



פרשת בלק
תמוז תשע"ו
שנת הקהל

A collection of Torah
thoughts produced by
Kollel Menachem

חידוש

אין בית המדרש בלא

Chiddush

TAX AND TZEDAKA

This Motzai Shabbos join us for a Melave Malka learning evening on the theme of Tzedaka & Tax.

Refresh on the practical halachos of determining Maaser with Rabbi Michael Stern. Hear some practical tax tips and information from accountant Mr Moshe Adelist. And enjoy a light Melave Malka spread as well.

For men and women. 8:30pm in the Goldhirsch Hall.

BEIS HABECHIRA SERIES

The 3-Weeks are upon us and in accordance with the Rebbe's Horaos, Kollel is offering shiurim on Hilchos Beis Habechira.

Rabbi Johnson will be delivering a unique textual learning series on the Keilim of the Beis Hamikdosh. Learn about the Keilim in halacha, Midrash and Chassidus and discover the deeper lessons that they embody.

Mondays 8:45pm in the Kollel.
Starting this coming Monday night.

BEIS HAMIKDOSH EVENING

Our annual Beis Hamikdosh evening will take place on Motzai Shabbos Parshas Matos-Masei.

Hear from 3 speakers on Beis Hamikdosh related topics. This year's theme will be Hakhel.

Stay tuned for details.

HALOCHA SHIUR

The Monday morning women's halacha shiur resumes this Monday morning. For more info call

0481343394



Practical Hilchos Mikvaos

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What makes success in Shlichus?

This week we celebrated the Friedike Rebbe's liberation on Yud Beis and Yud Gimmel Tammuz.

Yud Beis and Yud Gimmel Tammuz is a time to strengthen our activities of spreading Yiddishkeit and Chassidus, following in the ways of the Baal Hageulah. In his letter in honour of the first celebration of Yud Beis Tammuz (5688), the Friedike Rebbe writes that "it should be established as a day of farbrengen and *hisorrerus* to strengthen Torah and Yahadus (חיזוק התורה והיהדות) in each place according to its needs".

The Rebbe questions; Torah study is part of Yahadus. Why then does the Friedike Rebbe deliberately highlight strengthening Torah as something seemingly separate from Yahadus? Further the letter does not refer to spreading or teaching Torah but to strengthening Torah.

The Rebbe answers that "strengthening Torah" is not something separate; rather it is a precondition and the directing force in all of our activities to strengthen Yahadus.

Since the Friedike Rebbe writes about the need to strengthen Jewish observance in every place, one may think that in a place where Jews are not-yet observant, one can and should adapt the principles of Torah according to the needs of the place to be more effective. So the Friedike Rebbe emphasises that the activities to strengthen Yahadus must be based on Torah without compromise.

This is our challenge and it's a delicate balance. We can and must spread Yiddishkeit in all places and to Jews from all backgrounds, but we must remain true to what and whom we represent.

There is always the internal dilemma for a Shaliach or Moisdad feeling the need to forgo on certain higher standards to better reach a wider audience. Our intentions and motivations are always good; to bring more Yidden to participate and hopefully be inspired to grow in Yiddishkeit, to encourage Jews to meet and marry Jews etc. but is this appropriate?

In a Sicha from Parshas Shelach 5748, the Rebbe addressed the sin of the Meraglim. Like the Meraglim, we need to use our own seichel in deciding how we approach our Shlichus. But the Rebbe high-

lights, that it is self-understood that the way one approaches their Shlichus must be built on the principles of Torah and the instructions of the Meshaleach. Only then can the Shlichus be the way the Meshaleach wants it to be.

The Rebbe addresses the rationalisation that by compromising on higher standards we will have greater Hatzlocha and attract more people to bring closer to Yiddishkeit. In a Sicha from Pesach 5714 the Rebbe stresses that *Kiruv* must be without compromises to Torah. The truth of the argument that by compromising we will be more successful is highly questionable. Even if one was sure that this was the case, who says that this is Hatzlocha? Who says that Shlichus comes above the Shulchan Aruch?

