



SHAALOS UTESHUVOS

The Sunday morning Shaalos Uteshuvos shiur has resumed.

Each week a full table join to explore contemporary issues through the Teshuvos of the Poskim of the modern era.

Topics covered so far this term include; Builders working on Shabbos, Kohanim visiting Kivrei Tzaddikim and Hagomel on domestic flights.

This week we will look at the issue of wearing watches on Shabbos.

9:30-10:15am in Kollel. For men.

TUESDAY NIGHT HALACHA

All men are invited to join Rabbi Michael Stern for an advanced Shulchan Aruch Chaburah.

Learn the Halachos inside the text with insights and practical application from the Poskim.

This week we will be concluding the Halachos of Bishul Akum.

Stay tuned for the next topic.

Tuesdays 8:45pm in Kollel.

AVOS UBONIM

Avos Ubonim is back in full swing. Fathers and sons are invited to join us 6:30pm on Shabbos afternoon each week in the Mezzanine.

The 40 minutes of quality learning is followed by a weekly story and nush. It's a great way to bond with your son and makes the most of the long Shabbos afternoon.

MAKHIL KEHILLOS

Join Rabbi Telsner this week at the Shabbos afternoon shiur for a discussion on the Spirit of Shabbos. After Mincha in Shule.

A collection of Torah thoughts produced by Kollel Menachem



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Two dimensions of Shabbos that will become one

Each Friday night in Lecha Dodi we say *Shamor Vezachor Bedibbur Echod*, "guard and remember were said in one word". This phrase refers to the Mitzvah of Shabbos which was given at Har Sinai as one of the *Aseres Hadibros*.

The *Aseres Hadibros* are recorded twice in the Torah, with some minor variations.

In Parshas Yisro the fourth Commandment begins *זכור את יום השבת לקדשו*, "remember the Shabbos day to make it holy". In Vaeschanan the same Commandment begins *שמור את יום השבת לקדשו*, "guard the Shabbos and make it holy".

Our sages teach that the words *שמור* and *זכור* were said simultaneously, emphasising two different aspects of Shabbos. Since two words cannot be written simultaneously, each of the two times the *Aseres Hadibros* is written in the Torah features a different word.

What are these two dimensions and what does it mean that they were said as one?

Chassidus describes the relationship between Hashem and the world as one of *Mashpia* and *Mekabel*, giver and receiver. In this context, Hashem as the *Mashpia* gives flows of Divine energy from Above to below, to a world which has a lesser revelation of G-dly light. The world as the *Mekabel* elevates itself from below to arouse the flow of energy from the *Mashpia*.

Through the *Avodah* of refining and elevating the world during the six days of the week (*Birurim*), we arouse the flow of *Oneg* - Hashem's delight which is drawn down on Shabbos day.

The classic example of *Mashpia* and *Mekabel* is the relationship between husband and wife, between male and female.

Zachor, which is related to the word *Zachar* (male) represents the masculine energy. This is a flow from the *Mashpia*, the G-dly light which shines from Above into the world on Shabbos.

Shamor, like the mother's womb guards the foetus, embodies the feminine energy of the *Meka-*

bel. This refers to the elevation of the *Mekabel* through the *Avodah* of refining the world during the week which becomes elevated on Shabbos.

These two aspects of Shabbos manifest at different times. The elevation (*Mekabel/Shamor*) as the result of our *Avodah* during the week takes place on Friday night and we transition from the weekday into Shabbos. The revelation of Hashem's delight (*Mashpia/Zachor*) is manifest on Shabbos day.

In this sense, *Shamor* and *Zachor* are two separate phases and separate words, emphasising the distinction between *Mashpia* and *Mekabel* as being higher and lower.

But this distinction is only in relation to the Divine light and its relationship with the worlds. The *Mashpia*, the abundant flow of Divine light is greater and higher than the *Mekabel* which needs to elevate herself to receive it.

However, in the Messianic age, there will be a revelation of Hashem's essence, which transcends all levels. In relation to Hashem's essence the most lofty spiritual light is like nought, no different to the world where the revelation of light is minimal. In the presence of Hashem's essence, the distinction between masculine and feminine energies, between *Mashpia* and *Mekabel* falls away and both are equalised.

This is the inner reason why our sages describe the time of Moshiach as the *Yom Shekulo Shabbos*, a day which is entirely Shabbos and a *Yom Shekulo Aroch* - a day which is all long. It is because there will no longer be different phases within Shabbos but rather one long Shabbos.

At Matan Torah when the *Aseres Hadibros* were given, there was a revelation of Hashem's essence akin to the revelation in the time of Moshiach. And so *Shamor* and *Zachor* were said as one word. In our Lecha Dodi we daven that we should merit this experience, the day which is all Shabbos, with the immediate coming of Moshiach *Bimheira Beyameinu Amen*.

Taking three steps back - Part 2

Rabbi Yonason Johnson

In last week's edition we began exploring the Halachos of the three steps taken at the end of the Shemoneh Esrei. This week we continue with more related Halachos.

Yehi Ratzon

After saying *Oseh Shalom* it is customary to say *Yehi Ratzon... Sheyibaneh Beis Hamikdosh*. Since our Shemoneh Esrei is in place of the Korbanos, we ask for the rebuilding of the Beis Hamikdosh so that we can have the restoration of the true Avodah²⁵.

We also pray that in the merit of our three steps we should have the rebuilding of the Beis Hamikdosh which was destroyed by Nevuchadnezzar on account of his three steps²⁶ as discussed last week.

How big do the paces have to be?

The Beis Yosef writes that each of the three paces should be spaced so that the toe of the front foot is brought in line to the heel of the back foot (גודל בצד עקב). This manner of steps is how the Kohanim would walk around the Beis Hamikdosh, being slow and respectful. One should not take large strides as this would appear that one is "running away" from the King²⁷.

