



פרשת נצבים וילך  
אלול תשפ"ג  
שנת הקהל



### HAKHEL IN THE PARSHA

Parshas Vayeilech contains the Mitzvah of Hakhel - the penultimate Mitzvah of the Torah. The Parsha details the time and location of Hakhel and the requirement to gather and for the Torah to be read. It also specifies the purpose of the Mitzvah "that they will hear and that they will learn and fear Hashem your G-d and to guard to observe all of the words of this Torah".

The unity of Hakhel is also reflected in the opening of Parshas Nitzavim - "you are standing, all of you this day, before Hashem your G-d, to pass into the covenant of Hashem".

After stating that all of the Jewish people are standing together, the Torah specifies all of the different ranks of the Jewish people, enumerating 10 ranks from the heads of the tribes down to the lowly water carriers and wood choppers.

The Alter Rebbe writes that "all of you" means a state of unity and absolute oneness.

This covenant introduced the obligation of Arvus, that every Jew is responsible for one another.

Hakhel was also a day that all Jews, irrespective of status and rank, stood together in unity, before Hashem in the Beis Hamikdash, to renew the covenant to observe the Mitzvos of Hashem's Torah.



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Sitting and Standing Tekiyos and the year-round requirement to stand for the Chazzan's repetition of the Amidah

## The Weekly Halacha Analysis Standing and Sitting Tekiyos

The Gemara<sup>1</sup> asks "why do they blow the Tekiya and Teruah when they are sitting and again blow the Tekiya and Teruah while standing?" The Gemara answers that this is done in order to "confuse the Satan".

There are many different explanations on what it means to confuse the Satan and how the sounding of the Shofar a second time achieves this. Rashi explains that when the Satan sees how the Jewish people cherish the Mitzvos so much, that they perform the Tekiyos twice<sup>2</sup>, it silences his ability to accuse against the Jewish people.

Tosfos<sup>3</sup> presents a different explanation. When Moshiach comes, evil will be swallowed up and the Satan will meet his demise. The coming of Moshiach will be heralded by the sounding of the great Shofar. When the Satan hears the Shofar the first time, he is not completely afraid. When the Shofar is sounded again, the Satan is convinced that it is the great Shofar of Moshiach. He becomes so confounded that he is unable to accuse<sup>4</sup>.

### Two sets of Tekiyos

The Tekiyos that are blown while sitting refers to the 30 notes sounded before Musaf, after the Torah reading<sup>5</sup>. These are referred to as the Tekiyos Demeyushav (the sitting Tekiyos).

The Tekiyos that are blown while standing are the Tekiyos blown during the repetition of the Musaf Amidah at the end of the three Brachos; Malchios, Zichronos and Shofaros. These are referred to as Tekiyos Demeumad.

The Mitzvah of sounding the Shofar is independent to the Brachos of the Musaf. Shofar is a Biblical Mitzvah whereas the Davening is a Rabbinic obligation. One may fulfil the Mitzvah of Shofar by hearing the 30 sounds, even if they do not Daven. Similarly, the Chazan must still repeat the Musaf even if there is no Shofar<sup>6</sup>.

The Rabbis instituted that the Shofar should be

sounded during the Brachos of the repetition of the Musaf. This was the primary Tekiyos through which one fulfilled their obligation of the Biblical Tekiyos. At some point in time, the custom was adopted to also blow the Shofar before Musaf, prompting the question of the Gemara why this extra Shofar blowing was necessary.

Even after the "sitting Tekiyos" were instituted, they still continued to blow the Shofar in the repetition to fulfil the Rabbinic obligation of hearing the Shofar in the order of the Brachos<sup>7</sup>. There is a Machlokes Rishonim which of the two are the primary Tekiyos for the fulfillment of the Mitzvah of Shofar.

Most Poskim understand that the Shofar blowing before Musaf is treated as the primary Tekiyos over which the blessings are recited<sup>8</sup>. This is also the reason why many communities have the custom to not blow all 30 sounds in the repetition, because we rely on the Tekiyos prior to Musaf<sup>9</sup>. It also has implications on how the Tekiyos are sounded<sup>10</sup>.

