



A collection of
Torah thoughts
produced by the
Kollel

חידוש

אין בית המדרש בלא
Chiddush



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מזל טוב

The Kolle wishes Mazal Tov to Rabbi and Mrs Reuven Centner on the birth of their daughter Simcha.

May they raise her to Torah, Chuppah and Maasim Tovim.

Mazal Tov to the grandparents Rabbi and Mrs Taffy Aron and Rabbi and Mrs Akiva Centner and great-grandparents.

AVOS UBONIM

On Motzai Shabbos all the fun and learning continues with Avos Ubonim Winter 5774.

After a 2 week break the delicious hot soup will be back.

7:30-8:15pm in the ORZ Mezzanine. All fathers and sons welcome.

To sponsor a week of Avos Ubonim learning please contact Rabbi Reuven Centner.

TORAH & CHEESECAKE

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

The real reason we eat milk on Shavuot

Discover the deepest secrets of the custom of eating Milchigs on Shavuot 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

The Most Unique Gift

Parshas Nasso is the longest parsha in the Torah. A large chunk of it describes the gifts given by the Nesiim (Princes of the Tribes) as part of the dedication of the Mishkan and inauguration of the Mizbeach.

The first prince to bring his gift was Nachshon ben Aminadav of Shevet Yehudah, on Rosh Chodesh Nissan. The Torah describes his gift of one silver dish, weighing 130 shekels, one silver bowl of 70 shekels... both filled with fine flour mixed with oil... a golden spoon, ten shekels in weight, filled with incense and a series of animals for Korbonos - a total of 35 items.

The Torah then describes the gifts brought over the following 11 days by the other Nesiim. Each Nosi brought the identical offering of these 35 items which the Torah repeats over and over again.

The commentaries are perplexed. The Torah is usually very sparse and precise in its words. Many of the fundamental Mitzvos of the Torah are written briefly or have to be derived from allusions and extra letters. Yet here the Torah spends 72 extra verses repeating the identical gift in all of its details, weights and measures, 12 times! The Torah could have just set *ditto* for the remaining tribes and let us get to the Kiddush a little bit earlier!

Another question: if each Nosi brought a gift as an expression of their love for Hashem, surely each gift should be as unique as them? Why did each gift have to be exactly the same?

Rashi quotes the Medrash that each of the specific gifts and their Gematrios and weights had deep significance and representations. It is for this reason that each Tribe had to give the same gifts, so that they could tap into the deeper meaning.

As to why the Torah describes each tribe's gift in its own right: The Medrash explains that whilst the gifts and their representations were the same, each Nosi brought them with a unique Kavana, connected specifically to their Shevet.

Yehudah's gift was an expression of royalty. Yissachar's

was an offering connected to Torah study. Zevulun's Kavana was of the businessman who supports Torah scholars in their study, and so on.

This unique Kavana is what differentiated the gifts of each Tribe. To acknowledge and convey this uniqueness, the Torah records each Nosi's gift in full details, as though it was the only one!

This year, Nasso is read on the Shabbos before Shavuot. On Shavuot we celebrate Matan Torah. At Har Sinai Hashem spoke to the entire Jewish people, comprising millions. Yet, the *Aseres Hadibros* are worded in singular form. Each person; man, woman and child, heard the identical words simultaneously. Yet each heard and felt as though Hashem was speaking personally and directly to them.

Often people ask why in Judaism everything is so regulated. Every day we daven the same Tefillos. Every person keeps the same Mitzvos according to the same halachic parameters. Surely Yiddishkeit, and specifically prayer, should be a personal? Where is there room for individual expression? Doesn't it get boring?

Parshas Nasso gives us the answer. The conformity of the gifts not only had deep significance in their own right, it also allowed the Nesiim to make a truly personal offering. Rather than try and 'out-do' each other in the size or nature of the gifts and rather than focusing on the externalities, the Nesiim were able to look inside of themselves and offer their heart and minds. This is the most personal expression one can give, our very selves!

True we all keep the identical Torah and Mitzvos. The same Matan Torah was for everyone. But in our keeping of Torah and Mitzvos we are obliged to offer our feelings, beauty and Kavanos which are as unique and different as we are. The same Mitzvos are repeated over and over, but we have to strive to make each one a unique experience.

May we merit together and as individuals קבלת התורה בשמחה ובפנימיות.



TIKKUN LEIL 5774

Yeshivah Shule together with Kollel Menachem invites the community to an intriguing night of learning.

Part 1: All men and women are invited to a panel discussion on the topic

Can G-d and Facebook be Friends?

The Torah and legal perspectives on social media. Featuring Rabbi Avrohom Jacks, Moshe Landau and David Werdiger.

Followed by an address by Rabbi Z. Telsner on Kashrus.

10:00pm—12:00am followed by refreshments.

Part 2: From 12:00am in the Kollel, there will be an array of Shiurim on real Torah topics with a great line-up of speakers. to keep you awake and thinking through the night.

12:00am Chukas Hagoy

12:45am Superstitious practices?

1:30am Our responsibility for other's

2:15am Fascinating facts Megillas Rus

3:00am Changed nature = Change halocha?

3:45am Mechitzah - how, when, why?

4:30am Shavuos Sicha

Shiurim are for men and bochurim. Refreshments served throughout the night.

WINTER LEARNING

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

Sunday & Monday June 8-9, Sivan 10-11, with morning and evening sessions.

