



KOLLEL UPDATES

AVOS UBONIM

Avos Ubonim Term 3 has finished.

It was a beautiful sight to see as over 50 boys came each week to learn with their fathers.

The boys were treated to fresh rugelach and hot soup, a story and a raffle each week.

A grand raffle was held to mark the end of the term, with seforim sets as the prize.

A big Yasher Koach to Rabbi Reuven Centner for his devotion to making this term such a big success.

Join us this week for the grand Communal Avos U'banim, 8:00pm in the Werdiger Hall. And stay tuned for details of next term's exciting learning program for kids.

SEFORIM CAMPAIGN

The Kollel is looking to expand our library. We have a list of Seforim which we have recently acquired. We are now looking for sponsorships and dedications.

To sponsor a sefer or a set of seforim in celebration of a simcha, memory or zechus of family members, Yartzeit or just because, please contact Rabbi Johnson or Rabbi Stern in the Kollel.



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Meaningful Guarantees

The last four Parshiyos of the Torah are the parting words of Moshe Rabbeinu to Bnei Yisroel on the day that he would leave this world. Parshas Nitzavim commences with Moshe entering the Jewish people into a covenant with Hashem. This covenant solidifies Hashem's responsibility to the Jewish people as their G-d. It also binds Bnei Yisroel to Hashem, to serve Him alone and to fulfil His commandments.

The commentaries question the purpose of this new covenant; after all a similar *Bris* known as the covenant of *Arvos Moav* had just been made in last week's Parsha and before that at Matan Torah on Har Sinai. The Ohr Hachayim explains that this covenant introduced the additional dimension of *Arvus* - to bind the Jewish people in responsibility to one another. No longer would every Jew be liable only for his own performance of the Mitzvos. Rather every Jew became mutually responsible for their fellows' service as well.

The covenant opens with the words *Atem Nitzavim Hayom* - You are (all) standing here today. Moshe proceeds to list 10 unique social stratas of the Jewish people - from the *heads of their tribes* down to the lowly *water carriers*. Moshe's words address them all. The word *Nitzavim* also denotes appointment. Moshe appoints each Jew, no matter what their level, as being responsible for their fellow; to inspire, rebuke, teach and encourage them in keeping the Mitzvos. As the Gemora says *Kol Yisroel Areivim Zeh B'zeh* - each Jew is responsible one for the other.

Concerning this *Arvus*, the Rebbe asks a very simple question. The word *Areiv* means a guarantor. In Halocha as in standard loan procedures, a guarantor does not just vouch for the borrowers ability to pay. They also obligate themselves to cover the debt in the event of default on the part of the borrower. If the guarantor lacks the wherewithal to cover the loan, they would not qualify as a suitable *Areiv*. Yet the Torah appoints even the lowly individuals (*vis-à-vis* their fulfilment of Mitzvos) as guarantors for even the leaders of Klal Yisroel!

We cannot underestimate the value of each Jew: No matter how lowly or spiritually void they may appear, their soul possesses deep spiritual assets which makes a

unique spiritual contribution on behalf of the entire community. This is analogous to a body: Even though the head is the leader and controller of all of the various limbs, even the lowly leg contributes to the head - for without the leg the head would be unable to move!

So too every Jew has unique qualities possessed by no other. With these 'assets' even the lowliest individual is fit to serve as a guarantor to one who appears more spiritually wealthy than he.

Moshe's final message in this covenant was the importance of *Achdus* - unity and brotherly love. Like the limbs of a body, we as individuals are really part of one unit. Our fellow's failings or their achievements are our own shortcomings or successes (and vice versa). The Kli Yakar points out that when Moshe describes the entering of Bnei Yisroel into the covenant *L'ovrecha BiVris* he uses the singular term. The novelty of this covenant is its emphasis on mutuality and unity.

Areivim can also mean mixed together. The fate and actions of our people as a whole and every Jew individually, is intertwined one with the other. At our soul-root we are all connected. *Areivim* can also mean sweet or pleasing. When we see every Jew as a part of ourselves, they become "*pleasing* one to the other", deserving our unconditional love and respect.

Chassidus connects the word *Hayom* to Rosh Hashona - the day of judgment. When we stand as one people, morally, physically and spiritually responsible for each other we are assured that *Nitzavim* - we will stand firm and victorious in our judgment. In the Rosh Hashona Davening we say *and they will all form a single bundle to carry out Your will with a perfect heart*. Just as a bundle of sticks is much stronger than individual twigs so too the synergy created when we stand as one gives us incredible strength. When Hashem sees His children stand in unity, He will surely bless us all with a *Kesiva VeChasim Tovah*.

On that note, we urge all fathers and sons to participate in the Achdus **Communal Avos U'banim 5773** this Motzai Shabbos at 8:00pm in the Werdiger Hall. May this unprecedented show of Achdus through Torah be a source of *brocha* for the entire community.



Shiurim Schedule

ELUL 5773 - TISHREI 5774

Once again the Kollel will be presenting a full schedule of Shiurim to help you prepare for the month of Tishrei and the Yomim Noraim.

