



פרשת תולדות

כסלו

תשע"ט

YUD DALED KISLEV

This year marks 90 years since the wedding of the Rebbe and the Rebbetzin in 5689.

The Rebbe's parents were unable to attend the wedding, but in his letters leading up to the Chasuna, the Rebbe's father shares his deepest Brachos with his son and future daughter-in-law.

All men are invited to join a special shiur with **Rabbi Yonason Johnson** delving into one of these letters, in which the Rebbe's father explains the Kabbalistic significance of the wedding date.

Wednesday אור לי"ד כסלו 8:30pm in the lunchroom.

PUBLIC HOLIDAY LEARNING

A large crowd of men enjoyed their morning off from work by joining the Kollel for our Public Holiday breakfast shiur.

Rabbis Michael Stern and **Yisroel New** presented a comprehensive shiur on Firearms in Halacha, covering issues of guns in shule, Muktzah, carrying, the sale of arms by the State of Israel and more.

WOMEN'S CHASSIDUS SHIUR

On Tuesday mornings, a group of dedicated young women, come together to study the Maamarim of Derech Mitzvosecha at an in-depth textual Chassidus shiur led by Rabbi Johnson.

We are currently learning about the Mitzvah of Emunah in Hashem
For more info call 0481343394

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush

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Kollel Menachem is delighted to welcome the newest member of our Kollel, **Rabbi Yisroel New** and his wife **Estee (Krasnjanski)**.

Yisroel is a grandson of community stalwarts Mr & Mrs Mendel and Assia New and the son of Yeshivah College alum Rabbi Reuvi New. Yisroel grew up on Shlichus in Boca Raton, Florida. He attended Yeshivos in Los Angeles and Chicago before going on Shlichus to Tzfas. After Shlichus, Yisroel served as a Mashgiach and teacher in the Yeshiva in New Haven CT.

Estee grew up on Shlichus in Honolulu, Hawaii. She attended Bais Rivka high school in Crown Heights and studied in Bais Chana Seminary in Tzfas. Following her seminary studies, Estee served as a Shlucha and mentor in the Machon Alta Seminary in Tzfas.

The News are excited to join the Kollel and the Melbourne community. Yisroel fondly recalls his childhood trips to our warm community. He noted the community's emphasis on learning and its spirit of achdus. He credits these special visits as being the inspiration to return to Melbourne to study in Kollel.

Yisroel has commenced his studies in the Kollel and is already very active in our Adult Education programming. He delivers a daily Kitzur Shulchan Aruch Shiur as part of Kollel's Tiferes Zekeinim retirees Kollel. His grandfather Mendel is a regular participant. Recently, Rabbi New spoke on the topic of Firearms in Halacha at our Cup Day Public Holiday breakfast shiur.

He looks forward to continuing opportunities to study with members of the community and give more Shiurim. Estee has also hit the ground running teaching Chassidus. She too has already enjoyed the warm welcome of Melbourne and looks forward to continuing to get to know our community and being part of the Kollel's Women's Circle.

We welcome Yisroel and Estee to our community and wish them both much Hatzlocha in their move to Melbourne and in their Shlichus as members of Kollel Menachem Lubavitch.

If you wish to set up a shiur with Yisroel email us at kollel@yeshivahcentre.org



I took off my Tallis by mistake...

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 to be recited 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 Mechaber. 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 Mahara"ch'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 Mechaber, 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 הפושט. 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).