

ליקוטי ופסקי הלכות

"חוקי חיים"

ותלמוד
"חוקי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדר הזדאה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochohs compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Halochohs of Tekios

Rosh H'shana

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Please do not read
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Tekias Shofar – Rosh Hashonoh | Erev R"Hashonoh 5778

238

Tekias Shofar

Brochoh to be Motzi Others

- Individual.** If one was already yotzei tekias shofar and wants to then be motzi less than ten other men, each man should make both brochos for himself (מ"ב תקפ"ה סק"ה). The general minhag is to be motzi them in any case; one should not protest this (שם).
- Ten.** If he is being motzi ten men, one of them should make the brochos and the others are yotzei, since this is called a tzibbur (שע"ה צ סק"ו).
- Women.** If he is being motzi women, he may not make a brochoh for them, even bedieved. The Mechabeir holds they do not make the brochos either; the Rama holds they make both brochos for themselves (רמ"א סי תקפ"ט ס"ז).

Didn't Hear Brochos

- If one came to shul after the brochos for the shofar were made [which is common for women who come to hear the tekios] and thinks he can make the brochos before the tekios start, he should quietly make the brochos to himself (מ"ב תקפ"ה סק"ה). Otherwise, he can make the brochos before the set of tekioh-shvorum-tekioh or the tekioh-tru'oh-tekioh.
- If while he was making the brochos, the ba'al tokeia started blowing, he should finish the brochoh, but he lost that line of tekios since one needs to hear the tekioh from start to finish. He should make it up afterwards.
- If he arrived after the first series of tekios and wants to be yotzei with the tekios of Shmoneh Esrei, he may make the brocho mid-Shmoneh Esrei right before the tekios when he is at the right spot (הוט שני ר"ה עמ"א ס"א), in the same way that a kohein can make the brochoh before duchening even mid-Shmoneh Esrei (מ"ב סי' (קכ"ה סק"ז). However, he should not make Shehecheyonu.

Noise During the Tekios

- If one hears a sound besides for the shofar during the tekios but still heard the entire tekioh, he is yotzei. This is because it is an infrequent mitzvoh and dear to people, so they make sure to listen to the shofar without getting distracted by the other sound; thus, we do not say 'two sounds together are not heard' and he is yotzei.
- Still, the poskim write that everyone should make sure not to cough or clear their throats during the tekios so they hear all of them from beginning to end (מ"ב תקפ"ז סק"ז). Also, one may not spit, grunt, or yawn out loud (מ"ב תקצ"ב סק"י). This is not because two sounds together are not heard; it is because we are concerned that he will get confused due to the sounds of the coughing etc. and not listen well to the sound of the shofar.
- For this reason, one should not bring small children to shul lest they distract the tzibbur with their games and noise (מ"ב תקפ"ז שם).
- Similarly, people should not move chairs or tables during the tekios for the same reason. If, however, any of these sounds were made, but one still heard the entire tekios, he is yotzei.

Blowing After the Makri Finishes

- The ba'al tokeia must only start the tekios after the makri finishes saying the whole word (מקור חיים סי' תקפ"ה). Bedieved if he did not, the tzibbur is still yotzei since their mind is on the tekios (הליכות) (שלמה פ"ב סט"ו). However, once Moron the Ga'avod of Yerushalayim made the ba'al tokeia repeat a tekioh because of this.

Two Breaths for a 'Shvorum-Tru'oh'

- The poskim debate whether a shvorum-tru'oh should be blown in one or two breaths, as well as what is considered two breaths.
- Some say that 'one breath' means that the tru'oh comes straight after the shvorum without a pause (אב"ז או"ח תמ"ג תמ"ד, חז"א או"ח) (קל"ו). Still, there must be a very short pause to end the shvorum (הוט שני עמ"ב ע"ב).
- The Mishnah Bruroh (סק"ה) holds that 'one breath' means without breathing between the two. However, there must be a pause, just less than the time it takes to take a breath. The Chazon Ish holds that is already considered 'two breaths'.
- The Mishnah Bruroh holds that 'two breaths' means pausing between them for the time it takes to take a breath. The Shulchon Oruch Horav (ה"ו) and the Brisker Rav (פניני רבינו הגר"י) hold that the ba'al tokeia must actually take a breath [this means inhaling; presumably, exhaling the rest of his breath and then inhaling would be a longer-than-necessary pause].
- Ideally, we try to be yotzei all the opinions. Thus, one can divide them among the different sets of tekios (שו"ע ס"ד).
- By the Ga'avod of Yerushalayim, we do one breath according to the Mishnah Bruroh – which is two according to the Chazon Ish – during the first set of tekios since that is for sure yotzei according to some. During the tekios in Shmoneh Esrei, they do the Chazon Ish's 'one breath', and during Chazoras Hashatz, the Mishnah Bruroh's 'two breaths'.

