



PHOTO: JEM/THE LIVING ARCHIVE / 104489

The Neshama Sees

Seeing the Beis Hamikdash

At the farbrengen of Shabbos Parshas Devarim, 5742, the Rebbe quoted the famous vort that the Mikdash is shown to each Yid's neshama, and how this is applicable to every single Yid. It's up to each and every one to actually feel the revelation.

Some argue that although they know that each Yid sees the *Beis Hamikdash* on *Shabbos Chazon*, physically they do not see it.

Those who see the *Mikdash* physically are not the subject of discussion at this farbrengen. It does not need to be explained to them. We are discussing those who do not see the *Mikdash* physically, who argue that although they see it spiritually it does not affect them.

The *passuk* in Daniel states: "I Daniel alone saw the sight, and those who were with me did not see, but a great fear fell upon them." The Gemara asks: being that they did not see, why were they afraid? And the Gemara answers that although they did not see, their *neshama* did.

They were afraid because their own *neshama* had seen, not because Daniel had seen and told them of the sight.

The Ba'al Shem Tov argues a similar point to clarify a difficult passage of Mishna. The Mishna states that each day a *bas kol* emanates from *Chorev* bemoaning the abandonment of Torah. The purpose of a *bas kol* is that its message—which is true regardless if it is known—be heard. So it seems that this *bas kol*, which is not heard, is useless. The Ba'al Shem Tov explains that although it is not heard physically it is heard by the Yid's *neshama*.

The *avodah* of a Yid is to connect to the source of his *neshama*, which sees the *Mikdash*. This affects him physically too. The source of the *neshama* is in the heavens; but reaching it is not as difficult as reaching the heavens itself—"Lo bashamayim hi."

This Shabbos is called *Chazon*, based on the opening passage of its *haftora*

"*Chazon Yeshayahu*" (the name *Yeshayahu* implies *yeshua*—salvation). On this Shabbos each Yid sees the *Mikdash*. This has been printed in *Chassidus*, and as the *Tzemach Tzedek* said, something printed exists forever. On this Shabbos each Yid must try to connect with his *neshama* and to see the *Mikdash*.

It is not enough for the Rebbe to see the *Mikdash*. Since the *Mikdash* is shown to each Yid, he must try to see it himself.

Hashem gives strength for *avodah*—"Hakadosh Baruch Hu ozro." Being that "*tzaddikim domim leboram*," the Rebbe provides strength too. However, the *avodah* itself must be done by each Yid, even if he knows that the Rebbe does this *avodah* in its purest form.

Just as Daniel's companions saw the sight themselves and did not hear about it from Daniel, so too, being that the

Mikdash is shown to each Yid, he must strive to see the *Mikdash* himself.

The same holds true regarding the special *avodah* of these days, increasing in Torah and *tzeddaka*, "ציון במשפט תפדה ושב" "בצדקה".

Some argue that it is enough to give *tzeddaka*—as well as the broader definition of *tzeddaka* to include all mitzvos—and to rely on others that learn Torah to instruct on how to do mitzvos.

Every Yid must learn Torah himself. The Alter Rebbe writes in Tanya (Ch. 34): "To learn Torah at set times by day and night for the length of time prescribed for each

person in Hilchos Talmud Torah." The Alter Rebbe also adds: "If one has more time, he should gather strength, etc."

Torah must be studied in its ultimate form—halacha. Halacha is associated with "*Tzion* shall be redeemed with *mishpat*," as "*mishpat*" refers to halacha. As stated by the Alter Rebbe in this week's Likkutei Torah: "*Mishpat* is halacha. The *targum* of '*kemishpat harishon*' is '*kehilchasa kadmayasa*.'"

And every Yid must also learn *Pnimiyyus Hatorah*.

The Rambam writes (Hilchos Yesodei Hatorah Ch. 2): "What is the path to

love and fear of Hashem? Contemplating Hashem's actions." The meditations prescribed by the Rambam are similar to those of *Chassidus*.

Being that every Yid is obligated to love and fear Hashem, he must learn *Chassidus* and not rely on the Rebbe to learn *Chassidus* and love and fear Hashem.

Avodah should not be performed in a manner of "*Tzaddik be'emunaso yichye*—do not read it *yichye* but *yechaye*." Each Yid must perform the *avodah* himself, actively as well as with *kochos pnimiyyim*—the *Chabad shebenefesh*. **D**



PHOTO: JEM/THE LIVING ARCHIVE / 110554 / 29 ELUL, 5722