



פרשת מטות מסעי  
שבת מברכים מנחם אב  
תמוז תש"פ

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us for something different  
each night of the week.**

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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

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### MONDAY NIGHT CHASSIDUS

Existence in 3 Dimensions

With Rabbi Yonason Johnson

A dissertation by the Rebbe explain-  
ing how the Beis Hamikdash paral-  
lels existence in time, space & soul.

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Insights on the weekly Parsha

With Rabbi Leor Broh

Tuesdays 7:30-8:30pm

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### WEDNESDAY NIGHT NACH

The Aron, Mizbeach, Mishkan &  
Beis Hamikdash

With Rabbi Yossi Gordon

Wednesdays 8:30-9:30pm

Meeting ID: 964 8806 4547

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### THURSDAY NIGHT HALACHA

Hilchos Shabbos

With Rabbi Mottel Krasnjanski

Thursdays 8:00-9:00pm

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Rabbi Barber coordinates two simultaneous Shiurim

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## To truly yearn to return

Sefer Bamidbar concludes with the following incident.

Tzelofchad passed away without leaving any sons to inherit him. As a result of the claim raised by Tzelofchad'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 Tzelofchad 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 Tzelofchad would only be allowed to marry within their own tribe. He explained the reason for this;

וְלֹא־תִסָּב נַחֲלָה לְבְנֵי יִשְׂרָאֵל מִמַּטֵּה אֲלִימָטָה כִּי אִישׁ בְּנֵימָטָה לְמַטֵּה אֲבֹתָיו יִדְבְּקוּ בְּבְנֵי 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 נַחֲלָה מִמַּטֵּה לְמַטֵּה אַחֵר כִּי־אִישׁ בְּנֵימָטָה יִדְבְּקוּ מִשּׁוֹת 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 repetitiveness.

The Tiferes Shlomo of Radonsk explains that these Pesukim are teaching us about how we should yearn deeply for Eretz Yisroel, the city of Yerushalaim and 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 non-Jews, who are 'another'.

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 and waiting on High. It is just waiting for us to genuinely cry out for it.

In our Shemoneh Esrei we refer to the Beis Hamikdash as דְּבִיר בֵּיתֶךָ. The word דְּבִיר is related to the word דְּבוּר, 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 Yerushalaim will surely be comforted by seeing it rebuilt.

Towards the end of Sefer Devorim, the Torah foretells; ... וְאָמַר הַדּוֹר הָאֲחֵרוֹן בְּנֵיכֶם אֲשֶׁר יִקְוּ מֵאַחֲרֵיכֶם. ... וְעַל מַה עָשָׂה ה' כַּכָּה לְאַרְצָה זֹאת וְאָמַר הַדּוֹר הָאֲחֵרוֹן בְּנֵיכֶם אֲשֶׁר יִקְוּ מֵאַחֲרֵיכֶם. ... וְעַל מַה עָשָׂה ה' כַּכָּה לְאַרְצָה זֹאת וְאָמַר הַדּוֹר הָאֲחֵרוֹן בְּנֵיכֶם אֲשֶׁר יִקְוּ מֵאַחֲרֵיכֶם. ... *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 only be asked in the last generation?

Tiferes Shlomo explains that it is because whichever generation 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 send Moshiach to restore us to our Land and the Holy Temple to its rightful place.

# Learning for the Three Weeks

## Daily Beis Hamikdash Thoughts

Rabbi Yonason Johnson

### The Western Lamp of Deep Connection

~ Based on Reshimas Hamenorah ~

The Gemara teaches that Hashem did not 'need' the light of the Menorah. Rather, the light of the Menorah served as a testimony to the entire world that Hashem's presence rests amongst the Jewish people. This testimony was in the form of the miraculous 'western lamp' (נר מערבי).

The other candles of the Menorah burned through the night, from evening until morning. Even though the 'western lamp' contained the same amount of oil as the others, it would burn through the day as well. The Kohen would use it to light the other candles the next evening.

According to the view that the Menorah stood facing from east to west, it would seem that the 'western lamp' refers to the western-most lamp; the one closest to the Holy of Holies.

