



A collection of
Torah thoughts
produced by the
Kollel

חידוש

אין בית המדרש בלא

Chiddush

Beis Hamikdash Evening 5774

All men and women are invited to join us this Motzai Shabbos for the annual Kollel Beis Hamikdash evening.

This year be entertained and engaged by 5 speakers, addressing 5 different aspects of the Beis Hamikdash and the life-lessons that they teach us - in 10 minutes each.

8:15pm for an 8:30pm start in the Goldhirsch Hall

A light Melave Malka will be served. Cover \$5 per person.

Tisha B'Av

The Kollel together with Yeshivah Shule will be hosting a learning program on the night of Tisha B'Av, following Eicha.

Immediately after Eicha there will be a lecture presentation for both men and women.

This will be followed by textual learning for men.

Taharas Hamishpocho

The annual Kollel Taharas Hamishpocho review for men begins this Sunday night.

Refresh on the halachos, hashkofos and minhogim of **Taharas Hamishpocho, pregnancy and childbirth, Shalom Bayis** and more.

Over 5 Sunday evenings, starting Av 7 - August 3. 8:00-9:00pm in the ORZ Mezzanine.

To register and to see the course outline and speakers visit www.KollelMenachem.com.au/taharah



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Proper Perspective

On one of the Rebbe's 2 visits to camp Gan Yisroel in upstate New York, the following event took place:

The Rebbe was given a tour around the campsite, taking interest in every detail. During the tour, they passed by a ramshackle building. As a joke, a sign had been hung on the front of the building with the words *Zeicher L'churban*, to remember the destruction (of the Beis Hamikdash). On seeing this sign, the Rebbe said "*Zeicher L'churban? Zeicher L'mikdash!*".

This comment was more than a humorous play on words. The Rebbe was teaching us a powerful life lesson; even when faced with times of tragedy, an experience of *Churban*, our focus must be to see the positive, and resolve to do what we can to better the situation.

The Shabbos before Tisha B'Av is traditionally referred to as Shabbos Chazon. It is thus named because of the haftarah of the day which begins with the words *Chazon Yishayahu ben Amotz*. In this vision, Isaiah the prophet forewarns of the destruction of the city of Yerushalayim because of its sins. In previous generations this Shabbos was a sombre one, with Ashkenaz practise dictating that week-day clothes be worn.

Through the lens of Chassidus, which trains us to look deeper, even these most darkest of days for our people take on a completely different light.

In his famous parable, the Tzaddik Reb Levi Yitzchok of Barditchev offers a deeper insight into the name Shabbos Chazon, the Shabbos of the vision. On this Shabbos every Jew is shown a vision of the Third Beis Hamikdash in order to arouse our desire to work towards bringing the redemption.

Yes we mourn for the destruction and that we have lost. But wallowing in loss and destruction achieves nothing. The mourning must serve a positive end. In the destruction itself we must find and work towards revealing the light of redemption.

It is no wonder then that Yishayahu the novi is the deliverer of the most vivid prophesy of destruction. The Talmud teaches us that all of the prophesies of Yishayu are ones of comfort and his very name alludes to redemption.

Even on Tisha B'av itself, the culmination of the 3 weeks when the mourning is most intense, we read נחם, a prayer of comfort, for on this day our righteous Moshiach has been born.

As we look towards our Holy Land we see an עת צרה, a צרה as our brothers and sisters face an existential battle against those who seek to destroy us. Yet at the same time we see an unparalleled spirit of achdus and support that this very צרה has generated. Not only in Eretz Yisroel but from Jews throughout the world there has been an outpouring of unity and closeness. And there has been a resurgence of faith and a return to Hashem with Jews throughout the world taking on Mitzvos in the merit of our Holy Land.

In the צרה (suffering) we find צהר, a brilliant light.

The Rebbe encouraged us that instead of focusing on the loss of the Beis Hamikdash, on the destruction, we should rather channel our energy into something constructive. A classic example is the Rebbe's call to learn the halachos of the Temple's construction during this time. The Rebbe quoted the Midrash that through our study of the laws of the House of Hashem, it is as though we are taking place in its rebuilding.

We invite you to join us this Motzai Shabbos in a *Zeicher L'Mikdash* as we learn about the Beis Hamikdash together. In this merit may we see the good in a revealed way and the rebuilding of the Beis Hamikdash in a safe and secure Eretz Yisroel, with the coming of Moshiach and the transformation of Tisha B'Av into a day of Yom tov and celebration.

This Week

BEIS HAMIKDOSH EVENING

5 speakers - 10 minutes each, 5 aspects of the Beis Hamikdash, 5 transformative life lessons

<p>Putting the Or in Kiyor The Kiyor Rabbi Isser Klugwang</p>	<p>Free Consultation The Urim v'Uimim Rabbi Sholom Ber Lazarus</p>
<p>Altered State of Mind The Mizbeach Rabbi Chanoch Rosenfeld</p>	<p>Transcend Your Limits The Aron Rabbi Levi Gourarie</p>
<p>Divine Elevations Har Habayis Rabbi Yonason Johnson</p>	

For men and women
Motzai Shabbos Chazon, Parshas Devorim
Menachem Av 6, August 2
8:15 for 8:30pm start
In the Goldhirsch Hall, \$5 cover
Light Melave Malka to be served

T.ED Education
Ideas worth spreading



Siyumim

The daily siyumim in the Shule continue through the week.

On Thursday night the Kollel Daf shiur sponsored a large siyum.

It is a great time to join the Daf shiur as we move through the short and enjoyable Mesechtos of Seder Moed.

