

“If a bird’s nest happens to be before you”

It Is a Mitzvah to Release the Neshamah of Mashiach from Its Sanctuary by Extracting All of the Children from the Treasure-house of Neshamos

In this week’s parsha, parshas Ki Seitzei, we read (Devarim 22, 6): **“כי יקרא קן צפור לפניך בדרך בכל עץ או על הארץ אפרוחים או ביצים, והאם רובצת על האפרוחים או על הביצים, לא תקח האם על הבנים, שלח תשלח והאם רובצת על האפרוחים או על הביצים, לא תקח האם על הבנים, שלח תשלח”**—**if a bird’s nest happens to be before you on the road, on any tree or on the ground—young birds or eggs—and the mother is roosting on the young birds or on the eggs, you shall not take the mother on the young. You shall surely send away the mother and take the young for yourself, so that it will be good for you and you will live longer.**

The great author of the Bnei Yissaschar writes in Derech Pikudecha (Introduction 3, 1) in the name of Sha’ar HaGilgulim (Introduction 11) that all mitzvos must be fulfilled in three dimensions—thought, speech and deed. Fulfilling a mitzvah in thought means: **“לצפות במחשבה מתי תבוא לידי ואקיימנה, ולהתבונן”**—anticipating when you will have the opportunity to fulfill the particular mitzvah and analyzing the rationale behind the mitzvah—utilizing one’s G-d-given intellect. Thus, it is fitting at this time that we analyze the reasons and messages inherent in this mitzvah—with the incredible illumination provided for us by our holy Rishonim and Acharonim. We pray that Hashem will guide us along the path to truth.

“Shiluach HaKan” Helps to Hasten the Geulah

Our blessed sages teach us that the mitzvah of “shiluach hakan”—sending the mother away from the nest—is capable of hastening the coming of Eliyahu HaNavi and the Melech HaMashiach with the geulah sheleimah. We learn in the Midrash (D.R. 6, 7):

“מהו שלח תשלח את האם, אם קיימת מצוה זו את ממהר לבוא מלך המשיח שכתוב בו שילוח, מנין שנאמר (ישעיה לב-כ) משלחי רגל השור והחמור. אמר רבי תנחומא, אם קיימת המצוה הזאת, אתה ממהר את אליהו הנביא ז”ל שיבוא שכתוב בו שילוח, שנאמר (מלאכי ג-כג) הנה אנכי שולח לכם את אליהו הנביא, והוא יבוא וינחם אתכם, מנין שנאמר (שם) והשיב לב אבות על בנים”.

Both with regards to the coming of the mashiach and the coming of Eliyahu HaNavi, Scriptures employs the notion of sending. Thus, our passuk discussing a mother bird being sent away is an allusion to their coming.

As to why the Midrash mentions both redeemers—Mashiach and Eliyahu—let us refer to the Noam Megadim (Shelach): **“שלח”** תשלח את האם כו', על פי שכתבו (עוללות אפרים מאמר שט בשם המדרש) כי כל הגואלים סימנם א"ם, במצרים א'הרן מ'שה, באחשורוש א'סתר מ'רדכי, ובגאולה העתידה במהרה בימינו א'ליהו מ'שיח. וזהו רמז שלח תשלח את הא"ם, א'ליהו **All of the redeemers (“goalim”) are represented by the term א"ם. In Mitzrayim, they were א'הרן and מ'שה; in the times of Achashveirosh, they were א'סתר and מ'רדכי; for the future geulah, swiftly in our times, they will be א'ליהו and מ'שיח. This is alluded to by the words: שלח תשלח את הא"ם—an allusion to א'ליהו and מ'שיח.**

This explains why the Midrash specifies both redeemers. It teaches us that in the merit of observing the mitzvah of “shiluach hakan,” we will merit the geulah facilitated by these two “goalim,” represented by the term א"ם—namely **א'ליהו and מ'שיח**.

