



DAILY SIYUMIM

In keeping with the Rebbe's directive to increase joy during the 9 days by making Siyumim, Kollel has organised daily Siyumim in the Yeshivah Shule each night.

The Siyumim will continue until Tu B'Av. Nightly after the 8:30pm Maariv Minyan in the Yeshivah Shule.

For those who can't make it, the Siyumim are being broadcast live on the Shule's Youtube account.

BEIS HAMIKDASH MELAVA MALKA LEARNING EVENING

A full house of men and women packed the Goldhrsch Hall last Motzai Shabbos for Kollel's annual Beis Hamikdash evening.

The program featured a delicious Melave Malka spread followed by a panel of 3 speakers

Rabbi **Michael Stern** presented on the prohibition of making replicas of the Beis Hamikdash and its Keilim, focusing on the controversy surrounding the Knesset Menorah.

Rabbi **Aryeh Knapp** spoke about the history of the Aron Hakodesh.

Rabbi **Shmuel Lesches** delivered a powerpoint presentation highlighting the main differences between the Third Beis Hamikdash and the first 2 Batei Mikdash.

Stay tuned for details of our next Melave Malka learning evening coming soon..

DOR LEDOR

There will be no Dor Ledor learning this week. All fathers and sons are invited to join the Tisha B'av program and shiurim which will run in the Yeshivah shule.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush



Community Beis Medrash learning

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The 'how' of giving criticism

Raise your hand if you like receiving criticism. Even though the Friedrike Rebbe said that one should love reproach as it will set you on the greatest of height, the reality is most human beings do not enjoy receiving criticism. Even the most well-meant 'constructive' criticism can be painful to face and receive. At best it is certainly annoying.

We don't like attention being brought to our failings, character flaws or short-comings, especially the one's that we are well aware of ourselves.

But sometime criticism is necessary. Criticism that serves to hurt or harm others, to belittle or destroy, is never okay. Criticising in order to vent our frustrations or to boost our own egos, is also wrong.

But criticism is sometimes necessary in our interactions with other. Criticism can be helpful if we want to bring about positive change or to help someone improve their behaviour or the way they do things. Sometimes there is benefit in just sharing our feelings with others in a genuine attempt to express how something they have done has made us feel.

The Midrash relates that Rabbi Akiva, the champion of Ahavas Yisroel, said that the problem is not a lack of people who can rebuke or a lack of people who can really take rebuke. The problem is that people do not know how to rebuke.

Bearing in mind the sensitivity involved, the 'how' of rebuke is the critical element if we want our words to be genuinely received and bring about the positive improvement that we would like to see.

Sefer Devarim is Moshe's final address to the nation that he had led for forty years. His opening words are words of rebuke - Tochecha - for all of the various incidents where the Jewish people sinned and angered Hashem during the course of their travels. They include; the Golden Calf, the incident of the spies and the complaint about the Mann.

Moshe was the greatest lover of the Jewish people. From his approach in rebuking Klal Yisroel, we can glean some insight into the 'how' of rebuke.

At the beginning of his rebuke, the Torah tells us that this took place "after he had struck Sichon the king of the Emori and Og the king of Bashan". Why is this significant?

Moshe himself put his life on the line to kill these two giants who posed a formidable threat to the safety of the Jewish people. Only after having done them a selfless kindness, did Moshe deliver his rebuke. Sensing his love and that he had their best interests at heart, they would now be receptive to his words of chastisement.

The Torah also identifies that the Jewish people were standing on the bank of the Yarden. The Meforshim point out that Moshe waited until they had reached their destination and were ready to enter the Land. While they were still travelling, they would be under the stress of travel and not be calm and focused. In the heat of the moment or while someone is preoccupied or unrelaxed, is not a good time for criticising. A quiet time when everyone is calm will be far more conducive.

Rashi quotes from the Sifri that Moshe, like Yaakov before him, waited until he was on his deathbed before delivering his rebuke. The Midrash lists 4 advantages of doing this;

- So that he not rebuke him repeatedly
- So that the other not be shamed in his sight
- So that he (the rebuker) not bear a grudge in his heart (for his rebuke not being heeded)
- So that he (the rebuked) not leave him and go (elsewhere).

Kedushas Levi points out that just before passing away, Moshe's love for his people would have been more heightened. Only with this level of absolute love can one give rebuke.

