

In this matter the *tanna'im* certainly disagree – בהא ודאי – פליגי: Some maintain that once Abaye reached the conclusion that there is a dispute, he retracted his first explanation in favor of the claim that the first *baraita* and the mishna dispute the length of a *terua*, whether it is three *yevavot* or three *shevarim* (Ra'avad; Rashba). According to this opinion, the mishna and the *baraitot* do not disagree with regard to the length of a *tekia*, which is always three *teruot*, i.e., *shevarim*, each of which is three *yevavot*, or *terumitin* (see *Meiri*). However, Rashi and others indicate that Abaye's first explanation is not rejected at all. Rather, he rules that the length of the *tekia* must be adjusted in accordance with the type of blast that follows (*Tosafot*).

אמר אביי: בהא ודאי פליגי, דכתיב: "יום תרועה יהיה לכם" ומתרגמינן: יום יבבא יהא לכוון. וכתב באימיה דסיסרא: בעד החלון נשקפה ותבבב אים סיסרא. מר סבר: גנוחי גנת, ומר סבר: גלולי גליל.

Abaye said: In this matter, the *tanna'im* certainly disagree.^N 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 *yevava* to you. And to define a *yevava*, the Gemara quotes a verse that is written about the mother of Sisera: "Through the window she looked forth and wailed [*vateyabev*], the mother of Sisera" (Judges 5:28). 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*.

תנו רבנן: מנין שבשופר? תלמוד לומר: "והעברת שופר תרועה".

§ 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 25:9).

אין לי אלא ביובל. בראש השנה מנין? תלמוד לומר: "בחודש השביעי". שאין תלמוד לומר "בחודש השביעי". ומה תלמוד לומר "בחודש השביעי"? שיהיו כל תרועות של חודש שביעי זה בזה.

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.

ומנין שפשוטה לפנייה? תלמוד לומר: "והעברת שופר תרועה". ומנין שפשוטה לאחרייה? תלמוד לומר: "תעבירו שופר".

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 25:9), 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*.

ואין לי אלא ביובל. בראש השנה מנין? תלמוד לומר: "בחודש השביעי".

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."

Perek IV
Daf 34 Amud a

שאין תלמוד לומר "בחודש השביעי". ומה תלמוד לומר "בחודש השביעי"? שיהיו כל תרועות החודש השביעי זה - בזה.

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.

ומנין לשלש של שלש שלש? תלמוד לומר: "והעברת שופר תרועה" שבתון זכרון תרועה "יום תרועה יהיה לכם".

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 25:9); 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*.

Initially derives from juxtaposition, etc. – מעיקרא מיייתי – לָהּ בְּהִיקוּשָׁא וכו': Many early authorities claim that in fact both the juxtaposition and the verbal analogy are necessary in this case (Rabbi Zerahya HaLevi; Rosh; see Ritva). This is due to the fact that there is an unusual method of derivation here: Even if one equates Yom Kippur of the Jubilee Year to Rosh HaShana, this still indicates only two *tekiot*, not three, as there is no reason to combine all the various soundings together. Therefore, two separate derivations are required; one to derive the details of the manner in which the *shofar* is sounded on Rosh HaShana from the manner it is sounded in the Jubilee Year, and the second to combine the number of soundings of the *shofar* stated in the context of Rosh HaShana with the number of soundings stated in the context of the Jubilee Year to make a total of three.

A *tekia* and a *terua* are one and the same – תְּקִיעָה וְתְרוּעָה – אַחַת הִיא: Some explain based on a similar phrase in tractate *Sukka* (daf 53b) that the Gemara is not suggesting that a *tekia* and a *terua* were actually the same sound. Rather, the idea is that a *tekia* and a *terua* are perhaps considered one long sound, and therefore one must perform a combined blast with one breath (Ramban, based on tractate *Sukka*). Others counter that even though in tractate *Sukka* the phrase does have this meaning, it does not mean that here. The Gemara occasionally uses similar phrases with different meanings (Rashba).

