

THE ROOTS OF THE DESTRUCTION OF THE BEIS HAMIKDASH

Parshas Devarim begins with Moshe rebuking Klal Yisrael for the episode that took place by “Di Zahav”, which Rashi and Targum explain as referring to the eigel hazahav, the sin with the Golden Calf.

The days we are in, the days of mourning the destruction of the Beis HaMikdash, known as “Bein HaMitzarim” (**in between the sorrows**), which begin with the 17th of Tamuz and which end on the 9th of Av, is a tragic period in history which did not actually begin with the destruction of the Beis HaMikdash itself, but with an earlier root.

In the beginning, “Hashem looked into the Torah and created the world”. Thus, the destruction of the Beis HaMikdash did not first happen to the Beis HaMikdash, but to the Torah. On the 17th of Tamuz, the Luchos were broken, and later in history, sefer Torah scrolls were burned on this day. That destruction was the roots of the eventual destruction of the Beis HaMikdash.

For from Zion, comes forth Torah, and the word of Hashem shall go from Jerusalem.” The Sages state that the entire world depended on Zion when it was in its full glory, and this was when Zion was a place of Torah. But when there was no longer “For from Zion comes forth Torah”, there could be no more Zion, enabling the destruction of the Beis HaMikdash.

Even more so, the Beis HaMikdash not only depended on the situation of Zion, it also depended on the state of what happened at Har Sinai, which was the root of the Torah that enables Zion. Therefore, when the people sinned with the golden calf at Har Sinai, the destruction of the Beis HaMikdash became possible. If not for the sin with the golden calf, there could never be a destruction of the Beis HaMikdash. The destruction of the Beis HaMikdash minimized the level of Torah learning, and this ruination already began to occur with the sin with the golden calf.

Let us reflect into the roots that caused the destruction, which is our avodah during these days of mourning.

Moshe Rabbeinu\Daas (**Understanding**) Vs. The Golden Calf\Money

By the sin with the golden calf, the people grew afraid that Moshe wasn't returning to them, and in the place of Moshe, they made the calf. Moshe personified the concept of da'as (**understanding**), so the golden calf was the total opposite of this holy power of daas of Moshe. What exactly was the concept behind the golden calf, and how was it the opposite of Moshe, or da'as?

Moshe's power of daas gave him the power of hanhagah, leadership, over the Jewish people. Just as there was a Moshe Rabbeinu who led the people on a collective level, so is there a private level of “Moshe Rabbeinu” in each person's soul, which leads him as an individual. The power of daas in a person is what leads the entire person. Chazal state about daas that “everything is in it”. The power of daas leads Klal Yisrael as a whole, and it also leads the individual on a private level. An adult is called a bar daas whereas a child is not, because a child cannot be a manhig (**leader**) over himself, whereas an adult has the power to guide himself.

The opposite of the power of daas is represented by the “eigel hazahav”, the golden calf. Clearly, the golden calf was not just an object of idol worship that the people served. It was a lot more than just an idol. It represented a different leading force that the people wanted, in which a person is leading himself by whatever the golden calf represented - which was not the power of daas. It was a completely opposite power than daas. And just as there is a Moshe\daas which leads the people as a whole and the person as an individual, so is there a power opposite than this, an “eigel hazahav” which the people made as their leader and which also exists on the individual, private level.

At Har Sinai, when the Torah was revealed, we received the power of daas as our guiding force. When there is Torah, there is daas that leads us. But when the “destruction” began with golden calf, the power that began to lead us was this golden calf.

When man first sinned with the Eitz HaDaas, a curse was placed onto mankind, of “By the sweat of your brow shall you eat bread”. At Har Sinai, the people returned to the level of Adam before the sin, as the Sages state that the “impurity of the Serpent” left them when they stood at Sinai. But once again, with the sin of the golden calf, they fell to the level where they are being led by some other [outer] force.

That other, outer force is otherwise known as money. Money is a force that now rules the world, in place of the holy power of daas. We can all see that those who have a lot of money are the ones who are running the world – as a whole, as well as each individual.

Here are some examples to help you make this concept more tangible.

EXAMPLE I- LIVING IN A PLACE WHICH IS BETTER FINANCIALLY, BUT WITH LESS TORAH

Man has a soul, and he goes through certain times and he must dwell in certain places. (**There is soul, time, and place**). If a person lives truthfully, he chooses to live in a place where his power of daas will be at the forefront of things. “I will not live except in a place of Torah.” He chooses to live in a place that is true to the values of the Torah, and his soul there is bound with Hashem and His Torah.

