲצוּצְרוֹת וְקוֹל שׁוֹפָר, אֲבָל בְּעֵלְמָא – לֹא.

Rava said, and some say it was Rabbi Yehoshua ben Levi that said: What is the verse from which this is derived? As it is written: “With trumpets and the sound of a *shofar* make joyful noise before the Lord, the King” (Psalms 98:6), from which it may be inferred: Only before the Lord, the King, i.e., in His Temple, do we need both trumpets and the sound of a *shofar*, but in general, outside the Temple, we do not need both.

BACKGROUND

הַצְּצוּרוֹת הַמִּקְדָּשׁ – Trumpets in the Temple:



Replica of trumpets used in the Temple

צִיפּוּרִי – Tzippori – Tzippori was a large town in the Upper Galilee and the perennial rival of Tiberias for recognition

as the religious capital of the Galilee. During the Second Temple period it enjoyed a special status among the towns of the Galilee due to its large and learned Jewish community. Among the *tanna'im* who resided there were Rabbi Yohanan ben Nuri, Rabbi Ḥalafta, and his famous son Rabbi Yosei. Rabbi Yehuda HaNasi relocated to Tzippori toward the end of his life, and it was the seat of the Sanhedrin for about a generation. Rabbi Yehuda HaNasi's leading disciples resided in Tzippori: Rabbi Yishmael, son of Rabbi Yosei; Rabban Gamliel, son of Rabbi Yehuda HaNasi, later appointed *Nasi*; Rabbi Shimon, Rabban Gamliel's brother; Rabbi Ḥanina bar Ḥama, later the head of the Tzippori Yeshiva; and Rabbi Yannai. Even after the Sanhedrin relocated to Tiberias, Torah scholars continued to reside in Tzippori, among them the prominent *amora'im* of Eretz Yisrael, Rabbi Ḥanina of Tzippori and Rabbi Mana.

NOTES

This day is the beginning of Your works – זה היום ותחלת מעשיך: The Maharsha cites Rabbi Eliezer's opinion mentioned in Pirkei DeRabbi Eliezer that the first day of Creation was not the first of Tishrei, but the twenty-fifth of Elul. However, the creation of man, for whom the world was created, occurred on the first of Tishrei. Therefore, in Genesis, the first day of Creation is not called: The first day but: "Day one."

A shofar that was cracked and then glued together is unfit – שופר שנסדק ודבקו פסול: The commentaries and halakhic authorities discuss this halakha at length (see 27b). They specifically debate Rashi's explanation that a shofar that has been glued together is unfit because it is considered as if it were comprised of two shofarot. For example, see Tosafot, who are puzzled by Rashi's statement. There are even later authorities who suggest that Rashi's commentary is referring to the halakha cited subsequently concerning gluing pieces of a broken shofar together and not to the halakha of a cracked shofar. The commentaries are also puzzled by Rashi's explanation that the disqualification is due to the use of glue, which is a foreign substance, although many early authorities accept Rashi's explanation. Accordingly, the only acceptable way to repair the shofar would be through heating it and reshaping it (see Ramban, Ran, and Ritva).

HALAKHA

If one glued together broken fragments of shofarot – דיבק שבגי שופרות: If one glued together broken fragments of a shofar and formed a complete shofar out of them, it is unfit. Some say that even if the fragment located at the mouthpiece is the size of a complete shofar, it is unfit. Others say that if one fragment has the measure of a shofar, even if it is not located at the mouthpiece, one fulfills his obligation with it (Rabbeinu Manoah). It appears that if no other shofar is available, one should blow with such a shofar and not neglect the mitzva altogether (Mishna Berura; Shulhan Arukh, Orach Hayyim 586:10).

”שׁוֹהַּ הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקְיָעָה וּלְבִרְכּוֹת” וְכוּ. אָמַר רַב שְׁמוּאֵל בְּרַי יִצְחָק: כְּמֵאֵן מְצַלִּינָן הַאיִדְנָא ”זֶה הַיּוֹם תְּחִלַּת מְעֻשֵׁיךָ וְכוּן לְיוֹם רִאשׁוֹן” כְּמֵאֵן? כְּרַבִּי אֱלִיעֶזֶר. דָּאִמְרִי בְּתַשְׁרֵי נִבְרָא הָעוֹלָם.

