



A collection of  
Torah thoughts  
produced by the  
Kollel

# חידוש

אין בית המדרש בלא  
Chiddush

## GIMMEL TAMMUZ PROGRAM 5774

This year marks 20 years since Gimmel Tammuz. It is a time when Chassidim look to strengthen our *hiskashrus* - connection - to the Rebbe and commit ourselves to our *Shlichus*.

The Kollel, together with Yeshivah Shule, Young Yeshivah, Nshei Chabad, Young Nshei and Chabad Youth, have created a full program of *shiurim* and *farbrengens* to inspire and prepare ourselves.

### 20 FOR 20

Each day the Kollel website features a short, inspiring quote from the Rebbe's *sichos* concerning *hiskashrus*, what is a Rebbe and what is our *Avodah* in our current situation.

### The way we act affects the Rebbe deeply.

The Chossid Reb Yakov Mordechai Poltave went into the Rebbe Maharash for *Yechidus*. The Rebbe told him "When there is a Rebbe, there is Chassidim, however, specifically Chassidim who are occupied with *Avodah*..."

He concluded: "Chassidim, when they used to be true Chassidim who worked on themselves, would strengthen the Rebbe." From this we understand the great responsibility we have since all our actions affect the Rebbe...

~ חיי שרה תשי"א א"י ש"ח ~

For more quotes visit  
[www.KollelMenachem.com.au/20for20](http://www.KollelMenachem.com.au/20for20)

## CHASSIDUS SHIUR

On Shabbos morning, there will be a *shiur* for men with guest Rabbi Heschel Greenberg. Learning the Rebbe's *Maamar* *אז ישיר* ישראל תשמ"ג

8:15-9:15am in the Yeshivah  
lunchroom.



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## The Flames of Inspiration

This Shabbos, the Shabbos before Gimmel Tammuz, we read *Parshas Chukas*. The *Mitzvah* of *Parah Adumah* is introduced as *זאת חוקת התורה*, *this* is the *Chok of the Torah*, suggesting that the *Mitzvah* of *Parah Adumah* represents the essence of *Torah*.

Chassidus explains that serving Hashem through *Torah* and *Mitzvos* follows an interplay between two opposite movements acting in cycle, referred to as *Ratzo* and *Shov*. These terms are 'borrowed' from the vision of *Yechezkel* the prophet when he saw *והחיות רצוא ושוב* - the angels known as *Chayos* were *running and returning*.

*Ratzo* (literally running) reflects a yearning. Through reflection and meditation we arouse within ourselves a thirst and deep desire to escape our earthly reality to connect ourselves with Hashem. *Ratzo* is a passionate expression of sensing His greatness and wanting to draw closer. To a large extent it is a necessary indulgence of our own desire for spirituality.

However afterwards comes the *Shov*, the return. Our spiritual pleasure in connecting ourselves upwards needs to be followed by a recognition that true connection to Hashem is achieved by drawing down His presence into our worldly reality. For this is ultimately Hashem's will; not that we cleave to Him by escaping our worldly reality, but that we surrender ourselves to draw down His presence into that reality, to transform it into His abode.

In order to keep focused on the mission in a material world that does not naturally manifest *G-dliness*, there needs to be the regular movement of *Ratzo*. We need to constantly feed our inspiration, which is followed by yet another realisation of *Shov*. And so the cycle, like the intake and outtake of blood to and from the heart, repeats itself over and over again.

The service of the *Parah Adumah* had two primary parts. The *Parah* would be burned in fire until it became ashes. But afterwards, in order to be able to bring purity *ונתן עליו מים חיים אל כלי*, the ashes had to be mixed with fresh *living waters* in a vessel.

Fire represents *Ratzo*, the passionate desires which strive to reach upwards out of the world, consuming the soul. But after the fire comes water, which must be mixed to-

gether with the ashes. Water represents the downward flow of *Shov*. This *Shov* is channelled into a *Keli*, a vessel. The *Keilim* are the *Mitzvos* which we perform, the expression of Hashem's will, and the conduit through which we draw down His presence into the world.