In fact, the reason that the mitzvah of “shiluach hakan” is apt to hasten the geulah is explained by the Imrei Yosef based on the Tikunei Zohar (Tikun 6, 23a). When a Jew sends the mother away from her young, as the mitzvah dictates, the mother bird flutters about from place to place crying in distress. Similarly, the young birds cry out over the fact that their mother has left them.

This arouses HKB”H’s mercy over the Shechinah, who has left her children. For, in the aftermath of the destruction of the Beit HaMikdash, she has been sent into galut. This prompts HKB”H to cry out and declare (Yeshayah 48, 11): **“For My sake, for My sake I will do it”**; and I will do it for the sake of My name. Thus, this mitzvah provokes an outpouring of rachamim on behalf of the Shechinah and her children in galut. This is the message conveyed by the Midrash; in the merit of performing the mitzvah of “shiluach hakan,” we hasten the geulah.

“Kan Tzipor” Represents the Sanctuary of the Mashiach

Now, let us see how this Midrash coincides beautifully with a statement from the divine Tanna Rashb”y in the Zohar hakadosh (Shemos 7b). He states that **“Kan Tzipor”**—the bird’s nest—represents the sanctuary of the Melech HaMashiach. When the time comes for him to redeem Yisrael, Mashiach will emerge from that sanctuary. **“At that time, he will be aroused to emerge from Gan Eden, from the place known as ‘Kan Tzipor’; he will awaken and will appear in the region of the Galil.”**

This is the source for what is presented in the sefer Ba’al Shem Tov in the name of the sefer Keser Shem Tov (415). It appears that the holy Ba’al Shem Tov would utter a prayer on the Yamim Noraim quoting our pesukim concerning the mitzvah of “shiluach hakan,” in order to evoke divine mercy. He would beseech the Master of the Universe to open up the sanctuary known as “Kan Tzipor” and release the mashiach.

Thus, we have succeeded in establishing the connection between the mitzvah of “shiluach **kan tzipor**” and the hastening of the geulah. By means of this mitzvah, we succeed in freeing the Melech HaMashiach, who is restrained in the sanctuary of **“Kan Tzipor.”** We might add that this is why the geulah is referred to as “קץ”. We find this reference in the Gemara (Pesachim 56a): **“ביקש יעקב לגלות לבניו קץ הימין”**—**Yaakov intended to reveal to his sons the time of the “קץ”**—referring to the geulah. Now, we can suggest that “קץ” is a reference to the geulah, because it is an abbreviation for קץ צ’יפור—the sanctuary from where the Melech HaMashiach is destined to appear. This is the allusion contained in the passuk (Iyov 28, 3): **“קץ שם לחושך”**—**He placed a limit (“קץ”) on darkness.** According to the elucidation of the Midrash (B.R. 89, 1), this passuk refers to the future geulah: קץ “שם לחושך, זמן נתן לעולם כמה שנים יעשה באפילה”

length of time for the world to remain in darkness. Based on the allusion just presented regarding the word “קץ”, the passuk is alluding to the appearance of the Melech HaMashiach from the sanctuary known as קץ צ’יפור.

If Mashiach Is Present in the World How Can He Be Confined within the Sanctuary of “Kan Tzipor”

According to the Zohar hakadosh, the Melech HaMashiach is restrained within the sanctuary of “Kan Tzipor.” He will emerge from that confinement at the time of the future geulah, in order to redeem Yisrael from exile. This seems to contradict several statements to the effect that Mashiach is present in this world in every generation. According to the Gemara (Sanhedrin 98a), Rabbi Yehoshua ben Levi asks Eliyahu when Mashiach will come. Eliyahu tells him to ask Mashiach himself directly. He gives him a sign that Mashiach is sitting at the gates of the city among the poor and is suffering from numerous maladies. Similarly, we find in the Yerushalmi (Berachos 2, 4) and in the Midrash (E.R. 1, 51) that Mashiach ben David was born on Tishah B’Av. If so, how can we say that he is confined within the sanctuary of “Kan Tzipor”?

