

Shabbos Kodesh 17th (“Tov”) of Tamuz נדחה

ענייני בין המצרים

Moshiach Tidbit

Shabbos the 17th of Tamuz 5640 /1880 was the Sholom Zochor of the Previous Rebbe. Throughout the course of the entire Shabbos, the baby's grandfather, the Rebbe Maharash, was in a state of great joy, and frequently repeated: “This Shabbos is called ‘Nidche’ (the fast is postponed to Sunday), Halevai that it should be truly Nidche – (cancelled completely).”

When the 17th of Tamuz occurred on Shabbos, the Rebbe would generally exhibit an increased amount of Simcha and often repeated the story of the Rebbe Maharash.

The Rebbe explained that when the 17th of Tamuz coincides with Shabbos, we receive additional Kochos to abolish the Galus, and completely get rid of all fast days. Furthermore, the statement was made by the Rebbe Maharash soon after the birth of the Previous Rebbe, who was destined to prepare the world for the final redemption. This fact was intensified 47 years later, when the miracle of Yud-Beis Tamuz occurred a few days before the 17th.

The Rebbe explains furthermore, that the statement in the Gemoro: כיון דאדחי אדחי – since the fast-day (of תשעה באב) was already postponed because of Shabbos – it should be pushed off completely, was made by רבי – who was the Moshiach of his time. Thus, he gave the power to completely abolish the fast days.

May we merit that – in the words of the Previous Rebbe: “The blessing of a Tzadik will definitely be fulfilled; Halevai that it should be so, the fast day should be truly & entirely nullified and transformed to joy and happiness.”

See Farbrengens of Shabbos 17th of Tamuz, 5745 & 5748, as well as the Sicha on the next page

כיון דאדחי אדחי

The Gemoro (Megila 5b) brings two opinions regarding Tisha B'Av that occurred on a Shabbos and was postponed to after Shabbos. Rebbe (Yehuda HaNasi) said: “Being that it was already postponed it should be completely cancelled”. The Chachomim, however, are of the opinion, that the fast day is observed on the Sunday.

The Rebbe explains the deeper meaning behind both opinions: There are two aspects to every fast day. 1) The physical part – that we refrain from eating. 2) The spiritual aspect - being a 'יום רצון לה' – auspicious day for Hashem to accept our prayers. Now, when the fast-day coincides with Shabbos, the day of Shabbos overrides the physical aspect – abstaining from eating as well as any type of mourning – since Shabbos is a day of joy. However, the spiritual aspect of the day being an auspicious

day, not only is not pushed off by Shabbos; on the contrary, Shabbos makes it even stronger. Moreover, since Shabbos is a foretaste to the time of Moshiach, the fast day can be observed as it will be at that time, when it will be transformed into a great holiday. Thus, according to רבי, when a fast-day coincides with Shabbos, the fact that 'יום רצון לה' - which is the primary aspect of the fast-day – already took place (moreover, it possessed the even greater power of Shabbos), is sufficient, and there is no need to observe the secondary – physical – aspect of not eating. Chachomim however, are of the opinion, that the majority of people are not yet on such a high spiritual level, and they have a need for a physical fast day as well.

Thus the Rebbe explains the wish expressed by the Rebbe Maharash: “Halevai that it should be truly Nidche (cancelled)” to mean: Halevai that we should reach the level in our עבודה, that for us the יום רצון of Shabbos should be so powerful, that it should be sufficient, and the actual Taánis can be truly Nidche. Now we can also understand the words of the Previous Rebbe: “The Brocho of the Tzadik will definitely be fulfilled”. Seemingly; what does this have to do with the Brocho of the Tzadik, the fact that the fast day will be cancelled and transformed is a Prophecy of the Neviím?! However, the Brocho of the Tzadik refers to our Avoda of Shabbos, that should be in a manner that the 'יום רצון לה' is so powerful, so that there is no need for the physical fast-day. This is also why the Previous Rebbe continued to say: “The fast day should be truly and entirely nullified”, as this will cause that not only this fast of the 17th of Tamuz can be cancelled – like the opinion of רבי – but, that the entire concept is nullified with the coming of Moshiach. Moreover, not only will all fast days be abolished – in the first era of Yemos HaMoshiach; they will be transformed to days of rejoicing - in the second era.

