



פרשת כי תצא
אלול תש"פ

MOTZAI SHABBOS ELUL INSPIRATION

Join us this Motzai Shabbos for
some Elul Inspiration!

With opening remarks from Rabbi
Yossi Gopin and Presentations
from Rabbi Yehuda Hoch & Rabbi
Yonason Johnson

Motzai Shabbos - Tes Elul, August
29. 8:15-9:15 pm

Zoom 730 505 7983

Password 613

MASTER TEKIAS SHOFAR

Join Kollel Menachem for a 3-part
series on the Shofar, starting this
Sunday!!

The Halachos

Learn everything you know to blow
the shofar this year at home or on
Mivtzoim

With Rabbi Michael Stern

Sunday Aug 30 - 8:30 pm

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 an-
ecdotes and zichronos.

A conversation with experienced
Baalei Tokea

Sunday Sep 13 8:30 pm

GET YOUR LIFT

Look out for our Elul edition of the
LIFT publication packed with fasci-
nating articles and interviews.



In this Edition

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Who blows the Shofar on the 2nd day? **P.2**

Embracing your despised wife

If a man has two wives, one beloved and the other despised, and they each bear him sons, the beloved one and the despised one, and the first-born son is from the despised one...

This familiar Mitzvah sounds dramatic; two wives vying for the affection of a common husband and as Murphy's law would have it, the first-born son who is entitled to a double portion of the inheritance is born to the wife less cherished.

The Torah and all of its Mitzvos are eternal. But how is it applicable in our lives today, especially considering that polygamy has been forbidden for over one thousand years!

The Alter Rebbe illuminates this Mitzvah in Likkutei Torah by sharing its deeper inner message.

Each one of us possesses two souls; a beloved soul and a despised soul.

The G-dly soul which desires connection to Hashem is beloved. It is the source of our spiritual commitment to devote ourselves to Hashem and fulfill His Mitzvos. From this soul comes our positive G-dly emotions, qualities and characteristics.

The despised wife is our animal soul. This soul vitalizes our bodies and is the source of our primal drives and instincts. Whilst this soul too originates from a place of holiness, it descends into this world and into our psyche as the driver of our self-centeredness and pursuit of worldly pleasures. From this soul comes our ability to go against Hashem's and our negative emotions and character traits.

These two souls sit in conflict, each relating to life and purpose in completely different terms. This creates an inner struggle and challenge to be holy and spiritual. But it is for this very reason that the G-dly soul comes into this world. Hashem wants the service of both of these souls.

Like the two wives, each one of them produces offspring, spiritual accomplishments.

The offspring of the G-dly soul are our innate acts of holiness and service of Hashem; Learning Torah, Davening and fulfilling the Mitzvos which bind us to

G-d and foster and feed our sense and craving for spirituality. This is the service of the G-dly soul.

The service of the animalistic soul is not as readily apparent. Like the power of the ox ploughing a field, the spiritual service of the animalistic soul comes from harnessing it and transforming its strengths to redirect them from self-centeredness towards a relationship and desire for holiness.

Service of the G-dly soul is more beloved. The sense of spiritual accomplishment and fulfillment through davening and learning comes easier and are more manifest. These activities make us feel more "holy".

But the Torah teaches us that the first-born, the greater and more important achievement comes from the despised wife. It is specifically through working on our animalistic side, to tame its nature and refine its character that our most powerful spiritual accomplishments are achieved.

One great Rabbi commented that it is easier to learn the entire Talmud numerous times, than to change one Middah!

The month of Elul is a month of Teshuvah, spiritual improvement and positive resolutions. We often focus our Teshuvah efforts on the beloved wife; to learn more Torah, to daven with greater Kavanah.

But the despised wife is often neglected, perhaps because of how difficult the task is or because we don't associate or feel how refining our Middos is spiritual. Working on our emotions; anger control, restraining our arrogance and curbing our self-centered desire and narcissism, should be an important part of our Elul program.

This is not to minimize our beloved-wife-resolutions. Torah, Tefillah and Mitzvos are important and should be improved and strengthened during this opportune month. But alongside, with at least as much attention, we must embrace the service of the despised wife too.

Our service of Hashem will then be holistic and all-encompassing, taking us to greater heights as truly spiritual beings and better people too.

The weekly Halacha analysis

Who blows shofar on the 2nd day?

Rabbi Yonason Johnson

In Orach Chaim Siman 581, the Shulchan Aruch discusses who should serve as the Shaliach Tzibbur or Baal Tokea during the Yomim Noraim. It also discusses what qualities one should look for in a Chazzan or Baal Tokea.

One of the Halachic discussions raised on this Siman is the issue of Chazakos – precedent and entitlements to the position. This is a serious issue and it can unfortunately be the source of Machlokes and even Dinei Torah.

The Magen Avraham¹ writes that it is the Minhag that if a person served as the Shaliach Tzibbur or Baal Tokea for the Yomim Noraim, we do not give the Mitzvah to any other person. This applies to the Shaliach Tzibbur for any of the Tefillos.

In addition, Sefer Chassidim² writes that any Mitzvah that a person is accustomed to performing, if he does not perform it, he is liable for punishment.

Chazaka only applies when the person was appointed, not when they took the Mitzvah by themselves³. If the Chazzan served for many years and no one protested, there is a presumptive Chazaka⁴.

Pri Megadim writes that this Chazaka only applies if they have served in that capacity and fulfilled the Mitzvah 3 times⁵. However, other Poskim rule that in regards to Mitzvos, even 1 time is sufficient to establish a Chazaka⁶.