But when money is the deciding and ruling factor of things – and with most people, this is the case – a person's decision to live and stay in certain places is based on various financial considerations, as opposed to truth, Torah, and Hashem. The money is often the deciding factor in things. Whatever will benefit the person financially, is what ends up being the determining factor that decides everything for the person....

If a person would live truthfully, the only place he would be interested in living in is a place where he can dwell in Torah, day and night, and with no other considerations. All he would be interested in is, “To know Your ways.” He would be ruled by the holy power

of daas. But when a person lives a life that is ruled by money, he will instead live a life “Man goes out to work, from morning until eve.”

EXAMPLE 2- THE WORKFORCE TODAY

When Torah learning does not occupy a person's mind from morning until night, the result will be making livelihood will occupy the person's schedule, from morning until night. Most people, who do not merit to sit and learn Torah all day, but who go to work to make a living, are doing so from morning until night, literally. And what is the force that leads them? Money. Their entire schedule is spent on being concerned with money!

This does not simply mean that they are found all day in their workplace. It is that they are being led entirely by the lure of money.

There is a verse, “With his soul, shall he bring bread” – and with most people, they are very connected in their souls to making money. This is especially true about people who have a lust for money, who have grandiose dreams of making lots of money and who live in delusions of what they will do with the money. But even if a person is not that money-hungry and he lives frugally, and he is just simply trying to make an ample amount of livelihood so that his family can be fed and supported, the problem is that he may be involved all day with the pursuit of money, and this makes his soul connected to nothing else but money.

The Mishnah in Avos states, “It is good to have Torah with derech eretz”, and many commentators explain “derech eretz” to mean “livelihood.” Rav Chaim Volozhiner explained that this is true if a person works to make a living and it is just his physical body which is involved in the work, but in his mind and soul, he is found in Torah and with thoughts about Hashem. But if a person is not on this level, working to make a living for him will not only be physically involving, but it will involve his entire mind and soul. His soul will be found in a place of monetary concern, and not in a place of Torah.

Any sensible person understands that today, a person working to make a living is not able to be on the level that Rav Chaim

Volozhiner is describing. Rather, most people today, when being involved with making money, become very connected in their souls to this concern for money; it is where they are found. The meaning of “With his soul, shall he bring bread” is fully realized – the person in his entire soul becomes connected to the pursuit of money. That is where his soul feels a pull towards, due to both external errands to take care of, as well as an inner desire to make money in order to support his family. The person becomes very connected, in his soul, to money.

When financial considerations are the main, determining factor in a person's life, the ultimate deciding factor is always about the money involved.

EXAMPLE 3 – THE FACTOR OF MONEY IN SHIDDUCHIM

For example, there are people who are looking to get married, who will only consider the shidduch if it is an older girl who has lots of money saved up in the bank; this way he can marry into a lot of money and be able to live financially secure, and to live comfortably, in a nice house. The person has fantasies about money and it rules his life, to the point that he even chooses his spouse based on how much money it will bring him - that is how far it can go!

The person is entirely being led by the force of money. It is not just a minute detail in his life that is incorrect. Rather, he has fallen into a situation where he is literally being led and guided by money.

When people go about looking for a prospective match in marriage in this way, it is clearly a lifestyle that is far from a life of truth.

MONEY – THE EVIL CONTAINED IN THE EITZ HADAAS

When money is the determining factor in a person's life, it is not simply another example of a spiritual fall. If that would be the case, it would be easy to come out of such a situation. But it is much worse than that.

It is to fall into a kind of lifestyle where money is leading and ruling a person's entire life. It is the kind of fall that man fell to after eating of the Eitz HaDaas, where man fell from the Eitz HaChaim which was

pure, into a mixture of good and evil – in particular, the part of the Eitz HaDaas that was evil.

The Eitz HaChaim represents Torah, and the Eitz HaDaas represents money. When Adam ate from the Eitz HaDaas, Hashem's complaint on him was, “For you listened to the voice of your wife.” The word for “voice” in Hebrew is kol (קול), which is equal in gematria to the word ממון, money [a hint that the Eitz HaDaas symbolizes the pursuit of money]. When man falls into a lifestyle where money becomes the main concern, this is the source of all ruination.

