

## Mishnah Berurah Digest

Based on the Sunday morning shiur  
by Dayan Y. Abraham, א"ח שליט"א

NUMBER 8

## הלכות ראש השנה

ש"ע א"ח סימן תק"צ

In practice, we do all three out of doubt, and it was Rabbi Abahu in Caesaria who instituted the Rabbinic decree that all three groups of notes should be blown:

תשר"ת - תש"ת - תר"ת

What was being done until Rabbi Abahu made this decree? Rabbi Hai Gaon taught that from earliest times people were blowing the תרועה in different ways, and everyone was fulfilling his obligation. Later, Rabbi Abahu decreed that all Israel should follow a single practice "so that there should not be among them anything which ordinary people might misconstrue as a division." (The Festivals in Halachah, Zevin; vol 1, p.114)

Hence, each person is required to hear at least nine sounds from the תר"ת, תש"ת, תר"ת. ש"ע.

However, in סעיף ב we see that there is a ספק, a doubt, over the correct way to blow the תרועה that is mentioned in the תורה. Is the תרועה sound the one to which we refer as "תרועה" - a broken, sobbing sound - or is it the sound that we call שברים, a wailing or groaning sound? Or, is a "תרועה" a combination of both our שברים and תרועה together? In order to be sure of fulfilling our obligation, rules the ש"ע, we blow 3 x תשר"ת, 3 x תש"ת and 3 x תר"ת.

The Gemara (ר"ה ל"ג עמוד ב) notes that the word תרועה is translated by Targum Onkelos as "יבבא". The פסוק reads:

וּבַחֲדָשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם

כָּל־מִלְאָקֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם [תְּרוּעָה] יִהְיֶה לָכֶם: (במדבר כ"ט א)

Onkelos translates the last phrase: "יִהְיֶה לָכֶם: יוֹם [יבבא] יִהְיֶה לָכֶם."

The Gemara adds that this word "יבבא" is also found in relation to Sisera's mother (as she anxiously awaited his return from battle). In שו"ת, we read:

"בַּעַד הַחֲלוֹן נִשְׁקָפָה [וַתִּיבַב] אִם סִיסְרָא..."

"Through the window peered Sisera's mother, she **wailed** through the lattice work..." (Translation: "The Living Nach")

The Gemara continues: "מר סבר: גְּנוּחֵי גֻנָּח, ומר סבר: לִילֵל, לִילֵל". These are two possible interpretations of "יבבא". "גְּנוּחֵי גֻנָּח" is a type of groaning sound, our שברים, and "לִילֵל, לִילֵל" is a whimpering or sobbing, our תרועות. The מ"ב expands on this and states that we do not know which of these is the generic תרועה, or, indeed, whether it should be both together.

In the discussion of the Gemara the suggestion of blowing תשר"ת is questioned because if the note we want is the שברים then the תרועה will constitute an interruption between the שברים and the תרועה that should immediately follow it. Similarly, if we want a תרועה then the שברים will be interrupting between the תרועה and the תרועה that should immediately precede it. The suggestion that, perhaps, the sequence should be תרש"ת is rejected on the grounds that "a person first groans and then sobs,"

ברישא גנח והדר לילל" (ר"ה ל"ד עמוד א)

Now, all of this is לכתחילה. However, in a pressing situation, or בדי עבד, what is the minimum that would enable you to fulfil the מצוה? For example, in a hospital ward, it would be difficult or inappropriate to blow all sets of notes in public areas; so, what is the minimum that one could blow to satisfy the הלכה? We have said, learning from Rav Hai Gaon, that each option is enough by itself. We do more in practice in order to do achieve המובחר - to perform the מצוה in the best possible way.

Nonetheless, there is a continuing debate as to the minimum practice necessary for fulfilling the מצוה of תרועה. In the תרועה שו"ת, סימן תקפ"ו סוף ס"ק כ"ב, and also in סימן ת"ר סוף ס"ק ז' the סימן ת"ר סוף ס"ק ז' seems to indicate clearly that the minimum to be יוצא would be to blow תשר"ת, תש"ת, תר"ת. However, the פ"ח is of the opinion that the מ"ב does not mean literally just תשר"ת, תש"ת, תר"ת but, rather, to blow this whole group three times.

Because of this ongoing מחלוקת in the פוסקים the advice (when, for example, blowing in an old age home) is to get someone else to make the ברכה and then to blow 30 קולות. One could also blow only 10 קולות, if really pressed, but without a ברכה, because in that case there would be a ספק whether you are יוצא.

In the discussion of the Gemara the suggestion of blowing תשר"ת is questioned because if the note we want is the שברים then the תרועה will constitute an interruption between the שברים and the תרועה that should immediately follow it. Similarly, if we want a תרועה then the שברים will be interrupting between the תרועה and the תרועה that should immediately precede it. The suggestion that, perhaps, the sequence should be תרש"ת is rejected on the grounds that "a person first groans and then sobs,"

\* \* \*