מְתִיב רַב עִינָא: שׁוֹהַּ יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקְיָעָה וּלְבִרְכּוֹת. וְהָא אִיכָא: ”זֶה הַיּוֹם תְּחִלַּת מְעֻשֵׁיךָ וְכוּן לְיוֹם רִאשׁוֹן”, דְּבָרֵאשׁ הַשָּׁנָה אִיתָא וּבִיּוֹבֵל לִיתָא! כִּי קָתַנִּי – אֲשָׁאָרָא.

רַב שֵׁישָׁא בְרִיהַ דְּרַב אִידִי מְתִנִּי הָכִי: אָמַר רַב שְׁמוּאֵל בְּרַי יִצְחָק, הָא דְתַנִּין: שׁוֹהַּ הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקְיָעָה וּלְבִרְכּוֹת כְּמֵאֵן? דְּלָא כְרַבִּי אֱלִיעֶזֶר, דָּאִי רַבִּי אֱלִיעֶזֶר – כִּיּוֹן דָּאִמְרִי בְּתַשְׁרֵי נִבְרָא הָעוֹלָם, הָא אִיכָא ”זֶה הַיּוֹם תְּחִלַּת מְעֻשֵׁיךָ וְכוּן לְיוֹם רִאשׁוֹן” דְּבָרֵאשׁ הַשָּׁנָה אִיתָא וּבִיּוֹבֵל לִיתָא! כִּי קָתַנִּי – אֲשָׁאָרָא.

מתני' שופר שנסדק ודבקו – פסול. דיבק שבגי שופרות – פסול.

It was taught in the mishna: Yom Kippur of the Jubilee Year is the same as Rosh HaShana with regard to both the shofar blasts that are sounded and the additional blessings that are recited in the Amidah prayer. Rav Shmuel bar Yitzhak said: In accordance with whose opinion do we pray today on Rosh HaShana, saying: This day is the beginning of Your works,^N a commemoration of the first day? In accordance with whom? In accordance with the opinion of Rabbi Eliezer, who said: The world was created in the month of Tishrei. We therefore mention on Rosh HaShana that it is the first day.

Rav Eina raised an objection: It was taught in the mishna: Yom Kippur of the Jubilee Year is the same as Rosh HaShana with regard to both the shofar blasts that are sounded and the additional blessings that are recited in the Amidah prayer. But there are the words: This day is the beginning of Your works, a commemoration of the first day, which can be recited on Rosh HaShana but cannot be recited on Yom Kippur of the Jubilee Year, which is neither: The beginning of Your works, nor: A commemoration of the first day. If so, how can one recite the same blessing on both occasions? The Gemara answers: When the mishna was taught, saying that the blessings of the Jubilee and Rosh HaShana are the same, it was taught with regard to the other parts of the blessings, but the line beginning: This day, is indeed omitted on Yom Kippur of the Jubilee Year.

Rav Sheisha, son of Rav Idi, taught the previous passage as follows: Rav Shmuel bar Yitzhak said: That which we learn in the mishna, Yom Kippur of the Jubilee Year is the same as Rosh HaShana with regard to both the shofar blasts that are sounded and the additional blessings that are recited in the Amidah prayer; in accordance with whom was it taught? Apparently it was not taught in accordance with the opinion of Rabbi Eliezer, as if it reflects the view of Rabbi Eliezer, there is a difficulty. Since he said that the world was created in Tishrei, then there are also the words: This day is the beginning of Your works, a commemoration of the first day, which can be recited on Rosh HaShana, but cannot be recited on Yom Kippur of the Jubilee Year. If so, how can one recite the same blessing on both occasions? The Gemara rejects this argument: When the mishna was taught, it was taught with regard to the other parts of the blessings, but this line is indeed omitted on Yom Kippur of the Jubilee Year.

MISHNA A shofar that was cracked^B and then glued together, even though it appears to be whole, is unfit.^N Similarly, if one glued together broken fragments of shofarot^H to form a complete shofar, the shofar is unfit.

