



פרשת שלח

שבת מברכים תמוז

סיון תשע"ח

PUBLIC HOLIDAY LEARNING

If you haven't heard, there is a shortage of Tuna in Australia. Tuna brands with Haymisha Hechsherim are hard to come by. Can one buy alternative brands?

What are the issues and concerns involved?

Join us for breakfast followed by a fascinating shiur by Rabbi Michael Stern on this topic.

Monday morning, Queen's Birthday Public Holiday. Sivan 28 Sivan, June 11. At 9:30am in the Yeshiva lunchroom, following the Kollel Minyan.

Shaalos Uteshuvos

The Shaalos Uteshuvos shiur resumes this week on Sunday morning, 9:30-10:15am in the Kollel Beis Medrash.

SHIUR EVENING WITH RABBI CHAZAN

Many years ago, Rabbi Chazzan inspired our Yarchei Kallah crowds with his wonderful shiurim and broad Torah knowledge.

Rabbi Chazzan will be returning to Melbourne for Gimmel Tammuz and Kollel will be hosting a special shiur evening for the community. All men and women are invited.

Wednesday evening Rosh Chodesh Tammuz, June 13 starting at 8:00pm

For men and women in the Goldhirsch Hall

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush

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We all experience challenges in our lives. Sometimes these challenges seem overwhelming and insurmountable. But is this true?

In a letter written to Reb Zalman Serebryanski (Melbourne) dated Kislev 8th 5717, the Rebbe wrote;

"Concerning that which you write about facing difficulties and concealments; you have certainly heard the allusion in the verse ונהי בעינינו כחגבים כחגבים ... If only those who fear Hashem ... would recognise the tremendous strengths that have been given to them, they would approach all issues with much greater courage than until now. Then automatically the difficulties and the concealments would disappear".

The posuk quoted in the Rebbe's response comes from the report of the Meraglim (spies) in this week's parsha.

Hoping to scare the Jewish people and dissuade them from wanting to enter the Land, they described the mighty inhabitants whom they would have to fight. "And there we saw the *Nefilim*, the sons of giants, ונהי בעינינו כחגבים וכחגבים - בעיניהם - and we were like grasshoppers in our own eyes and so we were in their eyes".

Rashi brings the Midrash which describes how the spies overheard the giant inhabitants of Eretz Yisroel saying that they had seen grasshoppers that looked like people!

So the Meraglim were aware that they were perceived as small grasshoppers, but why did they preface by saying that we were like grasshoppers in our own eyes?

Here we come to the deep allusion that the Rebbe is referring to.

In face of the giants, the Meraglim felt inferior. They were insecure and felt small and weak - like grasshoppers - in their own eyes. The enemy seemed insurmountable and formidable.

But in truth, why were like grasshoppers in their eyes? Because we were like grasshoppers in our own eyes. The giants were challenging but not in-

surmountable. Bnei Yisroel had Hashem's assistance and great strength. It was because of their lowly self-image in the shadow of the challenge that caused them to seem impossible to overcome.

The Alter Rebbe brings out this idea in a Maamar in this week's Likkutei Torah. In Parshas Vaeschanan, Moshe reminds Bnei Yisroel that Hashem will cause them "to inherit (the land belonging to) גוים גדולים ממך ונעצומים ממך", nations who are greater and mightier than you".

The word ממך can also be read as "from you". The Torah is teaching that the greatness and strength of the nations which seem so overpowering is coming from you. You have built them up with your own insecurities, lack of faith and not knowing your true inner strengths.

Instead of "growing" our opponents and magnifying our fears and challenges, we should lower them down; by realising our own great strengths.

This was Yehoshua's reaction. He saw the same formidable giants as the other spies, yet he was courageous and undeterred. Yehoshua told Bnei Yisroel not to fear them, because their protection has departed from them and Hashem is with us.

Even more restrictive than the limitation placed on us by others, is the limitations we place upon ourselves. I can't do that! It's too hard! It's impossible! But look at who I am, how could I possibly achieve that?

Conquering Eretz Canaan and transforming it into Eretz Yisroel represents the overcoming of spiritual challenges.

