

*Long Live our Master Teacher & Rebbe King
Moshiach Forever & Ever!*

לְבַרְכּוֹתָיִךָ

אֲדֹנָי

שְׁלֵמָה

Royal Words

of the

Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel Shlita Schneerson

וְיִשְׂרָאֵל

יְהוָה

A Free Translation of the Addresses Spoken in the Weeks of

Bamidbar, 5751

(vol. 2)

שְׁלֵמָה

5777 (2016) - 114 years of the Rebbe King Moshiach Shlita

Published and Copyrighted By

Living Moshiach Publications

www.LivingMoshiach.com

RebbeMessiahLives.770@gmail.com

5777 • 2016

“The Nakash Edition”

Sponsored by the Nakash Family in
honor of The Rebbe King Moshiach
Shlita.

B"H.

*Long Live our Master Teacher & Rebbe King Moshiach
Forever & Ever!*

Translators' Forward

As per the instructions of the Rebbe King Moshiach Shlita, long may he live, to study the topics of Moshiach and Redemption, we hereby present the fifth volume of English translations of "Dvar Malchus" – Royal Words 5751-2, with the help of Hashem. This new volume is printed in honor of the 75th anniversary of the 28th of Sivan, celebrating 75 years of the Rebbe King Moshiach Shlita living in America and strengthening the Judaism here after arriving with many miracles on this special day.

The addresses of Dvar Malchus are unique in that they show us how the ultimate Redemption through our Righteous Moshiach is currently unfolding, and guide us in how to best serve G-d, through the fulfillment of Torah and Commandments on a truly high level, in this new era. This book includes free translations of five addresses of the Rebbe King Moshiach Shlita during the weeks of the latter half of the book of Bamidbar (Numbers) from the year 5751-2 (1991) as well as a new translation of the famous talk regarding the great significance of 770, the House of Moshiach.

We have placed great effort into making the translations of these addresses very faithful to the original Hebrew or

Yiddish edition of these addresses (which were edited by the Rebbe King Moshiach Shlita). However, it is necessary to note that the translation – into English – appearing in this volume was not edited by the Rebbe King Moshiach Shlita and therefore cannot replace the original version.

Any additional explanations in the text were placed in brackets (brackets which appear in the original were made bold). All notes appear in the original edition and were authored by the Rebbe King Moshiach Shlita. Any additional explanatory notes (added by the translator) were placed in brackets and italicized.

Much appreciation to an anonymous translator who offered us a rough draft translation of a number of the talks in this volume.

May it be the will of Hashem, that the printing of this book should bring the complete revelation of Moshiach - that Hashem will open our eyes so we will merit to see the Rebbe King Moshiach Shlita in his full glory. We are certain that words of the Rebbe King Moshiach Shlita will be fulfilled in a clear open way, Now!

Long Live our Master Teacher & Rebbe King Moshiach
Forever & Ever!

E. Y. and I. Benyaminson

Index and Content

Thursday of the Torah Portion Korach, the 2nd day of Rosh Chodesh Tammuz, and Shabbos Parshas Korach, the 3rd of Tammuz, 5751

The miracle of the third of Tammuz 5687 in the framework of nature, similarly the miracle of “the sun didn’t set” of the 3rd of Tammuz, the miracle of the staff of Aharon blossoming in our Parshah; the connection to Parshas Korach and the difference between Korach and Chukas – the Reish transformed to a Tav; the connection to the 4th month; bringing the subservience that transcends limits into the nature of a person; the world is ready for the Redemption and helps out in this; practical instructions1

Shabbos Parshas Korach, the 3rd of Tammuz, 5751

The inauguration of the new building of Yeshivah Tomchei Temimim Lubavitch in Crown Heights and the connection to the Parshah of the week.....39

Shabbos Parshas Chukas, the 10th of Tammuz, 5751

The seventh day of the week and the 10th day of the month – through their union there is 17 the numerical value of Tov, good, as will be in the Redemption; uniting the completeness of the creation which it has on its own with the completeness added through the efforts of man, Rotzoi and Shuv, and the connection to Parshas Chukas; the connection to the 12th of Tammuz; the lesson

regarding Torah study and Mitzvah fulfillment.....44

Shabbos Parshas Balak, the 17th (Tov) Tammuz

Postponing the fast till after Shabbos and celebrating on Shabbos is a foretaste of the transformation of these days into joy in the Redemption; the connection to the Parshah of the week; especially in our generation, and especially in the year 5751; addition in study of matters of Moshiach, Redemption and the Beis Hamikdosh; the connection to Pirkei Avos – “the Sages taught in the terminology of the Mishnah... merits many things” ...81

Shabbos the Parshah of Pinchas, the 24th of Tammuz, Blessing the New Month of Menachem Av, 5751

The content of the Service to “make here into the Holy Land,” and the lesson from the division of the land based on the lot, thought speech and action for dividing the land, as well as in conquering the world to make into a dwelling for Hashem, getting used to the how it will be in the Redemption through doing Mitzvahs perfectly.....115

Shabbos Parshas Matos-Masei, 2nd of Menachem Av, 5751

Shabbos Chazak (strength) and its connection to Parshas Matos-Masei, and the three weeks; uniting “drawing down” and “raising up” in the Redemption; the Yahrtzeit of Aharon on Erev Shabbos who personifies peace and love of a fellow Jew, beyond differentiation; lesson from his Service147

“And I shall be [there] for them [in] a miniature
Mikdash... this is the house of our Rebbe in
Bavel”

– Regarding the central Synagogue and Study-Hall of Lubavitch
in Lubavitch (“770”) –

770 – The house of Moshiach; the significance of this
amazing place during the time of exile, its significance in the
ultimate Redemption as well as during the transition from
the Diaspora to the Holy Land in the Redemption – based on
the words of Tractate Megillah (29a) regarding the house
and Synagogue of the Leader of the generation.....180

* * *

Glossary.....210

**From the Talks of the 5th day of Parshas Korach, the 2nd
day of Rosh Chodesh Tammuz,* and Shabbos Parshas
Korach, the 3rd of Tammuz, 5751**

– Translated from Yiddish –

1. The third of Tammuz is the day upon which my father-in-law the Rebbe, was freed (in the year פ'ר"ז^[1]) from his confinement in prison ("Sparlerke" in Leningrad) on condition that he immediately travel to exile in his 'refugee settlement'¹ Kostroma, for three years.²

At that time they did not yet know if this is good³ and how this would develop (for even though a refugee settlement is a "slighter" confinement than a prison, nevertheless it is still an exile together with all its

*) To the graduates of "Beis Rivkah", and the girl-counselors of the summer camps, they shall live.

[¹] *[The Hebrew letters for the year 5687 (1927), meaning unconfined.]*

¹ So it was called by the 'redeemed one' ("my refugee settlement") – see his letter: [dated] the 15th of Sivan 5688 for the first celebration of the 12th of Tammuz (printed in his Igros Kodesh vol. 2 pg. 80. *ref. a.l.*). [His letter dated] the 17th of Iyar 5694 (printed *ibid*, vol. 3 pg. 79. *ref. a.l.*) And more.

² The account of the imprisonment and redemption [appears in] – Likkutei Dibburim vol. 4, 610a *ff.* Sefer Hatoldos of the Rebbe Rayatz vol. 3, pg. 105 *ff.* And more.

³ And especially since at that time the Chassidim did not know (whereas the 'imprisoned and redeemed one' himself – see Sefer Hasichos 5701, pg. 139) that [being] sent away to exile was in place of being sentenced 'the opposite of life,' Heaven forbid (as *infra* in the talk).

limitations,⁴ and the danger still remained that they could go back on [their decision to free him] etc.)⁵; however afterwards on the 12th of Tammuz⁶ he received (in Kostroma) the notification that they are freeing him, and that they will give him his release certificate the next day, the 13th of Tammuz. Then – when he was completely freed – it was revealed, how [truthfully] the third of Tammuz was the "beginning of the redemption": in addition to the fact that then he left the 'prison *building*' and was sent away [to exile] in a *settlement* of refugees (a lighter punishment) – later on we found out that his exile in Kostroma came instead of the punishment of the 'opposite of life' Heaven forbid, which they had previously sentenced him to, which this would have endangered and [negatively] affected – Heaven forbid – the whole continuation of the spreading of Torah and strengthening of the Jewish religion in general, and 'spreading the wellsprings [of Chassidus] outward' in particular. Instead of this they reduced the punishment and sent him away to exile,⁷ to the extent that this led to them

⁴ And in his words in the aforementioned letter of the 15th of Sivan: 'on that day (the 3rd of Tammuz) *I was compelled to go to exile* to my refugee settlement...' – And note that exile is "nearly equivalent to the pain of death" (Chinuch, com. 410).

⁵ And therefore he did not recite then the blessing of 'Hagomel' [thanking Hashem for saving him from danger] (until after he arrived at his house on the 15th of Tammuz), since "one should not recite the blessing until he is completely out of the danger" (Seder Birchas Hanehenin by the Alter Rebbe, 13:5).

⁶ The anniversary of the day of birth (in the year 5640) of the 'redeemed one'.

⁷ At first the decree was ten years of exile in "Salavki" (a place in Siberia where people were sent to exile), and then afterwards they changed it to three years in Kostroma (Sefer Hasichos ibid).

completely freeing him on the 12th-13th of Tammuz. And because of this miracle, *this day* was established⁸ as the "holiday of redemption" each and every year.

The obvious question arises: since the liberation was indeed a *miracle* of Hashem (which therefore there must be [the phenomenon of] "Let them give thanks to Hashem for His kindness, and [proclaim] His wonders to the children of man"⁹) – why was it not a complete miracle in the first place, that the 'complete redemption' come about in a complete fashion [i.e.] at once. Not as it actually was, that it transpired in stages: first the beginning of the redemption – the liberation from prison – on the third of Tammuz (however – they sent him off to exile), and only several days afterward, the complete redemption of the 12th-13th¹⁰ of Tammuz?

Furthermore: even after the 12th-13th of Tammuz there wasn't the complete victory over the opposing side (in 'that' country [Russia]), as we saw that the different decrees upon the Jewish People in 'that' country still remained at that time, to the extent that the 'redeemed one' needed to (so-to-say) migrate from there, and the restraints and difficulties still remained there for many years afterwards; and only now, in the most recent years – more than sixty years after the redemption (in the year 5687) – do we see the

⁸ The letter in note 4.

⁹ Psalms 107, 15. Brachos 54b. Rambam laws of Brachos 10:8. Tur Shulchan Aruch, Orach Chayim beg. Sect. 219. Seder Birchas Hanehenin by the Alter Rebbe ibid clause 2.

¹⁰ And even on the 12th of Tammuz he was only told that he is freed, however by Divine Providence the office of the government was closed until the next day, the 13th of Tammuz, in which he was given his discharge certificate.

completion of the redemption – the redemption of all the Jews from 'that' country (as we will explain).

Which certainly the fact that the events transpired [specifically] in this order, namely, that the redemption came about in stages – is by Divine Providence, with a reason behind it,¹¹ and especially that it is regarding the imprisonment and liberation of a leader of the Jewish people, and a general redemption for all the Jewish people (as the 'redeemed one' writes⁸: "the Holy One, Blessed Be He did not only redeem me on the 12th of Tammuz, rather all those that cherish our holy Torah, as well as those that guard the commandments, including even those that are [only] called a Jew").

2. On this day, the 3rd of Tammuz – many years, many generations, many many generations ago – there was a miracle: on this day¹² Yehoshua said¹³ "the sun in Givoan, shall stay still" and "the sun stood still... until the nation avenged its enemies."¹⁴

Being that everything is by Divine Providence,¹⁵ and every year the matters [which took place in the past years] repeat themselves, the same as they took place the first

¹¹ See the address of the 'redeemed one' on Simchas Torah 5688 (the day before his voyage from 'that' country): my traveling from here is not a result of being forced [to do so], rather it is part of an orderly sequence of events (Sefer Hamaamorim 5688 in the appendixes, pg. 215).

¹² Seder Olam Rabbah ch. 11.

¹³ Yehoshua 10, 12.

¹⁴ Ibid 13.

¹⁵ Kesser Shem Tov, appendixes sect. 119 *ff. ref. a.l.*

time,¹⁶ we must say that there is certainly a connection between the two miracles which took place on the 3rd of Tammuz: "the sun in Givoan, shall stay still," and the beginning of the redemption of my revered father-in-law the Rebbe (as we will explain in ch. 7).¹⁷

Now, similar to the above question regarding the 3rd of Tammuz (why it wasn't a miracle of a 'complete redemption' in the first place), likewise explanation is needed regarding the miracle of "the sun in Givoan, shall stay still":

Since a miracle took place, and such a great miracle like holding up the sun [from setting] (which this is of the greatest miracles which have ever taken place,¹⁸ to the extent, that the verse says¹⁹ "and there never was something similar to that day, not before nor after") in order that Yehoshua and the Jewish people could continue [to fight] the war by means of seeing the enemies and chasing after them ("for at that time the sun stood opposite Givoan and he was afraid lest it set in the regular time, and [as a result] they wouldn't have the capability to chase after the enemy in the pitch [darkness] of the night, he therefore said to the sun that it should not go in its regular routine, and it should continue to stay opposite Givoan, in the place where it

¹⁶ See Rama"z in Sefer Tikkun Shoviv"im, brought and explained in Sefer Lev Dovid (by the Chid"a) ch. 29.

¹⁷ See also Likkutei Sichos vol. 4 end pg. 1314 ff. vol.8 pg. 114 ff. vol. 28 pg. 260 ff.

¹⁸ See Ralbag, Yehoshua ibid v. 12 (at the beg. of his comm.): if it was that the sun stood [still] and ceased its appropriate movement, behold this was an incomparably greater wonder, than the wonders which were done by Moses...

¹⁹ Yehoshua ibid v. 14.

was"²⁰) – seemingly, the miracle could have already been a complete miracle, [namely] that instead of holding up the sun in order that they could wage war (in the natural way) by day-light, the miracle should have been (i.e. that Yehoshua was able and should of requested from Hashem) that they should win the war already at the start (and not need at all to have [the miracle of] holding up the sun, or as such, that even at night they could wage war, similar to "and for all the Jewish people there was light in their settlements"²¹ when it was dark for the Egyptians, or the like), and as it says in the preceding verse,²² that "*G-d* threw large stones upon them from heaven..."?

Likewise regarding this miracle itself, of "the sun stood still" – clarification is necessary as to how this miracle transpired: was [the change in nature] only with regard to the *detail* which was essential to achieve the goal of the miracle, namely, that the light of the sun (day-light) should remain shining. Which for this [to be accomplished] it is necessary *only* that the (cycle of the) sun alone should stop [and thereby] shine on the earth (and similarly "and the moon in the valley of Eiloon"¹³); or the miracle was in the whole system (connected to the sun's rotation), namely that the miracle also stopped the matters that are connected to the rotation of the sun – the causes for it (the rotation of the daily orbit, and as a result – the rotation of all the orbits,²³

²⁰ Metzudas Dovid ibid v. 12.

²¹ Bo 10, 23.

²² Verse 11.

²³ And even so, the verse says explicitly "and the sun was still and the moon stood [in its place]" – since *these* details were significant for Yehoshua in the winning of the war (see Metzudas Dovid *a.l.*).

which are caused by the rotation of the daily orbit, "which encompasses and rotates all of them"²⁴), as well as [stopping] the results of it [the rotation of the sun], including the rotation of the smaller orbits within the sun's orbit itself,²⁵ and the like.²⁶

The difference between these two possibilities: was it a miracle which shatters – breaks – nature, through stopping only the sun (and moon) alone; or a miracle which affects the nature of the sun, and automatically the *whole order* of the natural rotation of the sun as well (in connection *with the rotation of all the orbits*).

We may say that this correlates with the two²⁷ categories of miracles²⁸: (1) the miracle does not change the nature of

²⁴ Rambam laws of 'the foundations of the Torah' 3:1.

²⁵ See Rambam ibid Law 2. Law 4.

²⁶ [For] a discussion about the manner of the orbits' movement, and in what manner one orbit affects the other orbits (regarding if they are all like one body or like different bodies) – see Sefer Hachakirah by the Tzemach Tzedek 6b. 8b *ff. ref. a.l.*

²⁷ And more specifically – this has three categories: (a) that even at the time of the miracle the thing remains as it is normally (note that during the plague of blood, "a barrel full of water... a Jew drank water [from it, while at the same time the same water was blood for the Egyptian]..." – Shmos Rabbah 9:10). (b) [It is] like the miracle of 'the splitting of the Red Sea', in which the miracle affected a change in the nature of the water that they shall be "like a wall of stones," however in essence the water didn't change to dry-land, which therefore "had Hashem stopped the wind for one moment, the water would have started to flow again" (Sha'ar Hayichud V'ha'emunah ch. 2). (c) The miracle affects a change in the nature of the thing, as with the miracle of 'Moses' hand had leprosy as [white as] snow.' [And note the three ways of explaining [how] Moses didn't eat or drink for forty days, see *infra* note 114].

the thing. As with the miracle of the plague of blood, that when the water turned into blood, they remained water, in essence. [As a result] when the miracle was stopped, *automatically* the change of the water to blood ceased to be. And in our case – that “the sun stood still” was only a miracle relating solely to the sun, and afterwards the set order of the sun's rotation, among the rotation of the other orbits, returned [to its normal routine]. (2) A miracle which changes the nature and essence of the thing (as was with the miracle of "his hand had leprosy as [white as] snow,"²⁹ which after the miracle, the leprosy was naturally on his hand), and in order to return to its previous natural state, another miracle is needed.

3. We may say, that similar [to the above inquiry] is [also regarding] the explanation of a similar question about [a phenomenon in] our Parshah – regarding the miracle of "the staff of Aharon blossomed"³⁰:

In connection with the 'objection in regard to the priesthood'^[30] of Korach and his assembly, Hashem commanded Moshe to take a staff from every tribe, "twelve staffs, each person's name you shall write on his staff, and

And in our case – the miracle of bringing the sun to a halt – it is possible to say that it transpired in one of the aforementioned ways. And according to what will be explained further on in the talk (that this miracle brought about a change in the nature of the sun's rotation), it is possible to say that this was in the second or third aforementioned manners.

²⁸ Regarding the following, see Likkutei Sichos vol. 5 pg. 176. vol. 6 pg. 89. vol. 18 pg. 242 ff.

²⁹ Shmos 4, 6.

³⁰ Our Parshah 17, 23.

^[30] *[The definition of who are privileged to be Cohens (priests).]*

the name Aharon you shall write on the staff of Levi." "And it shall be that the man that I shall choose, his staff shall blossom."³¹ And indeed so happened – that Moshe placed all the sticks "before Hashem in the Tent of Gathering,"³² and the next morning – "Moshe came to the Tent of Gathering, and behold the staff of Aharon for the tribe of Levi blossomed, indeed it flowered, budded and produced almonds,"³⁰ and Moshe brought out all the staffs so that all the Jewish People could see them.³³ [Thereafter] Hashem said³⁴ "return the staff of Aharon before the Ark to be put in safekeeping, as a sign," "for a remembrance that I chose Aharon the Cohen..."³⁵

We must understand: since [the miracle of] "the staff of Aharon blossomed" was a miracle to prove that the Holy One, Blessed Be He, chose the priesthood of Aharon – [seemingly] it would suffice that completely grown almonds appear on the staff, which would act as a sign for the Jewish people. In other words, seemingly it would suffice for the miracle to only be regarding the *detail* which is pertinent to the goal of the miracle ("that I chose Aharon the Cohen") – [if so] for what reason did the miracle of the almonds need to be [through] budding and growing in its natural stages – "indeed it flowered, budded and produced almonds" (and Moshe showed all of this to the Jewish people³⁶), and furthermore – "to be put in safekeeping" [meaning] that not

³¹ Ibid 17-18. 20.

³² Ibid 22.

³³ Ibid 24.

³⁴ Ibid 25.

³⁵ Rashi's comm. *a.l.*

³⁶ See at length Likkutei Sichos vol. 23 pg. 118.

only did the staff of Aharon and the almonds remain, rather also the flowers, as the Talmud says³⁷ "when the Ark was put in safekeeping, together with it was put in safekeeping... the staff of Aharon, its almonds *and its flowers*"³⁸?!

And the explanation of this³⁹: the goal and innovation of this miracle is, that although a staff on its own naturally has no relation to blossoming and growing fruits, this is only possible by the power of the Holy One, Blessed Be He (a miracle), nevertheless, the miracle affected the staff of Aharon [as such] that it was and remained, not an ordinary miraculous occurrence which completely transcends nature, rather it became connected with the *nature of the staff*. And therefore the manner that it blossomed was in [its] *natural* stages (although not in the limitations of time^[39]) of growing fruits⁴⁰: "indeed it flowered ([meaning] as it implies⁴¹) and it budded (the budding of the fruit, when the flower falls off⁴¹) and it produced almonds (when the fruits *were apparent*, it was recognizable that they were almonds⁴¹)."

[And this showed the Jewish people, that Hashem's choosing of Aharon the Cohen is as such that the priesthood becomes his *natural* virtue (which constantly remains by Aharon and his children) [being it is inborn in them]].

³⁷ Yoma 52b. *Ref. a.l.*

³⁸ See Likkutei Sichos ibid pg. 121. *Ref. a.l.*

³⁹ Regarding the following see also Likkutei Sichos ibid pg. 119 *ff.*

^[39] *[It grew fruit overnight – see infra, ch. 5.]*

⁴⁰ And we may say the Halachik difference is – that it is permitted to have pleasure from these almonds and from the fruits that grow from them, since it isn't a work of miracles (see Ta'anis 24b), for apparently it seems that the almonds were natural fruit, which from them it is possible to grow more fruits (almonds).

⁴¹ Rashi's comm. *a.l.*

And similarly is also the explanation of the miracle that "the sun in Givoan shall stay still," and the miracle of the third of Tammuz, as we shall explain.

4. We may say the explanation of this is:

Our Sages say,⁴² "Every single thing that Hashem created in His world, He created it only for His honor." Meaning that everything in the world – although Olam (world) comes from the term He'elem, concealment⁴³ – is created in order to reveal the honor of Hashem. And this is accomplished through the Service of a Jew, who utilizes the matters of the world for the honor of Hashem.

And the reason and certainty for this [fact] is also alluded to in the wording of the Mishnah "(every single thing) *that Hashem created*": since Hashem proclaimed in His Torah that "Hashem created" – that He created the thing and made known how He created it, that He created it in a way that He uses, so-to-say, His powers and [His] time (the six days of creation) to create every creation, with an exclusive power – the power 'of creating something from nothing' which is only with the power of the Essence [G-d].⁴⁴ And especially in accordance with the Torah-insight of the Baal Shem Tov⁴⁵ that the creation of the universe is renewed every single second, literally from absolutely nothing – this proves that Hashem desires that the creations shall have a connection to

⁴² Avos end ch. 6.

⁴³ See Likkutei Torah Shlach 37d. Ma'amarei Admu'r Ha'emtza'ea, Devorim vol. 1 pg. 303. vol. 3 pg. 59. And more.

⁴⁴ Iggeres Hakodesh sect. 20 (beg. 130b).

⁴⁵ Sha'ar Hayichud V'ha'emunah ch. 1.

their (power of the) Creator (Hashem), to the extent that they (can) add, so-to-say, in the honor of Hashem,

For if not, the question arises: why did Hashem create the world (not in a "removed" manner, e.g. that the creation does not know that "Hashem created [it]," and doesn't know the manner of the creation, with Ten Utterances⁴⁶ etc., rather) in a manner that He "put in" His (essential) power as well as His Ten Utterances, into the creation. And furthermore: why did He create the world as such, that He creates it every moment anew – seemingly, He could have created it with such a strong power, that through the creation of it the first time, the world would have the ability to last for six thousand years,⁴⁷ and not necessitate being created anew every moment with the 'word of Hashem'⁴⁸?

And we may say the reason for this [is], since Hashem wants every creation to feel how he accomplishes (or through him it is accomplished) an addition and innovation [which then the creation has a true and complete pleasure, as is the nature of the human kind that "a person"⁴⁹ desires

⁴⁶ Avos beg. Ch. 5.

⁴⁷ See Rosh Hashanah 31a.

⁴⁸ Since the reason and intellectual proof, for the fact that the creation is [anew] every moment (as explained in Sha'ar Hayichud V'ha'emunah ch. 2) and all the intellectual reasons explaining the manner of the creation – are in accordance with the rules of intellect *which were created* by Hashem, and since He, Blessed Be He, is not confined to these reasons, [He] could have created the world in a completely different manner. And the reasons are relevant only after we know that it entered His will, Blessed Be He, that the creation and conducting of the world shall be according to the rules of intellect (see Sefer Hasichos 5748 vol. 1 pg. 134ff. Likkutei Sichos vol. 27 pg. 253).

⁴⁹ Bava Metzia 38a.

the 'Kav' [he put effort to acquire], over nine 'Kavim' of his friend"⁵⁰]. In other words, in addition to the fact that he fulfils what Hashem commanded him [to do], he, so-to-say, adds a phenomenon from his own part^[50]; [and] a *true* addition is – when he is connected to Hashem, thereby he reveals the honor of the *Holy One, Blessed Be He*.

For this reason, Hashem placed 'His power of creation' into the world and in a way that He creates it continuously, every moment anew – since this connects every creation, every single moment with Hashem, that in each and every detail, and in every single moment, the creation has the ability to reveal the honor of Hashem, anew ([namely,] the 'word of G-d' which revived it this very moment, anew).⁵¹

Had the world been created in a manner that it had the power of Hashem, and it was a strong power which remains [in it] always, or [at least] for a duration of time (and is not renewed every single moment) – [if so,] the revelation of the honor of Hashem would have been in a general manner and a one-time phenomenon. [However] through the fact that

⁵⁰ And see the letter [dated] the 11th of Nissan 5732 (Passover Haggadah with a collection of reasons, customs and explanations – Keho's 5746 (1986) and on – pg. 642).

^[50] [*When a person does a Mitzvah they are: (1) doing what Hashem said, (2) revealing the honor of Hashem.*]

⁵¹ To the extent that the created object becomes like "a flame which shines on its own" (in reference to the revelation of holiness and the honor of Hashem through [the action of] the person) [I.e. since he is continuously connected to Hashem, he has the power that once he draws holiness into the world, it remains there permanently (whereas the actual *creation* of the object *by Hashem* transpires every moment, anew)] – see the add. of Bahalosecha 5751 (Dvar Malchus 5751 pg. 209) *ff.* and in note 69 *a.l.*

every moment, every creation is created anew with the word of Hashem, we thereby reveal every moment the honor of Hashem anew. For example: through drinking water – a Jew makes the blessing "that everything is created with His word,"⁵² and thereby reveals the addition and innovation which the *water* achieves [since without the water he does not say the blessing] in revealing the honor of Hashem, "that everything is created with His word" (the word of Hashem which brought the water into existence anew, and – "*that everything* is created with His word," this reveals the word of Hashem *in all* the creations). And when he drinks water later on and makes another blessing, this thereby reveals the new word of Hashem ("His word") which is then infused in him (the one making the blessing) and in the whole world⁵³ [and similarly through a specific

⁵² Mishnah Brachos 42a.

⁵³ And we may say that this is also one of the reasons [why] a person was created with the nature as such that he always needs to eat and drink anew* (which therefore one who vows "that he won't eat anything for seven days" is a vow 'in vain' (Rambam laws of vows 5:20)) – for through this he has the power to reveal in every eating and drinking, the new word of Hashem that enlivens the person, the food and the whole world ("that everything is created with his word" and the like).

*) *And only regarding Moses it says (Sisa 34, 28) that "forty days and forty nights he did not eat bread nor drink water" – which this was an innovation and a miracle, and even regarding Moses there is a view in the Midrash that he had agony from this (Shmos Rabbah 47:7. and see Yifei To'ara.l. And see also Ohr Hatorah Shir Hashirim, end pg. 975. end pg. 991. Sefer Hamaamorim 5629 pg. 357. Hemshech V'kachah 5637 ch. 8). [And according to the second view (in the Midrash ibid) it seems that his nature changed and he wasn't pained, see at length Likkutei Sichos Sisa 5750. And see infra note 114].*

blessing, "Who creates the fruits of the vine"⁵⁴ and the like – [he reveals] the new word of Hashem, in all the "fruits of the vine" throughout the world], and so forth.⁵⁵

5. Similar to how this is regarding the revelation of the honor of Hashem in the world in general (in nature), likewise this is also true regarding the revelation of G-dliness through miracles: the ultimate purpose of most miracles is that the miracle shall not remain something which is completely above nature, rather that the miracle should connect to and permeate the nature [of the world].

Similarly is also regarding the miracle of "the staff of Aharon blossomed" – that the miracle (which took place in order to reveal that "I chose Aharon the Cohen") affected the staff of Aharon, that it [the miracle] came about and

⁵⁴ Mishnah Brachos 35a.

⁵⁵ And similar to this with the 'blessings of seeing' recited over the 'works of the world's creation' (and the like) – "Blessed is He who makes the 'works of the world's creation'", "Blessed is He who's power and might fill the world" – which through this, these 'works of the world's creation' reveal the honor of Hashem for the whole entire creation (the works of the world's creation). – And note that recently we have heard and seen in this city, thunder and lightning, which upon them, the aforementioned blessings are recited. See Encyclopedia Talmudis *s. v.* Birchos Ha're'eya (pg. 356 *ff.*) *ref. a.l.*

And note, that recently there was also a volcanic eruption and an earth quake (an innovation and change in the nature of the world) in a far-away place in the world, which, through the Blessing of "Whose power and might fill the world" [recited by] several Jewish people there (see Brachos 59a. and see encyclopedia *ibid* beg. pg. 357. *ref. a.l.*), the volcano reveals the honor of Hashem and in the whole entire world ("fills the world"). And especially regarding those that live in America, since its military personnel are found there and are occupied in saving the injured etc.

remained connected to the *nature of the staff*, as such that the manner of the blossoming was in the *natural* stages of growing fruit, with the whole 'gradual progression' that this incurs, "indeed it flowered, budded and produced almonds."

And we may say – in the terms of Chassidus – the connection of [this concept,] specifically with priesthood: the⁵⁶ innovation of priesthood (the priestly blessing) is that it draws forth [a level of G-dliness] from above 'the gradational descent' [of the vivifying power of Hashem],⁵⁷ and therefore it is connected to swiftness ("most swift does His word come forth"⁵⁸), which for this reason the sign for Hashem choosing the priesthood of Aharon is specifically with *almonds*, since they are "the quickest [fruits] to become completely grown, [quicker] than any [other] fruits"⁵⁹ (in 21 days,⁶⁰ quicker than [all] other fruits), and in our case the swiftness was (not in 21 days, rather) overnight³⁰ – since alacrity and swiftness signifies a 'flow' [of G-dliness] which transcends 'the gradational descent' [of the vivifying power of Hashem]: a flow that [comes through] the 'gradational descent' "delays and waits before it is drawn forth and descends below, this is because at every descent from [one heavenly] chamber to [the next] chamber, there is a judgment as to if it is

⁵⁶ Regarding the following, see Likkutei Torah end of our Parshah (55c ff.). Sefer Hamitzvos of the Tzemach Tzedek Mitzvas Birchas Kohanim (Derech Mitzvosecha 112a-b). *e.p.*

⁵⁷ See also beg. Sefer Hamaamorim 5629. 5654 end pg. 315 ff. Likkutei Sichos vol. 10 end pg. 38 ff. *ref. a.l.* The blessing of Erev Yom Hakippurim (following the Minchah prayer) this year.

⁵⁸ Psalms 147, 15.

⁵⁹ Likkutei Torah *ibid.* and see also Rashi's comm., our Parshah 17, 23.

⁶⁰ Koheles Rabbah 12:7 – brought in Likkutei Torah *ibid.*

deserving [of this revelation]...", whereas by the priestly blessing the 'flow' is drawn forth "swiftly through all the worlds, without any interference or delay..."⁶¹ On the other hand – the (swift) 'flow' from [a level] above the 'gradational descent', is drawn "through all the worlds," as emphasized by the miracle of "the staff of Aharon blossomed," that together with it being a miracle and it came about swiftly, it [also] was connected and went through the natural phases of growing fruits.

