



פרשת חיי שרה
מרחשון תשפ"ב

YARCHEI KALLAH

Plans are underway for this year's Yarchei Kallah learning programs.

IYH, things will be opened up and we look forward to welcoming you to join us for these amazing annual learning opportunities.

Yarchei Kallah Melbourne learning program will run from December 26 - January 2

The Yarchei Kallah retreat will take place at Camp Marysville from January 2 - 9.

For more information about these programs, please email Kollel@yeshivahcentre.org

Stay tuned for details of the programs, including speakers and topics, that will be shared in the coming weeks.

RESUMING LEARNING IN KOLLEL

As we are now opening up and resuming Minyanim, Kollel is looking forward to welcoming you back for face-to-face shiurim and Chavrusas and Davening times.

To come to Kollel learning, please ensure that you have sent in your proof of double-vaccination to kollel@yeshivahcentre.org

Shiurim will also continue online for the immediate future. Stay tuned for details of all of our upcoming learning programs and classes.

A collection of Torah thoughts produced by Kollel Menachem



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Being Hashem's Shadchan

This Shabbos, the annual Kinnus Hashluchim is taking place in New York. The Kinnus usually takes place over the Shabbos of Parshas Chayei Sarah.

Chayei Sarah tells us about the first Shlichus in the Torah. Each one of us is a Shaliach of Hashem in this world and can learn from this Parsha what our Shlichus is and how to go about it.

After the passing of his wife Sarah, Avraham turns his attention to making a Shidduch for his son Yitzchak. Eliezer, Avraham's faithful servant, is appointed as the Shaliach for this vital mission. Before departing, Avraham blesses Eliezer **ישלח מלאכו** לפניך, "Hashem will send His angel before you" to guarantee you success in your Shlichus.

With this assurance, Eliezer acts with total confidence, knowing that his mission has been divinely underwritten. He makes a condition with Hashem for a clear sign by which to identify Yitzchak's intended. After Rivka fulfills this condition, Eliezer gives her jewellery (which according to the meforshim was the act of Kiddushin) even before asking from which family she comes.

Miraculous success is apparent throughout this episode. Eliezer's travel is miraculously hastened. Rivka arrives on cue as Eliezer davens. And later; when Besuel plans to obstruct the Shidduch, the Malach kills him so that he will not interfere.

When retelling the sequence of events to Rivka's family, Eliezer changes some of the details to downplay the miracles. Instead of saying that Avraham had said that the angel would go ahead of him, he says that the angel will go with him. This suggests a lesser level of involvement by the Malach in Eliezer's mission. Similarly, Eliezer relates that he first enquired about Rivka's family and only then gave her the jewellery.

The story of the Shidduch between Yitzchak and Rivka is repeated in great detail, prompting Rav Achai to declare **יפה שיחתן של עבדי אבות** מתורתן של בנים "the conversations of the servants of the Avos are more cherished than the Torah of their descendants". The Torah is so sparing in its use of words, indeed some of the details of the most fundamental Mitzvos are merely alluded to. Yet this story was told and retold in all of its details

Chassidus explains that this is because the marriage between Yitzchak and Rivka is the paradigm for the entire purpose of Torah and encapsulates the Avodah of the Jew in this world:

Rivka, the rose amongst the thorns, represents the sparks of G-dliness trapped in the world of Lavan, the forces which conceal G-dliness. These sparks must be extricated and wedded to Yitzchak, the embodiment of Kedusha. The Neshoma, like Eliezer, comes down into this world as Hashem's Shaliach to bring about this Shidduch between the world and G-dliness.

Before its descent, the Neshoma is given tremendous powers. Our sages teach that before the soul comes down into this world it is given an oath to be righteous - **משביעין אותו**. The Frieddike Rebbe explains that the word **משביעין** can also mean to be sated. The Neshoma is endowed and filled with G-dly power with which to accomplish its mission in a world which is fraught with challenges.

With this awareness, we must firmly believe and know that Hashem has given us the power for guaranteed success. No obstacle can stand in our way of keeping Torah and Mitzvos and transforming the world into a holy place. Any challenge that presents itself is merely illusory.

