

THE MISHKAN A LESSON FOR BOCHURIM

A LETTER OF THE REBBE TO BOCHURIM
IN YESHIVAS TOMCHEI TMIMIM OF PARIS, 11 IYAR 5712

The Rebbe explains to the Bochorim, learning from the Mishkan, that each and every day needs to be used out to its fullest. The learning and Avodah of today, should by no means, be affected by what might happen tomorrow, be it the end of a zman or a family Simcha etc. For in truth, every moment Infinite Elokus is being drawn down.

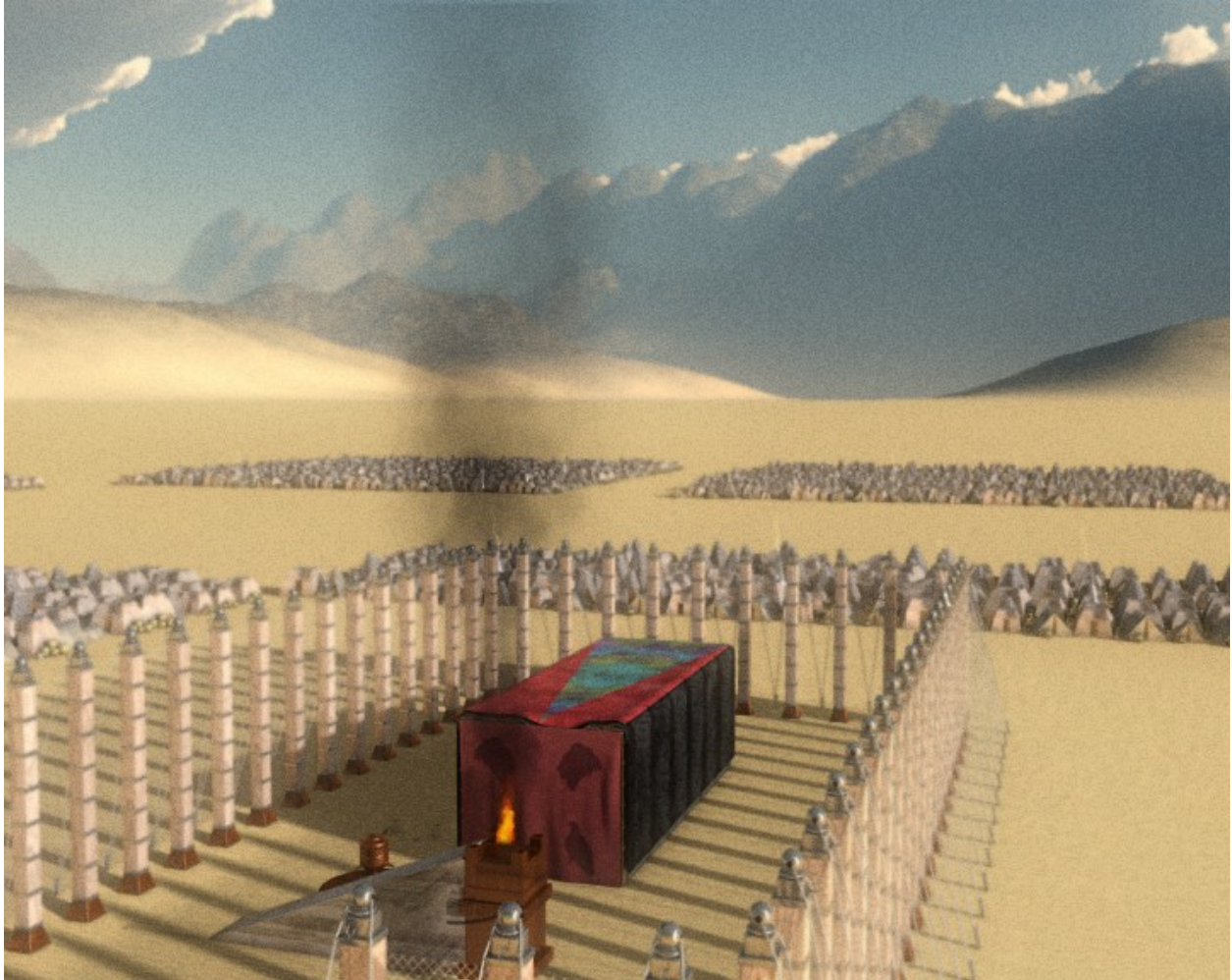
I was delighted to hear from your *mashpia*, HaRav Hachossid R' Nissan, in regards to your *seder halimmud* and *avodah*, as well as the *chayus* and energy *B'ezras Hashem*.

However, at the same time, I am pained that as an apparent result of the thoughts of relocating, the necessary focus and depth needed for learning Torah in general, and especially that of *Toras HaChassidus* and *avodas hatefillah*, is now lacking. And because of the significance of this matter, I will touch upon it, albeit briefly.

Surely you are familiar with the sicha where the Rebbe, my father-in-law, explains the *Yidden's* many travels [*masa'os*] in the desert. For each journey, the Mishkan was dismantled and later reconstructed in its new loca-

tion. Whether the encampment was intended for several months or just for a single day, the Mishkan was fully constructed, as it says: "There were times the cloud was there overnight, and then it would rise, sometimes it would be a day and a night etc." The common denominator of all the encampments was "Al pi Hashem yachanu, v'al pi Hashem yisa'u." [it was on the word of Hashem.] Furthermore, the Posuk states, "mishmeres Hashem shamaru, al pi Hashem b'yad Moshe," indicating that there was no alteration in the construction or dismantling process and the mishmeres of Hashem's Mishkan was the same, regardless if they remained in the same location for a few years or if the stop was only a day or even overnight.

It is clearly understood, even the *nefesh hamahamis*



agrees, that because the journeys were all “*al pi Hashem*,” who is indeed higher than [the limitations of] time and space, and yet, the purpose of creation, and the *masa’os* specifically, is to make this physical (time-and-place) world into a *Dirah B’tachtonim*, the lesson is clear: we have to fulfill the will of Hashem, whereby connecting to *Atzmus u’mehus ein sof boruch hu* [Who is higher than time.] And fulfill that will, be it to spend many years in that place or only overnight. And being that the underlying purpose is to draw down [Eloku] which is beyond time and space, thus the difference of longer or shorter time periods becomes entirely irrelevant!

...It is my fervent wish that these short few words

were sufficient explanation. And I will be pleased to hear that the *Torah* and *avodah* of you *bochurim* will have increased (both in regards to yourselves and to your influence on others). Surely you have *Chazal’s* assurance and *psak din* that, “One who purifies himself a little here in this world, will be *mekudash* in an even greater measure from Above.”²

With a *brocha* for *Hatzlocha* in *Talmud Torah b’Yiras Shomayim*, ■

1. *Igros Kodesh* vol. 6 pages 43-44.

2. This is not a word for word translation of the Rebbe’s letter, but rather it is the *Toichen Kholi* of the letter. For the most part, it was left in the structure of the original. In doing so, a few details and points have been omitted.