



GALA EVENING

We are very excited for our upcoming Partners in Torah gala evening with guest speaker Rabbi Leibel Groner.

All men and women are invited
Join us on Thursday February 2, 2017 at the Brighton International (separate seating).

Book your tickets now!
Trybooking.com/NENC

TEXTUAL HALOCHA LEARNING FOR MEN

After a popular series last term, Rabbi Michael Stern will be leading another Textual Halocha study group for men.

Join Rabbi Stern on Tuesday nights 8:40-9:30pm in the Kollel learning

Halachos of Pas Akum and their practical application.

Starts this Tuesday, November 22, כ"א מרחשון.

SHAALOS UTESHUVOS

This week at the Sunday morning Shaalos Uteshuvos shiur we will be looking at the topic of saying and asking משיב הרוח ומוריד הגשם for rain in the Southern Hemisphere. 9:30am in Kollel

WOMEN'S HALACHA

All ladies are invited to join us for the Monday morning Halacha shiur. This term we are learning the Halachos of

Medications and treating illness and injury on Shabbos.

10:00am at the home of Naomi Cohen, 11 Sidwell Ave.

Babies and toddler are welcome.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



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The Test of Lacking Motivation

Avraham was no stranger to tests. Avraham faced 10 tests to challenge the sincerity and degree of his faith. He had been thrown into a fiery furnace for his beliefs. Hashem had asked him to leave his homeland for an unknown destination. On arrival he was forced down to Egypt due to famine. He was asked to banish his son Yishmael and finally, at the age of 99, to circumcise himself.

Yet only after this final does test does the Torah attest that "Now I know that you are Hashem fearing". What was so unique about the test of the Akeidah that transcended all of the others?

Avraham and Sarah had waited so long for a child. Their desire for a child was not just for nachas. More than anything, Avraham hoped for an heir whom he could raise to perpetuate his beliefs and spread his teachings. Now Avraham was vbeing asked to take that very child and bring him as an offering and take him from the world.

For your average parent such a test would be too much to bear. The very idea poses many philosophical and ethical questions. But Avraham's faith infinitely exceeded that of the common man. On hearing this command, there was no doubt that Avraham would comply.

The Kabbalah metaphorically describes the Avos as a chariot (Merkava). A chariot has no independent will. It is completely subservient to the wagon-driver, going exactly where it is directed. Our Patriarchs were so spiritually connected that they were implicitly in-tune and acted in accordance with Hashem's will. Their own independent was completely surrendered and their very impulses were in perfect alignment with Hashem's desire.

Aware that every test presented to him was Hashem's will, Avraham embraced these challenges with love. Without hesitation he submitted himself to each test, knowing beyond a doubt what Hashem wanted him to do in the moment.

The test of the Akeidah was different. Hashem instructed Avraham to *take* his son as an offering, yet it was never Hashem's intention for Yitzchak to be

killed. Not once does Hashem actually command Avraham to slaughter his son. All he is asked to do is to "bring him up" as an offering. Being subconsciously in-tune with the Divine will, something inside of Avraham told him that he should not comply with Hashem's command and he struggled to bring down the knife he held in his hand.

This put Avraham in a dilemma: On the subconscious level he felt that it was not necessary to carry out this request. Yet, on the conscious level he was being commanded by Hashem to do it. To carry out Hashem's command he would have to go against his own heart and instincts. Despite his reservations and the lack of spiritual feeling, Avraham submitted to Hashem's word.

This is what made the Akeidah the ultimate act of submission and the definitive proof of Avraham's faith; to carry out Hashem's directive when he did not feel the inner motivation or sense its necessity.

Put in this light, most of us face the challenge of the Akeidah every day – although somewhat differently. Whereas Avraham's inner instincts were aligned with Hashem's will, out instincts seek our own pleasure and selfish pursuits. But like Avraham at the Akeidah, we also may not sense the Divine will embedded in the Torah's commandments.

Mitzvos may seem in conflict with our natural instincts, personal desires and lifestyle comforts. On the conscious level we know what we are supposed to do, but not sensing their true significance, we may lack motivation and inspiration. Sometimes we are in the mood to Daven and other days we don't feel the need. Certain Mitzvos give us a spiritual buzz and others don't have the same appeal.

Our test is also one of submission; putting our own desires aside and looking beyond our occasional lack of enthusiasm to do what Hashem asks of us.

The purpose of tests is for growth. Deferring our desires and wants to Hashem's will is our personal sacrifice. In response we will elicit bountiful brachos, true spiritual accomplishment and will draw down the revelation of G-dliness into our lives.

Don't Wipe Your Hands on Your Clothes (on Shabbos)

Rabbi Yonason Johnson

The Shulchan Aruch¹ writes that someone who has eaten berries or other fruits which leaves stains, should not touch their clothing or other cloth on Shabbos. To do so would be considered Tzovea.

Tzovea - dyeing - is one of the 39 Melachos of Shabbos. Dyeing was performed in the construction of the Mishkan to dye the various colours of wool and ram skins which were used for the covering of the Mishkan.

The Biblical Melacha applies when a permanent dye or colour is applied to a surface or material which is usually dyed. Where the dye is not permanent, the Melacha is forbidden Miderabonon.

