



פרשת דברים  
שבת חזון  
מנחם אב תשפ"ג  
שנת הקהל



**HAKHEL IN THE PARSHA**

The book of Devarim records Moshe's final address to all of Bnei Yisrael before passing away. It begins with words of rebuke for the sins that the Jewish people committed during their years in the desert. The book of Devarim continues with a recap of many of the Mitzvos of the Torah.

As the Nasi of the Jewish people, Moshe Rabbeinu had the status of a king. His address to the entire Jewish people, including men, women and children, is like the gathering of Hakhel, where the king had to gather all of Klal Yisrael and read the Torah in their presence.

All of the Parshios read at the Hakhel gathering came from the book of Devarim. The entire Parsha of Devarim was read at Hakhel, containing Moshe's words of rebuke.

The passages read at Hakhel were designated as part of the objective of Hakhel, to inspire the people in the fear of Heaven and the observance of the Mitzvos. For this reason it included Moshe's words of rebuke which were said to inspire the Jewish people to Teshuvah and Yiras Shamayim.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush



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**The Cure Before the Illness**

One of the fundamental teachings in relation to the Divine system of judgment and punishment is the principle of **למכה רפואה**, that Hashem prepares the cure before the illness.

Hashem does not send punishment or affliction, without first preparing the consolation and rectification that will bring us out of the affliction. The purpose of this is that the knowledge that our consolation has already been pre-destined and prepared, gives us hope, faith and comfort when we are going through our suffering.

Yirmiyahu Hanovi was the prophet of the Churban, He prophesied about the impending destruction of the Temple and exile of the Jewish people. He is the author of the book of Eicha, describing a first-hand account of the horrors inflicted upon the Jewish people as the city of Yerushalaim and the Beis Hamikdash were destroyed and the Jewish people were exiled to Bavel.

But many years before, the Novi Yishayahu delivered prophesies of comfort and consolation, including the seven Haftorahs of comfort that are read in the weeks after Tisha B'av, starting with the comfort of Nachamu Nachamu Ami. These prophesies describe the redemption of the Jewish people and their return to Zion.

The destruction of the Beis Hamikdash and subsequent exile described by Yirmiyahu was a punishment requited upon the Jewish people for our sins.

But when they went into exile, they took with them the words of the prophet Yishayahu, the Refuah that preceded the Makkah foretold by Yirmiyahu. The comforting prophesies of Yishayahu would give them comfort throughout their suffering, knowing that Hashem was with them and that they would be redeemed and that Yerushalaim would return to glory. These words of comfort made their suffering that much easier to bear.

This system of Divine justice and comfort is alluded to in Parshas Devarim, which is always read on the Shabbos before Tisha B'av.

In his address to Klal Yisrael, Moshe Rabbeinu employs the word Eicha - exclaiming Eicha Esa Levadi, how can I alone carry the troubles, burden and quarrels of the Jewish people?

The Midrash connects the Eicha of Moshe to the Eicha of Yirmiyahu. The word Eicha is synonymous with the destruction and suffering of the Churban.

But immediately prior to uttering this word, Moshe says "May Hashem, the G-d of your forefathers add to you a thousand times yourselves and bless you as He has spoken to you."

These words of blessing are the Refuah that comes before the Makkah alluded to by the word Eicha.

Moshe was referring to the Giving of the Torah, when Hashem spoke to the Jewish people and showed them with G-dly revelation. Moshe reminds the Jewish people that He will again reveal Himself to them as He did at Har Sinai, with the final redemption that will come after their suffering in Golus.

With these words of comfort, blessing and assurance, Moshe could then continue with the word Eicha.

The Chassidic masters teach that Hashem only brought the destruction of the Beis Hamikdash in preparation for Moshiach and the rebuilding of the third Beis Hamikdash, where we will experience the greatest revelation and glory.

This message is true in our collective, national suffering which is commemorated and mourned on Tisha B'av. But it is also true with our own personal suffering and challenges as well.

When we go through difficult times, we can take strength and consolation with the knowledge that Hashem would never abandon us to suffer alone with no hope of redemption. There is a cure to our illness. We know that Hashem is with us in the challenge. And we know that even before the suffering came upon us, Hashem has prepared His blessings for comfort and happiness that He is certain to give to us.

## Beis Hamikdash Thoughts

# The Beams and Sockets of the Mishkan

Rabbi Yonason Johnson

### Fusing the Beams and Sockets

Each of the wooden beams that formed the walls of the Mishkan (Kerashim) were placed into two silver sockets (Adanim). There were 96 Adanim for the 48 beams of the walls on the north, south and west of the Mishkan and 4 additional Adanim for the beams at the opening of the Mishkan on the east.

The 48 Kerashim represent the revelation of the name יהוה-יהוה. The 4 letters of this name form 12 unique permutations, totalling 48 letters. This name reflects G-dliness as it transcends existence.

The Adanim are related to the name י-ד-א-ד. The 96 Adanim correspond to the 96 letters of the 24 unique permutations of the 4 letters of this name. This represents G-dliness as it is hidden within the world.

