



פרשת נשא  
סיון תשפ"ב

### TIKKUN LEIL SHAVUOS

At 5am every seat in the Kollet was full, for the final shiur of the Tikkun Leil program as it had been throughout the night.

This capped-off an all-night program of back-to-back Shiurim, running from 9:30pm till dawn.

The first part of the program was a panel on the topic *בכל דרכיך דעהו*, featuring community members speaking about their personal efforts and experiences in seeing and connecting to Hashem in their professional work.

This was followed by a variety of topical Shiurim from Rabbis, Kollet Yungeleit and Shluchim.

A big Yasher Koach to all of the speakers for their interesting, engaging and informative Shiurim.

### PUBLIC HOLIDAY LEARNING

All men are invited to join us for a public holiday "breakfast and learn" this Monday after the 8:30am Shacharis Minyan in the lunchroom.

Rabbi Yossi Gopin will present a Shiur on the topic of

**IVG, the new IVF. The Torah view on the ethics of playing G-d**

### DOR LEDOR

After last Motzai Shabbos' all-night learning, Dor Ledor is back on this week. See you there. 7:15pm Motzai Shabbos in the Mezzanine.



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## Making-up in the mundane

Just as the first Shabbos brought completion to the six days of Creation, so too each Shabbos brings completion to the days of the week that precede it. Being the Shabbos after Shavuos, this Shabbos brings perfection to the Yomtov of Shavuos and the Giving of the Torah.

This is true for the Shabbos following Shavuos every year. It is even more accented this year, when Shabbos falls on the 12th of Sivan.

When a person went to the Beis Hamikdash for the Shalosh Regalim, they had to bring certain private Korbanos. If they did not bring the Korbanos on the first day of Pesach or Sukkos, they could make up for it during the remaining days of the festival. This 'making-up' is called Tashlumin.

Even though Shavuos is only a one day festival, the sages derive that like on Pesach, one could perform Tashlumin and bring the Korbanos for an entire week, concluding on the 12th of Sivan.

For this reason, the Alter Rebbe writes in the Siddur that we do not say Tachanun up-and-to and including the 12th day of Sivan, as these are the days of Tashlumin for the Yomtov of Shavuos.

There is a major difference between the days of Tashlumin for Pesach and Sukkos and those of Shavuos. The Korbanos of Pesach and Sukkos are brought on days that are still part of the Yomtov itself. In contrast, the days of Tashlumin for Shavuos are regular mundane weekdays.

In Torah Ohr, the Alter Rebbe explains that Pesach and Sukkos are seven day festivals (plus Shemini Atzeres) because they relate to the seven Sefiros. In the soul, these represent the conscious levels of the soul, particularly our emotions (Middos).

Shavuos is only one day because it is connected to the level of Kesser, G-dliness that is beyond the divisibility of the seven Sefiros. In the soul this is the revelation of the Yechidah which means oneness. This is the essence

of the soul that was manifest on Shavuos when the Jewish people accepted the Torah with absolute surrender.

This difference also explains why the other Yomim Tovim have specific, unique Mitzvos. Mitzvos represent an external and specific expression of connecting to Hashem through something that we do.

Shavuos has no specific Mitzvos, because it represents the essential, all-encompassing bond of the essence of the soul with Hashem. This connection is not about doing something, it just is.

When we serve Hashem with only the conscious dimensions of the soul represented by the 7 Sefiros, our service will be limited. This is like the Korbanos of Pesach and Sukkos that could only be brought at a time which is also holy, influence that which is conducive and receptive to holiness.

The power of the Yechidah - the revelation of Shavuos - is that when we are connected on this level, we can go into the most mundane parts of our lives and our world and transform it to become holy.

The Friedrike Rebbe relates that the Tzemach Tzedek once asked the Alter Rebbe why Shavuos is celebrated for 7 days up until the 12th of Sivan. The Alter Rebbe answered with an analogy of a group of merchants who travelled to a fair that lasted for two days. At the end of the fair they would return home. But before departing, they would linger for a few days as they packaged and secured their merchandise, to ensure that nothing would be lost or damaged on the long journey home.

On Shavuos, we all experienced the revelation of Matan Torah. As we acquired the Torah, we experienced the revelation of Anochi - Hashem's essence and the revelation of our Yechidah.

This Shabbos is the last of the days where we can secure our 'merchandise', to firmly internalise these revelations, so that they will last through our travels and trials in the year ahead.

