



פרשת דברים
מנחם אב תשפ"ב

SIYUMIM & SHIUR

In accordance with the Rebbe's directive, the Siyumim will continue each night until the 15th of Av.

In the Yeshiva Shule after 8:30pm
Maariv Minyan.

A big Yasher Koach to all of those who have made Siyumim.

The nightly Siyum will be followed by a 15-minute Shiur on Hilchos Beis Habechira, the laws of the design of the Temple, based on the Rambam and the Sichos of the Rebbe - with Rabbi Yossi Gopin and Rabbi Menachem Sufirin.

Live on zoom
www.kollelmenachem.com.au/live

TISHA B'AV PROGRAM

If Moshiach has not i"n come, after Eicha on Motzai Shabbos there will be a learning program for the community.

After the Siyum, we will be screening a shiur by Rabbi YY Jacobson on the topic

The Titanic and the Secret of Jewish Eternity

Followed by a shiur by Rabbi Y Johnson on a Maamar of the Rebbe Maharash related to the Churban Beis Hamikdash

DOR LEDOR

Dor Ledor learning will not take place this Motzai Shabbos, but will resume next week.

ציון במשפט תפדה ושבי' בצדקה



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The How of Giving Effective 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.

The weekly Halacha analysis

Lessons from the Priestly Garments

Rabbi Yonason Johnson

At the Forefront of our Forehead

The Tzitz was a golden head-plate that was worn across the Kohen Gadol's forehead from ear to ear. It was two fingerbreadths in height. Engraved on the Tzitz were the words Kodesh LaHashem – holy to Hashem.

The brain is the seat of the intellectual capabilities of our soul. We use these intellectual capabilities in Davening to meditate on the greatness of Hashem, His transcendence and the secret of His oneness. The objective of these meditations is to flow through to arouse feelings of love and fear of Hashem with which we pray.

With these meditation and emotions, we rise up beyond the world and attain a deep spiritual sense of yearning and connection. But unfortunately, we can't stay there.

When we finish Davening and enter the challenges of the material world, the deep understandings and emotions that we experienced in our meditations, swiftly fade away. This is represented by the forehead, the bone which covers over the brain, represents a concealment over the intellect.

We might not be able to remain in the same state of deep understanding and feeling throughout the rest of our day. But we can make a firm resolve and commitment to conduct ourselves in accordance with the realisations that we attained during Davening and to keep it in the forefront of our minds.

This resolve is the represented Tzitz, which was worn constantly over the forehead, engraved with the words Kodesh LaHashem. It is the reminder throughout our day, long after we leave the protective cocoon of the Shule, that no matter where we are, we are "holy to Hashem" and are here in this world to serve Him wherever we are and in everything that we do.

~ Sefer Halikutim, Tzemach Tzedek entry Tzitz

Making Cracks in the Wall of Separation

The Book of Shir Hashirim is a metaphor for the loving relationship between Hashem and the Jewish people. The verse teaches "the

voice of my Beloved... He stands behind the wall, watching through the windows, peering through the cracks." The word peering - נִצִּיץ - is related to the word צִיץ - Tzitz. It is also related to the word צִוּיָּה, meaning a spark – a tiny glimmer of light.

Rabbi Eliezer teaches that from the day the Beis Hamikdash was destroyed, an iron wall separates the Jewish people from their Father in Heaven. Iron represents the forces of negativity. For this reason, iron tools could not be used on the Temple Mount when building the Beis Hamikdash. On the contrary, iron represents the nation of Edom – Rome – who destroyed the Beis Hamikdash.

Hashem loves us with an infinite love. When the Temple stood, this love shone openly and could be felt and seen by everyone. But our sins create a wall of separation that conceals this Divine revelation.

When we have thoughts of Teshuvah, these thoughts create small cracks in the iron wall of separation. We may not have the full revelation, but even in the darkness of Golus, through these cracks we can peer through and receive a small glimmer of this light.

The Tzitz, sitting over the forehead, represents our thoughts of Teshuvah, that break through the concealment; allowing a spark of this light to shine through and enabling us to peer through and catch a glimpse of our Beloved.

Our sages teach that the "voice of my beloved" is the voice of Moshiach, who will come when we do Teshuvah. With enough cracks, the walls of Golus and separation will crumble and we will merit to see the full revelation of our Beloved once more.

~ Based on Or Hatorah Parshas Tetzaveh p1732 onwards

The Brazen Forehead

In Tanach, the forehead is used as a metaphor for the trait of brazenness. When Yirmiyahu rebukes the Jewish people for their idolatry, he tells them "you had the brazenness (מִצָּח) of an immoral woman". The word מִצָּח literally means a forehead.

The commentaries explain that an uncovered forehead is a sign of brazenness and Chutzpah. Whereas a covered forehead is a sign of humility and modesty

Our sages teach that the Tzitz, which was worn was worn on the מִצָּח - forehead of Aharon, atoned for the sin of brazenness. The sin of brazenness is that despite knowing better, one acts audaciously with disregard, doing as they wish.

The Tzitz covering the forehead is a sign of humility. The word Tzitz also means to gaze, representing a constant of awareness of the presence of Hashem. This awareness brings us to humility and surrender.

On a deeper level, brazenness, like all middos, can be positively used in the service of Hashem. This is the directive in Pirkei Avos to be נָעִיז - brazen - like a leopard... to do the will of your Father in Heaven. We do this by being undaunted and unashamed in the face of mockery or challenge to our faith and keeping of Torah and Mitzvos.

This is the hidden meaning in Moshe's describing Bnei Yisroel as a stiff-necked people. Deep inside, every soul possesses an absolute, irrational and unyielding dedication to Hashem that we need to actualise.

The Tzitz is a reminder that we need to harness this holy brazenness, that our 'forehead' should be Kodesh LaHashem.

~ Based on Or Hatorah Parshas Tetzaveh p1756

To receive the Daily Beis Hamikdash Thought via Whatsapp msg +61431385045

