



## LAG BAOMER 5774

### Farbrengen

Kollel Lag Baomer celebrations started on Shabbos with a Chassidische Farbrengen in the Kollel Minyan.

Rabbi Winner farbrenged with the mispallelim and bochrim, continuing until Mincha. He spoke about the Rashbi as the true example of Tzaddik Hador.

### Avos Ubonim

Motzai Shabbos was a special Avos Ubonim program. Over 50 boys came to learn, with special Lag Baomer learning provided.

### Family Celebrations

This was followed by a family BBQ and bonfire run in conjunction with Yeshivah Shule. Over 150 people participated in the festivities complete with a jumping castle, live music and videos of Lag Baomer parades with the Rebbe playing throughout the night.

Proceeds of the BBQ will be used to support our amazing Avos Ubonim program.

### Strengthening the Shlichus

Finally on Sunday afternoon and the Great Parade, the Kollel families came together for a BBQ hosted by the Herbst family.

The focus of the evening was to inspire the Yungeleit in their Shlichus of spreading Torah and Chassidus within our community.



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## Dayeinu

*At the Pesach seder, when singing Dayeinu we say if only He had brought us close to Har Sinai and not given us the Torah - Dayeinu, it would have been enough for us.*

The whole purpose of coming to Har Sinai, indeed the very reason for Yetzias Mitzrayim was to receive the Torah. How could it be that coming to Har Sinai without receiving the Torah would be sufficient?

On Rosh Chodesh Sivan Bnei Yisroel arrived at Har Sinai. The Gemora relates that over the next few days Moshe instructed the people on how they were to prepare for receiving the Torah.

The second day of Sivan is known as *Yom HaMeiyuchas*, when Hashem communicated His love for the Jewish people, describing them as a kingdom of priests and a holy nation. ממלכת כהנים וגוי קדוש.

On the 3rd of Sivan Moshe told the Jewish people about the Mitzvah of Hagbala, to fence off the mountain and not to ascend it. Finally on the 4th of Sivan Moshe instructs the men to separate from their wives for a 2-day period to be able to receive the Torah in purity. This would be the 4th and 5th of Sivan.

On Shabbos, the 6th of Sivan Hashem descended onto Har Sinai and gave the Torah.

On Rosh Chodesh, the day the Jewish people arrived at Har Sinai, Hashem did not issue any directives or commands. The Gemora says that this was due to the חולשת אדוראה, tiredness from the journey. Hashem gave Bnei Yisroel a chance to rest.

The Rebbe questions why this rest was necessary. They had not travelled a great distance from Refidim. Nor did they travel at a rapid pace. The question is even more significant according to Rabbi Yosi who records that Rosh Chodesh Sivan was a Sunday. Bnei Yisroel had already received the Mitzvah of Shabbos at Marah. Why after an entire day of rest on Shabbos would they be tired and weary the following day?

Their weariness, concludes the Rebbe, was not from a physical journey but a spiritual one. Each of the 42 travels through the desert, from Mitzrayim to Eretz Yisroel represents different stage of spiritual growth and development.

The spiritual ascent achieved on the day of their arrival at Sinai was particularly strenuous.

The Torah describes how on their arrival at the foot of Har Sinai, מימן שן, they camped there. From the use of the singular form, Chaza"l deduce that they camped in a state of absolute unity, כאיש אחד בלב אחד, like one people with one heart. This is in contrast to their other journeys and campings which were mired with machlokes.

Chaza"l describe not only a superficial or external unity, כאיש אחד בלב אחד, but also a deep inner oneness, בלב אחד. Achieving such a degree of love and unity takes tremendous inner strength and Avodah.

חולשת can also mean weakness. When each person is resolute and stands strong in their opinions, achdus is not achievable. True achdus is achieved through humility. This is also the message of Har Sinai, the smallest and humblest of mountains.

So great is peace amongst the Jewish people, that if only they came to Har Sinai to achieve this level of unity, *Dayeinu*, it would have been sufficient in and of itself, irrespective of what would happen 6 days later.

