



## LOOKING TO HIRE: TEMPLE GUARDS

An honor guard of Priests and Levites operated at the Holy Temple. Is the guard still required after the destruction of The Temple?

---

TEACHER'S MANUAL



# JEWISH INSIGHTS

A TASTE OF THE REBBE'S TEACHINGS



THE  
SHLUCHIM  
OFFICE

PARSHAT TERUMAH



For sponsorship opportunities, email [info@jewishinsights.org](mailto:info@jewishinsights.org)



Published and Copyright 2023 by

**Shluchim Office International**

816 Eastern Parkway, Brooklyn, NY 11213

718.221.0500

**5783 - 2023**

Founded in 2008 in memory of Rabbi Gabi and Rivky Holtzberg OB" M  
Shluchim of the Rebbe to Mumbai India

# Contents

---

Introduction.....5

In the reading of Terumah we read about G-d’s command to build the Tabernacle and the holy vessels. When the building is complete, the Divine Presence will rest there (Source 1).

A. Guarding The Temple.....6

The Temple must be guarded; not for security but out of respect (Source 2). The honor guard isn’t for the brick and mortar building, but for the Divine Presence. Therefore, the most distinguished people—the priests and the Levites—were chosen as guards. Since the holiness of The Temple is eternal, it would seem that the honor guard ought to continue even after its destruction. [Optional: If reverence for The Temple, a positive commandment, is still in effect after the destruction (Source 3), certainly the negative and positive commandment to guard The Temple is still binding.]

B. Must We Guard The Temple Nowadays?.....12

Why hasn’t this ever been done? The Chabad leaders were very active in strengthening the Jewish community in Israel, but they never tried restoring this mitzvah. Why?

Moreover, even if this mitzvah isn’t binding today, when Moshiach comes and The Temple is rebuilt it will be in force again. Shouldn’t we establish a guard already now?

C. Saving A Life Overrides The Honor Guard.....15

Even today, when The Temple Mount is under Jewish rule, and there are peace agreements in place, there is still a fear of extremist “lone wolf” attacks. Therefore, from the time of the destruction of The Temple until today, we do not fulfill this commandment.

D. Guarding The Temple In A Spiritual Sense.....17

In a spiritual sense, building The Temple means making one’s own home a temple for G-d; a place where one learns Torah and does mitzvot.

Similarly, the mitzvah of guarding The Temple is still applicable in the spiritual sense. When a child cherishes their holy books and respects them, that is guarding The Temple. When a person respects the holy aspects of their life and their holy objects—more than their other possessions—they fulfill the spiritual application of this mitzvah.

# Opening

---

The Holy Temple was destroyed 2,000 years ago and has yet to be rebuilt, but some of the commandments pertaining to it are still relevant today. Why isn't there an honor guard at the site of The Temple?

A fascinating exploration of Jewish history and the circumstances that don't allow us to fulfill certain mitzvot.

## השיעור לפרשת תרומה

משיחת ש"פ שמיני, מבה"ח אייר ה'תש"נ.  
תרגום מאידית.  
תורת מנחם ה'תש"נ, כרך ג', עמוד 85 ואילך

# Introduction

In Parshat Terumah we read about G-d's command to prepare a Tabernacle and sacred vessels.

## Source 1 Exodus, 25:1-3, 8

Student's  
pg. 3

G-d spoke to Moses, saying: "Speak to the children of Israel and tell them to collect a gift for Me, from every man whose heart pledges you shall collect a gift. These are the gifts you shall collect from them: gold, silver and bronze...

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל  
בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה מֵאֵת  
כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ תִקְחוּ  
אֶת תְּרוּמָתִי. וְזֹאת הַתְּרוּמָה אֲשֶׁר  
תִקְחוּ מֵאֲתָם זָהָב וְכֶסֶף וְנְחָשֶׁת...

When the Tabernacle is completed according to these instructions, G-d's presence will rest there.

They shall make Me a sanctuary and I will dwell among them.

וַעֲשׂוּ לִי מִקְדָּשׁ וְשֹׁכְנִתִּי בְתוֹכָם.

G-d's presence resting in the Tabernacle wasn't a lasting effect. The place where the Tabernacle stood did not become eternally sacred; when the Tabernacle was disassembled and moved to a new location the old location was no longer holy. However, The Temple in Jerusalem hosted a much higher level of Divine presence, and its holiness therefore remained intact even after its destruction. "Though they lie desolate, their holiness is eternal," the sages tell us.

Since the location of The Temple remains sacred, there are several laws which are still applicable today. For example, we are prohibited from ascending to the site of The Temple because we are ritually impure.

In this class, we will study one of the mitzvot that were binding in Temple times and discuss whether it still applies today.

# A. Guarding The Temple

The mitzvah to guard The Temple is a positive mitzvah, one of the 613 mitzvot. The Levites and priests are commanded to guard the site of The Temple; 24 points around The Temple complex were to be guarded.

