



פרשת כי תבא
אלול תשפ"א

MOTZAI SHABBOS ANASH FARBRENGEN

All Anash are invited to join a virtual Pre-Selichos Farbrenge this Motzai Shabbos.

In times like these, it is so important to come together to encourage, support and strengthen one another.

The farbrengen will be followed by a live broadcast of Selichos being recited with a Minyan in Brisbane.

See Whatsapp promotion for login details.

LIKUTEI TORAH ON ROSH HASHONA

Join Rabbi Johnson for the Monday night Chassidus Shiur and see Rosh Hashona through the eyes of the Alter Rebbe.

Learning the foundational Maamar *Tiku Bachodesh*

Monday 8:30pm on Zoom

ROSH HASHONA HALACHA

Join Rabbi Stern on Tuesday nights for a Halacha series on the laws of Rosh Hashona and the Yomim Noraim.

Tuesdays 7:45pm on Zoom

THE ROSH HASHONA HAFTORAHS

The Wednesday evening Nach shiur with Rabbi Yossi Gordon will be exploring the Haftorah of the first day of Rosh Hashona. Wednesday 8:45pm on Zoom

A collection of Torah thoughts produced by Kollel Menachem



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A Selichos reflection in lockdown

This Motzai Shabbos, Ashkenazim throughout the world will gather in their Shules to begin saying Selichos. Due to the current lockdown restrictions in Melbourne, we will probably not be saying Selichos in a Minyan in Melbourne.

The most important and powerful part of Selichos are the Yud Gimmel Middos Harachamim, the 13 Attributes of Mercy. Whilst we can say the rest of Selichos on our own, the Yud Gimmel Middos Harachamim may only be said with a Minyan.

One of the oldest sources for Selichos is a Tanna Dbei Eliyahu that teaches: Dovid Hamelech was worried how the Jewish people will be atoned for their sins once the Beis Hamikdash will be destroyed and they will no longer have the Korbanos?

Hashem told Dovid that when troubles befall the Jewish people on account of their sins, they should gather together as one **אחת באגודה** (literally as one bundle). They should confess their sins and say before Me the Seder Selicha and I will answer them.

This secret was revealed to Moshe Rabbeinu on Har Sinai, when he davened that Hashem forgive the Jewish people for the Sin of the Golden Calf. Hashem emerged from His darkness like a Shaliach Tzibbur wrapped in his Tallis, standing before the Ark... and revealed to Moshe the Seder Selicha. So too, when the Jewish people gather before Me in unity and say this Seder, I will answer them.

The Gemara gives a similar account. Hashem wrapped Himself in a Tallis like a Shaliach Tzibbur and showed Moshe the order of prayer. He said "Whenever the Jewish people sin, let them do before Me in accordance with this order and I will forgive them."

The Gemara continues: Hashem made a covenant with the 13 Attributes of Mercy that when we appeal to them, they will never return empty-handed.

The commentators are puzzled by this assurance. We have stood before Hashem many times, wrapped in a

Tallis, saying Selichos and calling out the 13 Attributes of Mercy. Yet our prayers are not always answered.

Tzror Hamor offers a novel answer which is incredibly powerful and relevant in our current circumstances.

If we look at the Gemara, Hashem did not say that when the Jewish people need salvation they "shall say before Me" or "pray before Me" with 13 Attributes of Mercy. Hashem said **יִעָשׂוּ לִפְנֵי** - let them "do before me" this order.

In the Yud Gimmel Middos Harachamim we describe Hashem as "merciful and gracious, slow to anger, abundant in kindness". We ask Hashem to forgo on His honour to show us kindness even when we have sinned.

The secret that Hashem revealed to Moshe was that if we want Hashem to display these Middos towards us, we have to 'do them' by practising these Middos in our interactions and relationships with others.

If we are kind, compassionate, patient and empathetic; if we can forgo on our honour and forgive, then we have the assurance that the 13 Attributes will not return empty-handed.

This is why the Tanna Dbei Eliyahu emphasises that to invoke the Seder Selicha, we must stand before Hashem **באגודה אחת**, absolute unity and solidarity.

You can have many people standing in one room, davening in the same Minyan, but they are not united. In contrast, we can all daven in our own homes and be deeply united.

