The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקצ"ד סעיף א'-סימן תקצ"ה סעיף א'

Overview

Siman 594 Seif 1:

A person who did not sound the *shofar* can have a friend sound the *shofar* on his behalf but an individual who did not *daven* the 9 *berachos* may not have a friend recite the *berachos* on his behalf. Others disagree and maintain that if one does not know how to *daven* a friend can recite the *berachos* on his behalf

- Even if the friend will be *davening* and wishes to recite the *beracha* in an audible tone and the friend is incapable of reciting the *berachos* by himself, nevertheless, it may not be done since each person must personally ask for mercy and not rely on an agent to do it for him unless there is a *minyan* and one acts as the *shaliach tzibbur*. (M.B. 2)

Siman 595 Seif 1:

Someone who is not expert at blasting the *shofar* or *davening mussaf* and has before him two cities, in one they are expert at blasting the *shofar* but not *davening* and in the other they are expert at *davening* but not sounding the *shofar*, he should travel to the place where they are expert at sounding the *shofar*, even when he is certain that in one town they will *daven mussaf* and is uncertain whether they will blast the *shofar* in the second town. However, if one can walk to a place where they will *daven* and there remains in the day time to travel to a place where he could hear the *shofar*, he should do so since he can fulfill both *mitzvos* being that one could fulfill the *mitzvah* of *shofar* the entire day.

- This is true even on the 2nd day. This is certainly true if one could travel to a place where they will blast the *shofar* even though he will be forced to *daven* without a *minyan*. (M.B. 1)
- Uncertain fulfillment of a Biblical *mitzvah* takes precedence over certain fulfillment of a Rabbinic *mitzvah*. The same is true if they will blast only a single set. If a city has a *shofar* but one wishes to travel to a city that is *davening* and have a gentile transport the *shofar*, it is permitted even if it involves transporting it out of the *techum* since that restriction is only Rabbinic and thus is considered a *shvus d'shvus*. (M.B. 2)
- One should not first travel to the place where they will sound the *shofar* since *mussaf* should not be delayed past the 7th hour and the blasts may be sounded the entire day. If one city has a proper person to blast the *shofar* but the people *davening* there do not behave properly and in another city the people *davening* are proper but not the one who will sound the blasts, he should travel to the place where the one sounding the blasts is expert and proper since the one blowing the *shofar* discharges the obligation of others whereas each person *davens* by himself. (M.B. 3)

Halacha Highlight

Sounding the *shofar* personally

Shulchan Aruch Siman 594 Seif 1
חברו יכול לתקע להוציאו ידי חובתו

His friend may sound the *shofar* on his behalf

Shulchan Aruch (סי' תקצ"ד סע' א') contrasts the *mitzvah* of *shofar* with the *mitzvah* of *davening*. If an individual did not hear the *shofar,* a friend may sound the *shofar* on his behalf, even if he is capable of blasting the *shofar* for himself (מ"ב סק"א). In contrast, if an individual did not *daven* his friend may not *daven* on his behalf. Mishnah Berurah (סק"ב) emphasizes that this is true even if the friend has not yet *davened* and will *daven* in an audible tone so that others who cannot *daven* on their own can listen and discharge their obligation. The reason is that each person must ask Hashem for mercy on his own rather than via an agent unless there is a *tzibbur* and one is acting in the capacity of a *shaliach tzibbur*.

Shulchan Aruch mentions that it is acceptable for one to listen to another person blast the *shofar* on his behalf. *Poskim* discuss whether a person should make an effort to sound the *shofar* on his own behalf or whether there is no advantage to sounding the *shofar* personally. Seemingly, we should apply the principle *mitzvah bo yoser mi'shlucho* – it is preferable for one to fulfill a *mitzvah* personally rather than via an agent. Mateh Ephraim (סי' תקפ"ה סע' י') writes that there is no advantage to blasting the *shofar* personally since the *mitzvah* is to hear the *shofar* and as such there is no difference who produces the sound since either way the *mitzvah* is fulfilled when one hears the sound of the *shofar*. Ketzeh HaMateh (שם) writes that even according to those who maintain that the primary *mitzvah* is to hear the sound of the blast, nevertheless, the sounding of the *shofar* is certainly a part of the *mitzvah* and as such we should apply the principle *mitzvah bo yoser mi'shlucho* and a person who is capable should sound the blasts personally. Haghos Levushei Mordechai disagrees and explains that once we say that the primary component of the *mitzvah* is not subject to the principle of *mitzvah bo yoser mi'shlucho,* the subordinate part of the *mitzvah* is also not subject to that principle.