



פרשת ויחי  
טבת תשפ"ב

### YARCHEI KALLAH UPDATE

We are thrilled to announce that this year's Yarchei Kallah program will take place from Sunday Dec 26 to Friday Dec 31.

We will be joined by our guest scholar, **Rabbi Yehoram Ulman**, a noted Posek and world-renowned authority in unique areas of Jewish law.

Rabbi Ulman will give the feature lecture each day at 12pm in the Goldhirsch Hall.

The feature presentation will be preceded by a full program of daily shiurim options for men and women, including textual learning and fascinating Torah presentations from the Kollel Rabbis and local community Rabbis.

The morning sessions will run at 10am and 11am, followed by a delicious refreshments buffet before the feature lecture.

The full schedule will be released early next week with all topics and presenters.

**For information and bookings for the Yarchei Kallah retreat in Marysville, please email [retreatjewishlearning@gmail.com](mailto:retreatjewishlearning@gmail.com)**

### LIFT MAGAZINE

The Teves edition of the Kollel's LIFT magazine is now available. Look out for your copy in the mail or collect one at Shule.

This month's edition is packed with fascinating articles, stories and biographies. To receive your copy in the mail, email [kollel@civl.org.au](mailto:kollel@civl.org.au)



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## Surviving and thriving in Golus

ישימך אלקים כאפרים וכמנשה, "May Hashem make you like Efraim and Menashe." Many Jews bless their boys each week with these words; the promise of Yaakov, that this is how Jewish fathers would bless their sons for all time.

The reason we bless our children to be like Efraim and Menashe, rather than the Avos or the twelve Shevatim, is because they were the first children born in Golus.

We want our children to strong enough to overcome the challenges of Golus. Like Efraim and Menashe, we want them to remain committed Jews, dedicated to the ways of their forebears, no matter in which environment they find themselves.

Efraim and Menashe represent two different approaches we can adopt when facing the reality and challenges of Golus. The paths that they represent are alluded to in their names.

The Torah tells us that when his firstborn son was born, Yosef named him Menashe, because "Hashem has caused me to forget... my father's house." The word Menashe is related to the word Nashani (He has caused me to forget).

The younger brother was called Efraim "because Hashem has made me fruitful in the land of my affliction".

Menashe represents Yosef's fear that he would forget who he was and where he came from. In naming his firstborn, Yosef gave voice to his yearning for the old world. To be back in the spiritual safe-haven of his father's house.

The attitude of Menashe is to build up defensive walls to separate us from the society around us. Menashe is the Jew fighting against the tides to preserve their identity. Menashe seeks to run away from the challenges of the world around them.

In contrast, Efraim, meaning to be fruitful, represents the ambition to flourish in Golus and positively Impact one's surroundings, even if they are "the land of my affliction".

Wherever a Jew is sent, it is with the mission of bringing awareness of Hashem to that place. This can only be achieved by engaging with the surrounding environment.

Yaakov's life mission was to bring the greatest revelations of G-dliness all the way down to the lowest of places. This is alluded in his name, which can be divided up into ך, the first and loftiest letter of the Divine name and עקב, meaning a heel, the lowest extremity.

When Yaakov blessed Menashe and Efraim, he placed his right hand on the head of Efraim. Yaakov wished to confer the greater Bracha on him, because he saw the approach embodied in Efraim as the ultimate path.

Yosef disagreed. He tried to remove his father's right hand from the head of Efraim and place it on the head of Menashe. Feeling a sense of loss and homesickness, Yosef felt that it was the feelings of longing represented by Menashe, that was primary for the survival of the Jewish people in a foreign and spiritually-hostile land.

Coming from the outside, with an objective perspective, Yaakov responded "I know my son, I know. He too... will be great". I understand and agree with you that the Menashe attitude is important. It is a great path... "However, his younger brother will be greater than him." The approach of Efraim is the greater. Not only will it see us survive Golus, it will see us grow and flourish through the experience.

Menashe was born first. The starting realisation is to seek to preserve our identity. This will stop us from assimilating into the environment and people around us. But afterwards, our right hand, our strength and effort, must be invested into the approach of Efraim.

After the war that ravaged the Torah centres of Europe, the Jewish people moved to the free lands of the Western World; a land of spiritual affliction.

The Friedrike Rebbe, followed by the Rebbe, did not adopt the Menashe approach of the communities who walled themselves into ghettos to save the remnant of the Old World.

In the way of Yaakov and Efraim, the Rebbe sent out Shluchim to the four corners of the world, to build and develop, to inspire and to impact. With this approach, our children will triumph over Golus and lead us to the Geulah Shleimah

# The weekly Halacha analysis

## Hilchos Shabbos for Summer - Part 2

Rabbi Yonason Johnson

### Eating outdoors

Wetting grass involves a Biblical violation of the Melacha of Zoreia – planting, as it fosters growth. It can also be a violation of Choresch – ploughing, as it softens the soil. One may also not wash their hands over the grass.

Technically other liquids such as wine are not a problem. Nonetheless, one should be strict with other liquids as well<sup>1</sup>, especially as nowadays they contain a percentage of water.

The Ram"o<sup>2</sup> writes that it is preferable not to eat outside on the grass if one has drinks, since it is very difficult to prevent spills. Eating and drinking on a deck or paved patio is permitted.

One is not allowed to throw or spit seeds or pits onto moist ground or where it will rain. This is because the seeds will come to germinate.

If rainwater has collected on outdoor furniture, it cannot be emptied onto grass on Shabbos.

