

ISSUE

336



פרשת וארא
שבט תשפ"ד

YUD SHEVAT PREPARATION

Bosi Legani Shiur

All men and women are invited to join Rabbi Yonason Johnson on Zoom for Monday Night Chassidus.

This week we will be doing an overview of the Maamar Bosi Legani 5724, the corresponding Maamar for this year.

It is a fascinating Maamar addressing many pertinent and relevant messages, such as the presence of Hashem within the lowest spaces and how he remains beyond. Discover what is even lower than Kelipah and gain insight into the nature of Tzaddikim and how they live within 2 worlds.

8:30-9:30pm Monday on Zoom. See www.KollelMenachem.com.au for Zoom link.

Chassidus Learning Evening

All men are invited to join us on Thursday night in the Kollel and lunchroom for an evening of preparation for Yud Shevat, learning the Maamarim of Basei Legani.

8:30-9:30pm followed by Maariv. Hot refreshments will be served.

YESHIVAS KAYITZ

Kollel will once again be running a Yeshivas Kayitz learning program for boys going into grades 5-9. The program will run from Monday Shvat 12 to Friday Shvat 16 (Jan 22-26), with Chassidus, Davening and Shiurim by the Kollel Rabbis. Info and bookings online at

www.trybooking.com/cnzxy

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush



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Breaking Down our Own Walls

This week, we all witnessed the terrible scenes of destruction in 770, as the wall of the Rebbe's Beis Midrash was stripped back and smashed down. This act of vandalism has struck us all very deeply and personally.

I am not writing to address the vandals who had the audacity to strike the Holy stones of the Rebbe's Beis Midrash and the tremendous Chilul Hashem that this has caused. Neither am I writing to discuss the issue of expanding 770 as per the Rebbe's wishes. Whilst an important goal, it is not something that Chassidim on the individual level are involved in.

The Baal Shem Tov famously taught that everything that a Jew sees or hears is a personal lesson in the service of Hashem. This applies even when seeing things that are extremely negative and antithetical to Kedusha. As Chassidim, we have to ask ourselves, what can we learn from the events of this week and how we can channel this into something positive and Geulahdig in our actual, personal Avodah.

On Hey Teves 5747 after the victory in the Seformim case, the Rebbe stated clearly that nothing is just an event that occurs. Everything that happens, even the negative, comes from Hashem and must be channelled into bringing greater G-dly light into the world. The Rebbe said that the lesson we need to learn must be taken from the very actions (claim) of "the other side", meaning that the very idea that lies within the negative is the antidote in the positive.

The breaking down of walls in a negative, destructive way needs to be transformed into a positive, constructive breaking down of walls. Not the walls of a building, but our own walls.

We are in the midst of preparing ourselves for Yud Shevat, the day on which the Rebbe assumed the leadership of Chabad and the beginning of the special seventh generation. One of the preparations that we make, is to learn the Bosi Legani Maamarim connected to this year. The Maamar of Shabbos, the 11th of Shevat 5724, talks about removing walls.

The Rebbe quotes the Messianic prophesy of Zechariah פרוצת תשב ירושלים, that Yerushalaim will be settled as a city without walls. Rashi explains that this means that there will be no limitation or meas-

ure to the size of the holy city. Yerushalaim is a composite of ירא שלם, perfect awe of Hashem, which represents the personal service of a Jew.

Walls represent restriction and limitation - Gevul. The removal or absence of walls represents Bli Gevul, the ability to break through all boundaries and spread out without limit. This includes not only removing the walls of negativity and Kelipah, but also the walls and limitations within Kedusha itself.

A Yerushalaim with walls, represents a service of Hashem that is limited and measured by the extent of our understanding and feeling. This service comes from the lower, limited levels of the Neshama. In response, it elicits a G-dly revelation that is also limited, a light that is confined within Seder Hishtalshelus, the order of Creation.

The ultimate awe and service of Hashem is a service that transcends the limitations of feeling and understanding. This is the service through Mesiras Nefesh, a dedication to Hashem that is Bli Gevul. In contrast to feeling and understanding, Mesiras Nefesh comes from the essence of the Neshama, the "Nekudah of Yiras Shamayim" that is beyond logic. Only with the unlimited service of Mesiras Nefesh, can we draw down the G-dly light that is completely unlimited.

The Shlichus of this generation is to bring the Redemption and draw down the infinite, unlimited light of Hashem. In Bosi Legani, the Rebbe explains that we have to do this in the manner of soldiers in an army. This is why the Jewish people are called the soldiers of Hashem. A soldier must break down their walls to surrender their own understanding to fulfil their mission with Mesiras Nefesh.

Moshiach is called the 'Poretz', the one who breaks through barriers. Moshiach is presently standing behind the walls of Golus, peeking through the cracks'. Through our efforts to break down the walls of our own inner Golus, we will succeed in our mission. Then Moshiach will break down the walls of Golus completely and permanently, bringing about the revelation of the true Bli Gevul.

