



פרשת וישלח  
כסלו תשפ"ב

### CHASSIDUS LEARNING EVENING FOR MEN

Prepare for Yud-Tes Kislev - the Rosh Hashona of Chassidus, by joining us for a Chassidus learning evening.

This Sunday night, אור ל"י כסלו, November 21. 8pm in the Werdiger Hall. Followed by Maariv.

Maamarim to learn will be provided. Bring a Chavrusa and come along. Hot refreshments.

Sign up at

[www.kollelmenachem.com.au/register](http://www.kollelmenachem.com.au/register)

### YUD-TESES KISLEV FARBRENGEN

All men are invited to join the central Anash Yud-Tes Kislev Farbrengen and Seudas Mitzvah this Tuesday night. 7:30pm in the Werdiger Hall.

Different community Mashpiim will Farbreng throughout the evening. Video presentation.

Bookings essential. \$10 Cover

[www.kollelmenachem.com.au/booking](http://www.kollelmenachem.com.au/booking)

### CHALUKAS HASHAS

The Alter Rebbe established the custom of each community completing the entire Shas each year by dividing up the Mesechtos. It is customary to do this on Yud-Tes Kislev.

Sign-up online to select your Mesechta for this year.

[www.kollelmenachem.com.au/shas](http://www.kollelmenachem.com.au/shas)

**Special Chalukah of  
Mishnayos just for boys!**



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## Katonti - I am humbled

This week we will be celebrating Yud Tes Kislev, the day on which the Alter Rebbe was released from his imprisonment. It is celebrated as the "Rosh Hashana of Chassidus".

The Alter Rebbe had been slandered by fellow Jews who opposed the ways and teaching of Chassidus. This resulted in his arrest and interrogation by the Czarist regime. Ultimately he was vindicated and released on the 19th of Kislev.

On his return from S. Petersburg where he had been incarcerated, the Alter Rebbe penned a letter to the Chassidim. The letter is known by its opening word "Katonti".

It opens with a quote from Posuk from Parshas Vayishlach. Before approaching Eisav, Yaakov davens to Hashem and says; "I have been diminished because of all of the kindnesses".

Rashi explains that Yaakov was worried that his merits may have been diminished because of all of the kindnesses that Hashem had shown to him in the past. He was worried that he would no longer have sufficient merits to be spared from the hand of Eisav and that perhaps his sins would make him vulnerable.

In his letter, the Alter Rebbe draws on these words and the explanation of Rashi. He applies it to his own situation and that of the Chassidim, who had just merited the salvations of Hashem.

He writes that with every kindness and favour that Hashem does for us, it should make us smaller; to become more humbled.

Hashem's kindnesses are an expression of Him drawing us closer. A paradigm of the realm of holiness is that the closer one is to Hashem, the more insignificant (Batel) they should be.

Avraham Avinu was the embodiment of the Attribute of Chessed of holiness. This is why Avraham was also the epitome of humility, declaring "I am but dust and ashes". In Kedusha, Chessed and humility go hand-in-hand.

The humble person feels completely undeserving of Hashem's kindnesses. Therefore, everything they receive is with a profound sense of gratitude which

leads them to feel even more humbled. This in turn motivates them to give generously to others.

In Kabbalah, Avraham's son Yishmael represents the Chessed of Kelipah (the side of unholiness). This is the Chessed of Avraham in its corrupted form.

Whereas Chessed of Kedusha brings a person to greater humility, Chessed of Kelipah has the opposite affect. Kedusha is defined by humility and gratitude. Kelipah displays arrogance and entitlement.

For the arrogant person, stuck in the mindset of Yishmael, the kindnesses that they are shown only serve to feed their pride and arrogance. They feel entitled to and deserving of Hashem's kindnesses.

These were not just words. In this letter, the Alter Rebbe issues a strong announcement and warning to the Chassidim.

Despite the fact that the cause of Chassidus had been vindicated and that the Chassidim had triumphed over their opponents, "they should not become haughty over their brothers. Let them not jeer or whistle mockingly at them". Rather "they should humble their spirits and hearts before every person, with the attribute of the truth of Yaakov, with humility."

