



BMG's Shivti Yarchei Kallah: Keeping the Torah Flame Burning

BY RABBI MOSHE ROCKOVE

“Once a *ben Torah*, always a *ben Torah*,” is an oft-heard refrain during one’s *yeshiva* years. Most *talmidim* take it lightly. It’s hard to ever envision *not* being one while completely immersed in the *bais medrash* 24/7.

To a *yeshiva* alumnus, who is busy supporting a growing family in environments removed from the physical walls of the *bais medrash*, the adage takes on a completely different meaning. It’s something to strive for, and to constantly maintain. It’s more than a mindset. It must be nurtured and cultivated throughout one’s life with *ruchniyusdike* pursuits, with serious *limud haTorah* playing a key role.

Thus, the opportunity to join Shivti’s two-day *Yarchei Kallah*, which will begin on *Motzoei Shabbos Parshas Vayechi*, December 26, beckons.

The term *Yarchei Kallah* connotes uprooting oneself for a defined period of time from one’s regular daily pursuits for the sole pur-

pose of delving into *limud haTorah*. Based upon the feedback from previous years, the two-day *Shivti Yarchei Kallah* gives attendees an opportunity to delve into a *sugya* with practical business ramifications, providing them the chance to learn *b’iyun* about a topic that is relevant to the business world.

The *sugya* learned at the first *Yarchei Kallah*, “Commerce on *Shabbos*, gave participants the impetus to change certain practices in their operations in order to better conform with *halachah*. Last year’s *sugya* of “Commerce with *Issurei Hana’ah*,” such as *bossor becholov* and *chometz*, was especially practical to those in the shipping business and other professionals, such as nurses and health practitioners, who need to feed non-Jewish patients such food. Thus, the in-depth learning was combined with practical applications.

Shiurim were delivered by leading *rabbanim* and *poskim*, creating a unique opportunity to learn in a *bais-medrash*-style atmo-

sphere.

As the premier *makom Torah* in the country, Bais Medrash Govoah stands for Torah *lishmah*, learning on its highest level. The Shivti program brings this elevated atmosphere to *bnei Torah* who are engaged in the business world throughout the week and look forward to learning something extra and more in-depth over *Shabbos*, Sunday and throughout the week. The secular day off – which the *mashgiach*, Rav Matisyahu Salomon said at the first *Yarchei Kallah* is specifically made for learning – is the ideal opportunity to spend a few hours engrossed in a *sugya* and learning *bechaburah*.

The *Yarchei Kallah* is the highlight of the Shivti program, as *lomdei Torah* gather to learn *bechaburah*, just like during their *yeshiva* days.

The *Yarchei Kallah* will take place December 26-28, from *Motzoei Shabbos* through Monday evening. This requires par-

ticipants to take off just one day during probably the slowest workweek of the year, making it a most convenient time for *bnei Torah* to invigorate themselves with spirited *limud haTorah*.

Rabbonim gracing the *Yarchei Kallah* this year will include the *roshei yeshiva* of Bais Medrash Govoah; Rav Yaakov Horowitz, who will address the opening *melava malka*; and Rav Yisroel Belsky. Rav Yehoshua Krupenia, *rosh kollel* of Bais Medrash Govoah and the *yeshiva*’s leading authority on *Choshen Mishpat*, will take part in the entire two-day *Yarchei Kallah* by learning with the participants and talking in learning them. Rav Krupenia has been a fixture at Bais Medrash Govoah for decades, enlivening the *bais medrash* with his give-and-take with the *olam* and his tremendous *bekius*. His active participation and *shiur* will surely add a dimension to the *rischa de’Oraisa* at the *Yarchei Kallah*.

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At last year’s Shivti Yarchei Kallah.



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Shailos Uteshuvos with the Bais Horaah of Lakewood

Shailah

I am making a birthday party for my son this *Shabbos* on the occasion of his fifth birthday. I baked a cake for the occasion and would like to decorate it with the number 5. Is it permitted for me to draw the number 5 with icing on the top of the cake before *Shabbos* and use this cake on *Shabbos*?

A practical solution for this would be to draw the number on a piece of plastic and place the plastic on the cake. On *Shabbos*, simply remove the plastic before cutting the cake. Thus, the number does not get broken and there is no concern of *mocheik*.

