

“כל המתאבל על ירושלים זוכה ורואה בשמחתה”

The Third Beis HaMikdash Made of Fire Will be Built in the Heavens in the Merit of Yisrael's Yearning throughout the Generations

Next Shabbas Kodesh is the central Shabbas of the three weeks of Bein HaMetzarim. We will read from the Torah the double-parsha of Matos and Masei. Hence, it is fitting that we begin our discussion with the words of the Bnei Yissaschar (Tamuz-Av 2, 2). He explains that we endeavor to read during the weeks of Bein HaMetzarim the following four parshiyos: **Pinchas, Matos, Masei and Devarim**—because they deal with the inheritance and division of the land. Here are his informative words:

“ונראה לי משום דמהדרינן כל מה דאפשר, לקרות הפרשיות שמבואר בהם חלוקת הארץ בימי בין המצרים, דהנה פרשיות מטות מסעי ודברים יש בהן חלוקת הארץ, לזה קורין אלו הפרשיות תמיד בימי בין המצרים, להורות הבטחה לישראל לאלה תחלק הארץ גם כן. והנה גם בפרשת פנחס חלוקת הארץ, על כן מהדרינן כל מה דאפשר שיקראו גם פרשת פנחס בימים האלה, וגם בפרשת פנחס נאמרים כל המועדים, הנה יתנחמו ישראל בהוסיף להם מועדים במהרה בימינו, שעתידין הימים האלה להיות לששון ולשמחה ולמועדים טובים.”

The portions of Matos, Masei and Devarim discuss the division of the land. Therefore, we always read these portions during the period of Bein HaMetzarim—as a promise to Yisrael that the land will be divided by these, as well. For that matter, parshat Pinchas also deals with the division of the land. Hence, we strive, as much as possible, to read parshat Pinchas during these days, as well. Furthermore, all of the moadim are mentioned in parshat Pinchas. Thus, Yisrael will be consoled by the addition of moadim, swiftly, in our times. For, these days are destined to be days of joy, happiness and festivals.

In these four Torah-portions, the Torah describes the physical boundaries of the land and describes how the land is to be divided up among the twelve shevatim. In parshat Pinchas, we learn (Bamidbar 26, 52): “וידבר ה' אל משה לאמר, לאלה תחלק הארץ: בנחלה במספר שמות, לרב תרבה נחלתו ולמעט תמעט נחלתו איש לפי פקודיו יתן”—Hashem spoke to Moshe, saying: “To these shall the

land be divided as an inheritance, according to the number of names. To the many, you shall increase its inheritance; and to the few, you shall decrease its inheritance; each one according to its census shall its inheritance be given.”

In parshas Matos, we learn that Moshe Rabeinu allotted a portion of the lands on the other side of the Yarden to the shevatim of Gad and Reuven, on the condition that they would come and fight with the rest of Yisrael to conquer Eretz Yisrael (ibid. 32, 20): “וידבר ה' אל משה אם תעשון את הדבר הזה אם תחלצו לפני ה' למלחמה, ועבר לכם כל חלוץ את הירדן לפני ה' עד הורישו את אויביו מפניו ונכבשה הארץ”—Moshe said to them, “If you do this thing, if you arm yourselves before Hashem for the battle, and every armed man among you shall cross the Yarden before Hashem, until He drives out his enemies before Him, and the land shall be conquered before Hashem.”

In parshas Masei, HKB”H gives Moshe the boundaries of the land (ibid. 34, 1): “וידבר ה' אל משה לאמר, צו את בני ישראל ואמרת אליהם, כי אתם באים אל הארץ כנען, זאת הארץ אשר תיפול לכם בנחלה ארץ”—Hashem spoke to Moshe, saying: “Command Bnei Yisrael and say to them: When you come to the land of Canaan, this is the land that shall fall to you as an inheritance, the land of Canaan according to its borders.”

