

# The HINDA Institute

Helping Individuals Ascend  
Monthly Newsletter



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## The Holy Temple

JULY 2017  
TAMMUZ-MENACHEM AV 5777

Ezekiel said: "Master of the World, why are You telling me to go and tell Israel the form of the House... They are now in exile in the land of our enemies. Is there anything they can do [about it]? Let them be until they return from the exile. Then, I will go and inform them."

G-d answered: "Should the construction of My House be ignored because My children are in exile?"

"The study of the Torah's [design of the Holy Temple] can be equated to its construction. Go tell them to study the form of the Temple. As a reward for their study and their occupation with it, I will consider it as if they actually built it."

Implicit in the wording used in this passage is that the study of the laws of the Holy Temple, has ramifications that extend far beyond the ordinary sphere of intellectual activity. Rather, through this study, a person fulfills his obligation to build the Temple.

*We present here a short description of one area of the Temple:*

### Sha'ar Nikanor - Nikanor Gate

The Nikanor Gates led from the Ezrat Nashim to the Azarah. Fifteen semi-circular steps lead to this gate. On occasion, the Levites sang as they stood on these steps.



### The Fifteen Steps

At the western end of the Women's Courtyard were fifteen semi-circular steps. Each was half a cubit high and half a cubit deep. On occasion, the Levites sang as they stood on these steps.

### Chamber of Instruments

Near the base of the steps, built into the western wall of the Women's Courtyard, were two doors that led underneath the Azarah, which was built on higher ground than the Women's Courtyard.

The doors led into a single large underground chamber called the Chamber of Instruments. Here the Levites conducted choir rehearsals and stored their instruments.

### The Nikanor Gate

The doorway atop the fifteen semi-circular steps led into the Azarah. The first eleven cubits along the eastern side of the Azarah was called the Courtyard of the Israelites.

The gateway atop the fifteen steps that led into the Courtyard of the Israelites were called the Upper Gate, also known as the Nikanor Gate.

Nikanor was the benefactor who paid craftsmen in Alexandria, Egypt, to fashion the two large brass doors used for this gate.

Each door was 5 cubits by 20 cubits. The brass was carved with intricate designs, and its finish was exceedingly bright.

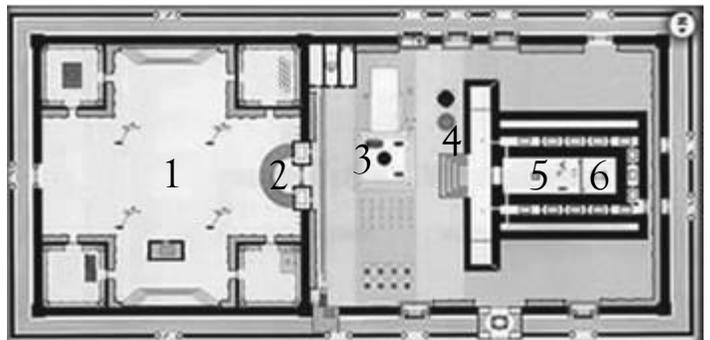
### A Story:

As these doors were being sent by ship from Egypt to Judea, a storm broke out. The crew was forced to cast one of the two brass doors into the sea.

When the danger continued, the crew decided to toss the second gate out as well. Hearing their plans, Nikanor declared that if they throw out the door, they should throw him out as well. His self-sacrifice called for a miracle and the storm subsided. When the ship docked, the door cast overboard was miraculously found floating in the harbor.

All the Temple doors were plated with gold except the Nikanor gate. The rabbis wanted the people to see the "miracle doors" in their pristine form. Additionally, the brass finish had the appearance of fine gold.

The heavy doors required twenty men to open them. The Nikanor Gate was opened only on the Sabbath, festivals, and Rosh Chodesh. If the king was present in the Temple, the doors were also opened in his honor. On all other days, smaller gateways (to the left and right of Nikanor gate) were used.



