Abaye said: In this matter, the tanna‘im certainly disagree.

Although the first baraita can be reconciled with the mishna, this second baraita clearly reflects a dispute. As it is written: “It is a day of sounding [terua] the shofar to you” (Numbers 29:1), and we translate this verse in Aramaic as: It is a day of yeveva to you.

And to define a yeveva, the Gemara quotes a verse that is written about the mother of Sisera: “Through the window she looked forth and wailed [vatayabev], the mother of Sisera” (Judges 5:18). One Sage, the tanna of the baraita, holds that this means moanings, broken sighs, as in the blasts called shevarim. And one Sage, the tanna of the mishna, holds that it means whimpers, as in the short blasts called teruot.

§ The Sages taught in a baraita: From where is it derived that the soundings of Rosh HaShana must be performed with a shofar? The verse states: “Then you shall make proclamation with the blast of the shofar on the tenth day of the seventh month; on the Day of Atonement you shall make proclamation with the shofar throughout all your land” (Leviticus 23:9).

From this I have derived the halakha only with regard to Yom Kippur of the Jubilee Year. From where do I derive that the soundings of Rosh HaShana must also be with a shofar? The verse states: “Of the seventh month.” Since there is no need for the verse to state: “Of the seventh month,” as it already states: “On the Day of Atonement,” what is the meaning when the verse states: “Of the seventh month”? This comes to teach that all the obligatory soundings of the seventh month must be similar to one another.

This verse states: “The blast [terua] of the shofar,” indicating that one must sound a terua. The Gemara asks: And from where is it derived that the terua sound is preceded by a straight blast, i.e., a tekia? The verse states: “Then you shall make proclamation with the blast of the shofar [shofar terua]” (Leviticus 23:9), indicating that the terua must be preceded by the basic sound of a shofar, i.e., by the straight blast of a tekia. And from where is it derived that the terua sound is followed by a straight blast? The same verse states again: “You shall make proclamation with the shofar,” which indicates that there must be another tekia after the terua.

The baraita continues. From this I have derived the halakha only that these tekia blasts before and after the terua must be sounded on Yom Kippur of the Jubilee Year. From where do I derive that they must be sounded on Rosh HaShana as well? The verse states: “Of the seventh month.”

Since there is no need for the verse to state: “Of the seventh month,” as it already states: “On the Day of Atonement,” what is the meaning when the verse states: “Of the seventh month”? This serves to teach that all soundings of the shofar of the seventh month must be similar to one another.

And from where is it derived that there must be three sets of three blasts each? The verse states: “Then you shall make proclamation with the blast of the shofar [shofar terua]” (Leviticus 23:9); and another verse states: “A solemn rest, a memorial of blasts [terua]” (Leviticus 23:24); and a third verse states: “It is a day of sounding [terua] the shofar to you” (Numbers 29:1). Terua is mentioned three times in these verses, and a terua is always preceded and followed by a tekia.
Since one of these verses deals with Yom Kippur of the Jubilee Year, while two of them deal with Rosh HaShana, the Gemara asks: From where is it derived to apply what is said about that verse to this one, and what is said about this verse to that one? With regard to Rosh HaShana, the verse states: “Of the seventh month” (Leviticus 23:9), and with regard to Yom Kippur the verse likewise states: “In the seventh month” (Leviticus 23:24). It is derived by verbal analogy that any shofar blasts sounded on one of these days must also be sounded on the other. Consequently, on each day one must sound three sets of tekia-terua-tekia.

How so? Does one actually perform the sounding of the shofar? One sounds three sets of three blasts each, which altogether are nine separate blasts. The length of a tekia is equal to the length of a terua, and the length of a terua is equal to the length of three shevarim.

The Gemara analyzes the baraita. This tanna initially derives his halakha from juxtaposition, based on the phrase: “Of the seventh month,” which teaches that every sounding of the shofar in the seventh month must be alike. And now he derives this halakha that one sounds three sets of tekia-terua-tekia by verbal analogy from the recurrence of the term “seventh.” How can the tanna change his method of derivation in the very same baraita? The Gemara explains that this is what the tanna is saying: If there were no verbal analogy, I would have derived this halakha by juxtaposition. Now that it is derived through a verbal analogy, the juxtaposition is not necessary.