And we may say and add [to the above explained], the connection [of this with] (the Torah portion) of *Korach* in particular. [This will be understood] by prefacing, that "Korach" and "Chukas" [the following Torah portion] are both made up of the letters "ChoK" (a statute), only that regarding "Korach" a Reish is added, and "Chukas" – a "Sov": Korach (from the tribe of Levi) had the revelation of "ChoK," [a service in a manner of] above reason and comprehension (as explained in Chassidus⁶² that the objection of Korach was a result of his virtue, "he was wise"⁶³ and he saw the revelation [of G-dliness] transcending limitation, as will be in the Time to Come); his mistake (in disputing the priesthood of Aharon) was in the aspect of "Reish," "Rash" (poverty⁶⁴), which shows that the 'drawing forth' (from [G-d Almig-ty's] 'thought' and 'speech' [i.e. the Spiritual worlds])

⁶¹ Likkutei Torah *ibid*, 55d.

⁶² *Ibid* end 54b *ff. ref. a.l.* Ohr Hatorah on our Parshah pg. 666. 694. End of *s.v.* Vayikach Korach 5675 (Hemshech Te'erav vol. 2 pg. 1043 *ff.*). Sefer Hamaamorim Melukat, vol. 3 pg. 103 *ff.*

⁶³ Tanchuma on our Parshah, 5. Bamidbar Rabbah *ibid*, 18:8. Rashi's comm. on our Parshah, 16, 7.

⁶⁴ See *infra* ch. 8. *ref. a.l.*

does not descend to the physical world through the 'gradational descent' (Korach wanted to divide the spiritual realms and the lowest realms⁶⁵), as symbolized in the [structure of the] letter 'ר' ('Reish') which lacks the third line (of the letter 'ה' (Hei)) which symbolizes⁶⁶ [the aspect of] *action*⁶⁷ [alluding to the physical world].

Whereas regarding "Chukas" – "this is 'Chukas' (the statute) of the Torah" – from 'ChoK' ([a level] transcending limitation) is drawn forth into the letter 'ס' (Sav), the end and culmination of the 22 letters of the Torah, meaning that it is drawn in and through the entire 'gradational descent' (all the letters from Alef until Sav), in all three lines [realms] (in the letter 'Sav') of thought, speech and action, and Torah, [G-dly] service and acts of kindness. And on the contrary: in a manner that they all become united – since at the end [i.e. the] complete Service, when we have the swiftness of Holiness (from the 'flow' that transcends the 'gradational descent' [yet, it comes] through the 'gradational descent'), the unification of all the three 'lines' is accomplished, that from the Above ([corresponding to] thought and speech) we come immediately and swiftly into the below (action), without any interruption between them (not as in the

⁶⁵ [Opposite of Hashem's intention that this physical world shall unite with the spiritual worlds.] See Likkutei Sichos vol. 8 pg. 117 *ff.* Sefer Hamaamorim Melukat *ibid.* *ref. a.l.*

⁶⁶ The sources are cited in note 68.

⁶⁷ See at length [regarding this] the add. of Shabbos Parshas Korach the 3rd of Tammuz 5748 ch. 6 (Sefer Hasichos vol. 2 pg. 503). *Ref a.l.*

letter 'ה (Hei)⁶⁸. And then we reach the dot below the (left line of) the letter 'ה (Sav) – [which alludes to] the point of self-nullification, and [in our case it is] a big dot (having length and width), meaning that the self-nullification comes together with the expansion of length and width [it permeates the whole being of the person, including his understanding etc.]; and this comes at the conclusion of the letter – which represents the completeness of the 'point of self-nullification' [attained] with complete Service.

And through this, the concept of "Chukas" is achieved – [Chukas] also an idiom of 'Chakikah'⁶⁹ (engraved), which represents an 'eternal flow' (without change),^[69] connected with the letter 'Sav', as the words of our Sages⁷⁰ "[the letter] ה symbolizes Tichyeh (you shall live)" – which its completeness is eternal life.

6. According to the above [explained] we may also explain the miracle that "the sun in Givoan, shall stay still":

The intention of this miracle was – not to entirely leave the ways of nature – rather as in most matters, that the miracle shall assist [them] in winning the war⁷¹ which was

⁶⁸ See Torah Ohr Megilas Esther, end of 95b ff. Likkutei Torah beg. Parshas Balak (67a ff.) Sefer Hamaamorim Kuntresim vol. 1, 241a ff. The add. of Shabbos Parshas Vayigash [this year].

⁶⁹ Likkutei Torah beg. Parshas Chukas.

^[69] [*Similar to something which is engraved, which endures forever, and cannot be erased.*]

⁷⁰ Shabbos 55a.

⁷¹ See Ralbag mentioned in note 18, "regarding what it says 'and there was no day like that one, before it nor after it, for Hashem to heed the voice of man, for Hashem *waged war* for the Jewish people,' this implies that this wonder was in the actual waging of the war itself.

also connected (at least a little bit) with the ways of nature. Even regarding the war – which "Hashem fought for the Jewish people"¹⁹ – there had to be the vestment in 'the ways of nature' as well.

Therefore, there wasn't a miracle that completely eliminated the war in a natural way (through Yehoshua), rather [there was] a miracle which assisted their [waging of] war: the preparation and 'foundation' for the victory was through the miracle of "the sun in Givoan, shall stay still,"⁷² however it itself didn't accomplish the victory. Once the *natural* light of the day (from the sun's light) was shining⁷³

Since, had this wonder been in [the sun's] movement coming to a halt [for a long period of time], it would have not been evident in the waging of the war at all [that Hashem fought *the war*] ... [The Rablag explains that the central miracle was in the fact that they won the war in such a short time, whereas bringing the sun to a halt was only a prerequisite for them to have *a little* more time to *fight*], "analyze [what is stated] there.

⁷² And similarly, the miracle that "and Hashem threw large stones from Heaven upon them..." even though through this "many will die... more than the Jewish people killed by sword" [still Hashem didn't destroy the enemy completely, since this was only a prerequisite for their waging of war] (Yehoshua ibid v. 11).

⁷³ And see Likkutei Sichos vol. 8 pg. 120, that even through the phenomenon of bringing the sun's rotation to a halt itself, the intention of the sun's nature itself was fulfilled [the nature of the sun's continuous orbit is in order to show the greatness of Hashem, that His creations do not deviate from their tasks, continually act in the routine that Hashem prescribed and do not rest. Hashem bringing this to a halt (temporarily) also fulfilled this purpose since the aforementioned intention of revealing the greatness of Hashem, is emphasized when Hashem breaks nature for the sake of the Jewish people, and they praise Him for this].

Yehoshua and the Jewish people needed to chase after and wage war with the enemies in the natural way.

And according to this, seemingly it makes more sense to say, that the miracle itself (of "the sun in Givoan, shall stay still") was in a manner which is connected to the nature of the rotation of the sun (the second possibility, aforementioned in ch. 2) – and this brought to a halt, not only the sun and moon, rather all the stars and zodiac symbols, as well as the rotation of the daily orbit in general, including all the orbits which are connected to the rotation of the sun.

[This also fits in well according to the explanation in Chassidus⁷⁴ [of] Yehoshua['s] saying "the sun in Givoan, shall stay still and the moon in the valley of Eilon," that through bringing the rotation of the sun and moon to a halt (their bowing [down] and self-nullification [to Hashem]⁷⁵), which this is through accomplishing that the sun "be still⁷⁶ from reciting song [of praise to Hashem]"⁷⁷ – Yehoshua wanted to thereby eliminate the flow [of vitality] to the nations of the world (with whom the Jewish people were then waging war) who serve the sun and moon (and the stars as well as the zodiac symbols), and through this [elimination of their

⁷⁴ Siddur Sha'ar Hamilah 142a *ff.* Sefer Hamitzvos of the Tzemach Tzedek, Mitzvas Milah (5a *ff.*). Ohr Hatorah Shavuot pg. 109 *ff.* Nach (vol. 2) pg. 738 *ff.* And see Likkutei Sichos vol. 28 pg. 261 *ff.*

⁷⁵ See Bava Basra 25a.

⁷⁶ Rash's comm. *a.l.*

⁷⁷ Since "as long as it remains still, it stands [in one place] and doesn't rotate, since throughout its rotation it says [its] song [of praise]" (Rashi's comm. *ibid.*). And see also Yalkut Shimoni Yehoshua, Remez 22. Midrash Tehilim 19, 5.

flow of vitality] – the winning of the war was also achieved. Which according to this it makes more sense to say that with "the sun in Givoan shall stay still" the rotation of not only the sun and moon were brought to a halt, rather also [the rotation] of the other stars and zodiac symbols (in the other orbits)].

7. And we may also say, that similarly is also the explanation of the miracle of the redemption of the third of Tammuz (in the year 5687):

Together with the miracle of the 3rd of Tammuz being a miraculous phenomenon which was above nature, nevertheless it had an effect on the nature itself, that it "agreed" to the [transpiring of the] miracle [and particularly that this was a miracle *vested in nature* in the first place, and especially in comparison to the miracle of "the staff of Aharon blossomed" and "the sun in Givoan, shall stay still"], as known that the same people who placed the 'imprisoned and redeemed one' in prison, they themselves (remaining in their full strength) were forced to free him, to the extent that they had to *assist* in [his] freeing and liberation.⁷⁸

And we may say, that therefore the miracle did not come (as a complete redemption) in one and the same time, rather it took place *in the stages of the way of nature* – in accordance with the position of the 'opposing side' (who were in their full strength), that they on their own part ("their nature" [brought them that they]) should come to the realization that they must free him. This began with nullifying the sentence of 'the opposite of life' Heaven forbid

⁷⁸ See also Likkutei Sichos vol. 8 *ibid.* vol. 18 pg. 237 *ff.* vol. 28 pg. 256.

[and instead] sending him away to his refugee city in Kostroma, and finally – freeing him completely.⁷⁹

However even afterwards the country remained in its full strength, including – regarding their opposition to the Jewish religion etc., and therefore it took a longtime for there to be the complete redemption of the Jewish people (in 'that' country), until they themselves (in the course of the years) shall finally come to the realization [of the truth] and begin letting the Jewish people conduct themselves freely in all matters of Judaism there, as well as letting the Jewish people leave 'that' country (and even assisting them to do so),

Including – in these days, literally – the discussion and desire of many people in 'that' country, to change the name of the city "Leningrad" (the place of the imprisonment) – the name which they gave it (after their leader) – back to the name "Petersburg" (the name of the city in the time of the imprisonment and liberation of the Alter Rebbe⁸⁰) – the

⁷⁹ And regarding this itself – the actual giving of the discharge certificate was delayed until the 13th of Tammuz (as supra note 9), which this *emphasizes and brings out clearly* that the official act of his liberation was done in accordance with *the law of the country*, since the liberation was *delayed* until the 13th of Tammuz when the government office was *officially open*, in accordance with the law of the country (see Sefer Hasichos 5749 vol. 2 pg. 568 ff.).

⁸⁰ To the extent, that also his redemption is named after this city (Petersburg), as well as the accomplishment of his redemption, namely, that the main concept of 'spreading the wellspring outward' began "after Petersburg" (so is the terminology in Sefer Hasichos Toras Shalom end of pg. 112).

– And note that also the redemption of the Alter Rebbe was connected to the ways of nature (of the nations of the world) – see Igros

name given by the czar (who represents the complete opposite of the communists [viewpoint]) when they built the city. And even though also under the czar[’s rule] there were difficulties for Judaism – [yet] this doesn’t come close to how it was through those that arrested and imprisoned the ‘imprisoned and redeemed one’; and we may say that in the discussion and desire to change back the name of the city from "Leningrad" to "Petersburg" – we see more clearly the continuous effect of 'the redemption of the 12th-13th of Tammuz,' the general redemption for all the Jewish nation [and triumph] over all whom oppose them in general and especially in 'that' country.

8. We may also connect this with the month of redemption (the month of Tammuz) – the *fourth* month [of the Jewish year], which⁸¹ comes after – and by the power of – the third month (Yarcha⁸² Tlisa'ea),⁸³ similar to the letters Gimmel and Dalet the acronym of "Gomel Dalim (provides

Kodesh Admu"r Hazakein sect. 38. *ref. a.l.* (and see Sefer Hasichos 5749 *ibid.* Likkutei Sichos vol. 25 pg. 186 *ff.*). As emphasized also in the known story regarding his 'sanctifying of the [new] moon' on the boat during the time he was in imprisonment (Likkutei Dibburim vol. 4, 752b. And see also Likkutei Sichos vol. 5 pg. 80. Sefer Hasichos 5750 vol. 1 end of pg. 201 *ff.* The add. of Shabbos Parshas Vayakhel Pikkudei this year).

⁸¹ See at length Sefer Hasichos 5747 vol. 2 – the add. of Shabbos Parshas Korach ch. 2 *ff.* Sefer Hasichos 5748 vol. 2 pg. 494. 528. Sefer Hasichos 5749 vol. 2 pg. 549.

⁸² Shabbos 81a [The month of the giving of the Torah].

⁸³ And note that the beginning of the imprisonment was on the 15th of Sivan, '[the day of the month] when the moon reaches perfection [a full-moon]' (Zohar vol. 1, beg. 150a. vol. 2, 85a. Shmos Rabbah 15:26. And more) [completeness] of the third month.

for the needy),⁸⁴ the Flow ('provides') of the Gimmel (3rd) month, the month of the 'giving of the Torah', into the Dalet (4th) month, the month of the continuation and ending of the imprisonment (similar to the concept of "the needy"), in a manner that this (the aspect of 'the needy') is transformed into the month *of redemption*.⁸⁵

And we may say that this idea is alluded to in the form of the (letter) Dalet:

Although⁸⁶ the letter 'ד (Dalet) and the letter 'ר (Reish) are similar in the fact that they both represent the concept of poverty: Dalet an idiom of Dalus (poverty) as well as the acronym of Dalim, and Reish an idiom of Rash, impoverished ("and the Rash has nothing"⁸⁷), and both are made up of two lines, one above, widthwise and one lengthwise (from above to below) – [yet] there is a fundamental difference between them: the letter Dalet has a dot (a 'י [Yud]) at its back (which connects the two lines), which is not so for the letter Reish.

One of the explanations of this [analysis] is: the dot symbolizes the concept of self-nullification, the point of Judaism which is present in its entirety in every Jew, even when he is in a state of "the back" (not in the 'front-side' of

⁸⁴ Shabbos 104a.

⁸⁵ See Likkutei Sichos vol. 18 pg. 309 *ff. ref. a.l.*

⁸⁶ Regarding the following, see Sefer Ha'erchim-Chabad Ma'areches Osiyos – Reish sect. 2 (pg. 360 *ff.*). *The ref. are cited there.*

⁸⁷ Shmuel II 12, 3. And see also Mishlei 10, 15. 30, 8.

[⁸⁷] [*I.e. he doesn't receive vitality from G-d Almighty desiring to give it to him, rather unwillingly, like someone who throws something behind his back.*]

[the realm of] holiness^[87]), as our Sages say⁸⁸ "even though one sinned he [is still] a Jew," since the point of Judaism transcends all aspects of concealment, and higher then all the levels of the 'gradational descent' – the [essential] point of Yechidah [of the Soul] which connects the Jew with the Only One Above.⁸⁹

And the dot (self-nullification) at the back of the Dalet shows that the poverty and neediness of the Dalet is the self-nullification of the realm of holiness – which connects him with the highest levels, Dalet/Dales also an idiom of "Dilisani"⁹⁰ (exalted), and similar to the virtue of "a prayer of the poor-man" which reaches [the level] that "before G-d he pours out his prayer."⁹¹ Whereas the letter Reish, which doesn't have the dot of self-nullification at all – the neediness is due to the fact that it has no connection to holiness at all.

And according to this we can also explain the difference between the two lines of the Reish and [the two lines] of the Dalet: the two lines – widthwise and lengthwise – include all the levels of the 'gradational descent', which are divided up in general into [the categories of the] upper [realms] and the lower [realms], width and length: the line above (widthwise) represents complete broad abundance, however on the upper level (similar to quality), and the line

⁸⁸ Sanhedrin 44a.

⁸⁹ See Likkutei Torah Re'ei 25a. 27a. *e.p.*

⁹⁰ Tehilim 30, 2.

⁹¹ Tehilim 102, 1. And see Kesser Shem Tov sect. 97. Ohr Hameir Parshas Vayishlach. And see the add. of Bamidbar and the 2nd day of Shavous 5751 ch. 6 ff. (Dvar Malchus 5751 pg. 167 ff.).

lengthwise represents drawing down from above to below (to the lower levels).

The ultimate [G-dly] service is that one has both virtues in unison: the 'point of self-nullification' and as it is drawn and permeates the 'gradational descent' as well ([represented by] the two lines): when one has both aspects of above and below, however the 'point of self-nullification' (of the Essence [of the Soul]) is lacking – then eventually the unification of these 'lines' becomes deficient (until there is also a deficiency in the completeness of the two lines themselves [and not only in their unification]), until the separation between them could bring to a situation of "Rash", poverty of 'the opposite of holiness' (similar to how it was regarding Korach, the letters of "ChoK *Reish*," as explained in ch. 5). However when the self-nullification of the 'essence of Judaism' is present (the dot behind the Dalet) – which is outside and higher than the two 'lines' [more than the advantage of an L shape], and together with this both lines [as well] (as with the letter Dalet) – one then has the completeness of the Service of both of the 'lines', and the complete connection between them.

Which this is the content of the *fourth* month, the month of the redemption – the redemption of the 3rd and 12th-13th of Tammuz – that the miracle which is above nature (similar to the dot^[91]) shall be drawn forth and transform the nature of the world (the two lines of length and width). Including that it even reaches the state of "Rash," poverty of the 'opposite side' [evil] (the incident of imprisonment through

those that oppose holiness), and transforms this as well.⁹² And on the contrary: specifically through the descent of a state of suffering – is revealed how "I am with him in his suffering,"⁹³ which this refers to His Essence, Blessed Be He, which is above the entire framework of the 'gradational descent' of Above and below, and therefore – even though Hashem is Above, of which there is no higher than Him, and suffering is in the physical world below, of which there is no lower than it – there is [the concept of] "I am with him, in his suffering" (opposite of the [regular order of the] 'gradational descent', of Above and below), [namely that] even in this [negative] state – the concept of 'back' – the Yud (the essence of Judaism) is revealed, to the extent that this is drawn and connects also the Above and below of the 'gradational descent'.

9. From the above spoken there are several lessons. In the general Service of Man, both regarding oneself as well as in regard to his Service in the world and both in matters of 'Torah and Commandments' as well as in mundane matters (concerning the manner [in which] a person [attains] his livelihood). Also and especially – in connection with the redemption of the 3rd of Tammuz – regarding the Service of spreading Torah, Judaism and the disseminating of the wellsprings [of Chassidus] outwards.

Especially that we have the Command, that the staff of Aharon must be put in safekeeping "to be safeguarded for a

[91] *[An indescribable image, similar to a wonder which is above understanding.]*

⁹² And especially after 200 ([the numerical value of the letter] Reish) years since the birth of the Rebbe the Tzemach Tzedek.

⁹³ Tehilim 91, 15.

sign" ("that I chose Aharon the Cohen"), "when the Ark was put in safekeeping, with it was put in safekeeping... the staff of Aharon [together] with its almonds and flowers" – it is understood that there is an eternal lesson from this for [all] generations; and since every Jew is a part of the "kingdom of Priests,"⁹⁴ "Kohanim Gedolim, Grand Priests"⁹⁵ [as the Rambam rules,⁹⁶ that "not only the tribe of Levi alone, rather each and every person that his spirit bequeathed [him to completely dedicate himself to the Service of Hashem]... behold he is sanctified [with the holiness of the] *Holy of Holies* [of which only a Grand Priest can enter] ¶" – it is understood that also every Jew must have something similar to the phenomenon of "the staff of Aharon blossomed," "indeed it flowered, budded and produced almonds."

10. The lesson from this in the general Service of Hashem:

Even though the Service of a Jew must be through 'acceptance of the yoke' – which is above reason and comprehension, and in a manner of swiftness which is above confines and limitations, "with all your might,"⁹⁷ and specifically this reaches the "beyond limits" of Above⁹⁸ – we may of thought that this constitutes the ultimate Service, and in the known terminology⁹⁹: had we been commanded to chop wood [we would do it ^[99]] –

⁹⁴ Yisro 15, 6.

⁹⁵ See Baal Haturim *a.l.* And also see Agadas Bereishis ch. 79 (80).

⁹⁶ End of the laws of Shmittah and Yovel.

⁹⁷ Va'eschanan 6, 5.

⁹⁸ Torah Ohr Mikeitz 39d. *e.p.*

⁹⁹ Likkutei Torah Shlach 40a.

[⁹⁹] *[Meaning, we do the commandments because we're commanded, not only because we desire to do so.]*

Therefore we have the lesson from "the staff of Aharon blossomed," that following the foundation of 'acceptance of the yoke', the 'essential point' which transcends confines and limitations it can and must afterward "spread out" in all his inner powers [feelings], until in his entire existence and nature, to the extent that this will produce fruit "indeed it flowered, budded and produced almonds," and in such a manner – that his nature and existence itself becomes swift ("a swift nature") and above confines and limitations. [Namely,] that everything he does with his natural powers is with the utmost swiftness, swiftness of holiness.

Similarly we also have the lesson in the service of a Jew in 'permitted' matters, and especially in regard to one's material livelihood: first and foremost, we learn from "the staff of Aharon blossomed" (which remains "for a safeguarding") – similar to the lesson [we learn] from the "flask of Manna" which also remains "for a safeguarding for [all] generations"¹⁰⁰ – that when the Jewish people reasoned to Yirmiyahu (who requested of them "why are you not occupying [yourselves] in Torah study"): "shall we place aside our work and occupy [ourselves] in Torah study, from where will we get our livelihood," Yirmiyahu took out the "flask of Manna" and told them: "see, with this your ancestors attained their livelihood, the Omnipresent has many emissaries to prepare sustenance for those that fear Him."¹⁰¹ Similarly we have the lesson from "the staff of Aharon blossomed," that almonds (a physical food) are produced in a miraculous fashion, and swiftly. And similarly – is regarding the livelihood of a Jew.

¹⁰⁰ Beshalach 16, 33.

¹⁰¹ Rashi's comm. *a.l.*

On the other hand it is stated "and Hashem your G-d shall bless you, in all that you do,"¹⁰² [meaning] that the flow of material livelihood is accomplished through the natural phases of growing almonds ("and it blossomed, budded and produced almonds"), which comes through conducting business faithfully¹⁰³ (plowing and planting), in the limitations of the nature of the world, permeated with the belief in Hashem – "that one believes in 'He Who enlivens the worlds' and plants"¹⁰⁴; and this becomes the vessel for receiving the blessings of Hashem for livelihood in a miraculous manner. However, such a miracle which vests itself in the nature of the world, that we see how the nature of the world and the nations of the world themselves assist in the providing of livelihood for a Jew.

As we see this especially in the recent generations, in which Hashem blessed the Jewish people that they shall receive their livelihood with less exertion, with peace of the soul as well as tranquility of the body (more than as it was in previous generations), through the fact, that the world itself assists in this.

11. From this we also have a special lesson in the Service of 'spreading the wellsprings outward', which has

¹⁰² Parshas Re'ei 15, 18. Sifrei *a.l.* and see Likkutei Sichos vol. 18 pg. 294. *ref. a.l.* And see Ma'amarei Admu"r Hazakein 5565 vol. 2 pg. 648.

¹⁰³ To the extent, that when they bring a person for judgment [in the heavenly court] they ask him 'have you conducted business faithfully', even before they ask him 'have you occupied yourself with Torah [study] (Shabbos, end 31a).

¹⁰⁴ Tosafos *s.v.* Emunas – Shabbos ibid (in name of the [Talmud] Yerushalmi).

broadened, reaching an incomparable [range], through and after the redemption of the 3rd and 12th-13th of Tammuz:

We may say that the three aspects of "spread,"¹⁰⁵ your wellsprings, outward"¹⁰⁶ are similar to the three aspects in the letter Dalet: [1] 'spread' – the essential point of Bittul, self-nullification,^[106] [2] 'your wellsprings' – the line above (width [true quality]), and [3] 'outward' – the line lengthwise which represents the flow from Above to below.

Meaning, first and foremost a Jew must be in a state of "spread [forth]," his existence must be composed of "spread [forth]," an existence which spreads G-dliness, and in a manner which is above confines and limitations ('spread' with no limits¹⁰⁷). Even before we tell him what (specifically) he must spread [your wellsprings], and where he must spread them [outward] – he must know, that immediately upon awaking in the morning (even before he does his Service in its details) he is an existence of "spread [forth]" – "I am thankful, before You... how great..." [For] "I was created to serve my Master"¹⁰⁸ does not mean that he is an existence for himself, and this existence is occupied in "spread[ing forth]" (serving my Master), rather his whole existence is "spread [forth]." And as the known saying¹⁰⁹: "go

¹⁰⁵ Wording of the verse – Mishlei 16, 5.

¹⁰⁶ See [what is stated] in the letter of the Baal Shem Tov (Kesser Shem Tov at the beg. *E.p.*): at the time when your teachings will be publicized, be revealed in the world and 'you shall spread your wellsprings outward.'

^[106] *[A command which arouses obedience.]*

¹⁰⁷ See "Kovetz Ko'a'ch Sivan – Yovel Shanim" pg. 38.

¹⁰⁸ Mishnah and Beraysa end of Kiddushin.

¹⁰⁹ Igros Kodesh of the Rebbe Rayatz vol. 1 pg. 617. Likkutei Sichos vol. 1 pg. 124. And more.

over [it], in the first place," right at the start he stands over [and above].

Afterwards he must draw this into details: "*your wellsprings*" – he must spread specifically the wellsprings of the Torah, which purify [even] with a droplet¹¹⁰ [on a higher level than the level of [bodies of] water lower than it, Mikvah water [which can only purify when it is 40 Se'ah] etc.¹¹¹], and he must spread them "outward", beginning with the 'outermost' within himself ([namely, that it shall spread forth] from his 'essential point' of faith and 'acceptance of the yoke' into his intellect, attributes and inner powers), until in 'outward' in its simple sense – outside the four cubits of holiness, of Yeshiva, Torah academy, synagogue and hall of Torah study, including in "חוּצָה, outside" (with a 'Hei' [at the end] which includes: outward¹¹²) of which there is no 'lower' outward than it.

Similar to the known story of a Chassid that was going in the street in 'that' country – disregarding any limitations, as the nature of a true Chassid – in a time that this was dangerous. A policeman stopped him and asked him: "k'ta id'yat" (who goes here)? He then answered: "Bittul id'yat" (self-nullification goes)! He answered what was the simply so regarding him – that his whole existence is "Bittul", and the entity of "Bittul" goes!

Together with this, he answered it to him specifically in *Russian* – since his Bittul was also drawn into the setting and

¹¹⁰ Mikva'os 1:7. Rambam laws of Mikva'os 9:8. Tur V'shulchan Aruch Yoreh De'ah sect. 201 clause 2.

¹¹¹ Beg. Tractate Mikva'os. Rambam ibid beg. ch. 9.

¹¹² See the add. of Toldos 5751 ch. 6.

language of the place – in the nature and existence of Russia – similar [to the concept of] "when you go¹¹³ to a town act in accordance with its customs,"¹¹⁴ as such, that the nature and language of the place itself says and understands that "Bittul goes."

12. However, there can still be the question – as others ask: even when I do my Service completely, to the extent that I reach a level that my existence is "spread" (the ultimate self-nullification) – what is it worth, when "you are the minority among all the nations,"¹¹⁵ and in the world around [him] there are seventy nations which are an immense number, in quantity, in comparison to the 'one sheep.'¹¹⁶

In other words: what will the world and the nations say about a Jew doing his Service of "spreading the wellsprings outward," and especially – in hastening the true and complete Redemption, seemingly they don't understand

¹¹³ Shemos Rabbah mentioned in note 53.

¹¹⁴ And note that this is the reason for Moses not eating and drinking for forty days (Shemos Rabbah ibid. Bereishis Rabbah 48:14. and see Bava Metzia 86b) [and note that the third of Tammuz is within the 'first forty days' [Moses didn't eat etc.]], as explained elsewhere (Likkutei Sichos Sisa 5750) that there are three possibilities and levels in this [phenomenon]: (a) that the nature of Moses didn't change (and therefore Moses had agony due to him not eating nor drinking. See the sources cited in note 53). (b) That his nature changed (temporarily) through a miracle of Hashem, a miracle that carried on throughout the forty days, (c) the miracle was only one time at the beginning, for it affected a change in his nature. [Namely,] that his nature itself became like that of an angel, which doesn't need to eat nor drink.

¹¹⁵ Va'eschanan 7, 7.

¹¹⁶ Tanchuma Toldos, 5. Esther Rabbah 10:11. Psikta Rabbah 9:2.

what this means?! It is indeed a great and lofty Service – however seemingly we must take the world into account – he objects!

The answer to this is: the world is already prepared, Fartik (over and done with)! When a Jew does his Service of "spreading your wellsprings outward," and especially in hastening the true and complete Redemption, done as it should be – in a manner of above confines and limitations and along with this, as it is clothed in the vessels of the vestments of nature – he will see how the world, the nature of the world and nations of the world assist him in his Service.

Even in afore times (when there were restraints and difficulties) the nature of the Chassid was that he personified and automatically he said, "Bittul goes"; how much more so now when quite a few of these restraints and difficulties are no more [as spoken above, that even in 'that' country there have come about great changes for the good]. And on the contrary – in the world itself we see miracles and wonders which are taking place especially in the recent years [the year of Nissim, miracles [5750 (1990)], and the year 'I shall show them wonders' [5751 (1991)]] – the time has already come that although there must be phenomena of 'above confines and limitations' – miracles and wonders, including the miracles and wonders of the true and complete Redemption – [nonetheless] it also permeates the nature of the world, [namely,] the world itself assists in the developing of the Redemption [just like [the miracle of] "the staff of Aharon blossomed," which affected the nature of the staff, as such that there should be the growing of fruit in the natural way].

Similar to how it was with regard to the exodus from Egypt – which 'just as in the days you left the land of Egypt, I shall show them wonders' [in the ultimate Redemption]¹¹⁷ – that in addition to the miracles that took place then, there was [the phenomenon of] "and they emptied Egypt [of its wealth],"¹¹⁸ in a manner that although it began in a miraculous way,^[118] it however lead and brought about that the Egyptians themselves assisted the Jewish people in this, and [even] gave them more than they were asked.¹¹⁹ How much more so in the true and complete Redemption – when there will be wonders even in comparison to the wonders of the exodus of Egypt¹²⁰ [in comparison to them, the wonders of Egypt will be deemed natural], it will also be as such that the world and nature of the world itself will assist in it.

13. Regarding action:

Coming from the third of Tammuz, to and into the days of the redemption of the 12th -13th of Tammuz – and every year (Shanah – which includes all the Shinuyei, variations of time[s of the year]¹²¹) it appreciates an additional elevation – every person must add with advanced vigor and

¹¹⁷ Michah 7, 15.

¹¹⁸ Bo 12, 36.

^[118] *[During the plague of darkness the Jewish people were able to see what possessions their Egyptian neighbors had and where they were located etc.]*

¹¹⁹ See Rashi's comm. *a.l.*, from Mechilta *a.l.*

¹²⁰ See Ohr Hatorah Nach *a.l.* (pg. 487). *Ref. a.l.*

¹²¹ Rama"z on Zohar vol. 3, 277b. Shoresh Yesha *s.v.* Shanah. Avodas Hakodesh Part 4 ch. 9. And see Ohr Hatorah Mikeitz, end 338b. 976a.

^[121] *[I.e. even the mundane matters are done with 'fear of Heaven.']*

greater strength in all pursuits of spreading Torah and Judaism as well as 'disseminating the wellsprings outward', and in a swift manner, knowing that the world itself will assist a Jew in his Service.

And especially – presently in the summer time – when children go to summer-camps, we must put effort that Jewish children go to summer camps that are a kosher education, pure befitting holiness^[121]; and those who are occupied in educating the children – must see to truly utilize the summer time in the best way, and with utmost swiftness, utilizing every free moment to add both for oneself and for the children in all matters of Judaism with liveliness and joy.

