



לזכות החיילת בצבאות ה'
חנה גוטא בת העניא חסידה תחי'
לרגל יום הולדתה כ"ז תשרי
לרפואה שלימה וקרובה

נדפס ע"י הוריה
הרה"ת ר' צבי אלימלך וזוגתו מרת
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רבקין

ה תשרי

Dedication of the First Beis Hamikdash

THROUGHOUT THE YEAR, THE REBBE OFTEN DISCUSSED
DATES WITH SIGNIFICANT OCCURRENCES IN JEWISH
HISTORY, DRAWING LESSONS IN AVODAS HASHEM FROM
THESE STORIES. IN THIS COLUMN, WE WILL HIGHLIGHT ONE
SUCH DATE EACH MONTH, BRINGING EXCERPTS FROM THE
REBBE'S SICHOS ON THIS TOPIC

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The first Beis Hamikdash was completed on 7 Tishrei 2936 (ב'תתקל"ו). The next day, 8 Tishrei, the Yidden began a week of celebration, which continued for another week with the Yom Tov of Sukkos. Because of the celebration, no one fasted on Yom Kippur that year, the third day of the celebration. The Yidden were concerned that they would be punished for this, but a bas kol announced that on the contrary, all of the Yidden present would merit olam haba.¹

It is common when making a *chanukas habayis* (house-warming) to conduct oneself in a more expansive and generous spirit than usual. Indeed, when relating the events surrounding the dedication of the Mishkan, the Torah describes the large number of *korbanos* which were offered at the dedication. How much more so when discussing the Beis Hamikdash (especially the *first* Beis Hamikdash, which was spiritually superior to the second), a *permanent* home for Hashem; its dedication was on an even greater scale and

was accompanied by tremendous celebration and divine revelations. Being that 8 Tishrei was the opening day for the subsequent two-week-long celebration, the immense level of joy and divine revelation was at its peak.

The Arizal interprets the *possuk* "והימים האלו נזכרים ונעשים" ("These days are remembered and observed") to mean that every year, when a special date arrives, one must *remember* and *act* upon the events of that day. And when there is the proper "*nizkarim*," there will also be the "*v'naasim*"; the same spiritual energy that was first revealed on that date is revealed again. Accordingly, every year on 8 Tishrei, the same revelations that occurred at the first dedication recur, giving us the strength to fulfill the *avoda* of this day. To take this a step further, the Alter Rebbe writes in Iggeres Hakodesh that every year on Rosh Hashanah, a brand-new divine energy is drawn down into the world, an energy that was never revealed previously. Applying the same principle here, each year on



8 Tishrei, we are granted an even *higher* revelation of divine energy than what was revealed the first time!

Therefore, though this is an event which occurred far back in history (“far back” not just in *quantity* of years, but also in quality), we must derive a lesson from it for our personal lives:

Every Yid has a mandate to build a personal Beis Hamikdash in his private life and home, as the *possuk* says, “*V’shachanti b’socham*—I (Hashem) will dwell within them”—within every single Yid.

Just as there was a dedication for the Beis Hamikdash, making it a fixed dwelling place for Hashem, so too every Yid must celebrate the dedication of his personal Beis Hamikdash, bringing Hashem into his life in a permanent fashion.

But a Yid does not suffice with making his personal life into a dwelling place for Hashem. Just as the physical Beis Hamikdash was fashioned from earthly materials, thereby transforming the physical world into a divine entity, every Yid is tasked with the mission to be a beacon of light and transform the world into a divine garden.

The Beis Hamikdash differed from the Mishkan in this aspect: The Mishkan was not allowed to have any windows. So, although it contained the Menorah, which gave light, the light was concealed by the beams and curtains and not visible to the outside. The Beis Hamikdash, on the other hand, did have windows—and not just ordinary ones. The windows of the Beis Hamikdash were specially designed to radiate its light *outward*, opposite of a typical window’s function, which is to let light *in*.

The concept of transforming the physical world is powerfully illustrated by the dedication of the Beis Hamikdash. As mentioned, the joy and celebration accompanying the dedication were so immense that no one fasted on Yom Kippur that year and a *bas kol* announced that Hashem was pleased with their actions. Indeed, their eating and drinking had accomplished even more than fasting would have!

This tells us just how spiritually powerful the dedication of the Beis Hamikdash was, that it was able to infuse physical acts like eating and drinking with such holiness that they led to divine revelations surpassing even those achieved through the five forms of affliction (including fasting) of Yom Kippur. In other words, *Elokus* had so deeply permeated *gashmius* that eating and drinking could accomplish more than what is achieved through fasting!

Takeaway:

The Baal Shem Tov teaches that everything a Yid sees or hears must serve as a lesson in *avodas Hashem*. Every single experience in the life of a Yid, even the most mundane, is an opportunity to infuse the world with *Elokus*. The more mundane the experience, the greater its potential.

(Adapted from *Sichos Kodesh* 5733 vol. 1, p. 34)

1. Moed Katan 9a.