



פרשת כי תבא  
אלול תשפ"ג  
שנת הקהל



**HAKHEL IN THE PARSHA**

After reading the Parsha of Maaseros in Reeh, the king would skip to read the Parsha of Vidui Maaser in Parshas Ki Savo, so that the 2 Parshios of Maaseros could be read consecutively, without any interruption.

The Parshios of Maaseros were read because Hakhel took place at the end of the Shemittah year, where no Maaser was separated. They would read it at Hakhel as a reminder that now, the laws of Maaser would apply once more.

The king would then go back to read the Parsha of the King in Shoftim and would then jump back to Ki Savo to read "the blessings and the curses".

This refers to the blessings and curses that would be proclaimed on Har Gerizim and Har Eival upon entering the Land of Israel and also to the passage of the Tochecha, which describes the blessings for fulfilling the Mitzvos and the punishments for failing to observe them.

These blessings and curses were included in the reading, because the objective of Hakhel is to cause the Jewish people to have Fear of Heaven and to inspire them to guard, to observe all of the words of this Torah", referring to the Mitzvos.

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אין בית המדרש בלא **חידוש** Chiddush



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**Bikurim - the First of Firsts**

Before a farmer in the Land of Israel was able to partake of their harvest, there were various separations that had to be performed in fulfilment of the Mitzvos Hateluyos Baaretz - the agricultural Mitzvos applicable on account of the sanctity of Eretz Yisroel.

The first offerings that had to be taken were the Bikurim which are discussed at the beginning of Parshas Ki Savo. Bikurim were the first fruits from the Seven Species. They were taken even before the crop was harvested and were not separated from the harvest pile. They had to be taken to the Beis Hamikdash and placed next to the Mizbeach. After this they could be eaten by Kohanim in the city of Yerushalaim

After the harvest, the next separation was Terumah. A measure of the produce was given to the Kohen.

The Torah does not define a minimum measure for either Bikurim or Terumah. However, the Rabbis instituted a measure for Terumah of 1/40th, 1/50th or 1/60th of the crop.

From the remaining produce, the first Maaser (tithe) was given to the Leviim. The second tithe, depending on which year of the Shemittah cycle they were in, was either taken to Yerushalaim to be eaten by the owners or given to the poor. The remainder of the crop could be eaten free of restriction.

Bikurim and Terumah share a unique distinction that they were both Kodesh. They had sanctity that meant they could only be eaten by a Kohen and only in a state of purity. The rest of the crop, including the subsequent separations of Maaseros, were Chullin and could be consumed by anyone.

Both Terumah and Bikurim are referred to as Reishis—the firsts, in relation to the rest of the crop.

This relationship between the Bikurim, Terumah and the rest of the crop, is reflected in the creation of the world. The world is like the mundane crop that is Chullin. But prior to the creation of the world came 2 "firsts" that are holy.

At the beginning of his commentary on the Torah, Rashi explains that the word Bereishis is made up of ב' ראשית, meaning two firsts. This refers to the Torah which is called the first of Hashem's ways and

the Jewish people who are called the first of His produce, both of which preceded the world.

Of these 2 firsts, which comes first and which is the greater? The Midrash teaches that the Jewish people are greater than and preceded the Torah. In the words of the Midrash, Hashem's "thought of Yisroel came before everything."

Terumah, which is the second of the 'first' offerings, represents the Torah. The Zohar writes that the word תרומה is made up of תורה and the letter נ, which represents the 40 days that Moshe Rabbeinu was on Har Sinai to receive the Torah.

Whilst Torah preceded the world, it is still related to the world in a definable way, as taught by our sages "the Torah receded the world by 2000 years." Whilst holy, lofty and a 'first' in relation to the world, the Torah is not truly infinitely beyond Creation. This is like Terumah that is the 'first' as it is separated from the crop.

In contrast, the Jewish people's essential connection to Hashem transcends the Chochma of Torah and is completely beyond any level of limitation and infinitely beyond the Chullin of the world. This is the essence of the soul which is a part of G-d Himself. This is like the Bikurim that, unlike Terumah, were not a separation from the crop itself.

Whilst both Bikurim and Terumah are 'beyond measure', the Rabbis quantified the separation of Terumah. This alludes to the fact that Terumah, as reflective of Torah, is beyond the world, yet connected to the world. Since the Bikurim represents the essence of the Neshama as a part of G-d, which can't be defined, limited or measured in any way, no measure could be set. It remains a point of pure infinity.

The Midrash teaches that Moshe Rabbeinu foresaw that the Beis Hamikdash would be destroyed and the bringing of Bikurim would cease. And so, he established that we should Daven 3 times a day to replace the loss of the Bikurim. Learning Torah connects us to Hashem like a student to their teacher. The Avodah of Davening, like Bikurim, reveals our infinite and essential connection to Hashem as a son to their Father.

# When Rosh Hashanah Falls on Shabbos - 2

Rabbi Yonason Johnson

In the Amidah for each of the Tefillos, the insertions for Shabbos are included as noted in the Machzor.

## Candle-lighting and Maariv

When lighting candles, the Bracha is להדליק נר של שבת ויום הזכרון.

Maariv starts with part of Kabbolas Shabbos. Some communities begin with Mizmor Shir Leyom Hashabbos after Lecha Dodi. Chabad custom, based on Nusach Sfarad starts from Mizmor ledovid before Lecha Dodi.

After the Amidah, the Chazzan begins with Vayechulu. In the Bracha Me'ein Sheva, the words הא-ל הקדוש is substituted with המלך הקדוש<sup>1</sup>. According to the Chabad Nusach, Kapitel 23 is recited followed by Barchu as is done every Friday night.