In parshas Devarim, Moshe Rabeinu reiterates HKB”H's promise and command that Yisrael inherit the land (Devarim 1, 7): “פנו וסעו לכם ובואו הר האמורי ואל כל שכניו, בערבה בהר ובשפלה ובנגב ובחוף: הים ארץ הכנעני והלבנון עד הנהר הגדול נהר פרת, ראה נתתי לפניכם את הארץ בואו ורשו את הארץ אשר נשבע ה' לאבותיכם לאברהם ליצחק וליעקב לתת להם”—turn yourselves and journey, and come to the mountain of the Emori and to all its neighbors, in the plain, on the mountain, and in the lowland, and in the south, and at the seacoast; the land of the Canaani and the Livanon, until the great river, the Euphrates River. See, I have given the land

before you; come and take possession of the land that Hashem swore to your forefathers, to Avraham, to Yitzchak and to Yaakov, to give to them and to their children after them.

As we have learned in the Gemara (Megillah 31b), Ezra arranged the Torah readings for the entire year. Thus, he purposely arranged for us to read these parshiyot, which deal with the inheritance and division of the land, during the weeks of Bein HaMetzarim. This encourages us not to despair and provides moral support during these weeks of mourning over the churban of the Beis HaMikdash and our plight in galut. For, the time of the future geulah is approaching, during which HKB"H will fulfill His promise; He will return us to Eretz Yisrael—each person beneath his fig tree and each person beneath his vine.

In Ta'amei HaMinhagim (Part 2, 176), he explains why these weeks are referred to as **Bein HaMetzarim**. The simple explanation is that the appellation derives from the passuk (Eichah 1, 3): **“כל רודפיה השיגוה בין המצרים”**--all her pursuers overtook her **“bein hametzarim”** (literally: **“between the narrow straits,”** implying times of trouble). Rashi explains in the name of an aggadic Midrash that this designation refers to the period of time: **“בין שבועה—עשר בתמוז לתשעה באב”**—between the seventeenth of Tamuz and the ninth of Av. Yet, we can suggest that this appellation is related to the reading in parshat Masei delineating the boundaries of the land. Thus, the term **Bein HaMetzarim** alludes to Eretz Yisrael, which is surrounded on all sides.

All that Mourn for Yerushalayim Will Be Privileged to Witness Her Joy

We can take this idea one step further and suggest that the reason we read parshat Masei during Bein HaMetzarim is because it contains the following passuk (Bamidbar 34, 2): **“צו את בני ישראל: ואמרת אליהם כי אתם באים אל הארץ כנען זאת הארץ אשר תיפול לכם בנחלה ארץ כנען”**—command Bnei Yisrael and say to them: **When you come to the land of Canaan, this is the land that shall fall to you as an inheritance, the land of Canaan according to its borders.** Rashi comments: **“That shall fall to you”:** Because it was divided by lottery (**“goral”**), its division is expressed in terms of falling. And an aggadic Midrash states that **“fall”** is employed, because HKB"H caused the ministering angels of the seven nations to fall from the heavens and bound them up before Moshe. Hashem said to Moshe, **“Look, they no longer have power.”**

Therefore, it is pleasing and fitting that we read from parshas Masei in the middle of the three weeks of Bein HaMetzarim: **זאת**

“--הארץ אשר תיפול לכם בנחלה” this is the land that shall fall to you as an inheritance. Here the Torah informs us that before Yisrael entered the land, HKB"H toppled the ministering angels of the seven nations and bound them up before Moshe Rabeinu, enabling Yisrael to conquer the land. In similar fashion, we wish to stimulate HKB"H to redeem us from galut by toppling the ministering angels of the seventy nations of the world. Thus, the words we utter in prayer will become a reality: **“ולירושלים עירך ברחמים תשוב, ותשכון בתוכה כאשר דיברת, ובנה אותה בקרוב בימינו בנין עולם, וכסא דוד עבדך מהרה לתוכה”**—and to Your city, Yerushalayim, return mercifully, and dwell within her as You have spoken; and rebuild her soon, in our days, an everlasting structure; and the throne of David, Your servant, may You speedily establish within her.

It is reasonable to assume that the reading about the division and the boundaries of Eretz Yisrael during Bein HaMetzarim is designed to stimulate in us the intense longing for HKB"H to return us to Tziyon from all of the exiles. For, it is in the merit of this intense desire and longing that Yisrael's consolation will become a reality. We find an elucidation to this effect from Chazal (Ta'anis 30b) regarding the words of the navi (Yeshayah 66, 10): **“שמחו את ירושלים וגילו בה כל אוהביה, שישו אתה מושב כל המתאבלים עליה, מכאן אמרו כל המתאבל על ירושלים זוכה ורואה בשמחתה, ושאינו מתאבל על ירושלים אינו—רואה בשמחתה”**—Be glad in Yerushalayim and rejoice in her, all you who love her; exult with her in exultation, all you who mourned her.” From here they inferred that all who mourn for Yerushalayim will merit witnessing her joy; and those who do not mourn for Yerushalayim will not witness her joy.