Rabbi Chaim Vital, the Arizal’s loyal and outstanding pupil, was perplexed by this question? He provides an amazing answer as presented in his commentary on the Zohar hakadosh, Ohr HaChamah (Shemos 7b), in his name. We will present the original source in the sefer Arba Meiot Shekel Kesef: **“תמיהה גדולה והפלא ופלא אם נאמר שאז יהיה שינוי בזה, שהמשיח לא יהיה נולד מאיש ואשה, אלא שביום ההוא יצא מגן עדן, והנה מצינו מה שכתוב (תהלים 110: 1)—אני היום ילדתיך וקשה”**—it seems preposterous to suggest that at that time he will emerge from Gan Eden and that he will not actually be the offspring of a man and a woman. After all, the passuk states (Tehillim 2, 7): **“אני היום ילדתיך”**—**today, I have begotten you.** He is referring the Gemarah (Succos 52a) which elucidates this passuk as a reference to the Melech HaMashiach. Accordingly, we have an explicit statement that he was born into this world like every other human offspring. Here is Rabbi Chaim Vital’s answer:

“ונראה לפי עניות דעתי חיים, כי מלך המשיח יהיה ודאי אדם צדיק נולד מאיש ואשה, אלא שביום ההוא יגדל צדקתו עד קץ הימין, ויזכה במעשיו לנפש רוח נשמה חיה יחידה, ואז ביום ההוא בזמן הקץ תבוא נשמה של נשמה שלו הנתונה בגן עדן ותינתן לאיש הצדיק ההוא, ואז יזכה להיות גואל, והוא על דרך משה רבינו ע”ה, כי היה ילוד אשה והגדיל מעט מעט, עד שהשלים חלק נשמתו... ואז זכה להיות גואל.”

בזוה יתקיים מקרא אני היום ילדתיך, דקאי על חלק הנשמה לנשמה שתיוולד אז ותצא מגן עדן ביום ההוא, וזה הוא מוכרח ופשוט לכל מביני דעת ויודעי חן. וזהו שאמר דאתער בארעא דגליל, כאילו היה מתחילה ישן, וכאשר תבוא לו הנשמה של הנשמה, יתער ויתוסף כח נבואה ויתער משנתיה.”

In my humble opinion, it appears that the Melech HaMashiach will certainly be a tzaddik born from a man and a woman; however, on that auspicious day, his righteousness will increase immeasurably. Due to his deeds, he will merit all five aspects of the neshamah. On that day, at the time of the “keitz,” his neshamah in Gan Eden will be given to this tzaddik; then he will become the “goel.” This is similar to what occurred with Moshe Rabeinu, a^h; he was a human offspring who grew little by little, until his neshamah was perfected. He then merited becoming the “goel.”

In this manner, the words of the passuk: “אני היום ילדתיך” — **today, I have begotten you**—will be fulfilled. The passuk is referring to the part of the neshamah that will be born at that time; it will leave Gan Eden on that day.

The Chasam Sofer Follows in the Footsteps of Rabbi Chaim Vital

Now, we shall see that the great luminary, the Chasam Sofer, zy^a, in his own Responsa (Part 6, 98), presents a similar explanation to that of Rabbi Chaim Vital. Concerning the Melech HaMashiach, he writes:

“והנה בהא דביאת בן דוד צריך אני להציע הצעה אחת, והוא כמו שהיה משה רבינו ע”ה הגואל הראשון נזדקק שמונים שנה, ולא ידע ולא הרגיש בעצמו שהוא יהיה גואל ישראל, ואפילו כשאמר לו הקב”ה (שמות ג-י) לכה ואשלחך אל פרעה, מכל מקום סירב ולא רצה לקבל על עצמו, כן יהיה אי”ה הגואל האחרון. ומיום שחרב בית המקדש, מיד נולד אחד הראוי בצדקתו להיות גואל, ולכשיגיע הזמן יגלה אליו השי”ת וישלחו, ואז יערה עליו רוחו של משיח הטמון וגנוז למעלה עד בואו.”

