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

Overview

Siman 590 Seif 4:

The 3 שברים must be sounded in one breath but concerning the 3 שברים and תרועה of תשר"ת some maintain that he does not have to blast them in a single breath provided that he does not pause longer than the time it takes to take a breath whereas others maintain that they must be sounded in a single breath. One who is G-d-fearing will satisfy both opinions and the "sitting" blasts are sounded with a single breath and the "standing" blasts are sounded with two breaths. The common practice is to sound them both with two breaths and one should not deviate from that practice.

- We blast both sounds as the תרועה sound and thus it should not be divided into two and most *Poskim* maintain that this is essential. (M.B. 16)
- People do not moan and wail in a single breath. Bais Yosef and Bach agree that according to this opinion if one blasted these sounds in a single breath he fulfilled his obligation it is just that *l'chatchila* they should not be sounded in a single breath. (M.B. 17)
- If the שברים\תרועה are what the Torah intended and thus one should not interrupt between them with a breath since it thereby becomes similar to dividing a תרועה into halves and if one did so, he must go back and sound the blast correctly. However, one should not blast the שברים\תרועה in one blast without any pause since that would not be considered a single breath, rather he should pause momentarily but should not for the time it takes to take a breath. (M.B. 18)
- He should not do the reverse. In places where they blast מלכיות זכרונות ושופרות for תשר"ת תש"ת ותר"ת one can blast the "sitting" ones in two breaths and the "standing" ones in one breath. (M.B. 19)
- One should not interrupt for more than the duration of a breath and therefore the *makri* should call שברים\תרועה at once. (M.B. 21)

Siman 590 Seif 5:

If one blasted a תר"ת in one breath he fulfilled his obligation but there is an opinion that maintains that he does not fulfill his obligation.

- The issue is that there is no beginning or end. Gra subscribes to the first opinion. (M.B. 22)

Halacha Highlight

Blowing the שברים\תרועה

Shulchan Aruch Siman 590 Seif 4
יצא ידי כלם

Will satisfy both opinions

Shulchan Aruch (סע' ד') presents a debate whether the *shevarim/teruah* of the set of תשר"ת should be blasted with one breath or not. According to the first opinion, it is unnecessary to make the sound with one breath whereas the dissenting opinion maintains that the two sounds must be made with a single breath. Mishnah Berurah (ס"ק י"ז) explains that the first opinion maintains that since people do not moan and wail in a single breath there is no reason to blast those two sounds in a single breath. The dissenting opinion insists that the two sounds are made with one breath since the two sounds are blasted out of concern that together they are the *teruah* sound mentioned in the Torah and thus must be sounded in a single breath. However, the two sounds are not made with one blast (כח אחד) without any interruption since that is not considered a single breath. Rather one must pause momentarily between the two sounds but not long enough to take a breath.

Shulchan Aruch then mentions that someone who is G-d-fearing will satisfy both opinions and the 1st set of blasts (תקיעות דמיושב) are done in one breath and the 2nd set of blasts (תקיעות דמעומד) are done in two blasts. Rema, however, writes that the custom is to sound both sets of blasts in two breaths and adds that one should not deviate from that practice. Sha'ar HaTziyun (ס"ק י"ח) observes that Chaye Adam does not mention Rema's assertion that the custom is to perform both sets in two breaths and supports his position in doing so. The first point of support is that Shulchan Aruch's resolution of the debate by following both positions is a logical reconciliation of the dispute. Additionally, Bais Yosef writes that even according to Rabbeinu Tam, who is the source behind making the sound in two breaths, agrees that if it was done in a single breath the *mitzvah* is fulfilled and thus he supports Shulchan Aruch's approach to performing the *mitzvah*.