Chazal state that “Fifty gates of understanding were created in the world. All [forty-nine] of them were given to Moshe, except for one.” The one gate of understanding that wasn't given to Moshe is what allowed the force of money to have a hold in the world. The Aramaic word for money, “mamon”, is a hint to the letter nun, which represents the 50th gate of understanding that wasn't given to Moshe; which runs the world.

Even more so, though, when money is allowed to run a person's life, his entire changes, from beginning until end – for the worse.

The Chovos HaLevovos says that man makes effort to make a living by working at a trade or job which personifies his nature. If he chooses a trade that does not personify his nature, he is trying to overdo his effort [and he lacks bitachon in Hashem], and he will not gain livelihood in this way. But if a person is not leading a life of daas, and instead it is money that leads his life, he will not choose a job that fits his nature; rather, he will choose any job that can offer him more money, whether it suits his personality or not. As a result, he will go to work in certain places which his daas is not fine with, but which are fine with his financial considerations....

The Mesillas Yesharim says that making livelihood is a penalty placed on mankind, as a result of the sin. It is something we must deal with, but a person must attribute his actual source of livelihood to Hashem, Who controls and is in charge of everything. But if money is ruling a person's life, a person will become completely immersed in its pursuit, from morning until night, in his entire soul

– in his nefesh, ruach, and neshamah.

The False Honor Accorded To The Wealthy

Even more so, money not only is a factor that affects people merely in the individual sense; it is a factor that runs the world in general.

Here is an example. In chutz l'aretz (**countries outside Eretz Yisrael**), people who donate a lot of money are the ones who are accorded special honor, and they are assigned specially designated seats in shuls, and they are considered to be of the most prominent people in Klal Yisrael. Here in Eretz Yisrael, this honor is reserved exclusively for Torah scholars, but in chutz l'aretz, the honors are reserved for people who have a lot of money. There is a superficial, external kind of honor that dominates there.

A MODERN-DAY EIGEL HAZAHAV: THE SUBSERVIENT TO MONEY

The Sages said that the destruction of the Beis HaMikdash was caused by the wealthy. That is what happens when people with money are the ones who are leading everyone. Baruch Hashem, here in Eretz Yisrael, they are not the ones leading. But it's still possible for a person today to become subservient to them, because wherever a person is today, he can receive financial funding from all kinds of sources – and many times, the money doesn't come from a source that is holy.

Money is donated to certain places of Torah learning, and many times there are all sorts of "obligations" and various "honors" that must be accorded to these donors, in return for all of the money that they provide.

Being subservient to them has changed the entire way the world of Torah learning looks like! This is what it means to be ruled by people who wanted the eigel hazahav to rule them, as opposed to Moshe Rabbeinu ruling them. It is not simply a spiritual fall, but the same attitude that led to shaping the golden calf.

When money is ruling people's lives – and money can hide under many different "names", it doesn't matter – this is not money coming from nowhere; it is definitely coming from somewhere – from a force [of the side of evil] that is trying to lead people and dictate how they should lead their lives.

MODERN-DAY "EREV RAV"

This is the Erev Rav! The Erev Rav were the same people who made the golden calf. Moshe agreed to take them out of Egypt [because he thought he could convert them to holiness], but all they did was rebel against his rule. They gave the idea to make the golden calf, because they represent the very force of evil that opposes the holy rule of Moshe Rabbeinu, who was the power of daas.

They have always been governing and ruling the Jewish people throughout the exile, but they are an especially dominant rule in the final generations. They use money to rule and lead the lives of people. They represent the very idea of the golden calf, the matter of the "Di Zahav" (**the eigel hazahav**) which Moshe Rabbeinu rebukes the people about in Parshas Devarim.

HOLY WEALTH VS. EVIL WEALTH

In the ideal way that life is supposed to look like, the root of all abundance comes from the Torah, who is represented by Moshe. Chazal state that Moshe became wealthy from the sapphire stones in the Luchos. The depth behind this is that Moshe's wealth came from the Torah itself. Moshe's wealth did not come from any attitude of wishing to lead and control the people. He was totally removed from any such motivations, and his entire power to lead the people came from the power of holy daas which he personified.

