



בס"ד Laws & Customs: Ba'al Tokeiah

For the year 5787

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PLEASE NOTE: THIS GUIDE IS A SUPPLEMENT TO THE [ROSH HASHANA HALACHA GUIDE](#) WHICH CONTAINS SOME OF THE BASIC HALACHOS OF TEKIAS SHOFAR. THOSE DETAILS ARE NOT REPEATED HERE.

THE BA'AL TOKEIAH

The Ba'al Tokeiah must be a Halachically competent male over the age of Bar Mitzvah. [Even if he is already thirteen, it must be established that he has reached puberty and thereby attained full Halachic status as a Bar Mitzvah.]

Payment should not be taken for blowing the Shofar due to the prohibition of *S'char Shabbos*, unless the salary is structured in a permissible manner.

On the second morning of Rosh Hashana, the Ba'al Tokeiah should learn the Maamar entitled "L'Hovin Inyan Tekias Shofar" which is printed in (newer editions of) the *Machzor*. As it is relatively long, the Ba'al Tokeiah should allocate sufficient time to learn it.

The Ba'al Tokeiah should be well versed in the Halachos so that he knows what constitutes a mistake and how to properly correct it.

The Ba'al Tokeiah does not wear a Kittel.

THE SHOFAR

The minimum length of the Shofar is one Tefach (8 cm).

Ideally, the Shofar should be a ram's horn. In the absence of that, any Shofar is acceptable as long as it comes from a Kosher animal, is not from a cow, and is naturally hollow (as opposed to the horn of many undomesticated animals).

Ideally, the Shofar should be bent. In the absence of that, an unbent Shofar is still acceptable.

It is advisable to use a Shofar produced under rabbinic supervision, as some Shofaros available on the market have holes or cracks sealed in a manner that is not Halachically acceptable, which can be difficult for a novice to detect.

One may assume that a Shofar's owner consents to others using it for the sake of the Mitzvah, provided it remains in its general vicinity at all times, and is afterwards returned to precisely the same place in exactly the same condition.

There are many Halachos concerning a Shofar with a hole or crack. [Some of these

Halachos are no longer extant in the Alter Rebbe's *Shulchan Aruch*.] Achronim advise that it is best to refrain from using a Shofar with even the slightest hole or crack, in order to avoid any problems.

It is advisable to check the Shofar for holes and cracks by filling it with water and checking for leaks. [One may fill the Shofar even on Yom Tov, whether for this purpose or to clean and polish it.]

Any plating on the Shofar renders it *Possul* if:

- It is at the mouthpiece.
- It lengthens the Shofar at either end – even ever so slightly.
- It changes the natural sound or pitch of the Shofar.

A Shofar with engravings is *Kosher*.

As the first day of Rosh Hashana is Shabbos, the Shofar is deemed a *K'li Shemlacho L'Isur*. It may be handled in order to move it out of the way, but not in order to safeguard it.

On the second day of Rosh Hashana, the Shofar is deemed a *K'li Shemlacho L'Hetter* even after the Mitzvah has been fulfilled. It may therefore be handled in order to safeguard it or move it out of the way. However, one may not derive any non-Mitzvah benefit from the Shofar on Rosh Hashana, given that it is designated for a Mitzvah.

Once the Shofar is no longer needed for blowing, one may no longer carry it in a public domain, unless he needs to return it to a safe location.

THE BROCHOS

If one has already fulfilled the Mitzvah of Shofar and blows for another person, the listener (whether male or female) should recite the Brochos if they know how. When blowing for several people, one of the males may make the Brochos and have in mind to be *Moitzie* all the others.

If the listener does not know the Brochos, the Ba'al Tokeiah may recite the Brochos on behalf of a male (or prompt him word by word), but not for a female, in which case he blows without the Brochos.

A boy of the age of *Chinuch* (i.e. old enough to understand the concept of Tekias Shofar) is obligated to hear Shofar. The boy should make the Brochos. If he does not know how, the adult recites the Brochos for him (or prompts him word by word).

When blowing Shofar in a hospital or old age home, one should be mindful of whether the environment is suitable for reciting the Brochos (e.g. no unpleasant odours or soiled surroundings). If it is unsuitable, he blows the Shofar without making the Brochos.