וכאשר מצינו בשאל אחר שנמשה, באה עליו רוח ממשלה ורוח הקודש אשר מלפנים לא הרגיש בעצמו, כן היה בגואל הראשון וכן יהיה בגואל האחרון, והצדיק הזה בעצמו אינו יודע. ובעוונותינו כי רבו כבר כמה וכמה מתו, ולא זכינו שיערה עליהם רוחו של משיח, גם כי הם ראויים לכך, אבל הדור לא היה ראוי, אולם כשיגיע אי”ה יתגלה אליו ה’ כמו למשה בסנה, וישלחהו או לישראל לבד, או למלך אחד כמו לפרעה (שמות ח-טז) שלח עמי”.

The first “goel,” Moshe Rabeinu reached the age of eighty years old without realizing that he would be the one to redeem Yisrael. Even when HKB”H told him to go as His messenger to Pharaoh, he was reluctant and refused. The situation will be similar with the final “goel,” iy^h. Immediately, with the

destruction of the Beit HaMikdash, one worthy to become the “goel,” due to his righteousness, was born. At the appropriate time, HKB”H will appear to such a tzaddik and send him on the mission. Then, the spirit of Mashiach, concealed and stored above, will rest upon him.

Similar circumstances prevailed with Shaul. The tzaddik himself in question will not be aware that he is the one. Due to our countless sins, many such tzaddikim have come and gone; yet, we did not merit that the spirit of Mashiach should rest upon them. Although they were worthy, their generation was not. Nevertheless, when the time is right, iy^h, Hashem will appear to him like He did to Moshe at the burning bush; and He will send him either directly to Yisrael or to a particular king such as Pharaoh.

The Son of David Will Not Come until All of the Neshamos Have Vacated the “Guf”

Now, however, we must clarify several points. We have learned from the Zohar hakadosh that the passuk: **כי יקרא קן** “**if a bird’s nest happens to be before you**—is referring to the sanctuary of “Kan Tzipor,” where the Melech HaMashiach is confined. According to this understanding, we must clarify the meaning of the continuation of the text: “**בדרך בכל עץ או על הארץ אפרוחים או ביצים, והאם רובצת על האפרוחים או על** **on the road, on any tree or on the ground—young birds or eggs—and the mother is roosting on the young birds or on the eggs, you shall not take the mother on the young. You shall surely send away the mother and take the young for yourself.** What is the significance of the mother roosting on the young birds or on the eggs in the sanctuary of “Kan Tzipor”? Also, what is the meaning of the command: “**You shall surely send away the mother and take the young for yourself**”?

I was struck by a wonderful solution to this enigmatic puzzle. First, let us present several important introductions. Our blessed sages teach us in the Midrash (D.R. 6, 6) that the mitzvah of “shiluach hakan” is a segulah for the birth of children: “יש מצוות שמתן שכרן עושר, ויש מצוות שמתן שכרן כבוד, ומה מתן שכרן של מצוה זו, שאם אין לך בנים אני נותן לך בנים, מנין שנאמר שלח תשלח את האם, ומה שכר אתה נוטל, ומה שכר אתה נוטל, ואת הבנים תקח לך”—the reward for some mitzvot is wealth; for others it is honor; what is the reward for this mitzvah? If you do not have children, I will give you children. We derive this from the conclusion of the passuk: **ואת הבנים תקח לך**—which can be translated literally as: **and you shall take the offspring for yourself.**

We have learned from the two Midrashim cited that the mitzvah of “shiluach hakan” is a segulah for two things—hastening the geulah and the birth of children. The Zera Shimshon writes that these two segulos are related to one another. For, we have learned in the Gemara (Niddah 13b): **אין בן דוד בא עד שיכלו כל הנשמות שבגוף, שנאמר (ישעיה גז-טז) כי רוח מלפני יעטוף** **the son of David will not come until all the souls are vacated from “guf,” as it is stated: “For a spirit from before Me shall be late-born, and the souls that I have made.”** Rashi explains that “guf” is the name of the location designated for the Neshamos that are destined to be born. The spirits and Neshamos that G-d has made are delaying the geulah, because they have yet to be born.

