

Jewish Laws Regarding Shofar



Mishnah, Talmud and Codes

A GUIDE FOR BAALEI TEKIAH

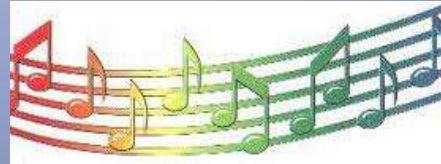
Rosh Hashanah Is The Day of Shofar.

- The Shofar is the focus of the Rosh Hashanah holiday. Rosh Hashanah is the Day of Sounding (Yom Teruah). The Shofar had played at various Chugim (special holidays such as Rosh Hashanah, Yom Kippur, Sukkot, Pesach and Shavuot) and at several sacrifices. But Rosh Hashanah was a special day highlighting the



Hearing: The Essential Mitzvah

- The Mishnah (Joshua 6:5; Rosh HaShanah 3:1(d); 3:7; Bavli Talmud, 26b, 27a) makes clear that the Mitzvah is in the hearing the Shofar blast.



- The Shofar, during the time of fasts and feasts, at the Temple, was sounded along with two trumpets during sacrifices. The Shofar sounded the short notes; the trumpets, the long notes. (Rosh Hashanah 3:3) On Rosh Hashanah only, the Shofars sounded the long notes and the Trumpets, the short notes so that the long notes predominate . . . which is one of the reasons why Rosh Hashanah is called the "Day of the Shofar." (Yom Teruah)
- If one hears only the beginning of the blast but not the end of the blast, it is valid. However, if one hears only the end of the blast without the beginning, it is not valid because the end of the blast may have been an echo. (Rosh Hashanah 28a)

What Shape is the Shofar

- The Talmud, Rosh Hashanah 26b (525 CE) explains that the more bent over we are, the more effective is our Rosh Hashanah, while the straighter we are on Yom Kippur the better. Rashi (1040-1105) explains that being bent over is the correct posture for the prayers of Yom HaDin. M.B. 586:1 – Curved is preferable

Qualifications for Sounding Shofar

- **The Code of Jewish Law says that one who sounds the Shofar and the one who prompts (says the names of the notes=makri) should be learned in Torah and God-fearing. They should be the best people available. (Shulchan Aruch 128:7) However, if the Baal Tekiah sees that their selection will cause dissension, they should decline the honor. (This is cause for concern in MY experience)**
- **Three days before Rosh Hashanah, aware they are continuing as vessels of a 3,000 year old tradition, they should get into the proper frame of mind (and soul) to perform full tshuvah (repentance) and to pray for peace. (Shulchan Aruch 128:11)**

Order of the Blasts

The order of the blasts consists of three sets of three notes each, the length of a tekiah is equal each of the other note. Thus, if the three-beat teruah is 3 seconds, the tekiah is also 3-seconds. More or less.

(Rabbi Doniel Neustadt; Selected Halachos Relating To Rosh HaShanah. Accessed Jine 28, 2011, www.torah.org/advanced/weekly-halacha/5761/roshhashana.html)

- Because there was a difference of opinion regarding the sound of the teruah as it was sounded in the Holy Temple, the Rabbi's decided to combine the two notes together in order to be sure that the teruah is sounded. (Rosh Hashanah 34a)

Tk-Sh-Tr-Tk

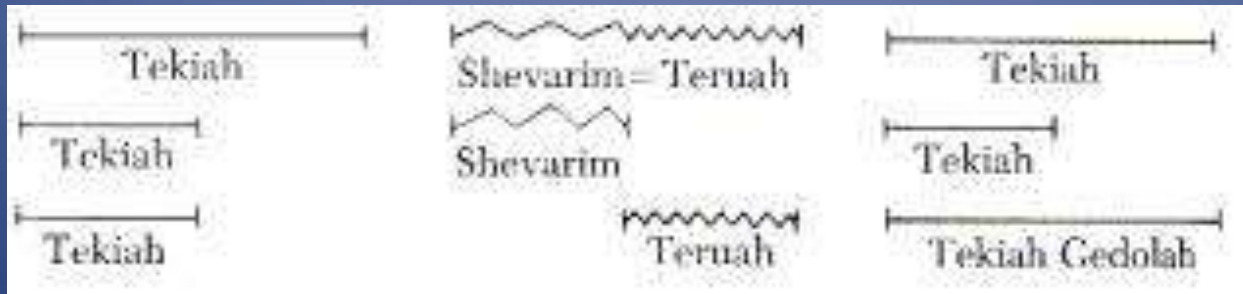
- Tk-Sh-Tk
- Tk-Tr-Tk



Musical Sets



- Musical Phrases
- Phrase 1 - T-SH-TR-T (3X) Tekiah-Shevarim-Teruah-Tekiah
- Phrase 2 - T-SH-T (3X) Tekiah-Shevarim -Tekiah
- Phrase 3 - T-TR-T (3X) Tekiah- Teruah-Tekiah



- See next page for musical notations



Musical Sets

The musical score consists of five staves of music in a single system, all in treble clef and a key signature of one flat (B-flat). The notation includes various rhythmic values, including eighth and sixteenth notes, and rests. Brackets and numbers '3' above the notes indicate triplet patterns. The score is divided into measures, with measure numbers 4, 7, 12, and 16 marked at the beginning of their respective staves. The following table summarizes the musical phrases and their durations across the staves:

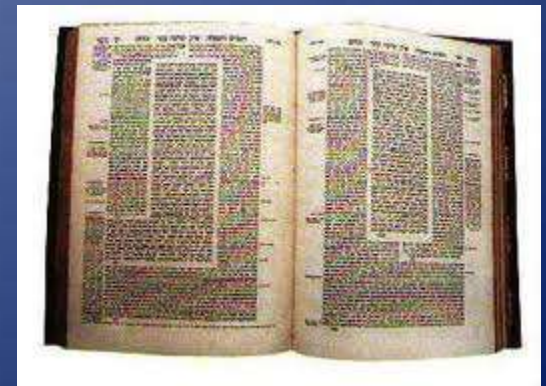
Staff	Measure	Phrase	Notes
1	1-3	tekiah	Quarter note, quarter rest, quarter note
1	4-6	shevarim	Triplet eighth notes, quarter rest, quarter note
2	1-3	teruah	Triplet sixteenth notes, quarter note, quarter rest, quarter note
2	4-6	tekiah	Quarter note, quarter rest, quarter note
3	1-3	tekiah	Quarter note, quarter rest, quarter note
3	4-6	shevarim	Triplet eighth notes, quarter rest, quarter note
3	7-9	tekiah	Quarter note, quarter rest, quarter note
4	1-3	tekiah	Quarter note, quarter rest, quarter note
4	4-6	teruah	Triplet sixteenth notes, quarter note, quarter rest, quarter note
4	7-9	tekiah	Quarter note, quarter rest, quarter note
5	1-3	tekiah	Quarter note, quarter rest, quarter note
5	4-6	teruah	Triplet sixteenth notes, quarter note, quarter rest, quarter note
5	7-9	tekiah gedolah	Half note (held as long as possible), quarter rest, quarter note

Tekiah and Teruah

- The tekiah sound was always well defined and agreed upon by all authorities - a long, straight (without a break or pause) blast.
- The teruah sound, however, was not well defined and the Rabbis were unsure of how, exactly, it was supposed to sound (While the basic definition of a teruah is a "crying" sound, it was unclear if that resembled short "wailing" sounds or longer "groaning" sounds).
- The Talmud (Rosh Hashanah 33b) describes three possibilities:
 - Three Short Blasts
 - Nine Staccato Blasts
 - Rabbinic Compromise
- To satisfy all of the above opinions, the Rabbis established that the three sets of tekiot be sounded in three different ways, alternating the teruah sound in each set.
- For the first set we sound tekiah shevarim-teruah tekiah (Ta SHV-TR Ta) three times.
- In the second phrase we sound tekiah shevarim tekiah (Ta SHV Ta) three times.
- In the third set, we sound tekiah teruah tekiah (Ta TR Ta) three times. All together that adds up to thirty different blasts - eighteen tekiot, three shevarim-teruahs, three shevarim and three teruahs. This is the minimum number of blasts that every adult male is required to hear on Rosh Hashanah.
- These are called tekiot d'myushav, since the congregation is permitted to sit while they are being sounded. In practice, however, it is universally accepted to stand during these tekiot (Mishnah Berurah 585:2.(Note 8). A weak or elderly person may lean on a lift or a table during these sets of tekiot (Sha'ar ha-Tziyun 585:2).



- 33b (1)¹ YOM TOV CHAPTER FOUR ROSH HASHANAH - INTENT
-
- — we are dealing with a child who has reached the age of training in the performance of the mitzvah,
- — whereas here, in the latter clause, *lure? pm low it2R4* — we are dealing with a child who has not reached the age of training. When a child is old enough to be trained in the performance of the mitzvah, we initially engage him in the shofar blowing in order to train him, even when Rosh Hashanah falls on the Sabbath. And certainly, if the child himself begins to blow we do not restrain him. Before a child reaches this age, we may not engage him in the blowing, but if he begins to blow on his own we need not restrain him.
- The Mishnah stated:
- ONE WHO [BLOWS] ABSENTMINDEDLY DOES NOT FULFILL his obligation.
- This ruling is analyzed:
- By stating that one who blows *absentmind-edly* does not discharge his obligation, the Mishnah implies: But one who blows the shofar blasts with intent for playing a song has fulfilled his obligation.^{!23} *xre., m5 171.1.tm xrp5* — Shall we say that this supports a ruling of Rava? — For Rava said: — One who blows shofar blasts for song has fulfilled his obligation!
- The Gemara responds:
- — Perhaps [the Tanna] refers even to one who blows shofar blasts for song as one who blows "absentmindedly."
- The Mishnah concluded:
- — AND ONE WHO HEARS the shofar blasts FROM ONE WHO [BLOWS] ABSENTMINDEDLY DOES NOT FUL-FILL his obligation.
- The Gemara analyzes this ruling:
- — But concerning someone who heard valid shofar blasts from one who sounded them to himself, without intent to discharge the listener's obligation,^{[41} — what is the law? *xr!* — The Mishnah implies that [the listener] has fulfilled his obligation!^{!5}
- Shall we say that this is a refutation of R' Zeira? — For R' Zeira said to his attendant: ¹⁴⁷ *rpm mp.tc* — Concentrate and blow the shofar especially for me, so that I may discharge my obligation by listening. —? —
- The Gemara responds:
- — Perhaps we may say that since the Mishnah's first clause teaches its rule in regard to one who blows "absentmindedly,");— the latter clause also teaches its rule in regard to someone who hears the blasts from one who blows "absentmindedly." However, even if one hears the blasts from someone who blew intentionally but without intent for the listener, we may say that the listener has not fulfilled his obligation.^{!6i}
-
- Mishnah. The Mishnah discusses the details of the shofar blowing:
- — The order of the shofar blasts are three sets of three sounds each — *tekiah, teruah, tekiah*. ^{[71} / — The length of a *tekiah* is like three *teruos*, — and the length of a *teruah* is like three whimpers.