The Gemara comments: And the following tanna derives this halakha by verbal analogy from the sounding of the shofar in the wilderness, as it is taught in a baraita that the verse: “And you shall sound [utekatem] a terua” (Numbers 10:5), indicates that a tekia is its own sound and a terua is its own sound. Do you say that a tekia is its own sound and a terua is its own sound? Or perhaps is it only that a tekia and a terua are one and the same, i.e., the two terms are synonymous? When it says: “But when the assembly is to be gathered together, you shall sound a tekia” (Numbers 10:5), you must say, a tekia is its own sound and a terua is its own sound.

And from where is it derived that a terua is preceded by a straight blast, i.e., a tekia? The verse states: “And you shall sound [utekatem] a terua” (Numbers 10:5), which indicates that one must first sound a tekia and then a terua. And from where is it derived that a terua is followed by a straight blast? The verse states: “A terua you shall sound” (Numbers 10:6), i.e., first a terua and then a tekia.

Rabbi Yishmael, son of Rabbi Yoḥanan ben Beroka, says: This derivation is not necessary, as the verse states: “And you shall sound [utekatem] a terua a second time” (Numbers 10:6). As there is no need for the verse to state: “A second time,” since it is clear from the context that this is the second terua, what is the meaning when the verse states: “A second time?” This is a paradigm of the principle that in all places where it is stated terua, a tekia should be second to it. I have derived this halakha only in the wilderness. From where do I derive that the same applies to Rosh HaShana? The verse states “terua” with regard to the wilderness, and the verse states “terua” with regard to Rosh HaShana. This comes to teach by verbal analogy that the halakha of one applies to the other.

And three terua are stated with regard to Rosh HaShana: “A solemn rest, a memorial of blasts [terua]” (Leviticus 23:24); “It is a day of sounding the shofar [terua]” (Numbers 29:1); “Then you shall make proclamation with the blast of the shofar [terua]” (Leviticus 23:9). And there are two tekiot for each and every one of the terua, one before and one after.
According to one version of the text, accepted by many early authorities, the sounding of the shofar that applies by rabbinic law is based on the verse: “Then you shall make proclamation with the blast of the shofar” (Leviticus 25:9), which is referring to the Jubilee Year (Rabbeinu Hananel). Although the Sages applied this verse to Rosh HaShana as well, nevertheless, this is not in accordance with Torah law. Rabbeinu Hananel further maintains that even according to the version: Two by rabbinic law, the fundamental requirement of the shofar on Rosh HaShana is one terua together with its tekia. The rest of the blasts apply by rabbinic law (see Rabbi Zeruya Halevi).

Consequently, we are found to have learned that three teruot and six tekiot are stated with regard to Rosh HaShana. Two of the teruot are required by the statement of the Torah and one by the statement of the Sages, i.e., based on the verses but not derived directly from them. How so? “A solemn rest, a memorial of blasts [terua]” and “Then you shall make proclamation with the blast of the shofar [terua]”; these apply by Torah law. However, the verse “It is a day of sounding the shofar [terua] to you” comes for its own statement, i.e., for the verbal analogy, which teaches that the halakhot of the wilderness apply to Rosh HaShana as well. Consequently, the third terua is merely alluded to in that verse and its obligation applies by rabbinic law.

Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: One terua applies by Torah law, and two apply by rabbinic law: “Then you shall make proclamation with the blast of the shofar [terua]” applies by Torah law. However, the verses: “A solemn rest, a memorial of blasts [terua]” and “It is a day of sounding the shofar [terua] to you”; these two phrases come for their own statement.

The Gemara asks: What does Rabbi Shmuel bar Nahmani mean when he says that the verse: “It is a day of sounding the shofar [terua] to you,” comes for its own statement? What other halakha is derived from this verse? The Gemara explains: It is required to teach that the shofar must be sounded during the day and not at night, as indicated by the phrase: “A day of sounding the shofar.”

