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

Overview

Siman 585 Seif 1:

The shofar must be blown while standing. The custom is to blow the shofar at the bimah where the Torah is read.

- The beracha must also be recited while standing. (M.B. 1)
- Magen Avrohom writes that one should not lean on something that if it were removed he would fall since such a position is considered sitting. However, if one blew the shofar while sitting the mitzvah is fulfilled. The tzibbur was not burdened with the obligation to stand for shofar blowing but the custom nowadays is for people to stand for the blasts before mussaf. If one will not hear any additional blasts he must stand even for the blasts before mussaf. (M.B. 2)
- The merit of Torah should elevate our remembrances before Hashem. (M.B. 3)
- The shofar blower should be pious and fit for the position but the matter should not generate a dispute. The shofar blower must at least know that he is discharging the obligation of others. (M.B. 3)

Siman 585 Seif 2:

Before blowing the shofar he must recite the beracha לשמע קול שופר as well as the beracha of shehechiyanu. There is no difference whether one is reciting the beracha for himself or if he already fulfilled his obligation and is reciting the beracha for others, he must recite the same two berachos. **He then blasts, תש"ת three times, תשר"ת three times and תר"ת three times.** It is preferred for one to blow from the right side of his mouth if he can. One should also turn the shofar so that it faces upwards as the pasuk states: עלה א-לוקים בתרועה.

- B'dieved, if one said לתקע בשופר, על תקיעת שופר or לשמע בקול שופר he fulfills his obligation. If one's shofar was taken in the middle of the tekios and he was brought another shofar he is not required to recite another beracha, but if this occurred between the beracha and the first blast another beracha is required. (M.B. 4)
- Later authorities write that when one who already fulfilled the mitzvah will blow the shofar it is preferable for another person to recite the beracha unless no one else could recite the beracha. The custom is to be lenient and the one blowing always recites the beracha. (M.B. 5)
- One who is uncertain whether he fulfilled the mitzvah of shofar [or lulav] on the first day of Yom Tov should perform the mitzvah again without reciting the beracha. On the second day it is unnecessary to perform the mitzvah again since the obligation is Rabbinic, and one may adopt a lenient approach when it comes to Rabbinic obligations. (M.B. 5)
- If one cannot blow from the right side of his mouth it is not essential. (M.B. 8)
- In other words it is preferred for the top of the shofar to face upwards rather than to the sides. (M.B. 9)

Halacha Highlight

Blowing the shofar from the right side of one's mouth

Rema Siman 585 Seif 2
וטוב לתקע בצד ימין
It is appropriate to blow from the right side of one's mouth

Rema (סע' ב') writes that it is good if the one blowing shofar places the shofar on the right side of his mouth if he is able to blow from that side of his mouth. Mishnah Berurah (סק"ז) in the name of Magen Avrohom explains that since the pasuk in Zechariah (3:1) teaches that the Satan stands on one's right to prosecute it is appropriate to counter that prosecution from the right side of one's body. Sha'ar HaTzion (ס"ק י"ח) notes that Magen Avrohom records a second reason, namely, that one's left side is protected by one's tefillin. Accordingly, a lefty should blow from the left side of his mouth since he wears tefillin on the right side of his body. Sha'ar HaTzion then explains that he did not include this position in the Mishnah Berurah since according to the first explanation there is no difference between a righty and a lefty. Moreover, Sefer Chemed Moshe asserts that the reference to tefillin is not a specific reference to the one who will blow the shofar. The intent was that tefillin in general protect the left side which represents the attribute of justice. According to this explanation, there is no difference between a righty and a lefty.

Poskim discuss who is preferred when there is a choice between two people to blow shofar, one is a Torah scholar who possesses yiras shamayim but can only blow shofar from the left side of his mouth and the other can blow shofar from the right side of his mouth but does not possess these other attributes. They write that the same guidelines that are used to choose the shaliach tzibbur should be used for choosing the one who will blow shofar. Accordingly, one who possesses the attributes of being a Torah scholar and possession of yiras shamayim takes priority over one who can blow the shofar out of the right side of his mouth (פסקי תשובות אות ה').