

Bittul Torah or Beis Hamikdosh?

Q. I don't understand. I've always heard how every Mitzvah we do adds a brick to the Beis Hamikosh Hashlishi, and as matter fact we will be busy with laying the bricks once Moshiach comes. Yet it *also* says that when Moshiach comes, children will not be interrupted from their learning to help build the Beis Hamikdosh rather it will be ready-made by Hashem. So which one is it: is Hashem building the Beis Hamikdosh, or are we going to build it?

A. Indeed, many passages in Torah seem to indicate conflicting views on the how the Beis Hamikdosh will be built, however, if we isolate them individually, we will find that they fall into line with two general opinions.

THE OPINION OF THE ZOHAR AND MIDRASH TANCHUMA (QUOTED IN TALMUD BAVLI):

The Beis Hamidosh will be built by Hashem as is clearly expressed in the Possuk (towards the end of Az Yashir), "Mikdash Ad-nai Konninu Yodecho" — "The Mikdosh that Your [Hashem's] hands established."

The Zohar explains that since man built the first and second Beish Hamikdosh, they could not stand forever. Thus, when Hashem, who is infinite, will build the Beis Hamikdosh, it is guaranteed to be eternal [when Moshiach comes].

This reason is articulated in a Possuk in Tehillim: "Im Hashem Lo Yivne Bayis, Shov Umlu Bonov Bo" — "If Hashem will not build the house, in vain do its builders labor on it."

It is therefore clear why we specifically need Hashem to build the Beis Hamikdosh.

THE OPINION OF THE RAMBAM BASED ON TALMUD YERUSHALMI AND MIDRASH RABA:

The Talmud Yerushalmi states that **Bnei Yisroel** will accomplish the building of the Beis Hamikdosh. Similarly, the Rambam paskens in Perek 11 of Hilchos Melachim that *Moshiach* will build the Beis Hamikdosh.

The reason of the Rambam's opinion is simple; building the Beis Hamikdosh is a mitzvah, as it says "Viasu Li Mikdosh Vishochanti Bisocham." And it is obvious that Bnei Yisroel is obligated in fulfilling the Mitzvos.

The Rebbe writes three points to reconcile these conflicting views.

1. In Maseches Midos we find only a description of how the 2nd Beis Hamikdosh was built, and since the 2nd Beis Hamikdosh itself was based solely on (the 1st and) a 'me'ein' of Yechezkel HaNavi's prophecy for the 3rd Beis Hamikdosh, thus many details about the structure of the 3rd and final Beis Hamikdosh remain unclear. Therefore, while we accomplish the building of the Beis Hamikdash we remain in need of further instruction, which Hashem will provide when Moshiach comes.

2. The final details of the third Beis Hamikdosh will be disclosed to Moshiach and *he* will build the entire Beis Hamikdosh. Afterwards, however, Hashem will manifest His own Beish Hamikdosh Shel Ma'aloh within the Beis Hamikosh Shel Matoh. This would be similar to the concept of how, *after* we would light the fire upon the Mizbeiach, Hashem would send down a heavenly fire within the *our* fire.

3. The doors and gates of the Beis Hamikdosh were never destroyed; rather they remain hidden in their original location. When Moshiach comes, Hashem will transfer the third Beis Hamidosh from Shomayim and we will install the man-made gates in the Beish Hamikdosh. And this act, though seemingly a mere consola-



tion, is in fact quite significant. According to Halacha, he who installs the door to a building is considered as if he built the structure himself.

Thus, both opinions are true. The **Rambam**, who is writing a **Sefer of Halachos**, is concerned with notifying us of *our* chiyuv in building the Beis Hamikdosh—whether we build *part of it* [first explanation] or Moshiach will build the *entire* building [second explanation], or we will install the doors [third explanation]. The **Midrash** and **Zohar (Pnimiyyus Hatorah)**, however, wish to educate us about the significance and uniqueness of the third Beis Hamikdosh—that it will be eternal—and thus, *they* stress how these ma'alos will exist only because Hashem will build it.

AM I NEEDED?

Having established this, we must address another question.

If the Beis Hamikdosh will only be complete and eternal through *Hashem*, why do *we* need to contribute as well? What will we accomplish with our effort?

Two explanations are given for this question.

1. We know that the Beis Hamikdosh and Yerushalayim are holy because Hashem's Shchina resides there, yet we find that, before the Beis Hamikdosh was built, Shlomo Hamelech sanctified the Courtyard of the Beis Hamikdosh and the city of Yerushalayim. His act demonstrates that for holiness to be manifest within the materiality of our world, we need to contribute our physical avoda as well.

So, just like Shlomo Hamelech in his time, we ourselves must also contribute in the building of the Beis Hamikdosh—so that Hashem's eternal home can be established within this world.

2. Humans naturally glean satisfaction from self-accomplishment ["Adam Rotzeh Bikav Shelo"]. Thus, Hashem includes us in building the third Beis Hamikdosh so that we should take pride and pleasure in it.

May we begin our part in building the Beis Hamikdosh right now, through learning about the Beis Hamikdosh and through our general Ma'aseinu Va'avodsaneiu during Golus, and may we be Zoche to see Moshiach Tzidkeinu, right away, Ba'agala Didan! ■

חיות אין דאווענען



The following Yechidus was told over by Rabbi Shmuel Notik, Shliach of the Rebbe in Chicago, Illinois: "In 5733 I was zoche to go in for Yechidus with the Rebbe in honor of my 17th birthday. In the 'Tzetel' which I gave in, I asked the Rebbe how I can attain a *chayus* in Davening. The Rebbe responded to me:

"אין דאס וואס דו שרייבסט וועגן חיות אין דאווענען, איז ידוע דער ווארט פון נשיא דורינו, אז מ'דארף צוטיילען דעם דאווענען אויף זעקס אדער זיבן חלקים, און יעדן טאג פון וואך דאווענען א חלק. וואס דאס מיינט ניט קיין פירוש המלות, דאס דארף מען טראכטן יעדן טאג, נאר דאס מיינט דער חסידישער טייטש אין דאווענען. און אז דו וועסט דאס טאן, וועסטו האבן א חיות אין דאווענען."

"Regarding what you write about [having] a *chayus* in Davening: it's known the teaching of Nessi Doreinu [the Frierdiker Rebbe] that one should divide [his] Davening into six or seven parts, and each day of the week, you should daven one part. This does not mean [to daven with] פירוש המלות; that one must do *every* day! Rather this refers to the חסידישער טייטש in Davening. When you will do this, you will attain a *chayus* in Davening."