ומנין ליתן את האמור של זה בזה ושל זה בזה? תלמוד לומר: "שביעי" "שביעי" לגיורה שזה.

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 25:9), 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*.

הא ביצד? שלש שהן תשע. שיעור תקיעה בתרועה; שיעור תרועה בשלשה שבירים.

How so? How 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*.

האי תנא, מעיקרא מיייתי לה בהיקוּשָׁא, והשתא מיייתי לה בגיורה שזה? הכי קאמר: אי לאו גיורה שזה – הוה מיייתאי לה בהיקוּשָׁא; השתא דאיתאי בגיורה שזה – היקוּשָׁא לא צריך.

The Gemara analyzes the *baraita*. **This tanna initially derives his halakha from juxtaposition**,^N 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 *tekia-terua-tekia* sets 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.**

והאי תנא מיייתי לה בגיורה שזה ממדבר, דתנא: "ותקעתם תרועה" – תקיעה בפני עצמה ותרועה בפני עצמה. אתה אומר תקיעה בפני עצמה ותרועה בפני עצמה, או אינו אלא תקיעה ותרועה אחת היא? כשהוא אומר: "ובהקהיל את הקהל לתקעו ולא תריעו" – הוי אומר: תקיעה בפני עצמה ותרועה בפני עצמה.

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,^N i.e., the two terms are synonymous? When it says: "But when the assembly is to be gathered together, you shall sound a tekia [titke'u], but you shall not sound a terua [tari'u]" (Numbers 10:7), you must say that a tekia is its own sound and a terua is its own sound.**

ומנין שפשוטה לפניה? תלמוד לומר: "ותקעתם תרועה". ומנין שפשוטה לאחריה? תלמוד לומר: "תרועה יתקעו".

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 [titke'u]" (Numbers 10:6), i.e., first a terua and then a tekia.

רבי ישמעאל בנו של רבי יוחנן בן ברוקא אומר: אינו צריך. הרי הוא אומר "ותקעתם תרועה שנית", שאין תלמוד לומר "שנית". ומה תלמוד לומר "שנית" – זה בנה אב: שכל מקום שנאמר תרועה – תהא תקיעה שניה לה. אין לי אלא במדבר. בראש השנה מנין? תלמוד לומר: "תרועה" "תרועה" לגיורה שזה.

Rabbi Yishmael, son of Rabbi Yohanan 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.**

ושלש תרועות נאמרו בראש השנה: "שביתון זכרון תרועה", "יום תרועה", "והעברת שופר תרועה". ושתי תקיעות לכל אחת ואחת.

And three teruot 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] to you" (Numbers 29:1); "Then you shall make proclamation with the blast of the shofar [terua]" (Leviticus 25:9). And there are two tekiot for each and every one of the teruot, one before and one after.

Two by the statement of the Torah and one by the statement of the Sages – שְׁתַּיִם מִדְּבַרֵי תוֹרָה וְאַחַת מִדְּבַרֵי סוֹפְרִים – 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 *tekiot*. The rest of the blasts apply by rabbinic law (see Rabbi Zerahya HaLevi).

HALAKHA

Sounding the *shofar* during the day – תְּקִיעַת בַּיּוֹם – The time for the sounding of the *shofar* on Rosh HaShana is during the day, beginning from sunrise, and not at night. If one sounded the *shofar* after dawn, he has fulfilled his obligation (*Shulhan Arukh, Orah Hayyim* 588:1).

מְצִינּוּ לְמִדּוּן: שְׁלֹשׁ תְּרוּעוֹת וְשֵׁשׁ תְּקִיעוֹת נֶאֱמְרוּ בְּרֵאשׁ הַשָּׁנָה, שְׁתַּיִם מִדְּבַרֵי תוֹרָה וְאַחַת מִדְּבַרֵי סוֹפְרִים; “שִׁבְתוֹן זְכוֹרֹן תְּרוּעָה”, “וְהִעֲבַרְתָּ שׁוֹפַר תְּרוּעָה” – מִדְּבַרֵי תוֹרָה; “יוֹם תְּרוּעָה יִהְיֶה לָכֶם” – לְתַלְמוּדוֹ הוּא בָּא.

רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן: אַחַת מִדְּבַרֵי תוֹרָה, וְשְׁתַּיִם מִדְּבַרֵי סוֹפְרִים; “וְהִעֲבַרְתָּ שׁוֹפַר תְּרוּעָה” – מִדְּבַרֵי תוֹרָה, “שִׁבְתוֹן זְכוֹרֹן תְּרוּעָה” וְ“יוֹם תְּרוּעָה יִהְיֶה לָכֶם” – לְתַלְמוּדוֹ הוּא בָּא.

מֵאֵי לְתַלְמוּדוֹ הוּא בָּא? מִיִּבְעֵי: בַּיּוֹם וְלֹא בַּלַּיְלָה.

וְאֵיךְ, בַּיּוֹם וְלֹא בַּלַּיְלָה מֵנָּא לִיָּהּ? נִפְקָא לִיָּהּ מִ“בַּיּוֹם הַכְּפוּרִים”.

אֵי בַּיּוֹם הַכְּפוּרִים יִלְיָף – נִגְמוֹר נִמִּי מִיָּנִיָּה לְפִשׁוּטָה לְפָנֶיהָ וּפְשׁוּטָה לְאַחֶיהָ! “וְהִעֲבַרְתָּ” תַּעֲבִירוֹ – לֹא מִשְׁמַע לָהּ.

אֵלָּא מֵאֵי דְרָשִׁי בְּהוּ? “וְהִעֲבַרְתָּ” – כְּדָרְב מִתְּנָא, דְּאָמַר רַב מִתְּנָא: “וְהִעֲבַרְתָּ” – דְּרַךְ הִעֲבַרְתָּ; “תַּעֲבִירוֹ” דְּקָאֵמַר רַחֲמֵנָּא נְעִבְרִיהָ בִידָּ.

וְאֵיךְ: דְּרַב מִתְּנָא מְדַשְׁנֵי בְּדִיבּוּרִיהָ.

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,ⁿ 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,^h 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 [*veha'avarta*]” (Leviticus 25:9) and “You shall make proclamation [*ta'aviru*]” 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: “*Veha'avarta*,” in accordance with the opinion of Rav Mattana, as Rav Mattana said: “*Veha'avarta*,” 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'aviru*” 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'aviru*” instead of *titke'u*, the more common expression for sounding the *shofar*.

רבאבא איבא – אַתְקִין רַבִּי אַבְהוּ: All communities follow the opinion of Rabbi Abbahu. This means that in addition to the *tav-shin-tav* set of blasts, i.e., a *tekia-shevarim-tekia* set, and a *tav-reish-tav* set of blasts, i.e., a *tekia-terua-tekia* set, they also sound a *tav-shin-reish-tav* set of blasts, i.e., *tekia-shevarim-terua-tekia*. The usual order is a *tav-shin-reish-tav* set, a *tav-shin-tav* set, and then a *tav-reish-tav* set. There are many different customs with regard to the placement of these sets. Usually, three entire cycles of each set are sounded before the additional prayer, and in the additional prayer one set of each is sounded after each of the blessings of Kingship, Remembrances, and *Shofarot*. Some early authorities maintain that one must sound the *shevarim-terua* blast of the *tav-shin-reish-tav* set in one breath (Ramban; Rabbi Yitzhak ibn Giat). Others have the custom to break in between the two sounds every time (Rema). Yet others suggest the compromise of sounding them once with a break and once without (*Beit Yosef; Shulhan Arukh, Orah Hayyim* 590:2, 4).