In this conquest we are not grasshoppers. We are giants! Hashem is with us! We possess tremendous inner strength from our Neshama, a part of Hashem Himself. With these strengths, nothing can stand in our way.

When we advance with this perspective, knowing that we are capable and have the strength, then nothing will stand in our way. Like the Rebbe assures in this letter, the difficulties and concealments will disappear.

Practical Tzitzis Halacha Reminders

Rabbi Yonason Johnson

Singlet Tzitzis

To be obligated in Tzitzis, the garment must be considered as having four corners. According to the Alter Rebbe in Shulchan Aruch¹, if the garment is sewn down the majority² of the length of the sides or tied together with straps, it is no longer considered a four-cornered garment and is not obligated in Tzitzis. If only part of the garment is sewn together and the majority remains open, the garment is obligated in Tzitzis. Because of Maris Ayin³, it must be clearly noticeable that the majority is open.

If the sides are hooked together or held together with snaps that can easily be undone, the garment technically remains obligated in Tzitzis even if the snaps go down the entire length. Nonetheless, because of Maris Ayin the snaps or hooks should not be placed lower than the halfway point of the Tzitzis.

In the Siddur, the Alter Rebbe is more stringent, writing that if one wants to fulfil the Mitzvah of wearing Tzitzis all day (by wearing a Tallis Katan) and be Yotzai according to all opinions, the Tallis Katan should be open completely on both sides. The sides should not even be held together with hooks or snaps, even if the majority still remains open⁴.

When the Alter Rebbe rules differently in the Shulchan Aruch and the Siddur, Chabad Chassidim follow the Siddur, being the later ruling. Therefore it is best not to wear singlet Tzitzis (unless nothing else is available).

Wool or Cotton Tzitzis?

The Shulchan Aruch⁵ rules that only a garment made of either wool or linen is Biblically obligated in Tzitzis. Accordingly, one who wears a garment made of cotton, silk or other material, they are only fulfilling a Rabbinic obligation. This is the opinion of Rambam⁶ and Rif⁷.

The Ram"o writes that the Halacha follows the opinion that garments of any material are Biblically obligated in Tzitzis. This is the opinion of Tosfos⁸ and the Rosh.

The Alter Rebbe⁹ writes that one who wants to fulfil the Mitzvah in the ideal way, should ensure that both their Tallis Gadol and Tallis Katan are made of white wool. The Mishna Berura¹⁰ too writes that a G-d fearing individual should be stringent.

The Alter Rebbe writes that the garment and strings should be white wool¹¹. The reason for this is that the strings need to be of the same

fabric as the corner of the garment¹². Rambam¹³ and Rashi¹⁴ rule that this requirement also refers to the colour of the strings, that they should be the same colour as the garment. The Mechaber in Shulchan Aruch¹⁵ rules like this opinion¹⁶. The Ram"o writes that Ashkenazim will wear white strings even in coloured garment¹⁷. The requirement that the strings be like the corner of the garment applies only to the material.



Whilst the Alter Rebbe rules that the Halacha follows the Ram"o, nonetheless he writes that one should wear a white Tallis Gadol and white Tallis Katan to fulfil the Mitzvah according to all opinions.

Size of the Tzitzis¹⁸

The Gemara¹⁹ rules that to be obligated in Tzitzis, the garment must be large enough to cover the head and majority of the body of a child. The Gemara refers to a child who is old enough to go out into the market unaccompanied²⁰.

The Alter Rebbe in the Siddur rules that the Tallis Katan must measure at least 1 Amah (approx 49cm) across and 1 Amah in length at both the front and the back. The area of the neck whole is not included. Therefore, excluding the neck opening, the Tzitzis should measure 2 Amos total length²¹. When buying a Tallis Katan one should give an extra allowance for shrinkage.

Once a child has reached the age of Chinuch (6 years old²²) they should be wearing a Tallis Katan that satisfies all of the Halachic parameters. A Tallis Katan that is 1 Amah long in both the front and back would be much too big for such a child. The Alter Rebbe writes that one can rely on the opinion that only requires the total garment to be 1 Amah in length by 1 Amah in width²³ i.e. ½ an Amah in the front and ½ an Amah in the back.

