



A collection of
Torah thoughts
produced by the
Kollel

חידוש Chiddush

אין בית המדרש בלא

KOLLEL UPDATES

Public Holiday Learning

On the Public Holiday Monday, Kollel hosted a successful morning learning program.

Some 30 men participated in the shiurim which were preceded by a full breakfast.

Rabbi Michoel Stern addressed some of the halachic issues involved in the practices at state funerals including; delaying burial, laying flowers and gun salutes.

Rabbi Avrohom Jacks then analyzed the background principles and practical halocha governing motion light sensors on Shabbos.

Remember, each Public Holiday the Kollel offers you the opportunity to make the most of your day off spiritually as well!

Mikva Tour

A full house of close to 50 men and bochorim filled the Kollel Sunday night for a visual presentation on Mikvaos. Rabbi Yonason Johnson presented the features and hiddurim of the construction of a "Chabad Mikva" and outlined some of the halachic concerns when refilling a Mikva.

The group then proceeded to the now emptied Mikva to see the various features up close and understand how it all works.



In this issue

The Crown Awaits You **P.1**

How Many Brachos on Tefillin **P.2**

The Crown Awaits You

ועשו לי מקדש ושכנתי בתוכם, *build for Me a Sanctuary and I will dwell within it*. The Torah's eternal directive to build a dwelling place for Hashem introduces this week's Parsha, the commandment to build a *Mishkan*.

For those Hebrew grammarians, you may have observed the grammatical "inconsistency" in this verse. The word בתוכם does not mean *in it*, but rather *in them*. Our sages explain that to build a sanctuary in which Hashem's presence will rest is not merely about the construction of a physical structure. Rather it expresses Hashem's desire to reside within every single Jewish person.

The carefully designed Mishkan and its vessels form the blueprints by which we transform ourselves to becoming a fitting receptacle for Hashem's presence.

Three of the Temple vessels described in Parshas Terumah had a decorative feature referred to as a *Zeir* (lit. a crown); the *Aron Hakodesh* (the Holy Ark which contained the Luchos), the *Shulchan* (the Table on which the *Lechem Haponim* was placed) and the *Mizbeach Haketores* (Incense Altar).

What is the significance of these three crowns? As the source of wealth and financial prosperity, the crown on the Table alludes to the Crown of Malchus (kingship).

The incense was one of the most lofty services in the Beis Hamikdash which could only be performed by a Kohen. The *Zeir* on the Incense Altar represents the Crown of Kehunah (priesthood).

The Talmud teaches us that King David came and acquired the Crown of Kingship for himself and for his descendants. Aharon HaKohen came and took the Crown of Kehunah for himself and his offspring. But the final crown, the Kesser Torah, remains accessible and available to all. The Talmud warns us, that should we think that the Crown of Torah is of lesser status than the other two. On the contrary, the Kesser Torah is the most precious of all.

When Moshe is commanded to make the Mishkan and its vessels, the directive is issued as ועשית, and *you* shall make. The Torah uses the word *you* in its singular

form. When commanded to build the Aron, the Torah says ועשו, and *they* shall make, using the plural term. Whereas the ability of Bnei Yisroel to be a part of the other making the other Keilim was not possible, they were all included in the instruction to make the Aron. The Crown of Torah does not belong to an exclusive group of scholars. The Torah is the inheritance of every Jew and is accessible to all.

The Menora also represents the study of Torah. The Chasam Sofer explains the difference between the metaphor of the Menora and of the Aron. The Menora represents the in-depth *pilpul* study of the full-time Torah scholars. The Aron represents the essence of the Torah. **Not everyone can be a Menora, but everyone must be an Aron.** Daily Torah study, even perek in the morning and one perek at night is an obligation for every person, be they a Kollel student or businessman.

In Torah Or on this week's parsha, the Alter Rebbe extols the greatness of the fixed times of Torah study established by working Balabatim. Wine is often used as a metaphor for Torah. There is regular wine and then there is *יין הרקח*, fragrant wine. Regular wine is enjoyable, but fragrant wine provides an even deeper level of pleasure. Fragrant wine represents the Torah Shiurim of the businessman.