Like Eliezer, this knowledge, is for our own awareness, to give us confidence and resolve. But when we engage with the 'outside' itself, our approach must be logical and natural. Why is this?

Our Shlichus in this world is to create a Dirah betachtonim - to transform our lowly physical world and those who inhabit it into a place which recognizes and radiates G-dliness. This transformation cannot be superimposed. Hashem's desire is that the world itself should naturally come to the conclusion and recognition of the existence of its Creator and His ongoing supervision.

So, like Eliezer, we have to channel our supernatural strengths through very natural means; to engage and interact with the world on its terms; at work, in school, in the street or wherever we find ourselves.

In marrying the world with G-dliness we know that the 'Shidduch' is a done-deal even before the 'first date'. But as Shadchan, our job is to ensure that the world gives its voluntary consent to a perfect match.

The weekly Halacha analysis

Leaving raw meat on the fire before Shabbos

Rabbi Yonason Johnson

Rabbinically one is not allowed to leave food in an oven or on a stove from before Shabbos unless the food is cooked to the level of Machal ben Drusai – one half cooked¹.

The reason for this Gezeira was a concern that one may stoke the coals on Shabbos to accelerate the cooking. Stoking the coals would constitute the Biblically forbidden Melacha of Havara – kindling.

If the food is cooked to Machal ben Drusai before Shabbos comes in, there is no concern of stoking the coals as there is no need to accelerate the cooking.

If the coals were covered or raked out a stove, the food may be left even if it is not yet cooked to Machal ben Drusai. Covering the fire serves as a reminder to prevent a person stoking the coals. This is why we use a Blech when leaving food over a flame for Shabbos. Covering or removing the coals does not help for an oven².

There is an exception to the above laws in the case of raw meat.

The Shulchan Aruch³ rules that one may place completely⁴ raw meat into the oven or on a stove just before Shabbos, even without a Blech. The rationale is that since the meat is completely raw, even if one were to stoke the coals, the food would still not be ready to eat at night. By morning, the meat would cook by itself without any stoking required⁵.

The Heter of being raw applies only to meat and not to vegetables and the like⁶. Meat takes a long time to cook and could not become ready to eat at night even if the coals were stoked. Vegetables on the other hand cook easily and the concern of stoking the coals still remains. If the meat was cut into small pieces, some Poskim write that the Heter will not apply as they too cook quickly.

If there is even one piece of meat in the dish, this is sufficient to render the entire pot as though it were all “raw” and remove the concern of stoking the coals.

Some modern-day Poskim⁷ write that even the Heter of raw meat does not apply either nowadays as our ovens are capable of cooking food much more quickly and so the concern of raising the temperature to accelerate the cooking still applies. Even according to this view, the Heter would still apply in a crock-pot which is made for slow cooking.

The Ram”o⁸ rules that the Heter of raw meat only applies to meat being cooked in a pot. The pot acts as a barrier to the heat of the oven, slowing down the cooking process. When the raw meat is roasted over open fire or coals, the heat is more intense and stoking can accelerate the cooking process and so the concern of stoking the coals still remains⁹.

If the meat is dry roasted in a closed oven, there are different Halachos depending on the type of meat being cooked;

If the meat is from large animals such as an ox, goat or ram, we are concerned that someone would open up the oven to stoke the coals. These are larger animals with tougher meat and so opening the oven (which would allow air in) will not adversely affect the meat.

However if the meat is from young goats, lamb or poultry which has softer flesh, exposing the meat to air in the middle of cooking would adversely affect the meat. In this case there is no reason to worry that someone would open the oven in the middle of cooking to stoke the coals. Therefore the meat of a kid, lamb or chicken may be left in an oven completely raw or even partially cooked¹⁰.

But the Shulchan Aruch goes on to further qualify that this is only where the lamb or kid was cut up. If the lamb is roasted whole it too would not be adversely affected by cool air and so the concern of opening the oven to stoke the coals would still be relevant.

The only Heter that would remain would be if the oven is sealed. Talmudic ovens were often sealed with clay to retain the heat.

