



פרשת כי תבא  
אלול תשע"ח

### ACHDUS BEIS MIDRASH

All men and Bochorim are invited to join us in an Achdus Beis Medrash as we prepare to greet the new year.

This Thursday night, 8:00pm in the Goldhirsch Hall.

Learn with a Chavrusa or join one of the two Shiurim on offer;

**Rosh Hashona Halachos**  
with Rabbi M. Krasnjanski

**Chassidus of Shofar**  
*7 insights from our 7 Rebbees*  
with Rabbi Y. Johnson

### COMMUNAL AVOS UBONIM

This Motzai Shabbos, men and boys from across Melbourne are invited to join us for the 6th annual Achdus Through Torah program.

Share a memorable night learning together with over 800 people under one roof.

Motzai Shabbos Parshas Ki Savo,  
8:00pm in the Werdiger Hall.

Every boy will receive a special souvenir prize to take home.

### SIYUM HARAMBAM

On Erev Shabbos we completed the 37th cycle of learning Rambam's Mishna Torah when studying 3 chapters each day as established by the Rebbe.

The central Melbourne Siyum will take place this coming Monday night with international guest speaker and former Kollel member,

**Rabbi Gidon Fox**

8:00pm in the Goldhirsch Hall. All men, women and children are encouraged to participate.



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## Davening for our physical needs

A Pre-Selichos reflection

This Motzai Shabbos we begin reciting Selichos and the Yomim Noraim period is beginning. We spend a lot of time davening, but what should we be davening for? What should be the focus of our prayers on these most holy days as we stand before Hashem?

*A famous Chassidic story relates how the great Chossid, Reb Shmuel Munkes ended up in a small village for Shabbos Selichos, hosted by a simple elderly Jewish couple. In the middle of the night his host knocked on the door. "Reb Shmuel! Wake up, it's time for Selichos."*

*Reb Shmuel replied, "Why are you waking me in the middle of the night? What is Selichos?"*

*The simple Jew could not understand how his seemingly scholarly guest did not know what Selichos was. He proceeded to explain. "On the Motzai Shabbos before Rosh Hashona we gather in the Shule at midnight to cry out to Hashem and beg Him for a good year."*

*"What's so urgent that cannot wait till morning? What are you asking for already?" asked Reb Shmuel.*

*The simple host replied "I pray that the cow should give enough milk and that the crops should grow well and sell at a good price."*

*"I've heard of babies waking in the middle of the night to cry for milk, but since when do grown men do the same?" Reb Shmuel retorted.*

Reb Shmuel was trying to teach his host that davening on the Yomim Noraim should be much more than asking for our physical needs. We should be focusing on our connection to Hashem.

The Zohar teaches that someone who Davens on Yom Kippur for their own personal needs, such as Parnoso, or even for forgiveness and to be inscribed for life, are like dogs who call out to their master *Hav Hav, Give! Give!*

But in Davening we are *supposed* to ask Hashem for our needs. These requests comprise the central requests in our daily Amidah and a significant por-

tion of the Yomim Noraim Tefillos is focused on our *Gashmius*; who will or will not live, who will be wealthy and who will be poor etc. How does this fit with the Zohar and Reb Shmuel's chastisement?

When Reb Shmuel came to the Alter Rebbe and relayed his Selichos episode, the Alter Rebbe rebuked him; not just because his approach was unkind or too sharp for the simple Jew, but because the elderly man was right. Our *Gashmius* requests are important and through them our deep connection to Hashem is expressed.

Our relationship with Hashem is manifest in how we connect to Him on a daily basis within the world, where we achieve Hashem's desire for a *Dirah Be-tachtonim*. Our *Gashmius*; our health, families and Parnoso are the vehicles by which we serve Hashem and reveal His presence within the world.

The Zohar's perspective refers to someone who requests *Gashmius* as an ends for itself. These requests are truly inferior in comparison to what we should really be searching for.

