



פרשת ואתחנן
מנחם אב תשפ"א

DAILY BEIS HAMIKDASH THOUGHT

During the Three Weeks, Kollel produced the Daily Beis Hamikdash Thought, a short daily WhatsApp explaining the elements of the daily Avodah in the Beis Hamikdash and their deeper meaning and messages.

Over 750 subscribers from around the world enjoyed the Daily Thoughts. The feedback was amazing. One subscriber, a Shaliach in Argentina, translated them into Spanish and sent them to their own Mekuravim!

CHOF AV LEARNING

With Hashem's help, we plan to celebrate the Hilulah of the Rebbe's father by hosting a Chassidus learning evening for Anash this coming Thursday night Av 20 - July 29.

Stay tuned for details.

DAILY SIYUMIM

Since the start of Av, we have hosted nightly Siyumim as per the Rebbe's directive.

A Big thank you and Yasher Koach to all of those who made Siyumim on the completion of a Mesechta.

DOR LEDOR LEARNING

We cannot learn together in person this week, but Torah learning never takes a break. We encourage all boys to learn with their fathers or other relatives



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The world needs a Mezuzah

One of the Mitzvos in Parshas Vaeschanan is the Mitzvah of Mezuzah.

The Mitzvah of Mezuzah is to write the two Parshios of Shema and Vehaya (which both contain the Mitzvah of Mezuzah) and to affix them to the doorposts of our houses and gates.

Whilst we ultimately keep every Mitzvah because it is the Will of Hashem, there are specific Segulos and lessons that are associated with different Mitzvos.

The Tur writes that the Mezuzah, which contains the declaration of Hashem's oneness (Shema) reminds us constantly of Hashem's oneness as we leave and enter our homes. This instills awe of Hashem in our hearts so that we will not come to sin.

The Mezuzah also acts as a protective force. Our sages teach that in this regard, Hashem acts unlike an earthly king. The king lives within his palace, with servants who stand outside to guard him. But you, says Hashem, sleep peacefully in your beds while He stands guard outside.

The Ariza"l connects this to the name of Hashem י-ש-ד that is written on the outside of the Mezuzah scroll which forms an acronym for שומר דלתות ישראל, the Guardian of the doors of Yisroel.

These two ideas go hand-in-hand. As a symbol of Hashem's oneness, the Mezuzah designates the home and everything in it, as belonging to Hashem. This is what brings about Hashem's Shemira over the home, its contents and its inhabitants.

In a macro sense, the house represents the world. Through our Avodah in making a Dirah Betachtonim, the Jewish people serve as the Mezuzah for the world; revealing the oneness of Hashem and showing how the entire world and everything within it belongs to Hashem.

This Avodah, like the Mezuzah on our doors, brings Shemira to the entire world.

Chassidus teaches that the word מְזוּזָה, contains within the words זָה and זֶה. Both words mean 'this',

but זֶה is in the feminine form and זָה is in the masculine form.

The Mezuzah therefore represents the union of male and female. In the cosmic sense, this refers to the union between Hashem and the Jewish people.

The feminine זֶה refers to the Jewish people, as alluded to in the Posuk עַם זֶה יִצְרַתִּי לִי - "this nation I have created for Myself". The masculine זָה refers to Hashem, as alluded to in the Posuk זָה אֱ-לֹהֵי וְאֵנֹכִי - this is my G-d and I shall glorify Him.

In the male-female dynamic, the feminine serves as the Mekabel - the receiver. This refers to Kabbolas Ol, our surrender to Hashem to accept and follow His will completely and unconditionally.

The מ at the beginning of the word alludes to the Torah which was given over 40 days (the gematria of מ). Morse specifically it refers to Torah Shebaal Peh - the Mishna which begins and ends with a מ.

מְזוּזָה is also made up of the words מוֹת מְזוּזָה, meaning to move death away. Hashem is the source of life. When we connect ourselves to Him through our Kabbolas Ol and the study of Torah (זֶה and זָה), this pushes away negativity and death. This is the protection of the Mezuzah.