Likutei Sichos vol.

Some of the Rebbe's directives regarding the days of בין המצרים:

We are mentioning these directives today, as per the Rebbe's instructions, that the resolution to fulfill them should be made before the onset of the בין המצרים – so that the days of Bein HaMetzarim should be transformed even before they start:

1. Increase in both the study of Torah and the giving of Tzedaka, as is inferred from the Pasuk: ציון במשפט תפדה ושבי' בצדקה - Tzion will be redeemed through justice (studying the laws of the Torah) and its captives through Tzedaka.
2. In Torah, there should be a specific increase in studying about the Beis HaMikdash and Moshiach, and the increase in Tzedaka should also include giving to a miniature Mikdash – a Shul, Yeshiva, or house of study.
3. Study the laws pertaining to the 3 weeks.
4. Women must learn about the Beis HaMikdash as well.

5. Throughout the time of *בין המצרים*, as the mourning intensifies, so must the increase in Torah & Tzedaka; 1) from the 17th of Tamuz until ראש חודש אב, 2) the nine days, 3) the week of תשעה באב, 4) from the 7th of Av, 5) ערב ת"ב until midday, 6) Erev Tisha B'Av after midday, 7) תשעה באב.

6. On Erev Rosh Chodesh Av, there should be an additional increase in Torah study, prayer, and giving Tzedaka. Each person should give the cost of two (preferably three) meals to Tzedaka (this is done in place of fasting). One should resolve to make this increase before the start of the 3 weeks, or at least before ערב ראש חודש אב - the earlier the better.

7. One who did not add in the proper times should obviously make it up later.

8. Each day of the nine days, a tractate of Talmud should be completed by someone, and everyone else should make a point of hearing the Siyum.

9. On the 9th of Av (when it is forbidden to study Torah, the Siyum should be made on the night after. In addition, a סיום should also be made on the day of Tisha B'Av itself on a tractate that may be completed on ת"ב, such as מועד קטן.

10. When possible, these Siyumim should continue on the days after Tisha B'Av until after the 15th of Av.

11. A special effort should be made to increase in all of the 10 Mitzva'im [Ahavas Yisroel, Chinuch, Torah study, Tefilin, Mezuzah, Tzedaka, a house filled with Holy books, Shabbos candles, Kosher & family purity].

May we merit the fulfillment of ציון במשפט תפדה ושבי' בצדקה – that Hashem should transform these days into ימים טובים and days of joy and happiness.

When do we start studying about the Beis HaMikdash this year?

On a year – such as this year - that the 17th of Tamuz coincides with Shabbos, resulting in the fast-day, as well as the onset of the 3 weeks, to be postponed to after Shabbos, there are two options as to when to begin to study about the Beis HaMikdash:

1) Being that Shabbos cancels the fast of the 17th of Tamuz, there is no place to study the laws of Beis HaBechira (today) in connection to the Bein Hametzarim, since on Shabbos we must negate anything that is connected to the negative aspects of the 17th of Tamuz, so as not to give room to mistakenly think that this is being done because of the (fast of the) 17th of Tamuz.

Yet, being that “On Shabbos we oversee the needs of the public”, it is appropriate to mention and remind everyone regarding the study of the laws of Beis HaBechira (in addition to the other set Torah-study), over the course

of the 3 weeks of Bein HaMetzarim, in the event that, G-d forbid, Moshiach doesn't come in the interim¹.

- 2) Being that when it occurs on Shabbos, the inner essence (of the fast day) is revealed, one should certainly increase even more in the positive aspects of the 17th of Tamuz – the redemption and the building of the 3rd Beis HaMikdash; hence, one should add specifically in studying the concepts that pertain to the Beis HaMikdash².

