



פרשת פנחס
שבת מברכים
תמוז תשפ"א

DOR LEDOR

Dor Ledor is on pause for the school holidays and will resume when school goes back.

DAILY BEIS HAMIKDASH THOUGHT

In fulfillment of the Rebbe's directive, during the Three Weeks, the Kollel will once again be producing the Daily Beis Hamikdash Thought.

Receive a short, daily Whatsapp message, applying the laws of the Beis Hamikdash as meaningful and relevant lessons for our spiritual lives.

This year's 'Thoughts' will be on the theme of the Daily Avodah, drawing life-lessons from the daily service performed in the Beis Hamikdash

See sample posts of the reverse of this edition

BEIS HAMIKDASH EVENING

Each year on the Motzai Shabbos before Tisha B'av, the Kollel hosts our annual Beis Hamikdash evening.

A panel of speakers will address different aspects of the Beis Hamikdash. Complete with a Melave Malka. Motzai Shabbos Mattos-Masei July 10 Rosh Chodesh Av

A collection of Torah thoughts produced by Kollel Menachem



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Retrieving a 'swallowed' soul

This year, Parshas Pinchas is the first Shabbos of the Three Weeks. For the Haftorah we substitute the usual Haftorah with the Haftorah of Mattos, the first of the three Haftaros of retribution.

The last Posuk of the Haftorah reads קודש ישראל לה' ראשית תבואתו כל אוכליו יאשמו "Yisroel is holy to Hashem, the first of His grain. All who devour him will bear guilt..."

In Likkutei Torah, the Alter Rebbe gives a deep explanation of the inner meaning of these words.

Yisroel is holy to Hashem: Every Jew is called Yisroel. he name Yisroel was given to Yakov after his wrestle with the angel of Eisav because "you have striven with Elokim... and prevailed." Yisroel refers to the Neshama which prevails over the concealment of the animalistic soul and its desires. Concealment is associated with the Divine name Elokim, the dimensions of G-dliness which are hidden within Creation.

In contrast, the level of Yisroel which prevails over Elokim, is "holy to Hashem" - connected to the name יהוה-וה-י which relates to transcendent levels of G-dliness. Through keeping Torah and Mitzvos, the Neshama draws these transcendent revelations of G-dliness into the world of Creation.

The first of His grain: Like a seed that is planted in the ground, the Neshama descends down into this world. Just as one plants a seed for the abundant produce that will grow, the Neshama generates abundance in the form of the additional G-dly light that it draws down through its service of Hashem.

All who devour him: This does not refer to the enemies of the Jewish people who seek to destroy us from without. Rather it refers to one who "devours" their own G-dly soul, their Yisroel. When we allow the negative drives of our animalistic soul to become dominant, our G-dly soul becomes swallowed up and unable to shine within us. This happens when we succumb to anger, arrogance and worldly desires.

יאשמו: What can we do when our Yisroel, the light

of our Neshama is swallowed up? How can it be restored? The Novi teaches יאשמו, that they shall bear their guilt. The word יאשמו can also imply that they should bring a *Korban Asham*. A *Korban Asham* had to be brought for the sin of *Me'ilah*. *Me'ilah* is the misuse of holy items or property that was consecrated, for one's own personal benefit.

Someone who committed *Me'ilah* and misused holy property, had to repay its principal value and add an additional *Chomesh*, literally one fifth.

Halacha calculates this fifth as being one fourth of the principal, so that the value of the *Chomesh* is a fifth of the combined value of the principal and *Chomesh*. For example, if the consecrated item was worth \$80, the *Chomesh* would be \$20, which is one fifth of the \$100 total. The *Chomesh* is calculated as being "outside" or beyond the principal.

When one allows their Neshama (which is holy to Hashem) to be swallowed up by their animalistic self, they have committed an act of *Me'ilah*. Compensating for this misuse requires paying a spiritual *Chomesh*.

There are four lower levels of the Neshama which parallel the four Kabbalistic worlds. These levels of the Neshama are actualised and expressed in keeping Torah and Mitzvos on a day-to-day basis. They correspond to the four letters of Hashem's name יהוה-וה-י, to which the Neshama is connected.

When a person's Yisroel is swallowed up, they committed *Me'ilah* on these four levels. They were not strong enough to prevail over the animalistic soul and they alone are no longer sufficient. One needs to reach deeper and access the fifth and deepest level of the Neshama, its essential bond and absolute unwavering devotion to Hashem, the Yechida.

The Yechida is our source of strength and Mesiras Nefesh to overcome all obstacles and challenges to our service of Hashem. When our Yechida is activated, our animalistic soul and its desires evaporate, redeeming the lower dimensions of our conscious soul and bringing us to true Teshuvah, return to Hashem.