Now, we have learned that the mitzvah of “shiluach hakan” is a segulah for the birth of children. Hence, in the merit of this mitzvah, we merit extracting Neshamos from the storehouse of Neshamos—a feat upon which the geulah depends. It is clear, therefore, why the fulfillment of this mitzvah hastens the coming of the Melech HaMashiach. For, the two segulos associated with the mitzvah of “shiluach hakan” ultimately achieve the same goal.

Rachel Cries over Her Children in the Sanctuary of “Kan Tzipor”

The Zohar hakadosh (Shemos 8a) also states that in the sanctuary of “Kan Tzipor,” Mashiach sees Rachel Imeinu crying over her children. This prompts him to alert all of the tzaddikim to cry over the churban and the galut:

“משיח נושא את עיניו ורואה האבות שנכנסו שם בחורבן בית אלקינו, עד שרואה לרחל שדמעויה על לחיה, והקב”ה מנחם אותה, ואינה רוצה לקבל תנחומים, כמו שנאמר (ירמיה לא-יד) מאנה להינחם על בניה, אז משיח מרים את קולו בבכי, ונודעזע כל גן העדן, וכל אותם הצדיקים שנמצאים שם גועים בבכי עמו... ונשמע להם הקב”ה להעביר מלכות הרשעה מן העולם על ידי משיח ולנקום נקמת ישראל, וכל אותם הטובות שעתיד הקב”ה לעשות לעמו.”

Mashiach sees that HKB”H is attempting to console Rachel, but she refuses to be consoled. This prompts him to raise his voice and wail; all of Gan Eden shudders. All of the other tzaddikim that are there begin crying with him. Hearing their cries, HKB”H is moved to eliminate the evil regimes from existence by sending Mashiach to exact revenge on behalf of Yisrael.

Let us present another precious introduction from Sefer HaBahir, attributed to Nechunya ben HaKana (184). It states that the sanctuary “Kan Tzipor,” where the neshamah of Mashiach is located, is in fact the treasure-house where all of the Neshamos reside prior to being born. It is precisely for this reason that the neshamah of Mashiach is there; because it is a totally new neshamah. This accords wonderfully with that which is explained in the Tikunei Zohar (Tikun 6, 21a). **“קן”** is a name for the body that is the nest for the Neshamos, which are called **“ציפור”**. This coincides very nicely with Rashi’s explanation that the treasure-house of Neshamos is called **“גוף”**—meaning body. Thus, it was stated: **“The son of David will not come until all of the Neshamos have left the ‘guf’”**—until they have left the storehouse and descended to this world.

We learn from here that Rachel Imeinu represents the mother of the children. She sits there in the sanctuary of “Kan Tzipor” with all of the Neshamos of Yisrael that have yet to be born into this world. She yearns and prays that Yisrael should already merit bringing all of these Neshamos down into this world. For, if we accomplish this feat, the neshamah of Mashiach will also vacate that sanctuary and appear in this world heralding the geulah to Yisrael.

We can now shed some light on the meaning of the pesukim: **“כי יקרא קן צפור לפניך”**—you should have in mind the memory of the sanctuary known as **“קן ציפור”**, where the neshamah of Mashiach is confined; **“בדרך”**—while you are in galut, which is tantamount to being on the road; **“בכל עץ”**—whether your involvement with Torah study can be depicted as **“(משלי ג-יה): “עץ חיים היא למחזיקים בה grasp onto it; “או על הארץ”**—or whether you are engrossed in mundane, earthly pursuits and your livelihood, always keep in mind the sanctuary of “Kan Tzipor,” where Mashiach is located along with the **“אפרוחים או ביצים”**—the new Neshamos that have yet to be born.