- *Rashi*. Before the child has reached the age at which the father is obligated to train him in blowing, there is no basis for permitting the father to engage him in this generally forbidden activity (*Yom Teruah*). On the other hand, the father is not required to prevent him from blowing either. [*Rashi* (33a rnpirm rr-t) implies that this is because the child will eventually require training. Now, the "age of training" is the age at which the child is capable of comprehending and performing the specific mitzvah (see *Succah* 42a). With regard to shofar blowing, a child of ten or eleven years (depending upon his development) is considered fit for training (*Rabbeinu Chananel*). With regard to the Biblical prohibition against labor, training begins at a younger age — when the child is capable of comprehending that an act may not be done (*Mishnah Berurah* 343:3). In our case, the Mishnah's intent would seem to be the following: If the child is not yet old enough to be trained in the skill of blowing, the father may not engage him in blowing. Nevertheless, if he blows on his own initiative the father is not required to restrain him — even if he is old enough to understand that discretionary blowing is prohibited — since it will eventually be desirable that he blow for training.]
- As mentioned above, in the opinion of many Rishonim the rule stated here applied on the Sabbath only in the days when the shofar was blown in *beis din* on the Sabbath. However, it is still applicable nowadays when Rosh Hashanah falls on a weekday. Although many authorities forbid a person who has fulfilled the mitzvah to blow the shofar discretionally, they do permit him to engage a child in blowing — provided the child has reached the age of training (*Rama, Orach Chaim* 596:1 with *Mishnah Berurah* §5).
- *Tosafos* (33a rolr; ri-.1) voice several objections to *Rashi*'s explanation of the Gemara, and cite a variant text which lends itself to a different interpretation. See also *Rif, Rabbeinu Chananel* and other Rishonim who discuss the Gemara's answer at length.
- Blowing *absentmindedly* refers to sounding noises experimentally, without intent to blow *tekiah, teruah, tekiah* blasts of the duration required in the following Mishnah (see *Rashi* to 28b +ma rinr2 xpi ri-1). Alternatively, it may refer to exhaling into the mouth of the shofar without intent to produce any sound at all. The Mishnah implies that it is only in such a case that the person does not discharge his obligation. But if he blew *tekiah, teruah, tekiah* intentionally, and merely intended for the purpose of song, he has discharged his obligation [even though he did not intend for the sake of the mitzvah] (*Rashi*; see 28a note 37).
- [Since he was absentminded in regard to fulfilling the mitzvah.]
- I.e. the blower intended to fulfill the mitzvah with his blasts, but did not intend for anyone else who heard the blasts to fulfill his obligation through hearing them.
- For it states that someone who hears the blasts from one who blows *absentmindedly* does not fulfill his obligation. The implication is that as long as the blower intended to do the mitzvah, it is unnecessary for him to intend to discharge the obligation of the person who listens.
- For each of the Kingship, Remembrance and Shofaros blessings, we blow a set of shofar blasts. A set consists of an opening *tekiah* (long blast), followed by a *teruah* (broken blast), then a final *tekiah*. [The sound commonly known as *shevarim* (which is broken into segments of moderate length) is a variation of the *teruah* (which has very short segments), but the Biblical term for either type of interrupted sound is "*teruah*." Thus, the Biblical requirement is described as *tekiah-teruah-tekiah* (*Ritva*). However, when the Mishnah mentions "*teruah*" below, it refers specifically to the staccato sound that is called *teruah* nowadays (see following note).]
- The Mishnah discusses here the essential requirement, which is to blow one set of blasts after each blessing in the *sh'liach tzibur's* repetition of Mussaf. Nowadays, many congregations blow three sets of blasts after each blessing: *Tekiah-shevarim-teruah-tekiah; tekiah-shevarim-tekiah; tekiah-teruah-tekiah*. Furthermore, it is customary to blow nine sets of blasts (three sets of each combination) before Mussaf. The origin of these variations is discussed below, 34a note 43.
- A *teruah* consists of three of the shortest possible notes sounded consecutively (*Rashi*), like a three-note whimper (*Ran*; see *Ritva*). Others explain that a *teruah* consists of three groups of whimpers, with three short notes in each group. Thus, the *teruah* contains nine consecutive whimpers in all (*Tosafos*; see *Orach Chaim* 590:2, where both opinions are cited; see note 25 for another opinion). [Our Mishnah describes the Biblical *teruah* as the staccato sound that is nowadays called "*teruah*." The Gemara will cite another opinion.]

