



שבת ראש השנה

תשרי תשפ"א

MOTZAI YOMTOV FARBRENGEN

Every Motzai Rosh Hashanah we come together as a community for a Farbrengen and Seder Nigunim, including the review of a Maamar.

This year will be no different. Join us on Motzai Yomtov for a Zoom Farbrengen and Seder Nigunim

Sunday night 7:30 pm

Meeting ID: 873 9893 4555

Passcode: 770770

PRE-ROSH HASHANAH PROGRAMMING

The past month has been a buzz with activity.

Online shiurim on the Halachos of the Yomim Noraim, a series on how to blow the Shofar including Halachos and Kavanos, the history and halachos of Rosh Hashanah that falls on Shabbos and more.

A big Yasher Koach to all of our speakers and presenters, especially to the Kollel Rabbis who are so dedicated to their Shlichus of spreading Torah and Chassidus within our community.

Also look out for our LIFT publication for Tishrei, coming out next week.

COMMUNAL AVOS UBONIM

The Elul Mivtza Chassidus was a great success. Close to 100 participants joined the program learning a Maamar and Sicha of the Rebbe during each of the 4 weeks of Elul.

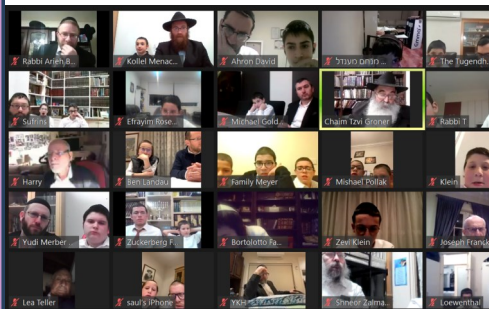
Due to popular demand, a Tishrei Mivtza Chassidus begins this week.

Register at

www.kollelmenachem.com.au/maamarim

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush



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Hearing the whisper of the Yechidah

Rosh Hashanah 5781 is going to be so different to any other Rosh Hashanah that we have every celebrated.

In Melbourne we will be celebrating Yomtov in lockdown. Instead of davening with the Tzibbur (the community), we will davening Beyechidus (on our own), at home.

Our Yomim Noraim experience is very much connected to Shule. Each year we come together as a community and stand before Hashem, davening for blessings for the upcoming year. This year this important part of our experience will be missing.

Firstly, we must acknowledge that this is Hashem's will. And since it must be Hashem's will, there must be a deep reason behind it, even if we cannot see or understand what that may be. And there is an expectation of a certain Avodah that we must do.

So here an idea that I have been thinking about;

The Gemara contrasts 2 Pesukim. One verse says "as is Hashem our G-d, whenever we call to Him," implying that Hashem is always accessible. The second verse reads "seek Hashem when He is found, call to Him when He is near" which suggests that Hashem is not always 'near' and 'found'.

Our sages resolve the contradiction with the words **הא ביחיד הא בצבור**. The first verse refers to davening with the Tzibbur. When the community calls to Hashem, He always is always accessible. The second Posuk refers to the Yachid – the individual.

The Gemara elaborates, that the time when Hashem is 'near' and 'found' are during the 10 days between Rosh Hashanah and Yom Kippur – the Aseres Ymei Teshuvah.

The Alter Rebbe (Likutei Torah Ki Savo 43:4) offers a deeper insight on the meaning of this Gemara, one which is very applicable to our current situation.

The Tzibbur and the Yachid represent different levels within our soul and ways in which we connect to Hashem.

A Tzibbur comprises a Minyan of 10 individuals. This represents the "10 Koichos of the Neshama". These

represent the consciousness of the soul – our intellectual qualities and our emotions. When we use our minds to meditate on the greatness of Hashem and His awesome power of creation, this triggers an emotional response, stirring feelings of love and awe within our hearts.

This is an important part of Davening, but the level of feeling and connection we experience through this Avodah will always be limited by our capacity to understand and relate to Hashem. We think about Hashem and have feelings of love and fear for Him, but ultimately we are still our own separate being.

The Yachid represents the very essence of the soul, called the Yechidah because of its essential oneness with Hashem.

The connection of the Yechidah with Hashem runs deeper than logic and understanding. We feel the Yechidah as a powerful yearning to connect to Hashem. It is the essence of who we are; the part of Hashem that is within us.

