



פרשת שלח  
שבת מברכים תמוז  
סיון תש"פ

### CHARIDY CAMPAIGN

We are really excited! This week, on Beis-Gimmel Tammuz, Kollel will be hosting our first crowd-funding **Charidy campaign**.

Instead of downscaling, the COVID-19 virus has been a time of great growth and expansion for the Kollel. Our online presence has brought in an increasing number of participant from across Australia.

We have also provided a vital service of connecting and engaging the elderly and vulnerable members of our community during this time.

And the numbers speak for themselves. We have hosted over **160** online shiurim, with over **2600** 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

**Wednesday & Thursday  
Tammuz 2-3, June 24-25**

**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



## In this Edition

Keep the wine flowing **P.1**

Lesser-known Tzitzis Halachos **P.2**

## Keep the wine flowing

Imagine you won the lottery. Millions of dollars have been deposited into your account, but you can't make a withdrawal. So what benefit does it serve?

In Sefer Vayikra we learned a lot about Korbanos; the different types of sacrifices both communal and personal, that would be brought in the Mishkan and later in the Beis Hamikdash.

Parshas Shelach introduces us to a new aspect of the Temple service, the nesachim. The nesachim were the wine libations which were brought accompanying each Korban. This wine was poured down a pipe built into the corner of the Mizbeach. The volume required for the nesachim would depend on the type of animal or Korban being offered.

The Gemora teaches that if a man recites Shema without wearing Tefillin, it is as though he had brought a Korban without its nesachim.

What deeper message are Chaza"l teaching us? What do Shema and Tefillin have in common with the sacrifices and their nesachim? And what is deficient when the Tefillin or nesachim are missing?

Sacrifices represent a spiritual elevation. The fires and smoke of the Mizbeach rise upwards, elevating the sacrifice on High. The Zohar teaches that the secret of the Korbanos rise up to the secret of the Ein Sof, the highest and deepest levels of G-dliness.

But these energies remain beyond, hidden in the spiritual heights. Their impact is felt on High, but down here in our worldly reality, they leave no impression.

Here comes the importance of the nesachim. Our sages teach that when wine enters, secrets emerge. We all put on a façade, hiding and restricting our real thoughts and feelings from others. Wine reduces our inhibitions and allows this deeper side of ourselves to emerge (of course only when in appropriate measure, context and environment).

Like wine which is drawn out from its hiddenness within the grape, the nesachim have the power to reveal that which is hidden. And unlike the fires that rise upwards, wine flows downwards to find the lowest space to rest.

The pouring of the nesachim draws down the ener-

gies that were aroused by the Korban, bringing them from their hidden state into our world.

This is the metaphor which our sages use to describe the relationship of Shema and Tefillin.

Shema is a powerful prayer. It embodies our inner love and bond with Hashem and surrender to His oneness. Like a Korban, Shema elevates us to the greatest spiritual heights, transporting us from our earthly reality into the Ein Sof itself.

But like the Korban, the elevation achieved in Shema needs to be downward-channelled to impact our lives and the world around us. This is achieved by physical observance of Mitzvos within the world. Tefillin takes the sublime Echod of Shema and brings it down into a reality of parchment and leather.

The deficiency of a Korban without nesachim or Shema without Tefillin is, that whilst it may cater to our spiritual yearnings with an outer-worldly G-dly experience, it does nothing to impact the world or help us grow and change in our daily reality.

We need the elevation experience, but Hashem's ultimate desire is for a Dirah Betachtonim, that we reveal His presence within the physical world.

The Mitzvah of the nesachim comes at the end of Parshas Shelach, in direct response to the sin of the Meraglim (spies).

Chassidus explains that the Meraglim had positive, spiritual intentions. They did not want to go into Eretz Yisroel, because they would then need to work the physical land to earn a living.

The spies wanted to remain in the spiritually-sublime environment of the desert. There, detached from worldliness, their souls could soar as they immersed themselves in study and mediation.

The sojourn in the desert, like a Korban, was a necessary stage, to strengthen and elevate Bnei Yisroel. But this alone was not Hashem's ultimate intention.

Entering Eretz Yisroel would introduce a new phase of serving Hashem by engaging with the physical world. This is the nesachim that will bring the greatest revelations of G-dliness to permeate our world and transform it into a home for Hashem.

# The weekly Halacha analysis

## Lesser-known Tzitzis Halachos

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 Aruch<sup>1</sup>, if the garment is sewn down the majority<sup>2</sup> 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 Ayin<sup>3</sup>, 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 open<sup>4</sup>.

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 Aruch<sup>5</sup> 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 Rambam<sup>6</sup> and Rif<sup>7</sup>.

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 Tosfos<sup>8</sup> and the Rosh.

The Alter Rebbe<sup>9</sup> 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 Berura<sup>10</sup> too writes that a G-d fearing individual should be stringent.

The Alter Rebbe writes that the garment and strings should be white wool<sup>11</sup>. The reason for this is that the strings need to be of the same fabric as the corner of the garment<sup>12</sup>. Rambam<sup>13</sup> and Rashi<sup>14</sup> 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 Aruch<sup>15</sup> rules like this opinion<sup>16</sup>. The Ram"o writes that Ashkenazim will wear white strings even in coloured garment<sup>17</sup>. 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 Tzitzis<sup>18</sup>

The Gemara<sup>19</sup> 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 unaccompanied<sup>20</sup>.

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 length<sup>21</sup>. When buying a Tallis Katan one should give an extra allowance for shrinkage.

Once a child has reached the age of Chinuch (6 years old<sup>22</sup>) 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 width<sup>23</sup> 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 Tzitzis<sup>24</sup>. 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 Siddur<sup>25</sup>, 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.

Rolling the Tallis tightly on the shoulders causes the Tallis hanging down on 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 up too much.

### 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 Pasul<sup>26</sup> 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 Rebbe<sup>27</sup> 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.

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"b 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 מיתבי טלית
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. וְאֵלֶּיךָ
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.