

**WINTER YARCHEI KALLAH**

The Coronavirus is not going to stop us running our annual Winter Yarchei Kallah program.

This year you can join us on Zoom from the comfort of your own home.

Join us for a quality line-up of speakers, both local and from abroad, presenting on a range of fascinating topics.

Motzai Shabbos June 6

8:00pm Does G-d need me?

With Rabbi Yossi Gopin.

8:30pm Can DNA determine

Jewish status.

With Rabbi Yehoram Ulman

Sunday June 7 Sivan 15

11:00am The Maiden of

Ludmir - a female Rebbe.

With Rabbi Mendel Grukov

12:00pm The 16th Century

printers' feud and the Psak

Din that led to catastrophe

Rabbi Yonason Johnson

7:00pm Deep Torah thoughts

Rabbi Leor Broh

Monday June 8 Sivan 16

11:00am Civil liberty, riots

and Halacha

With Rabbi Michael Stern

12:00pm The Lubavitcher

Rebbe's legacy

Rabbi Moshe Bryski - Canejo

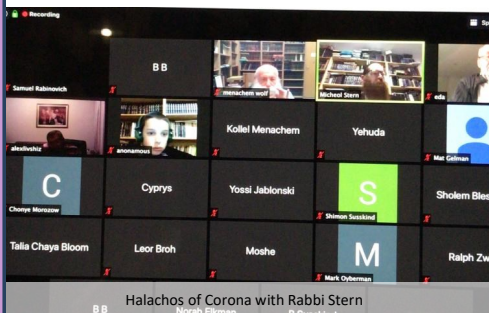
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A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush

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Banished from the camp

Scattered throughout the Torah are 8 passages which, according to the Talmud, were all taught on the day the Mishkan was erected. In one of these passages, appearing in Parshas Nasso, Hashem commands Moshe to expel anyone who was impure from the camp.

Once the Mishkan was completed and the Temple service was operational, the Divine Presence rested in the camp, imbuing it with holiness. From this moment on, impure people could no longer be present.

The Posuk lists 3 categories of impure people; someone who was afflicted with Tzaraas, a Zav who had become Tamei as a result of a bodily emission and anyone who had come in contact with a dead body.

Chaza"l explain that these different impurities did not have the identical status and were not treated the same. Only certain areas of the camp would be off-limits, depending on the source or type of one's impurity.

The camp of Bnei Yisrael (described in Parshas Bamidbor) comprised of 3 rectangular camps, situated one within the other. At the centre was the Mishkan. This is referred to as the Camp of the Shechina (Divine Presence).

Surrounding the Mishkan were the Kohanim and Leviim, comprising the Camp of the Levites.

The remaining 12 Shvatim camped around the Levites in the Israelite Camp.

The Metzora was expelled outside of all 3 camps. He had to dwell alone outside the Machane Yisroel. A Zav was permitted in the Israelite camp but forbidden to enter the Levite Camp.

Someone who had become impure via contact with a corpse, was allowed into the Levite Camp but was forbidden to enter the courtyard of the Mishkan, the Camp of the Shechina. In fact, a corpse itself could be present in the camp of the Leviim as we see with the body of Yosef which was transported by the Leviim and rested in their camp.

Every part of the Torah is eternal, baring lessons and instruction that is relevant in all times. What message can we learn from these laws when we no longer observe the laws of purity?

The Kli Yakar quotes a Midrash which equates these 3 categories of impurity to the 3 cardinal sins.

Tzaraas came as punishment for a number of sins including idolatry. Furthermore the sin of Lashon Hara (the most common cause of Tzaraas), is deemed equivalent to worshipping idols.

The Zav emission was as sign of sexual immorality and forbidden relationships.

Impurity from contact with the dead corresponds to the sin of murder.

These 3 sins are also hinted in the letters spelling the word טמא (impure). ט has a numerical value of 9; one who murders kills a being that took 9 months to create. Furthermore, in the Messianic age there will be 9 cities of refuge where inadvertent murderers will be exiled.

The ך represents the 40 days of the Flood. One of the sins of the people (and animals) of that generation was immoral relationships. The final letter, ך is the first letter of the Alef Beis and has a gematria of 1. This represents the Oneness of Hashem and His absolute unity. An idolater denies this unity by worshipping another deity.