### Why are they called sitting Tekiyos?

In the Halachos of the order of the Tekiyos Demeyushav, the Shulchan Aruch<sup>11</sup> rules that the one blowing the Shofar must stand. The Acharonim<sup>12</sup> add that the Baal Tokeia must also stand for the reciting of the Brachos.

The Levush<sup>13</sup> writes that the reason the Baal Tokeia stands for these Tekiyos is not because one is fulfilling the Mitzvah of Shofar. Rather, it is out of respect for the community – Kavod Hatzibbur. In his view, the Biblical Mitzvah of Shofar is fulfilled with the later Tekiyos.

The Alter Rebbe<sup>14</sup> writes that the requirement to stand when blowing the Tekiyos is based on a Gezeira Shavah that connects the Shofar to Sefiras Haomer. The verse concerning Shofar says "It shall be for you a day of blowing", using the word לַכֹּחַ. The Mitzvah of Sefiras Haomer says "You shall count", again using the word לַכֹּחַ. Just as counting the Omer must be done while standing<sup>15</sup>, so too, the

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## Standing and Sitting Tekiyos

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Shofar must be blown while standing.

Whereas the Alter Rebbe understands this to apply also to the sitting Tekiyos, the Levush only brings this derivation for the standing Tekiyos which in his view are the primary Tekiyos.

Even though this is derived from Pesukim, the Drasha is only an Asmachta and the requirement to stand is only a Rabbinic requirement.

The Acharonim<sup>16</sup> explain that Bedieved, one is Yotzai even if the Baal Tokeia did not stand<sup>17</sup>. The reason that they are called the Tekiyos Demeyushav is because those who are listening to the Shofar are not obligated to stand<sup>18</sup>. The sages did not require them to stand because of the principle Tircha Detzibura, not burdening the community<sup>19</sup>.

The Alter Rebbe<sup>20</sup> writes that this applies even though they have not yet fulfilled their obligation to hear the Shofar.

Another reason why the Shofar is blown while standing is because the blowing of the Shofar employs the same term as the blowing of the trumpets in the Beis Hamikdash, which had to be blown standing. Additionally, the Shofar is our defence against the prosecuting angel and in a Beis Din, the two litigants are required to stand<sup>21</sup>.

Another reason is because they will later hear the Tekiyos in the Musaf while standing<sup>22</sup>. Based on this, if one will not be hearing the Tekiyos during the Musaf repetition, they would be obligated to stand for the Tekiyos before Musaf<sup>23</sup>. In this case, Kneses Hagedolah rules that if one did not stand they would not be Yotzai. The Acharonim dispute this ruling and one is Yotzai even for the Tekiyos Demeumad if they did not stand.

The custom is that we now stand for the Tekiyos Demeyushav as well. The reason they are called Tekiyos Demeyushav is not because one must sit, but rather because one is technically allowed to sit.

### Why are they called the standing Tekiyos?

According to the Levush and Kneses Hagedolah,

this is because these are the primary Tekiyos and one must stand for the primary Tekiyos through which one fulfils the Mitzvah.

The Alter Rebbe<sup>24</sup> writes that the Tekiyos Demeumad are called standing Tekiyos because the listeners too are required to stand. This is in contrast to the sitting Tekiyos where only the Baal Tokeia must stand. The Alter Rebbe is based on the Magen Avraham<sup>25</sup> who references Shulchan Aruch Orach Chaim Siman 124:4.

That Siman, found in the Halachos of prayer, discusses the laws of the Chazzan's repetition of the Amidah. The Ram"o writes "there are those who say that everyone must stand when the Chazzan repeats the Amidah." This is because of the principle Shomeia Keoneh, that one who listening is considered as though they were saying the prayer themselves<sup>26</sup>.

