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# סיכום הלכות תקיעת שופר לבעל תוקע

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This summary is not intended to be a comprehensive collection of all of the הלכות of שופר. The intent is only to provide a summary of the basic הלכות found in the משנה ברורה and, to a lesser degree, other similar sources that could be universally accepted and relied upon. Any הלכה, מנהג, or advice for which a traditional source could not be found, was intentionally omitted. This approach should enable any בעל תוקע and מקריא who are comfortable relying on the משנה ברורה to follow all of the הלכות listed in this summary. For each הלכה, the exact source is cited so that if there is any question, the source can be looked up and evaluated. Of course, the actual הלכות that are followed in each Shul should be determined solely by the Rav of the Shul.

### Before תקיעות

1. Even though we don't blow שופר on ראש השנה, ערב ראש השנה, a בעל תוקע may practice on ראש השנה in a closed room.<sup>1</sup>
2. A בעל תוקע may practice on ראש השנה itself for that day, but it is אסור to practice after תקיעות on the first day for the second day.<sup>2</sup> This is true because we only apply the principle that the two days of ראש השנה are אחת – קדושה אחת, and not לקולא.<sup>3</sup>
3. Any foreign object or material (i.e. dry blood<sup>4</sup>) on the inside of the שופר is considered a חציצה.<sup>5</sup>
4. Although on the outside of the שופר there is no problem of חציצה, there is a concern that anything stuck or attached to the outside of the שופר could alter the sound and it should, therefore, be removed before ראש השנה.<sup>6</sup> If something on the outside of the שופר changes the sound, the שופר is פסול.<sup>7</sup> בדיעבד, if it can't be determined whether the material stuck or attached to the outside of the שופר changed the sound, it can be assumed that the sound was not modified and the קולות are בשר.<sup>8</sup>

### The ברכות

5. Before making the ברכות, the בעל תוקע should have in mind to be מצוה, himself, and to be מוציא everybody who is listening. If possible, he should say quietly to himself הריני מכוון בתקיעות.<sup>9</sup> אלו שאתקע להוציא את הציבור ידי חובת שמיעת קול שופר.
6. לכתחילה, the בעל תוקע should not lean on anything while making the ברכות<sup>10</sup> or when blowing any of the קולות.<sup>11</sup>

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<sup>1</sup> משנה ברורה סימן תקפ"א ס"ק כ"ד  
<sup>2</sup> משנה ברורה סימן תקצ"ו סק"ד  
<sup>3</sup> משנה ברורה סימן תק"ג סק"ד  
<sup>4</sup> שערי תשובה סימן תקפ"ד סק"ד  
<sup>5</sup> שלחן ערוך סימן תקפ"ו סעיף ט"ז  
<sup>6</sup> משנה ברורה סימן תקפ"ו ס"ק ע"ב  
<sup>7</sup> שלחן ערוך סימן תקפ"ו סעיף ט"ז  
<sup>8</sup> שלחן ערוך הרב סימן תקפ"ו ס' ט"ז  
<sup>9</sup> מטה אפרים סימן תקפ"ה ס"ג  
<sup>10</sup> משנה ברורה סימן תקפ"ה סק"א  
<sup>11</sup> משנה ברורה סימן תקפ"ה סק"ב

7. The מנהג is that the בעל תוקע makes the ברכות, even if he was already יוצא the מצוה.<sup>12</sup> This מנהג is generally followed when blowing שופר for a ציבור.<sup>13</sup>
8. ראש השנה make a שהחיינו before blowing שופר, even on the second day of השנה. If possible, (when the first day of השנה does not fall out on שבת) the בעל תוקע should wear a new article of clothing or have a new fruit on the second day and have in mind for the שהחיינו to go on the new clothing that he is wearing or the new fruit that he will eat later, as well. However, even if the בעל תוקע does not have new clothing or a new fruit, he should still make the שהחיינו.<sup>14</sup>
9. Before making the ברכות, the בעל תוקע should hold the שופר in his right hand (a lefty should use his left hand<sup>15</sup>) underneath a cover. The שופר should not be taken out until after the בעל תוקע finishes saying both ברכות. In addition, the שופר should be covered whenever it is not being used, like between the תקיעות דמעומד and during קדיש before the last set of קולות.<sup>16</sup>
10. It is אסור to speak from the time the ברכות are made until after the last תקיעה is blown.<sup>17</sup> However, any speech that would be helpful for the תקיעות to be blown כהלכה or לצורך התפילה is not a הפסק and not אסור.<sup>18</sup>

