



פרשת משפטים
שבת ר"ח
שבת שקלים
אדר תשפ"א

SHAALOS UTESHUVOS

Join us this week as we continue
our discussion on

**Purim Meshulash - how, what and
why of celebrating Purim over 3
days in some cities this year.**

Sunday 9:30am in the Kollel with
Rabbi Johnson.

Zoom option is also available

BIRTHDAY CELEBRATION

On Purim, the Kollel will be cele-
brating its birthday, marking 42
years of serving the community with
Limud Hatorah and spreading
Chassidus.

All men are invited to celebrate with
us at a Shushan Purim farbrengen
on Shabbos Parshas Tetzaveh after
Mincha (7:15pm) in the Yeshivah
lunchroom.

Hear words of Torah and Zichronos
from our former Avreichim from the
earliest years of the Kollel to the
present.

LADIES' MEGILLAH SHIUR

Once again, Rabbi Yossi Gordon
will be giving his much-loved shiur-
im on Megillas Esther through the
eyes of the Midrash and Meforshim.

Over 2 Monday nights, starting this
week. Please see emails and social
media posts for details.

DOR LEDOR LEARNING

Shabbos afternoon Dor Ledor learn-
ing is back on this week.

Join us in the lunchroom from 6:30-
7:15pm for learning, nush, story and
raffles.



In this Edition

Making our children count **P.1**

Not making Kiddush from 6-7pm **P.2**

Making our children count

Last week our children went back to school. I don't know who was more nervous, us or them. Watching your 5 year old enter into a sea of older children in uniforms is a daunting experience. How will they manage? Will they get lost in the crowd?

This Shabbos is Parshas Shekalim, the first of the 4 special Parshios read in the lead-up to Pesach.

Moshe is instructed to count Bnei Yisroel. Since we do not count Jewish people (due to concern of Ayin Hora), each man over the age of 20, whether poor or rich, had to give a half Shekel coin, which would be used in the construction of the Mishkan. These coins would be tallied to determine the census of the military age population.

In describing this count, the Torah does not use the conventional words for counting such as וספרת. Rather it uses the words כי תשא את ראש, which literally means when you lift up the heads of the Jewish people. What does it mean to lift up their heads and why is this a suitable description of the commandment to count the people?

We count things which have an intrinsic unitary value. We count money because *each* coin is valuable. A child counts their marbles or cards because each one is important to them.

The counting itself does not give or create the value. Rather, the counting articulates and gives recognition the intrinsic value which each counted item innately possesses.

This idea finds expression in halocha. In the laws of Kashrus, there is a concept of Bittul - nullification, whereby a forbidden food becomes nullified if it became mixed into kosher food in a particular ratio (usually 1/60). At this point the forbidden food is considered so negligible that it is as though it no longer exists.

However, an item which is counted or sold by number possesses a certain Chashivus (importance) can never become nullified not matter what the ratio. This is known as a Davar Shebeminyan (something which is counted). Like a diamond amongst thousands of rocks, something of unique individual value can never truly be considered as nullified.

Back to Parshas Shekalim. To lift your head up high describes a state of pride and self-confidence.

One of the desires of all parents and educators is to instil self-pride and a sense of self-worth and confidence in our children - to lift up their heads. We want them to be self-assured and proud of who they are.

This sense will carry them through life and allow them to overcome its challenges and to strive to succeed. It is this sense which breeds leaders, who stand up for what is right rather than dissolve or become nullified to the whims of social pressure.

So how do we lift up their heads? By counting them, or more accurately, by showing them that they count.

Every Jewish child (or person for that matter) has deep intrinsic worth. They possess a unique Neshoma and a unique personality. Hashem has endowed every person with a unique set of qualities with which to fulfil a unique Divine mission which only they are capable of achieving.

As parents and Mechanchim, our job is to 'count' them. To see their strengths and potentials, to reveal their unique value and to communicate it to them so that they recognise it too.

Each time that we offer our acknowledgement or praise, we are counting them. Each time we communicate how proud we are of them and how special they are and the talents that they possess, we reveal their inner strengths and qualities. We 'count' them and they feel counted. Ki Sisa, we lift up their heads.

This message of our belief in them must be constantly communicated. Like Hashem counted Bnei Yisroel, we have to 'count' our children again and again.

May Hashem bless us all with Nachas from our children and may we see them grow up as proud Torah Jews with the self-esteem and confidence to fulfil the Divine mission which has been destined for them to achieve.

1. The longitude does not affect this calculation
2. Rabbi Zalman Shimon Dworkin. The Rebbe's letter simply writes 6-7pm. Rabbi L Groner is quoted as saying that the Rebbe that this was the Rebbe's view in all places
3. Shabbos 156a and 156b
4. Igros Kodesh volume 13 page 120
5. See Igros Kodesh volume 13 p120 where the Rebbe brings this as an extra support for justifying the custom in Eretz Yisroel to be lenient where they make Kiddush immediately on arriving home.

The weekly Halacha analysis

Not making Kiddush between 6-7pm - Part 2

Rabbi Yonason Johnson

Different Time-zones

In last week's edition we concluded with the letter of the Rebbe saying that the hour of Mazal Maadim is calculated as beginning 6 hours after the average Chatzos of the year. Each hour is 60 minutes i.e. שעות שוות.

The average Chatzos as per above should be 12:00pm and therefore the 7th hour should be from 6-7pm. This is the time which is usually quoted for not making Kiddush.