## Honor Guard

### Source 2 Maimonides' Mishneh Torah, Laws of The Temple, 8:1-3

Student's  
pg. 4

Guarding The Temple is a positive mitzvah. Even if there is no worry about intruders or attackers [the mitzvah stands], for the guard is an honor guard; the prestige of a palace with guards is much greater than a palace without guards.

This watch takes place all night, and the guards are priests and Levites, as the verse states, "You and your children with you before the Tabernacle" (Numbers 18:2). In other words, you will guard The Temple. . . . If they fail to guard The Temple they are violating a negative commandment, as the verse states "You shall be responsible for guarding the sanctuary" (Numbers 18:5) - "You shall be responsible" denotes a negative commandment. Thus, guarding is a positive commandment, and failure to guard is a violation of a negative commandment.

שְׁמִירַת הַמִּקְדָּשׁ מִצְוַת עֲשֵׂה. וְאִם  
עַל פִּי שְׂאִין שָׁם פֶּחַד מְאוֹיָבִים  
וְלֹא מִלְּסֻטִּים. שְׂאִין שְׁמִירַתוֹ  
אֲלֵא כְבוֹד לוֹ. אֵינּוּ דוֹמָה פְּלִטְרִין  
שֵׁשׁ עָלָיו שׁוֹמְרִין לְפִלְטְרִין שְׂאִין  
עָלָיו שׁוֹמְרִין.

וְשְׁמִירָה זוֹ מִצְוַתָּה כָּל הַלַּיְלָה.  
וְהַשׁוֹמְרִים הֵם הַכֹּהֲנִים וְהַלְוִיִּם  
שֶׁנֶּאֱמַר (בַּמִּדְבָּר יח, ב) "וְאַתָּה  
וּבְנֵיךָ אִתְּךָ לִפְנֵי אֱהִל הָעֵדוּת."  
כְּלוֹמַר אַתֶּם תִּהְיוּ שׁוֹמְרִים לוֹ...

וְאִם בָּטְלוּ שְׁמִירָה עָבְרוּ בְּלֹא  
תַעֲשֶׂה שֶׁנֶּאֱמַר (בַּמִּדְבָּר יח, ה)  
"וְשָׁמְרוּ אֶת מִשְׁמֶרֶת הַקֹּדֶשׁ."  
וְלִשׁוֹן שְׁמִירָה אֲזַהְרָה הִיא, הֵא  
לְמַדָּת שְׁמִירַתוֹ מִצְוַת עֲשֵׂה.  
וּבִטּוֹל שְׁמִירַתוֹ מִצְוַת לֹא תַעֲשֶׂה.

**Why?** To honor The Temple. **Who?** The priests and the Levites. **What?** A positive commandment and a negative commandment.

**Rationale:** The honor guard wasn't as the average person might imagine it to be, with armed patrols circling the perimeter. Guarding The Temple was done by priests or Levites in special uniform, at 24 points around The Temple perimeter. Their job was simply being there. They guarded The Temple, showing that it is a sacred and honored place.

[A secular example would be the British King's Guard. Their primary role isn't guarding in a security sense; their very being there brings honor to the royal family.]

## >> The Rebbe

**Student's** In the text cited earlier, Maimonides writes  
pg. 4 that the Temple guard was not due to fear of enemies or robbers, but for the sake of honor. The honor due to The Temple is not on account of the building itself; it is due to the Divine presence that rests in this holy place.

על פי דברי הרמב"ם הנזכרים לעיל ששמירת המקדש אינה מפני "פחד מאויבים ולא מלסטים", אלא בשביל כבוד המקדש - מתעוררת תמיהה גדולה: כבוד המקדש הוא לא בגלל בנין המקדש עצמו, אלא בגלל השכינה השורה במקדש.

## Dignified Guards

**Student's** This explains why the Temple guards  
pg. 5 had to be priests and Levites, the most distinguished people in the nation. One may have asked, why should G-d's servants be disturbed from their role in The Temple service to perform the seemingly menial task of guarding that anyone could carry out? The answer is that the purpose of the guard is to honor G-d, and this is best achieved specifically through the most distinguished people.

ועל פי זה מובן, מדוע השומרים הינם דווקא כוהנים ולויים, המובחרים והחשובים שבעם, כי לכאורה אינו מובן: מדוע מבטלים את משרתי ה' מתפקידם בעבודת המקדש על ידי מְנוּיָם לשומרים (עבודה טפלה לכאורה), היו יכולים לקבוע שהשמירה תהיה על ידי ישראלים ופשוטי העם? אלא מכיון שהשמירה נוגעת בכבוד ה', הרי זה נפעל דווקא על ידי מובחרי וחשובי העם.

*The honor expressed by the guard is not for the building, but for the Divine presence it contains. It was therefore important that the honor be expressed by distinguished people.*

## The Temple's Sanctity Endures

**Student's** Regarding the Divine presence at The  
pg. 5 Temple, Maimonides wrote earlier that "the holiness of The Temple and of the city of Jerusalem is due to the Divine presence,

בנוגע לשכינה כותב הרמב"ם לפני זה<sup>1</sup> ש"קדושת המקדש וירושלים מפני השכינה ושכינה אינה בטלה, והרי הוא אומר<sup>2</sup> והשימותי את

(1) הלכות בית הבחירה פ"ו הט"ז.  
(2) בחוקותי כו, לא.

and the Divine presence never disappears. The verse states, 'I will make your holy places desolate,' and the Sages expound, 'even though they are desolate, their holiness remains.'"