The Shofar is covered with a cloth until the Brochos are concluded, and whenever it is set down during each of the breaks between the different sets of Tekios.

The one making the Brochos must have in mind to be *Moitzie* everyone who may be listening to the Brochos and Tekios.

If the Ba'al Tokeiah wants to fulfil the Mitzvah at a later time (such as when doing *Mivtzoim* prior to davening), he should have in mind to be *Moitzie* the listener(s) but not himself.

All opinions agree that *Shehecheyanu* is recited on the second day of Rosh Hashana this year, since it is the first time that Shofar is being sounded. Therefore, there is no need for the Ba'al Tokeiah to wear a new garment.

BLOWING THE SHOFAR

In Shule, the Ba'al Tokeiah stands at the Bimah for the Tekios before Musaf. He does not need to remain there for the Tekios during Musaf, and may instead return to his usual place.

The Ba'al Tokeiah must recite the Brochos and blow Shofar whilst standing unsupported, without leaning on anything. If this is not possible, or after the fact, the Mitzvah is valid even if he was sitting.

When blowing, the Ba'al Tokeiah must have in mind to be *Moitzie* everyone who may be listening to the Tekios.

If possible, one should hold the Shofar with his right hand.

If possible, one should blow the Shofar from the right side of his mouth.

If possible, the wide opening of the Shofar should face upwards, and not sideways or downwards.

If one cannot conclude all the Tekios, another person may continue from that point on. (He recites the Brochos **only** if he heard neither the Brochos nor any Tekios beforehand.)

One should ensure that the listeners hear the actual sound of the Shofar, and not merely a reverberation or echo.

One should blow **all** the *Tekios* after sunrise (6:24am) and before sunset (6:09pm).

In extenuating circumstances (as can occur on *Mivtzoim*), or after the fact, it is acceptable if **all** the *Tekios* are blown after dawn (5:06am) with a *Brocho*, or before *Tzeis* (6:47pm) without a *Brocho*.

🌀 PAUSES & BREATHS DURING TEKIOS

Each *Shofar* sound (i.e. each *Tekiah*, *Shevarim* and *Teruah*) must be blown in one breath.

One must breathe between each *Shofar* sound (except for the *Shevarim-Teruah* sounded **before** *Musaf*, as noted below). If one did not, he must repeat those *Shofar* sounds. [If they can no longer be redone, the *Mitzvah* has still been fulfilled, provided that he paused between each *Shofar* sound.]

In the *Tekios* **before** *Musaf*, there should be a slight pause between the *Shevarim* and *Teruah*, but no breath. The same applies to the *Tekios* after *Musaf*, as well as to the *Tekios* blown for people who were not in *Shule*.

In the *Tekios* **during** *Musaf*, one should take a small breath between the *Shevarim* and *Teruah*, but not pause any longer than that.

If one did not pause **at all** between any two sounds (other than between the *Shevarim-Teruah*), it is invalid.

🌀 IDEAL LENGTH OF THE TEKIOS

The length of each *Shofar* blast is measured in “*terumatin*”, with each such unit corresponding to the length of one short blast of the *Teruah*. The ideal length of each blast is as follows:

תשר"ת:

Tekiah – Eighteen *terumatin* or more.

Shevarim – Each of the three blasts should be exactly three *terumatin*.

Teruah – Nine *terumatin* or more. Our custom is to do many more.

תש"ת:

Tekiah – Nine *terumatin* or more.

Shevarim – Each of the three blasts should be exactly three *terumatin*.

תר"ת:

Tekiah – Nine *terumatin* or more.

Teruah – Nine *terumatin* or more. Our custom is to do many more.

🌀 IF THE SOUNDS ARE TOO SHORT

תשר"ת ח:

If the *Tekiah* was shorter than eighteen *terumatin*, it is still valid as long as it was at least nine *terumatin* – but only if all three *Shevarim* sounds were each less than nine *terumatin*.

If any of the three *Shevarim* sounds was longer than eighteen *terumatin*, it is invalid.