However, there is another factor that needs to be considered and that is the longitude position of the place in any given time-zone.

True time is based on the position of the sun. This is known as solar time. For convenience, society operates using agreed time-zones, where the cities within a broad geographic region will use the same standard time.

Because different cities within a given time-zone will be further to the east or west¹, the arbitrary standard time applied there will not match exactly with the solar time (based on the position of the sun).

Based on this, depending on one's location, what is called 12:00 noon on the clock, will not necessarily be the average true solar noon (i.e. when the sun is at its zenith). Similarly, 6-7pm may not be the true time of the 7th hour.

Many Poskim write that this must be taken into consideration for calculating the hour of Mazal Maadim. Accordingly, the time of Mazal Maadim needs to be adjusted to the exact longitudinal location and will not necessarily be exactly from 6-7pm. This is why in Melbourne many calculate Mazal Maadim from 6:20-7:20pm.

This is also the reason why whilst both on Eastern Standard Time, Melbourne and Sydney will observe Mazal Maadim at different times.

Some Rabbonim² write that we do not take this into consideration and that the time is observed from 6-7pm in every place, based on the standard clock time.

Daylight savings

During the Summer, many cities change their clocks for daylight savings. This too is purely arbitrary, with the clock being set 1 hour later. What is technically 6pm is now called 7pm.

Therefore, for the purposes of Mazal Maadim, the time needs to be shifted 1 hour later i.e. in Melbourne during daylight savings, Mazal Maadim will be from 7:20-8:20pm daylight savings time, which is 6:20-7:20 in standard time.

Eretz Yisroel

Some Poskim and Gedolim write that the Minhag of not making Kiddush during the 7th hour does not apply in Eretz Yisroel. This is because Eretz Yisroel is under the direct supervision of Hashem and is unaffected by the influence of the Mazalos³.

The Rebbe dismisses the explanation that it is because there is no influence of the Mazalos in Eretz Yisroel, because none of the Poskim mention this exception. Further, we see in the Gemara that Tannaim who lived in Eretz Yisroel were worried about Mazalos.

In one letter⁴, the Rebbe suggests that the reason that some do not observe this Minhag in Eretz Yisroel may be because in Eretz Yisroel they never accepted the Minhag, relying on the principal that those who are fulfilling a Mitzvah will not suffer harm.

However, it seems from these letters that the Rebbe's position was that the Minhag should be observed in Eretz Yisroel.

White wine and Kiddush on Challah

There is a view that the problem of making Kiddush during Mazal Maadim only applies when making Kiddush on red wine, since Maadim is associated with red. Accordingly, it would be permissible to make Kiddush on white wine during this time.

This position is negated by most Poskim and does not have any basis. The concern of the Tikunei Shabbos is the making Kiddush itself, no matter what the Kiddush is recited over. It would apply even when making Kiddush over Challah (when no wine is available).

Guests

In a different letter, the Rebbe addressed the suggestion that when one makes Kiddush during this hour on behalf of guests who do not want to wait, one may do so. The rationale is that the Mitzvah Deoraisa of Hachnasas Orchim (having guests) will protect them from any harm.

The Rebbe responded that whilst this may be true for the host, the guests are not fulfilling any Mitzvah and would not have the protection. Therefore, the host does not have the Mitzvah of Hachnasas Orchim either, because by making Kiddush he is putting his guest in danger (which is antithetical to Hachnasas Orchim).

In specific situations where one has guests or a Chabad house with Mekuravim where it will be difficult to expect them to wait, one should speak to a Rov for guidance.

Young children and Shalom Bayis

If being Makpid on not making Kiddush during Mazal Maadim will affect Shalom Bayis or if one has young children who are not able to stay awake to wait the extra hour, one should try to make Kiddush before Mazal Maadim.

If the time davening finishes does not allow for one to make Kiddush before Mazal Maadim, one should speak to their Rov for personal guidance as to what to do.

Yomtov

Since the basis for not making Kiddush at this time is because Mazal Maadim is dominant during the first hour of Shabbos. It only applies to the first hour on Shabbos and not to any other day of the week. Therefore, when Yomtov falls during the week, one may make Kiddush between 6:20 and 7:20pm.

What about making Kiddush on weekday Yomim Tovim during the hour that Mazal Maadim is dominant, for example the 3rd hour of the night on Tuesday night (the 9th hour after midday)?

This scenario is not discussed in the original sources of this Halacha. It would appear that the concern of the Tikunei Shabbos is only when Mazal Maadim is in the first hour of the day (the 7th hour after midday) which will only happen on Friday night.

Coming home from Shule

At the end of the Halacha in which he brings the ruling of the Magen Avraham, the Alter Rebbe concludes "we have already explained that Lechatchila one should make Kiddush immediately on coming home from Shule while it is still day". This is because the Mitzvah is to make Kiddush as close as possible to the onset of Shabbos.

Some infer from the conclusion of this Halacha, that the Alter Rebbe is saying that if one comes home from Shule at the beginning of the 7th hour, he should make Kiddush immediately as this overrides the concern of Mazal Maadim.

This approach is generally not followed, but it may be basis for leniency in the scenario of guests, Shalom Bayis or young children discussed above⁵.

Based on this, some will be stringent to not come home during the hour of Mazal Maadim, so as not to enter into any question of having to make Kiddush immediately.

Sources on reverse