### Plants and grass

One is allowed to walk on grass on Shabbos. We are not worried that one may uproot the grass<sup>3</sup>. If the grass is long, one should walk slowly<sup>4</sup>.

One is allowed to sit on the grass on Shabbos<sup>5</sup>. According to the Alter Rebbe<sup>6</sup>, one may not move grass or plants with their hand, whether attached to the ground or not. This is because of Muktzah. According to the Mishna Berura, this is permitted<sup>7</sup>. According to all opinions, detached plant material is Muktzah.

It is permitted to smell flowers that are growing on a tree.

### Bugs

On Shabbos it is Biblically forbidden to kill any living animal<sup>8</sup>. The Issur Deoraisa only applies where one requires the body of the animal or the blood that comes out of it. Where one kills an animal so that it should not harm or disturb them, this would be a מלאכה שאינה צריכה לגופה, which is only Rabbinically forbidden<sup>9</sup>.

One may kill a deadly animal even if it is not an immediate threat<sup>10</sup>. If someone present is allergic to bees, they would fall in this category.

It is also forbidden to trap bugs. Trapping is one of the 39 Biblical Melachos<sup>11</sup>. However, since bugs are not a specie that is usually trapped, the prohibition is Rabbinic<sup>12</sup>. Where the trapping is not for the use of the animal itself, but rather so that the animal does not disturb them, this would also be a מלאכה שאינה צריכה לגופה.

### צריכה לגופה

On Shabbos, one may trap a bug that could cause harm such as spiders or snakes, even if they are not deadly, if one is concerned that they may attack or cause harm to unsuspecting people<sup>13</sup>.

However, one may not trap bugs that will not cause harm but are merely a disturbance<sup>14</sup>. This includes flies, mosquitos and moths. If someone present is allergic to bee or wasp stings, they would be treated like the harmful animals discussed above. If one is being bitten by a mosquito, they may remove it (taking care not to kill it).

Flyswatters are Muktzah.

If a bug falls into one's drink, it can only be removed in a permissible manner. Most Poskim rule that this can be done by removing the bug with some of the liquid<sup>15</sup>. According to the Alter Rebbe in the Siddur<sup>16</sup> this is still problematic, one must pour out the bug from the cup.

### Eiruv

The Chachamim forbade carrying from one private domain to another if they are owned by different people. However, where there is an Eiruv, the Rabbis allow one to carry from one private domain to another.

The Eiruv merges the ownership of multiple private domains into one shared area. This is achieved by collecting bread from each of the residents within the Eiruv boundaries and keeping it in one vessel in of the houses. It is then considered as though they are all residents in that house. Alternatively, one person can take bread and can be Mezakeh with a Shaliach on behalf of all of the residents<sup>17</sup>. The only way to create an Eiruv where non-Jews are present is by renting their properties.

To permit carrying, the area covered by the Eiruv needs to be completely surrounded by Halachically valid walls to be considered as a Reshus Hayachid.

In a hotel which is all under one management, there is a Machlokes whether an Eiruv has to be made.

The stricter opinion maintains that since each room is rented by a different owner, an Eiruv is required to merge the ownership. One should make a Kinyan with the manager to rent the right of use of the rooms for a nominal amount.

The rationale of the lenient authorities is that the management retains ownership as they

have right of access to the rooms and can store things in the rooms. They can also move patrons to a different room. This level of 'ownership' is sufficient to make the entire hotel a single Reshus.

Because of the Machlokes, even those who are strict to make an Eiruv should not recite the Brachah.

When renting adjoining properties with fellow Jews, an Eiruv is required according to all opinions.

The area being used for carrying must be enclosed with Halachically valid walls or fences. Even if one's private room has its own outdoor area, one cannot carry there in the absence of proper walls. One may carry onto a porch of balcony that has walls or is covered with an awning with down-posts.

The requirement for walls applies when renting a private house as well.

Building satisfactory walls for the Eiruv as well as the laws of making the Eiruv are complex and may not be familiar. One should consult a Rov for specific guidance on how it should be done.

### Techum

On Shabbos, one may not walk more than 2000 Amos (approx. 960m) beyond the city limits. The halachos of Techum Shabbos and how it is measured is very complex and a competent halachic authority should be consulted.

Remember, 2000 Amos is not a great distance. So, when spending Shabbos outside of the city or in a country destination, it is advisable to stay within the confines of the property or city. If going for a walk, make sure to only venture beyond the boundary to a distance which is certainly within your 2000 Amah limit. One can measure using their odometer before Shabbos.

1. See Shulchan Aruch Harav 336:9
2. OC 336:3
3. Eiruvim 100b. Shulchan Aruch 336:3
4. Mishna Berura 336:25
5. Shulchan Aruch ibid
6. 336:22
7. 336:48
8. Rambam Hilchos Shabbos 11:1
9. See Shulchan Aruch Harav 316:16
10. Shulchan Aruch Harav 316:22
11. Shabbos 73a, Rambam Hilchos Shabbos 7:1,
12. Shabbos 106b, Shulchan Aruch Orach Chaim 316:3, Shulchan Aruch Harav 316:4
13. Shulchan Aruch Harav 316:17
14. Shulchan Aruch Harav 316:18
15. Ta"z OC 319:13, Mishna Berura 319:61, Shulchan Aruch Harav 319:24
16. Hilchasa Rabasa Leshabasa
17. Eiruvim 79b, Shulchan Aruch Harav 366:12