



## Two Incredible Chiddushim from the Kedushas Levi On Shabbas Chazon the Third Beis HaMikdash Is Revealed to Every Jew

The upcoming Shabbas Kodesh, parshas Devarim, is the third Shabbas of Bein HaMetzarim, and always precedes Tishah B'Av. In honor of this special Shabbas, we will delight in the sacred teachings of Yisrael's advocate, the holy Rabbi Levi Yitzchak of Berditchev, zy" a. He explains the rationale adopted by the poskim throughout the Jewish world to call this Shabbas **Shabbas Chazon**. This appellation is derived from the opening passuk of this week's Haftarah (Yeshayah 1, 1): "חזון ישעיה בן אמוץ אשר חזה על יהודה וירושלים"—**the vision of Yeshayah the son of Amotz, which he saw concerning Yehudah and Yerushalayim**. Rather than choosing an uplifting name of encouragement, they chose this name related to the prophetic vision concerning the churban of the Beis HaMikdash.

The Kedushas Levi explains that, in fact, this name conceals a positive, very encouraging message. For, the name **Shabbas Chazon** suggests a "**vision**," indicating that HKB"H shows His devotees a vision on this Shabbas of the extraordinary good in store for them in Olam HaBa. Here is a translation of the sacred remarks of the Kedushas Levi (Megillas Eichah):

**Why is it called Shabbas Chazon, a name that is not complimentary of Yisrael? It is because "chazon" means a "vision." On this Shabbas prior to Tishah B'Av, the Jewish people are shown a vision of the ample reward in store for them after they win the great war, b'Ezras Hashem, that the souls of Yisrael have been sent into Olam HaZeh to fight. They will be**

**victorious, because they love Hashem and are beloved to Him. Hence, before engaging in this battle that they have been sent to Olam HaZeh to fight, they are shown the abundant good that awaits them.**

### **On Shabbas Chazon Every Jew Is Shown a Vision of the Third Beis HaMikdash**

At first glance, these remarks seem obscure. Why exactly are Jews shown a vision of their bright, promising future in Olam HaBa on Shabbas Chazon? To unravel this mystery, we find a precious gem from Rabbi Hillel of Paritch, ztz"l, a brilliant chassid both in the overt and the concealed, who was originally an outstanding disciple of the bas Ayin, zy" a. He attests that he heard from his father fascinating ideas that he had heard directly from the holy Kedushas Levi. When his father was once in a city in southern Russia for this special Shabbas, the Rabbi of Berditchev presented a parable. He compared it to a father who had a beloved, precious son and had an expensive garment made for him to wear. The son, however, did not take good care of the garment and tore it up into pieces. The father made him a second expensive garment which the son also tore.

So, what did the father do? He made him a third garment but did not give it to his son to wear; he stored it away. On occasion, he would show him the garment and say to him, "If you behave properly, this garment will be given to you to wear." This is the case

with the vision of Shabbas Chazon; every single Jew is shown the future Mikdash from afar.

This account provides us with a novel understanding of the words of the Kedushas Levi. When he wrote that **Shabbas Chazon** is named so, because Yisrael are shown a vision of the ample good that awaits them in Olam HaBa, he was referring specifically to a vision of the third Beis HaMikdash. At that time, every Jew will receive the abundant good that is in store for him.

To embellish this thought, let us introduce what is brought down by both Rashi and Tosafos (Succah 41a): **“מקדש העתיד שאנו מצפין, בנוי ומשוכלל הוא יגלה ויבוא משמים, שנאמר מקדש ה' כוננו ידיך.”** The future Mikdash which we await, will descend from the heavens fully built, as it says (Shemos 15, 17): **“A Mikdash, my Lord, that Your hands established.** The commentaries are perplexed by this assertion. If that is the case, then how will Yisrael fulfill the mitzvah le'asid la'vo of (ibid. 25, 8): **“ועשו לי מקדש ושכנתי בתוכם”—they shall make Me a Mikdash (Sanctuary), so that I may dwell among them?** To resolve this difficulty, we will refer to what the great Rabbi of Ropshitz, zy”a, writes in Zera Kodesh (Ki Seitzei). He focuses on the words we utter in our weekday Shemoneh Esrei in the berachah **“זלירושלים עירך”—may You rebuild it soon in our days as an everlasting structure.** He teaches us that we build the third Beis HaMikdash daily with our Torah-study and our performance of mitzvos. Here are his sacred words:

**“על פי מה שפירשתי, ובנה אותה בקרוב כימינו בנין עולם, שבונה ירושלים ה', ובמה בונה אותה, 'בימינו' על ידי הימים שלנו, שבכל יום כשאדם עובד אותה יתברך, הכל לפי מעשיו בונה את ירושלים ובית המקדש, יש בונה ביום אחד שורה שלימה, ויש מניח למשל לכינה אחת, כן בונה האדם מישראל שעובד ה' בכל יום, עד שיהיה נבנה בשלימות במהרה בימינו.”**

We beseech HKB”H to rebuild Yerushalayim **“בימינו”—with our days.** Every day, when a Jew serves Hashem according to his own individual abilities, he is contributing to the rebuilding of Yerushalayim and the Beis HaMikdash. One person may be capable of laying down an entire row of bricks while another may only lay down a single brick. Ultimately, it will be completely rebuilt.

Thus, we build the third Beis HaMikdash up in the heavens every day with our good deeds. Le'asid la'vo, HKB”H will bring down from the heavens the structure that Jews built throughout the years of galus. This explains beautifully the insight of the Kedushas Levi. On Shabbas Chazon, before we actively mourn the churban of the Beis HaMikdash on Tishah B'Av, every Jew is shown the portion of the third Beis HaMikdash that he built with his good deeds. Thus, the abundant good that lays in store for every Jew and the vision of the third Beis HaMikdash that he is shown go hand in hand magnificently.

**“All who mourn for Yerushalayim will merit witnessing her joy”**

With great pleasure, we will now connect this wonderful insight of the Kedushas Levi concerning the vision every Jew is shown on **Shabbas Chazon** of the third Beis HaMikdash with his interpretation of the navi's statement (Yeshayah 66, 10): **“שמחו את be glad in Yerushalayim and rejoice in her, all you who love her; exult with her in exultation, all you who mourned her.”** Chazal expounded in the Gemara (Ta'anis 30b): **“מכאן אמרו, כל המתאבל על ירושלים—זוכה ורואה בשמחתה, ושאינו מתאבל על ירושלים אינו רואה בשמחתה”—from here they inferred that all who mourn for Yerushalayim will merit witnessing her joy; and those who do not mourn for Yerushalayim will not witness her joy.** Note that they specifically say **“זוכה ויראה”—merits and witnesses—in the present tense.** Seemingly, they should have said **“זוכה ויראה”—he will merit and will witness—in the future tense.** Furthermore, every Jew will merit witnessing the consolation and redemption of Yisrael le'asid la'vo, in keeping with the teaching of the Mishnah (Sanhedrin 90a): **“כל ישראל יש להם חלק לעולם הבא”—every Jew has a portion in Olam HaBa.**

This can be understood as explained by the Kedushas Levi (ibid.) that one who mourns what has befallen Yerushalayim **“merits and witnesses”** already now, while yet in galus, a semblance of the joy that Yisrael will experience le'asid la'vo. Here is a translation of his sacred words:

**“Whoever mourns over Yerushalayim merits and sees its joy.” The underlying principle is as follows: All of a person’s faculties are drawn after his thoughts. A person’s essence is drawn into whatever he is thinking about. Thus, when a person thinks holy thoughts and mourns over Yerushalayim, his thoughts and his essence are in the realm of kedushah. The word “zocheh” (merits) is related to the Hebrew word “הזדככות” (meaning refinement). Thus, the insinuation of the statement above is that the person becomes refined and witnesses now a little bit of the “simchah,” namely a little bit of the simchah of Yerushalayim that will be experienced le’asid la’vo.**

We can now better understand the elucidation of the Kedushas Levi that this Shabbas is called **Shabbas Chazon**, because HKB”H shows every Jew the third Beis HaMikdash. Let us elaborate. Since we mourn over Yerushalayim during the days of Bein HaMetzarim, therefore, on the Shabbas preceding Tishah B’Av, HKB”H shows every Jew the third Beis HaMikdash. Thus, the promise of the navi is fulfilled: **“Exult with her in exultation, all you who mourned her.”** And from this passuk, Chazal inferred that **“all who mourn for Yerushalayim will merit witnessing her joy; and those who do not mourn for Yerushalayim will not witness her joy.”** This holds true even while we are still in galus. According to the Kedushas Levi, this comes true annually on **Shabbas Chazon**.

