

## Hilchot Shabbat: Koreah- Ripping

### Part II

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson

The Gemara teaches, Rav said, one who tears open the neck of a garment on *Shabbat* is *chayiv chatas*. Rashi says this is because of *maka b'patish*. The Rambam says it's because of *koreia*. The Ritva concurs with Rashi because it's not tearing *al menat l'tefor* (in order to sew) and if you assume that this is the definitive requirement of the *melacha*, it must be *maka b'patish*. According to the Rambam, *koreia* doesn't require *al menat l'tfor* but rather *al menat l'taken* (in order to fix). Tearing opening the neck of a garment facilitates its wearing which would make one liable because of *koreia*.

The *Biur Halacha* asks, is it sufficient that the act is only *al menat l'taken*, for it to become an *issur d'orayasa* or do you need *al menat l'tfor*. Tearing toilet paper on *Shabbat* is *al menat l'taken*. Is it an *issur d'oraysa* or *d'rabbanan*? The majority of *poskim* take the stringent view that if it is *al menat l'taken*, it's *ossur d'orayasa*. The *Biur Halacha* is bothered by this. If in fact the *din* is so, why in the case of opening the garment does Rashi say it's *makeh b'patish* and not *koreia*. The *Biur Halacha* explains that part of what *koreia* is that it is destructive tearing for a purpose. Opening a neck hole is not *koreia* because

the tearing is not destroying to fix, it's just making the garment wearable. The *Shemiras Shabbos K'hilchoso* cites Rav Auerbach who quotes the *Biur Halacha* to suggest that opening food packages is like opening a neck hole where the goal is just to be able to use the food. Tearing not for the sake of fixing is not permitted *l'chatchila*. The Mishna Berura writes that if your intent is to destroy, it's still prohibited *m'drabbanan*.

The Shulchan Aruch quotes the Rambam that if you glue paper or parchments into the spine of a book to make a book, that's *tofer* -sewing. *Tofer* is attaching two disparate entities together to make it into one through a binding medium such as thread or glue. If you take them apart and your intention is to fix and not destroy, it's a *toldah* of *koreia* and one is *chayiv*. A prior *halacha* in *Shulchan Aruch* says that one violates *makeh b'patish* if one breaks pottery or tears paper in order to rest things on it. It's considered *tikkun keli*. The Mishna Berura questions, if you cut paper because you have use for it, that's *koreia al menat l'taken*. Why then is it *makeh b'patish*? The Mishna Berura suggests two explanations. He quotes the *Shulchan Aruch Harav* that *tofer* is binding two items via a third medium. *Koreia* is

the opposite. If you tear paper which is just one entity it won't be *koreia*. The Mishna Berura also suggests that *koreia* is only violated when you have a use for both torn halves. In the *Mishkan*, both parts of the torn tapestry were needed. But if you only tear a side part of a garment, for example if a hem is messed up and you tear it off and throw it out, it would be *tikkun mana* and not *koreia*. Therefore, tearing toilet paper on *Shabbat* would only be an *issur d'rabanun* according to the *Biur Halacha*.

There's a very important leniency of tearing in a destructive fashion. The *Tosefta* in *Shabbat* says you're allowed to tear leather that covers a jug if you don't intend to make a spout. The *Shulchan Oruch Harav* explains it's because it's like paper. It's not a joining of two disparate entities. The dominant approach which is the view of the Ran and the Chazon Ish is that when you break something open in a destructive fashion so that it can't be used again it's only an *issur d'rabanun*. And if it is for an essential *Shabbat* need, it's permitted. This is based on a *Mishna* in *Shabbat* that permits breaking open a jug containing food as long as one doesn't intend to make a vessel out of it.

## Kohelet-Solving the Complexities of Life: Part III

Based on a Naaleh.com shiur by Rebbetzin Tziporah Heller

"The words of the wise have grace and beauty, while a fool's lips devour him." When a person thinks negatively, holding himself back from speaking feels like repression. The *tikkun* isn't just self-control, but learning to think positively. A wise person's speech has *chen* (grace). The acronym of *chen* is *chet*, nun. The letter *chet* represents *chochma* (wisdom) while *nun* signifies rulership. The words of a *chacham* show that he seeks wisdom and has submitted himself to Hashem's rule. Conversely the words of a fool swallow him and everyone else up. *Lashon hara* not only destroys the person one speaks about but also the speaker. *Tivahalana* which means to swallow is the subroot of the name Bilaam. Bilaam was a person of great depth and his prophetic powers were identical to Moshe's. But his negativity was so great that he couldn't discern another person's greatness nor stand to see him benefit. He

was trapped in viewing everyone as a competitor and ended up being consumed by his negativity.

"His talk begins as foolishness and ends with evil madness." *Hollelut* is about throwing off responsibility. A person who speaks negatively will reach a point where he no longer feels responsible for other people. By dismissing any kind of moral responsibility, he destroys himself and others.

