



פרשת משפטים

שבת מברכים אדר

שבת שקלים

שבט תשע"ז

MAZAL TOVS

Kollel Menachem wishes a Mazal Tov to

Current Kollel member Rabbi and Mrs **Tomer Ben Harosh** on the birth of their son

And to former Kollel member Rabbi and Mrs **Shlomie Gross** on the birth of their son.

We wish them and their families much Chassidishe Nachas and may they raise them to Torah, Chuppah and Maasim Tovim.

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 Shabsi Tayar for a shiur on a topic of interest

Ribbis in inheritance disputes and other Ribbis scenarios

Shabbos afternoon between Mincha and Maariv in the Shule.

SHAALOS UTESHUVOS

This week at the Sunday morning Shaalos Uteshuvos shiur we will be looking at Hiddurim in building Mikvaos,

9:30-10:15am in Kollel with Rabbi Yonason Johnson

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **Chiddush**



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Marriage lessons from a broken coin

At the foot of Har Sinai, the Chuppah of the cosmic marriage forged between Hashem and the Jewish people, the bride did the unthinkable.

Having heard Hashem declare "I am Hashem your G-d" and "You shall have no other gods before Me", Bnei Yisroel built and worshipped the Golden Calf, committing spiritual adultery. Could there be a greater betrayal of Hashem? How would they be able to make amends and restore the relationship?

Hashem told Bnei Yisroel that to atone for their sin they would need to give כפר נפשו - to pay up!

The Midrash describes how at that moment, Bnei Yisroel began to despair "Why did we waste our time gathering the spoils in Egypt and at the Sea when we will now have to give it all away." So great was their betrayal, they new that they would not get off cheap.

Hashem knew what the people were thinking and told Moshe to tell them not to fear: "I am not asking for 1,000, not 100, not fifty silver coins, not even 1 solitary Shekel. **מחצית השקל**. זה יתנו... All I am asking is for a half Shekel."

Half a Shekel, that's all? Moshe was perplexed. How could a mere half Shekel be sufficient to atone for their terrible wrongdoing?

The half Shekel was not about monetary value. Hashem was telling Moshe that this half Shekel would be worth far more than the thousands of silver coins that Bnei Yisroel thought would be required. Exactly half a Shekel would be the penalty without exception. The rich could not give more and the poor no less. Half and only half.

But why a half? Generally, our gifts to Hashem have to be whole and perfect, like a korban which cannot have any blemishes. So why here was a half required?

Further, the Torah specifies that the weight of a full Shekel is 20 Gerah. If they were only giving a half Shekel, of what relevance is the value of a whole Shekel? The Torah should have said that the weight of the half Shekel is 10 Gerah?

The Torah seems to be teaching Bnei Yisroel that they should know that there is a full Shekel (which

is 20 Gerah), but that of this whole Shekel, they are only giving half of it.

The Ariza"l explains that every soul is initially created comprising a feminine and a masculine element. The soul is then split in two; the feminine aspect being placed into a female and the masculine aspect into a male. They grow up as individuals, sometimes on other sides of the world, until Hashem brings them back together to unite under the Chuppah.

In their single lives each saw themselves as a "whole", living only responsible to and for themselves. Under the Chuppah, in order to become one, each partner must surrender their sense of "wholeness" to become a "half" once again. A half which completes and is completed by the other, achieving a far deeper level of "wholeness" than ever before.

When a spouse wrongs the other, it is because they have reverted back to the more familiar "whole" mode and lost sight of their other half.

The marriage between Hashem and the Jewish people is the same. To unite with Hashem means to surrender our ego, our own sense of independence as a "whole", and to see ourselves as being incomplete without our relationship with Him.

This is the power of the half Shekel. A gift worth thousands of dollars may say "I'm sorry" or "I love you". But it is parting only with my money. A half Shekel carries the message saying "I am incomplete without you", "You complete me." Giving a half Shekel is (re)devoting my very self.

