



פרשת ראה  
שבת מברכים אלול  
מנחם אב תשפ"א

### SEMICHA GRADUATION

For the past year, the YC Shluchim have been studying for Semicha in the Kollel.

Rabbi Michael Stern oversaw the program, giving shiurim and guiding the Shluchim through the Sugyos of Issur V'heter.

The Shluchim passed their tests and were ordained with Semicha by a number of prominent Australian Rabbis.

They were presented with their Semicha at a special ceremony held last week.

We would like to wish them Mazal Tov on their accomplishment and to thank them for everything that they have given to our community over the past 2 years.

May Hashem grant them much success in their future lives, their learning and their Shlichus.

### ZOOM SHIURIM

With the return to lockdown, the Kollel Shiurim will move online.

Stay tuned for the details for this week's shiurim and a special program of Shiurim as Hachana for the Yomim Noraim.

### DOR LEDOR LEARNING

Dor Ledor will not take place in the Mezzanine this week. We encourage all boys to continue their learning with Dor Ledor at home.

A collection of Torah thoughts produced by Kollel Menachem



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## Beautifying the Bride

The month of Elul is upon us and we are about to embark once again on the magical journey through the Yomim Tovim of Tishrei. Each year as Elul comes around we are filled with inspiration, *hisorrerus*. This year will be different; This year I will learn more, daven better, grow spiritually and connect.

Elul is famous for its Roshei Teivos, the acronyms which the Rebbe has publicised. The most famous of these acronyms is לי אני לדודי ודודי לי, I am to my Beloved and my Beloved is to me. In Shir Hashirim, Shlomo Hamelech uses the imagery of a bride and groom to describe the unique relationship of love between Hashem and the Jewish people.

The lessons of the Chosson and Kallah teach us the Avodah which we are to go through in preparation for our union with Hashem on the Yomim Noraim.

Like the relationship between husband and wife, our relationship with Hashem is a two-way flow of love, affection, closeness and responsibility. During the month of Elul we initiate the relationship, preparing ourselves and drawing ourselves closer to arouse Hashem's reciprocation. In Chassidus this is referred to as an awakening from below which arouses an awakening Above.

Each month of the year has a corresponding zodiac. The correlation between the particular zodiac and the month is not arbitrary. The constellation mirrors the theme of the month and the Avodah which it demands of us. The zodiac for the month of Elul is Virgo, the virgin. During Elul we are like the pure maiden preparing ourselves for our marriage to Hashem.

For the Chosson, getting ready for the day of his wedding is relatively easy. For the Kallah, preparing for her wedding is no simple matter. Hairdressing, makeup, the wedding gown and jewellery all need to be taken care with great care and attention to every detail so that she can be a נאה וחסודה כלה.

The term used for jewellery or adornment is קישוט. This word is also used by Chaza"l to describe a process of spiritual self-improvement.

So how do we adorn ourselves as we prepare to renew our relationship with Hashem? What is the spiritual jewellery with which we beautify ourselves to be radiant in Hashem's eyes and arouse His favour?

The Midrash and Kabbalah refers to the 24 adornments of the bride. The Zohar describes how Hashem adorned Chava with 24 ornaments in preparation for her union with Adam. This is alluded to in the Gematria of the word ויבאה, and He brought her to Adam, being 24. As the cosmic bride, these 24 adornments which we beautify ourselves with are the 24 books of the Tanach - i.e. the study of Torah.

Learning Torah is the ultimate preparation that we can make to beautify ourselves for Hashem. Torah makes the Neshomo radiant. Not only does it beautify us spiritually but it helps to arouse within ourselves feelings of desire for closeness to Hashem and anticipation for Yomim Noraim with proper Kavanah and focused Avodah.

Shlomo Hamelech alludes to the need to increase our learning during the month of Elul in אני לדודי ודודי לי. The verse concludes הרועה בשושנים, who grazes (His flocks) among the roses. Our sages teach do not read the verse as שושנים, roses, but rather as ששונים, those who study Torah.

Each *maamer*, sicha, Halocho, every chavrusa or shiur is another priceless diamond, magnificent piece of jewellery. In truth it is far greater as Dovid Hamelech says *Your Torah is worth more than thousands of gold and silver*. The more we learn, the more beautiful we become and the more uplifting and rewarding our Tishrei experience will be.