We are currently learning Mesechta Megillah. The new Mesechta - Moed Koton - will commence on August 13.

Semicha Learning

Over the past 2 years, a dedicated group of Balabatim have completed the study of the halachos of Basar B'chalav and Taruvos - the 2 primary sections of study for Semicha.

The good news is that we are starting again! If you have ever wanted to learn Semicha or are looking to review the halachos, here is your opportunity.

The commitment is 2 weekly shiurim: Sundays 10:00-11:00am and Thursdays 8:30-9:30pm in the Kollel Beis Medrash.

Rabbi Michael Chaikin will guide you through learning the Shulchan Aruch.

Commences next Sunday, August 10th. Learning the halachos of Basar B'chalav.

For more info please email Kollel@yeshivahcentre.org

Avos Ubonim

Reserve the datel

After attracting over 500 people last year, Communal Avos Ubonim 5774 will be even bigger and better.

Motzai Shabbos parshas Shoftim, Elul 4, August 30 in the Werdiger Hall.

Stay tuned for details

www.AchdusThroughTorah.com

Register your sons online to receive a souvenir prize on the night!

Regular Avos Ubonim continues this week at 7:30pm.



Background

One of the Rabbinic Gezeiros in the laws of Kashrus is the prohibition on eating certain foods which have been cooked by a non-Jew. This is known as Bishul Akum.

The prohibition of Bishul Akum applies even when all of the ingredients are kosher and even when the food has been cooked in kosher keilim in the home of a Jew.

According to most Rishonim, Chaza"l established this Gezeira to prevent developing overly close relationships with non-Jews which may lead to intermarriage.

Rashi explains that the Gezeira is to prevent a situation of inadvertently being served non-kosher food.

Conditions

Not all foods were included in this Gezeira. To be subject to Bishul Akum the food type must meet the following 2 criteria¹;

1. *It is not eaten in its raw state.*

This is defined by being eaten raw by most people. For example; meat, poultry, fish², eggs, rice and pasta would be included. Whereas fruits and most vegetables would be exempt.

2. *It must be an 'important food' fitting to be served on the king's table.*

This would include being served to ministers and dignitaries. Interestingly, the Star-K agency is known to ask questions to the White House executive chef to determine whether specific foods fall into this category or not.

There is a machlokes whether this includes foods served but not as part of the main meal, such as desserts and sweets. Accepted practise is to be machmir.

Bishul Yisroel for Potato Chips?

Rabbi Yonason Johnson

The application of what satisfies these two conditions will change over time and from place to place. For example, carrots and mushrooms did not used to be eaten raw, but today they are.

One final detail. The Gezeira only applies to specific cooking methods; cooking, baking, roasting, frying. Food prepared through salting, pickling and smoking do not require Bishul Yisroel.

Any food which meets the above criteria cannot be certified kosher without being Bishul Yisroel. However each kashrus will have their own policies in applying the above criteria to specific products and production methods. This gives rise to the diverse range of policies between one authority and the next.

Potatoes

Potatoes are not eaten raw. However, the Aruch Hashulchan³ writes that potatoes are peasant food and would not be served to royalty.

Most Poskim rule that since nowadays potatoes are indeed served at state banquets, e.g. mashed potatoes, roasted and fried potatoes. Therefore today, potatoes are subject to the laws of Bishul Yisroel.

Snack Foods

According to many authorities, general snack foods are not subject to Bishul Yisroel. This is because they are not considered to be 'important' foods that would be served on the king's table in the context of a meal. Accordingly there is no requirement for lollies, chocolate bars etc. to be Bishul Yisroel.

The Potato Chip Debate

At the heart of the differing policies is the following issue; What is the status of food which would be served on the king's table in one form, but in the current form would not?

The differentiation may be in terms of the form of the food (e.g. potato chips as opposed to fried potato pieces) or the method of cooking

employed (e.g. puffed rice as opposed to cooked rice).

The stringent opinion maintains that we follow the *min*. Since potatoes are a food-type served as part of a meal to royalty (even more so since they can be served in fried form), all potato products, even snacks, require Bishul Yisroel.

Additionally, there is a lesser held view held by some Poskim that potato chips themselves are עולה על שלחן מלכים.

The stringent view is adopted by Rav Moshe Feinstein⁴ and the Shevet Halevi⁵ and is policy of the OK hashgocho (kosherspirit.com).

Other Kashrus agencies including the OU follow the Psak of Rabbi Belsky and Rabbi Heinemann who rule leniently and do not require potato chips to be Bishul Yisroel.

Pringles present a different problem. Pringles are made from potato flour (and their brocha is shehakol). Since the potato flour is made from boiling whole potatoes, there is more grounds to be machmir. Others do not distinguish and exempt all snacks from requiring Bishul Yisroel.

Conclusion

To find out the policy of your local Kashrus agency please contact them directly.

Chassidim traditionally are careful to keep the highest standard of kashrus, including cases of doubt in Bishul and Pas Yisroel⁶. Therefore it is preferable to embrace the higher standard and eat only chips which are certified as Bishul Yisroel.

However, since those who are lenient have what to rely on, one need not protest those who are lenient ■

¹ See Shulchan Aruch Y.D. 113

² Whilst the sushi phenomenon is now widespread, fish is not yet considered to be a food which is eaten raw by most people.

³ Y.D.

⁴ Igros Moshe Y.D. 4:48:5

⁵ Shevet Halevi 10:124. Other stringent authorities include the Be'er Moshe, Emes L'Yakov Y.D. 113 and Teshuvos Vehanhagos 1:438.

⁶ Based on the Ariza"l as quoted in Darkei Teshuvah Y.D. 112:13