As a result, it would seem that the mitzvah of guarding The Temple should apply at all times, even nowadays after the destruction of The Temple. Even now, when The Temple is desolate, its holiness endures.

מקדשיכם ואמרו חכמים<sup>3</sup> אף על פי ששוממין בקדושתן הן עומדים."

על פי זה יוצא לכאורה, שהמצוה של שמירת המקדש (שאינה בגלל פחד מאויבים וליסטים, אלא בגלל כבוד המקדש, כבוד השכינה ששורה שם) היא בכל הזמנים<sup>4</sup>, גם בזמן הזה<sup>5</sup>, לאחר חורבן הבית, מכיון שגם לאחר "ששוממין בקדושתן הן עומדים", מפני השכינה שאינה בטילה.

## Reverence for The Temple Nowadays - Optional Section

*In Temple times, there were rules of how one must act around The Temple. Some places were open to all; others were closed off to people who were ritually impure (by attending a funeral, for example). In some places, sitting was prohibited. Great reverence was required at all times.*

*In this law, Maimonides writes that all these laws are still in effect, even after the destruction of the Holy Temple.*

### Source 3 Maimonides' Mishneh Torah, Laws of The Temple, 7:7

Student's  
pg. 6

Although The Temple was destroyed because of our sins, we are obligated to revere it as if it was standing. One may only enter the permitted areas, and one may not sit in The Temple Courtyard or act frivolously near its eastern gates, as the verse states: "You shall observe My Shabbats and revere My sanctuary" (Leviticus, 19:30; 26:2). Just as observing the Shabbat is eternal, so too The Temple's sanctity is intact even though it was destroyed.

אף על פי שהמקדש היום חרב בעוונותינו, חייב אדם במוראו כמו שהיה נוהג בו בבנינו. לא יכנס אלא למקום שמתר להכנס לשם, ולא ישב בעזרה, ולא יקל ראשו כנגד שער המזרח שנגמר (ויקרא יט, ל; כו, ב) "את שבתתי תשמרו ומקדשי תיראו". מה שמירת שבת לעולם אף מורא מקדש לעולם שאף על פי שחרב בקדשתו עומד.

המשכן במדבר ובימי שלמה ועד לעולמי עד. וראה ספר משכנות לאביר יעקב (דלקמן בפנים) ס"א ואילך.

(3) מגילה כז, א – במשנה.

(4) רמב"ם שם הט"ז.

(5) ולהעיר מלשון הרמב"ם בפיה"מ ריש מס' תמיד: וכן היו שומרים



Maimonides understands this from a verse which compares Shabbat observance to respect for The Temple; just as the Shabbat is eternal, so too is The Temple's sanctity.

Indeed, nowadays at the entrance to The Temple Mount there's a sign placed by Israel's chief rabbinate warning that entry is prohibited under Jewish law, because the ritually impure—all of us—are forbidden from ascending to the site of The Temple, even today.

(The Temple only stood on part of The Temple Mount, not all of it, and technically speaking one may enter the other parts. However, since we do not know precisely where on The Temple Mount The Temple stood, the prohibition applies to the entire site.)

## >> The Rebbe

Student's  
pg. 6

Maimonides explains that the mitzvah of reverence for The Temple is still in force today. If this is the case for reverence, which is only a positive mitzvah, it should be all the more true regarding the mitzvah of guarding The Temple, for which there is both a positive and a negative commandment.

ועל דרך - ובמכל שכן וקל וחומר  
- ממה שכתב הרמב"ם בקשר  
למצות יראת המקדש. ואם כן הוא  
במצות יראת המקדש, שהיא רק  
מצות עשה, במכל שכן וקל וחומר  
שכן הוא בנוגע למצות שמירת  
המקדש שהיא מצות עשה ומצות  
לא תעשה.

The 613 commandments are divided into two categories: Positive mitzvot and negative mitzvot. Positive mitzvot are active mitzvot, like donning tefillin, sitting in the Sukkah, etc. Negative mitzvot are observed by passively refraining from a certain action, not eating non-kosher foods, not stealing, etc.

Some commandments are written in a double manner, making them both a positive and negative commandment. For example, guarding The Temple is positive—to actively guard—and also negative, there must never be a time when it is not guarded.

This is what the Rebbe is emphasizing in the previous paragraph: If respect for The Temple—a positive commandment—is still binding today, certainly the commandment of guarding it—both a positive and negative commandment—should still be in effect today.

**- End of optional section -**

## >> The Rebbe

### Rabbi Gelbstein - The Guardian Of The Temple

Student's  
pg.6

This issue is discussed at length in the work *Mishkenot Laabir Yaakov*, where the author brings many arguments and reasons for why the mitzvah to guard The Temple applies even during the current era. He ruled accordingly, and personally attempted to reestablish this mitzvah.