- 33b (2)
- - If one blew the first *tekiah* of a set normally, and prolonged the second *tekiah* for the duration of two ordinary *tekios*,^[91] 741:4 - he has only one to his credit.^[103]
- recited the Mussaf prayer" without blowing, and afterwards a shofar became available to him; - he should blow *tekiah-teruah-tekiah* three times."
- The Mishnah concludes with a ruling concerning prayer:
- Just as the emissary of the congregation who leads the prayer is obligated to recite the prayer, - SO too is each and every individual obligated." ivirc 'n.50pg. T41 - Rabban
- Gamliel says: - The emissary of the congregation discharges the public's obligation for them.
- Gemara_a The Gemara cites a contradiction to the Mishnah's description of the *tekiah*:
- - But it was taught in a Baraisa / - THE LENGTH OF A *TEKIAH* IS LIKE A single *TERUAH*.^{c151} - ? - The contradiction is resolved:
- - Abaye said: ⁴⁴Our Tatum counts the *tekios* of all three sets of blasts, and the *teruos* of all three sets,E" - whereas the Tanna of the Baraisa counts those of one set and no more.^[11]
- The Mishnah stated:
- - THE LENGTH OF A *TERUAH* IS THREE WHIMPERS.
- But it was taught in a latter clause of the previously cited Baraisa: 1341410 ;nOvi; nvlm 'lump - THE LENGTH OF A *TERUAH* IS LIKE THREE *SHEVARBLE*¹⁸¹ - ? -
- The Gemara responds: - In this matter, they
- (the Tanna of our Mishnah and the Tanna of the Baraisa) certainly disagree," and their disagreement is in the following point. "13¹- For it is written:A *day of teruah* sounding shall it be for you, [201
- Tin'? - and the *Targum* renders this, *A day of 'yevava' sounding shall it be for you*. Thus, the *teruah* is described as *yevava*. 14 - And it is written regarding Sisra's mother: - - *Through the window she looked, and she cried (vateyabev), Sisra's mother.*^{121'} Thus, we know that the term *yevava* refers to a manner of crying. However, there is disagreement as to what manner of crying this refers to.¹²²¹ ru4 4rm nnpi - One master (the Tanna of the Baraisa) holds that *yevava* is a reference to moaning,¹²³¹ and thus, he describes the Biblical *teruah* as the broken sound that we call "*shevarim*." i -try'
- - And the other master (the Tanna of our Mishnah) holds that *yevava* is a reference to sobbing, and accordingly, he describes the *teruah* as a series of short whimpers.²⁵¹



