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

Overview

Siman 590 Seif 6:

If one extended the last תקיעה from the set of תשר"ת so that it should also count for the first תקיעה of the set of תש"ת, he is only credited with one תקיעה and some maintain that he is not even credited with one תקיעה. If one sounded a תקיעה between two sets and stipulated that it should be applied to the correct set, he has satisfied his obligation.

- He is credited with the תקיעה at the end of תשר"ת since each תקיעה must have a beginning and an end. (M.B. 24)
- We follow his intent which was invalid since he intended for it to count as two and thus he is not credited with any blast. Authorities write that according to this explanation he loses the entire set since he interrupted the set with an invalid sound and must start that set of תשר"ת from the beginning. This does not have much bearing in *halacha* since we subscribe to the first opinion. (M.B. 25)
- In other words he blasted תשרתש"ת and regarding the last תקיעה he stipulated that it should count towards the correct set, whether תשר"ת or whether תש"ת since Biblically, only one is correct and thus *b'dieved* he has satisfied his obligation. (M.B. 26)

Siman 590 Seif 7:

Regarding one who erred in a set of תשר"ת and after blasting two שברים he began to blast a תרועה, if he realized immediately, he must blast another שבר but if he did not realize until he finished the תרועה that he erroneously began, he does not lost the 1st תקיעה of the set and blows a תרועה\שברים. If this occurred in a set of תר"ת or תש"ת he also loses the 1st תקיעה.

- Since both the שברים and תרועה are part of the תרועה sound for that set, it is considered as though he erred blowing the שברים which does not cause him to lose the שברים. Gra contends that this is true if it was blasted in a single breath but if it did not occur within a single breath he must blow 3 שברים and a תרועה. Some maintain that even if it occurred within a single breath he must go back and blast 3 שברים and finish the set and *l'chatchila* one should follow that stringnecy. (M.B. 27)
- Meaning he blasted three sounds which fulfills his obligation according to one opinion in *seif* 3. The rationale is that once he finished the תרועה it appears as though he is starting a new set of שברים rather than completing the one he already began and thus must blast a new set of 3 שברים. (M.B. 28)
- When Shulchan Aruch mentions תר"ת he refers to where one interrupted a תרועה blast with a שבר and since that sound has no place in the set he must start the set again from the beginning. (M.B. 29)

Halacha Highlight

Sounding a blast while the *makre* is still announcing

Shulchan Aruch Siman 590 Seif 6
כדי שתעלה לשם תקיעה אחרונה וכו'

In order that it should apply for the last תקיעה etc.

Shulchan Aruch (סע' ו') addresses one who blasts an extended blast with the intent that it should count for two separate blasts. For example, at the end of the set of תשר"ת he blew an extended תקיעה that should count as the last תקיעה of the set of תשר"ת as well as the first תקיעה of the following set of תש"ת. He rules that the person is credited with only a single תקיעה and relates that some authorities maintain that he is not even credited with a single blast. Mishnah Berurah explains that the first opinion maintains that every תקיעה must have a beginning and end and if we were to divide the תקיעה into two parts he would be missing the beginning of the 2nd תקיעה and the end of the 1st תקיעה. Therefore, we disregard his intent and he is credited with a single long blast at the end of the set of תשר"ת (מ"ב ס"ק כ"ד). The dissenting opinion maintains that we do take into account his intent and since he intends to divide the תקיעה into two, he is left with nothing. *Halacha* follows the first opinion and he is credited with a single blast (מ"ב ס"ק כ"ה).

The requirement to hear the entire blast is a potential issue for the *makre* if the one blasting the *shofar* starts the blast before the *makre* finishes announcing the next blast since his announcement will cause him to miss the beginning of the blast. Rav Shlomo Zalman Auerbach (הליכות שלמה ראש השנה פ"ב סע' ט"ו קדבר הלכה אות כ"ד) rules that in this case, *b'dieved*, the *makre* fulfills his obligation since he will certainly pay attention to fulfill his obligation. Proof that one can discern the sound of the *shofar* when heard with another sound is the fact that in the *bais hamikdash* they would simultaneously blast a *shofar* and a trumpet. Rav Yosef Shalom Elyashiv (אשרי האיש ח"ג פט"ז אות י"ד) ruled that the *makre* fulfills his obligation only if he explicitly intended to fulfill his obligation even if he hears the *shofar* before he finishes his announcement but if he did not have that intent he does not fulfill his obligation.