NOTES

רבאבא איבא – אַתְקִין רַבִּי אַבְהוּ: The early authorities are puzzled by this ordinance, as it is strange that there was no tradition for a ritual conducted every year by the entire Jewish people. Several explanations have been suggested. Some maintain that there was indeed a doubt in this regard, as the long exile caused the tradition of the Torah to be lost in certain areas, and therefore they did not know whether the *terua* in the Torah meant wailing or moaning (Ramban). Others contend that by Torah law any broken sound is a *terua*, and one may fulfill the Torah obligation with either a *shevarim* or a *terua*. However, over the course of the generations, different customs developed: Some would always perform a *shevarim* while others would invariably sound a *terua*. Due to Rabbi Abbahu's concern that ignorant people would mistakenly think that these divergent customs were based on a fundamental dispute, he instituted that the customs be combined (Rav Hai Gaon). Yet others say that there was also a third custom to sound both *shevarim* and *terua* together (Rabbeinu Hananel). Alternatively, the sound of the *terua* should ideally express both anguish and fear. As different generations interpret sounds in their own way, various customs developed with regard to the most suitable way to achieve this sound for the *terua*. Rabbi Abbahu decided to combine the different customs (Ritva).

BACKGROUND

קַסְרֵי – Caesarea was a coastal settlement originally founded in the fourth century BCE. In 30 BCE, King Herod developed the site and called it Caesarea. At the beginning of the Common Era, in 6 CE, the Romans established Caesarea as the administrative capital of Eretz Yisrael. Originally, most of Caesarea's residents were gentile. Even later on, when its Jewish community expanded and became more established, the town remained essentially gentile. Nevertheless, it was the home of important Torah scholars, particularly after the bar Kokheva revolt, and it had its own yeshiva. The list of noteworthy *tanna'im* who lived in Caesarea includes two disciples of Rabbi Yehuda HaNasi, bar Kappara and Rabbi Oshaya Rabba. Important *amora'im* also lived there, among them: Rabbi Yosei, son of Rabbi Hanina; Rabbi Abbahu and his sons; Rabbi Hanina bar Pappa; Rabbi Yitzhak ben Elazar; and Rabbi Hizkiya. A large part of the Jerusalem Talmud is a record of the discussions of the Rabbis in Caesarea.

תַּעֲבִירוּ בְיָד – לֹא מַצִּית אֲמֹרֶת, דְּגַמְר "עֲבִירָה" "עֲבִירָה" מִמִּשָּׁה. כְּתִיב הַכֹּא "וְהַעֲבֵרְתָּ שׁוֹפָר תְּרוּעָה", וְכִתִּיב הַתָּם: "וַיִּצְוּ מֹשֶׁה וַיַּעֲבִירוּ קוֹל בַּמַּחֲנֶה". מִה לְהִלֵּן בְּקוֹל – אִף כָּאן בְּקוֹל.

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'avarta*] with the blast of the shofar," and it is written elsewhere: "And Moses commanded, and they caused to be proclaimed [*vaya'aviru*] 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.**

וְלֵהֲאֵי תֵנָּא דְּמִיַּתִּי לָהּ מִמְדַּבֵּר, אִי מִה לְהִלֵּן חֲצוּצוֹת – אִף כָּאן חֲצוּצוֹת!?

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 in 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.**

תְּלִמּוּד לִזְמַר "תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חַגְנוּ." אִי זֶהוּ חַג שְׁהַחֹדֶשׁ מִתְכַּסֶּה בּוֹ – הֵי אֹמֵר זֶה רֹאשׁ הַשָּׁנָה, וְקֹאֲמֵר רַחֲמָנָא "שׁוֹפָר".

Therefore, the verse states: **"Sound the shofar at the New Moon, at the full moon [*kesel*] for our feast day" (Psalms 81:4). Which is the Festival on which the month, i.e., the moon, is covered [*mitkaseh*]? 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.**

אַתְקִין רַבִּי אַבְהוּ בְּקַסְרֵי: תִּקְיָעָה, שְׁלִשָּׁה שְׁבָרִים, תְּרוּעָה, תִּקְיָעָה. מִה נִפְשָׁד? אִי יִלְוֵי יָלִיל – לְעֵבִיד תִּקְיָעָה תְּרוּעָה וְתִקְיָעָה, וְאִי גְנוּחֵי גִנָּח – לְעֵבִיד תִּקְיָעָה שְׁלִשָּׁה שְׁבָרִים וְתִקְיָעָה!