וכמבואר כל זה בארוכה בספר משכנות לאביר יעקב<sup>7</sup>, שמביא ריבוי סברות וטעמים שמצות שמירת המקדש היא גם בזמן הזה, ומחבר הספר מסיק כך למסקנה, ועד שהוא בעצמו השתדל שתקויים מצוה זו כידוע.

*In 1869, the concept of guarding The Temple was raised as a practical matter when Rabbi Hillel Moshe Meshil Gelbstein arrived in Jerusalem.*

*Rabbi Gelbstein was born in Bialystok, Poland, where he studied under Rabbi Menachem Mendel Morgenstern, the "Seraph" of Kotzk, and under his successor, Rabbi Yitzchak Meir Alter, the Chidushei HaRim. Afterward, he traveled to Lubavitch to study Chassidut with Rabbi Menachem Mendel Schneersohn, the third Lubavitcher Rebbe, known as the Tzemach Tzedek. After his teachers' passing, he made aliyah to Israel, at age 34.*

*When he arrived in Jerusalem, he encouraged the residents of the small local community to renew the Temple guard. He envisioned Levites at The Temple Mount gates, and groups of priests, Levites and Israelites studying the laws of The Temple and its sacrifices in close proximity to where The Temple stood. His passion and plans notwithstanding, his bold ideas weren't adopted by the locals.*

*This didn't cool off his enthusiasm and for the next 40 years he continued to write about his plan, which he saw as a necessary step towards the final redemption.*

*In his work, *Mishkenot Laabir Yaakov*, Rabbi Gelbstein presents his argument rather incisively. He brilliantly weaves together Talmudic discussions and opinions of later scholars in his favor. He corresponded about this topic with the leading rabbis of the time, both in Israel and in the diaspora.*

*In the summer of 1875, Sir Moses Montefiore undertook his seventh visit to Israel and Rabbi Gelbstein used the opportunity to present Montefiore with his plan. He gave him a letter proposing the purchase of buildings near The Temple Mount, especially those near the Western Wall, in order to establish a Temple guard around The Temple Mount.*

*“G-d has granted me the opportunity to rectify a great issue, to repair a breach. There is a mitzvah in the Torah to have guards around The Temple, the priests and the Levites would stand there each night without fail. . . . With G-d’s help I have concluded that this mitzvah is applicable even nowadays, when The Temple no longer stands, for its sanctity is eternal. We must establish a guard around The Temple and the houses close to The Temple and the Western Wall, at the gates and the corners. There must always be priests and Levites guarding the honor of The Temple.*

*“There should also be G-d fearing Israelites who pray there regularly on behalf of the Jewish people. When the great rabbis agree with this, we will need to purchase or lease the structures near The Temple, literally surrounding The Temple Mount. . . . Believe me, your honor, the righteous sir . . . if you were to know how great this mitzvah is you would jump with joy that you have the merit to fulfill this mitzvah from which our salvation will come, G-d willing.”*

*Rabbi Gelbstein continued to work on his plans to acquire three lots in the Mughrabi Quarter near the Western Wall, so he could establish three daily prayer services of Torah scholars in three different liturgical traditions: Ashkenaz, Sephard and Ari.*

*In 1888, he raised 270 gold Napoleon coins with the help of R. Mendel Rand, even without the support of the Jerusalem rabbis and the local institutions. At the last minute, the owners backed out of the sale. Baron Rothschild used his connections with the Turkish government to have the sellers agree once again. Ultimately, the sale was stopped when the local Sephardic leaders asked the baron to stop the sale out of fear that it would negatively affect their relations with the local Arabs. Despite his years’ long efforts, Rabbi Gelbstein was unsuccessful in bringing his ideas to fruition and establishing a Temple guard near The Temple Mount.*

# B. May We Ascend The Temple Mount Today?

## >> The Rebbe

### Unguarded For Generations

**Student's** pg. 7 This raises the question, why is it that the great Jewish leaders throughout the ages—and the Jewish people as a whole—didn't observe this mitzvah, even during periods when it was possible for them to do so.

על פי זה נשאלת השאלה: מדוע לא מצינו במשך כל הדורות, לאחר החורבן, השתדלות של גדולי ישראל ובני ישראל בכלל, לקיים (על ידי כהנים ולויים)<sup>8</sup> את המצוה של שמירת המקדש (במקום המותר בזמן הזה כשכולנו טמאי מתים) על כל פנים בזמנים מסוגלים<sup>9</sup>.

*The Temple site could have been guarded after the destruction. It could have been arranged for people to study or pray nearby, or even just to sit there, as a form of respect for the site of The Temple. This begs the question - why wasn't this ever done?*

**Student's** pg. 7 Even during the generations immediately after the destruction, when some Jews still made a pilgrimage to the site of The Temple, this mitzvah wasn't observed. In later generations as well, the great Torah scholars who lived in the Land of Israel and the city of Jerusalem didn't observe this mitzvah.

