



A collection of  
Torah thoughts  
produced by the  
Kollel

# חידוש

אין בית המדרש בלא

## Chiddush

## KOLLEL UPDATES

### Yarchei Kallah 5774

The Summer Learning Program 5774 was a resounding success. Hundreds of participants joined

Guest scholar, Rabbi Shlomo Yaffe's lectures were interesting and engaging. Our local talented Rabbis and Rebbetzins presented on a fascinating selection of topics to offer the largest Torah learning program in Australia with over 60 shiurim.

New features including a revamp of the quality of the program and its organization was well appreciated in the feedback we received.

Photos are available online at [www.SummerLearning.com.au](http://www.SummerLearning.com.au)

**Legal Seminar:** Over 40 lawyers and accountants participated in a special evening lecture, receiving CPD credits for their participation.

**Shluchim Seminar:** Rabbi Yaffe also led a discussion for our local Shluchim addressing common challenging questions that they may be asked in their Shlichus.

### New Zman

A new zman has commenced in which the Kollel will be learning Dinei Taharah.

We welcome **Rabbi Menachem Mendel Niasof** to the Kollel and wish him success in his learning.

Rabbi Niasof is available during night seder for Chavrusas, learning in English or Ivrit.



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## Making the Torah our Own

*Naaseh Venishma*, the famous rallying cry with which Bnei Yisroel accepted the Torah is found at the end of our Parsha. In Parshas Mishpotim the Torah gives a more comprehensive account of the lead up and preparations for Matan Torah and Moshe's ascent on Har Sinai, including these immemorial words.

The Talmud praises the greatness of this statement of faith and acceptance as being the *secret of the angels*. As a reward for their declaration, Hashem sent down 600,000 angels to place 2 crowns on the head of each Jew, one corresponding to *Naaseh* and the other to *Venishma*.

Classically we understand the greatness of this phrase to be the absolute surrender to accept and fulfill the Torah even without learning and understanding its concepts. This is in contrast to the nations of the world who first sought to understand what the Torah contained. This surrender is emphasized primarily in saying *Naaseh* - we will do.

If we look closer in the Parsha, we find that the Jewish people had already declared their willingness to accept the Torah on two prior occasions. In Shemos 19:8 we read *And all of the nation answered together "all that Hashem ahs said we will do (Naaseh)"*. Subsequently In Shemos 24:3 it says *And the nation responded with one voice and they said "all of the words which Hashem has said we will do (Naaseh)"*.

Yet at neither of these points did Hashem accede to give the Torah. Nor did He praise their declarations.

Finally, 2 verses later Bnei Yisroel say *All that Hashem has said we will do and we will hear (Naaseh Venishma)*. Only then are they praised for their words and their readiness to embrace the Torah.

Surely the twice uttered calls of *Naaseh* were sufficient. What was so unique about *Naaseh Venishma*?

There are 2 levels at which we connect ourselves to the Torah.

*Naaseh* emphasizes the surrender to observe without condition. This is the service of *Kabbolas Ol*. *Kabbolas Ol* is to observe Hashem's Mitzvos even without the

understanding or intellectual or emotional appreciation of their meaning and intent.

*Venishma* emphasizes the obligation to study, to learn and to cultivate a personal intellectual appreciation and emotional bond with the Torah and its Mitzvos.

When Bnei Yisroel answered *Naaseh*, Hashem did not give the Torah because the integral component of *Venishma* was missing. *Kabbolas Ol* and blind surrender are honourable qualities, but they serve as the foundation to something greater.

Whilst Hashem primarily desires our obedience, He wants our hearts and minds to be involved: Not to keep the Torah purely because we have been commanded, but to develop a personal bond and feeling for the Torah that it becomes something we genuinely desire to study and observe from within ourselves.

