



LEARNING ABOUT MOSHIACH

On the 28th of Nissan 5751, the Rebbe said that he has done everything that he can do to bring Moshiach and that the only thing left is to give it over to us. The Rebbe urged us to do everything that we can do bring Moshiach.

Over the next few weeks, the Rebbe gave different directives on what should be done. But on Shabbos Parshas Tazria-Metzora, the Rebbe revealed what is the surest and quickest way to bring Moshiach and that is the learning about Geulah and Moshiach in Torah.

In honour of the 28th of Nissan, Kollel hosted a learning evening for Anash men and bochurim.

The Kollel and lunchroom were packed as Chavrusas learned from a selection of Moshiach-related learning materials.

DOR LEDOR

Dor Ledor learning will be resuming next week on the winter schedule of Motzai Shabbos.

Stay tuned for all the details for the new term with new learning materials, raffles, stories, surprise activities and of course the Rebbetzin's hot soup.

RETIREEES LEARNING

The retirees' morning learning program will be resuming this coming week.

A collection of Torah
thoughts produced by
Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



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Chassidic Insights on the Yom Kippur Avodah

White linen clothing

When performing the parts of the Avodah unique to Yom Kippur, the Kohen Gadol would wear four white linen garments; a turban, tunic, belt and pants. This is in contrast to his regular garments which were made of different coloured wools, linen and gold thread.

The word used in the Torah for linen is לב. The Gemara explains that לב means alone. Flax is different to other plants. Whereas one grain seed sprouts many stalks, one flax seed grows only one stalk. This represents the level of oneness and unity with Hashem from the essence of the Neshama – the Yechidah.

Chassidus distinguishes between the term אחד and יחיד. אחד whilst meaning one, still leaves room for the possibility of something else. יחיד on the other hand means the one and only, to the exclusion of anything else, representing a far deeper level of unity. This essential level of the Neshama – the Yechidah - is revealed within every Jew on Yom Kippur. This is the allusion of the linen clothing – לב

This idea is also expressed by the colour white. White is an essential colour, representing absolute simplicity. In contrast, other colours or dyes are something additional which is added to the original surface.

In the soul, the colours represent the different conscious levels or expressions of the Neshama. These are our intellectual and emotional qualities. White represents the essence of the Neshama itself.

Similarly, the various G-dly energies of the Sefiros correspond to different colours. However, the essential light of the Or Ein Sof which is revealed on Yom Kippur, is absolute simple pure essence as alluded to by the colour white.

The two he-goats

Kelipah (literally a shell) refers to the forces of negativity which hide and conceal G-dliness. The Kabbalists divide the Kelipos into two groups; the Shalosh Kelipos Hatemeios and Kelipas Nogah.

The Shalosh Kelipos Hatemeios are the source of all things forbidden in the Torah which stand against Hashem's will. They are completely negative and cannot be elevated.

In contrast, Kelipas Nogah – literally a luminous shell, comprises both good and evil. This is the source of everything which is 'neutral'; neither expressly a Mitz-

vah or expressly forbidden. Kelipas Nogah can be elevated. The good element, the Divine spark within Kelipas Nogah becomes incorporated into the side of holiness and the evil aspect is cast down to the Shalosh Kelipos Hatemeios.

This process of purification and rectification is reflected in the Avodah of the two goats on Yom Kippur. The two goats had to come as a pair and had to be equal in size, appearance and value. One goat, represents the 'good' aspect of Kelipas Nogah. This goat is elevated as a sacrifice to Hashem. The other goat, represents the evil aspect of Kelipas Nogah which is sent out of the holy space of the Beis Hamikdash to Azazel.

Incense in the Kodesh Hakodoshim

The most powerful part of the Yom Kippur Avodah was when the Kohen Gadol would enter the Kodesh Hakodoshim and offer Ketores (incense).

