The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Sept 9, 2026 ■ כ"ז אלול, תשפ"ו
סימן תקפ"ו סעיף ו'-ז'

Overview

Siman 586 Seif 6:

A thick or thin sound is valid since any sound from the shofar is valid.

Siman 586 Seif 7:

If the shofar was punctured it is valid even though it was not filled in and it changed the sound of the shofar (however, if another shofar is available one should not use this shofar since there are opinions who maintain that one may not use a punctured shofar). **If one filled in the hole with a foreign material, even though the sound is not changed after the hole was plugged because the sound reverted back to what it sounded like in the first place, it is invalid even if the majority of the shofar remains intact. If one filled the hole with shofar material, the majority remained intact and the holes that were filled in did not affect the sound because the shofar reverted to producing the same sounds it produced before the holes, it is valid. If one of these three conditions is missing it is invalid. In a pressing circumstance, i.e. another shofar is not available, it may be considered valid if the hole was plugged with shofar material and the majority remains intact even though the sound does not revert back to its original sound. Similarly, it can be considered valid if the hole was plugged with a foreign material if a majority of the shofar remains intact and the sound reverts back to its original sound before it was punctured.**

- According to Rambam the repair may not affect the sound, only shofar material may be used for the repair and the majority must be left intact. Rosh only requires two out of the three characteristics. (M.B. 26)
- Poskim write that even if the shofar does not have a tefach without holes the shofar is valid. However, if the majority has holes the shofar is invalid even if there is the minimum size shofar without holes. (M.B. 27)
- This opinion maintains that a punctured shofar is invalid the same as a cracked shofar even if the first tefach of the shofar is not punctured. This is true only when one can hear from the blast that there is a puncture but if the sound of the shofar is unaffected the puncture is inconsequential and may be used according to all opinions. (M.B. 28)
- When one fills the hole with another material one no longer hears the exclusive sound of the shofar. Similarly, if the hole is filled with shofar material but the sound is affected the shofar is invalid. (M.B. 29)
- If the majority is not intact it is invalid according to all opinions even if the hole was filled with shofar material and the sound is unaffected. (M.B. 31)

Halacha Highlight

The sound of the shofar blast

Shulchan Aruch Siman 586 Seif 6

שכל הקולות כשרים בשופר

All the sounds of the shofar are valid

Shulchan Aruch (סעי' ו') writes that regardless of whether the sound of the shofar is low or high it is valid. This ruling is based on the principle that any sound that the shofar produces is valid. Mishnah Berurah (ס"ק כ"ה) adds that the same halacha is true if the sound is hoarse or dry. Sefer Orchos Rabbeinu in the name of Chazon Ish and The Steipler Gaon maintained that even if within a single blast the sound changes from a low sound to a high sound or from a strong sound to a weak sound it is valid. Moreover, even if the sound begins strong, weakens and then returns to a strong sound it is valid even though it sounds as though the blast is going up and down.

Other Poskim, however, were very particular that the sound of a single blast should not change. For example, Maharil Diskin would instruct the ba'al tokea to repeat a blast in the event that the sound changed in the middle of a blast. He explained that when we are taught that all the sounds of the shofar are valid, the intent was that any sound produced in a single blast is valid. In other words, one tekiah could be high and another tekiah could be low. What is not allowed is for a single tekiah to be high and then switch to low or vice versa. The reason is that when the sound of the blast changes in the middle it sounds like the first blast ended and a new blast started, transforming the tekiah into a shevarim. The majority of Poskim are lenient in accordance with the first position but advise that a ba'al tokea should prepare before Rosh HaShanah to train himself that each blast should remain a consistent sound rather than change in the middle (פסקי תשובות אות ה').

- Shulchan Aruch refers to the length of the shofar near the mouthpiece. (M.B. 32)
- He refers to where one did not realize before Yom Tov began since at that point it is prohibited to remove the plug since this constitutes a repair of the shofar since it renders it valid. (M.B. 33)
- Pri Megadim writes that one may even recite the beracha. (M.B. 35)
- If the majority is not intact it is invalid even according to this opinion. If only a majority remains intact or if one plugged the hole with shofar material but it is uncertain whether it affected the sound one must be stringent since it involves a Biblical uncertainty. (M.B. 36)