Members of our community may be suffering hardship; financially, emotionally or mentally. They may be feeling lonely and isolated or struggling in other ways. As we enter the day of Selichos, there are many ways that we can reach out and emulate Hashem's Middos of kindness and compassion.

If Moshiach does not come, we might not be able to 'say' the Yud Gimmel Middos in our Selichos. But we can do much better... we can "do them"!

1. Rambam Hilchos Shofar 3:1, Shulchan Aruch Orach Chaim 590:1

2. Rosh Hashona 34a

3. Hilchos Shofar 3:3

4. Teshuvah, quoted in Rosh 4:10 and Ran 10a

5. The Alter Rebbe brings the opinion of the Geonim in a number of Simanim

6. Care must be taken, because if the Tekiya is too short, one is not Yoitzai. One must likewise be careful to take the required breaths in between the notes.

7. Orach Chaim 586:4
8. 586:7

9. This ruling is subject to dispute. According to Rabbi Akiva Eiger and certainly according to the Alter Rebbe, one would not blow the Shofar at all in such a situation.
10. 586:22

11. If this is the basis, one who has made such a vow should only blow 9 sounds, with which they are also Yotzai (e.g. Tashat three times) instead of 10, so as to minimise the blowing.

12. 3:79

13. See Kaf Hachaim 586:40

14. Rosh Hashona 33b **ד"ה שינור 33ב**

15. Tosfos brings this opinion to justify the custom of those who do not blow 30 notes for the Tekiyos Demeumad. See also Ritva and Chiddushei Haran 34a that Min Hatorah one is Yoitzai with the 10 sounds.

16. 592:3

17. Shulchan Aruch Harav 590:12

The Weekly Halachic Analysis

Blowing less than 30 notes for Tekiyos

Rabbi Yonason Johnson

If one is in a situation where they cannot blow all 30 Tekiyos, what are the options to still blow Shofar for someone on Rosh Hashona?

Min Hatorah, to fulfil one's obligation of hearing the Shofar, one needs to hear Tekiya-Teruah-Tekiya three times¹.

The Gemara records three possibilities as to what type of crying sound the Teruah is. It could be a sighing sound made of slightly elongated sounds – which is what we blow as Shevarim. Another possibility is a wailing sound of short staccato notes – which we call Teruah. Alternatively, it is a combination of sighing followed by wailing – which we call Shevarim-Teruah.

Rabbi Abahu's enactment

Rabbi Abahu made a Takana in Caesarea², that we should sound the Tekiyos using all possible combinations; Tekiya-Shevarim-Teruah-Tekiya (Tashrat) three times, Tekiya-Shevarim-Tekiya (Tashat) three times and Tekiya-Teruah-Tekiya (Tarat) three times. This is a total of 30 notes.

There are two ways of understanding what the purpose of Rabbi Abahu's Takana was.

According to the Rambam³, this was due to a doubt (Safeik). Since the doubt is a matter of Torah law, we rule stringently and must blow Tekiyos according to all possibilities. If one did not blow all 30 notes, they are not Yotzai the Mitzvah of Shofar even on the Biblical level.

However, Rav Hai Gaon⁴ explains that really all of the Teruah options are valid and different Kehillos would sound different Teruah sounds. Rabbi Abahu wanted to make a standard uniform practise for all communities to follow, so that it should not appear like there are different Torahs amongst the Jewish people and create confusion.

According to Rav Hai Gaon, if one sounded only one of the combinations three times, or each of the 3 combinations only once, they would have still fulfilled the Biblical Mitzvah of Shofar. One could fulfil the Mitzvah by hearing as few as 9 notes. Many Rishonim and Acharonim share this view⁵.

The Shulchan Aruch appears to follow the understanding of the Rambam. Therefore, one must try with all of their effort to be able to blow the full 30 sounds for every person or group that they are being Moitzi. (If the issue is time, one should blow Tekiyos of the minimum length⁶).

But what happens in a situation of pressing need where one is unable to blow the full 30 sounds - for example where one is blowing in an ICU unit and the hospital staff will not allow them to?

Tashrat, Tashat, Tarat one time each

The Shulchan Aruch⁷ rules that if someone made a vow prohibiting themselves from benefiting from the Shofar, they should have someone else blow the Shofar for them. Mateh Efraim⁸ writes that if there is no one else and they have no choice, they may blow for themselves, but may only blow 10 notes; Tashrat, Tashat, Tarat.