But when we daven for our physical needs so that we are able to serve Hashem and for them to be the *Keilim* through which we draw down Hashem's presence into the world, nothing is more sublime.

It's not so much about what we ask for, but what we live for and how we use and view Hashem's blessings. As we begin the Yomim Noraim, we should reflect; How will I use all of the blessings in my life to serve Hashem and turn them towards a higher purpose of connecting to Him and revealing His presence in the world?

When Hashem sees that our prayers are not for ourselves; our own needs and wants, but for Him; to devote ourselves to Him and to serve Him better, we are sure that our Tefillos will be answered.

May Hashem bless each one of us individually and together as a community with everything good, both materially and spiritually and with the wisdom to use these blessings to sanctify His name.

# Tekiyos in the silent Musaf Amidah

Rabbi Yonason Johnson

In addition to the Tekiyos blown before Musaf (*Tekiyos Demeyushov*), Chaza"l instituted that the Shofar be blown after each of the three special Brachos of the Musaf Amidah; *Malchios*, *Zichronos* and *Shofaros*<sup>1</sup>. These are referred to as the *Tekiyos Demeumad*. They are also referred to as "the Tekiyos in the order of the Brachos".

The Tur<sup>2</sup> writes that this is the reason why the Musaf Amidah is repeated by the Chazzan i.e. in order to be able to sound the Shofar in the order of the blessings<sup>3</sup>.

The Shofar is only blown during Musaf when davening *Betzibbur*. An individual does not blow the Shofar in the order of the Musaf Brachos<sup>4</sup>.

There are many different customs concerning which and how many Shofar sounds are blown at the conclusion of each Bracha. The various opinions are discussed in the Rishonim and brought in Shulchan Aruch<sup>5</sup>. The preferable opinion is to sound *Tekiya-Shevarim-Teruah-Tekiya*, *Tekiya-Shevarim-Tekiya*, *Tekiya-Teruah-Tekiya*, after each of the 3 Brachos for a total of 30 sounds<sup>6</sup>.

All Kehillos sound the Shofar during the Chazzan's Musaf repetition. When it comes to blowing the Tekiyos in the silent Musaf Amidah, there are different Minhagim.

Magen Avraham<sup>7</sup> records the Minhag of some Kehillos to sound the Shofar during the silent Amidah as well. However, he writes that one should not follow this Minhag,

In the Shulchan Aruch, the Alter Rebbe<sup>8</sup> paskens like the Magen Avraham. He explains that during the silent Amidah each person davens at their own pace and will not all conclude the Bracha at the same time for the Shofar to be blown. Mishna Berura<sup>9</sup> writes that the reason we do not sound the Shofar during the silent Amidah is because it will distract the *mispallelim*.

According to these opinions, Lechatchila one should not follow the Minhag of blowing Tekiyos during the silent Amidah<sup>10</sup>. If the Minhag is already established to blow the Tekiyos during the silent Amidah, the Minhag should not be changed<sup>11</sup>.

The opinion that the Shofar is blown during the silent Amidah (when davening with a minyan) is an ancient one and is recorded in the works of the Geonim and Rishonim<sup>12</sup>. This opinion is also followed according to Kabbalah.

In the Siddur, which follows many practices according to Kabbalah, the Alter Rebbe rules that the Tekiyos are sounded in the silent Amidah as well. Chabad Minhag is to follow the rulings of the Siddur where they differ from the Alter Rebbe's Shulchan Aruch.

Many Chassidische Kehillos as well as Sefardi Kehillos follow the custom according to Kabbalah.

Mateh Efraim writes that blowing the Shofar in the silent Amidah is restricted to unique individuals who know the secrets of Hashem.

Avnei Nezer<sup>13</sup> (himself a Chossid) writes strongly against this practise, noting that it is questionable according to Halacha. Noting that it is limited to those

who know the secrets of Hashem, he scolds the young Chassidim who think that they are being pious by sounding the Shofar in the silent Amidah and think that this is one of the fundamental ways of Chassidus.

