



A collection of Torah thoughts produced by Kollel Menachem

Tisha B'av

On Motzai Shabbos all men and women are invited to a learning program following Eicha in the Yeshivah Shule.

The program will begin with a video shiur delivered by **Rabbi Y.Y. Jacobson** on the lesson we can learn from the Bar Kochbba revolt.

This will be followed by a shiur for men on Midrash Eicha, delivered by **Rabbi Yossi Gordon**.

On Tisha B'av day, the Kollel together with Nshei Chabad will be hosting a learning program for women in the Erdi Performing Arts theatre.

2:30pm Rabbi Johnson will give a shiur on the topic **"When the Keruvim Embraced"**

3:15pm We will be screening a 45 minute JLI documentary **"With My Whole Broken Heart"**. Interviewing 4 speakers and addressing our response to tragedy.

Siyumim

Since Rosh Chodesh Av, the Kollel together with the Shule has hosted nightly Siyumim in keeping with the Rebbe's Horaa to add in joy to the 9 Days.

The Siyumim, complete with light refreshments, have been sponsored by members of the community in zechus and remembrance of their loved ones.

The Siyumim will continue until Thursday night. Following the 8:30pm Maariv in the Shule.



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Giving the Gift of Gold

"It was really Your fault!" This was effectively what Moshe told Hashem in defence of Bnei Yisroel for their sin of the Golden Calf.

At the beginning of Sefer Devorim, Moshe rebukes Bnei Yisroel for the sins which they had committed in their 40 years of travels. So as not to shame them, he alludes to their sins by listing the names of certain places. One such place, *Di Zahav*, did not exist at all. It was a veiled criticism for the Golden Calf.

More than just criticism, in these words, Moshe sought to mitigate this sin by attributing it to Hashem Himself!

When Bnei Yisroel left Mitzrayim, they left with hoards of wealth. They took even more at the Yam Suf. Each Jew was fantastically wealthy. Moshe argued that had Hashem not given them gold, they would not have been able to build the Golden Calf! Hence the name *Di Zahav* - literally enough gold.

The gold had been given to them to be able to use for the Mishkan. When Bnei Yisroel left Mitzrayim they were in a spiritually juvenile state. The prophet describes them as *נער ישראל*, a young child. They were not spiritually mature enough to stand up to the temptation and they used their gold in the worst of ways.

In a parable, the Midrash describes a father who grooms his son, bathes him and clothes him and then gives him a large sum of money and stands him at the entrance to a place of immorality. How can you expect that the child won't sin?

According to Moshe, Hashem had done the same by giving them something which they were not mature enough to use properly and had the potential to be so corrupting.

Every aspect of Torah is a lesson for life and this explanation is no exception.

As parents we give our children lots of things as a sign of our love. We don't want them to lack anything and we certainly can't let them be any different to their peers! But in our keenness to show our love, are we ourselves, through the gifts that we give, culpable for when our children stumble spiritually?

An example of this is the issue of technology and specifically smartphones. Like gold, they can be used for so much positivity; a tool for knowledge and research, communication, watching videos of the Rebbe, teaching Torah and Chassidus. It can also, like gold, very easily be misused and become a source of devastating consequences for one's spirituality.

Navigating technology in a manner of *Kedusha* is a challenge even for adults. For youngsters who lack emotional and spiritual maturity and struggle with self-control, experiencing all of the feelings that young people do, the challenge is even greater.

Banning the use of technology is not the answer. Just as Hashem gave gold to Bnei Yisroel for the tremendous good that can be done with i.e. building a Mishkan, technology can be embraced and used positively, even able

to build the Mishkan of a *Dirah Betachtonim*.

But when giving our children access, we have to know that they are mature enough and educate them to handle it and use it safely and wisely. Even then, we still need to set up the appropriate mechanisms of supervision and protection.

We need to educate our children how to use technology in a safe manner and for positive purposes. Discuss the concerns and dangers and possible strategies for dealing with them in open conversation. We also need to model responsible behaviour and usage ourselves.

A parent who gives unfiltered and unsupervised internet access to their child, is like the father in the parable above. As the mature ones, we as parents need to reflect on the age-appropriateness of such gifts and be aware of the challenge they present and how we (and they) are going to deal with them. If needed, we should consult with professional *Mechanchim* on the issue.

This approach takes more effort and may not be popular, but like the Golden Calf, the risk of not setting limits is just too great.

May we be blessed with *Siyata Dishmaya* in our Chinnuch efforts and build our homes and families to be a Mishkan for Hashem's presence, and merit the immediate rebuilding of the Beis Hamikdosh Hashelishi. ■



Beis Hamikdosh Evening 5775

Whilst the Three Weeks is a time of mourning the destruction of the Beis Hamikdosh, the Rebbe has taught us to use this time to focus on the rebuilding of the Beis Hamikdosh through learning Hilchos Beis Habechirah.

In this spirit, each year Kollel Menachem Lubavitch hosts a Beis Hamikdosh Evening for the Melbourne community. This past Motzai Shabbos, a crowd of 150 men and women came together to learn about various aspects of the Beis Hamikdosh. The evening also included a delicious Melave Malka, complete with soup, pastries and salads.

