



פרשת כי תבא
אלול תש"פ

MASTER TEKIAS SHOFAR

This week was a successful start to our 3-part series. Rabbi Michael Stern went through the key Halachos of how to blow Kosher Tekiyos.

Join us for part 2 & 3 of this series.

The Kavanos

The Rebbe said that every Baal Tokea should learn the Maamar *להבין ענין תקיעת שופר*. Join Rabbi Y. Johnson for a guided overview of the key points of the Maamar.

Tuesday Sep 8 - 7:30 pm

The Maaseh

Learn from experienced Baalei Tokea how to blow the Shofar and to produce the sounds. As well as Minhagim, traditions, historical anecdotes and zichronos.

A conversation with experienced
Baalei Tokea

Sunday Sep 13 8:30 pm

7 REBBES - 7 INSIGHTS ON THE POWER OF SHOFAR

Discover the power of the Tekiyos and what they achieve. Join us each day as we learn a unique mystical teaching from each of the 7 Chabad Rebbes

From Elul 20-28 | Sep 9-17

10:00-10:25am

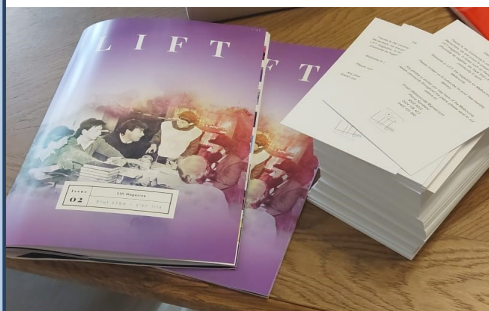
with Rabbi Y. Johnson

MIVTZA HALACHA

Join Rabbi Yossi Moshel and Rabbi Bochi Broh for a daily shiur on the Halachos of the Yomim Noraim from the Alter Rebbe's Shulchan Aruch 11:00-11:15am weekdays

ZOOM: 782 5695 0208

PASSWORD: 613



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Time for leech-treatment

On Simchas Torah 5703, the Frierdike related the following story;

When the Mitteler Rebbe was a young child of 5 years old, he was tutored by his Melamed Reb Ber. Reb Ber lived next to the home of Reb Avrohom the doctor of Liozna.

One day in Cheder during the month of Elul, the Mitteler Rebbe overheard Reb Avrohom the doctor lamenting "it is already deep into Elul and I have still not prepared the leeches".

[In those days, leeches were used in medical treatments to remove 'bad blood' and to calm the boiling blood. (Leeching is still used in a number of medical situations today). Leeches could only be caught during the summer months and Elul was already the end of the season].

When he came home, the Mitteler Rebbe saw a group of Chassidim sitting together, schmoozing and laughing.

The Mittler Rebbe called out to them "it is already deep in Elul and you haven't prepared the leeches! Is that why you are laughing?" - repeating the words that he had overheard from the doctor.

The Chassidim, surprised by this bizarre rebuke from such a young child, thought that the Mitteler Rebbe must have heard this statement from his father, the Alter Rebbe.

Immediately they began to discuss this teaching, seeking to understand its meaning.

When the Alter Rebbe heard of this incident, it was clarified that the Mitteler Rebbe had not heard these words from his father. Rather, he had overheard them from the doctor, Reb Avrohom.

The Alter Rebbe said to the Chassidim "the Baal Shem Tov taught us that from everything that we see or hear, even in the physical world, we must use in the service of Hashem. We (the elder Chassidim) have had to work and toil for years to absorb this lesson. But our children already have it in their nature."

The Alter Rebbe concluded with a Brachah "whoever

will go in the way of the Baal Shem Tov, using everything they see in the physical world in their service of Hashem, he promises that their Avodah will plant a spark of inspiration that will assist them and their future generations in the service of Hashem".

Chassidim related that on Rosh Hashanah of that year, the floor was soaked with the tears from the aphorism of the Mitteler Rebbe. And when they dance on Simchas Torah, their shoes became worn out as they danced with the Simcha of the Alter Rebbe's promise.

