

Bechukosai - Rabbi Lerner - April 28, 2013

The Third Bais Hamikdash

26:11: *I will place my Mishkan (sanctuary) in the midst of you and My spirit will not reject you (Lo Sigal Nafshi).* **Rashi:** this pasuk is referring to the third Bais Hamikdash, the ultimate one. *My spirit will not detest you* - this phrase of Lo Sigal Nafshi is from the language of hagala, as if to kasher with boiling - it means that Hashem's spirit will not lose patience with you and vomit you out of the land. **Ramban:** doesn't understand Rashi's comment - this pasuk is the end of the culmination of blessings for the people when we follow the ways of Torah - the pasukim describe how we will dwell in the land in peace, how the enemy will run from us, how we will have much wealth and abundant crops, etc, all because we observe the commandments. At the end of this section it therefore doesn't make sense, that if we are at the pinnacle of religious development and that we will have the Bais Hamikdash, we should then be threatened that we will be thrown out of the land? To understand this phrase, we must look to Sod, to Kabbalah. He will place the Bais Hamikdash in our midst, and the soul that comes from the Mikdash will not detest us - it is like a vessel purged with boiling water; our clothes will be white, we will be pure. **Rav Shevel:** quotes from others, including **Rabbeinu Bachya**, to further explain the Ramban: he says that this is really all about Gilgul Hanefesh, reincarnation, where a soul is reincarnated to complete a task; what the Ramban is saying is that at the end of days, when we have reached perfection, all of the souls will have completed their journey and will no longer have to be ejected and find another body to complete their mission. Our souls will be white, will no longer need to be renewed; our bodies will not be taken over by other souls to complete a job. It means Hashem will not detest the soul and force it into another body to complete a mission.

Malbim (quoting **Sifra**): *Lo Sigal Nafshi* means once I redeem you, there will not be another time where I will hold you in contempt and be disillusioned with you again. The swinging pendulum of history, where we anger Hashem and then please Him with our behavior, will finally stop; this will be an eternal redemption - that is what is meant by this pasuk. This is the final ge'ulah; after this we are finally home safe, nothing can reverse the process; it is the complete ge'ulah. When we bring about Tikun Olam, there will no longer be sins; it will be an eternal redemption.

26:12: *I will walk among you, I will be God unto you and you will be a people unto Me.* **Rashi:** this is before Techiyas Hameisim; we will be redeemed, the Bais Hamikdash will be built, we will be gathered in from Galus; but there is also a promise of what will happen to the neshamos in Gan Aden; "you will be close to Me, equal to Me." But lest you think that there will be no reverence for God, it says that He will still be God to us and we will fear Him; but our comfort level with Him will be greater. **Sifra:** they gave a mashal, a parable, of a king who is touring his country and takes his sharecropper to look at all of his precious fields and orchards that are cared for by the sharecropper; the sharecropper was nervous traveling with the king; the king tells him not to be nervous in front of him - "I am just like you." In the same way, God will tour Gan Aden with the tzadikim; the tzadikim there will tremble before Him; God will tell them not to tremble, that He is like us; but we will still always remember that He is God - He loves us but He is still our God. **Malbim:** the same way a sharecropper works a field, tzadikim are the workers of God in this world; God wants this world to be Gan Aden; if we keep the mitzvos and teach the world the proper derech, then we redeem the world and make it flourish; the tzadikim

walk with God and we are fulfilling His vision; we are the workers, the ones putting in the hard work; God tells us not to worry - He looks upon us as His partners in this; we are making things grow here in His world; He has tremendous gratitude towards us for making His garden flourish; God at the end of days will walk with us in the garden and express his gratitude to us for what we have done.

Oznayim LaTorah: the **Rambam** says that the litmus test for moshiach is building the Bais Hamikdash. The **Ohr Hachayim** added that this pasuk is about the third Bais Hamikdash - that in the future God will bring it down from the heavens; this proof is in Az Yashir - *Mikdash Adoshem Konenu Yodechah - the Mikdash of Hashem was prepared by His hands* - this mikdash that we are yearning for will be the handiwork of God, not like the first and second. God wanted us to build the original Mishkan. If we do all of God's mitzvos, God will give us success and a good life; we will reverse all of history, correcting the sin of the Etz Hada'as. When we achieve that, God will place His Mishkan into the midst of us - He will build and lower it from the heavens, completely built, as Rashi quotes from several gemorrah's. We find something comparable to this - when Bnei Yisrael accepted the Torah with Na'aseh Venishma, the original sin of Adam was revoked, and God gave Moshe the first Luchos, which were a product of God Himself - the stones and the writing were God's - this was the same way the original mikdash was supposed to be created - by Hashem Himself. But once we fell from grace and worshipped the Egel, after Hashem forgave us, we received different Luchos, ones that Moshe had to construct - Moshe had to do a good part of the work, carving out the stones, and then God finished it. Man built the Mishkan and first two Batei Mikdash; now if we be complete tzadikim, then He will bring the third mikdash. This must follow Rashi's interpretation that the command to build the Mishkan had to be after the sin of the Egel, following the principle of Ain Mukdam Uma'uchar BaTorah.

Sforno: When Hashem places His mikdash in our midst it means that His shechina will dwell in the midst of us, wherever we will be, as He had promised earlier, before the sin of the Egel - it says in Yisro 19:6: *And you will become for Me a kingdom of priests and a holy nation.* This is how we will be God's treasure - we will teach the entire world to recognize God; that is what it means to be God's holy nation. It was God's intention at Matan Torah to give us all the riches and bounties - it was the original plan; but we messed it up with the sin of the Egel; we were forced to take off the crowns given to us at Sinai; the heights of paradise were supposed to be reached at Har Sinai, but we ruined everything with the Egel, and God had to use plan B. Yisro 20:21: *An altar of earth shall you make for Me, and you shall slaughter near it your Olos and Shelamim, your flock and your herd; wherever I permit my Name to be mentioned, I shall come to you and bless you.* **Sforno** says Hashem is saying that He doesn't need fancy marble, gold and silver for Him to come to us - just a simple earthen altar is needed to connect to Him - wherever we do that, God will come to us and bless us; we could build a temple anywhere we wanted, as many as we wished - there was to be no need for a central Temple. The ideal was not a single Bais Hamikdash. So now in our parsha we see the same theme; here where it says *He will give His Mishkan in the midst of us*, it means wherever we are, just as was promised before the Egel was made; He will never detest us again. The confirmation of this is in 26:12 - wherever we are, He will find us and walk amongst us; there is no real third Bais Hamikdash - God will be everywhere and that is what is meant by *Vehis'halachti Betochem* - it is not just in one place; God's shechina will not come down just to a single place, a central Bais Hamikdash - we will see His glory everywhere, because He loves us so. There will not even be a Bais Hamikdash, just as what the original plan was supposed to be - that He will come to us wherever we are.

So, there are distinctly different views on these pasukim and what they promise. The **Rambam** says the Third Bais Hamikdash will be built by the Moshiach, while others say the third Bais Hamikdash will be delivered by God. The Rambam cannot learn that way, because the proof of the true Moshiach after he wins all the wars is his building the Third Bais Hamikdash; he says the Messianic area will not contain miracles, so it cannot be that Hashem will deliver the Bais Hamikdash from the heavens. Finally, the Sforno says the third Bais Hamikdash will not even be built, it is unnecessary since God will walk amongst us.