



CHARIDY CAMPAIGN

We are really excited! On Daled Tammuz, Kollel will be hosting our second crowd-funding Charidy campaign.

Last year, we were overwhelmed by the community's support for the Kollel and we look forward to your ongoing support this year.

The past year has been a time of great growth and expansion for our Kollel activities. Our online presence has brought in an increasing number of participant from across Australia and we have launched a number of new initiatives, including the popular LIFT publication.

Throughout COVID, we have hosted hundreds online shiurim, with thousands of attendees! And this is in addition to the many one-on-one Chavrusas and Kollel publications.

The campaign is to raise needed funds to continue and to expand our programs, to service our community with Torah learning.

We invite you to **partner with us** in our campaign. All donations are fully tax-deductible and will be receipted for the current financial year.

Save the date

Tammuz 4-5, June 14-15

**אם אין קמח אין תורה
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A collection of Torah thoughts produced by Kollel Menachem



In this Edition

Surrendering to Moshe **P.1**

When is a new Bracha required on a Tallis **P.2**

Surrendering to Moshe

"All of the congregation are holy and Hashem is in their midst. Why then do you raise yourselves up over the congregation of Hashem?"

This was Korach's challenge to Moshe Rabbeinu and it seems like a fair and altruistic complaint.

All of the Jewish people were chosen by Hashem and heard Hashem speak at Har Sinai. Why is there the need for a single, absolute leader? Why should everyone else have to submit themselves to his authority and leadership?

The Seder according to Torah is that in every generation there is a leader - the Manhig Hador. He serves to lead and to care and provide for the Jewish people, who in turn must humble and surrender themselves to his leadership.

The Zohar explains that all of the flows of G-dly blessing come into the world via the Tzaddik. This is the inner meaning of the verse *Vetzaddik Yesod Olam*, the Tzaddik is the foundation of the world.

We find this Seder in time as well. Shabbos is the source of blessings for all of the days of the week. The Zohar teaches that all of the blessings above and below (in the physical and spiritual worlds) depend on Shabbos.

Each day has its own uniqueness. But Hashem created one unique day that is holier than the rest and sends His blessings through it.

Talmidei Chachamim are called "Shabbos". The Zohar calls Rabbi Shimon bar Yochai in his generation with the title "Shabbos".

Just like the blessings of Hashem flow to the 6 days of the week through Shabbos, so too all blessings come to the generation through the Tzaddik Hador.

In his rebellion against Moshe, Korach was challenging this Seder. He did not want to be a merely a receiver and have to submit himself to Moshe Rabbeinu for his blessings and sustenance.

The Tiferes Shlomo of Radomsk explains that Korach was not the first to challenge this order.

This was the underlying complaint of Kayin when he killed his brother Hevel. In their generation, Hevel

was the Tzaddik Yesod Olam. In order to receive his blessings, Kayin was dependent on and had to surrender himself to his brother.

This is the meaning of Kayin's question השומר אחי (literally am I my brother's keeper)?

The word Shomer can also mean to await with anticipation. Kayin was asking Hashem "why do I need to turn to my brother to await all of my blessings?"

This was also the argument that led Lot to separate himself from Avraham. The Posuk teaches וְלֹא-נִשְׂאָ וְלֹא-נִשְׂאָ אֶתְּמֹתֵיכֶם לְרַעוֹתֵיכֶם כִּי-יִהְיֶה רֹכֶשְׁכֶם רַב "the land could not support them dwelling together, for their possessions were so great (Rav)"

To dwell (לשבת) has the same spelling as Shabbos. The Posuk alludes to the fact that Lot did not want to surrender himself to "Shabbos" - to receive from Avraham the Tzaddik Hador. The reason was because their possessions were "Rav". Lot saw himself as a "Rav", a master in his own right, having no need for Avraham.

This was also the reason the brothers despised Yosef. The Posuk teaches וַיִּלְכְּדוּ אֶת-יֹסֵף לְרֵעוֹת אֶת-צֹאן אֲבֵיהֶם בְּשֶׂכֶם "his brothers had gone to pasture their father's flock at Shechem".

Interpreting the dots on top of the word לרעות - to pasture - the Midrash teaches that they had gone their to 'pasture' themselves.

לרעות also means to shepherd. The leader of the generation is the faithful shepherd רעיא מנהימנא, who leads and sustains their flock.

Yosef was the Tzaddik Yesod Olam, the shepherd who would sustain his brothers as alluded to in his dreams.

But the brothers did not wish to submit to his leadership. They did not see why they, as great individuals, needed to defer to Yosef. Instead they sought to "shepherd" themselves.

Moshe's answer to Korach was רַב־לְכֶם בְּנֵי לְוִי. Even though you are Bnei Levi, members of an elevated tribe, "Rav Lachem", you need to take for yourselves a Rav, a master, by submitting to the Manhig Hador.

The weekly Halacha analysis

When is a new Bracha required on a Tallis

Rabbi Yonason Johnson

Q. On Rosh Chodesh as I was taking off my Tefillin before Musaf, I forgot that it was Rosh Chodesh and also took off my Tallis to put away. When putting on my Tallis again, should I have made a new Bracha or not?

A. The question here is whether removing one's Tallis constitutes a Hefsek (interruption) in the Mitzvah, thereby requiring a new Bracha when putting the Tallis on again.

The same question would arise when taking off one's Tallis to go to the bathroom or temporarily leaving Shule. Another similar case would be during the break on Yom Kippur.

The Rishonim

The Beis Yosef quotes the Agur¹ who writes; Mahar"i Mulin was asked whether one who removes their Tallis on leaving Shule is required to make a new Bracha when they return and put the Tallis on again. He responded that the Mahara"m requires a new Bracha whereas the Mahara"ch makes a distinction; if he was still wearing a Tallis Katan (Tzitzis), no new Bracha is required. If he was not wearing a Tallis Katan, a new Bracha is required over the Tallis Gadol.

