



לעילוי נשמת  
הרה"ת הרה"ח ר' אשר  
בהר"ר נחום שמרי' ע"ה  
סאסאנקה  
נפטר ה' חשוון ה'תשמ"ח  
ת'נצ"ב"ה



# Yidden or Beis Hamikdash?

When Moshiach comes, explains the Rebbe's father, Rav Levi Yitzchok, the *Beis Hamikdash* will first be built, and then there will be *kibbutz galuyos*—the exiles will be gathered. This order of events is also described in the Rambam's *Sefer Hayad* according to *halachah*<sup>1</sup>: “*Melech HaMoshiach* will build the *Beis Hamikdash*... and gather the dispersed of Yisroel.”

There are Midrashim, however, that teach the opposite order: that first will be *kibbutz galuyos* and then the building of the *Beis Hamikdash*: “Yerushalayim will not be [re]built until the exiles are gathered in.”<sup>2</sup>

At first glance, it would seem more ideal for *kibbutz galuyos* to happen before the *Beis Hamikdash* is rebuilt than the other way around, because if the Yidden are gathered first, it'll be built in the most complete way possible—by all of the Yidden, who will all be in Eretz Yisrael. On the other hand, if the *Beis Hamikdash* is built first, then the *kibbutz galuyos* will take place on a higher level—with the power of the illumination and revelation of the third *Beis Hamikdash* (like a large torch, to which all the sparks are attracted on their own).

Since the Zohar says that the *Beis Hamikdash* will be built before *kibbutz galuyos* (and that is indeed the *halacha*), it turns out that we are (so-to-speak) forgoing the advantage that the *Beis Hamikdash* would have had if it were to be built when the Yidden were already dwelling in Eretz Yisrael, in order that the Yidden themselves “gain” the advantage of coming after the building of the *Beis Hamikdash*.

The greatness of the Yidden, even compared to the building of the *Beis Hamikdash*, is thus emphasized.

An additional explanation regarding these two opinions:

We know that whenever there is a *machlokes*, we apply the rule of “אלו ואלו דברי אלקים חיים”—[Both] these and those are the words of the living G-d.” The question is: How is it

possible to apply this rule regarding practical action, how can both be true when we **must** act according to one opinion or the other? In our instance, either the *Beis Hamikdash* or *kibbutz galuyos* must come first!

The explanation is that even though the actual deed needs to be done in a particular order, both opinions can and must be fulfilled spiritually in a person's *avoda*. We must learn a lesson from the order in which the building of the *Beis Hamikdash* comes before *kibbutz galuyos* (as the Zohar holds and the Rambam rules), and together with this, a lesson must also be learned from the order in which *kibbutz galuyos* happens before the building of the *Beis Hamikdash*.

*Kibbutz galuyos* is a reference to the completeness of the Yidden themselves, while the building of the *Beis Hamikdash* is a reference to the completeness of (not only the Yidden but also) the entire world, because light goes out to the entire world from the *Beis Hamikdash*. The world is completed by the *Beis Hamikdash* to such an extent that the physical things in the world become a dwelling place for Hashem.

In every Yid's *avodah*:

*Kibbutz galuyos* refers to the completeness of the person himself—he gathers all of the sparks of the *nefesh*, which had been dispersed. While the building of the *Beis Hamikdash* refers to the completeness that the person brings about in the world around him.

It would seem that according to the principle that one's self should take precedence over others, *kibbutz galuyos*—the completeness of Yidden—should have to be first, and afterwards there could be the building of the *Beis Hamikdash*—the completeness of the world.

Nevertheless, the Zohar's opinion is that the *Beis Hamikdash* must first

be built and then there will be *kibbutz galuyos* (and the Rambam rules the same way). Because our *avoda* in the final generations must be in a way of “grab and eat, grab and drink.”<sup>3</sup> This means not to wait for one's own completeness, but to have an effect outside of oneself, in any way that becomes available.

However, we must still incorporate a lesson from the other opinion as well—that *kibbutz galuyos* happens before the building of the *Beis Hamikdash*:

Within affecting one's fellow, there are two parts: 1) Affecting one's fellow to bring him **personal** completeness, which is like *kibbutz galuyos*, and so too affecting one's share in the world in order to make his share of the world complete. 2) Affecting one's fellow or one's share in the world (not so much to complete that particular thing, but) as a portion of bringing about the completeness of the entire world, making it a dwelling place for Hashem, which is what building the *Beis Hamikdash* is about.

The opinion that *kibbutz galuyos* comes first teaches us that even one's work with one's fellow and with the world (building the *Beis Hamikdash* first) should be in done in a manner of *kibbutz galuyos*; i.e. the main intention should be to bring about the individual completeness in whatever specific thing the person is involved in. This will automatically add to the effect on the world at large, which causes the *avoda* of each person in his fulfillment of his *shlichus* to be accomplished with joy and good heart, and in the most complete way possible. **1**

(Based on *Toras Menachem - Tiferes Levi Yitzchok Bereishis*, p. 139)

1. Yad Hachazakah, Hilchos Melachim Perek 11.
2. Midrash Tanchuma 58:11.
3. *Eiruvin* 54a.

*The world is completed by the Beis Hamikdash to such an extent that the physical things in the world become a dwelling place for Hashem.*