



KOLLEL UPDATES

Public Holiday Learning

Kollel hosted a special learning program this past Tuesday. Public Holiday learning programs have become a regular fixture on the Kollel calendar.

A full breakfast was followed by 2 quality shiurim on contemporary halachic issues.

Rabbi Yonason Johnson spoke about the halachos of forced Gettin, exploring when a Gett may or may not be forced and what mechanisms may be used.

Rabbi Michael Stern followed with a presentation on the halachic approach of Rabbi Ovadiah Yosef. Some of the topics covered were the status of Sefardi Poskim and the influence of Kabbalah on Halacha.

Thursday Night Halocha

The Thursday night Halocha shiur has doubled its numbers.

Come and see what everyone is excited about....

Join Rabbi Mottel Krasnjanski each Thursday for a stimulating and practical Halocha shiur studying the Halachos of the Seudah.

Thursdays 8:00-9:00pm in the Kollel Menachem Beis Medrash.



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Pass the Gefilte Fish Please

The Talmud teaches כל המענג את השבת נותנים לו נחלה בלי מצרים. Whoever takes delight in the Shabbos (*Oneg Shabbos*) is granted an inheritance without limitations.

This is derived from the posuk in Sefer Yishayaha which we read as part of the Shabbos day Kiddush: 'If you... call the Shabbos a delight and the holy (day) of Hashem, honourable...Then you will delight in Hashem and I will feed you the inheritance of Yaakov your father.' The uniqueness of Yaakov's inheritance (compared to that of the other patriarchs) is that it was without boundary.

Avraham was told to walk the land in its breadth and length. Yitzchak too was given a geographically restricted inheritance of 'these lands'. Yaakov in his vision of the ladder ascending to the heavens was promised ופרצת - he would spread out to the west, east, south and north. Yaakov's inheritance would be unlimited like the directions of the compass.

The Mitzvah of *Oneg Shabbos* as defined in Shulchan Oruch Harav is to physically delight in the Shabbos by eating and drinking special foods to enhance our Shabbos meal. In Talmudic times fish and beets were on the menu, nowadays each community has their customary Shabbos cuisine.

What is so unique about *Oneg Shabbos* that its reward is an unlimited inheritance? The Beis Yosef explains that the Divine system of justice dispenses reward *Midah K'neged Midah*, commensurate to the effort exerted. One who is able to, and spends without limit to ensure that he has only the finest foods for Shabbos is deserving of blessing beyond limitation.

At first glance, the answer of the Beis Yosef is somewhat lacking. *Oneg Shabbos* in terms of one's expenditure on food and drink is never going to be truly 'without limit' no matter how much gefilte fish and kugel you serve.

Later scholars explain the Beis Yosef's intention: The Talmud assures us that money spent on *Oneg Shabbos* does not come out of the annual income that was ordained for us on Rosh Hashonah. i.e. no matter how 'all-out' we go on our pre-Shabbos shop, our net disposable income will not be adversely affected. Despite this assurance, closing our business for Shabbos and then spending opulently for our Shabbos needs requires a great deal of *Bitachon* that we won't end up worse off as a

result. One who has true *Oneg Shabbos* places full trust in Hashem who is infinite, meriting a reward that is infinite too.

Chassidus explains that 'restriction' refers to the *Tzimtzum*, the contraction of G-dly light through which a finite world comes into being. As a result of this *Tzimtzum*, G-dliness is concealed within the physicality of creation.

During the 6 days of the week we involve ourselves in the world trying to refine and elevate it by revealing the G-dly light within its material constraints. This involvement is always with a weariness of becoming too absorbed in pursuit of the material itself.

Shabbos however is different. The Kabbalists explain that on Shabbos the world experiences a spiritual elevation where its physicality no longer obstructs G-dliness. Our mundane involvements on Shabbos are not for the purpose of refining the world. Rather we partake of the material world as an open manifestation of the G-dly light within. Therefore, eating in a manner which would usually be considered indulgence, on Shabbos becomes a Mitzvah!

Someone who has *Oneg Shabbos* rises above the restriction (*Tzimtzum*) that physicality represents. His reward, measure for measure, is an inheritance, a revelation of spiritual delight which is unrestricted and unlimited, bursting out infinitely in all directions, unconfined by the façade of physicality.



Part of the crowd at the recent Public Holiday learning program



Shiurim Schedule

AVOS UBONIM

This past Sunday over 50 boys and their fathers participated in the Summer Avos Ubonim program.

Join us each Sunday for learning, refreshments, stories and raffles. What better way to spend a Sunday evening than bonding with your son over a sefer!

6:30-7:15pm every Sunday in the Mezzanine.

For more info or to become an Avos Ubonim sponsor, contact Rabbi Reuven Centner

SHULCHAN ARUCH SHIUR

This shiur is one of the best-kept secrets in town... And now is the perfect time to join!

Join master maggid shiur, Rabbi Mottel Krasnjanski, in studying the Shulchan Aruch like never before.

Thursday nights, 8:00-9:00pm in the Kollel Menachem Beis Medrash.

Halachos of the Seudah:

Starting with the halachos of Netilas Yodayim

DAF YOMI

Learn about the Avodah of the Kohein Gadol on Yom Kippur in the Beis Hamikdash.

Commencing **Mesechta Yoma** on Sunday November 10, Kislev 7.

Mon–Thu: 7:40-8:30am

Shabbos: 8:30am and between Mincha and Maariv

Sunday: 7:40am

In the Kollel Menachem Beis Medrash.



Tzitzis on Bed sheets and Blankets?