Length of a Tru'oh

- Rashi holds a tru'oh is three 'kochos', or a third of the shiur of what we call a tru'oh. That is the first opinion in Shulchon Oruch (תק"צ ס"ג). Tosfos hold it is at least nine kochos. That is the second opinion and the one we follow. This machlokes also has ramifications for the lengths of shvorum and tekios, as will be explained.
- The Mishnah Bruroh (סק"ב) paskens that lechatchiloh one should follow the second opinion; bedieved, he may rely on the first, which is the main one, if it does not create a contradiction within one line of tekios. Nevertheless, many are meticulous to fulfill both by dividing them up among the tekios.
- One can fulfill both opinions simultaneously for a tru'oh, since everyone agrees you can add on to it (שו"ע שם). Therefore, we blow at least nine blasts for every tru'oh (מ"ב סק"ב).
- The true length of a tru'oh.** It is important to know the true length of a tru'oh since that determines the tekioh and shvorum. The nine-blast tru'oh that we blow is between 1 and 1.5 seconds, depending on the ba'al tokeia [this is not an exaggeration; check and see].
- If the ba'al tokeia would blow exactly nine blasts, it would sound like six blasts to the tzibbur. Therefore, it is advisable to blow more than nine so as not to confuse the tzibbur.

Length of a Tekioh

- A tekioh must be as long as the middle of tru'oh. I.e., in a tekioh-shvorum-tru'oh-tekioh, it must be as long as a shvorum-tru'oh; in a tekioh-shvorum-tekioh, as long as a shvorum etc.
- The tekioh of a tek-sh-tru-tek must lechatchiloh be equivalent in duration to 18 short blasts (שו"ע ס"ג), plus a bit (מ"ב סק"ד), i.e., 19, since the shvorum is a drop longer than a tru'oh. In reality, this is no longer than three seconds.

25. Some say that the pause between the shvrim and tru'oh must be considered. Thus, a ba'al tokeia who inhales between the two must add the length of six kochos for a total of 25 kochos (אלף המגן ס"ו) – no more than four seconds.
26. It is sufficient for the tekioh of a tek-sh-tek to be ten kochos long since that is a bit longer than a tru'oh. For a tek-tr-tek, nine kochos, which is no longer than 1.5 seconds, is enough.

Length of a Shvrim

27. We blow three shvrim, each shever longer than a tru'oh, but shorter than a tekioh, depending on which opinion is followed.
28. Therefore, for a tek-sh-tek, according to the first opinion, a shever should be less than three kochos, since three kochos is already a tekioh of a tek-tr-tek (שו"ע ס"ג). However, the Rama is meikel and holds a shever could be three kochos, since the tekioh of a tek-sh-tek is a bit longer and we only look at the tekioh of the current line.
29. According to the second opinion, it could be up until – but not including – nine kochos, since a tekioh is no less than nine kochos. The Mishneh Brurah (סקט"ו) writes that it is best for each shever to be just three kochos long, i.e., between a third and half of a second per shever. Therefore, do not be surprised at a ba'al tokeia who blows a short shvrim, since that is how it should be; on the contrary, it is improper to elongate a shvrim.
30. When blowing a tek-sh-tr-tek, each shever may be longer since the tekioh is also longer (רמ"א שם). Still, the Mechabeir holds that the shever of a tek-sh-tr-tek should be no longer than that of a tek-sh-tek.

Sound Changed Mid-Tekioh

31. All shofar sounds are kosher (שו"ע תקפ"ז ס"ו). Therefore, if a tekioh changed in the middle from loud to soft or from clear to scratchy or went up a note, it is kosher as long as it did not have a full break (אחרות רבינו ח"ב עמ' קפ"ג). Some lechatchilah make an upward change of note in the middle of a tekioh and shvrim (מנהג אמסטרדם ולאחרונה גם מנהג חסידי בעלז).
32. Still, some say that the Maharil Diskin was very makpid that the sound be steady and unchanging (תשובות והנהגות ר"ה עמ' ס"א), but most poskim hold that is just a hiddur.
33. It should be pointed out that this hakpodoh is primarily for those who blow a shvrim as a long sound that goes up and down, like 'too oo too' or 'oo too' (וכהוזכר בדרשת הרמב"ן ר"ה וכמנהג ליטא ורוסיא). Since the rise and fall separates the shvrim, any rise and fall will separate a tekioh and break it up. Those who blow a shvrim as several short tekios of one note with a pause between them, like the minhag of Poland and Hungary, have no reason to be makpid not to change the note.

