



פרשת כי תצא  
אלול תשפ"א

### MOTZAI SHABBOS ANASH FARBRENGEN

All Anash are invited to join a virtual Melave Malka Farbrenge this Motzai Shabbos.

In times like these, it is so important to come together to encourage, support and strengthen one another.

An evening of upliftment, positivity and togetherness. Hear from different speakers, share words from the heart and enjoy the musical interludes.

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### SUNDAY NIGHT PRE-ROSH HASHONA SHIUR

All men and women are invited to join a feature shiur in preparation for Rosh Hashona, which will herald in a Shemittah year.

With Rabbi Y. Johnson

### How to ensure a debt-free new year

A lesson from Pruzbul, Pirkei Avos and Divine Judgment

Sunday 8:30pm

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### KOLLEL WELCOME

Kollel would like to welcome our newest member, Rabbi and Mrs Menachem Sufrin. We wish them much Hatzlocha and look forward to their contribution. Please reach out to set up a shiur.



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## The Shofar approach to criticism

In life we often have to give criticism. Criticism is never really pleasant to receive and usually uncomfortable to give. But well-meant and carefully thought out and delivered criticism can be a powerful tool to achieve desired outcomes and improved behaviours.

Contemporary psychology discusses different strategies which may be employed to make criticism more palpable and effective. One such model is referred to as the "Sandwich Method".

Like the filling in a sandwich, this method suggests that the criticism be cushioned between two positive statements or praises. Opening up with a genuine compliment or highlighting positive behaviour creates goodwill and softens the interaction. This allows the recipient of the criticism to be open to hear it without putting up their defences. The follow-up compliment will ensure that they don't leave on a negative note and will feel encouraged to take the criticism on board.

Elul is a time of Teshuvah and self-correction. The time of year calls on us to better ourselves and improve. This is the message of the Shofar which we blow each day. The Rambam describes the shofar as a spiritual wake-up call crying out "wake up sleepers from your sleep". Our sages connect the word Shofar to its call of Shapru Maaseichem, a directive to beautify and correct your behaviour.

Rebuke was one of the standard clauses in a Novi's job description. When Hashem tells the Novi Yishayah to rebuke the Jewish people He says "Cry out, do not hold back. Lift up your voice like a Shofar and tell My people of their transgression and to the

House of Jacob their sins." He must chastise them like the call of the Shofar.

The Chasam Sofer gives a fascinating explanation on this Posuk and the parallel between rebuke and the Shofar; long pre-dating modern-day psychology. During Elul, the custom in Ashkenaz is to sound 4 notes Tekiyah, Shevarim-Teruah, Tekiyah.

The "straight" sound Tekiyah is connected to Chessed. The broken notes Shevarim and Teruah are both connected to Gevurah. The inner chastisement of the Shofar urging us to improve is one of Gevurah, but it is wedged between two Tekiyos, the sandwich of Chessed and positive words.

Within the reproach itself there are two types; The Shevarim (literally breaking) represents a harsher form of criticism. The Teruah on the other hand represents a lighter form of judgement. One needs to know who one is addressing and whether a softer approach is more suitable or whether a more firm approach is required.

The Chasam Sofer imparts a timely message to the Rabbis and Darshanim who at this time of year traditionally urge their communities to grow. They should open with pleasant words which draw the heart of the listener. They may then go on to call for improvement, Shapru Maaseichem. But the conclusion should always be positive so that the listeners leave happy and uplifted.

This is Hashem's message to the Novi and to each one of us. We may need to rebuke and be critical from time to time; but do it like the sounds of the Shofar. With sensitivity and words from the heart, a Tekiyah at the start and a Tekiyah at the end.

1. The blowing of the Shofar during the silent Musaf prayer is a matter of Minhag based on Kabbalah. This has been discussed in a previous edition of the Chiddush. The essential Rabbinic enactment is to blow during the Chazoras Hashatz.
2. Rosh Hashona 16a
3. See Likutei Sichos volume 24 p222 for an explanation and lesson from this idea
4. OC 592:1
5. OC 585
6. Concerning the Shofar the verse says ויום תרועה לכם and concerning Sefiras Haomer, the verse says ונספרתם לכם. The word Lachem is used in both Pesukim.
7. Shulchan Aruch Harav OC 124:7 in the laws of the Shemoneh Esrei. From here we see that it is Halachically required and preferable to stand for

every Chazoras Hashatz. If one is tired or weak, especially during the long Yomim Noraim Tefillos, one may sit if required.

