

# קונטרס לימוד ענייני בית הבחירה (1)



יהי רצון מלפניך ... שיבנה בית המקדש  
במהרה בימינו ותן חלקינו בתורתך

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תמוז תשע"ז

*Preface*

As we begin the בין המצרים – the three weeks of mourning for the destruction of the 1<sup>st</sup> & 2<sup>nd</sup> ביהמ"ק, it is incumbent upon every one of us to do everything in our power to bring about the building of the 3<sup>rd</sup> בית המקדש. For this purpose, we are publishing booklets with daily lessons in the laws of בית המקדש as well as laws and customs of the (particular days) in the three weeks.

**May** we merit the fulfillment of the words of the רמב"ם in the completion of הלכות תענית: *“All of these fasts will be nullified in the time of Moshiach; moreover, they will be transformed into days of joy and happiness, as it is written: The ... fasts will be transformed for the house of Israel to days of joy and happiness and good holidays and truth and peace you should love.”*

**To** quote the words of the Rebbe (on Shabbos Parshas Bolok, 5751):

*“Since we are standing on the threshold of Redemption which will arrive imminently, it follows that the study of the Laws of building the Beis HaMikdash this year must be **of an entirely different order**. First and foremost, this study must be permeated with the certain awareness and full recognition that this study is not merely ‘הלכתא למשיחא’ (pertinent to the time of Moshiach), but it is **relevant for practical use at the very next moment**. For indeed, the ‘Future Mikdash that we are anticipating has already been built and is fully developed (above and will thus imminently) be revealed and arrive from Heaven’ **instantaneously!** ...*

*One might suggest an additional rationale for the need and the virtue of studying the Torah's teachings concerning Moshiach, Redemption and the building of the third ביהמ"ק; as an entrance into the days of Moshiach.*

*... Despite the ‘uproar’ associated with this matter in recent times ... we see how difficult it is to inculcate the awareness and the feeling that we are literally standing on the threshold of the ימות גאולה, to the point that one begins to ‘thrive’ on matters of משיח and גאולה...*

*The solution to this dilemma is **Torah study** concerning Moshiach and Redemption. For Torah - which is Hashem's wisdom, and thus transcends the natural order of the universe - has the capacity **to alter** the nature of man. Even when one's emotions are still **outside** the parameters of Geula - G-d forbid - (because he has not yet emerged from his internal Galus,) he can nevertheless learn the Torah's teachings concerning גאולה, and thereby become elevated to the state of גאולה. One then begins to thrive on matters of גאולה, borne of the knowledge, awareness and feeling that ‘Behold he is coming’”*

**יום ב' פ' פנחס – זה אליהו מבושר הגאולה ט"ז תמוז – חודש הגאולה תשע"ז**  
**ישיבה גדולה ליובאוויטש, יוהניסבורג, דרום אפריקה**

*Tuesday 17<sup>th</sup> ("Tov") of Tamuz*

לימוד ענייני בית המקדש

ביהמ"ק: *The מצוה of learning about the*

**Rambam – Mishne Torah**

**רמב"ם**

*Rambam's preface to the book of עבודה (the Divine Service in the בית המקדש):*

{The רמב"ם starts each ספר with these (hand written) words}: "In the name of Hashem G-d of the world": **בְּשֵׁם ה' א-ל עוֹלָם:**

{The Rambam prefaces each of the 14 books his Mishne Torah with a verse from Scriptures:} **שְׂאֵלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁרָאֵל אֲהַבְיָד:**  
"Discuss the welfare of Yerushalayim, may those who love you have peace":

*By choosing this פסוק as the prelude for the book describing the Divine service in the Beis HaMikdash, the רמב"ם teaches us a very important point regarding the learning about the בית המקדש: If we were learning about the ביהמ"ק only as a remembrance, it would be more appropriate to begin with the Pasuk: ציון היא דורש – אין לה "Zion whom no one seeks out", from which the Gemoro derives that one must "seek out" ציון - remember the ביהמ"ק. By bringing the Pasuk "שאלו שלום ירושלים" the Rambam teaches us that we are obligated to discuss all the specific aspects of the ביהמ"ק, not merely to remember it, but as a מצוה in the present (as will be explained). – The Rebbe*

