The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Oct 10, 2026 ■ כ"ט תשרי, תשפ"ז
סימן קכ"ח סעיף י"ט-כ'

Overview

Siman 128 Seif 19:

The *shaliach tzibbur* may not answer אמן to the *beracha* of the *kohanim*.

- If the *shaliach tzibbur* is *davening* from a *siddur* and is certain that he will not become confused he may answer אמן since this אמן is not an interruption. Authorities are stringent regarding the *beracha* of אשר קדשנו וכו' and consider answering אמן to this *beracha* an interruption. (M.B. 71)

Siman 128 Seif 20:

If the *shaliach tzibbur* is a kohen and there are other *kohanim* present he should not recite *birkas kohanim*. (He should not be told to ascend or wash his hands but if they told him he must ascend since he would violate a positive command if he does not ascend) **Even if there is no kohen other then the *shaliach tzibbur* he should not recite *birkas kohanim* unless he is certain that he will be able to resume his *tefila*. If he is certain that he will be able to resume *davening* he should recite *birkas kohanim* since he is the only kohen present so that they should not lose out on *birkas kohanim*. How should he conduct himself? He should uproot his feet a bit during *avodah* and continue until he finishes ולך נאה להודות. At that point he should ascend the platform and recite the *beracha*. Someone should announce the words for him and then the *shaliach tzibbur* concludes with שים שלום. If the announcer paid attention from the beginning of the *amidah* until the end it is preferable for him to finish the *amidah*.**

- Even if the *shaliach tzibbur* is certain that he will not become confused Chazal did not want to be lenient and allow him to recite *birkas kohanim* if other *kohanim* are present since it involves moving from his place to ascend the platform. (M.B. 72)
- The *shaliach tzibbur* stands there and someone else announces the words. (M.B. 73)
- Since we *daven* from a *siddur* it is comparable to one who is certain that he will not become confused. Nevertheless, if there are other *kohanim* he should not uproot his feet. (M.B. 76)
- He should uproot his feet entirely and stand on the platform. (M.B. 78)
- If the announcer paid attention from the beginning to the end it is preferable for him to finish the *amidah* since that will minimize the delay that would result from waiting for the *shaliach tzibbur* to descend from the platform. In this case it is necessary for the *shaliach tzibbur* to pay attention for the remainder of the *amidah* so that his *tefila* is complete. (M.B. 80)
- The opinion of Gra and many other authorities is that it is preferable for the *shaliach tzibbur* to complete the *amidah*. (M.B. 81)

Halacha Highlight

The *shaliach tzibbur* and one reciting *shemone esrei* answering אמן to *birkas kohanim*

Shulchan Aruch Siman 128 Seif 19

אין שליח צבור רשאי לענות אמן אחר ברכה של כהנים

The *shaliach tzibbur* may not answer אמן to the *berachos* of the *kohanim*

Shulchan Aruch rules that the *shaliach tzibbur* does not answer אמן following the three parts of *birkas kohanim*. Mishnah Berurah (ס"ק ע"א) explains that the concern is that the *shaliach tzibbur* will become confused by answering אמן and will not be able to continue to announce the words for the *kohanim*. Accordingly, if the *shaliach tzibbur* is *davening* from a *siddur* so that he will not become confused he is allowed to answer אמן since these אמנים are considered part of *davening* and thus do not constitute an interruption. Regarding answering אמן to the *beracha* of אשר קדשנו בקדשתו, Mishnah Berurah notes that there are authorities that are stringent and contend that regardless of whether one is *daveing* from a *siddur* or not, the *shaliach tzibbur* should not answer אמן. The reason is that אמן to this *beracha* is not part of *davening* and would thus constitute an interruption.

In the event that one is reciting *krias shema* during *birkas kohanim,* Rav Moshe Feinstein (או"ח ח"ד סי' כ"א אות ב') rules that he is obligated to listen to *birkas kohanim* and recite אמן after each *beracha*. He may not, however, answer אמן to the *beracha* of אשר קדשנו בקדשתו. If an individual is saying his silent *shemone esrei,* Rav Feinstein asserts that he should stand quietly and listen to *birkas kohanim*. He may not, however, answer אמן nor may he move from where he is standing to stand opposite the *kohanim*. He also writes that it is obvious that it is prohibited to begin *shemone esrei* if he knows that he will not complete *shemone esrei* before *birkas kohanim*. Rav Shlomo Zalman Auerbach (מובא דבריו במ"ב הוצאת דרשו) disagrees and maintains that even an interruption of silence is not permitted and one who is reciting *shemone esrei* is comparable to one who cannot make it to the *Bais HaKnesses* who is nonetheless included in the *beracha* since he is an *ones* due to his circumstances.

Stories to Share

Another Blessing?

ש"ע, ס' קכ"ח, כ': "לא ישא כפיו..."

When the chazzan errs it can be quite difficult to determine the exact halachah. If his error is unusual what should be done is not easy to determine in the poskim. It is at such times that a great posek should be consulted to determine what should be done.

One chazzan skipped יעלה ויבוא while reciting shacharis on Rosh Chodesh. As the chazzan was about to begin hallel, someone pointed out his error. The only man to notice had come a bit late and only just then finished his own shemonah esrei.

Obviously, the shemonah esrei had to be repeated. The question was: what about birkas kohanim? Should this be repeated as well? Some congregants claimed that it should not be repeated since the kohanim had already recited the blessing with a brochah. Although there was an error which disqualified their shemonah esrei, why should they repeat birkas kohanim? During mussaf they would recite another birkas kohanim regardless. Others were unsure.

They argued, "It doesn't seem so obvious since perhaps because the shemonah esrei was invalidated the kohanim should recite birkas kohanim again. Yet since this is unclear and especially because they will recite birkas kohanim again during mussaf, they should not make a brochah with shem and malchus and someone else should intone the words of the verse."

But Rav Yosef Shalom Elyashiv, zt"l, disagreed with both opinions. "If a chazzan erred and the shemonah esrei needs to be repeated—as in this case, when the chazzan forgot יעלה ויבא—the kohanim should recite birkas kohanim again with a brochah."

תפילה כהלכתה, פי"ג, הערה קפ"ד