The program commenced with a Siyum, also based on the Rebbe's directive to make Siyumim in the 9 Days, thereby adding joy in a permissible manner through the Simcha of Torah. **Rabbi Chanoch Rosenfeld** who is learning in the Kollel, made a Siyum on Mesechta Brachos.

The first speaker of the evening was **Rabbi Avrohom Jacks**, an associate of the Melbourne Beis Din and a local educator. Rabbi Jacks fascinated the audience exploring whether we may ascend onto Har Habayis today. After giving a historical background and examining the relevant Halachos, he gave over the views of the contemporary Poskim, concluding with the Rebbe's position on this contentious matter.

Rabbi Michael Stern, a Maggid shiur in the Kollel, presented on halachic questions relating to the Kosel. Through the views of Poskim and Teshuvos as to which wall of the Beis Hamikdosh compound the Kosel actually is, he highlighted questions such as the permissibility of plac-



ing notes into the Kosel and touching its stones. He also discussed the issue of removing stones from the Kosel, sand-blasting the Kosel to clean it and how the notes are removed and what is done with them.

Rabbi Ari Rubin of Kollel Menachem, offered a compelling presentation on Korbonos nowadays. He discussed various opinion of the possibility of bringing Korbonos nowadays, and what the Korbonos will be like in Moshiach's times.

The evening was concluded with a discussion by the Rosh Hakollel, **Rabbi Yonason Johnson**, on how we live with the Beis Hamikdosh all year round though certain Mitzvos and practises that we do. Bringing examples, Rabbi Johnson discussed three different levels of these enactments;

1. *Zecher L'Churban* – actions which emphasize mourning the loss of the Beis Hamikdosh, such as leaving an *Amah al Amah* unplastered (painted), breaking a glass/plate at weddings and a woman not wearing all of her Jewellery at one time.
2. *Zecher L'Mikdash* – Mitzvos which we do to remember when the Beis Hamikdosh stood, such as Sefiras Haomer nowadays, taking the Lulav on each day of Sukkos, Marror and Korech.
3. Mitzvos which exist because *Meheira Yibaneh Beis Hamikdosh*, the very real belief that the Temple will be rebuilt speedily and we will need to be ready and know what to do. Examples include washing before eating bread, not eating *Chodosh* grain until the end of the 16th of Nissan (in Eretz Yisroel) and the issue of Kohanim drinking wine nowadays.

In the merit of learning about the Beis Hamikdosh and *Zecher L'Mikdash*, may we be zoche to *Meheira Yibaneh Beis Hamikdosh* and the transformation of these days into days of joy, with the immediate coming of Moshiach. ■

When Tisha B'Av Falls on Shabbos

When Tisha B'Av falls on Shabbos, the observance of Tisha B'Av is pushed off until Sunday. However there are some differences, some of which are discussed below;

- On Shabbos we do not display any outward signs of mourning and Shabbos. Shabbos should be celebrated even more joyously so as not to give off the impression of sadness.
- Conduct between husband and wife is considered a matter of privacy (*Devarim sheBetzina*) and should be observed on Shabbos as it would be on Tisha B'Av itself. Except on a *Leil Tevilah*.
- After Chatzos on Shabbos, one should only learn those parts of Torah which are permissible on Tisha B'Av. It is preferable to learn Chitas and Rambam before Chatzos. If this was not done, we can rely on the opinion which allow learning up until sunset. *Shnayim Mikro* may be done until sunset.
- At the *Seudah Hamafsekes* before the fast, one can serve whatever type of food and as many dishes as they wish. The Shulchan Aruch rules that one can even serve a meal like that of Shlomo Hamelech in his times. This should be done to avoid the appearance of mourning. Eggs and ashes are not eaten. Bentching may be done

Rabbi Yonason Johnson

with a Zimun. One should not invite guests more than one normally do on a Shabbos. Even after bentching, one may eat until sunset.

- After sunset, the restrictions on fasting and bathing begin. Leather shoes are worn until the end of Shabbos and one may continue to sit on a raised seat. If Maariv is davened *Bizman* or one is in Shule from Shabbos, one changes into non-leather shoes after Borchu. If Maariv is davened later and one is coming from home, shoes are changed after reciting *Baruch Hamavdil* - which must be recited by all before doing any Melocho. It is customary for Bigdei Shabbos to continue to be worn after Shabbos.
- *Borei Meorei Haeish* is recited on Motzai Shabbos over a candle. Havdalah is recited after the fast using only a cup of wine. One who is unable to fast or must break their fast is required to make Havdalah before eating. Besamim is not used even on Motzai Shabbos. Havdalah is not required for children under Bar/Bas Mitzvah to eat.
- One may not prepare on Shabbos for Motzai Shabbos, including preparing shoes and Kinnos. One should not say that they are eating in order to fast better. Pills to fast easier may be taken on Shabbos. The prohibition on eating meat and wine continues on