



פרשת חקת
תמוז תשפ"א

CHARIDY CAMPAIGN

Boruch Hashem, the Kollel Charidy fundraising campaign was a great success.

Thanks to your generous support, we were able to raise over \$180,000 for the Kollel, to help us further our goals of spreading Torah and Chassidus in the community.

We are overwhelmed by the community's generosity and treasure our partnership.

If you did not manage to contribute to the campaign, its not too late. You can still make a tax-deductible donation online at www.charidy.com/kollelm

YUD-BEIS TAMMUZ

The community Yud Beis-Yud Gimmel Tammuz Farbrengen for Anash will take place on Tuesday night.

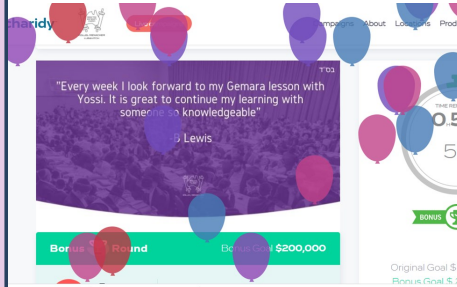
Due to restrictions of numbers, there will be 2 separate locations with different "Farbrengers" in each location.

See the email and Whatsapp announcements for details and to register to join.

DAILY BEIS HAMIKDASH THOUGHT

During the Three Weeks, the Kollel will once again be producing the Daily Beis Hamikdash Thought.

Look out for subscription details on Whatsapp



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Seeing the positive in the snakes

As punishment for complaining about the Manna, the Jewish people were punished with an invasion of poisonous snakes. Many Jewish people died as a result.

The people turned to Moshe who in turn davened to Hashem on their behalf. Hashem told Moshe to make a snake and raise it on top of a pole in the middle of the camp. If someone would be bitten by a snake, they should look up at this snake. If they would do so, they would be healed and live.

Rashi quotes the Mishna which notes that this snake was certainly not the source or cause of life or death. Rather, when the Jewish people would look upwards towards Heaven and do Teshuvah, surrendering their hearts to their Father in Haven, they would be healed.

In light of this Mishna, we can ask a number of questions;

1. Why does the Mishna stress the idea of looking upwards? On the contrary, our sages teach that when one prays, their eyes should look downwards and their hearts directed Heavenwards.
2. If the healing came, not as a result of looking at the snake but rather by looking towards Heaven, why was the copper snake necessary at all?
3. If a trigger was needed to cause the Jewish people to look upwards, why specifically a snake?

In this week's *Chassidische Parsha*, the Alter Rebbe gives a fascinating insight on the deeper meaning of this episode, with a practical lesson for strengthening our Emunah when we are faced with difficulties and challenges.

Everything comes from Hashem; Not only those things that are openly and tangibly good and holy, but even those things in our world which seem negative and antithetical to Kedusha.

The Zohar explains that even the Yetzer Hara and Satan come from a holy source and our sages teach that the Satan acts with a Kavana *Lshem Shamayim*.

Down here they appear as negative forces that are opposed to Hashem, seeking to challenge and obstruct us in our Avodah. But in truth, they are Shluchim of Hashem, sent to test us. Hashem's

intention and indeed the intention of the Yetzer Hora itself is that we not succumb to its temptations.

The same is true with all forms of challenge, negativity and adversity that we may face.

The Kabbalists describe to levels of reality; the revealed world (*Alma De'isgalya*) and the hidden world (*Alma De'iskasya*). In its source in the G-dly reality of the hidden world, everything is good. When it flows down into the revealed world of our reality, for reasons only known to Hashem Himself, it can manifest in a negative form.

The Gemara tells the story of the great sage Nachum Ish Gamzu. He was given this name because he would constantly say *Gam Zu Letovah*, this too is good. Even when faced with challenging and even life-threatening situations, Nachum's incredible faith led him to see and believe that this too was good. Instead of looking at the situation as it was 'on the ground', Nachum focused on the way it was in its source.

By defining his reality by the way things are in their source, Nachum's Bitachon was able to affect a change in status, so that the hidden goodness was not just theoretical but became tangibly revealed in this world and the challenge he faced was revealed to be the ultimate blessing.

This is the message of the snake. The Jewish people were plagued with poisonous snakes of negativity and adversity. The message of the snake up on the pole was not to focus on the negative manifestation of the snakes 'on the ground'. Rather, look upwards to the snake 'above', how things are in their source and 'see the good', even if only in our mind's eye.

We may not all be on the level of Nachum Ish Gamzu and our challenges may remain challenges, but we can all learn and gain from trying to live with this perspective.

In reward for our Bitachon, may Hashem remove all manifestations of negativity and transform our reality into one of open and revealed blessing and goodness, revealing the 'source' down here on the ground.

The weekly Halacha analysis

Renting non-Jewish homes for the Eiruv

Rabbi Yonason Johnson

Min Hatorah, it is permissible to carry from one Reshus Hayachid to another¹. However, the Chachamim forbade carrying from one private domain to another if they are owned by different people. This Gezeira was instituted to prevent people from coming to carry from a private domain to a public domain which would be a Biblical violation².

However, where there is an Eiruv, the Rabbis allow one to carry from one private domain to another.

The word Eiruv means to mix together. The Eiruv works as a mechanism to merge the ownership of multiple private domains into one shared area.