We are not always able to access the Yechidah. Most of the time it remains hidden and we operate and connect through the 'Tzibbur' of our mind and heart.

During the Aseres Ymei Teshuvah, Hashem draws close to us. During this time when He is 'near' and 'found', the spark of our Yechidah is revealed and we can feel that absolute oneness with Hashem and connect on that level.

Based on this deeper understanding, Rosh Hashanah is always a time to daven 'Beyachid' – even for those who are davening Betzibbur in Shule.

This year in Melbourne as we daven Beyachid in the literal sense as well, we have the opportunity to concentrate even more on this inner Avodah.

Undisturbed by the 'noise' of the Tzibbur; the pace of the Davening, the calibre of the Chazzan and the Drashos, we can focus on listening to that soft, still voice within us, the whisper of the Yechidah in which Hashem's essence is 'near' and 'found'.

On behalf of Kollel Menachem Lubavitch, I would like to wish you and your family a **כתיבה וחתימה טובה** לשנה טובה ומתוקה. Yonason Johnson.

The weekly Halacha analysis

Zochreinu Lechaim

Rabbi Yonason Johnson

In the Rosh Hashona and Yom Kippur Amidah we add a number of extra passages. One of the additions is Zochreinu Lechaim which is added into the first Brocha of the Amidah.

Zochreinu Lechaim is not mentioned anywhere in the Talmud. The earliest reference is quoted in the names of the Geonim, including Rav Hai Gaon and Baal Halachos Gedolos¹ (who writes that it should not be said).

It is also mentioned and discussed in the works of the Rishonim and it is also found in the text of the earliest Siddurim including Machzor Vitri and the Seder Hatefillos of the Rambam.

There are differing views in the Poskim as to when Zochreinu Lechaim was composed and added to the Tefillos. When and by whom it was composed has Halachic implications.

The Alter Rebbe² includes Zochreinu Lechaim as one of the insertions that were added by the Geonim.

Beis Dovid³ is of the view that the insertions added to the beginning and end of the Yomim Noraim Amidah come from the Anshei Knesses Hagedola who composed the Amidah itself. Accordingly, Zochreinu Lechaim was composed in the early Mishnaic era.

Mesechta Sofrim⁴ teaches 'just as the conclusion (of the blessings) of Rosh Hashona and Yom Kippur are different from other Yomim Tovim, so too are their prayers (different). And we do not mention Zichronos (remembrances) in the first 3 or final 3 (Brachos of the Amidah) except on the two days of Rosh Hashona and on Yom Kippur.'

Whilst Zochreinu is not explicitly mentioned, it is understood that the 'Zichronos' referred to by Mesechta Sofrim are the additions of Zochreinu Lechaim added to the first Brocha of the Amidah and B'sefer Chaim added to the final Brocha⁵. Mesechta Sofrim is one of the minor tractates included in the Talmud. Whilst part of the Talmud, there are differing views on when it was authored.

Should Zochreinu Lechaim be said at all?

Whilst reciting Zochreinu Lechaim is universally accepted as Halacha, not everyone agreed that it should be said.

The Tur writes that according to some of the Geonim, including Baal Halachos Gedolos, Zochreinu Lechaim should not be recited. Their reasoning is based on the Gemara⁶ that one should not make any personal requests during the first three Brachos of the Amidah (which are praise of Hashem).

However Rav Hai Gaon rules that Zochreinu

Lechaim should be said. The Gemara's concern only applies to personal requests. Requests for the community (Tzorchei Rabim) can be made during the first three Brachos. He references Mesechta Sofrim that clearly states that we add Zichronos in the first three and concluding three Brachos of the Amidah on Rosh Hashona and Yom Kippur. Nonetheless, he concludes that even this was allowed only with difficulty⁷, presumably because it is still questionable to make requests at this point.

Rashba is also of the view that one can recite Zochreinu as it is a request on behalf of all of the Jewish people. He likens it to Yaaleh Veyavo which is inserted into the concluding three Brachos in the Blessing of the Avodah.

Whilst Mesechta Sofrim and Rav Hai Gaon write that this insertion is only said on the days of Rosh Hashona and Yom Kippur, it has become the custom to recite it throughout Aseres Ymei Teshuvah.

