



DEVARIM

Building from the Rubble

The First Step to Rebuilding What's Broken

PARSHAH OVERVIEW

DEVARIM

On the first of Shevat (thirty-seven days before his passing), Moses begins his repetition of the Torah to the assembled Children of Israel, reviewing the events that occurred and the laws that were given in the course of their forty-year journey from Egypt to Mount Sinai to the Promised Land; rebuking the people for their failings and iniquities; and enjoining them to keep the Torah and observe its commandments in the Land that G-d is giving them as an eternal heritage, into which they shall cross after Moses's death.

Moses recalls his appointment of judges and magistrates to ease his burden of meting out justice to the people and teaching them the word of G-d; the journey from Mount Sinai through the great and fearsome desert; and the sending of the spies and the people's subsequent spurning of the Promised Land, so that G-d decreed that the entire generation of the Exodus would die out in the desert. "Also against me," says Moses, "was G-d angry for your sake, saying, 'You, too, shall not go in there.'"

Moses also recounts some more recent events: the refusal of the nations of Mo'ab and Ammon to allow the Israelites to pass through their countries; the wars against the Amorite kings Sihon and Og, and the settlement of their lands by the tribes of Reuben and Gad and part of the tribe of Manasseh; and Moses's message to his successor, Joshua, who will succeed him in taking the Land and lead them in the battles for its conquest: "Fear them not [in these battles], for the L-rd your G-d, He shall fight for you."

QUESTION FOR DISCUSSION

Reflect on your life and identify breakthrough moments that changed the direction of your life. Can you remember the moment you realized that you needed a change and that what you were doing up to that point would no longer work?

QUESTION FOR DISCUSSION

Think back to the moment you realized that your familiar and comfortable life had ended. How did that realization make you feel?



Breakdowns feel dark, but they're just the start of a breakthrough. Seeing them this way helps us stay calm and trust it'll work out.



This Shabbat is called
Shabbat Chazon “Shabbat
of Vision,” because the
haftarah is taken from
Isaiah’s vision.

TEXT 1

Isaiah 1:1-9

א. חֲזוֹן יִשְׁעִיָּהוּ בֶן אָמוֹץ אֲשֶׁר חָזָה
עַל יְהוּדָה וִירוּשָׁלַיִם, בִּימֵי עֲזַרְיָהוּ
יֹחָזֶק אָחָז יְחִזְקִיָּהוּ מְלָכֵי יְהוּדָה.

ב. שָׁמְעוּ שָׁמַיִם וְהָאֲרֶץ אֲרֶץ כִּי ה'
דָּבָר, בָּנִים גְּדֹלְתִי וְרוֹמְמֹתִי וְהֵם
פָּשְׁעוּ בִּי.

ג. יָדַע שׁוֹר קִנְיָהּ וְחֲמֹר אֲבוֹס בָּעָלָיו,
יִשְׂרָאֵל לֹא יָדַע, עַמִּי לֹא הִתְבּוֹנֵן.

ד. הוּא גֹי חַטָּא, עִם כָּבֵד עֹן, זֶרַע
מְרַעִים בָּנִים מְשַׁחֲתִיתִים, עֲזָבוּ אֶת ה'
נֶאֱצָו אֶת קְדוֹשׁ יִשְׂרָאֵל, נָזְרוּ אַחֲזֹר.

ה. עַל מָה תִּכּוּ עוֹד תּוֹסִיפוּ סָרָה, כָּל
רֹאשׁ לְחָלִי וְכָל לֵבב דֹּוִי.

1. The vision of Isaiah, son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah:

2. “Hear, O heavens, and give ear, O earth, for G-d has spoken; children I have raised and exalted, yet they have turned on Me.

3. “An ox knows its owner and a donkey its master’s crib [but] Israel does not know; My people does not consider.

4. “Woe to a sinful nation, a people heavy with iniquity; evildoing seed, corrupt children. They forsook G-d; they provoked the Holy One of Israel; they pulled back.

5. “Why are you beaten when you still rebel? Every head [is afflicted] with illness and every heart with malaise.

TEXT 1

Isaiah 1:1-9

ו. מִכַּף רֶגֶל וְעַד רֹאשׁ אֵין בּוֹ מָתָם,
פָּצַע וְחִבּוּרָה וּמָכָה טְרִיָּה לֹא זָרוּ וְלֹא
חִבְשׁוּ וְלֹא רִפְּכָה בַשֶּׁמֶן.

ז. אֶרְצְכֶם שְׁמָמָה, עָרֵיכֶם שְׂרָפוֹת
אֵשׁ, אֲדָמַתְכֶם לִנְגֻדְכֶם, זָרִים אֹכְלִים
אֹתָהּ וּשְׁמָמָה כְּמַהֲפַכַת זָרִים.

ח. וְנוֹתְרָה בֵּת צִיּוֹן כְּסֹכָה בְּכָרֶם,
כְּמִלּוּנָה בְּמִקְנֶשֶׁה כְּעִיר נְצוּרָה.