- Notes 33b (2)
- He blew an opening *tekiah* of the required duration, but after sounding the *teruah*, he blew a final *tekiah* of double the required duration. His intent was for the first half of his long *tekiah* to serve as the final *tekiah* of the Kingship set, and the second half as the opening *tekiah* of the Remembrance set (*Rashi*; cf. *R' Yitzchak ibn Ge'as*, cited by *Ramban* to 27a and *Ritva* here). [Although he will recite the Remembrance verses before concluding the second set of blasts, the set can still be valid, since pausing between blasts does not invalidate them (see *Gemara*, 34b). Alternatively, we are discussing someone who was blowing the three sets of blasts consecutively, and not inserting them between the blessings of the Mussaf prayer (*Tos. Yom Too*; see *Chazon Ish, Orach Chaim* 137:2).]
- The long *tekiah* counts only as the final *tekiah* of the first set, for we do not divide a *tekiah* in half (*Rashi*, from *Gemara*, 27a, 28a; see, however, *Mishnah Berurah* 590:24 with *Shaar HaTziyun* §22).
- Literally: recited the blessings.
- [He does not have to repeat the prayer (see *Rashba* to 32b. Rather,) he blows three consecutive sets, one representing the Kingship blasts, one the Remembrance blasts and one the Shofaros blasts (*Rashi*; see 34b note 15).
- I.e. each and every individual who knows how to pray must recite the prayer himself; he may not rely on the *shliach tzibur's* prayer (see *Gemara*, 34b).
- I.e. anyone who wishes may rely on the *shliach tzibur's* prayer. The dispute pertains to the prayers all year round, not only on Rosh Hashanah. It is discussed at length in the *Gemara* (34b-35a).
- This is a segment of a lengthy Baraisa that is quoted in its entirety below (see note 26).
- He means that the length of the three [opening] *tekiah* blasts of the three sets equals the length of the three *teruah* blasts in those sets. [The three closing *tekios* are also this length] (*Rashi*). The Tanna mentions the *tekios* and *teruos* of all three sets in order to allude to the fact that three sets of blasts are required under Biblical law (*Yom Teruah*).
- He means that the length of the [opening] *tekiah* in each set equals the length of the *teruah*. [The closing *tekiah* is the same length.] Thus, the *Mishnah* and *Baraisa* express the same rule in different words (*Rashi, Ran, Ritva*; cf. *Rambam, Hil. Shofar* 3:4, who explains that the opening and closing *tekiah* blasts together equal the length of the *teruah*). [This Tanna does not need to allude to the fact that Biblical law requires three
- sets of blasts, because he teaches this explicitly in an earlier segment of the *Baraisa* (*Yom Teruah*; see *Baraisa* text below).]
- *Shevarim* (sing. *shever*) are broken-blast segments of longer duration than whimpers (*Rashi*).
- Although we were able to explain that the previous clauses stated by the respective Tannaim are in agreement, we cannot avoid the conclusion that in this latter clause they disagree (*Rashi*; see, however, 34a note 43).
- *Numbers* 29:1.
- *Judges* 5:28.
- Our *Mishnah* employs the term *rg yevava*, to mean "a whimper," because this is how the word was used in Talmudic times - but that is not necessarily the meaning of the Scriptural *rp*;? (*Ritva*; see also *Gilyon HaShas*).
- Like the cries emanating from the heart of an ill person, which are of some duration (*Rashi*).
- Which [is characterized by a catch in the voice, and] sounds like a series of very short cries (*Rashi*).
- According to the *Mishnah*, then, the Biblical *teruah* is the sound that we still call "*teruah*" - a staccato blast. According to the *Baraisa*, however, the sound that the Torah describes as *teruah* is what we call "*shevarim*" - a series of notes that have moderate duration. As stated above, all agree that the *tekiah* must equal the length of the *teruah*. However, according to the view of *Rashi* (cited in note 8) that the *teruah* consists of only three short notes, there is a practical difference between the *Mishnah* and *Baraisa* in regard to the length of the *tekiah*. If the *teruah* has the short duration of three whimpers, the *tekiah* need last no longer than that. But if the *teruah* has the longer duration of three moans, the *tekiah*, too, must equal this length. Thus, the *Mishnah* and *Baraisa* agree in principle regarding the length of the *tekiah*, but not in practice (*Tosafos, Ran*; see there for further discussion; cf. *Raavad, Hil. Shofar* 3:4; *Rashba*; see *Orach Chaim* 590:3).
- [We have followed the explanation of *Rashi* and *Tosafos* that the *teruah* is a staccato sound consisting of very short, consecutive notes. However, *Tur Orach Chaim* 590:3 cites the opinion of *Raah Matzur*, who describes the *teruah* as a continuous, quavering blast. This appears to be the opinion of *Rambam* as well (*flu. Shofar* 3:4). *Migdal Or* (*ad loc.*) testifies that this is how the *teruah* was traditionally blown in Eretz Yisrael in his days, and to this day some communities blow the *teruah* in this manner.]

- **33b (3)** The Gemara cites a Baraisa which provides the Scriptural source of the requirement to blow the combination of *tekiah--teruah-tekiah*:
- The Rabbis taught in a Baraisa: FROM WHERE do we derive THAT the *teruah* blasts of Rosh Hashanah must be sounded WITH A SHOFAR⁷¹
- [SCRIPTURE] THEREFORE STATES, regarding Yom Kippur of the *Yovel* year: **YOU SHALL SOUND THE SHOFAR BLAST OF TERUAH.**^{E281} . I HAVE thus far derived ONLY that a shofar is used on Yom Kippur IN THE *YOVEL* year. FROM WHERE do I derive that ON ROSH HASHANAH, too, it is a shofar that is sounded? [SCRIPTURE] THEREFORE STATES in the previously cited verse: **EV THE SEVENTH MONTH. 11IT IS UNNECESSARY TO STATE, IN THE SEVENTH MONTH,** since we know that Yom Kippur occurs in this
- month (Tishrei). " — NOW,WHAT IS THE PURPOSE OF STATING, *IN THE SEVENTH MONTH?*



- It is to teach THAT ALL THE *TERUAH* BLASTS OF SEVENTH MONTH SHOULD BE ALIKE. On Rosh Hashanah, as on Yom Kippur in *Yovel*, the blasts should be sounded with a shofar.
- The Baraisa continues:
- AND FROM WHERE do we derive THAT A STRAIGHT [BLAST], i.e. a *tekiah*, PRECEDES [THE *TERUAH* BLAST]?^{[29 [SCRIPTURE] THEREFORE STATES: YOU SHALL SOUND (*vehaavarta*) THE SHOFAR BLAST OF TERUAH.} The term *vehaavarta* alludes to a straight AND FROM WHERE do we derive THAT another STRAIGHT [BLAST] FOLLOWS [THE *TERUAH* BLAST]? "IOW 11171),, 1)0¹7 11)*13 — [SCRIPTURE] THEREFORE STATES in the aforementioned verse: **SHALL YOU SOUND (*taaviru*) THE**
- **SHOFAR.** ^{E311} Iniv4 415 II? — I HAVE thus far derived that
- *tekios* are sounded ONLY on Yom Kippur *IN YOVEL*
- *TV?* — FROM WHERE do I derive that ON ROSH HASHANAH, too, *tekiah* blasts should precede and follow the *teruah*?— [SCRIPTURE] THEREFORE STATES: **IN THE SEVENTH MONTH.**

NOTES
 The Torah merely describes Rosh Hashanah as, *A day of teruah sounding (Numbers 29:1), A remembrance of teruah sounding (Leviticus 23:24)*. It does not specify whether the *teruah* blasts are to be sounded with a shofar or a trumpet (*Ritva*). *Leviticus 25:9*. The verse reads, in its entirety: ;Amin, **You shall sound the shofar blast of teruah in the seventh month, on the tenth day; on Yom Kippur shall you sound the shofar throughout your land.** [Our translation of the phrase as *the shofar blast of teruah* is based on *Targum Yonasan* and *HaKesav VeHaKabbalah*.]

