



פרשת תולדות
מרחשון תשע"ח

ROSH CHODESH KISLEV SIYUM HARAMBAM

This Sunday night all men and women are invited to a double-celebratory community event

In celebration of the 40th anniversary of **Rosh Chodesh Kislev** 5738 marking the Rebbe's return to health.

And a **Siyum Harambam** on the recent completion of the Mishneh Torah in both cycles of learning 3 chapters and 1 chapter per day.

8:00-9:30pm in the Werdiger Hall followed by Maariv and a Chassidische Farbrengen.

Suggested donation \$10 per person \$5 students.

A Seudas Mitzvah will be served.

.YARCHEI KALLAH

The countdown is on to this year's Summer Learning Program.

Monday December 25 - January 1

Teves 7 - Teves 14

Our guest scholar this year is Rabbi Reuven Wolf, director of Maayan Yisroel Los Angeles.

For more details visit www.jewishlearning.com.au

COMMUNITY BEIS MEDRASH

After the success of the pre-Rosh Hashona learning evening, Anash are coming together for another Community Chavrusa evening.

Sunday Kislev 15, November 3 at 8:00pm in the Goldhirsch Hall.

Bring a Chavrusa or join one of the shiurim.

Refreshments will be served



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On Digging Wells

Parshas Toldos describes how Yitzchak dug wells. Below we present a deep explanation on what a well represents;

At the beginning of creation, Hashem created a river which flowed from Eden to water the Garden of Eden. This river would split into 4 tributaries and from it, all other rivers would receive their waters. This river is the River Pras.

From there, the waters of Pras flowed underground to form the subterranean water-table which feeds the natural wells and springs. At the site of a natural spring, these waters breach through the earth and fountain upwards towards the surface. With a little bit of digging, one taps into the underground waters of the Pras to reveal their waters.

Even though they receive their waters from the Pras, natural springs possess a quality which is superior to the waters of a river. The waters of a spring are called מים חיים, living waters.

This description describes our daily spiritual journey.

Every morning we start off our day immersed in a reality of spirituality. Before davening we learn Chassidus and during davening we try to meditate on the greatness of Hashem and the secrets of His oneness - how all of creation is like nought before Him. Through this meditation we arouse feelings of love and a deep desire to unite with Hashem.

Where is this desire satisfied? Where can we achieve connection with Hashem? It is through the study of Torah in which Hashem's presence is found, and through which we quench our thirst for connection with Him. And so, after Davening we sit to learn a shiur, channelling our spiritual excitement into the words of Torah.

This morning routine of spirituality flows like a river. The river is a flow of G-dliness which emanates from Hashem who is referred to as Eden. Its flow is drawn down through our meditation during davening. Like the river which flowed from Eden to water the Garden (גן), our meditation during davening is channelled into Torah study which is represented

by the Garden (גן) has the Gematria 53 which refers to the 53 Parshios of the Torah).

But as we leave the Shule and Beis Medrash to go out into the world, our minds, instead of delving into the mysteries of G-dliness, are focused on our business dealings and worldly pursuits. The river which flowed so strongly in the morning disappears, buried under the dirt and rubble of physicality.

So how do we maintain our feelings of connection and spirituality?

Throughout the day, we are presented with opportunities to fulfil Mitzvos; giving Tzedaka, doing acts of Chesed, wearing Tzitzis etc. Each Mitzvah is a mini-connection. In the middle of the workday, it connects us back to our spiritual state and resolve at the start of the day.

Even though our feelings of connection have been buried under the soil and rubble of our worldly pursuits, the Mitzvah is like a spring or well which bores through the rubble to tap into the waters of G-dliness which had disappeared.

These Mitzvos actually possess a deeper G-dly quality than Torah study and davening. Torah study and davening require preparation, our Kavanah and emotion. But the Mitzvah, albeit a physical action, comes from such a lofty level of G-dliness that it does not require preparation or Kavanah. The action alone suffices to draw down this revelation.

The additional quality of natural springs is their status of being *Mayim Chaim*, sweet and nourishing waters. The sweetness comes because the water has been purified by being forced through the sediment and rubble of the earth.

The rubble of the concealment of being out in the physical world in pursuit of our physical needs leaves us thirsting for the waters of spirituality, arousing a deep craving and yearning for connection. When we take the time out to dig away the dirt and fulfil a Mitzvah, these small drops of water have this deeper nourishing quality and their sweet freshness will quench and nourish our thirsting souls.

Asking a non-Jew to turn on an air conditioner on Shabbos

Rabbi Yonason Johnson

On Shabbos, one may not ask a non-Jew to do something which we ourselves may not do. This prohibition, referred to as *Amira LeNochri* is a Rabbinic enactment and applies to both Biblically and Rabinically forbidden activities.

Moreover one generally may not hint to a non-Jew to do a forbidden action for him.

One may not derive direct benefit from the forbidden action done on behalf of a Jew, even where the non-Jew acted without being instructed or hinted to do so.

There are however situations where the Rabbis did not apply the *issur* of *Amira LeNochri*. The level and circumstance of leniency will depend on what action is being done.