There were also very wealthy sages throughout the generations, who merited both greatness in Torah as well as prestige, honor, and enormous wealth, who "merited two tables" [spiritual success, as well as financial, worldly success]. Examples included Shlomo HaMelech, and the Rabbeinu HaKadosh (**Rabbi Yehuda HaNassi**). But the root of their wealth came from the Torah, from Moshe Rabbeinu, whose wealth and whose power to lead the people came solely from the enormous wealth that comes from the Torah.

But when the power of wealth is nursed from the side of evil, and not from the side of holiness, it becomes wealth for its own purpose, divorced from any notion of the daas of the Torah. Such wealth is not stemming from the wealth that Moshe

obtained from the Luchos. When financial and material abundance is seen as a power unto itself, this becomes the depths of all destruction.

THE CHOICE

Every single individual has the choice, to decide between truth and falsity. Each person can wonder: "From where is all abundance (**shefa**) supposed to come from?"

If a person understands that it is daas which must be the leading force in his life, and that all abundance should come from there, he is choosing truth. But if, chas v'shalom, one does not choose truth, and instead he follows the environment around him and the people of this generation, he will fall into the abysses of destruction. He will fall into the rule of the wealthy people who are controlling this generation, and into whatever that will entail for him. That is only natural for people living in this generation, when they let the money of the wealthy become the main influence of how they will lead their lives.

The true choice of bechirah which each individual has is: to choose who and what is leading his life.

One should choose to follow Hashem and His Torah as the leading force in his life, and to submit himself to that inner, truthful world. If he does so, of him Chazal say that "Anyone who mourns Jerusalem properly, it is as if the Beis HaMikdash was built in his time." And when it comes to the influence of money, a person should run from it as he would run from fire.

IN CONCLUSION

Whenever we make important decisions in life, the very first factor that affects our decisions should be stemming from a life of purity, holiness, truth, Torah, and a desire for closeness with Hashem.

May Hashem let us merit the day when the Beis HaMikdash will be rebuilt, Amen.

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CONNECTING TO THE 50TH GATE OF HOLINESS

QUESTION:

The Rav explained in a derashah that the way to be saved in the final generation is by becoming connected to the shaar HaNun d'kedushah, the "50th Gate of Holiness". I have these questions:

1) How can the "50th Gate of Holiness" become practically manifested in the daily life?

2) Also, how can one connect to the "50th Gate of Holiness" while learning Torah? Is this level only for those who learn Torah lishmah?

3) If indeed it is possible even for a person who doesn't learn Torah lishmah to connect to the "50th Gate of Holiness", what is the way to achieve this?

4) And can the Rav can an example of how the "50th Gate of Holiness" can be accessed at the simplest, lowest level?

ANSWER:

1) One needs to become connected to the innermost depths of the spiritual, cycling back and forth between one's inner world and the outer world. One needs to be involved with the outer world when he needs to, and then revert back to his inner world. As the Baal Shem Tov taught, the true bnei aliyah (*those who truly grow spiritually*) are those who "dwell" above, in the inner, spiritual dimension, who "descend" back down to the world when they need to, and then revert back to their spiritual base above.

2) Yes, it is primarily so [*the "50th Gate of Holiness" is primarily a level accessible to those who learn Torah lishmah*]. However, as long as one learns Torah with all of his energy, especially with regards to mentally exerting himself in Torah, this is in the category of mesirus nefesh, which is rooted in the 50th Gate of Holiness.

3) By learning Torah with the attitude of "unifying" all contradicting opinions together. In every machlokes (*argument*) that one studies, one should see the differing views and then see how all of the views can be unified together, by seeing how each of the views form the "complete picture" [*of a sugya of Gemara*]. One needs to see all of the opposite views towards a matter, and then see how all of the views form the complete picture of the matter.

4) One can begin thinking of any concept as well as the opposite of the concept (*dovor v'hipucho*), from the understanding that the "other side" of the matter completes the view of the matter, in the same way that the back of the hand and the palm are really one entity. For example, the opposite of light is darkness, and there is a rule that "There is no light except after darkness." Another example is that the opposite of joy is sadness, and the Sages state that on Tisha B'Av [*the saddest day of the year*] there is the

birth of Mashiach [*the greatest cause for joy*].

TU B'AV & THE 3RD BEIS HAMIKDASH

QUESTION: While it's true that the third Beis HaMikdash was never destroyed, there certainly was a destruction that took place to the first and second Beis HaMikdash. So what does it mean that there will be a revelation that there had never been a destruction of the Beis HaMikdash?

