



פרשת וילך
תשרי תש"פ

7 REBBES | 7 INSIGHTS YOM KIPPUR

All men and Bochorim are invited to join a special Pre-Yom Kippur Chassidus shiur.

Learn a selection of teachings from each of the Rebbeim explaining different aspects of Yom Kippur and the Yom Kippur Avodah.

This Sunday night Tishrei 7, October 6 from 8:30-9:30pm in the Yeshiva lunchroom. With Rabbi Yonason Johnson

CHOL HAMOED LEARNING

The Yerushalmi teaches that Chol Hamoed was given to us in order to increase Torah learning, without having the distraction of work.

The Kollel will be hosting a Chol Hamoed learning program. Stay tuned for details.

CBD LUNCHTIME SHIUR

JBD together with Kollel Menachem hosted a successful Pre-Rosh Hashana lunchtime shiur in the CBD on the Paradox of Prayer.

Participants enjoyed a catered lunch while listening to a shiur exploring the issue of what we should really be thinking about in our High Holiday prayers.

KOLLEL PUBLICATION

The Kollel Rosh Hashana journal of Divrei Torah was distributed to local shules and minyanim and was well received.



Rabbi Gordon's Wednesday night Nach shiur

In this Edition

A year for breaking boundaries **P.1**

Moving during Chol Hamoed **P.2**

A year for breaking boundaries

Picture this scene. A powerful river is flowing with great force. In the path of this river stands a dam, blocking the flow of water. Suddenly the waters breach a hole in the dam and shoot out of this breach with incredible force. This image can be summarised in one word - **Ufaratzta!**

In a Yechidus in 1965, the Rebbe asked the Chassidic artist Reb Hendel Lieberman (Futerfas) to paint a painting of *Ufaratzta*. When R' Hendel asked how, the Rebbe gave the description above.

The Rebbe took the word *Ufaratzta* and transformed it into an entire world-outlook and attitude. *Ufaratzta* is an approach in our Avodah of Torah and Mitzvos and spreading Yiddishkeit and Chassidus.

The term comes from Hashem's promise to Yaakov;

וְהָיָה זְרַעְךָ כַּעֲפַר הָאָרֶץ וּפְרָצְתָּ יָמָה וְקִדְמָה וּצְפוֹנָה וְנִגְבָּה וְיִבְרָכְךָ בְּכָל־מִשְׁפַּחַת הָאֲדָמָה וּבְזֶרְעֶךָ:

"... you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants."

But *Ufaratzta* means much more than to just spread outwards.

A similar term is found at the birth of Tamar's twins. One twin put his hand out and the midwife tied a red string to it, to designate him as the first born. But then he drew back his hand and his brother emerged first. She marvelled at his strength and exclaimed מִה־פְּרָצְתָּ עֲלֶיךָ פְּרָץ, "You have made a breach (*Paratzta*) for yourself and so she named him *Peretz*".

Ufaratzta or *Paratzta* means to break through boundaries. The Avodah of *Ufaratzta* is specifically when one needs to overcome and breach a limitation.

The Rebbe first spoke about the concept of *Ufaratzta* in 5718 and the words of the Posuk were put to a now-famous nigun. The Rebbe named the following year 5719 as the Year of *Ufaratzta*. The directive of *Ufaratzta* in Torah and Mitzvos featured strongly in the Rebbe's letters and sichos throughout the year.

Ufaratzta or *Paratzta* does not only refer to breaking through the limitations of our animalistic soul that obstructs us from serving Hashem. There are limitations within the side of holiness as well, when our service of Hashem is limited and based on calculations and understanding.

Ufaratzta is to reveal the Yechida, the essential core of the Neshama, that desires only to serve Hashem, with a powerful desire that it unlimited. The Yechida is the

deepest power with us, that can burst through and overcome all limitations.

The Rebbe described the approach of *Ufaratzta* in the 3 Pillars of Torah, Avodah and Gemilus Chassadim;

In Torah study, even for the business person, *Ufaratzta* means to learn without looking at the clock (measuring). Even with Torah's dispensation one should not want to suffice with the limited shiurim that he thinks that he can manage and should go beyond.

In Tefillah, *Ufaratzta* means that even when one has legitimate time limitations, they should not rush and should use their time to engage meaningfully.