ט. לֹוִי ה' צְבָאוֹת הוֹתִיר לָנוּ שְׂרִיד,
כְּמַעֲט כְּסֹדֶם הָיִינוּ לַעֲמֹרָה דְּמִינוּ.

6. "From the sole of the foot until the head, nothing is whole; only wounds, contusions, and lacerated sores; they were not sprinkled [with balm], bandaged, or softened with oil.

7. "Your land is desolate, your cities burnt with fire. Your land—in your presence, strangers devour it, and it is as desolate as one that has been turned over to strangers.

8. "And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a city besieged.

9. "Had not the G-d of hosts spared us a remnant, we would soon be like Sodom; we would resemble Gomorrah."

This prophecy reminds
us to repent so we can
prevent future destruction.



TEXT 2

Rabbi Tzadok
Hakohen Rabinowitz,
Peri Tzadik,
Deuteronomy 13

הִנֵּה שַׁבָּת זֶה נִקְרָא שַׁבָּת חֲזוֹן עַל שֵׁם פְּתִיחַת הַהֶפְטוּרָה דְּשַׁבָּת זֶה.
וַיֵּשׁ לְהַבִּין. בְּשִׁלְמָא שַׁבָּת נִחְמוּ שְׁנִקְרָא עַל שֵׁם פְּתִיחַת הַהֶפְטוּרָה שֶׁהוּא לְשׁוֹן
נִחְמָה, וְבוֹ מִתְחִיל ז' דְּנִחְמָתָא.
אַבְל כָּאן דְּעֵיקָר הַהֶפְטוּרָה הוּא הַתּוֹכָחוֹת אַחֵר כָּךְ.

This Shabbat is called the Shabbat of Vision because it is the first word of the *haftarah* we read on this Shabbat.

This is confusing. We understand why next Shabbat's moniker will be taken from the first word of next week's *haftarah*. (A) The word is "consolation" [which will be sorely needed after the 9th of Av]. (B) It initiates a seven-week period during which our *haftarot* have a motif of comfort.

But why do we choose the *haftarah's* first word as the moniker for this Shabbat if the passages that follow are a terrible rebuke?

QUESTIONS

Why did we have to name this Shabbat after a terrible vision? Is there nothing positive about this Shabbat to have named it for instead?

TEXT 3

Rabbi Menachem
Mendel of Lubavitch,
*Or HaTorah, Neviim
and Ketuvim 2*,
p. 1097

בְּבִיכָל דְּרוּשֵׁי רֹאשׁ הַשָּׁנָה מִפֶּאֲרִיטְשׁ
מִצְאָתִי בְּעֵנִין שַׁבַּת חֲזוֹן, וְזֶה לְשׁוֹנוֹ:

עֵנִין שַׁבַּת חֲזוֹן, שְׁמַעְתִּי מֵאָבִי מוֹרִי
עָלִיו הַשְּׁלוֹם, שֶׁסִּיפֵר בְּשֵׁם הָרַב
מִבְּאֶרְדִּיטְשׁוֹב נִשְׁמָתוֹ בְּגִנְזֵי מְרוֹמִים.
בַּעַת הַיּוֹתוֹ בְּשַׁבַּת הַנִּזְכָּר לְעִיל
בְּקֹהִילָה קְדִישָׁא בְּרֹאהִין, אָמַר מְשֻׁל
עַל זֶה:

מֵאֵב נִשֵּׁשׁ לוֹ בֶּן יָקָר וְעָשָׂה לוֹ מְלִבוּשׁ
יָקָר לְהַתְלַבֵּשׁ בוֹ, וּמִצַּד שְׁלֹא נִזְהָר
הֵבֵן בְּאוֹתוֹ בְּגָד וְעָשָׂה מַעֲשִׂים אֲנָשׁוֹר
לֹא יַעֲשֹׂה, קָרַע אוֹתוֹ לְכַמָּה קְרָעִים.
וְעָשָׂה לוֹ פַּעַם שְׁנֵי לְבוּשׁ, וְקָרַע אוֹתוֹ
גַּם כֵּן.

מָה עָשָׂה הָאָב?

In a book of Chasidic insights about the festival of Rosh Hashanah from [Rabbi Hillel of] Paritch, I found something about the Shabbat of Vision. This is what it said:

I heard the following from my father, my teacher, of blessed memory, in the name of Rabbi Levi Yitzchak of Berditchev, whose soul has ascended above. He shared this parable during his visit to the Brahmin community for the Shabbat of Vision.

A father sewed an expensive garment for his precious son to wear. The boy was careless with the garment, treating it inappropriately. It was eventually ruined, and the father tore it into pieces. The father gave him a second garment [which the child also disrespected and destroyed, so that] the father tore that garment as well.

What did the father do?

