

B"H

LIKKUTEI SICHOS

On the weekly Torah readings and holidays

Volume 29 | Shabbos Chazon



לקוטי שיחות
PROJECT
LIKKUTEI
SICHOS

SHABBOS CHAZON: A FITTING REVELATION

From the Talks of
The Lubavitcher Rebbe
Rabbi Menachem Mendel Schneerson

© Copyright by Sichos In English 2026 ~ 5786

General Editor:
Rabbi Meir Avtzon



Your feedback is appreciated — please share your thoughts at info@projectlikkuteisichos.org

1.

The Vision of the Future Temple

It is a well-known teaching¹ cited by R. Hillel of Paritch² in the name of Rav [Levi Yitzchak] of Berditchev, whose soul is in Eden, that the name “*Shabbos Chazon*” {the unique name for the Shabbos before *Tishah BeAv*,} is derived from the word *machazeh* (“vision”). On **this** Shabbos, they show “every single individual³ the future *Beis HaMikdash* from afar.”

{To appreciate the depth of this vision, we can contrast it with} the straightforward reason this Shabbos is called “*Shabbos Chazon*,” {which} is in connection with the *Haftorah*: Since this is the Shabbos adjacent and connected to *Tishah BeAv*, we therefore read the *Haftorah* of “**Chazon** Yeshayahu”⁴ — the last of the “three {*Haftoros*} of affliction”⁵. It is understood that the closer the Shabbos is to *Tishah BeAv*, the more severe the theme of affliction becomes. {This escalating severity reaches its peak} to the point that when this Shabbos falls on the eve of *Tishah BeAv* or on *Tishah BeAv* itself, even though one may not display any {public} mourning on Shabbos, it nonetheless contains (according to several opinions) the elements of *Tishah BeAv* regarding private matters {i.e., marital relations are forbidden}.⁶

{In Chassidic thought, these two extremes are inherently linked: the intensity of the affliction is precisely what brings about the intensity of the revelation.} From this {direct correlation}, the converse is also understood: The fact that the future *Beis HaMikdash* is shown on *Shabbos Chazon*, {specifically} due to its proximity and connection to *Tishah BeAv*, occurs with even greater force and intensity in a calendar configuration when *Tishah BeAv* actually falls on Shabbos {as was the case in the year this *Sichah* was published (5745)}, more so than in other calendar configurations when *Shabbos Chazon* does not fall on *Tishah BeAv* itself.

1) Copied in *Or HaTorah to Nevi'im U'Kesuvim*, Vol. 2, p. 1097 — in the marginal note.

2) Passed away on 11 Menachem Av, 5624. Chapter headings of his biography were printed at the beginning of the *Pelach HaRimon* volumes on *Bereishis* and *Shemos* (Kehot, Brooklyn, 5714; 5717).

3) In one of the booklets [756, 142b]: “To everyone of Israel.” Subsequently, the actual manuscript of R. Hillel arrived (Book 1228 - 97a), and there it states: “To each and every one of Israel.”

4) *Tur* and *Shulchan Aruch*, *Orach Chaim*, section 428:8. *Hagahos Maimoniyos* to Rambam, *Hilchos Tefillah*, 13:19.

5) See *Tosafos*, s.v. *Rosh Chodesh*, *Megillah* 31b. *Ravyah*, section 595.

6) *Rema*, *Orach Chaim*, section 554, subsection 19, and the commentaries there. Commentaries to the *Shulchan Aruch*, *ibid.*, section 552, subsection 10.

2.

The Soul's Vision

The assertion that the future *Beis HaMikdash* is shown on *Shabbos Chazon* {requires clarification}: In reality, not everyone openly sees this vision. Yet, the Berditchever clearly does not limit this experience to *tzaddikim* — and certainly not just to exceptionally great *tzaddikim* — for he explicitly states that “they show **every single individual** the future *Beis HaMikdash*.” {How, then, can someone experience a vision they do not consciously perceive?}

This can be explained simply, drawing on the Gemara's analysis⁷ of a verse in Daniel:⁸ “And I, Daniel, alone saw the vision, and the men who were with me did not see the vision, but a great trembling fell upon them, and they fled into hiding.” The Gemara asks, “Since they did not see it, why were they terrified?” and answers, “Even though they themselves did not see, **their *mazal*** {their spiritual root Above} saw.”