The Gemara asks: And the other tanna, who does not derive this halakha from this verse, from where does he learn that the shofar must be sounded during the day and not at night? The Gemara answers: He derives it from that which is stated with regard to the Jubilee Year: “On the Day of Atonement” (Leviticus 25:9), which indicates that the shofar must be sounded during the day, not at night.

The Gemara asks: If that tanna derives this halakha from the phrase: “On the Day of Atonement,” let us also derive from it that one must sound a straight blast of a tekia before each terua and a straight one after it. Since he derives one halakha from the verses that deal with Yom Kippur of the Jubilee Year, why not derive this halakha from there as well? In that case, he would not need to derive it from the verses that deal with the wilderness. The Gemara answers: The phrases “Then you shall make proclamation [ve’ha’avora]” (Leviticus 25:9) and “You shall make proclamation [ta’avora]” from the same verse do not indicate a tekia according to him, as they come to teach a different matter.

The Gemara asks: Rather, what does he learn from those phrases? The Gemara answers: He expounds: “Ve’ha’avora,” in accordance with the opinion of Rav Mattana, as Rav Mattana said: “Ve’ha’avora,” which literally means: And you shall carry, indicates that the shofar must be shaped in the same way that the animal carries it on its head while alive, i.e., the natural narrow end must be maintained. One should not widen that side and narrow the naturally wide end. And the word “ta’avora” teaches that the Merciful One states it so that one should not mistakenly explain as follows: Let us merely carry the shofar by hand throughout the land rather than sounding it.

The Gemara asks: And from where does the other tanna derive these halakhot, as he used this verse to learn that the terua must be preceded by a tekia. The Gemara answers: He derives the halakha of Rav Mattana from the fact that the verse changed its normal language. It employs the term “ta’avora” instead of tike’u, the more common expression for sounding the shofar.
Rabbi Abbahu instituted in Caesarea

As for the concern that one might think the verse means: You shall merely carry the shofar by hand and not sound it, you cannot in any event say that, as that tanna derives by verbal analogy between the root avara used here and the same root avara that is found with regard to Moses. It is written here: “Then you shall make proclamation [veha’atarta] with the blast of the shofar,” and it is written elsewhere: “And Moses commanded, and they caused to be proclaimed [yaye avira] throughout the camp” (Exodus 36:6). Just as there, with regard to Moses, they proclaimed with a sound, so too here, the proclamation must be with a sound.

The Gemara asks: And according to the opinion of this tanna, who derives the halakha that each terua of Rosh HaShana must be preceded by a tekia from the sounding of the shofar at the wilderness at the time of the gathering of the assembly, one can argue as follows: If so, just as there, in the wilderness, there was sounding of trumpets, so too here, on Rosh HaShana, there must be sounding of trumpets.

Therefore, the verse states: “Sound the shofar at the New Moon, at the full moon [kesesh] for our feast day” (Psalms 81:4). Which is the Festival on which the month, i.e., the moon, is covered [mitkasam]? You must say that this is Rosh HaShana, the only Festival that coincides with the new moon, which cannot be seen. And the Merciful One states: “Sound the shofar at the New Moon,” which indicates that on Rosh HaShana one sounds a shofar and nothing else.

Rabbi Abbahu instituted in Caesarea

As the Gemara asks: Which ever way you look at it, this is difficult. If, according to the opinion of Rabbi Abbahu, the sound the Torah calls a terua is a whimping, i.e., short, consecutive sounds, one should perform tekia-terua-tekia set. And if he holds that a terua is moaning, i.e., longer, broken sounds, he should sound a set as follows: Tekia, followed by three shevarim, and then another tekia. Why include both a terua and a shevarim?