And from one matter to the next: in accordance with the "custom of some"¹²² to say¹²³ Pirkei Avos throughout all the Shabboses of the summer (after the Minchah prayer) – it is appropriate at this time to arouse another time regarding this [and especially that this Shabbos is the *tenth*¹²⁴ time we

¹²² Siddur Admu"r Hazakein *a.l.*

¹²³And we may say the reason for this (even though regarding the 'Oral Torah' there must be [the concept of] learning and understanding – see Laws of Talmud Torah by the Alter Rebbe, end ch. 2) – since the recitation of the Pirkei Avos comes in continuation to praying (the Minchah prayer), which the concept of praying is not a study (and on the contrary, in the known expression (Responsa of the Riva"sh sect. 157, brought and explained in Sefer Hamitzvos of the Tzemach Tzedek, Shoresch Mitzvas Hatefillah ch. 8) 'I pray, with the perception of a young child'), and therefore also the recitation of the chapter is not that much in the category of study – as seen in the actual custom of the majority [of people].

¹²⁴ And also in the beginning of the fourth ch. of Avos (the ch. of this Shabbos) there is an allusion to the concept of ten – since the 4

are saying the Pirkei Avos this year (the six weeks between Passover and Shavuot, and four weeks after Shavuot until this Shabbos)], and it is recommended – being [that it is a part of the] Oral Torah – that we should learn (at least) one Mishnah in depth.

And similarly we should arouse regarding the good custom in many places to repeat a Chassidic discourse after the Minchah prayer on Shabbos. – And may it be the will [of Hashem] that it should be in a manner of "Chukas" (as we will soon read from the Torah now, at the Minchah prayer), [namely] that it should overtake the listeners and bring about in them a change [for the good], including in a manner of Chakikah, [meaning] that it is engraved in them.

And literally immediately this should finally bring the true and complete Redemption, along with the sacrificing of the tenth [red] heifer, which will be done by the King Moshiach, speedily shall he be revealed, Amen so shall it be the will [of Hashem],¹²⁵

And with our youth and with our elders, with our sons and with our daughters,¹²⁶ all the Jewish people [together] go to the Holy Land, [into] Jerusalem, the holy city, [and then] into the third Beis Hamikdash, and as mentioned – *literally* immediately.

virtues (of wise, strong, rich and honored) correspond to the four letters of [Hashem's] name 'Havayah' (Sha'ar Ma'amarei Raza"l V'likutei Hasha"s on Avos a.l.), which the name 'Havayah' as it is completely spelled out is – ten letters [יד Yud Vav Dalet – הי Hey Yud – ויו Vav Yud Vav – הי Hey Yud].

¹²⁵ Rambam laws of Parah Adumah, end ch. 3.

¹²⁶ Bo 10, 9.

An Excerpt from the Talk of Shabbos Parshas Korach, the 3rd of Tammuz, 5751

– In Connection With the Inauguration of the New Building of
Yeshivah Tomchei Temimim Lubavitch in Crown Heights –

– Translated from Hebrew –

We spoke earlier regarding the difference between the words "Korach" and "Chukas"([the two Torah portions we read this Shabbos – the Parshah of Korach, the Torah Reading of today, and the Parshah of Chukas read at the Minchah prayer) – that they are both made up of the letters "חק ChoK" (a statute), only that in "חקת Chukas" a "ת Sov" is added (whereas in "קרח Korach" a 'ר Reish is added), which has all three lines connected (above and on both sides), and an opening (gateway) on the bottom, and a dot on the side.

And in the Service of man: the letter 'ת Sav (the end of all the 22 letters of the Torah) denotes the complete Service in all three lines [realms] (as they are united) *as one* (like the three lines of the letter 'Sav' which are connected as one and there is no place for foreign matters) – Torah, [G-dly] Service and acts of kindness,¹ and with all three garments of the Soul *united* – thought, speech and action.² For although there must be a break between thought speech and [an interval, then] action, as alluded to in the separation between the left foot connected to the roof and the right

¹ See Avos 1:2.

² See Tanya ch. 4.

foot of the letter 'ה Hei³ - nevertheless through the complete Service in holiness, alluded to in the letter Sav (the end of the whole Alef Beis), action is united with thought and speech, that the action comes in continuation with them, in a manner of alacrity of holiness (as alluded to also in “the staff of Aharon blossomed... and produced almonds,”⁴ the swiftness of the growth of almonds⁵);

And since the Sav denotes complete Service – it also has the virtue that comes through the Service of Teshuvah, Return (which this is the concept of the opening at the bottom⁶), similar to “bringing Righteous⁷ to do Teshuvah”⁸ –

³ See Torah Ohr Megilas Esther, end of 95b *ff.* Likkutei Torah beg. Parshas Balak (67a *ff.*) *e.p.*

⁴ Our Parshah 17, 23.

⁵ See Koheles Rabbah 12:7. Rashi’s comm. on our Parshah on the verse. Likkutei Torah on our Parshah, 55c.

⁶ *On the bottom* specifically – since above and on both sides it is completely closed and there is no place for side matters (and most certainly – opposite matters), since the person reached the perfection of Service, and specifically *below* (in this lowest world) there is an opening and possibility for a descent Heaven forbid (see Menachos 29b), and also regarding the Righteous – the opening is at the bottom, since the Service of Teshuvah (in a manner of “the spirit will return to Hashem that gave it” (Koheles 12, 7)) is specifically for [a soul in a body] in this lowest world [since the whole amazement in this verse is that even as the soul is in the body it is nevertheless on the level as it was before the soul descended into this world (see the Maamar Borei Niv Sefasayim, 5748 (Kuntres Rosh Chodesh Kislev, 5753)), trans. in English, “Anticipating the Redemption” (S.I.E. 5754) pg. 105, *ff.*].

⁷ And through this the opening on the bottom becomes a “gateway” *for the Righteous*, as the verse says (Tehilim 118, 20) “this is the gate for Hashem the Righteous will come in it.”

which all this is accomplished through the dot (at its side) which is above limits and confines, the concept of self-nullification which permeates all aspects and all levels.

And we may connect this also with the celebration that will be held tomorrow on the first day of the week of Parshas *Chukas* – the inauguration of the new building of the Yeshivah Tomchei Temimim⁹ Lubavitch:

The concept of the Yeshivah Tomchei Temimim is¹⁰ – complete (“Tomim”) Service in all the three aspects and realms of Torah [the revealed aspects of the Torah and the inner dimension of the Torah], Service [prayer] and acts of kindness [the general Service of “spreading the wellsprings [of Chassidism] outward”], and all of them *together as one*, and using all the three garments of the Soul (thought speech and action) as one. And in addition to this – also the virtue of the Service of Teshuvah (“to bring the Righteous to do Teshuvah”), through the Service of “spreading the wellsprings [of Chassidism] *outward*” (beginning with the “outside” within the person himself) – which all this is accomplished through the revelation of the *dot*¹¹ (self-nullification) that transcends limits. And this phenomenon is especially emphasized in the building of a (new) *building* of Tomchei Temimim – which

⁸ Statement of the Zohar, brought in Likkutei Torah Shmini Atzeres 92b. Shir Hashirim, end 50b. Ma’amarei Admu”r Hazakein 5562 vol. 2 pg. 534. – And see Zohar III, 153b.

⁹ Note that the acronym of “Tomchei Temimim” is the letter Tav. And double T(ushiah, salvation).

¹⁰ Regarding the following – see at length Likkutei Sichos vol. 14 pg. 316 ff. Sefer Hasichos 5749, vol. 2 pg. 697. *Ref. a.l.*

¹¹ See at length Likkutei Sichos ibid pg. 319.

the building denotes that the Service (of the Yeshivah Tomchei Temimim) is done as such that it is surrounded and closed from all sides, with no possibility for influence from the outside Heaven forbid – similar to the three lines that are connected and closed in the letter Sav [and the opening below is in order to add the virtue of Teshuvah]. And especially through the building of a *new* building, as the verse says¹² “when you will build a new house and you should make *a fence for your roof*... when the person will fall from it.” [The wording is slightly not understood, since it should have said “...so that the person does *not* fall from it,” however the verse implies that even if a person falls off, the fence will save him] we may say that this alludes to the accomplishment of Teshuvah that is higher than the Torah, that even one who falls – through a fence in its perfection will *live* from Hashem [granting him life]¹³ [for] he will do Teshuvah and not fall.^[13]

And from this it is understood also regarding the students of the Yeshivah – that in conjunction with the inauguration of the Yeshivah, they should have an addition in all the aspects of Service of the Yeshivah in the above mentioned manner, and firstly – in Torah study, both the revealed aspects of the Torah as well as the inner dimension of the Torah, with the preface of the Service of prayer, and “great

¹² Seitzel 22, 8.

¹³ See Yerushalmi Makkos 2:6. Yalkut Shimoni Yechezkel, Remez 358. Yalkut Shimoni Tehilim, Remez 702.

^[13] *[Although from the perspective of the Torah he might need a punishment to be forgiven, nevertheless Hashem has the ability to supersede this and say that Teshuvah is sufficient.]*

is Torah study that it leads to action”¹⁴ – act of kindness, together with the Service of Teshuvah, and the general Service of spreading the wellsprings outward, both within the person himself, as well as to “outside” in the simple sense – to spread the wellsprings outside of the Yeshivah and outside of the realm of holiness, including “outward” of the world, including “outward” of which there is no further outward than it. And all these matters – founded on and permeated with the point of self-nullification.

To the extent – that through this we bring quickly the fulfillment of the promise of Moshiach to the Baal Shem Tov,¹⁵ that through spreading the wellsprings outward “the master comes,” the King Moshiach, *literally* immediately.

¹⁴ Kiddushin 40b. *ref. a.l.*

¹⁵ Known letter of the Baal Shem Tov (Kesser Shem Tov at the beg. *E.p.*).

From the Talks of Shabbos Parshas Chukas, the 10th of Tammuz, 5751

– Translated from Yiddish –

1. Today – as all the days of the year in the Jewish Torah calendar – are composed of two sets of counting: the day of the week, and the day of the month.¹ Today is the seventh day of the week, Yom Hashevi'i (the Holy Shabbos) and the tenth day of the Month (of Tammuz).

These two sets of counting – “days of the week” and “days of the month” – are calculated based on two different calculations which form the Torah-Calendar: the orbit of the sun – which the days of the week are based upon (‘and it was night and it was day, one day’² and so forth and so repeats itself every week³: ‘today is the first day [of the week

¹ And from this came about that so it is also in the calendar of the non-Jews (who count by the sun[’s orbit] – Sukkah 29a. Mechilta Bo 12, 2. Bereishis Rabbah 6:3. Zohar I, end 236b), that they divide the solar year into 12 months\parts, however this division is “merely a decision, however, not that it is so in essence” (s.v. Hachodesh 5654 – pg. 137) [in essence] based on the orbit of the sun itself (for “the sun does not have any month at all” – R. Ibn Ezra, Bo ibid), and not like the division of the months based on the orbit of the moon (as in the Jewish [calendar]) that every 29 and a half days (and 2 thirds and 73/1080 of an hour) the moon begins a new orbit (Rosh Hashanah 25a. Rambam, Laws of Kiddush Hachodesh 6:3. And more).

² Bereishis 1, 6.

³ See Likkutei Torah Shir Hashirim, end 25a. Sefer Hamaamorim 5678, pg. 269. 5704 pg. 92. 5705 pg. 167. And see also Ohr Hatorah Shavuot pg. 86. Ohr Hatorah Brachah pg. 1891. 1899. e.p.

counting] to Shabbos⁴ etc.), and the orbit of the moon – which the days of the month are based upon.

Just as regarding everything in Torah and in Judaism (a fortiori from everything that happens in the world⁵), these two sets of counting are not by chance Heaven forbid, rather they are intentionally so and precise as set by Hashem. They denote two orders of how Hashem creates and conducts the world: and from this every Jew (whose daily conduct is based on these two sets of counting) can and must take a lesson in G-dly Service.⁶

So is also understood regarding today – the seventh day of the week and the tenth day of the month [especially that in these numbers is especially emphasized the difference between the days of the week and the days of the month, as infra ch. 3] – that this contains a lesson in the Service of man – both from each of these numbers (seven and ten) separately (for these two calculations are not dependent one on the other) as well as from combining them as one [seventeen]. Being that they come together in *one* day (which this is by Divine Providence and precise), this shows that they have a connection between them⁷ to the extent

⁴ As we say in the ‘song of the day.’

⁵ See Kesser Shem Tov (“Keho”s” edition), appendixes sect. 119 ff.

⁶ A fortiori from the Torah insight of the Baal Shem Tov that every single thing that a person sees or hears is an instruction in conduct of the Service of Hashem (ibid sect. 127 ff. *ref. a.l.*).

⁷ As understood from what is stated in Zevachim (beg. 91a) that [when Rosh Chodesh occurs on Shabbos] the holiness of (the [special] Musaf sacrifices of) Rosh Chodesh “enhance the [special] Musaf sacrifices of Shabbos [hence, the Shabbos Musaf Sacrifices *gain the Holiness of Rosh Chodesh*]” And see also Likkutei Sichos vol. 16 pg. 481.

that they become *one* thing (*one* day which is comprised of two sets of counting: seven and ten).

And since this day is Shabbos the Parshah of Chukas, and a day in the month of Tammuz – this shows that this has a connection to this Parshah and this month; and also a connection to the days which are blessed from this Shabbos⁸: (1) the 12th and 13th of Tammuz, the Holiday of Redemption of my revered father-in-law (in the year תרפ"ז (5687)⁹), and (2) the seventeenth of Tammuz (this coming Shabbos¹⁰).

And also and mainly: a connection to the true and complete Redemption – the most important and timely matter, as spoken many times, especially recently.¹¹

2. The general difference between days of the week and days of the month is: the seven days of the week are not dependent on an action of man, rather they are set from Above, from the order of the work of Creation as Hashem created it, that through the fact that “it was nightfall and morning” (through the orbit of the sun) automatically a day goes by, and after (a cycle of) six days automatically the seventh day arrives along with the holiness of Shabbos – as

⁸ See Zohar II 63b. 88a.

⁹ The letters [that make the word] תפז"ר (scatter). – And note that in the psalm of Tehilim corresponding to the age of the Baal Hageulah [the Rebbe Rayatz] which we begin to say on the 12th of Tammuz (his birthday) this year (Psalm 112) – it says (in verse 9): “פזר (he scattered his money) among the impoverished.”

¹⁰ See the talk of Shabbos Parshas Tzav, this year, note 6.

¹¹ The Talk of the 28th of Nissan, and the talks and Farbrengens following it.

the words of our Sages¹² (regarding the holiness of Shabbos) that “Shabbos was sanctified and remains sanctified (from the six days of Creation).” Whereas (the days of the) month depend on the *pronouncing of the Court*,¹³ “the Jewish people make the times holy... the Jewish people make the Rosh Chodeshs (new months) holy”¹⁴ (and therefore we say “Who sanctifies the Jewish people and the times,” “that we must mention the holiness of the Jewish people before their [the times] holiness, since through the holiness of the Jewish people they [the times] are sanctified, for if the Jewish people were not sanctified they would not be setting the months and declare the [the calendar layout for the] holidays in court”¹⁵).

As this is also simply seen: the seven days of creation (and the Shabbos day) existed immediately at the beginning of creation (as related in the beginning of the Torah). Whereas the sanctifying of the months (“this month shall be for you...”¹⁶) is a Mitzvah that was commanded to the *Jewish people* (“the first Mitzvah that the Jewish people were

¹² Beitza 17a (and in Rashi’s comm.). And see Torah Ohr Yisro, end 69c.

¹³ To the extent that our Sages said (Shemos Rabbah 15:2. Devorim Rabbah 2:14) that Hashem says to the Heavenly court “Me and you let us go to the court below...” To the extent that “[Asher Tikre’u Osam Bemo’adam, which they will proclaim them in their times, and Sages say that Osam can be read] Atem (you), even if you make a mistake [in calculating the new month] Atem, if you purposely [error in the calculation, nevertheless the month is set based on that calculation]...” (Rosh Hashanah *ibid*).

¹⁴ Brachos 49a.

¹⁵ Rashi’s comm. on Beitza *ibid*, *s.v.* Atu.

¹⁶ Bo *ibid*.

commanded [to do]”¹⁷) only upon leaving Egypt. And it is explained in many places,¹⁸ that this is the beginning of the Service of the Jewish people of Torah and Mitzvahs which transcends the creation.^[18]

And from the perspective of the spiritual realm: the days of the week denotes the order of the creation as it was created in a complete state by Hashem, “the world was created in a complete state,”¹⁹ as the verse says²⁰ “this is the Toldos (account) of the heavens and earth, when they were created,” the word תולדות Toldos is written out complete [with all the Vavs].²¹ The days of the month denote the addition and innovation (Chodesh (month) an idiom of Chiddush (innovation)²²) which is accomplished in the creation through *the Service of man*,²³ as the words of our

¹⁷ Rashi’s comm. beg. Parshas Bereishis.

¹⁸ See Ohr Hatorah Bo, pg. 262. Sefer Hamaamrim 5671, pg. 262. 5679, pg. 196. 5684, pg. 82. Melukat vol. 2 pg. 283 ff. vol. 3 pg. 82 ff.

^[18] *[Being that they are the intrinsic will of Hashem which transcends the world.]*

¹⁹ See Bereishis Rabbah 14:7. 13:3.

²⁰ Bereishis 2, 4.

²¹ [Written with all the Vavs possible (complete) although the vowel “Cholam” can be a mere dot on top, in this case both Choloms are of Vavs.] Bereishis Rabbah (12:6) on the verse. Shemos Rabbah 30:3.

²² See R. Ibn Ezra ibid. Sefer Hasharashim by R. Yonah Ben Jenach and [Sefer Hasharashim] by the Radak, s.v. Chodesh. And see Likkutei Torah Nitzavim 46b.

²³ For although the orbit of the moon and birth of the moon (on Rosh Chodesh) is a part of the creation, yet the setting and sanctifying of Rosh Chodesh defining the calendar layout is dependent on the Court, to the extent that “Atem (you), even if you make a mistake [in calculating the new month] Atem, if you purposely [error in the

Sages²⁴ [on the verse] “that Hashem created to be done”²⁵ meaning, to be fixed,” to the extent that we accomplish an innovation and perfection in the entire creation (even in comparison to the perfection the creation has on its own), “the new heaven and new earth”²⁶ – which will be in the true and complete Redemption, when there will be “this is the Toldos (progeny) of Peretz... (and Yishai had a son Dovid),”²⁷ Toldos written out complete (above and beyond the complete Toldos at the creation of heaven and earth²⁸).

And in the source of matters this difference comes from the two Levels in G-dliness: G-dliness which is on a relative

calculation, nevertheless the month is set based on that calculation]” as mentioned above (note 13).

And regarding what our Sages said (Shemos Rabbah 15:11) “upon Hashem choosing his world He set in it *new months* (and years)” – (1) this is only through Hashem *choosing* His world (however, not through the creation of the world on its own), since the concept of month, Chodesh (an idiom of Chiddush) transcends the creation, (2) the true concept of Chodesh (months) of the year is brought about specifically through the Mitzvah to sanctify the month (through the court), “this month is the head of the months for you, it is the first of the months of the year for you” (and see Shemos Rabbah *ibid*, 2: “in the past it was in My hands... from now on it is given over to you, in your jurisdiction...”) – see *s.v.* Hachodesh, 5739 (Sefer Hamaamorim Melukat vol. 3 *ibid*).

²⁴ See Bereishis Rabbah 11:6 and in Rashi’s comm. And see Ohr Hatorah Bereishis (vol. 3) 514a *ff*.

²⁵ Bereishis *ibid*, 3.

²⁶ Yeshayah 65, 17, 66, 22. And see Likkutei Torah Shir Hashirim at the end (51c). Sefer Halikkutim Dach - Tzemach Tzedek *s.v.* Le’asid Lavo pg. 612 *ff*. And more.

²⁷ Rus 4, 18, 22.

²⁸ See Sefer Hamaamorim Melukat vol. 3 pg. 8. *ref. a.l.*

[²⁸] [See note 37.]

level to that of the world which vests itself in the creation (week); and G-dliness which transcends the creation (month).

3. And we may say that this is expressed especially in the difference between the seventh day (of the week) and the tenth day (of the month) – the two sets of counting of this day:

Seven denotes the complete cycle of the creation – the Seven Days of Creation,^[28] the seven day cycle.²⁹ And their source – the Seven Attributes [of Hashem] with which the world is created, the seven days (the first day [of the week] – Chessed (kindness), the second day – Gevurah (severity), until the seventh day – Malchus (kingship)).³⁰ The level of G-dliness which creates and vests itself in the world.

Ten is connected (also) to the level of G-dliness which transcends the world – the Ten Sefiros, which include the ‘three faculties of intellect’ which transcend (being a source for) the world³¹; And the revelation of the Level of Ten (G-dliness which transcends the world) is accomplished through the *Service of man*, who adds and innovates (to the creation that was created with the Seven Attributes) the drawing forth of the ‘three faculties of intellect,’ as such that the perfection of the Revelation of Ten is brought about – in addition to the revelation of the Level of Seven (Attributes) in the creation, also the revelation of the ‘three faculties of intellect.’

²⁹ See Responsa of the Rashba vol. 1 sect. 9.

³⁰ See Sefer Hamaamorim 5678, 5704 and 5705 cited in note 3.

³¹ See Sefer Hamaamorim 5708, pg. 273. *e.p.*

And in the Service of man: regarding the verse³² “do not distraught Moab” – it is explained in Chassidic Teachings,³³ that in the present time the Jewish people were given only the seven lands, since the main Service in the present time is to refine the Seven Attributes (and the Service with the ‘three faculties of intellect,’ is in order to affect the attributes), however in the true and complete Redemption we will be given all ten lands (also [the lands of] Keini Kenizi and Kadmoni³⁴), since then the Service of Hashem will be truly complete, and there will be the Service with the ‘three faculties of intellect’ (also) *for itself*^[34] (including the completeness of “these are the Toldos of Peretz” which transcends “these are the Toldos of the heaven and the earth when they were created”).³⁵

³² Devorim 2, 9.

³³ *S.v.* Al Tatzer Es Moab by the Mittler Rebbe – Ma’amarei Admu”r Ha’emtza’ea Devorim vol. 1, at the beg.

³⁴ Lech Lecha 15, 19 and in Rashi’s comm.

^[34] *[In order to use the intellect to study Torah, and unite with the wisdom of Hashem, an end in itself.]*

³⁵ And a foretaste of this transpired before [the Redemption] – as related in our Parshah* regarding the conquering and settling of the Jewish people in the land of Sichon and Og, which included in it a part of the land of Amon and Moab (see Gittin 38a. *ref. a.l.*), which are among the three lands of Keini Kenizi and Kadmoni, that are “destined to be an inheritance in the Time to Come” (Rashi’s Comm. *a.l.*). And we may say that the opening step and preparation for the complete conquering and inheriting of the land in the Time to Come (ten [lands]) is accomplished through the settling in the land of Sichon and Og – mentioned in our Parshah (and see at length Sefer Hasichos 5750, vol. 2 pg. 541 *ff.*). And see *infra* ch. 9, that a foretaste and beginning of this [G-dly] revelation (of the ‘three faculties of intellect’) is accomplished through spreading the wellsprings [of Chassidus] outward.

4. The [ability to] accomplish these two aspects of seven and ten is connected to the fact that in the creation itself there are these two levels:

In the Written Torah it says that the world was created in *seven* days, “and³⁶ Hashem ended His work on the seventh day”³⁷; in the Oral Torah – “the Torah was given with its explanation”³⁸ – it says [in today’s Chapter³⁹] that “the world was created *with ten* utterances.” And we may say that this correlates with the fact that the difference between the Written Torah and the Oral Torah is *similar* to the difference between seven and ten:

The Written Torah was given [directly] from Above, from Hashem,⁴⁰ and it is not possible for a person to add to it, Heaven forbid. From the perspective of the level of drawing forth G-dliness from Above (the Written Torah), the completeness of the creation is in a manner of seven. And this gives the power for the Service of refining the seven attributes, revelation of G-dliness within and on a level similar to that of the confines of the world.

*) *In the daily portion of Chumash for the Shabbos Day (from Shevi'i until the end of the Parshah), the tenth of Tammuz.*

³⁶ Bereishis 2, 2.

³⁷ For “What was the world missing? Rest. Shabbos came, rest came, hence the work was ended and completed” (Rashi’s Comm. on the verse – from Bereishis Rabbah 10:10. And see also Rashi’s Comm. on Megillah 9a s.v. Vayechal. Tosafos s.v. Chatzvah – Sanhedrin 38a).

³⁸ Intro. of the Rambam to his Halachik Work at the beg.

³⁹ Avos 5:1.

⁴⁰ See at length the preface of the Ramban [to his commentary] on the Torah. And see also the comm. on the Mishnah by the Rambam, Sanhedrin ch. Chelek, 8th foundation [of our faith].

[On the other hand,] the Oral Torah for the most part was revealed by the Jewish Sages own work and efforts (through analyzing and discussing) throughout the generations (“that they learn based on their understanding using one of the methods with which the Torah is expounded... (or) that they made it as a safeguard [so not to transgress the] Torah”⁴¹), which through this many laws and details of the 613 Commandments are brought to light [that were given by Hashem, however hidden as such that only the Sages will have the merit to reveal them].⁴² And therefore there is emphasis on the fact that “the world was created with *ten* utterances.” From the perspective of the Service of below in (the Oral) Torah and in the world – we see in the creation the aspect of Ten.

And this gives the power for this Service to be done on one’s own – “La’asos, to be fixed” – to make an addition and innovation in the creation, the revelation of the aspect of Ten at the height of perfection through the Service in *the world*, including the perfection of “these are the Toldos of Peretz” (an innovation in the creation⁴³).

⁴¹ Rambam Hilchos Mamrim 1:2. And see Sefer Hasichos 5749 vol. 2 pg. 725.

⁴² See at length Hemshech 5666, pg. 78 ff. pg. 90 ff. pg. 383 ff.

⁴³ Which from this it is understood that it is an innovation and a higher Revelation than the level of the ten utterances with which the world was *created* by *Hashem* [and also the revelation of this matter is *in the Torah* [studied by the Jewish people and not as obvious as the seven days of the week]], for indeed through the Service of man (in fixing the world that was created with ten utterances) there will be in the Time to Come an innovation to the creation (that was created with ten utterances), “a new heaven and new earth.”

5. And these two aspects – of the seventh (week) and the tenth (month) – each has what the other does not:

The advantage of the seventh is – that this is the completeness of the creation as Hashem created it in the first place, its original good state and perfection. And also – that this is the completeness of (Revelation of G-dliness in) the *creation itself*, as it vests itself in an internalized fashion in the confines of the creation (as it was originally created).

The advantage of ten is – that this accomplishes (through the Service of man) the revelation of G-dliness that transcends the limitations of the creation. And in the wording of the verse⁴⁴ – “the tenth will be Kodesh, holiness,” the level of ‘Kodesh a word on its own’ [the verse does not say ‘Kadosh, holy,’ rather ‘holiness’], [a level] that is truly higher (Kodesh, separate, above and beyond) other matters (“on its own”), and most certainly above the confines of the world.

– Also Shabbos (the seventh day) is on the level of (Shabbos) *Kodesh*, “Kodesh a word on its own”⁴⁵ – however it is as the holiness is drawn from Above (it was sanctified and remains so), whereas “the tenth shall be holy” is accomplished through the Service⁴⁶ of below,⁴⁷ which

⁴⁴ Bechukosai 27, 32. And see Zohar II, 271a.

⁴⁵ Zohar III, 94b. And see Siddur (with Da”ch) end 200c ff. And more.

⁴⁶ As it is also in the simple sense of “the tenth shall be holy” which is stated regarding tithing animals, that the sanctification of the tenth animal is accomplished through an action: the leaving of the animal from the pen (and being singled out through the counting of the person). See Likkutei Sichos vol. 7 pg. 362 ff.

reaches (within ‘Kodesh a word on it its own’ itself) higher than the [mere] *drawing forth* from Above [rather it reaches the innermost of the revelation of Above *itself*, including the Essence of Hashem].⁴⁸

And based on this we understand the advantage of this day [and in general – of every day, due to the fact that it unites the day of the week and the day of the month, as mentioned above, only that this is more evident and emphasized in this day] – the seventh day of the week and the tenth day of the month: the union (in the same day) of both advantages mentioned above, limited and beyond limits, revelation of G-dliness in the world and revelation of G-dliness that transcends the world, and the union of them as one – that G-dliness that transcends the world is drawn into the existence of the world itself.⁴⁹

⁴⁷ And note that “Milah Begarmeih, a word on its own” is in *Aramaic* (and not in the Holy Tongue), which denotes the Service and affect in the world (see Torah Ohr Mishpotim 77d. 78c).

⁴⁸ As explained in many places the advantage of an arousal from Above that comes through an arousal from below in comparison to an arousal from Above that comes on its own (Likkutei Torah Shir Hashirim 23d ff. And see Sefer Hamaamorim Melukat vol. 3 pg. 93-4).

⁴⁹ And although ten itself includes also the seven (attributes) with the addition of three (faculties of intellect), still this is as seven is a part of (the virtue of) ten, namely (1) that the entity of the world (seven) is elevated to the level of ten that transcends the world (and not that the revelation of G-dliness vests itself in the world itself, as it is *on its level*), and (2) the level of ten is on a level similar to that of and related to the world (and not truly transcending it). Whereas when this day is the seventh by itself (in the week days) and the tenth by itself (in the days of the month), this denotes the union of both qualities: the perfection of revelation of G-dliness within the entity of the world *itself* (seventh on its own), as well as the perfection of revelation of G-

And we may say that this is also alluded to in the fact that putting the seventh (Zayin) and tenth (Yud) together is – seventeen (Yud Zayin), the numerical value of the word *Tov*, good – which (good in its simple sense without any description or limitation –) denotes good for Above and good for below [in the wording of our Sages⁵⁰: good for Heaven and good for the creations], good which is openly good from the first place (as it was originally created) – as it says regarding the work of the creation, “And Hashem saw that it was good,”⁵¹ including (as it says⁵² at the end of the creation on the sixth day) “and Hashem saw all that He did and behold *it was very good*,” as well as good (which on its own is hidden [good]) and is revealed through the Service of man (“La’asos – to be fixed”), namely, that 17 the numerical value of “Tov (good)” includes both good that is within the world (7) as well as good with no bounds which transcends the world (10).

6. Based on this we will understand the connection with the seventeenth of Tammuz (next Shabbos, hence it is a postponed fast), which is blessed from this Shabbos,^[52] the tenth of Tammuz:

Seventeen (of Tammuz) is the numerical value of the word *Tov*, since the perfection of good is when we have the

dliness that truly transcends the world (tenth on its own), and the of both as one.

⁵⁰ Kiddushin 40a.

⁵¹ Bereishis 1, 4. 10. 12. 18. 21. 25.

⁵² Ibid, 31.

^[52] *[Shabbos blesses the following week, including the following Shabbos.]*

revelation of the unearthed good – a boundless good – which is hidden and is revealed through the Service of man.

As known that in truth a fast day is – a “day of favor for Hashem.”⁵³ And through it is revealed the hidden good in the undesirable matter for which we fast (the revelation of the concealed love of Hashem for the Jewish people, analogous to a king who himself washes his only son due to his great love⁵⁴) – as this will be revealed in the true and complete Redemption when “all these fasts... are destined to be holidays and days of joy, as the verse says⁵⁵ ‘so says Hashem Tziva’os ‘the fast of the fourth [month]... will become joyful and holidays for the Jewish people.’”⁵⁶

And we may say, that the hidden good (in To”v Tammuz) is openly manifested when the seventeenth of Tammuz occurs on the Shabbos day – the *seventh* day (as in this year’s calendar layout), which then we do not fast,^{56*} since on Shabbos “there is no sadness,”⁵⁷ and on the contrary – it is a Mitzvah “to enhance it with the pleasure of eating and drinking,”⁵⁸ the concept of Shabbos is pleasure, automatically it postpones the fast, hence it is then prohibited to fast.

⁵³ Yeshayah 58, 5. And see Iggeres Hateshuvah, end ch. 2.

⁵⁴ Tanya Iggeres Hakodesh sect. 22 (end 134b). And see at length Ohr Hatorah Masei (vol. 4) end pg. 1384 ff. – regarding the 4 fasts.

⁵⁵ Zechariah 8, 19.

⁵⁶ Rambam end of Hilchos Taniyos.