May we merit the immediate Hisgalus of Melech Hamoshiach and the greatest and truest expansion of 770, as part of the Beis Hamikdosh Hashlishi, in the unwallled city of Yerushalaim.

The weekly Halacha analysis

Protecting the Holiness of a Shule

Rabbi Yonason Johnson

We have been quick to highlight the absolute disregard for and violation of the Kedusha of 770, a Shule and Beis Midrash. Another lesson that we need to learn and question that we need to ask ourselves, is how much do we value and respect the Kedusha of our Shules?

Below are some of the Halachos that apply due to the Kedusha of a Shule. A timely response to the events of this week would be to make a personal Cheshbon Nefesh in how careful we are in their observance and to make a resolution to be more careful going forward.

Kedushas Beis Kneses and Morah Mikdash

A Beis Kneses is referred to as a Mikdash Me'at, a miniature Sanctuary. Just as there is a Mitzvah to have reverence for the Beis Hamikdash on account of the One Who dwells there, so too one must treat a Beis Hakeneses or Beis Medrash with reverence.

According to some authorities, having awe for the Beis Hakeneses is a Mitzvah Deoraisa. Most authorities maintain that the sanctity of a Beis Kneses is Derabbanan.

One may not act in a Shule in a manner of Kalus Rosh – light headedness and frivolity. Sefer Mitzvos Katan writes that because people act with Kalus Rosh in a Shule, these Shules are transformed into houses of Avodah Zarah.

Speaking in Shule

The Shulchan Aruch rules that one may not speak idle conversation or jest in a Shule. This refers even when the Tzibbur is not davening. The Zohar speaks harshly about one who speaks mundane chatter in a Shule; that they shame the Shechina and prolong the Golus. Magen Avraham records that the Ariza"l was careful to not say anything other than Tefillah in a Shule. He would not even say words of Mussar lest it lead to speaking mundane matters.

Mishna Berura writes that even speaking about matters of Parnasa is forbidden in Shule. He adds that certainly one must take care not to speak Lashon Hara, Rechilus or word of Machlokes in Shule. Such speech is forbidden always. When it is done in a Holy place, one is also insulting the presence of the Shechina; just like one cannot compare one who sins in private to doing so in the palace of the king.

Other Activities

One should not make calculations in Shule,

however one may do so for the purpose of a Mitzvah such as counting money of Tzedaka.

One should not do Melacha inside of a Shule. Based on this, Ketzos Hashulchan 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 (Tashmishei Kedusha) etc. can be done in Shule. Still it is preferable to do this outside of the Shule in the foyer.

The same applies with all forms of casual, light-headed or disrespectful activities. One may not smoke or bring newspapers into the Shule.

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 home. For this reason, one should take care to clean their shoes before entering Shule. It is preferable not to enter a Shule wearing soiled clothing. The floors and walls of the Shule should be cleaned regularly. Many witnessed how the Rebbe would stop to pick up refuse that was lying on the floor.

Entering the Shule

A person should not enter a Shule for personal needs other than davening or other Mitzvah purpose. If one needs to enter the Shule to call a friend or other similar purpose, they should say/learn some Pesukim or teaching of Mishna or Halacha and only then call their friend. Alternatively one may ask another person to share a teaching, or may even sit down for a few moments as just sitting in a Shule is a Mitzvah.

One may not enter a Shule or Beis Medrash to take shelter from the rain or sun.

If a Shule or Beis Medrash has multiple entrances, one may not use it as a short-cut. Mishna Berura writes that the leniency of sitting or learning something in Shule also works in this case. Many Acharonim argue, maintaining that this 'heter' is limited to the case of entering a Shule to call someone.

Sleeping

One may not sleep or even nap in a Shule. Those

who are learning in a Beis Medrash may sleep there however one may not bring a bed into the Beis Medrash. This Halacha would be relevant on Shabbaton programs and school trips. Elya Rabbah 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.

Kids in shule

The Shela"h 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 manner. They also distract people who are davening or learning. The bigger concern is that if when they are young they become accustomed to behaving like this is 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 Kadish and Kedusha.

A Place of Holiness

Respecting a Shule is not just about מרע – what one may not do there. There is also the טוב עשה, increasing and enhancing what we should be doing in a Shule. The Rebbe refers to 770 as בית שמגדלים בו תורה, תפילה, וגמילות-חסדים - a place in which we foster Torah study, prayer and acts of kindness.

Whichever Shule one Davens in, we should use this opportunity to recommit ourselves to participate in Minyanim for Davening and to Daven in a manner that befits the holiness of a Shule and the presence of the Shechina. Even if there is no Minyan, it is preferable to Daven in a Shule rather than at home.

We should also make an extra effort to participate in the communal Shiurim and learning that takes place in the Shule and Beis Midrash as well as to join in the Farbrengens that serve to increase and inspire in Yiras Shamayim.

Through respecting the Mikdash Me'at, may we merit the Mikdash Hagadol, the Third Beis Hamikdash with the coming of Moshiach.