

בס"ד

THE PORTION *of* THE PRINCE



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Foreword by Welcome Moshiach

Even for those accustomed to the extraordinary when speaking of the Rebbe, the story of the Armon astounds at every turn. But one of the most surprising questions is why the Rebbe would choose Kfar Chabad as the seat of his palace, rather than the holy and ancient city of Yerushalayim, where his ancestors established their thrones. Like all the Rebbe's inyanim which are not clearly understood, we accept on faith, trusting that the Rebbe surely has his reasons.

When the Rebbe chose a location in Kfar Chabad for his palace, most chassidim probably assumed that this was not the most ideal location, but since Zushe Rivkin had access to land in Kfar Chabad, the Rebbe would have to "suffice" with his palace being built there rather than in Yerushalayim (where the cost might be prohibitive). Or possibly, the Rebbe had other considerations for desiring Kfar Chabad, which were not revealed to us at the time.

Illumination was brought to this question when Rabbi Dov Levanoni ז"ל published an article entitled Nachalat HaNasi, where he dissects Yechezkel's prophecy regarding the future layout of Eretz Yisroel. The Navi explains that unlike the uneven division of the land in the days of Yehoshua, Eretz Yisroel will be allotted to the tribes in an even and steplike manner, beginning in the north with shevet Dan reaching into modern day Turkey, each tribe receiving a strip of land of equivalent measure from north to south (roughly 49.7 miles). Seven tribes will receive their strip in the north and five tribes in the south. In between the strips of Yehuda and Benyamin is a special parcel of land known as Nachalat HaNasi, the inheritance of the king (see map on p. 2).

In the midst of the Nasi's portion lies the expanded holy city of Yerushalayim, a perfect square, while on the east and west lie the nasi's private lands to utilize, develop and gift as he desires. Rav Levanoni took Yechezkel's measurements and mapped them out on modern day Eretz Yisroel, using the amah of Rav Chaim Noeh (0.48 meters or 18.9 in). Fascinatingly, he found that Kfar Chabad falls just outside Yerushalayim, *within the western portion of the Nasi's private land!* As always, nothing the Rebbe says is off target, demonstrating yet again that every inyan is in perfect coordination with the will of Heaven.

In addition to the revelation that Kfar Chabad is in fact part of greater Yerushalayim, specifically in the nasi's portion, the measurements of Rav Levanoni also shed light on other aspects of this special tract of land. He finds that the western portion of the Nasi reaches until Gaza! When Rabbi Isser Zalman Weisberg recalculated using Rav Moshe Feinstein's amah of 21 inches, he found that the Nasi's western portion includes virtually all of Gaza!

This understanding ought to shake us to our very core! As with all of Eretz Yisroel, not only do we not have the right to forfeit these holy lands, but to do so here would be the most injurious forfeiture possible, as these lands will belong exclusively to Moshiach. Strengthening sovereignty in his portion thus directly strengthens Malchus Beis David, while weakening Jewish rule in these areas can be viewed as a direct assault on the Nasi. Surely, the other side is aware of the tremendous spiritual import of this land, and thus they are willing to fight to the death to prevent Jewish sovereignty over Moshiach's lands.

In understanding the preeminence of these lands over all others, we will assist Moshiach in fighting the wars of מלחמה, waging a battle of *Didan Netzach* to ensure that our Nasi's lands are secured on his behalf. It

stands to reason that if we do not first secure *his* portion, the rest of our land may be threatened ר"ל, as the sovereignty of our king is in question. And inversely, securing these lands will serve to strengthen his influence and dominion. And once his chelek is established, and particularly his personal palace, he will be empowered to build in the very midst of his portion the Palace of ה', the Beis HaMikdash which all eyes yearn to behold, may it be built speedily in our days by our sovereign King Moshiach!¹

As chassidim and mekusharim of the Rebbe, we must state unequivocally: **we demand our father's portion in the land!** For who will advocate on behalf of our father's needs and his honor like his own dear children, the entire family of Anash chassidim and shluchim, whose hearts and souls pine to see him lead all of his children to Yerushalayim and to the Beis HaMikdash today, *v'hu yigaleinu*.