There are different approaches in understanding the case discussed by the Agur. This results in divergent approaches in Halocha L'maaseh.

The Approach of the Beis Yosef

The Beis Yosef understands the case of the Agur to be where one had intention to put the Tallis back on immediately. The Beis Yosef paskens like the Mahara"m that a new Bracha is required. This is the psak of the Shulchan Aruch². The Gr"a also rules like the Mecha-ber. The rationale is that the mere removing of the Tallis constitutes a Hefsek³. The intention is irrelevant.

The Approach of the Ram"o

The Ram"o⁴ understands the case of the Agur as being where one did not have intention to put the Tallis back on immediately. Only in this case does the Mahara"m require a new Bracha. (What is considered immediately is not clearly defined).

If one did have intention to put the Tallis back on immediately, no new Bracha would be required. This is the opinion of the Tur⁵. The rationale is that since one intended to put the Tallis on again, the removing of the Tallis

does not constitute a Hefsek. This is true even if one changed rooms in between⁶.

The Ram"o then writes another opinion that there are those who say that only when one is still wearing a Tallis Katan is no Bracha required. This is the opinion of the Mahara"ch. According to the Ram"o's understanding of the case, this will apply even if one did not intend to put the Tallis back on i.e. the intention is irrelevant⁷. The wearing of the Tallis Katan ensures that there is not a Hesach Hadaas from the Mitzvah.

The Approach of the Magen Avraham

The Magen Avraham⁸ limits the case of the Maharach's leniency when wearing a Tallis Katan to a case of Stam i.e. where there was no specific intent to either put the Tallis back on, or a specific intent not to put the Tallis back on. Because he is still wearing a Tallis Katan, he is deemed not to have had Hesach Hadaas from the Mitzvah of Tzitzis and no Bracha is required.

According to the Magen Avraham, if one specifically intended not to put the Tallis back on immediately and one changes their mind, a new Bracha would be required even if one was wearing a Tallis Katan. Conversely, if one did intend to put the Tallis back on immediately, no new Bracha would be required even if not wearing a Tallis Katan. This is also the view of the Bach.

Psak of Shulchan Aruch Harav

In his Shulchan Aruch⁹, the Alter Rebbe paskens like the Magen Avraham. This is also appears to be the psak of the Mishna Berura¹⁰.

The Mishna Berura adds that if one removes their Tallis Stam (without intention as described above) in the middle of davening, it is treated as though they had intention to put the Tallis back on. This is because they were aware that there is still more davening remaining and that a Tallis would be worn. Therefore no new Bracha would be required even if not wearing a Tallis Katan.

(The same however cannot be said in the case of our question where one forgot about Musaf).

He further writes that if one folded up the Tallis and put it back into the bag, it is considered as though the Tallis was removed with the intention of not wearing it again (and new Bracha would always be required), not a case of Stam.

The Alter Rebbe's Siddur

In his siddur¹¹, the Alter Rebbe reverses his psak on this issue. Chabad Chassidim follow the rulings of the Siddur as the final authority over the

ruling in the Shulchan Aruch Harav.

He writes that even if one specifically intended not to wear the Tallis immediately, as long as they are wearing a Tallis Katan, no new Bracha will be required. This follows the Ram"o's understanding of the opinion of the Mahara"ch.

Even this only applies if the Tallis is put on within a few hours¹² (כמה שעות). If the Tallis is put back on after a few hours (and even if this was the original intention¹³) a new Bracha is required even if one was wearing a Tallis Katan. The lapse of time automatically creates Hesach Hadaas.

Our Case

Removing the Tallis before Musaf would be considered as having intention not to put the Tallis on again. Accordingly, according to the Alter Rebbe in the Siddur, if you were wearing Tzitzis, no new Bracha is recited. According to the Magen Avraham and Mishna Berura a new Bracha would be required.

Note: The cases where a new Bracha is not required only applies when putting on the same Tallis again. If a different Tallis is used a new Bracha would be required according to all authorities as this was not covered by the original Bracha.

The above does not necessarily apply where one's Tallis falls off by itself. We will discuss this case in a future edition.

If one intended to put the Tallis back on immediately but was delayed and only came back a few hours later, a new Bracha is also required.

1. Siman 35 as quoted in Beis Yosef OC 8
2. OC 8:14. See Yalkut Yosef Hilchos Tzitzis that since the majority of poskim do not rule like the Mecha-ber, a new Bracha should not be made (even for Sefardim) when one did intend to put the Tallis on immediately. This is because of a Safek Bracha.
3. See Mishna Berura 8:36
4. OC 8:14
5. Beginning of OC Siman 8
6. See Mishna Berura 8:37, Magen Avraham 8:18 and Shulchan Aruch Harav 8:23
7. This is how the Ram"o is understood by the Ta"z OC 8:13. Note that the Ta"z himself learns that the Mahara"ch works in conjunction and adds to the view of the Mahara"m i.e. one needs both the intention to put the Tallis on again and is wearing a Tallis Katan. If one of the 2 conditions is missing, a new Bracha is required.
8. OC 8:19
9. OC 8:33-35
10. OC 8:38.
11. End of Hilchos Tzitzis ד"ה הפנינו. See Piskei Dinim Tzemach Tzedek OC page 2:3
12. For a discussion on the intention of "a few hours" and how this compares to other Mitzvos, see Igros Kodesh Volume 3 page 210.
13. See Piskei Teshuvos 8:27 who writes that if one did intend to put on the Tallis at a specific time, even if after a few hours, no new Bracha would be required (quoting Nishmas Adam).