



פרשת שלח

שבת מברכים תמוז

סיון תשע"ט

CHASSIDUS BEIS MEDRASH HACHANA FOR GIMMEL TAMMUZ

All Anash men and Bochorim are invited to join in a special event in preparation for Gimmel Tammuz.

25 Anash Communities around the world are participating in Mivtza to collectively learn all 1562 Maamarim of the Rebbe.

This is a world-wide Mivtza being driven by Yungeleit from our own Melbourne community.

In Melbourne we will try to learn 130 of the Maamarim.

This Sunday night אור ל"ח סיון - June 30, 8:00pm in the Goldhirsch Hall.

Participants will enter into a Goiral to go to the Rebbe for Gimmel Tammuz.

DOR LEDOR LEARNING

Each Motzai Shabbos over 40 boys are coming with their fathers and relatives to learn at the Kollel's Dor Ledor learning program.

Bring your boys along for quality learning and bonding and enjoy some delicious hot soup, weekly raffles, nush and a Chassidishe story.

7:15pm each Motzai Shabbos in the ORZ Mezzanine

SHAALOS UTESHUVOS

The Shaalos Uteshuvos shiur is on this Sunday morning 9:30am in Kollel

A collection of Torah thoughts produced by Kollel Menachem

חידוש Chiddush



Retirees shiur with Rabbi Yankel Raskin

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Keep the wine flowing

Imagine you won the lottery. Millions of dollars have been deposited into your account. What's the catch? You aren't allowed to make a withdrawal. So what purpose and benefit does it serve?

In Sefer Vayikra we learned a lot about Korbanos; the different types of sacrificial offerings a person could or was obligated to make as well as the communal sacrifices.

Parshas Shelach introduces us to a new aspect of the Temple service, the *nesachim*. The *nesachim* were the wine libations which were brought accompanying each Korban. This wine was poured down a pipe built into the corner of the Mizbeach. The volume required for the *nesachim* would depend on the type of animal or Korban being offered.

The Gemora teaches that if a man recites Shema without wearing Tefillin, it is as though he had brought a Korban without its *nesachim*. What deeper message are Chaza"l teaching us? What do Shema and Tefillin have in common with the sacrifices and their *nesachim*? And what is deficient when Tefillin or *nesachim* are missing?

Sacrifices represent a spiritual elevation. The fires and smoke of the Mizbeach rise upwards, elevating the sacrifice as it were. The Zohar teaches that the secret of the Korbanos reaches the secret of the Ein Sof, arousing tremendously lofty G-dly energies.

But these energies remain beyond, aroused in potential, yet remaining hidden in the spiritual worlds.

Here comes the importance of the *nesachim*, which were specifically of wine. Wine, which itself is made by drawing out the wine hidden inside of the grape, has the ability to reveal that which is hidden. Our sages teach that when wine enters, secrets emerge. We all put on a façade, hiding and restricting our real thoughts and feelings from others. Wine reduces our inhibitions and allows this deeper side of ourselves to emerge (of course only when in appropriate measure, context and environment).

The pouring of the *nesachim* draws the energies aroused by the Korban downwards, bringing them from their hidden state down into the lowest levels of reality of our world.

Shema is a powerful prayer. It embodies our inner love and bond with Hashem and surrender to His oneness. Like a Korban, Shema elevates us to the greatest spiritual heights.

But like the Korban, the elevation achieved in Shema needs to be downward channelled to impact our lives and the world around us. This is achieved through physical observance of Mitzvos within the world. Tefillin takes the sublime *Echod* of Shema and brings it down into a reality of parchment, ink and leather, infusing it with holiness.

The deficiency of a Korban without *nesachim* or Shema without Tefillin is that whilst they may cater to our spiritual yearnings, providing an otherworldly G-dly experience, it does nothing to impact the world or help us grow and change in our daily reality.

We need the elevation experience, but Hashem's ultimate desire is for a *Dirah Betachtonim*, that we reveal His presence within the physical world, pouring G-dliness all the way down to the depths like the wine of the *nesachim*.

This Shabbos is the Shabbos before Gimmel Tammuz. The lesson of the *nesachim* is very relevant. Gimmel Tammuz is a day of elevation. We become inspired and our yearning for connecting to the Rebbe is heightened.

But yearning and inspiration alone is like a Shema without Tefillin; like a Korban without *nesachim*.

Our elevation must be channelled downwards into the world of action, to bring the Rebbe into our worldly reality and way of living. The inspiration of the *farbrengen* must lead to a *Hachlota*, a concrete step of positive growth and action; to follow one extra Horaa of with more commitment than we may have until now; to learn the Rebbe's Torah, to go on Mivtzoim and to study *Inyonei Geulah Umoshiach*.

This is the wine which draws down the powerful connection which the day arouses. May our *Hachlotas* bring an end to all concealments and draw down the ultimate and loftiest of all revelations, with the *Hisgalus* of Moshiach תיכף ומיד ממש *Hisgalus* of Moshiach.

Tzitzis on blankets and sheets

Rabbi Yonason Johnson

Tzitzis on night-time garments

In the third passage of the Shema which speaks about the Mitzvah of Tzitzis, we read וְרָאִיתָ אֹתוֹ “and you shall see it”¹ (i.e. the Tzitzis). From this posuk, the Gemara² derives that a כִּסּוּת לַיְלָה - a night-time garment - is exempt from Tzitzis. This is because night is not the time of seeing.

The meaning and application of this exemption is subject to debate by the Rishonim:

The Rosh³, learns that the obligation to place Tzitzis into a garment will depend on what type of garment it is. He defines a night-time garment as a garment that is made for wearing at night, for example pyjamas. Such a garment is exempt from Tzitzis even if it is worn during the day. Conversely, day-time clothing would be obligated in Tzitzis even when worn at night.