The laws of the בית הבחירה {house chosen by ה'} **הַלְכוֹת בֵּית הַבְּחִירָה**  
entail six Mitzvos **יֵשׁ בְּקִלְקֵן שֵׁשׁ מִצְוֹת**  
three positive Mitzvos **שְׁלוֹשׁ מִצְוֹת עֲשֵׂה**  
and three prohibitive Mitzvos **וְשְׁלוֹשׁ מִצְוֹת לֹא תַעֲשֶׂה**  
and these are their specifics: **וְזֶה הוּא פְּרָטָן:**

- 1) To build a Mikdash **(א) לְבָנוֹת מִקְדָּשׁ;**
- 2) Not to build the altar with cut stones; **(ב) שְׁלֹא לְבָנוֹת הַמִּזְבֵּחַ גְּזִית;**
- 3) Not to ascend the Mizbei'ach upon steps; **(ג) שְׁלֹא לַעֲלוֹת בְּמַעְלוֹת עָלָיו;**
- 4) To fear the Mikdash; **(ד) לִירְאָה מִן הַמִּקְדָּשׁ;**
- 5) To guard the Mikdash all around; **(ה) לְשָׁמֵר אֶת הַמִּקְדָּשׁ סָבִיב;**
- 6) Never to cease the guarding of the Mikdash. **(ו) שְׁלֹא לְהִשְׁבִּית שְׁמִירַת הַמִּקְדָּשׁ.**

All of the above Mitzvos will be explained in the following chapters:

ובאור מצוות אלו בפרקים אלו:

**Mishna - tractate Midos**

**משנה (מידות)**

**After** {tractate} Tamid comes Midos which comprises only of the description that specifies the measurements of the מקדש, its form and building and everything about it.

**הבא אחר תמיד מידות ואין בו ענין אחר אלא סיפור שהוא זוכר מדות המקדש וצורתו ובנינו וכל ענינו.**

The purpose for this description is:

**והתועלת שיש בענין ההוא**

When the בית המקדש is rebuilt speedily it will be necessary to follow the same blueprint of the 2<sup>nd</sup> בית המקדש,

**כי כשיבנה במהרה בימינו**

and its precise measurements,

**והתבניות והצורות והערך**

being that it was all done according to prophetic vision,

**מפני שהוא ברוח הקודש**

as King David said {regarding the ביהמ"ק}: "All was in writing, from the hand of Hashem, as He allowed me to understand".

**כמ"ש: הכל בכתב מיד ה' עלי השכיל.**

(Rambam's introduction to the tractate of Midos)

(הקדמת משניות מידות להרמב"ם)

**Although** the structure of the future {Mikdash} will have changes

**ואע"פ שהבנין שלעתיד יש בו שינויים**

in which it will differ from that of the second the description of the 2<sup>nd</sup> temple is nevertheless necessary

**ולא ישוו עם בנין בית שני**

**מ"מ צריך לסיפור בנין השני**

being that the basic and primary aspects of the structure are based on

**שכן רוב ועיקר הבנין מיוסדים**

the form shown to King David by Hashem, which must remain intact,

**כתבנית ה' אשר השכיל לדוד ולא ימוט**

besides that which we merit that Hashem opens up our eyes

**אלא מה שיזכינו הא-ל ית' ויגלה עינינו**

to understand the hidden meanings in Yechezk'el's prophecy.

**להבין הסתום ביחזקאל מצורף לזה**

The description in the Mishna enables us

שע"י הסיפור הזה

to {somewhat} study and understand about Yechezk'el's Beis HaMikdash.

אנו יכולים לדרוש ולהבין בבנינא דיהזקאל

If not for the Mishna's description,

וזולת הסיפור הזה

we would never have been able to "find our hands and feet" regarding the future מקדש.

לא מצאנו ידינו ורגלינו בבנין העתיד במהרה בימינו אמן.

(Tosefos Yom Tov's introduction to Midos) (תוספות יום טוב בהקדמתו למס' מידות)

## The Prophecy of Yechezk'el

נבואת יחזקאל

You, Son of man,

אתה בן אדם

describe the House to the nation of Israel,

הגד את בית ישראל את הבית

let them be ashamed of their sins,

ויכלמו מעונותיהם

and measure its plan.

