

## ראש השנה טז

Only a שופר של איל is כשר to be used for תקיעות on ראש השנה.

The תקיעות before מוסף are called תקיעות דמיושב, because although we stand, we have רשות to sit (the מגן אברהם writes that since the צבור stands, לכתחילה, one should not even lean during the תקיעות דמיושב, but בדיעבד if a person leans or sits he is יוצא). One is חייב to stand for the תקיעות during מוסף.

Any year when the שופר is not blown in the beginning, is bad in the end. For this reason, רב שלזינגר in the early part of the 20th century gave a פסק in ירושלים that since there is a בית דין, it is מותר to blow שופר on שבת (the רי"ף held that שופר may be blown on שבת in any city with a בית דין, in or out of ארץ ישראל). However, most רבנים did not agree, and in the end, רב שלזינגר only blew privately, during the afternoon of ראש השנה, but not ברבים and not during תפילה).

מעשר pushes off bad גזירות. The רמ"א notes that only with צדקה may a person "test" ה', but not other צדקה.

The רמ"א writes that if a person is sick, a חכם should be brought in to change the name of the חולה.

A person should endeavor to visit his רבי on יום טוב.