After the tragic sin of the Golden Calf, Hashem asks for half a Shekel. He does not want to be "bought off" with lavish gifts. True atonement is internalising that without Him we are incomplete.

Hashem pulled out a fiery half Shekel from under His throne and showed it to Moshe. When we give our half, Hashem reciprocates. Hashem is saying to the Jewish people, so-to-speak, "I will complete your lacking and make you whole." But beyond that, Hashem's half Shekel says that just as I complete you, You complete Me. I need you, for without you, My deepest desire cannot be achieved. Together we create the Shekel Hakodesh.

Tefillin on a broken arm in a cast

Rabbi Yonason Johnson

The Gemora¹ teaches that while serving in the Beis Hamikdash, a Kohen was exempt from wearing *Tefillin Shel Yad*. The reason for this is because the Torah teaches that the *Bigdei Kehuna* must be “on his flesh.” From this we derive that there cannot be anything intervening between the Kohen’s clothes and their body, including Tefillin.

The Rosh² learns that similarly, Tefillin themselves cannot have anything interposing between them and the flesh because the Torah says “they shall be for you a sign on your arm”. This suggests that they must be directly on the arm. Further, if they could be worn above clothing, the Kohanim would be able to wear *Tefillin Shel Yad* without them interposing between their clothing and their bodies.

Concerning *Tefillin Shel Rosh*, the Gemora³ explains that there was a gap between the *Mitznefes* (turban) of the Kohen Gadol and the Tzitz where he would place the *Tefillin Shel Rosh*. From here we see that *Tefillin Shel Rosh* too could not be worn on top of the *Mitznefes* as this would be a *Chatzitza*.

In contrast to the Rosh, Rashb”a⁴ rules that there is no problem with having a *Chatzitza* between the Tefillin and the flesh. Therefore he writes that it is technically possible to wear their *Tefillin Shel Rosh* on top of a hat.

How does the Rashb”a address our Gemara and the Gemara elsewhere⁵ teaching that one who wears their *Tefillin Shel Yad* on top of their sleeve is following the heretics?

The issue is not because there is a problem of *Chatzitza*, but rather because the Torah says concerning *Tefillin Shel Yad* ,והיה לך לאות, they should be for you as a sign i.e. they should be concealed so that they are only a sign for you. This is also the explanation of Tosfos⁶ on the Gemara. (This is in contrast to the *Tefillin Shel Rosh* which should be prominently displayed as the verse says that the nations of the world will see the name of Hashem upon you⁷).

Shulchan Aruch⁸ rules like the Rosh that nothing should interpose between the Tefillin and one’s body, either for *Tefillin Shel Yad* or for *Tefillin Shel Rosh*⁹.

Nonetheless, the Shulchan Aruch¹⁰ rules that one who suffers from cold and absolutely cannot take of their hat (and would thereby

not wear *Tefillin Shel Rosh*) can rely on the Rashb”a and wear their Tefillin on top of their hat. Shulchan Aruch adds that this refers to a thin hat or beanie which sits snugly on the head so that the Tefillin will still be positioned in the correct place on the head¹¹. Additionally they should cover over the Tefillin so that others do not see that it is being worn over a hat.

The Ram”o adds that one would not make a *Bracha* over the Tefillin when worn over the hat and would only make the *Bracha* over the *Tefillin Shel Yad* (as per the Ashkenaz custom of making a separate *Bracha* on *Tefillin Shel Rosh*).

What about the Retzuos (straps)

Rashb”a¹² writes that there is a difference between the *Bayis* (box) of the Tefillin and the *Retzuos*¹³. However he himself writes that the practise is to be careful that the *Retzuos* are also on the skin. Ram”o rules leniently that one need not be *makpid* on the *Retzuos*.

Ta”z¹⁴ quotes Levush¹⁵ that even though we are lenient with the straps, the part of the strap which is used to tie the *Tefillin Shel Yad* to the arm (i.e. the first winding) should not have any *Chatzitza* beneath. The same applies to the *Retzuah* around the head to hold the *Tefillin Shel Rosh*. The Alter Rebbe adopts this view.