### The שופר

11. It is preferable for the בעל תוקע to place the שופר on the right side of his mouth.<sup>19</sup> If, however, it is easier for him to blow on the left side, he may.<sup>20</sup> A בעל תוקע who is a lefty should also place the שופר on the right side of his mouth.<sup>21</sup>
12. There cannot be anything between the שופר and the בעל תוקע's lips.<sup>22</sup>
13. The בעל תוקע should hold the שופר with his right hand.<sup>23</sup>
14. The שופר may be switched in the middle without making a new ברכה. Even if the בעל תוקע did not have in mind to use the new שופר when he made the ברכה, as long as at least one קול was blown with the original שופר, he may use a second שופר.<sup>24</sup> Nonetheless, the מנהג is to place the שופרות that the בעל תוקע plans to use, or may use as a backup, on the בימה before the ברכות are made.<sup>25</sup>

<sup>12</sup> משנה ברורה סימן תקפ"ה סק"ה

<sup>13</sup> ערוך השלחן סימן תקפ"ה ס"ה

<sup>14</sup> משנה ברורה סימן ת"ר סק"ז

<sup>15</sup> משנה ברורה סימן ר"ו ס"ק י"ח

<sup>16</sup> כף החיים סימן תקפ"ה אות י"ד

<sup>17</sup> כף החיים סימן תקצ"ב אות טוב (י"ז)

<sup>18</sup> רמ"א סימן תקצ"ב סעיף ג'

<sup>19</sup> משנה ברורה סימן תקפ"ה סק"ז

<sup>20</sup> שער הציון סימן תקפ"ה ס"ק י"ט

<sup>21</sup> שער הציון סימן תקפ"ה ס"ק י"ח

<sup>22</sup> משנה ברורה סימן תקפ"ו ס"ק ע"ה

<sup>23</sup> מטה אפרים סימן תקפ"ה ס"ד

<sup>24</sup> משנה ברורה סימן תקפ"ה סק"ד

<sup>25</sup> משנה ברורה סימן תקפ"ה ס"ק י"ח

## Measuring the קולות

15. The קולות for the שיעורים are measured in כוחות. כוחות, also known as טרומיטין, are the shortest sounds a person can blow, like the individual sounds in a תרועה.<sup>26</sup> (An explanation of how to convert כוחות to seconds is provided in the appendix.)

## תקיעה

16. The sound blown for a תקיעה can be very high, very low, or any other sound; because any sound is כשר for a תקיעה.<sup>27</sup>
17. The minimum length of a תקיעה blown for a תשר"ת must be 18 כוחות long and a little more.<sup>28</sup>
18. The minimum length of a תקיעה blown for a תש"ת must be 9 כוחות long and a little more.<sup>29</sup>
19. The minimum length of a תקיעה blown for a תר"ת must be 9 כוחות long.<sup>30</sup>
20. Although there is no problem with blowing a תקיעה longer than the minimum שיעור,<sup>31</sup> there is no additional מצוה to do so.<sup>32</sup>
21. בדיעבד, it is enough if a תקיעה blown for a תשר"ת is 9 כוחות long. Any less than that, you are not יוצא.<sup>33</sup>
22. בדיעבד, it is enough if a תקיעה blown for a תש"ת is 9 כוחות long. Any less than that, you are not יוצא.<sup>34</sup>
23. בדיעבד, it is enough if a תקיעה blown for a תר"ת is 3 כוחות long. Any less than that, you are not יוצא.<sup>35</sup>

## שברים

24. לכתחילה, each שבר (individual sound in a שברים) should be at least 3 כוחות long.<sup>36</sup>
25. בדיעבד, you are יוצא if a שבר (one, two, or all three of the individual sounds) was only 2 כוחות long.<sup>37</sup>
26. It is best to try to make each שבר in a תש"ת less than 6 כוחות long, but not less than 3 כוחות long (3, 4, or 5 כוחות).<sup>38</sup>
27. If a שבר blown for a תש"ת was 9 or more כוחות long, it is not כשר.<sup>39</sup>
28. לכתחילה, each שבר blown for a תשר"ת should be less than 9 כוחות long.<sup>40</sup>
29. בדיעבד, a שבר blown for a תשר"ת is כשר if the שבר was 17 כוחות or less.<sup>41</sup>

<sup>26</sup> שלחן ערוך סימן תק"צ סעיף ג'