TEXT 3

Rabbi Menachem
Mendel of Lubavitch,
Or HaTorah, Neviim
and *Ketuvim* 2, p.
1097

עָשָׂה לוֹ לְבוּשׁ שְׁלִישִׁי וְלֹא נָתַן לוֹ
לְלְבוֹשׁ אוֹתוֹ, רַק גָּנְזוֹ. וְלִפְרָקִים
רְחוּקִים יְדוּעִים, מֵרָאָה לוֹ הַלְבוּשׁ
וְאוֹמֵר לוֹ, "רְאֵה שָׂאֵם תִּתְּנֶה בְּדֶרֶךְ
הַיֵּשֶׁר, יִנָּתֵן לְךָ לְבוּשׁ זֶה לְלְבוֹשׁ
אוֹתוֹ". (וּמֵצֵד זֶה מְרַגִּילוֹ לֵילֵךְ בְּדֶרֶךְ
הַיֵּשֶׁר עַד שִׁיּוּדָע בּוֹ שֶׁנַּעֲשֶׂה אֲצִלּוֹ
כְּמוֹ טָבַע, אֲזִי יִתֵּן לוֹ הַלְבוּשׁ לְהַלְבִּישׁ
אוֹתוֹ, כִּי אֲזִי אֵינוֹ יֵרָא מִמֶּנּוּ פֶּן יִחְזוֹר
לְסוּרוֹ, מֵאַחֵר שֶׁנַּעֲשֶׂה כְּמוֹ טְבָעִית).

וְזֶה עֲנִיֵּן "שַׁבַּת חֲזוֹן" לְשׁוֹן מַחֲזָה,
שֶׁמֶרְאִין לְכָל אֶחָד וְאֶחָד הַמִּקְדָּשׁ
דִּלְעֲתִיד מִרְחוֹק כּו'.

He sewed a third garment but did not give it to his son to wear. Instead, he concealed it. On rare occasions, he showed it to his son and said, "If you behave properly, you will be permitted to wear this garment." (This incentivizes the child to improve his behavior until it becomes his nature. Then the father will give him the garment without fear that the child might revert to his old ways, since good behavior has become almost his nature.)

This is the meaning of "Shabbat of Vision." Every Jew is shown a distant glimpse of the future Temple.

This Shabbat, there are two explanations of the vision:

1. Isaiah's vision of destruction, which we read this Shabbat
2. A glimpse each Jew is given of the future Beit Hamikdash

QUESTION

Can we **reconcile** both of them, since we call it the Shabbat of [one] Vision?

There are 2 reasons
discussed as to why
G-d should not
have destroyed the
Holy Temple.



TEXT 4

Maimonides,
Mishneh Torah, Laws
of Kings and Wars
6:8; 10

אין קוֹצְצִין אֵילָנֵי מֵאֲכָל שְׂחוּץ לְמַדִּינָה, וְאֵין מוֹנְעִין מֵהֶם אֶמֶת הַמַּיִם כְּדֵי
שְׂיִיבָשׁוּ, שֶׁנֶּאֱמַר "לֹא תִשְׁחִית אֶת עֵצָה" (דְּבָרִים כ, יט). וְכָל הַקּוֹצֵץ, לוֹקָה. וְלֹא
בְּמִצּוֹר בְּלִבָּד, אֲלָא בְּכָל מָקוֹם . . .

וְלֹא הָאֵילָנוֹת בְּלִבָּד, אֲלָא כָּל הַמִּשְׁבֵּר כֵּלִים וְקוֹרֵעַ בְּגָדִים וְהוֹרֵס בְּנֵינִן וְסוֹתֵם
מַעֲנִין וּמַאֲבֵד מֵאֲכָלוֹת דֶּרֶךְ הַשְּׁחָתָה, עוֹבֵר בְּ"לֹא תִשְׁחִית".

We may not cut down fruit trees outside a city nor prevent an irrigation ditch from bringing water to the trees so that they dry up, as the Torah states: "Do not destroy its trees" (Deuteronomy 20:19). Anyone who cuts down such a tree should be lashed. This does not apply only in a siege but in all situations. . . .

This is not just true of trees: anyone who breaks utensils, tears garments, destroys buildings, stops up a spring, or ruins food with destructive intent is in violation of the prohibition of "Do not destroy."

SINCE THE TEMPLE BELONGS TO G-D, CAN HE DESTROY IT?

- A. He should not, because according to His law, reckless destruction is forbidden.

TEXT 5

Maimonides,
Mishneh Torah, Laws
of the Temple 1:17

הַנוֹתֵץ אֶבֶן אֶחָת מִן הַמִּזְבֵּחַ, אוֹ מִכָּל הַיֵּיכָל, אוֹ מִבֵּין
הָאוּלָם וְלַמִּזְבֵּחַ דֶּרֶךְ הַשְּׁחִתָּה, לוֹקֶה. שְׁנֵאָמַר, "וְנִתְּצוּם
אֶת מִזְבְּחֵיכֶם . . . לֹא תַעֲשׂוּן כֵּן לַה' אֱלֹהֵיכֶם"
(דְּבָרִים יב, ג-ד).

One who demolishes a single stone from the altar, any part of the Temple building, or the floor of the Temple courtyard between the entrance hall and the altar in a destructive manner should be lashed. As the Torah states, "And you must destroy *their* altars, . . . [but] do not do so to G-d, your G-d" (Deuteronomy 12:3–4).