“והאם רובצת על האפרוחים או על הביצים”—Rachel Imeinu crying there over her children is alluded to by the mother bird roosting on her young or on her eggs mercifully, pleading that they should already merit leaving the storehouse of Neshamos and be born into this world. Then the Torah warns us: **“לא תקח האם על”** **“הבנים”**—do not become complacent by accepting the status quo, thinking that Rachel as a caring mother is watching over her

children and they lack for nothing; rather, “שלח תשלח את האם”—encourage Rachel to leave that place by sending her out along with the neshamah of Mashiach, at the time of the final geulah. The way to do that explains the passuk: “וְאֵת הַבְּנוֹיִם תִּקַּח לָךְ”—is by taking the children out of the storehouse of Neshamos and bringing them down into this world.

150 (קן) Psalms in Tehillim Corresponding to the Sanctuary of ק"ן ציפור

Amazingly, we can combine this idea with a tremendous chiddush from the sefer Nofes Tzufim (140), authored by the great Rabbi Pinchas of Koritz, zy"va. David HaMelech composed 150 psalms—the numerical value of ק"ן—in sefer Tehillim, corresponding to the Mashiach’s sanctuary known as ק"ן ציפור. Let us embellish this idea based on the teaching in the Zohar hakadosh (Lech Lecha 82b) that David HaMelech himself will be the Melech HaMashiach le’atid la’vo. For this reason, he composed ק"ן psalms in Tehillim to bring the geulah closer and to free the neshamah of Mashiach from the sanctuary of “Kan Tzipor.”

We can even add one more spicy tidbit. This is also why David HaMelech chose to conclude sefer Tehillim with the passuk: “כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ”—**let every neshamah praise G-d, Halleluyah!** We find that both the Avodas Yisrael (Lech Lecha) and the Agra D’Kallah (Bereishis) write that there is a holy name, כה"ת, which is obtained from the first letters of the

words: “כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ”. This name is a segulah for pregnancy and childbirth. It is alluded to by the passuk (Bereishis 16, 11): “וְהַגֵּדְתָּ אֵת הַיְהוָה וְיָלַדְתָּ בֵן”—**you will conceive and give birth to a son;** the final letters of the first three words spell the name כה"ת.

It appears that we can connect the allusion with the simple meaning of the passuk: “כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ”. We find in the words of the prophet (Yeshayah 43, 21): “עַם זֶה יִצְרַתִּי לִי תְהִלָּתִי: “I fashioned this people for myself that they might declare My praise. Rashi comments: “למען תהלתי יספרו”—so that they will praise Me. We see that the purpose of man’s creation was to extol the praises of Hashem. Seeing as all of the Neshamos have to vacate the storehouse of Neshamos prior to the coming of Mashiach, clearly they are all meant to praise HKB”H.

Thus, we can appreciate why David HaMelech chose to conclude the 150) ק"ן) psalms in Tehillim with the passuk: “כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ”. He intended to allude to the fact that the appearance of the neshamah of Mashiach from the sanctuary of “Kan (ק"ן) Tzipor” depends on all of the Neshamos, without exception, praising HKB”H in this world. This is why the name כה"ת—which is a good omen for pregnancy and childbirth—is alluded to by the first letters of כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ. For, with the power of this holy name, we are able to draw the Neshamos out of the sanctuary of Neshamos, bringing about the final and complete geulah.



Donated by Dr. Ralph and Limor Madeb
For the Refua shelema of Refael Gavriel Simcha Chaim Ben shulamit

To receive the mamarim by email: mamarim@shvileipinchas.com