



Partners in Torah

We would like to thank this week's partners in the Torah learning and shiurim at the Kollel.

Rabbi & Mrs Shimon New in honour of Emmunah Yetta's 2nd birthday (Sivan 4)

Rabbi & Mrs Reuven Centner in memory of Kalman ben Shmuel Bentzion (Iyar 29)

To find out more about becoming a *Partner in Torah*, contact Rabbi Shlomo Barber 0422 455 565 or rabbi.barber@yeshivahcentre.org



Expanded Shavuos Edition

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A Mother's Milk

Milchigs on Shavuos is a delectable novelty. There are many reasons given for this minhog and its connection to the day of Matan Torah.

The Magen Avraham connects the minhog of eating milchigs on Shavuos specifically to the milk of a nursing mother.

The Gemora (Yoma 54a) points out a contradiction in the posuk describing the two *Badim* (carrying poles) of the Aron Hakodesh in the First Beis Hamikdash. The verse reads *"And the Badim extended and the ends of the Badim could be seen from the*

Kodesh before the Devir, but they could not be seen on the outside." How could the poles be both seen and unseen at the same time? The Gemora answers that they poles pressed and protruded into the curtain separating between the Kodesh and the Kodesh HaKodoshim, appearing like the shape of a woman's breasts.

Every analogy in Torah is deliberate. The fact that the Aron is described with such imagery, suggests a deeper connection between the Torah (which was contained within the Aron) and a nursing mother.

A mother's milk is truly one of the great miracles of Hashem. The most rapid phase of growth and development which a child will ever go through is in their first two years of life. This is not only in terms of their physical growth. The rate of brain development and cognitive skills acquired during this period is incredible. This growth is fuelled by the over 200 known beneficial elements in a mother's milk.

Just like nursing nourishes and brings about a rapid and sizable growth in a physical sense, the same is true in a spiritual sense.

When the Jewish people left Mitzrayim they were like a newborn child. They had a juvenile understanding and relationship with Hashem. The Torah is like the nourishing milk which fosters the spiritual growth and development of the Neshoma, to be able to relate to Hashem on a deeper, more intellectually and emotionally mature level.

Every year we personally re-experience the Exodus from Egypt as we are "born again" and leave our personal spiritual constraints and limitations. The relationship we have had with Hashem until now is considered infantile in comparison to the next level which we are capable of reaching.

On Shavuos we re-experience receiving the Torah and rededicate ourselves to its study in an even greater way. Torah provides the essential elements to nourish our souls and fuel our spiritual growth and development.

A mother nurses her child with love and affection. The nursing experience helps to form a powerful maternal bond between mother and child. In His infinite love, Hashem gives us the Torah and through imbibing its sweet, nourishing words, we develop a deep bond with Hashem, our nurturer.

May we merit to receive the Torah with joy and internalise its teachings.

A Gut Yomtov.

KOLLEL MENACHEM INVITES ALL MEN TO PARTICIPATE IN A MEANINGFUL
TIKKUN LEIL SHAVOVS
FOLLOWING THE PROGRAM IN THE YESHIVAH SHULE FROM 10PM TO 12AM

בס"ד

12:00AM

THE SUPREME METHOD OF ACQUIRING TORAH
RABBI Y WINNER

12:45AM

THE IMPACT OF TORAH IN THE WORKPLACE
MR D WERDIGER, MR G SILVER & OTHERS

1:30AM

WHY DO WE MAKE 3 DAILY BLESSINGS FOR THE TORAH?
RABBI L BROH

2:15AM

SHAVOVS & RIGHTEOUS CONVERTS; A HISTORICAL PERSPECTIVE
RABBI Y GORDON

3:00AM

613 THE MAGICAL & MYSTICAL NUMBER
RABBI Z TELSNER

3:45AM

LIFE & THE DEEPER MEANING OF SHAVOVS
RABBI S SZMERLING

4:30AM

SHAVOVS SICH'A IN DEPTH
RABBI CT GRONER

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Hilchos Yomtov in the Kitchen

Rabbi Yonason Johnson

On Yomtov, the Torah allows us to perform Melachah which is defined as *Oichel Nefesh* - for the purpose of food preparation for the Yomtov meals.