SINCE THE TEMPLE BELONGS TO G-D, CAN HE DESTROY IT?

- A. He should not, because according to His law, reckless destruction is forbidden.
- B. Destroying any part of the Holy Temple, even a single stone, is forbidden.

TEXT 6

Rabbi Chaim Palaggi,
Nefesh Chayim,
Maarechet Habet,
chapter 14

אֵיךְ הִקְדּוּשׁ בְּרוּךְ הוּא שָׂרַף הַבַּיִת הַמִּקְדָּשׁ וּמִמָּרוֹם שָׁלַח אֵשׁ, דִּהְרִי
קַיִמָּא לָן הַנוֹתֵץ אֶפִּילוֹ אֶבֶן אַחַת מִן הַמִּזְבֵּחַ לוֹקָה . . .

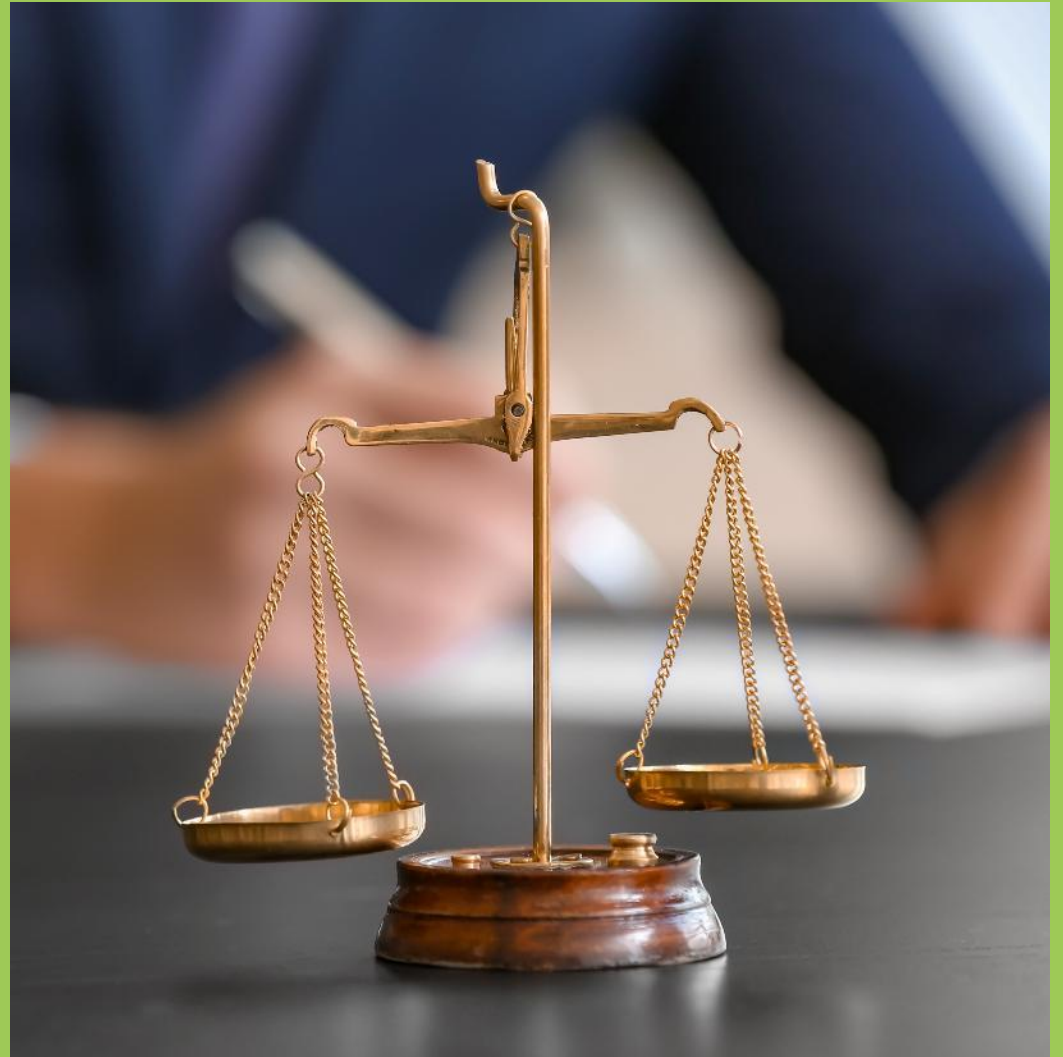
וַיְדוּעַ מִכַּמָּה מִדְּרָשִׁי רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָּה דִּהִקְדּוּשׁ בְּרוּךְ הוּא
שׁוֹמֵר הַמִּצְוֹת. וְאִם כֵּן קוֹשֵׁי אֵלֵינוּ אֵיךְ הִתִּיר לְעַצְמוֹ לָאוּ זֶה
דִּשְׁרִיפַת הַמִּקְדָּשׁ?

How could G-d burn down the Temple and even dispatch flames from the heavens? Halachah states that we may not demolish even one stone from the altar on pain of lashes. . . .

