

Moshiach Tidbit

This week's Parsha discusses the Goral with which Eretz Yisroel was distributed amongst the tribes of Israel. The Rebbe explains that this is a very appropriate lesson to us in our time, as we are about to once again return to Eretz Yisrael, and it will then be distributed in a different manner than in the past, as prophesized by Yechezk'el HaNavi.

This lesson is not only for a moment from now when we will actually be in Eretz Yisrael, but there is a lesson even at this very moment, when we have yet to return to Eretz Yisrael. This can be understood from a story of a Chosid who came to the Tzemach Tzedek, asking permission to move to Eretz Yisrael. The Tzemach Tzedek responded: מאך דא ארץ ישראל – Make Eretz Yisroel here.

The question is: here it is not Eretz Yisrael, which is why in Davening three times a day – we face Eretz Yisrael; how then can we say that we must make “here” Eretz Yisrael?! The question is even stronger in our time when we are preparing to go – in the very next moment – to Eretz Yisrael in the simple sense, so why should we make Eretz Yisrael here – in Chutz La'aretz, if in a moment from now we will certainly actually be in Eretz Yisrael itself?

We know that every place or situation in which a Jew finds himself is not something that “happens to be” G-d forbid, rather his finding himself in that particular place or situation was orchestrated from above. It therefore follows that it would be wrong for the person to merely try to escape the place or situation, or just wait until its over; since Hashem put him there, he must be in that place totally, and fulfill his mission there.

Similarly with regards to Galus: Although we “believe with complete faith ... and await his coming every day”, and are certain that in a moment from now we will be in Eretz Yisrael with the complete and final redemption; the fact that for this moment we are still in Galus means that it is incumbent upon us to use this moment to fulfill our mission in Galus itself.

This is accomplished through the fact that we make every day a day of personal redemption, and we bring the light of Moshiach & redemption to every place that we find ourselves (by learning about Moshiach and behaving in a “Moshiach” manner), and to every person with whom we come in contact. We must publicize this message to all those whom we have the power to reach: “Make ‘here’ – the time and place of Galus - into Eretz Yisrael”! By transforming our personal time and space of Galus into Eretz Yisrael – we enable the transformation of the entire world, with the coming of Moshiach – at which time Eretz Yisrael will spread out to the entire world, right NOW!

Sicha of Shabbos Parshas Pinchas 5751

This Shabbos we bless the month of Menachem-Av, the month in which our Father in Heaven consoles each and every Jew by bringing us Moshiach and the Beis HaMikdash. As on every Shabbos Mevarchim we must have joyous Farbrengens, and accept upon ourselves good resolutions, especially with regards to the increase in Torah, Tefilah and Tzedaka as we approach the month of Menachem-Av. The Torah should include studying about Geula and the Beis HaMikdash, and Tzedaka should include Tzedaka given to a Mikdash Me’at – Shul, study house & Yeshiva. Also, one should resolve to increase even more on Erev Rosh Chodesh Menachem Av, and that the Tzedaka should be the amount of two or three meals.

ענייני בית המקדש

Ma’amar explaining the greatness of the 3rd בית המקדש – נחמו תש"ג

Part 1

The Novi Chagai prophesized: “The glory of this last Beis HaMikdash will be much greater than the first one.” The simple meaning of this prophecy is that it is referring to the 2nd Beis HaMikdash, which was greater than the 1st, both in size (the Heichal of the 1st Beis HaMikdash was 30 Amos high on the inside and 60 on the outside, while the 2nd Beis HaMikdash was 40 Amos on the inside, and 100 on the outside) and in the time of its endurance, (the 1st Beis HaMikdash lasted for only 410 years, while the second Beis HaMikdash stood for 420 years).

The Zohar, however, explains that the last Beis HaMikdash refers to the 3rd Beis HaMikdash, which will be far greater than the first two. This expresses itself in the

fact that the first and second Beis HaMikdash both lasted for only a limited amount of time, whereas the third Beis HaMikdash will last forever.

The Midrash explains that the first Beis HaMikdash corresponds to Avraham, who called the Beis HaMikdash a mountain, “Mount Moriah”. (The Avoda of Avraham was the attribute of Chesed – love, which is alluded to by a mountain. Also, a mountain is something that comes from above, similar to the Divine service of Chesed which is the G-dly flow from above. This was the concept of the first Beis HaMikdash. In spiritual revelation, it was much greater, as there were the ten miracles that happened every day, and the Aron was there. Physically, however, in time & space, it was lesser.) The second Beis HaMikdash corresponds to Yitzchak, who referred to it as a field, “And Yitzchak went to pray in the field”. (The Avoda of Yitzchak is in the attribute of G’vura – severity, which is the elevation of the physical world in which G-dliness is condensed, to the extent of being hidden completely. A field is a place in which everything depends on human toil. In the second Beis HaMikdash G-dliness was condensed, as a result of the five things that were lacking, including the Aron. However, physically, in the time & space of this world it was greater.)

