

Mivtza Shofar Companion

When reciting the blessings, have in mind that you are representing all those who are listening. All of those listening should ONLY answer Amen at the end of each blessing. Talking is prohibited for everyone from this point until after the final shofar blasts.

בְּרוּךְ אַתָּה אֱ-דוֹנֵי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר:

בְּרוּךְ אַתָּה אֱ-דוֹנֵי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִחֲיָנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמַּן הַזֶּה:

**Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam
asher ki-deshanu bi-mitz-vo-sav vi-tzi-vanu lish-mo-ah
kol Shofar**

**Ba-ruch A-tah A-do-noi E-loi-hei-nu me-lech ha-o-lam
she-he-chee-ya-nu viki-yi-ma-nu vi-hi-gi-anu liz-man
ha-zeh.**

<u>תְּקִיעָה</u>	<u>שְׁבָרִים-תְּרוּעָה</u>	<u>תְּקִיעָה</u>
<u>תְּקִיעָה</u>	<u>שְׁבָרִים-תְּרוּעָה</u>	<u>תְּקִיעָה</u>
<u>תְּקִיעָה</u>	<u>שְׁבָרִים-תְּרוּעָה</u>	<u>תְּקִיעָה</u>

- 1) The Tekiah of this series needs to be as long as 18 Teru'os
- 2) You must breathe between the Tekiah and the middle sounds, and between the middle sounds and the Tekiah
- 3) You may NOT breathe between the Shvarim and Teruah, but you must pause.

<u>תְּקִיעָה</u>	<u>שְׁבָרִים</u>	<u>תְּקִיעָה</u>
<u>תְּקִיעָה</u>	<u>שְׁבָרִים</u>	<u>תְּקִיעָה</u>
<u>תְּקִיעָה</u>	<u>שְׁבָרִים</u>	<u>תְּקִיעָה</u>
<u>תְּקִיעָה</u>	<u>תְּרוּעָה</u>	<u>תְּקִיעָה</u>
<u>תְּקִיעָה</u>	<u>תְּרוּעָה</u>	<u>תְּקִיעָה</u>
<u>תְּקִיעָה גְּדוּלָה</u>	<u>תְּרוּעָה</u>	<u>תְּקִיעָה</u>

- 1) The Tekiah of these series needs to be at least as long as 9 Teru'os
- 2) You must breathe between the Tekiah and the middle sounds, and between the middle sounds and the Tekiah.

Ground Rules



1. Blower must stand, listener may sit (better to stand).
2. Remind them not to talk from the beginning of the Bracha to the last blow – Don't be shy to tell them the rules.
3. If the listener cannot make the Bracha, you may make the entire Bracha for them and have in mind to be *motzi* them and they must answer *Amein*. You may not make the Bracha for someone who is not *chayav Min Hatorah* e.g. children and woman, instead you may prompt them (Hint: Use transliteration on the front)
4. Have someone show you the notes you are holding at.

The Breaks

Even if you are rushing!!

1. You must do each sound in ONE breath
2. You **MUST BREATHE** in between each sound (Besides תשר"ת See #4), e.g. As illustrated below.



3. If you did not breathe you must repeat that set
4. For תשר"ת series only **PAUSE** between the Shvarim and Tru'ah. If you took a breath, you need to start again from the Tekiah of the that set. As illustrated below.



The Sounds

Even if you are rushing! (The following are very common problems)

1. Make sure that you are actually blowing NINE Tru'os
2. Make sure your Shvarim are longer than a Tru'ah – Each one should be as long as counting 1-2-3 quickly.
3. End off with a short blow after you are SURE that you blew THREE PROPER Shvarim.
4. Your Tekiah has to be as long as the middle sound of that set i.e. by תש"ת or תר"ת the Tekiah should be at minimum 9 Tru'os long, and by תשר"ת should be at minimum, 18 Tru'os long (Count to 18 quickly in your head)

How To Fix It



Even if you are rushing!

1. If you made a mistake but blew the second Tekiah properly, you may use it as the redo of your set.
2. If you only realised your mistake at a later point, finish the set of three and redo the set you erred with e.g. if you erred with the third set of תשר"ת and do two תש"ת, you may break, and do one set of תשר"ת.

Go Back



Even if you are rushing!



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1. You only need to go back to the set of three that you messed up on, not from the beginning of that entire series of sounds. e.g. if you erred at the third set of תש"ת, you don't need to restart from the first תש"ת, rather just restart from the first Tekiah of the third set.
2. If you started a different type of sound in middle, you need to restart that set. e.g. if you blew a Tru'ah after the Shvarim in תש"ת then you need to restart. However, if the sound just came out wrong, you don't need to restart the set.
3. If you finished Tru'ah or Shvarim in their proper set, and then breathed and began the sound again, you need to restart the set. This applies even if you did not complete the sound.



The Torah does not specify why we are to blow the shofar on Rosh Hashanah. However, Rabbi Saadia Gaon compiled a list of reasons for this mitzvah. Here are some:

- 1) On Rosh Hashanah, we crown G-d as King of the world. The shofar's trumpeting call announces this exciting event.
- 2) Its piercing cry awakens the sleeping souls that have grown complacent.
- 3) It evokes the shofar blasts that were heard when G-d descended onto Mount Sinai and gave us the Torah.
- 4) Made of a ram's horn, the shofar recalls the near-sacrifice of Yitzchak, who was saved when G-d showed Avraham a ram sacrifice in his stead.
- 5) It gives us hope, mirroring the sound of the "great shofar" that will call together the Jewish people who are scattered to the corners of the earth at the time of the coming of Moshiach.