

## Tekiyat Shofar by a Woman

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According to the Mishnah (Rosh ha-Shanah 4:9) what is required is three times three *teruot*, each with a *tekiyah* before and after. These are blown in *Malchuyot, Zichronot, and Shofarot*. The Talmud (Rosh ha-Shanah 34a) is uncertain as to the nature of a *teruah*, whether it is our *shevarim* or our *teruah*, and therefore requires *tekiyah-teruah-tekiyah* three times, *tekiyah-shevarim-tekiyah* three times, and *tekiyah-shevarim-teruah-tekiyah* three times, thus combining the various options. This brings us up to 30 *kolot* (sounds) of  $9+9+12 = 30$ .

We then learn that there are two sets of thirty *kolot*, the *tekiyot de-meyushav* when we sit, before the Musaf service (and for which we nowadays stand), and those of *de-meumad* when we stand, during or after the Musaf Amidah. The reason given for these two sets is that *Satan* wishes to sabotage our *tekiyot* and we confuse him with the first set, which is not the real one, so that he will not disturb during the second set, which *is* the real one.

The next stage of development is the addition of another forty *kolot*, to bring us up to one hundred *kolot*, various reasons (listed in *Midrash Tanhumah Emor II*, and *Aruch s.v. Erev, I*; *Pardes*, ed. Ehreulich, pp. 219-220 etc.). These symbolize the sighs or cries of those expressing grief, but are not really a part of the primary obligation. These are usually split into 10+30, or 30+10.

Since the final 40 are not part of the obligatory *kolot*, it should be permitted for a woman to carry out the part of the *tekiyot*.