In other words, the men with **Daniel** were not terrified because he relayed the “vision” to them. Rather, the cause of their terror was that “**their *mazal*** saw.”⁹ The **vision** experienced by their *mazal* was so powerful that “a great trembling fell **upon them**” exactly as they existed and functioned down here **in the physical world**.¹⁰

This exact dynamic applies to our subject. The showing of the future *Beis HaMikdash* on *Shabbos Chazon* is not an experience limited only to *tzaddikim*, who then recount the vision — or even reveal it — to the rest of the Jewish people. Rather, taking the exact wording of our Sages literally, “they **show** (the Hebrew word for ***chazon***) **every single individual**.” It is shown directly to every person — meaning, it is shown to “**their *mazal***,” their soul Above.¹¹ This {subconscious vision} profoundly affects the individual, extending all the way down to impact their physical body and animal soul.¹²

7) *Megillah* 3a. *Sanhedrin* 94a.

8) Daniel 10:7.

9) In Rashi's commentary on Daniel, *ibid.*, {he defines *mazal* as;} “His *mazal* that is in the firmament.” And in Rashi's commentary on *Megillah*, *ibid.*, s.v. *mazaleihu*: “The celestial minister of every person Above.”

10) As explained in several places regarding the Heavenly Voice Above (see *Likkutei Torah, Ki Seitzei*, 36d (based on a teaching of the Baal Shem Tov), that the “*mazal*” of the soul hears, and from this, it is drawn down to the soul within the body.

11) *Likkutei Torah, Bamidbar*, 16a ff; 17a (cited in *Likkutei Torah* in the previous footnote — 37a) and **elsewhere** — in the explanation of the aforementioned teaching of our Sages.

12) See at length *Likkutei Sichos*, Vol. 9, p. 25 ff, {which explains} that **the effect** of seeing the Third *Beis HaMikdash* on *Shabbos Chazon* is even greater than the effect caused by the Heavenly Voice (and the resulting phenomenon of “their *mazal* saw”). See further in the main text.

3.

The Parable of the Torn Garment

What is the meaning and purpose of showing the future *Beis HaMikdash*?

The Berditchever explains this {with} a parable of a father who sewed a precious garment for his child, but the child tore the garment into several pieces. The father made him a second garment, but the child tore the second garment as well.¹³ The father then sewed a third garment for the child, but he did not give it to him to wear. Instead, at “certain infrequent intervals,”¹⁴ he shows the garment to him, telling him that when he behaves properly, he will give it to him to wear. Through this, the father trains him to follow the proper path, “until it becomes second nature to the child” — at which point the father gives the garment to his child to put on and wear.

It is understood from the aforementioned teaching that this is a parable for the two *Batei Mikdashos* {Temples} that were destroyed, and for the Third Temple — the future *Beis HaMikdash*.

It is known¹⁵ that all parables in Torah — the Torah of truth — are exact in every detail. Consequently, since this parable was articulated by the “Rav of Berditchev,” it is understood that the parable aligns perfectly with its analogue.

We must therefore understand: The essence of the *Batei Mikdashos* was {that they served as} a **permanent dwelling (bayis)**, not a temporary setup (like the *Mishkan*, about which it is written,¹⁶ “and I moved about in a tent and in a tabernacle”¹⁷). Why, then, does he use the parable of a “garment,” whose very nature is {temporary and replaceable, as the verse states,} “like a garment You will **change** them,”¹⁸ a thing meant to be swapped out? And {as for the counterargument that the Jews’ garments in the desert lasted forty years, the verse} “Your garment did not wear out”¹⁹ was a miracle and only for a limited time.

