The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תק"צ סעיף א'-ג'

Overview

Siman 590 Seif 1:

How many blasts must one hear on Rosh HaShanah? Nine. The Torah uses the term תרועה three times regarding Yovel and Rosh HaShanah and every תרועה is preceded and followed by a straight blast and tradition indicates that all of the blasts of the 7th month, whether Rosh HaShanah or Yom Kippur of Yovel are the same so that we blow nine blasts on each occasion which are תר"ת תר"ת תר"ת.

Siman 590 Seif 2:

We are uncertain whether תרועה mentioned in the Torah is a cry that we call a תרועה or whether it is what we call a שברים or if it is the two of them together. Therefore, in order to avoid any doubt one must blast תשר"ת three times, תש"ת three times and תר"ת three times.

- We do not know whether it is a moan similar to the moan of someone ill, who moans three times and extends those moans somewhat. This is how a person begins to cry and it is what we refer to as a שברים. Alternatively, it may be a cry similar to short sounds, one after the other, which is what we refer to as a תרועה or possibly it is the two of them together. (M.B. 5)
- One does not fulfill his obligation with a תשר"ת since if the Torah intended a שברים the subsequent תרועה interrupts between the שברים and the final תקיעה and for the same reason a תר"ת blast is not sufficient. (M.B. 6)

Siman 590 Seif 3:

Some maintain that the length of a תקיעה is a תרועה and the length of a תרועה is 3 יבבות which are three short sounds called טרומיטין. Accordingly, one must be careful not to extend a שבר longer than 3 טרומיטין because at that point it is no longer a שבר and becomes a תקיעה. (Some maintain that one need not be concerned about extending the שברים somewhat provided that it is not too long and this is our custom.) **The תקיעה of the תשר"ת but be longer than the תקיעה of the תש"ת and the תקיעה of the תש"ת must be longer than the תקיעה of the תר"ת. However, if one extends the תקיעה longer there is no issue since there is no upper limit for the תקיעה. One may also extend the תרועה as he wishes and may also add to the שברים by blasting 4 or 5 without concern. Some maintain that a יבבא is 3 טרומיטין so that a תרועה is 3 יבבות which equals 9 טרומיטין and a תקיעה is also 9 טרומיטין equal to a תרועה. Accordingly, there is no concern for extending the length of a שברים. The length of a תקיעה of תשר"ת is equal to 12 טרומיטין. One who did not extend the תקיעה for this length but extended the שברים did not fulfill the *mitzvah* according to either opinion.**

- Both opinions maintain that the תקיעה is the length of the תרועה and the disagreement is whether a תרועה is the length of three sounds or nine sounds. (M.B. 7)
- It should extend for the length of three sounds since it thereby becomes a תקיעה and one must be careful whether it is the set of תשר"ת or תש"ת. (M.B. 8)
- The שברים of תשר"ת should not be as long as 3 שברים plus a תרועה and in the set of תש"ת it should not be as long as three שברים but it may be as long as three sounds. (M.B. 9)
- Some *Poskim* are stringent not to add to the three שברים and *l'chatchila* one should follow their opinion. (M.B. 11)
- *L'chatchila*, the תרועה should be 9 טרומיטין but *b'dieved*, it is acceptable if it is only 3. (M.B. 12)
- This is true for the set of תר"ת but for תש"ת it should be slightly longer and one should strive to accommodate this opinion but *b'dieved* if it was as long as three sounds, it is sufficient. Since the תקיעה is nine sounds it is acceptable to extend a שבר up to eight sounds. In the set of תשר"ת a שבר could be as long as 18 sounds but one should not do so since it will be confusing for a שבר to be so long since in the set of תש"ת it would be prohibited to blast such a long שבר, therefore, one should strive for equal-length שברים. This is especially true since according to some opinions a שבר that is equal in length to 9 sounds is invalid. Authorities write that *l'chatchila* the שברים should be equal to nine sounds but *b'dieved* if it is equal to six sounds it is sufficient. (M.B. 13)
- It should say 18 sounds and should actually be slightly longer. (M.B. 14)
- Each תקיעה of תשר"ת should be equal to 18 sounds and a little more and for תש"ת and תר"ת they should be equal to nine sounds and this will satisfy all opinions since it is acceptable to blast a longer תקיעה. One should also be cautious that no שבר should be as long as nine sounds and preferably it should not be longer than three sounds. Each תרועה should be nine sounds. (M.B. 15)

Halacha Highlight

The minimum number of blasts

Shulchan Aruch Siman 590 Seif 2
תרועה זו האמורה בתורה

The *teruah* mentioned in the Torah

Shulchan Aruch (סע' ב') notes that we are uncertain regarding the definition of the term תרועה used in the Torah. It may be a wailing sound similar to what we call a *teruah*, it may be a moaning sound similar to what we call a *shevarim* or it could be a combination of the two. Therefore, in order to satisfy all of the different possibilities, one should blast תשר"ת three times, תש"ת three times and תר"ת three times. Mishnah Berurah (סק"ו) explains that three sets of תשר"ת will not satisfy all of the possibilities since if the Torah's intent was a שברים, the תרועה which follows will interrupt between the שברים and subsequent תקיעה. Similarly, if the Torah's intent was a תרועה, the שברים that precedes it will interrupt between the first תקיעה and the תרועה.

Biur Halacha (סי' תקצ"ג סע' ב' ד"ה ואם) writes that one who does not know how to blow three sets of תשר"ת, three sets of תש"ת and three sets of תר"ת and there is no one else who can blast the remaining sounds, may not recite the *beracha*. Interestingly, when addressing someone who took a vow against receiving benefit from a friend, that friend may not blast more than 10 sounds which are minimally essential, meaning one set each of תשר"ת, תש"ת, and תר"ת. Kaf HaChaim (תקפ"ו סק"מ וסי' תי"ר ס"ק י"ג) asserts that Mishnah Berurah's intent is 30 blasts rather than 10. This disagreement is significant in a case of someone who must blow the shofar in different units of a hospital and does not have the energy to blow 30 blasts in each unit. Some *Poskim* write that it is sufficient to blow only 10 blasts in each unit whereas others maintain that he must blow 30 blasts in each unit and if he runs out of energy everyone is considered an אונס and not accountable for not fulfilling the *mitzvah* (פסקי תשובות אות א').