



Overview

Siman 588 Seif 3:

If one heard nine blasts from nine people who blew simultaneously the mitzvah is not fulfilled since there is no straight blast before and after. If two people blew the entire set of blasts simultaneously, even if one person blew a trumpet the mitzvah is fulfilled since one pays attention to the shofar.

- ❖ One does not lose the beracha if he did not interrupt with something else. There is a disagreement whether one fulfills the obligation of even a single tekiah. (M.B. 9)
- ❖ According to some if three people blew a תרי"ת simultaneously the listener fulfills his entire obligation since one can hear multiple blasts when it comes to the shofar. For us that would mean that one blows a תרי"ת, another a תשי"ת and a third a תשרי"ת all at the same time. Others disagree and contend that one is credited with only one of the sets of blasts but not all three and one should be stringent in accordance with this opinion. (M.B. 11)

Siman 588 Seif 4:

If one person needed to hear a tekiah at the beginning of a set and another person needed to hear a tekiah at the end of a set, one tekiah can satisfy both of their needs.

Siman 588 Seif 5:

When Yom Tov of Rosh HaShanah falls on Shabbos we do not blow the shofar. It is prohibited to move a shofar unless one needs it or its place.

- ❖ The concern is that one may seek to learn how to blow the shofar and will transport it four amos in the public domain. (M.B. 13)
- ❖ A shofar is a utensil designated for prohibited use. (M.B. 14)
- ❖ On Yom Tov, although a shofar is not muktzah since it was designated for use as a mitzvah object it may not be used for other purposes. (M.B. 15)

Halacha Highlight

Blowing shofar on Shabbos

Shulchan Aruch Siman 588 Seif 5

יום טוב של ראש השנה שחל להיות בשבת

When the Yom Tov of Rosh HaShanah falls on Shabbos

Shulchan Aruch (סעי' ה') rules that when Yom Tov coincides with Shabbos we do not blow the shofar. Mishnah Berurah (סי"ק י"ג) explains that the restriction against blowing shofar on Shabbos was instituted out of concern that in an effort to fulfill the mitzvah one would take the shofar to someone who is an expert and thereby transport it four amos in the public domain which is Biblically prohibited. Interestingly, Biur Halacha (סי' ש"ג סעי' י"ח ד"ה והשתא) asks why nowadays this injunction is in force according to those who maintain that it is necessary for there to be 600,000 people in order to qualify as a public domain. Since most of our areas do not qualify as a public domain, it should be permitted to blow the shofar on Shabbos since even if a person were to mistakenly transport it four amos in the public domain it would only rise to a violation of a Rabbinic injunction.

Later authorities debate whether one who, in violation of the Rabbinic injunction, blew the shofar on Shabbos fulfills the mitzvah. Is the injunction so strong that even on a Biblical level it is considered as though one did not fulfill the mitzvah, or did Chazal just prohibit one from fulfilling the mitzvah but one who did so in violation of that injunction certainly fulfilled the mitzvah on a Biblical level? One practical difference between these approaches is one who recited she'hechyanu before blowing the shofar on the first day of Rosh HaShanah which was Shabbos. According to the opinion that maintains that we do not repeat shehechyanu on the second day before blowing shofar, in this circumstance would the beracha be repeated? Rav Akiva Eiger (דרוש וחדש מערכה ח') was amongst the first to address this issue and he ruled that one fulfills the mitzvah and thus she'hechyanu would not be repeated on the second day. Subsequent authorities further debated the matter without a clear resolution to the debate (פסקי תשובות אות ב').