Furthermore, it requires even more clarification: The **exact** same point could have been illustrated using a parable that perfectly matches the *Beis HaMikdash* — a parable of a “house” {e.g., a father building a house for his son, which the son ruins, etc.}.

13) See *Zohar* I, 61b, and *Or HaChammah* there. Perhaps this is the foundation for the parable of the Rav of Berditchev.

14) In the body of R. Hillel’s manuscript cited above: “And at certain occasions.” And in the booklet cited above (Footnote 3): “At certain times.”

15) See *Likkutei Sichos*, Vol. 1, p. 118. Vol. 11, p. 259 ff. Vol. 19, p. 287.

16) *II Shmuel* 7:6 and Rashi there.

17) And in the wording of the *Rambam* at the beginning of *Hilchos Beis HaBechirah* regarding the desert *Mishkan*, “and it was temporary.”

18) *Tehillim* 102:27.

19) *Devarim* 8:4.

Moreover: The primary intent of the parable is (seemingly) that when “given” the **First** and **Second** *Beis HaMikdash*, the intention was that they should **not** be destroyed; rather, they should have remained (had they merited)²⁰ forever, with eternal permanence.²¹ How, then, does a “garment” serve as a fitting parable for this, when a garment is a temporary item, the very opposite of something eternal?²²

Therefore, we are compelled to say that while a house possesses an advantage over a garment in that it is a fixed and permanent entity, a garment nonetheless possesses a unique advantage that a house lacks. And in our context — regarding the effect on the son to walk on the proper path — the **critical** element is the specific aspect in which the *Beis HaMikdash* (including the future *Beis HaMikdash*) is analogous to a garment, and not so much the fact that it is a “house.”

4.

The Tailored Fit

The explanation for this is as follows:

One of the primary differences between a garment (*levush*) and a house (*bayis*) is that a garment is tailored to the exact measurements of the person wearing it. A garment’s length and width must correspond exactly to the height and width of the person — neither shorter nor longer. As halachah dictates²³ regarding the priestly garments (which are meant “for honor²⁴ and for glory”²⁵), they must be crafted exactly according to the measurements of the *Kohen*.

In contrast, the measurements of a house — its length and width — are significantly larger than the measurements of a person. As we find in halachah,²⁶ a house is only obligated in the mitzvah of a *mezuzah* if it is at least four cubits by four cubits — much larger than the measure of a human being. The measure of a person is defined, as we find

20) See Rashi to *Yechezkel* 43:11, and the references cited below in footnote 43.

21) Similar to the Third *Beis HaMikdash* — *Zohar* III, 221a. Vol. 1, 28b.

22) To note, the eternity of the Third *Beis HaMikdash* is also connected to the fact that it corresponds to Yaakov, who specifically called it a “house” (*Pesachim* 88a) — see *Likkutei Torah*, *Mattos*, 83c. And at length in *Likkutei Sichos*, Vol. 15, p. 231; 240 ff. And the references cited there.

23) *Pesachim* 65b, and the references cited there. *Rambam*, *Hilchos Klei HaMikdash*, 8:4. Rashi to

Tzav 6:3. Note also *Sefer HaMitzvos* of the Tzemach Tzedek, the mitzvah of [a Metzora’s] shaving, at its conclusion.

24) Similarly, regarding garments in general — see *Bava Kamma* 91b: “He called his garments ‘**my honorers**’.”

25) *Tetzaveh* 28:2 — cited in *Rambam*, *ibid*.

26) *Sukkah* 3a ff. *Rambam*, *Hilchos Mezuzah*, beginning of chapter 6. *Tur* and *Shulchan Aruch*, *Yoreh Deah*, section 286, subsection 13.

regarding the minimum dimensions of a *mikvah*,²⁷ as one cubit by one cubit with a height of three cubits, “corresponding to the measure of a person.”