BACKGROUND

A shofar that was cracked – שופר שנסדק:



Cracked shofar

Broken fragments of shofarot – שבגי שופרות:



Connected fragments of a shofar

ניקב וסתמו, אם מעבב את התקיעה – פסול; ואם לאו – כשר. התוקע לתוך הבור, או לתוך הדות, או לתוך הפיטס, אם קול שופר שמע – יצא; ואם קול הברה שמע – לא יצא.

וכן מי שהיה עובר אחורי בית הכנסת או שהיה ביתו סמוך לבית הכנסת ושמע קול שופר או קול מגילה, אם כיון לבו – יצא; ואם לאו – לא יצא. אף על פי שזה שמע וזה שמע, זה כיון לבו וזה לא כיון לבו.

גמ' תנו רבנן: ארוך וקצר – כשר; גרדו והעמידו על גרדו – כשר; ציפהו זהב, במקום הנחת פה – פסול; שלא במקום הנחת פה – כשר. ציפהו זהב מבפנים – פסול. מבחוץ – אם נשתנה קולו מן המות שהיה – פסול; ואם לאו – כשר.

ניקב וסתמו, אם מעבב את התקיעה – פסול; ואם לאו – כשר. נתן שופר בתוך שופר, אם קול פנימי שמע – יצא; ואם קול חיצוני שמע – לא יצא.

תנו רבנן: גרדו, בין מבפנים בין מבחוץ – כשר. גרדו והעמידו על גרדו – כשר. הניח שופר בתוך שופר, אם קול פנימי שמע – יצא; ואם קול חיצוני שמע – לא יצא. הפכו ותקע בו – לא יצא.

If the *shofar* was punctured and the puncture was sealed, if it impedes the blowing, the *shofar* is unfit, but if not, it is fit. If one sounds a *shofar* into a pit,^N or into a cistern,^H or into a large jug, if he clearly heard the sound of the *shofar*, he has fulfilled his obligation; but if he heard the sound of an echo, he has not fulfilled his obligation.

And similarly, if one was passing^N behind a synagogue, or his house was adjacent to the synagogue, and he heard the sound of the *shofar* or the sound of the Scroll of Esther being read, if he focused his heart, i.e. his intent, to fulfill his obligation, he has fulfilled his obligation; but if not, he has not fulfilled his obligation. It is therefore possible for two people to hear the *shofar* blasts, but only one of them fulfills his obligation. Even though this one heard and also the other one heard, nevertheless, this one focused his heart to fulfill his obligation and has therefore indeed fulfilled it, but the other one did not focus his heart, and so he has not fulfilled his obligation.

GEMARA The Sages taught in a *baraita*: If a *shofar* was long and it was shortened,^H it is still fit. If it was scraped out, so that only its outer layer remains,^H it is also fit. If the *shofar* was plated with gold at the place where one puts his mouth,^N it is unfit; if it was plated not at the place where he puts his mouth, it is fit. If it was plated with gold on the inside, it is unfit, as one does not hear the sound of a *shofar* but the sound of a golden instrument. If, however, it was plated with gold on the outside, the following distinction applies: If its sound changed from what it was before the plating, it is unfit, but if not, the gold plating is mere ornamentation and it is therefore fit.

The *baraita* continues: If the *shofar* was punctured and the puncture was sealed, if it impedes the blowing, the *shofar* is unfit, but if not, it is fit. If one placed one *shofar* inside another *shofar*^H and blew, if he heard the sound of the inner *shofar*, he has fulfilled his obligation, because it is considered one *shofar*, but if he heard the sound of the outer *shofar*^N he has not fulfilled it, as the sound issues from two *shofarot* at once.

The Sages taught in a different *baraita*: If a *shofar* was scraped down, whether on the inside or on the outside, it is fit. Even if it was scraped out to the point that only its outer layer remains, it is still fit. If one placed one *shofar* inside another *shofar* and blew, if he heard the sound of the inner *shofar*, he has fulfilled his obligation, but if he heard the sound of the outer *shofar*, he has not fulfilled his obligation. If he inverted the *shofar* and blew it,^{HB} he has not fulfilled his obligation.

