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Digest
Mishna Berura
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סימן תקצ"ו סעיף א'

Halacha Highlight

Practicing *shofar* blowing on Rosh HaShanah

Rema Siman 596 Seif 1
אין לתקע עוד בחנם

One should not blast anymore for no reason

Rema writes that once one fulfilled the *mitzvah* of *shofar* he may not sound the *shofar* for no reason. *Poskim* note that this allows one to sound additional sounds if the reason he is doing so is because he is uncertain whether the blasts were blown correctly or in order to satisfy different opinions regarding how the blasts should sound (פסקי תשובות אות ב'). The rationale behind this restriction is that once the sounds are no longer necessary to fulfill the *mitzvah,* Rosh HaShanah is treated the same as any other Yom Tov where it is prohibited to sound the *shofar*. Although Taz disagrees with Rema and contends that Rosh HaShanah is different from other Yomim Tovim in this regard, nevertheless, since the majority of *Poskim* agree with the Rema one should not sound the *shofar* unless there is a compelling reason to do so (מ"ב סק"ג).

Mishnah Berurah (סק"ד) includes in this restriction one who will sound the *shofar* on the second day who wishes to practice on the first day. Magen Avrohom explains that the rationale behind the restriction is that since nowadays we know which day is actually Yom Tov, practicing on the first day for the second day violates the restriction against preparing on one day for the next. Levushei Serad adds that although we maintain that the two days are one extended day of sanctity, that principle is invoked to produce stringencies but not for leniencies.

Poskim debate whether it is permitted for one to practice sounding the *shofar* the second night of Rosh HaShanah for the following day. Rav Shmuel Kamenetsky (קובץ הלכות ימים נוראים פי"ב סע' ח') expresses uncertainty about the matter. Although it is certainly not an issue of preparing on one day for the next, nevertheless, perhaps the night should be treated the same as a regular Yom Tov since one cannot fulfill the *mitzvah* at that time. Rav Avigdor Nevenzhal (ירושלים במועדיה עמ' ר"כ) writes explicitly that one may practice the night before.

Overview

Siman 596 Seif 1:

After *mussaf* we blast a תרועה גדולה without a תקיעה. In some places they sound an additional 30 blasts. After fulfilling the *mitzvah*, one should not sound the *shofar* unnecessarily. However, a child who reached the age of *chinuch* may be instructed to sound the *shofar* and he may blast the *shofar* throughout the day.

- This is done to confuse the Satan so that he should not accuse them with the claim that they are leaving to eat and drink without regard for the judgment. Our custom is not blast this sound and instead we blast a תקיעה גדולה at the end of the 100 blasts. The *makre* announces תקיעה גדולה and the one blasting blows a longer תקיעה. (M.B. 1)
- Shelah writes that they should blast a total of 100 sounds. (M.B. 2)
- Since it is unnecessary, it is treated the same as any other Yom Tov where it is Rabbinically prohibited to blast the *shofar*. Taz disagrees but most authorities agree with Rema. All opinions agree that a *shofar* is not *muktzah* since it could be used to discharge the obligation of others. (M.B. 3)
- It is prohibited to transport a *shofar* when there is no need. Even someone who will blast the *shofar* on day two may not blast the *shofar* again on the 1st day. (M.B. 4)