





## 5785 Divrei Torah on Jerusalem by Rabbi Reuven Schreier Parashat Toldot / פרשת תולדות

unleashed. Simply tarrying in the *Beit HaMikdash* for a couple of minutes (attempting to loot it!) was sufficient to jolt his spirit and emboldened him to sanctify God's name with his life.

The *Rambam* in several places notes that the essence of the Jewish soul always desires truth and God's will. However, a Jew can become blinded and distracted by many extraneous factors as he navigates the complexities of this World. As one of my esteemed colleague's is fond of noting, it only takes a spiritual jolt, a metaphorical slap in the face, for the essence of the Jew to be unleashed from its prison. In *Yosef's* case, the *Heichal's* sanctity was a powerful whopping blow that shook him to his core. The fragrant beauty of his soul was released.

Upon closer inspection, *Yitzchak* himself is comparing the scent of Israel's beautiful rebels with the spiritual aroma of the *Beit HaMikdash*. The next passage in the *Midrash* explains that the "blessed field" actually refers to the Holy Temple. The "scent" of the Holy Temple matched the inner-spiritual scent of Jacob's outward rebels. This is why he is blessed with the destiny to eventually erect the Temple and spiritually dominate this World.