Instead of gloating and feeling superior, the Alter Rebbe taught the Chassidim that having experienced Hashem's kindness and miracles should be a humbling experience.

Each of us are recipients of Hashem's kindnesses and blessings. He gives us our life, health, parnasa, families and more. He may have endowed us with wealth, wisdom or other talents and qualities.

Yaakov Avinu and the Alter Rebbe teach us how we thinking about these blessings should make us feel and how we should respond. "Katonti!"

Hashem you have given me so much—far more than I deserve or am worthy of, because I really deserve nothing. I am overwhelmed by Your generosity and benevolence and deeply grateful for every kindness that you have shown to me.

Now I will use my gifts to help others and to reflect Your kindness and generous spirit in my own kindness and generous spirit towards others.

# The weekly Halacha analysis

## Positioning the Lechis for an Eiruv - Part 1

Rabbi Yonason Johnson

When making an Eiruv to enable carrying on Shabbos, the area covered by the Eiruv must be surrounded with Mechitzos (Halachically valid walls), so that it can be considered as a single Reshus Hayachid.

### Tzuras Hapesach

One of the ways in which a wall can be created for the purpose of carrying on Shabbos, is through constructing a Tzuras Hapesach (literally the form of a doorway). Just like the walls of a house will have doorways which are considered part of the wall, so too a Tzuras Hapesach is considered a fully-fledged wall.

A Tzuras Hapesach is Biblically defined as a wall. This is a Halacha Lemoshe Misanai<sup>1</sup> – an Oral Tradition going back to Har Sinai. If one were to surround an area within a Reshus Harabim using Tzuras Hapesach walls, it would create a Reshus Hayachid and one would be liable for throwing or carrying into it<sup>2</sup>.

However, Miderabbanan, one may only use Tzuros Hapesach surrounding all sides to permit carrying in an inhabited area such as a courtyard, alleyway or city. One could not use Tzuros Hapesach to enclose an area in an uninhabited space such as plains<sup>3</sup>.

Tzuros Hapesach may also not be used to enclose a Reshus Harabim<sup>4</sup> to permit carrying, even if only used on two sides. If the area being surrounded is only a Karmelis (a Rabbinically forbidden area), one may use Tzuros Hapesach to surround the entire area.

Like a doorway, a Tzuras Hapesach is created with two vertical poles (down-posts) and a pole on top (crossbeam or lintel)<sup>5</sup>. The Gemara describes this as *קנה מכאן וקנה מכאן על גביהן*. The vertical pole is called a Lechi and the crossbeam is called the Kaneh. The crossbeam can be a string<sup>6</sup>.

The Tzuras Hapesach does not need to be specifically constructed for the Eiruv<sup>7</sup>. Modern-day city Eiruvim will make use of existing infrastructure for the walls of the Eiruv. Telegraph poles are commonly used for Tzuros Hapesach,

with the wires or cables serving as the crossbeam. If the telegraph wire runs directly over the top of telegraph posts, the poles constitute the Lechis, completing the Tzuras Hapesach.

Where the wires do not run directly over the top of the posts or where they run across the face of the posts, poles or conduits can be placed as Lechis by attaching them to the poles so that they stand beneath the wires.

### Height of Lechi

The minimum height of a Halachic wall is 10 Tefachim. A Tzuras Hapesach must also be a minimum of 10 Tefachim tall. This applies to both the Lechis and the crossbeam. For a Tzuras Hapesach, the 10 Tefachim minimum refers to the space from the bottom edge of the crossbeam to the ground. Care should be taken to ensure that the wire does not sag below 10 Tefachim.

There is a Machlokes in the Gemara<sup>8</sup> whether the Lechis need to go all the way up to the crossbeam. The Halacha follows the opinion of Rav Nachman that the Lechi does not need to extend all the way up to the crossbeam<sup>9</sup>. The doorway is considered to be complete by employing the Halachic rule of Gud Asik Mechitzta (literally we extend the walls up) – where the Lechi is seen to extend upwards.

As long as the Lechis are 10 Tefachim tall and the crossbeam runs directly over the top of the Lechis, the Tzuras Hapesach is valid<sup>10</sup>. This is so even if the crossbeam is very high above the Lechis<sup>11</sup>. A Tzuras Hapesach does not have a maximum height<sup>12</sup>.