^{56*} Rambam ibid 5:5. Tur Shulchan Aruch, Orach Chayim 550:3.

⁵⁷ Mishlei 10, 22. Yerushalmi Brachos, end 2:7. Brought in Tosafos s.v. Mon De’amar – Moed Koton 23b. – And our Sages have said “‘and on your day of joy’ these are the Shabboses” (Sifrei Bahalosecha 10, 10).

⁵⁸ Shulchan Aruch Admu”r Hazakein, Orach Chayim beg. sect. 242.

In other words, on the seventeenth of Tammuz that occurs on Shabbos there are both advantages at the same time: the complete good from Above – seventh (Shabbos), as well as the completeness of the revelation of the hidden good which comes about through the Service of below – tenth.

And the power for this comes from as these two aspects (Shabbos and the fast of the seventeenth of Tammuz) are in Torah (similar to what was mentioned above (ch. 4) that the power for the Service of seventh and tenth comes from the fact in Torah there are these two aspects, the seven days at the beginning of creation in the Written Torah, and ‘with Ten Utterances the world was created’ in the Oral Torah):

The simple reason for the prohibition to fast on Shabbos is, since Shabbos (and the Mitzvah to experience pleasure on Shabbos) is a Biblical obligation,⁵⁹ which postpones the fasts that are a Rabbinical obligation.⁶⁰

And we may say the explanation of this from the deeper perspective, and by way of preface the reason why all fasts – besides for Yom Kippur – are a Rabbinical obligation and not a Biblical obligation:

The reason for this we may say based on the above spoken difference between the Written Torah and the Oral Torah: in the Written Torah – ‘Torah of *kindness*’⁶¹ – there does not

⁵⁹ “And even according to the opinions that (the Mitzvah to have pleasure on Shabbos) is a Rabbinical Command... nevertheless not to eat and drink at all according to all opinions is prohibited Biblically” (Alter Rebbe’s Shulchan Aruch, Orach Chayim 288:7).

⁶⁰ Rambam Hilchos Taniyos 5:4.

⁶¹ Mishlei 31, 26.

exist the concept of a fast (besides for Yom Kippur⁶²). Namely: in the Written Torah – as the world is from the perspective of Above (as it was created by Hashem) – it is complete and perfect, and it does not have (that much of⁶³) an undesirable matter (sin) that would necessitate a fast (which is a “result of the misfortunes that occurred on these [days] in order to arouse the hearts to approach the ways of Teshuvah (repentance)” for “our bad actions and actions of

⁶² And also regarding Yom Kippur it is written that “*from the love of Hashem for the Jewish people that He did not command them to fast only one day a year and for their good to atone for their sins and commanded them that they should eat and drink beforehand so that the fast shall not harm them.*” Moreover: it says (Emor 23, 32) “*and they shall pain themselves [fast] on the ninth of the month,*” “that the verse went out of its way to write the eating [on the ninth] using the term ‘pain’ and did not write explicitly that they should eat and drink, to teach you that whoever eats and drinks on the ninth, the verse considers it as if he would have fasted on it (the ninth and the tenth) due to the command of Hashem who commanded to fast on it... for one who eats and drinks on the ninth has a very great reward as if he would have fasted on the ninth and tenth...” (Alter Rebbe’s Shulchan Aruch, Orach Chayim, beg. Sect. 604). And see the following note.

⁶³ Only that since all matters – also the concept of Teshuvah, repentance (for sinning) – are drawn from the [Written] Torah, and there is nothing that is not hinted to in the [Written] Torah (see Zohar vol. 3, 221a. And see Ta’anis 9a) – therefore, there is the Biblical fast of Yom Kippur, “to atone for the Jewish people for all their sins” (Acharei 16, 34).*

*) *And see the talk of Tzom Gedalyah this year, that the Rabbinical fast days are drawn from the fast of Yom Kippur (which is a Biblical obligation), since all the Rabbinical Commands are “extracted and drawn from the Biblical Commands (that are similar to them)” – Tanya Iggeres Hakodesh sect. 29 (end 150a).*

our ancestors that were like our actions now, that caused them and us those misfortunes”⁶⁴).

Whereas from the perspective of Rabbinical Commands (in relation to “Biblical Commands”), who rule the laws in accordance with how they evaluate the actual state of the world below (similar to *the Oral Torah* in comparison to the Written Torah as mentioned above) – indeed, since from the perspective of the world below (where there was given the choice of good or its opposite), there can be a descent through sin Heaven forbid, therefore there are the fasts to correct this through the Service of Return to Hashem – the addition and innovation which is accomplished in the creation through the Service of man (more than exists in the creation on its own).

In the Written Torah the (main) thing evident is the openly revealed good in the creation; whereas through Rabbinical Commands (and likewise the Oral Torah in general) the hidden good which exists here below is revealed as well, including – the hidden good in the fast of the seventeenth (To”v) of Tammuz, as will be revealed in the Time to Come when these days will be transformed to joy.

And according to this it is understood the power of Shabbos to postpone a fast: since Shabbos is from the Written Torah, it is connected to revelation of good from Above (seventh), “and you shall call Shabbos ‘pleasure,’”⁶⁵

⁶⁴ Rambam Hilchos Ta’aniyos, beg. ch. 5.

⁶⁵ Yeshayah 58, 13.

therefore then there is no room for a fast⁶⁶ [besides for Yom Kippur which is a Biblical Command].

However together with this there is in the Shabbos of the seventeenth of Tammuz also the advantage of the revelation of the hidden good of the fast (the Level of Ten), for instead of fasting it is a Mitzvah to experience pleasure on it with the pleasure of eating and drinking, and it is a day of joy, a foretaste and as a preparation for the complete pushing off of the fast in the Time to Come, when these days will be transformed to joy [as the known saying⁶⁷ regarding the

⁶⁶ And regarding the fact that the sages permitted one to fast a fast for a [not good] dream on Shabbos – indeed it (the dream) is not part of the regular order of the creation on its own (which is [only] good), rather “a heavenly call”* (which therefore “if he thought of this during the day and dreamed of it at night he should not fast at all for it on Shabbos whatever the circumstances may be since it is not a heavenly call at all” – Alter Rebbe’s Shulchan Aruch, Orach Chayim, end 288:7). In other words: Fasting for a dream is possible specifically in the present time before the state of “I will remove the spirit of negativity from the land” (Zechariah 13, 2), which at this time the Sages permitted him to fast a fast for a dream “so that they will rip up his evil decree” (Alter Rebbe’s Shulchan Aruch *ibid*, law 3).

And note the second reason that he brings (in the Alter Rebbe’s Shulchan Aruch) *ibid* (for why it is permitted to fast a fast for a dream on Shabbos) “since it does not abolish the pleasure of Shabbos completely since he is distressed because of his dream if he does not fast, and when he fasts he is certain that his decree will be torn up, if so indeed this fast *is pleasure for him*,” and “he should not fast for them on Shabbos only if the fast is pleasure for him... that he has pleasure from the fast more than what he would have had, had he eaten and drunk” (*ibid* law 7).

*) *And although “they do not show a person only what he thinks about” (Brachos, end 55b. And see Zohar I 183a) – however this is only*

seventeenth of Tammuz that occurred on Shabbos: hopefully it will be pushed away completely and will be transformed to joy].

7. And this appreciates a greater advantage through Shabbos the tenth of Tammuz: when the seventeenth of Tammuz occurs on Shabbos, indeed the Shabbos before it – from which is blessed the Shabbos the seventeenth of Tammuz – is always the tenth of the month (Tammuz). And we may say allusively speaking: from the aspect of seventh (Shabbos) and tenth (of the month) – the union of revealed good and hidden good (which is revealed through the Service of below) – the Brachah, blessing ([Brachah] an idiom of drawing forth⁶⁸) and empowerment is drawn forth to the [following] Shabbos to accomplish the union of both virtues in Shabbos the seventeenth of Tammuz: the revelation of the good of Shabbos (which comes from Above), as well as the revelation of the hidden good in the seventeenth – (the numerical value of) *Tov* – of Tammuz.

And we may connect this also with the fact that “on the seventeenth of Tammuz the Tablets were broken”⁶⁹: there is the hidden good in the breaking of the Tablets (which through this a vast amount of Torah was added in the second set of Tablets more than what would have been with the

the majority of instances, and the Torah speaks regarding the majority of instances (see Moreh Nevuchim vol. 3, ch. 34).

⁶⁷ Sefer Hasichos 5700, pg. 157. Explained at length in Likkutei Sichos Balak 5748. The talk of Shabbos Parshas Balak, 17th of Tammuz (Nidcheh) 5748 (Sefer Hasichos vol. 2, pg. 526 ff.).

⁶⁸ See Torah Ohr Mikeitz 37c. *e.p.*

⁶⁹ Mishnah Ta'anis 26a-b.

first Tablets, as stated in the Midrash⁷⁰). And therefore Hashem said to Moshe⁷¹ “Yasher Kochacha (thank you) for breaking it”: the virtue comes about specifically through “Kochacha [lit. your strength]” of man (the Service of below) – similar to the virtue of the Service of Teshuvah (only that with this one receives afterwards the help from Hashem, Who says “Yasher Kochacha”).

And the Shabbos before this – which is still in the first forty days of Moshe being on Mt. Sinai, before the breaking of the Tablets – the virtue of the first Tablets is revealed – the Service of the Righteous, for “Hashem made a person straight,”⁷² only that in this we also have the virtue of the tenth which comes through the Service of the below⁷³ (similar to bringing⁷⁴ the Righteous to Return).⁷⁵

⁷⁰ Shemos Rabbah beg. ch. 46.

⁷¹ Shabbos 87a. *ref. a.l.* Brought in Rashi’s comm. on the Torah, end of Parshas Brachah.

⁷² Koheles 7, 29.

⁷³ See at length Sefer Hasichos 5750 vol. 2, pg. 516 *ff*.

⁷⁴ Statement of the Zohar, brought in Likkutei Torah Shmini Atzeres 92b. Shir Hashirim, end 50b. Ma’amarei Admu”r Hazakein 5562 vol. 2 pg. 534. – And see Zohar III, 153b.

⁷⁵ And this is also the difference between the phenomenon of “seven-ten” of this Shabbos and “seventeenth of Tammuz” (on the coming Shabbos): although also the seventeenth of Tammuz includes the number seven (in addition to the number ten), however on the seventeenth of Tammuz, the Tov, good (seventeen), also of the aspect of seven, is only in the number of *the month*, which denotes the innovation through the Service of below, since the seventeenth of Tammuz is openly a fast day, and it must be transformed through the Service of Teshuvah, Return to Hashem (only that when it occurs on the Shabbos day, the seventh, this has also the openly revealed good (seventh) of the Shabbos day). Whereas Shabbos the tenth of Tammuz –

8. And we may add the connection to the Parshah of the week of this Shabbos – the Parshah of Chukas:

The reason why it says “this is Chukas (the statute) *of the Torah*” regarding the Mitzvah of the Red Heifer (although it is seemingly only one Mitzvah in the Torah) – it is explained in Chassidic Literature,⁷⁶ since the Mitzvah of the Red Heifer is comprised of the two aspects of Rotzoi and Shuv: burning of the heifer (Rotzoi), and ‘placing ‘living water’ into a vessel’⁷⁷ (Shuv), which the Torah in general is comprised of the two aspects of Rotzoi and Shuv⁷⁸: the yearning, Rotzoi with flaming love of a Jew to be elevated and become enveloped in G-dliness; the drawing forth and Shuv to draw G-dliness below, and make a dwelling for Hashem in the lowest realms.⁷⁹

indeed the seventh and tenth are two separate sets of counting (seventh of the days of the week, and tenth of the month), since this is before the decent of the seventeenth of Tammuz, and what is clearly evident is only the virtue of the seventh and the tenth (that comes through the Service of man), and the union of them as one – similar to bringing *the righteous* to Teshuvah. And this still needs further analysis.

⁷⁶ Likkutei Torah, beg. of our Parshah (56b). *e.p.*

⁷⁷ Our Parshah 19, 17.

⁷⁸ And note that [the Hebrew words] “רצוה ושוב” Rotzoi Vishuv” is the numerical value of [the Hebrew word] *Torah* (Likkutei Torah Bechukosai 49c), [namely] Tav Reish Yud Alef, 611 (comm. of the Raavad on Sefer Yetzira 1:2), letters of the word Yiras [fear] – corresponding to the 611 Mitzvahs of the Torah that the Jewish people heard from the mouth of Moshe (aside from ‘Anochi’ and ‘Lo Yehiyeh’ that “they heard from Hashem himself” – Makkos beg. 24a). And we may say that this alludes to the fact that the phenomena of Rotzoi and Shuv (the Torah in general) comes through the Service of below (the 611 Mitzvahs that we heard from the mouth of *Moshe*).

⁷⁹ See Tanchuma Noso, 16. And more. Tanya beg. ch. 36. *e.p.*

And we may say that Rotzoi and Shuv are similar to the difference between seven (days of the week) and ten (days of the month): Rotzoi denotes the Service of yearning and elevating to above the world, to the extent of the Soul attaining Kalos Hanefesh, complete union [with Hashem] beyond the limits of the body – similar to the concept of ten, which reaches the unlimited (that transcends the world). Shuv is the Service from Above to below – to draw the Lights into vessels below, the Service as a soul *in a body* specifically, for which we must draw according to the vessels and confines of the body and creation – similar to the concept of seven (the framework of the creation). And the ultimate Service is the union of both as one: together with the Rotzoi and Kalos Hanefesh there must be the Service as a Soul in a body, and in the Rotzoi there must be evident the intention that we must draw this below; and in the Shuv itself there must be evident that “against your will you are alive,”⁸⁰ since being a Soul in a body he is in a constant state of Rotzoi to Above.

[And more in detail we may say, that in the concept of month (moon) there is emphasis on both aspects of Rotzoi and Shuv – “and you will be remembered because your seat will be empty”⁸¹: the diminishing of the moon (“your seat will be empty”) denotes its self-nullification, which comes as a result of its Rotzoi to receive (the light of the sun, the light of the ‘giver’), and ‘being that it is busy with swallowing it does not spit out’⁸²; and this brings afterward the birth of the moon anew (“and you will be remembered”) – in a manner

⁸⁰ Avos end ch. 4.

⁸¹ Shmuel I, 20, 18.

⁸² See Chulin 8b.

of Shuv, revelation of the light of the moon anew, “to shine on the land”⁸³].

9. Based on the above explained we will also understand the connection with the Chag Hageulah, Holiday of Redemption, of the 12th and 13th of Tammuz which is blessed and occurs within three days after this Shabbos⁸⁴ the tenth of Tammuz⁸⁵:

The power to accomplish the revelation of seven and ten in the world comes about through first accomplishing this in Torah, since “Hashem looked in the Torah and created the world, a person looks into the Torah and makes the world continue to exist”⁸⁶:

It was spoken above (ch. 4), that in Torah there are both levels: the Written Torah and the Oral Torah [including Rabbinical Commands⁸⁷]. The written Torah was given from Above, and therefore in an open manner it speaks of and gives the strength mainly to reveal the revealed good and completeness of the creation as it is from and through the Above (seventh). And the Oral Torah was brought to light mainly through the Service of Man, and therefore it speaks

⁸³ Bereishis 1, 17.

⁸⁴ “After Shabbos” (Pesachim, end 104a).

⁸⁵ Note that last Shabbos was the *third* of Tammuz, the beginning of the redemption. And this Shabbos, the tenth of Tammuz, comes after the seven days of the week have past – the Service of refining the seven attributes, and together with the Service with the three faculties of intellect (of the third of Tammuz) – is accomplished the revelation of the level of ten (of Tammuz), which from it is blessed the 12th-13th of Tammuz.

⁸⁶ Zohar II, beg. 161b.

⁸⁷ See supra, ch. 6.

of and gives the strength mainly to reveal the hidden good and completeness of the creation which is accomplished through the Service of the below.

More in detail this is the difference between the revealed part of the Torah and the hidden dimension of the Torah, the 'body' of the Torah and the 'Soul' of the Torah⁸⁸: the revealed part of the Torah mainly provides the Laws how one must act in the most literal sense, connected to mainly with the revealed part – the body – of a Jew and of the world, and this connects a Jew (and the world) with the Revealed Level of Hashem⁸⁹ (G-dliness which is on a level similar to that of the world). The hidden dimension of the Torah speaks of mainly the inner dimension and Soul of a person and of the world, and through this we become connected with the hidden Level of Hashem⁸⁹ (G-dliness which completely transcend the world).

From this it is understood, that the power to reveal the revealed good in the world (seven) is mainly through the revealed part of the Torah, and the power to reveal the hidden good (ten), including the concealed good (in the hidden kindnesses⁹⁰) in a fast and the like – is through the deeper dimensions of the Torah. As we see this actually, that through understanding the deeper dimension and 'Soul' of something, we can see in it also the concealed good, although outwardly it is not seen, or we even see the opposite (the opposite of good).

⁸⁸ Zohar III, 152a.

⁸⁹ See Zohar *ibid*, 73a.

⁹⁰ See Tanya ch. 26. *e.p.*

And based on this we may say, that although the Oral Torah in general was revealed through the Service of man below, this is even more emphasized in the revelation of the deeper dimension of the Torah – for in order to reveal the *hidden* level of the Torah (and through this – the *hidden* [aspect] of Hashem), which was not openly given below – it necessary to have specifically the efforts of the *Service of man* [similar to the innovation of the second set of Tablets in comparison to the first set of Tablets, and in general – of the Oral Torah in comparison to the Written Torah].

Which this is one of the reasons for the fact that the revelation of the deeper dimension of the Torah (the three faculties of intellect (Keini, Kenizi and Kadmoni) which are added in the Time to Come) comes specifically through the Service in “this long exile” (incomparably longer than the Egyptian exile which brought the revelation of the revealed Torah at the ‘giving of the Torah’),⁹¹ and a taste of this (“those that taste from it merit life”⁹²) in the *later* generations (specifically) of exile, beginning with the “Mitzvah to reveal this wisdom” in the time of the Arizal,⁹³ and afterwards in a manner of “spread your wellsprings outwards” through the Baal Shem Tov,⁹⁴ and afterwards – vested in wisdom, understanding and knowledge (as such that we can truly gain from it⁹⁵) through the Chabad

⁹¹ Torah Ohr beg. Parshas Shemos (49a).

⁹² See Likkutei Sichos vol. 20 pg. 173. *ref. a.l.*

⁹³ Tanya Iggeres Hakodesh sect. 26 (142b).

⁹⁴ The known holy letter of the Baal Shem Tov (Kesser Shem Tov at the beginning. *e.p.*).

⁹⁵ Wording of Tikkunei Zohar, Tikkun 6 at the end. And see the intro. of the Mikdash Melech to his work. Kissei Melech on Tikkunei Zohar *ibid.* And more.

Chassidic Teachings of the Alter Rebbe and our Rebbe our Leaders his successors, and in every generation – there are greater and greater advances in the revelation of the inner dimensions of the Torah and (moreover –) secrets of the Torah (as we shall further discuss),

For seemingly, we can ask: since from generation to generation there is an addition in the descent of generations, “if the first generations were angels we are people, and if the first generations were...”⁹⁶ and most certainly in the later generations of the footsteps of Moshiach⁹⁷ – how is it possible that specifically then is revealed, and with great abundance, the deeper dimensions of the Torah, more than in the first generations?!

And the explanation of this is: specifically through the Service below we reveal the concealed aspects (more than is revealed on its own). Similar to what was explained earlier, that specifically through the Service of man are the three faculties of intellect (ten lands) revealed, the matters that on their own are not revealed in the creation (notwithstanding the fact that it is a creation of Hashem), including the advantage of “these are the Toldos of Peretz,” which is higher than “these are the Toldos of the heaven and the earth when they were created.”

And likewise is understood, that specifically through the Service in the darkness of exile, and especially in the later generations – which the darkness brings out even more the

⁹⁶ Shabbos 112b. And see also Yerushalmi Demai 1:3. Shekalim beg. ch. 5. Bereishis Rabbah 60:8. (And see Likkutei Sichos vol. 15 pg. 281 note 14).

⁹⁷ See Mishnah Sotah 49b.

Service of man – the wellsprings of the deeper dimensions of the Torah are revealed,⁹⁸ and therefore there is a greater advance in this in every generation, specifically through the descent in every generation.

10. With this we will understand the connection of this Shabbos, the tenth of Tammuz, with the Chag Hageulah:

It is known that the imprisonment and redemption of the 12th and 13th of Tammuz brought about an advance in spreading of the wellsprings outward, to the extent that this (the imprisonment and redemption) brought about the freeing of the Baal Hageulah from ‘that’ country [Russia], and after a chain of events – him coming to “the lower hemisphere,” which this brought an advance to the revelation of the inner dimensions of the Torah in a manner of dissemination even in comparison to the dissemination in the previous generations, to the extent that this reaches the farthest corners of the world, including ‘outward’ which has no further outward than it.⁹⁹

And the revelation of the inner dimension of the Torah continues in a manner of a continuous accomplishment (from the time he was redeemed [and on]) – through the students and students of students of the Baal Hageulah, my revered father in law the Rebbe leader of our generation, which “the leader is everything”¹⁰⁰ – he gives strength to all the Jews (“everything”) of the generation, and especially

⁹⁸ And see a tract on The Essence of Chassidus, the [note on the] margin of note 78.

⁹⁹ See regarding all this, “Kovetz Chof Ches Sivan – Yovel Shanim” pg. 37 *ff.*

¹⁰⁰ Rashi’s comm. on our Parshah 21, 21.

through his students which merited to see him with physical eyes face to face (in addition to the fact that everyone has [the phenomenon] “his Mazal sees”¹⁰¹), which the seeing of the face of the Righteous person and Leader of the Generation affects those that see, to the extent that it is evident in them and they reflect that what they have seen, including and first and foremost – in their Service of “spreading your wellsprings outward,”

And in a manner that this continues to be spread more and more every year, and especially in the recent years – as we see actually, that in the recent years we merited that we have printed and we continue to print a vast amount of Chassidic Discourses which were in handwritten manuscripts and revealed only to a few select people up to now, including also matters that were hidden away from everyone, and specifically now we are printing and publicizing them to everyone

– [And fortunate is the lot and great is the merit of all those and their descendants, may they live, who have occupied themselves and continue to occupy themselves in the printing of the books, through assistance with their money, or physical labor or the like]. –

And the revelation of the inner dimension of the Torah and secrets of the Torah – give the power to reveal in the world also the matters that transcend the confines of the world (the aspect of ten), as known¹⁰² that through the revelation of Chabad Chassidic Teachings in general, which makes it possible to understand Chassidic Teachings in

¹⁰¹ See Megillah 3a. Sanhedrin beg. 94a.

¹⁰² See Sefer Hamaamorim 5685 pg. 85.

human intellect including in the intellect of the ‘animal soul,’ and especially as this has advanced in the more recent generations, we receive a special power to make matters of the world into vessels for G-dliness, to the extent that the world will become a dwelling for Hashem in the lowest realms – that in the existence of the world (seven) there shall be the revelation of G-dliness that transcends the world (ten), including the essence of Hashem.

And this appreciates a greater virtue through the calendar layout of this year, when the Chag Hageulah is blessed from the Shabbos the tenth of Tammuz, and Shabbos the Parshah of Chukas – which allude to the union of both aspects of seventh and tenth (Rotzoi and Shuv), (G-dliness that is in) the world and G-dliness that transcends the world.

To the extent that this becomes an immediate preparation for the true and complete Redemption [as known⁹⁴ that through spreading the wellsprings outward we bring about that “the master comes” referring to the King Moshiach], when there will be the ultimate union of seventh and tenth: both the advantage and completeness of the world as it was created (in the first seven days of the world), as well as the innovation to the completeness of the creation which is accomplished through the Service of man – “these are the Toldos of Peretz,” and the union of both advantages as one.

11. From everything we must take a lesson and specific instruction in the Service of Hashem (as the known teaching of the Baal Shem Tov¹⁰³), and especially from a date according to the Torah – the union of a day of the week and

¹⁰³ Cited in note 6.

day of the month, and especially regarding this day – the seventh day of the week and tenth day of the month.

One of the lessons from this:

Every day there must be a two part Service for every Jew – (1) the Service of the “weekdays,” [namely, that] he should have an accomplishment in the entity of the world, and reveal G-dliness there, (2) the Service of the “days of the month,” [namely, that] he should bring about an innovation in the creation, more than it has on its own.

These two Services are seen in the daily routine of a Jew, and immediately in the beginning of the day: in “Modeh Ani Lefonecha” (which a Jew says immediately upon arising from his sleep¹⁰⁴) he offers thanks for two things: (1) “*Shehechezarta* Bee Nishmasi” – that Hashem *returned* to him his Soul (which he had the day before, and the day before that etc.). Namely, that this is connected to the “natural” order that Hashem conducts Himself with every Jew (and likewise with every person) every morning. And accordingly is also the Service of a Jew – that he does his Service in a regular way, in the order of nature. (2) “*Rabbah Emunasecha, great is Your faith*” denotes a revelation of G-dliness which is “great”, beyond limits (of the natural regular order). And this must bring out by a Jew – a portion for a portion – a Service in a “great” manner, more than what he is used to.

More in general, these two aspects are seen in the continuation of the Morning Blessings: first we say Blessings that are connected with the manner with which Hashem

¹⁰⁴ Shulchan Aruch Admu”r Hazakein, Orach Chayim 1:5. Mahadura Tinyana ibid, by-law 6. Siddur Admu”r Hazakein *a.l.*

conducts the world (in the vestments of nature) – “Who gives knowledge to the rooster to differentiate between day and night,” “Who opens the eyes of the blind,” “Who releases the bound,” etc.¹⁰⁵ Afterwards we say the Blessing for *the Torah* (and in continuation to this we say portions form the Written Torah and Oral Torah) – which Torah preceded (in virtue) the world.¹⁰⁶

A Jew likewise has also in general two manners of Service, beginning with oneself (‘a person is a small world’) – the Service of refining the body as well as one’s portion of the world, which is connected with the limitations of the world’s nature (seventh), as well as the Service of revealing the Soul, and Service of Torah study and Mitzvah fulfillment, which is higher than the limitations of the world (tenth).

As also simply understood: even a small child understands that he has two parts – a body and a Soul. His body is enlivened in the natural way through eating and drinking, and in general runs in the natural way of the world. And his Soul is hidden on its own (he does not see it with his eyes), however, he feels and understands that he has in himself a beyond-body (spiritual) power which enlivens him. The child understands also, that his body – being a physical thing, which he sees openly with his eyes – is limited to a certain extent, and needs a certain amount of food and drink in order to live. Whereas his Soul – which is spiritual

¹⁰⁵ See Brachos 60b.

¹⁰⁶ See Pesachim 54a. Midrash Tehilim, 90, 4. Bereishis Rabbah 10:2. Tanchuma Vayeishev, 4. *ref. a.l.* Zohar II 49a. And see Sefer Hamaamorim 5708, end pg. 272.

(literally a part of Hashem from up high¹⁰⁷) – does not have physical limitations. And therefore he understands, that the Service he does with his body, that the body shall serve Hashem – is connected to the limitations of the body and the world, and the Service that he does with his Soul, is without limits.

Likewise also within the Soul itself – there are levels, and in general – two levels: the innermost of the Soul and the outermost of the Soul. As even a child understands, that regarding matters that are truly important to him, [namely, they] touch/reach his Soul – there are matters that ‘touch’ the innermost of his Soul (and he pursues them very strongly), and matters that only ‘touch’ the outermost of his Soul (he does not run after them, to the extent that he could sometimes forget about them). Likewise also in his Service with the two parts of his Soul – the outermost part is connected to a limitation, in comparison to the innermost of the Soul, which transcends limitations.

And likewise this is also within the Torah and Mitzvahs themselves in the Service of a Jew – there is the difference between the ‘body’ of the Torah (the revealed part of the Torah), which has a limit,¹⁰⁸ and the Soul of the Torah (the inner dimensions of the Torah), which is beyond limits.¹⁰⁸ And so too also within the inner dimension of the Torah

¹⁰⁷ Tanya beg. ch. 2.

¹⁰⁸ Hemshech 5772, vol. 1, ch. 88. Sefer Hamaamorim 5700, pg. 67. And see Sefer Hamaamorim Melukat vol. 3, pg. 216.

itself – there is the Soul of the Torah (secrets) and the ‘soul of the soul’ of the Torah (secrets of secrets).¹⁰⁹

Likewise regarding Mitzvahs, there is the body of the Mitzvah – the action of the Mitzvah, and the Soul of the Mitzvah – the intention of the Mitzvah (and likewise the fulfillment of the Mitzvah in a manner that is beyond the letter of the Law).

And in all of these matters we have the abovementioned lesson – that every day there must be both aspects of Service, and a union of both as one – both the Service with the body as well as the Service with the Soul, both learning of the revealed part of the Torah as well as learning of the inner dimensions of the Torah, both doing the act of the Mitzvah as well as the intention of the Mitzvah, and in a manner that we do both of them together.

12. And regarding taking action – and especially presently as we approach the Chag Hageulah of the 12th and 13th of Tammuz, through which there was a greater advance and innovation in spreading Torah, Judaism and spreading the wellsprings [of Chassidus] outward – we suggest:

In addition to the set daily portions of Torah study that every person has – we should add every day (every person according to his capability) a *special* study to learn a topic in the revealed part of the Torah and a topic in the inner dimension of the Torah¹¹⁰ – at least one topic in depth of

¹⁰⁹ Zohar cited in note 88. And see Imrei Binah, Sha’ar Hakrias Shema, ch. 54.

¹¹⁰ Note the custom of the Arizal (Sha’ar Hamitzvos and Taamei Hamitzvos, Parshas Va’eschanan. Pri Eitz Chayim, Sha’ar Hanhagas Halimud ch. 1), that “he would expound 6 different ways to understand

both of them, and especially – a study which includes the union of Nigleh ‘the revealed part’ and Chassidic teachings *together*, namely, both the simple meaning of it according Nigleh together with the explanation of it in the inner dimension. As we find this especially in the Torah insights of the Rebbes our leaders which are being printed especially recently.

Likewise we should add in fulfilling the Mitzvahs in a most scrupulous manner, and with emphasis – through adding in the intention of Mitzvah fulfillment, that we should place a special emphasis [on making sure] that together with the fulfillment of the Mitzvah in action there should also be with this [even regarding Mitzvahs that the intention is not completely necessary] the intention of the Mitzvah in its completeness (every person according to his capability), and also in – fulfillment of the Mitzvahs in a manner of beyond the letter of the law.

Including and especially in the Mitzvah of Tzedakah, charity – which although regarding Tzedakah it is not important what the givers intention is, nevertheless it is known that the Mitzvah is more complete when it is done with a pleasant countenance etc.¹¹¹ We should see to it to add in the actual giving of Tzedakah (in quantity), together with an addition in the “Soul” of the Mitzvah – the intention, and the pleasant countenance.

(a Law) according to the simple meaning, corresponding to the 6 days of the week, and 1 way according to the hidden dimension, corresponding to the day of Shabbos.”

¹¹¹ See Rambam Hilchos Matnos Aniyim ch. 10. Tur Shulchan Aruch Yoreh De’ah, Hilchos Tzedakah 249:3.

And likewise also regarding Tzedakah of speech – through giving another good advice, and speaking good about another, and Tzedakah of thought – through thinking good about another.

And in all of this – in addition to doing this oneself, we should see to it to influence others to do so as well, including [in a manner of] “you shall love your fellow as yourself,”¹¹² that they should also do all the above mentioned matters

13. And regarding the Chag Hageulah itself – we should also make all befitting preparations to arrange Farbrengens, Chassidic Gatherings, in connection with the Chag Hageulah in every place on the appropriate day befitting the conditions of the place – either on the day of the 12th of Tammuz, or the 13th of Tammuz, or on both days, or also – in the following days. And especially on the day of Shabbos,

And Farbrengens where many Jewish people gather together, ‘and a person shall help his friend and to his brother he shall say, ‘be strong,”¹¹³ – in taking good resolutions in adding in matters of Judaism, Torah and its Commandments, and especially – in spreading Torah Judaism, and spreading the wellsprings [of Chassidism] outwards.

And may it be the will [of Hashem], that *literally* immediately, already before the Chag Hageulah, and most certainly before the day of the seventeenth of Tammuz – the Redemption should already come, as such that before the beginning of the “three weeks” we will have the fulfillment of ‘these days will be transformed to joy and holidays,’ in the

¹¹² Kedoshim 19, 18.