A full schedule can be found and printed from our website

www.kollelmenachem.com.au/tishrei

Some of the highlights of the program are featured below

EIRUV TAVSHILIN In Halocho and Avodah

We do it 3 times this year. Refresh on the halachos and discover the deeper mystical message of Eiruv Tavshilin

With **Rabbi Yonason Johnson**
Wednesday Elul 22 ~ Aug 28 from
8:00-9:00pm
In the Goldhirsch Hall, 1 A'Beckett
Street, St Kilda East

ALL I ASK OF YOU

What should be the focus of our Rosh Hashona and Yom Kippur Davening?

A feature lecture with
Rabbi Yonason Johnson
Sunday Elul 26 ~ Sep 1
from 8:00-9:00pm
In the Goldhirsch Hall, 1 A'Beckett

HILCHOS SUKKAH

A 2-part series for men in the Kollel Menachem Beis Medrash
Part 1: Is Your Sukkah Kosher
Tuesday Sep 10, 8:30-9:30pm
With Rabbi Michoel Stern
Part 2: Lulav and Esrog
Wednesday Sep 11, 8:30-9:30pm
With Rabbi Pinchos Ash



On Yomtov, the Torah allows us to perform Melachah which is defined as Oichel Nefesh - for the purpose of food preparation.

The Rabbis limited the scope of this Torah law with certain Gezeiros;

1. The Rabbis forbade types of food preparation Melachos or methods, which were generally done in large quantities at one time.
2. Furthermore, if the activity could have been done before Yomtov without any compromise in quality or freshness before Yomtov, they may not be performed on Yomtov unless a shinui (change in the regular manner) is made.

The reason for these Rabbinic limitations was due to a concern that a person may deliberately leave over these activities or get so caught up in them on Yomtov that they would not be able to enjoy simchas Yomtov.

What follows is a selection of halachos of Yomtov in the kitchen and their practical application.

Sechitah: Squeezing

Sechitah remains forbidden on Yomtov just as it is on Shabbos. One may not squeeze any fruit for its juice e.g. to make fresh orange juice.

One may however squeeze juice onto food if necessary for taste or if it will be absorbed into the food e.g. squeezing lemon onto fish. Juice may not be squeezed into liquids such as into a tea or a salad dressing. If salad dressing requires lemon juice, the lemon juice should be squeezed over the salad and the remaining dressing ingredients poured on.

Similarly the use of sponges remains forbidden on Yomtov as on Shabbos and the same care should be used when wiping spills.

Salting:

The Alter Rebbe brings 2 opinions as to whether one may salt a lot of vegetables at one time, or whether

Hilchos Yomtov in the Kitchen Part 1

Rabbi Yonason Johnson

like on Shabbos, one may only dip (and eat) one salted vegetable at a time.

Ideally we follow the stricter opinion. However if there is any specific reason to salt the vegetables by themselves we rely on the lenient opinion.

In all cases, salt may be added to vegetables if there is already a liquid present such as oil or vinegar.

One should not make pickled vegetables on Yomtov since it could have been done before Yomtov with better quality.

Grinding:

Technically the flavor of freshly ground spices and crushed garlic is better when ground fresh on the day.

Nonetheless the Alter Rebbe is stringent and rules that in all cases, herbs and spices should only be ground using a shinui. A garlic press could be used upside down and spices, salt, pepper etc. could be crushed on a plate or using a bottle or knife.

Specific grinding implements such as a mill or pepper/salt crackers should not be used.

Grains may not be ground at all. Matzah and Challah may be crushed or ground on Shabbos or Yomtov because of the rule אין טוחן אחר טוחן.

Chopping:

On Yomtov one may chop vegetables even into small pieces or thin slices. This does not need to be done close to the meal (unlike Shabbos).

When using a grater for vegetables one should use a shinui such as placing the grater upside down. The Alter Rebbe is machmir and does not allow grating Marror since it is usually done in large quantities at a time. However potatoes, carrots, zucchini etc. may be grated with a shinui.

Borer: Selecting

On Yomtov, Borer for food purposes is generally permitted. One can even take the 'undesirable' from the 'desirable'. Therefore one may peel all fruits and vegetables (even using a peeler), pick out bones and pips, skim the fat from the soup etc. Similarly one may separate cutlery to set the

table as per usual. This does not need to be done close to the meal.

Utensils such as a slotted spoon, colander or apple corer may be used for serving or preparing food.

The following limitations still apply; Borer is only permitted for food that will be used on Yomtov. Further, even though one can take the desirable or the undesirable, they must take the one which minimizes the effort involved.

A sieve or sifter should not be used at all. Similarly Borer involving grains such as sifting flour remains forbidden.

Losh: Kneading

One may even knead dough to bake on Yomtov. By extension, unlike on Shabbos, one can also make instant oats, instant potatoes, baby cereals, egg and mayonnaise, Techina etc. in the normal manner without having to employ any shinui.

Measuring:

On Shabbos and Yomtov it is rabbinically forbidden to weigh or measure things (one may however measure medicines and baby formula and the like).

If a person is following a recipe which needs to be precisely measured and they would carefully measure the ingredients even on a regular weekday they may do so on Yomtov.

Muktzah

On Shabbos raw inedible foods such; raw meat, potatoes, uncooked rice or pasta, beans and flour are muktzah and may not be moved. On Yomtov one may move and use them without concern. Similarly matches and candles may be handled.

Miscellaneous:

The rules of opening cans and packages on Yomtov remains the same as per Shabbos.

Similarly the halachos of cutting and eating cakes/cookies with writing or pictures on them, or tearing packages with writing on it is the same as per Shabbos.