- The word means literally: *You shall cause to pass through*. This alludes to passing a blast through the shofar without interruption, i.e. sounding a *tekiah*. We learn that a *tekiah* must precede the *teruah* (*Rashi*, top of 34a; see also *Rashi* to *Zevachim* 25b;
- The word *rny,D*, too, implies *shall you cause to pass through*. Since it appears later in the verse than *nrin* (see note 28), it alludes that a *tekiah* must follow the *teruah*. Thus, we know that the *teruah* is blown between two *tekiah* blasts (*Rashi*). [See *Ramban* to *Leviticus 23:24* for a discussion of why the Torah mentions only the *teruah* explicitly.]

Why Sound 3-Times in Service?

RH 34a

“**וְכִּי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי**” – **IT IS UNNECESSARY TO STATE IN THE SEVENTH MONTH**, since we know that this is the month in which Yom Kippur occurs. **וְכִּי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי** – **NOW, WHAT IS THE PURPOSE OF STATING IN THE SEVENTH MONTH?** **שִׁיחֻּם כָּל תְּרוּעוֹת הַחֹדֶשׁ הַשְּׁבִיעִי זֶה בְּזֶה** – **It is to teach THAT ALL THE TERUAH BLASTS OF THE SEVENTH MONTH SHOULD BE ALIKE.** On Rosh Hashanah, as on Yom Kippur in *Yovel*, the *teruah* should be preceded and followed by a *tekiah*.

The Baraisa proceeds with the source for another law:
וּמִן־הַיָּמִין לְשֵׁלֶשׁ שָׁלֹשׁ שָׁלֹשׁ – **AND FROM WHERE** do we derive **THAT THREE** sets **CONSISTING OF THREE** blasts **EACH** must be blown?^[1]
וְכִּי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי – **[SCRIPTURE] THEREFORE STATES** three references to *teruah* blasts. **וְכִּי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי** – Regarding Yom Kippur of *Yovel*, it is stated: **וְשָׁמַעְתָּ שׁוֹפָר בְּיוֹם הַשְּׁבִיעִי**; ^[2] **וְכִּי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי** – and regarding Rosh Hashanah, it is stated: **וְיָמֵינוּ יָמֵי שִׁמְחָה וְזִמְרוֹת וְתְרוּעוֹת**; ^[3] **וְכִי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי** – and **A DAY OF TERUAH SOUNDING SHALL IT BE FOR YOU**. ^[4] **וּמִן־הַיָּמִין לְשֵׁלֶשׁ שָׁלֹשׁ שָׁלֹשׁ** – **AND FROM WHERE** do we learn **TO APPLY THAT WHICH IS STATED IN THIS CONTEXT (Rosh Hashanah) TO THAT CONTEXT (Yom Kippur), AND that which is stated IN THAT CONTEXT (Yom Kippur) TO THIS CONTEXT (Rosh Hashanah)?** ^[5] **וְכִי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי** – **[SCRIPTURE] THEREFORE STATES: SEVENTH month, SEVENTH month, TO establish A GEZEIRAH SHAVAH.** ^[6] **וְכִי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי** – **THUS, HOW** is the shofar blown? **וְכִי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי** – It is blown in **THREE** sets **WHICH CONSIST OF NINE** blasts in all, *tekiah-teruah-tekiah* three times. **וְכִי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי** – **THE LENGTH OF A TEKIAH IS LIKE A TERUAH,** ^[7] **וְכִי תִּשְׁמַע בְּיוֹם הַשְּׁבִיעִי** – and **THE LENGTH OF A TERUAH IS LIKE THREE SHEVARIM.** ^[8]

Why the Shofar is Sounded toward the End of Service

- R. Isaac Klein indicates that the shofar's sounding originally was at the beginning of the service. However, under Roman tyranny, which suspected the Jews were signaling an uprising, the shofar is sounded towards the Middle of the Service, after the Torah Service in three social sections:
 - Malkuyot – commemorates the kingdom of God
 - Zichronot – remembrance of glory of God
 - Shofarot – commemorates shofar service in Temple

Irreducible Minimum of Blasts?