Countless times the Rebbe quoted the Mishna that we must be מקרבן לתורה. We must draw Yidden closer to true, authentic Torah and not bring the Torah down to them with compromises or forgoing on aspects of Halacha. We do not necessarily give the full Torah in one shot, as per the needs of the *Mekabel*. But the Yiddishkeit that we give must be without compromise, certainly to Halacha, but even to Minhogei Yisroel. It is only through Emes that we can be successful.

Shlucho shel Odom K'moso, operating under the Rebbe's name is a tremendous *zechus*, but it comes with a great responsibility. Whatever we do under the banner of Shlichus, we not only represent the Rebbe and Chassidus, we carry the Rebbe with us in whatever we do and however we do it.

The days of Yud Beis and Yud Gimmel Tammuz are an *Eis Ratzon* to draw down Brochos for the success of our Shlichus and activities in *Hafotzas Hayahadus*. The *Keili* for the Meshaleach's *Kochos* is when we have Chizzuk HaTorah as the foundation.

We also need to have Chizzuk HaTorah for ourselves; to study the Halochas and review the Horaos of the Rebbe which are applicable to our sphere of Shlichus. And of course *Aseh Lecha Rav*; to have a Rov and a Chassidische Mashpia and to consult with them on what we are doing and how to do it.

Then we will receive all of the blessings and Kochos to have true Hatzlocha, beyond our imagination.

Righty Tefillin on a Lefty

Rabbi Yonason Johnson

Q. If a left-handed Tefillin is not available, what is the preferable way for a lefty to put on a right-handed Tefillin? This Shaalah is very relevant on Mivtzoim where a left-handed Tefillin may not be available.

A. Tefillin Shel Yad are worn on the weaker hand¹. In one of the Parshios of Tefillin, the Torah² writes that they should be על ידכה, on your arm. From the unusual spelling (ידכה) as opposed to the usual (ידך), Chaza"l interpret the Torah as teachingהך יד, the weaker hand³. For right-handed people this is their left hand.

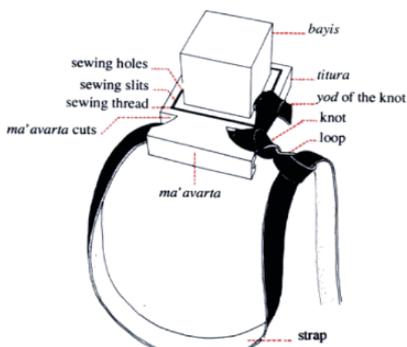
An אטר יד (left-handed person) wears their Tefillin on their right hand which for them is the weaker hand⁴. Who is defined as a left-handed person for this purpose is subject to Machlokes and there are divergent practises.

Our discussion will focus on a left-handed person who is required to wear Tefillin on their right hand.

A look at Tefillin Shel Yad

As a preface it is necessary to briefly describe the Tefillin Shel Yad. The Tefillin Shel Yad consists of the *Bayis*, the box in which the 4 Parshios written on one scroll are placed. The *Retzua* (strap) passes through the *Maavarta* on the wider base of the Tefillin (the *Titura*). The *Retzua* is tied with a knot in the shape of a Yud⁵. The Yud shape of the knot is a *Halocha L'Moshe Misinaf*⁶.

Positioning the Tefillin Shel Yad



As a framework we need to explore the basis for how we position the Tefillin Shel Yad. These requirements apply to everyone.

The Shulchan Aruch⁷ rules that it is a מנהג הנכון, an appropriate practise that the Yud of the Tefillin knot be on the inside of the arm facing the heart and the Tefilla (the box) on the outside.

In the following halocha, the Shulchan Aruch writes that it is an appropriate practise that the *Maavarta* (the section of the Tefillin

through which the strap passes) be at the top towards the shoulder and the *Ketzitza* at the bottom towards the forearm.

Both of these customs are based on Kabbalah⁸.