Our sages have intimated on many occasions that G-d observes His own commandments. If so, we ask how G-d justified the destruction of the Temple.

QUESTION

How did G-d justify
the Destruction of
the Temple?



TEXT 7

Rabbi Shneur Zalman
of Liadi, *Shulchan
Aruch HaRav, Choshen
Mishpat, Shemirat Guf
Venefesh Ubal Tashchit*,
chapters 5-16

הַמְקַלְקֵל שְׂאֵר כָּל דְּבַר הָרְאוּי לִיהֲנוּת
בּו בְּנֵי אָדָם, עוֹבֵר בְּלֹא תַעֲשֶׂה,
שֶׁנֶּאֱמַר "לֹא תִשְׁחִית אֶת עֵצָה וְגו'" . . .

בְּמָה דְּבָרִים אֲמוּרִים, כְּשֶׁעוֹשֶׂה דְּרָךְ
הַשְׁחָתָה וְקִלְקוּל. אֲבָל עַל מִנַּת לְתַקֵּן,
מוֹתֵר לְקַלְקֵל, אִם אֵי אֶפְשָׁר לְתַקֵּן
אֶלָּא עַל יְדֵי קִלְקוּל זֶה. כְּגוֹן אֵילָן
מֵאֲכָל שְׂמִיכָחִישׁ אֶת הַקֶּרֶקַע וּמַזִּיק
לְאֵילָנוֹת אֲחֵרִים הַטּוֹבִים מִמֶּנּוּ . . .

וְאִין צָרִיךְ לוֹמַר אִם מְקַלְקְלוֹ עַל מִנַּת
לְתַקֵּן גּוֹפּוֹ, כְּגוֹן שְׂשׂוּרָף כֶּסֶּא וְשׂוֹלְחָן
לְהַתְחַמֵּם בָּהֶם אִם אֵין לוֹ עֵצִים
אֲחֵרִים.

One who destroys anything from which others
can benefit violates "Do not destroy its trees"
(Deuteronomy 20:19). . . .

This is only if one destroys for purposes of
destruction and ruination. However, if one
destroys an impediment to protect what it
harms, it is permissible if this is the only way to
do it. For example, [destroying] a tree that is
damaging the soil or other trees that are better
than it. . . .

If one destroys something for personal
benefit—for example, if one has no kindling and
uses a chair or table to build a fire to warm
oneself—it's certainly permissible.



ANSWER 1

G-d was able to destroy it, since it would lead to something good.

TEXT 8

Midrash, *Eichah*
Rabah 4:14

"כִּלְהָהּ אֶת חֲמָתוֹ, שָׁפַךְ חֲרוֹן אַפּוֹ,
וַיִּצְתֵּת אֵשׁ בְּצִיּוֹן" (אֵיכָה ד, יא).

בְּתִיב, "מִזְמוֹר לְאַסָּף אֲלֻקִּים בָּאוּ גוֹיִם
בְּנִחְלָתָךְ" (תְּהִלִּים עט, א). לֹא הָיָה
קָרָא צָרִיךְ לְמִימַר אֵלָּא בְּכִי לְאַסָּף, נָהִי
לְאַסָּף, קִינָה לְאַסָּף. וּמָה אוֹמֵר מִזְמוֹר
לְאַסָּף?

אֵלָּא מְשַׁל לְמַלְךְ שֶׁעָשָׂה בֵּית חֲפָה
לְבָנוֹ, וְסִידָה וְכִירָה וְצִירָה, וַיֵּצֵא בָנוֹ
לְתַרְבוֹת רָעָה. מִיָּד עָלָה הַמֶּלֶךְ לַחֲפָה
וְקָרַע אֶת הַוִּילָאוֹת וְשָׁבַר אֶת הַקָּנִים.
וְנָטַל פֶּדָגוֹג שְׁלוֹ אִיבּוֹב שֶׁל קָנִים וְהָיָה
מְזַמֵּר.

אָמְרוּ לוֹ: הַמֶּלֶךְ הִפָּךְ חֲפָתוֹ שֶׁל בָּנוֹ
וְאַתָּה יוֹשֵׁב וּמְזַמֵּר?

"G-d vented His fury; He poured out His enflamed wrath. He ignited a fire in Zion" (Lamentations 4:11).

It is written, "A song of Asaf: G-d, nations have invaded Your inheritance" (Psalms 79:1). This psalm should have been called a weeping of Asaf, a wailing of Asaf, or a lamentation of Asaf. Why is it called a song of Asaf?

It is analogous to a king who prepared a wedding house for his son, plastered it, carved wall sculptures in it, and made drawings in it. But his son went astray, and the king immediately ascended to the wedding house, ripped the curtains, and broke the poles. [The son's] mentor took a reed flute and began playing.

They said to him, "The king overturned his son's wedding house, and you are sitting and playing?"

TEXT 8

Midrash, *Eichah*
Rabah 4:14

אָמַר לָהֶם: מִזְמֵר אָנִי, שֶׁהִפֵּךְ חֲפָתוֹ שֶׁל
בְּנוֹ וְלֹא שָׁפַךְ חֲמָתוֹ עַל בְּנוֹ.