Some Poskim⁷ make the following distinction; if the person was appointed by the community, the Chazaka is established from even 1 occasion. If they took the position themselves or without Reshus, if they served 3 times, it will create a Chazaka.

To illustrate how seriously the issue of Chazaka is treated, Ketzev Hamateh⁸ records a Machlokes that arose in a particular community. The Baal Tokea who had a Chazaka did not follow the custom of the Mahari"l, as brought by the Ram"o⁹, to position the mouth of the Shofar upwards. Even though the proposed replacement was a Talmid Chochom who was medakdek beMitzvos, it is questionable whether one could remove the first Baal Tokea¹⁰.

A Chazaka is not inherited unless it is the express custom of the community¹¹. It is the right of the community to select the replacement, although, if the son of the deceased is qualified, preference should be given to them.

Some Poskim write that Chazaka only applies if

the Baal Tokea or Shaliach Tzibbur is not paid. If they receive payment, there is no Chazaka¹².

The rationale is that the Mitzvah belongs to the one who is paying for it, not the one who fulfills it. However other Poskim disagree and apply Chazaka even when they are paid positions¹³.

If a person sees that the community do not want them to serve in the position and insisting on the Chazaka would lead to Machlokes, it is advisable for the Shaliach Tzibbur to stand aside¹⁴.

These are some of the main points discussed by the Poskim. They also discuss what happens if the Shaliach Tzibbur becomes an Avel, or if they are unable to serve one year due to illness or other circumstances.

When Rosh Hashona falls on Shabbos

In a community where there is a different Baal Tokea for each of the days of Rosh Hashana, what happens when Rosh Hashana falls on Shabbos and there are no Tekiyos on the first day?

Are the Tekiyos of the second day blown by the 'first day' Baal Tokea or by the usual 'second day' Baal Tokea?

The Pnei Mordechai connects this Shaalah and its resolution to that of a similar question;

Many Ashkenazi Kehillos insert Maaravis (piyyutim) in Maariv of the Yomim Tovim. There is a different Maaravis for each of the 2 nights of Yomtov. When the first night of Sukkos falls on Shabbos and Maaravis is not recited, the Magen Avraham¹⁵ rules that the Maaravis of the first night is recited on the second night. He brings a proof from the Gemara that it is always the 'second' that is deferred.

Even though other Poskim¹⁶ disagree and rule that the Maaravis is recited on its usual night, since the Minhag follows the Magen Avraham, the same applies here.

Shaarei Teshuvah writes that these 2 cases are not comparable. When the Maaravis of the first night was instituted, the takana may have been that when the first night would fall on Shabbos, this Maaravis would be read on the second night instead.

In our case however, we are discussing 2 individuals and a claim of Chazaka in Mitzvos, with each having a claim to their specific day. Unless we say that the community appointed the Baal Tokea to blow on the second day only if the Baal Tokea of the first day fulfills his Mitzvah (on the

first day).

But we cannot assume that the community prefer the first Baal Tokea and do not want him to lose their Tekiyos. One could argue with the reverse logic as well; perhaps it is because they prefer the second Baal Tokea that they appointed him for the second day of Rosh Hashana so that he will blow every year as the second day cannot fall out on Shabbos.

Teshuvos Or Neelam writes that the Baal Tokea of the first day blows the Shofar on the second day. This is because the Baal Tokea of the first day has the Chazaka on the Shehecheyanu¹⁷.

Parshas Mordechai¹⁸ rules that in this case, both Baalei Tokea have equal claim of precedence. This is because each day has a unique advantage. The advantage of the Tekiyos of the first day is that they are Biblical. But the second day has an advantage that it never falls on Shabbos. Therefore, each of the Baal Tokea have a claim to be given the second day and we cannot defer one in place of the other.

Therefore, the community should choose the more fitting Baal Tokea. If they are both of equal standing or if this will result in Machlokes, it is advisable to share the Tekiyos, having one blow the Tekiyos before Musaf and the other blow the Tekiyos during Musaf¹⁹.

In all matters concerning Chazakos, the two most important points of consideration are; 1. The pre-existing Minhag of the community trumps everything. 2. The importance of preserving Shalom and the avoidance of Machlokes.

OC 581:6

1. OC 581:6
2. Siman 529. Quoted by Ta"z 581:3
3. See Mishna Berura 153:22.
4. Based on Radbaz 4:11
5. Eshel Avraham 6
6. Shaarei Teshuvah 7 quoting the Siddur of Rav Yaakov Emden and his Teshuvah 2:69
7. Ketzev Hamateh
8. On Mateh Efraim 581:30
9. OC 585:2
10. In this case, there was also a question on the Kashrus of the Tekiyos as well. This is certainly grounds to replace the Baal Tokea even against the Chazaah.
11. Beis Yosef OC 153 in the name of the Mordechai. Birkei Yosef quotes Kneses Hagedolah as writing that a Chazaka for a Mitzvah is inherited.
12. Toras Chaim, Machaneh Chaim Mahadura Tinyana siman 35
13. Teshuras Shai Mahadura Kama siman 453 based on Teshuvos Harashba 1:283
14. Machatzis Hashekel 581:6
15. OC 641:1
16. Levush – minhag Posna
17. Whether we recite Shehecheyanu on the second day of Rosh Hashana is a Machlokes between the Mechaber and Ram"o. Sefardim do not recite Shehecheyanu. Asheknazim recite Shehecheyanu on the second day, although it is preferable for the Baal Tokea to wear a new garment and have this in mind.
18. OC siman 53
19. See Ketzev Hamateh on Mateh Efraim 581:30