



A collection of
Torah thoughts
produced by the
Kollel

חידוש

אין בית המדרש בלא
Chiddush

KOLLEL UPDATES

Dvar Halocha

In honour of the 200th Yartzheit of the Alter Rebbe, the Kollel instituted a daily halocha from the Alter Rebbe's Shulchan Aruch to be taught after Shacharis.

We have completed the Halachos of Tzitzis and have commenced the halachos of Tefillin.

Public Speaking

In preparation for the upcoming Yarchei Kallah, the Kollel Rabbis and Hanholo participated in a professional public speaking seminar.

Participants learned new skills to enhance the effectiveness of their presentation skills to be able to more effectively convey their messages and engage their audiences.

Join us at the Yarchei Kallah and see the improvement for yourselves.

Chanukah

Over 40 men and women participated in the pre-Chanukah double-header lecture evening.

Rabbi Johnson and Rabbi Lesches delivered visual presentation exploring the design and inner meaning of the Menorah.



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A Partnership with Side Benefits

The institution of the Kollel (where scholars are supported by the community to engage in full time study) finds its origins in this week's Parsha. On his deathbed, Yaakov blesses each of his sons in turn. When blessing Zevulun, Yaakov says that he *'will dwell by the seashore and he shall be a haven for ships'*. Immediately afterwards Yaakov turns his blessings to Yissachar who is *'a strong-boned ass couching down between the boundaries... he bent his shoulder to the load.'*

Living on the coastal ports of the Mediterranean, the tribe of Zevulun would engage in trade including the blue dye of the rare and expensive *Chilazon* fish. Yissachar like the ass would carry the load of Torah, toiling day and night in its study. *'Between the boundaries'* is an allusion to the Sanhedrin which was seated partly in the Beis Hamikdash and partly in the less holy domain of the Temple mount. Some 200 descendants of the tribe of Yissachar presided over the Sanhedrin. The *Yalkut* explains that the 'boundaries' refer to the two most esoteric dimensions of Torah: The creation and the Prophetic description of the celestial Throne. The Torah scholar is likened to a donkey since the life of a *ben Torah* requires devotion to bare the yoke and the humility to make financial sacrifices, without feeling the need for personal financial success, prestige and the like.

The commentaries explain that the two tribes formed a partnership. The descendants of Yissachar who possessed the traits of the scholar would sit in the Yeshivos, becoming the instructors and judges of the Jewish people. They would be supported by the generosity of Zevulun who, with more talents or opportunity in the business world, would engage in commerce. This is alluded to in Moshe's blessing to the tribes *'Rejoice Zevulun in your goings out and Yissachar in your tents.'*



Zevulun was blessed first by both Yaakov and Moshe, despite being the younger of the two (the other brothers were blessed in chronological order). This indicates the great honour and blessing given to one who supports and facilitates the Torah study of others. The Medrash explains this based on a Talmudic statement *'If there is no flour (sustenance) there is no Torah'*. Were it not for Zevulun's monetary support, the Torah study of Yissachar would not be possible.

The Zohar teaches that Zevulun was honored since he took bread from his own mouth and gave to Yissachar. Further says the Zohar, whoever supports *Talmidei Chachamim*, receives blessings of *'two tables'*: being blessed with wealth in this world, and a portion in the World to Come. This is alluded to in Yaakov's blessing to Zevulun: *'he shall dwell by the seashore'* refers to this world and the *'haven for ships'* is in the World to Come. The Alshich describes further blessings for the Zevulun-benefactor: The verse describes Zevulun as spreading (numerically) all the way to Tzidon. Normally seafarers by nature of their profession do not procreate as greatly as men of other occupations. The Alshich attributes Zevulun's unexpected fertility and their blessing for children to the support which they extend to enable Yissachar to engage in fulltime Torah study.

In HaYom Yom (Tammuz 9), the Rebbe writes that the greatest guaranteed assurance for all Jewish parents in need of special help and deliverance for their children is through support of those who study Torah.

This certainly doesn't excuse the Zevulun from his own Torah study. Torah study is mandatory for every man, requiring him to learn a passage each morning and evening (at a minimum) and certainly more on Shabbos.

Yissachar too does not get a "free lunch". The Torah tells that *'he became an indentured labourer'*. Yissachar does not learn for himself. They bear the responsibility of teaching others and serving as halachic leadership for the Jewish community.

The Yissachar-Zevulun arrangement is a win-win scenario for all of those involved, allowing the supporters of Torah to acquire a share in the fulltime study of Yissachar and drawing down blessings for success in business and nachas from their children.



Shiurim Schedule

Yarchei Kallah

It is less than 2 weeks to Yarchei Kallah, the Kollel's Summer Learning Program.

With over 60 Shiurim on offer and hundreds of participant daily, this is the largest Torah learning program in Australia.

The program runs on the Yeshivah campus from Wednesday **December 25th** until January 1st.

Shiurim run daily for men and women from 9:45am - 12:00pm, followed by the guest lectures at 12:00pm in the Werdiger Hall.