§ Rabbi Abbahu instituted^h in Caesarea^{nb} the following order of sounding of the shofar: First a *tekia*, a simple uninterrupted sound; next three *shevarim*, broken sounds; followed by a *terua*, a series of short blasts; and, finally, another *tekia*. The Gemara asks: Whichever 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 *whimpering*, 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*?

מִסְפָּקָא לִיָּה אִי גְנוּחֵי גִנָּח אִי יִלְוֵי יָלִיל. מִתְקִיף לָהּ רַב עִוְרָא: וְדִלְמָא יִלְוֵי הָהוּ, וְקָא מִפְּסִיק שְׁלִשָּׁה שְׁבָרִים בֵּין תְּרוּעָה לְתִקְיָעָה! דְּהָדָר עֵבִיד תִּקְיָעָה תְּרוּעָה וְתִקְיָעָה. מִתְקִיף לָהּ רַבִּינַא: וְדִלְמָא גְנוּחֵי הָהוּ, וְקָא מִפְּסִיק תְּרוּעָה בֵּין שְׁבָרִים לְתִקְיָעָה! דְּהָדָר עֵבִיד תִּקְיָעָה שְׁבָרִים תִּקְיָעָה.

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-shevarim-tekia* set, to cover this possibility as well.**

אַלָּא רַבִּי אַבְהוּ מַאי אַתְקִין? אִי גְנוּחֵי גִנָּח – הָא עֵבִידֵיהּ; אִי יִלְוֵי יָלִיל – הָא עֵבִידֵיהּ! מִסְפָּקָא לִיָּה דִלְמָא גִנָּח וְיִלְוֵי.

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-shevarim-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.**

אִי הָכִי, לְעֵבִיד נְמִי אִיפְכָּא: תִּקְיָעָה, תְּרוּעָה, שְׁלִשָּׁה שְׁבָרִים וְתִקְיָעָה, דִּלְמָא יִלְוֵי גִנָּח! סִתְמָא דְּמִילְתָּא, בִּי מִתְרַע בְּאִינִישׁ מִילְתָּא – בְּרִישָׁא גִנָּח וְהָדָר יִלְוֵי.

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.**

”תקע בראשונה ומשך בשניה בשתיים.” אמר רבי יוחנן: שמע

§ 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

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NOTES

From nine people simultaneously – מתשעה בני אדם – **בְּאַחַד**: Rashi maintains that the text here should be amended, because one is capable of hearing two voices from two individuals if the matter is dear to him (see *daf* 27a). However, almost all other early authorities reject this opinion, for several reasons. First, each *terua* must have a *tekia* both before and after it, and in this case all the blasts are performed at once (*Tosafot*; Ramban; see *Tzafnat Pane'ah*). Second, the two distinct sounds, *tekia* and *terua*, would become mixed if they were produced together (*Meiri*). Finally, the exception that two voices can be heard is operative only when one can choose to listen to one or the other. However, if one needs to hear both sounds this exception does not apply (Rabbi Avraham min HaHar).

This is his opinion and that is his teacher's opinion – **הָא דְרַבִּי**: In the Jerusalem Talmud in *Berakhot* another difference between these cases is mentioned. *Hallel*, the Megilla of Esther, and *Shema* are each a unit unto themselves. Consequently, if one pauses for too long in the middle, he must return to the beginning. This is not the case with regard to the mitzva of *shofar*, which consists of a series of many separate sounds (see *Penei Yehoshua*).

I myself do not hold – **לְדִידִי לֹא סְבִירָא לִי**: Some question the meaning of this section. It is unlikely that Rabbi Yohanan would answer Rabbi Abbahu, his student, according to Rabbi Abbahu's reasoning. Normally a teacher answers the students questions. Furthermore, why did Rabbi Abbahu have an opinion that differed from that of his teacher? Therefore, they rule in accordance with the opinion of Rabbi Yohanan (Rabbi Shimshon of Coucy). *Tosafot* distinguish between a pause due to an external, unavoidable circumstance and an intentional pause.

