



פרשת כי תצא
אלול תשפ"ג
שנת הקהל

KOLLEL UPDATES

Leil Shishi Learning

On Thursday night, Kollel hosted a special Leil Shishi learning evening for Chodesh Elul. The Rebbe explains that the study of Torah is like an Ir Miklat - a city of refuge, which we must enter during the month of Elul.

The Kollel Rabbis offered a selection of Shiurim on different Elul and Rosh Hashanah topics. Rabbi Yossi

Gopin led the study of a Maamar and Rabbi Menachem Sufrin led a group in learning a Sichah on Elul. Rabbi Rachmi Travitz gave an in-depth shiur on the opening Halachos of Hilchos Teshuvah from the Rambam.

Rabbi Johnson led a group in the study of the Sugya of Rosh Hashanah that falls on Shabbos and the prohibition on sounding the Shofar.

A great crowd of Yungeleit came to learn and enjoyed a Lechaim and hot refreshments.

Chai Elul Learning

As a Hachana for chai Elul, the Kollel will be hosting a community Anash Chassidus learning evening.

Join us on Thursday night in the Kollel and lunchroom to learn from the teachings of the Alter Rebbe and the Rebbe - Sichos and Maamarim on Rosh Hashanah.

Shabbos Shiur

The shiur will be given by Rabbi Johnson on the Sugya of Rosh Hashanah that falls on Shabbos.



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The Greatness of the Despised Wife

At the beginning of Parshas Ki Seitzei we have the Mitzvah of a man has two wives, one beloved and the other despised and his firstborn son is born to the despised wife. The Torah instructs that "on the day he [the husband] bequeaths his property to his sons", he cannot give the right of the firstborn to the son of the beloved wife. Rather, he must "acknowledge the firstborn, the son of the despised [wife] and give him a double share in all that he possesses".

During his lifetime, the father may choose to show greater favoritism to the son of the beloved wife, showering them with gifts, extra attention, food and clothing. But when it comes to apportioning the inheritance, he must give the double-portion of the Bechor to the son of the despised wife.

The Midrash draws a parallel between this Mitzvah and the two wives of Yaakov; Rochel and Leah. The Torah records how Yaakov loved Rochel and despised Leah. Leah gave birth to Yaakov's firstborn—Reuven. Even though Yaakov loved Rochel's son Yosef more than his other sons, at the time of his passing, Yaakov proclaimed Reuven as his firstborn.

The relationship between Hashem and the Jewish people is compared to that of a husband and a wife. Sometimes we are described as a beloved wife and sometimes as a despised wife. The Midrash Rabbah on Koheles teaches "there is a time to love" refers to the verse "I have loved you says Hashem. "and a time to hate" refers to "she raised her voice against me and therefore I have despised her".

When the Beis Hamikdash stood, we were like the beloved wife. When we rebelled against Hashem and were sent into Golus, we became the despised wife, banished from the marital home.

This Mitzvah teaches us that the "Bechor" - the greatest Avodah, is not achieved in the times of the Beis Hamikdash and through the Avodah of Tzaddikim, but from the "despised wife". Whilst the sins that brought us into Golus make us despised, they bring the opportunity for us to do Teshuvah. Raising us to the level of the Baal Teshuvah which infinitely outranks the Avodah of Tzaddikim.

This is the advantage of light that comes from the

darkness and love that comes from a distance. It is echoed in the words of Dovid Hamelech "my soul thirsts for you in a parched and weary land without water. So may I see You in the Holy." Being in a distant, parched land brings out an even greater yearning and thirsting for Hashem than in the Holy.

The Gemara (Yoma 86b) teaches; Great is Teshuvah that it pushes away a negative Mitzvah in the Torah. The Torah says that if a divorced woman marries someone else, her first husband is not allowed to take her back. Yet, Yirmiyahu says "If a man sends away his wife, and she goes away from him, and marries another man, may he return to her again?... But you have played the harlot [with] many lovers, yet return to Me, says the Lord."

In the future, on the day that Hashem will "bequeath" to His children, the Baalei Teshuvah, the sons of the despised wife, will receive a double-fold reward.

Through their Torah and Mitzvos, Tzaddikim receive from the level of Anochi, the first word of the Aseres Hadibros, which incorporates all of the Mitzvos. The pronoun Anochi (I) refers to Hashem's essence that is drawn down through Torah and Mitzvos.

But the Baal Teshuvah will receive a double measure, as reflected in the Posuk פְּשַׁעֶיךָ אֶנְכִי מוֹחֵה וְאֶנְכִי יִמְחָה, "ו, I will erase your sins". The pronoun Anochi is repeated twice, alluding to the advantage of the Baal Teshuvah and the even deeper level of G-dly revelation that their Teshuvah elicits.

Concerning the bequeathing to the Tzaddikim in the future, the Mishna teaches that in the future Hashem will bequeath to each Tzaddik 310 worlds. The son of the despised wife, the Baal Teshuvah, will inherit "the 620 pillars of light" described in Kabbalah.

The son of the beloved wife is also Moshiach ben Yosef who will precede the Redemption - Yosef being the son of Rochel, the beloved wife. The true Redemption will be brought by Moshiach ben Dovid, descended from Yehudah the son of Leah, the despised wife. Through our Avodah of Teshuvah in Golus, we will be immediately redeemed. Hashem will bring us back home and shower us with the twofold lights of the Geulah.

When Rosh Hashanah is on Shabbos

Rabbi Yonason Johnson

- Tashlich -

The practise of reciting Tashlich on Rosh Hashana is recorded in the writings of the Mahari"l. It is referenced in the Darkei Moshe and quoted by the Ram"o in Shulchan Aruch¹. The Ram"o writes that we go to the river and recite the Posuk "and cast into the depths all of our sins"².

