



פרשת שמות  
שבת מברכים שבט  
טבת תשפ"א

**YARCHEI KALLAH 5781**

Kollel's annual Yarchei Kallah went ahead this year with great success.

COVID-19 didn't hold back our crowds of regular and new participants from joining the learning.

The program has dozens of shiurim running over 6 days, with speakers from the Kollel and the community.

Did you miss it? All of the shiurim will be published on [www.jml.org.au](http://www.jml.org.au)

The shiurim were all of a high quality in content and delivery. Thank you to all of the presenters and to all of those who made it happen.

**YARCHEI KALLAH RETREAT**

The Yarchei Kallah retreat ended on Thursday. Over 100 participants joined over the course of the week.

The highlight was defiantly the memorable Shabbos, which was filled with singing, divrei Torah and friendship. The program featured 6 hours of Shiurim each day and fully catered meals

The program also had a full Cheder program for boys and girls as well as sporting activities.

Thank you to all who made it happen, especially to the Brown and Rothschild families.

**YUD SHEVAT HACHANA**

Join the Chassidus learning Mivtza to prepare for Yud Shevat. Sign-up, learn and enter the raffle to win.

[www.kollelmenachem.com.au/10shevat](http://www.kollelmenachem.com.au/10shevat)

Join us this Thursday night for the first of our community learning evenings for Anash. Stay tuned for details

A collection of Torah thoughts produced by Kollel Menachem



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**Moshe's lapse in faith in the Jewish people's faith**

The Midrash tells the story of a loyal minister who presented the king with a gift, a beautiful sword of the finest quality. On receiving the sword, the king turned to his executioner and commanded him to execute the minister with the very sword which he presented to the king. This *Mashal* illustrates the conversation between Hashem and Moshe 40 years after the Exodus.

When Hashem tells Moshe that he is about to die, He says הן קרבו ימיך למות "behold your days are drawing close to die." Hashem announces Moshe's death with the word הן. The Midrash tells us that like the minister in the parable, Moshe protests; With this word הן that I praised you declaring; הן לה' אלוֹקֵיךָ הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם, the Heavens and the Heavens above them belong to You Hashem, with this word you announce my death?

Hashem responded to Moshe "indeed you did praise Me with the word הן, but dear Moshe, don't you remember when else you used this word הן? When I sent you to tell the Jewish people that their redemption is at hand, you responded הן לא יאמינו לי "behold they will not believe me". It is because of this הן that I use this word to declare your passing."

At the burning bush, Hashem told Moshe to go to Egypt and announce the impending Geulah to the people and that they would listen to his voice. But Moshe responded with doubt, casting aspersion on the Jewish people that they would not believe him.

Hashem warned Moshe that for his slander he deserved to be beaten with his staff. The signs which Moshe was shown at the burning bush all contained within them a reproach to Moshe himself.

His staff turned into a serpent, alluding to the snake of Gan Eden which spoke slanderously. Subsequently his hand was plagued with Tzaraas, the punishment for Loshon Hora. And ultimately, because of this slander, Moshe was destined to die, הן קרבו ימיך למות.

We can't really blame Moshe for his lack of confidence in the faith of the Jewish people. Moshe knew very well who he was talking about. Bnei Yisroel were not the biggest bunch of Tzaddikim. They had fallen to the depths of the 49th Gate of Impurity, standing on the abyss of complete spiritual collapse.

Our sages teach that only one fifth of the Jewish people left Egypt. The remaining 4/5ths who did not believe in Geulah, passed away during the plague of darkness. According to another version only 1/500th of the Jewish population merited to leave Egypt.

Even those who did merit to be redeemed were far from perfect. At the time of Krias Yam Suf, when Bnei Yisroel crossed safely on dry land while the Mitzriim drowned in the raging waters, the angels protested. What is the difference between these people (Bnei Yisroel) and these people (the Egyptians)? These one's worship idols and these one's too worship idols. The Jewish people commit murder and sins on immorality just like the Egyptians. Yet why are Bnei Yisroel spared while the Mitzriim perish?

But this was only true on the superficial level. In their heart of hearts and in the essence of their souls, the Jewish people are *Maaminim Bnei Maaminim*, believers the sons of believers. They believe in Hashem and they believe in Geulah.

Hashem's lesson is a powerful directive on how we should look at every Jew, even those who seem so distant from Jewish observance and faith. Every Jew possesses a Neshama, a part of G-d Above. In their truest essential state they have an innate believe in Hashem and in Torah. This is the Jew that we should see when we look at others and not judge them on externalities.

When we believe in our fellow Jews them and see their inner faith, we can reveal it within them and through this we will merit to leave our Exile together in the ultimate redemption with Moshiach leading the way.

# The weekly Halacha analysis

## Shabbos Halachos for Summer & Holidays - Part 1

### Rabbi Yonason Johnson

#### Travelling on Erev Shabbos

On Erev Shabbos the Shulchan Aruch rules that one should not travel a trip of more than 3 Parsaos<sup>1</sup>. This translates to approximately a 4-hour journey. This is in order to have arrive with adequate time to prepare for Shabbos.

However, if one is already prepared or someone else will be taking care of the Shabbos preparations, this ruling does not apply.