On closer analysis of the Talmud, Hashem's praise of the Jewish people was because they prefaced *Naaseh* to *Venishma*, that they verbalized both elements of embracing the Torah and in that deliberate sequence. *Naaseh* - they surrendered themselves to accept and fulfill Hashem's will. *Venishma* - they would devote themselves to the study of Torah, to learn its depths and to develop a deep love for the Torah and Mitzvos. Prefacing *Naaseh* to *Venishma* was to proclaim that even in their pursuit of feeling and understanding, their observance was not and never would be contingent on their ability to feel and understand. Even when lacking inspiration they would have the foundation of *Kabbolas Ol* on which to rely.

Everyday we recite the blessing over Torah study *נותן התורה*, that Hashem is the Giver of the Torah. The blessing uses the present tense because the Giving of the Torah is an ongoing occurrence.

Our acceptance of the Torah must come daily as well. *Naaseh Venishma*. We devote ourselves with the utmost *Kabbolas Ol* to follow the Torah and live by its laws. This is an incredible act of dedication. But we must remember that Hashem wants *Venishma* too, to increase in our study of Torah, to learn and to understand and to become inspired with the love of Torah and its Mitzvos that it becomes our very own. ■



## Shiurim Schedule

### Mikva Tour

The Yeshivah Mikva has been drained and will soon be refilled, giving us a rare opportunity!

Join Rabbi Yonason Johnson for a visual presentation on the construction of a Chabad Mikva and learn about the complex issues involved in its refilling.

Then go on a tour of the Mikva itself to see all of the features discussed.

This Sunday night for men.

**Presentation:** 7:30pm in Kollel

**Mikva Tour:** 8:00pm

### Public Holiday Learning

This Monday is a public holiday and all men are invited to join a morning learning program.

Come for breakfast after the 8:30 Shachris minyan followed by back-to-back shiurim on some fascinating contemporary topics.

9:45am: Halachic Issues in the Recent international State Funerals with Rabbi Michael Stern

10:30am: Navigating Censor Lights and Automatic Doors on Shabbos with Rabbi Avrohom Jacks

Public holiday learning is a regular feature on our calendar and we urge you to use some of your time off for an extra shiur or 2!

### Night Seder

Kollel Seder has resumed. If you haven't yet made a Chavrusa, come and lock-in a weekly learning session with one of our Rabbis on the topic of your choice; Gemora, Halocha, Sichos, Maamarim and more.

To be set up with a Chavrusa please speak to Rabbi Johnson



**Q.** I was at the Yarchei Kallah country retreat for Shabbos and overheard a discussion about walking from the nearby city on Shabbos and something about an Eiruv. Could you please explain what the issue was?

**A.** On Shabbos, one is not permitted to travel outside of what is referred to as the Techum Shabbos. In the interest of simplicity, the Techum is measured as 2000 Amos (approximately 1km) from the edge of the city, generally defined by the last house. This restriction is Rabbinic in origin but is alluded to in the Parsha of the Mann "A man may not go out from his place on the Shabbos day"<sup>1</sup>. The 2000 Amah measure around the city is found in the cities of the Leviim.

Nonetheless, through the Rabbinic enactment of making an *Eiruv Techumin*, this limit can be increased allowing for further travel.

The Eiruv Techumin is affected by placing bread or a food enough for use at 2 meals (per person included) at some point within 2000 Amos from the perimeter of the city. The Eiruv must be placed in such a manner that it could be accessible on Shabbos and will not be lost or become inedible.

How does it work? Through placing the Eiruv Techumin, the person is considered to have been residing at the site of the Eiruv when Shabbos comes in and is able to travel 2000 Amos (approximately 1km) in any direction from the point of the Eiruv. This effectively allows one to now travel up to 4000 Amos (approximately 2km) from their city of residence - 2000 Amos to the Eiruv and a further 2000 Amos from the Eiruv.

Since the Eiruv becomes the new 'place of residence' for Shabbos, the converse impact is that the person laying the Eiruv loses their ability to travel out of the city in any other direction if it is outside of the 2000 Amos<sup>2</sup> from the Eiruv.

The Eiruv Techumin may only be employed for a Dvar Mitzvah, such as being able to daven with a minyan.

When the Eiruv is used to 'connect' 2 cities, the following rule applies; If the 2000 Amos from the Eiruv ends in the middle of a property or city, one will

## Techum Shabbos in the Country

### Rabbi Yonason Johnson

only be able to move up to the point where the 2000 Amos ends (Diagram A).

