



פרשת לך לך
תשרי תשפ"ב

YARCHEI KALLAH

Plans are underway for this year's Yarchei Kallah learning programs.

IYH, things will be opened up and we look forward to welcoming you to join us for these amazing annual learning opportunities.

Yarchei Kallah Melbourne learning program will run from December 26 - January 2

The Yarchei Kallah retreat will take place at Camp Marysville from January 2 - 9.

For more information about these programs, please email Kollel@yeshivahcentre.org

Stay tuned for details of the programs, including speakers and topics, that will be shared in the coming weeks.

MONDAY NIGHT CHASSIDUS

As we begin the Torah once more, join Rabbi Johnson on Monday nights to delve into the Chassidische Parsha of the week - exploring the Parsha through the Maamarim of the Alter Rebbe in Torah Or.

Mondays 8:30pm on Zoom

NEW WEEKLY PUBLICATION

Kollel has launched a new weekly publication, **Learning from the Chassidische Parsha**. The weekly one-sider presents synopsis of a Maamar from Torah Or on the Parsha, with practical lessons to learn.



In this Edition

Journey towards essence **P.1**

Halachos for the new "bin-system" **P.2**

Journey towards essence

It is possible that the two words Lech Lecha, are the most important words ever spoken. As Hashem's first communication to the first Jew, they embody the essence of what it means to be a Jew.

Hashem is telling Avraham to travel (Lech) away from his homeland, to Eretz Yisroel. The Meforshim question what the word Lecha (literally to you) comes to add to the meaning of this command.

Rashi and the Ramban explain that the intent is "go for yourself", that travelling to Eretz Yisroel would be a source of benefit and goodness for Avraham. There in Eretz Yisroel, Avraham would merit children, become a great nation and his reputation would spread throughout the world.

The Kabbalists take a different approach, interpreting the words Lech Lecha literally - "go to you". The Zohar teaches that Hashem was sending Avraham on a spiritual journey to perfect himself and his level.

Pri Tzaddik elaborates on the words of the Zohar. The angels are described by the Novi as Omdim (literally standers), because they are fixed in their level. In contrast, the Neshama is called a Mehalech (a mover). A Jew's Avodah is to be constantly refining ourselves and striving to grow and raise ourselves up from level to level.

In an amazing commentary, the Alshich writes that Hashem told Avraham "Do not think that your level in Chutz Laaretz and in Eretz Yisroel is the same. While you are in Chutz Laaretz you cannot cleave to your source and to your essence. You will remain separated from yourself. But when you travel to Eretz Yisroel, you will be travelling towards and uniting with your source and with your essence." Lech Lecha - go to yourself - means to go to one's essence. That essence is to cleave to Hashem.

The Alter Rebbe connects this message to end of verse "to the land that I will show you". The word Areka can also mean "I will reveal you". Hashem tells Avraham that through this journey, I will reveal your true self.

To reach this essence, Avraham is told to leave his land (*Artzecha*), his birthplace (*Moladtecha*) and his father's house (*Beis Avicha*). The commentaries explain that this not just a physical departure, but a

mental or psychological departure.

They refer to the key influences in a person's life that can be the source of acquiring negative Middos and ways of thinking and behaving; the ways of one's land, the influence of one's friends and the influence of one's parents and upbringing.

Chassidus goes a step further, explaining that one's land, birthplace and father's house, also refer to layers of one's own personality, alluding to the Animalistic soul. The path of spiritual growth requires us to leave these as well.

Artzecha - refers to the course "earthy" behaviours of the animalistic soul.

Moladetcha - refers to the emotional drives and urges of the animalistic soul.

Beis Avicha - refers to the intellect and understanding and thinking of the animalistic soul.

But the journey does not end there. To reach one's true essence, it is insufficient to leave the constraints from the negative and unholy layers of our animalistic soul. We also need to strip down the layers of our G-dly soul that also create a veil of concealment of our true essence.

Just as they refer to the attributes of our Animalistic soul, the terms *Artzecha*, *Moladtecha* and *Beis Avicha* allude to the different dimensions of our G-dly soul; our desire, our emotions and our intellect.

These expressions of the G-dly soul are holy. They are our desire for Hashem and to connect to Him through feeling and understanding. Their deficiency is that they are tinged with a sense of self, a personal craving for connection. It's about "your" experience; "your land" "your birthplace" "your father's house".

The essence of a Jew is Kabbolas Ol, absolute surrender to Hashem; not because it makes sense, not because we understand and not because we feel, but because that is who we are and what we have to do. It's not about us, it's about Hashem.

This is why the Torah's narrative of Avraham and the Jewish people starts with Lech Lecha. It is the perpetual call for us to "go to yourself", to reveal our essence through absolute surrender to Hashem.

The weekly Halacha analysis

Halachos for the new recycling “bin-system” - Part 1

Rabbi Yonason Johnson



Recently, councils in Victoria have instituted a new recycling system, with separate bins for compostable materials (food scraps), recyclables (plastic, glass, cardboard etc.) and for all other household rubbish. The collection cycles have also been rescheduled and larger bins have been replaced with smaller ones.

