

Bais HaVaad on the Parsha, Parshas Trumah

Holy Ground

Excerpted and adapted from a *shiur* by Dayan Yehoshua Grunwald

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<https://baishavaad.org/wp-content/uploads/2023/02/7-Parsha-Teruma-Rabbi-Yehoshua-Grunwald-1.mp3>

And they shall make Me a Sanctuary—so that I may dwell among them...

Shmos 25:8

Many *mefarshim* derive from this *pasuk* a mitzvah to build the *Bais Hamikdash*. Although we do not have the *Bais Hamikdash* today, some *Rishonim* hold that the *kedushah* of our shuls and *batei medrash* is *mide'Oreisa*, like that of the *Bais Hamikdash* (Yerei'im, Smak). Even according to the *Rishonim* that disagree and maintain that it's *mideRabanan*, it is clear from the Mishnah and Gemara (Megillah 28a-b) that one may not eat, drink, speak words of *chulin*, or engage in *kalus rosh* (levity) in a shul.

According to some, eating, drinking, and speaking words of *chulin* in shul are always forbidden. But many today rely on those that permit talking briefly about mundane topics based on the view of the Ramban that a stipulation made when the shul was built limiting its *kedushah* is effective (see Aruch Hashulchan O.C. 151). But the lenient authorities agree that one may not engage in a longer discussion or a meeting about one's business. Many *poskim* maintain that one may not eat in a shul at all, but there is a basis to be lenient while studying Torah (Piskei Teshuvos 151), or if eating to perform a mitzvah like kiddush, a Shabbos meal, or another *seudas* mitzvah (see Igros Moshe O.C. 1:45). All agree that one may not eat in shul just for convenience. And all agree that *kalus rosh* in a shul is forbidden.