לא מצינו זאת בדורות הסמוכים לזמן החורבן, כשכמה וכמה מישראל עדיין המשיכו לעלות לרגל, ולא בדורות שלאחרי זה, אפילו על ידי גדולי ישראל (וכהנים ולויים) שחיו בארץ ישראל, בירושלים עיר הקודש, בסמיכות להר הבית (ליד כותל המערבי וכיוצא בזה).

### The Chabad Rebbes' Support For The Land Of Israel

**Student's** pg. 7 This question is especially relevant to the Chabad Rebbes. The Rebbes expended great efforts to strengthen the Jewish presence in the Land of Israel, to the point of actual self-sacrifice. They

הקושיה מתחזקת יותר בנוגע לרבותינו נשיאינו: למרות השתדלותם הגדולה ועד למסירות נפש בהתחזקות וישוב ארץ ישראל, על ידי הצדקות של "כולל חב"ד" וכיוצא בזה, וכידוע ומפורסם

לכאורה, שבזמן הזה (שאין עבודה במקדש) צ"ל השמירה הן ביום והן בלילה (ראה בארוכה ספר משכנות שם ס"ג). - ולהעיר מישע" (סב, ו): "על חומות" ירושלים הפקדתי שומרים כל היום וכל הלילה תמיד לא יחשו". וראה ספר משכנות שם ס"ג.

8 ובפרט לפי הדיעות ששמירת המקדש אינה עבודה ומותרת בזר (ראה בארוכה ספר משכנות שם ס"ג, ושי"ג).  
9 וע"פ המבואר לעיל לקו"ש ח"ג שם שלדעת הרמב"ם מצות שמירה היא דוקא בלילה כי כבוד הבית ביום נעשה ע"י העבודה במקדש - מובן

operated the Colel Chabad charity fund for this purpose and wrote many letters about the importance of supporting the community in the Land of Israel, even advising that people should take out loans in order to contribute to this effort. Yet, we don't find that they made an attempt to observe the mitzvah of guarding The Temple.

ריבוי אגרות הקודש מאדמו"ר הזקן ורבותינו נשיאינו ממלאי מקומו בנוגע לחשיבות חיזוק צדקת ארץ ישראל (עד שמי שאין ביכולתו מצד עצמו ליתן עבור זה עליו ללוות ולשלם אחר כך וכיוצא בזה) - לא מצינו אצלם השתדלות בענין קיום מצות שמירת המקדש.

## The Chassidic Aliyah to the Holy Land

*In 1777, a large convoy of Chassidim left Russia and Ukraine for the Holy Land. The group was led by Rabbi Menachem Mendel of Vitebsk and Rabbi Avraham of Kalisk, students of the Maggid of Mezritch. They numbered about 300 people, which made up about five percent of all the Jews in Israel at the time.*

*In order to sustain these immigrants, a charity was established in Russia named "Charity for the Land of Israel." The Chassidim who remained in the diaspora resolved to donate to it, to support their fellow Chassidim in the Holy Land. The charity was administered by the Alter Rebbe, who was the European chair of the charity.*

*The Alter Rebbe devoted much effort to the fund and wrote many letters where he encouraged the chassidim in Russia and the region to donate, even in difficult times.*

*In addition, the Chabad Rebbes would send additional delegations of Chassidim to the Holy Land, to establish communities, synagogues and yeshivahs. This all took place under foreign rule.*

*We see that the Holy Land was at the fore of the Rebbes' activities, and they invested a lot into it. Why didn't they try to reestablish the important mitzvah of guarding The Temple?*

## Preparing For Mashiach

Student's  
pg. 8

The question becomes even stronger in our generation.

We await Mashiach's coming every day, and Maimonides rules that when the Jewish people repent—and repentance can happen in a single moment—we will

הקושיה מתחזקת יותר, ובפרט בדורנו זה:

כיון ש"אחכה<sup>10</sup> לו בכל יום שיבוא",  
וכפסק דין הרמב"ם<sup>11</sup> שישראל עושין  
תשובה - ותשובה יכולה להיות בשעה

(10) נוסח "אני מאמין". וראה לקו"ש חכ"ג ע' 394 ואילך.  
(11) הל' תשובה פ"ז ה"ה.

immediately be redeemed. Redemption will be immediately followed by the Third Temple, which is already fully built in Heaven, and can descend at any moment. Thus, even if we assume that the mitzvah of guarding The Temple is inoperative post-destruction, we need guards standing ready in advance for when The Temple will descend, in order to observe the mitzvah of guarding it immediately.

This is all the more acute in our generation, as based on all of the signs given by the Sages, this is the final generation of exile and will become the first generation of redemption. It is therefore even more pressing in our time to guarantee that there should be guards ready for when The Temple descends.

