



A collection of  
Torah thoughts  
produced by the  
Kollel

# חידוש Chiddush

אין בית המדרש בלא



## מזל טוב

The Kollel wishes Mazal Tov to Chaver haKollel **Rabbi and Mrs Yossi Rodal** on the birth of their son Yitzchok.

May they raise him to Torah, Chuppah and Maasim Tovim.

Mazal Tov to the grandparents Rabbi and Mrs Yirmi Lever and Rabbi and Mrs Menachem Rodal and to the great-grandparents.

May Yitzchok be a source of true Chassidische nachas to them and to all of Klal Yisroel.

## Shabbos Chassidus Shiur for Men

All men are invited to a Shabbos morning Chassidus shiur with Rabbi Johnson.

We will be learning a fascinating **Maamer of Reb Hillel Paritcher** איתא בפסיקתא which discusses the nature of golus and the reason for Hashem's concealment.

The Shiur will run over 3 Shabbosim, **starting Shabbos Parshas Mattos**. 8:30-9:15am in the Lunchroom.

## Avos Ubonim BACK TO 7:30pm

Avos Ubonim continues this Motzai Shabbos with fun learning, refreshments, raffles and more.

During the 3-weeks special learning material about the Beis Hamikdash will be available.

For all boys and their fathers. 7:30-8:15pm in the ORZ Mezzanine.

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## When your Brother Goes out to War

*Last Motzai Shabbos the Yeshiva community hosted a special Torah and Tefillah gathering in the zechus of our brethren in Eretz Yisroel. A large crowd of men, women and children came out to show their support and daven for their safety. Below we present the inspiring dvar Torah that was shared by Rabbi Y. Johnson.*

As Bnei Yisroel are poised to enter Eretz Yisroel, the tribes of Reuven and Gad set their sights on the recently conquered eastern bank of the Jordan. It was a fertile land, good for grazing, and they had lots of flocks. They opted to live in Chutz Laaretz and enjoy a life of financial success and comfort.

Moshe's shock and dismay was not because they were placing their desire for financial success above the holiness of Eretz Yisroel. Rather Moshe questioned their very morality; האחים יבואו למלחמה ואתם תשבו **"Will your brothers go out to war and you sit here?"** How could it be that your fellow Jews will go out in battle to conquer the Holy Land, risking their lives on the front and you will remain here in the comforts of Chutz Laaretz? This is not the Jewish way. We are one people, responsible to and for one another. What affects one, affects us all.

Accepting Moshe's rebuke, the tribes of Reuven and Gad declare that before they settle in the comfort of the Eastern bank of the Jordan, they will go out to fight together with the tribes entering the Land.

Moshe accepts their proposal and allows them to take their inheritance on the other side of the river; but not before adding that half of the tribe of Menashe would inherit their portion together with them.

### Where does Menashe fit in?

Menashe never asked to remain on the eastern bank. Why does Moshe 'relegate' them to joining Reuven and Gad outside of the borders of the Holy Land?

In last week's Parsha we read how the daughters of Tzelofchad came before Moshe and the elders to demand that they be able to inherit their deceased father's portion in Eretz Yisroel. At a time when the men had spurned the Holy Land, asking to return to Egypt,

these five women demonstrated a great love of the Land and a desire to dwell there.

Where did their great love of Eretz Yisroel come from? The Torah traces their lineage as being the daughters of *Tzelofchad son of Chefer, son of Gilad, son of Machir, son of Menashe, son of Yosef*. Despite having reached the pinnacle of financial success as the de facto ruler of Egypt, Yosef yearned for the Holy Land. His dying wish was that when the Jewish people would eventually leave Egypt, his body should be exhumed and buried in Eretz Yisroel.

Yosef's great love of the Land even while in Egypt, was encapsulated in the name given to his firstborn son, Menashe. Yosef explained the significance of this name; *for G-d has caused me to forget (nashani)... my father's home*. Menashe reflected Yosef's desire to retain his connection to his ancestral homeland.

This love was passed down from generation to generation. This was the love which inspired the daughters of Tzelophchad in their campaign.

Menashe, said Moshe, would live on the eastern bank of the Jordan to ensure that the Jews of Chutz Laaretz would retain their love and longing for Eretz Yisroel.

### But why only half of the tribe?

The Shach in his commentary on the Torah writes that this was *שלא תשתכח האחוה so that the brotherly love not be forgotten*. Having the single tribe of Menashe span both sides of the Jordan shows that the Jews of Chutz Laaretz and Eretz Yisroel remain one people. Despite the geographical divide, we are united in our love and support of one another and united in our love and devotion to Eretz Yisroel.

### A timely message:

Today we witness rockets raining down on the civilian population of Israel. Millions of our brothers and sisters

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## Siyumim

In accordance with the Rebbe's Horaa, Kollel Menachem will be organizing **daily siyumim** starting from Rosh Chodesh Menachem Av. Nightly following the 8:30pm Maariv minyan in the Yeshiva Shule.

The Siyum will be followed by a **short daily shiur in Hilchos Beis Habechira** from the Rambam.

