



פרשת בלק
תמוז תשפ"א

DOR LEDOR

Dor Ledor will run this week at 7:15pm Motzai Shabbos in the ORZ Mezzanine.

The program will be on pause from next week during the school holidays and will resume when school goes back.

DAILY BEIS HAMIKDASH THOUGHT

In fulfillment of the Rebbe's directive, during the Three Weeks, the Kollel will once again be producing the Daily Beis Hamikdash Thought.

Receive a short, daily Whatsapp message, applying the laws of the Beis Hamikdash as meaningful and relevant lessons for our spiritual lives.

This year's 'Thoughts' will be on the theme of the Daily Avodah, drawing life-lessons from the daily service performed in the Beis Hamikdash

Look out for subscription details on Whatsapp

BEIS HAMIKDASH EVENING

Each year on the Motzai Shabbos before Tisha B'av, the Kollel hosts our annual Beis Hamikdash evening.

A panel of speakers will address different aspects of the Beis Hamikdash. Complete with a Melave Malka. Motzai Shabbos Mattos-Masei July 10 Rosh Chodesh Av



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Casting a protective force

Everyday at the very start of our davening, we say one of the Pesukim from the *nevuos* of Bilam; *Mah tovu ohalecha Yaakov mishkenosecha Yisroel* – "How goodly are your tents Yaakov, your camps Yisroel". This verse, like *modeh ani*, lays the foundation for the avodah of the day that lies ahead.

In introducing this prophesy, the Torah describes "and Bilam lifted his eyes and saw Yisroel camped in their tribes and the spirit of Hashem was upon him". Bilam raised his eyes to cast an *ayin hora* upon Bnei Yisroel, to curse and to destroy them. Yet something he saw made him unable to curse them. Instead, the spirit of Hashem was upon him to shower them with blessings that were even greater than those of Moshe Rabbeinu!

What did he see? *Vayar es Yisroel shochen lishvatav* – he saw the Jewish people camped in their tribes.

Rashi teaches us that Bilam saw how the Jewish people camped in their tribes without 'mixing'. This alludes to the modesty of the Jewish people in preserving their *yichus*, the sanctity of marital life and the purity of their offspring. In addition, the doors of their tents were positioned so that they did not face one another, another expression of modesty. This is what Bilam was alluding to in the posuk *Mah tovu* – the true goodness of the Jewish home, its Tznius and modesty.

Based on this, the Rebbe explains that *Mah tovu* is neither a *nevua* nor a *brocha*. It is Bilam explaining why he was unable to curse the Jewish people. Seeing their great modesty, he realized that his efforts to curse would be fruitless. His curses were simply no match for such holiness.

The lesson is clear. Our modesty is so powerful that it was able to protect the Jewish people from Bilam's curses. This protection did not just come in the merit of keeping the major principles of modesty such as the laws of family purity. It also came from the smallest and seemingly insignificant details such as the direction of their tent doors.

The Shelah hakodosh writes that Bilam was a gilgul of Lavan. When chasing after Yaakov, Lavan declared *habanos bnosai vehabonim bonai*. Lavan was

trying to lay claim to the souls of the daughters and sons of Yaakov, saying that they belong to him.

Bilam manifests himself today in the values of contemporary secular culture, which challenges our unique sense of modesty and morality. Our children are most vulnerable.

Raising children with traditional morals, not to mention raising a child to be G-d fearing and Torah observant, is a growing challenge. Each time that we step out into this world we are bombarded with an atmosphere of permissiveness. Subtle (or not so subtle) messages of self-gratification and emphasis on externalities, subliminally affect us. This is all the more impressionable on the *neshomo* of a child.

In our times, the protection afforded by modesty is needed more than ever. This includes modesty in our clothing, lifestyles, values and outlook.

It also includes being careful to protect our eyes. Tiferes Shlomo on the beginning of our Parsha explains why Balak feared the Jewish people so greatly. He told Bilam הנה העם היוצא ממצרים ויכס את עין הארץ. "Behold the people who have come out of Egypt and (now) cover the face of the earth". The words ויכס את עין can also be translated to mean "and they covered the eye". Egypt was a place of depravity and immorality. Yet after 210 years in Exile there, the Jewish people came out unaffected, because they covered their eyes and preserved their modesty.

Every extra step we take to increase our personal level of Tznius and the Kedusha in our homes, magnifies the G-dly protection we give to our families.

When our tents are 'good' and our homes radiate modesty, purity and kedusha, we protect provide a bastion of safety and strength to face the challenges of the outside world.

As we start each day with *Mah tovu*, let's stop and reflect on its message. In this zechus may all of the curses be transformed into blessings and may we shepp true Yiddishe Chassidishe Nachas from our children. And may we merit the *Mah tovu ohalecha* of the third Beis Hamikdash with the imminent *hisgalus* of Moshiach Tzidkeinu.

The weekly Halacha analysis

Renting non-Jewish homes for the Eiruv part 2

Rabbi Yonason Johnson

In the last edition, we discussed the requirement to rent the right of use of the homes of non-Jews within the Eiruv, for the Eiruv to be effective. The rental can also be performed with the employee of the home-owner.

Instead of renting from each non-Jew individually, one can rent the right of use from the government or authority such as the police if they have rights of entry to the houses within their jurisdiction.