If the action being performed is *Ossur Mideoraisa*, it is only permitted to ask a non-Jew to do it in the case of someone who is sick enough to be classified as a חולה שאין בו סכנה, an incapacitating illness.

If the action being done is only forbidden *Miderabonon* it will be permissible to ask a non-Jew to do it even in a case of slight illness, pain or significant loss, or if it is necessary for fulfilling a Mitzvah under the principle שבות דשבות במקום מצוה

Lighting a Fire in Cold Climates:

The Shulchan Oruch (276:5) rules that in very cold climates, one can have a non-Jew light a fire on behalf of Jews. Even though it involves a Biblically forbidden action there is dispensation because חולים אצל הצינה, all are considered sick concerning the cold.

The Alter Rebbe (based on Magen Avraham) adds that this refers to cold climates such as these - i.e eastern Europe, where the impact of the cold is significant enough and even then, only during the winter months.

When it is not this cold, one may not allow or ask a non-Jew to light a fire unless there are young children who are suffering greatly (This is based on another leniency that the needs of a child which if not provided would cause them discomfort are treated the same as a חולה שאין בו סכנה). The same would apply if there were individuals present who are sick or are extra sensitive and would be come ill as a result of the cold such as the elderly.

The Levush (276:5) is *melamed zechus* on those who ask non-Jews to light fires even when it is not very cold. Since we are not used to being in

even minimal cold, a cold change would be felt significantly and we could be considered as *Cholim*. The Levush's ruling is generally not relied on alone without other factors.

But is Hot Weather like Cold?

Concerning air conditioners in the heat, the Poskim discuss whether we say that people are *Cholim* concerning heat just as we do with cold.

The Minchas Yitzchak (3:2) concludes that we do apply this principle to heat. His ruling is based on the following Yerushalmi; Antoninus (the Roman Emperor) was embarking on a journey and he asked Rabbi to daven for him. Rabbi asked that he be protected from the cold. Antoninus dismissed this prayer since one can easily protect themselves from the cold by adding extra layers. Instead, Rabbi davened that he be saved from the heat. Antoninus accepted this prayer since 'nobody can hide from His heat' (Tehillim 19:7).

Based on this episode we can conclude that if people are considered *Cholim* concerning cold weather, the same would be true (and even more so) concerning heat.

Possible objections to this extrapolation are that this episode refers to a journey where one cannot protect himself from heat. Indoors one can go to a cooler room such as a basement for respite. The Minchas Yitzchak rejects this distinction.

Alternatively, in terms of discomfort it may be true that heat is worse than the cold as suggested by the Yerushalmi. However, in terms of the whether one would be considered sick, perhaps specifically cold, which goes into a person's body and affects their inner organs, is considered a danger.

The Status of Electrical Appliances on Shabbos:

But there may still be grounds to be even more lenient with non-Jews operating air conditioners than with lighting fires.

Most Poskim accept that traditional electric lights should be treated as a *Deoraisa* like fire, since the metal filament is heated up and gives off light. Other electric appliances, including air conditioners are subject to a *machlokes* whether their use is forbidden Biblically or Rabbinically.

If the use of electric appliances is considered a *Melocho Deoraisa* then, like lighting a fire, one may only ask a non-Jew to turn on an air conditioner if it is hot enough to present a danger or for the needs of a child or a חולה שאין בו סכנה.

However, if the use of electric appliances is classified as only being *Miderabonon*, significant discom-

fort would be enough of a reason to permit asking a non-Jew to turn them on based on the principle שבות דשבות במקום צער

However, even then it should be emphatically stated that this only applies in genuine cases where the heat is causing significant discomfort and not just to make it more comfortable.

Indeed since these halachos are often treated lightly (דינא רפיא), Rav Moshe Shternbuch writes that the leniency may only be used when one forgot to turn on the air conditioner before Shabbos or there was an unforeseen heatwave. One may not leave the air conditioner off and rely on asking a non-Jew to operate it. Operating an air conditioner on a time-clock is acceptable.

The Minchas Yitzchak argues strongly like the latter view that electric current only constitutes an *Issur Derabonon*. (Even if there are lights which would also be activated, this would not be a concern since a *pesik reisha* by a non-Jew is allowed).

Most Poskim follow this view and are lenient in case of genuine suffering, including; Shemiras Shabbos Kehilchasa, Nishmas Shabbos and Yabia Omer.

If it is not so hot as to cause significant discomfort, not only one may not ask a non-Jew, but even if the non-Jew comes of his own volition one would be obligated to protest. If however the air conditioner was wrongfully turned on באיסור on Shabbos, one would not need to leave the room.

Igros Moshe (OC 3:42) rules that in Shul there is more grounds to be lenient if the heat would cause many people to leave and therefore not daven or hear Krias HaTorah. It then becomes a *Tzorech Mitzvah*.

If there are young children who are very uncomfortable as a result of the heat there would also be more grounds to be lenient. Similarly in a public facility there are likely to be elderly people, pregnant women, or individuals with conditions which would make them more sensitive to heat.

There is no temperature threshold set by the Poskim for when one may ask a non-Jew to turn on an air conditioner and there are many factors involved. **Therefore, before asking a non-Jew to turn on an air conditioner, in Shul or at home, one should first verify with a Rov before taking action.**