– תשע תקיעות בתשע שעות ביום – יצא

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.

תנאי נמי הכי: שמע תשע תקיעות בתשע שעות ביום – יצא. מתשעה בני אדם באחד – לא יצא: תקיעה מזה ותרועה מזה – יצא, ואפילו בסירוגין, ואפילו כל היום כולו.

This is also taught in a *baraita*: If one heard nine *shofar* blasts at nine different times^h of the day, he has fulfilled his obligation. If one heard the blasts from nine different people simultaneously,ⁿ 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.

ומי אמר רבי יוחנן הכי? והאמר רבי יוחנן משום רבי שמעון בן יهوצדק: בהלל ובמגילה, אם שהה כדי לגמור את כולה – חוזר לראש! לא קשיא: הא – דידיה, הא – דרביה.

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 *hallel* 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 *hallel* and the Megilla is his teacher's opinion.ⁿ It is Rabbi Shimon ben Yehotzadak who holds that one may not pause in the middle of sounding the *shofar*.

ודידיה לא? והא רבי אבהו הוה שקיל ואייל בתריה דרבי יוחנן, והוה קרי קריאת שמע. כי מטא למבואות מטונפות אישתיק. בתר דחליי אמר ליה: מהו לגמור? אמר לו: אם שהית כדי לגמור את כולה – חוזר לראש!

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.^h This shows that Rabbi Yohanan himself holds that if one takes an extended break, he must start again from the beginning.

הכי קאמר ליה: לדידי – לא סבירא לי. לדידך דסבירא לך, אם שהית כדי לגמור את כולה חוזר לראש.

The Gemara answers: This is no proof, as it is possible that this is what Rabbi Yohanan said: I myself do not holdⁿ 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

שמע תשע תקיעות בתשע – שעות: 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 *Bah*). 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*, *Orah Hayyim* 588:2).

One who pauses during *Shema* – **המפסיק בקריאת שמע**: 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*, *Orah Hayyim* 85:1, and in the comment of *Rema*).

Blasts and blessings...invalidate – תקיעות וברכות...מעבבות – Rashi indicates that if one did not sound the *shofar* he may not recite the blessings, and vice versa. Others reject this explanation and claim that the blasts invalidate one another (*Tosafot*; Rosh). In other words, if one did not sound all of the necessary blasts, his sounding of the *shofar* is invalid, and the same holds true for the blessings (see *Arukh LaNer*). Some commentaries discuss whether the earlier statement that the blessings do not invalidate each other simply means that if one changed their order they are not invalid, or that even if one omits one of them the remaining ones are valid (*Meiri*).

A quorum of ten [hever ir] – חבר עיר – In other places the term *hever ir* refers to a Sage who is appointed over the community in the city. In this context, it is referring to the prayer of a congregation performed in the presence of the leader of the community (*Meiri*; Ritva).

Another may sound it for him – חברו תוקע לו – The mitzva is not to sound the *shofar* oneself, as the verse does not state explicitly that one must sound the *shofar*. Rather, it states: "A day of sounding," which means that one must hear the sounding of the *shofar*. For this reason, the blessing over the *shofar* is: To hear the sound of the *shofar* (Rabbeinu Yehonatan).

BACKGROUND

A quorum of ten [hever ir] – חבר עיר – According to most commentaries, the *hever ir* is a type of city council on which the leading Sages sat, either in official capacities or solely as religious leaders. The *geonim*, and Rashi in certain places, translate the word *hever* as outstanding Torah scholar. The *hever* was the leader or chief rabbi of the city and the congregation generally prayed with him. According to this interpretation, the additional prayer was recited only in the leader's presence.

The word *hever* itself is similar to a common phrase found on several coins from the Hasmonean period: Yohanan the High Priest and *hever* of the Jews. Here *hever* means high office, a council of Elders and the like.