As a consolation gesture of convenience, councils have also given out countertop boxes for people to use for placing their compostable waste and food scraps.

Aside from having to adapt to the new system, with many complaints and frustrations along the way, it has also given rise to a number of Halachic issues to think about.

Am I Halachically obligated to follow these rules?

The first issue is that of Dina Demalchusa Dina – the law of the land is law. According to most Poskim, this is a Biblical obligation. Whilst there are discussions in the Poskim on how this law applies in democratically elected governments, the accepted view is that Dina Demalchusa Dina does apply. This includes all levels of government, including local councils.

There are differing opinions in the Rishonim as to which types of laws are included in the obligation of Dina Demalchusa Dina; whether it is limited to laws of land and taxes or whether it applies to all legislation of government that relates to society.

The accepted position in the contemporary Poskim is that Dina Demalchusa applies to all laws (unless it contradicts Torah law), including taxes, traffic laws, sanitation laws and mandatory vaccination.

Based on this, if the requirement to recycle and follow the bin rules is legislated by local council, the law is binding according to Halacha as well.

Protecting the environment

Even in the absence of Dina Demalchusa Dina, the Torah perspective encourages us to look after the environment.

Midrash Rabbah teaches “When the Holy One, blessed be He, created mankind, He said: See My works, how fine and excellent they are! All that I have created, for you have I created them. Think upon this and do not spoil and destroy My world. For if you do, there is no one to set it right after you”.

Am I allowed to put my rubbish in someone else’s bin

So, if your 240L red-bin is overflowing by the end of the second week and the single person next-door has only filled half of their 120L bin, are you allowed to put your rubbish into their neighbour’s bin?

If one asks their neighbour’s permission and they say yes, there is certainly no issue to do this. There is nothing illegal and it is not creating any extra work or cost to the council.

But what about doing this where they are unable to ask or without asking permission?

If one knows that their neighbour, or the bin-owner would not mind, they would be allowed to use the bin. The same would apply if it is accepted practise for people not to mind.

There is also a Halachic concept זֶה נִהְנֶה זֶה לֹא חֹסֵר - something that benefits to someone else, without causing a loss to oneself. This is part of creating a just and kind society.

If one could do something to benefit someone else, without causing a loss to oneself and does not allow it, this is considered Middas Sedom (the corrupt and selfish behaviours of the people of Sedom).

The case in the Gemara discusses whether a squatter on someone else’s property (who would not otherwise rent it out) is obligated to pay rent.

By putting one’s rubbish into someone else’s bin reduces the space available for them to use, effectively causing them a loss. One would also not be able to put rubbish into someone else’s bin in a way that soils the bin.

If one knows that the neighbour does not require the space for themselves, for example, on the eve of pick-up their bin has extra capacity and it is clear that they will not need it, one would seemingly be able to use it.

However, the principle of זֶה נִהְנֶה זֶה לֹא חֹסֵר is brought in the Gemara in a Bedieved situation i.e. after one has already used someone else’s property or object, to say that they

do not need to pay. Is there also license to do so even Lechatchila?

The question at hand is whether we say כּוֹפִין לְמִדַּת סְדוֹם - do we force people to not behave like the people of Sedom. i.e. does the owner have to allow others to be able to use and benefit from their land or objects where there is no loss to the owner? If we apply this principle, then one would not even need to ask permission and the owner would not Halachically be able to say no.

The view of the Shulchan Aruch is that Middas Sedom is only enforced Bedieved. There is a dispute as to the position of the Ram”o and some argue that the Ram”o applies this principle even Lechatchila.

If one’s neighbour asks to use their bin, they should be generous. Who wants to be like the people of Sedom?

Borrer on Shabbos

When clearing of plates on Shabbos, is there an issue of Borrer – separating, if one scrapes the compostable scraps into the compost box and the household rubbish (e.g. plastic cutlery) into their regular bin?

The laws of Borrer apply when making selections or separations of mixture of “Ochel” and “Pesoles”. Ochel (literally food) includes anything a person wants to use, whether it is food, clothing or other objects i.e. the desirable. Pesoles (literally waste) refers to the thing that one does not want to use i.e. the undesirable.

The Mishna Berura and later Poskim rule that when one does not need any of the items of the mixture, the laws of Borrer do not apply. This is considered separating Pesoles from Pesoles.

Based on this, the Poskim allow one to use a sink strainer on Shabbos, to separate liquid waste from solid waste. The same rationale applies in our case. One does not need any of the scraps or rubbish for use, rendering them both Pesoles.

1. Gittin 10b, Nedarim 28a, Shulchan Aruch C.M. 369:6
2. Yechave Daas 5:64, Chasam Sofer Y.D. 314
3. Yechave Daas 5:64. This is also the opinion of Rav Moshe Feinstein regarding the government of the USA – see Igros Moshe C.M. 2:29, 2:30 and 2:55
4. Minchas Asher 2:121:4:4
5. Koheles Rabbah 7:28
6. Bava Kamma 20a
7. Bava Basra 12b
8. C.M. 363:6
9. Tzitz Eliezer 7:12:8, Igros Moshe O.C. 4:74 Borrer 4, Shemiras Shabbos Kehilchasa 12:16