- 1) Ezrat Nashim: Women's balcony on upper level, and 4 chambers in the corners.
- 2) Nikanor's Gate
- 3) Mizbeach - Alter
- 4) Kior—Wash Basin and entrance to the Ulam
- 5) Kodesh—the inner sanctuary with small alter, menorah, and show table
- 6) Kodesh Hakadashim—The holy of Holies with holy Ark

## Jewish Story

### The Shofar and the Wall

Rabbi Moshe Segal

*Editor's note: The Holy Temple in Jerusalem was twice destroyed ~ by the Romans in the year 69 CE, and by the Babylonians on the same date in 423 BCE. One wall remains standing as a living symbol of the Jewish people's ownership over the land of Israel and the city of Jerusalem ~ the Kotel HaMaaravi or "Western Wall."*

*What follows is an excerpt (translated from the Hebrew) from the memoir of Rabbi Moshe Segal (1904-1985), a Lubavitcher Chassid who was active in the struggle to free the Holy Land from British rule.*

In those years, the area in front of the Kotel did not look as it does today. Only a narrow alley separated the Kotel and the Arab houses on its other side. The British Government forbade us to place an Ark, tables or benches in the alley; even a small stool could not be brought to the Kotel. The British also instituted the following ordinances, designed to humble the Jews at the holiest place of their faith: it is forbidden to pray out loud, lest one upset the Arab residents; it is forbidden to read from the Torah (those praying at the Kotel had to go to one of the synagogues in the Jewish quarter to conduct the Torah reading); it is forbidden to sound the shofar on Rosh Hashanah and Yom Kippur. The British Government placed policemen at the Kotel to enforce these rules.

On Yom Kippur of that year [1930] I was praying at the Kotel.

During the brief intermission between the musaf and minchah prayers, I overheard people whispering to each other: "Where will we go to hear the shofar? It'll be impossible to blow here. There are as many policemen as people praying..." The Police Commander himself was there, to make sure that the Jews will not, G-d forbid, sound the single blast that closes the fast.

I listened to these whisperings, and thought to myself: Can we possibly forgo the sounding of the shofar that accompanies our proclamation of the sovereignty of G-d? Can we possibly forgo the sounding of the shofar, which symbolizes the redemption of Israel? True, the sounding of the shofar at the close of Yom Kippur is only a custom, but "A Jewish custom is Torah"! I approached Rabbi Yitzchak Horenstein, who served as the Rabbi of our "congregation," and said to him: "Give me a shofar."

"What for?"

"I'll blow."

"What are you talking about? Don't you see the police?"

"I'll blow."

The Rabbi abruptly turned away from me, but not before he cast a glance at the prayer stand at the left end of the alley. I understood: the shofar was in the stand. When the hour of the blowing approached, I walked over to the stand and leaned

against it.

I opened the drawer and slipped the shofar into my shirt. I had the shofar, but what if they saw me before I had a chance to blow it? I was still unmarried at the time, and following the Ashkenazic custom, did not wear a tallit. I turned to person praying at my side, and asked him for his tallit. My request must have seemed strange to him, but the Jews are a kind people, especially at the holiest moments of the holiest day, and he handed me his tallit without a word.

I wrapped myself in the tallit. At that moment, I felt that I had created my own private domain. All around me, a foreign government prevails, ruling over the people of Israel even on their holiest day and at their holiest place, and we are not free to serve our G-d; but under this tallit is another domain. Here I am under no dominion save that of my Father in Heaven; here I shall do as He commands me, and no force on earth will stop me.

When the closing verses of the neillah prayer ~ "Hear O Israel," "Blessed be the name" and "The L-rd is G-d" ~ were proclaimed, I took the shofar and blew a long, resounding blast. Everything happened very quickly. Many hands grabbed me. I removed the tallit from over my head, and before me stood the Police Commander, who ordered my arrest.

I was taken to the kishla, the prison in the Old City, and an Arab policeman was appointed to watch over me. Many hours passed; I was given no food or water to break my fast. At midnight, the policeman received an order to release me, and he let me out without a word.

I then learned that when the chief rabbi of the Holy Land, Rabbi Avraham Yitzchak Kook, heard of my arrest, he immediately contacted the secretary of High Commissioner of Palestine, and asked that I be released. When his request was refused, he stated that he would not break his fast until I was freed. The High Commissioner resisted for many hours, but finally, out of respect for the Rabbi, he had no choice but to set me free.

For the next eighteen years, until the Arab conquest of the Old City in 1948, the shofar was sounded at the Kotel every Yom Kippur. The British well understood the significance of this blast; they knew that it will ultimately demolish their reign over our land as the walls of Jericho crumbled before the shofar of Joshua, and they did everything in their power to prevent it. But every Yom Kippur, the shofar was sounded by men who know they would be arrested for their part in staking our claim on the holiest of our possessions.