The Talmud teaches that even after the water has been placed on the ashes, to be valid, the ashes must remain visible. The *Ratzo* does not dissipate. On the contrary, the yearning and passion needs to remain, to serve as the inspiration that infuse and invigorates our *Mitzvos*.

As we stand, days before Gimmel Tammuz, this same *Ratzo-Shov* dynamic play itself out in the Rebbe-Chossid relationship.

Through *farbrengens* and stories, visiting the *Ohel* and moments of reflection and reminiscing, we kindle the flames of emotion, of love and desire. We become inspired, longing to see the Rebbe once more and feel his closeness just like before. It is these feelings which fuel the fire which somewhat illuminates and alleviates the feelings of darkness and concealment.

But without the water, channelled downwards into a *Keli*, the fires of *Ratzo* will not 'purify'. Inspiration is not an end-goal in and of itself. Inspiration serves a *poel mammash*.

When the *Frierdike Rebbe* was asked how a Chossid can be *mekushar* - connected - to him, he did not answer "through loving me and desiring to be close to me". These feelings of a Chossid to his Rebbe are fundamental, but they express *our* desire. The Rebbe's answer was that true *hiskashrus* is expressed and achieved through *Shov* - when you study my *maamarim*, read the *sichos* and associate with those dear to me - the *chassidic community* and the *temimim* - in their studies and *farbrengens*, and you fulfill my request regarding saying *Tehillim* and observing *Torah-study times*. This is the Rebbe's desire.

We should all participate in the *farbrengens* and *shiurim* and experience a real *Ratzo*; to be inspired, to reflect on our relationship and connect with the Rebbe with deep feeling and emotion. But make sure to bring it back down with a *Shov*, a *hachlota* to add in our learning of the Rebbe's *Torah* and fulfilling his *Horaos*, infused with the *chayus* which we all no doubt take from this special day.



## FARBRENGEN

In honour of the Shabbos before Gimmel Tammuz there will be a farbrengen and seudas Shabbos for men with Rabbi Heschel Greenberg in the Beth Rivka gym.

A farbrengen for ladies will take place in the Werdiger Hall foyer. Rabbi Greenberg and other speakers will farbreng.

## BOYS' PROGRAM

On Tuesday, Gimmel Tammuz, the Kollel together with Chabad Youth will be hosting a special program for boys in grades 3-7.

Shachris at 8:30am will be followed by a program with the Kollel Rabbis, including learning and writing a *Pan*. Join us for the program and a delicious breakfast to follow, 8:30am - 10:00am in the Kollel.

## TRIBUTE EVENING

Men and women are invited to attend on Tuesday evening 7:45pm, in the Werdiger Family Hall.

A panel of speakers will address the topic of

### *The Rebbe's impact on Melbourne*

This will be followed by the central Gimmel Tammuz Farbrengen for men & bochorim, with Rabbi Heschel Greenberg, in the hall located at 99 Hotham Street.

## WOMEN'S PROGRAM

A full program of learning and farbrengens will be running for women in preparation for Gimmel Tammuz.

Textual learning with Rabbi Greenberg on the themes of Rebbe and Moshiach:

Monday 10:00-11:00am at  
21 Alexander street

Tuesday 10:00-11:00am at  
23 Balaclava Rd

The central Gimmel Tammuz farbrengen for women will take place on Monday night, 7:45pm in the Werdiger Hall. Keynote speaker: Rabbi Heschel Greenberg



This week we present an expose on the halachos involved in taking care of the trash on Shabbos.

### Typing

A garbage bag may not be tied with a double knot or even with a bow (shoelace style). This is because unlike shoelaces, when a bow may be tied, the knot in a garbage bag will remain indefinitely.