From this, it is understood that the relationship of a garment to the person wearing it is much more specific and intimate than the relationship of a house to the person living in it.²⁸ Therefore, there is also a difference between a garment and a house regarding how much one can deduce from them about the person within. When looking at a garment, one can ascertain **specific** details about the wearer — his height, width, and the like — because the garment is made exclusively according to the specific measurements of this individual, as mentioned above.²⁹ In contrast, by looking at a house, one can only form a general assumption about the inhabitant — whether it is the house of a wealthy person or a poor person, and the like. However, one cannot know or discern specific, personal details about the dweller from the house itself.

5.

The Intimacy of the Temple’s Holiness

Based on this, the reason the parable specifically features a garment, rather than a house, becomes clear:

The holiness of the *Beis HaMikdash* does not consist merely of a **single**, general holiness — the fact that it is a “house for Hashem”³⁰ — but rather, there are distinct levels within the “holinesses”: the Holy of Holies, the Sanctuary, the Courtyard, and so on.³¹ There is a specific holiness inherent to every individual section and specific area of the *Beis HaMikdash*.³²

Furthermore, the construction of the *Beis HaMikdash* was “All was in writing, from the hand of the L-rd, which He gave me to understand,”³³ meaning that the parts of the house, the location, and the dimensions of length, width, and height of every part of the

27) *Eiruvim* 4b, and the references cited there.
Rambam, Hilchos Mikvaos, beginning of chapter 4.
Tur and Shulchan Aruch, Yoreh Deah, beginning of section 201.

28) For the difference between a garment and a house, see *Likkutei Torah, Berachah*, 98d ff. *Sefer HaMaamarim* 5704, p. 113 ff. And in numerous places.

29) Furthermore, there are specific and distinct garments for all parts of the body — head coverings, body garments, and footwear. Note *Shabbos* (120a)

regarding the eighteen garments. See the *Hemshech* 5672, Vol. 1, p. 201. And elsewhere.

30) *Rambam*, at the beginning of *Hilchos Beis HaBechirah*.

31) See *Rambam*, *ibid.*, 1:5, and elsewhere.

32) See *Likkutei Sichos*, Vol. 21, p. 253, and the references cited there.

33) *I Divrei HaYamim* 28:19, and Rashi there.

house were precisely calculated and calibrated³⁴ to correspond to the varying levels of holiness within every specific part and place of it.

This is also what the Sages meant in their statement³⁵ regarding the verse “the place that You, G-d, have prepared for Your abode”³⁶ that “the *Beis HaMikdash* below **is aligned with the *Beis HaMikdash* Above.**” This means that the *Beis HaMikdash* as it exists “**below**,” with all its differences in location and (**physical**) dimensions for every specific part it contains, is aligned — exactly **calibrated** — “with the *Beis HaMikdash* **Above**,” such that everything corresponds exactly to the content and the level of **holiness** in each specific part³⁷ of the spiritual *Beis HaMikdash* (“the *Beis HaMikdash* Above”).³⁸

These varying levels of holiness within the {physical} **space** are also connected to the varying levels among the **Jewish people**: the Women’s Courtyard, the men’s area, the place where only a *Kohen* may enter, **etc.**

In this lies the superiority of a “garment” over a “house”: the fact that all the parts and details of the *Beis HaMikdash* were in precise correspondence with the levels of holiness within them (as mentioned above) is analogous to a garment, which in all its details is tailored to the person wearing it.³⁹

6.

The Divine Architecture of the Third Temple

Although **this** advantage of a “garment” regarding the *Beis HaMikdash* obviously applied to the First and Second Temples as well (— and also to the *Mishkan*⁴⁰), we can suggest a novel idea: The primary fulfillment and novelty of the “garment” parable applies specifically to the future *Beis HaMikdash*, the Third Temple.

The explanation for this is as follows: The fact that the First and Second Temples were analogous to a “garment” — that every section and detail corresponded exactly to the

34) And therefore, it is forbidden to change the construction — *Sukkah* 51b; *Chullin* 83b.