In light of the above³, in order to fulfill both opinions, for today's lesson - we will learn the introductions rather than the actual laws of the Beis HaMikdash, which will also further strengthen the resolve to learn the actual laws in the coming days:

ענייני בית המקדש

Lesson 1

Introduction

The importance of learning about the Beis HaMikdash

Contents:

- Rambam's introduction to Hilchos Beis Habchira
- Rambam's introduction to Masechta Midos
- Tosefos Yom Tov's introduction to Masechta Midos
- Yechezkel Ch. 43 Psukim 10-11
- Midrash Tanchuma discussing the Psukim of Yechezk'el

Delving Deeper

- Sicha: Four reasons for studying about the Beis HaMikdash
- A new type of study – Sicha of Shabbos Parshas Bolok 5751
- Discussion – discussing the various reasons and their implications

Rambam – Mishne Torah

רמב"ם

The following words were hand-written in by the רמב"ם himself:

¹ Farbrengen of Shabbos Parshas Bolok, 17th of Tamuz 5745

² Farbrengen of Shabbos Parshas Bolok, 17th of Tamuz 5748 (Sefer Hasichos 5748 2, p. & Footnote 108)

³ In the Farbrengen of Shabbos Parshaas Bolok, 17th of Tamuz 5751, (Sefer HaSichos 5751 2, p.) the Rebbe mentioned both options: *“There can be a question, however, regarding the studying of the laws of the Beis HaMikdash. Does the entire idea of the 3 weeks get pushed off, so that even the studying of the laws of the Beis HaMikdash should begin only on Sunday, or, since {studying about the Beis HaMikdash} is not connected to the aspect of mourning, it must begin even on Shabbos?”*

In the name of Hashem G-d of the world: **בְּשֵׁם ה' א-ל עוֹלָם:**

Each of the 14 books of the Rambam's Mishna Torah are prefaced by a Pasuk from Nevi'im or K'suvim, which expresses the central theme of the entire book⁴.

In establishing the theme of the book of Avoda, which contains the laws of the Beis HaMikdash and its daily service, the Rambam quotes a Pasuk from Tehilim⁵:

“Ask for / discuss the welfare of Yerushalayim, **שְׂאֵלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי**
may those who love you have peace”: **אֹהֲבֵיךָ:**

The Gemoro⁶ derives from the Pasuk⁷: צִיּוֹן הִיא דוֹרֵשׁ אֵין לָהּ – “She is Tzion whom no one seeks”, that we must seek Tzion, through making a Zecher – remembrance for the Beis HaMikdash.

The Rambam in these Halachos, however, is not dealing with a mere Zecher - remembrance, rather with a concept that is a Mitzva in of itself. Thus, he rather prefaces this Sefer with a different Pasuk than the one brought in the Gemoro. שְׂאֵלוּ שְׁלוֹם יְרוּשָׁלַם – discuss and study all the different aspects that pertain to the בית המקדש, and thus be involved, not only with a remembrance, but rather with building the Beis HaMikdash⁸ itself. – The Rebbe⁹

Elsewhere¹⁰, the Rebbe explains that the beginning of the Pasuk: שְׂאֵלוּ שְׁלוֹם יְרוּשָׁלַם – refers to the time of Galus, when a Jew longs for Yerushalayim to be in a state of שלום – meaning שלימות – completion. This then brings about the final words of the Pasuk: יִשְׁלִי אֹהֲבֵיךָ – those who love you will reach a state of שלווה – contentedness, which will be reached in the time of Moshiach¹¹.

The laws of the **הַלְכוֹת בֵּית הַבְּחִירָה** {house chosen by 'ה'}

⁴ The Rambam writes in his introduction that after one reads the written Torah, his Mishna Torah serves as a “gathering (of the laws) of the entire oral Torah”. The Nevi'im & Kesuvim are an intermediary of sorts, between the written Torah and the oral – being that their purpose is to explain the words of the Torah. Thus, in each Sefer of the Mishna Torah, the actual P'sukim of Chumash from which the laws are derived are cited in the Halachos themselves. The Pasuk from נ"ך serves as a preface that assists us in arriving at the explanations & meanings of the Halachos. (See י"ן מלכות Siman 'ב – from the Sicha of Shabbos P' Emor 5744.)

⁵ 122, 6

⁶ Rosh Hashana 30a, Suka 41a – see later (“Delving Deeper”)

⁷ Yirmiyah 30, 17

⁸ In Footnote 23 of the Sicha the Rebbe explains that the entire Yerushalayim is referred to as Mikdash, and in a similar way, the Beis HaMikdash is referred to as Yerushalayim.