The world today is in need of Shemira - Divine protection. The world needs a Mezuzah!

The Rebbe launched Mivtza Mezuzah, to ensure that every Jewish home has Mezuzos affixed to its doors. It is an opportune time to strengthen our efforts and activities in this regards.

In a broader sense, we need to be the Mezuzah for humanity and the world at large. In these times, we need to strengthen our connection to Hashem and our efforts to reveal the presence and oneness of Hashem in the world around us and to those we come in contact with.

In this merit, may Hashem cast His shield of protection over the Jewish people and the entire world, so that we can live in peace and tranquility.

The Weekly Halachic Analysis

Putting Tefillin on a broken arm

Rabbi Yonason Johnson

The Gemora¹ teaches that while serving in the Beis Hamikdosh, a Kohen was exempt from wearing *Tefillin Shel Yad*. The reason for this is because the Torah teaches that the *Bigdei Kehuna* must be “on his flesh.” From this we derive that there cannot be anything intervening between the Kohen’s clothes and their body, including Tefillin.

The Rosh² learns that similarly, Tefillin themselves cannot have anything interposing between them and the flesh because the Torah says “they shall be for you a sign on your arm”. This suggests that they must be directly on the arm. Further, if they could be worn above clothing, the Kohanim would be able to wear *Tefillin Shel Yad* without them interposing between their clothing and their bodies.

Concerning *Tefillin Shel Rosh*, the Gemora³ explains that there was a gap between the *Mitznefes* (turban) of the Kohen Gadol and the Tzitz where he would place the *Tefillin Shel Rosh*. From here we see that *Tefillin Shel Rosh* too could not be worn on top of the *Mitznefes* as this would be a *Chatzitza*.

In contrast to the Rosh, Rashb”a⁴ rules that there is no problem with having a *Chatzitza* between the Tefillin and the flesh. Therefore he writes that it is technically possible to wear their *Tefillin Shel Rosh* on top of a hat.

How does the Rashb”a address our Gemara and the Gemara elsewhere⁵ teaching that one who wears their *Tefillin Shel Yad* on top of their sleeve is following the heretics?

The issue is not because there is a problem of *Chatzitza*, but rather because the Torah says concerning *Tefillin Shel Yad* והיה לך לאות, that they should be for you as a sign i.e. they should be concealed so that they are only a sign for you. This is also the explanation of Tosfos⁶ on the Gemara. (This is in contrast to the *Tefillin Shel Rosh* which should be prominently displayed as the verse says that the nations of the world will see the name of Hashem upon you⁷).

Shulchan Aruch⁸ rules like the Rosh that nothing should interpose between the Tefillin and one’s body, either for *Tefillin Shel Yad* or for *Tefillin Shel Rosh*⁹.

Nonetheless, the Shulchan Aruch¹⁰ rules that one who suffers from cold and absolutely cannot take of their hat (and would thereby

not wear *Tefillin Shel Rosh*) can rely on the Rashb”a and wear their Tefillin on top of their hat. Shulchan Aruch adds that this refers to a thin hat or beanie which sits snugly on the head so that the Tefillin will still be positioned in the correct place on the head¹¹. Additionally they should cover over the Tefillin so that others do not see that it is being worn over a hat.

The Ram”o adds that one would not make a *Bracha* over the Tefillin when worn over the hat and would only make the *Bracha* over the *Tefillin Shel Yad* (as per the Ashkenaz custom of making a separate *Bracha* on *Tefillin Shel Rosh*).

What about the Retzuos (straps)

Rashb”a¹² writes that there is a difference between the *Bayis* (box) of the Tefillin and the *Retzuos*¹³. However he himself writes that the practise is to be careful that the *Retzuos* are also on the skin. Ram”o rules leniently that one need not be *makpid* on the *Retzuos*.

Ta”z¹⁴ quotes Levush¹⁵ that even though we are lenient with the straps, the part of the strap which is used to tie the *Tefillin Shel Yad* to the arm (i.e. the first winding) should not have any *Chatzitza* beneath. The same applies to the *Retzuah* around the head to hold the *Tefillin Shel Rosh*. The Alter Rebbe adopts this view.

