

SICHA POEM

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



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Mishpatim, Sicha 2

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“Behold I will send an angel before you to watch over you on the way,
And to bring you to the place I have prepared.” the Passuk does say.
The Passuk ends abruptly and does not make it clear,
For whom, this place, Hashem did prepare.

Therefore Rashi gives two explanations, say the Mefarshim,

1. I have prepared to give it to the Yidden.
2. For Himself a heavenly Temple, Hashem did prepare,
Which is directly aligned with the earthly Temple down here.

The Mefarshim say that Rashi isn't satisfied with the first explanation,
Because the Passuk doesn't say that the preparation was for the Yidden.
The second explanation Rashi does bring,
Because “I have prepared” implies that for yourself you prepared something.

But in truth from reading the Pesukim,
It is obvious that the preparation was for the Yidden.
And if the only thing that bothered Rashi, was this omission,
Then “For you,” is the only thing Rashi would have to mention.

But his words, “I have designated to give it to you,” Rashi does lengthen,
And from “I have prepared,” to “I have designated” is a change in expression.
Therefore we must understand that Rashi's real question,
Is what was the preparation?

According to his first opinion there was no preparation, it was only an invitation,
 Hashem designated this land for the Yidden for a later occasion.
 But Rashi needs to bring a Midrash as a second explanation,
 Because הכינוי usually means preparation that requires action.

Rashi continues, "This is one of several verses that does imply,
 That the heavenly Temple in the sky,
 Is opposite the Temple below,"
 Why does Rashi feel that this information is relevant for us to know?

It is very relevant because from the verse here, if the place Hashem did prepare,
 Then why don't we see a change down here?
 In fact the seven nations were living in the land comfortably,
 And would have to be driven away slowly.

Rashi answers that no change was made then, it's true,
 But from earlier verses we see that a change was felt by Yaakov Avinu.
 When Yaakov woke up from his dream, he felt the holiness on earth down here,
 "This is the gate of heaven," Yaakov did declare.

When things seem dark we have nothing to fear,
 Because a heavenly Beis Hamikdash, Hashem already did prepare.
 Although change we don't always see, Moshiach will come speedily,
 And down here we will have Beis Hamikdash number three!

This discussion has a Halachic application,
 According to Rashi's first opinion, a designation is considered preparation.
 If you designated something with words for a purpose that is holy,
 You can't use it for something that is ordinary.

According to Rashi's second opinion,
 A designation with words is not considered preparation.
 If you didn't take any action,
 To use the item for holiness, you have no obligation.
