



A VORT FROM THE ROSH YESHIVA

מורינו הרה"ג ר' אברהם גורביץ שליט"א

פרשת פינחס – בין המצרים

We are currently in the three weeks of Bein HaMetzarim, a time when we mourn the destruction of the Beis HaMikdash. During this period, we contemplate the profound loss we continue to experience from the Churban while maintaining our belief in its swift rebuilding. The Rosh Yeshiva *shlita* shares an insightful teaching from the Dubno Maggid that offers *chizuk* regarding Hashem's assurances of the ultimate *geulah* and our purpose in life.

The *possuk* in Parshas Pekudei states: *אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן, מִשְׁכַּן הָעֵדוּת*, *These are the accountings of the Mishkan, the Mishkan of the Testimony.* (Shemos 38:21), repeating the word *מִשְׁכָּן* twice. Rashi cites the Midrash Tanchuma, which explains that this word can also be vowelised and read as *מִשְׁכּוֹן*, meaning collateral. The repetition alludes to the two times the Beis HaMikdash was taken as collateral for the sins of Klal Yisroel.

This Midrash may be understood in light of the Chazal (*Eichah Rabbah* 4:14), which states: *שָׁפַךְ הַקֹּדֶם ה' עַל הָעֵצִים וְעַל הָאֲבָנִים וְלֹא שָׁפַךְ חֲמָתוֹ עַל יִשְׂרָאֵל*, *Hashem poured out His wrath on sticks and stones rather than on Klal Yisroel.* Accordingly, the term *מִשְׁכּוֹן* here refers to collateral in the sense of payment: the Beis HaMikdash served as a form of compensation for the debt Klal Yisroel incurred through their sins.

The Dubno Maggid, however, offers a different interpretation of this Midrash. He explains that the repetition does not refer to the double destruction of the Beis HaMikdash, but rather to its dual role as a *מִשְׁכּוֹן*. The Beis HaMikdash was removed from us as a form of security **for Hashem**, ensuring that Klal Yisroel will do *teshuvah* to thereby merit its rebuilding. At the same time, the Beis HaMikdash also functions **for us** (*kevayochol*) as a guarantee that Hashem will assist us in returning to Him with *teshuvah*, because He desires our *avodah* in its most perfect form, in the Beis HaMikdash. According to this understanding, the *מִשְׁכּוֹן* mentioned here resembles a pledge given to secure repayment of a debt. We long for the Beis HaMikdash, and this yearning itself helps drive us to do *teshuvah* so that it may be restored. Likewise, Hashem desires our *avodah*, and this serves as a guarantee that He will support us in our quest to do *teshuvah*.

The Rosh Yeshiva *shlita* notes that this interpretation highlights an incredible aspect of Klal Yisroel's essence. The Beis HaMikdash, acting as an assurance for Hashem, must demonstrate how deeply we desire its restoration. If the Beis HaMikdash were not a crucial element of Klal Yisroel's lifestyle, its destruction would not guarantee that we would return to Hashem. Thus, this Midrash serves as a testament to how Klal Yisroel's way of life is intrinsically linked to its connection with and closeness to Hashem. Unlike other nations that find fulfilment in the pursuit of worldly pleasures, Klal Yisroel is elevated and can achieve true fulfilment only through a genuine connection and attachment to Hashem, His Torah and the *mitzvos*.

The possuk states: עֲנִיָּה סֹעָרָה לֹא נִחְמָה, הִנֵּה אֲנִי מִרְבִּיץ בַּפֶּיַךְ אֲבִנֶיךָ וְיִסְדֹּתֶיךָ בַּסַּפִּירִים, O afflicted, storm-tossed, unconsolated one, behold! I shall lay your floor stones upon pearls and make your foundation of sapphires (Yeshayah 54:11). R' Elyah Lopian explains that this refers to the state of Klal Yisroel during their difficulties in *golus*, always remaining in a state of unrest and instability. Even when the nations of the world have tried to entice us to join them and assimilate, promising various forms of wealth and pleasure, Klal Yisroel has consistently declined. We understand that true inner contentment can only be achieved through a genuine connection to Hashem. The Midrash (*Shir HaShirim* 7:1) describes how the nations offer Klal Yisroel power and status, urging us to convert by renouncing Hashem and joining their false beliefs. However, Klal Yisroel responds incredulously to these offers, stating, "What can you offer me? All your proposals are meaningless compared to the lofty positions we held at Har Sinai and during the time when Hashem was among us with the Mishkan. Your generosity can certainly not compare to the elevated status we enjoyed during the times of the Beis HaMikdash!"

In response, Hashem promises a redemption that will provide Klal Yisroel with a secure and solid foundation made from precious stones and gems. The Malbim explains that the "pearls and sapphires" mentioned in the *possuk* symbolise the kingship of Yehudah and the Torah wisdom of Yissocher. Together, these aspects represent the strong foundation that will serve as the basis for Klal Yisroel's future.

On Mondays and Thursdays after *leining*, we daven: יְהִי רָצוֹן מִלִּפְנֵי אֲבוֹנֵנוּ שְׁבַשְׁמִים, לְכוֹנֵן אֶת בֵּית חַיֵּינוּ, וְיִלְהַשִּׁיב אֶת נְשִׁכְנֵתוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיָמֵינוּ, *May it be the will of Hashem, to establish the **House of our lives**, and to return His presence into our midst, speedily in our days*, referring to the Beis Hamikdash as the "House of our lives". The terminology used in this *tefillah* reflects the above sentiment: the Beis HaMikdash is a critical and central aspect of Jewish life. A life grounded in a connection to Hashem and His Torah allows a Yid to live a truly fulfilling life; without this connection, life is significantly lacking. This mindset is further expressed in the *tefillah* recited after the Haftarah: רַחֵם רַחֵם רַחֵם, עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, *Have mercy on Tzion, for this is the **House of our life***. This phrase emphasises how our lives depend on having Hashem in our midst with the Beis HaMikdash.

May we be *zoche* to witness the swift rebuilding of the Beis HaMikdash, which will deepen our connection to Hashem and enable us to truly live life to its fullest potential. In the meantime, let us strive to develop a genuine bond with Hashem by strengthening our dedication to Torah and *mitzvos*, a commitment that will lead us to the most elevated and meaningful existence possible.