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### YESHIVAS KAYITZ

This past week, Kollel ran a Yeshiva Kayitz for High School boys.

Each morning began with a seder Chassidus, with the bochurim learning the Rebbe's first Maamar - Bosi Legani with the Kollel Yungeleit.

Davening was followed by a full breakfast. After breakfast, there was a daily shiur on topical and contemporary Halachic issues, given by the Kollel Yungeleit. The boys got into the discussion, with questions and debate.

Over 30 boys participated and the program was well received and enjoyed.

### YUD SHEVAT HACHANA

This past Thursday night was the first of 2 Chassidus learning evenings in the lead-up to Yud Shevat.

Members of Anash came together to learn B'Achdus. A selection of Yud Shevat Maamarim and Sichos were available to learn from.

If you missed out, you can still join us next Thursday night 8:15pm in the Werdiger Hall for the second learning evening as we prepare as a community for Yud Shevat.

### SHABBOS YUD SHEVAT

Next Shabbos is Yud Shevat. There will IYH be a full Shabbos program to observe the day in a befitting manner.

Join us before Shacharis for a Seder Chassidus, learning the Bosi Legani Maamarim of this year.

Davening will be followed by a Farbrengen and between Mincha and Maariv join us for a Seder Nigunim in the Shule.

## Is it right to challenge Hashem?

How should we respond when we see suffering in the world? Is it appropriate to question the ways of Hashem? After all, He is the Creator and orchestrator of everything, so who are we to challenge? When we see the unjust suffering of others, what is the appropriate response?

The end of last week's Parsha, sees Moshe Rabbeinu confront Hashem with an accusation: לממה הרעותה לעמך הזה, why have You done evil to this people... You have done evil to these people... and You have not saved Your people.

Having been sent to announce to the Jewish people that the time of their Redemption had arrived, Moshe went before Pharaoh and demanded that he release Bnei Yisroel from their slavery.

Pharaoh responded by making the conditions of their exile even more harsh, no longer providing straw with which to make bricks.

The Midrash and classic commentators are very critical of Moshe's response. What audacity and Chutzpah to speak so brazenly to the King of Kings and question His conduct!

Hashem laments the passing of the Avos **חבל עלך** אברהם, יצחק ויאקוב. Avraham, Yitzchak and Yaakov did not merit the same revelation of Hashem that Moshe did. Moshe experienced the lofty revelation of the Divine name **הו"י**. The Avos only experienced the lower level of **א-ל ש-ד**. Yet they never questioned Hashem. "It's a pity that they are lost and no longer present."

When commanded to sacrifice his son Yitzchak, the son whom he had waited for so many years and who would carry on his life mission, Avraham did not challenge. When they had to purchase land in the very Land that they had been promised, they did not doubt Hashem's ways.

And so the Parsha opens **וידבר אלוקים**. Of the various names of Hashem, the name Elokim is associated with Hashem's attribute of justice and severity. Similarly the word used to describe Hashem's speech, **וידבר**, denotes a harsh rebuke.

But not all commentators find fault in Moshe's conduct. On the contrary, Moshe's brave challenge is the test of a true leader of Klal Yisroel.

The Chasam Sofer explains that Moshe knew that to speak to Hashem in this manner was wrong and that he deserved punishment. But, motivated by his great love and compassion for Bnei Yisroel, Moshe went with physical and spiritual Mesiras Nefesh to protest the suffering experienced by the Jewish people.

Far from being displeased, the Chasam Sofer writes that Hashem rewarded Moshe for his Mesiras Nefesh, granting him an experience of G-dliness that exceeded that of the Avos.

The Noam Elimelech makes the following observation; the opening of the first Posuk **וידבר אלוקים** suggests an approach of Gevurah. But the Posuk ends **הו"י אליו אני הו"י**. Here the Torah uses the name of Hashem associated with compassion and uses the term **וואמר**, reflecting a gentle and loving form of speech.

In one verse, we witness a complete 360 transition from *Middas HaDin* to *Middas Harachamim*. Hashem should have taken issue with Moshe's Chutzpah. But ultimately, because Moshe was standing up for Klal Yisroel, Hashem's children, Hashem's attribute of compassion and redemption was activated.

Unfortunately we look around the world and in our own community and we see suffering, illness and tragedy **ר"ל**.

Hashem, the Master of the world has ways which we cannot fathom or hope to understand. Yet from Moshe we learn that its okay to challenge and not accept the status quo.

From our perspective the suffering of Jews in Golus makes no sense. Like Moshe we have to protest pain, suffering and tragedy. We cry out Ad Mosai! Enough of Golus, enough of pain. The only consolation which Hashem can respond with to our heartfelt cries is to bring the final Geulah and erase pain and suffering forever more.

# The weekly Halacha analysis

## Shabbos Halachos for Summer & Holidays - Part 2

### Rabbi Yonason Johnson

#### Eating outdoors

Wetting grass involves a Biblical violation of the Melacha of Zoreia – planting, as it fosters growth. It is also a violation of Chores – ploughing, as it softens the soil. One is not allowed to wash their hands over the grass. Technically other liquids such as wine are not a problem. Nonetheless, one should be strict with other liquids as well<sup>1</sup>, especially as nowadays they contain a percentage of water.

The Ram"o<sup>2</sup> writes that it is preferable not to eat outside on the grass if one has drinks, since it is very difficult to prevent spills. Eating on a deck or paved patio is permitted.

One is not allowed to throw or spit seeds or pits onto moist ground or where it will rain. This is because the seeds will come to germinate.

#### Plants and grass

One is allowed to walk on grass on Shabbos and we are not concerned that one may uproot the grass<sup>3</sup>. If the grass is long, one should walk slowly<sup>4</sup>. It is permitted to smell flowers that are growing on a tree.