ANSWER: It is written about the future that we will say, "Then, we were like dreamers" (*Tehillim 131:2*). We will be shown that whatever we saw in this exile was entirely from a lower world, a lower perception, when compared to the higher world and higher perception that we will be in the future, which will make this lower world into a fantasy when compared to that higher world. Compare this to a person who gets older and matures, who views a child as living in a fantasy world. But for the time being, as long as you remain on the lower world and you have its perspective, it is reality for you. That is the secret of Creation – the fact that there are levels of worlds within Creation, and a lower world has a lower perception and is considered a fantasy when we have the view from the world that is above it.

QUESTION: 2) Is the third Beis HaMikdash an entirely new structure independent from the first and second Beis HaMikdash? ANSWER: The [*Heavenly*] Beis HaMikdash is the root, while the first and second Beis HaMikdash were its branches.

QUESTION: 3) Also, since Tu B'Av is the glimmer of light from the future revealing how there never was a destruction, why then do we cry and mourn every year over the destruction of the Beis HaMikdash if really there was never a destruction? While it's truth that this is a revelation which will only be in the future, the Rav has explained that this light is shining already now, so why do we ignore that light?

ANSWER: In the Gemara, the view of Rabbi Shimon is that "retroactively" only means "from now and onward it is retroactive", as opposed to "retroactively" in the simple sense. In the the world we are in now, there is destruction and that is the actual reality, practically speaking and in the halachic sense. But when compared to the revelation of the future, all of This World is a fantasy.

QUESTION: 4) Is Tu B'Av connected with the concept of getting up after Chatzos on Tisha B'Av where we console ourselves, where amidst the day of destruction we reveal a light, the light of consolation (*nechamah*), and is that consolation essentially the inner light that there never was a destruction of the Beis HaMikdash, and we reveal that light precisely amidst that dark day?

ANSWER: Yes! Yes! But it is only a spark of the

light, not the absolute level of the light.

QUESTION: 5) The sefer Bnei Yissocher states the third Beis HaMikdash will be built in the month Cheshvan, but the Pesikta states that it will be rebuilt a few days after Tisha B'Av. Is there a disagreement here in Chazal about when the 3rd Beis HaMikdash will be rebuilt?

ANSWER: Av is when it will begin to be built, and Cheshvan is when it will be finished. It will begin to be built in Av, which implies beginning (*an av/father precedes his child, and Av is an acronym for Aleph Beis, the beginning two letters*), also referring to the level of the human being, thus the 3rd Beis HaMikdash will begin to be built in Av. It will finish being built in Cheshvan, which contains the letters of the word "Nachash" (*Serpent*), which will be the revelation of the concept of "Serpent" on the side of holiness – just as the Serpent was cursed with having to slither by the "heels", which is the endpoint, so will the "Serpent" on the side of holiness by the endpoint that will reveal holiness.

QUESTION: 6) In the Kinnos, we cry over the ten holy martyrs who were killed al kiddush Hashem by the Romans, but astoundingly there is a novel interpretation from Rabbeinu Bechaye (*parshas Mikeitz 44:17*) who says that a miracle happened for them and their bodies were switched with goyim who were killed instead of them – and in addition they didn't even suffer any pain. HaGaon R' Y.M. Morgenstern shlit"a explained that even though one of the sages screamed the entire night, it was not because of any physical pain, but because he was in pain over the chilul Hashem that the generation thought that the sages were being killed and disgraced. And sefer Arvei Nachal (*parshas Masei*) says that he has a tradition that anyone killed al kiddush Hashem doesn't feel any pain. But according to Rabbeinu Bechayeh the sages were not killed nor did they suffer any physical pain. According to his novel interpretation, why then do we need to cry over them during Kinnos if really they weren't killed because their bodies were miraculously switched for goyim instead of them?

ANSWER: There is the mode of nature, and in nature there was a decree of death on them, thus we cry over the destruction that was unleashed on them in the form of the harsh decree on them. Those sages rose from there through a miracle. But the decree remained in nature, and it wasn't annulled. So the crying over them is not about the results of the decree, if they would be sentenced to die or not – rather the crying was about the very decree itself, the destruction that had descended onto the world and which was dominating then, regardless of what the results of it would be.