What if the non-Jew or their employee dies

If during the duration of the rental, the non-Jew rents their house to another non-Jew, a new Sechiras Reshus is not required¹. However, if the non-Jew dies or sells their home, a new Sechiras Reshus is required from the new owner or inheritor².

If one rented the Reshus from an employee (who lives with the owner) for a set time-duration, even if the employee ceased to work within the time period or was terminated or died³, the rental remains in effect⁴.

The rationale is that renting from the employee is considered as though one has rented from the Baal Habayis themselves and it is as though they consented to the rental for this duration⁵.

If the rental was performed with the employee without specifying a time-period, once the employee ceases to work for the owner, the rental is terminated. The reason is because presumably the Baal Habayis would only empower their employee to “rent out” their property while they are still in their employment⁶.

If the king or government officer dies

The same Halachos apply when renting from the treasurer or officer of the king, where the officer is terminated and no longer receives a salary from the treasury or dies.

If the rental was for a fixed time-duration, it would remain in effect for the period of the rental⁷ whereas if no time-duration was specified, the Sechiras Reshus would expire. Eshel Avraham⁸ writes that a rental that is specified to be “forever” is considered like a rental with a fixed duration.

The Chacham Tzvi⁹ writes that only a rental for a short duration of one or two years¹⁰ would continue to remain in effect after the treasurer or officer ceases to be employed. However, a long fixed-duration Sechirus

would cease to apply. This is because presumably the king would not consent to their officer entering a lengthy arrangement. (Even though during the employ of the officer, we do not require the consent of the king).

He further writes that if the king dies, even if the treasurer is still alive, the Sechirus is terminated unless they are appointed by the new king.

Ginas Veradim¹¹ argues with the ruling of the Chacham Tzvi and “even a rental of 200 years” would continue to be effective for the full term after the death of the treasurer. Even if the king dies, the Sechirus would continue. This is because the monarchy still continues and the new king is bound to fulfil the enactments of the previous king.

(The above applies only in the case of a Sechirus which had a fixed time duration. An unspecified rental would lapse on the death of the king¹².)

The Minchas Elozor¹³ writes that the Chacham Tzvi wrote about the kings in his time who had absolute power. In the times (and location) of the Minchas Elozor, the land was owned by “the municipality” (the Shtot) and the king was merely the senior-most figure of the government, who himself took a salary from the treasury.

Therefore, no new Sechirus is required after the death of the king, because the king is merely a representative of “the land” which does not die. He writes that the same is true “in all free lands”.

This discussion is relevant in modern-day Eiruvim, where the Sechiras Reshus was made with the Police commissioner or the head of the fire department and they subsequently retire.

The Sechirus is not performed with them as an individual, but rather as a representative of the authority that they represent. Therefore, their actions continue to have full force even after retiring. Presumably based on this logic, the Sechirus would continue to be effective even if it did not specify any time-duration.

Change of government

If there is an overthrow of the government system, the Sechirus certainly ceases and a new Sechiras Reshus is required. The Minchas Elozor¹⁴ writes that in his time, the king was removed and a free-country was established with a democratically-elected government and a new Sechiras Reshus should be made.

Presumably he refers to the 1918 revolution in Hungary, where the Monarchy was overthrown

and replaced by a short-lived democratic republic.

In a democratic system, even if elections bring a change of government, the Sechiras Reshus continues to be effective. Unlike an overthrow, a new elected government is required to honour and maintain the actions of the former government.

(This is especially so when the Sechirus was performed with the police, since the police continues to maintain their authority irrespective of who the government is).

Practical Sechiras Reshus points

Practically, the Sechiras Reshus should have a specified time duration. It can be made for an extended period of time. It is also advisable to specify that if we forget to renew the Sechirus at the end of the time-period, it is assumed to continue to be in effect indefinitely. It is also advisable to make a Sechirus for the entire city, so that if the Eiruv is ever extended, the new areas are covered by the Sechirus.

There is a great advantage to making the Sechiras Reshus from the government (as opposed to individual non-Jews) in a place where there are Jews who do not believe in the laws of Eiruv. Since they are Jewish, one cannot rent from them¹⁵. But since they do not believe in the laws of Eiruv, they will not likely be Mevatel their property and one cannot be Mezakeh them. Renting their property from the government circumvents this problem¹⁶.

Kaf Hachaim¹⁷ writes when making the Sechirus from the king’s officer, the custom in Salonika and Yerushalaim was to that the heads of the Jewish community would take the keys of the city home for one night. Since even a weak Sechirus suffices, this is only an extra Hiddur.

1. Rashba Teshuvos Meyuchasos 207
2. Ta”z 382:10, Elya Rabbah 382:9, Shulchan Aruch Harav 382:11
3. Kaf Hachaim 382:72
4. Rashba Teshuvos 5:6, Shulchan Aruch Harav 382:17
5. Ta”z OC 382:15
6. Kaf Hachaim 382:73
7. The Beis Yosef writes that this is so even if the employee kept the money of the rental for themselves, because presumably the king was not Makpid
8. 382:10
9. Siman 6
10. This time duration is specified by the Rashba quoted in the Beis Yosef
11. OC Klal 2 Siman 22-23
12. Kaf Hachaim 382:79
13. 4:14
14. ibid
15. The Takana of renting was only made for non-Jews. Based on Rambam writing about Tzedukim
16. Ginas Veradim OC 3:22. See Shoel Umeishiv Tinyana 2:62 why this works ‘against the will’ of the owner
17. 382:78