[http://www.chabadsiu.com/library/article\\_cdo/aid/2269628/jewish/The-Shofar-and-the-Wall.htm](http://www.chabadsiu.com/library/article_cdo/aid/2269628/jewish/The-Shofar-and-the-Wall.htm) The content in this page is produced by Chabad.org, and is copyrighted by the author and/or Chabad.org. If you enjoyed this article, we encourage you to distribute it further, provided that you do not revise any part of it, and you include this note, credit the author, and link to [www.chabad.org](http://www.chabad.org). If you wish to republish this article in a periodical, book, or website, please email [permissions@chabad.org](mailto:permissions@chabad.org).

## 12 Tamuz America: The Final Frontier

By Rabbi Naftali Silberberg

The 12th and 13th of Tamuz (July 6-7, 2017) is a chassidic holiday, festively observed by Chabad chassidim worldwide. On the 12th of Tamuz 5687 (1927), the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn (1880-1950), was given permission to leave Kastroma, the distant city of exile where he was dispatched by the Soviets for the "crime" of creating an underground network of yeshivas, mikvahs, and other banned Jewish institutions. On that year, the 12th of Tamuz – which also is the Rebbe's birthday – coincided with a Soviet national holiday, so the actual release papers weren't issued until the next day, the 13th of Tamuz.

Miraculously, the Rebbe survived his harrowing ordeal which also included a lengthy stay in a Leningrad prison, and a commuted death sentence. But the battle was far from over. In the ensuing six decades, the Communist regime forcibly attempted to destroy all remnants of religious life. Shortly after his liberation the Rebbe was expelled from the USSR, but thousands of his followers continued his holy struggle, valiantly resisting the government's efforts to destroy Soviet Judaism. The consequences were viciously cruel. Thousands of Chabad chassidim spent years in the Soviet gulags for their illegal activities. And they were the "lucky" ones. Countless others were tortured and condemned to death by KGB kangaroo courts and summarily executed in a prison courtyard or cellar. The poor widows and orphans were not notified about their loved one's fate, leaving them to languish for years on the threshold between hope and despair.

The chassidim were undeterred by the personal risk which went hand-in-hand with their holy work. The soul thrives on adversity—nothing revs its engines like an attack on its beliefs and principles. Indeed this is an age-old phenomenon: our history is replete with men and women who demonstrated incredible courage when confronted with decrees restricting the observance of Torah and mitzvot. More often than not, these heroes were "run-of-the-mill" simple folk who led otherwise non-heroic lives.

But every Jew has a Divine soul, a soul which possesses staggering powers. In many a Jew this soul is in hibernation. A little opposition and friction is needed in order to awaken and startle it into action. There is a well-known chassidic adage: "An olive must be crushed to release its oils."

As far-fetched as this may sound, today we face a greater challenge than was faced by Soviet chassidim. In America we have a minimum of external adversity, not nearly enough to provoke our souls into action. Upon escaping the Evil Empire, many erstwhile Soviet Jewish heroes settled in Western countries and lived extremely unexemplary lives—the gas line which fueled their heroism having gone dry.

Yet our "American" souls aren't doomed to eternal slumber. The final challenge of the Jewish galut (exile) is to awaken the soul without the "benefit" of outside incitement. Today we must "crush" ourselves to release our "soul oils."

A Jew's yearning to connect to G-d, his burning desire for the Creator to be overtly manifest in His creation, and his frustration with the current state of affairs – when galut places obstacles at every junction of our spiritual journey, when the Divine reality is concealed in a world which instead brims with materialism and falseness – shakes him to the core of his soul, crushing it into action. At that point the soul becomes consumed with one goal—doing whatever necessary to bring an end to galut.

The Previous Rebbe persevered; his sacred work continued despite the KGB's designs. His cause, too, prevailed; Torah Judaism and Chabad are alive and well, while the Iron Curtain has crumbled and the all-mighty USSR is a relic of history. We too will meet today's challenge and prevail. On this Holiday of Redemption may we witness another redemption—the final one.

*Based on the very last chassidic discourse edited by the Rebbe, Rabbi Menachem M. Schneerson. In an unprecedented step, the Rebbe issued a written blessing together with this discourse: "May its words have a proper effect..." May we soon see the realization of this far-sighted blessing!*

[http://www.chabad.org/library/article\\_cdo/aid/3382882/jewish/America-The-Final-Frontier.htm](http://www.chabad.org/library/article_cdo/aid/3382882/jewish/America-The-Final-Frontier.htm)

### Jewish Joke

Even though they were brought up strictly orthodox, Shlomo, 8 and Isaac, 10 were very naughty brothers. When anything went wrong, they were nearly always involved.

One day, a friend visited their parents and mentioned a Rabbi who was having great success with delinquent children. As they were finding it difficult to control their boys, they went to this Rabbi and asked whether he could help.

