

## THE KING'S PALACE (I)

### A Holy Space

When the stricken exiles in Bavel were beginning to despair, *HaShem* gave them a message of reassurance through the *Navi Yechezkel*: "Though I have sent them far away among the nations, and have scattered them throughout the lands, I have become for them a *mikdash me'at*, a miniature sanctuary, in the lands to which they have come."

*Chazal* explain that this refers to the *shuls* and *batei midrashim* outside *Eretz Yisroel*. When *Moshiach* comes, all these *shuls* and *batei midrashim* will be transplanted there.

(יחזקאל יא, טז, מגילה כט ע"א)

*Chazal* teach that when a *Yid* is in *shul*, *HaShem* is closer to him. That is why one should always make an effort to *daven* in a *shul*, where *tefillos* are best accepted. *Abbaye* said, "In the past I would *daven* in *shul* and learn at home, but I have since learnt that one should learn in *shul* as well."

*HaShem* fills the entire world. Nevertheless, out of his love for us, He designated special places to reveal Himself, as in the *Beis HaMikdash*.

(ירושלמי ברכות פ"ה ה"א, ר"ח שער היראה פט"ו)

### Showing Respect

A *shul* must be treated with great respect, for it is the resting place of the *Shechinah*.

When *Rebbi Elazar ben Shamua* was asked why he merited long life, he attributed it to his respect for *shuls*: he had never used a *shul* as a shortcut. Similarly, *Rebbi Zeira* was blessed with a long life for never having slept, even briefly, in the *beis midrash*.

When *Rebbi Yochanan* was informed that there were elderly people in Bavel, he was surprised, for the Torah only promises long life to those who live in *Eretz Yisroel*. However, when he heard that these people spent long hours in *shul*, he said, "This was their merit."

Similarly, *Rav Assi* said, "When a *shul* is used for

mundane activities, this shortens the lives of the city's inhabitants."

(מגילה כז ע"ב, ברכות ח ע"א)

The *Smak*, one of the great *rishonim*, writes: Inappropriate behavior in *shul* will cause the *shul* to later become a place of negative conduct, such as *avoda zara*.

(סמ"ק מצוה יא, מג"א סי' קנ"א סק"א)

*Reb Chaim Vital* writes that his *Rebbe*, the *AriZal*, would entirely refrain from speaking in *shul*, even words of inspiration, so that this should not lead to any mundane speech.

(שער הכוונות סוף דרושי כוונת הברכות, מג"א סי' קנ"א סק"ג)

### In HaShem's Presence

The *Shulchan Aruch* rules that it is forbidden to behave frivolously while in *shul*. This includes joking and idle conversation.

A *shul* may not be used as a shortcut or as a refuge from the weather. Eating and sleeping in a *shul* is inappropriate, unless for the benefit of a *mitzva*.

Furthermore, one should not kiss young children in *shul*, in order to implant in one's own heart that no love is comparable to the love of *HaShem*.

(שו"ע סי' קנ"א ס"א, שו"ע אדה"ז סי' צ"ח ס"א)

On the occasion of his son's *opsherenish*, a young *chossid* brought his son to 770 and arrived in time for *Mincha*. During *davening* the little boy began to cry, so his father calmed him by stroking him warmly and then kissed him lightly on his forehead.

The following morning, the *chossid* received a phone call from the *Rebbe's* secretary: there was a note from the *Rebbe* waiting for him in the office. The young man, quite surprised, hurried to 770. Together with the standard *bracha* for his son, there was a note: "See *Kitzur Shulchan Aruch, Siman 13, Se'if 1*." There the young father read: "One may not kiss his

children in *shul*, in order not to show any love other than for *HaShem*..."

(כפר חב"ד גליון 300 ע' 24)

In our times, many *shuls* are made without the full *kedusha* of a "*Beis Haknesses*" so that mundane activities (such as eating and resting) are permitted there. However, it is still forbidden to perform frivolous activities there, for these are degrading to the holy environment.

(מג"א סי' קנא סקי"ד, משנ"ב שם סקל"ב)

On one of his travels, the *Rebbe Rashab* once saw a young boy acting wildly and foolishly in *shul*. He called the child over and reprimanded him, explaining that since he was now in a *shul*, a *mikdash me'at*, he should behave properly.

(רשימות דברים ח"ב ע' ק")

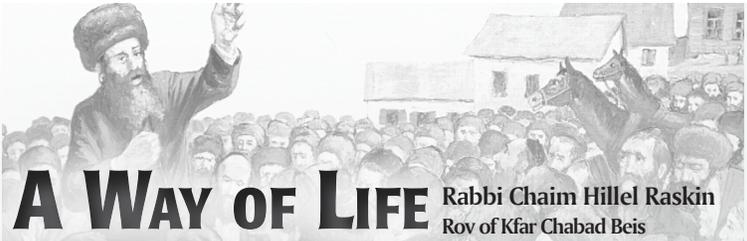
In *shul*, as in a royal palace, one should act humbly. For example, one should not shout across a *shul* to call someone.

In an unsigned letter written by one of the first *Rebbeim*, it is written: "One should enter a *shul* with humility and with a fear of the King of kings, *HaShem*. The Torah tells us to stand in awe of the *Beis Hamikdash*, and the same applies to a *shul*, which is called a *mikdash me'at*. One should not engage in any idle talk the entire time he is there. Those who act in this way will merit many blessings, in this world and in the next – and we will merit the coming of *Moshiach*."

(ר"ח שער היראה פט"ו, אג"ק אדה"ז אדהאמ"צ אדהצ"צ ח"א ע' שעז)

## CONSIDER THIS!

- When is *HaShem* in *shul*: during *davening* or at all times?



# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Rov of Kfar Chabad Beis

## Removing a Tea Bag

May I remove a teabag from a cup on Shabbos?

■ The *melacha* of *borer* entails selecting unwanted items from a mixture in a manner that requires focus (e.g. a small impurity in liquid).<sup>1</sup> If the two entities are clearly distinguishable and not blended or connected, selecting doesn't constitute *borer*. For this reason one may remove a large piece of meat from sauce,<sup>2</sup> a carrot from atop *gefilte* fish,<sup>3</sup> and *kneidel* from soup. Likewise, a teabag is not considered mixed with the tea.

■ However, a more problematic selection occurs when upon removing the teabag, drops inside the bag are separated from the tea leaves through the mesh bag.<sup>4</sup> Although one is selecting "good" (tea drops) from "bad" (tea leaves) which is permissible, it can still be a problem of *borer* since:

(a) Some consider the teabag a "separating device" which may not be used even to select "good" from "bad." Others argue that a teabag is not a device for separating and setting aside, and is merely a part of the drinking process.<sup>5</sup>

(b) According to the Alter Rebbe, the item held in one's hand is considered to be the one selected, and thus one is considered to have separated the tea leaves from the liquid.<sup>6</sup>

■ While there are opinions who aren't concerned with unintended drops,<sup>7</sup> since this involves a possible Torah prohibition and sometimes the drops are wanted, it is advisable to avoid this problem by: (a) removing the bag with a spoon which can contain the entire bag along with some liquid,<sup>8</sup> or (b) spill the tea into a second cup leaving the tea bag with a small amount of tea in the first cup.<sup>9</sup>

1. ראה שבת כהלכה פי"ב סי"ב, וביאורים ד' בארוכה בגדר התערובת. וראה קצוה"ש סי' קכ"ה בדה"ש סק"ד.  
2. שבת כהלכה פי"ב סי"ז וסצ"א.  
3. ראה מאור השבת ח"ב סי' י"א סי"ח הע' מ"ז. שו"ת מנח"י ח"ד סי' צ"ט אות ב'.  
4. שש"כ פ"ג הע' ק"מ (דרך אכילה בכך והוא לשימוש מידי) ולהעיר שכלל אופן השיטת אדה"ז גם לשיטתו הרי"ז בורר לכל הפחות ביד.  
5. לפי שיטת רבינו בהלכתא רבא לשבתא.  
6. ולהעיר ראה מהמובא בשבת כהלכה פי"ד סל"ד שיש שהקילו במקרה שאינו מתכווין שירדו לכוס. אמנם למעשה נראה שיש להחמיר.  
7. שש"כ פרק ג' סס"ד. (ויש לדון מה הדין אם מוציאו בלי משקה שהרי גם אם נפרדים מהשקית הרי"ז לא נח'ל ונעשה מאיליו אין לו שום כוונה בפעולת ברירה זה, וצ"ע).  
8. ראה מאור השבת שם הערה מ"ט, ושוע"ר סי' ש"ט סי"ח וראה הלכתא רבתא לשבתא. ושמעתי ממו"ר הגר"מ אהרון ששיעורו בכדי שתי'.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

# OUR HEROES

## Reb Yitzchak Yoel Refoelovitz



Reb Yitzchak Yoel Refoelovitz was the *Rov* of Kremenchug and a chossid of the Rebbe Maharash, Rebbe Rashab, and Frieddiker Rebbe. He was also a successful business man and supported many of the activities of the Rebbe Rashab. He was a leading figure in the fight against the *maskilim* in preserving Torah Judaism in Russia. He was very wise and was well respected by all. Later on he became weak and unable to carry on the *rabbonus*, so he moved to *Yerushalayim*. He passed away on the 15<sup>th</sup> of Tammuz, תרצ"ו (1936) and is buried on Har HaZeisim.



The Frieddiker Rebbe related:

Reb Yitzchak Yoel once spent Rosh Hashana with the Rebbe Maharash and noticed that the *teruah* blown by the Rebbe had 24 blasts. He was surprised at this, but did not share his thoughts with anybody. When he went into *yechidus*, the Rebbe said, "What do you think? *Machshovos zoros* (improper thoughts) are only when one thinks about nonsense?! Thinking about those things that one need not think about, even in matters of holiness, is also *machshovos zoros*."



Reb Yitzchak Yoel related:

Once, I was invited to the Shabbos meal of the Rebbe Rashab. The table was filled with various foods, many of which I could not partake of as I had a strict diet because of ulcers. The Rebbe noticed this and asked why I was not eating. I answered, "The Rebbe knows that I am on a diet". The Rebbe said, "Shabbos food does not harm." I ate and felt fine and had no pain afterwards.

Next Shabbos, I was back home. I told my wife that I could eat everything because the Rebbe told me that Shabbos food does not harm, and that she need not prepare special food for me. The food gave me terrible pains; I had put my life in danger. Evidently, the Rebbe's assurance was for that time only...

# A MOMENT WITH THE REBBE

## The True Moshiach

Once, before the Rebbe's *nesius* in the early 5700s (1940s), the elder *mashpia* Reb Shmuel Levitin was sitting with a younger chossid in 770. "Chassidim say," Reb Shmuel began, "that the Moshiach that the world awaits will never arrive, and the true Moshiach no one expects at all."

And Reb Shmuel explained, "The common perception of Moshiach as a wonder-worker, who will deal with materialistic matters, is mistaken. The idea of Moshiach is revelation of Elokus!"

While this conversation ensued, the Rebbe stood at the bookcase immersed in a *sefer*. Suddenly, the Rebbe looked up and interjected;

"*Her-zich-ain* [Listen here] Reb shmuel! When Moshiach will arrive, the pains in your foot will be healed!"

(*Otzar Hachassidim NY, page 236*)

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