כתיבה וחתימה טובה לשנה טובה ומתוקה

1. Shulchan Aruch Harav Orach Chaim 364:4

2. See Shulchan Aruch Harav 362:19

3. Shulchan Aruch OC 364:2, Shulchan Aruch Harav 264:4

4. Hilchos Eruvin 16:16

5. Shulchan Aruch Harav OC 362:19, Mishna Berura 362:59. In small Eruvin such as campsites, this should be adopted. In city Eruvin it is not really practical to incorporate this stringency

6. Eruvin 11, Shulchan Aruch OC 362:11

7. Eruvin 11b

8. Yerushalmi Eruvin 1:1

9. Eruvin 11a

10. Based on the Halachic principle of Gud Asik, that we see the Lechis as extending upwards

11. Shulchan Aruch OC 362:11, Shulchan Aruch Harav OC 362:20

12. OC 362:4. The Taz describes a rope being wrapped around the very top part of the Lechi poles. Also Elya Rabbah 362:16

13. See Mishna Berura 362:64 and Shaar Hatziyun there.

14. Mishna Berura 362:64

15. Mishbetzos Zahav 362:4

16. HaElef Lecha Shlomo Orach Chaim 164. Aruch HaShulchan OC 362:32

17. Minchat Shlomo 2:35:25

18. See Pri Megadim who writes that even the stricter opinions would accept this solution

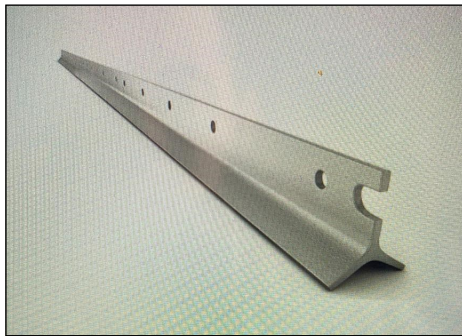
19. Magen Avraham 362. We disregard the invalid Lechis.

20. Some question whether there may be an issue of Maris Ayin as a viewer may think that the poles with the crossbeam attached to the side are the valid Lechis

# The Weekly Halachic Analysis

## Choosing poles for an Eruv

Rabbi Yonason Johnson



**Qu.** I am looking at making an Eruv for a campsite. Can I use a pole such as the one above for the posts and run the string through the notch at the top of the pole?

### A Tzuraz Hapesach - Background

In order to permit carrying on Shabbos, there must be Mechitzos (Halachically valid walls) enclosing the area. This applies even within one's own property (e.g. a front yard). When making an Eruv, the area encompassed by the Eruv must also be surrounded with Mechitzos.

One of the ways in which a wall can be created for the purpose of carrying, is through constructing a Tzuraz Hapesach (literally the form of a doorway). Just like the walls of a house comprises doorways, so too a Tzuraz Hapesach is considered a fully-fledged wall.

A Tzuraz Hapesach is Biblically defined as a wall and would create a Reshus Hayachid wherever it is constructed, even in a Reshus Harabim<sup>1</sup>.

However, Miderabbanan, one may only use Tzuraz Hapesachs surrounding all sides to permit carrying in an inhabited area, such as a courtyard, alleyway or city. One could not use Tzuraz Hapesachs to enclose an area in an uninhabited space such as plains or a field<sup>2</sup>.

Tzuraz Hapesachs may also not be used to enclose a Reshus Harabim<sup>3</sup> to permit carrying, even if only used on two of the sides.

A breach in a wall that is wider than 10 Amos renders the enclosure invalid. A Tzuraz Hapesach can be used to close a breach in a wall even if it is greater than 10 Amos.

The Rambam<sup>4</sup> rules that even in a courtyard, one may not use a Tzuraz Hapesach that is wider than 10 Amos, unless the majority of the walled-in area has proper solid walls ( עומד מרובה על (הפרוץ). Whilst the Halacha follows the majority of Rishonim who do not rule like the Rambam, if possible, it is good to comply with this opinion<sup>5</sup>.

A Tzuraz Hapesach<sup>6</sup> is made up of a down-post on each side, with a post going across the top of them (קנה מכאן וקנה מכאן וקנה על גביהם)

Each of the two down-posts are referred to as a Lechi (or Mezuzuah) and the crossbeam is also referred to as a Korah or the Kaneh.