A single knot may be tied with the 2 'ends' of the garbage bag. However the bag may not be gathered together and tied into a single knot. A slipknot may be tied. Drawstrings can be pulled closed and/or tied into a single knot but not tied into a bow.

### When can I take out garbage

Garbage is generally considered to be Muktzah. Nonetheless, under certain circumstance halchacha will allow the garbage to be moved. This principle is referred to as a של רעי רעי. Something which is disgusting and is in a room where it bothers or causes discomfort to a person, or if it produces a foul smell, then one is allowed to remove it even by carrying in the regular manner, even though it is Muktzah. This dispensation is on account of *Kovod Habriyos*—the dignity of people.

Based on this one would be allowed to remove rubbish in a room which is used on Shabbos if it is disturbing, smelling or unsightly. One may also sweep up rubbish even if there is Muktzah on the floor e.g. dust, lint, sand. Similarly one may remove dead animals or bugs, dirty diapers and the like based on the same principle.

If the 'offending item' is in a place which no-one will be using for the remainder of Shabbos, and does not produce an odour which affects

## Taking Care of Trash on Shabbos

Rabbi Yonason Johnson

people, then there is no grounds to move it. The same would apply for garbage which was already outside. If however there is concern of a young crawling children finding and playing with it, it may be removed.

Poskim also extend the allowance of a גרף של רעי to when a garbage bin is full and no other bin is available to use. In this case, the garbage can be removed and emptied, even if the garbage is not bothersome, in order to make place for new garbage.

When taking out the garbage, it may be taken out either in the bag or by carrying the entire rubbish bin.

### Taking out the trash

When halachically permitted, one is allowed to take out the garbage and place it in the outside bin. In a place where there is an eiruv this may even be done even when the bin is situated outside without a fence. Where there is no eiruv, the garbage may only be taken outside if one remains within their fenced property.

Garbage may be left out on the curb from before Shabbos or Yomtov to be collected on Shabbos or Yomtov. The garbage collectors are doing their job for the council and not for the sake of the individual.

### Returning the bin

A garbage bin itself is considered to be Muktzah, since it is disgusting and would not be used for any other purpose.

When the garbage bin is removed to empty the rubbish (as per above), if the bin remained in one's hand, it may be returned to its place indoors without concern. This follows the rule that when Muktzah has been picked up in a permissible manner, it need not be put down immediately.

If however the bin was put down it may not be picked up and carried inside again, even if it is needed there. This is because the allowance of a גרף של רעי no longer applies.

There are those who are lenient and will allow the bin to be returned if one then places into the bin a non-Muktza object on Shabbos, but this is generally not relied upon. If a needed non-Muktzah was in the bin before Shabbos all opinions would permit the bin to be returned. An example would be when spare garbage bags (pre-torn) are stored at the bottom of the bin.

Other Poskim are lenient with plastic and metal bins which are clean. Since they do not absorb, they do not become Muktzah. Even then, if the bin had rubbish in it at the onset of Shabbos, the bin itself would be rendered Muktzah according to all opinions.

A bin which is Muktzah may be kicked to its desired location.

### Garbage bags

A fresh garbage bag itself is not Muktzah, however once Muktzah rubbish has been placed into it, it becomes Muktzah. It is commonplace when clearing off a table to carry a bag and go around to collect the garbage. This is fine because the garbage bag was empty (hence not Muktzah) when it was first picked up. One however could not later pick up that bag and bring it again to clear off the second course.

Remember to pre-tear or by pre-torn garbage bags before Shabbos. Garbage bags may not be torn off the roll on Shabbos.

### Built in bins

In many homes, the kitchen bin is attached to the inside door of a cupboard. If the cupboard is used to store other things, the door is not considered Muktzah and may be opened. If the cupboard only houses the garbage, the door itself would be considered Muktzah.

Some garbage bins are not attached to the door but are stored in the cupboard on rollers. These bins may not be rolled out on Shabbos. However, one may use one's foot to open and close the bin as needed.