

**DAILY BEIS HAMIKDASH
THOUGHT**

During the Three Weeks, the Rebbe encouraged us to learn about the Beis Hamikdash.

Kollel is proud once again to share the **Daily Beis Hamikdash Thought**.

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**MELAVA MALKA LEARNING
EVENING**

All men and women are invited to a Melava Malka learning evening this Motzai Shabbos.

Rabbi **Yossi Gordon** will present a historical perspective on the Mishkan and Beis Hamikdash based on Nach and Midrash.

Rabbi **Leor Broh** will present on the topic of Jewish resilience.

Enjoy a light Melava Malka spread of hot soup, bagels and salads.

Motzai Shabbos Parshas Balak
17 Tammuz - June 30, 8:00pm

In the Goldhirsch Hall. \$5 cover

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



Siyum Mesechta by Rabbi Aryeh Knapp and Benyomin Ekman

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The Power of Protection

Everyday at the very start of our davening, we say one of the Pesukim from the *nevuos* of Bilam; *Mah tovu ohalecha Yaakov mishkenosecha Yisroel* – “How goodly are your tents Yaakov, your camps Yisroel”. This verse, like *modeh ani*, lays the foundation for the avodah of the day that lies ahead.

In introducing this prophesy, the Torah describes “and Bilam lifted his eyes and saw Yisroel camped in their tribes and the spirit of Hashem was upon him”. Bilam raised his eyes to cast an *ayin hora* upon Bnei Yisroel, to curse and to destroy them. Yet something he saw made him unable to curse them. Instead, the spirit of Hashem was upon him to shower them with blessings that were even greater than those of Moshe Rabbeinu!

What did he see? *Vayar es Yisroel shochan lishvatav* – he saw the Jewish people camped in their tribes.

Rashi teaches us that Bilam saw how the Jewish people camped in their tribes without ‘mixing’. This alludes to the modesty of the Jewish people in preserving their *yichus*, the sanctity of marital life and the purity of their offspring. In addition, the doors of their tents were positioned so that they did not face one another, another expression of modesty. This is what Bilam was alluding to in the posuk *Mah tovu* – the true goodness of the Jewish home, its Tznius and modesty.

Based on this, the Rebbe explains that *Mah tovu* is neither a *nevua* nor a *brocha*. It is Bilam explaining why he was unable to curse the Jewish people. Seeing their great modesty, he realized that his efforts to curse would be fruitless. His curses were simply no match for such holiness.

The *horaa* is clear. Our modesty is so powerful that it was able to protect the Jewish people from Bilam’s curses. This protection did not just come in the merit of keeping the major principles of modesty such as the laws of family purity. It also came from the smallest and seemingly insignificant details such as the direction of their tent doors.

The Shelah hakodosh writes that Bilam was a *gilgul* of Lavan. When chasing after Yaakov, Lavan declared *habanos bnosai vehabonim bonai*. Lavan was

trying to lay claim to the souls of the daughters and sons of Yaakov, saying that they belong to him.

Bilam manifests himself today in the values of contemporary secular culture, which challenges our unique sense of modesty and morality. Our children are most vulnerable.

Raising children with traditional morals, not to mention raising a child to be G-d fearing and Torah observant, is a growing challenge. Each time that we step out into this world we are bombarded with an atmosphere of permissiveness. Subtle (or not so subtle) messages of self-gratification and emphasis on externalities, subliminally affect us. This is all the more impressionable on the *neshomo* of a child.

In our times, the protection afforded by modesty is needed more than ever. This includes modesty in our clothing, lifestyles, values and outlook.

It also includes being careful to protect our eyes. Tiferes Shlomo on the beginning of our Parsha explains why Balak feared the Jewish people so greatly. He told Bilam הנה העם היוצא ממצרים ויכס את עין הארץ. “Behold the people who have come out of Egypt and (now) cover the face of the earth”. The words ויכס את עין can also be translated to mean “and they covered the eye”. Egypt was a place of depravity and immorality. Yet after 210 years in Exile there, the Jewish people came out unaffected, because they covered their eyes and preserved their modesty.

Every extra step we take to increase our personal level of Tznius and the Kedusha in our homes, magnifies the G-dly protection we give to our families.