כֶּן אָמְרוּ לְאַסָּף: הַקָּדוֹשׁ בְּרוּךְ הוּא
הֶחְרִיב הַיֵּכָל וּמִקְדָּשׁ וְאַתָּה יוֹשֵׁב
וּמְזַמֵּר?

אָמַר לָהֶם: מִזְמֵר אָנִי שֶׁשָּׁפַךְ הַקָּדוֹשׁ
בְּרוּךְ הוּא חֲמָתוֹ עַל הָעֵצִים וְעַל
הָאֲבָנִים, וְלֹא שָׁפַךְ חֲמָתוֹ עַל יִשְׂרָאֵל.

הֵדָא הוּא דְכָתִיב, "וַיִּצֶת אֵשׁ בְּצִיּוֹן
וַתֹּאכַל יְסֻדֶּיהָ".

He said, "I am playing because he overturned his son's wedding canopy and did not vent his rage on his son."

So, too, they said to Asaf, "G-d destroyed the Sanctuary and the Temple, and you are sitting and singing?"

He said, "I am singing because G-d vented His wrath on the wood and stones and did not vent His wrath on Israel."

That is what is written, "He ignited a fire in Zion [a euphemism for the Temple], and it consumed her foundations."

G-d destroyed the Beit
Hamikdash to **spare**
the Jewish people.



TEXT 9

Mordechai, Megilah
4:826

אָסוּר לְנִתּוּץ דָּבָר מִבֵּית הַכְּנֶסֶת . . . וְאִם נוֹתֵץ
עַל מְנַת לְבָנוֹת, שָׂרִי. דִּהְיָא נְתִיצָה בְּנִין מִקְּרִי.

It is forbidden to destroy a synagogue. . . . However, if one destroys it for the express purpose of rebuilding it, it is permissible. This is because demolition of this type is a form of building.



ANSWER 2

G-d was allowed to destroy it since the purpose was to rebuild the Beit Hamikdash bigger and better.

TEXT 10

Zohar, vol. 3,
p. 121b

דְּכַד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, בָּעָא קוּדְשָׁא
בְּרִיךְ הוּא לְמַעַבְד לִזְוֹן בְּאַרְעָא כְּמִלְאָכִין
קִדְיָשִׁין לְעִילָא, וּבָעָא לְמַבְנֵי לִזְוֹן בֵּיתָא
קִדְיָשָׁא. וּלְנַחֲמָא לֵיהּ מִגּוֹ שְׁמֵי רְקִיעִין,
וּלְנַטְעָא לִזְוֹן לְיִשְׂרָאֵל נְצִיבָא קִדְיָשָׁא,
כְּגִוּוֹנָא דְדִיוֹקְנָא דְלְעִילָא.

הָדָא הוּא דְכָתִיב, "תְּבִיאֵמוּ וְתִטְעֵמוּ בְּהַר
נִחְלָתְךָ" (שְׁמוֹת טו, יז). בָּאֵן אֲתֵר?
בְּ"מָכוֹן לְשִׁבְתְּךָ פְּעֻלָּתְךָ ה'" (שָׁם), בְּהָהוּא
דְּפְעֻלָּתְךָ אֲנִת ה' וְלֹא אֲחֵרָא. "מָכוֹן לְשִׁבְתְּךָ
פְּעֻלָּתְךָ ה'", דָּא בֵּית רַאשׁוֹן. "מְקֻדָּשׁ ה'
כּוֹנֵנּוּ יְדִידְךָ" (שָׁם), דָּא בֵּית שְׁנִי. וְתַרְוֵיהוּ
אוּמָנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא אֵינִין.

When Israel left Egypt, G-d desired to install them in the Land like celestial angels and to build for them a holy house: to bring it down from Heaven and to plant the Jewish people in the earth as a sacred seedling, just like their ideal, Heavenly form.

As it says, "You will bring them and plant them in Your own mountain" (Exodus 15:17). In which place? The passage continues, "The place You made to dwell in, O G-d." This means in the place that You, G-d, created, and in no other. "You effected a dwelling for Your presence" (ibid.) refers to the First Temple. "A Temple, O G-d, Your hands established" (ibid.) refers to the Second Temple. And both [were intended to be] the product of G-d's hands.

TEXT 10

Zohar, vol. 3,
p. 121b

וּמִדְאֲרָגִיזוּ קַמִּיָּה בְּמִדְבָּרָא, מִיָּתוּ. וְאַכְנִס לִוְן
קוּדְשָׁא בְּרִיךְ הוּא לְבְנִיָּהּוּ בְּאַרְעָא, וּבֵיתָא
אַתְבְּנִי עַל יָדָא דְּבַר נֶשׁ. וּבְגִין כֹּה לֹא
אַתְקַיִים. וְשִׁלְמָה הָנָה יָדַע דְּבְגִין דְּהָא
עוּבְדָא דְּבַר נֶשׁ לֹא יִתְקַיִים. וְעַל דָּא אָמַר,
"אִם ה' לֹא יִבְנֶה בֵּית, שָׁוְא עֲמָלוֹ בִּוְנֵי בּוֹ"
(תְּהִלִּים קכז, א), דְּהָא לִית לִיה בֵּיה קִיּוּמָא.
בִּיּוֹמוֹי דְּעֶזְרָא גָרַם חֲטָאָה וְאַצְטִרְכוּן אִינוּן
לְמַבְנֵי וְלֹא הָנָה בֵּיה קִיּוּמָא.

