



Ask The Rabbi

Researched at Ohr Somayach, Jerusalem

This Issue Contains:

1. Life In The Fast Vein
2. Succah-Net



We wish all of our readers a *Gemar Chatima Tova*.

Ivy Epstein wrote:

If someone is sick and knows that he is going to have to eat on Yom Kipper, why not do so through intravenous? It's my understanding that since intravenous is not the normal way of eating, it's not technically a violation of the requirement to fast. If you tell me that intravenous is too big a bother or expense, isn't it true that a person must go to all lengths and expense not to transgress a negative commandment? So why don't sick people check in to a hospital before Yom Kippur and 'eat' intravenously?

"What's the matter," asked the doctor. "Too hot?"

"No, too sweet."

Sources

Iggrot Moshe Orach Chaim 3:90

Dear Ivy Epstein,

The obligation to fast applies only on Yom Kippur itself. Before Yom Kippur, however, there's no obligation, *per se*, to prepare for the fast. Hence, there's no obligation to hook up to intravenous in order to fast. Once Yom Kippur arrives, it's forbidden to hook up to intravenous, since blood will spill.

And since there's no obligation to 'eat' intravenously, it might actually be forbidden to do so, for a few reasons. For one, inserting a needle is a transgression of the prohibition against unnecessarily wounding oneself. And who knows, intravenous may involve certain health risks, all of which may not be known at present. In short, it should not be done.

Once, a man on intravenous had an overwhelming desire for a glass of tea, and he finally convinced the doctor to administer it to him intravenously. When the tea began flowing, however, the man winced.

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Ask The Rabbi is written by Rabbi Moshe Lazerus, Rabbi Reuven Subar, Rabbi Avrohom Lefkowitz and other Rabbis at Ohr Somayach Institutions / Tanenbaum College, Jerusalem, Israel.

General Editor: **Rabbi Moshe Newman**

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This publication contains words of Torah. Please treat it with due respect. Do not let this land on a garbage heap.

Elaine Rubin < weaver51@teleport.com > wrote:

Is it acceptable to use window screen material for the walls of the succah, or must it be material through which one cannot see?

Dear Elaine Rubin,

First, thanks for letting us 'screen' your question. Did you hear about the man who ran through a screen door? He strained himself.

The halachic definition of a 'wall' is different than Webster's definition. Halachically, a wall can have a gap of up to three *tefachim* (handbreadths) and still be valid. This is based on a concept called '*lavud*.' *Lavud* means that we consider any gap of less than three *tefachim* as though it's connected.

But the laws of *lavud* are complex. Therefore, the custom is to use full walls, and not to rely on *lavud*.

However, a screen is a valid wall, even without appealing to the concept of *lavud*. Since it has wires running both horizontally and vertically, it is a full-fledged wall in it's own right. So screens, although 'holey,' are valid succah walls.

Walls that sway with the breeze are invalid. Therefore, you have to fasten the screens tight so they don't sway. (If they sway in a very gusty wind, that's OK.)

Your succah may not be the most private place (unless you hang curtains in front of the screens) but it's valid.

Story: A thief once took advantage of a crack in a succah wall, to reach in and steal a pair of silver candle sticks. When the incident came to the attention of the Rabbi Chaim Ozer Grodzinsky, *zatzal*, he remarked that thief must have been an *am ha'aretz* — someone ignorant of Jewish law. "A Torah Scholar could never have done such a thing," jested the rabbi. "Knowing the din of *lavud* (that the halacha considers a break smaller than three handbreadths as though it is sealed), a Torah Scholar would never have been able get his hand through!

Sources:

- Succah 7a*
- Succah 16a and Tosafot D.H. "B'pachot"*
- Shulchan Aruch Orach Chaim 630:5, Rema ibid., Mishna Berurah 28*
- Eruvin 16b*
- *Shulchan Aruch Orach Chaim 630:10*

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