

מצות שלב - The WIFI of מצות שלב

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I thoroughly enjoy the challenge of having to design a caption for an advert. The reason being is that it is a very complex and challenging task to encapsulate the essence of something in a few words.

This complexity is highlighted in מדרש רבה when brought the animal kingdom in front of the מלאכים and asked them to name the individual species. The מלאכים were unable, yet man was.

Imagine you had to come up with a slogan for WIFI. How would you market the concept? I personally would market it as follows: WIFI – data access ANYTIME and ANYPLACE! No matter what time of the day it is. No matter where you are, if you have WIFI access, you can access data.

As human beings we crave for a deep and intense connection with ה'. During our working days it is so easy to disconnect slightly as we are so involved in and consumed by the physical world. Rav Shimshon Raphael Hirsch zt"l in fact highlights this idea when discussing תפילת מנחה. He explains that מנחה is placed in the middle of the day so that during our working hours, when we are engrossed in

the physical world and it is so easy to “disconnect” from ה', ה' places a time of connection to allow us to reconnect and recharge.

In this week's פרשה we have the first paragraph of קריאת שמע including the words . ואהבת את ה' אלוך . This מצוה is described by the ספר חובות הלבבות as a מצוה שלב , a מצוה performed in the heart, as opposed to a מצוה performed by a limb.

In the ספר חובות הלבבות to הקדמה , the מחבר spends much time highlighting the importance of מצות שלב – מצות of the heart. In one section he addresses our very challenge we are faced with – how do we connect with ה' when are so distracted during work with physical mundane matters. The answer lies in מצות שלב.

The ספר חובות הלבבות explains. In appreciating the “power of connection” of these מצוות, we need to appreciate their “lack” of limitations and restrictions. There are מצוות whose performance is limited by time and place. For e.g. שמיטה – it can only be performed in the 7th year and in ישראל. For lack of better words, it is not a 24/7 מצוה throughout the year, every year.

Then we have 24/7 מצוה that can be performed as long as we are not distracted. For e.g. לימוד התורה. As long as you are for e.g. not working you can learn תורה. However if you are distracted, you can not fulfil the מצוה. These מצוות can be fulfilled 24/7 throughout the year as long as you are not involved in something else.

At the top of the pyramid lies a category of מצוה that can be performed 24/7, even if you are involved in something else. While a mother may be busy cooking up a delicious supper for her family, while a father is working, while we are all doing the shopping we can ואהבת את ה' אלוך, love Hashem.

These מצוות are WIFI מצוות - it does not matter where, what time and what you are doing – you can connect.

We now have an extremely powerful tool in our toolkit to up our connection and ensure that we are charged at all times.

May we all be מצוה to fulfil the מצוה of loving Hashem at all times, in all places and in all our activities.

Preparing Food on Yom Tov: Not a Blanket Heter

Rabbi Chaim Blumenthal

The Torah tells us that just as Shabbos, it is forbidden to perform acts of labor – melachos – on Yom Tov. Yet, unlike Shabbos, on Yom Tov it is permitted to perform labors that are related to the preparation of food. This dispensation is referred to as *ochel nefesh*: אך אשר יאכל לכל נפש הוא לבדו יעשה.

Nonetheless, we find distinctions within the category of *ochel nefesh* itself, and the Talmud notes in several places that in some cases, it remains forbidden to perform a given melacha even when it is related to preparation of food. We have discussed this matter in previous sheets, and noted several explanations and distinction offered by the Rishonim.

Coming straight to the bottom line, two specific criteria emerge from the explanations given by Rishonim.

A. The first criterion is related to the time frame for performing the act of preparation. Only an act of labor performed on a daily basis, meaning, an act of preparation specifically relevant for consumption on the same day, is permitted on Yom Tov. If the act of labor is not daily, but rather performed for long-term consumption, then the act does not relate specifically to Yom Tov, and it remains forbidden.

An example of this is *ketzira*, harvesting. Because harvesting is not done specifically for consumption on the same day, but rather to last for a long time, it is forbidden even when the intention is for Yom Tov.

B. Even concerning a melacha that is generally performed for the same day, it is only permitted to perform the act of labor if there wasn't a possibility to perform it before Yom Tov. If one could of done it beforehand, the permit of *ochel nefesh* will not apply. For instance, although it is permitted to cook on Yom Tov because cooking is generally done for the same day, it is not permitted to cook if the cooking could have been done before Yom Tov without affecting the quality of the food.

Shabbos Times

14 Av 5781 / 23 July 2021

Mincha Gedolah	12:44
Plag Hamincha	16:30
CANDLE LIGHTING	17:19
Shekioh	17:37
Maariv After	18:07

Parashas Va'eschanan

15 Av 5781 – 24 July 2021

Honeitz Hachamoh	6:51
Latest Time for Shema	9:33
Shacharis must be finished by:	10:26
Mincha Gedolah	12:44
Plag Hamincha	16:30
Shekioh	17:38
Maariv After	18:08
End of Shabbos (UOS)	18:11

Interesting, we find that the melacha of Shechita is permitted on Yom Tov. This is because in times of Chazal, Shechita was indeed performed specifically for the same day, due to the absence of appliances to cool or freeze meat. Today, we can of course keep meat in good condition for over a year, which raises the question: is it still permitted to slaughter, and, indeed, to cook on Yom Tov? Today, food cooked before Yom Tov can be kept fresh in the fridge or freezer, so that it seems today there will be no permission to cook on Yom Tov itself.

