



### DAILY BEIS HAMIKDASH THOUGHT

During the Three Weeks, the Rebbe encouraged us to learn about the Beis Hamikdash.

Sign up to receive the **Daily Beis Hamikdash Thought** to your Whatsapp

Each short daily teaching focuses on one aspect of the Beis Hamikdash design, with an inspirational life message.

To subscribe add +61431385045 to your Whatsapp contacts and message "subscribe"

Alternatively you can view the daily posts online at [www.LivingBeisHamikdash.com](http://www.LivingBeisHamikdash.com)

### BEIS HAMIKDASH MELAVA MALKA LEARNING EVENING

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

3 Fantastic speakers

Rabbi **Michael Stern** will present on the prohibition of making replicas of the Beis Hamikdash and its Keilim.

Rabbi **Aryeh Knapp** will present on the missing Aron and will we use it in the Third Beis Hamikdash.

Rabbi **Shmuel Lesches** will present a slide presentation on the evolution of the Beis Hamikdash, highlighting the differences between the first, second and third Beis Hamikdash.

Enjoy a light Melava Malka spread of hot soup, bagels and salads.

**Motzai Shabbos Parshas Matos  
Masei 2 Menachem Av - July 14 ,  
8:00pm**

In the Goldhirsch Hall. \$5 cover

A collection of Torah  
thoughts produced by  
Kollel Menachem

אין בית המדרש בלא  
**חידוש** Chiddush



Community Beis Medrash learning

## In this Edition

The battle to bring peace **P.1**

Beis Hamikdash Thoughts - the Kevesh **P.2**

## The battle to bring peace

Parshas Matos describes the war against Midian in great detail. This would be Moshe's final campaign before he would pass away. On the literal level, the war against Midian comes in revenge for having caused Bnei Yisroel to sin by worshipping Baal Peor.

The teachings of Chassidus reveal that there is a much deeper dimension to this story, one that is applicable in our own lives and especially during the 3 weeks.

In Kabbalah, the nation of Midian represents Sinas Chinam. The word Midian is related to the word Madon meaning strife. Midian defiled the Jewish people and Hashem's very name through the Kelipah of Sinas Chinam.

Hashem tells Moshe that the war against Midian is to take vengeance on behalf on Bnei Yisroel against Midian. Moshe says that the war is to take vengeance on behalf of Hashem against Midian. The Kelipah of Sinas Chinam is an enemy of both Hashem and the Jewish people.

Kedusha is defined by Achdus. Hashem is one and His name is one. When the Jewish people have Achdus, Hashem rests His Kedusha amongst us.

Sinas Chinam causes separation and divisiveness amongst the Jewish people. When there is a lack of Achdus amongst us, it causes separation in Hashem's name and causes Hashem's presence to depart.

How do we fight Midian? Sinas Chinam comes because of arrogance. Arrogance causes us to feel threatened by others and to be intolerant of differences. We fight the war against Midian with humility. Humility is the key to achieving peace and unity.

Our sages taught that because the sins of the Rishonim was revealed, their Keitz, the end of their exile, was also revealed. Because the sin of the later generation was no revealed, their Keitz, the end of their exile was not revealed.

The sins that brought about the destruction of the first Beis Hamikdash were serious Aveiros; idolatry, murder and forbidden relations. Yet, the exile to Bavel lasted only 70 years before the Jewish people

could return to Eretz Yisroel and rebuild the Beis Hamikdash.

In contrast, the second Beis Hamikdash was destroyed on account of the seemingly less serious sin of Sinas Chinam. Yet, the exile that ensued continues to this day, lasting more than 19 hundred years.

The punishment of Golus is for us to reflect on the sins that brought it about. When we do Teshuvah and rectify the cause of Golus, the Golus is no longer required and we merit Geulah.

When the sins are obvious, such as those of the first Temple era, it is easier to do Teshuvah and make amends, because we can easily recognise that we have acted wrongly.

When it comes to Sinas Chinam, it is not so easy for us to recognise our wrongdoing. We justify our dislike or intolerance for others. There is always a reason that entitles us to our feelings of dislike. We may even justify that our intolerance of others has holy motivation.

In essence, the Rebbe Rashab describes that the dislike comes from Sinas Chinam, baseless hatred that stems from our own arrogance. The reasons we give come as post-facto justifications.

Because we justify our Sinas Chinam, we are less inclined to recognise it for what it is and are therefore unable to make amends and do Teshuvah.

If Sinas Chinam stems from arrogance and ego, the key to achieving Achdus and Ahavas Yisroel is through humility.

Moshe was the most humble of all men whoever lived. This is why the war against Midian was to be Moshe's final and culminating accomplishment before passing away.

We have entered the month of Av, a time when our mourning for the Beis Hmikdash and ensuing Golus becomes more heightened. The message of Parshas Matos is that if we want our Keitz to be revealed and for the Golus to end, we need to face up to the insidious enemy of Sinas Chinam. Armed with humility, its time to destroy the inner Midian once and for all.

