The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Sep 15 2023 ■ כ"ט אלול, תשפ"ג
סימן תקצ"א סעיף א'-ח'

Overview

Siman 591 Seif 1:

The *tzibbur* should *daven mussaf* comprised of nine *berachos* silently and the *shaliach tzibbur* should also *daven* silently with them.

- In places where the *tzibbur davens* at the same pace as the *shaliach tzibbur* and the *shaliach tzibbur* makes an error while blasting the *shofar*, it is prohibited to talk in the middle of *tefila* to rebuke him since they already fulfilled their obligation with the 1st set of blasts. Even if one did not hear the 1st set of blasts, they will also blast the *shofar* after *mussaf*. (M.B. 1)

Siman 591 Seif 2:

The simple custom amongst Sephardim is not to mention the *pesukim* of the Korban Mussaf altogether. The custom amongst Ashkenazim and surrounding areas is to recite the *pesukim* of the *korban* of Rosh HaShanah but not to recite the *pesukim* of the Rosh Chodesh Mussaf, instead we say עולת החדש ומנחתה ועלת התמיד וכו' ושני שעירים לכפר ושני תמידין כהלכת. We also say ומוספי יום הזכרון.

- On *yomim tovim* since we are not fluent in the recitation of the *pesukim* related to those *korbonos* we simply say ככתוב בתורתך (M.B. 2)
- It is not even recited in the morning when reading the section of *korbonos* and the reason is so that people do not erroneously think that the 2nd day is primary as it is on Rosh Chodesh. (M.B. 3)
- This phrase includes Rosh Chodesh. (M.B. 5)

Siman 591 Seif 3:

One must say מוספי יום הזכרון in order to include *mussaf* of Rosh Chodesh and even on the 2nd day we say את מוספי.

- Although on Rosh Chodesh Tishrei the 1st day is primary since we count Yom Tov from that day but nevertheless we say כמוספי so that one does not disparage the day. *B'dieved*, if he said מוסף he does not have to go back. (M.B. 6)

Siman 591 Seif 4:

We recite 10 *pesukim* of מלכיות, 10 of זכרונות and 10 of שופרות. In each *beracha* there are 3 *pesukim* from the Torah, 3 from *kesuvim*, 3 from *nevi'im* and one from the Torah. If one wishes to add to the ten *pesukim*, it is permitted (however, if one did not begin even a single *pasuk* and merely said: ובתורתך כתוב לאמר, he satisfied his obligation).

- If he finished with a pasuk from Navi he fulfilled his obligation. (M.B. 9)
- By saying the phrase ככתוב בתורתך he fulfills his obligation. (M.B. 10)
- Magen Avrohom asserts that *l'chatchila* one should read all of the *pesukim*. He also adds that one should say וכן נאמר על ידי עבדיך הנביאים as well as וכן כתוב בדברי קדשך. (M.B. 11)

Siman 591 Seif 5:

We do not recite *pesukim* of מלכיות, זכרונות or שופרות that mentions tragedies of the Jewish People nor do we mention *pesukim* of זכרונות of an individual.

Siman 591 Seif 6:

There are those who complain about the practice to finish the *pesukim* of שופר with the *pasuk* וביום שמחתכם since instead of mentioning *shofar* it mentions trumpets but the Rosh and Ran justify the practice.

Halacha Highlight

Reciting the *beracha* on *shofar* during the silent *tefila*

Mishnah Berurah Siman 591 Seif Koton 1
אסור לשוח באמצע ולגעור בו

It is prohibited to speak in the middle and rebuke him

Mishnah Berurah (סק"א) writes that in those places where the custom is for the *tzibbur* to *daven* quietly with the *shaliach tzibbur* and at the designated times the *shaliach tzibbur* blasts the *shofar* and he erred while sounding a blast, it is prohibited for one to speak in the middle of the *amidah* and rebuke him. The reason is that one fulfilled his essential obligation with the blasts that were sounded before *mussaf* and thus it is improper to interrupt *tefila*. Even if one did not hear the blasts that were sounded before *mussaf,* one should not interrupt since there will be additional blasts after *mussaf* and he can fulfill his obligation by listening to those blasts. Kaf HaChaim (אות ו') writes that although it is prohibited to speak to alert the one blasting the *shofar* that he erred, nevertheless, the custom is to motion to him that he erred so that he goes back to sound the blast correctly.

Poskim discuss the following issue. Someone arrived late to *shul* and did not hear the blasts that were sounded before *mussaf* and in that *shul* the custom is to sound the next set of blasts during the silent *tefila*. Should this person who arrived late recite the *beracha* on *shofar* before the blasts during his silent *tefila* or not? Rav Shmuel HaLevi Wosner (שו"ת שבט הלוי ח"ט סי' קל"ד וח"י סי' ק"ח) ruled that he should recite the *beracha* at that time. His reasoning is that just like the sounding of the *shofar* does not constitute an interruption in his *tefila*, so too, the *beracha* on the fulfillment of that *mitzvah* should also not constitute an interruption. However, when someone asked him this question *l'ma'aseh*, he advised him to intend to not fulfill the *mitzvah* during the silent *tefila* and during *chazaras hashatz* he should recite the *beracha* prior to hearing the first set of blasts.

Siman 591 Seif 7:

The common wording is ועקדת יצחק היום לזרעו תזכר and those who are precise and say לזרע יעקב תזכר are deviating from the wording composed by Chazal in their formulation of the *beracha* and are mistaken.

- *B'dieved* they fulfill their obligation since it is not an actual deviation. Some maintain it is preferred to recite לזרעו של יעקב since in prayer one must be as precise as possible, therefore, each person should follow his custom. (M.B. 12)

Siman 591 Seif 8:

One should not *daven mussaf* by himself on Rosh HaShanah until three hours of the day have passed.

- Meaning, in a circumstance in which it is not possible for him to reach a *minyan*. (M.B. 13)
- Hashem judges the world during the first three hours and perhaps they will scrutinize his judgment. Although this is true every day, on Rosh HaShanah people may be judged for many years. *Shacharis* is not an issue since he is certainly *davening* at a time that the *tzibbur* is *davening*. (M.B. 14)
- Individuals should also avoid blasting the *shofar* during the 1st three hours. (M.B. 15)