However, many of the commentaries explain that the 'western lamp' was actually the 2nd lamp from the East. It is called the 'western lamp' because it was the first lamp situated *towards* the West.

Chassidus teaches that the 7 branches of the Menorah represent the 7 emotional drives of the soul, which parallel the 7 Divine energies of the Sefiros. These give rise to 7 different ways in which we may serve Hashem; love (Chessed), discipline (Gevurah) etc.

The western-most flame, that stood closest to the Kodosh Hakodoshim, corresponds to the first Sefira - Chessed (love and kindness).

The 6th candle corresponds to the attribute of Yesod and the 7th candle corresponds to the attribute of Malchus. Yesod is about Hiskashrus – a deep bonding and intimate connection with Hashem. Malchus, the last of the Sefiros, is the trait of humility and Bittul.

Based on this, unique 'western lamp' is the Middah of Yesod. It was this flame that was used to light the others because Yesod – a deep intimate connection with Hashem – is the source and starting point that ignites and leads to all of the other specific modes of serving Hashem.

The Torah describes this lamp as being 'before Hashem' (the Divine presence that rested in the Holy of Holies which was to the West).

This is because the intimate connection of Yesod places us face-to-face before Hashem.

But as explained above, the 6th lamp is only the 'western lamp' because it sits to the west of the 7th flame. It is the 7th flame that gives the 6th flame its unique status.

Whilst the primary step in serving Hashem is to reveal our Hiskashrus (Yesod), one cannot attain this deep connection without first having Bittul and humility (Malchus).

### Two by day, seven through the night

~ Based on Reshimas Hamenorah ~

When the Kohen entered the Kodosh to clean the Menorah in the morning, he would find the 2 eastern lamps still alight. They would be left to burn throughout the day. In the evening all 7 lamps would be lit and would burn through the night.

In Tehillim, Hashem's presence is likened to the sun. Daytime represents a state where Hashem's presence is openly revealed. This is when we experience illumination, inspiration and clarity and the physicality of the world does not create any concealment.

Night represents spiritual darkness, when we do not perceive G-dliness. We grope around in confusion and we suffer the spiritual challenges presented by the material world.

To remain strong in this night-time state, we need the light of all 7 candles – to actively engage with and illuminate each aspect of our soul. For example, it is not enough to just fulfil the Mitzvos with love (Chessed). One also needs to have a feeling of awe (Gevurah) to keep them from sin. The same is true for each of the 7 Middos.

But when we experience spiritual daytime, the light of the 6th candle suffices. Because Hashem's presence is revealed and we sense it clearly and tangibly, all we need is to reveal Yesod - our deep connection to Hashem. This connection will be enough to influence all of the other dimensions of our psyche.

But as discussed above, the prerequisite to attaining Yesod is Malchus - humility and surrender to Hashem. And so, when the sun of Hashem shines in our lives, these 2 candles are all that we need.

### Removing the ashes of negative baggage

~ Based on Reshimas Hamenorah ~

The first Avodah that was done in the Beis Hamikdash each day was Terumas Hadeshen. This was done before any sacrifices could be brought.

The Kohen designated by a lottery, would go up onto the Mizbeach and take a panful of ashes. He would bring the ashes down the ramp and place them on the side of the Mizbeach. These ashes would miraculously be absorbed by the floor of the Azarah.

In addition to the Terumas Hadeshen, the Kohanim would remove the excess ashes from the Mizbeach and take them to a designated place outside of the camp.

The sacrifices represent our spiritual growth and personal Avodah. But before we can engage in meaningful positive growth, we need to remove and deal with our negative baggage – our ashes. If we don't, they will hold us back and create a blockage to achieving the growth that we seek.

The ashes placed beside the Mizbeach represents the negative baggage that we can deal with, overcome and transform.

But there may be things that we presently don't have the ability or strength to deal with. Instead of letting them linger, we need to move them outside; to put them completely out of our mind and out of our experience, so that they too will not pull us down. They should remain outside until we have the strength to face them.

Each year during the Three Weeks, Kollel Menachem Lubavitch of Melbourne shares the Daily Beis Hamikdash Thought.

Each short daily teaching focuses on one aspect of the design of the Beis Hamikdash or the Temple Avodah, with an inspirational life message for spiritual living today.

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