The noble Torah study by full-time Torah scholars is an incredible accomplishment. But it is the working man, who comes home tired from a busy day and devotes themselves to a Shiur with tremendous self discipline and exertion that generates the highest levels of pleasure and *Nachas* Above.



Part of the crowd at the recent Mikva Tour Program



Shiurim Schedule

AVOS UBONIM

Get Ready! School's starting again and that means your Sundays have just got a lot more fun.

Avos Ubonim Summer returns with more great learning, raffles, refreshments and fun gimmicks.

Starting Sunday Jan 9 ~ 9 Adar 1

6:30pm in the ORZ Mezzanine.

For more info or to become an Avos Ubonim sponsor, contact Rabbi Reuven Centner in the Kollel

Pre-Purim Shiurim

The Kollel will be offering you a full program of shiurim to help prepare you for an uplifting and inspiring Purim. Join us of shiurim in halocha, Chassidus and Megillah to get you in the Adar mood.

Stay tuned for full details.

4 Parshios Series

Reserve the dates for an intriguing series analyzing the 4 special Parshios and how they serve as a road-map for personal and spiritual development.

Men and Women are invited to join Rabbi Yonason Johnson as we unravel the deeper meaning and life-lessons contained within their themes.

All classes to take place in the Goldhirsch Hall Mondays 8:30pm

- Feb 24 - כ"ד אדר א - Shekalim
- Mar 10 - ח' אדר ב - Zachor
- Mar 17 - ט"ו אדר ב - Parah
- Mar 24 - כ"ב אדר ב - Hachodesh



Tefillin Shel Yad and Tefillin Shel Rosh are considered as two separate Mitzvos which could technically be worn one without the other¹. Nonetheless they should be worn together with the Tefillin Shel Yad being placed before the Tefillin Shel Rosh. Ideally they should be placed without any interruption or delay in between, certainly by speaking² but even without speaking.

When put on together, does the Tefillin Shel Rosh require a separate brocha or can the brocha recited over the Tefillin Shel Yas also cover the Shel Rosh?

This question is subject to an argument by the Rishonim on how to interpret the Talmud. The Talmud² rules *if a person does not speak he makes one blessing. If he does speak, he is required to make two blessings.*

Rabbeinu Tam and the Rosh understand this statement to refer to placing the Tefillin Shel Rosh, and is in addition to the blessing already recited over the Tefillin Shel Yad. Even though both Tefillin are technically covered by the one blessing of the one להניח תפילין on the Tefillin Shel Yad, in respect of their higher level of Kedushah, an additional brocha על מציאת תפילין was instituted to always be recited on the Tefillin Shel Rosh³.

If a person spoke, the brocha on the Tefillin Shel Yad would not be able to cover the Tefillin Shel Rosh. Therefore he is required to recite two blessings over the Tefillin Shel Rosh; to repeat the primary blessing of להניח תפילין and then make the standard brocha על מציאת תפילין.

Rashi, Rif and Rambam interpret the Talmud differently. The Talmud is speaking about the total number of brachos required between both Tefillin. If a person does not speak in between, the brocha of להניח תפילין is sufficient for both i.e. only one

Clarification on last week's halocha: The Ram"o as explained by the Mishna Berura would rule leniently that when a person brought in Shabbos at their home, they would be allowed to return from their Eiruv on Shabbos even if the home is further than the 2000 Amos (as long as the 2000 Amos ends within the city). Shaar Hatziyun says that even though most Acharonim argue on this Ram"o one need not protest those who rely on his lenient ruling.

How Many Brachos on Tefillin?

Rabbi Yonason Johnson

brocha. The brocha על מציאת תפילין was only instituted to be said in addition to the original brocha in a case where a person spoke or interrupted between putting on the Tefillin Shel Yad and Shel Rosh.

The Mechaber rules like the Rif and the Rambam that no brocha is recited over the Tefillin Shel Rosh. Only if one spoke or there was an interruption would he also have to make the brocha על מציאת תפילין.