*Even if we accept the argument that the mitzvah of guarding The Temple doesn't apply post-destruction, it is clear that the mitzvah will once again become obligatory as soon as Mashiach comes and rebuilds The Temple. Mashiach may come at any moment and The Temple will then descend from heaven, so guards will immediately be required. For this reason alone it would be proper to establish a guard now, so that we should be able to observe this mitzvah as soon as Mashiach comes.*

אחת וברגע אחד<sup>12</sup> - "ומיד הן נגאלין", ואז יהיה מיד בנין בית המקדש השלישי, שהוא בנין בידי שמים, בנוי ועומד למעלה<sup>13</sup>, ויכול לירד למטה בכל רגע, הרי צריכים שם שומרים מוכנים מראש, לקיים את מצות שמירת המקדש מיד כאשר הוא ירד למטה (אפילו אם נאמר שבזמן הזה אין מחויבים במצוה זו<sup>14</sup>) ולא יצטרכו אחר כך לחפש שומר.

ועל אחת כמה וכמה בדורנו זה, שעל פי הסימנים בחז"ל שזהו הדור של עקבתא דמשיחא - הדור האחרון בגלות והנה בא משיח, הדור הראשון של הגאולה - היו צריכים לדאוג עוד יותר שיהיו שם שומרים כאשר בית המקדש ירד למטה.

במציאות אפשריות שיבנה המקדש, הדעת נותנת דבכל שעה יש חיוב המצוה על הכהנים שיעמדו לשמור אפילו כל זמן שלא נבנה, שהרי ראוי שבאותו הרגע יבנה בידי שמים, וזה נקרא ראוי בכל רגע, מש"ה לא נפקע המצוה כלל מהכהנים ככל רגע כו', עיי"ש.

(12) ראה זח"א קכט, סע"א ואילך.  
(13) ראה רש"י ותוס' סוכה מא, סע"א. ר"ה ל, סע"א. תוס' שבועות טו, ריש ע"ב. ועוד. וראה לקו"ש ח"ה ע' 418.  
(14) ויתירה מזה - כמבואר בספר משכנות שם סמ"ט. שכיון שככל רגע יש

# C. Saving A Life Overrides the Temple guard

## >> The Rebbe

Student's  
pg. 9 To answer our question:

After the destruction of The Temple, when the Jewish people were exiled and subjected to foreign rule, observance of the mitzvah of guarding The Temple became dangerous. Danger to human life overrides all of the Torah, including the mitzvah to guard The Temple. Once the mitzvah was already suspended, it remains suspended even at a time when the danger isn't so acute.

This danger is present throughout the period of the exile. This is not only the case during the time of the destruction itself and the periods when the Land of Israel was under the rule of antisemitic regimes. Even when the land was under the rule of friendly powers, and even when it is under the rule of Jews who make peace agreements with the other nations, so long as we are in exile we are subject to foreign power. In addition, even if the land is under the rule of a truly friendly power, or there are real peace agreements in place, this is only true about the other nations as a collective, and doesn't guarantee us protection from the actions of individuals, G-d forbid.

ויש לומר הביאור בזה:

לאחרי חורבן בית המקדש כאשר בני ישראל הוגלו לגלות תחת שעבוד מלכויות הגויים - הרי מצות שמירת המקדש קשורה עם סכנת נפשות, ופיקוח נפש דוחה כל התורה כולה, כולל המצוה של שמירת המקדש. וכיון שנדחה, נדחה (גם בזמן שאין זה פיקוח נפש ממש).

ויתירה מזו: הסכנה בפועל מאומות העולם היא במשך כל זמן הגלות - לא רק בזמן החורבן ובדורות בגלות כאשר ארץ ישראל היתה תחת ממשלת צוררי יהודים רחמנא ליצלן, אלא אפילו כאשר שלטה שם מלכות של חסד, ואפילו כאשר יד ישראל תקיפה, ועושים הסכם שלום עם הגויים - הרי כל זמן שנמצאים בגלות, נמצאים תחת שעבוד מלכויות של אומות העולם (עד ביאת המשיח כאשר יתבטל שעבוד מלכויות). נוסף על זה - שאפילו אם זוהי מלכות של חסד אמיתית והסכם שלום אמיתי, הרי זה בנוגע לכללות העם, ואי אפשר לדעת בוודאות מה יעשו יחידים, רחמנא ליצלן.

שלא יהי' בזה (כ"כ) סכנה (בעת שכמה מישראל ילכו ביחד בשבת ויו"ט להתפלל בכותל המערבי וכיו"ב), או בזמנים שלא הי' בזה סכנה.

15 ועצ"ע קצת בנוגע להנהגת רבותינו נשיאינו, שמסרו נפשם על חיזוק ארץ ישראל - ומי' לא השתדלו - באופן של הידור מצוה - לקיים מצות שמירת המקדש (או עכ"פ זכר למצוה זו), עכ"פ בזמנים מסוגלים, ובאופן

Danger to human life—and even the possibility of such danger—overrides all of the Torah, and for this reason the mitzvah of guarding The Temple wasn't observed throughout the generations, even though it can be argued that the mitzvah is technically in force.