The Rabbis limited the scope of this Torah law with certain Gezeiros;

1. The Rabbis forbade types of food preparation Melachos or methods, which were generally done in large quantities at one time.
2. Furthermore, if the activity could have been done before Yomtov without any compromise in quality or freshness before Yomtov, they may not be performed on Yomtov unless a *shinui* (change in the regular manner) is made.

The reason for these Rabbinic limitations was due to a concern that a person may deliberately leave over these activities or get so caught up in them on Yomtov that they would not be able to enjoy simchas Yomtov.

What follows is a selection of halachos of Yomtov in the kitchen and their practical application.

Cooking:

On Yomtov one may cook/bake/roast etc. for the Yomtov meals. One may not cook (or do any permissible Melacha) from one day of Yomtov for the next day. One may place a large amount in one pot to be placed on the fire even though there will certainly be leftover for the second day. Although one may not expressly say that this is their intention.

The Torah's allowance to cook on Yomtov (or perform other permissible Melachos) is only when being done for a Jew. One may not cook on Yomtov for a non-Jew. Chaza"l instructed that one should not invite a non-Jew for a Yomtov meal, since you may come to cook extra for them. If a non-Jewish guest comes uninvited, one may serve them food.

One may not cook for a pet on Yomtov.

Lighting/Extinguishing:

On Yomtov one may not kindle a new fire. This is Rabbinically forbidden because of creating something new - *Molid*. One may light a stove or candle from a pre-existing flame. If the oven has a pilot light which was burning from before Shabbos, the oven may be turned on. A match may be lit from an electric element provided it is glowing.

If a gas oven or stove is on from before Yomtov, the flame may be turned up if required for cooking. Electric stoves or ovens may not be turned up on Yomtov.



In the event the stove or oven (including electric) was not left on or went out, one may ask a non-Jew to turn it on for Yomtov needs. One may not rely on this *Lechatchila* by not leave the stove or oven on from before Yomtov.

A stove may be turned down if necessary for cooking i.e. the flame is too high and the food will burn. However, if another stove can be lit (in the permissible manner) at the required level, it is preferable to do this rather than lower the flame. A fire cannot be turned off on Yomtov.

Care should be taken with some models of stoves which have automatic igniters. These may not be turned on Yomtov since they are creating a spark/flame.

Sechitah: Squeezing

Sechitah remains forbidden on Yomtov just as it is on Shabbos. One may not squeeze any fruit for their juice e.g. to make fresh orange juice. One may however squeeze juice onto food if necessary for taste or if it will be absorbed into the food e.g. squeezing lemon onto fish. Juice may not be squeezed into liquids such as into a tea or a salad dressing.

If salad dressing requires lemon juice, the lemon juice should be squeezed over the salad and the remaining dressing ingredients poured on.

Similarly the use of sponges remains forbidden



on Yomtov as on Shabbos and the same care should be used when wiping up spills.

Salting:

The Alter Rebbe brings 2 opinions as to whether one may salt a lot of vegetables at one time, or whether like on Shabbos, one may only dip (and eat) one salted vegetable at a time.

Ideally we follow the stricter opinion. However if there is any specific reason to salt the vegetables by themselves we rely on the lenient opinion. In all cases, salt may be added to vegetables if there is already a liquid present such as oil or vinegar.

One should not make pickled vegetables on Yomtov since it could have been done before Yomtov with better quality.

Grinding:

Technically the flavour of freshly ground spices and crushed garlic is better when ground fresh on the day. Nonetheless the Alter Rebbe is stringent and rules that in all cases, herbs and spices should only be ground using a *shinui*. A garlic press could be used upside down and spices, salt, pepper etc. could be crushed on a plate or using a bottle or knife. Specific grinding implements such as a mill or pepper/salt crackers should not be used.

Grains may not be ground at all. Matzah and Challah may be crushed or ground on Shabbos or Yomtov because of the rule אין טוחן אחר טוחן

Chopping:

On Yomtov one may chop vegetables even into small pieces or thin slices. This does not need to be done close to the meal (unlike Shabbos). When using a grater for vegetables one should use a *shinui* such as placing the grater upside down. The Alter Rebbe is machmir and does not allow grating Marror since it is usually done in large quantities at a time. However potatoes, carrots, zucchini etc. may be grated with a *shinui*.