Therefore, reading about the division and boundaries of the land in these parshiyot, during the weeks of Bein HaMetzarim, should stir in us intense yearning for HKB"H to return us to Eretz Yisrael and build the third Beis HaMikdash for us. As a result of this intense yearning, we will mourn appropriately the destruction of Yerushalayim, the palace of the Supreme King, and pray with utmost sincerity thrice daily: **“ולירושלים עירך ברחמים תשוב,”**—and to Your city, Yerushalayim, return mercifully” and **“may our eyes see Your merciful return to Tziyon.”** Thus, we will realize the fulfillment of the pronouncement: **“כל המתאבל על ירושלים זוכה ורואה בשמחתה”**-- all who mourn for Yerushalayim will merit witnessing her joy.

The Gates of the Holy of Holies Opened in Honor of David HaMelech

I would like to provide an explanation in greater depth as to why only those who mourn the destruction of Yerushalayim will

merit witnessing her joy. I would like to refer to a wonderful passage from Chazal concerning the first Beis HaMikdash, built by Shlomo HaMelech. When he initially attempted to introduce the Aron into the Kodesh HaKodashim, he was unable to open the gates until he invoked the merit of his father, David HaMelech. This event is depicted in the Gemara (Shabbas 30a):

”אמר רב יהודה אמר רב, מאי דכתיב (תהלים פו-יז) עשה עמי אות לטובה ויראו שונאי ויבושו, אמר דוד לפני הקב”ה, רבונו של עולם מחול לי על אותו עון [דבת שבע. רש”י], אמר לו מחול לך, אמר לו [דוד], עשה עמי אות בחיי, אמר לו [הקב”ה], בחייך איני מודיע, בחיי שלמה בנך אני מודיע.

כשבנה שלמה את בית המקדש, ביקש להכניס ארון לבית קדשי הקדשים, דבקו שערים זה בזה [שערים של קדשי הקדשים. רש”י], אמר שלמה עשרים וארבעה רגלות ולא נענה, פתח ואמר (תהלים כד-ז), שאו שערים ראשיכם והנשא פתחי עולם ויבוא מלך הכבוד, רהטו בתריה למיבלעיה [רדפו אחריו לבלעו, כי חשבו שאמר על עצמו כן], אמרו מי הוא זה מלך הכבוד, אמר להו’ עזוז וגבור.

חזר ואמר (שם ט), שאו שערים ראשיכם ושא פתחי עולם ויבוא מלך הכבוד, מי הוא זה מלך הכבוד, ה’ צבאות הוא מלך הכבוד סלה, ולא נענה, כיון שאמר (תהלים קלב-י) ה’ אלקים אל תשב פני משיחך, זכרה לחסדי דוד עבדך, מיד נענה, באותה שעה נהפכו פני כל שונאי דוד כשולי קדירה, וידעו כל העם וכל ישראל שמחל לו הקב”ה על אותו עון.”

Rav Yehudah said in the name of Rav: What is the meaning of that which is written: “Display for me a sign for good, so that my enemies may see it and be ashamed?” David said before HKB”H: Master of the Universe! Forgive me for that sin (involving Bas Sheva)! G-d replied to him: You are forgiven. He said to G-d: Display for me a sign in my lifetime. G-d said to him: During your lifetime, I will not let it be known; however, I shall make it known in the lifetime of your son, Shlomo.

When Shlomo built the Beis HaMikdash, he sought to bring the Aron into the Kodesh HaKodashim; the gates clung to each other. Shlomo recited twenty-four songs of prayer, but was not answered. He then began and recited the following: “Raise up your heads, O gates, and be uplifted, you everlasting entrances, so that the King of Glory may enter!” They (the gates) pursued him attempting to swallow him (they thought that he was speaking about himself); they said: “Who is the King of Glory?” Shlomo replied to them: It is not me to whom I refer, but rather to “Hashem, the mighty and the strong!”