HALAKHA

If one sounds a *shofar* into a pit or into a cistern – התוקע הדיות לתוך הבור או לתוך הפיטס: If one sounds a *shofar* into a pit or a cistern, those standing in the pit or the cistern have fulfilled their obligation. However, those standing outside it have fulfilled their obligation only if they heard the sound of the *shofar* itself, but if they heard the sound of an echo or a sound that was affected by the echo, they have not fulfilled their obligation. It is appropriate for those standing at the edge of the pit to hear the *shofar* again and not rely on their ability to discern the sounds, but they should not repeat the blessing unless it is clear to them that they did not hear the sound of the *shofar* at all (Taz). Similarly, people standing far from the synagogue who heard the *shofar* but are uncertain whether they heard the sound of the *shofar* or an echo must conduct themselves stringently and hear the *shofar* again (Shulhan Arukh, Orah Hayyim 587:1; Taz).

If it was long and it was shortened – ארוך וקצר: If the *shofar* was long and one shortened it, even if he did so in order to cut off a blemish to make the *shofar* fit (*Kesef Mishne*), as long as the measure required for blowing remains, it is fit. The measure required for blowing is a *tefaḥ*, enough for one to hold it with his hand and that it be visible on both sides of his fist. However, if one's hands are large and the *shofar* is not visible on the sides, this does not invalidate it (Shulhan Arukh HaRav; Shulhan Arukh, Orah Hayyim, 586:13).

If it was scraped out so that only its outer layer remains – גרדו והעמידו על גרדו: If one scraped layers off the *shofar*, whether from the inside or the outside, in order to make it thinner, it is fit, even if it became as thin as skin (Shulhan Arukh, Orah Hayyim 586:14).

NOTES

התוקע לתוך הבור – A tradition was transmitted in the name of Rav Hai Gaon that this *halakha* was taught during times of religious persecution, when it was prohibited for Jews to blow the *shofar*. Consequently, they would perform the mitzva secretly in hidden places.

וכן מי שהיה עובר – The use of the word similarly appears to be out of place, since this *halakha* is not connected to the previous one concerning sounding a *shofar* into a pit. Indeed, some variant texts do not include this word (see *Tosefot Yom Tov* and *Meleket Shlomo*). The similarity between the two *halakhot* may be that in both cases, the very same blast can be considered a fulfillment of the mitzva for one person and not for another (Ritva).

If the *shofar* was plated with gold at the place where one puts his mouth – ציפהו זהב במקום הנחת פה: The commentaries disputed the explanation of: The place where one puts his mouth. Some say that this phrase implies an additional coating on the surface of the *shofar*, while others are of the opinion that it indicates a coating on the inside, at the place of the puncture in the *shofar*. Still others say that it refers to a small extension that is added to the mouth of the *shofar* (Rosh; Meiri; Ritva).

אם קול חיצוני – אם קול חיצוני: Some authorities explained that a *shofar* inside a *shofar* is unfit because it is impossible not to simultaneously hear the sound emitted from the inner *shofar*, and it has already been established that one does not fulfill the mitzva when two *shofarot* are being sounded simultaneously. Others explain that one does not fulfill his obligation because the inner *shofar* changes the sound of the outer *shofar* (Ran; Ritva).

BACKGROUND

הפכו ותקע בו – הפכו ותקע בו: The substance of the horn, which contains a large quantity of cartilage, softens significantly when treated with hot water. It becomes especially malleable and can be shaped in almost any way, and can even, with considerable effort, be turned inside out completely. Parts of it can certainly be widened or shortened.

One *shofar* inside another *shofar* – שופר בתוך שופר: If one places a *shofar* within a *shofar*, if the inner *shofar* is longer than the outer one so that it protrudes from both sides and he sounds the inner one, it is fit. According to the Rema, even if it protrudes only on the side into which one is blowing, it is fit. This applies when the sound of the inner *shofar* does not change due to its placement inside the outer one (Shulhan Arukh, Orah Hayyim 586:20).

He inverted the *shofar* and blew it – הפכו ותקע בו: If one inverts a *shofar*, whether he inverted it completely or widened its narrow side and narrowed its wide side, it is unfit, because this is not the way it is carried on the animal's head (Shulhan Arukh, Orah Hayyim 586:12).