Tekios in the Silent Shmoneh Esrei

34. Some blow tekios in the silent shmoneh esrei. One who is not holding at the right point should stop davening to listen to the tekios and have kavonah to be yotzei (מט"א תקצ"א סי"ג). If he went ahead and finished the brochah, he should wait for the tekios. They bang on the bimoh to announce that they are blowing the shofar.
35. It would seem that the ba'al tokeia himself must be holding at the right place in shmoneh esrei (כ"ק מרן גאב"ד ירושלים שליט"א).

Minhagim of Rosh Hashonoh and Aseres Yemei Teshuvoh

Nuts

36. Some people do not eat nuts on Rosh Hashonoh since "egoz" equals "cheit" in gematria [either by dropping the unpronounced Alef in "cheit" or through "kolel" – counting the word "egoz" itself as one] (רמ"א סי' תקפ"ג ס"ב). "Egoz" specifically is a **walnut**. Some also avoid "luz", or hazelnuts (שו"ע הרב ס"ו).

37. Some people avoid other nuts as well, such as **pistachios, almonds, and peanuts**. Coconuts are not part of the nut family, and as such, may be eaten.
38. **When?** In many places, people do not eat nuts through Hoshano Raboh (קצה המטה סקט"ו). The Chasam Sofer's minhag was to avoid nuts only on the two days of Rosh Hashonoh (סי' מרמולת מחניים).
39. **Nut cake.** The minhag is not to eat a cake or dish containing nuts during this period, even if they are not noticeable (שו"ת באר משה) שו"ת באר משה (ח"ג סי' צ"ז) if people refer to it with the word "nut", e.g., a nut cake. If the nuts are noticeable, it should be avoided even if its name does not include the word "nut".
40. **Peanut butter** may be spread on bread or the like since even whole peanuts are only an addition to the minhag; when they are in a paste, it is something new and far from the original minhag. One may also put peanut butter in ice cream or eat 'Bamba'.
41. The main idea is to stay away from anything which suggests or alludes to aveiros themselves. One should also remember that 'cheit' is also gematria 'cheit' (The Rebbe of Kotzk).

Sour Foods

42. Some people do not cook with vinegars or the like for Rosh Hashonoh as a favorable sign (מ"ב תקפ"ג סק"ה). Here too, some keep this minhag until Simchas Torah. Therefore, during this period, they do not eat **pickles** or salads with a noticeably **vinegary** taste (מט"א ס"ג); they also avoid "**chrain**".
43. One may eat food containing vinegar or something bitter as long as the final flavor doesn't have a sour flavor, e.g., fish cooked with sugar and a bit of vinegar or lemon; mayonnaise; coleslaw; or a sauce for chicken that has both mustard and honey.
44. **Spicy.** The minhag is not to eat bitter or sour foods; there is no reason to refrain from eating spicy foods.

Anger

45. The beginning of the year should be a good sign. Thus, one should obviously be very careful not to get angry during this period so that he has a good sign, besides for the fact that it is a great issur. One should be happy and trust in Hashem with his teshuvoh and good deeds (מ"ב שם). Really, one should maintain this practice all year.

Sleep on Rosh Hashonoh

46. There is a minhag not to sleep on Rosh Hashonoh day. This is a proper minhag (רמ"א ס"ס תקפ"ג) since if one lays on Rosh Hashonoh day, his mazel also lays (מ"ב סק"ט). Sitting idly, without davening or learning is tantamount to sleeping (מ"ב שם).
47. **Rising before alos.** Some say that the main idea of this minhag is not to sleep past alos hashachar, בן איש חי (שנה א' נצבים אות י"א) out of fear of judgment, or at least not past neitz hachamoh (תשובה"נ ח"א סי' של"ט).
48. Some say that one who does not usually rise at alos may sleep past alos on Rosh Hashonoh since for him, sleep past alos is still "night sleep", not "day sleep" (הגרשז"א, הליכות שלמה ר"ה פ"א סכ"ג). Nonetheless, if he wakes up after alos, it is proper to not go back to sleep (הגר"נ קרליץ, חוט שני ר"ה עמ' נ').
49. **After midday.** The Arizal says that one may sleep after midday since the defending malach is already awakened from the tefilos and tekios (מ"ב שם). Still, we, who are not on his level, should try to go to the beis medrash to learn after the seudoh – or at least say Tehilim – until Minchoh (מטה אפרים, אלף למטה תקצ"ח סק"א). If one's head is heavy and cannot do without sleep, he could sleep a little (א"ח) or sleep while sitting on a chair, which is not the type of laying which is bad for his mazel (הגר"ח קנייבסקי טעמא דקרא עניני ר"ה). One who thinks he will not be able to daven properly without some sleep has poskim to rely on. This is especially true for women, and certainly true on the second day of Rosh Hashonoh.



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