



פרשת שמות
שבת מברכים שבט
טבת תשפ"ד

YARCHEI KALLAH 5784

Over 200 daily participants joined us at this Year's Yarchei Kallah Summer Learning Program. Running over 7 days, with over 40 sessions of Torah classes and presentations, the Yarchei Kallah is the largest Torah program in Australia. The Kollel Rabbis delivered Shiurim of high-quality and content on fascinating topics such as;

The Halachos and Ethics of War (Rabbi Yossi Gopin), *Hiding our Jewishness in times of Antisemitism* (Rabbi Michael Stern), *Halachic Considerations for Air-travel* (Rabbi Menachem Sufirin), *Rabbinic Poetry* (Rabbi Rachmiel Travitz), *Tefillin on Chol Hamoed* (Rabbi Zalman Szmerling) and more.

Guest speaker **Rabbi Ari Shishler** dazzled the audience with his amazing feature presentations. Other speakers included Rabbi Yossi Gordon, Rabbi Leor Broh, Rabbi Yonason Johnson, Rabbi Doobie Lisker (Kollel alumnus), Mrs M Grossbaum and Mrs M Raskin. Recordings are available online www.jewishlearning.com.au

YESHIVAS KAYITZ

Kollel will once again be running a Yeshivas Kayitz learning program for boys going into grades 5-9. The program will run from Monday Shvat 12 to Friday Shvat 16 (Jan 22-26), with Chassidus, Davening and Shiurim by the Kollel Rabbis. Info and bookings online at www.trybooking.com/cnzxy

A collection of Torah thoughts produced by Kollel Menachem



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Standing up in the Face of Injustice

The greatest leader of the Jewish people was Moshe Rabbeinu, our first redeemer and Manhig. In Parshas Shemos we read about the birth of Moshe, his flight to Midian and how at the Burning Bush, he is charged with the mission of redeeming the Jewish people from Egypt and leading them to receive the Torah and to enter Eretz Yisroel.

Unlike the detailed stories of the Avos, the Torah tells us very little about Moshe Rabbeinu in his youth. But in the few stories that we do read, we see the important qualities that made Moshe worthy of being the great leader of Klal Yisroel.

After being 'adopted' by the daughter of Pharaoh and given back to his own mother to nurse him, the Torah teaches *ויגדל הילד*, that Moshe grew up and was brought back to the palace. Only a few verses later, the Torah repeats *ויגדל משה*, that Moshe grew up.

Rashi teaches that whereas the first verse refers to growing in the literal sense of becoming older, the second reference refers to Moshe becoming great in his stature - that he attained greatness. The Tiferes Shlomo explains that Moshe's greatness is reflected in the next words *ויצא אל אחיו וירא בסבלתם*, that he went out to his brothers and saw their suffering.

Moshe did not just physically see their suffering. Rashi teaches that he "set his eyes and heart to be pained" by it. More than just witnessing their oppression, Moshe empathised with their plight and genuinely felt their pain.

And he did not just feel their pain and move on. The Torah proceeds to illustrate how despite the personal risk involved, Moshe took take action in the face of injustice, to protect the weak and those who were being mistreated.

When Moshe saw an Egyptian overseer striking a Jewish slave, he could of looked the other way. But he took action and killed the Egyptian. The next day, when he saw the two Jews, Dasan and Aviram fighting, he did not ignore it and look the other way. He called out the wrongdoer who had raised his hand to strike his fellow.

Moshe did this all at great personal risk. After these episodes, Dasan and Aviram reported Moshe's ac-

tions to the Egyptian authorities. Moshe was arrested and sentenced to be executed and after miraculously being spared, was forced to flee to Midian.

As a prince in the Egyptian palace, Moshe could have ignored the plight of the lowly slaves and enjoyed his life of luxury, wealth and comfort. He could have ignored the slave being beaten and he could have buried his head and not mixed in to the quarrel of two Jewish trouble makers.

When he arrived in Midian, he again encountered injustice when the daughters of Yisro were being harassed by the local shepherds. You would think that after all that he had lost, Moshe had learned that it is better to keep your mouth shut and not get involved. But again, Moshe stood up to the aggressors to protect the victim.

This was Moshe's greatness and the strength of character that he displayed that showed his readiness to be a leader.

At the end of the Parsha, Moshe is prepared to stand up against G-d Himself in the face of the suffering of Bnei Yisroel. After Pharaoh decreed that the slaves would no longer be given straw with which to make bricks, Moshe cast his words against the Almighty; "Why have You done evil to this people... and You have not saved Your people."

To challenge Hashem's running of the world was the greatest risk of all and Moshe was sternly rebuked for it. But when faced with the suffering of his people and the perceived injustice of Golus, personal risk was the furthest thing from his mind.

How often do we see or hear of someone being mistreated or being bullied or harassed. We see someone abused and yelled at or worse, physically assaulted. It is far easier to ignore it. To go about our business and pretend nothing happened, especially when the aggressor is someone with great prominence, wealth or power. Why get involved and put myself out of their good-graces or bring untold risk and repercussions on myself?

The Alter Rebbe teaches us that every Jew has a spark of the soul of Moshe Rabbeinu inside of them. The Torah is very clear what that 'Moshe' would do; to be a leader, to empathise, to speak out and to rise up and take action.

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 Parsaos¹. 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 traffic². This is especially true with air travel. One should schedule to arrive well before Shabbos, to allow one to prepare and also to rest³ 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 Shabbos⁴, 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 Yitzchak⁵ 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 Tzoveia⁶. 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 Yaakov⁷ also rules that one may not sunbathe on Shabbos.

Other Poskim are lenient and allow one to sunbathe if they are doing so for enjoyment⁸. 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 required⁹, 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 manner¹⁰. 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