



פרשת שלח  
שבת מברכים תמוז  
סיון תשפ"ב

### CHASSIDUS LEARNING EVENING

Over 100 men and Bochorim filled the Werdiger Hall on Sunday night to learn Chassidus in preparation for Gimmel Tammuz.

Join us this Sunday night, 8-9pm for the 2nd session. Learning Sichos and Maamarim of the Rebbe related to Gimmel Tammuz.

The program will be followed by Maariv. Hot refreshments served.

### SHABBOS SHIUR

All men and women are invited to join us each week for a feature shiur between Mincha and Maariv on Shabbos afternoon in the Yeshiva Shule, delivered by different Maggidei Shiur each week.

This week's shiur will be given by Rabbi Michael Stern from the Kollel.

### LIFT UPDATE

The Sivan edition of our LIFT magazine is currently being printed.

Look out for the newly released edition, packed with fascinating articles written by the Kollel Rabbis and alumnae.

To subscribe for delivery email  
Kollel@yeshivahcentre.org

### DOR LEDOR

There will be Dor Ledor learning this Motzai Shabbos. 7:15-8:00pm in the Mezzanine. We will then be on break for the following 2 weeks of school holidays.



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## The source of our challenges

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 8<sup>th</sup> 5717, the Rebbe wrote;

*"Concerning that which you write about facing difficulties and concealments; you have certainly heard the allusion in the verse וְנָהִי בְעֵינֵינוּ כַּחֲגָבִים... 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, וְנָהִי בְעֵינֵינוּ כַּחֲגָבִים וְכֵן הָיִינוּ בְעֵינֵיהֶם - 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 insur-

mountable. 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 Likkutei Torah. In Parshas Vaeschanan, Moshe tells Bnei Yisroel that Hashem will cause them "to inherit (the land belonging to) גוֹיִם גְּדוּלִים וְעֻזוֹמִים מִמֶּךָּ, nations who are greater and mightier than you".

The word מִמֶּךָּ 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 and potential.

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! 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.

1. Yabia Omer 5 EH 5

2. Kesubos 7:6

3. Az Nidberu 11:50

4. Shu"t Shnos Chaim 316

5. He quotes Rabbi Yehoshua Leib Diskin as making a similar distinction

6. 2:35

7. EH 2:12

8. See Kevuda Bas Melech p217

9. It is recorded that the Chazon Ish allowed his sister to make a Shaitel from her own hair

10. Ateres Zekeinim understanding of the Levush

11. See Rambam Pirush Hamishnayos Shabbos

12. Likutei Sichos 13 p 189

# The weekly Halacha analysis

## The Shaitel/Tichel Debate - Part 2

Based largely on the works Leket Shich'chas Hapeiah and Kevuda Bas Melech

Rabbi Yonason Johnson

In last week's edition we discussed the opinion of the Rebbe and other noted Poskim that a Shaitel is preferable to a Tichel as a hair-covering, as it covers all of the hair and will not slip back.

We introduced an argument on whether a Shaitel is considered as a satisfactory head-covering at all, presenting the Shiltei Giborim and the majority of Poskim who adopt his ruling, that a Shaitel is a valid hair-covering for the purposes of Das Yehudis. We also referenced the Be'er Sheva, Chasam Sofer and Yaavetz who argue.

### The detractors and some responses

One of the most vociferous opponents of wearing Shaitels was Rav Ovadiah Yosef<sup>1</sup>. He quotes the Yerushalmi<sup>2</sup> that a woman may not go out into an alleyway wearing a Kapliten. He adopts the interpretation of the Aruch that this refers to a Shaitel. He writes against women who wear Shaitels (and their husbands) in very harsh terms.

In his Teshuvah, he quotes many Acharonim who opposed wearing Shaitels based on a number of reasons, including: that it still violates Das Yehudis (maybe even Das Moshe), Maaris Ayin, they are immodest. He concludes that it is a great Mitzvah to publicise this prohibition, especially amongst Sefardim whose custom was always to be stringent.

In relation to the claim that this was always Minhag Hasefardim, Rabbi Binyomin Zilber<sup>3</sup> writes that this is only because Shaitels were not available and that this does not create a Minhag. Further, he notes that the "first of the permitters" – the Shiltei Giborim – was a Sefardi. Many of the Poskim listed in last week's edition permitting the wearing of Shaitels were likewise Sefardim.

This point is also raised by Rabbi Moshe Shternbuch, who writes that there is no difference between Ashkenazim and Sefardim.

