

SICHA POEM

Likkutei Sichos, Vol. 28

Devarim - Shabbos Chazon

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From Beraishis until the 17th of Tammuz the Haftoras are chosen,
According to the content of the weekly Torah portion.
From them onward the Haftoras are picked according to the events in our history,
But they are still connected to the Parshios read weekly.

Devarim and the Haftorah of Chazon Yeshayahu have much in common,
They both consist of words of rebuke but end with entering our land and redemption.
The essence is found at the conclusion, in this case at the end of the Haftorah,
The essential goal of Galus is Geulah!

Galus and Geulah work hand in hand,
Hidden within Galus is the seed for Geulah we need to understand.
They seem like two separate times in history,
But they are connected intrinsically.

Let's start with a Halachic discussion,
Destroying something for no reason is forbidden.
To destroy any part of the Beis Hamikdash is an additional prohibition,
And everything that Hashem commands us to do or not do, He fulfills to perfection.

So how could Hashem give Nebuchadnezzar the power,
To destroy the Beis Hamikdash at that hour?
His servant how could Hashem consider him to be,
When he was so wicked and unworthy?

Nebuchadnezzar did Hashem and the Yidden a favor,
Through the destruction of the Beis Hamikdash Hashem let out his anger.
Only the wood and stones were destroyed by fire,
But Hashem's love for the Yidden stays forever!

Destroying the Beis Hamikdash wasn't a waste because there was a gain,
Hashem's home was destroyed but the Jewish people did remain.
To destroy the Beis Hamikdash or a Shul is forbidden but there is one exception,
If the purpose is to rebuild a greater Beis Hamikdash or Shul we have permission.

The Yalkut Shimoni does tell,
That Hashem sent a lion in the month of a lion to destroy Ariel,
So that a lion could come in the month of a lion to rebuild Ariel,
The term lion is repeated to teach us a lesson well.

There is a mirror image here,
To make the point clear.
Every detail of the destruction,
Is a perfect match for a greater redemption.

The first two Batei Mikdashos were so beautiful and holy,
But they were made by man and ended up being temporary,
But the third Beis Hamikdash will be infinitely greater,
Because it will be built by our Creator and it will last forever!

There is a story that is told in the Midrash about an Arab that heard a cow lowing,
He told the Jewish farmer, your Beis Hamikdash is burning so stop farming,
But immediately, the Arab heard the cow lowing again and did say,
You could continue farming because your redeemer was born already, hooray!

Not only does this mean that Moshiach was ready to come that day,
Because as soon as the Yidden do Teshuvah they must be redeemed right away,
But the destruction is step number one,
To wake us up so that we can do all that we can to make Moshiach come!

Between the time of destruction and the time of redemption there is no separation,
The moment of destruction is the moment of conception.
Just like until birth the development of the fetus is hidden,
So too we don't see how every Mitzvah is a brick of the Beis Hamikdash in heaven.

We don't see what we are accomplishing it is true,
But there are Tzaddikim that do.
To encourage us they told us that Moshiach is so near,
Our job is to open our eyes and work even harder to bring Moshiach here!

This Shabbos is called Shabbos Chazon, the Shabbos of vision,
Yes, in the Haftorah we read about Yirmiyahu's vision of the destruction,
But Rabbi Levi Yitzchok of Barditchev brings out the hidden beauty,
On this Shabbos every Neshama gets to see the Beis Hamikdash number three.

Let's run to cross the finish line,
For Moshiach's arrival, now is the time!
May we merit the coming of Moshiach speedily,
When with our physical eyes the third Beis Hamikdash we will see!
