



פרשת נצבים וילך  
שבת מברכים  
אלול תשע"ז

### ACHDUS BEIS MIDRASH

On Thursday night 80 Anash men came together for an hour of learning in honour of Chodesh Elul.

In a beautiful display of community Achdus, members from Kollel Menachem, Yeshivah Shule, Young Yeshivah, Daminyan, Ohel Devora and Chabad of Caulfield filled the Goldhirsch Hall.

The room was filled with the buzz of learning as Chavrusas poured over a Gemora, Halacha or Maamar.

Hot soup and sushi completed the evening. It was a beautiful Peulah and א"ה we hope to run it again in the future..

### SHAALOS UTESHUVOS

#### **Does a Jew have to vote NO?**

All men are invite to join us as we study the Rebbe's position on our responsibility to uphold and promote the 7 Noahide Laws in our society. Part 2.

9:30am in the Kollel Beis Midrash

### ACHDUS THROUGH TORAH

The Communal Achdus Through Torah learning event for fathers and sons will take place next Motzai Shabbos, Parshas Nitzavim -Vayeilech.

**8:15pm in the Adass Gutnick Hall.**

Be a part of Australia's largest Torah learning event. Each boy who participates will receive a special souvenir memento.

A collection of Torah thoughts produced by Kollel Menachem

# חידוש Chiddush



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## When Standing Still is Moving Forward

Dear Rabbi,

*I know that Rosh Hashona is a time for making new resolutions and increasing our observance. But I don't quite feel ready to take on something new and that if I did I would struggle to keep it. I feel that I just need to consolidate where I am holding at the moment. Is this a problem? Am I just being lazy?*

Your desire to consolidate is the perfect New Year resolution! That's real positive growth.

This week we read the combined Parshios of Nitzavim -Vayeilech. The names of the two Parshios describe two completely different movements. Nitzavim means to stand firmly in one's place. Vayeleich means to move. Yet we read them together as one Parsha with one message. How does that work?

Man is distinguished from the angels by being called a *Mehalech* - a mover. Unlike the angels, we have the ability to grow and progress in our spiritual lives. Striving for constant growth and self-improvement is expected of us.

So Vayeilech makes sense - we have to move! But where does Nitzavim fit in? What is the Avodah of standing still when we are supposed to be moving?

The answer is that sometimes stopping is actually moving.

Let me explain through the following Halacha:

On Shabbos we are not allowed to carry something from a Reshus Harabim (halachically defined public domain) to a Reshus Hayachid (halachically defined private domain) or vice versa. It is also prohibited to carry an item four Amos in the public domain.

To be Biblically liable for carrying, one needs to complete the full act of both picking up the object (*Akira*) in one domain and placing the object down (*Hanacha*) in the other. Stopping while carrying the object also qualifies as *Hanacha*.

The Talmud (Shabbos 5b) teaches that if someone carries all day between the public and private domain without once stopping, they have not violated Shabbos on the Biblical level. This is because whilst there was *Akira*, there was no *Hanacha*.

But not every stop is considered a real stop. Stopping

to rest (*Omed Lafush*) is a real stop and would qualify as *Hanacha*.

Stopping to adjust the load you are carrying (*Omed Lakatef*) is not considered a stop. Rather it is an integral part of moving. Unless the load is comfortable and properly balanced, moving forward would be counter-productive. It would be uncomfortable and you would risk the load falling altogether. This type of stopping is not considered *Hanacha* i.e. it is not a stop at all.

So what makes a stop a stop? It really comes down to what is the purpose of the pause.

This is the message of Nitzavim-Vayeilech. Both modes are parts of our quest for spiritual growth. Sometimes we grow by moving forward and sometimes we grow through pausing to consolidate and adjust our load.

We read these Parshios before Rosh Hashona because they are the model for how to ensure we will successfully fulfil our New Year resolutions.

Standing still to 'rest' or to take a break from having to move forward - the attitude that I'm just fine where I am and don't need to do any more - is not positive. This is stagnation.

But sometimes we do need to stop in order to progress. Implementing a new resolution is difficult. Many times we don't succeed straight away.

When you take on a new resolution or *Hiddur Mitzvah*, you have to integrate it and adjust to it until it becomes comfortable.

Once you have it securely in place, then you are ready for the next step. You can't move forward to a higher goal before having acclimatised to your current state. By moving ahead to far and to fast we risk losing everything. This would be the opposite of growth.

You sound like you are definitely committed to growing but just need to consolidate in order to spring forward with your next step. This type of 'stopping' is not a stop at all. Rather it is a necessary part of your forward movement. This is Nitzavim which is a perfectly satisfactory step forward on your journey until you are ready for your next Vayeilech.

Wishing you a sweet new year filled with meaningful and lasting growth in your observance and relationship with Hashem.

# 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-Tekya*, *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*.

## Excerpts from the ruling of the Rebbe on our responsibility to promote and uphold the Sheva Mitzvos Bnei Noach, based on Sicha Acharon Shel Pesach 5743.

- The Rambam rules (Melachim 8:10); Moshe Rabbeinu commanded us from Hashem's mouth to compel all of the people of the world to accept the Seven Noahide Laws.
- This Mitzvah applies even nowadays and is the responsibility of each individual. This responsibility is not just for the Beis Din.
- The fulfilment of this Mitzvah is to do whatever is in our power to ensure that humanity observe these laws. One achieves this through peaceful methods, persuasion and discussion.
- Tashbetz (3:33) rules that even where there is no issue of Lifnei Iver i.e. they will breach the laws anyway, it is still forbidden to assist the violation in any way. Indeed we are obliged to try and prevent it.
- Chasam Sofer (Choshen Mishpat 185) rules that we (the Jewish people) are commanded to instruct mankind in the service of G-d.
- In conclusion and as a practical instruction; there is an obligation on every single Jew to do everything in their capacity to influence the nations of the world to observe their Mitzvos. This is the view of Rambam and no scholars dispute this and therefore it is the Halacha.
- The Midrash (Vayikra Rabbah 6:5) teaches on the verse And if he will not speak and will bare his sin – this refers to one who does not tell of My G-dhood to the nations of the world.
- Sefer Chassidim (1124) If you see a non-Jew sinning and have the ability to protest, you must protest. As we see that Hashem sent Yonah to Nineveh (whose residents were not Jewish).

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 שיעור
13. Shu"t 445
14. 4:37