In Gemilus Chassadim - Tzedakah - *Ufaratzta* means to give even beyond the limitations set by Torah of a tenth or a fifth.

The sound of the Shofar is the inner cry which expresses the deep power and yearning of the Yechida that is revealed on Rosh Hashana. The sound is produced by pressing one's lips tightly together. Then, with the Shofar placed on the lips one forces their breath through, creating a small breach and a powerful sound.

This is similar to the Rebbe's description of *Ufaratzta*.

This year is תש"פ. These letters form an acronym for a phrase describing the nature and Avodah of this year **תהא שנת פרצת**, this year should be a year of *Paratzta*, breaking through and transcending our boundaries and limitations in serving Hashem.

Hashem responds *Mida Kneget Mida*. When we serve Him in a manner of *Paratzta*, He will respond in kind; Even if there are barriers Above which restrict our blessings, Hashem will breach those barriers.

The ultimate boundary and constraint is Golus itself, which conceals Hashem's presence and make it difficult for us to actualise our true selves.

Moshiach, a descendent of Peretz and collective Yechida-sould of the Jewish people is called the *Poretz* - the one who breaches through boundaries as the Novi Micha describes in a prophesy of the Geulah;

עֲלֵה הַפְּרֹץ לַפְּנִיָּהם פְּרֹצוּ וְיַעֲבְרוּ שַׁעַר וַיֵּצְאוּ בּוֹ וַיַּעֲבֵר מֶלֶכָם לַפְּנִיָּהם וְהוּא בְּרֵאשִׁים:

"One who makes a breach goes before them... their king marches before them and Hashem at their head".

May this year be *Tehei Shnas Paratzta*. May we break through our own personal limitations and may Hashem break through the walls Golus, breaching forth with the light of Moshiach the Poretz and the Geulah Shleimah.

Moving during Chol Hamoed

Rabbi Yonason Johnson

I am moving overseas on the day after Simchas Torah to take up a new position. Am I allowed to have my house contents packed and shipped during Chol Hamoed? If the packing is done before Yomtov there will be storage charges.

Moving possessions and moving home

The Mishna¹ rules that on Chol Hamoed one is not permitted to move their possessions from one house to another. The exception is when moving from one house to another house within the same courtyard².

The Rishonim offer two reasons for this prohibition and why these reasons do not apply when moving within the same courtyard.

Rashi and others explain that moving their possessions during Chol Hamoed is forbidden because of Tircha³ – unnecessary exertion. This exertion detracts from Simchas Yomtov.

A second reason offered is because moving one's possessions is a very public thing and it is mundane activity⁴. This cheapens the sanctity of Yomtov (זלזול) because it is done in public.

Both of these reasons do not apply when moving within the same courtyard. Since one is not transporting over a large distance there is no (or less) Tircha. Since it is contained within the courtyard it is more private.

Rabbeinu Chananel based on the Yerushalmi⁵, explains that this prohibition applies even when one is moving to a nicer home⁶.

However, if one is moving from a home that they do not own into a home that they own, the Yerushalmi⁷ says that it is permitted, even if one is moving to an inferior quality home. The reason is because living in one's own home is a source of Simcha. This only applies when one is actually moving into the new home during Chol Hamoed and not just moving their possessions.

The Mechaber⁸ rules that one may not move dwellings or remove their belongings from one courtyard to another on Chol Hamoed. He rules like Rabbeinu Chananel that this applies even when moving from an unattractive dwelling to a nicer home, unless it is for the needs of Yomtov.

Be'er Moshe⁹ writes that the above applied in former times, when people had far less furniture and possessions. Nowadays when we have larger homes, with more possessions and bulkier furniture, there is more Tircha involved in moving and there is greater Zilzul and public awareness. Therefore even from one house to another within the same courtyard should be forbidden.

Work done by a non-Jew

One is not allowed to ask or have a non-Jew perform forbidden activities on Chol Hamoed on

their behalf¹⁰. This is especially so when the work is being done on the property of the Jew.

For the needs of Yomtov

One is allowed to move to a new home or move their possessions if it is being done Letzorech Hamoed (for the needs of Yomtov). This is the same as other activities forbidden on Chol Hamoed, such as laundering, which may be done if it is for the need of Yomtov itself¹¹.

To qualify as Tzorech Hamoed, it must be recognizable in the activity itself that it is being done Letzorech hamoed¹².