The problem with speech is the illusion of control. If you can talk about what will happen in your mind, it's as if you made it happen. If your life is somewhat empty, a good way to get the illusion of living is talking a lot. "The toil of a fool is wearying just like a person who is lost on the way and doesn't know how to get to the city." Effort for the sake of effort is like a person walking very determinedly to nowhere.

"Woe is to the state whose king is a youth..." The Rambam says the reason people are accountable for their governor is because a ruler can't rule unless the people idolize him to some degree. Happy is the country whose king doesn't let physical desires enslave him and who rules the country with strength and not intoxication. Our leaders are the people we admire. If the people we look up to are corrupt, it's a reflection on the nation.

"The roof of a slothful person caves in and because of his idleness the house leaks." If a person thinks of himself as nothing and does nothing, his home will deteriorate. This refers to someone who confuses tranquility with laziness. A person must take a deep look at what he really wants in life and what steps he is taking to get there.

Shlomo Hamelech concludes, "A feast is made

Continued on Page 2

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Continued from Page 1

for laughter and wine makes life joyful but money answers all." The verse tells us, if you want to be able to buy what money can get, don't be lazy. There are people who deceive themselves into thinking they're mellow and tranquil when in fact they aren't ambitious enough to try to earn what they need. They then turn to others which is a tragedy. A

person must do his *hishtadlut*. Then he'll have the good feeling of being a giver and not a taker. The Gemara tells us that *yaaneh* (answers) can also mean inui (suffering). Money can not only answer problems but also cause affliction.

"Even in your mind, don't curse the king and in

your bedroom don't curse the rich, because the birds of the heaven will bring forth your voice and the winged creature may betray the matter." Negative speech begins with negative thoughts. Notice your thinking pattern even in your heart because the spirit of your negativity will ultimately be felt.

## Psalm 29: Voice of G-d in the Storm

Based on a Naaleh.com shiur by Dr. Esther Shkop

Professor Yaakov Bazak suggests that Psalm 29 may have been composed in response to a cataclysmic storm that occurred in Israel. Israel lies on a major earthquake fault line. There are occasions when terrific natural phenomena occur. In a later article, Professor Bazak changes his mind and says the *mizmor* is a recollection of the revelatory experience at Har Sinai. Chazal tell us that this *mizmor* was sung on Sukkot and Shavuot. It is also recited when the Torah is returned to the ark in shul.

It begins with, "*Havu l'Hashem bnei eilim.*" The simple meaning of *hav* is to give which is often translated as, "Attribute to Hashem." Give Him the credit and honor and recognize where it's all coming from. Rashi says *bnei eilim* means powers but it also can mean the sons of the heroes. This refers to the *avot*. The composer calls to the sons of the heroes, the powerful ones, to join with him in praise of Hashem.

"*Havu l'Hashem kevod shemo.*" Seforno explains that *kavod* refers to Hashem as the Creator. He is the beginning of all, the essence from which everything came from. His power continues to be apparent. He doesn't just make things happen. His force enables the existence of the world.

The next verses recollect the revelation at *Har Sinai*. Professor Bazak says the word *kol* appears seven times in *Shemot* as it does here. It also hints to the seven days of creation, the seven days of Sukkot and the 49th day (7 x 7) culminating with Shavuot. Another opinion notes that this *mizmor* is something happening now. "The voice of Hashem is on the water." If you've been to Niagara Falls and heard the mighty rush of water or seen massive waves hitting against the rocks or experienced the voice of a hurricane as it begins to gather force, that is the voice of Hashem upon the waters.

"The voice of Hashem is in the force...in the majesty." One can hear it in the wind, in the mighty tornado, in the sun's rays breaking through stormy clouds. "He makes them dance about like calves the mountains of Lebanon...Hashem convulses the wilderness of *Kadosh*." The storm begins in the north and goes down the length of Israel to the south and the force of it causes trembling. In *Hallel*, there's a similar description of the revelation at Sinai. It seemed that some cataclysmic event was occurring and the world was coming to an end.

"He strips forests bare..." As the storm rages, leaves and branches are torn off trees and all

that is left are the bare ripped up trunks. After the devastation is over, "And in his palace all proclaim His glory," there is this incredible calm and silence. The clouds disappear, the sun breaks through. Although it looked like the world was coming to an end, "Hashem sits enthroned as king forever." Hashem was there all along and continues to rule.

Then comes a prayer, an observation. The storm was not meant to destroy but to impart us with a special gift. We heard the voice of Hashem and he gave us an incredible covenant that ensured that we would last forever. "Hashem will ultimately bless his people with peace." The survivors come out of the natural cataclysmic event stronger, feeling that it had forged a bond between them and Hashem who showed His face through the forces of nature. Yet at the same time there's a wish that all of this not occur again, a wish for ultimate peace.

Rav Eliezer Hamodi points out that the name of Hashem is written 18 times hinting to the 18 blessings in *shemone esrei*. It begins with the *avot* (*bnei eilim*) and ends with peace, as does this *mizmor*. This psalm is an antecedent to the *siddur*. It would have been sung in the *beit hamikdash* along with the bringing of *korbanot* which for us today is *tefilah*.