ומדדו את תכנית.

If they are ashamed of all they have done, then tell them

ואם נכלמו מפל אשר עשו

the form and plans of the House

צורת הבית ותכונתו

its exits and entrances, and all its forms,

ומוצאיו ומובאיו וכל צורתו

teach them all the laws pertaining to it,

ואת כל חקתיו וכל צורתו וכל תורתו

and transcribe it for them,

הודע אותם וכתב לעיניהם

so that they will keep its form and its laws, and they will do them.

וישמרו את כל צורתו ואת כל חקתיו ועשו אותם.

(Chapter 43, 10 – 11) (יחזקאל מג, י - יא)

**Come** and see!

בא וראה!

At the time that Hashem showed Yechezk'el the form of the ביהמ"ק,

כשהקב"ה מראה ליחזקאל את צורת הבית,

what did He say {to him}?

מה הוא אומר?

"Describe the House to the nation of Israel,

"הגד את בית ישראל את הבית

... let them measure its plan."

ויכלמו מעונותיהם ומדדו את תכנית."

Yechezk'el {then} said before Hashem:

אמר יחזקאל לפני הקב"ה:

“Master of the universe!

”רבש”ע!

As of now we are still exiled in the land of our enemies,

עד עכשיו אנו נתונים בגולה בארץ שונאינו,

yet You tell me to describe to Israel

ואתה אומר לי לילך ולהודיע לישראל

the form of the House and write it down

צורת הבית וכתוב אותו לעיניהם

so that they can keep its form and laws.

וישמרו את כל צורותיו ואת כל חוקותיו.

Are they capable of building it {now}?

וכי יכולין הן לעשות?

Leave them until they leave the Galus,

הניח להם עד שיעלו מן הגולה,

and then I will go and tell them!”

ואח”כ אני הולך ואומר להם!”

Hashem answered יחזקאל:

א”ל הקב”ה ליחזקאל:

“Just because My children are in גלות,

”ובשביל שבני נתונים בגולה,

should the building of My house remain desolate?”

יהא בנין ביתי בטל?”

Hashem then said to {יחזקאל}:

א”ל הקב”ה:

“Studying about {the Beis HaMikdash}, is as great as actually building it!

”גדול קרייתת בתורה כבנינה!

Go and tell them that they should study the form of the House in the תורה.

לך אמור להם ויתעסקו לקרות צורת הבית בתורה.

In the merit of its study,

ובשכר קרייתת שיתעסקו לקרות בה,

I will consider it as if they are involved in actually building the המקדש”!

אני מעלה עליהם כאילו הם עוסקים בבנין הבית!”

(Midrash Tanchuma Parsha Tzav) (תנחומא צו, יד)

*Review (day 1):*

*Learning about the Beis HaMikdash*

The Rambam lists the Mitzva of building the Beis HaMikdash, as one that is applicable at all times. Even when we are not able to actually build (because of the fact that we are still in Golus), there is still a Mitzva to learn the laws of the Beis HaMikdash, which is considered by Hashem as if we are actually involved in building it. The importance of learning the laws of the Beis HaMikdash is not only as a remembrance of the Beis HaMikdash, rather it is a Mitzva for itself, to “discuss the welfare of Yerushalayim”, so that it should be considered as if we are building

it. This is expressed in the words of the Midrash, that Hashem told the Prophet Yechezk'el to describe to the Jewish people all the in's and out's of the Beis HaMikdash, since the study of its laws in Torah, is equated to actually building it.

In addition, since we are anticipating the arrival of Moshiach every day, it is necessary to learn about the Beis HaMikdash, as a preparation for Moshiach's imminent arrival, so that we can then know how to actually build it.

Although the 3<sup>rd</sup> Beis HaMikdash (as it is described in the prophecy of Yechezk'el), will differ in various ways from the 2<sup>nd</sup>, the main points will still be the same. Hence, the only way that we will be able to understand the secrets of Yechezk'el's prophecy, when the time comes, is by learning the description of the 2<sup>nd</sup> Beis HaMikdash. Once we know the basic ideas (as they are in the 2<sup>nd</sup> Beis HaMikdash), we will be able to apply them to the words of Yechezk'el which at that time Hashem will enable us to understand.