Blood represents vitality. Warm blood represents a person's passions, desires and enthusiasm.

Our 'good blood' is the passion of the G-dly soul and our excitement in holy matters; prayer, Torah study and observance of Mitzvos. This 'blood' is healthy.

'Bad blood' is the passionate desires of our animalistic soul. These desires could be for forbidden things but could also be for things which are not inherently forbidden, but are nonetheless selfish indulgence.

These desires create a barrier that prevent us from being spiritually sensitive and receptive to holiness. During Elul we need to work on removing this 'bad blood'.

Fiery passion—boiling blood— is spiritually unhealthy and must be calmed, even in our 'good blood'.

We have to be excited and passionate about our Yiddishkeit. But we have to be careful that we don't get carried away with our spiritual passions which can end up expressing themselves in negative or unhealthy ways.

For example, getting caught up in the excitement and energy of a Mitzvah could lead to overlooking the details of the Halachos of the Mitzvah or relegating their importance.

In this instance, we need to temper our excitement with focus.

Whilst we are not doctors and have no need for leeches, but the lesson of a 5 year old future Rebbe should stir in our hearts; "it's deep in Elul" how are we going in our spiritual leech-therapy?

The weekly Halacha analysis

Saying Vidui on Rosh Hashona and during Tekiyos

Rabbi Yonason Johnson

Mentioning our sins in Avinu Malkeinu

On Rosh Hashona we recite the seder of Avinu Malkeinu (unless Rosh Hashona falls on Shabbos). Even though Avinu Malkeinu contains personal requests, which are generally not said on Shabbos and Yomtov, we recite the verse which include requests¹.

Nonetheless, the Beis Yosef, based on the Kol Bo, writes that we do not say the opening verse 'Avinu Malkeinu we have sinned before you' – אָטאַנאָ לִפְנֵיךָ. Nor do we say any other verse in which we confess our sins. The reason is because we do not say Vidui (confession) on Rosh Hashona.

The Magen Avraham² quotes this ruling of the Beis Yosef and writes that also according to the Zohar³ we should not mention or confess our sins on Rosh Hashona so as not to arouse the accusatory forces.

The Magen Avraham notes that the custom in Ashkenaz is to include the opening verse 'Avinu Malkeinu we have sinned before you' – אָטאַנאָ לִפְנֵיךָ. He quotes the Pirush on the Machzor that this does not refer to us, but rather to our ancestors who worshipped idols. Therefore, it is not considered a Vidui⁴.

In the Shulchan Aruch⁵, the Ram"o writes simply that we say the Avinu Malkeinu in order (על הסדר). The Biur Hagra⁶ understands that this is to negate the opinion of the Beis Yosef that we skip out the verses that are confession. Based on this, the Mishna Berura⁶ writes that we are not concerned for the Beis Yosef.

In the Shulchan Aruch, the Alter Rebbe⁷ presents both opinions and in his Siddur, the Siddur rules that in Avinu Malkeinu on Rosh Hashona we skip all of the verses which mention sin, not just the opening verse.

All of this discussion refers to mentioning sin in the form of Vidui. One may mention sin in the Piyutim and when quoting Pesukim⁸.

Kneses Hagedola⁹ writes that his Rebbe disagreed with those who deleted any mention of sin from the Piyutim of the Rosh Hashona davening. The Beis Yosef was only concerned about saying a Vidui – confession.

Contradictions in the Zohar on Vidui

The Shala"h¹⁰ writes that the Zohar has contradictory statements on this issue of reciting Vidui on Rosh Hashona. The Zohar quoted

above states that one should not say Vidui on Rosh Hahona, but elsewhere the Zohar teaches that one should confess their sins.

The Shala"h resolves the contradiction by explaining that the concern only applies when we say the Vidui in davening. If the Vidui is said at other times it is permissible. Similarly, if one specifies their sins, they may say the Vidui on Rosh Hashona¹¹.

