



פרשת מטות מסעי  
מנחם אב תשפ"ב

**SIYUMIM & SHIUR**

In accordance with the Rebbe's directive, we will once again be arranging Siyumim each night in the Yeshiva Shule after 8:30pm Maariv Minyan.

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](http://www.kollelmenachem.com.au/live)

**BEIS HAMIKDASH EVENING**

The annual Kollel Beis Hamikdash evening will take place on Thursday night - אור לח' מנ"א August 4.

All men and women are invited to join us to hear a panel of speakers address different aspects of the Beis Hamikdash and lessons that we can learn from it. Stay tuned for full details.

**CHARIDY CAMPAIGN**

We are truly humbled by the spirit of generosity of our community and its dedication in support of Torah study and teaching.

Thank you for making our fundraising campaign a success. We could not have done it without you.

ציון במשפט תפדה ושב'י בצדקה  
May the combine merit of Tzedaka and the Torah study that it facilitates, bring the Geulah



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**The Cry of "the Last Generation"**

Tzelofchad passed away without leaving any sons to inherit him. As a result of the claim raised by Tzelofchod's daughters, Moshe turned to Hashem and was instructed a new Halacha; when a father dies without any sons, his daughters should inherit him.

This new Halacha disturbed the members of the tribe of Yosef to whom Tzelofchod belonged. Should these daughters marry into any other tribe, the land that they inherited would be transferred to the tribe of their husbands. The share of their tribe in the Holy Land would be diminished.

Relaying Hashem's words, Moshe declares that the tribe of Yosef are correct in their claim. Moshe instructed that the Bnos Tzelofchod would only be allowed to marry within their own tribe. He explained the reason for this;

וְלֹא־תִסָּב בְּחֵלָה לְבְנֵי יִשְׂרָאֵל מִמַּטֵּה אֶל־מַטֵּה כִּי אִישׁ בְּנַחֲלָתוֹ מַטֵּה אֲבֹתָיו יִדְבְּקוּ בְּנֵי יִשְׂרָאֵל:

*So that no inheritance of Bnei Yisroel may transfer from tribe to tribe, for Bnei Yisroel must cleave each man to the portion of his tribe.*

The Parsha continues by extending this Halacha to any woman who inherits the land of her father, that she too may only marry within her own tribe. The Torah repeats the reasoning;

וְלֹא־תִסָּב בְּחֵלָה מִמַּטֵּה לְמַטֵּה אַחֵר כִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מִסּוֹת בְּנֵי יִשְׂרָאֵל:

*So that no inheritance of Bnei Yisroel may transfer from one tribe to another tribe, for the tribe of Bnei Yisroel should cleave each man to his portion.*

These two Pesukim seem practically identical and the commentaries question the unnecessary repetition. The Tiferes Shlomo of Radomsk explains that these Pesukim are teaching us about how we should yearn deeply for Eretz Yisroel, the city of Yerushalaim and for the rebuilding of the Beis Hamikdash.

From this episode we see how important it was for each ancestral portion to remain with its tribe. The land could not even pass to another Jew if they were from another Tribe.

If so, how much more severe it is when the Holy Land is removed entirely from Jewish hands and sits in the hands of non-Jews. This thought should rend our

hearts and lead us to cry out to Hashem to return us to Eretz Yisroel with the coming of Moshiach and the ingathering of the Exiles.

He explains that the first Posuk "so that no portion should transfer from tribe to tribe" refers to the transfer from one tribe of Israel to another. The second Posuk adds the word אַחֵר, meaning 'another'. This alludes to the loss of Eretz Yisroel to those who are completely foreign i.e non-Jews.

By reflecting on the Torah's concern in the first verse, this should lead us to cry out for the fulfillment of the subsequent verse *that no inheritance of Bnei Yisroel may transfer from one tribe to 'another'*.

The Tribe of Yosef were deeply pained that part of their share in the Holy land would be lost. It was this genuine feeling that elicited the new Halacha that would fulfil their request.

So too, when we feel true pain on being in Golus and cry out with a powerful yearning for Moshiach, this itself will arouse Hashem's mercy on High and hasten the Geulah. The Third Beis Hamikdash is ready on High, waiting for us to genuinely cry out for it.

In our Shemoneh Esrei we refer to the Beis Hamikdash as דביר ביתך. The word דביר is related to the word דבור, meaning speech. This alludes to how we must verbalise our demand for the Beis Hamikdash.

Our sages teach that one who truly mourns for the loss of the Temple and the destruction of Yerushalim will surely be comforted by seeing it rebuilt.

Towards the end of Sefer Devorim, the Torah foretells; ואמר הדור האחרון בניכם אשר יקומו מאחריכם... על: *And the last generation will say... on account of what did Hashem do this (destruction) to this Land? Why does the Torah say that this question will be asked in the last generation?*

Tiferes Shlomo explains: the generation that will be truly pained by the destruction of Eretz Yisroel and the Beis Hamikdash, and turn to Hashem and cry out "Why?", they will certainly be 'the last generation' - because Hashem will surely hear their pain and see their yearning and will send Moshiach to restore us to our Land and the Holy Temple to its rightful place.

