



פרשת פנחס

שבת מברכים מנחם אב

תמוז תשע"ט

### BEIS HAMIKDASH EVENING & MELAVE MALKA

All men and women are invited to the Kollel's annual Beis Hamikdash evening next Motzai Shabbos.

Hear 3 fantastic speakers talking about the Beis Hamikdash and enjoy a Melave Malka buffet spread.

Rabbi Pinchas Ash will discuss some of the historical aspect of the building of the Beis Hamikdash.

Kollel Rabbis Michael Stern and Yossi Moshel will present on influences of the Beis Hamikdash on the features and design of our Shules.

Menachem Av 2 - August 3  
8:15pm in the Goldhirsch Hall  
\$5 cover.

### KOLLEL ROUND-UP

Last Motzai Shabbos over 50 men and women came to learn about the Beis Hamikdash to mark the start of the 3 Weeks.

Rabbi Yossi Gordon presented on the topic of the history of the Aron in Tanach and Midrashei Chaza"l.

Rabbi Johnson presented a letter from the Rebbe explaining the ruling that the 2 altars of the Beis Hamikdash cannot become impure according to Chassidus and the deeper lesson that it teaches us.

Thank you to the Goldman family for their sponsorship.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush



Three Weeks Halacha shiur with Rabbi Michael Stern

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## Is every holy war really holy?

The regular Hafotorah of Pinchas\* is about Eliyahu Hanavi. Eliyahu lived at a time when the Jewish people were following Avodah Zarah en masse. They had abandoned the way of Torah and the queen Izevel had laid a campaign to kill the neviim of Hashem. Eliyahu's own life was endanger and he fled south to Har Sinai and hid in a cave.

Hashem says to him מה לך פה אליהו - "what are you doing here Eliyahu?"

Eliyahu declares קנא קנאתי לה' "I have been zealous for Hashem". He complained bitterly about the spiritual state of the Jewish people; that they have forsaken the covenant with Hashem, torn down the altars and killed the neviim and that his own life in endanger.

Hashem told Eliyahu to leave the cave and stand before Him. Hashem brought a great wind that split mountains and shatters stones, but Hashem was not in the wind. After the wind there was an earthquake (literally a loud noise), but Hashem was not in the earthquake. Following the earthquake came a fire, but Hashem was not in the fire. But after the fire was a still soft sound.

And Hashem asked Eliyahu again "why are you here Eliyahu?" to which Eliyahu replied by professing his zealousness and describing the great depths to which the Jewish people had sunken.

Hashem responded by charging Eliyahu with a series of missions, one of which was to anoint Elisha to serve as a novi in place of him.

The Meforshim ask a number of questions on this story. Why did Hashem ask Eliyahu twice "why are you here"? What was the symbolism of the wind, earthquake, fire and soft voice that Hashem showed to him in response? And why was he told to anoint Elisha?

When Hashem asked Eliyahu "why are you here?" he was chiding him. You are a leader of Klal Yisroel. They are over there and need your leadership. Why are you here and abandoning them?

Eliyahu responded that he was a zealot for Hashem and that Hashem should take vengeance on the Jewish people for their terrible sins.

The wind, earthquake, fire and soft still voice were a response to Eliyahu's slander and zealotry, showing him how he, as a leader, should approach his leadership in face of a difficult people.

The cave in which he hid was the cleft in the rock where Moshe stood when Hashem passed before him and allowed him a glimpse on Hashem's glory.

Hashem told Eliyahu "what are you doing here in this cave?", how can you stand in the place of Moshe when you do not resemble him at all? When the Jewish people sinned with the Golden Calf, Moshe stood to defend them and was willing to sacrifice himself for their sake. He did not slander them and abandon them. Hashem told him to leave this cave.

Hashem showed him the 4 signs representing 4 possible approaches. Which of them is the way of Hashem?

The lowest approach are those who become angry and act upon their anger. This is the great wind that splits mountains and shatters stones in anger.

Better are those who do not act out their anger, but whose hearts pound with indignation and speak scathing words or rebuke. This is the loud noise.

Then there are those who do not speak, but the fires of indignation burn within their hearts and thoughts.

In all of these, Hashem is not present. The way of Hashem is the soft still voice. Instead of anger and indignation in their hearts or words, their words are gentle and inspiring, drawing the listener from their wayward ways with ropes of love.

Hashem was telling Eliyahu to go back to his people with this approach. But Eliyahu persisted. He was motivated with zealousness on behalf of Hashem. Unable to change his attitude or approach, Hashem told him that he could no longer serve as leader or novi and so he must now anoint Elisha to serve in his place.

The haftorah contrasts the zealousness of Eliyahu to that of Pinchas. Pinchas acted with zealotry and is rewarded by being elevated to the Kehuna. Eliyahu claimed to wear the same garb of religious zealousness. Yet Eliyahu is not rewarded but rebuked and ultimately stripped of his leadership.

Even though only 7000 Jews remained faithful to Hashem and Eliyahu's aspersions seemed founded, the Torah teaches us that not all religious zealotry (Kana'us) is really holy.