8. Shulchan Aruch Harav 585
9. Also in order to make up the 100 blasts corresponding to the 100 cries of the mother of Sisera (from where we learn that a Teruah is a crying sound).
10. Due to the doubt whether the Teruah of the Torah is what we call Shevarim or what we call Teruah, or the combination of Shevarim-Teruah. We blow each possible sequence three times in the Tekiyos Demeyushav to be Yotzai according to each possibility. But when one blows only one of each sequence, how can one be Yotzai?
11. For example, if the real Teruah is the Shevarim, the Teruah that we blow would be a Hefsek

between the Shevarim and the final Tekiya. If the real Teruah is our Teruah, the Shevarim would be a Hefsek between the first Tekiya and the Teruah.

12. According to the Vilna Gaon, Rabbeinu Tam maintains that an unnecessary sound does not constitute a Hefsek.
13. Biur Hagr" a. Shulchan Aruch Harav 592:4 also writes that this is the basis for Rif's position. The Alter Rebbe in the footnotes writes that this is also the Rambam. Presumably he means the opinion of the Rambam is like the Rif, but the reason cannot be the same because the Rambam argues with the Geonim, maintaining that the reason for 30 notes is because of a doubt.
14. The Shalah praises one who blows 30 notes.
15. Shelah, Radbaz 4:29, Aruch as quoted in Tosfos 33b

# The Weekly Halachic Analysis

## The Tekiyos in the Musaf repetition

### Rabbi Yonason Johnson

On Rosh Hashona, we blow two sets of Tekiyos. The first set of Tekiyos that are blown after Krias Hatorah are referred to as the Tekiyos Demeyushav (the sitting Tekiyos). The Tekiyos that are blown during the Chazzan's repetition of Musaf are the Tekiyos Demeumad<sup>1</sup>.

To fulfil one's Biblical obligation of hearing the shofar, one needs to hear the 30 notes; Tekiya-Shevarim-Teruah-Tekiya (**TaShRaT**) three times, Tekiya-Shevarim-Tekiya (**TaShaT**) three times and Tekiya-Teruah-Tekiyah (**TaRaT**) three times. These are the order of notes sounded in the Tekiyos Demeumad.

If we have already been Yotzai the Mitzvah with the first 30 notes, why do we blow the Shofar again during Musaf?

The Gemara<sup>2</sup> asks this question and answers that it is in order to confound the Satan<sup>3</sup>. Rashi explains that when the Satan hears how precious the Mitzvos are to the Jewish people, he is silenced in his accusations.

Tosfos explains that when the Satan hears the Shofar for a second time, after we have already fulfilled the Mitzvah, he thinks that it is the Shofar that heralds the arrival of Moshiach when evil will be swallowed up. This fear prevents the Satan from being able to prosecute the Jewish people.

In the Tekiyos Demeumad, the Shofar is sounded after each of the three middle blessings of Musaf; Malchios, Zichronos and Shofaros.

#### Which are the primary Tekiyos?

The Levush<sup>4</sup> writes that the Tekiyos in the Musaf repetition are the "Ikar Tekiyos" i.e. the ones that fulfill the Biblical Mitzvah. In an earlier Siman<sup>5</sup> he explains that this is why they are called the Tekiyos Demeumad and everyone must stand. In contrast, for the Tekiyos Demeyushav, we do not stand, since they are not for the purpose of the Mitzvah of Shofar. Only the Baal Tokeia stands as matter of respect for the community.

The requirement to stand for the Mitzvah of Shofar is derived by a Gezeira Shavah<sup>6</sup> that equates the Shofar to the counting of the Omer, which must be recited while standing.

Most Acharonim do not agree with the opinion of the Levush. The Alter Rebbe writes that the blowing of the Shofar during Musaf is a Rabbinic enactment (and the Tekiyos Demeyushav are to fulfil the Biblical Mitzvah).

The reason that they are called the Tekiyos Demeumad is not because of an obligation to

stand for the Shofar, but because they are blown in the repetition of the Amidah and everyone stands for the repetition<sup>7</sup>. The Gezeira Shavah that requires standing for the Mitzvah of Shofar applies only to the Chazzan<sup>8</sup>.