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

Download the printable schedule at www.WinterLearning.com

Hundreds came last year. This year will be even better. Come along and invite your friends and family



The Zohar teaches that each of the 365 days of the solar calendar corresponds to one of the negative Mitzvos of the Torah. The *Chiddushei HaRim* explains that Shavuos is connected to the prohibition against eating milk and meat.

Additionally, one of the reasons for eating milchigs and fleishigs on Shavuos is because of our care in the separation between milk and meat, unlike the angels when they visited Avraham Avinu.

Every Yomtov meal we are required to eat meat to fulfil the mitzvah of *Simchas Yomtov*. The custom of eating milchigs does not substitute this requirement. Indeed in the very halocha citing the custom of eating milchigs, the Alter Rebbe qualifies that we are still obliged to eat meat.

Since we are eating both milchigs and fleishigs, the Alter Rebbe warns: *therefore they need to be careful not to come to violate the laws of basar b'chalav. And they should follow what it says in Yoreh Deah 88 and 89 - the laws of basar b'chalav.*

An overview of some key halachos is presented below.

Waiting between meat and milk

After eating meat or foods cooked with meat, we wait six hours before eating milchig foods or foods cooked with milk. The six hours are counted from the time you finish eating meat until the time you begin eating milk.

Even after waiting, any meat found between one's teeth must be removed (one need not wait again).

If one is in doubt whether six full hours have lapsed some poskim are lenient. Other poskim argue. Accepted halocha is to wait until six hours would certainly be over.

If a brocha was recited over a milchig food and one realises that they are still fleishig; if it has been at least one hour, one should eat a small amount so as not to have made a blessing in vain. No more milchigs can be eaten until the six hours have passed.

Waiting between milk and meat

After eating hard or aged cheeses (aged for more than six months e.g. parmesan), one is required *min hadin*

to wait six hours. With imported gourmet cheeses this is a relevant issue and one should verify their status before serving them.

Our yellow cheeses are artificially 'aged'. There are differing views whether they have the same status as aged cheeses. There is strong basis to be stringent, although when melted there is room to be lenient.

For all other dairy products including plain milk, our custom is to wait one hour. Again this is from when one finishes eating meat. On Shavuos, the challah, fish and soup courses can count towards the hour.

Even after waiting the hour, if one's hands or mouth still has residue from the milchig meal they should be cleaned/rinsed. A parev food should also be eaten in between.

Whether a *brocha acharona* is required is also subject to dispute. Accepted practise is to make a *brocha acharona* after eating milchigs before starting the fleishig meal.

Other precautions (*harchakos*)

After eating milchigs, the tablecloth should be changed and all foods served on the milchigs table (even parev) should be removed.

The Kiddush *becher* and other cups used at the milchig meal should be changed for the fleishig meal.

Bread or challah which was cut with a milchig knife should not be eaten with meat (and vice versa). It is halachically preferable to have a designated bread knife which is kept parev.

Even if the bread was cut with a parev knife, if it was on the table when serving milchigs, it is preferable not to reuse the bread with fleishigs.

When adding spices and seasoning to hot milchig or fleishig pots there is the concern of transfer due to steam. Preferably spices should be poured into your hand and then added to the pot. This avoids requiring two sets.

It is advisable to have separate tomato sauce bottles (and the like) for milk and meat. This is especially so with children who when pouring will touch the bottle to their food.

Children

Even very young children should not be given milk and meat together. When giving a milk bottle to a toddler after a meat meal, their mouth should be rinsed and preferably eat a parev food in between.

From the age of Chinuch (approx. six

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Rabbi Yonason Johnson

years old), children should ideally be waiting the full six hours. Younger children should be trained to wait. Some suggest an hour per year (e.g. a four year old will wait four hours).

Leniency and flexibility can be used in cases of need for children and the sick or elderly. Ask a Rabbi if one can wait less than six hours, provided that at least one hour has past.

Onions

An onion, or similarly sharp food which has been cut with a fleishig knife or cooked in a fleishig pot becomes fleishig and may not be eaten with milk. One is not however required to wait six hours.

An onion cut with a milchig knife or cooked in a milchig pot should not be eaten within six hours of eating fleishigs (although some poskim are lenient).

It is advisable to have a parev knife for cutting sharp foods.

Breads

The Rabbis forbade making milchig or fleishig breads e.g. breads made with actual milk or butter etc. This was due to fear of inadvertently eating the bread with the other type.

If bread was made with milk (or meat), it may not be eaten at all, even on its own, unless either one of these conditions are met;

- The bread is small enough to be consumed within one day.
- The bread has been baked in a different shape or has a feature which clearly marks it as dairy e.g. melted cheese on top.

This issur does not extend to bread baked in a clean fleishig/milchig oven. Although they may not be eaten with the other type.

The above does not apply to cakes and cookies but does apply to pastries such as pies and bourekas.

Kashering the Oven

Ashkenazi custom is that we do not kasher keilim back and forth from milchig to fleishig and vice versa. Nonetheless one can kasher their fleishig oven to bake cheesecakes for Shavuos (on milchig trays). This is because it is a one-off occurrence.

Additionally some authorities hold that the *chumra* applies only to keilim and not to ovens. Additionally some Poskim limit the *chumra* to kashering through *hagalah* and not to kashering via *libun* as is done with an oven. ■