Borer: Selecting

On Yomtov, Borer for food purposes is generally permitted. One can even take the 'undesirable' from the 'desirable'. Therefore one may peel all fruits and vegetables (even using a peeler), pick out bones and pips, skim the fat from the soup etc. Similarly one may separate cutlery to set the table as per usual.

This does not need to be done close to the meal. Utensils such as a slotted spoon, colander or apple corer may be used for serving or preparing food.

The following limitations still apply;

Borer is only permitted for food that will be used on Yomtov. Further, even though one can take the desirable or the undesirable, they must take the one which minimizes the effort involved.

A sieve or sifter should not be used at all. Similarly Borer involving grains such as sifting flour remains forbidden.

Losh: Kneading

One may knead dough to bake on Yomtov. By extension, unlike on Shabbos, one can also make instant oats, instant potatoes, baby cereals, egg and mayonnaise, Techina etc. in the normal manner without having to employ any *shinui*.

Measuring:

On Shabbos and Yomtov it is Rabbinically forbidden to weigh or measure things (one may however measure medicines and baby formula and the like).



If a person is following a recipe which needs to be precisely measured and they would carefully measure the ingredients even on a regular weekday, they may do so on Yomtov.

Muktzah:

On Shabbos raw inedible foods such; raw meat, pota-

toes, uncooked rice or pasta, beans and flour are muktzah and may not be moved. On Yomtov one may move and use them without concern. Similarly matches and candles may be handled.

Miscellaneous:

The rules of opening cans and packages on Yomtov remain the same as per Shabbos. One may also not tear silver foil or baking paper from the roll for use on Yomtov.

Similarly the halachos of cutting and eating cakes/cookies with writing or pictures on them, or tearing packages with writing on it is the same as per Shabbos. ■

Flowers on Shabbos & Yomtov

Rabbi Yonason Johnson

On Shavuot many have the custom of decorating the Shule and home with flowers¹. This is to recall how Har Sinai miraculously sprouted with grass and flowers in honour of Matan Torah². Another reason for the minhag is because the Gemora teaches that with each statement of the *Aseres Hadibros* the world became perfumed with a beautiful fragrance³.

The Magen Avrohom also records the custom of placing trees in the Shule. This is because on Shavuot we are judged for the fruit of the trees⁴. The Vilna Gaon⁵ nullified the custom of placing trees on Shavuot since it resembles the non-Jewish practise (Chukas Hagoy) of placing trees on their festivals. Chabad custom is not to decorate the Shule with plants.

Many families buy flowers for the home in honour of Shavuot and certainly flowers are a regular adornment to the home in honour of Shabbos and Yomtov.

Below we will explore some of the halachos relevant to flowers on Shabbos and Yomtov.

Muktzah: Flowers which were bought or picked before Shabbos for decorating the home are not Muktzah⁶. This is because they have become designated from before

Shabbos as an adornment and become a functional item. This is opposed to general plant matter which is completely Muktzah, whether attached or severed from the ground. Therefore if the flowers on the table obstruct the view of the guests, or if one wishes to change the table cloth, the flowers may be moved (subject to the other Halachos outline below).

Placing Flowers in Water: The Shulchan Oruch⁷ rules that one may 'place' flowers into water on Shabbos. This ruling is subject to the



conditions described below.

Not Fully Bloomed: The Ram"o⁸ clearly states that **flowers which are not fully open may not be placed in water**. Nor may they be

returned to water or even have water added to them. This is forbidden both on Shabbos and Yomtov. The reason is that the water causes the flowers to open. The *melocha* of *Zoreia* (planting) includes any action which hastens the growth of a plant. In this case, since the flowers are detached from the ground, the *issur* would be Rabbinic.

Therefore when moving a vase with flowers which have not fully opened, they should be moved slowly and gently. Sharp movement which can cause the water level on the plants to splash higher is problematic.

Other Plants & Flowers: The discussion below is specifically about flowers which are fully opened, or decorative leaves and branches which do not have flowers.

The Mishna Berura⁹ explains that the Shulchan Oruch only permits one to *return* flowers to the water that they were in beforehand. (Flowers can be removed from a vase on Shabbos¹⁰). Placing flowers into water for the first time on Shabbos would be forbidden. Similarly changing the water or adding more water to flowers in a vase would be forbidden. This is because of performing an extra *Tircha* to preserve the flowers.

