

# SICHA SUMMARY

## Likkutei Sichos, Vol. 29

*Devarim - Shabbos Chazon*

### The Midrash:

The Midrash employs some cryptic wordplay to highlight the relationship between the destruction of the Beis Hamikdash and its eventual rebuilding:

"A lion (ארי) arose under the sign of Leo (במזל ארי), and destroyed Ariel (אריאל). A lion arose — this refers to Nebuchadnezzar, as it is written (Yirmiyahu 4:7), 'The lion has come up from its thicket.' Under the sign of Leo — this refers to the time of year (the Hebrew month of Av, which falls under the astrological sign of Leo)... And he destroyed Ariel — 'Ariel' refers to Jerusalem, as it says (Yeshayahu 29:1), 'Ariel, Ariel, the city where David camped.'

But this happened in order that a Lion (ארי) would arise under the sign of Leo (במזל ארי) and rebuild Ariel (Jerusalem). The lion who will come — this is the Holy One, Blessed be He, as it is written (Amos 3:8), 'The lion has roared — who will not fear?' Under the sign

of Leo, as it is written (Jeremiah 31:13), 'I will turn their mourning into joy.' And He will rebuild Ariel, as it is written (Psalms 147:2), 'The Lord is the builder of Jerusalem, He will gather the outcasts of Israel.'

### The Explanation:

G-d conforms to the same commands He gives in the Torah. Destroying any element of the Beis Hamikdash is forbidden in the Torah — how, then, can G-d send His messenger, Nebuchadnezzar, to destroy the Beis Hamikdash?

But this Midrash clarifies that the destruction was not wanton, but rather, part of the process of rebuilding itself. The two earlier Batei Mikdash were human-made, and therefore vulnerable and limited. Removing those structures was necessary to make room for the third Beis Hamikdash, built by G-d, which will therefore be limitless. The Midrash conveys this by using the same theme and language to describe both the destruction and the rebuilding, "a lion arose and destroyed... in order that a Lion would arise and rebuild..."

The destruction was only “in order” to allow the everlasting Beis Hamikdash to appear.

### **End of Days:**

The Talmud says: “May those who calculate the end of days be cursed,” as they would say once the end of days that they calculated arrived and the Moshiach did not come, that he will no longer come at all.” (Sanhedrin 97b) Yet many sages and righteous people still gave end dates for the coming of Moshaich. This is because these righteous people saw how each moment that the Jewish people served G-d in exile, they were creating the conditions for a more perfect future; in terms of the above discussion, they saw how exile itself was part of the process of redemption. In order to make this tangible for the masses, who

could not experience this as vividly as the righteous, they provided these end dates to encourage the people to infuse their daily divine service with appropriate joy and alacrity.

### **The Dual Vision:**

This also explains the paradox that the Shabbos is called “Shabbos Chazon (Vision)” referring to Yeshayahu’s vision of the destruction which we read in the Haftarah, yet Rabbi Levi Yitzchak of Berditchev said that it is so called because every Jew is shown a vision of the future Beis Hamikdash. Based on the above these are not two contradictory explanations — rather, the vision of destruction holds within it the roots of the vision of the future redemption.

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