Do not say that he turned it inside out like a tunic – לא – תימא דהפכיה ככתונא. Although the Gemara does not specify what the *halakha* is in the case of turning a *shofar* entirely inside out like a tunic, there is a ruling in the Jerusalem Talmud that it is unfit because turning it inside out nullifies the original cavity of the *shofar* (Rosh). The commentaries and the halakhic decisors add that if one blew into the *shofar* from its wide end, he did not fulfill his obligation. A verse is quoted in the Jerusalem Talmud alluding to this *halakha*: “Out of the straits I called upon the Lord” (Psalms 118:5), implying that the *shofar* must be blown from its narrow side.

If it was punctured and sealed – ניקב וסתמו: Opinions differ among the commentaries with regard to the reason for this disqualification. The various opinions depend on the explanation of the mishna’s phrase: If it impedes the blowing. Some authorities explain that the seal impedes the blast in a manner that affects its sound (Rashi). The Ramban explains that although it is held that all sounds emitted from a *shofar* are valid, the change of sound indicates that the sealing wasn’t performed properly. If so, the seal is considered an addition to the *shofar* that disqualifies it, even if it is of the same substance.

Was cracked lengthwise – נסדק לאורכו: Various explanations have been provided for the reason for this disqualification. According to Rashi, it appears that the mishna is discussing a *shofar* split in half along its length. Therefore, it is similar to the case of gluing together broken pieces of a *shofar*, and it is unfit. Others explain that the principal reason for the disqualification is that a *shofar* that is cracked lengthwise, even on one side, has lost the status of a *shofar*, and its sound is considered to be a mere echo (*Meiri*). According to this perspective, repairing the *shofar* is useless (Rashba). Some authorities explain that even a small crack down its length disqualifies the *shofar*, since this crack will continue to spread until the *shofar* breaks. Therefore, it is denied the status of a *shofar* from the outset (Rabbeinu Yehonatan; Ra’avad).

How much is a measure sufficient to sound a blast – כמה שיעור תקיעה: The Gemara in tractate *Nidda* explains that this measure is an expanded handbreadth. The Rosh explains the reasoning for this *halakha*: If one were to use a *shofar* any smaller than that, it may seem as if the blast is not coming from the *shofar* but that the blower is creating a sound with his fist.

אמר רב פפא: לא תימא דהפכיה ככתונא. אלא שהרחיב את הקצו וקיצר את הרחב. מאי טעמא? כדרב מתנה, דאמר רב מתנה: “והעברת” – דרך העברתו בעינו.

דייבק שבדי שזפרות פסול. תגו רבנן: הוסיף עליו כל שהוא, בין במינו בין שלא במינו – פסול. ניקב וסתמו, בין במינו בין שלא במינו – פסול. רבי נתן אומר: במינו – כשר; שלא במינו – פסול.

במינו כשר – אמר רבי יוחנן: והוא שנשתתיר רובו. מכלל דשלא במינו, אף על פי שנשתתיר רובו – פסול.

איכא דמתני לה אסיפא: שלא במינו, פסול – אמר רבי יוחנן: והוא שנפחת רובו. מכלל דבמינו, אף על פי שנפחת רובו – כשר.

ציפהו זהב, מבפנים – פסול; מבחוץ – אם נשתנה קולו מכוונת שהיה – פסול; ואם לאו – כשר. נסדק לאורכו – פסול; לרוחבו – אם נשתתיר בו שיעור תקיעה – כשר; ואם לאו – פסול.

וכמה שיעור תקיעה? פירש רבי שמעון בן גמליאל: כדי שיאחזנו בידו ויראה לבאן ולבאן. היה קולו דק או עבה או צרור – כשר, שכל הקולות כשרין [בשופר].

Rav Pappa said: Do not say that this means that he softened the *shofar* and turned it inside out like a tunic.^N Rather, the meaning is that he widened the narrow end of the *shofar* and narrowed its wide end. What is the reason that this is unfit? It is according to the opinion of Rav Mattana, as Rav Mattana said that the verse states: “You shall proclaim [*veha’avarta*] with the *shofar*” (Leviticus 25:9), where the word *veha’avarta* literally means carry, thereby teaching that we need the *shofar* to be sounded the same way that it was carried on the head of the animal, and if a change was made, it is unfit.