### **In the Vision of Yeshayah HaNavi Related to the Churban HKB”H Also Showed Him the Geulah**

I would now like to add my contribution by connecting the two reasons for the appellation **Shabbas Chazon**. One is because of the Haftarah we read on this Shabbas—**“חזון ישעיהו”**. The second, provided by the Kedushas Levi, is because HKB”H shows every Jew a **“chazon”**—a vision—of the third Beis HaMikdash. We will begin by introducing a teaching from the Bnei Yissaschar (Tamuz-Av 2, 16). He notes the superfluous language of the passuk: **“חזון ישעיהו בן אמוץ אשר חזה על יהודה וירושלים”**. Seemingly, the words **“אשר חזה”** are superfluous. It would have sufficed

to merely state that this is the vision Yeshayahu had concerning Yehudah and Yerushalayim.

Let us refer to a teaching in the Gemara (B.B. 14b) concerning the prophecies mentioned in the books of Neviim: **“דמלכים סופיה חורבנא, וירמיה כוליה חורבנא, ויחזקאל רישיה חורבנא וסיפיה נחמתא, וישעיה כוליה נחמתא”**—**the end of sefer Melachim concerns churban (the destruction of the first Beis HaMikdash); the entire sefer Yirmiyah concerns churban; the beginning of sefer Yechezkel concerns churban, and its end concerns consolation; all of sefer Yeshayah concerns consolation.**

The commentaries are perplexed by the statement that **“all of sefer Yeshayah is about consolation,”** since it also contains many prophecies about the churban. In fact, there is no greater prophecy concerning the churban than the first prophecy in sefer Yeshayah, his vision concerning the terrible destruction of the Beis HaMikdash (Yeshayah 1, 7):

**“ארצכם שממה, עריכם שרפות, אש אדמתכם לנגדכם, זרים אכלים אתה ושממה כמהפכת זרים, ונותרה בת ציון כסכה ככרם כמלונה במקשה כעיר נצורה, לולי ה' צבאות הותיר לנו שריד כמעט כסדם היינו לעמרה דמינו”**.

Your country is desolate; your cities are burned with fire; as for your land, strangers consume its produce in your presence; it is desolate as if overturned by foreigners. The daughter of Tziyon is left like a booth in a vineyard, like a lodging hut in a field of gourds, like a city besieged. Had not Hashem, Master of Legions, left us a trace of a remnant, we would have been like Sedom; we would have resembled Amorah.

**Thus, we can reconcile this difficulty very nicely by noting that even in this dreadful vision of the churban seen by Yeshayah, HKB”H concluded the prophecy with uplifting words of consolation and “chizuk” related to the future geulah (ibid. 26):** **“ואשיבה שופטיך כבראשונה ויועצריך כבתחלה, אחרי כן יקרא לך עיר הצדק קריה נאמנה, ציון במשפט תפדה ושביה בצדקה”**. **Then I will restore your judges as at first, and your counselors as at the beginning; after that you will be called “City of Righteousness.” Tziyon will be redeemed through justice and those who return to her through righteousness.**

So, although this prophecy depicts the awful churban, nevertheless HKB”H offers words of consolation concerning the future geulah, akin to (Mishlei 25, 25): **”מים קרים על גפש עייפה”—cold water on a weary soul.** This is why we conclude the reading of the Haftarah with these pesukim of **”nechamah”** instead of with the following four pesukim, which do not offer any form of consolation. This is consistent with the fundamental principle (Berachos 12a): **”הכל—everything follows the conclusion.** Thus, it is evident that all of Yeshayah’s prophecies, even the dire prophecies concerning the churban, contained words of consolation concerning the future geulah. Hence, it was fitting for Chazal to say that **all of sefer Yeshayah is about “nechamah.”**

**“Chazon Yeshayahu” Relates to the Churban  
”אשר חזה” Also Relates to the Geulah**

We can now make sense of the seemingly superfluous language of the passuk: **”חזון ישעיהו בן אמוץ—אשר חזה על יהודה ועל ירושלים.”** Let us refer to that which is written (Vayikra 4, 22): **”אשר נשיא יחטא... והביא את קרבנו”—when a ruler sins . . . he shall bring his korban.** Rashi comments in the name of the Toras Kohanim: **The word “אשר” here is related to the word “אשרי” (fortunate), as if to say, fortunate is the generation whose ruler sets his heart to bring an atonement for his unintentional sin. All the more so that he regrets his unintentional sins.** It is evident from this Rashi that the term **”אשר”** is also related to the terms meaning fortunate and happiness (**”אושר”**).

