



KOLLEL UPDATES

Tax-Time-Torah Evening

This past Motzai Shabbos over 60 young married members of the community participated in a learning evening on the topic of Maaser Kesafim.

The program was run by Kollel in conjunction with Young Yeshivah.

Rabbis Michoel Stern and Yaakov Feiglin presented the halachos of calculating Maaser and allowable deductions as well as presenting the Rebbe's approach to giving Tzedakah.

Mr Moshe Adelstein concluded the evening with outlining practical information concerning some of the tax implications of Tzedakah.

The evening included a light Melave Malka and was an enjoyable night in a relaxed atmosphere.

We look forward to offering similar evenings to the wider community.

Taharas Hamishpocho

Last Sunday 30 Yungeleit participated in week 1 of the Taharas Hamishpocho review series. The program continues for the next 3 weeks.

For more information and to register, visit our website

www.kollelmenachem.com.au.taharah



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Borderline

Have you ever passed through border control? Soldiers with machine guns, cameras recording from every angle, interrogations. Protecting borders is serious business. For the traveller borders and border control may seem restrictive and annoying, but the border is the point and source of protection for the entire country. One undesirable breach of border security can have major repercussions.

As Bnei Yisroel are poised to enter Eretz Yisroel, Parshas Masei delineates – at great length and detail - the borders of Eretz Yisroel which was to be apportioned to the Tribes.

Defined borders are necessary. Rashi explains that since many Mitzvos are only fulfilled in Eretz Yisroel, it was necessary to identify its borders. These are known as the מצות התלויות בארץ - the 'Mitzvos dependent upon the Land' such as the agricultural laws of Shemittah, Terumah and Maaser. The borders serve to separate between the Holy land of Israel which is sanctified with *Kedushas Eretz Yisroel* and the unholy land of *Chutz Laaretz*.

This Kedusha of Eretz Yisroel was only imbued when the Jewish people settled the Land. In the times of the *Avos* it may have been G-d's chosen Land, but it was not holy. The Mekom Shmuel explains that this holiness is created by the potential for the Mitzvos to now be fulfilled – i.e. the Kedusha of the Jewish people as expressed through their observance of Torah and Mitzvos.

In Havdalah we conclude *Hamavdil bein Kodesh Lechol*, that there is and must be a clearly articulated distinction between that which is holy and that which is mundane. We have to know that whilst the land outside of Eretz Yisroel may be nice and its inhabitants friendly, Eretz Yisroel is holy and one inch outside of it is not.

In Yiddishkeit we must set clearly defined borders. Our homes, Shules and schools are Holy land - fortresses of Kedusha. But in our lives, at work or in the street, we interact with the "Chutz Laaretz" of the outside world. The borders that we make separate between Kodesh and Chol. They protect the Kedusha of our Torah lives and Jewish homes from the influences and values and fashions of society which are an ever present threat looking to sneak across the border.

Our sages teach that one should make fences to protect

the Torah. Whilst this refers to the Rabbinic laws which protect the Torah laws, it equally applies to the personal stringencies and measures we take to protect our Torah standards and the Kedusha of our families. These are the red lines and the buffers which we make to keep ourselves distinct in our behaviour, lifestyle and beliefs, modes of dress, forms of recreation etc.

From a juvenile perspective these borders may seem restrictive and limiting. However the discerning mind appreciates the vital role that these borders serve and the protective force that they afford to ourselves and our families to remain true to our beliefs and way of life.

There is a famous halachah in Hilchos Shabbos Siman 329, that when non-Jews attack a Jewish city on Shabbos to plunder its wealth, we cannot break Shabbos to fight them unless there is a possible threat to life. However, if the city is on the border, even if they are only coming for straw and stubble, we are obligated to desecrate Shabbos to fight them. If the city on the border is captured, the entire land is now made vulnerable and open to conquest. (The Rebbe quoted this Halochah as the basis for the campaign against Land-for-Peace, since transferring Jewish land to enemy hands would present an immediate threat to Jewish life throughout Israel).

Borders must be protected at all cost because they are the buffer which protects everything else from crumbling.