⁹ Likutei Sichos vol. 18 p. 378. Printed as the פתיחה of ביהב"ח להל' ביאורים וביאורים

¹⁰ Sicha of Shabbos Parsha Emor 5749

¹¹ As it is written that בשלוה לשב בשלוה, and he was told that this can only happen in the time of Moshiach.

The Rebbe explains that the title chosen by the Rambam for these Halachos is “laws of Beis HaBechira”, despite the fact that in the continuation the Rambam constantly refers to it as “Mikdash” (as well as in the names of all the Halachos that follow: :Klei HaMikdash, Bias HaMikdash etc.) – because the most important and general aspect of the Beis HaMikdash is the fact that it was chosen by Hashem, and as a result, there then are all the specific Halachos that follow, which serve to create the aspects of the “Mikdash” – holy place¹².

entail six Mitzvos	יש בכָּלֶּלֶן שֵׁשׁ מִצְוֹת
three positive Mitzvos	שְׁלוֹשׁ מִצְוֹת עֲשֵׂה
and three prohibitive Mitzvos	וְשְׁלוֹשׁ מִצְוֹת לֹא תַעֲשֶׂה
and these are their specifics:	וְזֶה הוּא פְּרָטָן:
1) To build a Mikdash	(א) לְבַנּוֹת מִקְדָּשׁ;
2) Not to build the altar with hewn stones;	(ב) שֵׁלֵא לְבַנּוֹת הַמִּזְבֵּחַ גְּזִית;
3) Not to ascend the Mizbei'ach upon steps;	(ג) שֵׁלֵא לַעֲלוֹת בְּמַעְלוֹת עָלָיו;
4) To fear the Mikdash;	(ד) לִירְאֵה מִן הַמִּקְדָּשׁ;
5) To guard the Mikdash on all sides;	(ה) לְשַׁמֵּר אֶת הַמִּקְדָּשׁ סָבִיב;
6) To never cease guarding the Mikdash.	(ו) שֵׁלֵא לְהִשָּׁבֵית שְׁמִירַת הַמִּקְדָּשׁ.
All of the above Mitzvos will be explained in the following chapters:	וּבְאֹר מִצְוֹת אֵלּוּ בְּפָרְקִים אֵלּוּ:

Mishna - tractate Midos

משנה (מידות)

After {tractate} Tamid comes Midos	הבא אחר תמיד מידות
which discusses nothing else but a description specifying the measurements of the Mikdash, its form and structure and everything about it.	ואין בו ענין אחר אלא סיפור שהוא זוכר מדות המקדש וצורתו ובנינו וכל ענינו.
The purpose for this description is:	והתועלת שיש בענין ההוא
When the בית המקדש is rebuilt speedily,	כי כשיבנה במהרה בימינו

¹² See Siman Gimel Ois 7, and Siman 6 end of Ois 3. In the Farbrengen of Parshas Matos-Mas'ei 5742 the Rebbe compares it to many other aspects in Torah & Mitzvos, including the very essence of a Jew. The greatness & importance of a Jew is the fact that he was chosen by Hashem, and as a result there follow other aspects of his Divine service.

we will need to follow and build the very same mold,
and the model, form & measurements,
being as they were all with prophetic vision,
as King David said {regarding the ביהמ"ק}:
"All was in writing, from the hand of Hashem,
as He allowed me to understand".

(Rambam's introduction to the tractate of Middos)

Although there will be changes in the structure of the future {Beis HaMikdash}

in which it will differ from that of the second

it is nevertheless necessary to have the description of the second Beis HaMikdash,

being that the basic and primary aspects of the structure are based on

the form shown to King David by Hashem, which must remain intact,

besides for that which we will merit that Hashem will open our eyes

enabling us to understand the hidden meanings in Yechezk'el's prophecy.

As a result of this description,

we can {somewhat} study and understand Yechezk'el's building.

If not for the Mishna's description,

we would not "find our hands and feet" in the building to be built speedily in our time.

(Tosefos Yom Tov's introduction to Tractate Middos)

יש לשמור ולבנות התבנית ההוא

והתבניות והצורות והערך

מפני שהוא ברוח הקודש

כמו שנאמר: הכל בכתב מיד ה' עלי השכיל.