Nonetheless, when travelling on Erev Shabbos (including day trips) one should leave enough time to reach their destination, allowing extra time for unforeseeable delays, accidents or traffic<sup>2</sup>. This is especially true with air travel. One should schedule to arrive well before Shabbos, to allow one to prepare and also to rest<sup>3</sup> from the journey before Shabbos comes in.

#### Shabbos Times

When spending Shabbos away, even if one is only travelling a few hours in any direction, the Shabbos times at their location will be different to those in Melbourne. In advance of Shabbos, one should check the Shabbos times for using the exact coordinates of their holiday destination. This can be done online.

#### Hotel Issues

Modern-day hotels present a range of Shabbos complications. These include the use of magnetic keys to open the door and sensor-operated lights and air-conditioners. When booking a hotel to stay for Shabbos, one should enquire about these features in advance and choose a hotel that will not have these questions, or to find out if they can be over-ridden.

One is not allowed to put themselves Lechatchila in a situation which will necessitate asking a non-Jew to do things on their behalf. Bedieved, if one has already booked accommodation which has any of these features, one should discuss with their Rov how to navigate the issue over Shabbos.

Remember to disable to fridge light before Shabbos.

#### Shabbos Clothes

Wearing special Shabbos clothing is part of the Mitzvah from the Neviim of Kovod Shabbos.

Even when one is away on holiday in a more relaxed environment, they should still be careful to wear Shabbos clothing. This includes children as well.

#### Shabbos food

The Mitzvah of Oneg Shabbos includes eating good foods. Shabbos foods should be 'choshuv' and should include cooked dishes (not just cold foods and bread and dips). One should also ensure to have hot foods for Shabbos<sup>4</sup>, especially for Shabbos day.

#### Sunscreen

On Shabbos, one may not apply and smear thick creams. This would violate the Melacha of Memamreiach. Thin liquids or oils may be applied. Likewise, one may use liquid pump-sprays and liquid roll-ons. According to those authorities who permit the use of aerosols on Shabbos, one may also use spray-on sunscreen.

#### Sunbathing and tanning

There is a Machlokes amongst the Poskim whether one is allowed to sunbathe on Shabbos. The Minchas Yitzchak<sup>5</sup> rules that one may not sunbathe on Shabbos. He presents a number of Halachic concerns;

It is like dying one's skin akin to the applying of make-up which is forbidden because of Tzoveia<sup>6</sup>. It may also be considered an act of Tikkun. He also writes that when it gets very hot, sunbathing is uncomfortable and one is not allowed to put themselves into a position of discomfort on Shabbos. He also writes that this may lead to using forbidden creams.

The Poskim also write that sunbathing is not in the spirit of Shabbos. The Chelkas Yaakov<sup>7</sup> also rules that one may not sunbathe on Shabbos.

Other Poskim are lenient and allow one to sunbathe if they are doing so for enjoyment<sup>8</sup>. Doing it for the express purpose of colouring the skin remains forbidden. Sunbathing for Refuah is forbidden.

According to all opinions one may walk or sit outdoors sun without intending to sunbathe.

#### After-sun treatments

One may not apply after-sun or other treatments to a sunburn on Shabbos as this is considered to be an act of Refuah. If one is badly

sunburned and is in extreme pain, they may apply a permissible spray or liquid oil. Thick creams may not be used.

#### Insect Repellent

One may apply insect repellent on Shabbos if it is in liquid or spray form. Even though it creates a fragrance, since one's intention is to get rid of the bugs and the fragrance smells bad, there is not concern. Spraying insecticide directly on bugs is forbidden. Even spraying inside the room is questionable.

#### Sunglasses

If one is in a place where there is no Eiruv, they should not wear sun glasses outdoors. The concern is that one may take them off in a shady area and inadvertently come to carry them.

One may wear prescription sunglasses since they will not be taken off. If one is wearing the sunglasses as a fashion accessory, there is room to permit them.

If medically required<sup>9</sup>, one may wear sunglasses. Transition lenses may be worn on Shabbos.

#### Jacket over shoulders

Many Poskim, including Rav Moshe Feinstein, rule that one may not wear their jacket draped over their shoulders on Shabbos. This is because it is not considered 'wearing' and therefore would be considered carrying.

There is also the concern that it may fall off and one may come to carry it.

Many Poskim permit wearing a jacket in this manner<sup>10</sup>. Others suggest that whilst technically permitted, one should be careful in an area that is a Biblical Reshus Harabim.

1. Sukkah 44b. Shulchan Aruch OC 249.3 Parsaos is approximately 12km. This refers to travel by foot. Therefore, when travelling by other modes of transport, the calculation should be based on time (see Shulchan Aruch Harav 249:3).
2. See Ketzos Hashulchan 69:5. See Aruch Hashulchan 249:3 that the Satan interferes when one travels on Erev Shabbos to cause delays and obstacles.
3. Binyan Tzion 2:58
4. Shulchan Hatahor 249:4
5. 5:32:2
6. Shulchan Aruch OC 303:25
7. 4:17:1
8. Shemiras Shabbos Kehilchasa chapter 18 (70), Az Nidberu 2:30
9. Mishna Halachos 7:57, Rivevos Efraim 2:115 and others
10. Tzitz Eliezer 13:33, Az Nidberu 14:14, Shemiras Shabbos Kehilchasa 18:4. Be'er Moshe 3:63\* writes that whilst technically permitted, one who is stringent in praiseworthy