The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Sept 5 2026 ■ כ"ג אלול, תשפ"ו
סימן תקפ"ה סעיף ג'-ה'

Overview

Siman 585 Seif 3:

If one began blowing shofar but could not finish, another person or even three or four people could complete the blasts and the beracha recited by the first person is sufficient, as long as the later blowers were present when the beracha was recited. Even if one recited the beracha but could not produce a blast a second person may blow without reciting the beracha and it is not a beracha l'vatalah.

- If they were not there when the beracha was recited, they would have to recite the beracha quietly before commencing to blow the shofar. (M.B. 11)

Siman 585 Seif 4:

Someone other than the shaliach tzibbur should blow the shofar so that he should not become confounded but if he is certain that he will be able to resume davening he may blow the shofar. It is specifically the blasts that are part of davening that the shaliach trzibbur may not blast but the blasts that are done while "sitting" which are the ones before mussaf may be blown by the shaliach tzibbur. If the shaliach tzibbur is not the one blowing the blasts done while "sitting" the one who blew those blasts should also blow the blasts that follow the order of davening since one who starts a mitzvah should complete the mitzvah. The custom is to announce the names of the blasts for the one blowing the shofar so that he should not make an error and this is a correct practice.

- It is not an interruption since it is a davening need. (M.B. 13)
- If one is not certain he will be able to continue davening and there is no one else to blow the shofar there is an opinion that maintains that he should blow the shofar after davening. According to a second opinion he should blow the shofar and have trust that Hashem will assist him to resume davening. If he is using a siddur there is no issue. (M.B. 14)
- Those places that have the custom to have one person blow the "sitting" blasts and another person blow the "standing" blasts or even to have different people blow different sections, e.g. one for מלכיות, one for זכרונות, etc should follow their custom. (M.B. 17)
- The one who davened shacharis should announce the names of the blasts unless there is a rov present who will serve as the announcer. We even announce the first blast even though it is uncommon for him to err. (M.B. 18)
- The announcer and the one who will blow the shofar should study the halachos in advance since it is common for the announcer and the one blowing the shofar to make a mistake and they must know whether they should continue or whether they are required to go back. (M.B. 18)

Siman 585 Seif 5:

One who accepts remuneration for blowing the shofar on Rosh HaShanah, to serve as shaliach tzibbur or to translate on Shabbos and Yom Tov will not see a blessing from that money.

Halacha Highlight

Shaliach tzibbur blowing the shofar

Shulchan Aruch Siman 585 Seif 4

אחר תוקע ולא שליח צבור

Someone other than the shaliach tzibbur should blow the shofar

Shulchan Aruch (סע' ד') writes that someone other than the shaliach tzibbur should blow the shofar. His concern is that if the shaliach tzibbur has to interrupt his concentration to focus on blowing the shofar he may not be able to resume davening. If the shaliach tzibbur is confident that he will be able to resume davening without losing his focus it is acceptable for him to blow the shofar as well. Rema then emphasizes that this concern applies only to the blasts that are blown as part of chazaras hashatz, since those are blown as he is davening. There is no issue for the shaliach tzibbur to blow the blasts before mussaf since at that time he is not yet davening so there is no concern about him losing his focus.

Mishnah Berurah (ס"ק י"ד) presents a dispute regarding what should be done if the shaliach tzibbur isn't certain that he will be able to resume davening but there is no one else capable of blowing the shofar. According to one opinion, the blasts should not be blown in conjunction with chazaras hashatz; rather they should be blown after chazaras hashatz. This is especially true since they already blew a series of blasts before mussaf. Magen Avrohom cites proof to this position from Shulchan Aruch's ruling (128:20) that a kohen who is serving as shaliach tzibbur should not duchen if he is not certain that he will be able to resume davening after duchening. The other opinion maintains that even though the shaliach tzibbur is not certain that he will be able to continue davening after blowing the shofar, he should blow the shofar nonetheless and he should have trust that Hashem will assist him to be able to resume davening without losing focus. In the event that the shaliach tzibbur davens from a siddur, all opinions would agree that he may blow the shofar in addition to serving as shaliach tzibbur. The proof from birkas kohanim is not relevant to our halacha since there is no mitzvah to duchen if one is not called to do so as opposed to shofar which is an obligatory mitzvah.