

BACK TO NORMAL OR BETTER THAN EVER?

PART 3 OF A SERIES ON THE BEIS HAMIKDASH

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Of the Beis HaMikdash to recovery from surgery, using this analogy to explain why we should serve Hashem b'simcha in the Three Weeks (to the greatest extent allowed by halacha). When a surgery patient begins his process of recovery, he is mainly preoccupied with the pain and discomfort of his condition, rather than the fact that he will soon be healed. However, when his recovery is almost complete, he is excited and optimistic about the imminent future, when everything will be back to normal—or, depending on the type of surgery, perhaps even better than ever.

The question arises: which one of these is the appropriate analogy for the Third Beis HaMikdash? Should we think of the Third Beis HaMikdash as a restoration of something that was lost, or is it something more than that?



There is no doubt that both perspectives here have an element of truth to them. For example, in the weekday Shemoneh Esrei, when we daven for the building of Yerushalayim and the Beis HaMikdash, we ask Hashem to *return* (תשוב) to Yerushalayim, and we also ask Him to build the Beis HaMikdash as a *בנין עולם*—a building that will be eternal, which is a significant quality that the first two Batei Mikdash did not have.

With that said, the Rebbe takes a strong stance that our longing for the Third Beis HaMikdash should not be based on our desire for the first two to be replaced. Rather, the correct approach is to long for the shleimus of the Third Beis HaMikdash in its own right. In the Rebbe's words:¹

וע"פ האמור לעיל שבשנה זו במיוחד (נוסף על ההדגשה המיוחדת שבכללות דורנו זה) מודגש רק ה"טוב" די"ז תמוז וד"בין המצרים", כיון שעומדים על סף הגאולה שבאה תיכף ומיד ממש, מובן, שלימוד הלכות בית הבחירה בשנה זו צריך להיות באופן אחר לגמרי:

לכל לראש - שהלימוד הוא לא מצד התגברות רגש האבילות וההשתדלות לתקן החסרון דחורבן ביהמ"ק, אלא (גם לולי החורבן) מצד הכוסף וההשתוקקות להמעלה והשלימות דביהמ"ק השלישי, עליו נאמר: "גדול יה" כבוד הבית הזה האחרון מן הראשון", גדלות שלא היתה מעולם (לא בבית שני, ולא בבית ראשון, ולא במשכן שעשה משה) ובמילא לא ה' בה חורבן, ובאה באופן של *הוספה ושלימות* על מעלת המשכן, בית ראשון ובית שני (ולא רק באופן שמחזירים דבר שה' מקודם שנלקח בתורת "משכון").

According to what was stated previously [in the sicha], that in this year especially (in addition to the special emphasis in our generation) is emphasized only the good aspect of the Shivah-Asar b'Tammuz and Bein HaMeitzarim, since we are standing at the threshold of the Geulah that is coming immediately, it is understood that the study of Hilchos Beis HaBechirah this year needs to be done *in an entirely different way* [than in previous years]:

First of all, that this learning should not be done because of a strong feeling of mourning and an effort to fix the deficiency [brought about by] the destruction of the Beis HaMikdash, but rather (even if there had not been a Churban) because of a desire and longing for the *greatness and perfection of the Third Beis HaMikdash*, about which it is said:² "The glory of this latter House will be greater than [that of] the first," a greatness that never existed before (not in the second Beis HaMikdash, not in the first Beis HaMikdash, and not in the Mishkan that Moshe made), and that, automatically, did not go through a Churban, and that comes in a way of an *addition to* and *perfection of* the advantages of the Mishkan, the first Beis HaMikdash, and the second Beis HaMikdash (and not only in a way that one would return something that was previously taken as "collateral").

These words of the Rebbe could not be clearer. The true way to long for the Third Beis HaMikdash—particularly during the Three Weeks, when learning Hilchos Beis HaBechirah—is to long for its complete shleimus, a shleimus that the world has never experienced before.

Perhaps we can also add to this and suggest that this approach to longing for the Beis HaMikdash is relevant to us not only during the Three Weeks, but rather every day, throughout the year. Given how often our tefillos include requests for Hashem to build the Third Beis HaMikdash—for example, every day before חורו, every weekday Shemoneh Esrei, and every time we bentch or say the bracha me'ein shalosh—this idea of longing for the unique shleimus of the Beis HaMikdash HaShlishi should be part of our lives every single day!

However, in order to long for the Third Beis HaMikdash in this way—and, consequently, learn Hilchos Beis HaBechirah the way the Rebbe asked us to and daven for the Beis HaMikdash as we should—we need to understand: what exactly is the maalah and shleimus of the Third Beis HaMikdash over the Mishkan, the first Beis HaMikdash, and the second Beis HaMikdash? Hopefully, Moshiach will come and show us teikef u'miyad mamash. If, chas v'shalom, that doesn't happen,³ we hope to address this in next week's column ב"עז.

1 שיחת ש"פ בלק תשנ"א, אות ט.

2 According to its simple meaning, this pasuk refers to the second Beis HaMikdash. The Rebbe is referring to the interpretation of the Zohar, which says that the pasuk refers to the Third Beis HaMikdash.

3 Regarding the use of this lashon when taking hachlatos, see "שיחת ש"פ בדברים תשנ"א, אות י."