Then Shlomo repeated his entreaty: “Raise up your heads, O gates, and raise up, you everlasting entrances, so

that the King of Glory may enter. Who is this King of Glory? The Lord of Hosts is the King of Glory, Selah!” He was still not answered. As soon as he said: “Hashem, G-d! Turn not away the face of Your anointed one! Remember the pieties of David, your servant,” he was answered immediately; the gates opened. At that moment, the faces of David’s enemies turned dark like the bottom of a pot, and the entire nation and all of Yisrael knew that HKB”H had forgiven him for that sin.

It should be evident to every intelligent person that this fascinating passage deserves further explanation. Without a doubt, HKB”H intended to illustrate to all of Yisrael that He had forgiven David HaMelech for that sin. Yet, He could have done so in a variety of other ways, without subjecting Shlomo HaMelech to that sort of embarrassment and shame. Shlomo was at the peak of his greatness and kedushah; he had just completed building the Beis HaMikdash. Yet, he was unable to introduce the Aron into the Kodesh HaKodashim in his own merit but only in the merit of his father, David.

“It was in the heart of my father David to build a Temple”

We shall begin to shed some light on the matter by examining the holy words spoken by Shlomo HaMelech addressing all of Yisrael when he completed the construction of the Beis HaMikdash (Melachim I 8, 14):

”ויסב המלך את פניו ויברך את כל קהל ישראל וכל קהל ישראל עומד. ויאמר ברוך ה’ אלקי ישראל אשר דיבר בפיו את דוד אבי וכידו מילא לאמר, מן היום אשר הוצאתי את עמי את ישראל ממצרים לא בחרתי בעיר מכל שבטי ישראל לבנות בית להיות שמי שם, ואבחר בדוד להיות על עמי ישראל.

ויהי עם לבב דוד אבי לבנות בית לשם ה’ אלקי ישראל. ויאמר ה’ אל דוד אבי יען אשר היה עם לבבך לבנות בית לשמי, הטיבות כי היה עם לבבך, רק אתה לא תבנה הבית, כי אם בנך היוצא מחלצין הוא יבנה הבית לשמי, ויקם ה’ את דברו אשר דיבר, ואקום תחת דוד אבי ואשב על כסא ישראל כאשר דיבר ה’ ואבנה הבית לשם ה’ אלקי ישראל.”

Then the king turned his face and blessed the entire congregation of Yisrael, while the entire congregation of Yisrael was standing. He then said, “Blessed is Hashem, G-d of Yisrael, Who spoke with His word to my father David—and fulfilled with His power, saying, ‘From the day when I took My people Yisrael out of Mitzrayim, I did not choose a city from among all the tribes of Yisrael in which to build a Temple where My name would be; but I chose David to rule over My people Yisrael.’

It was in the heart of my father David to build a Temple for the sake of the name of Hashem, G-d of Yisrael. But Hashem said to my father David, ‘Inasmuch as it has been your heart to build a Temple for My name, you have done well by having this in your heart. You, however, shall not build a Temple. Rather, your son, who will emerge from your loins—he will build the Temple for My name.’ Now Hashem has fulfilled His word that He spoke, for I have risen in place of my father David, and I sit on the throne of Yisrael as Hashem spoke, and I have built the Temple for the name of Hashem, G-d of Yisrael.”

At first glance, HKB”H’s statement to David HaMelech is puzzling: **“Inasmuch as it has been your heart to build a Temple for My name, you have done well by having this in your heart. You, however, shall not build a Temple. Rather, your son, who will emerge from your loins—he will build the Temple for My name.”** It appears from this passuk that HKB”H reveals His reasons for denying David the privilege of building the Beis HaMikdash and for leaving the task to his son, Shlomo. This is difficult to comprehend. Seeing as David desired to do so with all of his heart and HKB”H attests to the fact that his intent was perfectly sincere—**“you have done well by having this in your heart”**—so why does HKB”H say to him: **“You, however, shall not build a Temple. Rather, your son, who will emerge from your loins—he will build the Temple for My name”?**

We find a wonderful explanation in the Yitav Panim. Here is what he writes:

“ובדברים הללו אמרתי לפרש הנאמר, ויהי עם לבב דוד אבי לבנות בית לשם ה' וגו', ויאמר ה' אל דוד אבי יען אשר היה עם לבבך לבנות בית לשמי הטבות, כלומר במה שהיתה הכוונה לשמי דייקא, כי היה עם לבבך, כלומר ולא גמרת לבנותו במעשה, כי אילו גמרתו במעשה היה אפשרי להתערב בזה איזה מחשבה זרה להתפאר, שהוא היה הקונה המקום ההוא לבית המקדש והכין כסף וזהב, ואם היה גם גומר הבנין, היה בו דבר ראוי להתכבד ולהתפאר בו. ולזה אמר לו, רק אתה לא תבנה הבית מטעם האמור, כי אם בנך וגו' הוא יבנה הבית לשמי, כלומר אם שהוא יבנהו ממש, עם כל זה יהא לשמי, כי אין בו להתפאר כל כך, כיון שהכל מידך ניתן לו מוכן ומזומן, ואתה המתחיל והוא רק הגומר”.

In other words, due to the fact that your intent was solely for the sake of My name, because it was from your heart; in other words, you did not actually build it; for, had you actually completed it, a foreign thought could have entered for self-glorification. For he was the one who purchased that location for the Beis HaMikdash and raised the silver and gold. Had he also completed the construction, it would have been fitting to honor oneself and glorify oneself for

that accomplishment. For this reason, He said to him, "You, however, shall not build a Temple," for the reason explained. "Rather, your son . . . he will build the Temple for My name." In other words, although he will actually build it, nevertheless, it will be for the sake of My name. For, he will have less reason for self-glorification, because everything was provided for him by your hand, ready and waiting. You began the process and he merely finished it.

The First Element of Thought

Let us elaborate and develop this notion further based on a wonderful principle we learn from the wonderful teachings of the great Rabbi Moshe of Sambor, zy”a, in the sefer Tefilah L'Moshe (Bo) regarding the passuk (Shemos 12, 2): **“החודש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה”**—**this month shall be for you the beginning of the months; it shall be for you the first of the months of the year.** Rashi provides the following clarification: **“החודש הזה... נתקשה משה על מולד הלבנה... והראה לו [הקב”ה]”**—**Moshe was perplexed by the matter of the reappearance of the moon . . . so, HKB”H showed him with a finger, so to speak, the moon in the sky, and said to him, “See it like this and sanctify it.”**

He explains the practical significance of this comment for those who serve Hashem based on what we have learned in the Gemara (Berachos 17a): **”רבי אלכסנדר ברת דמצלי אמר הכי, רבון העולמים גלוי וידוע לפניך שרצונו לעשות רצונך, ומי מעכב, שאור שבעיסה ושעבוד מלכויות, יהי רצון לפניך שתצילנו מידם ונשוב לעשות חוקי רצונך בלבב.”** After Rabbi Alexandri would finish davening, he would utter the following: **“Master of the universe! It is apparent and known to you that it is our will to perform Your will. Who prevents us from doing so? The yeast in the dough (the yetzer hara) and the oppression of foreign regimes. May it be Your will to rescue us from their hands, so that we may once again obey the laws You desire with a full heart.”** This teaches us that a Jew’s inner desire is to act in accordance with the Almighty’s will; however, when he proceeds to actually make that desire a reality, the yetzer interferes with all of his might, preventing him from fulfilling that inner desire.

This is the meaning of the statement (Kiddushin 40a): “מחשבה טובה מצרפה למעשה—He associates a good thought with an actual deed. Man’s initial thought and desire is to fulfill Hashem’s will as completely as humanly possible. Yet, when he begins to do so, he is waylaid by the yetzer, who introduces misleading and insincere thoughts and motives into his psyche. Therefore,

in His infinite mercy and kindness, HKB”H combines a person’s initial, well-intended thought to perform the mitzvah perfectly with the actual performance of the mitzvah. It is considered as if he actually performed the mitzvah perfectly, because everything follows the actual beginning--the first thought and intent.

This then is the meaning of HKB”H’s statement to Moshe: “החודש הזה לכם ראש חדשים”. Based on the elucidation of this passuk, HKB”H showed Moshe the renewal of the moon and said to him: **“See it like this and sanctify it.”** HKB”H was conveying to Moshe that just as the determination of every month is based on the initial appearance of a tiny speck at the beginning of the month; so, too, should every individual strive with all his might to sanctify for Hashem the first inkling of a thought, free of any ulterior motives. By doing so, he ensures that the performance of the mitzvah will follow the initial thought, which was pure. This concludes his idea.

