



פרשת דברים

שבת חזון

מנחם אב תשע"ט

TISHA B'AV PROGRAM

If Chas V'shalom Moshiach has not come before, there will be a learning program on the night of Tisha B'av in the Yeshiva Shule.

After Maariv and Eicha there will be a Siyum Mesechta. This will be followed by a video shiur with Rabbi YY Jacobson "Why Jews love to argue".

The video shiur will be followed by a shiur on Midrash Eicha with Rabbi Yossi Gordon.

SIYUM HARAMBAM

Hundreds of men and women came to celebrate the Siyum Harambam.

Rabbi Shlomo Kohn of Adas Yisroel spoke about the proof Rambam brings from Bilaam's prophesy for the coming of Moshiach.

Rabbi Mendy Rimler made the Siyum and spoke about his inspiration and experience in taking on 3 chapters per day.

Rabbi Shimon Cowen started the 39th cycle, explaining the Rambam's approach of bringing the fundamental foundations of Emunah into the study of worldly wisdom.

Rabbi Danny Mirvis of Mizrachi concluded the evening speaking about the tribe of Menashe who, like Chabad Shluchim, left the comforts of Eretz Yisroel to take spiritual care of their fellow Jews who were outside.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush



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Conceiving the soul of Moshiach

The two Keruvim which stood on top of the Aron Hakodesh reflected the relationship between Hashem and the Jewish people.

When we were faithful to Hashem and kept His Torah and Mitzvos, the Keruvim would face one another. This was a physical display of Hashem's love and closeness towards the Jewish people. But when we were not following in Hashem's way, the Keruvim would turn their backs on each other, showing a distance and displeasure.

The Gemara describes how when the non-Jews entered to destroy the Beis Hamikdash, they found two Keruvim intertwined in an intimate embrace, like the deep love between husband and wife. They ridiculed the Jewish people for what they understood to be an immodest image.

(Since the Aron had already been hidden, these were other decorative Keruvim and not the Keruvim from the Aron cover).

The fact that the Keruvim were not just facing one another but were embracing, illustrating an incredibly powerful love and closeness. And when did this take place? As the Temple was being destroyed and the Jewish people were about to be sent into exile because of their terrible sins.

How could it be that at this time the Keruvim were in the most intimate of positions?

This question was posed to the Maggid of Mezritch by his Talmidim.

The Maggid responded quoting a Halacha from Yoreh Deah, based on the Gemara Yevamos. The halacha obligates a man to spend intimate time with wife before leaving on a journey. The reason for this obligation is because the time of separating is a time of heightened love and closeness which should be required.

The relationship of Hashem and the Jewish people is likened to that of a husband and a wife.

During Golus, Eicha describes the Jewish people as

being like a widow. Our sages explain that the intent is that we are not truly widowed, but rather we are "like a widow", like a woman whose husband has left to travel overseas.

On one level of this relationship, the sins that brought about the Churban created a deep fracture. The cosmic marriage was threatened. Hashem's presence departed, the Jewish people were being exiled from the marital home and the marital home itself was going to be destroyed.

Yet, hidden in the Holy of Holies at this very moment, before 'leaving on a journey', Hashem's deep love for his bride shone deeper than ever. Hashem was fulfilling His own Halacha to spend intimate time with the Jewish people before leaving.

Because of our sins there had to be a separation. But this fracture was only on the external level of our relationship. Hashem's eternal, essential and deepest love for the Jewish people is always there, and this love was revealed in those moments.

The Kabbalists teach that the greater the love between husband and wife at the time of conception, the more lofty the Neshama that is drawn down.

We have a tradition that on the day of Tisha B'av, at the moment of the Churban itself, the Neshama of Moshiach was born. The Neshama of Moshiach is the most lofty Neshama that has ever existed.

Reb Pinchas of Koritz explains that this Neshama was conceived through the deep spiritual union embodied in those Keruvim and the deep love that it represented.

After conception, hidden inside the womb, the fetus grows and develops, finally emerging to a state of revelation at birth.

The conception of Geulah began nearly 2000 years ago in the privacy of the Holy of Holies. Ever since, it has been developing and growing as we draw closer to its birth. The Geulah is now long overdue and ready to emerge.

Learning about and learning from the Beis Hamikdash

Stone yes, wood no.