(הקדמת משניות מידות להרמב"ם)

ואף על פי שהבנין שלעתיד יש בו שינויים

ולא ישוו עם בנין בית שני

מכל מקום צריך לסיפור בנין השני

שכן רוב ועיקר הבנין מיוסדים

כתבנית ה' אשר השכיל לדוד ולא ימוט

אלא מה שיזכינו הא-ל ית' ויגלה עינינו

להבין הסתום ביחזקאל מצורף לזה

שעל ידי הסיפור הזה

אנו יכולים לדרוש ולהבין בבניא דיחזקאל

וזולת הסיפור הזה

לא מצאנו ידינו ורגלינו בבנין העתיד במהרה בימינו אמן.

(תוספות יום טוב בהקדמתו למס' מידות)

The Prophecy of Yechezk'el

נבואת יחזקאל

You, Son of man, אַתָּה בֶן אָדָם

describe the Beis {HaMikdash} to the nation of Israel,	הגד את בית ישראל את הבית
let them be ashamed of their sins,	ויכלמו מעונותיהם
and measure its plan.	ומדדו את תכנית.
If they are ashamed of all they have done, then tell them	ואם נכלמו מפל אשר עשו
the form and plans of the House	צורת הבית ותכונתו
its exits and entrances, and all its forms,	ומוצאיו ומובאיו וכל צורתו
teach them all the laws pertaining to it,	ואת כל חקתיו וכל צורתו וכל תורתו
and transcribe it for them,	הודע אותם וכתב לעיניהם
so that they will keep its form and its laws, and they will do them.	וישמרו את כל צורתו ואת כל חקתיו ועשו אותם.
<i>(Chapter 43, 10 – 11)</i>	<i>(יחזקאל מג, י - יא)</i>
Come and see!	בא וראה!
At the time that Hashem showed Yechezk'el the form of the House,	כשהקדוש ברוך הוא מראה ליחזקאל את צורת הבית,
what did He say {to him}?	מה הוא אומר?
“Describe the House to the nation of Israel,	”הגד את בית ישראל את הבית
... let them measure its plan.”	ויכלמו מעונותיהם ומדדו את תכנית.”
Yechezk'el {then} said before Hashem:	אמר יחזקאל לפני הקדוש ברוך הוא:
“Master of the universe!	”ריבונו של עולם!
As of now we are still exiled in the land of our enemies,	עד עכשיו אנו נתונים בגולה בארץ שונאינו,
yet You tell me to describe to Israel	ואתה אומר לי לילך ולהודיע לישראל
the form of the House and write it down	צורת הבית וכתוב אותו לעיניהם
so that they can keep its form and laws.	וישמרו את כל צורותיו ואת כל חוקותיו.
Are they capable of building it {now}?	וכי יכולין הן לעשות?

Leave them until they leave the Galus,	הניח להם עד שיעלו מן הגולה,
and then I will go and tell them!"	ואחר כך אני הולך ואומר להם!"
Hashem answered Yechezk'el:	אמר לו הקדוש ברוך הוא ליחזקאל:
"Just because My children are in Galus,	"ובשביל שבני נתונין בגולה,
should the building of My house be	יהא בנין ביתי בטל?"
neglected?"	
Hashem{continued to} say to him:	אמר לו הקדוש ברוך הוא:
"Studying about {the Beis	"גדול קרייתה בתורה כבנינה!
HaMikdash}in the Torah, is as great as	
actually building it!	
Go and tell them that they should study	לך אמור להם ויתעסקו לקרות צורת הבית
the form of the House in the Torah.	בתורה.
In the merit of its study,	ובשכר קרייתה שיתעסקו לקרות בה,
I will consider it as if they are involved	אני מעלה עליהם כאילו הם עוסקים בבנין
in actually building the Beis	הבית!"
HaMikdash"!	

(Midrash Tanchuma Parsha Tzav) (תנחומא צו, יד)

Review - Learning about the Beis HaMikdash

The Mitzva to build a Beis HaMikdash is applicable to all times. Even when we are in Galus and unable to actually build it, we are commanded to do everything that is within our power in readying ourselves, through studying the laws of the Beis HaMikdash, and this is considered by Hashem as if we are actually involved in building it.

