

אושר החיים

לע"נ ר' חיים יוסף ליב בן ר' שאול יצחק ז"ל

The Bais Hamikdash and Our Inner Selves

Chazal teach us that one of the miracles that took place in the *Bais Hamikdash*, was that when *Klal Yisroel* came together, they would be “*omdim tzifufim, umishtachavim rivachim*” – they would be so tightly packed together that they would be lifted off the ground, afloat in the air. Yet, when they would need to bow down, they would each have space around themselves to do so comfortably.

It seems from the wording of this dictum, that there is something to learn from each part of what was said.¹ Perhaps, it may be explaining that there are two main parts of one's service to Hashem, both which were found in the *Bais Hamikdash*.

On one hand, *Klal Yisroel* were “*omdim tzifufim*”, they were united in the *Bais Hamikdash* as one. Just as the *malachei hashareis* do their *ovodah* with the greatest *ahavah* one to another – “*Kulam ahuvim... vichulam mikablim aleihem ol malchus shmayim ze mize, vinosnim rishus ze laze lihakdish liyotzram binachas ruach...*” – so too, do *Klal Yisroel* come together to serve Hashem with an *achdus*. Thus, they all stand together as one in the *Bais Hamikdash*, floating upwards; becoming more and more uplifted by one another, all for the purpose of serving Hashem.

Yet, when they would come before Hashem, each one seeking to connect with Him on a personal level, they would bow before Him – each one privately, with no else around. This represented the close, personal bond that each *Yid* forged with Hashem in the *Bais Hamikdash*.

The *Maharal* (*Netzach Yisroel*, 4) tells us that these two *avodos* were precisely the difference between the first and the second *Bais Hamikdash*.

The main strength of *Klal Yisroel* during the time of the first *Bais Hamikdash*, was their close connection with Hashem. It was for this reason that the *Yetzer Horah* appealed to them with the three cardinal sins of *avodah zarah, giluy arayos, and shfichas damim*. These three *aveiros*, brought the *Yidden* to great levels of impurity. As *Tumah* is the antithesis of coming close to Hashem, this was the plan of the *Yetzer Horah* to bring an end to their special bond with Him, which ultimately caused the destruction of the first *Bais Hamikdash*.

During the second *Bais Hamikdash*, *Klal Yisroel* no longer felt that same close connection to Hashem as they did in earlier years. Yet, they were able to serve Hashem in an elevated fashion, through their *achdus* with one another. This was their strength

בלק
תשפ"ה

*Klal Yisroel
were
united in
the Bais
Hamikdash
as one.*

אושר החיים

לע"נ ר' חיים יוסף ליב בן ר' שאול יצחק ז"ל

during that period. It was therefore, for this reason that the *Yetzer Horah* caused *sinas chinam* to set in among them, specifically at that time. Eventually, this brought about the *Churban* of the second *Bais Hamikdash*.

We may possibly explain that both of these *avodos*, come from the same underlying trait from within us. Both building a *kesher* with Hashem and coming together with other *Yidden*, begins with our ability to open up our hearts and see outside ourselves. The *midah* of *Emunah*, in which we are in touch with our inner selves and how we can build a personal relationship with Hashem, is the same *midah* of recognizing the *Yid* next to himself and how he could build a closer relationship with him, as well.

Perhaps, if we tap into this ability to be in touch with our inner selves, this would be a good starting point to correcting ourselves both in relation to Hashem as well as in relation to our fellow *Yidden*. With this in place, we should only merit to once again bring the *Bais Hamikdash bimheira biyameinu, Amein*.

Shiurim from the author are available on Torah Anytime and at Kol Haloshon Kiosks. To access the *shiurim* by phone, call Torah Anytime at 718-298-2077 then press 1 then press 13444.

The author's *sefer*, "Renewal Amongst the Ruins" – Relating to the *Churban* as a means for Spiritual Growth, is available on Amazon (either search by the title or use this link <https://a.co/d/aMQ4dAx>).



Bikush Publications

"Seeking the highest standards in publishing."

Specializing in publishing seforim in both English and Loshon Hakodesh

EDITING
We offer professional editing, proofreading, and translation services to bring out the best in your work.

DESIGN
We specialize in layout and design for the interior of your sefer, and we create inviting covers to make your work stand out.

PRINTING
We can print your kuntress, sefer, or book to your specifications.

732-673-1089 • BikushPublications@gmail.com