35) *Tanchuma*, *Mishpatim* 18. *Zohar* II, 59b (*Ra’aya Mehemna*).

36) *Beshalach* 15:17.

37) And see *Likkutei Sichos* Vol. 29 p. 73ff, that this is also the reason that “the *Beis HaMikdash* was not on level ground, but on the slope of the mountain” (*Rambam*, *Hilchos Beis HaBechirah* 6:1), and every part of the Temple that was holier was (also) higher

in the area of its location (as explained in *Rambam*, *ibid.* — 6:1 ff).

38) And see *Bachya*, *Terumah* 25:9. *Alshich*, beginning of *Terumah* (cited and explained in *Or HaTorah* in the following footnote — 179a-b). *Toras HaOlah* by the *Rema*, Part 1.

39) Note the opinion that holds that the resting of the *Shechinah* in the *Beis HaMikdash* is similar to the concept of the investment of *Seichel* (intellect) in the mind and heart.

40) See *Bachya* and *Alshich* cited in footnote 38.

level of holiness within it and within the Jewish people, as mentioned above — is not explicitly detailed in Scripture, nor was it openly and distinctly apparent in their specific details. Openly, it was only apparent that it was a “**house** for Hashem,” divided into **general** areas, and the like.⁴¹

However, in the Third *Beis HaMikdash*, a new dynamic will emerge: even to fleshly eyes, the unique advantage of it being like a “garment” will be distinctly apparent and revealed, showing how every detail of the dimensions and parts of the house⁴² perfectly corresponds to the specific holiness within it.⁴³

The reason for this is stated in the *Zohar*:²¹ that the First and Second Temples were “the building of man,”⁴⁴ whereas the future *Beis HaMikdash*, the Third Temple, is “the building of the Holy One, blessed be He.”⁴⁴

Therefore, regarding the First and Second Temples, even though all the details and specifics of their dimensions were in exact correspondence — {directed} by the hand of Hashem — with the specific holinesses, nevertheless, because their construction and details were ascribed to “man” (even though it was by the hand of Hashem), one could not **openly** perceive **in the specific parts** of the *Beis HaMikdash* **below** how they perfectly corresponded to the **specific** parts of the holiness of the “building of the Holy One, blessed be He,” as mentioned above.

In contrast, regarding the future *Beis HaMikdash*, since the **building itself** is “the building of the **Holy One, blessed be He**,” the specific details of the (holiness of the) *Beis HaMikdash* **Above** will be **openly** reflected in the specific details of the *Beis HaMikdash* below — how every place, specific dimension, and so on, of the physical *Beis HaMikdash* itself is **perfectly aligned and tailored “to the measure”** of the (supernal) holiness within it.

41) And the details of the holinesses (Holy of Holies, the Sanctuary, etc.) in the House — *Rambam, Hilchos Beis HaBechirah*, 1:5. And elsewhere.

42) This is precise in the verses of *Yechezkel* (43:11 ff.): “the **form** of the House **and its design, its exits and its entrances...** and all its **laws...** make known to them...” — detailing exactly the forms and dimensions. See the introduction to *Tzuras HaBayis* (by the author of *Tsafos Yom Tov*).

43) Even in the Second Temple, which “they built... somewhat according to the details explicitly stated in *Yechezkel*” (*Rambam, ibid.*, 1:4) — it was only

“*somewhat* according to the details,” but not in all its details. See the explanation of this in *Tzuras HaBayis*, *ibid.* Introduction of the *Tsafos Yom Tov* to Tractate *Middos*. And elsewhere.

44) It can be suggested that even according to the opinion of the *Rambam* (*Hilchos Melachim*, beginning of chapter 11 and at its conclusion) that Moshiach will build the Temple, it is still categorized as “the building of the Holy One, blessed be He” relative to the First and Second Temples. See *Likkutei Sichos*, Vol. 18, p. 418 ff., and the references cited there.