-
- A person in dire circumstances (a patient in the hospital, for example) who is unable to hear (or sound) thirty blasts, should try to hear (or sound) 10 sounds, one Ta SHV-TR Ta; one Ta SHV Ta; and one Ta TR Ta (Based on Mishnah Berurah 586:22 and 620:7. The irreducible number is nine. In traditional language, hearing ten notes makes one “yotzei mitzvah.” More than nine, played at the same tempo, will warrant playing tekiah a smidgeon longer... The aesthetic is one of balance.
- In addition to these Biblically required blasts, we sound sixty more. Thirty more are sounded during Musaf, ten each after the Malchiyot, Zichronot and Shofarot divisions of Shemoneh Esrei. Every adult male is rabbinically obligated to sound or hear these blasts in their designated places in the Musaf service. They are called tekiot d'meumad, since one is required to stand while they are being blasted (Mishnah Berurah 592:2. On the other hand, one fulfills his obligation if he sat during these tekiot; ibid.).
- In addition, it is customary to intone ten more blasts for a sum total of one hundred blasts (Ashkenazi). While this custom is based on several early sources (See Mishnah Berurah 592:4.) and has been almost universally adopted, there are various practices regarding when in the service, they are blasted. Generally, these blasts are sounded towards the end of and after the Musaf service, and one must refrain from speaking. (Asher Yatzar, though, may be recited; Minchas Yitzchak 3:44; 4:47) until after all one hundred sounds have been sounded.



Shevarim-Teruah - How Is It Sounded?



- There are two basic views of how to sound the shevarim-teruah combination. Some opinions hold that no breath may be taken between them and even a breath between them invalidates the blast.
- Others hold that a breath may be taken as long as it takes no longer than the split second that it takes to draw a breath.
- The custom in most congregations is to do it both ways; the tekiot before Musaf are blasted with no breath being taken between the shevarim-teruah, while the tekiot during and after Musaf are blasted with a break for drawing a breath between the shevarim-teruah (Mishnah Berurah 590:20 and Sha'ar ha-Tziyun 18).
- The (reader of notes) makri, too, should take a breath between the announcement of shevarim-teruah, so that the Ball Takiya will follow his lead (Elef ha-Magen 22).

Tekiah Gedolah

- The tekiah gedolah is not prolonged in Sefardic rite. It is prolonged only after services are completed.
- There is little guidance from Jewish texts regarding how long a tekiah gedolah should be held in the Ashkenazi communities.
- Reit instructs that the Yeshivot in New York consider it immodest to prolong this note too long.
- On the other hand, there are authorities that say, since Rosh Hashanah is the Day of Teruah (Blowing the shofar), the tekiah gedolah may be held as long as the Baal Tekiah is able to hold it.



Variations in Shofar Sounds

- While the Shulchan Aruch the Mishnah Berurah designate the names of the shofar sounds, their 'beat,' and some hint as to their sounds, we know there are numerous variations of such sounds in different Jewish communities, to which the both the Shulchan Aruch and the Mishnah Berurah defer.
- The tekiah, in most synagogues is sounded as a flat one note. However, many Baalei Tekia play a 'grace' note before the dominant note for the tekiah.
- Avrohom Reit in Teka BeShofar, identifies the shevarim as playing the 'flat' shevarim as practices in Poland, Hungary and Sefard. Thus, the same three notes are played on the same note with no other notes. On the other hand, the Lithuanian technique is to have a slur of two notes to produce more of a 'groan.'
- The Syrian teruah exhibits a break in sound. There is little break in sound of the nine notes, as opposed the staccato nine notes of the Ashkenazim.
- In Southern Germany (Frankford), the teruah was warbled (it rises and falls without a break).
- In one synagogue, the tekiah has a final flourish of the up note.
- The shevarim-teruah is talked about in the Mishnah Berurah as to whether one takes a breath between the notes or just one great for both notes. There is not ruling other than to say that one should follow the custom of the community.
- In terms of the number of sounds the shofar makes on Rosh Hashanah, the Sephardic practice is 70-sounds; the Ashkenazi, 100m blasts.
- There are also different customs as to when in Ashkenazi settings, the remaining sounds to make up the 70 (Sephardic) or 100 (Ashkenazi) are sounded – before the last caddish titkabayl and before Aleinu.

Mistakes While Sounding



- There are basically two types of mistakes that the Baal Tekiah can make while sounding Shofar. The most common is that the Baal Tekiah tries, but fails to produce the proper sound. The general rule is that the Shofar Sounder ignores the failed try, takes a breath, and tries again (Based on Mishnah Berurah 290:34, Aruch ha-Shulchan 290:20 and Da'as Torah 590:8).

Mistakes While Sounding, cont.



- **The other type of mistake is that the tokea intones the blast properly, but loses track and produces the wrong blast, e.g., instead of shevarim he thinks that a tekiah is in order, or instead of teruah he thinks that a shevarim is due and he sounds the shevarim. In that case, it is not sufficient to merely ignore the wrong blast; rather the tokea must repeat the tekiah which precedes the shevarim. (Another example is when the tokea mistakenly sounds [or begins to sound] two sets of shevarim or teruot in a row. The original tekiah must be repeated).**
- **When a tekiah needs to be repeated, it is proper that the makri notify the congregation (by banging on the bimah, etc.), so that the listeners do not lose track of which blasts are being sounded.**
- **The Ba'al Shem Tov, Founder of Chassidism in the eighteenth century sums up compassionately a human's effort that often fails:**
- **“Once, a man who was blowing the Shofar thought so hard about why he was blowing the Shofar that he was overwhelmed and couldn't blow. Tears filled his eyes until, finally, a blast came forth. Said the Ba'al Shem Tov: ‘Don't mind all the meanings. The main message is your tears.’ “**

