



PRE-YUD TES KISLEV CHASSIDUS BEIS MIDRASH

In preparation for Yud Tes Kislev, Rosh Hashana Lechassidus, all men and Bo-churim are invited to join us this coming Sunday night for a Chassidus Beis Midrash.

Learning all of the Rebbe's Yud -Tes Kislev Maamarim as a community.

Sunday Dec 15, Kislev 17.

8:15-9:15pm in the Goldhirsch Hall followed by Maariv. Fleishig Refreshments served.

YARCHEI KALLAH 5780

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

Starting Wednesday December 25, Kislev 27, this year's program offers over 40 Shiurim covering an array of fascinating topics, delivered by dynamic speakers from the Kollel and Rabbis from the community.

Our guest scholar is **Rabbi Reuven Wolf** who will deliver morning shiurim as well as the daily feature presentation.

Rabbi Wolf was our Yarchei Kallah scholar 2 years ago and he impressed and inspired with his depth, insight, delivery and personality.

To see the full program with all of the topics and speakers and to book your tickets online, visit our website

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A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



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A marriage made in Tikkun

At the end of our Parsha we learn of "the kings who reigned in the land of Edom before any king ruled over Bnei Yisroel". The Torah lists seven Edomite kings, each of whom ruled **וימלך**, subsequently died **וימת** and was replaced by the next king as their successor.

In these Pesukim, the Ariza"l finds allusion to two world orders. The first world is the world of Tohu (chaos) and the following world is the reality of Tikkun (correction).

Both worlds are comprised of seven Divine energies referred to as Sefiros. These Sefiros serve as the spiritual building blocks through which Hashem channels His light into creation. But the nature and interrelationship of the Sefiros differs greatly in the two world orders of Tohu and Tikkun.

The 'kings of Bnei Yisroel' refer to the Sefiros of the world of Tikkun. The 'kings of Edom', who ruled before them, refer to Sefiros of Tohu which preceded the world of Tikkun. The demise of the seven kings of Edom represents how the seven Sefiros of the world of Tohu suffered a spiritual collapse.

After the death of the seventh king, the Torah names the eighth king, Hadar. This king represents the beginnings of the world of Tikkun and therefore, unlike the previous kings, his death is not mentioned as this reality continues to endure.

It was the nature of the Sefiros within the reality of Tohu led to its spiritual collapse. From the fragmented Sefiros and spiritual rubble of Tohu, the reality of Tikkun was brought into being. Tikkun, as its name suggests, corrects the 'flaws' of the world of Tohu, to create a world which is lasting.

The difference between the nature of the Sefiros in the worlds of Tohu and Tikkun is discussed a great length in Chassidus, some of the differences are;

As suggested in the verse, in Tohu the Sefiros are described as 'kings'. Each Sefira existed in its full strength and purity, with a powerful sense of its own identity. This is analogous to a king, who with their power and ego, seeks exclusive and absolute domination.

As such, the Sefiros of Tohu sought only their own need to express themselves and did not leave space for the existence of any other Sefira.

Like the kings of Edom, only with the demise (collapse) of the previous Sefira, could the new Sefira arise and have space to express its unique self.

The Sefiros of Tohu were not able to tolerate the existence of the other. Each Sefira perceived the existence of a different Sefira as detracting from their own self.

The Sefiros of Tohu did not wish to receive influence from the other Sefiros. To do so, they would first need to recognise that they are lacking something that they do not have within themselves. They would also need to recognise that the other has qualities and strengths that can complete them if they are open to receive.

These features all stem from the underlying sense of ego in Tohu. They give rise to a world that was chaotic, a world of conflict and separateness that could never be sustainable.

In Tikkun, the complete opposite pervades. The Sefiros have the element of Bittul (humility). As such;

They do not seek exclusive expression. They can accept the existence of other Sefiros without feeling threatened by a loss of dominance.

They sense that no one has perfection and is complete on their own and they are able to appreciate the qualities and strengths of the other Sefiros. Rather than resisting influence, they appreciate that the only way to achieve wholeness is by receiving from the positive influence and learning from the other.