Both the first Beis HaMikdash & the second could not last indefinitely. Spirituality on its own is not able to be internalized in this world, and physicality, despite it being more internalized, is not able to grasp the full spiritual light.

The third Beis HaMikdash corresponds to Ya’akov, who called it a house, in saying: “This is the house of G-d”, and a house is established and lasts. (The Avoda of Ya’akov is the attribute of Tiferes, - mercy, which brings together both kindness & severity – physical & spiritual, in a way that they become one.) Ya’akov’s attribute {Tiferes} is the attribute of Emes – truth, which has no interruption. Truth is indefinite, as it is all encompassing and everlasting, otherwise it wouldn’t be fully true. Truth is always truth, and unchangeable no matter where it is. It transcends the differences & separations between the physical & the spiritual. Hence, in the third Beis HaMikdash, the physical and spiritual become one, and it lasts forever.

This unchanging and everlasting concept of the 3rd Beis HaMikdash is not limited to the Beis HaMikdash itself (since this is the whole point of the third Beis HaMikdash - that it is unchanging and therefore permeates the entire existence). The

true & eternal aspect of the third Beis HaMikdash is expressed in every aspect of the third and final Geula, including its greatest concept: T'chiyas Hameisim – the resurrection of the dead. This is the ultimate expression of the physical & spiritual becoming one, and in a manner that is unending and lasts for all eternity.

Summary: *The first Beis HaMikdash corresponded to Avraham, who called it a mountain, as it expresses the spiritual energy that comes from above. The second Beis HaMikdash corresponded to Yitzchak, who called it a field, as it expresses the physical energy that comes from below. The third Beis HaMikdash corresponds to Ya'akov who called it a house. The third Beis HaMikdash is the ultimate spiritual energy, yet it will be set & established in the physical world, and will therefore have the advantage of eternity, and will last forever.*

This can be further understood based on the Midrash: “The lion (Nevuchadnetzar who is referred to as a lion) came up in the Mazal of lion (the month of Av), and destroyed (the Beis HaMikdash which is called) Ariel, so that the lion (Hashem) can come up in the Mazal of lion (I will transform their mourning into joy) and build Ariel.

This implies that the entire purpose of the destruction of the Beis HaMikdash was so that the third Beis HaMikdash which is greater and eternal, should be built. The question is, if the 2nd Beis HaMikdash wasn't destroyed, it would also last forever. What, then, is the advantage of the 3rd Beis HaMikdash for which the 2nd Beis HaMikdash had to be destroyed?

The explanation is, that the 3rd Beis HaMikdash has the advantage of Teshuva (a higher form of Teshuva than that which was by the 2nd). Hence, it is only as a result of the descent & destruction of the 2nd Beis HaMikdash, that we now elevate the lowest level of physicality through Teshuva, and the 3rd Beis HaMikdash can therefore have the advantage of eternity – that permeates the physical world itself!

Although the second Beis HaMikdash also had the advantage of Teshuva – as it followed the destruction of the first Beis HaMikdash and the Galus that ensued thereafter; the descent of the destruction of the second Beis HaMikdash and the Galus that followed it was much greater than the descent of the destruction of the first. This can be seen by the fact that the Galus that followed the destruction of the first Beis HaMikdash was confined to a specific amount of years – seventy; whereas

the Galus that follows the destruction of the second Beis HaMikdash is not defined by a specific number, and has lasted already more than 2,000 years. Chassidus explains that the sins that brought about the destruction of the second Beis HaMikdash (baseless hate) were sins that are indefinable and reached the very essence of the soul – and therefore so was the Galus that resulted from them. As such, the greatness of Teshuva and the building of the third Beis HaMikdash is one that is beyond definition and description. It involves the revelation of Hashem's very essence, and is therefore eternal and everlasting, even within the realms of the physical world.

Thus, we can also understand the Midrash that implies that the resurrection of the dead is something that comes as a result of the Jewish people not heading the admonishment of the prophets. Is it then possible to say that had we listened to Hashem we wouldn't merit Techiyas HaMeisim?! However, the explanation is, that being that Techiyas HaMeisim comes after the greatest descent and has the advantage of the highest form of Teshuva – it will therefore be in a much greater level, in which the very essence of Hashem is revealed in an everlasting way, specifically within the physical body of every Jew.