### Sources for Halacha Analysis on reverse

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|-------------------------|---|---|---|
| 1. Kesubos 72a          | 10. OC 75:2, Shulchan Aruch Harav 75:4                                | 18. 75:14   | 24. The Poskim also point out the incongruity of those who rely on the leniencies of the Igros Moshe while 'ignoring' his stricter ruling such as not listening to music, not using timers on Shabbos and stringencies in Eruvin. |
| 2. Rashi                | 11. Tzemach Tzedek  | 19. Yoma 47a  | 25. Recorded in Oz Vehadar Levusha  |
| 3. Rashi                | 12. Divrei Chaim  | 20. Chasam Sofer, Tzemach Tzedek  | 26. Igros Kodesh volume 9 p325  |
| 4. Bamidbar 5:18        | 13. Rosh Brachos 3:37, Shulchan Aruch 75:2, Shulchan Aruch Harav 75:4 | 21. EH 139 also Chiddushim Al Hashas Brachos Chapter 3  |   |
| 5. Bamidbar Rabbah 9:16 | 14. Siman 35  | 22. EH 1:58   |   |
| 6. Ishus 24:11          | 15. Ram"o OC 75   | 23. Chasam Sofer, Tzemach Tzedek ibid, Shlomo Zalman Auerbach Shulchan Shlomo 75, Chazon Ish, |   |
| 7. EH 21                | 16. 75:13-14  |   |   |
| 8. Brachos 24a          | 17. 75:13. Based on Elya Rabbah                                       |   |   |
| 9. 4:1                  |   |   |   |

## The weekly Halacha analysis

# Does a woman have to cover all of her hair?

Rabbi Yonason Johnson

*I have heard that some religious women do not cover all of their hair and leave some exposed. Is there Halachic basis for this and what is the Halacha for Chabad Chassidim?*

### Background - source of the Mitzvah

The Mishna<sup>1</sup> teaches that a woman who goes out with her head uncovered violates Das Yehudis, the customary ways of modesty observed by Jewish women<sup>2</sup>.

The Gemara challenges this, noting that going out with uncovered hair is more than just a violation of Das Yehudis. It is a Biblical prohibition and would therefore be classified as a violation Das Moshe – the laws that are clearly written or alluded to in the Torah<sup>3</sup>.

The source for a woman covering her hair is from the Posuk in the Parsha of the Sotah “and he shall uncover the woman’s head”<sup>4</sup>. Rabbi Yishmael taught that this is a warning that the daughters of Israel should not go out with their head’s uncovered.

The Midrash<sup>5</sup> explains the connection. When he uncovers the hair of the Sotah, the Kohen says to her “you went away from the ways of the daughters of Israel, whose way is to cover their hair and you have acted in the ways of gentile women who go with their hair uncovered. Here, now you have what you wanted (i.e. your hair is uncovered like the gentiles).”

The Gemara resolves the question by explaining that to satisfy the Biblical requirement of Das Moshe, it is sufficient to go out with a Kalsa - a basket that has holes in it allowing the hair to be partially visible. However, for the requirement of Das Yehudis, this is insufficient and it is still considered immoral until the hair is properly covered. This is what the Mishna refers to.

This requirement is codified as Halacha in the Rambam<sup>6</sup> and Shulchan Aruch<sup>7</sup>.

In addition to the violations of Das Moshe and Das Yehudis which are stand-alone Issurim, the Poskim identify other Halachic reasons why a married woman must cover her hair.

Elsewhere, the Gemara<sup>8</sup> teaches that the hair of a woman is nakedness, based on the Posuk in Shir Hashirim<sup>9</sup> “your hair is like a flock of goats”. One may not say Shema or Daven in the presence of a married woman’s uncovered hair, even if it is one’s own wife. This is brought in Shulchan Aruch in the laws of Shema<sup>10</sup>.

Another issue is that like other breaches of Tznius there is the problem of Lifnei Iver, placing a stumbling block in front of the blind to those who will see her<sup>11</sup>. The Poskim also note that

not covering her hair would violate the prohibition of copying the ways of the non-Jews<sup>12</sup>.

The requirement to cover hair applies only to married women or women who have been married. It does not apply to girls<sup>13</sup>.

