

The Relationship between the Shofar and Tefillah

Part Two

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1.

ראש השנה ל"ב א

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מתני' סדר ברכות אומר אבות וגבורות וקדושת השם וכולל מלכיות עמהן ואינו תוקע קדושת היום ותוקע זכרונות ותוקע שופרות ותוקע ואומר עבודה והודאה וברכת כהנים דברי ר' יוחנן בן נורי אמר לו ר"ע אם אינו תוקע למלכיות למה הוא מזכיר אלא אומר אבות וגבורות וקדושת השם וכולל מלכיות עם קדושת היום ותוקע זכרונות ותוקע שופרות ותוקע ואומר עבודה והודאה וברכת כהנים: **גמ'** אמר לו ר"ע אם אינו תוקע למלכיות למה הוא מזכיר למה הוא מזכיר רחמנא אמר אידכר אלא למה עשר לימא תשע דהואיל ואשתני אשתני

Rosh Hashanah 32a

MISHNA: The order of the blessings of the additional prayer on Rosh HaShana is as follows: **One recites** the blessing of **the Patriarchs**, the blessing of God's **Mighty Deeds**, and the blessing of **the Sanctification of God's Name**, all of which are recited all year long. **And one includes** the blessing of **Kingship**, containing many biblical verses on that theme, **with them**, i.e., in the blessing of the Sanctification of God's Name, **and he does not sound** the *shofar* after it. Next, one adds a special blessing for **the Sanctification of the Day**, **and sounds** the *shofar* after it; followed by the blessing of **Remembrances**, which contains many biblical verses addressing that theme, **and sounds** the *shofar* after it; and recites the blessing of **Shofarot**, which includes verses that mention the *shofar*, **and sounds** the *shofar* after it. **And** he then returns to the regular *Amida* prayer and **recites** the blessing of God's **Service** and the blessing of **Thanksgiving and the Priestly Blessing**. This is **the statement of Rabbi Yoḥanan ben Nuri. Rabbi Akiva said to him: If one does not sound** the *shofar* **for** the blessing of **Kingship**, **why does he mention** it? **Rather**, the order of the blessings is as follows: One **recites** the blessing of **the Patriarchs** and that of God's **Mighty Deeds** and that of **the Sanctification of God's Name**. **He** subsequently **includes** the blessing of **Kingship** in the blessing of **the Sanctification of the Day**, **and sounds** the *shofar*. Next he recites the blessing of **Remembrances**, **and sounds** the *shofar*

after it, and the blessing of **Shofarot and sounds** the *shofar* after it. **He** then **recites** the blessing of God's **Service and** the blessing of **Thanksgiving and the Priestly Blessing**. **GEMARA:** The mishna taught that **Rabbi Akiva said to him: If one does not sound the shofar for the blessing of Kingship, why does he mention it?** The Gemara expresses surprise at this question: **Why does he mention it? The Merciful One states** that one should **mention** it. It is a mitzva to recite the blessing of Kingship, regardless of the sounding of the *shofar*. **Rather**, this is what Rabbi Akiva meant: **Why** does one mention **ten** verses of Kingship, as in the other blessings? **Let him recite nine** verses or fewer. **Since** the blessing is **different** in that it is not followed by *shofar* blasts, **let it also be different** with regard to the number of verses it includes.

2. ראש השנה כ"ו א
ב.
מתני' כל השופרות כשרים חוץ משל פרה מפני שהוא קרן אמר רבי יוסי והלא כל השופרות נקראו קרן שנאמר (יהושע ו, ה) במשוך בקרן היובל: גמ' עולא אמר היינו טעמא דרבנן כדרב חסדא דאמר רב חסדא מפני מה אין כהן גדול נכנס בבגדי זהב לפני ולפנים לעבוד עבודה לפי שאין קטיגור נעשה סניגור

Rosh Hashanah 26a

MISHNA: The mishna begins to discuss the primary mitzva of Rosh HaShana, sounding the *shofar*. **All shofarot are fit** for blowing **except for** the horn of a cow, **because it is a horn [keren]** and not a *shofar*. **Rabbi Yosei said: But aren't all shofarot called horn, as it is stated:** "And it shall come to pass, **that when they sound a long blast with the horn [keren] of a ram [yovel]**" (Joshua 6:5), and a ram's horn is a *shofar* fit for sounding on Rosh HaShana? **GEMARA: Ulla said: This is the reasoning of the Rabbis**, who say that the horn of a cow is unfit for sounding on Rosh HaShana. They say this **in accordance with the opinion of Rav Ḥisda**, as **Rav Ḥisda said: For what reason does the High Priest not enter the innermost sanctum**, the Holy of Holies, **with his golden garments to perform the service** there on Yom Kippur? It is **because a prosecutor [kateigor] cannot become an advocate [sanneigor]**. Since the Jewish people committed the sin of worshipping the Golden Calf, the High Priest may not enter the Holy of Holies to atone for the Jewish people wearing golden garments, as they would bring that sin to mind.

3. ראש השנה ל"ד ב
ג.
§ **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*
ת"ר תקיעות אין מעכבות זו את זו וברכות אין מעכבות זו את זו תקיעות וברכות של ר"ה ושל יוה"כ מעכבות

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.

4. **Rashi on Rosh Hashanah 34b**
Shofar blasts- and blessings in general, for example on fast days- the blessings do not prevent one from fulfilling the Shofar and if one made the blessing and didn't blow the shofar then one has also fulfilled the Mitzvah of the blessing.

ד.
רש"י על ראש השנה ל"ד ב
תקיעות - וברכות דעלמא כגון
תעניות אין מעכבין זו את זו אם בירך
ולא תקע:

5. **ראש השנה ל"ד ב**
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:

Rosh Hashanah 34b

And if one has to choose between hearing the *shofar* and reciting the blessings, the **mitzva** to be among **those who sound** the *shofar* is **more** important **than** the mitzva to be among **those who recite the blessings**. **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.

6. **Rosh Hashanah 26b**
The Gemara asks: **With regard to what principle do these tanna'im disagree?** **One Sage, Rabbi Yehuda, holds that on Rosh HaShana the more a person bends his mind** and humbles himself by bending in prayer, **the better**. Therefore,

ה.
ראש השנה כ"ו ב
במאי קמיפלגי מר סבר בר"ה כמה
דכיף איניש דעתיה טפי מעלי וביום
הכפורים כמה דפשיט איניש דעתיה
טפי מעלי ומר סבר בראש השנה
כמה דפשיט איניש דעתיה טפי מעלי

a curved *shofar* is sounded as an allusion to our bent minds and bodies.

But on Yom Kippur, the more a person straightens his mind and prays with simplicity, **the better.** Therefore, a straight *shofar* is sounded. **The other Sage,** the anonymous *tanna* of the mishna, **maintains** the opposite: **On Rosh HaShana, the more a person straightens his mind** and avoids any crookedness, **the better.** **On fasts,** on the other hand, **the more a person bends his mind** and humbles himself, **the better.**

ובתעניות כמה דכייף איניש דעתיה
טפי מעלי:



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