When our tents are ‘good’ and our homes radiate modesty, purity and kedusha, we protect provide a bastion of safety and strength to face the challenges of the outside world.

As we start each day with *Mah tovu*, let’s stop and reflect on its message. In this zechus may all of the curses be transformed into blessings and may we shepp true Yiddishe Chassidishe Nachas from our children. And may we merit the *Mah tovu ohalecha* of the third Beis Hamikdash with the imminent *hisgalus* of Moshiach Tzidkeinu.

Tying the Sefer Torah on Shabbos

Rabbi Yonason Johnson

Background Principles

Tying and untying knots are both forbidden Melachos on Shabbos. Halacha distinguishes between knots which are forbidden *Mideoraisa* and *Miderabanan* and which knots are permissible *Lechatchila*. For the purpose of simplicity, the distinction is as follows;

To be Biblically forbidden to tie or untie, the knot must be tied with the intention that it will remain in place for ever i.e. there is no intention to untie the knot at any future point in time. This is referred to as a קשר של קיימא, a permanent knot. According to some authorities, the knot must also be a professional knot to constitute an *Issur Deoraisa*.

A knot that one intends to untie within 24 hours and is also a non-professional knot, may be tied and untied on Shabbos *Lechatchila*.

If the knot is professional, even if one intends to untie it within 24 hours, it is Rabbinically forbidden to tie or untie on Shabbos. Similarly, a non-professional knot which is tied with the intention to untie it at a certain point of time in the future (after 24 hours), such a knot in Rabbinically forbidden to tie or untie on Shabbos.

The Status of Different Types of Knots

A single knot is not considered a knot at all as it will not hold. One may tie or untie such a knot on Shabbos *Lechatchila*.

A double knot is considered a knot. It is possible that because it is tight, it is considered to be a professional knot and is Rabbinically forbidden to tie even if one plans to open it within 24 hours.

A bow is also not considered a knot and may be tied and untied without any concern. The Alter Rebbe and also the Mishna Berura rules that one may also tie a bow on top of a bow (double bow) even though it will hold tightly.

However, if the bow is tied on top of a knot (e.g. how we tie shoelaces), this is considered a knot. However it is not considered to be a professional knot as it is not tight. Therefore, if this type of knot is intended to be untied within 24 hours, it is permissible to tie and untie on Shabbos

Lechatchila (this is why one may untie and tie shoelaces on Shabbos). If it was tied to last for longer than 1 day but will be untied at some point in the future, it is Rabbinically forbidden to tie or untie.

It is possible that if one ties a single knot and then does something else to secure it (i.e. not necessarily a bow), this too would be forbidden like a bow. Therefore one should not wind a string around something and secure it by tying a single knot and tucking the ends of the string back through underneath the windings. Doing so may even be considered like a double knot

which may not even be tied for less than 24 hours.

There is a minority view that a bow on top of a knot is also not considered a knot and would be permissible in all circumstances.

Tying for a Mitzvah

The Shulchan Aruch rules that a knot which is only Rabbinically forbidden may be tied (and untied) on Shabbos for the need of a Mitzvah.

This is derived from the final Mishna in Mesechta Shabbos which describes an incident that took place one Shabbos in the days of Rabbi Tzadok's father where... they tied an earthenware vessel with a reed-grass to know if there was a hand-breadth size opening in a certain barrel (to determine a law concerning *Tumas Ohel*).

The Mishna concludes that from this episode we learn that we can tie knots on Shabbos. The Gemara qualifies that this is only permissible for the needs of a Mitzvah. Rashi qualifies that one may only tie a Rabbinically forbidden knot.

This is brought as Halacha in Shulchan Aruch. This allowance refers to both types of Rabbinically forbidden knots – both a professional knot that will be untied within 24 hours or a non-professional knot that will be untied at a point in the future.

The Magen Avraham qualifies that this allowance for the sake of a Mitzvah only applies if one cannot achieve the outcome in any other permissible way. If other options are possible, why should we do something that would be otherwise Rabbinically forbidden?

Even for the purpose of a Mitzvah, one may not tie a knot if it will be left indefinitely, even if it is an unprofessional knot as this is Biblically forbidden according to opinions. Even if one intends to untie the knot after Shabbos, if there is a concern that one may later decide to leave in place, it is not permissible for the purpose of a Mitzvah.