Each year as Rosh Chodesh Sivan comes around and we prepare ourselves to reaccept the Torah, the first and most important is to strengthen our love and respect for others. By 'weakening' ourselves, letting go of our stubbornness and arrogance we make room to accept others and their differences. If this was our sole achievement, *Dayeinu!*

May we be zoche בשמחה ובפנימיות and in a true spirit on oneness merit the Geulah Shlemah ■ ותורה חדשה מأتី תצא



## TORAH & CHEESECAKE

All men and women are invited to a pre-Shavuos shiur with Rabbi Y. Johnson.

Discover the deepest secrets of the custom of eating Milchigs on Shavuos and inspire yourself for Yomtov.

Enjoy a slice of cheesecake and coffee as well.

Sunday Sivan 3, June 1 - 8:00pm in the ORZ Mezzanine

## TIKKUN LEIL

The Kollel will be hosting an array of fascinating topical Shiurim to keep you awake through the night. See the notices for all of the topics.

Starts 12:00am in the Kollel following the program in the Shule.

Shiurim are for men and bochurim and refreshments will be served through the night.

## WINTER LEARNING

The countdown is on. Rabbi Ari Shishler returns to Melbourne for our Annual Winter Yarchei Kallah.

2-days of learning and discovery, with morning and evening sessions, amazing presenters and engaging topics.

See all the topics and download the schedule at [www.WinterLearning.com](http://www.WinterLearning.com)

June 8-9 is a long weekend and the schools and kinders are open (Monday) making it the perfect time for moms and dads to come and learn.

Hundreds came last year. This year will be even better. Come along and invite your friends and family too. You won't want to miss it.

## TRAINING SESSION

Rabbi Velly Slavin presented a workshop to the Kollel Rabbis on preparing and delivering effective adult education.

This is part of the Kollel's program of equipping our future Shluchim with real-life skills to assist them as they take up their future positions.



## Flowers on Shabbos and Yomtov

### Rabbi Yonason Johnson

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 *melocho* 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 would cause the water level on the plants to splash higher would be 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 Berura<sup>9</sup> 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 Shabbos<sup>10</sup>). 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 on Shabbos would be forbidden. This is because of performing an extra *Tircha* to preserve the flowers.

The Alter Rebbe also prohibits the adding or 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 above<sup>11</sup>.

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 water to a vase of flowers<sup>12</sup>. Only up to half the original water may be added<sup>13</sup>.

**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 lead to picking<sup>14</sup>. 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 Berura<sup>15</sup> is lenient. The Alter Rebbe however paskens like the Magen Avrohom and considers any attached plant to be Muktzah.

**Arranging Flowers:** One should not arrange a bouquet of flowers on Shabbos or Yomtov. This is considered *לענין נטלה* - making a vessel on Shabbos<sup>16</sup>.

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 will iy"H be discussed in a future Chiddush edition. ■

<sup>1</sup> Ram"o Orach Chaim 494:3 based on the Mahari"l records the minhog 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 minhog of adorning the Sefer Torah with a crown of roses.

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

<sup>3</sup> Therefore the plants or flowers should be fragrant. Another reason for the minhog found in Chiddushei HaRim is that on the 6th of Sivan Moshe was placed in the reeds of the nile.

<sup>4</sup> See Shulchan Aruch Harav 494:15. Other reasons for the custom is bacause the Torah is referred to as an *דעת ית*

<sup>5</sup> See also Aruch Hashulchan, Mishnah Berurah and Chaye Adam 131:13.

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

<sup>7</sup> See Ram"o O.C. 336:11

<sup>8</sup> ibid. See also Mishna Berura and Shulchan Aruch Harav.

<sup>9</sup> O.C. 336:54. This is the opinion of the Chaye Adam.

<sup>10</sup> Shemiras Shabbos Kehilchasa quoting Rabbi S.Z. Auerbach

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

<sup>12</sup> O.C. 654 based on the Mishna Sukkah 42a concerning a Lulav on Yomtov.

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

<sup>14</sup> See Shulchan Oruch O.C. 336:10.

<sup>15</sup> Mishna Berura 336:48.

<sup>16</sup> Igros Moshe O.C. 4:73. Ketzos Hashulchan is also concerned about the violation of the melochot of *Mearair*.