ומשום טעם פיקוח נפש (אפילו ספק פיקוח נפש), הדוחה כל התורה כולה, לא קיימו במשך הדורות בגלות את מצות שמירת המקדש<sup>15</sup> (אפילו לפי הסברה הנזכרת לעיל שהמצוה שייכת גם בזמן הזה)<sup>16</sup>, על ידי הצבת שומר (שומרים) מפני כבוד המקדש<sup>17</sup>.

*The explanation is simple. We all know that concern for life overrides the entire Torah. As we see today, The Temple Mount is a very sensitive place that millions around the world are passionate about. Therefore, when The Temple Mount is controlled by governments which oppress Jews, a step such as establishing a Jewish honor guard at The Temple Mount, could cause life-threatening consequences.*

*Even today, when The Temple Mount is under Jewish control, and even with peace deals with Jordan and Egypt, etc., this doesn't neutralize the threat of antisemitic individuals carrying out terror attacks.*

*Therefore, throughout the generations the leading rabbis never attempted to reestablish this mitzvah of guarding The Temple.*

17) ואין לומר שיעשו השמירה בחשאי (באופן שלא יהי בזה סכנה) – כי עיקר ענין השמירה לכבוד המקדש הוא בגלוי ובפרסום דווקא, כגיל בפנים.

16) ולהעיר ממ"ש בספר משכנות שם ח"ב (יד, סע"ב) בביאור השעם שלא מצינו שגדולי ישראל ישתדלו בקיום מצוה זו – כי אין הדבר בידנו לקיים עד שנקבל רשות מהממשלה, ולכן אין לומר כאן ש"לא ראינו ראי" לכ"ע, דמה שלא ראינו מעולם לשמור המקדש אפשר דלא ניתן רשות מהממשלה.



# D. Spiritual Guarding

## >> The Rebbe

**Student's** The above discussion was all  
pg. 11 concerning the guarding of The Temple in the physical sense. It was also just a theoretical discussion because, with regard to actual practice, we follow the example of the great scholars and our Rebbes who did not attempt to revive this mitzvah. But there is also a spiritual element to The Temple, and the concept of "guarding" it is relevant in all times and places.

The verse states, "make a Temple for Me, and I will dwell in them." From the use of the plural "them," the Sages derive that this is a reference to The Temple of each and every Jew. As discussed a number of times, every Jewish man, woman, and child needs to fashion their home or room into a temple for G-d, by making it a place of Torah, prayer, and charity. For children, this means designating a place in their room for a Chumash, Siddur, charity box, and the like.

In the broader sense, making a personal temple means ensuring that all aspects of our day-to-day life are suffused with G-dliness. "We were created in order to serve our Creator," and we make everything into a home for the Divine presence.

במה דברים אמורים, כל השקלא וטריא [=המשא ומתן] האמורה - הרי זה בנוגע למצות שמירת המקדש בגשמיות (ובזה עצמו - הרי זה בנוגע לשקלא וטריא ולא בנוגע להלכה בפועל, כמובן ופשוט, על פי הנהגת גדולי ישראל ורבותינו נשיאינו שלא קיימו את המצוה בפועל); אבל בנוגע לבית המקדש ברוחניות - הרי מובן בפשטות, שענין השמירה בעבודה רוחנית שייך בכל הזמן ובכל המקומות.

ידועים דברי חז"ל<sup>18</sup> על הפסוק<sup>19</sup> "ועשו לי מקדש ושכנתי בתוכם", בתוכו לא נאמר אלא בתוכם, בתוך כל אחד ואחד מישראל, וכמדובר כמה וכמה פעמים, שכל יהודי, אנשים, נשים וטף, צריך לעשות מביתו, חדרו, רכושו וכו' משכן ומקדש להקב"ה, בית תורה, תפלה וצדקה. כולל - על ידי זה שילד קובע מקום קבוע בחדרו לחומש, סידור, קופת צדקה [וכותב "לה' הארץ ומלואה" קודם ולפני שמו הפרטי], וכיוצא בזה.

ובכללות - שכל הפרטים בחיי יהודי, צריכים להיות חדורים עם קדושה ואלקות, כיון ש"אני נבראתי לשמש את קוניי", וכך הוא עושה מכל הענינים משכן ומקדש לה'.

(19) תרומה כה, ה.

(18) ראשית חכמה שער האהבה פ"ו קרוב לתחלתו. אלשיך עה"פ תרומה כה, ה. ש"ה סט, א. רא, א. ועוד.

Accordingly, the spiritual meaning of honoring the “temple,” by guarding it, means that the holy books and the holy parts of our lives should be “protected” and valued even more than our mundane possessions (even our mundane possessions are used for the sake of Divine service, but they are still considered to be personal and mundane items).

ובזה נוספת העבודה הרוחנית של שמירת המקדש מפני כבוד המקדש, כבוד השכינה - שספרי הקודש שלו וכל עניני קדושה (המשכן והמקדש הרוחני בחייו הפרטיים שלו) צריך הוא "לשמור" - עליו לייקרם במיוחד (יותר מדברי החולין שלו, אפילו "מעשיך" שהנם לשם שמים ו"דרכיך" שהם "דעהו", אבל בכל זאת הרי הם "מעשיך" ו"דרכיך").