This year we host Rabbi Shlomo Yaffe as our guest scholar. Other presenters include our very own Kollel Rabbis and other local Rabbonim.

The program offers a selection of amazing Torah topics which are guaranteed to stimulate, inspire and engage. With such variety, there is something for everyone!

For the first time, we will be running an introductory program. This 3 day program, run in conjunction with local Shluchim, will expand the appeal of the program and engagement with the wider community.

A large emphasis has been placed on the quality and professionalism of the program. Join us to be treated to the complete experience.

Share this program with your friends and family. Forward them a link to our website to learn more & to watch our unique promo video.

For the full schedule of topics and times, registration*, and info on childcare etc. visit our website.

www.SummerLearning.com.au

*Registration discount still available



Wiping Dirty Hands on Clothes

Rabbi Yonason Johnson

the Torah Melacha has not been violated. This principle is known as *Mekalkel*.

Nonetheless, a Melacha activity which is *Mekalkel* remains Rabbinically forbidden. According to most Poskim, this still applies even if the result

of the Melacha was unintended and undesired. This is referred to פסיק ליה ורישא דלא ניחא ליה and it applies also to a Rabbinic prohibition.

So even though the dyeing by smearing red streaks on a cloth or wiping up a spill is unintended, and furthermore it actually ruins the cloth rather than enhancing it; it remains forbidden Miderabonon. Even though the entire cloth is not dyed as a result, the partial dyeing in the place which is stained is considered Tzovea^{3b}.

This is the opinion of the רמ"ם and is brought by the Shulchan Aruch as יש מי שאומר, *there is someone who says*.

There are other who disagree with this ruling⁴ and allow wiping one's soiled hands on a cloth. The basis for their leniency is that whilst normally *Mekalkel* remains forbidden, here the stain is made דרך לכלוך, in a manner of soiling, and therefore can never be considered as dyeing.

The view of the lenient opinion is not brought in the Shulchan Aruch. Nonetheless, since the Shulchan Aruch brings the stricter opinion in the format "there is someone who says", the Achronim make room for leniency.

The Alter Rebbe⁵ records both opinions. He rules that one should be machmir, especially with a red cloth (with a red stain such as blood or berry juice). The difference between a red and white cloth is found in the Magen Avraham⁶: On a red cloth, a red stain does not ruin the fabric and may in fact enhance the colour⁷. As such it cannot be considered *Mekalkel*. The same would apply with a dark stain on a dark cloth.

The Mishna Berura⁸ writes that one may rely on the lenient opinion where it is difficult to avoid. Some Poskim⁹ rely on the lenient ruling where כבוד הבריות - dignity - would be impacted.

According to the stringent opinion, a person who has stained hands or a bleeding wound should wash off the

stain or blood and only then wipe or wrap with a towel or cloth¹⁰.

According to almost all opinions¹¹, one may wipe their stained hands or wounds with disposable tissues, paper towels, Band-aids etc. Because they are disposable and not usually dyed, Tzovea is not applicable.

What about cloth napkins?

Unlike disposable napkins, cloth napkins may be more stringent because they are made of fabric, which is subject to dyeing.

Nonetheless, based on what the Alter Rebbe writes in Kuntres Acharon on Siman 302, we can be lenient. The Alter Rebbe writes that a cloth which has been designated for a use where it is intended to become dirtied עשויה לכך is not subject to Tzovea. The example brought is a sanitary cloth which can be used and we don't find any concern.

The same would apply with today's cloth bandages which are made for and designated for dressing wounds. The Shulchan Aruch's stringent ruling on bandages applied when regular cloths would be used to the wrap wounds¹².

By extension, the same would hold true for using cloth napkins at a meal which are made for and designated to be used in a manner of staining.

So next time your children get Cholent on their hands there's one more reason why they should use napkins rather than their clothes!

¹ Orach Chaim 320:20

² Hilchos Shabbos 9:14

³ See Shulchan Aruch O.C. 328: 48

^{3b} See Kuntres Acharon 302:1 that חצי שייטור is forbidden Rabbinically even in a situation of *Mekalkel*.

⁴ Radvaz Vol. 4 Simoan 131, The Agur Siman 484 and the Chacham Tzvi.

⁵ 320:27

⁶ O.C. 320:25 and 328:52. This is also the ruling of the Ben Ish Chai and Mishna Berura. Elya Rabbah however writes the opposite and is more lenient on a red cloth. Tehillah LeDovid suggests that it is a mistake. However see Yalkut Yosef for others who concur. See Nishmas Shabbos for a suggested explanation.

⁷ Adding to and strengthening an existing colour is also considered Tzovea

⁸ 320:59

⁹ Minchas Shabbos Siman 91

¹⁰ Even though the wound will subsequently bleed onto the cloth, Ktzos Hashulchan 136:11 writes that this is only a גרמא.

¹¹ See Ktzos Hashulchan writing about hygienic bandages. Minchas Shabbos however is strict even with paper.

¹² Avnei Nezer argues on the ruling of the Alter Rebbe saying that we follow the use of the majority of people, not the individual's designation. However even he would agree in cases where the accepted use is in a manner of soiling.