The Meforshim also point out that Moshe did not explicitly criticise the Jewish people. Instead of clearly identifying the sins, he alluded to them in a veiled manner. This was done to protect the dignity of the Jewish people and to allow them to save face.

Even with all of the above, giving criticism is a sensitive matter. Before we say anything we need to think about whether it is really necessary and what our objective is. Then we need to think seriously about the 'how'. Finally we need Siyata Dishmaya and to say a Kapitel Tehillim that our words will be heard and that our love will be felt.

Rising to Greater Heights - The Eitam spring

The water used in the Temple was sourced from the nearby spring, Ein Eitam. Our sages identify Ein Eitam as being the highest point in Eretz Yisrael.

One of the Mikvaos in the Beis Hamikdash was built on top of the Water Gate. This Mikvah was used by the Kohen Gadol on Yom Kippur for his first of 5 immersions.

The Temple gates were 20 Amos (approximately 10 metres) high. The measurements of a Mikvah are (minimum) 1 by 1 Amah with a depth of 3 Amos. Therefore, the water level in this Mikvah would have been 23 Amos above the courtyard floor.

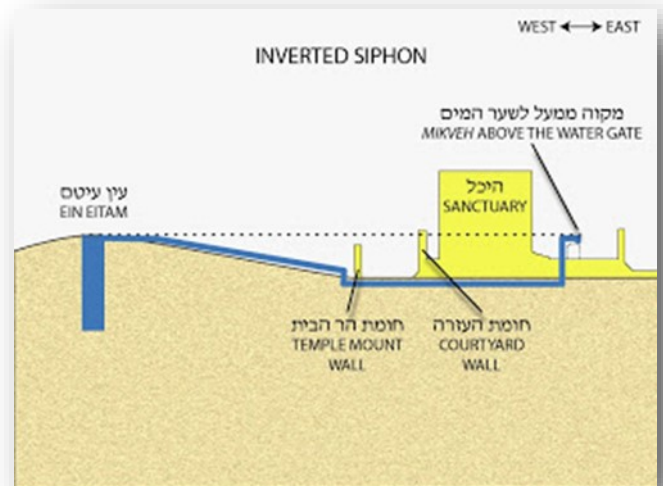
The water would flow down from Ein Eitam towards the Beis Hamikdash and then brought up with an inverted siphon effect to fill this Mikvah. Due to natural pressure, water in an inverted siphon will always find a level. Since this level cannot be higher than the original source of the water, our sages deduce that the Eitam spring must also have been 23 Amos above the courtyard level.

If you want to raise water to a level higher than its source, an outside force, such as a pump, is required.

The Neshama, like water flowing downhill, descends from its lofty spiritual source into a body down here in the physical world. This descent is for the purpose of achieving an even greater elevation. But

without any outside force, the Neshama cannot rise higher than the source from which it came.

Torah and Mitzvos act like a pump. When the Neshama keeps Torah and Mitzvos in this world and engages in refining the body and animalistic soul, it reaches levels of connection to Hashem which are far deeper than the Neshama would have otherwise experienced. This powerful G-dly force pumps the Neshama up to the highest of heights.



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. This creates a number of Halachic differences pertaining to Shabbos, the fast and after the fast. Some key points 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*.
- Av Harachamim is recited before Musaf. However, Tzidkasecha is not recited during Mincha.
- 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. Pirkei Avos is not said this Shabbos.
- 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. The Rebbe suggests that one should actually add an extra special food to be served at the meal to avoid any suggestion that one is mourning.
- Eggs and ashes are not eaten. Bentching may be done 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 in Chabad to continue wearing Bigdei Shabbos after Shabbos.
- *Borei Meorei Ha'ish* 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. Havdalah can be made on wine or grape juice and the cup of wine should be given to a child who understands that laws of Brachos. They should drink at least a cheekful of the wine. In the absence of a child, one drinks a cheekful of wine themselves. Besamim is not used even on Motzai Shabbos. Havdalah is not required for children under Bar/Bas Mitzvah to be able 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. Some Poskim require that they be mixed into food before Shabbos to prevent any concern of medications on Shabbos.
- Dishes from Shabbos should not be washed up until after midday on Sunday.
- The prohibition on eating meat and wine continues on Sunday night. Meat and wine may be eaten on Monday morning even before Chatzos. Laundering, music, haircuts etc. are permissible straight after the fast.