

Shabbos Kodesh Parshas Matos-Mas'ei 2nd of Menachem Av

ענייני בין המצרים

Moshiach Tidbit

This Shabbos we read a double Parsha Matos and Mas'ei. The very fact of double is strongly connected to the Ge'ula, as we are that "If the Jewish people would keep two Shabbosos they would immediately be redeemed".

Specifically, the double Parsha is of Matos and Mas'ei, in a manner that they become one single Parsha. We know that Mas'ei – travels, refers to the travels of a Jew leaving the land of Egypt. It is the forty-two travels that – as we are taught by the Arizal and the Ba'al Shem Tov, every Jew must go through. These travels are in the "desert of the nations", until final arriving right outside of the Holy land – at the other side of ירדן יריחו. Yericho comes from the word ריח – smell, and refers to Moshiach, regarding whom it says דמורה ודאין – that he will judge based on smell.

Travel – מסעי, especially in a state of Galus, can be associated with lack of stability. However, with a Jew, being that each move that we make is על פי ה' יחנו ועל פי ה' יסעו – it becomes set and established: מטות – which literally means sticks, and expresses מטת עוז – a powerful stick.

Thus – the connection of the two Parshas expresses the fact that a Jew has the power and strength even in the time of Galus – due to the fact that he realizes and understands that everything is על פי ה'. In this manner we complete the travels of leaving Mitzrayim, and arrive at ירדן יריחו – the immediate coming of Moshiach!

Siyum for Shabbos

In conjunction with the custom of making a Siyum every day of Bein HaMetzarim, in order to increase in joy in a manner that is permitted, it is especially fitting to make a Siyum on Masechta Sotah.

Masechta Sotah discusses a woman who is suspected of being unfaithful to her husband. In the end, it is ascertained that she had indeed always been faithful, and as such she receives increased blessings, especially with regarding to bearing children. In a similar fashion, in Galus, the Jewish nation, who are like Hashem's wife, are suspected of G-d forbid, being unfaithful. The truth is, however, that a Jew is always connected and faithful to Hashem. As such, we receive all the blessings and the Av – our Father in Heaven, is Menachem, consoles us, specifically with the birth of children, which is an expression of redemption, in the best possible manner.

This is why the end of Sotah discusses all the things that will happen in the world, immediately before the coming of Moshiach. Thus, even when we see all these things

taking place, we do not despair, G-d Forbid. On the contrary, we realize that the ultimate truth is about to be revealed.

The Masechta finishes with the saying “Do not say that humility is no longer here, for I am still here. Do not say that there is no longer fear of sin for I am here” The real truth is that every Jew, through his connection to Hashem, is the ultimate in humility and fear of sin.

ענייני בית המקדש

Continuation of the Ma'amar גדול יהי' כבוד הבית הזה

Thus far, we have learned that the greatness of the third Beis HaMikdash over the first and the second is the idea of Teshuva. The second Beis HaMikdash that came after the Galus and destruction of the first was also Teshuva; however, the third Beis HaMikdash which will come after this long Galus, and a destruction that was much more powerful, will also bring forth a Beis HaMikdash, which is infinite and beyond any limitations whatsoever.

This is also the meaning of the Midrash that implies that we will merit Techiyas HaMeisim as a result of not having properly listened to the admonishment of the Nevi'im. Techiyas HaMeisim is the infinite level – which leads to eternal life, that comes after a great descent, and being that the descent was greater, the completion of Techiyas HaMeisim will be even higher and more powerful.

To understand this further, we begin by explaining the (spiritual) level of the Beis HaMikdash:

When Ya'akov Avinu arrived at the place of the Beis HaMikdash, he said: How awesome is this place, this is none but the house of G-d, and it is the gate of Heaven. Targum Onkelos translates as: this is not a regular place. Chassidus explains that the place of the Mikdash is not sustained by the ten utterances (which are referred to as מילין דהדיוטא – simple words), as is the rest of the world.

Now, we know that the Beis HaMikdash is the corner stone of the entire world which is sustained by the ten utterances. How is it possible to say that it is not sustained by the ten utterances?!

The gist of the explanation is:

The world is created by Hashem's name Havaya which means מהוה – makes come into existence; however, being that Havaya is above and beyond the physical world, as it is full

spiritual energy, it must be contained by the name Elokin, which is the numerical value of הַטְּבַע – as it sustains the natural world. Thus, while the name Havaya means 'הי' הוה ויהי' – past, present and future all at once, the name Elokim is the source of the separation that enables the splitting of time and space.

Thus, the space of the rest of the world – although its sustenance and existence comes from the name Havaya – it is contained and covered over by the name Elokim. Hence, we say that it is sustained by the ten utterances, each of them beginning with the words ויאמר אלקים. In this way the world is contained and defined by time and space. Had the world been sustained only by the name Havaya, there would be time and space but past, present and future, as well as all directions of space, would all exist at once and not be separated.

The place of the Beis HaMikdash is a physical place in the world, meaning that it is sustained not only by the name Havaya, but by the name Elokim as well; however, it is sustained in a manner that the name Elokim doesn't hide over the name Havaya, and the G-dly energy of Havaya can still be felt.

This is especially seen in the Aron, regarding which we are told that מקום הארון אינו מן המידה – the Aron has dimensions by which it is measured and defined, and yet the measurement itself is above measurement – because there is the revelation of Havaya – which is above the world as well. Hence, the place of the Beis HaMikdash is space and above space as one – the ultimate unification between Havaya and Elokim, world and above world – together!

Tomorrow BEH we will review the first four chapters and thereafter continue with chapter five – discussing the dimensions of the Har HaBayis.