



פרשת נצבים
שבת מברכים
אלול תשפ"ב

POP UP BET MIDRASH

This past week we held 3 beautiful Torah-learning evenings together with local Chabad Houses.

The two learning evenings, hosted by Chabad of Malvern and Chabad Glen Eira, brought together 70 participants, comprised of Anash and Chabad House Mekuravim.

A special booklet of learning material was prepared, covering different aspects of Rosh Hashana; Halacha, Minhagim, Sichos, letters of the Rebbe and commentary on the Machzor.

The Chabad Houses were abuzz as Chavrusas engaged in study, discussion and debate.

A big thank you and Yasher Koach to all of the members of Anash who got involved and came to learn.

THE SHABBOS SHIUR

All men and women are invited to join the Shabbos Shiur in the Yeshivah Shule between Mincha and Maariv.

This week's Shiur will be given by Rabbi Pinchas Ash on the topic:

Hakhel by the Rebbe

NEW SHLUCHIM

Did you know? Each year, the Kollel runs a learning Seder for the YC Shluchim. The program is taught by Rabbi Michael Stern and covers a number of Sugyos in Halacha over the course of the year. This year's Shluchim have already begun their studies in the Kollel.



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To Daven in a Shule with a Rabbi

At the end of this week's Parsha we read the words **וּלְדַבְּקָהּ בּוֹ** "and to cleave to Him". This phrase appears a number of times in the Torah. The Gemara asks how is it possible to cleave to Hashem? In answer, our sages teach that through cleaving to Talmidei Chachomim, it is as though one cleaves to Hashem himself.

The Alter Rebbe in Tanya explains that it's not just "as though" we cleave to Hashem. Rather, it is through the Talmidei Chachomim and our connection to them, that our connection to Hashem is revealed.

In Hilchos Talmud Torah, the Rambam lists two Mitzvos; 1) To learn Torah and 2) To honour those who learn and are knowledgeable in Torah.

Why is the Mitzvah of honouring Talmidei Chachomim placed in the Halachos of learning Torah? It would have been more appropriate to place this Mitzvah in either Hilchos Deios, where the Rambam brings the Mitzvah of cleaving to Talmidei Chachomim, or in Hilchos Mamrim, where the laws of honouring parents are discussed.

The answer is that the Rambam is teaching us a lesson; If we want to have the study of Torah, we must show Kovod for its learners.

We are obligated to teach our children Torah. We want them to respect Torah and embrace its study. By showing respect for those who are learned in Torah, we demonstrate the Chashivus of Torah and the awe with which we value it.

This can be illustrated by the following story;

A Ben Torah, who had spent many years learning in Kollel, was upset that his sons had not grown up to follow in his ways. To add insult to injury, his neighbour, a simple Jew who had not spent time in Yeshivah, saw all of his sons grow up to be Talmidei Chachomim, Roshei Yeshivah and Rabbonim.

Burdened and with a strong sense of injustice, our Ben Torah went to his Rosh Yeshivah to pour out his heart. He had devoted his whole life to Torah, so why didn't his children follow his example?

The Rosh Yeshivah answered. As a Lamdan, when you come home to your Shabbos table after the shiur or after hearing the Rov's Drosha on Shabbos, you start to upshlog; The Rov misquoted the Gemora, there's a false argument, etc. This is what your children hear.

Your simple neighbour doesn't know the Gemora or if the Rov misquoted. He comes home excited and shares with his family what the Rov said at the shiur or the message of the Drosha. His children see his sincerity, respect and excitement and are infused with respect and awe themselves.

In a Yechidus, the Rebbe asked Rabbi Chaim Klein, the director of Heichal Shlomo in Jerusalem, "Who is the Rov of the Shul where you Daven on Shabbos"? Reb Chaim answered that there was no official Rov. The Rebbe replied, "if you seek my advice, then on Friday nights, for Kabbolas Shabbos, take your son to a Shul where there is a Rov. It makes no difference which Shul, as long as there is an officiating Rov."

The Rebbe explained why this was so important. "A Yiddische child must know that at the end of Davening, he approaches the Rov to wish him Gut Shabbos and the child will look forward to receiving Gut Shabbos back (Sippurei Tzaddikim, Simcha Raz).