7.

The Blueprint of Creation

It is known that the resting of the *Shechinah* in the world comes through the *Beis HaMikdash*, as our Sages state⁴⁵ that from the *Beis HaMikdash* “light would go forth to the world.” Just as the soul is primarily present in the brain and head, {and from there spreads} to the limbs and parts of the body,⁴⁶ so too — the aforementioned unique advantage of the “garment” will be openly expressed not only within the (Third) *Beis HaMikdash* itself, but through the *Beis HaMikdash*, it will also descend and be openly manifest throughout the entire creation.

The explanation for this is prefaced {by the following concept}:

Regarding the “Ten Utterances [with which] the world was created,”⁴⁷ it is known what the Alter Rebbe explains at length in *Shaar HaYichud VehoEmunah*⁴⁸ (on the verse,⁴⁹ “Forever, O Hashem, Your word [stands firm in the heavens]”): The letters of the specific utterance from the Ten Utterances with which a specific creation was created (that is explicitly mentioned in the Ten Utterances), remain constantly within that specific creation “to give it life and sustain it.”

[This is also true regarding all other specific creations (in all the worlds), even those not (explicitly) mentioned in the “Ten Utterances.” Each of them is created from the “letters of the Ten Utterances in the Torah,” but they receive the life-force of the Ten Utterances through “substitutions and transmutations of the letters.” This {step-down process} creates and gives life to specific creations that cannot receive {their vitality directly} from the letters of the Ten Utterances themselves.⁵⁰]

This means that all the specific differences between creations in their essence, characteristics, and form — stem from the differences in the specific letters of the Ten Utterances (and their substitutions and transmutations), which bring into existence and give life to each creation according to its specific character.⁵¹

45) *Vayikra Rabbah* 31:7. And see *Menachos* 86b and Rashi there. *Tanchuma Tetzaveh* 6; *Behaaloscha* 2.

46) *Tanya*, chapter 51 ff. *Et al.*

47) *Avos*, beginning of chapter 5.

48) At its beginning.

49) *Tehillim* 119:89.

50) As explained in *Shaar HaYichud VehoEmunah* there.

51) See there chapters 11 and 12.

8.

The Revelation of the Divine Utterance

This will be the novelty in the Ultimate Future: then, this reality will be seen openly — “And the glory of Hashem shall be revealed, and all flesh shall **see** together that the mouth of Hashem has **spoken**.”⁵²

{To explain:} In the Ultimate Future, the “glory of Hashem” will be revealed, such that it will be apparent how every creation **was created** by the Almighty, Who “brings into being all that exists, and all the beings of the heavens and the earth and what is between them do not exist except from the truth of His existence.”⁵³ However, this is a general concept that applies equally to **all** formed and created beings [meaning, the “existence,” the very “thereness” of every creation is solely because the Almighty “brings it into being”].

In addition to this, {the verse continues:} “and all flesh shall see.” They will also see how “the mouth of Hashem has **spoken**” — how the **true reality** of every creation, in its specific character and essence, is actually the “**word** of Hashem,” the specific Divine utterance that is clothed within it.⁵⁴

This is **similar** to what we find regarding exceptionally great *tzaddikim* who “see” this even now. As it is brought down,⁵⁵ the Maggid {of Mezeritch} recognized from a physical vessel that the craftsman who made it was blind in one eye; he saw within the vessel the **specific** characteristics of the **physical** craftsman who made it. And if this is true in the physical realm (from man to man), how much more so {does it apply to the spiritual realm}. This ability stems from the fact that in every creation, he saw the “power of the Creator within the created,”⁵⁶ the word of Hashem that **brings** the physical object **into existence**.⁵⁷

In the Ultimate Future, this will be revealed to all eyes: “and **all flesh** shall see together that the **mouth of Hashem has spoken**.”