Injury on the upper arm

If one has a wound on their upper arm where the Tefillin should be placed, Shulchan Aruch¹⁶ writes that one should still manage to fit the Tefillin there, since the area is large enough for two Tefillin to fit.

If the wound is so large that one cannot put their *Tefillin Shel Yad* on the upper arm, they are exempt from *Tefillin Shel Yad*¹⁷. Nonetheless, if possible, one should place a cloth or bandage on the site of the wound and place the Tefillin on top¹⁸, relying on the Rashb”a. The Tefillin should then be covered with a shirt to fulfil the requirement that the Tefillin are for you as a sign. One would not make a *Bracha*¹⁹ as discussed above.

Practically speaking

If the bandage or cast can be (safely) removed even for a short time, one should take it off and wear the Tefillin correctly and be able to make a *Bracha*.

If the cast or bandage is only on the forearm, one can place their Tefillin with a *Bracha* and tie it to the upper arm. The winding on the forearm

may be made over the cast.

If the cast is on the upper arm and cannot be removed, the Tefillin should be placed over the cast. A *Bracha* would not be recited on the *Tefillin Shel Yad*. Instead, a *Bracha* would be recited over the *Tefillin Shel Rosh*. For Sefardim (and Chabad custom) this is the *Bracha Al Mitzvas Tefillin*. Ahkenazim would recite both *Brachos*; *Al Mitzvas Tefillin* and *Lehoniach Tefillin*. The *Tefillin Shel Yad* should then be covered so that others do not see that the *Bayis* is being worn above the bandage.

If the position of the cast allows one to place the *Bayis* directly on the upper arm, but the *Retzuah* tying the Tefillin needs to go over the cast, one should still make a *Bracha*. Whilst the Ta”z requires that the first winding must be on the skin, the Magen Avraham does not bring this requirement²⁰. Even the Ta”z writes that the practise is to be stringent, suggesting that if required one can be lenient²¹. Here too one should then cover over the *Tefillin Shel Yad*²² so that others do not copy.

Any time a cast or splint is required on the upper arm for a male over Bar Mitzvah, one should request (if possible and medically sufficient) that the area over the muscle where the *Tefillin Shel Yad* are placed be left uncovered, with the cast extending upwards on the other sides of the arm.

Where one is unable to wear *Tefillin Shel Yad* on their correct hand (or would have to wear them completely above a cast), there is no basis for putting it on the other hand²³.

1. Archin 3b
2. Hilchos Tefillin end of Siman 18. See also Teshuva 3:4
3. Zevachim 19a
4. Megillah 24b, quoted by Ra”n
5. Megillah 24b
6. Archin 3b ד”ה שלא יהא
7. The reason the Kohen Gadol could not wear the Tefillin Shel Rosh on top of the Tzitz is because it would be inappropriate to wear another article on top of the holy garments.
8. OC 27:4
9. Acharonim quote the Shelah that one should wash their skin at the site of the Tefillin to remove any dirt or lice. See Magen Avraham 4 and Shaarei Teshuvah 6. Quoted in Shulchan Aruch Harav 27:7
10. OC 27:5
11. As opposed to a taller hat which sits above the head
12. Teshuva 827
13. According to the Rashb”a this is relevant to the issue of needing to have the Tefillin Shel Yad covered over.
14. OC 27:4
15. OC 27:4
16. 27:7
17. Maharam Teshuva 104
18. Magen Avraham 27:6
19. Magen Avraham 27:8 as per the Ram”o
20. See Mishna Berura 27:16
21. The Alter Rebbe (27:7) writes a stronger Lashon that there should not be a *Chatzitza* under the first winding. However since this is based on the Ta”z and Levush, the Alter Rebbe too would permit making a *Bracha* in a Shaas Hadechak.
22. Mishna Berura ibid
23. See Chelkas Yaakov 2:43. In contrast, Pri Megadim Eishel Avraham 1:11 writes that one should put the Tefillin Shel Yad on their other arm (without a *Bracha*).