



POP-UP KOLLEL

This week, Kollel moved to Glen Eira Rd for 2 unique pop-up Kollel evenings..

Kollel yungeleit, alumni and members of Anash converged on Chabad of Glen Eira, transforming the Shule into a lively Beis Medrash.

Chabad House members were invited to suggest a topic that they would be interested in learning and were paired up with a Chavrusa to learn with.

Close to 30 participants took up the opportunity, studying; Gemara, Tefillah, Chumash, laws for Kohanim and more.

Rabbi Mendy Groner praised the initiative and the feedback from participants was very positive.

Some of the Chavrusas have arranged to continue their learning.

SAVE THE DATE

This year's communal **Achdus through Torah** event will take place on the first night of Selichos, Motzai Shabbos Nitzavim-Vayelech Sep 16.

Each year the program has grown, attracting hundreds of fathers and sons from across the Melbourne community, who come to learn in a spirit of Achdus.

Stay tuned for full details.

SHABBOS SHIUR

This week after Mincha, **Rabbi Yisroel Lebenholz** of the Kollel will present on the theme of *Temimus* - sincerity in Avodas Hashem.



In this Edition

A Geulahdike Teshuvah **P.1**

Preparing the home for Shabbos **P.2**

A Geulahdike Teshuvah

The holy works connect the month of Elul to Torah Pesukim whose *Roshei Teivos* spell out the word Elul. These Pesukim express the Avodah which we should focus on during this special month. The Rebbe identifies five such Pesukim for which Elul is an acronym;

- אני לודדי ודודי לי - "I am to my beloved and my beloved is to me". (Shir Hashirim 6:3)
- ואשר לא צדה, והאלהים אנה לידו ושמת לי מקום, אשר ינוס שמה - "and G-d has caused it to come to his hand, I shall provide you a place to which he shall flee". (Shemos 21:13)
- איש לריעהו, ומתנות לאביונים - "sending gifts each man to his fellow, and gifts to the poor". (Esther 9:22)
- ומל ה' אלוהיך את-לבבך, ואת-לבב זרעך - "and Hashem will circumcise your heart and the hearts of your descendants". (Devarim 30:6)
- ואשיירה לה' ויאמרו לאמר - rearranging the words "and they said, saying I will sing to Hashem". (Shemos 15:1)

The first 3 of these Pesukim represent the three pillars on which the world stands; Torah, Avodah (prayer) and Gemilus Chassadim (acts of kindness and charity).

The verse "*I am to my beloved and my beloved is to me*" represents the pillar of prayer. Through Tefillah, we draw ourselves closer to Hashem.

"*And G-d has caused it to come to his hand, I shall provide you a place to which he shall flee*" refers to the inadvertent killer who must flee to a city of refuge. This refers to Torah study which absorbs a person and provides refuge and protection from the Yetzer Hora.

"*Sending gifts each man to his fellow, and gifts to the poor*" refers to acts of kindness and charity. In a broader sense, Tzedakah refers to the keeping of the Mitzvos of the Torah.

These pillars encapsulate the totality of Torah observance, how we as Jews should live their lives.

When a person fails or is lacking in the observance of Torah and Mitzvos, they require Teshuvah. Teshuvah accesses a deeper level than the observance of Torah and Mitzvos reaches and is therefore able to make-up

for any lacking in our observance.

The fourth verse, circumcision of the heart, represents Teshuvah, through which we remove the concealments to reveal the inner love and desire that each soul possesses to serve Hashem.

The final verse, which comes from the Song of the Sea, is connected to Geulah (redemption).

Chassidus teaches that the soul also has five levels. These five levels are connected to the 5 verses and the Avodah that they reflect.

The lower three levels of the Neshama; Nefesh, Ruach and Neshama are the conscious levels of the Neshama - action, emotion and intellect. These dimensions manifest themselves daily in our keeping of Mitzvos (Nefesh), prayer (Ruach) and Torah study (Neshama) which are the first three Pesukim.

When we struggle to overcome our Yetzer Hora on these three levels, through Teshuvah, we access a deeper level of the Neshama, the fourth level which is called Chaya. Chaya is the soul's strong desire for connection to Hashem which transcends rationale. But even this deep desire is not always sufficient to quell the desires of our Yetzer Hora.

The fifth level, the Yechida is the essential core and identity of the Neshama. The Yechida is the dimension of the Neshama which is absolutely one with and surrendered to Hashem. This oneness transcends logic and reason and cannot be blemished or corrupted.

The Yechida is connected to the Geulah. When the Yechida is revealed, all of the obstacles to serving Hashem fall away. When the Yechida is revealed we become completely spiritually liberated.

The Rebbe has taught us that we are the generation who will merit the Geulah and that we must start to live Geulah in our own lives and Avodas Hashem.

Teshuvah of Geulah starts immediately with the fifth verse. We are able to reveal our Yechida, our absolute oneness with Hashem which gives us strength and resolve to overcome all obstacles as though they do not exist. We must then bring it down so that our Teshuvah and observance of Torah and Mitzvos with the conscious levels of the Neshama are permeated by this oneness and resolve.

Preparing the home for Shabbos

Rabbi Yonason Johnson

Two accompanying angels

As young children we are taught that two angels escort each person home from Shul on Friday evening, one good and one bad. If the house is prepared for Shabbos with candles lit, the table set and beds arranged, the good angel gives a blessing that it should be the same next Shabbos. The bad angel is forced to answer amen. If the house is not prepared for Shabbos, the bad angel wishes that it should be the same next week and the good angel is forced to answer amen.

These are the angels that we greet when saying the Piyut *Shalom Aleichem Malachei Hashareis*.