Coin from the Hasmonean period with the inscription: Yohanan the High Priest and *hever* of the Jews



Reverse side of the same coin

תנו רבנן: תקיעות אין מעבבות זו את זו, ברכות אין מעבבות זו את זו. תקיעות וברכות של ראש השנה ושל יום הכפורים מעבבות.

מאי טעמא? אמר רבא, אמר הקדוש ברוך הוא: אמרו לפני בראש השנה מלכויות וזכרונות ושופרות. מלכויות – כדי שתמליכוני עליכם; זכרונות – כדי שיבא לפני זכרוניכם לטובה. ובמה? בשופר.

"מי שבירך ואחר כך נתמנה לו שופר תוקע ויברע ותוקע." טעמא דלא יהיה ליה שופר מעיקרא, הא היה ליה שופר מעיקרא, כי שמע להו – אפרך ברכות שמע להו.

רב פפא בר שמואל קם לצלווי. אמר ליה לשמעיה: בני נהירנא לך – תקע לך. אמר ליה רבא: הלא אמרו אלא בחבר עיר.

תניא נמי הכי: בשהוא שומען – שומען על הסדר, ועל סדר ברכות. במה דברים אמורים – בחבר עיר, אבל שלא בחבר עיר – שומען על הסדר, ושלא על סדר ברכות. ויחיד שלא תקע – חבירו תוקע לו. ויחיד שלא בירך – אין חבירו מברך עליו.

§ 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^H of Rosh HaShana and of Yom Kippur do invalidate^N 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 Kingship, Remembrances, and *Shofarot*. Kingship, 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 mishna taught: In the case of one who recited the blessings of the additional prayer and only afterward a *shofar* became available to him, he sounds a *tekia*, sounds a *terua* and sounds a *tekia*; this is a set that he repeats three times. The Gemara explains: The reason that he may do this is that he did not have a *shofar* at the outset. This indicates that if he had a *shofar* at the outset, when he hears the blasts he must hear them by the order of the blessings, i.e., one set must be sounded after each special blessing.

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*],^{NB} not when it is sounded for an individual.^H

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.^N But with regard to an individual who has not recited the blessings, another may not recite the blessings for him.^H

HALAKHA

Blasts and blessings – תקיעות וברכות: 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 Kingship, 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 Ya'akov 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 Berura*). 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, Oraḥ Hayyim* 593:1–2).

The blessings and the blasts for an individual – ברכות ברכות: 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, Oraḥ Hayyim* 592:2, and in the comment of Rema).

An individual who did not sound the shofar or pray – יחיד יחיד: 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 (*Match Efrayim; Shulhan Arukh, Oraḥ Hayyim* 594:1).

The mitzva to be among those who sound the *shofar* – מצוה בתוקעין: This *halakha*, that it is preferable to hear the *shofar* rather than recite special blessings, is accepted in the Babylonian Talmud but disputed in the Jerusalem Talmud. Some say there that the blessings are preferable, as one cannot recite them on behalf of another. Furthermore, there are more people who can properly sound the *shofar* than those who know the blessings by heart.

Just as he can fulfill the obligation of one who is not an expert – כִּשְׁם שְׁמוּצִיא אֶת שְׂאִינוּ בְּקִי – 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).

ומצוה בתוקעין יותר מן המברכין. כיצד?
שתי עיירות, באחת תוקעין ובאחת
מברכין – הולכין למקום שתוקעין, ואין
הולכין למקום שמברכין.

פשיטא! הא דאורייתא הא דרבנן! לא
צריכא, דאף על גב דהא ודאי והא ספק.

”כִּשְׁם שְׁשְׁלִיחַ צְבוּר חַיִּיב כִּךְ כָּל יַחֲדֵי
וְיַחֲדֵי” וכו'. תנא, אָמְרוּ לוֹ לְרַבֵּן גַּמְלִיאֵל:
לְדַבְּרֵיהֶן, לְמָה צְבוּר מִתְפַּלְּלִין? אָמַר לָהֶם:
כְּדִי לְהַסְדִּיר שְׁלִיחַ צְבוּר תְּפִלָּתוֹ.