Rabbi Yonason Johnson

Since the beginning of (and primary) 'wearing' of a sheet is at night, it is treated as purely a night-time use. The few hours into the morning are merely incidental. This would explain the language of the Shulchan Aruch "even though a person sleeps in them in the morning". It would also explain why the Shulchan Aruch who earlier brings both opinions does not distinguish in this halacha.

This explanation takes care of the few hours we sleep in after sunrise. But what about the Shabbos afternoon *Shluff* when the entire sleep is during daylight hours?

In the Siddur⁸, the Alter Rebbe appears to agree with this distinction. In his Shulchan Aruch the Alter Rebbe discusses a cover with which one sleeps also *in the morning*. But in the Siddur, the Alter Rebbe refers to a cover with which one covers themselves when they sleep in the *daytime*.

There is another dispute among the Rishonim on this topic:

The Mordechai⁹ exempts all sheets and blankets. He distinguishes between a garment with which one covers themselves in a manner of wearing and a sheet/blanket with which is merely covering oneself with or spreading over themselves.

However Tosfos¹⁰ rules that there is no such distinction.

The Alter Rebbe, based on the Magen Avraham¹¹ rules that if the sheet or blanket is made of wool, one of the corners should be rounded to exempt it from Tzitzis according to all opinions. This is also the ruling of the Mishna Berura.

The rationale of this ruling to be strict with woollen blankets but lenient with other fabrics is based on a combination of leniencies and doubtful cases. Whilst we generally do not act leniently in each individual case, we do so when they act in combination:

- The view of the Rosh that a night-time garment is exempt from Tzitzis even if worn in the day.
- The Mordechai rules that since sheets and blankets are not 'worn' they are exempt from Tzitzis.
- The Rif and Rambam rule that only a woollen or linen garment is obligated in Tzitzis Min Hatorah (other materials are only obligated Rabbinnically).

In the third passage of the Shema which speaks about the Mitzvah of Tzitzis, we read וְרִאִיתֶם אוֹתוֹ - and you shall see it (i.e. the Tzitzis). From this posuk, the Talmud² derives that a night-time garment is exempt from Tzitzis, since night is not the time of seeing.

The application of this exemption is subject to debate by the Rishonim:

The Rosh³, learns that the obligation to place Tzitzis into a garment will depend on what type of garment it is. A night-time garment is a garment made for wearing at night, for example pyjamas. Such a garment is exempt from Tzitzis even when worn during the day. Conversely, day-time clothing would be obligated in Tzitzis even when worn at night.

The Rambam⁴ explains that the type of garment is not of consequence. What matters is when the garment is being worn. Any garment worn at night is exempt from Tzitzis. Any garment worn during the day is obligated in Tzitzis.

The Shulchan Aruch⁵ brings both opinions without issuing a ruling. As such, we take the stringencies of both opinions. Therefore, Tzitzis should be placed in any 4-cornered garment worn during the day and also in day-time clothing even when worn at night.

Concerning the Brocha however, we follow the principle of ruling leniently in cases of doubt. Therefore a Brocha is only recited when both opinions would agree on the obligation of Tzitzis i.e. a day-time garment worn during the day.

Two halachos later, the Shulchan Aruch rules that we do not put Tzitzis into sheets, even though they are worn in the morning.

Both the Shulchan Aruch Harav and the Mishna Berura observe that this ruling is in accordance with the opinion of the Rosh. According to the Rambam, since the sheet is worn during the daytime, it should be obligated in Tzitzis⁶.

Elijah Rabbah⁷ explains that the Shulchan Aruch's ruling is compatible even with the Rambam's opinion.

In the Siddur, the Alter Rebbe rules that one should round a corner of the blanket (Koldra) which one uses to cover themselves during the day. Here the Alter Rebbe does not seem to distinguish between wool and other types of materials.

Despite the rulings of the Shulchan Aruch Harav and Mishna Berura, there are Poskim who rule that common practice does not follow the Magen Avraham¹². This is also the ruling of Aruch Hashulchan who is lenient even with woollen sheets.

There are Poskim¹³ who rule that even according to the stricter opinion, there is no question of having to require Tzitzis (or to round-off of a corner) on a puffy blanket such as an eiderdown or doona. They argue that due to the thickness of the stuffing, the corner is already considered 'rounded'.

Even though the quilt cover itself is flat and has 4 corners, it too would be exempt. This is because the quilt cover is *batal* to the doona which it covers¹⁴.

It should also be noted that even the stringent opinions refer to sheets with which one covers themselves. Sheets which a person lies on top of are exempt according to all opinions.

Neither of these leniencies would apply to flat top-sheets or blankets.

Whilst common practice even amongst G-d-fearing individuals is not to round the corners of blankets which are used also during the day, scrupulous individuals would do so. There is strong basis, especially for those who follow the rulings of the Alter Rebbe to be stringent, especially for blankets which are made of wool. But before taking out your scissors, please check with your local halachic authority¹⁵. ■

¹ Bamidbar 15:39

² Menachos 43a

³ Hilchos Tzitzis Simon 1

⁴ Hilchos Tzitzis 3:7-8

⁵ OC 18:1

⁶ See Hagahos Maimonios in the name of R' Elijah. 18:4

⁷ Hilchos Tzitzis שלם מלבושים 941

⁸ Hilchos Tzitzis Simon 941

⁹ Menachos 41a תכלת 3:3

¹⁰ OC 18:3

¹¹ Mor Uketzia 18, Bris Kehuna (יד מערכת צ אורח), Eishel Avraham Butshash 18. The chazon Ish was personally stringent but wrote that those who are lenient have on what to rely.

¹² Eshel Avraham Butshash 18

¹³ Shu"t Hisorerer Teshuvah 1:9

¹⁴ See Siddur Rabbeinu Hazakein (Raskin) Miluim Simon 7 for a possible justification for the general lenient approach on this issue.