



YUD SHEVAT PREPARATION

On Thursday night, men and Bochurim filled the Kollel and lunchroom to learn the Maamarim of Bosi Legani for this year, in preparation for Yud Shevat.

Thank you to our anonymous sponsor for sponsoring the refreshments for the learning evening.

YESHIVAS KAYITZ

Kollel will once again be running a Yeshivas Kayitz learning program for boys going into grades 5-9.

The program will run from Monday Shvat 12 to Friday Shvat 16 (January 22-26).

The daily Seder will be

- 8:45am Chassidus in the lunchroom
- 9:30am Shacharis in the Shule
- 10:30am Breakfast in the lunchroom
- 10:50am Short shiur with Rabbi Johnson
- 11:15am-12:00pm Topical shiur with the Kollel Rabbis.

Bookings close this Sunday
www.trybooking.com/cnzxy

WEEKLY SHIURIM

All nightly Shiurim have now resumed. All men and women are invited to join us every night of the week on Zoom for different Shiurim;

Details of all of the Shiurim and links for the Zoom broadcast can be found on our website.

www.KollelMenachem.com.au

A collection of Torah thoughts produced by Kollel Menachem



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Shtus D’Kedusha is not a License

This Shabbos, Chassidim celebrate Yud Shevat, the day marking the 74th anniversary of the passing of the Friedrike Rebbe and the beginning of the Rebbe’s leadership of our generation in the year 5710.

Prior to his passing, the Friedrike Rebbe gave out a series of discourses to be studied on upcoming days. The first Maamar was entitled Basi Legani and it was to be learned on Yud Shevat, the day on which the Friedrike Rebbe’s Neshama would leave the world.

Our Rebbe formerly marked his acceptance of the mantle of leadership by reciting a Maamar on the first Yartzheit of the Friedrike Rebbe in 5711. The Maamar began with the same opening words Basi Legani. In this Maamar, the Rebbe saw the directives to and mission of our generation.

Our mission is to draw the Divine presence back into a state of full revelation in our world, with the coming of Moshiach. This is the Avodah of building a Dirah Betachtonim, a dwelling place for Hashem in this world. The original prototype for this service was the construction of the Mishkan.

The walls of the Mishkan were made of beams of acacia wood – עצי שטים. The word שטים is related to the word שטות, meaning folly. Our sages teach that a person will not come sin unless they are possessed by a רוח שטות, a spirit of folly.

The spirit of foolishness emanating from our animalistic soul, deludes us to the fact that our sins separate us from Hashem and we feel that our spiritual connection will remain intact. This belief is illogical. Were we cognisant of the truth that our sins impact our connection, we would never succumb to temptation.

Just as there is a negative שטות that is irrational in the sense that it is ‘lower than intellect’, there is a holy שטות that is supra-rational - Shtus D’Kedusha. The holy שטות is the irrational dedication of the Neshama to Hashem that transcends the limitations of logic. Even when there are rational reasons and justifications to compromise or reduce our service, we go above and beyond with Kabolos Ol, no matter how ‘crazy’ it seems. This is expressed in serving Hashem with Mesiras Nefesh, self-sacrifice.

Incorporating beams of עצי שטים in the Mishkan represents our need to serve Hashem in this supra-rational manner.

At the time of their redemption from Egypt, the Jewish people are referred to as the Army of Hashem.

We are fighting Hashem’s battle in this world to overcome and eradicate the forces of negativity which conceal the true reality and presence of G-d within the world. Soldiers serve and fulfil their mission with absolute Kabolos Ol, ready to sacrifice their lives for the cause. We too must serve Hashem with absolute subservience, sacrifice and dedication, a holy folly.

Serving Hashem with the irrational dedication of Shtus D’kedusha is not a license to engage in extreme behaviours and do whatever we decide is necessary and important. Shtus D’Kedusha is not about *what* we do, but rather the attitude and dedication to doing *what we are supposed to do*.

This too is illustrated in the analogy of an army. The foot soldiers who go out to war with Mesiras Nefesh do not decide the battle strategy and actions that are to be taken. There is a hierarchy and chain of command who make these determinations. The foot soldier must then carry out the mission as given to them with irrational dedication.