Although the 3rd Beis HaMikdash (as described in the prophecy of Yechezk'el), will differ in various ways from the 2nd, the main points will still be the same. Hence, the only way that we will be able to understand the secrets of Yechezk'el's prophecy, when the time comes, is by learning the description of the 2nd Beis HaMikdash.

Delving Deeper

From the Source

Over the years¹³, the Rebbe repeatedly encouraged that during the three weeks of "בין המצרים" there should be an increase in Torah study, especially the laws & concepts that pertain to the Beis HaMikdash.

There are various reasons given for the obligation to study about the Beis HaMikdash¹⁴:

1. **The Gemoro¹⁵**: In order to “make a remembrance for the Mikdash”. Ever since the destruction of the Beis HaMikdash, the Jewish people accepted upon themselves¹⁶ to never forget Yerushalayim and the Mikdash.

ומנלן דעבדינגן זכר למקדש? דאמר קרא כי אעלה ארוכה לך וממכותיך ארפאך נאם ה' כי נדחה קראו לך ציון היא דורש אין לה. מכלל דבעיא דרישה!

How do we know that one must perform actions in commemoration of the Beis HaMikdash? The Pasuk states: For I will restore health to you and I will heal you of your wounds, so says Hashem. For they have called you an outcast; she is Tzion whom no one seeks out. From this we infer that Tzion – Yerushalayim & the Beis HaMikdash - must be sought out.

2. **Rashi¹⁷, Tosefos Yom Tov¹⁸ & Rambam¹⁹**: “In order to know how to build it when the time comes”²⁰.

¹³ Starting from the year 5730 / 1970 the Rebbe began to encourage increasing in the study of Torah, as well as giving Tzedaka during this period, at times connecting it also to the security situation in Eretz Yisrael (and the world in general). Starting from the year 5736 / 1976, the Rebbe added that the Torah study should also include laws and concepts that pertain to the Beis HaMikdash – pointing to the words of the Midrash regarding Yechezkel. In 5738 / 1978, the Rebbe sent out a telegram encouraging the above, and in 5739 / 1979, the Rebbe sent a collective letter.

¹⁴ Sicha of Motzoei Shabbos Mevarchim Menachem-Av 5739 – Likutei Sichos vol. 18 p. 378

¹⁵ Rosh Hashana 30a & Suka 41a. See also Shulchan Oruch Orach Chayim Siman 660.

¹⁶ Letter of the Rebbe from 11th of Adar 5741, See Tehilim 137, 5

¹⁷ Yechezkel 43, 11: “**They should learn the measurements {of the Beis HaMikdash} so that they will know how to build it at the end {of Galus}**”.

¹⁸ In the introduction to his ספר צורת הבית: “**Hashem commanded the Novi {Yechezkel} that he should tell the Jews to measure the plan for the Beis HaMikdash, and guard it in their hearts, since perhaps today Moshiach will come, and there will be no one preparing to build the Beis HaMikdash**”.

¹⁹ In his introduction to Maseches Midos – see earlier.

²⁰ This Sicha of the Rebbe implies that the Rebbe disagrees with the interpretation of the Tosefos Yom Tov. Why should we study the dimensions of the 2nd Beis HaMikdash in order to know how to build it in the future, if at that time we will anyway require Hashem to “opens up our eyes” to understand the secrets of Yechezk’els prophecy? However, the explanation is – as in reason 4, that we must now learn what we can, since this is our obligation in the present. Nevertheless, there are other Sichos that imply that this reason applies as well. ושבעים פנים לתורה.

3. **The Midrash:** “Studying the laws and measurements of the Beis HaMikdash is considered by Hashem as if we are involved in actually building it”.
4. **The Rambam (in Mishne Torah)²¹:** The Mitzva to build the Beis HaMikdash is applicable to all times, and at a time that we cannot actually build it we have an obligation to do the utmost that we *can* do. Through studying the laws so that we know how to build it, we fulfil the Mitzva in the way that we are able to in the present.

On Shabbos Parshas Balak 5751, the Rebbe added an entirely new dimension that applies particularly to most recent years:

Being that we are standing on the actual doorstep of the Geula – the studying of the laws of the Beis HaMikdash must be done in a completely different manner than it has been done in previous years.