¹¹³ Wording of the verse – Yeshayah 41, 6.

true and complete Redemption through Moshiach – there should already be in the simple sense the coming of Moshiach and the reign of Moshiach, “a king from the house of Dovid immersed in Torah and occupied in Mitzvahs as Dovid his ancestor... and he will persuade all the Jewish people to go in its ways and strengthen the breaches [in its fulfillment], and he will fight the wars of Hashem,” and he will do so and be successful and build the Beis Hamikdosh in its place and gather the dispersed Jewish people – as the ruling of the Rambam,¹¹⁴

And this all happens in a manner of – (Rambam acronym of) “Rivos Mofsai Be’eretz Mitzrayim (will make many wonders in the land of Egypt),”¹¹⁵ that even while we are still in the Meitzarim, limitations of exile, there are “*many* wonders,” as such that when you ask a Jew: What was the last miracle that he saw? He answers: What do you mean the last wonder?! There are and there will be “*many* [more] wonders,” which “*many*” in Torah terminology means more and more, including with no limit.

Including, immediately, the true and complete Redemption, as the verse says “just as the days you left Egypt I will show them *wonders*,”¹¹⁶ wonders also in comparison to the wonders in Egypt¹¹⁷ – both regarding the quality of the wonders as well as regarding the quantity of the wonders.

¹¹⁴ Laws of Kings, end ch. 11.

¹¹⁵ Bo 11, 9.

¹¹⁶ Michah 7, 15.

¹¹⁷ See Ohr Hatorah, Nach *a.l.* *ibid.*

And those that dwell in the dust will arise and sing,¹¹⁸ and the Baal Hageulah among them and at their head, together with all the Jewish people – healthy Souls in healthy bodies – and with our young and with our old, with our sons and with our daughters,¹¹⁹ we fly with the clouds¹²⁰ to the Holy Land, into the Holy City of Jerusalem, on to the Holy Mountain, in to the third Beis Hamikdosh, ‘the Sanctuary of Hashem that Your hands have established.’¹²¹

¹¹⁸ Yeshayah 26, 19.

¹¹⁹ Bo 10, 9.

¹²⁰ Daniel 7, 13. Sanhedrin 98a.

¹²¹ Beshalach 15, 17 and in Rashi’s comm. And see Zohar III 221a.

From the Talks of Shabbos Parshas Balak, 17th (Tov) Tammuz, 5751

- Translated from Hebrew -

1. The unique quality of Shabbos which occurs on the 17th of Tammuz (and the fast is postponed¹) – can be explained in two manners:

1) Simply: since it is prohibited to fast on Shabbos, and most certainly a fast connected to undesirable matters ("Days upon which all of the Jewish people fast because of the troubles which occurred on them"²), for on Shabbos "There is no sadness"³, moreover, the Shabbos day is a day of joy ("The days of your joy,' these are the Shabboses"⁴) and delight ("And you shall call the Shabbos, 'delight'"⁵) – the fast is postponed because of Shabbos to the Sunday following Shabbos.⁶

2) And more in depth perhaps we may say: The postponing of the fast because of the Shabbos day is (not

¹ Rambam Hilchos Ta'anios 5:5. Tur Shulchan Aruch Orach Chayim 550:3.

² Rambam ibid, law 1.

³ Yerushalmi Brachos end 2:7. Brought in Tosafos s.v. Man De'amar – Moed Koton 23b.

⁴ Sifrei Bahalosecha 10, 10.

⁵ Yeshayah 58, 13.

⁶ And note, that although regarding certain matters we are lenient on a fast that was postponed [from another day], nevertheless, the general idea of fasting on the day following Shabbos has an extra stringency, since we go "from pleasure of Shabbos to a fast" (which for this reason the members of the Maamad would not fast on the first day of the week (Tractate Ta'anis, beg. ch. 4)).

only postponing it to another day, rather also and mainly) a giving of power for it to be postponed and *nullified* completely, as we find regarding "Tishah B'ov that occurred on Shabbos... and was pushed off until after Shabbos and Rebbi said '*since it was pushed off, it should be pushed off [completely that year]*'"⁷ (And most certainly regarding the 17th of Tammuz⁸ which is not as stringent as Tishah B'ov, for the original law^[8] stated that when "there is no [evil] decree of the kingdom and there is no peace [of the ultimate

⁷ Megillah beg. 5b.

⁸ See Megillah ibid: "Rebbi... bathed on the market day of Tzipori on the 17th of Tammuz." And see the discussion in the comm. on Tur Shulchan Aruch ibid.

[⁸] *The final Law is that it was taken on as an obligatory fast even if there is no evil decrees until the Beis Hamikdosh will be rebuilt (See Tosafos s.v. Verachatz cited in note 9, Rambam Hilchos Ta'aniyos 5:5 and in Maggid Mishnah a.l. and Shulchan Aruch Orach Chayim, sect. 550.). With this the Rebbe Melech Hamoshiach Shlita clarifies an interesting question here, why does the Talmud not mention that Rebbi Yehudah Hanasi wanted to push off the 17th of Tammuz that year and only mentions Tishah B'ov that was later in the year, the answer is that the Talmud mentions the greater astonishing effort (and certainty it is obvious the 17th of Tammuz he also wanted to push off completely). However not that in the time of Rebbi Yehudah Hanasi it was a time of "if they want..." hence it wasn't a question since the 17th of Tammuz was not an obligation, **this cannot be said** for even in such a time the Jewish people took it upon themselves as an obligation so this has no practical ramifications regarding pushing it off completely. This helps us understand why the Rebbe Melech Hamoshiach Shlita only says later on that we have to study in a different fashion due to the special time we are in but does not suggest to try to push off the fast since pushing off the fast is up to Hashem bringing the true and complete Redemption and it does not help if "they want..." for there is the established prohibition.]*

[^{8*}] [See the end of ch. 2.]

Redemption⁸], if they desired they fast and if they desired they do not fast", excluding Tishah B'ov "since its distresses are multiplied [hence, no matter what, the fast remains]"⁹), including it being pushed away [completely] in the days of Moshiach,¹⁰ as the Rambam rules¹¹ that "All these fasts are destined to be *nullified* in the days of Moshiach", moreover, as he adds "And not only that, moreover, they are destined to be *festivals and days of joy and gladness*, as it says¹² 'So said Hashem Tziva'os the fast of the forth [month]... will be for joy, gladness and for good festivals for the Jewish people and they shall love truth and peace'".

And we may say that similar to this (the nullification of the fast and its transformation to joy and gladness) transpires on a fast day that occurs on Shabbos – that not only do we not fast, rather *it is transformed* in the joy and delight of the Shabbos day [hence, the similarity of Shabbos, the 17th of Tammuz, to the time of the Redemption gives the power that the Redemption should actually come and then there won't be a fast at all].

In other words: the relation of the fast day to the Shabbos day is in two manners: (1) it eliminates the undesirable

⁹ Rosh Hashanah beg. 18b (and in Tosafos *s.v.* Hoiyl). And see Tosafos *s.v.* Verachatz – Megillah *ibid*.

¹⁰ And based on this we can better appreciate the fact that "*Rebbi* said 'being that it was postponed it should be pushed off completely [that year]' ("Rebbi" specifically, whereas the Sages that did not agree with him) – due to his connection *to Moshiach*, "if he is from those that are alive certainly it is Rabbeinu Hakodesh [Rebbi]," "if Moshiach is from those that are alive now certainly it is Rabbeinu Hakodesh" (Sanhedrin 98b and in Rashi's comm.).

¹¹ Hilchos Taniyos, at the end.

¹² Zechariah 8, 19.

aspect of the fast day, which is not possible on Shabbos and is postponed to the following day, (2) emphasis on the positive aspect of the fast day^[12] which stands also when it occurs on Shabbos (and on the contrary, even more than usual) namely, that it is transformed to joy and gladness [on Shabbos].

2. And the explanation of the matter:

A fast day – outwardly is an undesirable matter, for fasting is the opposite of desire and delight, but inwardly it is a good matter, as the Torah calls it¹³ – “a day of desire for Hashem.”

And more specifically regarding the "fast of the fourth [month of the calendar, Tammuz]", the first of the four fast days explicit in the Prophets ("The fast of the forth [month] and the fast of the fifth [month] and the fast of the seventh [month] and the fast of the tenth [month]"¹²⁾ – that outwardly it is an undesirable matter connected with the destruction and the exile, but inwardly it is a good matter,^[13] as is hinted also in the date of the "fast of the fourth [month]" on the *seventeenth* day of the month, the numerical value of "*Tov* (good),"¹⁴ including the complete

^[12] [See ch. 2].

¹³ Yeshayah 58, 5. And see Tanya, Iggeres Hateshuvah, end ch. 2.

^[13] [Through our Service we reveal that fasting is a positive thing correlating to the destruction of the Beis Hamikdosh which was a positive thing (in order to have a better Beis Hamikdosh through our lengthy efforts). We commemorate (and fix) the destruction through being “destroyed” (fasting etc. making us feel a feeling of humility) a few times a year. See also *infra*, note 14 and *supra* pg. 57 ff.]

¹⁴ And we may say, that this is alluded to also in the fast day that is postponed to the 18th of Tammuz – “Chay”, in which is emphasized the

good in the (true and) complete Redemption,¹⁵ since the purpose of the destruction and exile in general is only in order to come to the ascent and completeness of the (true and complete) Redemption, meaning, that the exile is an outward matter, and inwardly it is the Redemption.

And according to this we can explain what is stated in the Talmud¹⁶ in explanation of the verse "the fast of the fourth [month]... will be to the Jewish people for joy and gladness...." "it is called 'fast' and it is called 'joy and gladness,' when there is peace there will be joy and gladness, if there is no peace there will be a fast" – for it is seemingly not understood: How could one day be called two *completely opposite* names, "fast" and "joy and gladness" – only, since the purpose of (i.e. the inner aspect of) the "fast" is its turning into "joy and gladness" which comes after and through the destruction and exile; only that in the time of exile the emphasis is mainly on the aspect of the fast ("if there is no peace – there will be a fast"), and in the Redemption what it is in essence will be revealed, "joy and gladness" ("when there is peace they will be joy and gladness").

3. And similar to this – on the fast day which occurs on Shabbos:

good aspect of the fast, "*to sustain them* with hunger," that the "hunger" (fast) itself is a form of vitality (see Likkutei Torah Shir Hashirim 14b. *e.p.*).

¹⁵ Note, the connection of "Tov" to "Redemption" – "if he will redeem you [it will be] good [that] he redeemed [you]" (wording of the verse – Rus 3, 13. And see Ohr Hatorah Bechukosai pg. 641. Hemshech Mayim Rabbim 5636, ch. 132. And more).

¹⁶ Rosh Hashanah *ibid.*

Since the Shabbos day is a day of desire,¹⁷ "You have called it the desirable of days"¹⁸, to the extent that it is connected to the Redemption, as is emphasized in the song of the day, "A melodious song for the Shabbos day,' a melodious song for the future to come, for the day that is all Shabbos and rest for life everlasting"¹⁹ – therefore, when a fast day occurs on it, the "fast" aspect which is connected to the destruction and exile does not belong, rather only the matter of "joy and gladness" which is connected with the Redemption.

And this is emphasized in the eating and drinking on the fast day that is on Shabbos, that it is a Mitzvah to "Delight it with the delight of eating and drinking"²⁰, "Large fish... meat and wine"²¹, "cooked food, rich in oil and spiced drink"²² (tender meat and old wine²³) – which in this is emphasized not only *no self-infliction* of not eating and drinking – the undesirable matter of the fast day, rather also (and mainly) *the joy and delight* in eating tender meat and drinking old wine (and perhaps we may say that on the fast day which is on Shabbos one needs to increase in this more than all the Shabboses of the year, in order that it should not

¹⁷ And as it says in *Minchah* of Shabbos "And as for me, my prayer to You, Hashem, at an auspicious time" (Psalms 69, 14. And see Zohar III 129a).

¹⁸ Wording of the Amidah prayer of the Holy Shabbos.

¹⁹ Tomid at the end.

²⁰ Shulchan Aruch of the Alter Rebbe, Orach Chayim, beg. sect. 242.

²¹ Ibid, 2.

²² Rambam Hilchos Shabbos 30:7.

²³ See Tanya ch. 7: "one who eats fatty meat of an ox and drinks spiced wine... in order to fulfill the Mitzvah of pleasure on Shabbos."

seem that one is lessening in it because of the fast day²⁴) – the good matter of the fast day, that it is transformed to a festival of joy and gladness.

And we may say, that in eating large fish, tender meat and drinking old wine in the meal of Shabbos upon which occurs the fast day (that perhaps we may say, as mentioned above, that one needs to increase in it more than all the Shabboses of the year) is hinted also the *feast* that Hashem is destined to make for the Tzaddikim ("And your people are all Tzaddikim"²⁵) *in the Future to Come*, in which they will eat from the meat of the Leviathan, Wild Ox and drink the Guarded Wine²⁶, that, besides the spiritual matters hinted in this which were explained in Chassidic discourses²⁷, there will also be a physical meal, as is known²⁸ that the completeness of the reward of the Days of Moshiach (when all the fasts will be nullified and will be transformed to joy, gladness and good festivals) is not in Gan Eden, where "there

²⁴ See Likkutei Sichos vol. 4 pg. 1091. And more.

²⁵ Yeshayah 60, 21.

²⁶ See Brachos 34b. Bava Basra 75a. Vayikra Rabbah 13, 3. And more.

²⁷ Beginning with the discourses of the Alter Rebbe (Likkutei Torah, beg. Parshas Shmini), and in the discourses of the Mittler Rebbe (Toras Chayim Toldos 12d ff.) – in a manner of “broadness of the river,” as well as in the discourses of the Tzemach Tzedek (see Sefer Halikkutim (Da”ch of the Tzemach Tzedek) entry *Le’asid Lavo* (pg. 646 ff.). *ref. a.l.*) – in a manner of including all parts of the Torah, and with a vast amount of citations etc. and likewise in the Discourses of the Rebbes after them.

²⁸ Ramban in Sha’ar Hegemul at the end. And see Likkutei Torah, Tzav 15c. Derushei Shabbos Shuvah, end 65d. Sefer Hamitzvos of the Tzemach Tzedek, Mitzvas Tzitzis (Derech Mitzvosecha 14b). Ohr Hatorah Chukas, end pg. 809. And more.

is no eating and no drinking"²⁹ (similar to a fast day), rather in the Era of the Resurrection (often called "the world to come"³⁰), for souls *in bodies* specifically, moreover, the soul will be nourished from the body.³¹

And especially that in continuation to the Shabbos day meal there is also the Melaveh Malkah on Motzoi Shabbos, which since it is connected to the honor of Shabbos ("To escort the Shabbos as it leaves in a manner of honor just like when it enters"³²) one must be careful in this also on the Motzoi Shabbos of the 17th of Tammuz, and perhaps we may say even more than every other Motzoi Shabbos³³ – for since it is "The feast of *Dovid* [*the ancestor of*] king

²⁹ Brachos 17a. Rambam Hilchos Teshuvah 8:2.

³⁰ For example: in the Mishnah that we say as an introduction to Pirkei Avos on the Shabboses of the summer "every Jew has a portion *in the World to Come*, as the verse says 'Your nation are all righteous they will inherit the land the land forever...' (Sanhedrin, beg. ch. Chelek) – which is referring to the era of Resurrection, as understood from the words of the Talmud (ibid) in explaining the continuation of the words of the Mishnah "and the following are those that do not have a portion in the World to Come... one who says that the Resurrection is not a Biblical promise," "he did not believe in the Resurrection therefore he will not have a portion *in the Resurrection*, for the conduct of Hashem is a portion for a portion."

³¹ See the sources cited in Likkutei Sichos vol. 20 pg. 44, and vol. 21, pg. 88.

³² Shulchan Aruch of the Alter Rebbe, Orach Chayim beg. sect. 300.

³³ Similar to what we find regarding Tishah B'ov that occurs on Shabbos – regarding 'the third meal [eaten close to the end of Shabbos]' [which in this case is also] the 'final meal before the fast' – that "one eats meat and drinks wine... and serves on his table even [a meal] like [that of] Solomon when he was king" (Tur Shulchan Aruch Orach Chayim 552:10).

Moshiach"³⁴, there is great emphasis on its connection to the Days of Moshiach, when all the fasts shall be nullified and will be transformed to joy, gladness and good festivals.

4. And we may connect this (the giving of power from the Shabbos day to delay and nullify "the fourth fast" and turn it into a festival and a day of joy and gladness in the days of Moshiach) with the weekly Parshah, Parshas Balak:

One of the special matters in Parshas Balak (and especially in the part of the Parshah connected especially with the Shabbos day) that in it the Torah writes clearly regarding *the coming of Moshiach* – as the Rambam rules³⁵ "The king Moshiach... the Torah testified about him... in the Passage of Bilam it is said and there he prophesized about the two Moshiachs, about the first Moshiach, namely, Dovid who saved the Jewish people from the hand of their oppressors, and about the final Moshiach who ascends from his descendants and saves the Jewish people [in the end]. And there he says³⁶ 'I see him and not now' this is Dovid 'I look at him and not near' this is the king Moshiach. 'A star will shoot from Yaakov' this is Dovid 'and a staff shall arise from the Jewish people' this is the king Moshiach. 'And he shall crush the nobles of Moab' this is Dovid... 'and he shall subdue all the descendants of Seth' this is king Moshiach... 'and Edom shall be an inheritance' this is Dovid'... 'and it shall be an inheritance...' this is the King Moshiach".

And we may say, that in the fact that the Torah testified about Moshiach "In the Passage of *Bilam*", in which is

³⁴ Siddur HaArizal *a.l.*

³⁵ Laws of Kings, beg. of ch. 11.

³⁶ Our Parshah 24, 17-18.

emphasized that "Hashem your G-d refused to listen Bilam and Hashem your G-d reversed for you the curse to a blessing"³⁷, is hinted the transformation of the exile to Redemption, the transformation of the fasts to joy, gladness and good festivals.³⁸

And similarly in the Parshah which we start reading in Minchah of Shabbos, Parshas *Pinchas* – "Pinchas is Eliyahu"³⁹, the announcer of the Redemption.

And more specifically – looking at the content of the Parshah:

The counting of the Jewish people,⁴⁰ "Count the heads of the whole congregation of the Jewish people from twenty years and above..."⁴¹ – which is also connected to and hints to the tenth counting of all of the Jewish people, as is stated in the Midrash⁴² "In ten places the Jewish people were counted... and one in the future to come, as it says⁴³ 'the flock will yet again pass by the counter [to be counted]'" (by Moshiach,⁴⁴ or by Hashem Himself⁴⁵).

³⁷ Seitzel 23, 6.

³⁸ For an additional explanation – see also Likkutei Sichos Balak (1) 5751, at the end.

³⁹ Targum Yonasan Ben Uziel, Va'eira 6, 18. Zohar, vol. 2, end 190a. vol. 3, 215a. And more.

⁴⁰ And alluded to also in Parshas Balak – "who counted the dust of Yaakov" (23, 10).

⁴¹ 26, 2.

⁴² Tanchuma Sisa 9. Bamidbar Rabbah 2, 11.

⁴³ Yirmiyah 33, 13.

⁴⁴ Targum Yonasan Ben Uziel on the verse.

⁴⁵ Yalkut Shimoni ibid. And see Ohr Hatorah on our Parshah, pg. 934.

The division of the land: "To these you shall divide the land into portions of inheritance... to the greater number you shall increase his inheritance... only by the lot he shall divide the land..."⁴⁶ – that since only the *manner* of the division is stated, and not the details of the division to twelve tribes (as in Parshas Matos and Masei which follow), we may say that this includes also the completeness of the division of the land in the days of Moshiach, the land of ten nations, which will be divided to thirteen tribes⁴⁷ (also the tribe of Levi, "The gate of Levi, one [of them]"⁴⁸).

And the Sacrifices of the festivals, Pesach, Shavous and Succos⁴⁹ (after the introduction of the Passage of the daily Tomid Sacrifice,⁵⁰ and the double⁵¹ Shabbos Sacrifice) – which in this is hinted the transformation of the fasts into joy, gladness and *good festivals*, that will be on a higher level than all the festivals of the present time, for the festivals of now will be insignificant in the future to come⁵² "like a

⁴⁶ 26, 53-55.

⁴⁷ Bava Basra 122a.

⁴⁸ Yechezkel 48, 31. Bava Basra ibid.

⁴⁹ And alluded to also in Parshas Balak – "three Regalim [lit. times]," [alluding to] "a nation that celebrates three Regalim (pilgrimage holidays) a year" (22, 28 and in Rashi's comm.).

⁵⁰ And in this is emphasized also the correction of the negative matter that happened, "the Tomid sacrifice ceased to be brought" on the 17th of Tammuz (Ta'anis, end 26a *ff.* in the Mishnah).

⁵¹ And in this is emphasized the connection to Redemption – as the words of our Sages (Yalkut Shimoni, beg. Parshas Lech Lecha) "five letters were doubled and they all refer to Redemption," namely that "twofold" is connected to "Redemption" (see *s.v.* "Lech Lecha" 5627. 5630. And more).

⁵² Midrash Mishlei 9:2. And more.

candle in the light of the day"⁵³ in comparison to the high level of the revelations of the days of Moshiach, and how much more so in comparison to the high level of the new festivals in the days of Moshiach.

[And we may say, that the fasts which will be transformed to festivals will be on a level even higher than the days of Purim which will not become insignificant in the future to come,⁵² as it says "And these days of Purim will not pass from the Jewish people and their memory will not vanish from their children"⁵⁴ – for the *innovation* in them is that *they will not become insignificant*, meaning, that also in comparison to the high level of the revelations of the days of Moshiach, which are higher than the days of Purim, the high level of the days of Purim will still be *recognized*, but surely the new festivals in the days of Moshiach will be on a higher level than the days of Purim].

5. And we may add and explain the virtue of the Shabbos upon which occurs the 17th of Tammuz, the begging of the Bein Hametzorim (and likewise the Shabbos upon which occurs Tishah B'ov, the end of the Bein Hametzorim) – in comparison to the other Shabboses that are *in the middle* of the days of Bein Hametzorim:

It is known⁵⁵ that "The three weeks of Bein Hametzorim in time are like a desert in place, and the healing [of the negativity in these weeks] through the three Shabboses in them is initially in them, and each Shabbos [comprised of] two Shabboses,^[55] hence, six (three times two Shabboses)

⁵³ See Torah Ohr Megilas Esther 90d. 119b. *e.p.*

⁵⁴ Esther 9, 28. Rambam Hilchos Megillah, at the end.

⁵⁵ Ohr Hatorah Nach, vol. 2, pg. 1097.

times seven (the seven days of the week in which shine the two aspects Shabbos of each Shabbos) through which we subdue the desert of the forty-two" (the forty-two travels in the desert of the nations, which hints to the general time of exile from the holy land), meaning, that through the Shabboses the rectification of the Bein Hametzorim is accomplished.

And in this itself there is a difference between the Shabboses in the middle of the three weeks and the Shabbos at the start (and end) of the three weeks:

In most of the years when the Shabboses are only *in the middle* of the three weeks of "Bein Hametzorim" – is emphasized more (at the beginning and the end) the *undesirable* aspect of "Bein Hametzorim", the destruction and the exile, and in continuation (and afterwards⁵⁶) is emphasized the need for rectification, and the rectification actually, through the Shabboses whose concept is Redemption.

Not so in the years when the 17th of Tammuz (the beginning of the three weeks) occurs on Shabbos (as well as Tishah B'ov, the end of the three weeks, occurs on Shabbos) – indeed, we may say that the main emphasis is on the *good* in the 17th of Tammuz and of the "Bein Hametzorim"⁵⁷, that the "Meitzar (limitation)" is

⁵⁶ And the meaning of "bringing the healing [prior to the affliction]" in this case is (not in a manner of "I will not bring it upon you" in the first place, rather) in a manner that He provides the ability to heal the affliction beforehand.

⁵⁷ Chaf Alef (21) days, alluded to in the verse "ACh (only) good for the Jewish people" (Tehilim 73, 1), 21 days of [the growth of] good

a *preparation and introduction* for (and automatically also a part of) the true and complete "Merchav (bounty)" in the true and complete Redemption, which therefore, their beginning and end is on the Shabbos day whose concept is Redemption.

And in slightly different words: In the Shabboses that are in the middle of the three weeks (in most years) is emphasized mainly the nullifying of the undesirable matter of "Bein Hametzorim" – the rectification of the destruction and exile; while in the Shabboses at the beginning and end of the three weeks (as in this year) is emphasized mainly the good aspect of the "Bein Hametzorim" – that the destruction and exile is not felt, rather the preparation for the Redemption.

6. And we may say, that the virtue of the Shabbos day of the 17th of Tammuz in comparison to the Shabboses of Bein Hametzorim that follow it, is emphasized (and in a greater way) in Parshas Balak:

And by way of preface – that the Parshahs read on the three Shabboses of Bein Hametzorim ("all the festivals of the year... or fasts and Tishah B'ov, they all have a connection to the Parshahs on which they occur"⁵⁸) are Matos Masei and Devorim, and in years that Matos-Masei are connected, also Pinchas is read in Bein Hametzorim, Parshas Balak, however, is never in the "Bein Hametzorim", since even when Parshas Balak is read on the Shabbos upon which occurs the 17th of Tammuz, yet the beginning of "Bein

almonds (see Likkutei Torah end Parshas Korach [see supra pg. 16]). And see at length Sefer Hasichos 5750 vol. 2 pg. 566-7.

⁵⁸ Shelah Chelek Torah Shebichsav, beg. Parshas Vayeishev (297a).

Hametzorim" ("the fourth fast") is *delayed* to the Sunday following Shabbos, in the week of Parshas Pinchas.

And from this is understood that there is a difference between the manner of the Redemption in Parshas Pinchas ("Pinchas is Eliyahu") and the manner of Redemption in Parshas Balak ("In the Passage of Bilam... he prophesized about the two Moshiachs") – that the Redemption in Parshas Pinchas, since it is part of Bein Hametzorim, it is mainly emphasized the *rectification of the destruction and the exile*, which is not so regarding the Redemption in Parshas Balak, since its affiliation with Bein Hametzorim is in a manner that it does have a connection to it rather *it is above* Bein Hametzorim, hence in it is mainly emphasized (not the rectification of the destruction and exile, rather) *the virtue and completeness of the Redemption itself*, pure Redemption [i.e. a perfect world] (also if there was no state of destruction and exile before it⁵⁹).

And this phenomenon is emphasized also in the manner in which the Torah testified about the coming of Moshiach in the Passage of Bilam:

When the Rambam writes that "The Torah testified about him", he first prefaces [another place in the Torah] "as it says⁶⁰ 'And Hashem your G-d will return with your captives and have mercy upon you and He will return and gather you... if your lost ones will be at the end of the heaven... and Hashem will bring you'", and afterwards he adds "also in

⁵⁹ And the innovation of this – that even [coming] from a state of destruction and exile, pure Redemption is still realized, just as had there not been a destruction and exile in the first place.

⁶⁰ Nitzavim 30, 3.

the Passage of Bilam it is said and there he prophesizes about the two Moshiachs".

And one of the differences between these [two proof-texts]⁶¹ – that in the verse "And Hashem your G-d shall return with your captives and have mercy upon you..." the main emphasis is on the Redemption *from the exile*, whereas in the Passage of Bilam the emphasis is on the virtue and completeness *of the Redemption itself*,⁶² the kingship of Dovid (the first Moshiach), and its completeness in the kingship of the final Moshiach who stands from his descendants (even without exile), for in Bilam's prophecy the state of exile is not mentioned, rather on the contrary, the state of freedom, including ruling over all the nations – "They are a people who will live alone and not pay notice to the nations"⁶³, "they are a people who will arise like a lioness and stand like a lion who will not lie until it eats its catch ..."⁶⁴ "and his king will rise higher than Agag and his

⁶¹ In addition to the main difference that the verse "and Hashem your G-d will return..." speaks about the Redemption in general, and brought by Hashem (not mentioning the role of King Moshiach). Whereas in the passage of Bilam where there is an elaboration on the details of the Redemption through the two Moshiachs (see also Likkutei Sichos vol. 18, pg. 272. And more).

⁶² And based on this we may explain the reason why the Rambam mentions first the verse "and Hashem your G-d will return with your captives..." which is in Parshas Nitzavim before mentioning the verse in the passage of Bilam which is written [in the Torah] before [Parshas Nitzavim] – to emphasize the order of the Redemption from moderate to intense: first and foremost – Redemption from exile, and then – the virtue of pure Redemption.

⁶³ 23, 9.

⁶⁴ Ibid, 24.

kingship shall be exalted,"⁶⁵ and "I see him and not now, I look at him and not near, a star will shoot from Yaakov and a staff shall arise from the Jewish people..." in which "he prophesized about the two Moshiachs" – that he advances and elaborates more and more about the virtue and praise of the Jewish people.

And according to this we may explain and offer a greater appreciation of the reason for emphasizing the exodus from Egypt ("G-d Who takes them out of Egypt,"⁶⁶ "G-d Who takes him out of Egypt"⁶⁷) "in the prophecy about the two Moshiachs" – similar to what is written⁶⁸ "Like the days you left Egypt I will show them wonders [in the future Redemption]"⁶⁹ – which in this is emphasized that the Redemption through the King Moshiach is not only because of the need to take the Jewish people out of *all the exiles*, which were added *after* the exodus from Egypt, rather also and mainly as an *addition and completeness* that far surpasses *the exodus from Egypt* including in a manner of "*wonders*" (even if there were no exiles following it).

And similar to what is written (in the continuation of the Parshahs in Bein Hametzorim) "These are the *travels* (in plural) of the Jewish people who *left the land of Egypt*"⁷⁰ – meaning that the exodus from the land of Egypt is not only

⁶⁵ 24, 7.

⁶⁶ 23, 22.

⁶⁷ 24, 8.

⁶⁸ Michah 7, 15.

⁶⁹ See Baal Haturim on our Parshah, 24, 8: "he said this twice, to denote that just as He took them out of Egypt, so too He will take them out in the Time to Come.

⁷⁰ Beginning of Parshas Masei.

the exodus of the first travel from Raamses to Succos, rather also all the details of the travels in the desert of the nations, until the Yarden of Yericho, which hints to the true and complete Redemption through Moshiach “who judges by the sense of Reiach (smell)”⁷¹, are all part of [achieving] the truly complete exodus from Egypt⁷² – which in this is emphasized the virtue and completeness of the Redemption itself (even if there was no need to rectify the destruction and exile).

7. And a special virtue is added to all the above in our generation (even more than the other years when the 17th of Tammuz occurred on Shabbos Parshas Balak):

And by way of introduction – just as was explained above that in the years that the 17th of Tammuz occurs on Shabbos the main emphasis is on the "good" in the 17th of Tammuz and in the three weeks, since the destruction and exile is not felt rather the preparation for the Redemption due to the emphasis of the matter of Redemption in the Shabbos day, so too it is also in the generations in general, that as we continuously get closer to the true and complete Redemption, the feeling^[72*] of destruction and exile in these days is continuously lessening, and the feeling of the preparation for the Redemption – the "good" in the 17th of Tammuz and in the three weeks – is constantly increasing.

And in the words of the Talmud in explaining the reason that "It is called ‘fast’ and it is called ‘joy and gladness’",

⁷¹ Sanhedrin 93b. [He comes up with the right decision in Jewish law in an amazingly profound understanding due to his great fear of Heaven.]

⁷² See Likkutei Torah, beginning of Parshas Masei.

^[72*] *[Specifically the “feeling” of destruction is lessened, however the laws of mourning still remain as obvious.]*

"when there is peace there will be joy and gladness, if there is a decree of the kingdom it is a fast, when there is no decree of the kingdom and no peace if they desired they fast and if they desired they do not fast,"^[72] meaning, that when the strength of the exile is lessened, "there is no [evil] decree of the kingdom", the strength of the "fast" is lessened ([in the words of the Talmud] if "they desired they do not fast"), and the time when "they will be for joy and gladness" is getting closer.