The Gemara answers: Rabbi Abbahu was uncertain whether a terua means moaning or whimpering, and he therefore instituted that both types of sound should be included, to ensure that one fulfills his obligation. Rav Avira strongly objects to this: But perhaps a terua is whimpering, and the addition of three shevarim interrupts between the terua and the initial tekia, which disqualifies the entire set. The Gemara answers: That is why one then performs a tekia-terua-tekia set, to account for this possibility. Ravina strongly objects to this: But perhaps a terua is moaning, and the terua interrupts between the shevarim and the final tekia, once again disqualifying the entire set. The Gemara likewise answers: That is why one then performs a tekia-shewarim-tekia set, to cover this possibility as well.

The Gemara asks: But if in any case one must perform the two sets of blasts, for what purpose did Rabbi Abbahu institute that one should perform a tekia-shewarim-terua-tekia set? If a terua is moaning, one already did it; if it is whimpering, one already did this, too. The Gemara answers: Rabbi Abbahu was uncertain, and he thought that perhaps a terua consists of moaning followed by whimpering. Consequently, all three sets are necessary.

The Gemara asks: If so, let one perform the opposite set as well: Tekia, terua, three shevarim, tekia, as perhaps a terua consists of whimpering and then moaning. The Gemara answers: The normal way of things is that when a person experiences a bad event, he first moans and then whimpers, but not the reverse.
From nine people simultaneously –

The mishna taught: If one sounded the first tekia and then extended the second tekia of that series to the length of two tekiot, so that it should count as both the second tekia of the first set and the first tekia of the second set, it is considered as only one tekia, and one must begin the second set with a new tekia. Rabbi Yohanan said: If one heard the requisite nine shofar blasts at nine different times of the day, he has fulfilled his obligation, as the blasts need not be heard in immediate succession.

This is also taught in a baraita: If one heard nine shofar blasts at nine different times of the day, he has fulfilled his obligation. If one heard the blasts from nine different people simultaneously, he has not fulfilled his obligation. If one heard a tekia from this one and afterward he heard a terua from this other one, he has fulfilled his obligation, as one does not have to hear all the blasts from the same individual. And this is true even if one heard the blasts from the different individuals at intervals, and even if it took the course of the entire day.

The Gemara asks: And did Rabbi Yohanan actually say this? Didn’t Rabbi Yohanan say in the name of Rabbi Shimon ben Yehotzadak: During the reading of halail or the Megilla of Esther, if one paused long enough to complete all of it, he must return to the beginning, as it must be read in one session? Why is the halakha different in the case of the shofar? The Gemara answers: This is not difficult, as this ruling with regard to the shofar is his own opinion, and that case of halail and the Megilla is his teacher’s opinion.6 It is Rabbi Shimon ben Yehotzadak who holds that one may not pause in the middle of sounding the shofar.

The Gemara asks: And is this not also his own opinion as well? Wasn’t Rabbi Abbahu once walking after Rabbi Yohanan, and Rabbi Abbahu was reciting Shema as he walked? When he reached alleyways that were filthy with human excrement, where it is prohibited to utter words of Torah, he fell silent and stopped reciting Shema. After he passed through, Rabbi Abbahu said to Rabbi Yohanan: What is the halakha with regard to completing Shema from where I left off? Rabbi Yohanan said to him: If you remained in the alleyway for an interval sufficient to complete the entire Shema, return to the beginning and start again.4 This shows that Rabbi Yohanan himself holds that if one takes an extended break, he must start again from the beginning.

The Gemara answers: This is no proof, as it is possible that this is what Rabbi Yohanan said: I myself do not hold5 that one must start again after a long pause; however, according to you, as you hold that a delay is a problem, the halakha is that if you paused for an interval sufficient to complete the entire Shema, you must return to the beginning.

HALAKHA

If one heard nine blasts at nine times –

If one heard the nine obligatory blasts of the shofar over the course of nine hours of the day, he has fulfilled his obligation, in accordance with the opinion of Rabbi Yohanan. If he pauses because of exigent circumstances, he must return to the beginning (Magen Avraham, citing Rashi). However, he does not recite the blessing again. Even if he heard these blasts from different people, he has fulfilled his obligation, provided that he heard them in the correct order, i.e., tekia, terua, tekia. Some say that this sequence must not be interrupted by a different sound of the shofar (Ramban, Maggid MiShne). If one heard the blasts from nine individuals simultaneously, he has not fulfilled his obligation (Shulhan Arukh, Orach Hayyim 588:2).

