

Our Chachamim explain that Moshiach is born on Tisha B'Av. This cannot refer to Moshaich's actual birth because Moshiach will not be an infant when he redeems our people, but rather to a strengthening of his influence. For our chachamim refer to a birthday as a day when Mazalo Gover. "The spiritual source of one's Neshama shines powerfully."

On the day when Moshiach's spiritual source is powerfully strengthened there is a unique potential for the Geulah to come. Tisha B'Av is a mitzvah d'Rabanan. Communal fasts are not a totally new concept, but rather an extension of the Mitzvos of the Torah. The mitzvah of fasting is associated with the only fast given by the Torah, Yom Kippur, because the prohibition of Tisha B'Av is like Yom Kippur.

The positive aspect of Tisha B'Av is revealed on Chamisha Asar B'Av. The day when the moon shines fully. Every month the moon starts out small and grows to its full beauty on the 15 of the month. For example, in Nissan, Rosh Chodesh Nissan has the potential for the influences of the month, which is the month of the Geulah, however on the fifteenth of the month is when it's actualized. It's revealed in its fullest way and that's Pesach. What the month represents is manifested on the fifteenth. Being that today is Chamisha Asar B'Av that means the potential of this month is manifested. What does this mean?

It says: "A lion (Nebuchadnezzar) came in the month whose sign is a lion, and destroyed Ariel (Lion of Hashem) - Bais HaMikdash. So that the lion of Hashem would come in the month whose sign is a lion and rebuild Ariel." The two Batei Mikdashos were destroyed in this month. Hashem only did this not for us to suffer or be in pain Ch"V, (because only good comes from Hashem / Hashem didn't do it to punish us) Hashem did that to bring us the 3rd Bais HaMikdash, that will be forever. As it says in the above Possuk the same month that Hashem destroyed he will rebuild. (Devarim)

What were the differences of the First and Second Bais HaMikdash? What will be different with the Third, and how will that affect us?

The First Bais HaMikdash the Yidden were on a very high level spiritually. The level of Tzaddikim. Hashem revealed a great light. This great light was from Above to Below. As if you shine a light and all negativity disappears. There are two ways to fight darkness. One is if you shine a light and all negativity disappears and the other is to fight with the darkness and then you can shine a light there.

Why didn't it last? Because it didn't permeate the person's perspective. The 2nd Bais HaMikdash the Yidden return to Hashem and do Teshuva. The glory of the Second Bais HaMikdash was greater. (They did Teshuva in nature, within time and space. They worked on elevating the physical to spiritual, thereby revealing Hashem within Nature. However, because it was connected to nature it couldn't last forever. (look in Maalos Masei, mainly Sichos in English)

The Third Bais HaMikdash is already built in Shamayim by Hashem waiting for us to bring it down... It will be forever because we elevated and refine the world so much that it is ready to receive the light of Hashem, above nature. However, it can permeate nature. it's the

combination of the infinite light of Hashem working with this world to refine and allow Hashem to be permeated it's the combination of the way the Yidden served Hashem by both the first and second Batei Mikdashos. That's why it can be forever. We see Hashem when we can see miracles..... Hashem's ultimate goal is that these miracles permeate nature and reveal G-dliness openly within the framework of nature. For example, Hashem wanted everyone to see that Aharon is the chosen one, the Kohein Gadol, so Hashem made Aharon's stick blossom overnight instead of 21 days that it takes almonds to grow. Hashem did it overnight on a stick that was not attached to the ground, which is completely above nature. However, it resembled nature by going in the process of nature by blossoming flowers and then fruit. This is an example of Hashem permeated the limits of nature with his infinite light, Geulah, (Parshas Korach Dvar Malchus.)

We said earlier that the 15th of the month represents all the influences of that month manifested. What is manifested on the 15th of the month of Av? In Parshas Devarim 5751 the era of the Geulah shines constantly on this day and that's the reason why our chachamim say in Talmud Tanis, "The Jewish People never enjoy Yomim Tovim equivalent to 15th of Av and Yom Kippur (which is greater than Pesach Shavuot and Sukkos) What does it mean the era of the Geulah shines constantly. It's in a state of concealment, even though, the source spiritually gets an elevation. On the fifteenth is when all the influences of the month are manifested, expressed in a revealed way. The era of the Geulah shines constantly on this day, it's a revelation of the future, light of Hashem, that doesn't have a break, connected to the third Bais HaMikdash that will be forever. Therefore, the greatness of Chamisha Asar B'Av is compared to that of Yom Kippur. Because once a year on Yom Kippur there occurs an elevation of the inner dimension of Atik which is also a taste of the future and also connected to the Bais HaMikdash.