And this is especially emphasized in the innovation of our generation⁷³:

During all the previous generations (since the undesirable occurrences of the 17th of Tammuz which led also the catastrophes of Tishah B'ov) the month of Tammuz was connected with matters of the opposite of joy, destruction and exile, while in this generation in the month of Tammuz a matter of (*joy and*) *redemption* was revealed – the redemption of my revered father-in-law the Rebbe leader of our generation on the 12th and 13th of Tammuz (which ascends and reaches perfection in a manner of "And He completed"⁷⁴ on the Shabbos of the 17th of Tammuz). And as

^[72] *[The practical ramification of this leniency is for pregnant and nursing mothers, however in general the final law is that even when there is no decree of the kingdom we still must fast until the true and complete Redemption comes, see supra ch. 1 and note 14 (and trans. note 8) [the reason we fast nevertheless may be because the fast is a preparation for the Redemption, see above].]*

⁷³ Regarding the following – see also Likkutei Sichos vol. 18 pg. 308 ff.

⁷⁴ Bereishis 2, 1. And see Likkutei Torah Behar 41a. Ohr Hatorah on the verse.

the one redeemed said in his famous letter,⁷⁵ "Not only did Hashem redeem me on the 12th of Tammuz, rather also all those who love our holy Torah, keep the Mitzvahs, and also whoever is called a Jew", the redemption of all of the Jewish people, which is also connected with the true and complete Redemption through Moshiach "since the concept of redemption arose [it is connected to the final Redemption]"⁷⁶, and especially since because of it the completeness of the spreading of the wellsprings [of Chassidism] outward began also in the lower side of the globe, and as such that from there the wellsprings are spread to all corners of the world, which is the very last preparation for the coming of Moshiach.⁷⁷

And the explanation of this – since according to all the signs in the words of our Sages about the generation of the coming of Moshiach, our generation is the last generation of the exile and (automatically) the first generation of the Redemption, therefore, also when we enter the time when the destruction and exile occurred (starting from the 17th of Tammuz) the main emphasis is (not the rectification of the undesirable matter in it, rather) the "good" in it, the preparation for the true and complete Redemption.

And in all this is added even more through the completeness of the Service of spreading the Torah and Judaism and spreading the wellsprings outward in the lower half of the globe (as a result of the redemption of the 12th–

[Everything during the week is elevated and completed ("Vayechulu" "and He completed") by Shabbos.]

⁷⁵ His Igros Kodesh vol. 2, pg. 80. *Ref. a.l.*

⁷⁶ Rashi's comm. on Megillah 17b.

⁷⁷ Holy letter of the Baal Shem Tov – Kesser Shem Tov, at the beg.

13th of Tammuz) for fifty years, which, if *at the beginning* of this period my revered father-in-law the Rebbe leader of our generation came out with the proclamation "immediately to repentance, immediately to Redemption", and testified that we have already finished all the aspects of Service, and we need only to "polish the buttons", moreover, that we have already finished "polishing the buttons", and we need only to stand ready ("stand ready all of you") to accept Moshiach, hence, *at the end* of this period, definitely and surely the time of Redemption has arrived without any doubt what so ever, and in the words of our Sages⁷⁸ "All the Kitzin^[78] have ended" and also the phenomenon of Teshuvah, Return to Hashem (as the continuation of the saying "and it is only dependent on Teshuvah") is already *complete*, including also the completeness of "Moshiach comes to bring the Tzaddikim to Teshuvah"⁷⁹, due to the Moshiach spark that is in each and every one of the Jewish people⁸⁰ – so since we are standing very close to the true and complete Redemption, it is felt and emphasized more and more the "good" of the 17th of Tammuz and of the "Bein Hametzorim",

⁷⁸ Sanhedrin 79b.

^[78] *[Dates signifying the completion of the preparations for the Redemption.]*

⁷⁹ See Zohar III 153b. Likkutei Torah Derushei Shmini Atzeres 92b. *e.p.*

⁸⁰ For the verse "A star will shoot forth from Yaakov" (our Parshah, 24, 17) which refers to King Moshiach (Yerushalmi Ta'anis 4:4) refers also to every single Jew, who are called by the name "star" (Yerushalmi Ma'aser Sheni, end ch. 4), and this is reconciled – based on what is known (Me'or Einayim, Pinchas 25, 12) that in every Jew there is a spark of the Soul of Moshiach.

that through it we reach the ascent and completeness of the true and complete Redemption.⁸¹

8. And an additional innovation within our generation itself – this year:

In addition to the fact that we are standing very close to the true and complete Redemption, indeed, this year is “(Tehei) *Shnas Mflaos Arenu* ((It will be) a year that I will show them wonders)” (as is the acronym of the [Hebrew letters of the] number of this year [5751] which has spread among all the wide-spreads of the Jewish people), the year in which will be fulfilled the prophecy “Like the days you left Egypt I will show them wonders”, and “wonders” were already actually seen which testify that this is the “*year in which the king Moshiach is revealed*”, including the “*hour that the king Moshiach comes...*” and he announces to the Jewish people “humble ones the time of your Redemption has arrived” (as the Yalkut Shimoni states⁸²), including the proclamation that “Here he (the king Moshiach) comes”⁸³, *that he has already come*, meaning, that we are already standing on the threshold of the beginning of the days of Moshiach, on the threshold of the beginning of the

⁸¹ And we may say that this concept is emphasized especially in the recent years in which the “decree of the kingdom” regarding spreading Judaism and the wellsprings [of Chassidism] outward ‘in that country [Russia]’ was nullified, analogous to the words of the Gemorah “if there is no decree of the kingdom... [in essence] if they want they don’t fast [only that we took upon ourselves to fast in any case]” as brought earlier in the Talk [likewise here, being that the decree in Russia was nullified there is now greater emphasis on the positive aspect of the fast in it being a preparation for the Redemption, see supra ch. 2].

⁸² Yeshayah Remez 499.

⁸³ Shir Hashirim 2, 8 and in Shir Hashirim Rabbah on the verse.

Redemption, and immediately its continuation and completeness.

And since it is so, it is certain that on the 17th of Tammuz (which occurs on Shabbos) and in all the three weeks of "Bein Hametzorim" *in this year* the emphasis is on the matter of Redemption, and not only the preparation for the Redemption, rather *that the Redemption comes in actuality on this holy Shabbos day*, even before the beginning of (Bein Ha)metzorim, and automatically, these days will be transformed to joy, gladness and good festivals.

9. And from this it is understood that in the days of Bein Hametzorim of this year there must be a special "storm" with advanced vigor and greater strength in everything connected to the study of matters of Redemption, Moshiach and the building of the third Beis Hamikdosh:

It is known and publicized among the wide-spread of the Jewish people for many years now regarding the custom that in the days of Bein Hametzorim we add in the learning of Torah regarding the Beis Hamikdosh⁸⁴, based on the words of the Midrash⁸⁵ "Come and see, when Hashem shows Yechezkel the of structure of the House [Beis Hamikdosh] He says, 'Tell the Jewish people about the House and they will be ashamed of their sins and measure the dimensions'⁸⁶, Yechezkel said before Hashem, 'Master of the world, until now we have been put in exile in the land of those that hate us and You command me to go and inform the Jewish people the structure of the house... are they able to make it?! Wait

⁸⁴ See Likkutei Sichos vol. 18 pg. 420. And more.

⁸⁵ Tanchuma Tzav 14.

⁸⁶ Yechezkel 43, 10.

until they ascend from the exile, and afterwards I will go and inform them', Hashem said to Yechezkel 'And because my sons were sent to exile the building of My house shall be idle... it being read in the Torah is as great as it being built, go tell them to occupy themselves with the learning of its structure in the Torah, and in reward of their learning, that they will be occupied in learning it, I will consider it as if they are occupying themselves with the building of the House".

[And it needs thought regarding the beginning of the learning of the matters of the Beis Hamikdosh on the 17th of Tammuz which occurs on Shabbos – does the Shabbos postpone the general time of Bein Hametzorim, hence, the beginning of Bein Hametzorim in such a case is on Sunday, or that Shabbos only postpones the fast and the undesirable matters of "Bein Hametzorim"⁸⁷].

And according to what was said above that in this year especially (in addition to the special emphasis in this generation in general) is emphasized only the "good" of the 17th of Tammuz and of "Bein Hametzorim", for we are standing on the threshold of the Redemption which is coming *literally* immediately, it is understood, that the

⁸⁷ And likewise regarding Tishah B'ov which occurs on Shabbos (only that this is not relevant practically this year, since most certainly Moshiach will come immediately, and these days will be transformed to joy and holidays, rather regarding the conduct in the previous years) – is it that only the fast is postponed to the 10th of Av, or that also the general time of Bein Hametzorim is postponed and continued into the 10th of Av, hence, there must be the study of the matters of Beis Habechiroh also on the 10th of Av (in a permitted manner, as obvious, after midday, or by making up for it at night [after the fast ends]).

learning of the laws of the Beis Hamikdosh this year needs to be *in a completely different manner*.

First of all – that the learning is not due to the intensified feeling of mourning and the effort to rectify the lack brought by the destruction of the Beis Hamikdosh, rather (also had there been no destruction) due to the desire and longing *for the virtue and completeness of the third Beis Hamikdosh*, about which is said⁸⁸ "Greater will be the honor of this last House than the first", greatness that has never been before (not in the second Beis Hamikdosh, not in the first Beis Hamikdosh and not in the Mishkan made by Moshe), and therefore it was never destroyed,^[88] and it comes as an *addition and completeness* surpassing the virtue of the Mishkan, first Beis Hamikdosh and second Beis Hamikdosh (and not only in a manner of returning something – that was taken away as a "collateral" – that existed before⁸⁹).

More and mainly – that the learning is with knowing with complete certainty that this is not "Laws for Moshiach [the future]" rather, *Laws to be performed actually in the following moment*, since "the future Mikdash that we are waiting for is built and stands (already now Above, and

⁸⁸ Chaggai 2, 9.

^[88] [See also Likkutei Sichos vol. 9 pg. 29 note 34 and the sources cited there.]

⁸⁹ And we may say that this is alluded to also in the wording of the Midrash "Just because My children are in exile the *building* of My House should be neglected?! ... I consider as if they are occupied in the *building* of the House" – a new building that did not exist before (not only the returning of the collateral).

immediately) will be revealed and come from heaven"⁹⁰ *in a single moment!*

And as has been spoken recently⁹¹ regarding the special addition in learning Torah regarding the Redemption and Moshiach⁹² – not (only) as a "Segulah (catalyst)" to hasten the coming of Moshiach and the Redemption, rather (also and) mainly in order to start "to live" with the matters of Moshiach and Redemption, "to live with the time" of the days of Moshiach, through the mind becoming full and permeated with the understanding of matters of Moshiach and Redemption in the Torah, and from the mind it spreads and permeates also the feeling of the heart, until actual conduct in thought, speech and action, in a manner fitting this special time, that we are standing on the threshold of the Redemption, and we point with a finger that "Here he (king Moshiach) comes".

10. And we may add an additional point in understanding the necessity and virtue of learning Torah regarding Moshiach, the Redemption and the building of the third Beis

⁹⁰ Rashi's comm. And Tosafos Sukkah end 41a. and more.

⁹¹ Anthology of the talks of Shabbos Parshas Tazria and Metzora, ch. 13. And more.

⁹² And thought is still necessary if the special addition in learning of the matters of Beis Habechiroh of Bein Hametzorim (even when the study is in the abovementioned manner) begins on the 17th of Tammuz which occurs on Shabbos, since after all said and done this study is connected specifically to the days of *Bein Hametzorim*, or is it similar to saying the *Song* of the Day [which is intrinsically connected to the day of the week (hence it is said even on Rosh Hashanah etc), similarly this study is a study on *a more positive note* (in our times) and is intrinsically connected to these days, hence, it should be studied even on Shabbos of the 17th of Tammuz].

Hamikdosh as an entrance to the beginning of the days of Moshiach – and by way of preface:

Although our Sages said⁹³ that Moshiach comes “B'hesech Hada'as (lit. unexpected),” this does not contradict, Heaven forbid, the [necessity of] *thought and meditation* in a manner of “*knowing*” (“That he ties his mind [to it] with a very firm and strong knot and strongly attaches his thought [to it]”⁹⁴) matters of Moshiach and Redemption [first and foremost, the meditation to know and recognize that we are already standing in the entrance to the days of Moshiach, “Here he comes”, since all the Kitzin have already passed, and Teshuvah has already been done, and all the aspects of the Service [necessary to be completed in the time of exile] have been finished completely, as all the details elaboration mentioned above (ch. 7-8)] – since “Hesech Hada'as” means “*above [beyond]* understanding⁹⁵”, meaning, that after the matter permeates his mind (through the meditation etc.), it then becomes for him in a manner of (beyond and) above understanding [for in order for it to be above understanding there must first be understanding].

And regarding action – despite the “storm” regarding this recently this year, Tehei Shnas Niflaos Avenu, after seeing the wonders which testify that this is the “year in which king Moshiach is revealed”, we see that it is hard to really recognize and feel that we are standing on the threshold of the days of Moshiach literally, to the extent that people

⁹³ Sanhedrin 97a.

⁹⁴ Tanya end ch. 3.

⁹⁵ Tanya Iggeres Hakodesh (105b).

will start "to live" with the matters of Moshiach and Redemption.

And one of the reasons for this (in addition to the inner exile^[95] etc.) – since we are still lacking the complete phenomenon of "Arenu Niflaos, I will show them wonders" as the wording and order of the verse ("Like the days you left the land of Egypt *I will show them wonders*"):

The phenomenon of "I will show them wonders" is twofold: (1) "I will show them", which is referring to Hashem, meaning, that *Hashem* shows them *Himself*, and not through a prophet or the like, (2) it begins in a manner of "I will show them", meaning, that the "wonders" happen in a manner that in the first place Hashem shows them (and not in a manner that first the "wonders" occur, and later they are shown [seen to be wonders]).

Which is not so when the order is in a manner of "*wonders I will show them*" (as the acronym of the year 5751, 'it shall be a year when wonders I will show them') that incidents occur that are in the category of "wonders", and afterwards it is necessary to start to explain and arouse regarding seeing the wonders, to see in them signs of the Redemption, moreover and mainly, that the "I will show them" by Hashem Himself has not yet happened (*that Hashem Himself shows* each and every one of the Jewish people the wonders of the Redemption, which then there is no need for explanations to help in recognizing and feeling that "Here he comes") – it is hard to achieve that it will permeate the recognition and feeling of the person.

And the advice for this – *learning Torah* regarding Moshiach and the Redemption, for, it is in the power of the

Torah (the wisdom of Hashem which is above and beyond the world) *to change* the nature of the person,⁹⁶ that also when from the perspective of what he feels he is still Heaven forbid *outside* of the matter of the Redemption (since he has still not left his inner exile) nevertheless through learning Torah about the Redemption, one ascends to a state of redemption,⁹⁷ and starts *living* with the matters of Redemption, recognizing and feeling that "Here he comes".

11. And we may connect this with the Pirkei Avos study of this Shabbos, the sixth chapter – “the Sages taught in the terminology of the Mishnah, Blessed [is He] Who has chosen them and their teachings. Rabbi Meir says whoever occupies himself in Torah for its sake merits many things...” – and we must understand:

1) the statement “the Sages taught in the terminology of the Mishnah” is (as obvious) an introduction *to the entire chapter* – “meaning to say, it is a Beraysa and it was written in the terminology of the Mishnah, although it is not actually a Mishnah, and what did ‘the Sages teach’, ‘Rabbi Meir says...’ and being that until this point all the chapters were Mishnah it needed to notify us that from here and on it

⁹⁶ See the exposition of our Sages of the verse “to Hashem that completes [based] on me” (Yerushalmi Kesubos 1:2. *Ref. a.l.* Brought as a law in Shach (and Shulchan Aruch of the Alter Rebbe) Yoreh De’ah 189, 13 (23)).

⁹⁷ In addition to the relation of Torah study (all aspects of Torah) to Redemption, as the words of our Sages “there is no free person besides for one that occupies himself in Torah study” (Avos 6:2 – which we study this Shabbos).

is a Beraysa.”⁹⁸ But being that this introduction is not a paragraph on its own, rather together (in one Mishnah⁹⁹) with the words of Rebbi Meir regarding the virtue of Torah study for its sake, it makes sense to say that they have a connection and common point.

Also we must understand details in each one of the two statements:

2) In the statement “the Sages taught in the terminology of the Mishnah”: after Rebbi Yehudah Hanasi organized the Mishnah, six orders of Mishnah, which include a specific number of tractates, chapters and Mishnahs, whereas Beraysas are in a section for themselves – what is the meaning of combining the Beraysa to the Mishnah in tractate Avos, to the extent that the Beraysa (which isn’t a Mishnah) is written in the terminology of the Mishnah?

3) In the statement of Rebbi Meir: being that in the continuation of his statement he lists many things that one who occupies himself in Torah for its sake merits, what is the meaning of the introduction that “he merits many things,” and on the contrary, this introduction is (seemingly) lengthy and does not befit the terminology of the Mishnah (“the Sages taught in the terminology of the Mishnah”) which is specifically short and concise?

12. And we may say the focal point of the explanation of this:

⁹⁸ Comm. of R. A. Bartenura on the Mishnah.

⁹⁹ And note that the division of the Mishnahs is with the height of precision, to the extent that it makes a difference in practical law – see Likkutei Sichos vol. 17, pg. 366. *Ref. a.l.*

“Beraysas,” that “were taught outside the Study Hall (of Rabbi Yehudah Hanasi) and for this reason they are called Beraysas, an idiom of ‘outside,’ since the Targum’s rendition of Mechutz (outside) is ‘Mebera’”¹⁰⁰ – although their level is lower than that of Mishnahs, to the extent that they are referred to as “outside”, nevertheless it is a part of the Torah, and they have the complete virtue and strength of the Torah, that they are ([part of] ‘even what a veteran student will bring to light) were given to Moshe at Sinai.’

And this is emphasized in Tractate Avos, which begins with the account of the transmitting of the Torah from generation to generation, “Moshe received the Torah at Sinai and gave it over...” until “develop many students” – and at its end we add to the Mishnah also the Beraysas that were taught outside the Study Hall of Rabbi Yehudah Hanasi (which include everything in Torah that was brought to light through the veteran students in all the generations), and we preface that they were all taught by the Sages (“all your children study from Hashem”¹⁰¹) “in the wording of the Mishnah,” to show that their virtue is the same as that of the Mishnah.

And more in general – included in “Beraysas” is everything in Torah that was revealed in the present time, which are considered “outside” (“Beraysa”) in comparison to “the new insights in Torah (that) will be revealed by Me,”¹⁰² the inner dimension of the Torah, “its secret reasons and hidden treasures,”¹⁰³ that will be revealed in the Days of

¹⁰⁰ Midrash Shmuel ibid.

¹⁰¹ Yeshayah 54, 13.

¹⁰² Yeshayah 51, 4. Vayikra Rabbah 13, 3.

¹⁰³ Rashi’s comm. on Shir Hashirim 1, 2.

Moshiach, to the extent that our Sages have said¹⁰⁴ “the Torah insights that a person studies in the present time are naught in comparison to the Torah insights of Moshiach.” And nevertheless, also the Torah insights that a person studied in the present time which are considered “outside” (the outer [dimension of the Torah]), “Beraysa”, are taught “in the wording of the Mishnah,” as the inner dimension of the Torah that will be revealed in the Days of Moshiach, since the entire Torah is “one Torah.”

And this is emphasized also in the content of the words of Rabbi Meir “Rabbi Meir says whoever occupies himself in Torah for its sake merits many things”:

The meaning of “many things” (even in the simple meaning – is not the many things that he lists afterward, rather a matter in itself) – *the beyond bounds* within Torah (“many” in its true sense, of which there is no greater vast amount than it), that will be revealed in the “new Torah insights (that) will be revealed by Me,” “by Me” specifically, the Essence of Hashem, beyond bounds in its true meaning.

And the meaning of “whoever occupies himself in Torah for its sake merits many things” – that through the ‘Torah study for its sake’ in the present time we merit the beyond bounds of “new Torah insights [that] will be revealed by Me.”

And from this is understood also regarding the Service of man – that even one who feels like a “Beraysa,” “outside,” [namely] that he is still distant and ‘outside of [no relation to]’ the state of the Days of Moshiach which then there will

¹⁰⁴ Koheles Rabbah 11, 8.

be the main and complete revelation of the inner dimension of the Torah, nevertheless, through Torah study “he merits many things,” that he elevates himself from the outside and enters inside, namely, that he becomes permeated with Torah (including – in matters of Redemption) and is prepared for the revelation of the “new Torah insights [that] will be revealed by Me.”

13. And may it be the will [of Hashem] and this is the most important – that it should not be necessary to speak and arouse regarding contemplating upon Moshiach and Redemption, and Torah study in matters of Moshiach, Redemption and building of the third Beis Hamikdosh, being that *literally* immediately *it is seen with fleshy eyes* that “here he (the King Moshiach) comes,” here is the true and complete Redemption, and here is the third Beis Hamikdosh.

And simply – that on this holy Shabbos of To”v (17) Tammuz Parshas Balak (before the beginning of the Reading of Parshas Pinchas in Minchah) of the year Avenu Niflaos is fulfilled the prophecy in the Parshah of this week which we already read: “and תִּשָּׂא *He will exalt* his kingship” the completeness of the kingship of the dynasty of Dovid through the fact that “a star will shoot forth from Yaakov and a ruler will arise from the Jewish people,” “the future Moshiach that redeems the Jewish people [at the end of exile],” an eternal Redemption with no exile after it.¹⁰⁵

And in continuation to this come all the specific details that are in Parshas Pinchas – “Pinchas is Eliyahu,” who already “came yesterday... to the Supreme Jewish Court [to

¹⁰⁵ Mechilta Beshalach 15, 1. And more.

announce the coming of Moshiach]”¹⁰⁶ – the tenth counting of the Jewish people and the division of the Land [for since all the 42 travels in the desert of the nations have been completed throughout the time of exile, until Yarden Yericho, we enter the Land of Israel, past the east of the Yarden Yericho, and past the west of the Yarden, and the Land is divided among all the Jewish people with a lottery, as explained in detail in the continuation of the Parshahs, Matos and Masei], and the offering of the Sacrifices, both the daily sacrifices, as well as the sacrifices of the Holidays (including these days which will be transformed to joy and Holidays) in the third Beis Hamikdosh, “the Sanctuary which Your hands, o Hashem have established.”¹⁰⁷

And we study the “new Torah insights [that] will be revealed by Me” in a manner of “*these* are the words,” ‘he shows with his finger and says ‘this,’ *visual* study,¹⁰⁸ “and your eyes will *see* your Master,”¹⁰⁹ “appearing before Hashem in Tzion,”¹¹⁰ “*and our eyes shall behold* when You return to Tzion,” “for¹¹¹ Hashem will bring salvation to Tzion... and they will settle there,”¹¹² “the righteous will sit before You,”¹¹³ *literally* immediately.

¹⁰⁶ Eiruvim 43b.

¹⁰⁷ Beshalach 15, 17.

¹⁰⁸ Likkutei Torah Tzav 17a ff. *e.p.*

¹⁰⁹ Yeshayah 30, 20.

¹¹⁰ Tehilim 84, 8.

¹¹¹ Ibid 69, 36.

¹¹² After (this part of the) Talk they sang a song of this verse, and the Rebbe Shlita stood up his full height, and danced with great joy (*the publisher*).

¹¹³ Ibid 140, 14.

From the Talks of Shabbos Parshas Pinchas, Blessing the New Month Menachem Av, 24th of Tammuz, 5751

- Translated from Yiddish -

1. One of the innovations in our Parshah is – the phenomenon of the settling and division of Eretz Yisroel to each tribe and to each and every one of the Jewish people.

As we stand presently at the threshold of the true and complete Redemption, as understood from all the signs of the Redemption (as we have spoken several times recently) – it is understood that first and foremost there is a lesson from this regarding the settling and division of Eretz Yisroel literally in the Redemption.¹ However, since we still find ourselves a moment before the Redemption, it is understood that we must learn a lesson from this also now – for the Torah is eternal², an eternal instruction for all times and all places.

And we may say [the explanation of this] based on the instruction of the Tzemach Tzedek to a Jew who wanted to move to Eretz Yisroel in order to occupy himself in Torah and G-dly Service there – “Mach Duh Eretz Yisroel” (“Make here Eretz Yisroel”). Since this was told over and publicized (by my revered father-in-law the Rebbe³) to each and every Jew, it is understood that this is an instruction for every

¹ Bava Basra 122a.

² Tanya beg. of ch. 17 (22b). And in several places.

³ In his letter of the 20th of Menachem-Av, 5685 – [appearing in] his Igros Kodesh, vol. 1 pg. 485 and on. And see Likkutei Sichos vol. 2 end of page 621.

person – that also when we are “here”, outside of the [Holy] Land, and in the time of exile (even the last moment of it) – we need to make “here” – in this place and time – “Eretz Yisroel”.

Now, this needs explanation: What is the content of the Service of “Make here Eretz Yisroel” – for seemingly: According to Jewish Law “here” (outside of the [Holy] Land) is not “Eretz Yisroel”! The complete Service of Torah and Mitzvahs of the Jewish people is specifically in Eretz Yisroel (as is explained in several Midrashes of our Sages⁴). And also when we are “here”, in the place and time of exile, a Jew prays (facing Eretz Yisroel⁵) three times each (week)day “gather us together from the four corners of the earth to our land,⁶” and the like.

And especially in the recent generations and recent times, and [especially] in the most recent time – that according to all the signs of the Redemption indeed, “Here he (Moshiach) comes⁷” (as infra ch. 11),

If so what is the content of the instruction “Make *here Eretz Yisroel*”?!

Especially that any moment now, we will already leave the exile and go to Eretz Yisroel in the literal sense.

2. And this will be understood by way of preface, a phenomenon in our Parshah:

⁴ See Kesubos 110b and on. And see at length Talmudic encyclopedia s.v. Eretz Yisroel pg. 218 and on pg. 223 and on. *Ref. a.l.*

⁵ Brachos 30a. Tur Shulchan Aruch Orach Chayim beg. of ch. 94.

⁶ The 'T'ka B'shofar' blessing of "Shemoneh Esrei".

⁷ Shir Hashirim 2, 8. And in Shir Hashirim Rabbah on the verse.

Regarding the division of Eretz Yisroel which was “According to the lot [lit. by the mouth of the lot]” – as related in our Parshah⁸ – Rashi explains⁹ (from the Midrashes of our Sages¹⁰) that “The lot would speak,” “The lot itself would cry out and say ‘I, the lot was drawn, this border for this tribe.’”

Now, we need to understand the reason and point of this miracle: Hashem does not make a miracle “for nothing.”¹¹ And if so why did He make the miracle that “the lot would speak.” The defining of the division of the land (“this border for this tribe”) could have been in accordance with the drawing of the lot (as it is regarding every lot without the miracle that the lot speaks)¹²?!

⁸ 26, 56.

⁹ 26, 56. *ibid.* 54.

¹⁰ Tanchuma on our Parshah, 6. Bamidbar Rabbah on our Parshah ch. 21, 9.

¹¹ Droshos HaRan, Droshoh 8. And more.

¹² And according to this we need to understand also: What forces us to say that "according to the lot" means that "the lot would speak." For although we learn this from the [seemingly] excess words in the verse, for beforehand it is said "only with the lot he shall divide the land" (see the commentaries on the Midrash *ibid.* Maskil l'Dovid *a.l.*) – indeed we can explain the excess words as the exposition of the Gemorah (Baba Basra 122a) of the verse, that "according to the lot" means to add that it was divided by the Urim V'Tumim (see Rashbam Bava Basra *ibid.*: 'by 'the mouth' – meaning according to the Urim V'Tumim. And see also Rashi on the verse (in continuation to his words that "the lot would speak"): this teaches us that it was divided by Ruach Hakodesh therefore it says 'according to Hashem'. And this not the place to elaborate upon this), that Elazar HaKohen was dressed in the Urim V'Tumim and would predict by Ruach Hakodesh how the lots would be drawn.

And although Hashem wanted to show the Jewish people that the lot is truly the decision of Hashem (and not by chance) – indeed, there was already a miracle for this beforehand which showed that “The lot was the Divine Will”: “Elazar the Cohen was dressed with the Urim V’Tumim^[12] and would say with Ruach Hakodesh (the Divine Spirit) ‘If such and such tribe is drawn, such and such territory will be drawn with it,’”¹³ and this showed the Jewish people that the lot is true and just.¹⁴ If so, why was it necessary to have the miracle¹⁵ that “The lot would speak”¹⁶?

3. And we may say the explanation of this:

Since Hashem commanded that – “only *with the lot* shall the land be divided”¹⁷ (“according to the lot you shall divide his inheritance,”¹⁸ “and you shall inherit according to the lot”¹⁸), and *specifically* through the lot (“*only* with the lot”) and not in another manner – therefore, the division and confirming of [the truth of the division of] each part of the

^[12] *[The Urim V’Tumim is a miraculous part/function of the Cohen Gadol’s Choshen (High Priest’s breastplate), that told the future through prophecy. See Rambam, Hilchos Klei Hamikdosh 10:10 ff.]*

¹³ Rashi on our Parshah ibid, 54. From Bava Basra ibid. And so is stated in Tanchuma and in Bamidbar Rabbah ibid.

¹⁴ Rashbam on Bava Basra ibid: and through this the Jewish people were at ease since they saw that the lot was drawn as had been prophesized and they knew that it was a true division.

¹⁵ See Tanchuma and Bamidbar Rabbah ibid: “and this was more than the minimum.”

¹⁶ And note Tosafos s.v. 'Ach' – Sanhedrin 43b. And see s.v. 'Ach Bagoral' in Ohr Hatorah on our Parshah (pg. 1064 and on), [the Maamar with this s.v. said in] 5626 (pg. 171. 179-80).

¹⁷ Our Parshah 26, 55.

¹⁸ Masei 33, 54.

land needed to be through *the lot itself* (and not through something else).¹⁹

And we may say that therefore the confirming of the truth of the lot was also through the lot itself ("*the lot itself* would cry out..."), since if there is room for one to doubt the truth of the lot, and something else (Ruach Hakodesh or the like) is needed in order to show that it is true and accurate – this shows that the lot *itself* does not accomplish the division of the land *completely*, and therefore – "*the lot itself* would cry out..." which through this *the lot itself completely* accomplished the division, it itself "said" in a clear and open manner that "such and such border is for such and such tribe."²⁰

4. This however still needs explanation:

The necessity of the lot is not a matter for itself, rather an *intermediary* for the division and settling of the land. And similarly the "speech" of the lot does not have to do with the actual division of the land according to the lot; rather it is seemingly a side thing – to prove the truth of the lot, or to publicize it. If so what difference does it make in the division of the land if the confirming of the truth of the lot (and the publicizing of it) comes through the lot itself or in

¹⁹ See Rashbam Bava Basra *ibid.* in explaining the reason why the lot needed two ballot boxes "one for the tribes and one for the portions of land instead of just one for the portions of land and saying 'now I am drawing the portion for Reuven' for if so *the division would not be made entirely by lot* and the Torah said '*only by the lot...*' without an utterance from his mouth."

²⁰ And the reason (in the inner dimension [of the Torah]) that they needed also Ruach Hakodesh (by the Urim V'Tumim) – see *s.v.* 'Ach Bagoral' 5735 ch. 9 (Sefer Hamaamorim Melukat vol. 1 pg. 146).

another manner (through Ruach Hakodesh of the Urim V'Tumim, or by Hashem's word or the like). Even if it was not through the lot itself – still the command of “with the lot you shall divide the land” would have been fulfilled completely.

In other words, had the lot been a Mitzvah for *itself* and had its own importance (and not an intermediary for something else, namely, the division of the land), and “the lot would speak” had been part of the actual drawing of the lots and division of the land through it, we would possibly understand why all the details of the division – including the confirmation that the lot is true – needed to be done specifically by the lot itself; however, since the drawing of the lots is only the manner that Hashem wanted Eretz Yisroel to be divided, i.e. what is important here is the outcome of the lots (and not the lot itself) – indeed, in order to fulfill the command “only with the lot he shall divide the land” it is seemingly enough to divide the land according to the lot, and the confirmation of the truth of it – which is a side detail – could come in a different manner. Why does the truth of it need to be confirmed specifically by the lot itself, which necessitates a special miracle, and it is not enough that it be confirmed through the miracle that “the lot was by Ruach Hakodesh” of the Urim V'Tumim through Elazar the Cohen?