- 1) *The spirit in which the study is done is that of anticipation and joy, rather than mourning.*

We know that the glory of the 3rd Beis HaMikdash was totally unparalleled in the first two, and it is therefore not only a replacement of the previous ones, but a completely new entity, unprecedented in previous history.

Thus, when we study the laws of the Beis HaMikdash this year, it is not merely in order to fill the void that was created by the destruction of the 1st & 2nd Beis HaMikdash, rather to prepare for the glory of the third.

- 2) *We are not merely studying laws that will take place sometime in the future, rather it is with the expectation that they will be applicable practically in the very next moment.*

- 3) *When we study about Moshiach and the Beis HaMikdash, it is with the understanding that Torah study has the power to change our very nature. Thus, rather than viewing the concepts of Moshiach and redemption from the outside-in, we are now able to actually live with*

²¹ According to the Rebbe’s interpretation – see earlier. This, according to the Rebbe’s Sichas, is the main reason, and is the true meaning of reasons 2 & 3 as well. In the full Sichas printed in Likutei Sichos vol. 18 for Parshas Mas’ei – Bein Hametzorim, the Rebbe compares the concept of studying about the Beis HaMikdash to the idea of הוּא בְּחַיִּים – the Tzadik is alive. Just as over there it doesn’t say כְּאִילוּ הוּא בְּחַיִּים, so also over here, despite the fact that the words used in the Midrash are כְּאִילוּ אַתֶּם עוֹסְקִים בְּבִנְיָנוּ, the true meaning is that when we study about the Beis HaMikdash, we are actually involved in building it. See also below in footnote 19.

the reality of Moshiach, and the recognition that he is coming immediately.

Discussion

In the four reasons for studying about the Beis HaMikdash:

Reason one - so that we remember the Beis HaMikdash and its importance for us. This remembrance invokes in us a feeling of yearning and a need for the future Beis HaMikdash.

Reason two – because the Beis HaMikdash is so essential to us (***reason one***), we make sure that we are prepared and know how to build it when the time comes.

Reason three – because the Beis HaMikdash is so essential (***reason one***), we not only want to know how to build it in the future (***reason two***), we want it to be as if we are actually building it now.

A similar concept to the idea in ***reason three*** is regarding the Korbanos that were brought in the Beis HaMikdash. Because Korbanos are such an essential part of our lives and Avodas Hashem, even when we don't have a Beis HaMikdash we make it a point to study the appropriate laws of the various Korbanos, so that it should be as if we are actually offering the Korban to Hashem²².

Reason four – Being that the Beis HaMikdash is so essential (***reason one***), it is not sufficient that we know how to build it in the future (***reason two***), not even that it is as if we are building it (***reason three***), but there is a Mitzvah of building the Beis haMikdash that applies to all times build it. Presently, we fulfil this Mitzva through studying the Halachos of how to build it when the time comes.

This fourth reason is given by the Rambam in the Sefer of Halachos, as it describes an actual Mitzvah that pertains to the present time.

All of the above four reasons are interrelated with each other, and all pertain to a time and state of Galus, when we feel the intense mourning and deficiency caused by the destruction of the Beis HaMikdash and the void that was created in its wake. Even the fourth reason, in which we are presently involved in the actual Mitzva of building the Beis HaMikdash, it is nevertheless not the proper and full Mitzva, rather it is the best we are able to do under the present incomplete circumstances.

In most recent years, the Rebbe tells us that the situation and state of the world has shifted, and together with it there must be a shift in our outlook. We now stand

²² In the Alter Rebbe's Shu" A Siman 1 Se'if 9, he quotes the Gemoro in Menachos (110a) that one who studies the laws of a particular Korbon, it is considered as if he brought that Korbon. Moreover, the Alter Rebbe adds that when saying the Parsha of the Korban, it should be done specifically during the day – since that is the time that the Korban was able to be brought.

poised at the doorstep of the Geula prepared and ready to build the third Beis HaMikdash. Thus, our outlook is not one of Galus - we are not focusing on destruction and lack, nor on the great Beis HaMikdash that was, rather on a complete Beis HaMikdash, the likes of which never existed in the past, that is about to enter our lives at this very moment. The studying itself is what creates the shift in our outlook and realization – so that we enter the era of the Geula and bring into our lives the reality of the third Beis HaMikdash!