The source of this account is a teaching of Rabbi Yossi bar Yehuda found in the Gemara¹.

The Maharsha explains that every Mitzvah in the Torah is associated with two angels. The angel on the right side (the side associated with holiness) is a good angel. This angel serves as a defender in the merit of the Mitzvah when it is fulfilled. The angel on the left side serves as a prosecuting angel if a person fails to keep that Mitzvah.

The Perisha² explains that there is no such thing as a bad angel. Rather, the two angels reflect the two *Koichos* within a person; the intellectual dimension which is connected to spiritual form (*Tzurah*) and the dimension of desires which is connected to physical substance of the body (*Chomer*). This is the terminology used in works of *Chakira*. Chaza"l refer to these two dimensions as the Yetzer Tov and Yetzer Hora.

When a person resolves to serve Hashem and remembers Shabbos which is equated to all of the Mitzvos of the Torah, the Yetzer Hora begins starts to become accustomed to appreciating holiness. The Yetzer Tov becomes strengthened and prevails over the Yetzer Hora which becomes weaker and weaker, ultimately answering amen and conceding.

Preparing and cleaning for Shabbos

This Aggadic teaching is applied as Halacha in Shulchan Aruch³; a person should prepare their table, spread their beds and prepare all of the things in their house so that they are ready when they come home from Shul.

The Alter Rebbe⁴ explains that this is part of the Mitzvah of Kovod Shabbos (honouring Shabbos).

The beds mentioned in the Gemara and Shulchan Aruch refers to beds on which one sits i.e. couches⁵. Other Acharonim explain that it includes beds for sleeping as well⁶.

Magen Avraham⁷ writes that one should clean the cobwebs from the home before Shabbos. This includes cleaning the home in general as well⁸.

Keeping the floor clean

The Magen Avraham quotes Darkei Moshe that on Shabbos one should be careful not to throw food or crumbs etc. off of the table and onto the floor. Doing this drives away the good angel who does not appreciate the dirtied house.

Even though this is praiseworthy, we are not careful in this regard and rely on sweeping the floor after the evening meal is manner which is permitted on Shabbos⁹. If one will not sweep the floor after the meal, care should be taken to avoid things falling onto the floor while eating.

The same applies during and after the Shabbos day meal¹⁰.

(This Darkei Moshe suggests that the two angels remain for the duration of Shabbos. Tosefes Shabbos questions that this does not fit with our Nusach of Shalom Aleichem where we say Tzeischem Leshalom, may you leave in peace, which suggests that the angels leave straight away¹¹.

Machatzis Hashekel¹² explains that the blessing Tzeischem Leshalom does not mean that the angels leave then, but rather it is a blessing that when they leave (at the end of Shabbos) they should do so in peace.)

Tablecloths

The Gemara and Shulchan Aruch write that the table should be prepared before Shabbos. The Poskim explain that this refers to them being covered with a tablecloth.

The Ram"o adds that the table should remain covered for the entire Shabbos until after Havdalah¹³. This is the Minhag Ashkenaz as recorded in the Tur¹⁴.

It is customary to use white tablecloths. Where it is customary to eat with tablecloths during the week as well, one should have special tablecloths for Shabbos.

Two tablecloths

Magen Avraham¹⁵ records that Maharsha"l would cover his table with two cloths so that

when he would remove the top cloth to shake out the crumbs, the table would remain covered.

Based on this, pious individuals take care that the table should not be uncovered even momentarily on Shabbos. The Chozeh of Lublin would say that an uncovered table on Shabbos is (forbidden) like the uncovered hair of a married woman.

Which tables?

The tables in the room where one will be eating should be covered. Biur Halacha¹⁶ quotes Elya Rabbah that it is preferable to cover the tables in other rooms as well. It is also customary to cover the tables in Shul and in the Beis Midrash.

Setting the table before Shabbos

In addition to laying the tablecloth before Shabbos, which is required *min hadin*, it is preferable to also have the covered Challahs on the table from before Shabbos¹⁷. This also has Halachic bearing when the candles are lit on the table. The presence of the Challahs prevents the table from becoming Muktzah itself as a *Bosis* - a base to the Muktzah candles.

It is also praiseworthy to have the table fully set with wine, cutlery, plates, cups etc. from before Shabbos¹⁸. It is also customary to place flowers and fragrant plants on the table¹⁹.

Shabbos is referred to as a *Shabbos Hamalka*, the Shabbos queen. We should prepare for and welcome Shabbos into our homes the same way we would for honoured guests. In this merit, may we greet the Yom Shekulo Shabbos, the day which will be like one long Shabbos, with the immediate coming of Moshiach.

1. Shabbos 119b
2. OC 262
3. OC 262:1
4. OC 282:1
5. Magen Avraham 289:1 writes that it refers to couches as does the Alter Rebbe.
6. Bach as quoted in Pri Megadim Eshel Avraham explains that Mitzos which is written in plural, refers to beds for sitting and for sleeping.
7. Beginning of OC 289, based on Reishis Chochma
8. Shulchan Aruch Harav 262:2
9. For Halachos of sweeping on Shabbos see Chiddush volume 75, Eikev 5766
10. Mishna Berura 262:1
11. See Shaarei Teshuvah that because of this question, one Gadol wanted to remove the final stanza Tzeischem Leshalom.
12. OC 282:1 ד"ה וכתב
13. Mishna Berura 262:4
14. OC 289
15. ibid
16. 282 יסדר ד"ה
17. As implied by Tosfos Pesachim 100b
18. Siddur Yaavetz, Aruch Hashulchan 262:1
19. Siddur Yaavetz