The Rambam⁴ explains that the type of garment is not of consequence. What matters is *when* the garment is being worn. Any garment worn at night is exempt from Tzitzis, even if they are daytime clothes. Any garment worn during the day is obligated in Tzitzis, even if they are night-time clothes.

The Shulchan Aruch⁵ brings both opinions without issuing a ruling. As such, we take the stringencies of both opinions. Therefore, Tzitzis should be placed in *any* 4-cornered garment worn during the day. They must also be placed in day-time clothing even when worn at night.

Concerning the Brocha however, we follow the principle of ruling leniently in cases of doubt. Therefore a Brocha is only recited when both opinions would agree on the obligation of Tzitzis i.e. a day-time garment worn during the day.

Tzitzis on sheets

Two halachos later, the Shulchan Aruch rules that we do not put Tzitzis into sheets, even though they are worn in the morning.

Both the Shulchan Aruch Harav and the Mishna Berura observe that this ruling is in accordance with the opinion of the Rosh. According to the Rambam, since the sheet is worn during the daytime, it should be obligated in Tzitzis⁶.

Elya Rabbah⁷ explains that the Shulchan Aruch's ruling is even compatible with the Rambam's opinion. He explains;

Since the beginning of (and primary) 'wearing' of a sheet is at night, it is treated as purely a

night-time use. The few hours into the morning are merely incidental. This would explain the language of the Shulchan Aruch in the continuation of this Halacha - “even though a person sleeps in them in the morning”. This also explain why the Shulchan Aruch who earlier brings both opinions does not write that this law is subject to the same dispute.

This explanation takes care of the few hours we sleep-in after sunrise. But what about the Shabbos afternoon *Shloff* when the entire sleep is during daylight hours?

In the Siddur⁸, the Alter Rebbe appears to agree with this distinction between a blanket used for a daytime sleep and for a night-time one. In his Shulchan Aruch the Alter Rebbe discusses a cover with which one sleeps also in the morning. But in the Siddur, the Alter Rebbe refers to a cover with which one covers themselves when sleeping in the day.

There is another dispute among the Rishonim on this topic:

The Mordechai⁹ exempts all sheets and blankets. He distinguishes between a garment with which one covers themselves in a manner of wearing and a sheet/blanket which one merely covers themselves with, or spreads over themselves. However Tosfos¹⁰ rules that there is no such distinction.

The Alter Rebbe's ruling

The Alter Rebbe, based on the Magen Avraham¹¹ rules that if the sheet or blanket is made of wool, one of the corners should be rounded to exempt it from Tzitzis according to all opinions. This is also the ruling of the Mishna Berura.

The rationale of this ruling to be strict with woollen blankets but lenient with other fabrics is based on a combination of leniencies and doubtful cases. Whilst we generally do not act leniently in each individual case, we do so when they come in combination. In this case we combine:

- The view of the Rosh that a night-time garment is exempt from Tzitzis even if worn in the day.
- The view of the Mordechai who rules that since sheets and blankets are not 'worn' they are exempt from Tzitzis.
- The view of the Rif and Rambam that only a woollen or linen garment is obligated in Tzitzis Min Hatorah (other materials are only obligated Rabbinically).

In the Siddur, the Alter Rebbe rules that one should round a corner of the blanket (*Koldra*) which one

uses to cover themselves during the day. Here the Alter Rebbe does not distinguish between wool and other types of materials.

In practise

Despite the rulings of the Shulchan Aruch Harav and Mishna Berura, there are Poskim who rule that common practice does not follow the Magen Avraham¹². This is also the ruling of Aruch Hashulchan who is lenient even with woollen sheets.

There are Poskim¹³ who rule that even according to the stricter opinion, there is no question of having to require Tzitzis (or to round-off of a corner) on a puffy blanket such as an eider-down or doona. They argue that due to the thickness of the stuffing, the corner is already considered 'rounded'.

Even though the quilt cover itself is flat and has 4 corners, it too would be exempt. This is because the quilt cover is *batei* to the doona which it covers¹⁴.

It should also be noted that even the stringent opinions refer to sheets with which one covers themselves. Sheets which a person lies on top of are exempt according to all opinions.

Neither of these leniencies would apply to flat top-sheets or flat blankets with 4 corners.

Whilst common practice even amongst G-d-fearing individuals is not to round the corners of blankets which are used also during the day, scrupulous individuals would do so. There is strong basis, especially for those who follow the rulings of the Alter Rebbe to be stringent, especially for blankets which are made of wool. But before taking out your scissors, please check with your local Rov¹⁵.

1. Bamidbar 15:39
2. Menachos 43a
3. Hilchos Tzitzis Simon 1
4. Hilchos Tzitzis 3:7-8
5. OC 18:1
6. See Hagahos Maimonios in the name of R' Elya.
7. 18:4
8. Hilchos Tzitzis ד"ה מלבושים שלנו
9. Hilchos Tzitzis Simon 941
10. Menachos 41a ד"ה תכלת
11. OC 18:3
12. Mor Uketzia 18, Bris Kehuna (מערכת צ אור), Ehel Avraham Butshash 18. The Chazon Ish was personally stringent but wrote that those who are lenient have on what to rely.
13. Eshel Avraham Butshash 18
14. Shu"t Hisorrerus Teshuvah 1:9
15. See Siddur Rabbeinu Hazakein (Raskin) Miluim Simon 7 for a possible justification for the general lenient approach on this issue.