The Alter Rebbe also prohibits the adding or



Full house for the Chinuch Melave Malka with Rabbi Paltiel

Winter Learning 5775 / 2015

Winter Learning: Save the dates. Kollel Menachem invites you to join our Annual Winter Learning Program which will be held over the long weekend June 6th to June 8th. The program offers a plethora of fascinating shiurim and presentations to choose from, with both evening and morning sessions.

The program is open to all members of the Melbourne Jewish community who seek knowledge, empowerment, insight and inspiration. Come and see what hundreds of others have already experienced. Look out for the full list of amazing Torah topics and our great line-up of presenters, coming out soon.



Partial view of the crowd at last year's Winter Learning event.

Creative refreshments bar served daily



Continued from page 3, Flowers on Shabbos and Yomtov

changing of water on Shabbos because of *Tircha*. However, if there was already a vase or bottle/jug of water from before Shabbos, the Alter Rebbe allows flowers to be placed into it (even for the first time) on Shabbos. This is because no *Tircha* is involved. This follows the more literal understanding of the Shulchan Oruch quoted above¹¹.

According to this opinion, if someone brought flowers on Shabbos one could put them into a vase of water which had other flowers in it already. One could also prepare a vase of water before Shabbos in anticipation of guests bringing flowers on Shabbos.

All of the above applies equally on Yomtov with one difference: On Yomtov according to all opinions one can add more fresh water to a vase of flowers¹². According to some Poskim, only up to half of the original amount of water may be added¹³.

Smelling Flowers: One is permitted to smell flowers on Shabbos even if they are still attached to the ground. However, fruit which is attached to the tree cannot be smelled since it could bring a person to violate Shabbos by picking them¹⁴. Whenever smelling any fragrant flower, fruit or herb, cut or attached, the appropriate *brocha* should be recited.

Attached Flowers: There is a Machlokes whether flowers and soft herb plants while attached to the ground are Muktzah. The

Mishna Berura¹⁵ is lenient. The Alter Rebbe however paskens like the Magen Avrohom and considers any attached plant to be Muktzah. Whilst one is allowed to walk on grass or plant matter, one may not move them with their hand.

Arranging Flowers: One should not arrange a bouquet or other arrangement of flowers on Shabbos or Yomtov. This is considered - מנתקן making a vessel on Shabbos¹⁶.

It is important to note that the discussion until now is only about flowers in water. Pot plants have an entirely different set of Halachos which we will iy"H explore at another time.

This Shavuot, may our homes be filled with the sweet smell of beautiful flowers glorious fragrance of Matan Torah. ■



⁴ See Shulchan Aruch Harav 494:15. Another reason for the custom is because the Torah is called ע"ח ו"ד

⁵ See also Aruch Hashulchan, Mishnah Berurah and Chayei Adam 131:13.

⁶ For this reason the plants may be spread out in the Shule on Yomtov itself. See Shulchan Aruch Harav 494:14

⁷ See Ram"o O.C. 336:11

⁸ ibid. See also Mishna Berura and Shulchan Aruch Harav.

⁹ O.C. 336:54. This is the opinion of the Chayei Adam.

¹⁰ Shemiras Shabbos Kehilchasa quoting Rabbi S.Z. Auerbach

¹¹ The Alter Rebbe's opinion is also held by the Pri Megadim (Eshel Avraham 13). The Shaar Hatziyon writes that this opinion can be relied upon.

¹² O.C. 654 based on the Mishna Sukkah 42a concerning a Lulav on Yomtov.

¹³ Aruch Hashulchan 654:2. Adding more than half would be akin to replacing the water entirely.

¹⁴ See Shulchan Oruch O.C. 336:10.

¹⁵ Mishna Berura 336:48.

¹⁶ Igros Moshe O.C. 4:73. Ketzos Hashulchan is also concerned about the violation of the melocho of *Meameir*.

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¹ Ram"o Orach Chaim 494:3 based on the Mahari"l records the minhag of spreading plants on the floor. Other customs were to place plants and flowers on the sides and on top of the Aron Kodesh. Bnei Yissaschar records the minhag of adorning the Sefer Torah with a crown of roses.

² Levush as seen from the fact that the Torah forbade the animals from grazing on Har Sinai.

³ Therefore the plants or flowers should be fragrant. Another reason for the minhag found in Chiddushei HaRim is that on the 6th of Sivan Moshe was placed in the reeds of the Nile.