



**PhiloTorah D'var Torah**

## **MIKDASH**

**BILVAVI** - Beautiful song... with a caveat.

The song **BILVAVI** is based on a passage by Rabbi Eliezer Azikri in his **Sefer Chareidim** - song composed by Rabbi Yitzchak Hutner zt"l, set to music by Rabbi Shmuel Brazil.

The song translates thus:

*I will build a Mishkan in my heart to glorify God's honor.*

*And I will place an altar in the Mishkan dedicated to God's divine rays of splendor.*

*And for the eternal, constant flame I will take upon myself the fire that fueled the Binding (Akeidat Yitzchak).*

*And as a sacrifice, I will offer God my soul, my unique soul.*

It is really a beautiful song, combining emotional, meaningful words with a beautifully haunting melody.

So what's the caveat?

Simply put, do not consider the song to be a definition of the command in Parshat T'ruma of **V'ASU LI MIKDASH V'SHACHANTIB'TOCHAM**.

The command is to build an actual physical structure. The sedra and the one to follow (T'tzaveh, and the first third of the following sedra, Ki Tisa, and the two sedras that follow that one, Vayakhel and P'kudei) contain the specific details for the construction of the Mikdash. The collection and donation of materials was physical. The making of the components was and is actual physical work.

However...

The physical aspects of the Mishkan, Beit HaMikdash and the Avoda performed therein are nothing (probably worse than nothing) without our heart and soul.

This, as individuals and as the Nation of Israel.

Do we need to build a Mishkan in our hearts? DEFINITELY. Not as a substitute or a replacement for the actual Mikdash, but to give meaning and substance to the Mikdash and to facilitate G-d's dwelling among us, within us.

Are actual korbanot important? Most definitely. But they are nothing without our prayers and repentance and good deeds.

How about good deeds, mitzvot, and t'shuva without a Mikdash? That's the temporary situation, but not what should be and will be - BV'A.

And applying this idea to other aspects of Jewish Life...

We call the Beit Kneset, the Shul - a Mikdash M'at. A miniature version of the Beit HaMikdash. Some call the Jewish Home a Mikdash, as well.

But that does not replace the Beit HaMikdash.

And our prayers do not replace the Korbanot and Avoda of the Beit HaMikdash.

Davening is temporarily doing double duty - being prayer itself and a temporary substitute for Korbanot -as the pasuk declares (Hoshei'a 14:3) - UNSHALMA FARIM S'FATEINU - and let us render [for] bulls [the offering of] our lips.

Temporarily substituting - but not replacing.

Some people think that we have become more sophisticated than our predecessors and we don't need the actual Mikdash and Korbanot.

Not so. We pray all the time for the restoration of the Mikdash. The actual Beit HaMikdash - not just a symbolic one.

All we have to do now is mean it.

**PTDT**