For the Rebbe, Rabbonim and their Piskei Dinim were Kodesh Kodoshim and the Rebbe exemplified and actively defended the due respect which must be accorded to them.

There are many other ways in which we show this respect and it is important, as the Rebbe pointed out, that our children see and hear us doing so;

A Shochet shows their knife to the Rov, not because the Rov is more expert, but to show Kovod.

It is customary for the Shliach Tzibbur and the community to wait for the Rov to finish his Krias Shema or Shemoneh Esrei before continuing the Davening.

We honour Talmidei Chachomim with certain Aliyos and Kibbudim throughout the year in Shul and at private Simchas.

One should stand when a Talmid Chochom enters the room and listen respectfully when they speak.

When speaking about/quoting a Talmid Chochom, they should be referred to respectfully and with their title (as opposed to first name or last name basis).

This showing of Kovod is not for the Talmid Chochom, who should epitomise the trait of humility shown by not pursuing Kovod. Showing Kovod to Talmidei Chachomim and Rabbonim is for ourselves and for our children; for our relationship with Torah and for our own connection to Hashem Himself.

The weekly Halacha analysis

Adding Piyutim in Davening

Rabbi Yonason Johnson

On Rosh Hashona and Yom Kippur, many communities add Piyutim (liturgical poems) to their prayers. Some Kehillos also add Piyutim on special Shabbosim such as the four Parshiyos and to the davening of the Shalosh Regolim.

Customs vary greatly for community to community regarding on which day Piyutim are recited. There are also differences in how many and which Piyutim are said and where they are inserted into the davening.

The Piyutim do not form part of the essential text of the Tefillos composed by the Anshei Kneses Hagedola. They were added at later times as a Minhag.

The Piyutim are inserted into the Chazzan's repetition of the Amidah for Shachris and Musaf and in some communities are also added to the Birchos Krias Shema.

These Piyutim are often referred to as Yotzros. Technically this name refers to the Piyutim inserted into the Birchos Krias Shema which begins Yotzer Or. The Piyutim added into the Amidah are referred to as Krovetz (an acronym for קרוֹבֵטֵץ וְיִשׁוּעָה בְּאֵהֱלֵי צְדִיקִים) or as Krovos.

The Pri Megadim writes that the Piyutim are called Krovos, related to the word קְרוֹב meaning close, because they draw the hearts of the Jewish people closer to Hashem.

The question is whether or not they constitute a hefsek, a problematic interruption in the davening. The Poskim distinguish between where the Piyutim are inserted.

Piyutim in Birchos Krias Shema

In the Birchos Krias Shema, the Mechaber¹ rules that the Piyutim do constitute a hefsek and the custom of saying them should be stopped. This is the view of the Rambam².

The Ram"o³ however brings the opinion of the Rashba⁴ and Rabbeinu Yonah⁵ that the Piyutim in Birchos Krias Shema are not problematic and are a widespread practise.

They argue that it is permissible to add to the middle of the blessings as long as the beginning and end of the blessings remains intact. The Ram"o however does conclude that one who does not say these Piyutim does not lose out.

Piyutim in Chazoras Hashatz

In Chazoras Hashatz there is stronger grounds for reciting Piyutim since in the Amidah one may technically add to each Bracha if it is related to the Bracha⁶.

However, there is discussion whether one may insert Piyutim into the first three blessings of

the Amidah. These are blessings of praise for Hashem and one is not supposed to make personal requests or supplications.

Nonetheless the Poskim permit Piyutim to be inserted into the first three blessings since they are not personal requests but are for the needs of the community⁷. The Rosh⁸, as quoted in the Alter Rebbe's Shulchan Aruch brings support for this permissibility from the fact that Rabbi Elazar Hakalir, perhaps the greatest of Paytanim composed Piyutim to be inserted into the first three blessings of the Amidah.