This learning is especially important during the 3 weeks between the 17<sup>th</sup> of Tamuz & the 9<sup>th</sup> of Av. At the same time that we mourn for the destruction of the 2<sup>nd</sup> Beis HaMikdash, there is also a heightened awareness and anticipation for the building of the 3<sup>rd</sup>. This anticipation is expressed specifically through an increase in Torah study, especially the laws and verses of the Torah that pertain to the Beis HaMikdash.

**תענית שבעה עשר בתמוז**

***The occurrences of the 17<sup>th</sup> of Tamuz***

On the 17 <sup>th</sup> of תמוז five {bad} things occurred:	בי"ז בתמוז
The Luchos were broken {Moshe Rabeinu descended from Har Sinai on the 17 <sup>th</sup> of Tamuz, and upon finding that the Jewish people had made a golden calf, he broke the Luchos};	נשתברו הלוחות
the daily Tamid sacrifice ceased to be brought {either during a rivalry between two brothers from the dynasty of Hasmonean kings during the 2 <sup>nd</sup> Temple era, or during the Roman assault before they destroyed the 2 <sup>nd</sup> Beis HaMikdash};	ובטל התמיד
the walls of {Yerushalayim} were breached {by the Romans leading to the destruction of the 2 <sup>nd</sup> ביהמ"ק};	והבקעה העיר
Apostemos {a Greek king during the 2 <sup>nd</sup> Temple era} burned a Sefer Torah {some say the ספר תורה that was kept in the ביהמ"ק};	וישרף אפסטמוס את התורה

he {either the aforementioned (Apostemos) or Menashe son of Chizkiya, king of יהודה} placed an idol inside the Holy Temple.

והעמיד צלם  
בהיכל.

(Mishna Ta'anis Chapter 4, Mishna 5) (תענית פ"ד משנה ו')

### Laws & Customs

1. The fast of the 17<sup>th</sup> of תמוז begins in the morning; one may eat before dawn:
2. On a public fast day חב"ד custom is not to rinse out our mouths (although if one did it by mistake, it is **not** considered that he broke his fast):
3. A fast day is a יום רצון לה' – a virtuous day for prayers to be answered:
4. During Shmone Esrei of Shacharis only the חזן says עננו as a ברכה on its own between גואל ישראל & רפאינו:
5. After תחנון of Shacharis S'lichos are said, followed by the long מלכינו:
6. During the day, one should study (in the Mishna and the like) about the occurrences that led to the establishment of the fast day. Students, as well, should be taught these subjects:
7. On a fast day one should increase in the giving of Tzedaka.
8. After אשרי of Mincha and half Kadish, there is the reading of the Torah.
9. After reading the Torah there is no Kadish, and the Haftora is said
10. Only someone who is still fasting can be called up to the Torah.
11. Before Shmon Esrei, half Kadish is said once again.
12. Everyone (except for one who broke his fast) says עננו before שומע עשה:
13. If עננו was omitted עשה need NOT be repeated:
14. The חזן says עננו as a separate ברכה between גואל ישראל & רפאינו as in שחרית:
15. After נפילת אפים, we say the long מלכינו:
16. After מנחה, it is customary for the Rabbi or elder of the community to say דברי כבושין, arousing people to do תשובה. If there is no one capable of doing that, every person should either read in a ספר or think in his mind דברי כבושין:
17. For many years, the Rebbe said דברי כבושין after מנחה of every תענית:

#### *Some directives of the Rebbe regarding the days of בין המצרים:*

1. Add in both the study of Torah (משפט) and the giving of צדקה, based on what it is written: ציון במשפט תפדה ושבי' בצדקה.
2. In תורה, especially in studying about the בית המקדש (and Moshiach)), and in צדקה, especially giving for מעט - Shul's & houses of study.
3. Learn the laws of the 3 weeks (helping to transform and abolish them).
4. Women, as well, are obligated in learning about the ביהמ"ק.