If one forgot to recite it

The Tur quotes Rabbeinu Yitzchak⁸ that if one forgot to say Zochreinu Lechaim, they have to go back to recite it just as one needs to go back if one did not say Hamelech Hakadosh at the end of the 3rd Brocha⁹.

Rosh argues with Tosfos. Unlike Hamelech Hakadosh which is clearly mentioned in the Talmud, Zochreinu Lechaim is not mentioned. The Rosh is of the view that Zochreinu Lechaim is a Takana of the Geonim and therefore one is Yotzai even if it was completely omitted. Certainly one need not go back. This is also the view of Ramban.

Bach explains that Rabbeinu Yitzchak is of the view that like the rest of the Nusach of the Amidah, Zochreinu Lechaim is a Kabbalah from the Anshei Knesses Hagedola. Therefore it is subject to the rule that whoever deviates from the formula of the prayers established by the Chachamim is not Yotzai and the Brocha needs to be repeated. The reason it is not mentioned in the Talmud is because everyone accepts that one must repeat the Amidah if it was not recited. The Talmud only mentions Hamelech Hakadosh and Hamelech Hamishpat which are subject to a Machlokes whether one must repeat the Amidah if it was omitted.

Beis Dovid¹⁰ brings proof from Mesechta Sofrim¹¹ that Zochreinu was added to the beginning of the Rosh Hashona Amidah in the times of the Mishna by the Anshei Knesses Hagedola. He questions how the Rosh would address the source in Mesechta Sofrim.

Birkei Yosef writes that these words of the Beis

Dovid "are difficult to hear". The Tur himself refers to Mesechta Sofrim just before recording the opinion of the Rosh. Further, if Zochreinu Lechaim was composed by the Anshei Knesses Hagedola, how could some of the Geonim write that Zochreinu Lechaim should not be said?

He also questions the assertion that Mesechta Sofrim was written in the time of the Tannaim, because some of the Amoraim are mentioned in them, including Rav Ashi from the close of the Talmud. After a lengthy discussion, he concludes that the Rosh is of the opinion that Mesechta Sofrim was written in the times of the Geonim.

The Shulchan Aruch¹² rules like the Rosh that if one forgot Zochreinu Lechaim and has concluded the Brocha¹³, they do not go back. The Alter Rebbe¹⁴ writes that this means after reciting Hashem's name at the conclusion of the Brocha even if they have not concluded the Brocha itself. Magen Avraham¹⁵ writes that even if one wants to, they are not allowed to go back as this would be a Brocha Levatala¹⁶.

Saying Zochreinu out loud in the Chazan's repetition

In many congregations during Chazoras Hashatz, the community says Zochreinu out loud before the Chazan. They do the same for Mi Chamocha Av Harachaman¹⁷.

Chabad custom is that the congregation does not say either Zochreinu or Mi Chamocha during Chazoras Hashatz¹⁸. We do however say Uchesov Lechaim Tovim and Bsefer Chaim at the end of the Amidah.

The Rebbe¹⁹ questions our custom of reciting Mi Chamocha by the community as this is not a request but rather praise of Hashem. Even though Zochreinu is a request, the reason Chabad custom is that the community does not recite it during the repetition is because after having requested the greater blessing of Uchesov Lechaim Tovim in their private Amidah, it is not appropriate to return and ask for the smaller request of Zochreinu Lechaim.

1. See Tur OC 582
2. Shulchan Aruch Harav OC 581:6
3. Siman 365
4. 19:8
5. As understood by Ramban
6. Brachos 34a
7. See Ra"n Rosh Hashona 8b quoting Ramban that this is a continuation of the words of Rav Hai Gaon. Perisha understood that this final statement is from the Tur.
8. Tosfos Brachos 12b ד"ה והלכתא
9. Being that it is in the first three Brachos one would need to go back to the beginning of the Amidah.
10. ibid
11. 19:8
12. OC 582:5
13. Ram"o ibid quoting Terumas Hadeshen
14. 582:6
15. 582:4
16. Shulchan Aruch Harav ibid
17. Likutei Mahar"ch 68:1, Ktzev Hamateh 584:24
18. See Bnei Yissaschar Tishrei 2:23 and Mateh Efraim 584:10. This is also the Minhag of Belz, Skver and Sanz
19. Igros Kodesh 3:410