<sup>27</sup> שלחן ערוך סימן תקפ"ו סעיף ו'

<sup>28</sup> משנה ברורה סימן תק"צ ס"ק ט"ו

<sup>29</sup> שער הציון סימן תק"צ סק"י

<sup>30</sup> משנה ברורה סימן תק"צ ס"ק ט"ו

<sup>31</sup> שלחן ערוך סימן תק"צ סעיף ג'

<sup>32</sup> אגלי טל מלאכת מעמר אות ד' ס"ק י"א בהגה"ה

<sup>33</sup> שער הציון סימן תק"צ סק"ד

<sup>34</sup> שער הציון סימן תק"צ סק"ד

<sup>35</sup> משנה ברורה סימן תק"צ ס"ק י"ג

<sup>36</sup> משנה ברורה סימן תק"צ ס"ק י"ג

<sup>37</sup> משנה ברורה סימן תק"צ ס"ק י"ג

<sup>38</sup> ביאור הלכה סימן תק"צ ד"ה וי"א

<sup>39</sup> משנה ברורה סימן תק"צ ס"ק י"ג

<sup>40</sup> משנה ברורה סימן תק"צ ס"ק ט"ו

<sup>41</sup> משנה ברורה סימן תק"צ ס"ק י"ג

30. when blowing a שברים, more than 3 שברים (individual sounds) should not be blown.<sup>42</sup>
31. All 3 sounds of the שברים must be blown in one breath. Even בדיעבד, the שברים is not כשר if this is not done.<sup>43</sup>

### תרועה

32. when blowing a תרועה, at least 9 טרומיטין should be blown. בדיעבד, if between 3 and 8 טרומיטין were blown, you are יוצא.<sup>44</sup>
33. There is no problem blowing a תרועה with more than 9 טרומיטין and, therefore, no need to try to stop after exactly 9.<sup>45</sup>
34. The individual sounds (the individual טרומיטין) of the תרועה, including the first and last sounds, should not be longer than the shortest sound the תוקע בעל תוקע can produce.<sup>46</sup>

### תשר"ת

35. It is a good idea to blow the שברים of תשר"ת before מוסף (תקיעות דמיושב) in אחת (without taking a breath between the שברים and the תרועה) and during חזרת הש"ץ (תקיעות) (with a breath between the שברים and the תרועה).<sup>47</sup> If there is no established מנהג otherwise, this is the way the תשר"ת should be blown.<sup>48</sup>
36. When blowing a שברים תרועה in אחת, there should be a small break between the שברים and תרועה. This break should be shorter than the amount of time necessary to take a breath.<sup>49</sup>
37. When blowing a שברים תרועה in שתי נשימות, an actual breath should be taken between the שברים and תרועה.<sup>50</sup>

### תקיעה גדולה

38. A תקיעה גדולה should be blown for the 100<sup>th</sup> קול.<sup>51</sup>
39. If there is a מנהג to blow additional גדולות תקיעות, the בעל תוקע should be careful not to stretch these תקיעות out longer than "a little more than a regular תקיעה." The longer the קול is, the more likely it is that one or more of the following problems will occur: 1) The קול will become weaker and quieter and some people may not hear the end of the קול. If this happens, these people are not יוצא, even though they heard the required שיעור of the תקיעה.<sup>52</sup> 2) If the קול is very long, people may begin saying the יהי רצון or היום הרת עולם before the קול is finished and it is אסור for them to be saying anything during the תקיעות.<sup>53</sup>

<sup>42</sup> משנה ברורה סימן תק"צ ס"ק י"א

<sup>43</sup> משנה ברורה סימן תק"צ ס"ק ט"ז

<sup>44</sup> משנה ברורה סימן תק"צ ס"ק י"ב

<sup>45</sup> שלחן ערוך סימן תק"צ סעיף ג'

<sup>46</sup> משנה ברורה סימן תק"צ ס"ק ל"א

<sup>47</sup> שער הציון סימן תק"צ ס"ק י"ח

<sup>48</sup> שלחן ערוך הרב סימן תק"צ ס"ט

<sup>49</sup> משנה ברורה סימן תק"צ ס"ק י"ח

<sup>50</sup> שלחן ערוך הרב סימן תק"צ ס"ח

<sup>51</sup> משנה ברורה סימן תק"צ ס"א

<sup>52</sup> משנה ברורה סימן תק"פ"ז ס"ק ט"ז

<sup>53</sup> ערוך השלחן סימן תק"פ"ה ס"ד

## Correcting Mistakes

40. If a mistake was made in the middle of a line (תקיעה שברים תרועה תקיעה), for example), there is no need to repeat any of the previous lines.<sup>54</sup>

Application: If there was a mistake made while blowing the third line of שברים תרועה during the תקיעות דמיושב, even if the nature of the mistake necessitates going back to the beginning of the line, the previous two lines of תשר"ת that were blown do not need to be repeated.

