



פרשת תרומה
אדר א תשע"ט

יהי בארבעים שנה

And it was in the 40th year...

This year the Kollel will be celebrating 40 years since it was established by the Rebbe in 5739 (1979)

This past week marked a special historical milestone.

On Sunday of Parshas Terumah, the 28th of Shevat 5739 (1979), the Rebbe held a special Yechidus with the first group of Shluchim coming to establish Kollel Menachem Lubavitch in Melbourne.

In that Yechidus the Rebbe set forth the mission of the Kollel and the Shluchim and gave them a Bracha for success. A transcript of the Yechidus of edited by the Rebbe and is printed in Likutei Sichos.

The Rebbe gave the Shluchim the following blessing;

"Hashem should help that you travel in a good and auspicious time and that you arrive in a good and auspicious time, and that you fulfil the most-lofty role of introducing the concept of "Kollel" in Australia"

Rabbi Groner, the driving force behind the establishment of the Kollel, was present at that Yechidus together with Rebbetzin Groner. The Rebbe said to Rabbi Groner: "You are the *Ruach Hachaya*, the living spirit... in organising this..."

For 40 years Kollel Menachem has been illuminating and inspiring our community with the light of Torah and Chassidus. We look forward to the next 40 years and beyond, to bring the Rebbe's vision to fruition.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



Rabbi Yisroel New delivers a shiur at this year's Yarchei Kallah

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Reclaiming our brotherly relationship

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקר
גם לא יבחו לי: אנהגך אביאך אל בית אמי תלמדני
אשקר מנין הרקח מעסים רמני:

"If only it could be as with a brother, nursing at my mother's breast: I would find you outside, I would kiss you.... I would lead you, I would bring you to the house of my mother, of her who taught me—I would let you drink of the spiced wine, of my pomegranate juice."

In the Chassidische Parsha (Torah Or) on Parshas Terumah, the Alter Rebbe presents an amazing explanation on these poetic verses from Shir Hashirim.

When the Beis Hamikdash stood, the Jewish people experienced a deep relationship with Hashem. Hashem's presence was openly revealed and they were able to feel a deep love for Hashem, desiring nothing other than to be connected to Him.

This relationship was reflected in the Keruvim which stood on top of the Aron. One Keruv had the face of an adult and the other had the face of a young child. The two Keruvim facing one another represents a loving relationship of open revelation. Their wings represent the emotions of love and fear of Hashem.

In the Torah it says *"and their faces were each one to their brother"*. The relationship with Hashem when the Beis Hamikdash stood was a deep love like brothers.

When the Beis Hamikdash was destroyed and the Aron and its Keruvim were hidden, this special brotherly relationship was lost. G-dliness was no longer openly revealed and the deep love for Hashem faded.

"I only I could be with You as a brother" is the cry of the Jewish people in the times of exile. It expresses their yearning to once again experience the deep relationship with Hashem which they shared in the times of the Beis Hamikdash.

How is it possible for this relationship to be achieved? Our sages teach that after the Beis Hamikdash was destroyed, the only place Hashem can be found is in the 4 Amos of Halacha. Even in Golus, through studying Torah, we can connect to Hashem in the same way that one did when the Beis Hamikdash stood.

This is Hashem's answer, *"nursing at my mother's breast"*. The Torah is likened to milk which nourishes.

More specifically, the *mother's milk* refers to *Torah SheBaal Peh*, which is the feminine dimension of Torah.

This answer satisfies the Torah scholars who are able to learn Torah and experience this connection on a full-time basis. But what about the majority of the Jewish people who as business people find themselves 'outside' of the tents of Torah?

The verse continues *"I would find you outside"*. Even the businessman can *"find"* Hashem and be able to experience a deep brotherly relationship. They do this specifically on the *"outside"*. Their Avodah is through giving Tzedaka and through engagement in business *Isheim shamayim*, to refine the sparks of holiness within the world. These sparks become elevated on Shabbos through davening with Kavanah.

The Avodah of the businessman actually creates an even deeper level of relationship with Hashem than the Torah study of the scholars. This relationship is expressed by *"kissing"*. Chassidus explains that a kiss embodies a love that is so powerful that it cannot be expressed in words.

But even the businessman must have set times for Torah study in the Beis Hamedrash - *"I would lead you, I would bring you to the house of my mother, of her who taught me"*. This Torah study strengthens and focuses the businessman to be able to engage in their Avodah on the *"outside"*.

I would let you drink of the spiced wine: Even though their Torah study is limited in time, like wine, it gives Hashem great Nachas and happiness. Spiced wine gives even greater pleasure. The strongest fragrance comes from a source which itself is bitter or acrid. It is not easy to get out of the headspace of the business world to learn Torah, especially when one is tired at the end of the day. But this sacrifice and effort (the bitterness) is the source of the unique fragrance of the Nachas that they give to Hashem in their Torah study.

Finally, even those who are absolutely unable to learn can still give Hashem Nachas and joy with their Mitzvos. The Mitzvos are alluded to by *"my pomegranate juice"*. Our sages teach us that even the 'empty' Jews (the one's who are unable to learn Torah) are filled with Mitzvos like a pomegranate (is filled with seeds).

