

SICHA SUMMARY

Likkutei Sichos, Vol. 29

Shabbos Chazon

The Parable:

Rabbi Levi Yitzchak of Berditchev provided a famous parable to illustrate the significance of Shabbos Chazon, the Shabbos prior to the fast of Tisha Bi'Av. On this Shabbos, it is said that each Jew is shown the future Beis Hamikdash. This is like a father who sewed a suit for his son, who then tore it. This happened a second time. When the father sewed the third suit, he did not give it to his son, he only showed it to him from time to time and told him that when is mature enough, he will receive the suit.

So, too, the Jewish people were given two Batei Mikdash which they squandered. G-d has prepared a third Beis Hamikdash, but shows it to us periodically until we are deserving of its coming.

The Question:

Why did Rabbi Levi Yitzchak use a garment for this metaphor and not a home, which would be more appropriate and resonant

for the Beis Hamikdash, a permanent structure?

The Explanation:

A garment is tailored to the particular dimensions and tastes of its wearer. We know something about the person when looking at the garment, even if they are not wearing it. A home, however, envelopes the inhabitants without regard for their particularities. We do not know the unique makeup of the person by looking at the house.

The Beis Hamikdash consists of distinct levels of holiness. Each domain's holiness mirrors the corresponding holiness of the supernal Beis Hamikdash. In this respect, the Beis Hamikdash is like a garment which has a relationship to the contours of its wearer; the Beis Hamikdash, too, is shaped according to the holiness it houses.

This is especially true regarding the third Beis Hamikdash, from which will emanate the knowledge of G-d to the point that "all flesh will see that the mouth of G-d has spoken." The revelation of Divine speech means that humanity will perceive the

unique manifestation of G-d's creative power, His "speech," within each distinct creation. This is aligned with the value of the garment which recognizes and adapts to the different elements of the person.

The Berditchever concludes that when the child sees the suit, he will be motivated to walk in the proper path until it is known that it has become second-nature to him." When Divine service is "like a nature" to a person, this means that he engages in all

forms of Divine service, because it is natural. He is not confined to one mode of expressing his connection to G-d, he expresses it in every possible way. Thus, in order to receive the "garment" of the Beis Hamikdash and its concurrent revelation of the individualised Divine power within creation, we also model the garment by serving G-d in every domain in its appropriate way, not just in a monolithic "house-like" generalized fashion.