41. If the בעל תוקע made a mistake and accidentally blew the wrong קול, or even began blowing the wrong קול,<sup>55</sup> he must go back to the beginning of the line and start again from the beginning of the line.<sup>56</sup>

Application 1: If instead of blowing שברים in a תשר"ת, the בעל תוקע accidentally blew שברים, he must go back to the beginning of the line and repeat the first תקיעה. This is true even if only part of the תרועה was blown.

Application 2: If when blowing the last תקיעה for the third line of תשר"ת during the תקיעות דמיושב, the בעל תוקע miscalculated and thought he was up to the first תקיעה of the first line of תשר"ת and, therefore, blew a short תקיעה that was too short for a תשר"ת, he must go back to the beginning of the third line of תשר"ת and repeat the entire line.

42. If the בעל תוקע attempted to blow a קול, but the sound did not come out as he desired, he can try again and does not have to restart from the beginning of the line.<sup>57</sup>

Application: If while trying to get the correct sound out of the שופר, the בעל תוקע blew some separate, disjointed sounds that did not come out right, he does not have to go back to the beginning of the line and can continue as soon as he gets the correct sound to come out of the שופר.

43. If the בעל תוקע inserted an extra קול that is כשר (a שברים, a תרועה, or a שברים תרועה), even if it was a repetition of the קול that was supposed to be blown<sup>58</sup>, he cannot continue and blow the ending תקיעה. Instead, he must go back to the beginning of the line and repeat the first תקיעה.<sup>59</sup>

Application: If while trying to get the correct sound out of the שופר, the בעל תוקע blew three sounds within one breath that sounded like a שברים or תרועה, he must go back to the beginning of the line and repeat the first תקיעה.

44. Although it is true that when an extra קול that is כשר is inserted, you must go back to the beginning of the line, if when blowing a תשר"ת שברים without the תרועה or vice versa was inserted, it is not necessary to go back to the beginning of the line.<sup>60</sup>

Application: If while blowing שברים תרועה the בעל תוקע had difficulty blowing the תרועה and needs to reblow the קול, the שברים תרועה can be reblown without repeating the תקיעה, as long as three טרומיטין were not blown. If, however, at least three טרומיטין were blown,

<sup>54</sup> שלחן ערוך סימן תק"צ סעיף ט'

<sup>55</sup> שער הציון סימן תק"צ ס"ק ל"ב

<sup>56</sup> שלחן ערוך סימן תק"צ סעיף ח'

<sup>57</sup> משנה ברורה סימן תק"צ ס"ק ל"ד

<sup>58</sup> משנה ברורה סימן תק"צ ס"ק ל"ב

<sup>59</sup> שלחן ערוך סימן תק"צ סעיף ח'

<sup>60</sup> משנה ברורה סימן תק"צ ס"ק כ"ח

he must go back to the beginning of the line and reblow the first תקיעה before blowing the שברים תרועה over again.

45. If a קול (specifically a שברים, a תרועה, or a שברים תרועה) that was only כשר בדיעבד is being reblown in order to be לכתחילה, the individual קול cannot be blown again by itself. The בעל תוקע must go back and start again from the beginning of the line.<sup>61</sup>

Application 1: If when attempting to blow a תרועה the בעל תוקע was only able to blow 3 (or any number between 3 and 8) טרומיטין and then he took a breath, in order to reblow the תרועה to its לכתחילה length of at least 9 טרומיטין, he must go back to the beginning of the line and repeat the first תקיעה.

Application 2: If when blowing a תרועה שברים, the בעל תוקע accidentally blew the קול in שתי נשימות when it should have been blown in אחת נשימה or vice versa, he accidentally blew the קול in אחת נשימה when it should have been blown in שתי נשימות, in order to reblow the קול correctly, he must go back to the beginning of the line and repeat the first תקיעה.

Application 3: If when blowing a שברים, one שבר or two were less than 3 כוחות long and one or two sounds of the שברים were 3 (or 4 or 5) כוחות long, in order to reblow the קול correctly with each sound at least 3 כוחות long, the בעל תוקע must go back to the beginning of the line and repeat the first תקיעה. The same הלכה would be true if all 3 sounds of the שברים were less than 3 כוחות long.

