



PRE-YUD SHEVAT LEARNING EVENING

This Yud Shvat marks 70 years of the Rebbe's Nesius (leadership) and Anash worldwide have united in a global Mivtza to learn all of the Rebbe's printed teachings.

**Join us this Sunday night,
Shevat 7 (Feb 2), 8:00pm in
the Goldhirsch Hall.**

Sign up on our special website
and select your learning units.

[www.70strong.world/
melbourne](http://www.70strong.world/melbourne)

PUBLIC HOLIDAY LEARNING

On Australia day, Kollel hosted a breakfast learning program. Drawing on the current bushfire crisis,

Rabbi Stern spoke about animal welfare and our responsibility in Halacha to help animals facing threats and injury.

Rabbi Johnson spoke about the Halachos of responding to fires on Shabbos and Shabbos evacuations.

Rabbi Yossi Gopin spoke about the Jewish response to tragedies and suffering.

RESUMING SHIURIM AND PROGRAMS

After a Summer hiatus, Kollel programming and shiurim are resuming this week. Dor Ledor resumes this Shabbos afternoon 6:30pm in the Mezzanine with a special summer treat.

A collection of Torah
thoughts produced by
Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



Rabbi Wolf presenting at Yarchei Kallah

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The beautiful army of Tzivos Hashem

In Parshas Bo, Bnei Yisroel leave Mitzrayim. The Torah records this world-changing event in one Posuk; "On that very day, all of Tzivos Hashem went out of Mitzrayim."

At the time of their redemption from exile, the Jewish people are referred to as Tzivos Hashem.

Literally Tzivos Hashem means the army or hosts of Hashem. But there are deeper layers to the significance of this name and why it was used specifically at the time of the Exodus, when the Jewish people became a nation. It is a name which embodies the mission of the Jewish people.

This coming week, Chassidim will celebrate Yud Shevat, marking the 70th anniversary of the passing of the Friedike Rebbe and the beginning of the Rebbe's leadership of our generation in the 5710.

Prior to his passing, the Friedike Rebbe had given out a series of Maamarim (Chassidic discourses) to be studied on specific upcoming dates. The first Maamar was entitled Basi Legani. It was to be learned on Yud Shevat, the day on which the Friedike Rebbe's Neshama would leave the world.

Our Rebbe formerly marked his acceptance of the mantle of leadership by reciting a Maamar on the first Yartzheit of the Friedike Rebbe in 5711. The Maamar began with the same opening words Basi Legani, creating a link and continuum from the Friedike Rebbe's leadership into the new era of the 'seventh generation'.

In these Maamarim, the Rebbe saw the directives to and mission of our generation. Each year following, on Yud Shevat, the Rebbe would say a Maamar entitled Basi Legani in which he developed and elaborated on one of the chapters of the Friedike Rebbe's Maamarim.

In chapter 10, the Friedike Rebbe addresses why the Jewish people are called Tzivos Hashem. He presents a number of explanations based on 3 different explanations of the word Tzava, the root of the word Tzivos.

Each of these interpretations reflects a different aspect of the Avodah of the Jewish people.

1. On the most literal level, Tzava means an army. The Jewish people are likened to an army of sol-

diers, the soldiers of Hashem.

We are fighting Hashem's battle in this world to overcome and eradicate the forces of negativity which conceal the true reality and presence of G-d within the world.

Like a king who releases all of his treasures in order to supply his soldiers with whatever they require to ensure victory, Hashem showers us with the deepest revelations to strengthen our souls and enable us to fight this battle.

Soldiers serve and fulfil their mission with absolute Kabolas Ol, ready to sacrifice their lives for the cause. We too must serve Hashem with absolute subservience, sacrifice and dedication.

2. Tzava also means a limited time period, as we find in the book of Iyov; הֲלֹא-צָבָא לְאִנּוֹשׁ עָלֵי אֶרֶץ; "Does man not have a term of service on earth?"