Tefillin for both right-handed and left-handed individuals are made so that both practises are fulfilled i.e. the strap end is at the top and the knot is on the inside facing the heart.

But when a lefty puts on right-handed Tefillin in the usual manner, it is not possible to keep both of the Chumros.

If he wears them with the *Maavarta* on top, the knot will be facing towards the outside. If he inverts the Tefillin so the knot faces the heart, the *Maavarta* will have to be on the bottom.

Four possibilities

There are 4 possibilities for the lefty wearing right-handed Tefillin;

1. Wear the Tefillin as they are with the *Maavarta* on the top but with the knot facing the outside.
2. Wear the Tefillin upside-down with the knot on the inside towards the heart.
3. Pull the knot around to the other side of the Bayis. This ensures that the *Maavarta* will be on top and the Yud will be towards the heart. (This is only applicable with Chabad Tefillin due to how the *Retzua* is inserted and tied.)
4. One may also remove the strap entirely and re-feed it through the *Maavarta* from the other side. Again the *Maavarta* can be placed on top and the Yud will be towards the heart.
5. Finally one may retie the knot completely as a left-handed Tefillin.

Retying the knot would be the preferable option but not practical especially when time is short. Further not everyone knows how to tie it.

Method 2: The Mishna Berura

Shvus Yaakov⁹ writes that one should wear the Tefillin upside-down i.e. the *Maavarta* side at the bottom (Method 2). According to this view, the hiddur of having the Yud facing the heart is more important than having the *Maavarta* on top. Mishna Berura rules like Shvus Yaakov¹⁰.

The Mishna Berura¹¹ references the Vilna Gaon, who in his glosses on the Shulchan Aruch writes that according to the Geonim having the Yud face the heart is not just a custom but a halachic obligation from the Talmud. Thus it takes precedence over other hiddurim.

Whilst the Alter Rebbe does not address this issue, there are those who are *Medayek* from his wording that he would concur with the Shvus Yaakov. Concerning the first practise that the knot face the heart he writes מנהג יפה ונכון. On placing the *Maavarta* on top he writes only מנהג נכון.

Method 1: The Chayei Adam

Chayei Adam¹² writes that it is preferable to redo the knot so that the Yud faces the Bayis. If not possible, the next preferable method is to remove the *Retzua* and reinsert it from the other side (Method 4). If neither is possible, they should be worn as is. His intention is to wear the *Maavarta* side at the top even though the Yud will then be on the outside¹³ (Method 1).

Methods 3 and 4

Both methods 3 and 4 seem to tick both boxes. However method 3 would have the Yud knot facing the opposite way i.e. the face of the Yud towards the Bayis. Method 4 would have the Yud facing upside-down and above the *Maavarta*.

The Mishna Berura¹⁴ questions whether one may remove the Tefillin strap and insert it from the other side. When doing so, the Yud will not be facing the Bayis and therefore may not be considered a valid Yud. Elya Rabba¹⁵ also questions this because the top of the Yud faces away from the Bayis.

Method 3 (for Chabad Tefillin) may actually be the preferable method. Even though the Yud will be facing the opposite way this is not of consequence. According to many Poskim the knot of a lefty's Tefillin is tied identically to that of a righty without inverting it. Therefore every lefty's Tefillin will have the Yud positioned this way anyway.

Nachalas Shiva¹⁶ rules that one is Yotzai with the knot facing away from the Bayis.

¹ O.C. 27:1

² Shemos 13:16

³ Menachos 37a

⁴ O.C. 27:6

⁵ Shulchan Aruch 32:52

⁶ According to Rashi Menachos 35b. This is opposed to Rambam who understands the Gemora only to refer to the knot of the Tefillin Shel Rosh shaped like a Daled.

⁷ O.C. 27:2

⁸ Levush 27:3

⁹ 1:3

¹⁰ Biur Halocha הנכון המנהג הנכון

¹¹ O.C. 27:7

¹² Klal 14:13

¹³ See Biur Halocha ibid

¹⁴ ibid

¹⁵ 27:3

¹⁶ Siman 41