We find ourselves in the 3 Weeks of mourning for the destruction of the Beis Hamikdash. Our mourning does not begin when the Temple was captured or when it was set on fire. Our mourning begins on the 17th of Tammuz when the walls of Yerushalayim were breached. Yerushalayim is a composite of the words *Yirah Shleimah*, the fear of Heaven. The walls of Yerushalayim are the delineation between that which enhance *Yiras Shamayim* and that which does not. The Churban begins when the distinction is blurred.

Just like the Churban, when we focus on the rebuilding of our the inner Beis Hamikdash, it begins with borders. And sometimes the best defense is offense. The borders of Eretz Yisroel and Yerushalayim could be extended. By strengthening our existing personal borders and extending them with extra hiddur, we'll have a safe and secure inner Israel. Through this we will merit to enter the extended borders of a safe and secure geographical Eretz Yisroel with the coming of Moshiach now.



Shiurim Schedule

Chassidus of the Churban

Hidden Love and the Purpose of Concealment

All women are invited to join a Chassidus shiur learning the text of a fascinating Chassidic Maamer by Rabbi Hillel Paritcher. The Maamer will be taught by Rabbi Johnson.

Thursdays 8:00-8:45pm

The final session takes place this week, **July 11**: At the Gestetner's, 23 Denman Avenue

Daily Siyumim & Hilchos Beis Habechirah Shiur

Daily siyumim will take place in the Shule after the 8:30pm Maariv minyan. Commencing Sunday night, Rosh Chodesh Av (July 7).

The Siyum will be followed by 15 minutes of learning Hilchos Beis Habechirah of the Rambam. Led by Rabbi Shlomo Barber

If you are able to make a siyum please contact Rabbi Sabbah.

To sponsor a siyum please contact Rabbi Johnson or email kollel@yeshivahcentre.org

Beis Hamikdash Evening

On Motzai Shabbos Chazon the Kollel will be hosting our annual community Beis Hamikdash evening for men and women.

Gateways - A visual presentation touring the gateways of the Beis Hamikdash, their history, stories and significance.

With Rabbi Shmuel Lesches

Av 6 - July 13th at 8:30pm in the Goldhirsch Hall.



Q. I was at someone's house recently for Shabbos and noticed that they served the cholent in separate bowls. What is the reason for this practice and is it necessary?

A. On Shabbos it is forbidden to cook. Cooking can happen in a variety of ways, even without directly putting things on the stove or into an oven. Halachically, foods and liquids can retain the ability to cook other foods, depending on how far removed they are from the original fire source. The general rules are as follows;

A **Kli Rishon** (the pot that was on the fire or in the oven) will cook all foods even if not on the fire at present. This applies where the food is above *Yad Soledes Bo*¹ (45°C.) An example would be adding pepper to the soup pot or cholent even after it was removed from the fire.

Food or liquid which is poured directly from the Kli Rishon only has the ability to cook *Kdei Klipah* - the outside layer of the food onto which it is poured. An example would be pouring water from the urn directly onto lemon or tea.

Food or liquid which has been transferred to a **Kli Sheini** such as a bowl or plate, does not generally have the ability to cook.

(**Note:** There are however foods known as *Kalei Habishul* which cook easily and will cook even in a Kli Sheini which is *Yad Soledes Bo*. Since we are not expert in which foods fall into this category we cannot place any uncooked foods into a Kli Sheini. The exception is liquids and spices which are clearly specified in the Talmud as not cooking in a Kli Sheini.

When food is served with a ladle onto a plate or bowl it may be treated as a Kli Shlishi (This is a separate dispute and there are those who are machmir)

Halachic concensus is that a **Kli Shlishi**, even if over *Yad Soledes Bo*, no longer has the ability to cook at all.

So let's assume that meat or hot kugel or cholent is served onto a plate, it has the status of a Kli Sheini or possibly a Kli Shlishi if it was first transferred from the pot to a serving plate or served with a cold ladle.) So theoretically it shouldn't be able to cook - right?

Hot Cholent & Cold Salad - Do they mix?

Rabbi Yonason Johnson

Not necessarily. Here we introduce the stringency of a **Davar Gush**.

At the end of Siman 318, the Shulchan Aruch rules that one may not rub oil or garlic onto roast meat that is by the fire since the meat will cook the oil or garlic. The Magen Avraham² adds that the same applies even if the meat has been removed from the fire. He then goes a step further that the same halocha would apply even if the meat were placed in a Kli Sheini.

