The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Sep 24 2022 ■ כ"ח אלול, תשפ"ב
סימן תקפ"ח סעיף א'-ב'

Overview

Siman 588 Seif 1:

The time for tekias shofar is during the day rather than at night. The mitzvah is from sunrise and onwards but if one blew the shofar after amud hashachar the mitzvah is fulfilled. If one heard part of a blast before amud hashachar and part of it after amud hashachar he did not fulfill the mitzvah. The halacha concerning one who he heard a blast the minimum length necessary to fulfill the mitzvah during the day was explained in siman 587 seif 3.

- After bein hashemashos one should blow the shofar without reciting the beracha. (M.B. 1)
- Since it is difficult to determine when is amud hashachar Chazal instituted that it should be not be performed until sunrise. If someone is blowing shofar for himself he should not blow during the first three hours since he should try to time himself when the tzibbur is blowing the shofar. (M.B. 2)
- Even though we blow 30 blasts out of uncertainty, none of the blasts should be blown before amud hashachar. (M.B. 3)

Siman 588 Seif 2:

If one heard nine blasts over the course of nine hours the mitzvah is fulfilled. Even if one heard the blasts from nine different people, a tekiah from one, a teruah from one and a tekiah from a third, the mitzvah is fulfilled. Some maintain that this is true only if one did not interrupt with the sound of the shofar that was not appropriate for that set.

- B'dieved, if one had in mind to fulfill his obligation and became distracted and spoke between blasts the obligation is fulfilled. If circumstances beyond one's control forced one to pause and the pause was the amount of time it takes to finish that set he must start again at the beginning of that set. There is a dispute whether he must repeat the beracha in such an instance. (M.B. 6)
- For example, he was holding by a shevarim set and heard a teruah or vice versa. Authorities agree that even if one heard another sound from the same set (e,g. two teruos or two shevarims) it is considered an interruption and one must restart the set. (M.B. 8)

Halacha Highlight

Blowing the shofar during bein hashemashos

Shulchan Aruch Siman 588 Seif 1
זמן תקיעת שופר
The time to blow the shofar

Shulchan Aruch (סע' א') teaches that the mitzvah of shofar is during the day rather than at night. This is derived from the pasuk which states, יום תרועה יהיה לכם— it should be for you a days of blasts. Since the pasuk emphasizes day, Chazal understood that the mitzvah is to be fulfilled during the day rather than at night (מ"ב סק"א). Ideally, the mitzvah should be fulfilled after sunrise – הנץ החמה—but b'dieved if it was blown after dawn – amud hashachar – the mitzvah is fulfilled. The rationale behind this is that technically amud hashachar is considered the beginning of the day and thus Biblically, one may fulfill the mitzvah at that time. However, Chazal were concerned about the difficulty involved in distinguishing between the time before or after amud hashachar so they instituted that one should not fulfill the mitzvah before hanetz hachamah when it is obviously day (מ"ב סק"ב).

In the event that one did not fulfill the mitzvah and bein hashemashos arrives, Mishnah Berurah (סק"א) rules that one should blow the shofar without reciting the berachos. Sha'ar HaTziyun directs our attention to the comments of the Mishnah Berurah in siman 67 seif koton 1 where he presents a dispute whether one should recite a beracha if he is uncertain whether he fulfilled a Biblical command. In that discussion he notes that even the opinion that maintains that one should recite the beracha in such a case agrees that that position is limited to where one is certainly obligated to fulfill the mitzvah but he is uncertain whether he fulfilled it or not. However, in a case where there is an uncertainty whether one is obligated to fulfill the mitzvah in the first place, e.g. a טומטום or אנדרוגינוס fulfilling a positive time-bound mitzvah, although he must fulfill the mitzvah out of doubt, he does not recite the beracha. In our case, where someone did not have a shofar until bein hashemashos all opinions agree that he fulfills the mitzvah without reciting the beracha since during bein hashemashos it is uncertain whether he is obligated to fulfill the mitzvah.