We can now better appreciate the words of the Yitav Panim. He explained that David HaMelech was not allowed to build the Beis HaMikdash, because HKB”H wished to safeguard David’s pure thought and yearning to build the Beis HaMikdash solely for the sake of Hashem. So long as the thought was not acted upon, it was beyond the grasp of the yetzer and was free of all ulterior motives. Therefore, HKB”H chose his son, Shlomo, to actually build the Beis HaMikdash in his stead.

This then is the message conveyed by Shlomo HaMelech: “ויהי” “עם לבב דוד אבי לבנות בית לשם ה’ אלקי ישראל”—HKB”H accepted David HaMelech’s sincere, heartfelt desire to build Him a house for the sake of His name with great love and appreciation; אל “וַיֹּאמֶר ה’ אֵל—so long as this thought and desire is yet in your heart, it remains pure and perfect and beyond reproach; “רק אתה לא תבנה הבית”—for this reason, you will not build the Temple, because I wish to preserve and cherish your pure intentions; therefore, your son will complete the task; he will build the Temple for My name.

We learn a tremendous chiddush from his sacred words. The Beis HaMikdash was built from the magnificent union of David HaMelech’s pure thought with Shlomo HaMelech’s actual deed. This is truly an example of: “מחשבה טובה מצרפה למעשה”. In other words, David HaMelech’s good intent--making all of the preparations for the building of the Beis HaMikdash—was united by HKB”H with the actual building of the structure by his son, Shlomo. The combination of the two resulted in the building of the Beis HaMikdash in the most perfect sense.

The Third Beis HaMikdash Will Become a Reality in the Merit of Our Yearning

We can add a juicy thought to this wonderful idea based on what Rashi and Tosafos (Succah 41a) present in the name of the Midrash concerning the third Beis HaMikdash: “מקדש העתיד שאנו מצפין בנוי ומשוכלל הוא יגלה ויבא משמים שנאמר (שמות טו-יז) מקדש אדני—**the future Mikdash, which we anticipate, will be revealed and will arrive fully built and complete from heaven, as it states: “A Mikdash, my Lord, that your hands created.”** The Aruch LaNer (ibid.) is confounded by this statement, because it contradicts an explicit statement from the Rambam (Hilchos Melachim 11, 1): “המלך המשיח עתיד לעמוד ולהחזיר מלכות בית דוד—**the Melech HaMashiach is destined to rise and return the sovereignty of the house of David to its former greatness, to the original government; he will build the Mikdash and gather in the strays (those in exile) of Yisrael.** He states unequivocally that the Melech HaMashiach will build the third Beis HaMikdash.

He also poses a question based on the following Gemara (Succah 52b): “ויראני ה’ ארבעה חרשים, מאן נינהו ארבעה חרשים, משיח—**Hashem showed me four craftsmen. Who are these four craftsmen? . . . Mashiach ben David, Mashiach ben Yosef, Eliyahu and the righteous Kohen.** Rashi explains that both Mashiachs are referred to as craftsmen, because they will rebuild the Beis HaMikdash. Thus, this clearly contradicts the claim of the Midrash that the third Beis HaMikdash will descend from heaven in the future, fully built.

The Aruch LaNer reconciles the entire matter in one fell swoop. In reality, Mashiach ben David and Mashiach ben Yosef will build the third Beis HaMikdash le’asid la’vo with human hands; however, after the human part of the construction is completed, HKB”H will send down a Beis HaMikdash of fire from the heavens. It will be enclosed by the Beis HaMikdash down below, constructed with human hands—just like the neshamah is enclosed within the human body.

This scenario coincides very nicely with the Rambam’s definitive statement that the Melech HaMashiach is destined to build the third Beis HaMikdash. It also does not contradict Rashi and Tosafos’s statement, based on the Midrash, that le’asid la’vo a Beis HaMikdash of fire will descend from the heavens. This is the gist of his illuminating explanation.

