The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Sep 17 2023 ■ ב' תשרי, תשפ"ד
סימן תקצ"ב סעיף ג'-ד'

Overview

Siman 592 Seif 3:

The one blowing the *shofar* as well as the *tzibbur* may not talk between the תקיעות דמיושב and the תקיעות דמעמד (however, matters related to the blasts and prayers do not constitute an interruption). If one spoke about unrelated matters he is not required to repeat the *beracha*. **It is unnecessary to say that one may not talk between the *berachos* and blasts, unless it relates to the blasts.**

- It is certainly prohibited to make noise by yawning or coughing. (M.B. 10)
- In other words, between these sets of blasts it is permitted, even *l'chatchila* to discuss related matters. Derech HaChaim maintains that between the *beracha* and the end of the תקיעות דמיושב one may not interrupt even for prayer and thus one should not recite the יהי רצון which is printed in *siddurim* and instead should merely think the prayers without verbalizing them or recite them after the blasts. (M.B. 12)
- If one spoke in the middle of the תקיעות דמיושב he is not required to repeat the *beracha*. However, one who speaks between the שברים and תרועה of תשר"ת, even if related to the blasts, is required to repeat the blasts although he is not required to repeat the *beracha*. (M.B. 13)

Siman 592 Seif 4:

The one who sounds the תקיעות דמיושב should also sound the blasts during *mussaf*. However, this is not essential and another person could sound those blasts but it is preferable for the same person to sound all the blasts and this was addressed above in *siman* 585.

- One who begins a *mitzvah* should complete the *mitzvah*. (M.B. 15)
- This applied in times where people were appointed to sound the *shofar* without qualification so it is assumed that he will sound all of the blasts but nowadays that different people are assigned different sets, the first person never acquired the right to sound the additional blasts. (M.B. 17)

Halacha Highlight

Where to stand to sound the *shofar*

Rema Siman 592 Seif 4
ויכול אחר לתקע
And someone else may sound the blasts

Shulchan Aruch (סע' ד') writes that the one who sounded the first set of blasts (תקיעות דמיושב) should also sound the *shofar* in conjunction with the recitation of *chazaras hashatz* (תקיעות דמעמד). The reason the same person should sound the blasts is that once a person began a *mitzvah* he should complete the *mitzvah* (מ"ב ס"ק ט"ו). Rema adds that this is not essential and another person may sound the second set of blasts. Mishnah Berurah (ס"ק ט"ז) notes that when another person sounds the *shofar* it is unnecessary for him to stand next to the *bimah*. Kaf HaChaim (אות כ"ו) explains that the intent is to emphasize that another person is not required to stand at the *bimah* and may walk around provided that he does not talk or become distracted from the *mitzvah*. Moreover, even those who are stringent about walking around agree that for a *mitzvah*, e.g., opening the *aron kodesh*, it is permitted.

Rav Shmuel Kamenetsky (קובץ הלכות ימים נוראים פט"ו הע' י) observes that above (סי' תקפ"ה סק"ג) Mishnah Berurah wrote that the *shofar* should be sounded from the *bimah* so that the merit of Torah will protect us, and seemingly that same rationale should apply to the blasts that are sounded during *chazaras hashatz*. He therefore explains that the first set of blasts should have been sounded first thing in the morning to fulfill the dictum זריזים מקדימין למצוות—those who are enthusiastic perform the *mitzvah* as early as possible. However, we delay those blasts until after *krias hatorah* so that we can add the merit earned through *shacharis* and *krias hatorah*. In order to emphasize this, we sound the *shofar* specifically while standing at the *bimah*. The blasts that are sounded as part of *chazaras hashatz* were added to be a part of *mussaf* and as such, they are unrelated to *krias hatorah* and consequently, there is no reason to sound them specifically at the *bimah*.