Vidui in between the Tekiyos

The Ariza"l¹² only permits saying Vidui during the Tekiyos between each Seder of sounds. This is because the Satan is confounded at the time of the Tekiyos and will not prosecute. Even still, the Vidui may only be said Belachash – quietly.

Based on this the Shala"h adopts all of the stringencies and only permits the Vidui to be said quietly, between the Tekiyos and specifically specifying one's sins¹³.

Shaar Hakavanos¹⁴ records that the Ariza"l himself would confess quietly at the time of Tekiyos in a way that was not audible even to himself. The Zohar's Kepeida only applies to confessing in a loud voice and only during davening. This practise is quoted by the Alter Rebbe in Shulchan Aruch (ibid).

The Magen Avraham¹⁵, based on the Shala"h rules that it is appropriate to quietly confess our sins between the Tekiyos. This is also quoted by the Alter Rebbe in Shulchan Aruch.

In the Siddur, the Alter Rebbe writes as an instruction the words יתוודה בלחש (confess quietly) between the order of Tekiya-Shevarim-Teruah-Tekiya and Tekiya-Shevarim-Tekiya and also between the order of Tekiya-Shevarim-Tekiya and Tekiya-Teruah-Tekiya. This instruction is also found in other Machzorim as well.

Challenges to this practise

Many Poskim write against this practise. Biblically we are only required to blow Tekiya-Teruah-Tekiya 3 times. However, because of a doubt as to what the Torah's Teruah sound is, we blow 3 different combinations each 3 times (30 notes in total) to ensure that we are Yotzai the Mitzvah. Therefore, until one has heard all 30 sounds of the Shofar, they have not fulfilled the Mitzvah.

If so, saying Vidui in the middle of Tekiyos constitutes a Hefsek (interruption) between the

Brocha and the Mitzvah which one is not allowed to make. One would have to make the Brocha again and the first Brocha would be in vain, just like one who spoke in between a Brocha and the eating of the food.

There are those who justify the Kabbalistic practise of saying Vidui because whilst according to the Talmud¹⁶ there is a doubt on what the Teruah is and therefore one must hear all 30 notes to be Yotzai, according to the Zohar there is no doubt and so one is Yotzai already after the first order of Tekiya-Shevarim-Teruah-Tekiya.

Others argue on this rationale because when there is a divergence between the Talmud and Kabbalah, we follow the view of the Talmud¹⁷.

Chochmas Shlomo questions why it helps to say the Vidui quietly. Hashem hears our words whether we say them aloud or silently.

He concludes that the intent of the Magen Avraham is not the same as Shemoneh Esrei which is said quietly but must still be audible to one's own ears. Rather, the Magen Avraham means that we say the Vidui without being audible at all. It is then considered merely as thought.

At the Rosh Hashona Seudah 5729, the Rebbe mentioned that the Friedlike Rebbe said that the silent confession written by the Alter Rebbe should be done in one's thought. The Rebbe explained that the reason for this is to avoid any issue of a Hefsek (interruption) in the Tekiyos.

See Likutei Dibburim for a description of the power of this silent Vidui.

1. Beis Yosef OC 584
2. OC 584:2
3. 3:231a
4. See Machatzis Hashekel that based on this reason, those who say this verse on Rosh Hashona to not strike their chest as it is not a form of Vidui
5. OC 584:1
6. 584:2
7. OC 584:2
8. Shulchan Aruch Harav ibid
9. Quoted in Shaarei Teshuvah 584:2
10. Mesechta Rosh Hashona
11. Quoted in Magen Avraham ibid
12. Pri Etz Chaim Shaar Hashofar
13. Machatzis Hashekel
14. 90a
15. ibid
16. According to the understanding of the Rambam that there is a doubt and therefore to be Yotzai one must sound all 30 sounds.
17. Yechave Daas 1:55