One who pauses during Shema –

If one was reciting Shema and came upon a place filthy with human excrement, he must stop. When he leaves that place, even if he paused for as long as it takes to recite the entire Shema, he may continue from where he left off, as the halakha is in accordance with the opinion of Rabbi Yohanan. Some say that if he paused in this manner he must return to the beginning (Tosafot, Rosh), and this is the correct practice (Shulhan Arukh, Orach Hayyim 588:1, and in the comment of Rema).
The Sages taught in a baraita: The various trumpet blasts on a fast day do not invalidate one another, i.e., if one was omitted, this does not invalidate the other blasts. Similarly, the additional blessings that are inserted into the Amida prayer on a fast day do not invalidate one another. However, the shofar blasts and additional blessings of Rosh HaShana and of Yom Kippur do invalidate one another.

The Gemara asks: What is the reason that all the blasts and blessings are indispensable on Rosh HaShana? Rabba said that the Holy One, Blessed be He, said: Recite before Me on Rosh HaShana Kingships, Remembrances, and Shofarot. Kingships, so that you will crown Me as King over you; Remembrances, so that your remembrance will rise before Me for good. And with what? With the shofar. Since these blessings constitute a single unit, one who did not recite them all has not fulfilled his obligation.

The Gemara asks: Where is the order of the blasts and blessings? The blasts and the blessings are also indispensable to each other; however, the three sequences of the blasts are also indispensable to each other, however, the three sequences of the blasts are not indispensable, and one recites the blessings he knows (Rabbeinu Yehonatan).

The Gemara relates: Rav Pappa bar Shmuel once rose to pray on Rosh HaShana. He said to his attendant: When I signal to you that I have finished each of the blessings, sound the shofar for me. Rava said to him: They said that the shofar must be sounded after each blessing only where there is a quorum of ten (hever ir) (ḥeker ir), not when it is sounded for an individual.

This is also taught in a baraita: When one hears the shofar blasts, he must hear them in order, i.e., a tekia-terua-tekia set, and upon the order of the blessings. In what case is this statement said? Where there is a quorum of ten [hever ir]. However, where there is not a hever ir, one must hear them in order, but he need not hear them upon the order of the blessings. And in the case of an individual who has not sounded the shofar, another may sound it for him. But with regard to an individual who has not recited the blessings, another may not recite the blessings for him.

Halkah

Blasts and blessings — קשתות בקשות. The blasts and the blessings of Rosh HaShana are indispensable to one another, and therefore if one cannot say them all, he should say none of them. Some say that the blessings of Kingships, Remembrances, and Shofarot must be said in order; one who says them out of order does not fulfill his obligation (Magen Avraham, citing Ran), while others disagree (Rabbi Yakov Emden). On other days of the year the blessings of the Amida are not indispensable, and one recites the blessings he knows (Magen Avraham).

The blasts are also indispensable to each other; however, the three sequences of tav-shin-reish-tav, tav-shin-tav, and tav-reish-tav are not. Consequently, one who can sound one cycle properly should do so. However, he should recite a blessing only if he himself is sounding all the sets or if he is listening to someone who is sounding all of them (Mishna Berurah). There is no relative order of the blasts and blessings necessary to the fulfillment of the mitzva. One who recited the additional prayer before sounding the shofar still fulfilled both mitzvot, and one who omitted one mitzva entirely can still fulfill the other (Shulhan Arukh, Orach Hayyim 593:1–2).

The blessings and the blasts for an individual — בקשות בקשות הא Manny. One praying alone on Rosh HaShana should not stop to sound the shofar during the blessings, even if he has someone to sound it for him. Rather, the shofar should be sounded on his behalf before he recites the additional prayer, and there is no need to sound it for him again. This ruling is in accordance with the opinion of Rava (Shulhan Arukh, Orach Hayyim 592:2, and in the comment of Rema).