¹ Securing the lands of the Nasi now will surely have a powerful impact on both a spiritual and physical plane, as a practical and strategic preparation for Moshiach's arrival. **[Welcome Moshiach]**

It is well known that when Reb Zushe Rivkin offered to build a house for the Rebbe in Eretz Yisroel, the Rebbe's astonishing answer was that a palace be built instead! Years later when the historic building campaign was underway, the Rebbe chose a location in Kfar Chabad for the Armon. The obvious question is why would the Rebbe choose Kfar Chabad and not Yerushalayim. Rabbi Yisroel Dov Levanoni sheds light on this with a fascinating nevuah of Yechezkel.

The Portion of the Prince

How large will future-Jerusalem be? • How far will its borders extend? • Where exactly will Moshiach's allotted territory be? • Does Kfar Chabad fall in the Nasi's portion?

Today, as we urgently demand and anticipate the coming of Moshiach Tzidkeinu in the complete Redemption, a question naturally arises: Where will King Moshiach reside?

It is known that in the complete Redemption — whose arrival is imminent — Jerusalem will spread out across an immense area. The prophet Yechezkel describes its size at that time:² “Five and twenty thousand by five and twenty thousand, a square.” Rashi explains³ that Jerusalem will be a square (“*revi'is*” – a term for “square”), and its area will be 25,000 rods⁴ by 25,000 rods.

What are rods? Measuring rods. Each rod measures six cubits, as it says⁵: “And in the man's hand was a measuring rod — six cubits.” That means a rod is six times the length of a cubit. So, to calculate the size of Jerusalem in cubits we must multiply the 25,000 mentioned by Yechezkel by six: $25,000 \times 6 = 150,000$ cubits. Our result: the city of Jerusalem will measure 150,000 cubits by 150,000 cubits.

In modern measurements, following Rabbi Chaim Na'eh's standard, a cubit equals 0.48 meters. Thus, 150,000 cubits equals about 72,000 meters, meaning Jerusalem will be 72 kilometers (a kilometer being 1000 meters) by 72 kilometers.⁶ This is an immense area! From north to south, it would reach from Greater Tel Aviv until before Gaza;⁷ and from east to west, it would reach from the midpoint of the Dead Sea almost to the Mediterranean Sea.

² Yechezkel 48:20.

³ Rashi ad loc.

⁴ Literally, “reeds.”

⁵ Yechezkel 40:5.

⁶ That's 236,220 feet by 236,220 feet, or 44.75 miles by 44. Miles.

⁷ Rabbi Isser Zalman Weisberg uses Rabbi Moshe Feinstein's cubit of 21 in, which yields an even greater area reaching southward to southern Gaza!

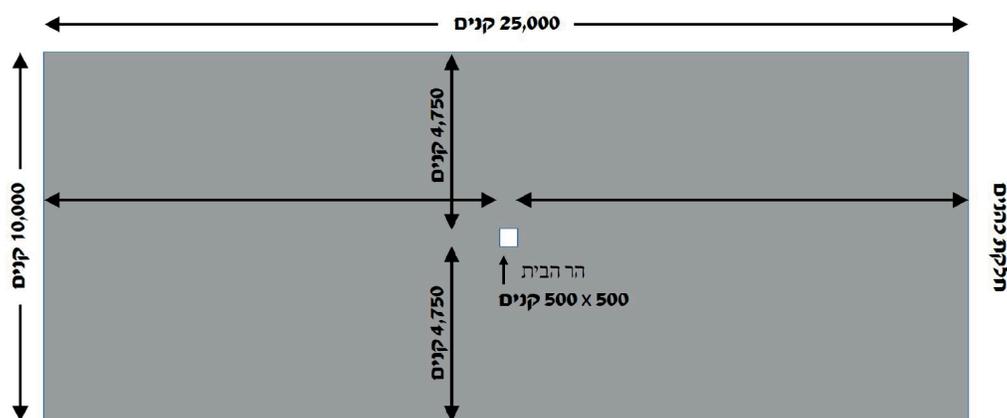
Moshiach's allotted portion, however, will not be within this large area.