Accordingly, we can suggest can interpret our passuk as follows: **”חזון ישעיהו בן אמוץ”—this is the harsh vision that Yeshayah saw prophetically related to the churban; then the passuk adds: “אשר חזה”—that this vision also contained elements of “אושר”—words of consolation related to the good fortune and happiness associated with the future geulah. Hence, the passuk contains both the word “חזון” and the words “אשר חזה”.**

This illuminates for us the remarks of the Kedushas Levi. This Shabbas is called **Shabbas Chazon** because of the vision HKB”H shows every Jew of the third Beis HaMikdash. This concurs very nicely with

the simple reason that the name **Shabbas Chazon** comes from the opening words of the Haftarah: **”חזון ישעיה בן אמוץ.”** For, in truth, Yeshayah HaNavi was also privileged to see the vision of the third Beis HaMikdash, as indicated by HKB”H’s statement: **”Then I will restore your judges as at first, and your counselors as at the beginning.”**

Thus, the assertion of the Kedushas Levi that HKB”H shows every Jew a vision of the third Beis HaMikdash goes hand in hand with his interpretation of Chazal’s statement that everyone who mourns for Yerushalayim merits and sees her joy—that he witnesses the joy of the Beis HaMikdash while he is still in Olam HaZeh.

**On Shabbas Chazon HKB”H Shows the Portion of the Neshamah Above the Avodah of Eliyahu HaNavi in the Beis HaMikdash Above**

Following this line of reasoning, we can elaborate on the chiddush of the Kedushas Levi even further. Undoubtedly, certain privileged and elite individuals and the tzaddikim of the generation can claim to have seen a vision of the third Beis HaMikdash on Shabbas Chazon; but they are definitely a minority. What about the rest of us? After all, the Kedushas Levi asserts that HKB”H shows this vision to every Jew.

I would like to propose a wonderful way to explain the matter. In Asarah Ma’amaros, the divine kabbalist, the Rama of Pano, teaches that even in times of galus after the churban of the Beis HaMikdash, Eliyahu HaNavi **”zachur la’tov,”** stands in the Beis HaMikdash and offers the two daily **”tamid”** offerings—one in the morning and one in the evening. This gibes with the statement in the Midrash (Yalkut Shimoni Pinchas) that Eliyahu HaNavi is a kohen descended from Aharon HaKohen: **Pinchas is Eliyahu.**

Concerning this matter, we find a fascinating passage in the Yitav Lev (Emor). After bringing the above down in the name of the Asarah Ma’amaros, he writes: I was told by my teacher, the author of the Yismach Moshe, that once after finishing Shemoneh Esrei, he prayed to witness this phenomenon described

in the Asarah Ma'amaros, and HKB"H fulfilled his request. He saw with his own eyes Eliyahu dressed in the priestly garments offering the korban tamid.

We can expand on this incredible story by referring to what we have learned in the Gemara (Berachos 26b): "תפלות כנגד תמידין תקנום"—**the tefilos were instituted** (by the Anshei Kenesses HaGedolah) **to correspond to the** (daily) **"Tamid" offerings.** Shacharis corresponds to the morning korban "tamid"; Minchah corresponds to the afternoon korban "tamid"; Arvis corresponds to the limbs and fats that remained unconsumed by the mizbeiach during the day and were offered on the mizbeiach throughout the night. Thus, we can conjecture that when Jews pray Shemoneh Esrei down below, which correspond to the tamid offerings, it triggers a corresponding action above—Eliyahu offers the corresponding korban tamid in the Beis HaMikdash above in the heavens.

This explains beautifully the formula we recite at the conclusion of Shemoneh Esrei: "יהי רצון מלפניך ה' אלקינו—**may it be Your will, Hashem, our G-d, and the G-d of our fathers, that the Beis HaMikdash be built speedily in our times.**" In other words, since the Shemoneh Esrei prayers correspond to the korban tamids, we pray for the privilege to actually offer these korbanos in the third Beis HaMikdash in the near future.