וְעַד כְּעַן בְּנִיָּנָא קְדָמָא דְּקוּדְשָׁא בְּרִיךְ הוּא,
לֹא הָנָה בְּעֵלְמָא. וְלִזְמָנָא דְּאַתִּי כְּתִיב, "בִּוְנֶה
יְרוּשָׁלַם ה'" (תְּהִלִּים קמז, ב). אִיהוּ וְלֹא
אַחֲרָא.

וּבְנִיָּנָא דָּא אָנוּן מְחַכָּאוּ, וְלֹא בְּנִיָּנָא דְּבַר נֶשׁ
דְּלִית בֵּיה קִיּוּמָא כָּלָל.

But when Israel angered G-d in the desert, they died.
G-d brought their children into the Land, and the
Temple was built by human hands. Therefore, it did
not last. King Solomon knew that the work of mortals
cannot last. Thus, he said, "Unless G-d builds the
house, its builders toil in vain" (Psalms 127:1) because
it will not last. In the days of Ezra, when they built the
Second Temple, they sinned again. And that did not
last either.

Thus, until today, G-d's original home has not yet
entered the world. Regarding the future, it is written,
"G-d builds Jerusalem" (Psalms 147:2). He will build it
and no other.

It is for this building that we wait, not for any
manufactured structure that cannot last forever.



Destruction of the Beit Hamikdash was allowed because it made way for a bigger, better, and forever lasting third Temple.

TEXT 11

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot* 29, pp. 13-14

פון דעם קומט ארויס אן ענין נפלא בנוגע לחורבן
הבית, בית ראשון ועל אחת כמה וכמה בית שני.

דער בנין בית המקדש השלישי דורך דעם
אויבערשטן . . . איז גיט א זאך וואס וועט זיך ערשט
אנהויבן לעתיד לבא. נאר התחלת בנינו האט זיך
אויפגעטאן תיכף לחורבן הבית.

נאך מער, דאס איז דער גאנצער תכלית פון חורבן
הבית: דער אויבערשטער האט געוואלט מתקן זיין
דעם בית המקדש, אז עס זאל גיט זיין ווי עס איז
געווען פריער, א בניינא דבר נש וואס האט גיט קיין
קיום, נאר עס זאל זיין בניינא . . . דקודשא בריך
הוא, א בנין נצחי.

און דעריבער איז געווען דער חורבן פון די בתי
מקדשות, בית ראשון ובית שני, על מנת לתקן
ולבנות א מתוקן'דיקן בית המקדש, בית המקדש
השלישי וואס איז בניינא דקודשא בריך הוא.

This provides a fascinating insight into the
destruction of the First and Second Temples.

G-d began to build the Third Temple as
soon as the Second Temple was destroyed.
He is not waiting for Mashiach to come
before starting to build the new Temple. He
began to rebuild as soon as the earlier
Temple was destroyed.

Moreover, the only reason G-d destroyed
the Temple was to fulfill His desire for an
improved, G-d-made, eternal Temple
instead of a human-made, temporal Temple.

This means that the destruction of the first
two Temples was for the sole purpose of
building a better Temple: the Third Temple,
which G-d will build.

TEXT 11

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot* 29, pp. 13-14

קומט אויס, אז דער חורבן פון די בתי מקדשות איז
גאר א גדר פון בנין, ניט חורבן וסתירה.

It follows that what occurred to the first two
Temples was not destruction. Instead, it was
the first phase of the bigger and better
rebuilding project.

PROCESS OF REBUILDING

Destruction is the first step in the process. It's about preparing the space for what's coming, not just tearing down for no reason.



OPTIONAL

TEXT 12

Midrash, *Eichah*
Rabah 1:51

עובדא הנה בחד בר נש זנהא קא רדי.
געת חדא תורתיה, עבר עלוי חד ערבי,
אמר ליה: מה את?

אמר ליה: יהודאי אנא.

אמר ליה: שרי תורך ושרי פדנך.

אמר ליה: למה?

אמר ליה: דבית מקדשון דיהודאי חרב.

אמר ליה: מנא ידעת?

אמר ליה: ידעית מן געייטא דתורך.

עד זנהא עסיק עמיה געת זימנא
אחריתי. אמר לו: אסר תורך, אסר
פדנך, דאתייליד פריקהון דיהודאי.

There was an incident involving someone plowing [his field]. One of his oxen mooed. An Arab passed near him and asked, "What are you?"

He replied, "I am a Jew."

The Arab said, "Unharness your ox and untie your plow."

"Why?" asked the Jew.

"Because the Temple of the Jews was just destroyed."

"How do you know?"

"I know it from your ox's mooing."