Practicing

- **The Baal Tekiah is supposed to practice during the month of Elul, 30 days before Rosh Hashanah. The Shofar is sounded during the Shacharit service during this month. However, on the day before Rosh Hashanah, the Baal Tekiah does not sound the Shofar. The Baal Tekiah sounds four notes – Tekiah, Shevarim, Teruah and Tekiah. See Code of Jewish Law 128:2.**
- **Children are encouraged to learn how to sound the Shofar, even during Sabbath (Rosh Hashanah 4:8)**
- **Practicing does not fulfill the mitzvah. But making musical sounds does fulfill the mitzvah. (Rosh Hashanah 33b)**
- **If the Baal Tekiah is making music, it is valid. (Rosh Hashanah 33b)**

For video on How to Practice Shofar:

<http://tinyurl.com/29qhh3g>



100 Notes?

R. Isaac Klein indicates that the Shofar makes one hundred blasts (Tosafot, B. R.H. 33b, Sefer Haminhig, lii. Rosh Hashanah, sec. 21; Meharil, p. 180). Even so, customs vary as to how the hundred blasts are completed.

The Sefardic practice, however, is a total of 70 notes, with 10 added at the Qaddish Titqabbal that follows the Amidah.

Those who follow the Ashkenazi rite were shy forty; they added thirty at Qaddish Titqabbal and ten more after the mourner's Qaddish following Aleinu. Each set of thirty is concluded with a in long blast—as a sign that the prescribed sounds of this section have come to an end See Maharil - Regarded as one of the leading halachic authorities of his time in Germany (1355-1427), he is known to us mainly through his works in helping to compile the Code of Jewish Law -Shulchan Aruch.).

Isaac Klein, Guide to Jewish Religious Practice, JTS, 1979

Sisera's Mother

Behold, as Barak pursued Sisera, as Canaanite general whom Deborah directed the Israelites to pursue. After 20-years, Jael came out to meet him, and said to him, "Come, and I will show you the man whom you seek." He came to her; and behold, Sisera lay dead, and the tent peg was in his temples. [Judges 4:22](#) .

To explain Sisera's Mother and her weeping., the Talmud (Rosh Hashana 33b) indicates that the sound of the teruah as translated in the Targum (Septuagint, Aramaic rendering, 130 BCE) translates the phrase as "yom yevava," a day of sobbing, based on the verse (Judges 5:28): "At the window Sisera's mother looked out, and cried." A Midrash (Yal'u'm Shim'oni on [Judges 4:3](#)), a codified rabbinic teaching, tells us that indeed she cried (or sighed) 100 times!

<http://www.vbm-torah.org/rosh.htm>

An Echo?

The Mitzvah is to hear the Shofar blast. Thus, what happens when a person is at a pit, and a Shofar blast is sounded? R. Huna ruled that, if a person is at the edge of the ditch, he hears the Shofar itself. (Rosh Hashanah 28a)



However, if he stands at the bottom of the pit, he hears the echo of the Shofar's blast and thus does not fulfill the mitzvah. (Rosh Hashanah 27b)

What if the sound is transmitted over the radio, the TV or the Internet?

The halachah is that the sound has to be directly heard with kavanah (intention). Thus, transmission of sound does not constitute direct hearing.

What if a person walks by a synagogue on Rosh Hashanah and overhears the Shofar blast?

Since the person did not intend to hear the blast, he does not fulfill the mitzvah. However, if the person knew that it was Rosh Hashanah and he intended to hear the Shofar sounds, then he fulfills his obligation (Mishnah Berurah 589:8)



Traveling



- To hear the Shofar, you are not allowed to travel more than 200 cubits (0.056 miles or 296 feet); nor remove debris; nor climb a tree; nor ride on an animal; nor to swim (Rosh Hashanah 12a)

Kosher and Treif Shofars

- A Shofar is to be made of the horn of a kosher animal except that of a cow (or bull) because such a holy instrument cannot remind us of the golden calf (Rosh Hashanah 3:2). [It is preferable when the Shofar is made from a ram's horn to commemorate the akedah. It is also preferable for the horn to be curved when played on Rosh Hashanah. (Mishnah Berurah 586:1)]
- The Talmud, Rosh Hashanah 26b (525 CE) explains that the more bent over we are, the more effective is our Rosh Hashanah, while the straighter we are on Yom Kippur the better. Rashi (1040-1105) explains that being bent over is the correct posture for the prayers of Yom HaDin.



Repair a Shofar

- You cannot fill the crack with anything other than the material of the Shofar. Thus, you cannot use glue, resin, or any other filler not of the same material as the Shofar. (Rosh Hashanah 27b)
- You can use your hand to cover the crack, if the sound is the same as when you sounded the Shofar.
- If it is split lengthwise, it is not valid. If it is split breadthwise, it is valid if you can produce a blast. (Rosh Hashanah 27b). When the question arose as to how much is sufficient to produce a blast, R. Simeon b. Gamliel explained that, even if the sound is thick or dry, the sound is still valid because all sounds emitted by a Shofar are valid. (Rosh Hashanah 27b).

Better to Remake

- Remaking a Shofar by heating it to make the keratin (horn material) reconfiguring flaws by 'mending' holes using its heated plasticity removes all impediments because there is no repair. Rather, a new Shofar is made.





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