We can now achieve a deeper understanding of the Yitav Panim's exalted idea. HKB"H combined David HaMelech's intent and yearning to build the Beis HaMikdash with the actual construction performed by Shlomo. The physical structure erected by Shlomo HaMelech constituted the body of the Beis HaMikdash; whereas David HaMelech's thought and yearning, which were flawless, constituted the internal neshamah within the Beis HaMikdash.

The Kodesh HaKodashim Was in the Merit of David HaMelech's Pure Intent

Continuing on along this exalted path, let us proceed to explain the matter of the gates of the Kodesh HaKodashim. As mentioned above, they refused to open for Shlomo HaMelech; they only opened for the sake of David HaMelech's "kavod." We have learned in the Zohar hakadosh (Shelach 161b) that just as the heart resides in the middle of the body and supplies blood to keep the entire body alive and functioning; so, too, the Kodesh HaKodashim serves as the heart, providing sustenance and abundant good to the entire world.

Based on this notion, the Yismach Moshe, in Tefilah L'Moshe on Tehillim, interprets David HaMelech's statement (Tehillim 84, 3): "נכספה וגם כלתה נפשי לחצרות ה', לבי ובשרי ירננו אל אל חי"—**my soul yearns and also pines for the courtyards of Hashem; my heart and my body rejoice in song to the living G-d.** David HaMelech proclaims that his soul both yearns and pines to be in the Beis HaMikdash, which houses the Kodesh HaKodashim, representing the heart of the universe. For, then and there my heart will find its true counterpart: "לבי ובשרי ירננו אל אל חי"—and will arise to fervently serve Hashem. This concludes his remarks.

In Nefesh HaChaim (1, 4), the great Rabbi Chaim of Volozhin, zy"a, adds a wonderful allusion, explaining what we have learned in the Mishnah (Berachos 28b): "היה רוכב על החמור ירד ויתפלל, ואם אינו יכול לירד יחזיר את פניו יכוין את לבו כנגד בית קדשי הקדשים"—**if someone was riding on a donkey, he should dismount and pray. If he is unable to dismount, he should turn his face** (towards Yerushalayim and pray while on the donkey.) **If he is unable to turn his face, he should focus his thoughts towards the house of the Kodesh HaKodashim.**

Note the precise wording employed by the Tanna. He specifically advises the person to focus his heart towards the Kodesh HaKodashim, because the Kodesh HaKodashim represents the heart of the entire universe.

We can now rejoice that we have achieved a certain degree of enlightenment regarding the magnitude and greatness of Hashem's ways. He informed all of Yisrael of David HaMelech's greatness by having the gates of the Kodesh HaKodashim cling together and remain shut; they only opened when Shlomo HaMelech invoked the merit of David HaMelech. David's adversaries claimed that he was not privileged to build the Beis HaMikdash, because he was not worthy to do so because he sinned. In truth, as we have explained, he did not build the external, physical Beis HaMikdash, because HKB"H chose to build the Kodesh HaKodashim from his pure intent and thoughts. Expressing this fact, Shlomo HaMelech says: "ויהי עם לבב דוד אבי לבנות בית לשם ה' אלוקי ישראל"—**it was in the heart of my father David to build a Temple for the sake of the name of Hashem, G-d of Yisrael.** Therefore, the gates of the Kodesh HaKodashim did not want to open up for Shlomo HaMelech, who only performed the physical act of building the Beis HaMikdash, until he mentioned the merit of David HaMelech. Thus, the extent of his kedushah was revealed to all of Yisrael. They learned that he was indeed worthy of building the Beis HaMikdash, but that HKB"H chose him for a loftier and more prestigious function. His pure intent and thoughts were employed for the Kodesh HaKodashim.

This then is the meaning of the statement: "כל המתאבל על ירושלים זוכה ורואה בשמחתה"—**all that mourn for Yerushalayim will be privileged to witness her joy.** David HaMelech was privileged to build the kedushah of the first Beis HaMikdash in the merit of his yearning and pure intent. In similar fashion, with Yisrael's fiery enthusiasm and sincere yearning throughout the generations—despite the countless indignities and suffering endured throughout all of the exiles—they are building the third Beis HaMikdash made of fire—representing the neshamah of the third Beis HaMikdash. It will descend from heaven into the Beis HaMikdash that will be built by the Melech HaMashiach, after he gathers in all of the exiles from the four corners of the earth, swiftly, in our times. Amen.

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