If this lesson applied to Eliyahu, a man of G-d whose motives were completely pure, how much more so it applies to people on our level when facing our challenges and disagreements in dealing with others.

\* When Parshas Pinchas falls in the 3 Weeks we do not read this Hafotrah, substituting it with the first of the 3 Haftorahs of retribution.

# Learning about and learning from the Beis Hamikdash

## Slaughtering perfection on an altar of earth

“Make for Me a Mizbeach (altar) of earth and you will sacrifice upon it your burnt offerings and your peace offerings”

This Posuk refers to the sacrificial altar which stood in the courtyard of the Beis Hamikdash, teaching us that it must be an altar of earth.

Our sages explain that this does not mean that the Mizbeach itself is to be built out of earth (in the Beis Hamikdash it was made of stone and lime). Rather the verse teaches that it must be built directly attached to the natural earth and not on top of an artificial floor or underground structure.

Many different types of Korbanos (sacrifices) were offered on the Mizbeach. This verse identifies two types; The Olah (burnt offerings) and Shelamim (peace offerings).

Olah comes from the terminology meaning to elevate or rise up. Shelamim is related to the word for perfection. The Mizbeach itself represents the service of Hashem.

The Alter Rebbe explains that this Posuk is alluding to a fundamental aspect of our Divine service; to slaughter our personal Olah and Shelamim. This means to rid ourselves of any arrogance that may come from our sense of perfection or elevation.

We do this on an altar of earth. The earth, which lies low, represents the trait of humility. Hashem wants us to serve Him with humility. Humility means to see that our accomplishments come because Hashem has endowed us with particular qualities, not because we have achieved anything on our own.

When we have this perspective of humility, our accomplishments (elevations) are no longer a source of arrogance. We would never claim to have reached perfection, recognising that there is always room for further growth.

## Which way does your door face?

The Har Habayis (the Temple Mount) was a holy space. However the Azarah, the courtyard that surrounded the Beis Hamikdash, had a greater degree of holiness than the rest of Har Habayis.

In relation to one another, the Azarah is called Kodesh (a holy place) and Har Habayis is referred to as Chol (mundane).

One area in which this difference is expressed is that the Kodshei Kodashim, the most holy sacrifices, could only be eaten by the Kohanim within the walls of the Azarah. They could not be consumed on Har Habayis.

There were a number of chambers built within the walls of the Azarah. Even though they were geographically located on the floor-space of the Azarah, if the doorways of these rooms opened towards Har Habayis, the inside of the chamber had the status of Chol (diagram A).

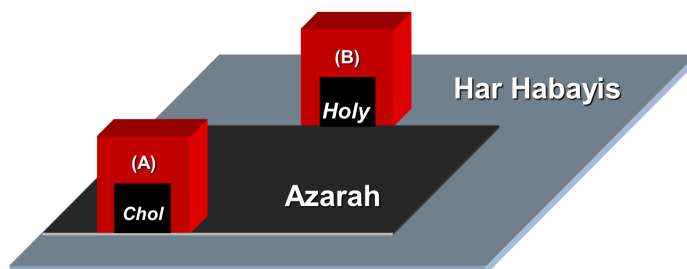
The inverse applied to chambers that were built on Har Habayis adjacent to the Azarah. If the doorway of these chambers opened towards the Azarah, they took on the same holy status of the Azarah itself (diagram B).

Essentially, the status of the chamber is determined not by where it is actually located but by which direction the doorway faces.

In Judaism, we are not defined by where we are actually situated or holding in our observance. It is where we look towards, where our aspirations are and the direction that we are moving in and growing towards that determines our holiness.

Similarly a Jew can be in Golus, exiled from their land in an unholy environment, yet, if our hearts and minds are focused on Eretz Yisroel, awaiting and yearning for the rebuilding of the Beis Hamikdash, it is as though we are already in the Kodesh itself.

~ Based on Tiferes Shlomo Parshas Vayeitzei, Mishna Maaser Sheni 3:8, Rambam Hilchos Beis Habechira 6:7-8



## When the roof is a floor

The rooftops of the chambers of the Azarah were not sanctified with the holiness of the Azarah and were considered Chol - mundane (See diagram A).

However, if the roof of the chamber was level with the floor of the Azarah, the roof was holy. This is because we no longer consider it to be a rooftop but rather part of the Azarah floor itself. Such a scenario would be possible if the chamber was built below the Azarah into the slope of the mountain (See diagram B).

The roof is the highest point of a structure. As such it represents someone who has great qualities and accomplishments. The floor, the lowest part of a structure, represents the trait of humility.

When our 'roof' is elevated and our qualities and accomplishments become a source of arrogance, these accomplishments are not holy. But when our 'roof' is on ground level, when our qualities and accomplishments are permeated with a sense of humility, then they are holy and praiseworthy.

Possessing great qualities and strengths, should not be a source of arrogance. Recognising that the talents that we have come from Hashem, our accomplishments should be a source of humility, knowing that if others were given our qualities, they may have achieved more and used them out better than we have.

~ Based on Tiferes Shlomo Chayei Sarah, Pesachim 85b, Rambam Hilchos Beis Habechira 6:7