And we may say [the answer for] this, based on the explanation of the Rogatchover Gaon,²¹ that in Torah and in

²¹ See Tzofnas Pa'aneiach on the Torah beg. of Parshas Masei. Mahadura Tinyana 51c. M'fa'aneiach Tzfunos ch. 7. And in several places.

holiness “everything, even if it is seemingly a mere necessary step towards a goal, is directed, purposed, and commanded by Hashem.” As with regard to the travels of the Jewish people in the desert, although they were a preparation and the means to get to Eretz Yisroel, [still] “the Mitzvah included the actual walking and also the stops in the middle of the journey were a Mitzvah (as it says²² “and Moshe wrote what occurred to them upon their travels instructed by Hashem”)²³. And similarly in several matters of holiness (in the service of the Beis Hamikdosh), a matter that is only (a necessary) preparation and introduction to another matter, also receives importance and a holy status.²⁴ As we see regarding the bringing of the blood to the altar, that although the bringing of it is only for the service of spraying the blood on the altar (since according to nature it must be brought) indeed the Law is²⁵ that the bringing itself has its own importance and has the status of [a sacred] Service, to the extent that “[an incorrect] intention invalidates” it.

And we may say that similarly – and more so – is true regarding the lot which through it “he shall divide the land”: although the lot is a preface for the division of the land,

²² Masei 33, 2.

²³ See Eiruvim 55b: since it is written regarding it 'by the word of Hashem they shall camp and by the word of Hashem they shall travel' it is as if they were in the place permanently (brought in Tzofnas Pa'aneiach ibid.)

²⁴ And we may say that an example of this is the courtyard of the Mishkan and its curtains, that although they are subordinate and an introduction to the holiness of the Mishkan itself, they also become holy.

²⁵ Zevachim 13a, in the Mishnah. Rambam Hilchos P'sulei Hamukdoshin, ch. 13, Halachah 4.

since it is the manner with which the land was divided, furthermore, the division of the land with the lot is *Hashem's command* (and several times) – indeed, it (the lot) receives importance for itself (in addition to the fact that it is the means with which the land divided), and also its side details – the confirming that the lot is from Hashem and the publicity of the lot – since they are details of a matter of holiness, they are connected to the actual matter;

And therefore for the drawing of the lots to be complete – to fulfill Hashem's command that the division of the land shall be “according to the lot” – it was necessary “that the lot itself would cry out and say ‘I, the lot was drawn, such-and-such border, for such-and-such tribe,’” which shows that the lot *itself* (which has its own importance) has in its power to accomplish the division of the land (with no doubts), as mentioned above.

5. The explanation of this in the inner dimension [of the Torah]:

The conquering, division, and settling of the land alludes to the Service of the Jewish people to conquer “the land of Canaan”, “the lands of the Seven Nations”²⁶, and to make them into Eretz *Yisroel*, the *Holy Land*, namely, a Jewish and holy land, a land in which it is recognized in a revealed way its connection to Judaism, G-dliness, and holiness, through the Jewish people utilizing the land to fulfill in it (and with it) the Mitzvahs that pertain to the Land [of Israel] and to build there the Beis Hamikdosh, about which

²⁶ The words of Rashi at the beg. of Parshas Bereishis.

Hashem said²⁷ “and they shall make me a Mikdash and I shall dwell among them.”

Which this is the reason and purpose of the entire creation – to 'conquer' the physicality of the world (as it says²⁸ “be fruitful and multiply and fill the world and conquer it”) and to make from it a dwelling place for Him, blessed be He in the lower realms,²⁹ a place in which Hashem will be revealed (so-to-say like a man in his private abode).

In order that the Service of conquering should be complete, it needs to be in all the details – both of the conquered and the conqueror: (1) the conquering of the land in its completeness is when the entire land is conquered (as it was regarding the conquering of Eretz Yisroel). If part of the land is left unconquered – the entire conquering is not complete³⁰ (also the parts that were conquered). As in the simple sense, since then there remains a danger from the people in the part of the land that has not been conquered, and similarly, (2) regarding the conqueror: When is the conquering complete – and in a manner that is clearly evident in the conquered that it is completely conquered by the conqueror – when the conqueror is engaged in the act of conquering with his entire self, with all its details, and action of man (the conqueror) in the world in general is

²⁷ T'rumah 25, 8.

²⁸ Bereishis 1, 28.

²⁹ Tanchuma Noso, 16. And more. Tanya ch. 36.

³⁰ And note that the conquering of Eretz Yisroel needs to be a conquering of the nation, "whereas an individual Jew or a family or a tribe who went and conquered a territory – even of the land that was given to Avraham – for themselves, it is not called Eretz Yisroel..." (Rambam Hilchos T'rumos ch. 1 Halachah 2).

with the three 'garments' [of his Soul] – thought, speech and action.³¹ If he doesn't conquer the land with all three garments – (rather only in action without planning (in thought), and without commands (in speech), to the generals of the army and to the conquered, or only in thought and action or the like) – the conquering is lacking completeness (and naturally – also the conquering of all the details of the entity of the conquered [lacks completeness]).

And similarly is so also regarding the conquering of the world in the spiritual Service 'to make a dwelling place for Him blessed be He in the lower realms' – that the completeness of the dwelling place is specifically when (1) it penetrates all the details of the abode itself (similar to the conquered land), namely, that in each detail of the abode it is evident that it belongs to the owner of the abode, and (2) [from the perspective] of the man who lives in the abode who is revealed in his full essence – in all details of his existence (in thought, speech and action) in his abode, since it is his permanent place (his abode). And similarly it is, so-to-say, also regarding the abode for Hashem, blessed be He in the lower realms: the completeness of the abode is expressed in the fact that all the details of the lower realms (lower realms - in plural) are an abode for Hashem in a revealed manner, that His Essence, blessed be He is there in a revealed way, together with all His “powers” and “garments”, the Revelations of the Seder Hishtalshelus (the ten Sefiros), which are divided in general into [three levels/realms of Revelations characteristic of] thought,

³¹ Tanya ch. 4. And see at length Sefer Hasichos 5750 vol. 2, pg. 463 and on.

speech and action ([the 'worlds' of] B'riah, Yetzirah and Asiyah).³²

6. And since the abode for Hashem, blessed be He in the lower realms is made through the Service of the Jewish people, it is understood that also the Jew (who 'conquers the land') must do a complete Service with every aspect of his powers and 'garments,' with thought, speech and action: in addition to the fact that he makes himself into "an abode" for Hashem, by serving Hashem with his thought, speech and action – his Service in the world (in fulfilling the Mitzvahs and similarly in doing the permitted things for the sake of Heaven) needs to be with his entire self, his thought, speech and action.

As known that the completeness of the fulfilling of Mitzvahs is by fulfilling them with thought, speech and action – both regarding the Mitzvahs in general, for there are Mitzvahs which are in the realm of thought, those that are in the realm of speech and those that are in the realm of action [and in general: Torah which is mainly with speech, Service (prayer) which is mainly in the heart (thought), and acts of kindness (Mitzvahs) which are mainly with action³³], and also regarding each Mitzvah itself, a Jew needs to fulfill it with thought, speech and action³⁴: the intention of the

³² Regarding the following in the address see Sefer Hasichos 5750 *ibid.*

³³ Likkutei Torah Acharei, end of pg. 25d and on.

³⁴ Likkutei Torah beg. of our Parshah. Ohr Hatorah Yisro, pg. 937.

Mitzvah³⁵ (thought)³⁶, the Blessing for the Mitzvah³⁷ (speech), and the action of the Mitzvah (action).³⁸

For although according to Halachah there are differences between the Mitzvahs, Mitzvahs mainly involving action, speech or thought (or two of them or all three) – nevertheless the fulfilling of the Mitzvahs in its *completeness* and especially in fulfilling the mission of man down here (and not only regarding reward and punishment and Service in its bear minimum) – it is specifically when the person does the Mitzvah in true completeness, with his whole essence and existence, as it is regarding the Mitzvah of loving Hashem in the Shema recitation – which is the all-embracing content of Service in general (and includes all the Mitzvahs) – there is no Service like the Service of love³⁹ –

³⁵ For the law is that Mitzvahs require intention (Brachos 13a. *Ref. a.l.*) – Ohr Hatorah *ibid.*

³⁶ And even according to the opinion that Mitzvahs do not require intention – [still] there is the necessary introduction of thought before the action.

³⁷ And regarding the Mitzvahs which we do not recite a blessing on them – the prayer compensates for the blessing for these Mitzvahs (Ohr Hatorah *ibid.* pg. 938).

³⁸ And also regarding the Mitzvah of learning Torah, the Shema recitation, prayer and the like although they do not have actual material action... nevertheless indeed the law is that thought is not the same as speech (Brachos 20b) and one does not fulfill his obligation until he utters it with his lips and the law is that the moving his lips is considered an action (Sanhedrin 65, 1), for it is not possible for the G-dly Soul to express itself with the material lips, mouth, tongue and teeth only through the animalistic enlivening soul which is clothed in the limbs of the body literally... (Tanya ch. 37 – 47a).

³⁹ See Zohar vol. 2, 55b vol. 3, 267a. Likkutei Torah Shlach 42c. And in several places.

which needs to be “with all your heart, with all your Soul and with all your might”⁴⁰; and from this we learn, and from this extends to all the matters of Service (“service”), which needs to be complete using all his strength – with thought, speech and action,

[Even regarding a Tzaddik (and Benoni) who can differentiate between Mitzvahs of thought, speech or action, and how much more so, regarding simple people, who do not differentiate that much, and naturally they fulfill each Mitzvah simply with their thought, speech and action].

And the fact that a Jew does his Service completely in all the details, with his thought, speech and action – he transforms the entire world – which is also divided into the three levels of thought, speech and action^[40]– to an abode for Him, blessed is He. And simply, in most things it is evident in their accomplishment in the world the effect of thought, speech and action of the (one) accomplishing it, hence, when the person who accomplishes something in the world does it with all his 'garments' (thought, speech and action) it is also evident in the matter he accomplished in the world.

7. Based on this, the phenomenon that “the lot would speak” will be understood:

Just as the actual Service of conquering and settling the land needs to be with the height of perfection, with thought, speech and action, similarly is also regarding all the details of Service, and also the matters that are only preparation and introduction to the Service – although they have no purpose

⁴⁰ Va'eschanan 6, 5.

^[40] [*As infra end ch. 5*]

on their own, or they are only a detail of the Service, they need to also be done in the most complete way, with thought, speech and action.

And as the known saying of the Rebbe (Rashab) N.E. (which was publicized by his only son and successor, my revered father-in-law the Rebbe, leader of our generation) – that a Pnimi⁴¹ puts himself completely into everything he does.

Once at a Chassidic Gathering the Rebbe N.E. noticed that the students were singing the song quickly, [a song as] an introduction to what would follow the song (saying a Chassidic Discourse or the like). And he devoted an entire Sichah (Talk) for this topic,⁴² the content of which is, that in a Jew's Service he needs to do everything completely. Even regarding a matter that is an introduction to another matter – so when we are still in this stage, we need to be completely immersed in it.⁴³ "Indeed it is very important, that where one is – one needs to be truly [there]," "wherever one is, he needs to be there... as long as I am occupied with this, I need

⁴¹ Note, the "Hayom Yom" of this Shabbos Parshahs Pinchas (24 Tammuz) regarding the Service of a Pnimi.

⁴² The Sichah of the 19th of Kislev, 5664 (transcribe of my father-in-law the Rebbe) – Sefer Hasichos Toras Shalom pg. 39 and on. And see also Likkutei Dibburim vol. 1, 9a. Sefer Hasichos 5700 pg. 113 and on. Sichah of the 20th of Shvat 5730. Shabbos Parshahs T'tzaveh this year. And more.

⁴³ And see Toras Shalom (pg. 52) *ibid.* that he brings an example for this from the Zohar, end of Parshahs Pikkudei, regarding the making of the Mishkan, that a certain elder opened his speech regarding the matter of the making of the Mishkan and [then] started to talk about another matter, and they asked him, 'why did you hurry'? "Since you are holding here, here you should explain."

to be here,” and afterwards one will move to the second matter (which the introduction was for), and do that matter with completeness.

– And we may say that the source for this in the revealed dimension of the Torah (as known that all the matters of the inner dimension of the Torah are reflected in the revealed dimension) is the above explanation (ch. 4) of the Rogatchover Gaon regarding matters of holiness, that also the introduction has importance for itself.

8. And according to this we may say the reason for the miracle that “the lot would cry out”:

Just as the actual Service of the conquering of the land needs to be done in a complete manner, with thought, speech and action, so too is true regarding the preparation and introduction for this through the division of the land by means of the lot – for although the lot is the preface and means by which to divide, conquer and settle the land, nevertheless it also has importance for itself (as mentioned above in ch. 2), and therefore also the lot was in the most complete way, the lot itself made the entire division and also the confirming of the truth and the publicity of it (“the lot would cry out” etc.),

And the completeness is expressed in the fact, that in the lot there were all three, thought, speech and action: in addition to the action of casting the lot and drawing the notes (and beforehand – the writing of the 12 notes of the names of the tribes and the writing of the names of the borders of the lands), and the thought and intention that this needed (in addition to it being “according to Ruach Hakodesh,” the realm of thought) – moreover, “the lot

would *speak*.” The division of the land according to the lot – was accomplished truly complete through the lot itself (“only by the lot,” without anything else⁴⁴), since in addition to the actual lot (its action and thought) which showed how it needs to be divided, “the lot itself would cry out and say – in a *clear and revealed* way (so that there was no doubt left in it) – ‘I the lot was drawn, such-and-such border for such-and-such tribe.’”

And we may say that the reason for the fact that the completeness was expressed specifically in the miracle that “the lot would *speak*” (“by the *mouth* of the lot”), and not in the thought and action – since in order that there be a lot there *must* be action and thought (the action of drawing the lot in correlation with the thought and intention [to do] it). The turning fact that shows the *most possible* completeness – is the matter of speech, which reveals the results of the lot in the complete clearness and revelation, and this shows that the lot itself is in the most completeness possible (in thought, speech and action). And as it is in the Service of man, that speech is the main thing that shows how much the person who serves (the conqueror) is permeated with the matter, and also the quality of his affect on others (the conquered).

9. And regarding the reason for this [why a “Pnimi” puts himself totally in every Service he does, even in a Service that is an introduction to another thing] the Rebbe N.E. explains two reasons (in the above Talk): (1) This indicates truth and not being superficial, that wherever one is, it is

⁴⁴ Even “without releasing speech from his mouth” (Rashbam brought in note 19), rather the speech of the lot itself.

with truth and non-superficial. (2) Specifically by doing the introduction completely – afterwards the follow through will also be truly complete. Since this is a true introduction (as the Torah declares), naturally the more he will involve himself in the introduction (without haste), the more he will be able to add in delving and broadening his understanding of the actual matter afterwards.

And we may add, that since Hashem set the nature of the world that before one reaches the actual matter, one first goes through [the initial step of] preparation and introduction (or several preparations), so that the man and the world can get used to it (in the words of Chassidus: becomes a vessel for the light of the emanator) – therefore also the preparation and introduction itself is significant for the internalization of the follow through, and therefore it receives importance for itself, similar to the importance of the actual matter (the goal), and it needs to be done with the most possible completeness, [although] it is before one reaches the actual matter.

And as it is regarding the general concept of education, that since it is a necessary preparation for the fulfillment of the Mitzvahs, therefore it receives importance and is a [significant] matter unto itself [and on the contrary, to a certain degree it is “higher” than the category of Mitzvahs, as was once spoken⁴⁵], and one needs to give complete dedication to it with all efforts and powers.

⁴⁵ Sefer Hasichos 5748 vol. 2 pg. 615. And more.

[A Mitzvah is the command to a person to do the will of Hashem, the Mitzvahs children do are an expression of their essential connection to Hashem, higher than having to be commanded.]

And more in depth: Since the goal of ‘[making the world into] an abode [for Hashem] in the lower realms’ is *one* purpose from the *one* Hashem [in addition to the fact that every single entity in the world [has significance since it is] created by the power of the Essence of Hashem, that “He alone has the power and ability to create something from nothing...”⁴⁶] and the fulfillment of this purpose and its completeness is accomplished with all the details of the lower realms – also including the matters that are only a preparation and introduction to another matter – indeed from the perspective of this purpose of the Essence of Hashem, every single entity in the world (also the unimportant things, and the preparations, etc.) has in it the Infinite Power, the power of the Essence of Hashem, that makes the thing itself a true matter, with a point and purpose, and therefore the Service involved in doing it needs to be with completeness in thought, speech and action (and specifically through this its purpose is fulfilled, namely, the preparation which leads to the actual matter).

And more in detail, similarly, is also regarding thought, speech and action themselves: thought and speech are a preparation and introduction to action – since the main thing is action.⁴⁷ However, through them bringing about action, and the action is based on the thought and speech – they also receive importance for themselves. And as it is regarding the general Seder Hishtalshelus, that through the Service of making an abode [for Hashem] in the lower realms (similar to the aspect of action in comparison to

⁴⁶ Iggeres Hakodesh ch. 20 (beg. 130b).

⁴⁷ Avos ch. 1, Mishnah 17.

thought and speech), which is accomplished through the power and is founded on the revelations in the upper worlds – also the upper worlds attain an ascent and receive the revelation of the Infinite Power (although on their own they [the upper worlds] are “a descent from the light of His Face, Blessed be He ”⁴⁸).

10. According to this will be understood the lesson from this in the Service of man in the present place and time, according to the instruction of the Tzemach Tzedek (as mentioned above in ch. 1, to the Jew who wanted to ascend to Eretz Yisroel and immerse himself in Torah and G-dly Service) – “Make here Eretz Yisroel”:

Although “here” (outside of Eretz Yisroel) is not Eretz Yisroel, and the Service outside of Eretz Yisroel and in the time of exile is a preparation for the complete Service in the true and complete Redemption in Eretz Yisroel (as the Jewish people pray every day) – however, since our being in exile and outside of Eretz Yisroel is certainly not by chance Heaven forbid, rather by Divine providence,⁴⁹ and “I do not request... only according to their strength”⁵⁰ – indeed, there is a purpose and point in *this* place and state *itself*, which is connected and is a foretaste of the all-embracing purpose

⁴⁸ Tanya, ch. 36.

*[The spiritual worlds are only a revelation **from** Hashem, descending from Hashem’s presence (the Essence of Hashem). The essence of Hashem is found (revealed) specifically in the physical world (through our efforts we completely reveal it).]*

⁴⁹ As explained at length in the letter brought in note 3. And see also Likkutei Sichos vol. 8 pg. 91.

⁵⁰ Bamidbar Rabbah ch. 12, 3.

(Eretz Yisroel) which for its sake the Service in exile is a preparation,

And therefore a Jew needs to do his Service “here” – in this place and time – *in the most possible completeness* (befitting the powers and opportunities in his present state) in thought and speech and action, like a “Pnimi” who is totally involved in the Service in which he is occupied with now (and does not think at that time about another Service that will come afterwards);

And what is the content of his Service “here” – to make an abode for Him, Blessed be He, in the lower realms, and in the words of the Tzemach Tzedek: “Make here Eretz Yisroel,” to make from this place (and time) a land in which Judaism (Yisroel) is clearly evident. Since a Jew is “Yisroel” wherever he is – it is in his power to make the place in which he is into ([a place] similar to that of) “Eretz Yisroel”⁵¹, and especially in Synagogues and Houses of Study outside of Eretz Yisroel (Bovel) which are destined to be relocated to Eretz Yisroel.⁵²

Moreover: specifically by doing the Service with completeness “here” (in the place and time of exile),

⁵¹ See Meiri Kesubos 110b: *Every place* in which is found wisdom and fear of sin has the law like that of *Eretz Yisroel*. And to the extent that one is not allowed to leave Bavel to other lands (because of the Torah and wisdom that are there), see at length Likkutei Sichos vol. 18 pg. 399 and on.

And note, the Law that a Beis Din that was ordained in Eretz Yisroel and relocated to outside of Eretz Yisroel can rule (even) laws of penalties outside of Eretz Yisroel (Rambam Hilchos Sanhedrin ch. 4 Halachah 2).

⁵² Megillah 29a.

[namely] one is totally involved in the Service with his thought speech and action – this itself gets the person used to and brings him to the goal (for the sake of which he does the Service “here”) – the Service in Eretz Yisroel literally in the true and complete Redemption. Similar to the words of our Sages⁵³ that the Mitzvahs in the present time are “reminders” so that “when you return [to the Holy Land] they will not be new to you.”

And especially when we are speaking of the preparation for the true and complete Redemption, which is as its name denotes: truth and completeness in all the matters, in all the details of man and the world. And from this is understood, that the completeness of the Redemption (whose concept is revealing the completeness in each detail, also in matters which are only preparation for another matter) is dependent on this itself, [namely] that while we are “*here*” the Service of man is with the completeness of his thought speech and action, “Make *here* Eretz Yisroel” (and not in a manner that it is evident that he is [merely] preparing for something else); and specifically the Service in completeness “here” (the utmost possible complete Service in the capability of a person there), gets the person used (and brings him) to the completeness of the Service in Eretz Yisroel in the true and complete Redemption.

And according to this the instruction “Make here Eretz Yisroel” is understood: Although we are in exile and a moment afterwards the Redemption will come and we will go to Eretz Yisroel – (1) The Service in this moment and in this place – “here” – needs to be with utmost completeness

⁵³ Sifrei and Rashi Eikev 11, 17. And see Ramban, Acharei 18, 25.

according to the current condition and current place, (2) The Service must be expressed in “Make here *Eretz Yisroel*”, to bring into “here” (this place and time) “Eretz Yisroel”, the completeness of the state of the Redemption – similar to a “Pnimi” who infuses completeness into each detail in his Service (also the matters which are only preparation for other matters), and (3) This itself gets the Jewish people used to the Redemption, until it brings the complete Redemption when all of the Jewish people return to Eretz Yisroel literally, and Eretz Yisroel is destined to spread to all the lands⁵⁴ (through the Service of “Make here Eretz Yisroel” now).

11. This matter is more emphasized in the [calendar layout] this year [that] Shabbos Parshas Pinchas (in which we read regarding the settling and division of the Land) is also Shabbos blessing Rosh Chodesh Menachem-Av, which occurs this year on Friday:

Although in the Torah⁵⁵ this month is called "Av", the custom of the Jewish people is to call it "*Menachem* Av", we add the word "Menachem", moreover: we actually begin with "Menachem"⁵⁶. And we may say one of the reasons for this – since "Menachem" ("Comforter"), which denotes the comfort of the Redemption – is the purpose of (the descent in the month of) Av. And more than that: "Menachem" (Redemption) is the beginning which comes before all

⁵⁴ See Psikta Rabosi sect. Shabbos and Rosh Chodesh. Yalkut Shimoni Yeshayah, Remez 503. And more.

⁵⁵ Mishnah Ta'anis 4:5-6. Targum Sheni of Megilas Esther 3, 7. Targum Yonasan Ben Uziel, Shlach 13, 25. And more.

⁵⁶ See also Likkutei Sichos vol. 4 pg. 1080 and on. Vol. 23 pg. 214 and on. And more.

matters of descent, as the words of our Sages⁵⁷ (on the verse⁵⁸ "And a spirit from before Hashem was hovering over the face of the water") that immediately at the beginning of the creation there was "the spirit of Moshiach,"⁵⁹ since the Redemption is the foundation and the inner purpose of all the matters, also of "Av" meaning root and source (in the words of the Talmud – "Avuhan D'kulhu" ("the source of all of them")), the source of all matters (also matters of holiness). And we may say, that this gives afterwards the power, that when a descent comes (outwardly and temporarily) one will be able to reveal in it that its essence is (not only an introduction to another matter, rather this itself is its concept) – the ascent ("Menachem") in it. As is known⁶⁰ that the phenomenon of "Geulah" ("Redemption") is made up of "Golah" ("exile") with the addition of an Alef, since through the revelation of the Alufo Shel Olam (Master of the world) in the exile itself – this itself becomes "Geulah".

And finding ourselves on Shabbos Mevorchim Menachem-Av – the Shabbos on which we bless "Menachem-Av" – indeed, the inner purpose of the state of exile "here" is more

⁵⁷ Bereishis Rabbah ch. 2, 4. Baal Haturim on the verse.

⁵⁸ Bereishis 1, 2.

⁵⁹ And this is also one of the ways to explain the words of our Sages (Ralbag on Melachim I, 17, 1. And see Targum Yonasan Ben Uziel on Va'eira 6, 18. Zohar vol. 2 end 190a. And more) "Pinchas is Eliyahu" (although Eliyahu the Prophet was after Pinchas) – since the concept of Eliyahu, the announcer of the Redemption, is relevant immediately at the beginning of the creation.

⁶⁰ Vayikra Rabbah end of ch. 32. Likkutei Torah Bahalosecha 35c. And in several places. And see the Talks of Acharei Kedoshim and Emor this year.

revealed [as known⁶¹ that on Shabbos in general, and especially on the Shabboses of "Bein Hametzorim (the three weeks)" the ascent that there is in this time of the year is openly revealed], and this gives additional strength to accomplish "make here Eretz Yisroel," and to bring the Redemption, literally, in "Golah (exile)."

And this reaches yet a higher level in our generation and our time – and with emphasis in the calendar layout this year in which Rosh Chodesh Menachem-Av occurs on Friday, when "everything is ready for the feast"⁶² for Adam Harishon⁶³: we are now in the sixth millennium (which corresponds to the sixth day of the week), and in it itself – "Erev Shabbos after midday"⁶⁴, and according to all the signs of the Redemption we are already literally holding at the [coming of the] Redemption, as my father-in-law the Rebbe informed, publicized and announced, that we have already finished everything [necessary to bring the Redemption], including also "polishing the buttons"⁶⁵, and also "all of you stand ready"⁶⁶ has been finished, which means that already "everything is ready for the feast," and we are already prepared to approach the table, and to eat the feast of the Livyoson and Shor Habar, since "here he (Moshiach) comes," *literally* immediately!

⁶¹ See Likkutei Sichos vol. 4 pg. 1090 and on. Vol. 28 pg. 280.

⁶² The words of the Mishnah – Avos ch. 3 Mishnah 16.

⁶³ Sanhedrin 38a.

⁶⁴ Sefer Hamaamorim 5710 pg. 245. And see Igros Kodesh of the Rebbe Rayatz vol. 1 pg. 531. Sefer Hasichos 5750, vol. 1 pg. 256.

⁶⁵ See the Talk of Simchas Torah, 5689.

⁶⁶ See Igros Kodesh of the Rebbe Rayatz vol. 4 pg. 279. And see "Hayom Yom" for the 15th of Teives.

12. Since the Redemption has not yet come this moment, and by Divine providence we are still "here", in this place and time – we must certainly utilize this to fulfill the instruction "make here Eretz Yisroel," as mentioned above.

And regarding action:

Since "make here Eretz Yisroel" is an instruction that my father-in-law the Rebbe leader of our generation publicized (and beforehand it was not known, except to certain people) – it is understood that this is an instruction to all the people of the generation, who are all connected to the leader of the generation ("the leader is everything"⁶⁷).

And especially when we are in weeks when we read in the Torah about the settling and division of the Land, and in a time when already "everything is ready for the feast" and we are standing at the threshold of the Redemption and the division of Eretz Yisroel literally – everyone needs to add in his own Service to "make here Eretz Yisroel," each and every Jew and Jewess, men women and children, each in his place and condition and to do it with the most possible completeness with one's thought speech and action, and through this to get used to the completeness of the era of the Redemption (as mentioned above).

13. Each and every one of the Jewish people has a part and mission in the world that Hashem gave him. One is a businessman (from "Z'vulun"), and another's field is learning Torah ("Yisachar") and the like, and within each category itself – each specific person has a different part and mission in the world. And each one is in a certain part of the world –

⁶⁷ Rashi on Chukas 21, 21.

where Hashem brought him to ("the steps of man are established by Hashem"⁶⁸), since his mission is specifically in this place.

And so too regarding time – each moment, each hour, each day, each month, each year and each period has its specific Service and mission.

Now, although each millimeter of space and each moment in time and each person's specific mission in the world – is only a small part of the whole world, of all the places and all the times, and sometimes a person could think: how would it be had he been in a different place in a different time, it is possible that his Service would be in a different manner, and maybe even in a better manner than it is now, and the like;

And similarly there can be the question: since my Service is only in a small corner in the world, and in a detail of a detail – does it make such a difference how I act in it, and how much more so since seemingly it does not – as it seems to him – have an effect on the whole world?

And more than this – he asks: how is it demanded of him to bring the Redemption – a general Redemption for the whole world – when his Service is only with a small part of the world (in place and time)?!

We hereby tell every Jew, you have an instruction from the leader of our generation – "make *here* Eretz Yisroel": your Service needs to be expressed – not in thinking about what is being done in a different corner of the world and in another time as they are for themselves and for a side purpose – rather give yourself totally (in thought speech and

⁶⁸ Tehilim 37, 23.

action) into making "*here* Eretz Yisroel" – in your specific place and in each moment of your specific time.

And specifically through this you will also be accomplish in the whole entire world (in all places and times) – since in your part of the world are included all parts of the world,

[Similar to how it was regarding the division of Eretz Yisroel – that although each tribe (and each family in each tribe) received a certain part in Eretz Yisroel,⁶⁹ each part had all the virtues of (all the parts of) Eretz Yisroel (about which is said⁷⁰ "a land which... the eyes of Hashem your G-d are on it from the beginning of the year until the end of the year," and our Sages said⁷¹ "Eretz Yisroel is missing nothing as it says⁷² 'it does not lack anything'") – as the words of our

⁶⁹ According to Rashi's opinion - "a tribe with many members received a large portion . . . the portions were not equal since all of it [was divided as such] that according to the number of people in the tribe they divided the parts" (Rashi on our Parshah 26, 54), and according to the Ramban (ibid.), that each tribe received an equal part of the land (whether its members were vast or few), and the verse "to the many you shall increase their inheritance and to the few you shall decrease their inheritance" was not said regarding the tribes rather regarding the families within each tribe itself (see regarding all this – Talmudic encyclopedia *s.v.* Eretz Yisroel pg. 203. *s.v.* Goral pg. 416. *Ref. a.l.*). And in any case – "the land was not divided by measure since there is a border choicer than the other rather by evaluating a bad Beis Kor [size of land generally producing 30 Se'ah of grain] equivalent to a good Beis Se'ah [size of land generally producing only 1 Se'ah of grain] everything in accordance with the value" (Sifrei and Rashi Pinchas ibid.), namely, portions equal in quality.

⁷⁰ Eikev 11, 12.

⁷¹ Yoma 81b.

⁷² Eikev 8, 9.

Sages⁷³ "there is no one of the Jewish people⁷⁴ who does not have [a portion of a] mountain, a plain, a dry land and a valley"⁷⁵],

As understood from the fact that "each and every person must say 'the world was created for me,'"⁷⁶ for since the whole world was created for him, it is understood that it is in his power to accomplish in the whole world, through this that he – in his specific part – includes in him the whole entire world (as is written⁷⁷ "the world He put in their hearts").

And although his Service is only in one realm etc. [as we can see also from Jews and Tzaddikim who already finished their mission in this world, and since all of the Jewish people are assumed to be righteous⁷⁸ we must say that they (their part at least) completely fulfilled their mission in the world, although it was not in all realms of Service] – in truth each and every one of the Jewish people includes in him all the realms of Service – as understood from what we say in the Shema Prayer upon going to sleep at night "Whether in this incarnation whether in another incarnation," and since it is a honest accounting, it is understood that it is in his power

⁷³ Baba Kama 81b.

⁷⁴ And some have the version of the text "there is no tribe of the Jewish people" (Tosafos *s.v.* Ha'olom – Baba Basra 122a).

⁷⁵ Only "in this world [prior to the Ultimate Redemption] they do not have in equal of each one like the other, rather from this a little and from this a lot, but in the World to Come each one has from all an equal portion" (Tosafos *ibid.*).

⁷⁶ Mishnah Sanhedrin 37a.

⁷⁷ Koheles 3, 11. And see Likkutei Torah Bamidbar, beg. 5b.

⁷⁸ Rambam Hilchos Kiddush Hachodesh ch. 2 Halachah 2.

accomplish also regarding another incarnation (and therefore he can make a honest accounting of it), and according to this is understood that the Service of all his incarnations joins together in his Service.