אָמַר לָהֶם רַבֵּן גַּמְלִיאֵל: לְדַבְּרֵיכֶם, לְמָה
שְׁלִיחַ צְבוּר יוֹרֵד לְפָנֵי הַתִּיבָה? אָמְרוּ לוֹ:
כְּדִי לְהוֹצִיא אֶת שְׂאִינוּ בְּקִי. אָמַר לָהֶם:
כִּשְׁם שְׁמוּצִיא אֶת שְׂאִינוּ בְּקִי – כִּךְ מוּצִיא
אֶת הַבְּקִי.

אָמַר רַבָּה בַּר בַּר חַנָּה אָמַר רַבִּי יוֹחָנָן: מוֹדִים
חַכְמִים לְרַבֵּן גַּמְלִיאֵל. וְרַב אָמַר: עַדִּין הֵיא
מִחְלוּקָתָא. שְׂמַעְתָּ רַבִּי חֵיָא בְּרִיהַ דְּרַבָּה בַּר
נַחֲמָנִי, אָזַל אֲמַרָה לְשִׁמְעָתָא קַמִּיהַ דְּרַב
דִּימִי בַר חִינְנָא. אָמַר לֵיהּ: הֲכִי אָמַר רַב:
עַדִּין הֵיא מִחְלוּקָתָא. אָמַר לֵיהּ: רַבָּה בַּר בַּר
חַנָּה נָמִי הֲכִי קָאָמַר: כִּי אָמַר רַבִּי יוֹחָנָן לְהָא
שְׂמַעְתָּא – אֶפְלִיג עֲלֵיהּ רִישׁ לְקִישׁ, וְאָמַר:
עַדִּין הֵיא מִחְלוּקָתָא.

וּמִי אָמַר רַבִּי יוֹחָנָן הֲכִי? וְהָאָמַר רַבִּי חַנָּה
צִיפּוֹרָאָה אָמַר רַבִּי יוֹחָנָן: הֲלִכְתָּא כְּרַבֵּן
גַּמְלִיאֵל. הֲלִכְתָּא – מְבַלְלֵי דְפְלִיגִי!

And if one has to choose between hearing the *shofar* and reciting the blessings, the mitzva to be among those who sound the *shofar*ⁿ is more important than the mitzva to be among those who recite the blessings.^h How so? If there are two towns, in one there are those who know how to sound the *shofar*, and in the other there are individuals who know how to recite the blessings, one should go to the place where they sound the *shofar*, and one does not go to the place where they know how to recite the blessings.

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 mishna states: Just 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 expertⁿ in prayer, so too, he can fulfill the obligation of the expert.

With regard to this *baraita*, Rabba bar bar Hana said that Rabbi Yohanan 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 Rabba bar Nahmani, heard this and went and stated this *halakha* before Rav Dimi bar Hinnana. He said to him that this is what Rav said: It is still a dispute. Rav Dimi bar Hinnana said to him: This is what Rabba bar bar Hana also said: When Rabbi Yohanan 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 Yohanan actually say this? Didn't Rabbi Hana from the city of Tzippori say that Rabbi Yohanan 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 Yohanan maintains that the Sages do not accept this opinion.

HALAKHA

The mitzva to be among those who sound is more important than the mitzva to be among those who recite the blessings – מצוה בתוקעין יותר מן המברכין: One who does not know how to pray on his own or to sound the *shofar* for himself should go to a place where they are sounding the *shofar*, even if they do not know the blessings. This is the correct way to proceed, even if one can go to a place where the blessings will definitely be recited but it is uncertain that they will be

sounding the *shofar* in the other place. However, if one can first go to a place where they pray and afterward to a place where they sound the *shofar*, this is preferable (Rema). Similarly, if one must choose between a place where only the one sounding the *shofar* is fit for the task and a location where only the prayer leader is proper and fit, it is preferable to go to the place where the one who sounds the *shofar* is fit (Peri Hadash; Shulhan Arukh, Orah Hayyim 595:1).