### Directly under cross beam

For a Tzuras Hapesach to be valid, the crossbeam must be positioned directly over the top of the Lechis<sup>13</sup>. If the crossbeam is attached to the side of the Lechi posts (Min Hatzad), even if it is only on the side of one of the Lechis, the Tzuras Hapesach is invalid<sup>14</sup>. This is because this does not resemble a doorway, where the lintel runs directly over the doorposts.

When the Lechis extend all the way up to the

crossbeam it is easy to ensure that the wire runs directly above them.

When using Lechis that are lower than the crossbeam, relying on the principle of Gud Asik, care must be taken to ensure that the Lechis are positioned directly underneath the crossbeam. If even one Lechi of the Eiruv is not directly under the crossbeam, the entire Eiruv can be invalidated<sup>15</sup>.

The Lechi may be placed on a slight incline and does not have to be perfectly vertical. However, the imaginary line for Gud Asik is measured vertically up from the top of the Lechi rather than by continuing the Lechi upwards on its same slope.

If a Lechi is incorrectly positioned, a new Lechi can be installed in the correct position. The old Lechi should be removed as a matter of Maris HaAyin, as people may think that it is the valid Lechi<sup>16</sup>.

### How to measure – plumbline or visual

How does one measure when positioning the Lechi underneath the wire?

There are two different approaches to this. One approach, like many areas of Halacha, says that it is based on perception to the naked eye. i.e. to the viewer, the Lechi should appear to be directly beneath the wire<sup>17</sup>.

The second approach requires an absolute measure to ensure that the Lechi is directly beneath the wire<sup>18</sup>. This can be measured using a plumb line or similar apparatus. These devices were used already in the times of Chaza"l. Today, even more accurate technology is available, such as a laser that can draw a true vertical line down from the wire.

The two approaches will not always lead to the same position for the Lechi. What appears to be directly underneath the wire to the eye may not be the true measure position. Conversely, the true measure position may not appear directly beneath the wire to the viewer below. This can be affected by the height or incline of the pole which affect perception.

1. See Sukkah 5b

2. Shulchan Aruch Harav Orach Chaim 364:4

3. See Shulchan Aruch Harav 362:19

4. Shulchan Aruch OC 364:2, Shulchan Aruch Harav 264:4

5. Eruvin 11, Shulchan Aruch OC 362:11

6. Yerushalmi

7. Mishna Berura 362:64

8. Eruvin 11b

9. Rambam Hilchos Eiruvim 16:16, Rosh 1:14,

Shulchan Aruch OC 362:11

10. Based on the Halachic principle of Gud Asik, that we see the Lechis as extending upwards

11. Shulchan Aruch 362:11/ See Darkei Moshe Haaruch quoting Mordechai that those who place the crossbeam 5 or 6 Amos above the Lechis are not doing the best thing. However, he does not bring this in the Ram"o on Shulchan Aruch. See Beis Meir that it might be preferable to follow this as a stringency.

12. Eruvin 11a.. See Chayei Adam 71:19 that the

reason there is not upper limit is because a Tzuras Hapesach is considered a wall.

13. Rosh 1:14, Shulchan Aruch 362:11. Deduced from the Gemara's use of the term *על גביהן*. Even if they are within 3 Tefachim, we do not apply the rule of Lavud. M.Mordechai writes even if it is within 1 Tefach it is invalid as this is not how people build a doorway. Magen Avraham 362:19 writes that even slightly out of position is invalid. Mishna Berura 362:63

14. Shulchan Aruch OC 362:11, Shulchan Aruch

Harav OC 362:20

15. Shulchan Aruch Harav 363:20, Magen Avraham 362:19

16. Rabbeinu Eliyah Mizrachi (Yereim). Quoted in Magen Avraham 362:20 and Shulchan Aruch Harav

17. Proponents of this view from the contemporary Poskim include Rabbi Moshe Feinstein and Rabbi Yosef Dov Soloveitchik, as recorded from Oral directives in the book Gray Matter by Rabbi Chaim Jachter.