The Beis Hamikdash had to be constructed of stone. There is a Biblical prohibition against using wood in the building of the Beis Hamikdash.

Jewish thought classifies all aspects of our world into 4 spheres; the inanimate (Domem), plant (Tzomeach), animal (Chai) and man (Medaber).

Domem, the inanimate, is the lowest of the four orders. It includes the earth, rocks and minerals. These materials which lie underfoot, reflect the trait of humility. The word Domem means to be silent, which is also an expression of humility.

In contrast, plants rise upwards and can grow very tall, representing the trait of arrogance.

Koresh, the king of Persia, assisted in the building of the second Beis Hamikdash. He was considered righteous, but our sages teach that he “went sour”. The Hebrew term used for going sour is Hichmitz.

Hichmitz is also related to the word Chametz – leaven. Unlike Matzah which is flat, Chametz rises and puffs itself up. In Chassidus, Chametz is a metaphor for arrogance and haughtiness.

What did Koresh do wrong? One of the explanations is that he used wood in the building of the Beis Hamikdash.

Because he used wood, which represents arrogance, his sin is described as Chametz, which also represents arrogance. [Interestingly, Tzomeach (plant) is made up of the same root letters as Chametz and Hichmitz].

Hashem, who is omnipresent, says that He cannot dwell with an arrogant person. Like the Beis Hamikdash that has to be made of stone and not of wood, the Keili for Hashem’s presence to rest within and amongst us is humility.

Mindful Emotions

The golden Menorah was made with decorative features in the shapes of cups, balls and flowers. At the top of each of the seven branches were three of these cup-shaped decorations. The Rambam draws the cups facing downwards.

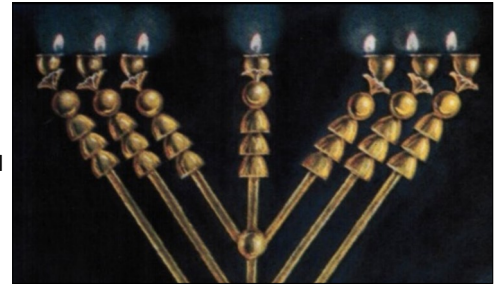
The seven branches of the Menorah reflect the seven emotional drives of the soul which parallel the G-dly energies of the seven Sefiros. Our emotional drives come from the heart.

The three cups at the top of each branch represent the three intellectual processes through which ideas are conceived, developed and internalised. These are the intellectual powers of Chochma, Binah and Daas respectively. Intellect rests within the brain.

The cups facing downwards, illustrate how the three aspects of intellect pour their flow into each of the branches that make up our emotional experience.

Chassidus teaches that the human gift is that our mind rules over our heart; intellect over instinct. Our emotions should be mindful, inspired and directed by understanding, awareness and appreciation.

At the same time, our rational understandings should not remain abstract theory. When we study and meditate on the greatness of Hashem, we fill our mind with G-dly concepts. We have to channel these thoughts into a meaningful emotional experience to build a personal relationship with Hashem.



Our unshakeable foundation

The bottom 6 Amos (3 metres) of the Beis Hamikdash structure was the foundation. It was called the “Otem”, coming from the Hebrew term Atum which means filled up. It was a completely solid base on which the weight of the Beis Hamikdash stood.

The foundation of the building is usually not visible. It does not have the same beauty and decoration as other aspects of a building and it is sometimes completely taken for granted.

But it is the most important part of the building. The beautiful structure, with all of its features and decoration, would not be able to stand without the hidden, plain, foundation.

When the earth shakes and the winds blow, the stability of the building depends on the strength of the foundation.

The deepest level of our Neshama is called Eisan, meaning strength. Like the foundation of a building, the essence of our Neshama lies hidden and we rarely sense it on a day-to-day basis. But it is the source of our strength when our world is shaken by crisis or challenge.

In serving Hashem, the building is the conscious Avodah of our Neshama; our ideas and appreciation, our feelings and inspiration and our expression in thought, speech and deed. But sometimes we face spiritual struggles and challenges that threaten our building.

The Eisan of our Neshama is our unbreakable bond with Hashem. This is the foundation that carries and supports the beautiful structure of the lives that we build. When we face life’s challenges, we just need to dig deep and uncover the infinite strength and faith that lies inside of us.

