



Overview

Halacha Highlight

Making noise during tekias shofar

Shulchan Aruch Siman 587 Seif 3
השומע מקצת תקיעה שלא בחיוב

Someone who hears part of the blast when not obligated

Shulchan Aruch (סעי' ג') writes that one must be careful that each blast is heard in its entirety in a manner in which one could fulfill the mitzvah. Thus, for example, if one began a blast before amud hashachar and continued that blast after amud hashachar, he would not be credited with that blast since the beginning of the blast began when it was too early to fulfill the mitzvah. Similarly, if someone was blowing the shofar to practice blowing or to play a tune and while in the middle of a blast someone asked him to have him in mind so that he could fulfill his obligation and he finished that blast with the intent to discharge the other person's obligation, the obligation is not fulfilled. The rationale for these rulings is that one must hear the entire blast in a circumstance in which one could fulfill his obligation.

Mishnah Berurah (סי'ק ט"ז) in the name of later authorities writes that one should be careful not to expel phlegm or mucus while the shofar is being sounded so that people should be able to hear the entire sound of the blast. These authorities do not mean that the intermingling of the sound of one expelling phlegm with the sound of the shofar produces a sound that is invalid for the mitzvah because other sounds do not invalidate the acceptable sound of the shofar. This is clearly expressed by the Biur Halacha (ס'י תקפ"ח סעי' ג' ד"ה ואם) where he writes that since the sound of the shofar is dear the other sounds do not diminish from the sound of the shofar. The intent is that there is a concern that these other noises will distract a person from hearing the sound of the shofar altogether and as a result will not hear the sound of the shofar (פסקי תשובות אות ג').

dle and end of the blast or if he walked out in the middle of a blast. (M.B. 14)

- ❖ The first opinion is considered correct and one must repeat the blast although he does not repeat the beracha and it is preferred to listen to the beracha recited by one who has not yet fulfilled his obligation. (M.B. 15)
- ❖ Authorities write that one should avoid expelling phlegm and mucus during shofar blowing. One should also not bring children to the bais haknesses if they will make noise and be disruptive but if they have reached the age of chinuch they should be brought and strongly warned against making noise and disturbing the tzibbur. (M.B. 16)

Siman 587 Seif 2:

If one began the blast in the pit and ascended out of the pit and finished that blast he fulfilled his obligation since the sound that he heard, while inside and while outside was the sound of the shofar. The same is true for those who were in the pit at the beginning of the blast.

- ❖ We refer to where his head and the shofar emerged from the pit simultaneously. If the shofar emerged first and his head remained in the pit, there is a debate whether he fulfilled the mitzvah that relates to whether one in a pit will hear an echo from someone blowing the shofar outside of the pit. (M.B. 9)
- ❖ Rema refers to those who climb out of the pit with the one who is blowing the shofar. Some authorities are lenient and maintain that when the shofar is out of the pit there is no issue for people to stand in the pit since they will certainly hear the shofar rather than the echo. One should be stringent about this and repeat the blasts without repeating the beracha unless one is certain he heard the sound of the shofar. If the one blowing stood outside the pit but the shofar was within the pit, those inside the pit fulfilled their obligation and the one who blew the shofar did not fulfill his obligation unless he is certain that he heard the sound of the shofar. (M.B. 10)

Siman 587 Seif 3:

If one hears part of the blast when it was not obligatory and part of the blast when it was obligatory or if one told someone who was blowing the shofar in a preoccupied manner to intend to discharge his obligation and he extended the duration of the blast the amount of time for a tekiah his obligation is not fulfilled. Some maintain that his obligation is fulfilled if he hears the duration of a tekiah while obligated. The same is true if one heard an echo during part of the blast, for example, the one blowing the shofar was inside a pit and the listener was outside of the pit and in the middle of the blast the one blowing climbed out of the pit.

- ❖ For example, the blast started before amud hashachar. (M.B. 11)
- ❖ One was practicing or playing a song in a manner that does not fulfill the mitzvah. (M.B. 12)
- ❖ The reason is that he is missing the beginning of the tekiah. The same is true if the tekiah was done properly but one entered in the middle and only heard the mid-