



## **Tisha B'Av, Yeshayahu's double vision 2023**

*The Geula Perspective is in honor of the Refuah Shlema of Ruchma Leah Bas Sarah. And in loving memory of Leah Mintche Bas Ya'akov Yosef, Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia.*

Parshas Devarim is traditionally read on the Shabbos preceding the Ninth of Av, a day commemorating the destruction of the first and second Beis Hamikdash. This unique Shabbos, known as Shabbos Chazon, derives its name from the Haftorah's opening word "Chazon," meaning "vision," as it relates to the destructive vision witnessed by the prophet Yeshayahu. However, the Haftorah concludes on an uplifting note, with Yeshayahu's vision prophesying the ultimate redemption.

Reb Levi Yitzchak of Berditchev, affectionately called the lawyer of the Jewish people, offers an alternative interpretation of Shabbos Chazon and Tisha B'av. He explains that on this day, every Jew is granted a vision from afar of the future Beis Hamikdash. Similar to Moshe Rabbeinu's vision of the land of Israel in our Torah portion, Veschanan.

Reb Levi Yitzchak raises a profound question: Jewish law prohibits the destruction of even a small part of the Beis Hamikdash, let alone its complete destruction. How, then, could G-d seemingly contradict His own commandments and allow the Beis Hamikdash to be destroyed?

The answer is based on the fact that the destruction served a greater purpose, to establish an everlasting Beis Hamikdash built by G-d and furnished by the Jewish nation.

The intention is to replace and surpass the past two Beis Hamikdash with a grander, more expansive structure that would encompass the entirety of the Jewish people.

According to Reb Levi Yitzchak, destruction was, in essence, a step toward rebuilding and reestablishment. The Midrash, Yalkut Shimoni, suggests that the destruction of the Beis Hamikdash was contingent upon G-d's commitment to rebuild it. This implies that the act of destruction was the initial phase of its eventual renewal and restoration.

The construction of the third Beis Hamikdash did not await some distant future; it commenced immediately after the destruction of the second Beis Hamikdash. The purpose of its destruction was to allow G-d to rectify and refine it, transforming the Beis Hamikdash into an eternal structure built by Him, transcending the limitations of human existence.

Similarly, regarding exile, the process of redemption began simultaneously with the start of exile. The purpose of exile is to elevate our service during this period, ultimately leading to the eternal and ultimate redemption.

Hence, there is no contradiction between the two visions of Shabbos Chazon; during the darkest moments of exile, we can still recognize the ultimate redemption and the future Beis Hamikdash. This vision empowered Jews in the most dire of situations to overcome the darkness of exile and find their path illuminated by G-d's light.

Having thoroughly seen Yeshayahu's first vision, may we merit to make his second prophecy an undeniable truth that resonates around the globe. May we witness the revelation of the third Beis Hamikdash and the restoration of the Jewish kingdom, spreading G-d's love to all of His creations.

**"All who mourn the destruction of Beis Hamikdash will merit to see it in its rebuilding."** -The Talmud in Taanis 30B

*Have an easy fast & meaningful Tisha B'Av,  
Rabbi Sholom Yemini*