While they were conversing, the cow mooed again. The Arab said, "Harness your ox, and tie your plow, as the redeemer of the Jews was just born."

OPTIONAL

The cow's two moos
show it's all connected:
the destruction of the
second Beit Hamikdash
was to make way for future
redemption.



TEXT 13

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot* 29, p. 17

על פי זה יומתק בְּהַעֲנִין פּוֹן שֵׁם הַשַּׁבָּת, שַׁבַּת
חֲזוֹן.

כְּפִשּׁוּטוֹ, אִיז דָּאס עַל שֵׁם הַתְּחִלַּת הַהִפְטוּרָה, חֲזוֹן
יִשְׁעִיָּה, וְוּאָס בְּגָלוּי אִיז "אֲשֶׁר חָזָה עַל יְהוּדָה
וִירוּשָׁלַיִם גּו'" דִּי עֲנִינִים בְּלִמֵּי רְצוּיִים,
דְּפּוֹרְעָנוּתָא.

לְאִידָךְ, אִיז יְדוּעַ וְוּאָס ר' הֵלֵל פֶּאֲרִיטְשֶׁער
בְּרַעֲנָגֶט בְּשֵׁם הָרַב מִבֶּאֲרֵדִיטְשׁוֹב אִז שַׁבַּת חֲזוֹן
אִיז מִלְשׁוֹן מַחֲזָה, אִז אִין דָּעם שַׁבַּת בִּאֲנוּיִיזְט מְעַן
לְכָל אֶחָד וְאֶחָד הַמִּקְדָּשׁ דִּלְעָתִיד.

This gives us a sweet perspective of this
Shabbat's moniker—the Shabbat of Vision.

On the surface, this name refers to Isaiah's
vision about Judea and Jerusalem that we
chant in the *haftarah* this week, an unhappy
haftarah about the punishment of the Jewish
people.

On the other hand, there is a well-known
tradition related by Rabbi Hillel of Paritch, in
the name of the Rabbi from Berditchev, that a
vision of this future Temple is shown to every
Jew on this Shabbat of Vision.

TEXT 13

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot* 29, p. 17

וּלְכִי הַנִּזְכָּר לְעֵיל אִיז מוֹכֵן, אַז דָּאס זײַנען גִּיט
קײן פֿירושִׁים הֶפְכִּיִּים, נָאָר אַדְרָבָה, זײ האָבן אַ
שְׂיִיכוּת צווישן זיך. און נאכמער, זײ זײַנען
בְּהַמְשָׁךְ תִּיכּף מִמֶּשׁ זֶה לָזֶה. אִין דָּעם חוֹרְבֵן בֵּית
הַמִּקְדָּשׁ, בִּיז צו דער מְדְרִיגָה הִכִּי תַחְתּוֹנָה, ווי
דאס איז בְּשִׁבְת חֲזוֹן וואס איז שְׁבֶת שְׁלִפְנִי
(וְשִׁירָה ל') תַּשְׁעָה בָּאָב, זַעט מָעַן דָּעם בְּגִין הַמִּקְדָּשׁ
דִּלְעָתִיד.

און דאס איז פֿוֹעֵל אויפֿן אִידן, אַז עַר זָאל גִּיט
נִתְפַּעֵל ווערן פֿון אַלע שְׁווערִיקייטן פֿון דָּעם
חוּשׁ הַגָּלוּת, וּבְדֶרֶךְ מִמִּילָא, איז זײַן עֲבוֹדָה,
מַעֲשֵׂיו וְעֲבוֹדָתוֹ כָּל זְמַן מִשְׁךְ הַגָּלוּת, אִין נֶאֱדָר
אין אַ הֶעֱכָעֵרן אוֹפֿן.

Based on everything we learned, we understand that these are not opposing visions but related. Moreover, they are a single continuum. We see the Temple of the future inside the destruction of the previous Temple. We see it even in the most devastating aspects of this destruction that are remembered on the Shabbat before the 9th of Av [the anniversary of the Temple's destruction].

This encourages the Jew not to be shaken by the difficulties and darkness of Exile, and, as a result, his spiritual service in Exile is enhanced.

ANSWER

There aren't two opposing visions. The vision of destruction leads to the new, improved Beit Hamikdash. The first vision is the breakdown, paving the way for the true breakthrough which is the second vision.

Breakdown comes first.
Life may feel messy or
stuck now, but it's just the
start of the breakthrough
that's already on its way.



KEY POINTS

1. Wanton destruction of valuable materials is forbidden by Jewish law unless their destruction saves something better.
2. G-d allowed Himself to destroy the Temple because this saved His children, the Jews. By venting His wrath on the stones and wood, He calmed His wrath and spared His children from extinction.
3. Destroying a sacred Temple or even a synagogue is only permissible if a better one is built in its place.
4. The fact that the sacred Temple was destroyed serves as a guarantee that a better Temple will be built in its place. The Temple of the messianic era will be eternal.
5. The destruction of the old and the building of the new are the same. The first step toward building the new Temple is to clear the space by demolishing the existing Temple.