Inserting the Kerashim into the Adanim represents the union and harmony of the two names together; drawing down G-dliness as it transcends the worlds to infuse and permeate within the world.

On the personal level, the Kerashim represent the G-dly soul, the name of יהוה-יהוה within us. The Adanim represent our animalistic soul. Inserting the Kerashim into the Adanim represents the resolution and 'peace' between these two souls as the G-dly soul positively influences and elevates the animalistic soul.

Why are there 2 Adanim for each beam? The Zohar teaches that "no drop (of rain) falls from above that does not have two drops from below that rise up to greet it". The drop from above represents the flow of influence from the Mashpia. The two drops rising from below represent the preparation and elevation of the Mekabel to arouse and be able to receive this flow.

~ Ohr Hatorah Terumah p1522

### Infusing our Mundane with Brachos

The Kerashim of the Mishkan are described as "beams of acacia wood that are standing." Our sages explain that this is like the Seraf angels who are also described as "standing".

The Serafim reside in the world of Beriah, a world pervaded by a deep understanding and revelation of G-dliness. With their profound recognition of Hashem's greatness, the Serafim praise Him with the words Kadosh, Kadosh, Kadosh.

The earth that formed the floor of the Mishkan represents the lowest world of Asiya. Like the inanimate earth, Asiya is a world where G-dliness is completely hidden.

The bridge between these two worlds, connecting the Kerashim to the earth, are the Adanim – the silver sockets in which the Kerashim stood. They correspond to the world of Yetzira, which is the intermediary and interface between the lofty revelation of Beriah and the lowly world of Asiya.

There were 100 Adanim in total, corresponding to the 100 Brachos that a person is obligated to recite each day. In addition to blessing, the word Brachah means to draw down. Like the Adanim, our Brachos draw down G-dliness as it shines in Beriah and beyond, to infuse our lowly physical world.

Reciting Brachos throughout the day, not only in our prayers but also in our mundane activities such as eating, brings a conscious sense of Hashem's presence that illuminates even the "Asiya" aspects of our lives.

~ Based on Ohr Hatorah Terumah p1521

### From Irrational to Supra-rational

In The beams of the Mishkan were made of acacia wood – עצי שטים. The word שטים is related to the word שטות, meaning folly. Our sages teach that a person will not come sin unless they are possessed by a רוח שטות, a spirit of folly.

The spirit of foolishness emanating from our animalistic soul, deludes us to the fact that our sins separate us from Hashem and we feel that our spiritual connection will remain intact. This belief is illogical. Were we cognisant of the truth that our sins impact our connection to Hashem, we would never succumb to temptation.

Building a Mishkan is a metaphor for our Avodah of transforming the entire world into a dwelling place where the Divine Presence is manifest. We do this by overcoming and transforming the negativity of the world to become a vessel for G-dly revelation.

Just as there is a negative שטות that is irrational in the sense that it is 'lower than intellect', there is a holy שטות that is supra-rational. Indeed, the prophets are called Meshugaim. The holy שטות is the irrational dedication of the Neshama to Hashem that transcends the limitations of logic. Even when there are rational reasons and justifications to compromise or reduce our service, we go above and beyond with Kabbolas Ol, no matter how 'crazy' it seems.

Incorporating beams of עצי שטים in the Mishkan represents the transformation of foolishness as we overcome the irrational desires and designs of our animalistic soul by revealing our G-dly soul's supra-rational connection to Hashem and His service.

~ Based on Basi Legani Maamarim, Ohr Hatorah Terumah p1513

### From Falseness to Truth

The beams that made up the walls of the Mishkan were called Kerashim. The word Keresh comprises the same letters as the word Sheker, meaning falseness.

The only true existence is Hashem, whose existence is not dependent on anything else. Created reality by definition cannot be a true existence, because it is completely dependent on Hashem to create it and vivify it.

However, this G-dly life-force that creates and vivifies the world is completely hidden within the veils of nature. Our world projects itself as a self-sustaining existence, so that one can erroneously believe that the world came into being "by itself" and exists independent of a creator. This is Sheker.

Building a Mishkan is a metaphor for our Avodah of transforming the world into a dwelling place where the Divine Presence is manifest. We do this by removing the façade of the world's projected existence, to reveal its G-dly life-force, the truth of its reality.

By revealing the truth that the world only exists because Hashem is constantly creating it and that He does so for a Divine purpose, we transform the Sheker of the world to become a Keresh of the Mishkan.

On the personal level, when we feel that we are masters of our own destiny, that we are in control of our lives and our livelihood, we are buying into the Sheker of the world. We build the beams of our personal Mishkan through living with the conscious realization of the truth, that everything comes from Hashem and that He is in control.

~ Based on the Maamarim of Basi Legani

*Taken from this year's Daily Beis Hamikdash series. To receive the Daily Beis Hamikdash Thought via Whatsapp msg +61431385045*