Shailah

What would be the *halachah* if I used a candle that is shaped like the number 5? Would we be permitted to use the cake on *Shabbos*?

the status of a *kli*, thereby permitting one to move the candle if one wanted to use it on *Shabbos*. Others² maintain that a candle does not constitute a *kli* and, therefore, may not be moved

Teshuvah

Although the writing will be done before *Shabbos* and, as such, there would be no question with regard to the writing, nevertheless, this case presents us with the issue of erasing.

The *melachah de'Oraisah* of *mocheik* applies if one erases two letters or numbers with the intention of writing two new numbers in their place. However, the *chachomim* forbade the erasing of even one number or letter, regardless of one's intention to rewrite in its place. Accordingly, if one were to cut the cake on *Shabbos* and thereby cut through the number 5, he would be in violation of the *melachah* of *mocheik*.

A practical solution for this would be to draw

Teshuvah

In this scenario, there is no issue of *mocheik*, since the candle would be removed in its entirety and not broken whatsoever. However, we need to determine if there is an issue of *muktzah*. The answer to this *shailah* is comprised of two parts. First we must determine if the candle is *muktzah* or not. Secondly, if it is *muktzah*, is there a method of revoking the *muktzah* status of the candle?

There is a debate regarding the *muktzah* status of an unused candle. Some *poskim*¹ feel that it has

on *Shabbos* for any reason whatsoever. The *Mishnah Berurah*³ seems to rule stringently on this matter and forbids moving a candle on *Shabbos*. One would therefore not be able to use the candle on *Shabbos*.

Next, let us examine if the *muktzah* status can be removed from this candle before *Shabbos*. The concept of *muktzah* refers to an object that will generally not be used on *Shabbos*, thereby causing a person to "remove" his intention to use it on *Shabbos*. The *halachah* is that if one were to designate an object before *Shabbos* for permitted usage, it would no longer be considered *muktzah*. The *Shulchan Aruch*⁴ teaches that there are two ways to make this designation. One way is to designate it forever for the permitted usage. For example, a person could remove the *muktzah* status from a stone by designating it from that moment on as a door stopper.

A second way to designate it would be to physically change the object for its new usage. In this option, there is no necessity to designate it forever. Even if one designated it only for this *Shabbos*, it would suffice if he made a physical change to the object. With regard to the candle, this could be easily accomplished by cutting off the wick that protrudes from the top of the candle. This clearly demonstrates his intention to no longer use the object as a candle, but rather as a decorative number, and, as such, is no longer *muktzah*. One may then go ahead and carry the cake with this "candle" on top without any *muktzah* concern.

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This column featured questions in halachah that arise at the Bais Horaah of Lakewood on a daily basis, including the basic related principles. It is important to note that not all situations are alike and the difference of one detail can often change the entire ruling. In the event that a shailah arises, one should contact a rov for a definitive answer.

To present shailos to the Bais Horaah, call 732.905.9992 between 9 a.m. and 10 p.m.

Endnotes

1. *Magein Avrohom, Orach Chaim* 308
2. *Mor Uktziah* 308:7
3. 308:34
4. 308:22

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Rabbonim will be attending the *Yarchei Kallah* with members of their *shuls*, a perfect way for *baalei batim* to further interact with their *rabbonim*.

In recognition of the devotion of the *neshei chayil*, who willingly take over the full domestic responsibilities while their husbands are away learning, Rav Nussi Muller, a *Binah* columnist and noted *mechanech* and speaker, will deliver a special teleconference

shiur for the women of the *Yarchei Kallah*.

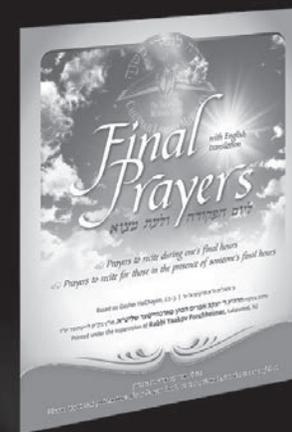
The *Yarchei Kallah* will take place at the beautiful and spacious Princeton Hyatt in Princeton, NJ, convenient to all points in the tri-state area, with top-notch amenities for guests. Catering will be provided by Greenwald Caterers.

During the *Chanukah* season, when we highlight our victory over those who sought to sever our connection to Torah, we can use these days to register for the *Yarchei Kallah* as one way of being *mechazeik* our Torah learning.



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