5. During *בין המצרים* itself, there must be an addition in each specific time frame (until *ראש חודש*, from *ר"ח*, the week of *באב*, *תשעה באב* & *ערב ת"ב*, *ת"ב*).
6. The day before Rosh Chodesh Av increase even more in *תורה*, *תפילה* & *צדקה*. Give the cost of two (preferably three) meals to Tzedaka. Resolve to make this increase already before the 3 weeks or at least before *ערב ראש חודש אב*, the earlier the better. Those who did not add in the proper times must make it up later.
7. Complete a tractate of the Talmud every day of the nine days (as a preparation for the completion of the *גלות*. This is similar to the Siyum that we make on *ערב* *פסח* in connection with the first *גאולה*).
8. Besides for the Siyum of the 9<sup>th</sup> of Av being after nightfall, a *סיום* should be made on *ת"ב* itself (on a *מסכת* that may be completed on *ת"ב*, such as *קטן* *מועד*).
9. If possible, these *סיומים* should continue until (including) the 15<sup>th</sup> of Av.
10. Make a special effort to increase in all of the *Mivtza'im* [ *אהבת ישראל*, *חינוך*, *תורה*, *תפילין*, *צדקה*, *בית מלא ספרים*, *נש"ק*, *כשרות*, *טהרת המשפחה* ], especially *מזווה* which adds to the security of the Jewish people wherever they may be.

May we merit the fulfillment of *ציון במשפט תפדה ושבי' בצדקה* – that Hashem should transform these days into *ימים טובים* and days of joy and happiness.

### *Wednesday 18<sup>th</sup> ("Chai") of Tamuz*

*ענייני בית המקדש*

The *מצוה* of building the *בית המקדש* and its purpose

**Rambam – Mishne Torah**

**רמב"ם**

#### פרק א' Chapter 1

Halacha 1

הלכה א'

It is a positive commandment to construct a House for ה' { whose main purpose is<sup>1</sup>: }

*מִצְוַת עֲשֵׂה לַעֲשׂוֹת בֵּית לַה'*

ready for offering *קרבנות* within it

*מוֹכֵן לַהֲיוֹת מְקַרְיָבִים בּוֹ הַקְּרָבָנוֹת,*

and celebrate in it three times a year

*וְחֹגְגִין אֵלָיו שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה*

as it is written: "And they shall make for Me a sanctuary".

*וַיִּצְוֵנוּ לֵאמֹר "וַעֲשׂוּ לִי מִקְדָּשׁ"*

<sup>1</sup> This is the opinion of the *רמב"ם* that the main purpose of the *בית המקדש* is for us to serve ה' in it, by bringing *קרבנות* and the like. The *רמב"ן* argues, as we'll learn later.

The Mishkan that Moshe Rabeinu constructed, is described in the Torah.

This Mishkan was only temporary,

as it is written: "For at present, you have not come unto [the resting place and the inheritance] <sup>2</sup>."

## Halacha 2

After entering ארץ ישראל {although they were not yet fully settled in the land},

they erected the משכן in גלגל {the first place that they set up camp<sup>3</sup>},

for the course of the fourteen years spent conquering and dividing {the land}.

From there they came to Shilo, where a stone structure was built, {being that they were more settled, the Mishkan that they built was more permanent as well, }

and spread the משכן of the יריעות<sup>4</sup> over it; it did not have a roof {it was not yet fully permanent, as they weren't fully settled}.

The משכן of שילה stood for 369 years, and when עלי died it was destroyed<sup>5</sup>.

They then came to and built a נוב<sup>6</sup> משכן.

When שמואל died it was destroyed and they came to גבעון and built a משכן.

וּכְבֹּר נִתְפָּרֵשׁ בַּתּוֹרָה מִשְׁכַּן שְׁעֵשֶׂה מִשָּׁה רַבְּנוּ

וְהָיָה לְפִי שְׁעֵה

שְׁנֹאמַר "כִּי לֹא בָאתֶם עַד עֵתָה".

הַלְכָה ב'

כִּיּוֹן שְׁנֹכְנְסוּ לְאַרְצָךְ

הַעֲמִידוּ הַמִּשְׁכָּן בְּגִלְגָל

אַרְבַּע עֶשְׂרֵה שָׁנָה שְׁכַבְשׁוּ וְשַׁחֲלָקוּ.