Rashb"a writes that there is no set measure for the size of the paces. However, Magen Avraham explains that this Rashb"a is only explaining that the steps do not need to be an Amah (the average sized step - approx. half a metre) and would agree that the minimum size that is considered a pace is גודל עקב בצד. One is not *Yotzai* with any less.

In a Shul where there is no room to take the full-sized steps due to other Mispallelim or furniture etc. Bach writes that we can take minimal steps, relying on the literal reading of the Rashb"a that there is no minimum size required²⁸.

The Alter Rebbe²⁹ and Magen Avraham would disagree with the Bach as they rule that any less than גודל בצד עקב is not considered a pace at all.

According to some Poskim³⁰ one can also take their three steps to the side if there is not sufficient room to step backwards. This is preferable to taking smaller steps. Before starting Shemoneh Esrei one should check to ensure that they have ample space to take the paces at the end.

Don't return straight away

After taking the three steps backwards they should not return immediately³¹. To do so would appear like one is eager to be done with his prayers. Ri"f and Rosh rule like the opinion that one should wait until the Chazzan begins the repetition. Rabbeinu Yerucham rules that it is sufficient to wait the time it would take to walk 4 Amos (approx. 2 metres).

Rambam³² rules that one should wait until the Chazzan reaches the Kedusha. This is the practice³³. One should certainly not return before the Chazzan begins the repetition³⁴.

In Maariv when there is no repetition, one should wait at least until the Chazzan begins Kaddish. On Friday night one may return to their place when the Chazzan begins *Vayechulu*³⁵.

The Chazzan need not wait and may return to their place immediately to begin the repetition³⁶. Because they are returning in order to daven, it is not a sign of disrespect. It is nonetheless customary for the Chazzan to wait 4 Amos³⁷.

If one concludes their Amidah as the Chazzan reaches Kedusha, they may return immediately to their place and need not wait³⁸. This too does not appear disrespectful.

On days like the Yomim Nora'im where *Piyutim* are added to the repetition before the Kedusha, one can return to their place as soon as the repetition begins³⁹. Aruch Hashulchan⁴⁰ writes that one should wait until the Chazzan reaches the *Piyutim* before returning.

One who is davening without a minyan must still wait the amount of time it would take the Chazzan to reach Kedusha⁴¹. Ram"o writes that it is sufficient to wait 4 Amos.

Where one is required to daven a second Shemoneh Esrei straight away e.g. if they forgot *Yaaleh Veyavo* or if they are required to make up for a missed Tefillah, they only need to wait the amount it would take to walk 4 Amos⁴².

There is no basis for the custom many have to bounce on their toes after returning to their place⁴³.

After taking three steps back and waiting for the Chazzan to begin the repetition, one should not turn around and face the other Mispallelim. Two reasons are brought for this Halacha. Firstly, so that others do not suspect that the reason they finished Shemoneh Esrei before the others was because they skipped words⁴⁴.

Alternatively, looking into the faces of those still davening would disturb their Kavanah⁴⁵. It is preferable for one to remain standing in their place with their legs together⁴⁶.

One who is elderly or weak need not remain standing and can sit after taking their three steps back.

Watch before you step

If someone behind you is still davening Shemoneh Esrei, it is forbidden to take three steps backwards in front of them as this would disturb their Kavanah. They should wait in place and only take their steps back after the person behind them has concluded their Shemoneh Esrei. One should always check behind them before stepping back.

The Chazzan

At the conclusion of the *Chazoras Hasha"tz* (Chazzan's repetition) the Chazzan does not need to take three paces back. They rely on the three paces that they will take at the end of the *Kaddish Shalem*⁴⁷. Tachanun, Krias Hatorah, Ashrei and Hallel recited before the final Kaddish are not considered a Hefsek. However the Chazzan should not make unnecessary interruptions or talk before the end of Kaddish⁴⁸.

Based on this many have the custom that the one who recites *Chazoras Hasha"tz* should also say the final Kaddish⁴⁹. This would be applicable on Rosh Chodesh or Yomtov when Hallel is led by a different Chazzan than the *Baal Shacharis*.

25. Ram"o 123:1
26. Magen Avraham 123:1. Nevuchadnezzar took 3 steps in honour of Hashem and was thereby granted the ability to destroy the Beis Hamikdosh,
27. Darkei Moshe, Shulchan Aruch Harav 123:6
28. See also Kaf Hachaim 123:25 and Ben Ish Chai Beshalach. 29. 123:6
30. Aruch Hashulchan 123:4
31. Yoma 53b
32. Tefillah 9:4
33. Darkei Moshe, Shulchan Aruch 123:4
34. Bach
35. Mishna Halachos 8:85. Many wait until before Magen Avos.
36. Rashba Teshuva 1:436. Magen Avraham 123:6
37. Ram"o 123:2
38. Mishna Berura 123:9
39. Shulchan Aruch Harav 123:3
40. 123:3

41. Beis Yosef quoting the Raava"d. M.A. 123:8
42. Magen Avraham ibid. Shulchan Aruch Harav ibid.
43. Piskei Teshuvos
44. Magen Avraham 123:9 quoting Levush. Levush also explains that while others are still davening, the Shechina is before them and one would be turning their back to the Shechina.
45. Ta"z 123:5
46. Shulchan Aruch Harav 123:4
47. Magen Avraham 123:11. If the Chazzan did not daven a quiet Shemoneh Esrei and instead recited their Shemoneh Esrei aloud, they are required to take the three paces back at the conclusion (Ram"o).
48. Pri Megadim MZ 123:9
49. If not possible, at least the one saying Kaddish Shalem should have been present during Chazoras Hasha"tz (Toras Chaim Sofer).