Application 4: If the ending תקיעה of a line was blown too short to be לכתחילה, כשר (either because the בעל תוקע was having difficulty continuing the קול or because the בעל תוקע estimated incorrectly that the תקיעה was long enough and stopped) even it was long enough to be כשר בדיעבד, it can be reblown without going back to the beginning of the line. This is true because, unlike a שברים or תרועה, if the תקיעה was כשר, the new תקיעה is being blown after the line (after the ending תקיעה was blown) and is not interrupting. If it was not כשר, the new תקיעה being blown now is the first תקיעה that is כשר and not the repetition of a קול that is כשר. The previous קול was merely an attempt at a תקיעה that did not work out and does not interrupt the line.

46. If it wasn't determined that the בעל תוקע should go back until after he blew the ending תקיעה for the line, that תקיעה counts as the beginning תקיעה of the line and he can continue from there.<sup>62</sup>

Application: If after blowing תקיעה שברים תרועה תקיעה, it was decided that there was a problem with the שברים, the line must be repeated from the beginning, but the תקיעה that was just blown as the ending תקיעה for the line can instead be considered as the beginning תקיעה of the line that is being reblown and it is now only necessary to repeat the שברים תרועה and the תקיעה.

47. If it was decided that there is a need to repeat a קול after lines with other קולות were already blown, the line that is being reblown can be repeated even if many lines were blown in between.<sup>63</sup>

Application: If after blowing one or more lines of תש"ת during the תקיעות דמיושב it was decided that there was a problem with a שברים תרועה that had been blown earlier, the

<sup>61</sup> חיי אדם כלל קמ"ב הלכה י"ב

<sup>62</sup> משנה ברורה סימן תק"צ ס"ק ל"ה

<sup>63</sup> משנה ברורה סימן תק"צ ס"ק ל"ה

three lines of תש"ת should be finished and then the תשר"ת that needs to be repeated can be reblown without having to repeat any of the lines that were blown in between.

48. Care must be taken to ensure that two מנינים are not sufficiently close for one to hear the שופר being blown in the other. לכתחילה, if while blowing שופר one or more קולות were heard from another מנין, these קולות interrupt the line. When ready to continue, the בעל תוקע should start from the beginning of the line and repeat the first קול or two on the line that was already blown. This is true even if everyone had specific intention not to be יוצא with the קולות from the other מנין.<sup>64</sup>
49. If a mistake was made during the תיקעות דמיושב, the קול must be repeated and you should not rely on the תיקעות דמעומד. Likewise, if a mistake was made during the תיקעות דמעומד, the קול must be repeated and you should not rely on the fact that the קול was already blown in the תיקעות דמיושב. If, however, the mistake was made in the last 40 קולות and the קול is כשר בדיעבד, it is not necessary to repeat the קול for the purpose of being לכתחילה יוצא and you certainly don't have to go back to the beginning of the line.<sup>65</sup>

### תקיעות After

50. After תקיעת שופר it is אסור to blow the שופר without reason, just as it would be on any other יום טוב. Nonetheless, the שופר is not מוקצה.<sup>66</sup>
51. It is מותר to blow additional קולות if there is a ספק whether someone was יוצא or even in order to be יוצא in accordance with other שיטות, according to whom you have not been יוצא.<sup>67</sup>

Note: While it is true that we may try to be יוצא the מצוה of תקיעת שופר in a manner that is "לכתחילה", even after a mistake was made and it becomes necessary to repeat קולות, the cases in which you are יוצא בדיעבד are, nonetheless, important to know and understand for the following reasons:

- During the last 40 קולות there is no need to repeat these קולות.
- If a קול that was כשר בדיעבד is going to be repeated, the בעל תוקע must start again from the beginning of the line and repeat the first תיקעה. This is not necessarily the case if the קול was not considered כשר at all.
- If the בעל תוקע is having a lot of difficulty producing קולות that are לכתחילה כשר, there may be a need to rely on the בדיעבד הלכה.

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<sup>64</sup> ביאור הלכה סימן תק"צ ד"ה במתעסק

<sup>65</sup> משנה ברורה סימן תק"צ ס"ק ל"ה

<sup>66</sup> משנה ברורה סימן תקצ"ו סק"ג

<sup>67</sup> חיי אדם כלל קמ"ב הלכה י"ג



## Appendix

Although as mentioned above, the goal of this summary is to provide only the הלכות that are found in the משנה ברורה and other traditional sources, in order to make it more practical and useful this appendix contains some guidelines for converting the שיעורים given by the משנה ברורה into measurements that can be timed on a watch.