We can suggest that this future accomplishment — that “all flesh” will see the “mouth of Hashem has spoken” within the **world** — stems directly from the fact that in the *Beis HaMikdash*, the aspect of the “garment” will be openly revealed (regarding the level of “and I will dwell among them,” the resting of the *Shechinah* in the *Beis HaMikdash*). It will

52) *Yeshayahu* 40:5.

53) *Rambam*, beginning of *Hilchos Yesodei HaTorah*.

54) See *Shaar HaEmunah*, chapter 27. And elsewhere.

55) *Shaar HaEmunah* there, at the end of the chapter. And elsewhere.

56) See also *Imrei Binah*, *Shaar HaKrias Shema*, section 34 (39a).

57) See *Sefer HaSichos* 5703, p. 155 — the words of the Maggid before his passing. And similarly in *Beis Rabbi*, Part 1, chapter 22 (46a, in the footnote), the words of the Alter Rebbe before his passing.

be evident how every physical part of the *Beis HaMikdash* is connected, and exactly proportioned, to the holiness clothed within it.

9.

Second Nature

This explains why the Berditchever emphasizes in the parable that the father shows his child the “garment”: The **specific** novelty of the Third *Beis HaMikdash* — that it functions like a tailored garment, as mentioned above — is exactly what is shown **now** “to every single individual” on *Shabbos Chazon*, and it is shown in a manner where the soul perceives it, as explained earlier.

But why is it so crucial for a person’s Divine service that, on *Shabbos Chazon*, they should specifically see how the Third *Beis HaMikdash* resembles a **garment** (and not just a “house”)?

[Even regarding the unique quality of a house, there is a distinct advantage and superiority in the Third *Beis HaMikdash*. As mentioned above from the *Zohar*, the reason the Third *Beis HaMikdash* is fixed and enduring forever is because it is “the building of the Holy One, blessed be He,” unlike the first two Temples which were⁵⁸ “the building of man, which has no permanence at all.”]

This can be understood from the content of the parable. The reason the father shows his child the garment at “certain infrequent intervals” is to train him “to walk on the proper path until it becomes known that it has become **like second nature** to him.”

When⁵⁹ a person’s service of Hashem is driven purely by *iskafya* {subjugation of the evil inclination} and the acceptance of the yoke of Heaven, walking on the proper path does not come to him “like nature.” On the contrary, it goes **against his nature**. By nature, he is like a slave who “prefers lawlessness,”⁶⁰ but he forces himself to fulfill the will of Hashem, **contrary to his own nature** and desires.

Furthermore: Even when a person serves Hashem with his emotions — he works on himself to cultivate a love for Hashem, and uses that love to serve the Almighty — nevertheless, if this stems merely from the **natural** inclination of **his inherent** character traits, then even then, walking on the proper path has not truly become “like nature” {i.e.,

58) In the wording of the *Zohar*, Part 3, referenced in footnote 21.

59) Regarding everything that follows, see (*Toras Chaim*, *Shemos*, 71b ff. *Derech Chaim*, chapter 66 ff.

Derech Mitzvosecha, 84a. Or *HaTorah*, *Mishpatim*, p. 1127 ff.) for the different levels of a Canaanite slave, a Hebrew slave, and a Hebrew maidservant.

60) *Gittin* 13a.

a completely transformed nature}. Why? Because his service of Hashem remains restricted to the specific natural inclination of his animal soul.

For example: If, by nature, a person leans toward the attribute of kindness and love, he might use contemplation to ensure that instead of feeling love and desire for worldly matters, he channels that love toward the Almighty. However, when it comes⁶¹ to a service that demands a movement completely **opposite** to his natural inclination — a movement of awe and fear of Hashem — his service will be lacking.

Ultimately, his **service of Hashem** has not become “like nature.” Instead, he has remained within the natural state of **his own** existence — a created being (“the building of man”) that remains, so to speak, an entity separate from G-dliness.

However, when a person works on himself to surrender completely to the service of Hashem, the service of Hashem becomes his entire essence. His love of Hashem, for example, is not just his natural inclination being used and channeled toward holiness; rather, his entire being is now a holy trait — it is simply the will of Hashem.