This ruling follows the opinion of the Poskim³ who maintain that a hot Davar Gush will still cook even in a Kli Sheini and beyond. The logic behind the weaker ability of a food in a Kli Sheini to cook is because the food cools off since the new vessel is cold. A solid object however retains its original heat even in subsequent Keilim. As such, a Davar Gush which is *Yad Soledes Bo* will be able to cook foods with which it comes in contact, even if it is in a 2nd, 3rd, 4th vessel or more.

Following this opinion, the solid pieces of potatoes and meat in the cholent would have the status of Davar Gush. If they were to be placed on a plate together and come in contact with other foods which are uncooked (or even if they were previously cooked but are now cold (and moist)) such as salads, dips, pickles etc. the cholent would still have the ability to 'cook' these other foods.

The same would apply to dipping Challah into hot cholent. Adding condiments such as ketchup or mustard and even salt would also be problematic⁵. (This would still apply even if the cholent is served in a separate bowl.)

It should be noted that the rule of a Davar Gush itself is subject to debate and not all halachic authorities agree with the stringency⁶. The lenient opinion does not distinguish between the type of food. The fact that the walls of the Kli Sheini are cold (as opposed to the Kli Rishon) is the primary factor to be considered.

The Mishna Berura⁷ rules that *lechatchila* we are concerned for the opinion of the Magen Avraham that a Davar Gush continues to be able to cook. However *bedieved* if food were to come into contact with a hot Davar Gush in a Kli Sheini we would be lenient and not prohibit the food.

The Alter Rebbe in Siman 318 only brings the first din of the Magen Avraham. However in Siman 253, (Kuntres Acharon 11), the Alter Rebbe brings the stricter opinion that a Davar Gush will

cook even in a Kli Sheini.

Toras Haasham⁶ writes that even according to the strict opinion, the rule of a Davar Gush only applies when the solid piece of food is on its own. However, if the solid food is served together with a liquid, just as the liquid in a Kli Sheini or Shlishi cannot cook, so too the solid will not be able to cook. An example of this would be a piece of carrot served in a bowl of soup. This would apply even after the liquid is subsequently removed. If so, the Davar Gush principle would be limited to cases such as a hot piece of kugel or roasted potatoes or meat.

Accordingly, we could apply this leniency to a cholent. Since the potatoes and meat from the cholent are served with some of the cholent liquid or sauce, the rule of Davar Gush would not apply.

There are however those who dispute this leniency⁸.

As such, many Poskim suggest the following practical ruling: Since many Poskim say that there is no stringency of a Davar Gush at all, we can rely on the leniency of the Toras Haasham i.e. that even if a Davar Gush can cook in a Kli Sheini or Kli Shlishi, it will not be able to do so if served with liquid.

Those who wish to be machmir and apply the stringency of a Davar Gush even when served with liquids (and certainly when the cholent is dried out), have a basis.

So are separate bowls for cholent halachically necessary? No. But those who use them have halachic basis.

¹ There is also a stringency to never place anything into a Kli Roshon even if it is less than *Yad Soledes Bo*

² Sif Koton 45

³ Yoreh Deah 105 Shach Sif Koton 8 ... Maharshal in Yam Shel Shlomo Chullin chapter 7 and Issur Vheter Klal 36

⁴ Even though the Challah is fully baked, whilst we say אין בישול אחר בישול אחר, there is *בישול אחר אפייה*

⁵ Rock (or non-sea) salt would certainly be problematic. There is also grounds to be strict even with sea salt which was processed through cooking

⁶ Ram"o in Toras Chatas 1:13 and Darkei Moshe Y.D. 105:4. Tzemach Tzedek (Y.D. 65).

Chavos Daas (94:15) points out that even the Maharshal would only be stringent in regards to transfer of taste in matters of Kashrus, but not concerning cooking on Shabbos, since a Davar Gush is *maflit umavlia* but does not actually cook. See also Pri Megadim (M.Z. 94:14) and Aruch Hashulchan (94:32).

⁷ Sif Koton 118

⁸ Yad Yehudah 105:14, Chavos Daas 91:13 and Chasam Sofer Y.D. responsa 98