



פרשת שלח  
שבת מברכים תמוז  
סיון תשפ"א

### CHARIDY CAMPAIGN

We are really excited! On Daled Tammuz, Kollel will be hosting our second crowd-funding Charidy campaign.

Last year, we were overwhelmed by the community's support for the Kollel and we look forward to your ongoing support this year.

The past year has been a time of great growth and expansion for our Kollel activities. Our online presence has brought in an increasing number of participants from across Australia and we have launched a number of new initiatives, including the popular LIFT publication.

Throughout COVID, we have hosted hundreds online shiurim, with thousands of attendees! And this is in addition to the many one-on-one Chavrusas and Kollel publications.

The campaign is to raise needed funds to continue and to expand our programs, to service our community with Torah learning.

We invite you to **partner with us** in our campaign. All donations are fully tax-deductible and will be receipted for the current financial year.

Save the date

**Tammuz 4-5, June 14-15**

**אם אין קמח אין תורה  
אם אין תורה אין קמח**

A collection of Torah  
thoughts produced by  
Kollel Menachem

אין בית המדרש בלא  
**חידוש** Chiddush

בס"ד



## In this Edition

Seeing each Jew as pure gold **P.1**

How big do Tzitzis need to be? **P.2**

## Seeing each Jew as pure gold

וְעַתָּה יִגְדַלְנָא כַּח אֲדָנֵי-כָאֲשֶׁר דְּבַרְתָּ לְאִמְרָ

*"And now, may the strength of Hashem be magnified, as You have declared, saying."*

These words are part of Moshe's prayer on behalf of Bnei Yisroel in the aftermath of the sin of the spies. Hashem had threatened to destroy the Jewish people and Moshe was pleading on their behalf.

What is the meaning of Moshe's request that the Name of Hashem be magnified? And how is it relevant in the context of asking for forgiveness for the Cheit Hameraglim?

The Zohar teaches that Moshe's request in this Posuk is similar to the teaching of our sages that whoever answers *Amein Yehei Shmei Rabbah Mevorach* with all of their strength (Kavanah), even if they were liable for 70 years of bad decrees, they will be torn up.

*Amein Yehei Shmei Rabbah* is a request that may be translated either as "May the Name of Hashem be made great" or "May the Great Name of Hashem be blessed".

We refer to Hashem by different names, but what is the Great Name of Hashem?

Pirkei Derabbi Eliezer teaches that before the world was created, only He and His Name existed alone.

Chassidus explains that in this teaching of Pirkei Derabbi Eliezer, "He" refers to Hashem's essential Being. "His Name" refers to the infinite Divine light, the essential Or Ein Sof, which preceded the Tzitzmtzum - the contraction of this light which brings the worlds into existence.

The *Shmei Rabbah* - the Great Name of Hashem refers to the Divine light beyond Seder Hishtalshelus, "His Name" that preceded and is completely beyond the creation of the worlds.

This is in contrast to Name of Hashem that exists within Seder Hishtalshelus, the order of Creation. The four letters of this name correspond to the Four Worlds and to the Divine Sefiros. This is the lower or lesser Name of Hashem in contrast to the "Great Name" that is beyond Creation.

*Mevorach* can be to be blessed, coming from the word Baruch. But the word Baruch can also mean to draw down. *Leolam Uleolmei Olmaya*, coming from the word Olam, means forever and ever. But the word Olam also means the world.

Based on this, on a deeper level, Chassidus explains that the Tefillah *Yehei Shmei Rabbah Mevorach Leolmei Olmaya* is a request that "The Great Name of Hashem be drawn down into the worlds".

This is the Zohar's parallel to the Posuk in our Parsha. The Name אֲדָנֵי from the term master, refers to Hashem within the context of Creation, where He is Master over the worlds. Mores specifically it relates to Malchus, Hashem's attribute of Kingship.

כח is an acronym for כתר חכמה, referring to the highest levels of G-dliness that are completely beyond the worlds.

Moshe's request יִגְדַלְנָא כַּח אֲדָנֵי is a request that the lofty light of כח be magnified and drawn down into the Name אֲדָנֵי, into the worlds.

This is just like the *Yehei Shmei Rabbah Mevorach*, which is also a request that the transcendent levels of G-dliness from beyond the worlds, be drawn down into the worlds.