Rabbi Elozor Hakalir

Rabbi Elazar Hakalir was a Tana who lived in Eretz Yisroel in Kiryas Sefer. The Rosh identifies Rabbi Elazar Hakalir as the son of Rabbi Shimon Bar Yochai. He is called Hakalir according to the Aruch, because when he started to learn he was given a cake with pesukim on it as a segulah which enabled his eyes to be opened. Kalir means a small cake in ancient Greek. Others, including the Rashba⁹, suggest that he was the Tana Rabbi Elazar ben Arach.

The Alter Rebbe, based on Shaar Hakavanos of the Ariza"l, writes that there are those who will only recite the Piyutim composed by the early Payatnim such as the Kaliri, as they were composed in the way of truth. It is said that they were composed with Ruach Hakodesh and contain secrets of Torah.

In Practice

The Alter Rebbe did not include Piyutim in Birchos Krias Shema and was also very select and limited about the Piyutim included in the Chazoras Hashatz for the Yomim Noraim. This is also Shitas Hagr"a.

Most communities do not recite Piyutim in the Birchos Krias Shema.

It is recorded that the Baal Shem Tov would not add Piyutim even in Chazoras Hashatz except the Tefillah of Tal, Geshem and the Four Parshiyos¹⁰.

The Chasam Sofer was displeased by the practise in his community to add Piyutim in Birchos Krias Shema but did not nullify the custom. Concerning the Piyutim in the Amidah he writes that they were important and that Gedolei Yisroel would ensure to finish any Piyutim skipped by the Tzibbur after davening¹¹.

Shibolei Haleket writes that it is a Mitzvah to recite the Piyutim¹².

While the Chazzan recites the Piyutim one should follow along reciting it together with the Chazzan. One should certainly not speak during that time and should not even learn, even if just looking into a Sefer without actually reading¹³.

Pri Chadash warns that the reciting of the Piyutim

should not cause one to miss zman Krias Shema and zman Tefillah. If the Chazzan left out one of the Piyutim and had already concluded the Bracha, the Piyut may not be added at that or a later point. It is advisable to recite the omitted Piyut after davening.

An individual davening on their own cannot add any Piyutim in the Brachos of their Amidah¹⁴.

The Piyutim may be said even if one does not understand them. The Rebbe advised Baalei Tefillah to look over the Machzor and learn their meaning.

The Alter Rebbe rules that when Rosh Hashona falls on Shabbos one should not extend davening past Chatzos. On a weekday, one may extend the davening with Piyutim, but not merely with Chazonus and nigunim¹⁵.

Changing Minhagim in Tefillah

On this topic, the Poskim address the ability to change customs of davening. The Alter Rebbe¹⁶ adds that one should not change their family minhogim of Tefillah. This ruling is based on the Ariza"l who explains that there are twelve gates in heaven through which the Tefillos of each tribe ascend according to their minhog.

The Mahari"l¹⁷ records that when he lost a daughter (r"l) he attributed it to having changing the minhag hamokom (custom of the community) regarding the reciting of the Piyutim.

The Bach also records how someone who tried to cancel the custom of reciting Piyutim did not live out the year. The son of Rav Chaim Vital attests that despite his father's opinion against the reciting of the Piyutim, when he served as the Shliach Tzibbur in a community whose custom it was to say them, he did recite them¹⁸.

1. OC 68:1
2. Teshuvah Pe'er Hador 64 and 129
3. OC 68:1
4. Teshuvos 1:469
5. Brachos Perek Ein Omdin
6. Shulchan Aruch Harav OC 68:2. See Tur OC 112 and Rosh Brachos 5:21.
7. ibid. See Ram"o OC 112:2
8. Brachos 5:21. See also Maadanei Yom Tov.
9. Teshuva 1:469
10. Piskei Teshuvos
11. ibid
12. Mishna Berura 68:4
13. Ram"o 68:1
14. Mishna Berura 68:6
15. Shulchan Aruch Harav OC 584:6
16. 68:2 based on the Magei Avraham. Also quoted in the Mishna Berura 68:4. Concerning changing from Nusach Ashkenaz to Nusach Ha'Ariza"l which represents the 13th gate which receives all Tefillos, see Igros Kodesh 14:91 and 391.
17. Seder Yom Hakippurim
18. Mishna Berura 68:4. See also Shaarei Teshuvah 68:1