The Ram"o however records that the custom in Ashkenaz is to recite two separate blessings following Rabbeinu Tam. There is no concern of the ברכה לבטלה (blessing in vain). Indeed, if there were a concern, we would not be able to make the blessing out of doubt. Nonetheless it is still preferable to say ברוך שם כבוד מלכותו לעולם ועד after the brocha over the Tefillin Shel Rosh as is said after making a ברכה לבטלה. This is also the ruling of the Mishna Berura⁴.

According to all opinions, if the interrupting speech was pertaining to the Tefillin themselves, this is not considered an interruption and no extra brachos would be required.

An interesting discussion is related to this argument: If the minyan is reciting Kaddish, Kedusha or Borchu while someone is between putting on the Tefillin Shel Yad and Shel Rosh. Can he interrupt to answer?

Most of the Rishonim rule that one may not interrupt at all. According to both opinions above, interrupting will necessitate making a brocha which would otherwise not have been required⁵ - להניח תפילין according to Rabbeinu Tam, and על מציאת תפילין according to the Rif. Instead one should listen silently to Chazzan. This is not considered a hefsek and he is still considered as though he had actually answered (שומע כעונה).

The Alter Rebbe in his Shulchan Aruch rules like the Ram"o as per the prevalent custom in Ashkenaz. Were a person to interrupt, two blessings would now be required on Tefillin Shel Rosh. Therefore one should not

interrupt to respond to Kaddish and the like. Should he do so, it would be considered and treated like any other form of interruption⁶.

However, in the Siddur⁷, the Alter Rebbe changes his ruling and rules like the Rif and Rambam - that no brocha is recited over the Tefillin Shel Rosh unless one interrupted, in which case only the brocha על מציאת תפילין would be recited.

The Alter Rebbe also reverses his ruling and says that one may interrupt to respond to Kedusha, Borchu or the first part of Kaddish. Even though this would now necessitate the 'unnecessary' recital of the brocha על מציאת תפילין, the Alter Rebbe permits it based on the following rationale; Even though the halocha is like the Rif that the brocha על מציאת תפילין is only said in case of an interruption, according to many Poskim (Rabbeinu Tam etc.) the brocha על מציאת תפילין is always recited over Tefillin Shel Rosh. Whilst normally we do not do so and hence other forms of interruptions should be avoided, here we can rely on them in this case so as not to miss out on responding to a דבר שבקדושה. In a letter, the Rebbe⁷ understands this to mean that one is actually required to stop to respond.

For Chabad Chassidim, the general rule is that when the Alter Rebbe rules differently in the Siddur than in the Shulchan Aruch, we follow the latter ruling of the Siddur. ■

¹ Mishna Menachos 38a

² See Talmud Sotah that this speaking would be considered a sin to the extent that one who did so would not be able to participate in battle.

³ See Aruch Hashulchan in the name of the Mahar"l who questions this opinion since we do not find any Mitzvah which requires 2 blessings. Aruch Hashulchan suggests that the blessing על מציאת תפילין is not a ברכת המצות but rather ברכת המצות

⁴ To be able to make the brocha על מציאת תפילין according to all opinions, Rabbi Akiva Eiger suggests that when reciting the brocha להניח תפילין on the Shel Yad he should have in mind that if the halocha follows Rashi, then he should not be yotzai with this brocha on the Tefillin Shel Rosh. The brocha על מציאת תפילין would then be required by all opinions. Pri Megadim mentions this suggestion and rules that one should not follow it.

⁵ See Beis Yosef and Darkei Moshe OC 25:6. Rashi however (as understood by Tosfos) suggests that one should respond, so long as they then make the necessary brocha over the Tefillin Shel Rosh.

⁶ In a case where no blessings are recited over the Tefillin at all, such as on Chol Hamoed or over the Tefillin of Rabbeinu Tam, there is no concern and one may interrupt between Tefillin Shel Yad and Shel Rosh to respond to Kaddish etc (Magen Avraham OC 25:17). However one would not be able to interrupt with other forms of speech. Even responding Baruch Hu uVaruch Shemo would not be permitted. Similarly Amein could only be answered on the first part of Kaddish, since from Tiskabel onwards is only a minhag.

⁷ Piskei Hasidur Hilchos Tefillin וד"ה