The Lechis can be made out of anything, the only condition is that they must be strong enough to support a door – even a door of straw<sup>7</sup>. There is no minimum measure for the crossbeam of the Tzuraz Hapesach and it can even be made of a reed<sup>8</sup>.

Many Eruvin will use string or wires for the crossbeam. City Eruvin will often use the telegraph wires for the crossbeams, with plastic conduit pipes and the like as the Lechis, which are affixed to the telegraph poles, so that the conduits sit beneath the wires.

The heights of the two Lechis and the Tzuraz Hapesach itself, must be at least 10 Tefachim tall. This refers to the space from the bottom edge of the crossbeam to the ground. (When using string for the crossbeam, even if the Lechis are 10 Tefachim, one must be careful to ensure that any sagging in the string does not go lower than 10 Tefachim from the ground). There is no maximum height for a Tzuraz Hapesach<sup>9</sup>.

Technically, the Lechis do not need to go up all the way to the crossbeam. As long as the Lechis are 10 Tefachim and the crossbeam runs directly over the top of the Lechis, the Tzuraz Hapesach is valid<sup>10</sup>. The Lechis also do not need to reach all the way to the ground. As long as they reach within 3 Tefachim of the ground, we apply the concept of Lavud.

### Tzuraz Hapesach Min Hatzad

The crossbeam must be positioned over the top of the Lechis. If the crossbeam is attached to the side of the Lechi posts, even if it is only on the side of one Lechi and goes on top of the other Lechi the Tzuraz Hapesach is invalid<sup>11</sup>. The reason is because this does not resemble a doorway, where the lintel runs directly over the doorposts.

The Taz<sup>12</sup> is lenient if the crossbeam is attached to the side of the Lechi at the very top of the Lechi, so that the Lechi does not stick up at all above the crossbeam. However, the Acharonim generally do not accept his position<sup>13</sup>.

The Alter Rebbe quotes the Taz and writes that it is good to ensure that the rope used for the crossbeam be wrapped in a way that they go over the very top of the Lechis. Unlike the Mishna Berura, it seems that the Alter Rebbe does not completely reject the Taz, instead writing that it is “good” to be stringent.

### Tachuv

The Acharonim discuss where a notch has been carved into the top of the Lechi and the crossbeam is fitted into the notch. This issue is referred to as Tachuv. It would also apply when the string of the

Tzuraz Hapesach passes through holes that are drilled in the Lechis towards their tops.

If the Lechi does not protrude higher than the crossbeam – such as when making a groove or notch to ensure that the string for the crossbeam will not move, and the strong or crossbeam is flush with the sides of the Lechi, or sticks up above them, this is considered as on top<sup>14</sup>.

If part of the Lechi protrudes above the crossbeam, the Pri Megadim<sup>15</sup> has a doubt whether this is valid and rules that one should be stringent and not rely on such a Tzuraz Hapesach. This is the ruling of the Mishna Berura.

There are lenient Poskim who rule leniently on the case of Tachuv even in this case, as long as the hole or notch through which the crossbeam is placed is higher than 10 Tefachim<sup>16</sup>. We see the Lechi as ending at the point of the crossbeam and ignore the part of the Lechi that continues above.

The issue of Tachuv remains a dispute amongst the contemporary authorities. Rav Shlomo Zalman Auerbach was lenient<sup>17</sup>. The opinion attributed to Rabbi Moshe Feinstein is that Tachuv should not be relied on as a leniency in Eruvin. This approach was also followed by Rabbi Shimon Eider, who was the Rav Hamachshir of the Melbourne Eruv.

Another way of constructing a Tzuraz Hapesach is to insert a nail at the top of the Lechis and to tie or wind the string for the crossbeam around the nail. Even though the string goes around the side of the nail, it is going directly over the pole of the Lechi<sup>18</sup>.

If the crossbeam runs across the sides of the Lechis, one way of correcting this is by placing additional Lechis beneath the crossbeam to create a valid Tzuraz Hapesach<sup>19</sup>. The original Lechi posts are disregarded<sup>20</sup>.

### To answer

The pole that you have asked about would present an issue of Tachuv, as the wire passing through the notch and/or hole would have part of the Lechi protruding above it. Preferably such a pole should not be used for Lechis.

Rather, you may consider using wooden stakes with a nail positioned on the top.

Alternatively, you could attach pieces of wood down the sides of the metal pole that are at least 10 Tefachim tall, positioning them so that the wire once threaded through the hole or notch will go directly over the timber pole.