The mission of transforming the world into a dwelling place of Hashem is not accomplished by the Neshamos or angels above. It can only be achieved by the Neshama within a physical body and in the finite physical world, which is defined by time. We are allotted a set number of days on this earth in which to accomplish our mission. And each day must be used to the fullest for Torah and Mitzvos.

3. Finally, the Friedike Rebbe relates the word Tzava to the word Tzivyon, meaning beauty. Beauty is created by a blend or combination of colours. A single stark colour is not beautiful. Beauty is when multiple colours come together in harmony. The beauty of the Jewish people is our diversity.

Amongst the Jewish people there are scholars; sages who are versed in the revealed dimension of Torah and mystics who are masters in the esoteric teachings of Torah. Our people includes those who are ignorant of Torah but are dedicated to the fulfillment of good deeds with sincerity and devotion.

A homogenous people is not beautiful. Despite our differences, we are one people, united. Each of us contributes to the same mission, but in our own unique way, complimenting one another.

Only together will we win our battle to overcome negativity and reveal Hashem's presence openly in our world—in His garden—once more.

The weekly Halacha analysis

A lefty wearing 'righty' Tefillin

Rabbi Yonason Johnson

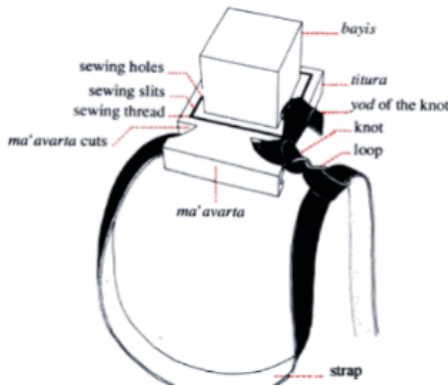
Q. If Tefillin for a left-handed person is not available, what is the preferable way for a lefty to put on a right-handed Tefillin? This Shaalah is very relevant on Mivtzoim where a left-handed Tefillin may not be available.

A. Tefillin Shel Yad must be worn on the weaker hand¹. This is derived from one of the 4 Parshios written in the Tefillin. At the end of Parshas Bo² it says that the Tefillin should be על ידכה, on your arm. From the unusual spelling (ידכה) as opposed to the usual spelling (ידך), Chaza"l interpret the Torah as teaching תי כהה, the weaker hand³. For right-handed people this is their left hand.

An אטר יד (a 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 a 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 the 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 Misinaï⁶.

Positioning the Tefillin Shel Yad

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

(closer to the shoulder) and the Ketzitza at the bottom (closer to the forearm).

Both of these customs are based on Kabbalah⁸.

Tefillin for both right-handed and left-handed individuals are made so that both of these practises are fulfilled i.e. the strap end (Maavarta) 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 these Chumros.

If they wear them with the Maavarta on top, the knot will be facing towards the outside, not towards the heart. If the Tefillin are inverted so that the knot faces the heart, the Maavarta will have to be on the bottom.

Five possibilities

There are 5 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 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 then be placed on top and the Yud will still 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 is not always 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. The 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 infer from his wording that he would concur with the Shvus Yaakov. Concerning the first practise - that the knot faces the heart, the Alter Rebbe writes מנהג יפה ונכון, that it is a good and appropriate practise. On placing the Maavarta on top he writes only that it is an appropriate practise 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. According to this opinion, every lefty's Tefillin will have the Yud positioned this way anyway.

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

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|---|----------------------------------|
| 1. 1 O.C. 27:1 | 7. 7 O.C. 27:2 |
| 2. Shemos 13:16 | 8. Levush 27:3 |
| 3. Menachos 37a | 9. 1:3 |
| 4. O.C. 27:6 | 10. Biur Halocha ד"ה המנהג הנכון |
| 5. Shulchan Aruch 32:52 | 11. O.C. 27:7 |
| 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. | 12. 12 Klal 14:13 |
| | 13. See Biur Halocha ibid |
| | 14. ibid |
| | 15. 27:3 |
| | 16. Siman 41 |