

INTRODUCING THE ULTIMATE BEIS HAMIKDASH!

PART 4 OF A SERIES ON THE BEIS HAMIKDASH

BY ARYEH GUREWITZ

Q In last week's column, it was explained that the Rebbe's approach to the Third Beis HaMikdash is to think of it not as a replacement for the first two Batei Mikdash—a return to the status quo of those more glorious parts of Jewish history—but rather as a new entity with a unique perfection that we have never seen before. More than that, the Rebbe calls for us not only to know this intellectually, but to feel a longing for this shleimus, especially during the Three Weeks, and especially when learning Hilchos Beis HaBechirah. The question, then, becomes: what exactly is the nature of this unique shleimus of the Third Beis HaMikdash that we are meant to long for?

A There are two basic characteristics that all three Batei HaMikdash have in common:

- They are physical buildings that occupy physical time and space.¹
- They facilitate the revelation of Hashem's Presence, both inside of themselves and to the world at large.

By analyzing how these two factors vary in the three Batei Mikdash, we will see clearly the advantage of the Third Beis HaMikdash over the first two. As is well known, the First Beis HaMikdash was greater in terms of the Divine revelations it facilitated, and the Second Beis HaMikdash was greater in terms of its establishment in the physical world—that is, the physical size of the building (space) and how long it stood (time). While each of these is a legitimate advantage, this clearly implies that the first two Batei Mikdash were each limited to a certain type and certain amount of shleimus. The Rebbe explains that the uniqueness of the Third Beis HaMikdash is that its shleimus will be *unlimited*. In other words, it will not be limited in either the type or amount of shleimus that it has. That means that it will be spiritually greater than the First Beis HaMikdash, physically greater than the Second Beis HaMikdash, and its advantage in both of these areas will be in a way that reflects the concept of *בלי גבול*, i.e., the transcendence of all limitations.²

Let's try to understand—at least partially—what that will look like practically.

The simplest aspect of this “unlimited shleimus” of the Third Beis HaMikdash is in how long it will last. Even though the Second Beis HaMikdash did last longer than the first, it still only lasted 420 years. The Third Beis HaMikdash, however, will stand eternally. Not for 500 years, 1000 years, or 10,000 years, but *eternally*. (It is worth pointing out that, although we may be so accustomed to hearing about this that we do not fully

appreciate it, the idea of a physical building existing permanently is quite profound. Generally, the nature of even the strongest physical objects is to decay over time.)

The deeper aspect of this is the spiritual shleimus of the Divine revelation facilitated by the Third Beis HaMikdash over that of the First Beis HaMikdash.³ In general, the First Beis HaMikdash strengthened the emunah of the entire Jewish people.⁴ Additionally, anyone who visited the Beis HaMikdash would see miracles, as well as a deeper perception of Elokus, and there were many more great Sages and prophets than we have today, which was made possible by the Beis HaMikdash. Even people from other nations, who lived in other lands, far from the Beis HaMikdash, recognized that something unique and G-dly was happening under Shlomo HaMelech's rule, and they came to Shlomo HaMelech to hear his wisdom. As amazing as all of that is—especially compared to our spiritual stature and relationship with the other nations for most of the last 1900 years, during the time of Golus—it is nothing compared to the revelation that the Third Beis HaMikdash will bring to the world. As great as this shleimus of the First Beis HaMikdash was, it was still limited in many ways. Not *everyone* felt that emunah, saw those revelations in the Beis HaMikdash, reached those levels of Chochma or Nevuah, or appreciated the Elokus of Shlomo's wisdom. Furthermore, those among the nations who wanted to come close to Hashem had to leave their homes and come to Shlomo HaMelech and the Beis HaMikdash in Eretz Yisroel.

When the Third Beis HaMikdash completes its spiritual effect on the world, none of those limitations will apply. What will happen is that we will all see and experience tangibly how Hashem creates every detail of this world—all objects in all places, including our physical bodies—from nothing at every moment. Through this, all of existence, including physicality, will recognize how it is really nothing other than Elokus, and our natural response will be to serve Hashem, fulfilling Torah and mitzvos (including Sheva Mitzvos B'nei Noach) with the ultimate shleimus. Now, on the surface, this revelation may appear to have no connection to the Beis HaMikdash, as it is usually associated with the Geulah in general, as opposed to the Beis HaMikdash in particular. However, the fact of the matter is that that revelation will be facilitated by the Third Beis HaMikdash. It is just different than how we are used to thinking about the Beis HaMikdash facilitating Divine revelation since we are more used to thinking about how the First Beis HaMikdash brought revelation to a specific place. The revelation brought about by the Third Beis HaMikdash, however, will not be limited in terms of where and whom it will reach.

It comes out, then, that the longing for the Third Beis HaMikdash that the Rebbe encourages is one and the same as our longing for the Geulah, since every aspect of the Geulah is facilitated by the Third Beis HaMikdash. May we merit to see Moshiach, the Geulah, and the Beis HaMikdash today, mamash!

¹ As simple as this may sound, keep in mind that many things that we generally associate with high levels of holiness—such as malachim, sefiros, the Ohr Ein Sof, etc.—do not occupy physical time and space.

² See Sichas Parshas Vaeschanan 5751, osios 4-5.

³ Most of the points in the following three paragraphs are based on the maamarim Podoh b'Sholom 5726 and/or Gadol Yihyeh 5722.

⁴ See “L'havin Inyan Brachos” in Torah Ohr, Parshas Bereishis. Note there the distinction between Z'man Bayis Rishon and Z'man Bayis Shenii. Regarding how the Batei Mikdash could have been destroyed through avodah zarah and sinas chinam when such revelations were happening, see the introduction of the Mittlerer Rebbe's Shaar Emunah.

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