With this we can understand why Moshe appeals to Hashem with these words when seeking forgiveness for Bnei Yisroel after the Sin of the spies.

When we sin, we create a spiritual blemish and we are deserving of punishment. The blemish that we create is limited to Seder Hishtalshelus, the order of Creation, where our actions make a difference.

Teshuvah works by reaching levels of G-dliness which transcend Seder Hishtalshelus, the level of "His Great Name". This level is completely beyond our sins. When we tap into this light and draw it down into our world, all of our sins are atoned and even 70 years of bad decrees can be torn up.

Moshe was trying to reach this level to bring atonement for the Jewish people then. We can reach this level each day through Teshuvah and through the power of answering *Amein Yehei Shmei Rabbah*.

# The weekly Halacha analysis

## What size do Tzitzis need to be?

Rabbi Yonason Johnson

The Mitzvah of Tzitzis is found at the end of Parshas Shelach. In this edition of the Chidush we will explore some Halachos associated with the size of the Tzitzis garment.

### Dimensions of the Tzitzis garment

The Gemora<sup>1</sup> rules that a *Tallis Koton* which is large enough to cover the head and majority of the body of a child - and is of a size that an adult would wear occasionally in public, is obligated in Tzitzis. A garment which is less than this size is exempt from Tzitzis.

What child does the Gemora refer to? The Rambam<sup>2</sup> writes that garment must be of a size that will cover the head and majority of the body of a child who is old enough to go by himself in the marketplace and does not require someone to watch them. Here the Raava" d concurs, writing that we certainly don't measure based on a child of any age.

In recording this Halacha, the Tur<sup>3</sup> writes that the Gemora refers to a child of 9 years old. The Beis Yosef explains that even though younger children go on their own in the marketplace, they require an adult to watch them so that they do not lose their cloak. This is the intent of the Rambam's definition that the child does not need someone to watch them.

The Bach quotes the Sefer Mitzvos Koton<sup>4</sup> (Sma" k) that the measurement is based on a 6 year old child, since six is the age of Chinuch (educating) in the Mitzvah of Tzitzis. The Bach however rules like the Tur.

The Shulchan Aruch, who quotes the Rambam, does not specify any age for the child. However the Magen Avraham rules that the Halocha refers to a child who is 9 years old. This is also the Psak of the Mishna Berura<sup>5</sup>.

The Alter Rebbe<sup>6</sup> in the Shulchan Aruch rules that the measurement is based on a child who has reached the age of Chinuch in the Mitzvah of Tzitzis, which is 9 years old.

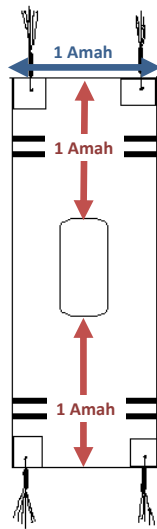
However in the Siddur<sup>7</sup> the Alter Rebbe distinguishes that the measurement of a garment is based on a 9 year old. However the age of Chinuch in the Mitzvah of Tzitzis begins from age 6<sup>8</sup> (opsheren hayom yom).

The Alter Rebbe indicates that the garment must cover the head and the majority of the length and width of the body (torso)

### In measurements

Derech Chochma writes that the measurement required to cover the child's head and majority of his body as being 3/4 of an Amah

in length and 1/2 an Amah wide. The Machatzis Hashekel questions this measurement, especially the narrow measure for the width. Pri Haaretz<sup>9</sup> rules that the size of the Tzitzis garment is 1 Amah by 1 Amah.



In his Siddur, the Alter Rebbe writes that the width of the garment must be 1 biblical Amah long. The length of the Tzitzis garment must measure 1 Amah from edge of the neck hole to the base of the garment. This measure is required for both the front and back of the Tzitzis. Therefore, excluding the neck opening, the Tzitzis should measure 2 Amos total length.

The Mishna Berura writes that *Anshei Maaseh* would wear Tzitzis that measured an Amah both at the front and at the back. He quotes the Artzos Hachaim who in turn is quoting the Alter Rebbe's ruling in the Siddur.

