

What Really Happened On Asara Beteiveis

Based on the Dvar Malchus of Shabbos Parshas Vayichi, 5752

Question – What's the connection?

Two things happen this week. We will finish *Chumash Breishis* with *parshas Vayichi* and we will observe *Asara Beteiveis*.

The name of the *parsha*, *Vayichi Yaakov*, express Yaakov's eternity when his sons follow in his footsteps. This goes well with what the Chazal teach us, "...Just like his children are alive, so too is he..." This means that when the Jews keep the Torah, Yaakov will continue to live forever. We see in our *parsha* that when Yaakov blessed the 12 tribes (sons), he gave them the strength to continue in his footsteps until the end of time.


Everything is *behashgacha pratis*. The fact that *Parshas Vayichi* and *Asara Beteiveis* occur at the same time is an indication that there's a connection between the two. What is the connection between *Yaakov Avinu* and the *brachos* with the sad day of *Asara Beteiveis*?

Four fasts were instituted during the year in commemoration of the destruction of the *Beis Hamikdash*. On the tenth day of *Teiveis* the siege around

Jerusalem started. On the seventeenth day of *Tamuz* the walls were broken through and on the ninth day of *Menachem Av* the *Beis Hamikdash* was destroyed. A few months later, on the third day of *Tishrei*, *Gedalya* was murdered. The fast on the tenth day of *Teiveis* is the most stringent of all the ten fasts to the extent that if it were to occur on *Shabbos* we would have to fast. This is because the chain of events leading up to the actual destruction of the *Beis Hamikdash* started on this day. We see here that the beginning of something contains within it everything that will eventually take place. A similar example would be the name of the *parsha* of any given week.

The tenth day of Teiveis – a time for tshuva

At this point the Rebbe Melech *Hamoshiach Shlita* explains how such this sad day is connected to the redemption. Every fast day, including this one, has a negative and positive side to it. A terrible thing happened to us then, yet a fast has a positive side to it, because it arouses a person to do *tshuva* and to make a *cheshbon nefesh*. By doing so, we bring about the *geula* and



the rebuilding of the *Beis Hamikdash*. As a result, the bad element on this fast day, the destruction, becomes nonexistent. What's left is only the good, our *tshuva*, and the fast day now becomes a day of happiness and joy.

By contemplating just for a moment the events that occurred on this day we can conclude that on this day the destruction didn't take place. Nebuchadnezzar and his massive army encamped just outside Jerusalem but didn't cause any harm. Hashem's purpose and reason for doing this was to arouse the Jews to do *tshuva*. In other words, the tenth day of Teiveis only has a good element – *tshuva*; it doesn't have the negative element of the destruction of the *Beis Hamikdash*.

Since *Asara Beteiveis* is what started the fasts, we receive on this day special strength, more than on the other fasts, to return to Hashem (to do *tshuva*) and to add in our Torah study and performance of *mitzvos*.

Asara Beteiveis – starting to build the third Beis Hamikdash

The Rebbe Melech Hamoshiach Shlita goes on to prove that in addition to being a day for doing *tshuva*, *Asara Beteiveis* is also a day of *geula*!

Iron is a metal that symbolized the destruction of the *Beis Hamikdash*. *Edom*, the nation that destroyed it, is compared to iron, and for that reason no iron was used in the building of the *Beis Hamikdash*. When Hashem prophetically showed *Yechezkel* the

siege around Jerusalem on *Asara Beteiveis*, he said, "...Take an iron frying pan and make it as an iron wall between you and the city...and it will be under siege..." Iron symbolizes siege and destruction that soon happened to the *Beis Hamikdash*. This is the plain and simple meaning to the *pasuk*.

The third *Beis Hamikdash* will be strong, eternal and mighty like iron. The Rebbe Melech Hamoshiach Shlita says that it will be made of iron! In the near future (*asid lavo*) iron will not be used for destruction, but instead will be used to strengthen the *Beis Hamikdash*. There's nothing to be afraid of iron, for it will only serve a good purpose.

Therefore Hashem hinted to the meaning of iron in *Yechezkel's* prophetic vision, something that would explain the purpose of the destruction - the eventual building of the third *Beis Hamikdash*, something that will be really big and eternal.

In addition, Moshiach was born on *Tisha B'Av*. Counting seven months back, we meet up with *Asara Beteiveis*, the day that Moshiach's birth cycle started (pregnancy can last from seven to nine months). From here we see that the building of the third *Beis Hamikdash* begins on *Asara Beteiveis*.

The year 5752 is connected to the *geula*, a time when we don't feel so much the destruction of the *Beis Hamikdash*; when we note the significance of *Asara Beteiveis*, we will feel the beginning of the building of the



third *Beis Hamikdash*.

Be strong like iron

As always, the Rebbe Melech Hamoshiach Shlita relates the above to each and every one of us. We have to be strong like iron in our fulfillment of Torah and mitzvos. When things are tough due to external circumstances (such as friends or our surroundings), or tough due to internal difficulties (we don't feel like being connected to the Rebbe), we have to be made of iron and not be moved by external or internal disturbances. This is another proof how the Jewish nation is true and eternal, as we will see in the complete and lasting geula, may it take place immediately.

The answer is in this week's parsha - don't be moved by the galus

At this point we can connect this week's *parsha*, *Vayichi Yaakov*, to the above. This week's *parsha* concluded the time period of the avos. *Chumash Breishis* is referred to as "*Sefer Hayahar*" because of the avos who are upright. Our difficult time period in Egypt being in *galus* and slavery starts, followed by our avoda over the generations until we reach our generation.

Before the *galus* begins, *Yaakov Avinu* blesses his children and gives them "iron strength" to endure the *galus* until Moshiach comes, to follow in his footsteps, and to reveal that *Yaakov Avinu* didn't die. As a result, we see that the *galus* is really the beginning of the *geula*, similar to planting a seed that will eventually become a beautiful tree. Everything, that's right, everything, is part of the redemption process.

Whether on *Asara Beteiveis* or during the *galus* in Egypt, or whatever situation, Jews stand strong like iron. As a result we will merit the building of the third *Beis Hamikdash* that's made out of iron.

The Rebbe Shlita Melech Hamoshiach concludes that by making good decisions the true and complete *geula* will come about in actuality, with the Rebbe leading the way. We will all point and show the world that the Rebbe Shlita is the Melech Hamoshiach. We will all be connected to and *batel* to the Rebbe. By being connected to him, we will merit the wonders of the *geula*.

**יחי אדוננו מורנו ורבינו
מלך המשיח לעולם ועד!**

לזכות

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