### Maaris Ayin

Rabbi Shlomo Kluger<sup>4</sup> wrote that the Shiltei Giborim only allowed wearing a Shaitel in a time and place where all women covered their hair. If so, no one would suspect that a woman wearing a Shaitel was not covering her hair. However, nowadays, when many women do not cover their hair, no one will know that a woman is wearing a Shaitel and will presume that it is her real hair, presenting a problem of Maaris Ayin.

Rabbi Ovadiah Yosef writes that this concern is even greater nowadays, when Shaitels are expertly made so that they look like real hair<sup>5</sup>. He writes that there is certainly a concern of Maaris Ayin, in addition to being immodest.

In defence of the claim of Maris Ayin, the Maharsha<sup>6</sup> writes, quoting the Pri Chadash, that if there is no prohibition on something because of Maris Ayin found in Shas, we have no authority to make-up our own prohibitions because of Maris Ayin. Therefore, there is no concern of Maris Ayin in regard to Shaitels. Rav Moshe Feinstein<sup>7</sup> also writes that Shaitels were not forbidden because of Maris Ayin.

Some Poskim<sup>8</sup> write that even though natural Shaitels are permissible, they should still be recognisable to some degree that it is a Shaitel. If they are not recognisable at all as a Shaitel and look completely natural, one should be strict as this could be Maris Ayin.

However, it could be argued that since very natural looking Shaitels are now very prevalent, any concern of Maris Ayin would fall away, as people will not think that a woman is not wearing a Shaitel. When new, even more natural styles initially emerge, the concern may still apply.

### A Shaitel with one's own hair

Amongst the Poskim who allow or advocate for wearing Shaitels, there is a dispute about a woman wearing a Shaitel made from her own hair. Most Poskim, including many of the Poskim quoted above make no distinction<sup>9</sup>. However, there are Poskim<sup>10</sup> who do not allow a Shaitel made from one's own hair. The Mishna Berura records both opinions without ruling either way.

### More beautiful than her hair

One of the arguments against wearing Shaitels is that they look even more beautiful than a woman's own hair and that "even single girls can't wait to be married to be able to wear a Shaitel", making them immodest. Is this a problem?

The Shiltei Giborim clearly writes that even if the Shaitel is worn to beautify herself, it is fine. The whole purpose of wearing a Shaitel then was to beautify themselves to look like they had a full head of hair<sup>11</sup>. They describe wearing a Peah Nochris as "Lehiskashtet", to adorn or beautify.

The Rebbe<sup>12</sup> wrote clearly that wearing a Shaitel is preferable, even if it is more beautiful than her own hair. Indeed, the Rebbe specifically directed women to buy "a beautiful Shaitel".

Once the hair is completely covered with any

Shaitel, there is no longer a concern of Das Yehudis. The fact that the Shaitel is beautiful, even more beautiful than her natural hair is no different than covering the body by wearing beautiful clothing or wearing jewellery and make-up which make a woman look more attractive. If this was a legitimate concern, the opposing Poskim should also write that one may not wear a beautiful Tichel!

As another reason to justify and encourage wearing Shaitels, some Poskim point out that nowadays wearing Shaitels will make hair-covering easier to accept for those becoming more observant as it looks more natural. It is preferable to rely on the lenient Poskim (if we consider a Shaitel a leniency) than to have women not cover their hair at all.

### Immodest Shaitels and styles

The Poskim write strongly against wearing immodest Shaitel styles and very long Shaitels. Whilst a legitimate Halachic concern, this is not relevant to our discussion about whether a Shaitel is a satisfactory covering for Das Yehudis and not a reason to forbid wearing Shaitels generally.

There is a separate requirement of Tznius, that all clothing and hairstyles be modest. This applies also to the natural hair of an unmarried woman or girl and likewise applies to Shaitels.

### Family customs

For those who come from families or communities who wear Tichels and are extremely careful about covering all hair, such as many Hungarian and Yerushalmi communities, the Rebbe said that they should continue to observe their custom. They certainly receive all of the Brachos enumerated in Zohar.

In other cases, one should endeavour to wear a Shaitel as opposed to Tichels in public, of course in a manner that covers all hair. The Shaitel may be beautiful, provided that it is still Tznius in its overall appearance.

### Brachos

Rather than focus on the curses in the Zohar, the Rebbe emphasised the great Brachos found in the Zohar that a woman brings to herself, her husband and family through being careful with hair-covering.

May Hashem reward all personal Hachlotas to add and improve in one's care in keeping Kisui Harosh with all of these blessings.