After bringing the ruling of the Ram"o, the Alter Rebbe adds in parentheses "this is why the Tekiyos in the Chazzan's repetition on Rosh Hashana are called Tekiyos Demeumad, because all of the people would be standing for the Chazzan's repetition".

It comes out that according to the Alter Rebbe, the reason that we stand for the Tekiyos in the Musaf and the reason why they are called standing Tekiyos, has nothing to do with the Mitzvah of Shofar itself<sup>27</sup>. Rather it is because they were blown in the repetition which one must stand for as a law in Davening.

Even though the Ram"o brings this as a "Yesh Omrim", it seems that this was an obligation already in the times of the Gemara<sup>28</sup>, which uses the term "blowing while standing" for the Tekiyos in the repetition for this reason.

Bedieved one is Yotzai also if they sat during these Tekiyos as well<sup>29</sup>.

The Mishna Berura<sup>30</sup> writes that in previous generations it was the widespread Minhag for everyone to stand for the repetition. He bemoans the fact that nowadays people sit during the repetition and that they talk.

The Poskim<sup>31</sup> justify the practise of those who sit during the Chazzan's repetition, either because they are weak or elderly<sup>32</sup> or because one can have better concentration to listen the Chazzan while standing<sup>33</sup>. However, they write that it is

preferable for one who is not weak and is able to do so, to stand for the Chazoras Hashatz.

This is all the more so for those who follow the rulings of the Alter Rebbe who clearly connects the requirement to stand for the repetition to the Tekiyos Demeumad.

It is customary to make Hachlatos and to take on an extra Hiddur before Rosh Hashana. As we will be standing for the Tekiyos Demeumad for this very reason, perhaps it is worthy to take on the Hiddur of standing during Chazoras Hashatz throughout the year.

1. Rosh Hashana end of 16a 585:1, Mishna Berura 585:2
2. This explanation is also found in Rabbeinu Chananel. See Tosfos ותוקעין explains why this does not violate the Torah prohibition of Baal Tosif
3. Ibid. Based on the Aruch
4. For an in-depth discussion on confusing the Satan see Likutei Sichos volume 24 p222
5. Ra"n, Ritva
6. Rosh Hashana 34b. See Shulchan Aruch Siman 593, Shulchan Aruch Harav 593:4
7. Ri"f 34a
8. Even according to the opinion that the standing Tekiyos are the Ikar, the Brachos are still said before the Tekiyos Demeyushav because it is the beginning of the Mitzvah
9. See Shulchan Aruch Harav 592:3 based on the Ramban, Rosh, Rabbeinu Tam and other Rishonim
10. Shulchan Aruch Harav 590:9
11. 585:1
12. Shulchan Aruch Harav 585:4, Mishna Berura 585:1. Based on Rambam Hilchos Shofar 3:10
13. 585:1
14. 585:1
15. Shulchan Aruch 489:4. This is based on the Derush of that reads the word בקמה (literally standing grain) as בקומה, while standing.
16. Magen Avraham 585:1, Shulchan Aruch Harav
17. This is because the Drasha is only an Asmachta and the requirement to stand is only a Rabbinic requirement.
18. Based on Rif and Rambam
19. Mishna Berura ibid, quoting Birkei Yosef 585:3 in the name of Radba"z 4:25 and Mateh Efraim
20. 585:2 based on Magen Avraham
21. Elya Zuta 585:1. The community does not need to stand because of Kavod Hatzibbur
22. This answer is difficult based on the fact that most opinions and customs do not sound all 30 notes in the repetition of the Musaf.
23. Mishna Berura ibid
24. 592:2
25. Beginning of Siman 592
26. Shulchan Aruch Harav 124:7
27. In his view, the Derasha from Sefiras Haomer would only apply to the Baal Tokeia.
28. See Rambam laws of prayer who describes that this was the custom
29. Mishna Berura 595:2. This is also implied in the Alter Rebbe.
30. 124:20
31. See Piskei Teshuvos 124:10
32. Ben Ish Chai Terumah 10
33. Yaskil Avdi