### Converting כוחות to Seconds

I have timed myself blowing a תרועה (using a computer and software designed to measure sound waves) numerous times. I have consistently found that I blow between 7 and 8 טרומיטין per second. This means each כוח is between 125 and 145 milliseconds. A slower תרועה would be 6 or maybe even 5 טרומיטין per second, in which case a כוח could be as long 200 milliseconds. Of course, it is possible to blow a faster תרועה. If there are 9 טרומיטין per second, the length of a כוח would be as little as 110 milliseconds. This would be considered a very fast תרועה.

### The Number of Seconds for תקיעות

Based on the above, we can determine the minimum length of a תקיעה for a תר"ת and תש"ת to be between 1 and 2 seconds. To be on the safe side, these תקיעות should be at least 2 seconds long. For a תשר"ת, the minimum length of a תקיעה is 3 to 4 seconds. Once again, to be on the safe side, these תקיעות should be at least 4 seconds long.

There is some discussion whether the length of a תקיעה depends on the individual תוקע or on an average, as it does for the שיעור of a כזית. Either way, requiring at least 2 seconds for a תש"ת and 4 seconds for a תשר"ת makes sense, especially if you don't want to measure fractions of a second. The table below illustrates this idea.

	Number of כוחות per second	Length of a כוח in milliseconds	Length of a תקיעה for a תר"ת in seconds (9 כוחות)	Length of תקיעה for a תש"ת in seconds (a little more than 9 כוחות)	Length of תקיעה for a תשר"ת in seconds (a little more than 18 כוחות)
Slow	5	200	1.8	2.0	3.8
	5.5	182	1.6	1.8	3.5
Normal	6	167	1.5	1.7	3.2
	6.5	154	1.4	1.6	3.0
	7	143	1.3	1.5	2.8
	7.5	133	1.2	1.4	2.6
	8	125	1.1	1.3	2.5
Fast	8.5	118	1.1	1.3	2.3
	9	111	1.0	1.2	2.2

After coming to this conclusion based on my own measurements and calculations, I saw these exact שיעורים (2 and 4 seconds) brought down and attributed to Rav Moshe Feinstein זצ"ל in a ספר called זכרון רפאל משה. Many Rabbanim require longer שיעורים, which is fine, but 2 and 4 seconds can safely be used as a bare minimum. In the yeshiva where I blow, for example, we use שיעורים from Rav Shraga Feivel Cohen, author of the בדי השלחן. I am required to blow תקיעות of 4 seconds for תר"ת and תש"ת and 5 seconds for תשר"ת. It is important when using the bare minimum שיעורים to make sure that you have 2 (or 4) full seconds from the beginning of the תקיעה until the end.

### שברים The Number of Seconds for

In order to make sure that each individual sound of the שברים is at least 3 כוחות long, an effort should be made to make sure that each שבר is at least half a second. Given the fact that 3 כוחות is a minimum and 4 or 5 כוחות would be also be לכתחילה, as well as the consideration that the שיעור may depend on the speed of the average תוקע בעל תוקע, this seems to be a safe number to work with. The table below demonstrates this point.

	Number of כוחות per second	Length of a כוח in milliseconds	Minimum length of שבר in milliseconds (כוחות 3)
Slow	5	200	600
	5.5	182	545
Normal	6	167	500
	6.5	154	462
	7	143	429
	7.5	133	400
	8	125	375
Fast	8.5	118	353
	9	111	333

Obviously, it is impossible to time each sound to be the exact right number of milliseconds. In the case of a שבר, it's better for the קול to be a little longer than it is for it to be a little shorter. The goal should, therefore, be for each שבר to be between half and two thirds of a second. The number of seconds brought down by the דרשו משנה ברורה in the name of the חוט שני by Rav Nissim Karelitz confirms the half-second שיעור for each individual שבר.

Rav Shimon Boxer suggests in שופרא דשופר that the simplest way to practice blowing a שברים that is the correct length, and get used to the correct length, is to blow 3 consecutive שברים (9 individual sounds) without a break between them. If each of the 9 sounds appear to be the same length and all 9 sounds take 5 seconds, each שבר should be approximately half a second long. Once again, if the timing can't be perfect, a little longer is better than a little shorter.