The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Sep 16 2023 ■ א' תשרי, תשפ"ד
סימן תקצ"ב סעיף א'-ב'

Overview

Siman 592 Seif 1:

The *shaliach tzibbur* repeats the prayer and we blast the *shofar* according to the order of the *berachos*. For מלכיות - תשר"ת, for זכרונות – תש"ת and for שופרות – תר"ת. Nowadays the custom is to blast for מלכיות תשר"ת 3 times, for זכרונות תש"ת 3 times and for שופרות תר"ת 3 times. Some maintain that we blast תשר"ת for מלכיות once as well as for זכרונות and שופרות and this is the custom in these countries. The custom is to recite after each set of blasts היום הרת עולם and ארשת. Even on Shabbos when we do not blast we recite היום הרת עולם but not ארשת.

- Some places have the custom to blow the *shofar* during the silent *tefila* but *l'chatchila* one should not follow this practice in order to avoid confusing those who are *davening* and it is made up after *davening*. (M.B. 1)
- During all of the blasts blown at this time we stand and for that reason it is called תקיעות דמעמד but *b'dieved* if they sat they fulfilled their obligation. (M.B. 2)
- Since the other sets are blown out of doubt we do not burden the *tzibbur* and blow only תשר"ת without concern for interruptions since the *mitzvah* was fulfilled with the blasts before *mussaf*. (M.B. 3)
- Shelah writes that the preferred method is to blast תשר"ת תש"ת ותר"ת for each *beracha* and after תשר"ת תש"ת ותר"ת another set of אנעים זמירות to reach 100 blasts. (M.B. 4)

Siman 592 Seif 2:

An individual does not interrupt to blast the *shofar* while reciting the *berachos* even if he has someone to blast for him. Instead we blow for him before he *davens mussaf* and it is unnecessary to blast the *shofar* for him again.

- Blasting the *shofar* in conjunction with the *berachos* was enacted only for a *tzibbur*. (M.B. 6)
- In other words, if he did not hear the תקיעות דמיושב we sound the *shofar* for him before he *davens mussaf* so that the *Satan* does not accuse him while he *davens* but if there is no one to sound the *shofar* for him at that time he should listen to the blasts after *davening*. (M.B. 7)

Halacha Highlight

The enactment of sounding the *shofar* in conjunction with *tefila*

Shulchan Aruch Siman 592 Seif 2
יחיד אינו מפסיק לתקע בברכות

An individual does not interrupt to sound the *shofar* while reciting the *berachos*

Shulchan Aruch (סע' ב') rules that an individual does not interrupt his *tefila* to blast the *shofar* even if there is someone present to sound the blasts for him. In other words, not only does one *davening* not interrupt his own *tefila* to blast the *shofar,* but even if there is someone available to sound the *shofar* for him it is unnecessary to have him do so. The reason is that Chazal enacted blasting the *shofar* in conjunction with *tefila* for the *tzibur* and not for an individual. Sha'arei Teshuvah (סק"א) presents a dispute whether an individual who chooses to interrupt may do so. Radvaz maintains that an individual who chooses to interrupt to sound the *shofar* may do so whereas Birkei Yosef rejects that position. Chazon Ish (או"ח סי' קל"ז סק"ד) suggests that the nature of this enactment is not an additional set of blasts that must be sounded in conjunction with the *Amidah*. Rather the enactment was that while *davening chazaras hashatz* of *mussaf* on Rosh HaShanah one must blast the *shofar*. Accordingly, the obligation to hear *chazaras hashatz* and the associated blasts is no stronger than the obligation to listen to *chazaras hashatz* throughout the year.

Chazon Ish then notes that another ruling of Shulchan Aruch seemingly contradicts this conclusion. Shulchan Aruch (סע' ג') writes that from the time the *beracha* on the *shofar* is sounded until after the תקיעות דמעומד one should not speak since that would cause him to lose the *beracha*. The fact that the *beracha* before blasting the *shofar* covers the תקיעות דמעמד indicates that the blasts that are sounded during *chazaras hashatz* are part of the general enactment to sound the *shofar* and are not a second enactment related to *chazaras hashatz*. Accordingly, it would seem that hearing the blasts in conjunction with *tefila* is part of the enactment of the additional blasts and one should make an effort to fulfill that enactment. However, he maintains that even according to this opinion, one who did not come to *shul* altogether did not forgo this enactment since it was enacted as an obligation incumbent on the *tzibbur* and not upon individuals.