There are different customs on whether Shalom Aleichem is recited<sup>2</sup>. Chabad custom is that Shalom Aleichem and Eishes Chayil and the Tikunei Shabbos prior to Kiddush are said quietly. The Siddur Yaavetz writes that the custom is that Shalom Aleichem should be said in a pleasant voice, but should not be sung as Rosh Hashanah is a day of judgment and we should be in a state of awe. There are different opinions on whether Azamer Bishvachin is recited<sup>3</sup>.

In the Maariv Amidah on the second night we insert the Havdalah of Vatodienu. If one forgot to recite Vatodienu, they do not need to repeat the Amidah. However, they may not do any Melacha that is forbidden on Shabbos until they have recited the Havdalah in Kiddush or said Baruch Hamavdil Bein Kodesh Lekodesh.

Women and children who are not Davening need to recite Baruch Hamavdil before doing any Melacha that is forbidden on Shabbos and also before doing any preparation work for the second night meal.

Kiddush on the second night is the formula referred to as Yaknehaz that includes Havdalah for Shabbos in the Kiddush for Yomtov.

## Shacharis

Some communities have different Piyutim that are included when Rosh Hashanah falls on Shabbos and some Piyutim that are omitted. The Piyutim that are omitted should

be recited on the second day<sup>4</sup>. Chabad custom is that there is no change to the Piyutim recited, except for minor changes within the Piyut, such as changing from בשופר to בזכרון שופר and leaving out the paragraphs of שבח מגדל ענ

According to Siddur Rav Amram Gaon and Raavan write that Avinu Malkeinu is still recited on Shabbos. This is the practise of the Sefardim. Ashkenazim follow the opinion of the Ram"o that we do not recite Avinu Malkeinu. The Acharonim<sup>5</sup> explain that this is because we do not recite Techinos on Shabbos.

In some communities, the 13 Attributes and the Yehi Ratzon composed by the Ariza"l, are not recited when taking out the Sefer Torah<sup>6</sup>. Chabad custom<sup>7</sup> follows those who do recite the 13 Attributes on Shabbos, even though they are not recited on Yomtov that falls on Shabbos.

The Krias Hatorah is divided into 7 Aliyos.

The Shofar is not sounded on Shabbos. After the Haftorah, the Chazzan begins with Yekum Purkan. Av Harachamim is not recited.

In the Musaf, the verses of the Korban Musaf of Shabbos are added, beginning with Uvyom Hashabbos. The passage Yisemechu is also added in the Musaf.

## Bowing in Aleinu

There were communities who had the custom that when Rosh Hashanah fell on Shabbos, they would not bow down on the floor during Aleinu. One explanation is that bowing down is an expression of subservience that reflects our relationship with Hashem as a servant to their Master. This only applies on the weekdays. On Shabbos, a deeper level of our relationship with Hashem is revealed where we are like a son to their father and so we do not bow.

This also relates to one of the reasons why we do not blow the Shofar on Shabbos. The Shofar serves to confound and push away the accusations of the Satan. While someone may slander a servant to their master, they would be afraid to slander a son to their father. Since we do not have to fear the Satan, the Shofar is not required.

Chabad custom and that of most Kehillos, is to still bow down during Aleinu.

## Shofar

When Rosh Hashana falls on Shabbos, the Shofar

is not blown on the first day<sup>8</sup>.

Hayom Haras Olam is still recited on Shabbos in the repetition of the Amidah at the conclusion of each of the Brachos; Malchios, Zichronos and Shoafros. Areshes Sefeseinu is omitted.

Since the Shofar was not blown on the first day, on the second day, the Baal Tokeia does not require a new garment to avoid the doubt as to whether Shehecheyanu should be said<sup>9</sup>.

On Shabbos, the Shofar has the Muktzah status of a Kli Shemlachi Leisur. Therefore, it may be moved if its place is needed or to use for a permissible purpose<sup>10</sup>. It may not be blown and may not be handled for reasons other than the above. It may not be moved to put it in a safe place so that it not get damaged<sup>11</sup>.

Some Poskim write that nowadays the Shofar has the status of Muktzah Machmas Chisaron Kis – an object that one would not use for any other purpose, for fear of it becomes damaged. This would mean that it cannot be moved even for the reasons above.

In Kiddush, the introductory verses of the Shabbos Kiddush are recited quietly.

Mincha includes Krias Hatorah.

There is a dispute whether Tzidkasecha is recited in Mincha. Machlokes. The Mateh Efraim<sup>12</sup> rules that we do not recite Tzidkasecha. The Machzor Nusach Ariza"l based on the Alter Rebbe, does not include Tzidkascha in the Rosh Hashanah Mincha, suggesting that it is not recited.

1. Mateh Efraim 582:24
2. See Ktzech Hamateh 582:1. Elef L'magen writes that Shalom Aleichem is not said
3. Ktzech Hamateh 582:2. Mateh Efraim writes that it should not be recited.
4. MAtch Efraim 601:2
5. Levush, Magen Avraham 584:3, Elya Rabbah 584:7. Avinu MALkeinu is different to the other Techino which are recited as part of the Amidah
6. See Mateh Efraim 584:16, Darkei Chaim Veshalom 715
7. Based on the Siddur of the Alter Rebbe
8. Mishna Rosh Hashanah 4:1, Shulchan Aruch Orach Chaim 588
9. Tur and Shulchan Aruch Siman 500, Shulchan Aruch Harav Orach Chaim 600:7
10. Ram"o 588:5, Shulchan Aruch Harav 588:5
11. It may be moved K'lachar Yad such as with the back of one's hands.
12. 598:3