An Amah is measured as 49cm as per the shiurim of Rabbi Avrohom Chaim Noeh<sup>10</sup>. Extra fabric should be allowed for shrinkage when washing<sup>11</sup>.

### The neck hole

In the siddur, the Alter Rebbe rules that the neck-hole area isn't included in the measurements<sup>12</sup>.

### Status of a small Tallis Koton

The Poskim write very strongly against the common practise in their times for adults to wear small Tzitzis. The Bach writes that we are obliged to abolish this practise because a blessing said over such Tzitzis would be a *Brocha Levatala*<sup>13</sup>.

The Magen Avraham quotes the Mahara" m Mintz<sup>14</sup> who writes that wearing such Tzitzis is preferable than not wearing any Tzitzis at all. Nonetheless a Brocha may not be recited over small Tzitzis. The Ram" o<sup>15</sup> writes that one should make a blessing over their Tallis Gadol and have in mind the small Tallis Koton.

Tzitzis smaller than the required size should not be worn on Shabbos where this is no Eiruv<sup>16</sup>.

### The shoulder pieces

Magen Avraham quotes the Mahari" I<sup>17</sup> that the shoulder fabric of the Tzitzis garment should be made wide. Machatzis Hashekel writes that this is so the should pieces be recognisable. Further they have to be considered as part of a garment and not just straps.

The Alter Rebbe brings the opinion of the Magen Avraham in the Shulchan Aruch but does not bring it in the Siddur<sup>18</sup>.

Eishel Avraham<sup>19</sup> requires that each shoulder be at least 3 thumb-breadths wide.

### Folds in the garment

What is the status of a garment which meets the minimum dimensions but when worn folds or bunches up so that the measurement is smaller?

Baer Heitev quotes the Beis Yaakov<sup>20</sup> that the Tzitzis are kosher since the creases stand to be unfolded. Accordingly, if the folds in the garment are sewn down, the garment will not require Tzitzis. This is the Pask of the Mishna Berura.

In the Siddur, the Alter Rebbe rules stringently, "it must be completely spread out and wrap the person with the entire measure without folding or creasing. The place of the fold is not counted towards the measure and one must pay attention to this... Therefore the Tallis Koton should be slightly wider than the minimum because it is difficult to ensure that it does not fold".

### Practical suggestions

For this reason, many are accustomed to wearing a *bendel* (belt) over their Tzitzis garment to hold the garment spread out.

Additionally, those who roll their Tallis tightly on their shoulders should take note; this causes the Tallis hanging down the back to bunch up and narrow into a V-shape. Since the Tallis should still measure 1 Amah by 1 Amah over the back area, care should be taken not to roll the shoulder ups too much.

<sup>1</sup> Menachos 40b

<sup>2</sup> Hilchos Tzitzis 3:1

<sup>3</sup> OC 16

<sup>4</sup> Siman 31

<sup>5</sup> OC 16:4. According to the Chazon Ish the 9 year old age requirement means 8 years and 1 day i.e. into the ninth year.

<sup>6</sup> Beginning of Hilchos Tzitzis

<sup>8</sup> Our custom as per Hayom Yom is to begin wearing Tzitzis from age 3. However the Chinuch obligation begins from 6.

<sup>9</sup> OC Siman 1

<sup>10</sup> According to the measure of the Chazon Ish 1 Amah is 58cm

<sup>11</sup> Piskei Teshuvos OC 16:2

<sup>12</sup> Eshel Avrohom Butshash writes that if each of the shoulder pieces is wider than the neck opening, the neck opening can be counted as part of the measurements. The Chazon Ish recommends shoulder pieces of 21cm each and a neck opening of 18cm.

<sup>13</sup> See Bach and Taz who references the Mordechai

<sup>14</sup> Siman 110

<sup>15</sup> Darkei Moshe OC 8

<sup>16</sup> Magen Avraham 13:2 and Mishna Berura

<sup>17</sup> Shu"t Maharil Siman 4 Os 4. Sheilas Yaavetz as quoted in Shaarei Teshuva does not require the shoulder pieces to be made wide.

<sup>18</sup> Likely because in the Siddur the straps are not included in the measurement. Mishna Berura rules like the Magen Avraham

<sup>19</sup> See also Kaf Hachaim

<sup>20</sup> Siman 106