If any of the three *Shevarim* sounds was between nine and eighteen *terumatin*, it is valid only if the *Tekiah* was eighteen *terumatin* or more.

If any of the three *Shevarim* sounds was between three and nine *terumatin*, it is acceptable.

If one of the *Shevarim* sounds was shorter than three *terumatin* and another sound of the same *Shevarim* was longer than nine *terumatin*, it is invalid.

If all the *Shevarim* sounds were shorter than three *terumatin*, it is acceptable as long as each was discernibly longer than the *Teruah* sounds.

תש"ת ח:

If the *Tekiah* was shorter than nine *terumatin*, it is still acceptable if it was at least six *terumatin* – but only if all three *Shevarim* sounds were each less than six *terumatin*.

If any of the three *Shevarim* sounds was longer than nine *terumatin*, it is invalid.

If any of the three *Shevarim* sounds was between six and nine *terumatin*, it is valid only if the *Tekiah* was nine *terumatin* or more.

If any of the three *Shevarim* sounds was between three and six *terumatin*, it is acceptable.

If one of the *Shevarim* sounds was shorter than three *terumatin* and another sound of the same *Shevarim* was longer than six *terumatin*, it is invalid.

If all the *Shevarim* sounds were shorter than three *terumatin*, it is acceptable as long as each was discernibly longer than the *Teruah* sounds.

תר"ת ח:

If the *Tekiah* or the *Teruah* was shorter than nine *terumatin*, it is acceptable if it was at least three *terumatin*.

🌀 IF THE SOUNDS ARE INCORRECT

Prefatory note: A “*Bava*” refers to a set of two *Tekios* and its intervening blast(s). A “*Seder*” refers to a set of three “*Bavos*”.

When one makes the following mistakes, he must repeat the sound correctly but need not return to the beginning of that *Bava*:

- If he blew a *Tekiah* shorter than the minimum valid length.
- In תשר"ת, if he blew only one or two *Shevarim* sounds before he began the *Teruah*, and he did not take a breath in between.

When one makes the following mistakes, he must return to the beginning of that *Bava* (i.e. the preceding *Tekiah*):

תשר"ת ח:

- If he blew even one *Teruah* before the *Shevarim*.
- If he blew additional *Shevarim* sounds after he finished a proper *Shevarim* and took a breath.
- If he blew additional *Teruos* after he finished a *Teruah* of at least three *terumatin* and took a breath.
- If he blew only one or two *Shevarim*, took a breath, and began the *Teruah*.

תש"ת ח:

- If he blew additional *Shevarim* sounds after he finished a proper *Shevarim* and took a breath.
- If he blew even one *Teruah* sound at any point.

תר"ת ח:

- If he blew additional *Teruos* after he finished a *Teruah* of at least three *terumatin* and took a breath.
- If he blew even one *Shevarim* sound at any point.

If the *Ba'al Tokeiah* did not realize that he made a mistake which requires him to return to the beginning of the *Bava*, he should redo that entire *Bava* at his earliest opportunity. Nevertheless, if he realized whilst in the middle of a subsequent *Seder*, he should complete that *Seder* before redoing the *Bava*.

Mistakes made in the thirty sounds blown after *Musaf* technically need not be corrected. However, if there is any possibility that someone is relying on these *Tekios* to fulfil their obligation, any mistake must be corrected in the above way.



When blowing *Shofar* for a man who cannot or will not listen to all thirty blasts (a possibility on *Mivtzoim*), one adopts **either** of the following approaches, without reciting a *Brocho*:

- One blows תשר"ת תש"ת תר"ת.
- One blows תשר"ת תשר"ת תשר"ת, making sure to breathe between the *Shevarim* and *Teruah*, while both the blower and the listener have in mind that any blasts not required *Min-Hatorah* are being blown for other purposes, and not for the sake of the *Mitzvah*.

These techniques should be adopted only in exceptional circumstances, i.e. when there is absolutely no other choice. [Each technique has certain advantages over the other. Even so, the second approach does not have a clear basis in the works of the *Poskim*, and also seems less practical, as it is unlikely that a listener on *Mivtzoim* will grasp the nuances of the required intentions.]