The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Sept 8, 2026 ■ כ"ו אלול, תשפ"ו
סימן תקפ"ו סעיף ד'-ה'

Overview

Siman 586 Seif 4:

If one blew a shofar taken from an animal offered as a sacrifice to an idol, even if it belonged to an idolater he does not fulfill the mitzvah since it can never be nullified.

- Meaning the animal was offered as a korban and the shofar was taken for the mitzvah. (M.B. 19)

Siman 586 Seif 5:

If one takes a vow not to benefit from a shofar, someone else may blow that shofar for him and he will fulfill the mitzvah. If one vowed that the blasts are prohibited one may not blow that shofar even to fulfill the mitzvah.

- One prohibited the benefit of the shofar upon himself. (M.B. 21)
- Although mitzvos do not provide benefit since there are many people who derive benefit from blowing the shofar it is preferred to hear someone else blow the shofar. If no one else is available he may blow the shofar for himself but should not blow any more than one set of תשר"ת, תש"ת, and תר"ת. (M.B. 22)
- In other words he prohibited the use of the shofar for blowing for the mitzvah upon himself but if he merely declared קונם שופר עלי he may blow a shofar to fulfill the mitzvah. (M.B. 23)
- Since a vow is directed towards the object it takes effect even on a mitzvah object. There is a disagreement whether Biblically a vow could take effect on the תקיעה. Rabbinically it is prohibited since Chazal decreed that vows could take effect on something that is not tangible. An oath would not create a prohibition unless he prohibited listening to a shofar even not for the fulfillment of the mitzvah. If one vowed that he would not be able to listen to Ploni blow the shofar the vow takes effect and he must find someone else to blow the shofar for him. (M.B. 24)

Halacha Highlight

One who took a vow not to benefit from a shofar

Shulchan Aruch Siman 586 Seif 5
המודר הנאה משופר
One who took a vow not to benefit from a shofar

Shulchan Aruch (סע' ה') discusses someone who took a vow that he should not benefit from a shofar. The halacha is that someone else should blow the shofar for him. Mishnah Berurah (ס"ק כ"ב) explains that although one cannot take a vow that will restrict him from fulfilling a mitzvah, nevertheless, it is preferable if he listens to someone else blow the shofar for him rather than blow it for himself. The reason is that there are many people who derive benefit from blowing the shofar and halacha cannot permit physical benefit that one derives while fulfilling a mitzvah. Another example of this is found in Yoreh Deah (221:13). If someone takes a vow that he will not benefit from a spring he may immerse for the sake of a mitzvah during the winter but not during the summer. The reason is that during the summer in addition to fulfilling the mitzvah of immersing he also derives the benefit of cooling down his body and that benefit is not be permitted even as one fulfills a mitzvah.

Mishnah Berurah then writes in the name of later authorities that if there is no one else to blow the shofar the one who took the vow may blow the shofar for himself. In fact, elsewhere (Y.D. 221:13) Shulchan Aruch ruled that the one who took such a vow may blow the shofar for himself and doesn't mention that it is preferable to find someone else to blow the shofar for him. Sha'ar HaTzion (ס"ק ל"ח) cites authorities who explain that even when Shulchan Aruch rules that another person should blow the shofar, his concern is that l'chatchila the one who took the vow should not blow the shofar since he may derive benefit from blowing the shofar but even that opinion agrees that when there is no one else to blow the shofar he may blow it for himself. Sefer Kapos Temarim writes that it depends on the individual and a person who knows that he does not derive benefit from blowing the shofar may blow the shofar even l'chatchila.