** From the age of Bar Mitzvah, even a small boy should only wear a Tallis Katan that is an Amah long in both the front and the back. Based on modern-day Tzitzis sizes, this is a minimum size 20 Tzitzis²⁴. It is preferable to use the next size up (22), to allow for shrinkage.

Folds in the Tzitzis While Wearing

According to the Alter Rebbe's ruling in the Siddur²⁵, the garment must wrap around the person's body in a manner that the entire measure is completely spread out. If the garment is folded or bunched together, the place of the fold is not counted in the measure. Therefore, because it is difficult to avoid any folding, the garment should be slightly larger than the required measure. For this

reason many people wear a Bendel (belt) over their Tzitzis to hold them down securely so that the garment does not fold over.

Daily Check-Up

Halacha requires that before making a Bracha over the Tzitzis, one must check the Tzitzis strings every day to ensure that they have not broken in a way that would render them Pasul²⁶ and make the Bracha a *Bracha Levatalah*. One should check the strings, the windings and where the strings are inserted and tied into the garment. One must also separate the strings so that they are not tangled. The Alter Rebbe²⁷ rules that the Tzitzis should also be checked on Shabbos.

For a Tallis Gadol, this is done before making the Bracha while the Tallis is draped over their right shoulder. One should also remember to check the Tallis Katan strings. Since those who wear a Tallis Gadol do not make a Bracha on the Tallis Katan, it is easy to forget to check them. It is advisable to make a point of checking their Tallis Katan strings at the same time as they check the Tallis Gadol, so that they do not forget.

For Bochorim who make a Bracha on the Tallis Katan, this should be done before making the Bracha.

1. OC 10:17-18
2. See Mishna Berura 10:24 who explains that the majority is measured from the top of the garment (i.e. the shoulders), even if there are slits at the top of the garment for one's arms.
3. See Mishna Berura 10:30 quoting Rabbi Akiva Eiger that where the Tallis Katan is always worn under the garment, there is no concern of Maris Ayin.
4. The rationale is that unless the Tzitzis garment is completely open, it cannot be worn in a way of wrapping (see below). Additionally the Beis Yosef quotes the interpretation of R"l on the Sifri Zuta that the Torah excludes a garment that is closed on the sides at the top of the garment. See also Siddur Hashala"h Hilchos Tzitzis who bemoans the Halachic problems that come from connecting the sides of the garment with hooks.
5. OC 9:1
6. Hilchos Tzitzis 3:2
7. Hilchos Tzitzis. Based on the opinion of Bei Rabbi Yishmael Menachos 39b who derives this from the Torah.
8. Menachos 39b
9. 9:4
10. 9:5. See also Elya Rabbah
11. Ibid. See also 9:9
12. Menachos ibid
13. Hilchos Tzitzis 2:8
14. Menachos 41b מ"ה מתיבי ד"ד נטילת
15. 9:5
16. There is also a basis in Kabbalah and Chassidus that the garment of the Tallis should be white. See Ta"Z 9:8. The black stripes that are customarily on a Tallis and Tallis Katan are a Zecher for the Techeiles which we no longer have.
17. Following the ruling of Terumas Hadeshen Siman 46
18. See Chiddush volume 71 for a discussion on this topic.
19. Menachos 40b
20. Rambam Hilchos Tzitzis 3:1
21. Whilst there are opinions that suggest a smaller Shiur, 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 Artzot Hachaim who in turn is quoting the Alter Rebbe's ruling in the Siddur.
22. Whilst the Alter Rebbe's Shulchan Aruch rules that the age of Chinuch is 9, in the Siddur the Alter Rebbe writes that Chinuch begins at the age of 6.
23. This is not widely followed even amongst G-d fearing Jews. וצ"ל.
24. Which is 20 inches wide
25. Ba'er Heitev is lenient where the garment is merely folded or bunched. This is the opinion of the Mishna Berura 16:4
26. Shulchan Aruch 8:9. For the Halachos that follow, see Shulchan Aruch Harav 9:11 and Siddur.
27. Kuntres Acharon 2. This is also the opinion of the Bach and Elya Rabbah.