The Division of Jerusalem: Kohanim, Levites, and Israelites

The Jerusalem of the future will be divided into three portions: one portion—"the holy offering for the Kohanim"⁸; a second portion—for the Levites; and a third—for the Israelites. Below we will detail their measurements:

The measurements in rods: Yechezkel does not explicitly state whether the measurements of these territories are in rods or in cubits. However, the commentators⁹ demonstrate that all these measurements are measured in rods, which as stated, are 6 times longer than a cubit.

A. The Portion of the Kohanim¹⁰: The length of the Kohanim's area horizontally (in the east-west direction) will be 25,000 rods and its width vertically (in the north-south direction) will be 10,000 rods.



But where exactly can we place the Kohanim's portion on our current map? Yechezkel continues and states¹¹ the location, "And the Temple of G-d shall be in its midst," meaning the Holy Temple will be exactly in the center of the Kohanim's portion, both lengthwise and widthwise. This is how Rashi¹² interprets the words "And the Temple of G-d shall be in its midst": "This refers to the Temple Mount – it will be five hundred rods by five hundred rods, in the center of this strip (of the Kohanim)."

Rashi continues: "And all its surroundings shall be for the Kohanim." Based on these words, Rashi further calculates precisely how many rods (i.e., cubits x 6) will be on each side of the

⁸ Yechezkel 48:10.

⁹ Rashi on Yechezkel 45:3, s.v. "And you shall measure the length": "Twenty-five thousand rods long and ten thousand wide. Since verse 1 (of this chapter) did not specify whether the 25,000 were to be measured in rods or cubits, the present verse clarifies that they were measured with the measuring rod by which the 500 by 500 of the Temple Mount were measured. (We know the latter were measured in rods from Yechezkel 42:17). Thus, these thousands for the Kohanim's portion were measured in rods."

Likewise, the Malbim in *Mareh Yechezkel*, says the measurements were in rods, not cubits.

¹⁰ Yechezkel 48:10 and Rashi ad loc.

¹¹ Yechezkel 48:10.

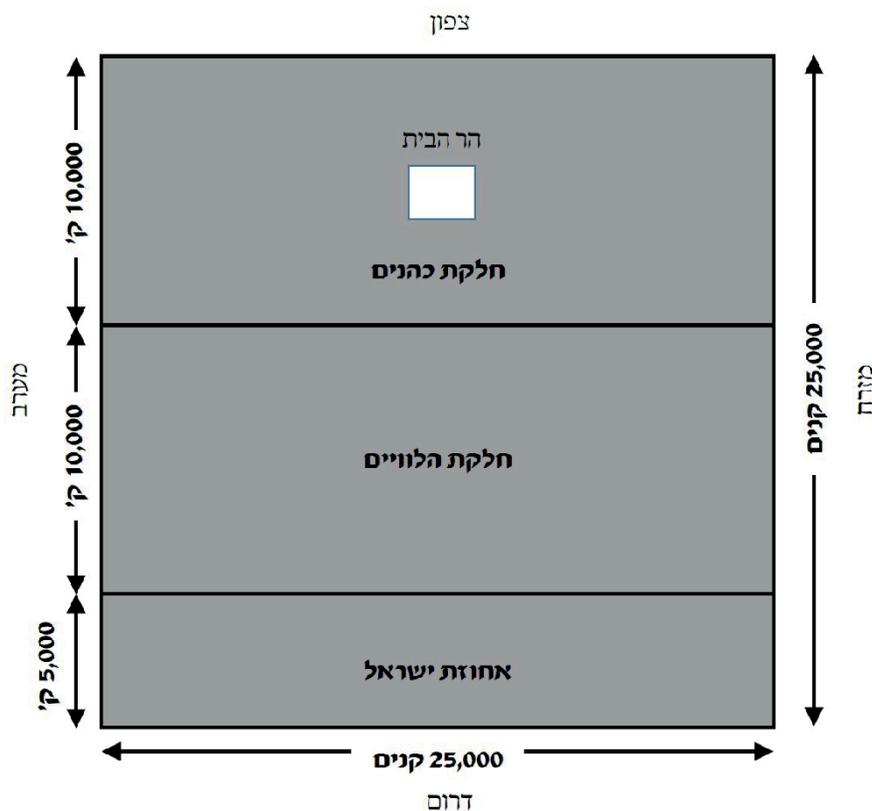
¹² Ad loc.

