



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."