# Beis Hamikdash of the Altar

Rabbi Yonason Johnson

## thoughts - The Ramp

### The Conqueror's Reward

The ramp used to climb up to the top of the Mizbeach is called the Kevesh. On the Eastern side of the main ramp was a smaller ramp which went to the Sovev. The Sovev (literally to go around) was a ledge, 1 Amah wide, that went around the Mizbeach. The Sovev stood 6 Amos above ground-level.

The Kohanim would climb up to the Sovev and walk around it, to apply the blood of the Chatas offering to the 4 corners of the Mizbeach, starting at the South-Eastern corner and finishing at the South-Western corner. The Kohen would then descend from the Sovev via another minor ramp on the Western side of the Kevesh.

Our sages describe this Avodah in the Mishna; עלה בכבש ופנה לסובב, "He would go up the ramp and turn to the Sovev". We read this Mishna each day as part of the Korbanos in davening.

The word Kevesh also means to conquer. Our sages teach גיבור הכובש את יצרו, "who is strong? One who conquers their evil inclination". The ultimate Avodah is not to destroy or crush the Yetzer Hara, but rather to conquer it. Our Yetzer Hara remains present, but we strive to restrain its negative expressions and impulses and instead harness its positive qualities to use in the service of Hashem.

In Kabbalah, Sovev (meaning surrounding), refers to the essential light of Hashem called אור הסובב כל עלמין. This light is so lofty that it cannot be contained and manifest within the order of created worlds. Instead, it remains hidden and transcendent. Only a contracted ray of light (ממלא כל עלמין) filters into the worlds in the process of creation.

The inner meaning of the Mishna is; עלה בכבש, through every effort and ascent that a person climbs in conquering their Yetzer Hara, לסובב, they access and draw down Hashem's transcendent light that would otherwise be beyond the worlds.

Our Yetzer Hara challenges us with negative impulse, including; anger, jealousy and unholy desires. Each time that we conquer one of these urges by not acting upon them and giving them expression, we connect ourselves to the highest levels of G-dliness and infuse them into our soul and into our world.

### Climbing Through Our Prayers

The Mizbeach was 10 Amos (approximately 5 metres) tall. The Kohanim would climb to the top of the Mizbeach via the Kevesh (ramp), situated on the south side of the Mizbeach.

The Kohanim would carry the animal sacrifices up the ramp and place the sacrificial parts on the fire on the top of the Altar. There, the animal would be consumed by the Altar's fires and ascend to Heaven.

When Yaakov spent the night on the Temple Mount, he dreamed of "a ladder that was rooted on the ground and its top ascended to the Heaven". The Midrash says that this ladder is the ramp of the Mizbeach. The Zohar teaches that the ladder represent prayer.

The prayers that we recite today are in place of the sacrifices that we are no longer able to bring. In davening, we try to achieve the same thing that the Korbanos did.

We all have an inner animal. This refers to our selfish drives, negative emotions and the pursuit of physical gratification. These are the expressions of our Animalistic soul.

During prayer, we try to connect ourselves higher, as spiritual beings. We try to elevate our animalistic selves, refining our character and desires. We climb through the order of the prayers and ultimately elevate our inner animal by exposing it to the warmth and passion of the holy fire of our G-dly soul. The fire is ignited through our prayer meditations.

Like the ladder in Yaakov's dream, at the beginning of our prayers we are rooted on the ground, focusing on earthly and material desires. But through our prayers we climb the ramp to reach the heavens, to connect to Hashem and our deeper selves.

### When Stairs Won't Get You There

The Torah says "you shall not ascend my Mizbeach with steps (מעלות) so that you do not reveal your nakedness upon it". This is listed as one of the 365 prohibitions of the Torah. Instead, the Kohanim would climb the Mizbeach via a ramp (כבש).

The word for steps – מעלות - derives from the root עלה, meaning to ascend. Maalos is used to describe a person's qualities and accomplishments that elevate them to a particular level.

The Mizbeach represents the service of Hashem. The Torah is telling us that when we begin climbing the Mizbeach of serving Hashem, we should not focus on our Maalos – our spiritual qualities and accomplishments.

The concern is that by doing this, we may come to uncover our 'nakedness'. When we honestly reflect on our spiritual accomplishments and where we really stand, we can come to realise that we are in fact spiritually 'naked' and lacking; that we are lowly and not lofty. When we focus on our deficiencies, we may feel ourselves inadequate and unworthy to be able to serve Hashem or feel like a fake for trying to do so.

Despite where we are up to and what is going on inside, Hashem wants our service. We can and we must climb the altar of serving Hashem.

But how is it possible to advance in keeping Torah and Mitzvos when we don't feel anything inside or if we feel spiritually low?

The answer is via a Kevesh. Kevesh, meaning ramp, comes from the word to conquer. When we feel spiritually low, we need to conquer our feelings of inadequacy and

'throw' ourselves into the Avodah. Even if we feel like a fake, we have to find the inner strength to keep the Mitzvos, because that is what Hashem wants. This is the Middah of Kabbolas Ol.

When we climb the Mizbeach with this approach, Hashem will help us, so that ultimately we will attain true and genuine

spiritual accomplishment.