Temple Mount.¹³ Based on this verse, it is possible even today to accurately delineate the portion designated for the Kohanim in the complete Redemption (see diagram on page 4). In this manner, the future portion of the Kohanim can be determined on today's map of Israel: The Temple Mount square of 500 rods by 500 rods is placed over the site of the Temple, i.e., over Jerusalem, and from there one measures as shown in the above diagram (see diagram on p. 4).

Now we move on to Jerusalem's second portion:

B. The Portion of the Levites: The portion designated for the Levites will be attached to the southern side of the Kohanim's portion, and its dimensions are also 25,000 rods by 10,000 rods. Thus, we have an additional detail: the portion of the Levites is adjacent to the south of the Kohanim's portion, and its area is identical to and corresponds to the area of the Kohanim's portion (see Diagram B on this page). Therefore, on the map of Israel, the Levites' portion can be attached to the south of the Kohanim's portion (see the diagram below).

C. The Portion of the Israelites – i.e., “the property of the city”: The third part of future-Jerusalem will be allocated to all of Israel. It will adjoin the southern side of the Levites' portion, and its dimensions will be 5,000 rods in width and 25,000 in length. Below is a diagram of the three sections of Jerusalem:



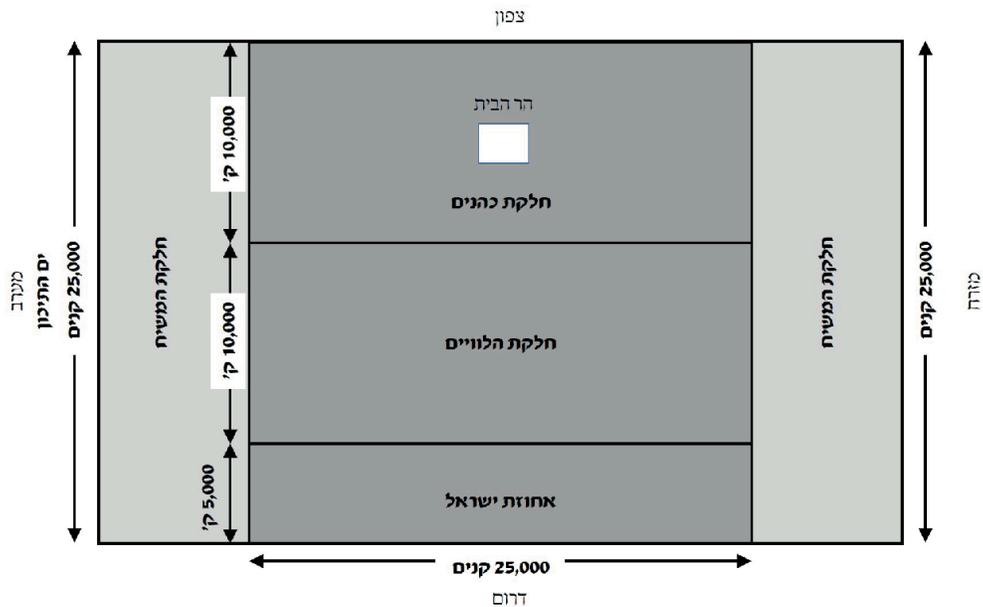
¹³ In his words: “Five hundred rods by 500 rods (the Temple Mount) shall be in the center of this strip, and all its surrounding area shall belong to the Kohanim: 12,250 to the east and likewise to the west, and in the width – 4,750 to the north and likewise to the south” (see the diagram on p. 4))