Davar Haaveid – to prevent a loss

Another Heter that allows one to perform otherwise forbidden activities on Chold Hamoed is if it is a Davar Haaveid¹³.

Rambam¹⁴ defines this as any activity that if it is not performed will lead to a great loss (Hefsed Harbeh). Generally this is measured as what people generally consider a significant loss and would exert themselves to prevent. (This leniency is only to prevent a loss of what one actually has. It does not apply to earn more¹⁵).

Even this leniency does not apply where it would require a major exertion (Tircha Yeseira or Tircha Gedolah)¹⁶.

Where the loss is certain and it is recognizable in the activity itself that it is being done to prevent a loss, according to some authorities one may do the activity even in public lechatchila. If the loss is not certain or where it is not recognizable in the activity that it is being done to prevent a loss, it should preferably be done in private.

In all circumstances, even when there are leniencies, it is preferable that the work activity be done by a non-Jew¹⁷.

Scheduling

One is not allowed to deliberately schedule or delay the work to be done during Chol Hamoed, relying on the leniency of Davar Haaveid or Tzorech Hamoed¹⁸. One who deliberately leaves his work for Chol Hamoed is considered to be Mebazeh Hamoados – disgracing the festivals¹⁹. In such circumstances the work may not be done on Chol Hamoed.

If there is a very specific reason why the work must be done on Chol Hamoed and cannot be done before or after, it is not subject to the above and may be done during Chol Hamoed²⁰.

Answer

Zilzul Chol Hamoed is a serious matter and should not be taken lightly. This is especially so nowadays when packing and moving as this is a very public and significant exertion. The preference would be to not move during Chol Hamoed. Nonetheless;

As you described, it is not possible to delay the packing and moving until after Yomtov as you are required for your employment to leave immediately after Yomtov and you cannot delay travel (without significant loss).

Regarding the possibility of packing and moving before Yomtov; the extra cost involved for storage if the packing is done before Yomtov, is not significant enough to qualify as a Davar Haaveid.

However there is another factor to consider. If your home will be packed up before Yomtov, you will not have the furnishings and Keilim necessary to make an enjoyable Yomtov during the first days; e.g. fridge, beds, other furniture, cooking appliance and utensils etc. If so, in this case, not packing and moving before Yomtov can itself be considered Letzorech Hamoed, even though it will result in the moving being done during Chol Hamoed.

Since there is a very specific reason why the work cannot be done at any time other than during Chol Hamoed, it is not considered as intentionally scheduling forbidden work for Chol Hamoed.

Additionally the work is being done by non-Jewish workers and a non-Jewish company.

It would be preferable to have the packing and moving done in as discreet a manner as possible e.g. the trucks should park within your property (behind closed gates). If this is not possible, the work can be done as normal.

It would also be advisable that if anyone were to ask you about moving on Chol Hamoed that you explain that you have a Heter based on extenuating circumstances and that one needs to address any similar questions to a Rov as the nuances of each situation will be different.

Wishing you a Frielichen Yomtov and much Hatzalacha on your move.

- Moed Katan 13a
- Mishna and Gamara ibid
- Rashi Ksav Yad ד"ה אין מפנין. Ri"ף, Ra"ן and Nimukei Yosef. Mishna Berura 535:1
- Ritva. See also Rashi Ksav Yad ד"ה מפנין בו סיפא.
- Moed Katan 2:4
- There are different versions of the Yerushalmi. An alternative version permits moving into a nicer home.
- Ibid. See Rosh quoting Raavad. Beis Yosef suggests that this is subject to a **Machlokes Rishonim**.
- OC 535
- 7:28
- Shulchan Oruch OC 543:1
- Tur and Beis Yosef OC 535
- Elya Rabbah 535:1 and Pri Megadim Eishel Avraham 535:1. Mishna Berura 535:4
- Orach Chaim 537:1
- Hilchos Yomtov 7:2
- Moed Katan 2
- Orach Chaim 537:2. However if the loss is very great, one may perform extra exertion. Ramban writes that the exertion allowed is commensurate with the level of loss.
- Eshel Avraham Butshash quoted in Orchos Chaim Spinka 537:2
- Orach Chaim 538:1. See Rambam Hilchos Yomtov 7:2
- Maharil Hilchos Chol Hamoed
- Yad Yosef OC 24