The word for Ketores is related to the word קטר, meaning a knot. This is in contrast to a Korban which comes from the word קרב meaning close. Korbanos bring us closer to Hashem, but we remain separate. This is the outer expressions of the Neshama; our meditations, emotions and service of Torah and Mitzvos.

Ketores reflects and reveals the Yechidah, the essence of the Neshama which is implicitly bound in absolute oneness with Hashem.

This oneness is expressed in the Ketores that would be brought every day on the incense altar in the Kodesh. But it is more deeply expressed in the Ketores of Yom Kippur (the Yechidah in time) which was brought specifically by the Kohen Gadol (the Yechidah in man) in the Kodesh Hakodoshim (the Yechidah in space).

When our forefather Yaakov entered to receive the Brachos from his father, he disguised himself in the clothing of Eisav. The Torah tells us that Yitzchak smelled the fragrance of his clothing, ריח בגדיו. The fragrance of the Ketores that was brought daily in the Kodesh was this fragrance of ריח בגדיו, representing the perfect Avodah of Tzaddikim in keeping Torah and Mitzvos which are likened to garments.

Our sages teach 'do not read the word as בגדיו - clothing, but rather as בוגדיו 'his rebels'. This represents the fragrance and pleasure generated Above through the Avodah of Baalei Teshuvah, the rebels who return to Hashem in Teshuvah. This is represented by the Ketores of Yom Kippur, a day of Teshuvah, which reaches the level of the Kodesh Hakodoshim.

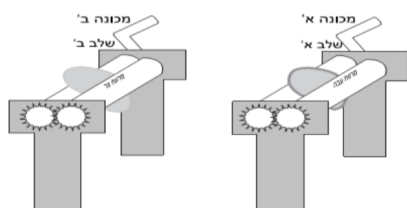
The weekly Halacha analysis

Matzah-roller controversy

Rabbi Yonason Johnson

One of the hand-Matzah bakeries that produces Matzah that is available around the world, utilizes a mechanism to roll the Matzos flat and into shape. There has been much discussion and debate about whether these Matzos can truly be considered as hand-Matzos for those who are careful to only eat hand-Matzos on Pesach.

The mechanism operates like a “pasta-roller”, where one worker turns a manual crank that turns 2 rollers. The dough is fed through between the rollers and collected by another worker. The same process is repeated in a second mechanism to roll the Matzah even flatter.



To explore the matter at hand, we need to go back through the history and Halachic opinions of the Poskim on the emergence of machine Matzos.

Original opposition to machine Matzos

When the first machine Matzahs came out in the mid-1800s, the great Poskim of the time (and ever-since) fiercely debated the status of these Matzahs. Some¹ were greatly in favour of the machine Matzahs, seeing many Halachic and practical advantages. But others² were staunchly against the machine Matzahs.

Some forbade their use only for the Mitzvah of Matzah on the first 2 nights of Pesach and others forbade their use entirely.

In the responsa of those who opposed the machine Matzahs, we find number of different reasons for their opposition, including;

- The complex machines with different parts and screws are very difficult to clean out every 18 minutes and there is the strong likelihood that Chometz will be present.

(The Divrei Chaim records testimony of a community member who witnessed Chametz Gamur in a machine and that the owner of the machine and the certifying Rabbi were deeply ashamed and regretful).

- The Matzahs must be round since the Torah describes the Matzos as Ugos. There is basis for this in Kabbalah.
- There is a concern that some oil from the machine will become mixed into the dough. If even the smallest amount of Mei Peiros

(liquid other than water) is mixed in, the dough becomes Chametz very quickly.

- Chadash Asur Min Hatorah and concerns of reform influences as well as the obligation to follow the customs of our ancestors
- One loses the love of the Mitzvah when not actively involved with one's hands.
- Many poor people who made Parnasa from working in the hand-Matzah bakeries would lose their Parnasa as a result of the machines.
- The metal parts get warm which accelerates the Chometz process

Whilst the original machines, run by less scrupulous individuals may have legitimately had concerns of Chametz, when supervised by G-d-fearing Rabbonim and Hashgacha, this concern is easily mitigated. Indeed, many argue that there is greater concern for Chametz in hand-made Matzah than the machines and that in this regard, the machine Matzahs are more Mehudar.