Since he has become an entity of holiness (conceptually similar to “the building of the Holy One, blessed be He”) whose very essence is “the service of Hashem,” **all his** traits are transformed into holiness. Every **specific** power and trait within him is completely bound to the Almighty. To him, there is no difference⁶¹ what his natural inclination happens to be; he performs his service perfectly, both when the service demands the love of Hashem, and when it demands the (opposite) movement of the awe of Hashem.

Consequently, walking on the proper path truly becomes “**like nature**,” and {as the parable concludes,} “he is not afraid that he will return to his old ways, since it has become like his nature.”⁶²

10.

The Tailored Connection

For this reason, the Berditchever emphasizes that they show the *Beis HaMikdash* specifically as it resembles a “garment” which perfectly matches the measurements of the one wearing it. Through this, the connection to the Almighty is seen not merely in the manner of a “house” (as mentioned above) — representing a general connection — but rather, it is, so to speak, a garment for the Almighty; meaning that every **specific detail** within it is categorized as “the building of the Holy One, blessed be He.”

61) See *Torah Or*, 19b ff., and *Derech Chaim*, chapter 74 — in explanation of the Gemara in *Avodah Zarah* 18a.

62) The wording of R. Hillel of Paritch (in *Or HaTorah* referenced in footnote 1) quoting the Rav of Berditchev.

This serves as the empowerment⁶³ for the {personal} Divine service that must be cultivated within every Jew: their connection to the Almighty must be — in addition to the general connection, wherein one gives themselves over entirely to serve the Almighty — a specific connection resembling a “garment,” which permeates all of their specific faculties.

{For example,} their intellect becomes — in its entirety — the understanding of G-dliness, “to know the knowledge of his Creator”⁶⁴; their attribute of love becomes entirely about — and its very essence is — the love of Hashem (and so too with all other emotional attributes). Consequently, it is categorically impossible for them to harbor any other feeling that is, Heaven forefend, not directed toward Hashem.

When this occurs, walking on the proper path becomes their very nature.⁶⁵

And this hastens and accelerates the revelation of the Third *Beis HaMikdash*, which “is built and perfected; it will be revealed and come from Heaven,”⁶⁶ so that from this “vision” (*chazon*) we reach “and our eyes shall **behold**” (*vesechezenah*)⁶⁷ — seeing the *Beis HaMikdash* with fleshly eyes, down below in this world, speedily in our days, and literally now.

(From *Sichos* delivered on Shabbos Chazon 5742 [1982], and 5744 [1984])

63) See *Shaar HaEmunah*, *ibid.* There it explains that achieving a tangible, sensory perception of the Divine power within creation — similar to the revelation of the Future Era — requires profound self-sacrifice and the total purification of the animal soul’s physical faculties, transforming every material desire from one extreme to the other. It notes that the Maggid of Mezeritch attained this state at the end of his life through extraordinary asceticism and perfect devotion of the mind and heart.

64) See *Rambam*, end of *Hilchos Melachim*.

65) See at length *Likkutei Sichos*, Vol. 17, p. 93 (and references cited there), explaining “and all flesh shall see.” In the Future Era, the perception of “the glory of Hashem” will be entirely natural to physical flesh,

just as physical eyes currently see material objects. This mirrors the concept explained in our text, where walking on the proper path becomes the person’s very nature — meaning that the inherent quality of all their specific faculties is the service of Hashem, rather than merely forcing their heart to love Hashem. See also *Likkutei Sichos*, Vol. 9, p. 26.

66) Rashi and *Tosafos*, *Sukkah* 41a. And in numerous places.

67) The wording of the Tzemach Tzedek in *Or HaTorah* to *Nevi'im U'Kesuvim*, *ibid.* (in the main text): “And from *chazon* to ‘and our eyes shall behold’ (*vesechezenah*).” See the footnote there.