(What is Atik? Atik is a level of Hashem that is mela'shon netak, which means separated from the world. Above creation of the world, the inner dimension of Hashem's crown where Hashem's innermost will and desire and pleasure reside. This is where Hashem desires US, Hashem desires to create a world and give us the Torah. This is Hashem's essence. On Yom Kippur, every Yid's Yechida - the (highest level of soul) is revealed. Yechida is rooted in Atik, which is one with Hashem, Moshiach is the Yechida of all the Yidden. We know Tisha B'Av is when Moshiach is born. He gets elevated though we don't see it because its Galus, though that elevation is fully manifested (from potential to actual) in a revealed way on Chamisha Asar B'Av.)

it says in the Bnei Yissachar: "40 Days before a baby is conceived it's called out in Shamayim who are they going to marry. 40 Days before the birthday of the world 25 Elul is 15 of Av. "We know on the special day of 15 Av - Atik the innermost will of Hashem, Hashem chose us, is revealed. Which gives us the ability to choose Him. It says when Moshiach comes, Hashem will make a circle/dance of the tzaddikim and they will point in the middle and say, "Here He is" referring to Hashem. So too with man. Man goes out to the field to choose a wife and all the miraculous Shidduchim that happened on this day. The women wear white alluding to the Avodah on Yom Kippur starting today and the holiness of Yom Kippur on this day. We start to say Kesivah V'Chasima Tovah which is gematria of Teshuva culminating in Yom Kippur.

Chassidus teaches us that when we learn Chassidus we connect with the Yechida of the Torah which reveals our Yechida which allows for Yechido Shel Olam, Hashem to be one in the world. Moshiach's Neshama is made up of Yechida of everyone's Neshama and when we reveal it within ourselves, Moshiach will have no choice but to be revealed. This is the day to celebrate with joy so great that parallels the celebration like the marriage between Hashem and the Yidden!

What does it mean to live with Yechida?

The Tzemach Tzedek (Baal Hatanya's grandson) shared this story. "A few months ago, Czar Nikolai went out to inspect his troops. He began a conversation with a Jewish soldier & the boy's manner and thoughts appeal to him. The Czar then said, 'My boy if you would change religion the Czarina & I would adopt you as our son.'"

The soldier's silence was taken as his agreement & he was given the best education as befitting the Czar's child. He was taken care of by the Czar's highest officials. The night before his conversion was to take place, the soldier couldn't sleep. Opening up his bag he found his Tanya. Randomly opening the Sefer he opened to chapter 19, where the Baal Hatanya writes that "each & every Jew will be ready to give up his life in order to sanctify Hashem's name. Since at that point when it's essence is being tested the Neshama has the strength to overcome every obstacle."

These words found their mark & he decided to be faithful to Hashem. In the morning, the high officials came & brought the soldier to the Czar. The Czar took hold of one of his hands and the Czarina the other, & they began walking him to the ceremony.

On both sides of the aisle through which they walked stood all the important officials & dignitaries & everything was done in grandeur. As they reached their destination, they had to cross a bridge. Once on the bridge - the soldier suddenly dropped the hands of his would-be parents, jumped into the water & drowned.

In heavens the actions of the soldier created a great commotion, it was decreed that when his Neshama comes the angels should stand on either side of him & he should be escorted into Gan Eden.

It was also decreed that my grandfather, the Baal Hatanya should happily greet him with a Tanya in hand."

Just like this soldier tapped into the essence of his being - his Yechida - that is one with Hashem that will never allow us to separate from who we truly are.

Like it says in the Tanya - when the essence is being tested it has the ability to rise! Because a yid's essence is 1 with Hashem. No matter what they do. THAT is the Yechida. Like the rays of a sun, you can't see in the place where the sun is - the Yechida are those rays completely united with Hashem at all times.

Today though we don't need to die al Kiddush Hashem - by aligning our will with Hashem's will in our thought, speech and action, completely that is revealing our Yechida. Because Yechida is one with Hashem like the rays of a sun within a sun that you can't see the rays. When Moshiach comes we will serve Hashem from a place of Yechida. Today we can tap into that potential and bring it into our life that our desire should be for Hashem only at all times and always.

May we have Moshiach Now with the 3rd Beis HaMikdash coming down from Shamayim and may we go into Eretz Yisroel now!

Moshe Rabeinu knew with Ruach HaKodesh the greatness of this day and started davening 515 Tefilos to go into Eretz Yisroel on this day. It's only because of his Tefilos that we can go now - and that we go with him. The Rebbe analyzes the month of Av, the fifth month from Nissan, and says it's way above nature, and because it's so high it can combine Gashmius and Ruchnius which is what we're aiming for...

Which describes the Infinite Light of Hashem permeating the limits of the world - the Geulah energy the Yechida.

May we be able to serve Hashem from a place of Yechida and at every moment integrate the Will of Hashem in our life with humility and strength!

May the third Beis Hamikdash come down from Shamayim as it is erev Shabbos erev Geulah in the millennium - and may Hashem send us our Righteous Moshiach and may we sit at the table with the Shor Habor and the Livyason and Yayin Hameshumor right now!

Sources of dvar malchus:

matos massei devorim veschanan nun aleph, and korach

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