An individual who did not sound the shofar or pray — כל מצוה א쳐 נחיה של כל מצוה. One can sound the shofar on behalf of another, even if there are no additional people present. However, if one did not pray, someone else cannot fulfill his obligation for him unless there is a quorum of ten men present (Magen Avraham, citing Tur, Rambam). Some say that if this individual is unable to pray, his friend may fulfill his obligation on his behalf even without the presence of a quorum of ten men (Rema), and one may rely on this opinion in exigent circumstances (Arukh HaShulhan). However, it is permitted for someone who has not yet prayed to raise his voice during his prayer so that one who does not know how to pray can repeat after him word for word (Mishna Berurah, Shulhan Arukh, Orach Hayyim 594:1).
Some say there that the blessings are preferable, as one shofar.
The mitzva to be among those who sound the blessings over mitzvot. This means that one who
status of blessings over mitzvot. This means that one who
know the blessings by heart.

Just as he can fulfill the obligation of one who is not an expert — it is taught: Apparently, Rabban Gamliel’s reasoning is that once it has been established that a prayer leader can fulfill the obligation of one who is not an expert, this indicates that this prayer is not the personal obligation of each individual. Instead, it has the legal status of blessings over mitzvot. This means that one who has fulfilled his own obligation may recite these prayers on behalf of another, whether he is an expert or a non-expert (Rashba; Ran).

The Gemara asks: This halakha is obvious. Sounding the shofar is a mitzva by Torah law, whereas the additional prayer applies by rabbinic law. A mitzva that applies by Torah law is clearly more important. The Gemara answers: No; this seemingly superfluous ruling is necessary to teach that although in this town it is certain that the additional prayer will be recited and in this other town it is uncertain whether or not the shofar will be sounded, one should still go to the place where they know how to sound the shofar rather than the location where they know how to recite the blessings.

The Gemara asks: As the prayer leader is obligated in the prayers of Rosh HaShana, so too, every individual is obligated in these prayers. Rabban Gamliel says: The prayer leader fulfills the obligation on behalf of the many. It is taught in a baraita that the Rabbis said to Rabban Gamliel: According to your statement, why does the congregation recite the silent Amida prayer beforehand? He said to them: In order that the prayer leader should have time to prepare and arrange his prayer.

Rabban Gamliel said to the Rabbis: According to your statement, that the prayer leader does not fulfill the obligation on behalf of the many, why does the prayer leader descend before the ark and recite the Amida prayer? They said to him: He does so to fulfill the obligation of one who is not an expert in prayer. Rabban Gamliel said to them: Just as he can fulfill the obligation of one who is not an expert in prayer, so too, he can fulfill the obligation of the expert.

With regard to this baraita, Rabba bar bar Hananya said that Rabbi Yoḥanan said: Ultimately, the Rabbis concede to the opinion of Rabban Gamliel. But Rav said: It is still a dispute that remains unresolved. The Gemara relates that Rabbi Hiyya, son of Rabbi bar Nahmani, heard this and went and stated this halakha before Rav Dima bar Ḥinnana. He said to him that this is what Rav said: It is still a dispute. Rav Dima bar Ḥinnana said to him: This is what Rabba bar bar Hananya also said: When Rabbi Yoḥanan said this halakha, that the Rabbis concede to the opinion of Rabban Gamliel, Reish Lakish disagreed with him and said: It is still a dispute.

The Gemara asks: And did Rabbi Yoḥanan actually say this? Didn’t Rabbi Hananya from the city of Tzippori say that Rabbi Yoḥanan said: The halakha is in accordance with the opinion of Rabban Gamliel? From the fact that he said: The halakha, one can conclude by inference that the Rabbis still disagree. The very fact that he issued a ruling in favor of Rabban Gamliel shows that Rabbi Yoḥanan maintains that the Sages do not accept this opinion.