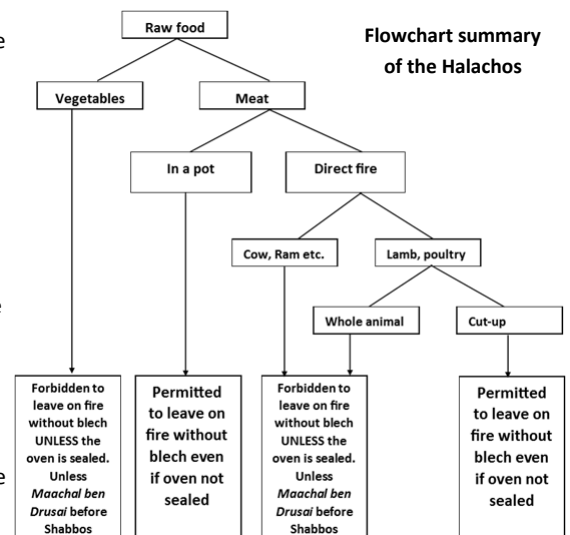
Since one would need to first open the seal to reach the food inside, this would give sufficient time to remember that it is Shabbos and that one may not stoke the coals.

All of the above follows the opinion of the Tur and the Ram”o in Shulchan Aruch. This is also the Psak of the Ashkenazi Acharonim including; Magen Avraham, the Alter Rebbe and Mishna Berura.

Modern-day ovens do not need to be opened to raise the temperature and therefore it is presumable that all raw meat would be forbidden if it were open roasted in an oven. Sealing the oven would also not make a difference.

Bedieved, if one did leave raw meat or meat which had not yet cooked to Machal ben Drusai over a fire in a forbidden manner, the meat may not be eaten by anyone until Motzai Shabbos bichdei sheyaasu.

However this is only if it was left over an open fire. If the meat was placed erroneously inside a closed oven, even if the oven was not sealed as required, the meat is permitted Bedieved, even if it was the meat of an ox or other large animal. In this case we will rely on those Poskim who are lenient when the oven is not sealed¹¹.



1. There is a Machlokes between Rashi and Rambam whether the shiur of Machal ben Drusai is 1/3 or 1/2 cooked. Lechatchila we follow whichever would be the stringent position.

2. This is because the oven concentrates the heat more strongly. Based on the Acharonim, some Poskim write that our ovens are different to the Talmudic ovens and have the same status as stoves of the times of the Gemara.

3. Shulchan Aruch OC 253:1 and 254:1. See Shulchan Aruch Harav 253:8

4. Shulchan Aruch Harav ibid. Most

Acharonim require the meat to be completely raw. The Bach rules that raw includes any meat which is not yet cooked to Machal ben Drusai.

5. The leniency only applies where one's intention is to eat the dish the following day. If one intends to eat of the food later in the night, the leniency would not apply as one has not been Mesiach Daas. See Biur Halacha 253 ט"ו ד"ה ו' and Ketzos Hashulchan

6. Shulchan Aruch Harav 254:8 Mishna Berura 254:5

7. Rabbi S.Z. Auerbach quoted in Shvus

Yitzchak.

8. 254:1. The Mechaber follows the view of the Rambam that is lenient even when meat is roasted near or over the fire (unless it is directly on the coals which is forbidden in all instances). Even according to the Mechaber, this leniency only applies to the meat of a chicken, lamb or kid which has been cut up. Since these meats are soft, we are not concerned for stoking the coals as this would char them.

9. Shulchan Aruch Harav 254:1

10. Note that the leniency only applies when the meat is in an oven. Meat which is

placed over an open fire will be Ossur in all instances unless the meat was cooked to Machal ben Drusai (or unless there was a blech).

11. These Poskim follow the Lishna Basra of the Gemara. Bach, Magen Avraham 254:11, Shulchan Aruch Harav 254:3 and Mishna Berura Biur Halacha ד"ה אבל בצ"ל. The Mishna Berura is even more lenient and Bedieved will permit chicken or kid meat which was left over the fire outside of an oven, relying on the opinion of the Mechaber following the Rambam. The Alter Rebbe does not bring this additional leniency.