It was taught in the mishna: If one glued together broken fragments of *shofarot* to form a complete *shofar*, the *shofar* is unfit. The Sages taught in a *baraita*: If anything was added to a *shofar*,^H whether of the same substance, i.e., horn, or of a foreign substance, the *shofar* is unfit. If the *shofar* was punctured and sealed,^{NH} whether with the same substance or with a foreign substance, it is unfit. Rabbi Natan says: If it was sealed with the same substance, it is fit; with a foreign substance, it is unfit.

The *baraita* stated: If it was sealed with the same substance, it is fit. Concerning this Rabbi Yoḥanan said: This applies only where most of the original *shofar* is intact and only a small patch was added. The Gemara concludes: By inference, if it was sealed with a foreign substance, then even if most of the original *shofar* is intact, it is unfit.

Some teach this ruling with regard to the last clause of the *baraita*, in which it was taught: If it was sealed with a foreign substance, it is unfit. Concerning this Rabbi Yoḥanan said: This is only where most of the original *shofar* was missing, so that the patch constitutes the majority. The Gemara concludes: By inference, if it was sealed with the same substance, then even if most of the original *shofar* was missing, it is still fit.

The *baraita* continues: If the *shofar* was plated with gold on the inside, it is unfit. If, however, it was plated on the outside, and if its sound changed from what it was before the plating, it is unfit, but if not, it is fit. If the *shofar* was cracked lengthwise,^N it is unfit.^H But if it was cracked along its width,^H the following distinction applies: If, of the portion above the crack there remains a measure sufficient to sound a blast, it is fit, but if not, it is unfit.

And how much is a measure sufficient to sound a blast?^N Rabban Shimon ben Gamliel explained: Enough that when he holds it in his hand, it can be seen protruding on one side of his hand and on the other side. If the sound of the *shofar*^H is high or deep or dry, it is fit for blowing, as the Torah does not require a particular sound, and all sounds coming from a *shofar* are fit.

HALAKHA

If anything was added to a *shofar* – הוסיף עליו כל שהוא: If one added a small amount of material to the *shofar*, whether of the same substance or not, even if the original *shofar* was of the required measure, it is unfit (*Shulḥan Arukh, Oraḥ Hayyim* 586:1).

Was punctured and sealed – ניקב וסתמו: A *shofar* that was punctured and was not sealed is fit for performing the mitzva, even though its sound is altered. It should not be used *ab initio*, as some authorities hold that it is unfit (Rema, citing a midrash). If one sealed the *shofar* with *shofar* material, it is fit as long as most of the original *shofar* remains and the seal restored the original sound of the *shofar* and does not obstruct it. However, if one sealed the *shofar* with a foreign substance, it is disqualified. This is in accordance with the opinion of Rabbi Natan according to Rabbi Yoḥanan’s first, more stringent explanation of this *halakha* in the Gemara. The Rosh lists three requirements that must be met for the *shofar* to be considered fit for performing the mitzva: That the sealing be performed with the same substance, that most of the original *shofar* remain intact, and that the sound remain unchanged. This is the perspective of

the Rambam, and one should conduct himself in this manner *ab initio*. However, if there is no other *shofar*, a *shofar* that was sealed with the same substance where most of the original *shofar* remains can be permitted for use even if the sound was altered; the same would apply with regard to a *shofar* sealed with a foreign substance that fulfills the remaining two requirements, that most of it remains intact and its sound was unchanged (*Shulḥan Arukh, Oraḥ Hayyim* 586:7).

Cracked lengthwise it is unfit – נסדק לאורכו פסול: With regard to a *shofar* that was cracked lengthwise, some say it is unfit even if it is just slightly cracked, unless one ties it tightly with string to prevent it from cracking further (Rosh). Others say that it is unfit only if most of it is cracked. The first opinion is followed. Only under exigent circumstances, when no other *shofar* is to be found, can one rely on the lenient opinions (*Shulḥan Arukh HaRav; Mishna Berura*, citing *Eliyahu Rabba*). If one glued it, it is fit. Some disqualify a *shofar* that has been adhered with glue and not by means of heating the *shofar* (Ramban); if the crack is wide and the glue is recognizable, one should follow this

stringent opinion (*Shulḥan Arukh HaRav*). If it was completely cracked, even from one side only, it is unfit (*Shulḥan Arukh, Oraḥ Hayyim* 586:8).

