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

Overview

Siman 590 Seif 8:

If one interrupted between a תקיעה and a שברים with a תרועה blast or if he interrupted between a תקיעה and a תרועה with a שברים blast or if he blasted two תרועה sounds, one immediately following the other or if the תקיעה that followed a תרועה was blasted in a preoccupied manner rather than for the *mitzvah* and thereby interrupted between the תרועה and תקיעה or if after blasting 3 שברים he was silent and interrupted and then blasted other שברים or even a single שבר, in all of these cases he has interrupted and loses even the 1st תקיעה.

- The same is true if it was inserted after the שברים. In a set of תשר"ת if he blasted a תרועה before the שברים he loses the initial תקיעה. Some authorities are lenient concerning the set of תשר"ת since the תרועה sound is a correct sound, albeit blasted out of order, and permit one to simply blast שברים\תרועה in the correct order. (M.B. 30)
- In some places they are accustomed to blast a long sound at the end of the תרועה and Pri Megadim questions this practice. Similarly, there are *ba'alei tekiah* who are proficient and when beginning a תרועה the first sound is extended and it sounds as though they are starting a תרועה and this is also not proper. (M.B. 31)
- The 2nd תרועה constitutes an interruption but only when there was an interruption between them because otherwise it simply appears as though he blew a long תרועה. (M.B. 32)
- Magen Avrohom is lenient and disregards the מתעסק blast altogether. (M.B. 33)
- Meaning the sound was produced in two breaths. If one attempted a תקיעה and the sound did not come out properly so he started the sound again, it is all considered a single תקיעה. (M.B. 34)
- If he already blasted the last תקיעה that sound counts towards the 1st תקיעה of the set and he finishes the set. If one is blasting the set of תש"ת and realizes that he erred in the set of תשר"ת he finishes the current set and then goes back to blast the set of תשר"ת. In all of these circumstances, he must go back even in the 1st series of blasts (תקיעות דמיושב) and may not rely on blasting correctly during the 2nd series (תקיעות דמעמד) since he recited the *beracha* before the 1st series and therefore should be sounded correctly. He must also go back for the 2nd set since they are the primary blasts but if one erred during the blasts that are sounded after *mussaf* it is no big deal. (M.B. 35)

Siman 590 Seif 9:

If one blasted two rows of תר"ת or תשר"ת, תש"ת and erred while blasting the 3rd row he only goes back to the row of the error. If one blasted the sound on the wide end of the *shofar* he does not fulfill his obligation. After the blasts the *shaliach tzibbur* recites the *pesukim*: אשרי העם יודעי תרועה and אשרי and the *sifrei* Torah are returned.

Halacha Highlight

Interrupting sounds

Shulchan Aruch Siman 590 Seif 8
הוי הפסק והפסיד גם תקיעה ראשונה
It is an interruption and he loses even the 1st תקיעה

Shulchan Aruch (סע' ח') addresses sounds that invalidate a set of blasts and thereby require one to restart the row of blasts. For example, if one blasted a תרועה in the set of תש"ת or if one sounded a שברים in a set of תר"ת, the foreign sound constitutes an interruption causing a loss of even the 1st תקיעה of the row and thus one must restart the row with the initial תקיעה. Another example of a foreign sound is if one blasts two תרועות, one after the other. Mishnah Berurah (ס"ק ל"ב) explains that although the תרועה is the correct sound for that row, nevertheless, once one properly sounded a תרועה he has fulfilled that obligation and sounding that blast again constitutes an interruption in the row. He then emphasizes that this is a concern when the two תרועה blasts are sounded with two breaths but if they are sounded in a single breath, it is considered a single lengthy תרועה.

Chaye Adam (כלל קמ"ב סע' י"ב) applies this stringency to the following circumstance. A person began a תרועה but stopped after three sounds and then blasted a regular תרועה. Since there are opinions that maintain that a תרועה is comprised of three small sounds, there is reason to be concerned that the full תרועה blast is a 2nd תרועה constituting an interruption and thereby requiring him to restart the row. Da'as Torah, in contrast, writes that fulfillment of the *mitzvah* of *shofar* requires intent and since he intended to blast nine sounds rather than three he did not fulfill his obligation when he blasted only three sounds. He also added that the *halacha* is different on the 2nd day of Rosh HaShanah. The *mitzvah* of *shofar* on the 2nd day is only Rabbinic and intent is not necessary for the 2nd day so that on the 2nd day the full תרועה blast would constitute an interruption. Rav Yosef Shalom Elyashiv (אשרי האיש ח"ג פט"ז אות י"ב) ruled in accordance with Chaye Adam that one must be concerned that the 2nd תרועה is an interruption even on the 1st day.