This puts the story of the Yismach Moshe in clearer perspective. As explained, Shemoneh Esrei is associated with the korban tamid; our prayer causes Eliyahu HaNavi to actually offer the korban tamid in the Beis HaMikdash above. Hence, it was specifically after he concluded his Shemoneh Esrei that the Yismach Moshe yearned to witness this phenomenon. As he attests, his wish was granted; he witnessed how his tefilah prompted the offering of the korban tamid by Eliyahu HaNavi in the heavens.

### Every Jew Has a Portion in Olam HaBa

Proceeding on this sacred journey, we will continue to elaborate on the notion of the Kedushas Levi that every Jew is privileged to see a vision of the third Beis

HaMikdash on Shabbas Chazon. Before learning Pirkei Avos, it is customary to recite the following Mishnah (Sanhedrin 90a): "כל ישראל יש להם חלק לעולם הבא, שנאמר ועמך—**all Yisrael has a share of Olam HaBa, as it says** (Yeshayah 60, 21): **"And your people are all tzaddikim; they shall inherit the land forever; they are the stem of My plantings, My handiwork, in which to take pride."** The commentaries ask how is it possible to say: **"All Yisrael has a share of Olam HaBa."** After all, there are total reshaim, who have forfeited their share of Olam HaBa due to the extent of their wickedness.

It appears that we can explain the matter based on what the Avodas Yisrael writes in parshas Ha'azinu (Devarim 32, 1):

**"Hearken, O heavens, and I will speak; and may the earth hear the words of my mouth." When a tzaddik wishes to return the people of his generation to good standing and is constantly speaking words of "mussar" to them; yet, his words fail to penetrate their hearts, because their hearts are made of stone, due their numerous transgressions; and they have become attached to the klipah, chas v'shalom, G-d help us; it is advisable that he speak "mussar" to the root of their neshamos, where the klipah has no hold. This is the meaning of "Hearken, O heavens, and I will speak"—that is, to the root of the neshamos, which are called "heavens"; as a result, "the earth will hear the words of my mouth"—referring to man's material being.**

He is teaching us a vital, fundamental principle. The root of every Jew's neshamah remains unblemished in the heavens above. Therefore, even a sinner **"with a heart of stone, who has become attached to the klipah, chas v'shalom,"** can nevertheless consult with a tzaddik and request that **"he speak words of mussar to the root of his neshamah, where the klipah cannot affect it."**

We can now conjecture that this is the meaning of the Mishnah: "כל ישראל יש להם חלק לעולם הבא". Where the roots of the neshamos—their pure, pristine portions

that have not descended into man's physical bodies—reside in the heavenly spheres, there every Jew possesses a portion of Olam HaBa, since the taint of sin does not reach them.

He substantiates this fact from the statement: **”ועמד כולם צדיקים לעולם יירשו ארץ”**. This implies that every Jew is potentially a tzaddik who deserves to participate in the parceling of Eretz Yisrael le'asid la'vo. After all, a sinner is only tainted and considered wicked on account of the part of his neshamah down below on earth. With regards to the part of his neshamah in the heavens above, he is an unblemished, consummate tzaddik.

This, however, might prompt a person to think that there is no reason to strive to sanctify and refine the part of the neshamah in his body. After all, the root of his neshamah above is perfect. To allay this misconception, HKB”H adds: **”נצר מטעי מעשה ידי להתפאר”**. HKB”H created the neshamah as a piece of G-d that remains in the heavens pure and untainted, untouched

by man. Man's primary goal is to also rectify and sanctify the part of his neshamah down below that resides in his body.

With immense joy, we can now comprehend the sacred insight of the Kedushas Levi. On Shabbas Chazon, HKB”H shows every Jew a vision of the third Beis HaMikdash. As we learned from the Zera Kodesh, the third Beis HaMikdash is being built constantly from the mitzvos and good deeds that we perform daily. Hence, the avodah performed by Eliyahu HaNavi in the Beis HaMikdash above is inseparable and intimately related to the Beis HaMikdash that will ultimately descend from the heavens. Therefore, HKB”H shows the pure part of the neshamah above of every Jew who mourns the current fate and state of Yerushalayim the joy of the third Beis HaMikdash. This enables the heavenly part of the neshamah to influence its earthly counterpart to console it, encourage it, and uplift it with the promise of the ultimate geulah.



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