Cracked along its width – נסדק לרוחבו: If a *shofar* is cracked along its width and only a small part of it is cracked, it is fit. However, if most of it is cracked it is unfit, unless the segment of the *shofar* from the crack to the mouthpiece is of a measure sufficient for sounding a blast (Rosh; Ran). In such a case, it is fit even if the crack caused the sound to change. If one repaired the crack with glue, even if less than the measure of a *shofar* remains, it is fit (*Eliyahu Rabba; Peri Megadim*). Some authorities say that the *shofar* is fit even if most of the part that remained is not on the side of the mouthpiece (*Ittur*). The first, more stringent opinion is followed (*Arukh HaShulḥan; Shulḥan Arukh, Oraḥ Hayyim* 586:9).

The sound of the *shofar* – קול השופר: If the sound of the *shofar* was very low or very high, it is fit, since all sounds emitted from a *shofar* are fit, as long as the sound is clearly audible (*Arukh HaShulḥan, Oraḥ Hayyim* 586:13).

He drilled the bone – קָדְחוּ בְּכִרְוֹתוֹ: A *shofar* where the bone was not removed from the horn, but one simply drilled it through lengthwise is fit, even at the outset. Nevertheless, the mitzva is certainly enhanced when the bone is removed first, and this is the widespread custom (*Arukh HaShulhan*). However if one punctured the bone itself and made a *shofar* out of it, it is disqualified (*Shulhan Arukh, Orah Hayyim 586:15*).

BACKGROUND

Drilled the bone – קָדְחוּ בְּכִרְוֹתוֹ: Horns of sheep and other bovids are characterized by a bone that protrudes from the skull covered by a hollow horn. When one cuts the horn off the skull, a piece of the bone remains inside it, and it needs to be drilled through or completely removed in order for the horn to be usable as a *shofar*.



Horn with its bone protruding

שָׁלְחוּ לִיָּה לְאֵבוֹה דְּשִׁמוּאֵל: קָדְחוּ וְתַקַּע בּוֹ – יֵצֵא. פְּשִׁיטָא, כּוֹלְהוּ נִמְי מִקְדָּח קָדְחוּ לְהוּ!

It is related that the following ruling was sent from Eretz Yisrael to Shmuel's father: If one drilled out the inside of a horn and blew it, he has fulfilled his obligation. The Gemara asks: It is obvious, for all *shofarot* are drilled, since after the horn is removed from the animal, the bone that fills the horn and connects it to the animal's head must be removed. What, then, does this ruling teach us?

אָמַר רַב אֲשִׁי: שְׁקָדְחוּ בְּכִרְוֹתוֹ. מַהוּ דְּתִימָא: מִיָּן בְּמִינוּ חוּצָא. קָא מְשַׁמַּע לָן.

Rav Ashi said: Here we are discussing a case where he drilled the bone^{HB} that fills the horn instead of removing it in the usual manner. Lest you say that even something made of the same substance interposes, and the sound that is produced is emitted from the bone and not from the *shofar*, the ruling therefore teaches us that since the bone and the horn are considered to be of the same substance, the *shofar* is fit and he has fulfilled his obligation.

”הַתּוֹקַע לְתוֹךְ הַבּוֹר אוֹ לְתוֹךְ הַדּוֹת” כּוֹ. אָמַר רַב הוּנָא: לֹא שָׁנו אֶלָּא לְאוֹתָן הָעוֹמְדִים עַל שֵׁפֶת הַבּוֹר. אֲבָל אוֹתָן הָעוֹמְדִין בְּבוֹר – יֵצֵאוּ.

It was taught in the mishna: If one sounds a *shofar* into a pit or into a cistern, he has not fulfilled his obligation. Rav Huna said: They taught this only with respect to those standing at the edge of the pit, i.e., on the outside, as they can hear only the echo coming from the pit. But those standing in the pit itself have fulfilled their obligation, since they initially hear the sound of the *shofar*.