It is recorded that the Rebbe's grandfather permitted the use of machine Matzah and the Rebbe Rashab sent machine Matzah to people for Pesach³. Certainly they did not consider there to be any concern of Chametz.

Some of the other concerns could be mitigated as well. For example, the Matzahs could be made round, a special tax could be levied on the merchant to give money to the poor and the room and equipment could be kept cool etc.

The requirement of Lishma

The biggest Halachic issue discussed on this topic is the status of Lishma, that the Matzos be made with active Kavanah.

Concerning the Matzah, the Torah says “you shall guard the Matzos”. This means that the Matzos must be guarded against becoming Chametz for the sake of Pesach⁴.

The Gemara explains that this means that after the water has been mixed with the flour, if one sees that the dough is close to becoming Chametz, one must take care to ensure that it does not⁵.

Many Rishonim learn that this is not just to take care that the Matzah does not become Chametz. Rather the making of the Matzah requires specific active Kavanah when being made. Rashi writes that in every Shimur (guarding) that you do, you should have in mind Lshem Matzah shel Mitzvah – that this is for the sake of the Matzos for the Mitzvah.

The Alter Rebbe⁶ writes that one can only fulfil the Mitzvah of eating Matzah on the first night of Pesach on Matzah that was made for the sake of Pe-

sach. This refers to the 3 processes of kneading, rolling and baking. There is a doubt whether the making of the holes is also included and it is preferable to be strict⁷.

Since this requires Kavanah, it cannot be performed by a non-Jew, a child, a person of limited intellect (Shoteh) or a deaf-mute (Cheresh). This is so even if a Jewish adult supervises and tells them to have Kavanah⁸.

Rav Hai Gaon and a number of Rishonim maintain that there is no obligation for the Matzah to be made with an active Kavanah Lshem Pesach. The requirement to guard the Matzah is merely to take care that from the time the water is mixed into the flour it does not become Chametz. For this, a Jewish adult observing would be sufficient.

The Alter Rebbe and Mishna Berura, following the Magen Avraham, rule that the primary opinion is the first one.

Since a machine is not able to have Kavanah, the opponents argued that these Matzahs are no better than the Matzos made by a non-Jew or child with an adult standing over them.

Those who permitted the machine Matzos were of the opinion that since a Jew turns the handle or presses the button to start the mechanised process, everything that follows is attributed to him and his Kavanah for the initial action continues to be effective throughout the rest of the process.

The earliest Poskim were discussing a mechanical machine operated by a manual crank. The second generation Matzah machines were electric and operated with the push of a button.

Some argued that the electric machines were even worse. Unlike the mechanical machines where a Jew was involved in the turning of the wheels, the pushing of the button to activate the machine is not considered to be an action or Koach at all.

Others, including the Achiezer and Rabbi Shlomo Zalman Auerbach were of the opinion that the pushing of the button is considered the Koach of a person as well.

1. Including the Shoel Umeishiv, Rabbi Yosef Shaul Natansohn, Tiferes Yisroel, Aruch Laner and Kesav Sofer
2. Including Mahari Assad, Shlomo Kluger, Maharsham, Divrei Chaim, Chiddushei Harim, Avnei Nezer, Darkei Teshuvah
3. Otzar Minhagei Chabad
4. Rashi Pesachim 40a
5. Pesachim 40a. Shulchan Aruch Harav 453:15
6. Siman 460
7. Shulchan Aruch Harav 460:2, Mishna Beura 460:1
8. Tur, Beis Yosef 460, Ritva 40a, Avudraham, Manhig.

To be continued