### Does all the hair have to be covered?

Rabbi Moshe Alashkar (1466-1542 Egypt) writes<sup>14</sup> that in most Islamic lands, women do not cover the hair at the sides of their temples. Rashba and Raavad refer to the hair that protrudes outside of the tresses (Chutz Letzimasan). This refers to the small amount of hair that cannot be ‘gathered’ in to the hair covering<sup>15</sup>. The Poskim include hair at the nape of the neck in this allowance.

The ruling of the Maharam Alashkar is quoted as Halacha in Shulchan Aruch and by the Acharonim, including the Magen Avraham, the Alter Rebbe and the Mishna Berura<sup>16</sup>. Magen Avraham adds that according to the Zohar, none of the hair should be visible, concluding that this is appropriate to follow.

The Mishna Berura<sup>17</sup> points out that it is still forbidden for a man to look at these hairs on a woman other than one’s wife. He<sup>18</sup> also references the Zohar. He also references the Gemara’s<sup>19</sup> description of Kimchis, who merited to have 7 of her sons serve as Kohen Gadol because the beams of her house never saw her uncovered hair. He writes that it is appropriate to follow this practise.

### No hair may be uncovered

A number of Poskim<sup>20</sup> explain that this ruling of the Maharam Alashkar only refers to a woman’s own husband in relation to saying Shema in her presence. However, in the presence of other men or when in public, all hair must be covered as a matter of Tznius and Das Yehudis.

In an extensive Teshuvah<sup>21</sup>, the Tzemach Tzedek writes **“privately in the presence of her husband, a woman is permitted to expose the side hairs which extend beyond her kerchief. While other men are present there is no Heter (permissibility) to do so.... The hair protruding beyond the kerchief is Halachically identical with ‘Ervah’, just as (or even more severe than) the exposure of the leg... Exposure of the hair outside of the kerchief is Pritzus... regarding the custom to do so, it is written that the word Minhag has the same letters as Gehenom.”** He concludes **“may this practise be eradicated forever”**.

Chabad Chassidim follow the Tzemach Tzedek’s rulings as the final and binding Halachic authority.

### A very lenient ruling

In one Teshuvah<sup>22</sup>, Rav Moshe Feinstein permits exposing up to half a Tefach (4cm) of hair at the front of the head. He bases his ruling on the Gema-

ra in Brachos that rules that the hair of a woman is Ervah. He compares the Ervah of hair to the Gemara’s statement that a Tefach of revealed skin of a woman is Ervah and draws a parallel with the measure.

Since the average width of the head is 2 Tefachim, one may expose up to half a Tefach of hair at the front. He stresses that this is the maximum exposure allowable and that any more is forbidden.

He notes that the Chasam Sofer and others are strict, however based on his reasoning, one who does expose this amount of hair in public can not be described as violating Das Yehudis and that even a Talmid Chacham and G-d-fearing person may marry a woman.

### Questioning this ruling

Rav Moshe’s ruling is considered a Daas Yachid – an outlying, individual opinion, going against all of the Rishonim and Acharonim<sup>23</sup>. In their view, the hair is treated more strictly than the rest of the body. The allowance of a Tefach does not apply to hair<sup>24</sup>.

Even those who understand the leniency of the Maharam Alashkar as referring to going out in public, this would only allow for exposing the hair at the sides of the temples or the nape of the neck. One cannot extend leniency to the hair at the front of the hairline.

Further, the discussion in the Gemara about an uncovered Tefach is explicitly referring to the reciting of Shema in its presence, but not to the ways of Tznius. It is not meant as a Heter to go out Lechatchila. Just as it is forbidden to uncover less than a Tefach of those parts of the body that are usually covered, the same applies to hair.

Even Rav Moshe agrees that it is Halachically preferable to cover all of the hair and in other responsa it seems that this is opinion. His son Rav Dovid and others relate that this Teshuvah was written as a ‘Horaas Shaah’ – a limited ruling to a particular woman in a specific exceptional situation. Rav Dovid wrote that it is a Mitzvah to publicise that his father never intended to give an all-out Heter for women to expose this amount of hair<sup>25</sup>.

In a letter<sup>26</sup>, the Rebbe writes “I am perplexed... You state that the Kallah will commit to wearing a Sheitel in a way that all of the hair will be covered except for 2 finger-breadths that will be exposed. Who are you trying to fool? You can’t fool Hashem, you can’t fool others. You can only fool oneself. What benefit can be derived from this?