Last week, a group of vigilante Bochurim decided to take matters into their own hands to deface 770, to carry out a mission that they saw fit. No doubt they considered their brazen actions as a Shtus of Kedusha and Mesiras Nefesh. But these soldiers went rogue.

In the army of Hashem, we have a chain of command starting with the Commander-in-Chief - Hashem Whose directives are set forth in Shulchan Aruch. We have the directives of our Rebbeim which include consulting and following the rulings of Rabbonim, Mashpiim and Ziknei Anash. These are analogous to the superior officers, who issue the directives and orders on what must be done. Were they consulted?

When the king sees the irrational dedication of his foot soldiers in carrying out their orders, he too does the irrational, releasing and squandering all of his treasures to supply his soldiers with whatever they require to ensure victory.

Let’s use this holy day to rededicate ourselves to seek the guidance and direction of our “superiors” and to follow the laws of Shulchan Aruch with absolute Mesiras Nefesh. Then Hashem will shower us with the deepest revelations to strengthen our souls and enable us to fight and finally win our battle.

The weekly Halacha analysis

When can we take off our Tefillin

Rabbi Yonason Johnson

The Shulchan Aruch¹ writes that the custom is to not remove their Tefillin until after the Kedusha of Uva Letzion. The Beis Yosef, references an opinion that one should take of the Tefillin when saying the words **הי רצון מלפניך** **שנשמור חוקיך ובמצותיך**.

The reason for this practise is because of the practise of the community in Eretz Yisroel in the times of the Gemara who would recite a Bracha when removing their Tefillin that says **אקב"ו** **לשמור חוקיך**. Whilst we do not follow this opinion as Halacha, we can allude to the Bracha by removing when saying the similar words in Uva Letzion².

The Magen Avraham³ writes that because one has to be careful to maintain a “clean body” while wearing Tefillin, there are those who remove their Tefillin at the earliest opportunity.

The Ram”o adds that according to Kabbalah, one should not remove their Tefillin until one has recited (heard) 3 Kedushos and 4 Kaddeishim while wearing Tefillin. This would mean that one only removes their Tefillin after the Kaddish Yasom recited after Aleinu⁴.

The Acharonim⁵ write that there is a mistake in the Ram”o which should read that one removes their Tefillin after 3 Kadeishim and 4 Kedushos. The 4 Kedushos are Barchu, the Kedusha in the blessings before Shema, the Kedusha in the Amidah and the Kedusha of Uva Letzion. The 3 Kadeishim would be the half Kaddish before Barchu, the half Kaddish after the repetition of the Amidah and the Kaddish Shalem after Uva Letzion.

The Alter Rebbe writes that the Kabbalistic practice is to wait until after 3 Kaddeishim which would be the Kaddish after Uva Letzion. But he references the Ram”o as saying that one removes the Tefillin after Kaddish Yasom⁶. Others⁷ record that the Kabbalistic practice is to hear 4 Kaddeishim but this includes the Kaddish before Hodu, which would also end after the Kaddish after Uva Letzion.

This is calculation is based on Nusach Ashkenaz where Shir Shel Yom and the Kaddish afterwards is recited at the end of Davening. According to Nusach Sefard and Nusach Ari, Shir Shel Yom is recited after Uva Letzion, followed by Kaddish Yasom. Accordingly, the 4 Kaddeishim will conclude after the Kaddish following Shir Shel Yom – not after the Kaddish after Aleinu.

It is clear in all of these calculations, the Kaddish

recited before Pesukei Dezimra is not counted towards the 4 Kaddeishim. The Rebbe writes that it is not clear why this is so⁸.

Quoting the Pri Megadim, the Mishna Berura writes that it is preferable to wait until after the Kaddish Yasom after Aleinu. The Ariza”i⁹ would remove his Tefillin after Al Kein Nekaveh¹⁰. In a letter¹¹, the Rebbe writes that the most appropriate custom is to wait until after Ach Tzaddikim as recorded in Hayom Yom¹².

The Aruch Hashulchan records a custom of those who would remove the windings of the Tefillin Shel Yad from their finger and forearm when reciting the words **יהי רצון מלפניך** **שנשמור חוקיך ובמצותיך** in Uva Letzion to fulfil (in part) the custom recorded above. The Tefillin Shel Rosh would be removed after the Kaddeishim¹³.