משיחת ש"פ שמיני, מבה"ח אייר ה'תש"נ.  
נתרגום מאידית.  
תורת מנחם ה'תש"נ, כרך ג', עמוד 85 ואילך

*All of the mitzvot of the Holy Temple are applicable in a spiritual sense even after its destruction. For example, we fulfill the mitzvah of bringing sacrifices through our daily prayers.*

*The building of the Tabernacle and Temple have a spiritual application nowadays too: We must all transform our homes into places of holiness. When we invite Shabbat guests or friends to study Torah, we transform our home into a “miniature Temple” where G-d’s presence can rest. When a child dedicates a shelf or a corner in their room to place their Siddur and Chumash and their charity box, they turn it into a little Tabernacle.*

*The Rebbe adds in this address that the mitzvah of The Temple honor guard is also applicable in a spiritual sense. When a child treasures their holy books and respects them, they fulfill this mitzvah.*

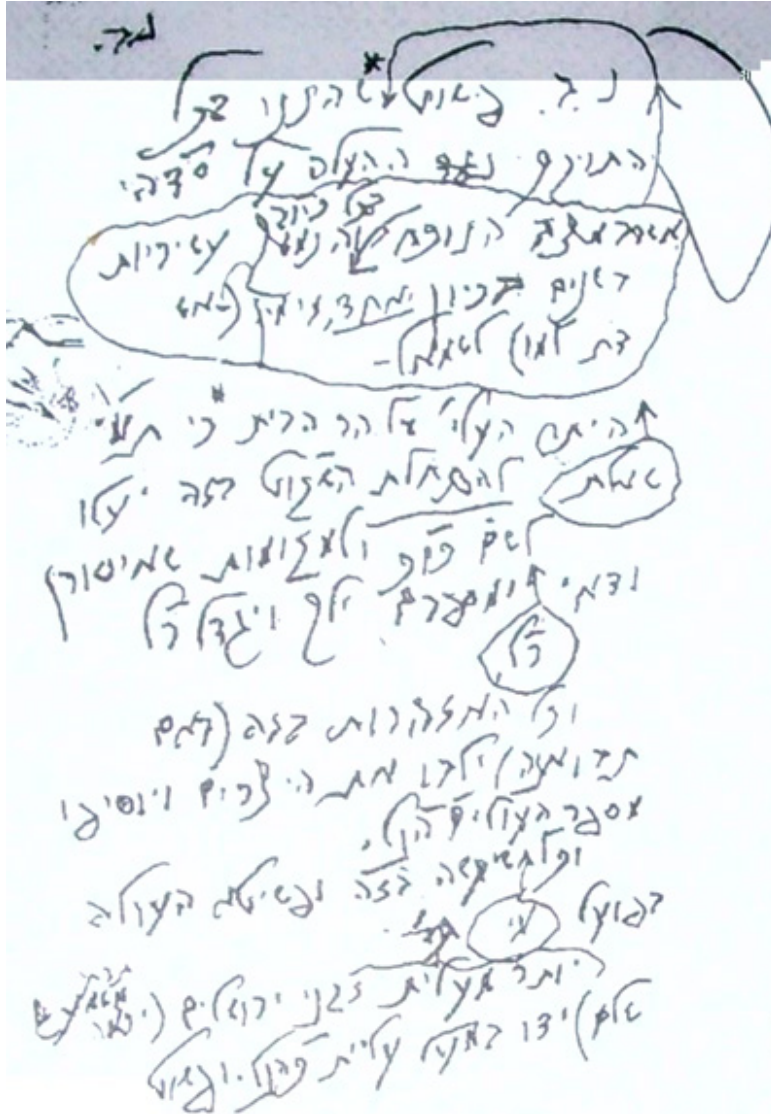
*We all have material and spiritual possessions: a home, car, furniture, a pair of tefillin, a tallit, and holy books. Which do we cherish more? That depends on our relationship with those objects.*

*If we get a weekly carwash, buy the latest phone and make sure the children never go on the couch with their shoes, that shows we value those objects; they are important to us.*

*If we are willing to pay extra money to buy pair of tefillin of superior quality for our son, and when we buy an etrog, we go to the store and spend time finding a beautiful etrog, this shows how much we value holy objects, because they are important to us.*

*When we honor the holy part of our lives and the holy objects in our home more than our mundane possessions, we fulfill the mitzvah of guarding The Temple in the spiritual sense.*

To elaborate on the subject of ascending The Temple Mount, if questions are raised, we present a handwritten note by the Rebbe:



P.S.: It is obvious that under the present circumstances I am strongly opposed to even raising the topic of ascending on The Temple Mount for discussion. Mere discussion of the topic will immediately lead people to enter places where it is certainly forbidden to enter, G-d forbid. The numbers of people doing this will grow, G-d forbid, and all the warnings to the contrary will only inflame them further and cause even more people to join them. Whoever discusses this topic, and whoever approaches the mountain any closer than the longstanding Jerusalem custom allows, bears responsibility for this breach.