Now, on the map of Israel, we mark to the south of the Levite portion the property of the Israelites. Adding together the widths of these three portions—Kohanim (10,000), Levites (10,000), and Israelites (5,000)—we obtain a total of 25,000 rods, forming a perfect square: 25,000 rods by 25,000 rods.

Thus, we can see the entire square area of all of future-Jerusalem: 25,000 rods in length by 25,000 rods in width. This is Jerusalem, referred to by the prophet as “the holy portion, the property of the city.”¹⁴ As mentioned, from north to south it will extend from Greater Tel Aviv to before Gaza,¹⁵ and from east to west it will stretch from the midpoint of the Dead Sea almost to the Mediterranean Sea.

As for the Temple Mount, located at the center of the Kohanim’s portion—it will cover an area double that of today’s Old City of Jerusalem. Yet all three of these portions, over this vast expanse, do not include the portion of the Nasi, King Moshiach!

Where will the portion of the Nasi, King Moshiach, be? The navi tells us. Referring to Moshiach as “the Nasi,”¹⁶ Yechezkel states¹⁷ that he will have two adjoining tracts on either side of Jerusalem. One will extend westward, up to the Mediterranean Sea, and the other eastward, nearly to the eastern edge of the Dead Sea. Each section will measure 25,000 rods from north to south and will span the entire width of the three central strips of Kohanim, Levites, and Israelites. This is illustrated in the following diagram:



¹⁴ Yechezkel 48:20 — “The entire offering shall be 25,000 by 25,000; [but] you shall separate a square for the territory of the Temple [and] for the property of the city.”

¹⁵ See footnote 6 above.

¹⁶ Yechezkel 44:3. *Metzudas Dovid* ad loc: “The Nasi—this is King Moshiach.”

¹⁷ Yechezkel 48:21 — “And the remainder belongs to the Nasi on either side of the holy contribution and the city’s portion ... to the eastern border and to the western border.” Rashi: “And to the west, likewise, facing the three strips of Kohanim, Levites, and the city’s (i.e., the Israelites’) portion, a width of 25,000.”

The Nasi will be able to build his holy residence within these allotted areas. On a map of Israel, these two areas appear to the east and west of the central Jerusalem square. The two portions of the Nasi, King Moshiach, adjoin the square called “the holy portion, the property of the city,” forming one contiguous city. As Yechezkel says¹⁸: “And the remainder shall belong to the Nasi on either side of the holy portion and of the city’s property.” This means the Nasi’s lands — called “the holy portion and the city’s property” — will be merged with Jerusalem.

Why, then, does the prophet measure the 25,000 by 25,000 square separately from the Nasi’s lands? Because the Nasi can grant inheritance or gifts only from his two areas, not from the central square. As it says¹⁹: “Thus says G-d: ‘If the Nasi gives a gift to any of his sons, it is his²⁰ inheritance and [therefore] shall be his sons’ property by inheritance.’”

Kfar Chabad — Within the Portion of the Nasi, King Moshiach

Now, if we examine the western portion of the Nasi, we find that Kfar Chabad is included within it — within the Nasi’s portion! (See the cover map, in the section marked as the Nasi’s portion.) This means that, in practical terms, according to the prophecy of Yechezkel, the Nasi, King Moshiach, can dwell in Kfar Chabad!

Summary — The location of the square of future Jerusalem and the adjoining portions of the Nasi on the map of Israel

In summation, we clarified the question: where on the map should we position the square of future-Jerusalem? We explained that the prophet Yechezkel states²¹: “And for these shall be the sacred portion for the Kohanim... and the Temple of G-d shall be within it.” Rashi makes a precise calculation, according to the measure of rods, showing how the Temple Mount will be exactly in the middle of the Kohanim’s strip of land.