**We are looking for sponsors for the siyumim. If you would like to sponsor a siyum please contact Rabbi Johnson or Rabbi Sabbah.**

## Taharas Hamishpocho Review for Men

The annual Kollel Taharas Hamishpocho review for men will take place once again in Chodesh Av.

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

The Halachos will be taught by Rabbi Y. Johnson.

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

To register and for more info visit [www.KollelMenachem.com.au/taharah](http://www.KollelMenachem.com.au/taharah)

## Beis Hamikdosh Evening Save the Date

The annual Kollel Beis Hamikdosh evening will take place on Motzai Shabbos Chazon, Av 6 - August 2.

In **TED Talk** format, **5 speakers** will talk for **10 minutes each**, exploring 5 different aspects of the Beis Hamikdosh and the life-lessons which they teach us.

Stay tuned for details of the topics.

**8:30pm in the Goldhirsch Hall**

For men, women and children. A light **Melave Malka** will be served. \$5 cover

are confined to bomb shelters, suffering sleepless nights, fear and panic. Our soldiers bravely stand in battle against the enemies of our people. We must ask ourselves Moshe's question; as our brothers go out to war can we just sit here and enjoy the comforts of life in Chutz Laaretz?

### But what can we do from so far away?

Reuven and Gad pledged to go out to fight *before Bnei Yisrael*. Moshe tells the tribes of Reuven and Gad that they will be going out to battle *before Hashem*. The commentaries explain the significance of this nuance.

When Jewish armies go out to war, Hashem travels with them; *Hashem your G-d goes out in the midst of your camp to save you and place your enemies before you*. If we look back at the miraculous nature of the military victories of 1948, 1967 and 1973, and the miracles happening now before our very eyes, we see that *the Guardian of Israel does not slumber or sleep*. He is watching over us and our soldiers to protect them and grant them success.

The battle for the safety of the Jewish people is a Mitzvah. Our wars are not just fought militarily by the courageous and skilful soldiers on the battlefield. Every Tefillah that we offer and each Mitzvah that we do strengthens the 'war-effort'.

One example; In 1967, in the lead-up to the 6-day War, the Lubavitcher Rebbe urged Jewish men to put on

Tefillin and to assist other men to be able to do this Mitzvah. The Torah states *the nations of the world will see the name of Hashem called upon you and will fear you*. Our sages explain that this is a reference to the Mitzvah of Tefillin, which will cause fear to fall upon our enemies. This calling is as relevant today as it was then.

The Rebbe also emphasised the power of our Tefillos, especially those of young children, for *from the mouths of babes... you established strength... to silence the enemy and the avenger*. And the Talmud teaches that Torah study offers ongoing protection.

To our brothers and sister in the Holy Land we send you this message from 'the other side of the Jordan': *We will not forget our brotherly love for you. We stand together with you, our people and our Land. We admire your great courage and faith in these most trying times. We are grateful and humbled by our brave soldiers of the IDF who are on the front lines defending our people.*

*And we will not just sit back in comfort while you are at war. Your fight is our fight. By adding an extra Mitzvah and through our prayers, Tehillim and extra Torah study, we stand alongside you, doing our part.*

May we immediately see true and lasting peace and security in Eretz Yisroel with the coming of Moshiach when *nation will not lift up a sword against another nation and nor will they learn war anymore*. ■



## Do I Need to Toivel Plastic Kitchenware?

Rabbi Yonason Johnson

Nonetheless, the Talmud teaches that glass utensils require Tevilah as well. This is because the resemble metal vessels in that they may be melted down and repaired. According to most authorities the requirement to immerse glass vessels is only Rabbinic in nature.

But what about *Keilim* made of other materials such as plastic, rubber or nylon?

On this issue we find divergent approaches amongst the Poskim.

Those who advocate immersing plastic utensils explain that plastic, like glass, resembles metal that can be melted down. Therefore plastic vessels would be included in the Rabbinic enactment on glass.

Other Poskim, including Rav Ovadia Yosef<sup>1</sup>, Chelkas Yaakov<sup>2</sup>, Tzitz Eliezer<sup>3</sup> and Rav Moshe Feinstein write that the Rabbinic decree only included glass. It does not encompass materials which were not known at the time. Therefore we

have no authority to add to their decree even if plastic has similar properties to glass.

As a result of this debate, some Poskim<sup>4</sup> advise that out of concern for the stricter opinion one should immerse plastic vessels without making a brocha.

Whilst technically this is not required, one who does so is praiseworthy<sup>5</sup>.

Porcelain and chinaware should be immersed without a brocha. Even though ceramic vessels do not require immersion, china and porcelain have a glass glazing. However since they are essentially not glass, no brocha is recited.

<sup>1</sup>Yabia Omer Y.D. 8

<sup>2</sup>163:2

<sup>3</sup>7:37

<sup>4</sup>See Shaarim Metzuyanim Behalocha 37:4 and Minchas Yitzchok 3:75-78.

<sup>5</sup>Yabia Omer ibid