Tying the Sefer Torah

Tying the Sefer Torah is considered to be for the purpose of a Mitzvah and if required, one may tie it with a Rabbinically forbidden knot. There is no concern that the knot will be left indefinitely as the Sefer Torah will be used at a future point.

Based on the Magen Avraham's ruling, if there is a completely permissible alternative, one should not tie the Sefer Torah with a knot. One should rather use a gartel for the Sefer Torah which uses Velcro or buckle-type clicks.

But where there is no alternative, the Shaalah arises whether one may tie it with a knot and if yes, how this knot should be tied. The question is not only relevant for Gelilah on Shabbos. It also applies when tying the Sefer Torah on a weekday as this knot would have to be untied on Shabbos.

This question is also relevant in those Kehillos who

follow the ancient custom amongst Germanic-Ashkenazi Jews to tie the Sefer Torah with a long sash called a Wimpel. The Wimpel needs to be tied to secure it in place.

If the Sefer Torah being tied at Shachris will be used at Mincha as well, one may tie a non-professional knot even *Lechatchila* as it will be untied within 24 hours.

If one is tying the gartel at Mincha of Shabbos or if the Torah will not be used again within 24 hours e.g. when tying a Torah on Thursday morning that will be used on Shabbos, the following applies;

Tying a bow on top of a knot (shoelace knot) is otherwise Rabbinically forbidden and it is preferable not tie the gartel in this manner if avoidable. For example, if one could wrap the sash tightly a number of times around the Sefer Torah in a secure manner, this would be preferable as it does not involve any knots. One may even wrap the gartel around the Torah and then thread the loose ends back under the windings to secure it.

However, if this will not hold the gartel securely, it is permissible to tie.

Ketzos Hashulchan writes that tying a knot with a bow may be preferable since Some gartels may not be long enough to wrap them enough times to be secure. He also suggests that merely wrapping the gartel around the Torah without tying it, may be disrespectful to the Sefer Torah. Therefore (in the absence of a Velcro alternative) one can tie the gartel around the Sefer Torah using a knot and bow on top. take out one with a Velcro gartel.

1. Based on Tur and Shulchan Aruch 317 and Shulchan Aruch Harav 317 1-2
2. Shulchan Aruch Harav 317:3
3. Ram"o 317:1 and Shulchan Aruch Harav 317:2
4. Shulchan Aruch 317:5
5. Shulchan Aruch Harav 651:6
6. 317:29. See Ta"z 317:7 quoting Mordechai
7. Ta"z 317:7 and Magen Avraham 317:15
8. *ibid*
9. See Avnei Nezer OC 179 who explains that the reason that it is forbidden to tie a bow on top of a single knot is because the bow holds the single knot in place and makes it last. See Mishna Berura 651:11 who writes that one may not bind a Lulav on Yomtov by tying a single knot and then wrapping the remaining ends to hold the knot in place.
10. See Divrei Nechemiah Hosafos on OC 651.
11. Ram"o 317:3. The Vilna Gaon explains that this is permissible because a single knot in not a knot (and a bow is not a knot).
12. 317:1
13. 157a
14. ד"ה וקושרין
15. The Acharonim (See Avnei Nezer OC 182) question why one is allowed to violate a Rabbinic law for the sake of a Mitzvah. The general rule is that on Shabbos one may only a 'double Rabbinic' act may be performed for the sake of a Mitzvah. שבות מן המצוות. For an in depth and novel explanation see Likkutei Sichos Volume 14 Parshas Vaeschanan.
16. 317:1
17. Magen Avraham 317:2
18. *ibid*
19. Shulchan Aruch Harav 317:4 and Mishna Berura 317:11
20. Ketzos Hashulchan 123:9 based on Shulchan Aruch Harav 651:6 concerning a Lulav where one does not untie the knot after Sukkos ends
21. Pri Megadim Eshel Avraham 317:6 and 20 concerning tying a knot in Tzitzis
22. Ketzos Hashulchan 123:9
23. Minchas Shabbos 80:155, Nimukei Orach Chaim quoting his father the Darkei Teshuvah, Minchas Yitzchak 8:19, Maharshag 1:60
24. 123:9