In response, the Minchas Elozor<sup>14</sup> writes that the Avnei Nezer needlessly poured out his wrath on the young Chassidim, for indeed the Tekiyos in the silent Amidah are from the fundamentals of Chassidus. Based on this custom, the Shofar is sounded 4 times; before Musaf, during the silent Amidah, during the repetition and at the end of the Tefillah.

The Ariza"l writes that each set of Tekiyos brings down a G-dly light which weakens the Yetzer Hora. The Tekiyos before Musaf weaken the Yetzer Hora for idolatry, the Tekiyos during the silent Amidah weaken the Yetzer Hora for sexual immorality and lust, the Tekiyos during the repetition weaken the Yetzer Hora for murder (these are the three cardinal sins) and the Tekiyos after davening weaken the Yetzer Hora for Lashon Hora.

The Minchas Elozor writes that since Chassidus emphasises protecting the sanctity of our sexuality and guarding the Bris, the Tekiyos in the silent Amidah are from the fundamentals of Chassidus.

Each community should follow their custom. Concerning Jewish customs it is said that they all come from holy origins. Whatever our custom is, the main thing is that our intention should be *L'shem Shamayim*.

## Shaalos Uteshuvos Shiur: Saying Vidui during the Tekiyos

According to the Zohar (3:231a), we should not mention or confess our sins on Rosh Hashona so as not to arouse the accusatory forces (Shala"h Mesechta Rosh Hashona). This custom is quoted by the Beis Yosef (OC 584). The Mishna Berura (584:2) writes that we are not concerned for this view. However, it is quoted by the Magen Avraham (584:2) and is brought by the Alter Rebbe in Shulchan Aruch (584:2) and the Siddur—that in Avinu Malkeinu we skip the verses which mention sin.

Nonetheless, the Ariza"l (Pri Etz Chaim Shaar Hashofar) writes that during the Tekiyos it is permissible to say Vidui because the Satan is confounded at that time. Therefore it is appropriate to quietly confess our sins between the Tekiyos. Shaar Hakananos (90a) 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 Alter Rebbe in the Siddur writes the words *יְתוּדָה בְּלֶחֶם* (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.

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 Talmud 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*. Nonetheless, when there is a divergence between the Talmud and Kabbalah, we follow the view of the Talmud (Yechave Daas 1:55).

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. See Shulchan Aruch Harav 592:1 who explains that these Tekiyos are Rabbinic. The Biblical Mitzvah is fulfilled with the Tekiyos before Musaf. In contrast, Levush (592:1 and 595) however writes that the Tekiyos in the Musaf are the Biblical Tekiyos and therefore everyone stands when they are blown. The Tekiyos Demeyushav are the Rabbinic Tekiyos and therefore the Tzibbur can sit. According to the Alter Rebbe's view, the reason one stands during the Musaf Tekiyos is because one should be standing during Chazoras Hashatz (OC 124:7).
2. Beginning of Siman 592
3. See Bach who questions that the repetition is necessary to be Motzi those who cannot daven themselves and is also in order to say Kedusha.
4. Rosh Hashona 34b. Shulchan Aruch 592:2. Shulchan Aruch Harav 592:7. Sharei Teshuvah records the Radba"z who permits an individual to blow the Shofar during their Amidah. Accordingly the Gemara only rules that one need not do so but can if they desire.
5. Siman 592
6. Shal"ah RH 214:1. This opinion is recorded in the Aruch. Shulchan Aruch Harav 592:5 and is also the Halacha as per Chabad custom according to the Siddur.
7. OC 592:1
8. 592:1
9. 592:1
10. Shulchan Aruch Harav and Mishna Berura ibid
11. Yeshuos Yaakov
12. Aruch as quoted in Tosfos 33b ד"ה שיוור
13. Shu"t 445
14. 4:37