The Magen Avraham³ references the Ariza"l⁴ that one should also say the Pasuk "Mi Keil Kamocho"⁵. According to Kabbalah, this Pasuk records the 13 Attributes of Mercy. This practise is recorded in both Shulchan Aruch Harav⁶ and Mishna Berura⁷.

The Ram"o does not write on which day Tashlich is said. However, the Acharonim, based on the writings of the Arizal, write that it should be said on the first day of Rosh Hashana after Mincha, before sunset⁸.

When Rosh Hashanah falls on Shabbos

The Mateh Efraim⁹ writes that even when Rosh Hashanah falls on Shabbos, we should not change the Seder and Tashlich is still recited on the first day. This is based on the ruling of the Shevus Yaakov¹⁰ who infers it from the Mahari"l.

The Chida"h in Birkei Yosef¹¹ writes that one should not recite Tashlich on Shabbos. Rather, they should recite it on the second day of Rosh Hashanah. He quotes this in the name of Rabbi Moshe Zacut.

However, Shaarei Teshuvah quotes the Chida"h in Machzik Bracha that the great Kabbalist Rabbi Yosef Irgaz would still recite Tashlich on the first day. After bringing the different opinions, Shaarei Teshuvah¹² writes that our custom is like the Shevus Yaakov.

In a later work, Yosef Ometz, the Chida"h argues with the Shevus Yaakov, suggesting that he retracted his opinion. Ktzei Hamateh¹³ suggests that this is because in a matter of doubt, it is best to not do anything.

Other Poskim who write that Tashlich should still be recited on the first day include; Ben Ish Chai¹⁴, Kaf Hachaim¹⁵ and Mateh Efraim¹⁶. Mateh Efraim warns that when performing Tashlich on Shabbos, one should be very careful to not carry anything outside of the Eiruv.

The Mishna Berura quotes the Pri Megadim who writes that he has seen places that recite Tashlich on the second day when Rosh Hashanah falls on Shabbos. He suggests that perhaps this is because the rivers were situated outside of the city and there was a concern of people carrying Sefarim and the like on Shabbos¹⁷.

Rav Ovadiah Yosef¹⁸ writes that in a place where the Tashlich location is within the Eiruv, Tashlich should be recited on the first day. Where Tashlich is performed outside of the Eiruv, it should be done on the second day.

The Sdeh Chemed¹⁹ writes that the custom is not to recite Tashlich on Shabbos.

What is the Chabad Custom?

In both the Shulchan Aruch and the Siddur, the Alter Rebbe does not write anything about Tashlich when the first day falls on Shabbos, suggesting that there should be no change and that Tashlich is still recited on the first day. It appears that this was the practise of the earlier Chabad Rebbeim.

The custom of the Frierdike Rebbe and the Rebbe Rashab was to perform Tashlich on the second day when the first day fell on Shabbos. The Rebbe suggests that the change in custom is because as a result of saying Tashlich on Shabbos, people were inadvertently coming to carry on Shabbos²⁰. This was the practise of the Rebbe.

- Changes in the Davening -

When Rosh Hashanah falls on a weekday, in both Kiddush and the Amidah, we say יום תרועה מקרא קודש - a day of sounding (the Shofar), a Holy convocation. However, when Rosh Hashanah falls on Shabbos, we substitute יום זכרון תרועה instead²¹.

The reason for this is because when Rosh Hashanah falls on Shabbos, it is not a day of actually blowing the Shofar. Instead we rely on the remembering of the sounding of the Shofar, through the Pesukim of Shofaros²². This distinction is brought in the Gemara to reconcile 2 different Pesukim, one which refers to Rosh Hashanah as יום תרועה and the other as זכרון תרועה.²³

Even though we do not sound the Shofar at night, we still change the Nusach because we are referring to the entire day²⁴.

One would not need to repeat the Amidah or Kiddush if one made a mistake, either on Shabbos or a weekday²⁵.

In the middle blessing of the Amidah, both in the text of the blessing and the conclusion, we have to mention Shabbos. The blessing concludes מקדש השבת ישראל ויום הזכרון. If one did not mention Shabbos either in the middle or the end of the blessing, they are required to repeat the Amidah. The same would apply to Kiddush.

If they mentioned Shabbos in the middle, but not in the end of the blessing, there is a Machlokes between the Poskim. In this case, due to the doubt, one would not go back or repeat the Amidah²⁶.

In the Amidah and Kiddush, the Acharonim write that we do not add the word באהבה prior to מקרא קודש as we would on one of the festivals. Presumably this is because Rosh Hashanah and om Kippur are days of Awe, not of love. Even though the Alter Rebbe brings this in the Shulchan Aruch²⁷, in the Siddur he includes the word באהבה on Shabbos.

1. Orach Chaim 583:2 recite Tashlich on the first day.
2. Micha 7:19
3. 583:5 18. Yabia Omer 4:47
4. Pri Eitz Chaim 19. Maareches Rosh Hashanah 2:2
5. Micha 7:18
6. Orach Chaim 583:7 20. Sicha 6th of Tishrei 5731. The Rebbe in Reshimos records how the Frierdike Rebbe in Riga performed Tashlich on the second day.
7. 583:8
8. Magen Avraham ibid, Shulchan Aruch Harav ibid, Mishna Berura ibid. Mateh Efraim places the laws of Tashlich in the section of the laws of Mincha of the first day of Rosh Hashanah – Siman 598.
9. 598:5
10. 3:42
11. Quoted in Shaarei Teshuvah
12. 583:3
13. 598:10
14. Nitzavim 12
15. 583:31
16. 588:5
17. From his wording, it seems that the preference would be to
18. 582:19
19. 582:19
20. Shulchan Aruch Harav 487:3
21. 582:15