Because of this, the Sefiros of Tikkun unite with one another in a deep bond described as *Hiskallelus*, whereby in each Sefira there are elements of each of the other Sefiros.

In a letter sent to the Rebbe and the Rebbetzin in anticipation of their second wedding anniversary, the Rebbe's father writes;

"The marriage of man and woman is the concept of Tikkun (which is) the opposite of Tohu where there is no mention of marriage between man and woman, for in the kings of Tohu there is no mention of the names of their wives. Tikkun is the concept of marriage..."

Marriage is the uniting of two individuals to become one. When we display the attributes of Tohu; ego, not giving space for the other and not being able to receive influence, no unity can be achieved and chaos ensues.

But with the humility and flexibility of Tikkun, when we make space for the other and can be vulnerable and open to receive influence from one another, we build a relationship of harmony and unity - a marriage made in Tikkun that will endure for eternity.

The weekly Halacha analysis

Chanukah Candles made of Milk and Meat

Rabbi Yonason Johnson

Can Chanukah candles be made of milk and meat?

It sounds like a strange question, but it is an issue (which may have been more relevant in earlier times) which is discussed at length by the great Halachic authorities. Their discussions touch on some of the fundamental principles found in the Laws of Kashrus.

The Prohibition of Milk and Meat

The prohibition of milk and meat לא תבשל גדי - בחלב אמו - “do not cook a kid in its mother’s milk” - appears three times in the Torah.

From one Posuk we learn the prohibition of eating milk and meat together. From the second occurrence, we derive a prohibition on cooking milk and meat together. The third recording of the Posuk adds an additional prohibition of deriving benefit from milk and meat combinations.

The reason that the Torah teaches the prohibitions of eating and benefitting using the words “Do not cook”, is to teach us that on the biblical level only milk and meat which have been cooked[1] together are forbidden to eat or benefit from.

The Rabbis also forbade eating milk and meat together where they have not been cooked or have been cooked in alternate manners such as smoking, which biblically is not defined as cooking.[2] The Rabbinic prohibition on eating other milk and meat combinations was not extended to benefiting from such mixtures[3].

Candles Made of Milk and Meat

A question arises in the Halachic sources concerning whether one can light Chanukah candles using candles which might constitute a Biblically forbidden mixture of milk and meat. Two cases in particular are discussed:

1. Candles made from butter that was cooked in a meat pot
2. In times when tallow was expensive they would add butter and cook it with the animal fats to produce candle wax.

The first scenario is a classic case of Basar BeChalav. The consensus amongst the halachic authorities is that the taste of meat which has been absorbed into the walls of the pot is biblically considered as actual meat. This applies when the pot has been used within the last 24 hours to cook meat.

Through cooking, this meat-taste comes out and is imparted into the butter, rendering it and the candles made from it, Basar BeChalav. The only remaining issue to determine is whether the

candles may be used for Chanukah lights or not (see below).

In addressing the second case there is a lengthy discussion in the Acharonim whether there is a prohibition of Basar BeChalav if one cooked meat of a neveila (an animal which died without Shechita) or cheilev (certain fats of kosher animals which are forbidden for consumption) with milk.

Most authorities do not consider there to be a Basar BeChalav prohibition on eating such a mixture, since the mixture is forbidden for consumption anyway because of the fats which are either neveila or cheilev. This principle is referred to as אין איסור חל על איסור - that something which is already forbidden cannot be subject to a new subsequent prohibition.

The Poskim then debate that if there is no Basar BeChalav prohibition on eating these mixtures, perhaps there is no Basar BeChalav prohibition on cooking and benefiting from it either[4].

The Pri Megadim raises a further issue in our second case. When butter is cooked with cheilev or solid fats, this is not considered cooking but rather frying[5]. There is considerable debate whether frying is considered as a biblical form of cooking.

According to the Pri Megadim it is possible that milk and meat that was fried together should be permitted to benefit from, since frying is only a Rabbinically forbidden cooking method[6]. Others however take the stricter approach defining even this type of frying as a form of biblically forbidden cooking.