This question is addressed by several Poskim. Rabbai Nissim Karelitz ZT"l (חוט שני) writes that even today it remains permitted to cook on Yom Tov because although we do have the ability to cook on Erev Yom Tov, there will be some difference in taste. Fresh food cooked on Yom Tov will taste better than the food coming out of the fridge, and this difference will permit cooking on Yom Tov itself—as Rishonim mention concerning baking bread: although one can bake before Yom Tov, it remains permitted to bake on Yom Tov because of the superior quality of freshly baked goods.

The sefer פייב המועדים cites an additional answer from Rav Yosef Shalom Elyashiv ZT"l, explaining that even though we have the technical capability to keep food fresh for longer, we continue to determine the status of a melacha without taking into account artificial means of preservation. Since there is no obligation to preserve the food, the status of the given melacha depends on what would happen to the food without any human involvement.

Parshas riddles

1. Where in *Chumash* are the seven nations of Eretz Canaan mentioned in one *pasuk*? Where are the only two other places in all of *Chumash* in which Girgashi are mentioned?
2. According to *mesorah*, the letter *kuf* in the words *ואתם חיים ואלקים בה* has crowns (*tagin*) even though most *kufs* do not. Why? (Hint: think *gematria*. See *Baal Haturim*.)
3. Can you find a *pasuk* in the *Torah* that contains all the letters of the *aleph-beis*?

1. Where in Chumash are the seven nations of Eretz Canaan mentioned in one *pasuk*? Where are the only two other places in all of Chumash in which Girgashi are mentioned? In the lists of nations at the end of *Parshiyos Noach* and *Lecha Lecha*.

2. According to *mesorah*, the letter *kuf* in the words *ואתם חיים ואלקים בה* has crowns (*tagin*) even though most *kufs* do not. Why? It is hinting to the 100 *brachos* one should say each day, which help us stay in the letters of the *aleph-beis* (*Baal Haturim*).

3. Can you find a *pasuk* in the *Torah* that contains all the letters of the *aleph-beis*?

StOrY kIdS

Sharpshooting

During World War 1, Harav Yaakov Yisroel Kanievsky, zt"l, also known as the Steipler Rav (or simply "the Steipler"), was drafted into the Russian army. Despite the difficulty involved, he was careful never to transgress the halachos of the Torah. One Shabbos the soldiers in Rav Yaakov Yisroel's platoon were ordered to practice their shooting skills. The Steipler did his best to evade the order, but his commander let him know in no uncertain terms that he would be shot if he didn't follow orders. Rav Yaakov Yisroel realized that this was a matter of *pikuach nefesh*. Halacha required that he violate Shabbos rather than place his life in danger. Still, Rav Yaakov Yisroel was determined to do everything in his power to minimize the severity of the aveirah of chillul Shabbos. Performing a melachah with a shinui - in a manner different from the way it is usually performed - is one way to minimize the severity of performing a melachah on Shabbos. Rav Yaakov Yisroel considered the situation and realized that he could shoot with a shinui. Since he was left-handed, this meant shooting with his right hand. Rav Yaakov Yisroel was aware, however, that using his weaker hand would spoil his aim, and he would almost certainly have to shoot dozens of times before hitting his target. Which was preferable: to fire fewer shots or to fire many shots with a shinui? Rav Yaakov Yisroel was unsure. He finally decided that he had to do his personal best to minimize his desecration of Shabbos, and that meant shooting with a shinui. The number of attempts he would have to make before hitting his target was up to Hashem. Taking the rifle in his right hand, he aimed at the target and fired. Incredibly, Rav Yaakov Yisroel hit the bulls-eye on his very first try!

SHIURIM AVAILABLE

SUNDAY	20:20	Rabbi Chaim Blumenthal: Daf Shavua programme: Daf ג	Meeting ID: 754 9681 9314 Password: kys
	20:30	Rabbi Rootshtain: Sanhedrin Shiur	https://us02web.zoom.us/j/71094353400
MONDAY	20:20	Rabbi Chaim Blumenthal: Daf Shavua programme: Daf ג	Meeting ID: 754 9681 9314 Password: kys
TUESDAY	20:30	Rabbi Chaim Blumenthal: Daf Shavua programme: Daf ג	Meeting ID: 754 9681 9314 Password: kys
WEDNESDAY	20:20	Rabbi Chaim Blumenthal: Daf Shavua programme: Daf ג	Meeting ID: 754 9681 9314 Password: kys
	20:30	Rabbi Brown: Zera Shimshon Shiur	MeetingID:8730000 3866 Password: 613
THURSDAY	20:20	Rabbi Chaim Blumenthal: Daf Shavua programme: Daf ג	Meeting ID: 754 9681 9314 Password: kys
	20:30	Rabbi Rootshtain: Sanhedrin Shiur	https://us02web.zoom.us/j/71094353400

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AV- ELUL ZMAN
1 JULY - 15 SEPTEMBER

The Kollel Avreichim of Kollel Yad Shaul will be learning Maseches Beitza / Maleches Yom Tov.

Morning Seder: We will be learning Sugyos in depth through to the halocha.
Afternoon Seder: Maseches Beitza in bekius.

Tailor-made tracks for Baalei Batim in the morning and afternoon.
All are invited to participate.

We are also pleased to announce that Rabbi Ari Segal will be taking on the role of Rosh Chabura. We wish him much hatzlocha in his new position.

For more information please contact
R Menachem Kaplan
Cell: 082 407 0146
email: kysavreich@gmail.com

Announcements:

Mazel Tov

If you have any suggestions, comments or compliments please email info@kollel.org.za

Rabbi and Mrs Eckhaus and family on the birth of a baby boy!

If anyone would like to sponsor an edition of The Kollel Times (L'iluy Nishmas / Refuah Sheleima / Simcha) Please contact R Menachem Kaplan on 082 407 0146