

**YARCHEI KALLAH 5784**

Kollel's annual Yarchei Kallah, Summer Learning Program 5784 starts this Monday morning.

Our guest speaker this year is returning scholar and world-renowned speaker, **Rabbi Ari Shishler** who will be joined by the Kollel Rabbis and community Rabbis to present a full program of Shiurim and presentations to stimulate your minds and spark your interest.

We are also honoured to host returning Kollel alumnus **Rabbi Doobie Lisker** who will be giving a number of Shiurim, including the feature lecture on the first day of the program.

Many topics this year will focus on aspects of the current Gaza War and global antisemitism.

All men and women are invited to join. The program will run from Teves 13-20, December 25-Jan 1 in the Chabad Multipurpose Building, with Shiurim running from 10:00am to 1:00pm each day.

The full schedule can be viewed and downloaded with all topics and speakers at our website.

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 in the last full week of school holidays, with Chassidus, Davening and Shiurim by the Kollel Rabbis. Stay tuned for details and booking information.

A collection of Torah thoughts produced by Kollel Menachem



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The Sign of a Successful Chinuch

After Yosef reveals himself to his brothers, he sends them back home to bring Yaakov down to Egypt.

When the brothers finally break the news that after 22 years, Yosef is still alive, the Torah records that Yaakov's heart became faint, because he did not believe them. Only when Yaakov saw the wagons sent by Yosef to carry him, is his spirit revived and he exclaims; "Yosef my son is alive, I will go and see him before I pass away".

Why would Yaakov have reason not to believe his sons report that Yosef was still alive, after all hadn't he suspected them of selling him? And why only after seeing these wagons does Yaakov finally embrace the realisation that indeed Yosef is alive?

In their report, the brothers reported that not only was Yosef alive, but that he was the ruler over all of Egypt. Yosef had made it in Egyptian society. He had climbed the ranks, become exceedingly successful and now sat at the helm of the world super-power of his time.

But at what cost? Egypt was a place known for immorality, idolatry and promiscuity. Surely to become the leader of this society Yosef must have abandoned the ways of his ancestors? What must have happened to his Torah study and his observance in pursuit of success within that culture?

Yaakov believed his sons that indeed Yosef was physically alive, he had no reason to doubt them. But for Yaakov, to be alive means so much more. True life is connection to Hashem and to His Torah, the Tree of Life. If Yosef had assimilated to the ideals of Egypt in pursuit of success, then for Yaakov he may as well have been lost forever.

Until "he sees the wagons that Yosef had sent". Rashi tells us the significance of these wagons. With these wagons, Yosef was alluding to the final Torah topic that he had learned with his father before being sold - the subject of ערופה (the Mitzvah performed when a corpse is found and the murderer is not known) which is related to the word for wagons - עגלות.

Despite the passage of 22 years away from the influence of his father's home, despite rising the ranks of corporate society, Yosef was still learning Torah and

following in the ways of his father. It was this news that revived Yaakov's spirit that his son Yosef was not lost, but was truly alive and living, connected to Torah and following in its ways.

The Kli Yakar notes that the wagons were actually provided by Pharaoh. Why does the Posuk say that Yaakov "saw the wagons that Yosef had sent". Further, if Yosef was alluding to the Parsha of עגלה ערופה, one wagon would have sufficed.

The Kli Yakar notes that what revived Yosef's spirit was not seeing the wagons, but rather the fact that Yosef had sent them. Even though the wagons were provided by Pharaoh, Yosef had escorted the brothers as they left Egypt and sent them off on their way home, as the Posuk says "and he sent his brothers and they went".

Yosef had learned the law of Levaya - escorting someone when they take leave, from his own father. When Yaakov sent Yosef to check on his brothers, he said "go and I will send you to them". The word "go" would have been sufficient. By adding the words "and I will send you", we learn that Yaakov escorted Yosef at the start of his trip. Yaakov had learned this law from Avraham who escorted the three angels as they took leave of him.

The requirement to escort a guest who leaves is learned from the Mitzvah of ערופה. The sages of the city nearest the corpse have to make a declaration that "our hands did not spill this blood". Certainly the sages did not commit murder. What they are saying is that we were not responsible for the death by sending this person away from our city without food and without escorting him.

This was the Halacha that Yaakov taught Yosef in their last encounter, when Yaakov performed the Mitzvah of Levaya. Presumably Yosef taught the Halacha to his brothers, when he fulfilled the Mitzvah when escorting them.

Yaakov was not revived on seeing that Yosef remembered the Sugya of ערופה as a theoretical Torah discussion that they had studied together. It was when he saw that Yosef lived what he had learned, practicing what he had studied in deed, that he had internalised the moral lessons of the Torah. Then he knew that Yosef was truly alive.

The Weekly Halacha Analysis

Asarah B'Teves on a Friday - Part 2

When does the fast end and what if one brings in Shabbos early?

Rabbi Yonason Johnson

This year, if Moshiach has not yet arrived, the fast of Asarah B'Teves will fall out on Erev Shabbos. It is the only public fast that can fall out on Erev Shabbos based on our fixed calendar. The Rishonim and Poskim discuss the question of when one concludes the fast in such a Kvius and what happens when one davens Maariv and brings in Shabbos early.