# The weekly Halacha analysis

## Lessons from the Priestly Garments

Rabbi Yonason Johnson

### Relating Front and Back

The Zohar describes the relationship between the Choshen and the Ephod using the verse אָחוּר וְקִדְמָה צִרְתָּנִי, which can mean “You have fashioned me front and back.” The Ephod worn at the back and the Choshen worn at the front, represent 2 different pathways of serving Hashem. The difference between them is analogous to difference between the back of a person and their front.

When looking at someone face-to-face, we see animation and expression, which convey their emotions. When we look at someone’s back, we can’t discern any emotion.

A face-to-face relationship with Hashem is one that is permeated with feeling and desire. The word for face (Panim), is related to the word Penim, meaning inner. This inner service is represented by the Choshen, which was worn at the front and over the heart, the seat of emotion.

A “back-sided” relationship with Hashem represents our service when we lack feeling. In Kabbalah, this Avodah is called Iskafia, compelling. When we are not inspired and we lack feeling, we must use our mind to dominate the heart, to compel ourselves to serve Hashem even when our heart is not in it. This service is represented by the Ephod.

These 2 pathways are the different services of Tzaddikim and Beinonim. The Tzaddik is constantly alight with fiery love and passion, always inspired to serve Hashem with an inner service. The Beinoni struggles with physical desires, dullness of heart and lack of inspiration which they must overcome to serve Hashem.

Even though one was worn at the back and the other over the heart, both the Choshen and Ephod are holy and both are integral parts of the Kohen Gadol’s clothing. If either were missing, his Temple service would be disqualified.

Hashem formed a unique few “front”, the Tzaddikim who serve Him without struggle and with inner feeling. Most of us He formed “back”, with inner battles that we need to confront and overcome.

Neither Avodah is superior to the other, they are both holy garments and Hashem has Nachas from both, as long as we apply ourselves to the service that He has destined for us.

### Shema in the Bright Times & the Dar

The names of the 12 Tribes were engraved on the Shoham (onyx) stones affixed to the shoulder straps of the Ephod. 6 names were written on each stone, as taught in the Torah; שֵׁשֶׁה שְׁמוֹתָם עַל “six of the names on [one stone]”. The division and spelling of the names ensured that there were exactly 25 letters on each stone.



The first letters of these words שֵׁשֶׁה מְשֻׁמוֹתָם עַל spell שמע על –Shema. The verse Shema Yisroel has 25 letters. The two stones with 25 letters each, represent the two times each day that we are commanded to recite the Shema; once in the morning and once at night.

The stone on the right side corresponds to the attribute of Chesed. This represents the morning Shema which is recited at a time of light and revelation. The left stone corresponds to the attribute of Gevurah. This represents the evening Shema, recited at a time of concealment, darkness and challenge.

In the first verse of the Shema, we accept upon ourselves Hashem’s kingship and surrender ourselves to Him. Day and night also represent different phases in our lives.

When the sun shines on us and we experience physical and spiritual success, we feel secure and it is easy to forget about Hashem, as we attribute our success to our own doing. In our ‘daytime’ we need to say Shema, to humble ourselves and recognise the true source of our blessings.

Likewise, when we struggle with darkness and go through hard and challenging times, we feel down and alone. In this state it is hard to find motivation to serve Hashem. In our ‘night-time’ we need to say Shema, to realise that we are not alone and that Hashem is in control and there for us when we turn to Him.

This is the inner message of the two Shoham stones on the side of Chesed and the side of Gevurah. No matter what circumstances or stage of life that we find ourselves in, be it bright or dark, we are able to and need to say Shema, our connection to Hashem.

### Stones on the Heart and the Arm

On the Choshen, the names of the 12 Tribes were inscribed on the 12 precious stones in the order of their birth; a different stone for each Tribe. On the Avnei Shoham – the two onyx stones on the shoulder straps of the Ephod, 6 Tribes were written on each stone.

According to the understanding of the Rambam, the two Avnei Shoham are viewed as one single stone that is merely divided between the two shoulders.

The different manner in which the names were inscribed on these two garments, is like difference between how the Torah passages are inserted into the Tefillin of the head and the Tefillin of the arm.

In the head-Tefillin, the four passages are written on separate parchments and each passage is placed into their own compartment. This is like the Choshen, where each stone bore one name.

In the arm-Tefillin, the four passages are written on a single scroll and placed into a single compartment. This is like the names on the Avnei Shoham where all of the names are inscribed on the same stone.

The head-Tefillin represents a service of Hashem based on intellectual understanding and appreciation. The Choshen, which was worn over the heart, represents our emotions and feelings in the service Hashem. The arm-Tefillin represents action; the ‘doing’ of the Mitzvos. This is also alluded to by the Shoham stones which were worn on the shoulders at the top of the arms.

Each person’s level, depth and type of understanding will be different and some will have greater appreciation than others. Likewise, each person will have a different emotional experience and some will have more feeling than others. And so, on the Choshen each Tribe had its own unique stone.

But when it comes to the actual observance of a Mitzvah in deed, like the Avnei Shoham, we are all on the same stone. Whether fulfilled by a great scholar or mystic or an un-inspired ‘average-Joe’; whether one feels or appreciates more, less or not at all, the Mitzvah and the connection achieved by it, is the same for everyone.

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