Thus, on the map of Israel, we place Jerusalem—with the Temple Mount—at the center of the Kohanim’s portion. Accordingly, to the south of the Kohanim’s portion is joined the portion of the Levites, and to the south of the Levites’ portion is joined the portion of the property of the Israelites. Then, to the west of the square, toward the Mediterranean Sea, and to the east of the square, toward the Dead Sea, are joined the portions belonging to Moshiach.

Now, the western portion belonging to the Nasi, King Moshiach, extending toward the Mediterranean Sea, stretches from Tel Aviv to [beyond] Gaza²²—and includes Kfar Chabad as well. Thus, Moshiach can dwell in Kfar Chabad! May our eyes behold it and our hearts rejoice, speedily in our days!

¹⁸ Yechezkel 48:21.

¹⁹ Yechezkel 46:16.

²⁰ The Nasi’s.

²¹ Yechezkel 48:10.

²² As noted in footnote 6, using the 21 inch cubit of Rav Moshe Feinstein places nearly all of Gaza within the portion of Moshiach!

Afterword by Alexander Zushe Kohn

After walking through Yechezkel's detailed measurements and the diagrams that bring them to life, something stops you in your tracks: this isn't ancient history — it's *our* instructions, given to us for *right now*.

What starts as rods and cubits suddenly becomes real. The future-Jerusalem isn't somewhere "out there" in a vague tomorrow — it has actual coordinates. You can point to it on a map. You can drive through it. The Kohanim's portion, the Levites' portion, the land for all the Israelites — they're all *here*, outlined and waiting.

And then comes the moment that changes everything: Kfar Chabad is sitting right in the middle of the Nasi's western portion. Right there. On the map. In Moshiach's allotted land. This means that Kfar Chabad isn't just *near* future Jerusalem — it *is* future Jerusalem. It's part of the expanded holy city, within the borders that Yechezkel measured out.

When the Rebbe chose Kfar Chabad for the Armon, it seemed unexpected. Wouldn't Jerusalem make more sense? Isn't that where Jewish kings belong? But now we see it: the Rebbe wasn't just picking a nice location. He was *showing us the prophecy*. He was pointing to exactly where Moshiach's portion is — not in some far-off future, but on today's roads, in a place we can actually reach and build.

This hits differently when you realize what it means for us. We're not just learning an interesting fact about biblical geography. We're being handed a mission.

The Navi drew the map. The Nasi of our generation pointed to the spot. Now he's looking at us and saying: *Build it*. Make it real. Don't wait for someone else. Don't assume it will just happen on its own. *You* do it.

Nothing just "appears." You have to prepare the space. You have to make it ready. You have to create the vessel before it can be filled.

That's what we're doing when we support building the palace in Kfar Chabad, when we contribute to establishing this royal structure. We're not doing charity work. We're not funding a nice project. We're *preparing Moshiach's palace*. We're building the Nasi's future residence and the seat of his kingship.

Think about what that means. Every effort to establish the palace, every contribution toward implementing this project, is fulfilling Yechezkel's prophecy. That's answering the Rebbe's call. That's bringing Moshiach home.

This is where we come in. Not just believing it will happen but *making* it happen. Investing in it. Fighting for it. Building it with our own hands and resources and voices. Doing whatever it takes — and then doing more than we thought we could.

The map is drawn. The spot is marked. The Rebbe already told us what to build and where to build it. The only question left is: how fast can we make it real?

Let's build the Nasi's portion so completely, so beautifully — that he has no choice but to come home.

May we see it with our own eyes, immediately — the Nasi, King Moshiach, in the palace in Kfar Chabad, reigning from within the borders of future-Jerusalem and bringing the complete Redemption to the entire world.

Now. Not later. *Now*.