תֵּנְיָא נִמְי הֵכִי: הַתּוֹקַע לְתוֹךְ הַבּוֹר אוֹ לְתוֹךְ הַדּוֹת – יֵצֵא. וְהַתֵּנָן: לֹא יֵצֵא! אֶלָּא לְאוֹ שְׁמַע מִיָּנָה בְּדָרְבַּר הוּנָא? שְׁמַע מִיָּנָה.

This is also taught in a *baraita*: If one sounds a *shofar* into a pit or into a cistern, he has fulfilled his obligation. But didn't we learn in the mishna that in that case he has not fulfilled his obligation? Rather, isn't it correct to conclude from here that the contradiction must be reconciled in accordance with Rav Huna? The Gemara concludes: Indeed, learn from here that this is so.

אֵיבָא דְרַמְי לְהוּ מִיְרַמָּא, תֵּנָן: הַתּוֹקַע לְתוֹךְ הַבּוֹר אוֹ לְתוֹךְ הַדּוֹת לֹא יֵצֵא. וְהַתֵּנָא: יֵצֵא! אָמַר רַב הוּנָא: לֹא קִשְׁיָא: כָּאֵן – לְאוֹתָן הָעוֹמְדִין עַל שֵׁפֶת הַבּוֹר; כָּאֵן – לְאוֹתָן הָעוֹמְדִין בְּבוֹר.

Some had a different version of the previous passage. There are those who raise the following source as a contradiction: We learned in the mishna that if one sounds a *shofar* into a pit or into a cistern, he has not fulfilled his obligation. But isn't it taught in a *baraita* that in that case he has fulfilled his obligation? Rav Huna said: This is not difficult; here, in the mishna, we are dealing with those standing at the edge of the pit, whereas there, in the *baraita* we are dealing with those standing in the pit.

אָמַר רַבָּה: Rabba said:

Perek III

Daf 28 Amud a

שְׁמַע מְקֻצֵּת תְּקִיעָה בְּבוֹר וּמְקֻצֵּת תְּקִיעָה עַל שֵׁפֶת הַבּוֹר – יֵצֵא. מְקֻצֵּת תְּקִיעָה קוֹדֵם שְׁיַעֲלָה עֲמוּד הַשַּׁחַר וּמְקֻצֵּת תְּקִיעָה לְאַחַר שְׁיַעֲלָה עֲמוּד הַשַּׁחַר – לֹא יֵצֵא.

If one heard part of the blast in the pit and part of the blast at the edge of the pit, he has fulfilled his obligation.^H But if he heard part of the blast before dawn, when it is not yet time to sound the *shofar*, and part of the blast after dawn,^H he has not fulfilled his obligation.

HALAKHA

Part of the blast in the pit and part of the blast outside it – מְקֻצֵּת תְּקִיעָה בְּבוֹר וּמְקֻצֵּת בְּחוּץ הַבּוֹר: One who began sounding the *shofar* in a pit and continued sounding it outside the pit has fulfilled his obligation, but if he lifted his head out of the pit before the *shofar* left the pit, he has not fulfilled it, as explained in the Gemara (*Magen Avraham*). The same *halakha* applies to those who were inside the pit at the beginning of the blast and exited it along with the sounder (*Beit Yosef*). Some say that even those who stood in the pit and did not leave the pit fulfilled their obligation, since they heard a clear *shofar* sound (*Magen Avraham*, citing *Bah*). With regard to one who brings a *shofar* to a pit and stands outside it while blowing, those in the pit have fulfilled

their obligation, but he has not, unless it is clear to him that he heard the sound of the *shofar* itself (*Peri Megadim; Shulhan Arukh, Orah Hayyim 587:2*).

Part of the blast before dawn and part of the blast after dawn – מְקֻצֵּת תְּקִיעָה קוֹדֵם שְׁיַעֲלָה עֲמוּד הַשַּׁחַר וּמְקֻצֵּת תְּקִיעָה לְאַחַר שְׁיַעֲלָה: The mitzva of blowing the *shofar* should ideally be performed after sunrise, but after the fact, it can be performed earlier, after dawn. If one heard part of the blast before dawn and part of it after dawn, he has not fulfilled his obligation. This is in accordance with the ruling of Rabba (*Shulhan Arukh, Orah Hayyim 588:1*).