He said he could and asked to see the younger boy first – but he must be alone. So Shlomo went to see the Rabbi while Isaac was kept at home.

The Rabbi sat Shlomo down across a huge, solid mahogany desk and he sat down on the other side. For 5 minutes they just sat and stared at each other. Finally, the Rabbi pointed his finger at Shlomo and asked, "Where is G-d?" Shlomo said nothing. Again, in a louder tone, the Rabbi pointed at Shlomo and asked, "Where is G-d?" Again Shlomo said nothing. Then the Rabbi leaned across the desk, put his finger on Shlomo's nose and shouted, "For the third time, Shlomo, where is G-d?"

Shlomo panicked at this, got up and ran all the way home. He went straight up to Isaac's room and said, "We are in big trouble, Isaac." "What do you mean, big trouble, little brother?" said Isaac.

Shlomo replied, "G-d is missing... and I'm sure they think we did it."

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ing address to contact us by mail:

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**Housing Resource:** For any families trying to find a rental for their loved one to parole to upon release. Contact Mr. Marcus. This applies even to register with the state upon release. There is a fee for his services. Don Yosef Marcus—(847) 361-7770

## Upcoming Observances:

**The 3 Weeks and 9 days:** The Three Weeks is an annual mourning period that falls out in the summer. This is when we mourn the destruction of the Holy Temple and our launch into a still-ongoing exile.

The period begins on the 17th of the Hebrew month of Tammuz (July 11, 2017), a fast day that marks the day when the walls of Jerusalem were breached by the Romans in 69 CE.

It reaches its climax and concludes with the fast of the 9th of Av (August 1, 2017), the date when both Holy Temples were set aflame. This is the saddest day of the Jewish calendar, and it is also the date that many other tragedies befell our people.

**Observances:** There are various mourning-related customs and observances that are followed for the entire three-week period. We do not cut our hair, purchase new clothes, or listen to music. No weddings are held.

17 Tammuz (July 11) is a fast day, on which we refrain from eating and drinking from dawn to nightfall.

The final Nine Days of the Three Weeks are a time of intensified mourning. Starting on the first of Av (July 24), we refrain from eating meat or drinking wine, and from wearing freshly laundered clothes.

There is more to the Three Weeks than fasting and lamentation. Our sages tell us that those who mourn the destruction of Jerusalem will merit seeing it rebuilt with the coming of Moshiach.

## Monday July 31 and Tuesday August 1—The Fast of Tishah B'Av

Mourning the destruction of the Temple and the exile of Israel, we abstain from eating and drinking, bathing, the wearing of leather footwear, and marital relations—for the night and day of Av 9 (i.e., from sundown on Av 8, July 31 8:00pm to nightfall on Av 9, August 1 8:40pm). It is customary to sit on the floor or a low seat until after midday. Torah study is restricted to laws of mourning,

passages describing the destruction of the Temple, and the like. The tefillin are worn only during the afternoon Minchah prayers.

## Wednesday September 20 through Friday September 22—Rosh Hashanah

The Jewish New Year. We observe this holiday by saying special prayers with a Machzor, blowing the Shofar and eating sweet foods (apple dipped in honey).

## Sunday September 24—(postponed) Fast of Gedalia

Mourning the killing of Gedaliah, we abstain from food and drink from dawn 5:15am to nightfall 7:30pm; selichot prayers are included in the morning prayer.

## Friday September 29—Saturday September 30—Yom Kippur

Yom Kippur is the holiest day of the year and the "Day of Atonement"

For twenty-six hours, from several minutes before sunset on Tishrei 9-Septemehr 29 6:20 pm to after nightfall on Tishrei 10-Septemehr 30 7:20 pm, we "afflict our souls": we abstain from food and drink, do not wash or anoint our bodies, do not wear leather shoes, and abstain from marital relations.

In the course of the day we hold five prayer services: Maariv, with its solemn Kol Nidrei service, on the eve of Yom Kippur; Shacharit; Musaf, which includes a detailed account of the Temple service; Minchah, which includes the reading of the Book of Jonah; and Ne'illah, the "closing of the gates" service at sunset. We say the Al Chet confession of sins ten times, and recite Psalms every available moment.

## Wednesday October 4 through Friday October 13—Sukkos and Simchas Torah

During the joyous holiday of sukkos we eat in a out hut called a Sukkah and shake the Arba Minim, the 4 types, a Lulav, a Esrog, Hadasim and Aravos.

The last 2 days we celebrate the conclusion of the yearly Torah reading cycle.