



פרשת דברים

שבת חזון

מנחם אב תש"פ

BEIS HAMIKDASH EVENING MOTZAI SHABBOS

The Beis Hamikdash learning evening is an annual feature program hosted by the Kollel on Motzai Shabbos Chazon.

This year our program will take place online.

Midrashim of the Mikdash

With Rabbi Yossi Gordon

3rd Beis Hamikdash, fallen from heaven or man made?

With Rabbi Aryeh Knapp

This Motzai Shabbos 8:00-9:15pm

Meeting ID: 730 505 7983

Password: 613

DAILY SIYUMIM

In keeping with the Rebbe's directive, join us for a nightly Siyum Mesechta during the 9 Days.

7:00pm

Followed by a 15-minute Shiur on the Laws of the Beis Hamikdash with Rabbi Yossi Gopin

Meeting ID: 871 8350 3530

Passcode: 613

SUNDAY NIGHT HALACHA

Halachos of the Three Weeks and Tisha B'av in the COVID-19 times

With Rabbi Michael Stern

Sundays 8:30-9:30pm

Meeting ID: 896 0393 5560

Password: 613

TISHA BAV LEARNING

Each year, the Kollel hosts a post-Eicha learning program.

This year we will be hosting our learning program online. Stay tuned for details



Rabbi Barber coordinates two simultaneous Shiurim

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The 'how' of giving criticism

Raise your hand if you like receiving criticism. Even though the Friedriker Rebbe said that one should love reproach as it will set you on the greatest of heights, 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.

Learning for the Three Weeks

Daily Beis Hamikdash Thoughts

Rabbi Yonason Johnson

The Kiyor and the Muchni

~ Based on Toras Levi Yitzchak ~

The Kiyor was copper wash-fountain that stood in the Azarah of the Beis Hamikdash and was used by the Kohanim to wash their hands and feet at the start of the Avodah each day. It stood on a copper stand called a Kan.

The Kiyor had the status of a Kli Shareis (a sacred vessel of the Temple service). The Halacha is that anything that is sanctified in a Kli Shareis becomes invalidated if it is left overnight.

This would mean that any water that remained in the Kiyor at the end of the day would become invalid overnight and the water would need to be replaced every day.

During the 2nd Temple period, a Kohen Gadol by the name of Ben Katin, made a Muchni to address this problem.

The Muchni was a mechanical wheel that would be used to lower the Kiyor into an underground spring each night. Because the water in the Kiyor was in contact with the pure spring waters, it could not become Pasul. The following morning, the Kiyor would be raised and placed on its base to be used at the start of the Avodah.

Night is the time when the forces of unholiness are dominant. Kelipah tries to latch onto holy things to leech off their G-dly vitality. (This is why a spirit of impurity rests specifically on a Jewish body when we sleep at night and hence the requirement to wash negel vasser in the morning).

In Kabbalah, the Kiyor and its waters represent the masculine Sefira of Yesod, which disseminates flows of G-dly revelation into the world (משפיע). The subterranean pit represents the feminine Sefira of Malchus which receives and internalises this revelation (מקבל).

The forces of unholiness try to latch onto the Sefira of Yesod to divert its flow of G-dly light to feed their own existence. But this is only possible when Yesod is not united within Malchus. Once the flow of G-dliness of Yesod is received and internalised within a holy framework, the forces of Kelipah can no longer access it.

In Avodah, Yesod represents emotional arousal. Malchus is action.

When we experience spiritual inspiration and

excitement, our Yetzer Hara can hi-jack these feelings and divert them to negative expressions. If we want to preserve the purity of our passionate feelings, we need to channel and immerse them into concrete positive action.

The Kohen Gadol who made the mechanical wheel to lower the Kiyor into the underground spring is identified as Ben Katin. Ben Katin literally means 'the small one'.

Kabbalah explains that the union of Yesod and Malchus comes as a result of the Sefira Chochma. The Sefira Chochma is likened to a small dot – the small one - and represents the trait of humility.

The relationship of Yesod and Malchus is one of Mashpia (giver) and Mekabel (receiver). A classic example of Mashpia and Mekabel is the relationship of teacher and student.

For the knowledgeable teacher to really 'come down' to the level of their student, to connect with them and to dedicate their time and energy to imparting their knowledge, takes humility.

So too, to bring down the high of a powerful and passionate emotional experience (the Kiyor of Yesod) into the limited, finite action of a Mitzvah (the underground spring of Malchus), takes humility – a surrender to the will of Hashem (Ben Katin).

The Mizbeach of the Mishkan

~ Based on Reshimas Hamenorah ~

The sacrificial altar in the Mishkan was very different to the Mizbeach in the Beis Hamikdash.

In the desert, the Mizbeach was constructed as a hollow shell built out of acacia wood. The wood was covered with copper-plate.

The Torah says that the Mizbeach had to be made as a מזבח אדמה - an altar made of earth. How did the Mizbeach in the Mishkan meet this criterion?

At each place that Bnei Yisroel camped the hollow of the Mizbeach would be filled with earth. So, the Mizbeach had dust on the inside and copper on the outside.

In one of the prophesies of Yishayahu, Hashem says about the Jewish people מדעתי כי קשה אתה וגיד ברזל ערפך ומצחק נחושה "I know how stubborn you are, that your neck is like an iron sinew and your forehead is like copper".

A copper forehead is a metaphor for brazenness – ones holds their head up strong and does not show shame or humility. Rashi explains that the Mizbeach was covered in copper to atone for the sin of brazenness.

But like all Middos, the Middah of brazenness can also be used in a holy sense. It represents being strong in one's service of Hashem and to not be embarrassed from those who mock at us.

Like the copper coating this brazenness should only be an outward and external show. On the inside, we need to be filled with earth, reflective of humility, as we say in our daily Shemoneh Esrei "let my soul be like dust before all".

Keilim of copper and Keilim of gold

~ Based on Reshimas Hamenorah ~

The Hebrew word for copper is נחשת related to the word נחש meaning a snake. The Snake represents the forces of Kelipah which conceal Hashem's presence. This is the coarse physicality of the world.

Concerning gold, our sages teach that gold is so precious that really the world was not worthy to use it. It was only created and placed within our world to be used for the Beis Hamikdash.

Copper represents physicality that is not pure and needs to be refined. The copper Keilim stood outside in the courtyard, which represents the realm of Kelipas Nogah – the physicality of the world which is not inherently holy, but can be elevated and refined. This is alluded to by the Kiyor which represents the idea of cleansing and purifying.

Gold represents that which is innately refined, holy and pure. The 'pure' golden Keilim stood inside, in the Kodsh which represents the realm of Kedusha.

The message is that the Mishkan of our lives must encompass both realms. We certainly make a space for Hashem through the holy parts of our lives; our Torah study, prayer, days of Shabbos and Yomtov.

But we need to have the copper Keilim of the Azarah as well; that we engage in the mundane, physical parts of our lives – our work, eating, recreation and relationships – for the sake of serving Hashem (לשם שמים). Then they too become part of the home that we are building for Hashem.