According to the Rambam², the mere mixing of a dye itself is a Melacha,

This Melacha has many practical applications, including the use of make-up, toilet cleaners which colour the water, and of course the issue at hand - wiping stains onto cloth.

When a person eats berries, the juices of the berries stains their hands. This itself is not problematic because hands are not usually dyed and therefore not subject to the Melacha. Make-up is forbidden because it is the usual way for women to colour their faces with cosmetics.

The issue however, arises when the stain is transferred to a cloth through wiping since cloths and fabrics are usually dyed.

The issue is not limited to fruits. In a later section, the Shulchan Aruch³ writes that one should not wipe or wrap a bleeding wound in a cloth on Shabbos. This is also due to the concern of Tzovea.

Wiping any coloured spill such as sauce, chocolate, coloured drinks etc. all present a similar concern.

Destructive activities

A general rule in the laws of Shabbos is that to be liable as a Biblical Melacha, the Melacha must be performed in a constructive manner. If the Melacha is destructive or ruins as a result, the Torah Melacha has not been violated. This principle is known as *Mekalkel*.

Nonetheless, a Melacha activity which is *Mekalkel* remains Rabbinically forbidden.

According to most Poskim, this still applies even if the result of the Melacha was unintended and undesired. This is referred to פסיק רישא דלא ליה and it applies also to a Rabbinic prohibition.

So even though the dyeing by smearing red streaks on a cloth or wiping up a spill is unintended, and furthermore it actually ruins the cloth rather than enhancing it; it remains forbidden *Miderabonon*. Even though the entire cloth is not dyed as a result, the partial dyeing in the place which is stained is considered Tzovea^{3b}.

This is the opinion of the ר"א and is brought by the Shulchan Aruch as יש מי שאומר, *there is someone who says*.

There are other who disagree with this ruling⁴ and allow wiping one's soiled hands on a cloth. The basis for their leniency is that whilst normally *Mekalkel* remains forbidden, here the stain is made לכולך, in a manner of soiling, and therefore can never be considered as dyeing.

The view of the lenient opinion is not brought in the Shulchan Aruch. Nonetheless, since the Shulchan Aruch brings the stricter opinion in the format "there is someone who says", the Achronim make room for leniency.

The Alter Rebbe⁵ records both opinions. He rules that one should be machmir, especially with a red cloth (with a red stain such as blood or berry juice). The difference between a red and white cloth is found in the Magen Avraham⁶: On a red cloth, a red stain does not ruin the fabric and may in fact enhance the colour⁷. As such it cannot be considered *Mekalkel*. The same would apply with a dark stain on a dark cloth.

The Mishna Berura⁸ writes that one may rely on the lenient opinion where it is difficult to avoid. Some Poskim⁹ rely on the lenient ruling where כבוד הבריות - dignity - would be impacted.

According to the stringent opinion, a person who has stained hands or a bleeding wound should wash off the stain or blood and only then wipe or wrap with a towel or cloth¹⁰.

Disposable napkins?

According to almost all opinions¹¹, one may wipe their stained hands or wounds with disposable tissues, paper towels, Band-aids etc. Because they are disposable and not usually dyed,

Tzovea is not applicable.

What about cloth napkins?

Unlike disposable napkins, cloth napkins may be more stringent because they are made of fabric, which is subject to dyeing.

Nonetheless, based on what the Alter Rebbe writes in Kuntres Acharon on Siman 302, we can be lenient. The Alter Rebbe writes that a cloth which has been designated for a use where it is intended to become dirtied עשויה לכך is not subject to Tzovea. The example brought is a sanitary cloth which can be used and we don't find any concern.

The same would apply with today's cloth bandages which are made for and designated for dressing wounds. The Shulchan Aruch's stringent ruling on bandages applied when regular cloths would be used to the wrap wounds¹².

By extension, the same would hold true for using cloth napkins at a meal which are made for and designated to be used in a manner of staining.

So next time your children get Cholent on their hands there's one more reason why they should use napkins rather than their clothes!

1 Orach Chaim 320:20

2 Hilchos Shabbos 9:14

3 See Shulchan Aruch O.C. 328: 48

3b See Kuntres Acharon 302:1 that חצוי שיעור forbidden Rabbinically even in a situation of *Mekalkel*.

4 Radvaz Vol. 4 Simoan 131, The Agur Siman 484 and the Chacham Tzvi.

5 320:27

6 O.C. 320:25 and 328:52. This is also the ruling of the Ben Ish Chai and Mishna Berura. Elya Rabbah however writes the opposite and is more lenient on a red cloth. Tehillah LeDovid suggests that it is a mistake. However see Yalkut Yosef for others who concur. See Nishmas Shabbos for a suggested explanation.

7 Adding to and strengthening an existing colour is also considered Tzovea

8 320:59

9 Minchas Shabbos Siman 91

10 Even though the wound will subsequently bleed onto the cloth, Ktzos Hashulchan 136:11 writes that this is only a גרמא.

11 See Ktzos Hashulchan writing about hygienic bandages. Minchas Shabbos however is strict even with paper.

12 Avnei Nezer argues on the ruling of the Alter Rebbe saying that we follow the use of the majority of people, not the individual's designation. However even he would agree in cases where the accepted use is in a manner of soiling.