Our sages teach us that on account of the 3 cardinal sins the First Beis Hamikdash was destroyed. The Temple was the resting place of the Divine Presence. The Shechina cannot tolerate these evils and when they became widespread, the Temple became defunct.

On the day that the Mishkan was complete and the Divine Presence descended, Moshe was warning the Jewish people not to drive Hashem's presence away. Not only were they to cast out impure people but also impure and unholy behaviour.

It is unlikely that any of us has committed any of the 3 Cardinal Aveiros. But we may be guilty in their more subtle forms;

Embarrassing someone publicly is akin to murder. Just this week in the USA we witnessed how societal attitudes and prejudices resulted in bloodshed. Expressing anger is likened to idolatry and Lashon Hora is a . The Torah teaches us that if we want Hashem's presence to dwell in the world amongst us, we need to banish these impurities from our midst.

The weekly Halacha analysis

Respecting our Shules - Part 2

Rabbi Yonason Johnson

Sleeping

One may not sleep or even nap in a Shule¹. Those who are learning in a Beis Medrash may sleep there² however one may not bring a bed into the Beis Medrash³. This Halacha would be relevant on Shabbaton programs and school trips. Elya Rabbah⁴ quoting the Shela^h writes that those who sleep in Shule should be rebuked, especially if they do so during the Drasha because in addition to sleeping in a Shule, they are also 'turning their ear' from hearing words of Torah.

Sitting

Ben Isha Chai⁵ writes that even when sitting in Shule for Davening and learning, one may not sit in a disrespectful or casual manner such as reclining or crossing one's legs.

Other activities.

One should not make calculations in Shule, however one may do so for the purpose of a Mitzvah such as counting the money in a Tzedaka Pushka⁶. Certainly, one may not Shecht inside of a Shule⁷.

One should not do Melacha inside of a Shule⁸. Based on this, Ketzos Hashulchan⁹ writes that if one needs to repair benches and tables, it would be preferable (where possible) to take them out of the Shule and fix them there.

A Shule should not be used for doing business or selling merchandise. This include money or currency changing. Sales which are being done for a Mitzvah such as the sale of Chametz, Seforim, Aravos, Mitzvah objects (Tashmischei Kedusha) etc. can be done in Shule¹⁰. Still it is preferable to do this outside of the Shule in the foyer or courtyard.

The same applies with all casual, light-headed or disrespectful activities. One may not smoke¹¹ or bring newspapers into the Shule¹².

One should not enter Shule wearing a sword or large knife¹³. This is because Tefillah lengthens a person's life whereas a sword is made to shorten life¹⁴. The same logic applies with any other type of weapon. According to Elya Rabbah¹⁵ the concern is only if the sword is exposed. If it is covered by one's clothing it can be permitted. Obviously where a weapon is required for Pikuach Nefesh, it is permitted in all cases.

Private shules

Most of the above Halachos, including last week's edition, apply to Shules and Batei Medrash that were designated or built for

public or communal use. If a person designates a room in his home for his personal use – for example a study to learn in – these strictures do not apply. Nonetheless, one should still not act in a disrespectful manner in these rooms¹⁶.

Cleanliness

One has to take great care to maintain the cleanliness of a Shule and not throw rubbish on the floor. One should treat the Shule and maintain its cleanliness no less than one would for their own home¹⁷. For this reason, one should take care to clean their shoes before entering Shule¹⁸. It is preferable not to enter a Shule wearing soiled clothing¹⁹. The floors and walls of the Shule should be cleaned regularly²⁰.

One is allowed to spit in Shule if required²¹. However one should rub it into the ground with their foot so that it is not noticeable²². On Shabbos where one should not rub their foot on the ground, one should cover the spittle over with their foot until it is absorbed²³.

Honour

It is customary to light candles in Shule²⁴. Lighting candles is in honour of the Shechina²⁵. This should be done before people come to the Shule to daven. Mishna Berura²⁶ suggests that the candles allude to the presence of the Shechina. The Midrash²⁷ teaches that Hashem says to the Jewish people "if you illuminate My candle, I will illuminate your candle (the Neshama)". Reishis Chochma²⁸ explains that this refers to lighting candles in Shule. Lighting the candles in Shule is a great honour and for this reason many Kehillos 'sell' the rights to participate in this Mitzvah. Donating candles to the Shule is a known Segulah.