וּמִשָּׁם בָּאוּ לְשִׁילָה, וּבְנוּ שָׁם בַּיִת שֶׁל אֲבָנִים

וּפָרְסוּ יְרִיעוֹת הַמִּשְׁכָּן עָלָיו וְלֹא הָיְתָה שָׁם מִקְדָּשׁ.

וּשְׁס"ט שָׁנָה עָמַד מִקְדָּשׁ שִׁילָה.

וּכְשָׁמַת עָלָי חָרַב

וּבָאוּ לְנוֹב וּבְנוּ שָׁם מִקְדָּשׁ

וּכְשָׁמַת שְׁמוּאֵל חָרַב וּבָאוּ לְגִבְעוֹן וּבְנוּ שָׁם מִקְדָּשׁ.

<sup>2</sup> This פסוק proves that the משכן itself was only a temporary way to fulfill the מצוה due to the circumstances at the time (not being settled properly). After arriving at their final resting place, they were obligated to fulfill the מצוה as is appropriate based on the changing circumstances.

<sup>3</sup> Not moving it with them constantly as they had done in the מדבר.

<sup>4</sup> Animal skins that were draped as a roof over the original משכן

<sup>5</sup> At that time the ארון was captured by the Plishtim

<sup>6</sup> Which was the city of the כהנים

From גבעון they came to the eternal structure {the ביהמ"ק which was a proper permanent edifice}.

ומגבעון באו לבית העולםיים.

גבעון & נוב {together} lasted for 57 years<sup>7</sup>.

וימי נוב וגבעון שבע וחמשים שנה.

### Halacha 3

הלכה ג'

Once the מקדש was built in ירושלים

כיון שנבנה המקדש בירושלים

it is forbidden to build a house for Hashem in any other place,

נאסרו כל המקומות בלן לבנות בהן בית לה',

or to offer there a sacrifice.<sup>8</sup>

ולתקריב בהן קרבן

There is no House {for Hashem} for all generations

ואין שם בית לדורי הדורות

other than in Yerushalayim on Mount Moriah,

אלא בירושלים בלבד ובהר המוריה שבה

as is written: Dovid said 'this is the House of G-d,

שנאמר "ויאמר דויד זה הוא בית ה' האלהים

and this is the altar for sacrifices of Israel.'

וזה מזבח לעלה לישראל"

also Hashem says: "This is My resting place forever.": {Once the Jewish people were permanently settled the ביהמ"ק that was built, and its location are permanent and everlasting.}

ואומר: "זאת-מנוחת עדי-עד":

### Halacha 4

הלכה ד'

*In the following הלכה, the רמב"ם discusses the fact that although the ultimate permanence is that of the המקדש בית המקדש, there are different categories of*

The structure built by King Shlomo<sup>9</sup>

בנין שנבנה שלמה,

is described in the book of Kings.

כבר מפרש במלכים

<sup>7</sup> The רמב"ם is insinuating that the lack of permanence is not connected to the length of time that the Mishkan's stood, as all of the משכן's together stood for a longer time than the ביהמ"ק. Rather, it is an essential lack of permanence in their settlement in the land. The same מצוה of מקדש לי ועשו applies constantly; however, the more settled we are the more permanent we can build it.

<sup>8</sup> Before the המקדש was built in ירושלים, there were times that it was permitted to build a מזבח and sacrifice קרבנות outside of the משכן (in a במה)

<sup>9</sup> The 1<sup>st</sup> בית המקדש

The {3<sup>rd</sup>} structure that will be built although it is {described} in יחזקאל it is not explicitly explained.

Thus, the people who built the 2<sup>nd</sup> בית עזרא in the time of המקדש

built it according to the {general} structure of שלמה

also {implementing} some of things that are explicitly described in יחזקאל.

וְכֵן בָּנְיוֹ הָעֵתִיד לְבָנוֹת

אֵף עַל פִּי שֶׁהוּא פְּתוּב בְּיַחְזָקְאֵל

אֵינּוּ מְפָרֵשׁ וּמְבַאֵר.

וְאֲנָשֵׁי בֵּית שְׁנֵי פְּשָׁבְנוּ בְּיָמֵי עֶזְרָא

בָּנוּהוּ כְּבָנֵינוּ שְׁלֹמֹה

וּמַעֲיָן דְּבָרִים הַמְּפָרְשִׁים בְּיַחְזָקְאֵל.