In last week's issue we presented the background dispute of the Rishonim whether one completes a fast that goes into Shabbos or not.

In Shulchan Aruch, based on the Mahari"l, the Ram"o brings the opinion of the Maharam that one does not need to fast until nightfall and may eat after davening Kabbolas Shabbos early. However, in his ruling, the Ram"o distinguishes between a personal and communal fast.

On a Taanis Yachid one does not complete the fast and can eat after Maariv, following the Maharam. It is still preferable to specify this at the time of accepting the fast to be Yotzai according to the Rosh as well.

However, for a Taanis Tzibbur – a public fast day – we follow the stricter opinion and must fast until nightfall.

The Acharonim, including the Magen Avraham, Alter Rebbe and Mishna Berura, all adopt the distinction of the Ram"o. The Alter Rebbe explains the rationale for this ruling;

The obligation to complete a private fast is based on one's own acceptance of the fast. Therefore, we follow the lenient opinion that one has completed the fast after Maariv.

However, a public fast, it is an obligation to complete the fast and therefore we follow the stricter opinion. Making a stipulation does not work for a communal fast as it is not his 'own fast' to decide¹.

When to daven Maariv?

Based on this, even those who usually daven Kabbolas Shabbos and bring Shabbos in early, may daven still not make Kiddush or eat until after Tzeis Hakoachavim.

It appears that it is also Halachically preferable to not daven Maariv early and then wait

until Tzeis to eat. This is based on the Alter Rebbe who writes that according to the Maharam, after davening Maariv and accepting Shabbos, it is forbidden to continue fasting. Even though we do not follow the Maharam, and will continue to fast until Tzeis Hakoachavim, one should not daven early and place oneself in violation of 'fasting on Shabbos' unnecessarily, since by davening Maariv one brings in Shabbos.

Some Acharonim² write that when a fast falls on Erev Shabbos, they should daven Maariv early enough so that there is time for people to get home in time for Tzeis Hakoachavim, so that they can make Kiddush straight away. This is because once one is no longer required to fast (after Tzeis), there is an Issur to continue to fast. (Obviously when davening Maariv before Tzeis, one must say Krias Shema after Tzeis before making Kiddush).

Other opinions and sources on the topic

We have already concluded the Halachic rulings. The following are additional insights on the topic which present more lenient opinions.

The Beis Yosef quotes the Raavad that when the Gemara says that one concludes the fast on Erev Shabbos, it means only until the beginning of Shkiya³. This time is already is already considered an extension of Shabbos and one cannot fast any longer. This is referenced in Piskei Dinim laws of fast days as basis for leniency.

There is a second Teshuvah of the Mahari"l⁴ concerning fasting on Erev Shabbos. He writes that for personal fasts "my custom is to fast until after Maariv like the Maharam". However, for communal fasts, he writes "I am personally stringent to complete the fast (until nightfall)... but for others I say דעבד כמר עבד ו דעבד כמר עבד - let them follow whichever opinion they wish".

This seems to suggest that even for public fasts one may eat after davening Maariv early. He concludes that the main thing is to have intent Lshem Shamayim.

Knesses Hagedolah⁵ quotes Sefer Chassidim⁶ who writes "When a fast falls on Friday and they read Veychal at Mincha, it is preferable not to daven while it is still day and eat immediately. Rather one should delay and not complete (the fast) – ולא ישלים".

It is difficult to understand this Sefer Chassidim⁷. If one should not complete the fast, why not daven early while it is still day? Perhaps he is saying that while one should not complete the fast, they should still delay their eating until a later time (before Shabbos comes in).

Based on these opinions, as well as the practise of Rabbeinu Yitzchak discussed above, some Poskim⁸ write that there is room to be lenient in a Shaas Hadechak or for someone who is unwell, to at least be able to daven Maariv early and eat then. One should discuss any personal situation with their local Rov.

A final point

Avudraham writes that there is a stringency of Asarah B'Teves over all of the other fasts and were it to fall on Shabbos, we would fast on Shabbos. This is because the Novi uses the phrase בעצם היום הזה.

The Avudraham is not applicable as Asarah B'Teves cannot fall out on Shabbos. Nonetheless, the Rebbe suggests⁹ that based on the Avudraham, when Asarah B'Teves falls on Erev Shabbos, it is possible that according to all opinions one must fast until nightfall, even after having davened Maariv.

When Moshiach comes, all of the fast days will be transformed into days of celebration. May Moshiach come now, even before Plag Hamincha, so that we enter Shabbos with the greatest joy of all.

1. Magen Avraham, 5.OC 249
2. See Tehillah Ledovid
3. The Raavad follows the Shitah of Rabbeinu Tam that the sunset over the horizon is only the beginning of Shkiya and not the time that Shabbos comes in. Nonetheless it is the time of Tosefes Shabbos and therefore one no longer fasts.
4. 157. The Ram"o does not source this response and follows the earlier Teshuvah of the Mahari"l
5. OC 249
6. Siman 190. Other editions of the Sefer Chassidim have this in Siman 229
7. Our editions of Sefer Chassidim read – ולא ישלים and they should complete the fast.
8. Nitei Gavriel Volume Chanukah Teshuvah Siman 14
9. Vayigash 5749