Spare shirt buttons on Shabbos

Rabbi Yonason Johnson

Q. *Someone told me that the spare buttons sewn on the bottom of my shirt are problematic to wear on Shabbos and should be removed. Is this true and why?*

A. Before you take out your scissors... let's look into it. Your question is about a potential issue of carrying on Shabbos. But how could there be an issue of carrying if the buttons are firmly attached to the shirt that you are wearing?

Some Background

Wearing any item of clothing in its usual manner will never be considered carrying.

But what about extra things that are attached to our clothing and not part of the main garment itself?

Something which is an adornment to one's clothing may be worn on Shabbos as long as it is attached to the garment in some form¹. This would include frills and trimmings.

Things which are not adornments but serve a useful purpose to the garment may also be worn on Shabbos¹. This would include tie-clips, braces, buttons, cufflinks and buckles. Another example would be the plastic inserts which are used to keep one's collar in shape.

But what about something which is neither an adornment nor does it serve the garment in any manner? Does simply attaching such an object to the garment allow one to wear it outside on Shabbos?

Something Insignificant

The Shulchan Aruch² rules that one may stitch a handkerchief onto their clothing and thereby transport it on Shabbos. The handkerchief does not adorn or serve a use for the garment itself. So why is this permissible?

The Mishneh Berura³ rules that attaching such an item to a garment that you are wearing, would only work if it is common to be attached in such a manner. If it is not usually worn in this way, attaching it would not help

The Alter Rebbe⁴ however, rules that even if it is not the usual practise, the handkerchief may be worn in such a manner because it becomes *Batel* to (and therefore like an ex-

pression of) the garment.

The proviso is that it must be something which is not considered valuable in comparison to the garment. If it does have its own value (when compared to the garment) it does not become *Batel*. Even though it is attached, it is considered as though it was being carried by itself.

Based on the above one could argue that your spare buttons should pose no problem at all. Even though they are not an adornment to the shirt and in their current position serve no purpose to the shirt, they are; (1) usually worn in this manner (the reason of the Mishneh Berura) and (2) they do not have value in comparison to the shirt.

If they were expensive buttons (e.g. silver) they would not be considered *Batel* to the shirt/coat and it would be considered carrying.

But You're Planning to Use Them

Another source on this discussion is a halacha concerning Tzitzis on Shabbos⁵. If the Tzitzis are kosher, there is no problem of carrying the strings. Even though they are *Choshuv* in their own right, they are considered an adornment to the *Beged*.

If however the Tzitzis strings were (biblically) invalid, one is liable for carrying even though they are attached to the garment. Since one plans on salvaging and repairing the strings - דעתו להשלים - they remain *Choshuv* and cannot become *Batel* to the *Beged*.

Based on this Sugya, The Chayei Adam⁶ would place spare buttons in the same category as the Tzitzis strings. The fact that one intends on using the buttons (if and when required) gives them *Chashivus* and they will not be *Batel*. Therefore they should be removed.

However both Tehillah Ledovid⁷ and the Aruch Hashulchan⁸ reject this comparison. The *Chashivus* of the Tzitzis strings is not merely because one plans on repairing them. Rather, since one intends to fix the Tzitzis strings, they retain the *Chashivus* of a Mitzvah and are therefore not *Batel*. Therefore no comparison can be made from Tzitzis to spare buttons, even if one plans to use them.

It appears that this is also the view of the Alter Rebbe who rules⁹ that broken straps (fasteners)

or any other thing which snaps may be left attached to the garment as long as they are insignificant. It appears that this applies even if one was planning on repairing the straps.

The Contemporary Poskim

Amongst the contemporary poskim, Be'er Moshe¹⁰ takes the stringent approach of the Chayei Adam and would forbid even simple buttons. According to this view, if you did not remove the buttons before Shabbos, some suggest that you should resolve to discard the buttons after Shabbos. This renders them valueless as you will never be able to use them. Others¹¹ question this solution since the majority of people do not discard these buttons.

However Rabbi Moshe Feinstein¹² and Rabbi Shlomo Zalman Auerbach¹³ permit the spare buttons to be worn since this is the usual manner and they become *Batel*. This would not apply to fancy or expensive buttons¹⁴. This opinion appears to be following the other Acharonim quoted above, including the rulings of the Alter Rebbe.

If the spare buttons are decorative or part of the style (e.g. on fashion shirts which are not tucked in) they would be permissible according to all opinions.

Dry-cleaning tags

These are certainly not *Choshuv* at all. They are therefore *Batel* to the garment and do not need to be removed.

1. See Shemiras Shabbos Kehilchasa chapter 18
2. Ram"o 301:23
3. 301:84
4. 301:23
5. 301:38
6. Chayei Adam 56. See also Mishna Berura 301:150
7. 301:32
8. 301:107. See also Badei Hashulchan 115:36 who brings the opinion of the Chayei Adam and then rejects it.
9. 301:49
10. 3:67
11. Teshuvos Vehanhagos 1:240
12. As quoted in Teshuvos Rivevos Efraim 4:87
13. As quoted in Shemiras Shabbos Kehilchasa. He offers a slightly different reason. The spare buttons serve their purpose by being in their current position. One wants them to remain there as reserves.
14. Az Nidberu 2:40