### משניות – מס' מידות

The room made of hewn stone

is where the great court of Israel would sit and judge the כהנים {examine their lineage}.

A כהן who was found unfit {to serve}

would dress in black {as a sign of mourning}, and would leave.

If he was found worthy {of serving}

he would dress in white and serve together with the other כהנים;

and they would declare the day a holiday for the fact that no blemish was found in the descendants of אהרן.

They would sing the following {praise}:

Blessed be ה' that no blemish was found in the descendants of אהרן.

[and blessed be He who has chosen אהרן and his descendants to serve Him in the Holy of Holies]:

*This משנה is the final one of מסכת מידות, which therefore obviously states clearly the completion and goal of the בית המקדש which is described therein. While most texts of the משנה include the final two lines, the רמב"ם omits them. The Rebbe explains that the two גירסאות in the משנה are in line with the two opinions as to the purpose of the בית*

לשכת הגזית

שם הייתה סנהדרין גדולה של ישראל יושבת ודנה את הכהונה:

שכל כוהן שנמצא בו פסול

לובש שחורים ומתעטף שחורים ויוצא והולך לו;

ושלא נמצא בו פסול

לובש לבנים ומתעטף לבנים, ונכנס ומשמש עם אחיו הכהנים.

ויום טוב היו עושין, שלא נמצא פסול בזרעו של אהרן;

וכך היו אומרים:

ברוך המקום ברוך הוא, שלא נמצא פסול בזרעו של אהרן.

[וברוך הוא שבחר באהרן ובניו לעמוד ולשרת לפני ה' בבית קדש קדשים]

המקדש. *If it is (like the רמב"ן) so that ה' should have a place to rest His presence, then the main thing is the קדש הקדשים where the שכינה resides. This is why the רמב"ם omits those lines, because according to his opinion, the main part is the עבודה (which is performed by the כהנים).*

**Yechezk'el's Prophecy: Ch. 40, 1**

In the twenty-fifth year of our exile,  
in the beginning of the year, on the tenth  
of the month<sup>10</sup>,

in the fourteenth year after {ירושלים} was  
destroyed, on this very day

the hand of the ה' was upon me, and He  
brought me there.

With G-dly visions He brought me to the  
land of Israel {I was shown as if I was  
being taken there}

and He placed me on a very high  
mountain, {יחזקאל was being shown the  
time of משיח when הר הבית will become  
the highest of mountains},

and upon it was like the building of a city  
from the south {as the city of ירושלים is to  
the south of הר הבית}.

And He brought me there,

and behold a man {מלאך} with the  
appearance of copper,

wer msd

and a measuring rod {for measuring  
land},

and he stood in the gate.

And the man {angel} spoke to me,

"Son of man, see with your eyes

**נבואת יחזקאל – קאפיטל מ' פסוק א' - ה**

בַּעֲשָׂרִים וְחָמֵשׁ שָׁנָה לְגָלוּתֵנוּ

בְּרֵאשִׁי הַשָּׁנָה בָּעֶשְׂוֹר לַחֹדֶשׁ

בְּאַרְבַּע עָשָׂר שָׁנָה אַחֵר אֲשֶׁר הִכְתָּה הָעִיר  
בַּעֲצָם הַיּוֹם הַזֶּה

הִיָּתָה עָלַי יַד ה' וַיָּבֵא אֹתִי שָׁמָּה:

בְּמַרְאֹת אֱ-לֹהִים הִבְיָאֵנִי אֶל אֶרֶץ יִשְׂרָאֵל

וַיְנִיחֵנִי אֶל הַר גְּבוּהַ מְאֹד

וְעָלְיוֹ כְּמִבְנֵה עִיר מִזְגָּב:

וַיָּבֵיֵא אוֹתִי שָׁמָּה

וְהָיָה אִישׁ מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת

וּפְתִיל פְּשָׁתִים בְּיָדוֹ

וְקֶנֶה הַמִּדָּה

וְהוּא עֹמֵד בַּשַּׁעַר:

וַיְדַבֵּר אֵלַי הָאִישׁ

בֶּן אָדָם רְאֵה בְעֵינֶיךָ

<sup>10</sup> The נבואה took place on יום כיפור of the יובל year which is therefore also referred to as השנה.