The Mateh Efraim brings a similar ruling in the case of a community which did not have a Shofar and Rosh Hashona was on Thursday-Friday. If a Shofar arrived Friday afternoon after the community had already accepted Shabbos, someone may blow the Shofar but only the minimum 10 sounds and without a Bracha⁹.

The Mishna Berura¹⁰ records this ruling of the Mateh Efraim, adding that these 10 notes are the notes which are Meikar Hadin. Ketzeh Hamateh explains that the ruling of the Mateh Efraim is based on the opinion of Rav Hai Gaon, that technically all combinations are valid and one is Yotzai with the 10 sounds¹¹.

Kinyan Torah¹² writes that one who is blowing in a hospital and does not have the strength may rely on this and blow 10 notes. It seems according to these opinions one could even do so with a Bracha.

However, many argue that one is not Yotzai with the 10 sounds as we rule like the Rambam¹³. Therefore, if one has no choice, they should blow the minimum sounds, but cannot recite a Bracha.

There is a possibility that even according to the Rambam one may be Biblically Yotzai with Tashrat, Tashat, Tarat.

Most Rishonim understand that Biblically one must sound 9 notes as recorded above. However, Tosfos¹⁴ records an opinion that Min Hatorah one only need hear Tekiya-Teruah-Tekiya once (i.e. 3 notes). The other 2 times are only Rabbinic¹⁵.

If we accept this position, by blowing just Tashrat, Tashat, Tarat one time each, one would be Yotzai on the Biblical level, even according to the Rambam as they have covered each possible Teruah sound once.

However, if we do not accept the view of the Tosfos, whilst one would be Yotzai according to Rav Hai Gaon, they would not be Yotzai according to the Rambam.

Another possibility

Tosfos records the opinion of Rabbeinu Tam for the Tekiyos in the repetition of Musaf to blow Tashrat once after each of the Brachos of Malchios, Zichronos and Shofaros. The Rosh explains

that with this one is Yotzai according to all of the Sefeikos i.e. all possibilities of the Teurah. The only problem is one of Hefsek (an interruption).

Since we were already Biblically Yotzai with the 30 sounds before Musaf, we can disregard the issue of Hefsek and rely on Tashrat Tashrat Tashrat for the Musaf Tekiyos.

The Alter Rebbe¹⁶ explains this Hefsek as follows; When blowing Tashrat, if the correct Teruah is what we call Shevarim, the Teruah of Tashrat would be a Hefsek between the Shevarim and the final Tekiya. Likewise, is the correct Teruah is what we call Teruah, the Shevarim would be a Hefsek between the Teruah and the first Tekiya.

If we are not worried about the Hefsek, we could just ignore the "wrong" notes as if they were not there.

The Halacha is that one should not interrupt in the middle of the Tekiyos by speaking. If the Baal Tokeia did interrupt and speak in the middle of the Tekiyos, one is still Yotzai¹⁷, even if they spoke in between the Teruah and Tekiya of any sequence.

The same is true if one interrupted the required sequence of Tekiyos by blowing another Shofar note that was not blown for the purpose of Shofar. For example, if after the Tekiya the Baal Tokeia blew the Tekiya, they played a tune on the Shofar. This is considered to be Misasek.

The Torah's concern of Hefsek which would be an invalidation even Bedieved, is an interruption of a note that was blown L'shem Mitzvah (but was the wrong note or in the wrong place).

Based on this, there is another possibility for blowing the Shofar in a difficult situation that may be preferable to the Tashrat, Tashat, Tarat discussed above.

One sounds Tashrat Tashrat Tashrat with the following stipulation;

If the real Teruah sound is the Shevarim, then the Teruah that I am blowing should be considered as nothing i.e. not for the purpose of the Mitzvah. And if the real Teruah is the Teruah, then the Shevarim that I am blowing should be considered as nothing.

A Kavana not to be Yotzai with an action if effective and stipulations such as these are also Halachically valid. With this stipulation, any unnecessary notes would be considered as nothing (Misasek) and would not create a Hefsek. (Nonetheless, whenever blowing less than 30 sounds, the Bracha should not be made).