Injury on the upper arm

If one has a wound on their upper arm where the Tefillin should be placed, Shulchan Aruch¹⁶ writes that one should still manage to fit the Tefillin there, since the area is large enough for two Tefillin to fit.

If the wound is so large that one cannot put their *Tefillin Shel Yad* on the upper arm, they are exempt from *Tefillin Shel Yad*¹⁷. Nonetheless, if possible, one should place a cloth or bandage on the site of the wound and place the Tefillin on top¹⁸, relying on the Rashb”a. The Tefillin should then be covered with a shirt to fulfil the requirement that the Tefillin are for you as a sign. One would not make a *Bracha*¹⁹ as discussed above.

Practically speaking

If the bandage or cast can be (safely) removed even for a short time, one should take it off and wear the Tefillin correctly and be able to make a *Bracha*.

If the cast or bandage is only on the forearm, one can place their Tefillin with a *Bracha* and tie it to the upper arm. The winding on the forearm

may be made over the cast.

If the cast is on the upper arm and cannot be removed, the Tefillin should be placed over the cast. A *Bracha* would not be recited on the *Tefillin Shel Yad*. Instead, a *Bracha* would be recited over the *Tefillin Shel Rosh*. For Sefardim (and Chabad custom) this is the *Bracha Al Mitzvas Tefillin*. Ahkenazim would recite both *Brachos*; *Al Mitzvas Tefillin* and *Lehoniach Tefillin*. The *Tefillin Shel Yad* should then be covered so that others do not see that the *Bayis* is being worn above the bandage.

If the position of the cast allows one to place the *Bayis* directly on the upper arm, but the *Retzuah* tying the Tefillin needs to go over the cast, one should still make a *Bracha*. Whilst the Ta”z requires that the first winding must be on the skin, the Magen Avraham does not bring this requirement²⁰. Even the Ta”z writes that the practise is to be stringent, suggesting that if required one can be lenient²¹. Here too one should then cover over the *Tefillin Shel Yad*²² so that others do not copy.

Any time a cast or splint is required on the upper arm for a male over Bar Mitzvah, one should request (if possible and medically sufficient) that the area over the muscle where the *Tefillin Shel Yad* are placed be left uncovered, with the cast extending upwards on the other sides of the arm.

Where one is unable to wear *Tefillin Shel Yad* on their correct hand (or would have to wear them completely above a cast), there is no basis for putting it on the other hand²³.

1. Archin 3b
2. Hilchos Tefillin end of Siman 18. See also Teshuva 3:4
3. Zevachim 19a
4. Megillah 24b, quoted by Ra”n
5. Megillah 24b
6. Archin 3b ד”ה שלא יהא
7. The reason the Kohen Gadol could not wear the Tefillin Shel Rosh on top of the Tzitz is because it would be inappropriate to wear another article on top of the holy garments.
8. OC 27:4
9. Acharonim quote the Shelah that one should wash their skin at the site of the Tefillin to remove any dirt or lice. See Magen Avraham 4 and Shaarei Teshuvah 6. Quoted in Shulchan Aruch Harav 27:7
10. OC 27:5
11. As opposed to a taller hat which sits above the head
12. Teshuva 827
13. According to the Rashb”a this is relevant to the issue of needing to have the Tefillin Shel Yad covered over.
14. OC 27:4
15. OC 27:4
16. 27:7
17. Maharam Teshuva 104
18. Magen Avraham 27:6
19. Magen Avraham 27:8 as per the Ram”o
20. See Mishna Berura 27:16
21. The Alter Rebbe (27:7) writes a stronger Lashon that there should not be a *Chatzitza* under the first winding. However since this is based on the Ta”z and Levush, the Alter Rebbe too would permit making a *Bracha* in a Shaas Hadechak.
22. Mishna Berura ibid
23. See Chelkas Yaakov 2:43. In contrast, Pri Megadim Eishel Avraham 1:11 writes that one should put the Tefillin Shel Yad on their other arm (without a *Bracha*).