and with your ears hear,

וּבְאָזְנוֹיְךָ שָׁמַע

and set your heart to all that I am showing  
you,

וְשִׁים לְבָבְךָ לְכֹל אֲשֶׁר אֲנִי מְרַאֶה אוֹתְךָ

because in order to show you, you have  
been brought here;

כִּי לְמַעַן הִרְאִיתִיךָ הַבְּאִתָּה הַזֶּה :

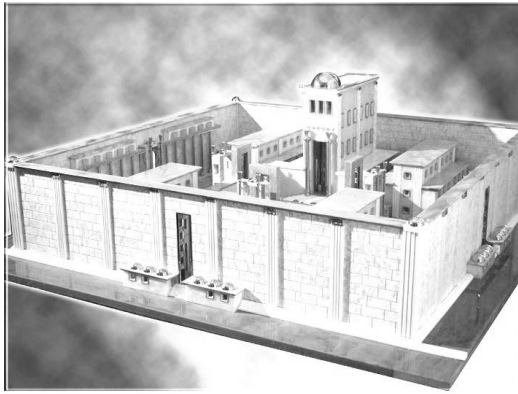
*Summary:*

### ***Purpose of the Beis HaMikdash***

According to the Rambam, the main purpose of the Beis HaMikdash is so that we can have a place (where Hashem rests His presence), so that we can serve Him. Therefore, this is a Mitzva that is incumbent upon the Jewish people at all times. However, the type of Beis HaMikdash that is built is depends on the circumstances of the settlement of the Jewish people. When we were in the desert and traveling, we made a temporary dwelling place for Hashem, one that was mobile. When we arrived in Eretz Yisroel, but were not yet settled, as there were still many enemies etc., we constructed a stone structure, but rather than a proper roof, it was covered by the animal skins that covered the Mishkan. This structure was built first in Shilo, and later in the cities of Nov and then Giv'on. Although the length of time that the Mishkan stood in Shilo, Nov & Givon, was longer than the entire period of the 1<sup>st</sup> Beis HaMikdash, it was considered temporary, because the Jewish people were not permanently settled, therefore neither was the Mishkan. Only in the time of King Shlomo, when Hashem had defeated the enemies, and the Jewish people were properly settled in the land, was a permanent Beis HaMikdash built. The permanence of the Beis HaMikdash was also reflected by the fact that even after it was destroyed, the presence of Hashem can be only in that place, and not elsewhere.

The permanence of the 2<sup>nd</sup> Beis HaMikdash was different than the 1<sup>st</sup>, as physically it was a bigger building and lasted longer, yet the spiritual presence was not as much. The 3<sup>rd</sup> Beis HaMikdash will be established much more in the physical world, as well as in the spiritual revelation, and will therefore transform the entire world into a dwelling place for Hashem.

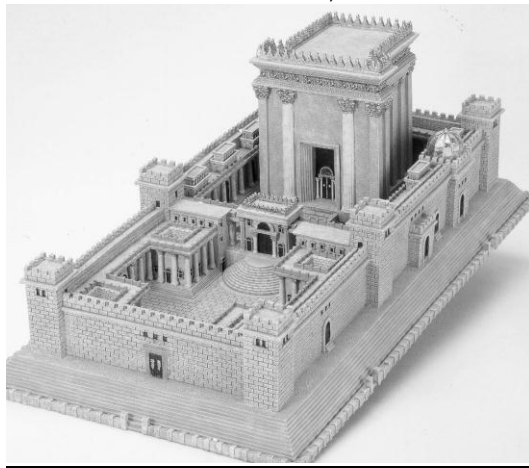
When we are in Golus and not able to build the actual Beis HaMikdash, we still have an obligation to do all that we can to fulfill the Mitzva, based on the circumstances of that time. Just as when the Jewish people are not settled in their land, a temporary structure must be built, when we are in Golus and cannot build, there is an obligation to learn the laws of the Beis HaMikdash (as in yesterday's lesson) which is considered as if we are building it, and also prepares us in every way possible for its actual building.



בית המקדש 3<sup>rd</sup>



משכן



בית המקדש 2<sup>nd</sup>



בית המקדש 1<sup>st</sup>