Rabbeinu Tam Tefillin

The Minchas Elozor¹⁴ writes that for those who wear Tefillin after Rabbeinu Tam after Tefillin of Rashi, the Kaddeishim and Kedushos said while wearing Rabbeinu Tam Tefillin can be counted. Based on this, many have the custom of removing the Tefillin of Rashi after the silent She-moneh Esrei and then putting on Rabbeinu Tam Tefillin until the end of Davening.

The Pri Megadim¹⁵ writes against “the new practise of those who take off the Tefillin of Rashi after the Kedusha of Shemoneh Esrei”. He writes that this violates the Halacha in Orach Chaim 25:13. This implies that he requires all of the Kaddeishim to be heard while wearing Tefillin of Rashi.

He also writes that one is not allowed to occupy themselves with anything else during Chazoras Hashatz as they will be unable to have proper Kavanah to listen to the Brachos. He writes that he is not interested in their justifications!¹⁶

The Acharonim¹⁷ warn that a person should likewise not take off their Tefillin during Kaddish because one has to listen to Kaddish with great Kavanah, as it is even holier than the Kedusha.

In Hayom Yom¹⁸, the Rebbe writes that the Tefillin of Rabbeinu Tam are only put on after the conclusion of Davening. The Minchas Elozor writes that he personally followed this practice.

When there in Krias Hatorah

Even according to the Shulchan Aruch that one can remove their Tefillin after Uva Letzion, on a day of Krias Hatorah, one should wait until the

Sefer Torah has been returned to the Aron Kodesh¹⁹. The Beis Yosef writes that this order is alluded to in the verse²⁰ “and their king passed before them and Hashem at their head.” The king refers to the Sefer Torah and “Hashem on their head” alludes to Tefillin.

If one needs to remove their Tefillin Shel Rosh, they should turn away from the Sefer Torah²¹ or cover themselves with their Tallis. Even if one turns aside, they should not remove their Tefillin during Krias Hatorah as one is supposed to listen to the leining with full attention²².

Even though a Kaddish is recited after Krias Hatorah, the Halacha does not count this as one of the Kaddeishim that one should hear before taking off their Tefillin. The Rebbe²³ suggests that this is because the Kaddish after Krias Hatorah is not said as part of the Seder Hatefillah, but rather for the Krias Hatorah. The Kabbalistic practice refers to Kaddeishim of the Tefillah.

In the next edition we will discuss the customs of removing Tefillin on Rosh Chodesh.

1. Orach Chaim 25:13 25:55
2. The Beis Yosef himself negates the need for this practice. 11. Igros Kodesh volume 19 page 449
3. Orach Chaim 25 12. Menachem Av 19
4. According to Nusach Ashkenaz where Shir Shel Yom is only recited at the end of Davening. 13. This was the custom of Rabbi Shlomo Zalman Auerbach
5. Mishna Berura 25:56, Baer Heitev. 14. Ois Chaim Veshalom 25:8
6. This is explicit in the Ram”o. If we say that the Ram”o is mistaken and that one only needs to hear 3 Kaddeishim, presumably the Ram”o must have a different way of counting the 3 Kaddeishim. Alternatively one could suggest that the Ram”o understood that the Kabbalistic practice was to wait for 4 Kaddeishim. 15. Orach Chaim 34 Mishbetzos Zahav 2
7. See Piskei Teshuvos 25:25 16. It would also necessitate answering Amen between the Shel Yad and Shel Rosh of Rabbeinu Tam, which whilst permitted, such an interruption should not be deliberately caused.
8. Igrom Kodesh volume 2 page 54 17. Mishna Berura 25:56
9. Recorded in Shaar Hakavanos Tefillin 18. Menachem Av 19
10. Magen Avraham 25:28, Shulchan Aruch Harav 25:37, Mishna Berura 20. Micha 2:13
21. Mishna Berura 25:58 quoting Pri Megadim
22. See Shulchan Aruch ORach Chaim 142:2
23. Igros Kodesh volume 2 page 51-52