#### Which Shofar sounds are blown?

The Tur writes that the custom is to blow the four notes **TaShRaT** one time after the Bracha of Malchios, **TaShaT** one time after the Bracha of Zichronos and **TaRaT** one time after the Bracha of Shofaros. This is the opinion of the Rif, Rosh and Rambam. This means that a total of 10 sounds are blown for the Tekiyos Demeumad.

Technically, we should sound **TaShRaT**, **TaShaT** and **TaRaT** after each of the three Brachos of Malchios, Zichronos and Shofaros, so that we sound 30 notes in the Tekiyos Demeumad just as we did in the Tekiyos Demeyushav<sup>9</sup>.

The Rif explains that since we have already fulfilled the Mitzvah of Shofar with the 30 blasts of the Tekiyos Demeumad, we do not want to burden the community (Tircha Detzibura) by blowing 30 notes in the Chazzan's repetition as well. He notes that this was the Minhag in the two great Yeshivos of the Geonim, Sura and Pumpedisa (the continuation of the academies from the times of the Gemara).

Rabbeinu Tam questions the opinion of the Rif, writing that it is self-contradictory to blow the three different sequences only one time and to be Yotzai with them<sup>10</sup>. He rules that instead, we should sound **TaShRaT** one time after each of the three Brachos.

He explains that technically one is Yotzai the Mitzvah of Shofar by just blowing **TaShRaT** three times. The only concern is that of a Hefsek (an interruption between the required sounds<sup>11</sup>)<sup>12</sup>.

Since we have been Yotzai already in the earlier Tekiyos, we do not concern ourselves with the issue of a Hefsek in the repetition.

#### The Rambam and Rav Hai Gaon

All of the above is according to the view of the Rambam that the reason why we blow 30 sounds for the Tekiyos Demeyushav is because of a three-way doubt as to the correct sound of the Teruah. We blow 30 sounds to cover all three possibilities.

According to the view of Rav Hai Gaon, all forms of the Teruah are Biblically valid and

we only blow all combinations to ensure that all Jewish communities follow a uniform practice. Based on this, by blowing **TaShRaT** once after Malchios, **TaShaT** once after Zichronos and **TaRaT** once after Shofaros, we do fulfil the required number of Tekiyos. Further, by blowing each of the three combinations only once for the Tekiyos Demeumad, we highlight that one is Biblically Yotzai according to all opinions.

Based on this, we can conclude that the Rif, who is not bothered by the 'contradiction' of combining the different combinations, follows the view of Rav Hai Gaon<sup>13</sup>.

#### Halacha and Minhag

The Shulchan Aruch rules that we should blow **TaShRaT** three times after Malchios, **TaShaT** three times after Zichronos and **TaRaT** three times after Shofaros. Due to the issues involved, he requires 30 sounds for the Tekiyos Demeumad and pushes aside the concern of burdening the community<sup>14</sup>.

The Ram"o, recording the custom in Ashkenaz, rules like Rabbeinu Tam. The Ta"z explains that we rule like Rabbeinu Tam and not like the Rif, because it is preferable to 'fix' the concern of the sounds being contradictory than the concern of a Hefsek.

In the Shulchan Aruch, the Alter Rebbe writes that the Minhag (like the Ram"o) is to follow Rabbeinu Tam. He also notes those whose custom is to follow the opinion of the Rif as well as the opinion of the Mechaber.

He concludes by bringing a different opinion<sup>15</sup> which he writes is the most preferable of all. This is to blow the 10 notes of **TaShRaT**, **TaShaT** and **TaRaT** after each of the three Brachos. This is the ruling of the Alter Rebbe in the Siddur.

**An important note:** In the Tekiyos Demeumad, the Shevarim-Teruah is blown in one breath. In the Tekiyos Demeyushav, the Shevarim-Teruah is blown with a breath in between.

	After Malchios	After Zichronos	After Shofaros
Rif, Rambam, Rosh	TaShRaT	TaShaT	TaRaT
Rabbeinu Tam Ram"o	TaShRaT	TaShRaT	TaShRaT
Mechaber	TaShRaT TaShRaT TaShRaT	TaShat TaShat TaShat	TaRat TaRat TaRat
Shelah, Alter Rebbe	TaShRaT TaShat TaRat	TaShRaT TaShat TaRat	TaShRaT TaShat TaRat

Summary of the opinions. Sources on reverse