The Beis Hamikdash Thought

Lessons from the daily service in the Beis Hamikdash

Rabbi Yonason Johnson

Removing the ashes of negative emotions

The first Avodah that was done each day in the Beis Hamikdash was Terumas Hadeshen.

One of the Kohanim, selected 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, where it would become absorbed on the floor of the Azarah - courtyard.

In addition to the Terumas Hadeshen, the Kohanim would remove the excess ashes from on top of the Mizbeach. These ashes would be taken to a designated place outside of the camp.

The ashes are the residual that remains after the Korbanos have been burned. The choice parts of the Korban would burn and ascend on High. The ashes that remain are the Pesoles, the 'waste' that remains below.

There are two types of Pesoles. One type cannot be elevated and we must distance it completely and remove it from our camp. The other type of Pesoles has some good quality in it that can be refined, elevated and incorporated into the side of Holiness.

In Avodah, these two types of Pesoles are Merirus and Atzvus; bitterness and depression.

One has to serve Hashem with joy. Therefore, both Merirus and Atzvus, being negative emotions, are considered as Pesoles; undesirable states of mind.

But there is a difference between them. Merirus is feeling bad about one's self and spiritual standing in a way that leads to resolve to change and active steps to grow. There is a positive element within Merirus that ultimately leads a person back to Simcha.

Atzvus – depression, is an overwhelming feeling of lowness and worthlessness that leads to despondency and giving up.

Merirus, like the ashes placed by the side of the Mizbeach that remain within the Azarah, can be elevated and used as a tool in our service of Hashem. Atzvus, like the ashes that were taken out of the camp, must be removed entirely from our experience.

~ Maamarim Kuntreisim volume 1 page 545

Changing garments to remove the ashes

Before removing the excess ashes from the Mizbeach and taking them outside of the camp, the Torah teaches "he shall remove his garments and put on other garments". The Kohen would have to change his clothing, to prevent his Priestly robes becoming soiled.

Even though the removal of the ashes was also part of the Temple service, it could not be compared to the actual Avodah that was performed inside the Beis Hamikdash. To highlight this, a more inferior set of clothing was worn for removing the ashes.

Rashi illustrates this with a parable; the clothing worn by a servant when cooking for their master, should not be worn when pouring the master's drink.

Cooking the meal is a necessary preparation to be able to serve the meal, but the cooking is merely a means to reach the ultimate objective, to serve the meal and honour one's master with it. The removal of the ashes was a necessary preparation, to create space to serve Hashem with the new offerings.

In yesterday's post, we explained that the removal of the ashes represents our inner work to confront and remove our negative issues and baggage. Our sages teach that a person should only start to pray having experienced a sense of contrition.

But this should only be a preparation to make space for a deeper, positive emotional experience. Once we start the Avodah of davening itself, we must push away this sense of contrition and daven from a place of true joy and love.

Like the Kohen removing the ashes, we don't want our dealing with negative baggage to sully us, so we must 'put on other garments'. But after we've removed our ashes, we divest ourselves of these 'garments', pushing away all association with the negative, to honour our Master with the fresh, clean garments of joy and positivity.

Keeping the fire burning

In the next stage of the Avodah, the Kohanim would arrange the pyres on top of the Mizbeach, including the large pyre for the sacrifices and the smaller pyre for the incense. In addition, 2 blocks of wood would be placed on the main fire

each morning, referred to as the Shnei Gizrei Eitzim.

Our sages tell us that fireball would fall from Heaven onto the altar to consume the Korbanos. Nonetheless, it was still a Mitzvah to place wood on the Mizbeach each day, to fuel the fire in a natural way, through earthly, human effort.

The same is true in maintaining the love that the Neshama has for Hashem. Love is like a fire. The flames of passion burn with intensity. But if not maintained, the flames eventually die down and the fire will go out.

Our relationship with Hashem has 'fireball' moments. We become inspired on the Yomim Tovim and Yomim Noraim. We may experience a personal awakening from Above where we feel connected and Hashem draws us close, through little or no effort of our own. This love comes to us as a gift from Heaven.

But to keep our love burning, we can't rely only on these fireball moments to do the trick. Hashem wants us to feed the fire on a daily basis through our own earthly efforts. We do this in study and prayer, by using our own minds and hearts to meditate on Hashem's greatness and try to connect to Him and sense His presence.

The earthly fire, fuelled by the wood each day was the magnet that elicited the fireball from Heaven. When we try to cultivate and develop our love for Hashem through our own efforts, the fire from below, Hashem will respond with a powerful revelation of His presence within our lives with His fire from above.

Over 600 people from around the world have subscribed to receive the Daily Beis Hamikdash Thought produced by the Kollel during the Three Weeks.

This year we will be explaining the order of the Daily Avodah in the Beis Hamikdash and the lessons that we can learn from each element in our own service of Hashem.

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