Assuming that there is a Biblical Basar BeChalav problem in case 2 as well, may one use these candles for Chanukah lights?

Mitzvos are not for Benefit

The Chasam Sofer[7] rules that ordinary candles made from such wax are categorically forbidden. Since the candles qualify as Basar BeChalav, using them for light would be a violation of not benefiting from Basar BeChalav. However, using the candles for Chanukah lights might be different.

Firstly, we are forbidden to use the light of the Chanukah candles ואין לנו רשות להשתמש - בהן - . The only possible benefit that we can have from the candles is that we are using them to fulfil a Mitzvah.

This benefit however is inconsequential based on the principle that מצוות לאו להנות ניתנו - Mitzvos were not given to us to benefit from[8]. If so, lighting Basar BeChalav Chanukah candles doesn’t violate the prohibition of deriving benefit.

Considered destroyed already

The Shaar Efraim[9] suggests a different problem.

Since one is forbidden to benefit from milk and meat that was cooked together, it must be destroyed. Since the resulting mixture ‘destined’ to be destroyed, it is considered in Halacha as though it has been destroyed already.

Chanukah candles must have the potential to be alight for the minimum time of half an hour (after dark). To this effect, the candles must be large enough to burn for that time.

If we consider the Basar BeChalav Chanukah candles to be ‘destroyed’ already, in ‘halachic reality’ they are unable to burn for the proscribed duration and cannot be used. This Halachic ‘technical reality’ is known as מכתת שיטתא כותתא.

In next week’s edition we will present some possible responses to this argument and will explore another potential issue of concern. To be continued.

[1] Cooking is generally defined as the cooking of something in liquid over fire.

[2] Roasting is considered as cooking

[3] Rasha”l 25:100 rules that one should be stringent and not benefit from rabbinic Basar BeChalav mixtures. However, the accepted Halacha follows the Ram”o Y.D. 87:1 and Shulchon Aruch which is based on the majority of Rishonim, including the Rambam.

[4] The Rambam hilchos Machalos Asuros 9:2 rules that cooking such combinations remains biblically forbidden. By extension the prohibition of benefiting would remain in force, since the prohibitions of benefiting and cooking have the same status.

The Rashba – Toras Habayis Haaruch 81a rules like Rambam. The rationale of the Rashba is that whilst we usually apply the principle אין איסור חל על איסור, if the new prohibition is an איסור מוסף i.e. it brings a new or stronger dimension of prohibition, then we do say איסור חל על איסור.

In our case, the prohibition of neveilah is not forbidden for benefit. The milk and meat prohibition adds this new dimension. Therefore all of the associated Basar BeChalav prohibitions apply.

However, the Dagul Mervava points out the Ramabam’s commentary to the Mishna Kerisus 3:4 which seems to suggest that there is no prohibition on benefit. He concludes that if one relies on this in a case of loss, he

does not lose out. Even though cooking remains forbidden, benefiting is more closely connected to eating. Therefore, where there is no Basar BeChalav prohibition of eating, there is no prohibition on benefiting either.

The Pri Megadim rules stringently on the issue.

[5] This appears to be the opinion of the Tzemach Tzedek – piskei denim. Note that even according to this opinion, frying in liquid fats is still defined as cooking,

[6] In his introduction to the laws of Basar BeChalav, the Prim Megadim seems to Pasken that frying is a form of Biblical cooking. Although in the Mishbetzos Zahav 87:1 he rules that in a case of great loss, the mixture may be benefited from. The Kreisi uPleisi rules stringently as well.

The Minchas Yaakov however views frying as only rabbinically forbidden, as does the Maharam Shif on Meseches Chullin (although he concludes by writing that he is hesitant to permit benefit. Based on this the Minchas Yakov clearly permits the use of candles made from fats fried with butter.

[7] Teshuvos Chasam Sofer 92

[8] There is a minority opinion that we do not apply the principle מצוות לאו להנות מנות לאו להנות דניתנו rabbinic Mitzvos such as the lighting of Chanuka candles, but this does not represent the accepted Halacha.

[9] Teshuva 38