Since they are for honour, the candles should be lit even during the daytime. Some sources²⁹ write that the candles should be left burning and not be extinguished after davening (provided there is no safety concern). There are different customs how many candles should be lit.

Kids in shule

The Shela^h³⁰ writes that children under the age of Chinuch should not be brought into a Shule or Beis Midrash because they will run around and dirty the Shule and behave in a disrespectful manner³¹. They also distract people who are davening or learning³². The bigger concern is that if when they are young they become accustomed to behaving like this in Shule, even as adults they will not have the proper respect for Kedushas Beis Hakneses.

Once children have reached the age of Chinuch, they should be brought to Shule and taught 'the way of life' to sit with awe in Shule. They should

not be left to move around and they should be taught to answer Amen to Kaddish and Kedusha³³.

One is not allowed to kiss their child in Shule. This is in order to show that there is no love like the love of Hashem³⁴.

The attic

One should not use the attic or rooms above a Shule for a fixed activity which would be disrespectful such as sleeping³⁵. Other mundane activities are also possibly problematic. This is similar to the Beis Hamikdash where the chambers above the Kodesh and Kodesh Hakodoshim were also sanctified³⁶.

If the Shule was built with a stipulation that one may eat or sleep inside of it, one may sleep or do mundane activities on top of it³⁷. Having toilets and even Mikvaos above the Shule remains problematic. These Halachos applies irrespective of how many levels separate the dwelling from the Shule³⁸.

One may build bathrooms and Mikvaos below the floor of a Shule³⁹. It is still preferable not to build them underneath the site of the Aron Hakodesh.

Extra care should be taken in the floor-space above the Aron Hakodesh which should not be used for any mundane purposes and certainly not for undignified purposes⁴⁰.

1. Shulchan Aruch 151:3
2. Ibid. Mishna Berura writes that this allowance is only for a nap. Talmidei Chachamim who learn full time in the Beis Medrash may also sleep there.
3. Magen Avraham 151:4
4. 151:6
5. Yisro Halacha 9
6. Shulchan Aruch 151:1 based on Rambam Hilchos Tefillah 11:7
7. Magen Avraham 151:1
8. Mishna Berura 151:1
9. 29:8
10. Ketzos Hashulchan 29:2
11. Aruch Hashulchan 151:5, Shaarei Teshuva 154:8, Ben Ish Chai Vayikra 5, Kaf Hachaim 151:10
12. Imrei Emes of Gur
13. Shulchan Aruch 151:6
14. Levush 151:6.
15. 151:1
16. Levush 151:1
17. Shaar Hatziyun 151:15
18. Aruch Hashulchan 151:10
19. Levush 151:8
20. ibid
21. For example the Chabad custom of spitting to the ground in Aleinu after saying that the idolaters bow down to nothingness.
22. Levush 151:7
23. Elya Rabbah 151:11
24. Shulchan Aruch 151:9
25. Yalkut Shimoni Behalosecha
26. 151:27
27. Vayikra Rabbah 31:4
28. Shaar Hayirah 15:64
29. Magen Avraham 514:14
30. Volume 2 p83b
31. See the Shela^h who describes how they play as they do in the streets; running, fighting, shouting, singing. They drop and ruin the Siddurim that are given to them.
32. Also quoted by the Alter Rebbe's Shulchan Aruch 98:1
33. Mishna Berura 88:3
34. Rem^a 88:1. Shulchan Aruch Harav 88:1
35. Shulchan Aruch 151:12
36. Avraham Azulai on Levush 151:12
37. See Elya Rabba 151:23 quoting Kneses Hagedola that one should be strict even in such a case because he records that he has seen those who build Shules in their houses who have become impoverished or suffered otherwise. See Ta^z who records how he personally suffered from having lived on top of a Shule.
38. Avnei Nezer 32
39. Eshel Avraham Butshash 153, Imrei Yosher 2:169
40. Mishna Berura 151:40 and 42 based on Shu^t P'er Hador - Rambam 74