This is achieved by collecting bread from each of the residents within the Eiruv boundaries and keeping it in one vessel in of the houses. It is then considered as though they are all residents in that house. Alternatively, one person can take bread and can be Mezakeh on behalf of all of the residents³.

It is customary nowadays for the Eiruv to be kept in a Shule. It is also customary to use Matzah which remains edible for a long time. If one were to use bread, once it was no longer edible, the Eiruv would no longer be valid.

Obviously to permit carrying, the area covered by the Eiruv needs to be surrounded by Halachically valid walls to be considered as a Reshus Hayachid. Technically the term Eiruv refers to the merging of the domains through the sharing of food. Colloquially, it is used to refer to the surrounding walls.

Non-Jewish residents

The Eiruv works for all Jewish residents who believe in the laws of Eiruv.

Technically, we should disregard the ownership of non-Jews within the courtyard and their ownership of property within the courtyard should not affect the Eiruv at all. However, the Rabbis instituted that an Eiruv does not work when non-Jews live within the courtyard.

The reason for this is because the sages wanted to discourage Jews from living in non-Jewish areas by making it more difficult to make an Eiruv.

If a Jew did not join in the Eiruv, they are able to be Mevatel their property to the other members of the courtyard on Shabbos and the Eiruv will still take effect. However, Bittul

does not work for a non-Jew. The only way to create an Eiruv where non-Jews are present is by renting their properties – שכירת רשות

The Sechiras Reshus does not need to be a fully-fledged rental. It is sufficient to make a weaker form of Sechirus. Therefore, one does not need to rent from the owner of the house themselves. It is sufficient to rent from a family member⁴ or even an employee who resides with the owner⁵. This works even if the owner protests⁶.

Similarly, one need not rent the entire dwelling. It is sufficient to rent or borrow the right to use space within the non-Jew's house.

Technically no document is required for the Sechirus⁷ and the Sechirus from a non-Jew can be done with less than a Shaveh Peruta⁸. One does not need to specify that it is for the purposes of being able to carry on Shabbos.

Renting from the king

This arrangement is fine where there are only a few non-Jewish homes, or where one is making an Eiruv in a courtyard. But what about an Eiruv in a city where there are many non-Jewish residents and it would be difficult to rent from each one individually?

Since we only need to rent the right to use an area within the house, one is able to perform the rental from the king or a minister if they have the rights to use the houses within the city without requiring the consent of the owners - for example, they can leave weapons in the houses at a time of war or place their soldiers to lodge in the homes⁹.

If the ministers or the king does not have this right, one may not rent the use of the non-Jewish homes from them.

Based on this Halacha, in modern-day Eiruvim, it is customary rent from the fire department or police department. This is because they have the right (in certain circumstances) to enter any house without the permission of the owners. They can also evacuate the owners.

In some cities, the rental is performed with the mayor or government which controls the fire and police department. In place where each municipality has its own authority, a separate Kinyan needs to be made if the Eiruv extends into both municipalities.

In a hotel (for those Poskim who require and Eiruv to be made), one can perform the Sechiras Reshus for the rooms of the non-Jewish guests, by renting their usage from the manager of the

hotel, who has the ability to access the rooms when required and can also move guests from one room to another.

How long does the Sechirus last?

If the rental was done without specifying any time-duration, it is considered to be in effect until the non-Jew recants¹⁰. If the rental was for a fixed-duration or it was specified that the rental is forever, they cannot retract unless they return the money¹¹ (proportional to the time left¹²).

If the rental was done for a set time-duration, a new rental must be performed on its expiry¹³ and the Eiruv needs to be performed again¹⁴.

If during the duration of the rental, the non-Jew rents their house to another non-Jew, a new Sechiras Reshus is not required¹⁵. However, if the non-Jew dies or sells their home, a new Sechiras Reshus is required from the new owner or inheritor¹⁶.

If one rented the Reshus from an employee (who lives with the owner) without specifying a time-period, once the employee ceases to work for the owner, the rental is terminated. If the rental was made for a set time-duration, even if the employee ceased to work within the time period, the rental remains in effect¹⁷.

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. This would be relevant where the Sechiras Reshus was made with the Police commissioner or the head of the fire department and they subsequently retire.

What about a change in government? Stay tuned for next week's edition

1. Rambam Eiruvim 1:1, Shulchan Aruch Harav 366:1
2. ibid
3. Eiruvim 79b, Shulchan Aruch Harav 366:12
4. Eiruvim 80a, Shulchan Aruch Harav 382:14
5. Eiruvim 66a, Shulchan Aruch Harav 382:14
6. Shulchan Aruch Harav 382:14
7. Eiruvim 62a according to Tosfos. Shulchan Aruch Harav 382:6
8. Eiruvim 62a. Shulchan Aruch Harav 382:7. This would not work when renting from a Jew
9. Shulchan Aruch Harav 391:2
10. Shulchan Aruch Harav 382:9
11. Bach 382, Magen Avraham 382:6, Shulchan Aruch Harav ibid
12. Elya Zuta 382:3
13. Rashba Teshuvos Meyuchasos 207
14. Rashba Teshuvos Meyuchasos 208
15. Rashba Teshuvos Meyuchasos 207
16. Ta"z 382:10, Elya Rabbah 382:9, Shulchan Aruch Harav 382:11
17. Rashba Teshuvos 5:6. Shulchan Aruch Harav 382:17