If however the entire city is traversed within the 2000 Amos, then the entire city is treated as 4 Amos and the remainder of the 2000 Amos can be travelled from the other side of the city (Diagram B).

With these background principles we now come to our Shaalo (refer to Diagram C):

In the case at hand, the city of Marysville was more than 2000 Amos from the campsite where the Yarchei Kallah minyan would take place, placing it outside of the Techum.

Placing an Eiruv Techumin at a point somewhere between the town and the campsite should allow a Jew residing in Marysville to be able to walk to and from the campsite on Shabbos for davening.

This certainly works if the Jew would be staying in the part of the city which is within the 2000 Amos from the Eiruv (see the group of houses). They would be allowed to travel freely from their home to the campsite and vice versa.

But what if the Jew was staying on the other side of town, being more than 2000 Amos from the place of the Eiruv (see the red circle)?

Since the person is considered to have their residence for Shabbos at the location of the Eiruv, and since they can only travel within 2000 Amos circumference around the Eiruv, how are they able to travel from their home to the Eiruv on Shabbos or return?

The Mishna Berura<sup>3</sup> based on the Magein Avraham<sup>4</sup> permits walking from the house to the Eiruv, even though it would be more than 2000 Amos. The Alter Rebbe would concur.

However, concerning returning to their residence on Shabbos, most Poskim, including the Mishna Berura and Kitzur Shulchan Aruch rule that they may not travel back from the site of the Eiruv more than 2000 Amos. Returning to the city from the site of the Eiruv has the same status and rules governing travel from the Eiruv to any other city

(Diagram A). This means that they could come to the campsite but would be unable to return to their home on Shabbos<sup>5</sup>.

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 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. ■

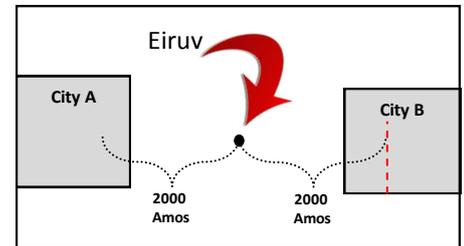


Diagram A

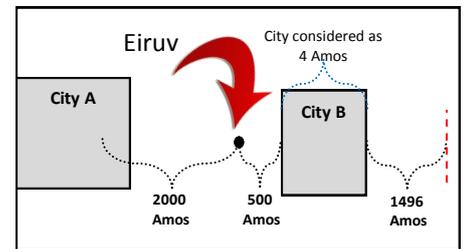


Diagram B

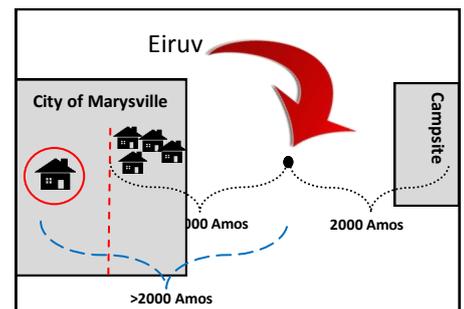


Diagram C

<sup>1</sup> Shemos 16:29

<sup>2</sup> The Mechaber rules that even within the city of residence, one would only be able to travel to a distance which is within 2000 Amos of the Eiruv. This is also the Psak of the Kitzur Shulchan Aruch. According to the Ram"o and the Alter Rebbe one may travel anywhere within their city to the gates of the city even if this is outside of the 2000 Amos from the Eiruv. This is also the ruling of the Mishna Berura.

<sup>3</sup> According to the Mishna Berura OC 408:10, this applies even according to the stringent opinions above. See however Biur Halocha for the stringent rulings of the Olas Shabbos and others who maintain that if the person lives more than 2000 Amos from the edge of the city, they are precluded from making an Eiruv Techumin entirely. OC 408:1

<sup>4</sup> OC 408:1

<sup>5</sup> See Biur Halocha for a lengthy discussion as to the distinction between going and returning