One is allowed to sit on the grass on Shabbos<sup>5</sup>. According to the Alter Rebbe<sup>6</sup>, one may not move grass or plants with their hand, whether attached to the ground or not. This is because of Muktzah. According to the Mishna Berura, this is permitted<sup>7</sup>. According to all opinions, detached plant material is Muktzah.

#### Trees and hammocks

On Shabbos one is not allowed to climb trees<sup>8</sup>. This is a Rabbinic restriction to prevent violation of the Biblical Melacha of Kotzer by breaking off part of the tree – fruit, bark, twigs, leaves etc<sup>9</sup>.

In addition, Chaza"l also prohibit 'using' trees on Shabbos – משתמש באילן. This includes placing things on a tree e.g. draping a coat over a tree branch, removing something from on a tree (even if it was there before Shabbos), tying an animal to a tree etc<sup>10</sup>. One may not remove a ball or other object that became lodged in a tree<sup>11</sup>.

One may however touch a tree provided that it does not move as a result<sup>12</sup>. Moving the tree by touching is forbidden as Muktzah.

Chaza"l also forbade using things that are attached to or touching a tree – צדדי אילן (literally sides of the tree)<sup>13</sup>. For example, if the tree has a hook attached to it, one may not use the hook on Shabbos.

Whilst using צדדי אילן is forbidden, using צדי אילן (lit. sides of sides of the tree) is permitted. Because צדי אילן is one step further removed from using the tree itself, it was not included in the Gezeira.

In a swing or hammock, the seat of the swing or the hammock fabric, is attached to the rope. This rope is tied to or around the tree. Even though it would seem like the rope would be defined as צדדי אילן, making the swing seat or hammock fabric צדי אילן, this is not the case, and use of the swing remains forbidden.

This is because the entire swing (the seat together with the rope/chain) and the entire hammock (fabric and rope) are considered as one unit. Therefore the entire swing is considered as צדדי אילן and may not be used on Shabbos<sup>14</sup>.

#### Techum Shabbos

On Shabbos, one may not walk more than 2000 Amos (approx. 960m) beyond the city limits. The halachos of Techum Shabbos and how it is measured is very complex and a competent halachic authority should be consulted.

Remember, 2000 Amos is not a great distance. So, when spending Shabbos outside of the city or in a country destination, it is advisable to stay within the confines of the property or city. If going for a walk, make sure to only venture beyond the boundary to a distance which is certainly within your 2000 Amah limit. One can measure using their odometer before Shabbos.

#### Beach

Going to the seashore on Shabbos can be problematic. Whilst one is allowed to walk on sand on Shabbos, the sand itself is Muktzah and may not be handled. Shells are also Muktzah. Certainly one is not allowed to dig or build in the sand on Shabbos.

On Shabbos one is not allowed to swim in the sea or rivers and the like. Using the ocean as a Mikvah entails a number of Shabbos concerns, including carrying water droplets and the concern of squeezing wet swimsuits. One who is

planning on going to Mikvah on Shabbos in a river or the ocean should discuss with a Rov before Shabbos.

#### Swimming

On Shabbos, it is Rabbinically to swim or float in water on Shabbos. The sages are concerned that one may come to build a flotation device. Technically this applies to swimming in rivers or the ocean or other bodies of water. One is allowed to swim in a Keili. If a pool in constructed with a ledge around it (i.e. the walls are higher than the water level), technically this is also permitted<sup>15</sup>.

Nonetheless, the Poskim<sup>16</sup> write strongly that one should not swim or play in any form of pool on Shabbos, because of the accepted custom not to bathe even in cold water on Shabbos. Additionally there are concerns of squeezing water from one's hair or bathers.

#### Sunshades/umbrellas

On Shabbos it is Rabbinically forbidden to erect a temporary tent covering that is made for shade and the like. Based on this, the Poskim write that it is forbidden to open an umbrella on Shabbos.

The same would apply to stretching out a shade cloth over a pergola or to open an awning. If the shade cloth or awning was open at least a Tefach (approx.. 8cm) before Shabbos, it is permissible to further open it on Shabbos as this considered merely 'adding' to a temporary roof covering.

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| <ol style="list-style-type: none"> <li>1. See Shulchan Aruch Harav 336:9</li> <li>2. OC 336:3</li> <li>3. Eiruvin 100b. Shulchan Aruch 336:3</li> <li>4. Mishna Berura 336:25</li> <li>5. Shulchan Aruch ibid</li> <li>6. 336:22</li> <li>7. 336:48</li> <li>8. Beitzta 36b. Shulchan Aruch 336:1</li> <li>9. Shulchan Aruch Harav 336:1. On a timely note, the end of Parshas Shelach describes the incident of the stick gatherer on Shabbos. According to one opinion in the Gemara, the Melacha violated was Kotzer.</li> <li>10. Shulchan Aruch Harav 336:1. Mishna Berura 336:3</li> </ol> | <ol style="list-style-type: none"> <li>11. Nishmas Shabbos 336 Siman 159. Poskim are lenient where the article is dislodged not using one's hand (or an object e.g. pole in one's hands). For example, one could throw up another object to try and dislodge it (Be'er Moshe).</li> <li>12. Shulchan Aruch Harav 336:22</li> <li>13. Shabbos 155a</li> <li>14. Shemiras Shabbos Kehilchasa 26:16. Nishmas Shabbos 336 Siman 163</li> <li>15. Shulchan Aruch beginning of Siman 339</li> <li>16. Ketzos Hashulchan 146:34, Minchas Yitzchak 5:32, Igros Moshe YD 2:13 and more.</li> </ol> |
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