Which from this is understood, that each and every one of the Jewish people – whatever his mission may be in the world – has in his power to make "here (all of) Eretz Yisroel", and through this – to accomplish so in the whole entire world. Even if a person is a businessman involved in worldly matters, and not a Gabbai in a Shul or the like, and naturally he could seemingly think 'what connection does he have with the holiness of "Eretz Yisroel"' (that seemingly is only in a Shul or Beis Midrash etc.) – [truthfully,] in addition to the fact that he can have a part in it by participating in the building of a Shul or a Beis Midrash with his money or the like, also his own Service (when he does it with completeness according to his power) includes in it all the aspects of Service and all parts of "Eretz Yisroel."

And according to this it is also understood, that each and every one of Jewish people has the responsibility to bring the Redemption to the whole entire world – since through him doing his own Service with completeness (in thought speech and action), even in a detail of a detail – [even] a single moment and only one place ("here"), it is in his power to turn it into "Eretz Yisroel", and through this to accomplish and bring the complete Redemption to the whole world!

And in simple words: as we presently stand close right before the Redemption – each and every one of the Jewish people needs to get used to the Redemption and to place

himself in a state and feeling of Redemption, through making his day, a "(personal) redemption day," and making his place – "Eretz Yisroel," through him doing his Service in this moment and this place with total completeness, with thought speech and action.

14. And as a result of the completeness of his own Service (in thought speech and action) – this must show also in his speech, similar to "the lot would speak," that since he is permeated with the instruction and Service of "make here Eretz Yisroel," with a deep felt liveliness – he speaks about this with liveliness also with others, and publicizes the instruction of "make here Eretz Yisroel" to his household, and those who are near him, and most certainly to his disciples, to the extent that he speaks about this with whoever he can reach, and since it comes from his inner self, he speaks words that come from the heart which go in to the heart⁷⁹ and accomplish their accomplishment, and most certainly through him showing a living example of his own Service, to the extent that he accomplishes that also the hearers become speakers – "the lot would speak."

And regarding action: immediately when Shabbos is over (if Moshiach will Heaven forbid not come before then) – we should see to publicize in every single place (in a way permitted after Shabbos) the instruction "make here Eretz Yisroel." And to continue publicizing the instruction in the following days, until Moshiach will come and then we shall continue in Eretz Yisroel literally, in addition to the phenomenon that Eretz Yisroel is destined to spread to all the lands.

⁷⁹ Sefer Hayashar of Rabbeinu Tam ch. 13. Brought in Shelah 69a.

15. One of the special matters in the Service of "make here Eretz Yisroel" which is connected especially to the "nine days" (which start on Friday) – is the custom⁸⁰ to make "Siyums [festival upon completing]" Tractates of the Shas on each day of the "nine days" (even when a meat meal is not eaten afterwards), from Rosh Chodesh until Tishah B'ov (and on Erev Tishah B'ov and on Tishah (the tenth) B'ov – in a permitted manner according to Shulchan Aruch).

And among the reasons for this – since in these days we look for all the permitted manners how we can increase in good and happy matters, and through this reveal the inner good in the descent connected with these days, starting with "the Commandments of Hashem are straight and gladden the heart"⁸¹ – we make a joyous celebration upon completing Torah⁸² [and for this reason it is correct to make a Siyum also on the Shabbos day the "nine days", and this year – both on the Shabbos of the second of Av, and on the Shabbos of (postponed) Tishah B'ov].

And may it be the will [of Hashem], that even before the beginning of these days the Redemption shall already come and the prophecy shall be fulfilled that these days shall be transformed⁸³ to "joy and gladness and good festivals,"⁸⁴

And through the phenomenon that the Jewish people do the Service of "make here Eretz Yisroel" in completeness, to

⁸⁰ Sefer Haminhagim Chabad pg. 46. And see also Sefer Hasichos 5748 vol. 2 pg. 564. And more.

⁸¹ Tehilim 19, 9.

⁸² Ramo on Yoreh De'ah end of sect. 246. Orach Chayim ch. 551:10.

⁸³ Yirmiyah 31, 13.

⁸⁴ Zechariah 8, 19. Rambam end of Hilchos Ta'anios.

get used to the Redemption – we will *literally* immediately dance into the Redemption, and we will all dance into Eretz Yisroel, and we will receive a part of the division of Eretz Yisroel in the Redemption "to thirteen tribes", by Hashem Himself, "Hashem divides it to them Himself", and (as mentioned above) Eretz Yisroel is destined to spread on to all the lands.

From the Talks of Shabbos Parshas Matos Masei, the 2nd of Menachem-Av, 5751

- Translated from Hebrew -

1. One of the special matters of this Holy Shabbos is that we finish the book of Bamidbar (Numbers) on it, the fourth book of the Torah, whose end is also the end of the entire Torah¹ (the [first] four books, for the fifth book is "a repetition of the Torah"², which repeats and includes the four preceding books), and after it we declare (in a loud voice and joyously) "Chazak Chazak V'nis'chazeik" ("be strong, be strong and we will be strengthened"),³ which expresses the *strength* (might) of the Jewish people in all matters of Torah, to the extent that the strength is *threefold* ("be strong, be strong and we will be strengthened")⁴, which

¹ And as simply understood from the verse at the end of the book: "these are the Mitzvahs and laws that Hashem commanded the Jewish people through Moshe in the plains of Moab on the Yarden of Yericho", that then all the matters of the Mitzvahs of the Torah were completed, also those which were said at the beginning of and throughout the forty years.

² Megillah 31b. Zohar vol. 3, 261a. And more.

³ See Shulchan Aruch, end of sect. 139 and in the commentaries. The sources cited in Likkutei Sichos vol. 25 p. 474.

⁴ And note, that the source of this custom is from the fact that "when Yehoshua finished Hashem told him 'be strong and courageous', from this we learn that when one finishes the Torah he is told 'be strong'" (cited in Likkutei Sichos *ibid*), and the innovation is – that although in the Torah it says the concept of strength *twice*, "be strong and courageous", nevertheless, a third time was also added by the

has the virtue and completeness of "([something repeated] three times makes a) Chazakah [it strong and steadfast]"⁵.

And we must understand the connection and the relevance of the completing of the fourth book in the Torah to the content of the time⁶ – the fourth book is always completed during the Shabboses of the three weeks of Bein Hametzorim,^[6] and in some years (like this year) on the (first) Shabbos of the Nine Days – for seemingly, the time of the Three Weeks and especially the Nine Days (destruction and exile) is connected to a state of "weakness" in holiness, the complete opposite of "Chazak Chazak V'nis'chazeik"?

Seemingly we may say that this is actually the reason: since this time is connected to a state of "weakness", the *need* for the strengthening of "Chazak Chazak V'nis'chazeik" is more evident. However, it appears to be more logical that *strength itself* is connected to *the content of the time* (and not that strength is the opposite of the content of the time, and the time emphasizes the need for what it lacks), as is emphasized in the *name* of the Shabbos (which the name shows the content and essence of the matter) which is called

"custom of Jewish people", which in addition to the fact that "[a custom of Jewish people] is [also] Torah", [indeed] it has a special virtue in comparison to the Written Torah and the Oral Torah (see Likkutei Torah discourses of Succos, 80c. And in several places).

⁵ Baba Metzia 106b, at the beg. of the page. *Ref. a.l.*

⁶ Similar to what is explained regarding the content of the Parshah, that "the Parshahs... Matos Masei are always read in the Shabboses of Bein Hametzorim" (Shelah "Regarding the Written Torah" at the beginning of our Parshah (366a and on). And see at length Likkutei Sichos vol. 18 p. 378 and on. And more).

^[6] *[The three weeks from the 17th of Tammuz until Tishah B'ov, during which the destruction of the Beis Hamikdash took place.]*

"*Shabbos Chazak*", meaning, that (the content of) this Shabbos (in the three weeks, and this year, also in the nine days) is the strength ("Chazak Chazak V'nis'chazeik") of "our actions and Service" in fulfilling Torah and Mitzvahs (the content of the four books).

2. And this will be understood by way of preface the explanation of the connection of "Chazak Chazak V'nis'chazeik" to the content of the Parshah with which we complete the book – Parshas Matos-Masei⁷, which includes (more specifically) the "Chazak" of "Matos", the "Chazak" of "Masei", and the "Chazak" of "Matos-Masei" united as one:

Strength (and power), "Chazak", and especially three times Chazak ("Chazak Chazak V'nis'chazeik") – is (seemingly) connected to "*Matos*" [specifically], for, a "Mateh (staff)" denotes strength and might in an unchangeable manner, as a "staff" in the literal sense, which is strong and hard, to the extent that "Mateh" "denotes reign and authority"⁸, as the wording of the verse⁹ "strong Matos (staffs) for the scepter of rulers."

⁷ Meaning to say: in addition to Parshas Masei which is the actual end of the book, rather also Parshas Matos, which in some years (as this year) is read together with Parshas Masei and becomes one Parshah, as is emphasized in the number of people called up [to the Torah] – seven people (and not fourteen), moreover, the fourth person unites the two Parshahs in reciting the blessing before the reading of the end of Parshas Matos and [the concluding] blessing after the beginning of the reading of Parshas Masei (see Likkutei Sichos ibid. p. 380. *The references are cited there*).

⁸ Likkutei Torah, our Parshah, 83b.

⁹ Yechezkel 19, 11.

Whereas "*Masei* (travels)," walking and traveling ("Vayeesa, and he traveled... walking and traveling"¹⁰) from place to place, when one does not stay in his place, rather walks and travels to another place (to the extent of a true traveling as such that he is *completely uprooted* from his previous place to an *incomparable* place¹¹) – (seemingly) *opposite* of the concept of *strength and might* ("Chazak") in an unchangeable manner.

And the fact that the proclaiming of "Chazak Chazak V'nis'chazeik" is always (also when Matos-Masei are together) at the end of Parshas *Masei* specifically, shows, that the content of "Chazak Chazak V'nis'chazeik" is related mainly to Parshas *Masei* (only in some years Parshas *Matos* is also added [to it]).

3. And we may say the explanation of this:

"Chazakah" which is the number *three* ("three times makes a Chazakah"), and especially a *triple* Chazakah ("Chazak Chazak V'nis'chazeik") – denotes strength even when there is opposition, as is known¹² that the number one denotes a state in which from the start there is only good and holiness¹³, the number two denotes (division and) argument¹⁴ due to the existence of opposition and the

¹⁰ Lech Lecha 12, 9.

¹¹ See Likkutei Sichos vol. 23, end of page 225 and on. *Ref. a.l.*

¹² See Likkutei Sichos vol. 21, p. 111. *Ref. a.l.*

¹³ And in the words of our Sages – [the first day of the week of creation, is called in the Torah] "one day," [instead of "the first day" because]... Hashem was alone in His world" (Bereishis 1, 5 and in Rashi).

¹⁴ And therefore "that it is good" was not said on the second day of the creation for division was created on it (Bereishis Rabbah ch. 4, 6).

number three denotes the *strength* of holiness also in a state of opposition.

And the phenomenon of strength and might of the number three ([strength] in a state of opposition) itself has two manners: (1) emphasis on the *Above*, meaning, the strength through drawing down the Light of Holiness (from Above to below) in every place, also in a place where there is opposition, due to the great virtue of the Light that it is boundless, (2) emphasis on the *below* [*physicality*], that the Service of raising the below, (from below to Above) is in a manner of strength and might, to nullify the opposition, moreover, to transform it to Holiness.

And these two manners are alluded to in the "Chazak" of Parshas Matos-Masei:

The "Chazak" of Parshas Matos is the strength and might through the Above – "and Moshe spoke to the heads of the Matos (staffs\tribes)... this is what *Hashem has commanded*" – the strength of drawing down Hashem's command also where there is opposition;

And the "Chazak" of Parshas Masei is the strength and might through the below – "These are the Masei (travels) of *the Jewish people* who *left the land of Egypt...*" – the strength that is in the Service of the Jewish people in rectifying and raising the below, that despite the different states and levels in the travels in the "desert" (the below) in correlation with the state of the below (in the [amount of] opposition [remaining]), [nevertheless] they are in a constant journey of leaving Egypt, Mitzrayim (the

Meitzarim (confines) of the below) and going to the Land of Israel (broadness of Holiness)¹⁵.

And according to this we can explain the connection of "Chazak" to "Masei" specifically – since strength in a place where there is opposition is *more emphasized* in the rectification of the below ("the travels of the Jewish people who left the land of Egypt"), since not only does the (boundless) strength of the Light of Holiness come down and illuminate in every place *without taking into consideration* the existence of the opposition, rather moreover, that there is the *involvement with the opposing side* to completely nullify it, including – to transform it to holiness.

And the true completeness of "Chazak" is in the union of Matos-Masei as one:

The strength of "Matos" – has the virtue of the revelation of the Light of Holiness that is beyond limits, however, being that this strength is due to the Above, and does not have relevance to the existence of the below [namely] the opposition (on the contrary – it is not given any significance) [therefore the below *itself* is not transformed].

The strength of "Masei" – has the virtue of the nullification (to the extent of the transformation) of the opposition, but, being that the emphasis is on the below which does not have the boundless might of the Above,

¹⁵ To the extent that also the travels which were called by the name of the undesirable occurrences that occurred in them are included in "the travels of Jewish people who *left* the land of Egypt", and on the contrary, in them is more emphasized the phenomenon of going away from, moreover, transforming the darkness to light.

hence, it is limited, and it is possible for there to be change and for it not to last.

Therefore, the true completeness of "Chazak" is in the union of Matos-Masei as one¹⁶ – when there are the two virtues: the strength of the drawing down of the Light which is above limit, as well as the strength that is in the nullification (and transformation) of the opposition by elevating the below. And both of them together – that the nullification of the opposition (through elevating the below) is in a permanent and eternal manner.

4. And we may add, that the union of Matos-Masei is in the *fourth Aliyah*^[16] specifically (that we read for the fourth Aliyah the end of Parshas Matos and the beginning of Parshas Masei), and this brings about the completeness of "Chazak" of Parshas Matos-Masei (as they are combined together) at the end of the *fourth* book of the Torah:

Although the number three denotes strength ("Chazakah") also in a state of opposition (as supra ch. 3), however, since it is in continuation to one and two, the relation to them is evident. Meaning to say, although it connects the One (the Above, Whose aspect is drawing down from Above to below) with the two (the below, whose aspect is raising from below to Above), nevertheless, the connection of *two* aspects (Above and below, drawing down and raising up) is evident in it.

¹⁶ And we may say that from this strength is drawn also to the years that Matos and Masei are separate, that also in them the Service will be in a manner of strength and might of Matos-Masei united as one.

^[16] [*The Torah portion is divided into 7 parts, a different person is called up to the Torah (Aliyah) for each part.*]

And therefore, the true completeness of strength (through the Above and through the below, together) is in "*the fourth [Aliyah]*": a special level by itself – not in continuation to one and two – in which is emphasized the [concept of] *of being settled in a complete way*, like a chair of four legs which is in a settled state *more* than a chair of three legs, and denotes *strength and might* (the nullification of the opposition) in a *permanent and eternal* (boundless) manner.

And we may say, that this concept is more emphasized in the relation of the fourth to *the fifth*¹⁷ since on Shabbos Parshas Matos-Masei (the end of the fourth book of the Torah) we start to read (at Minchah) the fifth book of the Torah, and an extra addition this year, that the end of the fourth book of the Torah is in the month of Menachem-Av, the fifth month^[17] (not as in some years that Matos-Masei is read on the Shabbos Blessing Menachem-Av, at the end of the month of Tammuz) – as is known that "fifth" is the highest level which is *above limit* and transcends the Gradational Descent of the Revelations of Hashem, "the fifth to Pharaoh"¹⁸, ["Pharaoh" an idiom of "Ispariu" (burst forth), meaning] "that all the [G-dly] lights burst forth and are revealed from Him,"¹⁹ and through this power specifically

¹⁷ Whereas the fourth on its own which is related to the third – as is understood from the saying of our Sages (Shabbos 104a) "Gimmel Dalet, G'mol Dalim (sustain the poor)", meaning that Gimmel (3) is the level of the giver (drawing down from Above to below), and Dalet (4) is the level of the receiver (rising from below to Above).

^[17] [*Counting from Nisan.*]

¹⁸ The wording of the verse – Vayigash 47, 24.

¹⁹ Zohar vol. 1, 210a.

the connection of the two aspects of drawing down and raising up (the content of the union of Matos-Masei, and the "Chazakah" of the number three through uniting one and two) is accomplished in the most possible completeness²⁰.

[Every entity in the world, even things that are the opposite of good and holiness, have a source Above in holiness which is the true 'identity' of the entity, only that after it goes through numerous gradational descents, with many 'filters' and concealments etc. hiding its true 'identity', it gradationally descends below into an opposite entity – see at length the Royal Words of Bo 5752.]

²⁰ And we may say, that this phenomenon is alluded to in the beginning of the [fifth] book – "these are the words" – referring to "the words that Moshe spoke," words of Torah,* the concept of drawing down from Above to below, and it alludes also to the rectification of the world in a manner of elevating from below to Above, as is understood from the words of our Sages (on the verse "these are the words" of Parshas Vayakhel) דברים הדברים אלה הדברים [Devorim is "things" in plural, two, plus the prefix Hei adds another, hence, three, plus Alef Lamed Hei having the numerical value of 36 = 39], these are the thirty-nine types of labor [done in the weekdays and prohibited on Shabbos]"** (Shabbos 70a) [and our physical work in the weekdays for the sake of Heaven and making this world a dwelling for Hashem elevates them].

And the beginning is connected to the end (the end of the fifth book, and all the five books of the Torah) – "to the eyes of all of the Jewish people", "that his heart swayed him to break the Tablets before their eyes... 'you did well that you smashed them'" (Rashi on the verse) – that through this there is in addition to the virtue of the first Tablets, the Service of Tzaddikim in a manner of drawing down from Above to below, also the virtue of the second Tablets, the Service of the Ba'alei Teshuvah in a manner of raising from below to Above.

**) And within the Torah itself – "Mishneh Torah", which "Moshe said them from his own mouth", and "with Ruach Hakodesh [Hashem*

5. According to this we can explain the connection of the "Chazak Chazak V'nis'chazeik" on the forth book which is completed on Shabbos Parshas Matos-Masei – to the content of the time of the Three Weeks (and in this year – in the Nine Days):

And by way of preface – that the purpose of the destruction and exile (the content of Bein Hametzorim), is, *in order* to reach the virtue and completeness of the building of the future Beis Hamikdosh and the future Redemption²¹, a virtue that is emphasized in the concept of a "*Chazakah*" – the *third* Beis Hamikdosh and the *third* redemption.

And the explanation of this:

The virtue of the future Beis Hamikdosh, "a Sanctuary, o Hashem, Your hands have established"²² ("with two hands^[22]... when Hashem will rule forever and ever, in the

put the words into his mouth]" (Megillah 31b and in Tosafos), the union of 'from below to Above' with 'from Above to below.'

***) Including also the fortieth type of labor ("forty labors minus one") related [especially] to Shabbos [and is permitted on Shabbos], namely, Heavenly/spiritual Service [prayer etc.], alluding to the fact, that also the refining of the world (from below to Above) is connected to the Service in holy matters (from Above to below).*

²¹ As alluded to in the words of our Sages "a lion ascended... and destroyed the Beis Hamikdosh... in order that a Lion shall come... and build the Beis Hamikdosh " (Yalkut Shimoni Yirmiyahu, at the beg. (Remez 259)).

²² Beshalach 15, 17.

^[22] *[With the 'right hand' alludes to the heavenly matters and 'the left hand' alludes to earthly matters, referring to the third Beis Hamikdosh which will have both qualities united as one (see Likkutei Sichos vol. 9, pg. 29, note 34, Royal Words of Matos-Masei, 5751, ch. 6 and more).]*

Time to Come when the entire kingdom is His"²³), was already said in the song of the sea, in regard to the building of the Beis Hamikdosh that they should have built *immediately* upon entering the Land, as the words of our Sages²⁴ "had the Jewish people merited immediately when the heels of their feet ascended from the sea they would have entered the land", and then the entering of the Land (by Moshe) would have been an eternal redemption with no exile following it²⁵, and the building of the eternal Beis Hamikdosh (with no destruction following it).

And we may say, that since all the matters of Torah are true and eternal, including also the matters mentioned as a first thought²⁶, as in our case, "*had* they merited..." indeed, there is also now (after the destruction and exile) the concept of an eternal redemption and eternal Beis Hamikdosh in a manner of *strength and might*, only that their strength is only in the realm of the *Above*, and therefore in the realm of the [our world] below (there could be and) there is a state of *destruction and exile*.

On the other hand, the strength of the redemption and the building of the Beis Hamikdosh in the realm of the *below* itself does not suffice [either], for the below is limited, so, the strength in it is limited, and not in an eternal manner.

²³ Rashi's commentary on the verse.

²⁴ Sifrei Devorim 1, 2.

²⁵ See Megaleh Amukos, Ofen 185. The sources cited in Likkutei Sichos vol. 19 p. 346.

²⁶ Furthermore – even matters about which the Torah itself says that "it is nonsense" (see Likkutei Levi Yitzchak, Igros-Kodesh, pg. 266).

And therefore, there is need for the union of the two virtues – strength of the redemption and the building of the Beis Hamikdosh from the perspective of the Above and from the perspective of the below united, for then is accomplished an eternal redemption and eternal Beis Hamikdosh.

6. And this is the difference between the two Beis Hamikdashos – the first Beis Hamikdosh and the second Beis Hamikdosh (the first and second redemption) in comparison to the third Beis Hamikdosh (the third redemption)²⁷:

The first Beis Hamikdosh (number one) which was built by Shlomoh, about whom it says²⁸ "and Shlomoh sat on the G-dly throne [he ruled with spiritual power through connecting to Hashem]," its main aspect was the Above, in a manner of drawing down from Above to below (the Service of the Tzaddikim), and since it was not connected that much with (and was not from the initiative of) the below, it was eventually destroyed and did not stand.

The second Beis Hamikdosh (number two) which was built by those that came up from Babylon in the days of Ezra – its main aspect was the below, in a manner of raising from below to Above (the Service of Teshuvah), and therefore it had a greater connection to the world (below), it was greater than the first Beis Hamikdosh (as it says²⁹ "the honor of this latter Beis Hamikdosh will be greater than the first") in

²⁷ Regarding the following – see Likkutei Torah on our Parshah (Matos) 83c. Ohr Hatorah, *ibid.* beg. of page 1388. And see at length Likkutei Sichos vol. 9, pg. 26 and on.

²⁸ Divrei Hayomim I 29, 23.

²⁹ Chaggai 2, 9.

structure and years³⁰, but on the other hand, being that it was a the physical virtue which is limited, it was also eventually destroyed and did not stand, what more, for a longer time than the absence of the first Beis Hamikdosh, and in addition, also when it did stand it did not have in it the virtue and completeness of the first Beis Hamikdosh (a spiritual virtue), since five things were missing in it³¹.

And the innovation of the third Beis Hamikdosh in the third redemption (number three) is in the union of the Above and the below as one, and therefore it will be in a manner of *strength and might* in the most possible completeness, an *eternal* redemption ("Shir Chadash (new song)" in masculine, a redemption with no exile following³²), and an *eternal* Beis Hamikdosh.

And we may say, that the virtue of the strength of the third Beis Hamikdosh and the third redemption (due to the union of the Above and below) is more emphasized in the fact that the future Redemption is sometimes referred to also as the *fourth* redemption (and sometimes 'the *fifth* redemption')³³ – a special level by itself, that since it is not in

³⁰ Baba Basra 3a, at the end of the page and on.

³¹ Yoma 21b.

³² Mechilta Beshalach 15a. And more.

[All the songs are stated in feminine form [i.e. the word 'song' in reference to the songs is 'Shirah'] just like the female gives birth similarly the previous salvations had servitude after them, however the Future Redemption does not have servitude after it therefore it is stated in masculine form (Shir).]

³³ Note, that in some Midrashes of our Sages the exile of Egypt is counted among the four exiles, and in other Midrashes of our Sages the four exiles are counted without the exile of Egypt (see Likkutei Sichos vol. 16, pg. 91. *Ref. a.l.*), and based on this there is the [two forms of

continuation to one and two (Above and below), it is emphasized that it is above the framework of Above and below, and therefore through it there is the union of Above and below (as *supra*, ch. 4).

7. And this is emphasized in "Shabbos Chazak" of the fourth book [of the Torah] in the days of Bein Hametzorim:

In the proclamation "Chazak Chazak V'nis'chazeik" (a *triple Chazakah*) of Shabbos Parshas Matos-Masei, is hinted the Chazakah of the *third* Beis Hamikdosh and the *third* redemption, which comes after (and through the union of) the first Beis Hamikdosh and second Beis Hamikdosh (after their absence due to their destruction in the days of Bein Hametzorim), through the union of the two virtues of both of them (the first Beis Hamikdosh and second Beis Hamikdosh), Above and below, drawing down and raising up – as is hinted in the content of the union of Matos-Masei.

And this union is in *the fourth Aliyah*, moreover and mainly, through this we finish the *fourth* book (and soon afterwards, in the time of Minchah, we start the *fifth* book) – which denotes a separate level which is completely beyond the framework of Above and below, through which there is the union of Above and below in the future Beis Hamikdosh and the future redemption.

the] counting of the future Redemption – the fourth redemption or the fifth redemption. And note the hint seen in the following: the four expressions of redemption [connected to the exodus from Egypt] – the fourth redemption (four cups [of the Seder]), and the fifth expression of redemption – the fifth redemption (Eliyahu's cup [who announces the coming of Moshiach]).

And we may say, that the details of the numbers related to the future Beis Hamikdosh and the future redemption are hinted also in the time when we read Parshas Matos-Masei and proclaim "Chazak Chazak V'nis'chazeik" on the fourth book: in the *three* weeks –hints to the virtue of the *third* Beis Hamikdosh and the *third* redemption, in the *fourth* month (in the years that Parshas Matos-Masei is read at the end of the month of Tammuz³⁴) – the *fourth* redemption and in the *fifth* month (as in this year, that Parshas Matos-Masei is read in the fifth month³⁵) – the *fifth* redemption.

And this is also the strong empowerment for all the matters of Torah and Mitzvahs (as mentioned above in ch. 1), and especially in regard to "our deeds and Service throughout the time of the exile"³⁶ (after the destruction and the Jewish people being exiled from their land in the Bein Hametzorim) – since through this we attain the strength of the true and complete Redemption, an eternal redemption, and an eternal Beis Hamikdosh.

*

8. An additional matter in this Shabbos, connected to Erev Shabbos – "one who toils on Erev Shabbos will eat on

³⁴ And since we bless the fifth month in it – also the fifth redemption is hinted in it.

³⁵ And an greater virtue when Shabbos Parshas Matos-Masei occurs on the second day of the fifth month (and not on Rosh Chodesh itself) – for then the ninth of Av occurs on Shabbos, and it is *postponed to the tenth* of Av, in which is also hinted the completeness of *ten* which will be in the true and complete Redemption (the tenth song, tenth counting etc).

³⁶ Tanya beg. of ch. 37.

Shabbos"³⁷ (the thing for which he made an effort) [hence, Shabbos is interconnected with Erev Shabbos] – which occurred on Rosh Chodesh Menachem-Av, mentioned explicitly in the Torah in *our Parshah* (Masei³⁸) that: "Aharon the Cohen ascended to Hor Hahar... and he passed away there... *in the fifth month, on the first day of the month*", the Yahrtzeit of Aharon the Cohen.

And by way of introduction – this matter that the day of passing is explicitly written in the Written Torah ("in the fifth month, on the first day of the month") is *unique* in the fact that we do not find this anywhere else in the whole entire Torah (not regarding Moshe Rabbeinu, by their sister Miriam, by the three patriarchs etc.).

And it makes sense to say, that in the content of this day ("in the fifth month, on the first day of the month") is hinted the general Service of Aharon the Cohen, and therefore on that day was accomplished the culmination and completeness of his Service, "all his deeds, Torah study and Service that he toiled all the days of his life... is revealed and illuminates... from Above to below... works salvations in the midst of the land [on the day he passes away]"³⁹, as will be explained.

9. And the unique matter of Aharon the Cohen we see from the day of his passing, the culmination and completeness of his Service:

³⁷ Avodah Zara 3a, at the end of the page.

³⁸ 33, 38.

³⁹ Tanya Iggeres Hakodesh, ch. 27-28.

The verse says⁴⁰ "and the whole congregation saw that Aharon passed away and *all of the Jewish people* mourned Aharon for thirty days"⁴¹, "the men and women, since Aharon would pursue peace and bring love..."⁴², and in the words of the Mishnah⁴³ "[be like Aharon, be one that] loves peace and pursues peace, loves the creations and brings them close to the Torah".

And in continuation to this is said "and the Canaanite heard..." "They heard that Aharon had passed away and the clouds of glory went away"⁴⁴, and similarly in our Parshah, that in continuation to Aharon's passing it says "and the Canaanite heard..." "To teach you that Aharon's passing is meant it was heard that the clouds of glory went away"⁴⁵.

And in explaining the connection of the two matters emphasized in the passing of Aharon, the culmination and completeness of his Service (pursues peace and clouds of glory) – we may say:

The special virtue of the "clouds of glory" that came in the merit of Aharon, in comparison to the "manna" and "water" which were given to the whole nation in the merit of Moshe and Miriam⁴⁶ – that the "manna" was given with a measure and limit, "an Omer per person"⁴⁷, the "water",

⁴⁰ Chukas 20, 29.

⁴¹ Which is not so regarding Moshe about whom it says "And the Bnei Yisroel mourned", "the males" (Brocho 3, 8 and in Rashi).

⁴² Rashi on the verse.

⁴³ Avos ch. 1 Mishnah 12.

⁴⁴ 21, 1 and in Rashi.

⁴⁵ 33, 40 and in Rashi.

⁴⁶ Ta'anis 9a.

⁴⁷ Beshalach 16, 16.

although it was not with a measure and limit, yet they came in a manner of division to each and everyone individually⁴⁸, whereas the "clouds of glory" where in a surrounding nature which transcends division, they surrounded (and protected) all of the Jewish people as one.

And this is also the content of "loves peace and pursues peace loves the creations and brings them close to the Torah" – due to emphasis on the [essential] point of unity of all of the Jewish people which is above division.

10. And we may add, that this matter is hinted also in the name "אהרן Aharon"⁴⁹:

"Har, mountain" ("Aharon") – is the concept of love,^[49] and the preface of the letter אלה Alef ("Aharon") symbolizes the *source* of the love (Alef which comes *before* the "Har, mountain") [namely,] sourced in the level of "פלא Pele (wonder)" and therefore the love is *abundant love*⁵⁰, and this is the difference between Avraham and Aharon, that although both of them personify kindness and love, however, the trait of kindness and love of Avraham is within the limitations of the Seder Hishtalshelus, and the trait of

⁴⁸ In addition to the division that "each leader... would take his stick and pull by his flag and camp and the water of the well would come through that sign and come before the encampment of each tribe (Rashi Chukas 21, 20).

⁴⁹ Regarding the following – see Chabad encyclopedia, entry Aharon (vol. 2, at the beg.). *ref. a.l.*

^[49] *[As seen in the fact that Avraham (Chessed, Love) "called it 'a mountain'" (see Torah Ohr 96d).]*

⁵⁰ And therefore his passing was on "Hor Hahar (the mountain on [top of a] mountain)" – for a regular "Har" denotes regular love, and "Hor Hahar" denotes abundant love.

kindness and love of Aharon is kindness and abundant love which transcends Hishtalshelus.

And we may say also, that the concept of great love is hinted also in the order of the letters in the word "Aharon": "Alef Hei" – is the acronym of *Ahavah* (love), and the Reish is the acronym of *Rabbah* (abundant)⁵¹. The extended Nun ("Aharon") – symbolizes the drawing down and abroad of the aspect of abundant love even below, to the Jewish people who are on a low level, who are similar to the letters of the Torah which extend below the line, as is known that the letters of the Torah have three categories: letters extending above the line, within the line and below the line⁵², and similarly regarding the Jewish people who are compared to the letters of the Torah, as is known that the Jewish people who are in general [divided into] six hundred thousand, [are called] "ישראל Yisroel," acronym for [the words] Yeish Shishim Ribo Osiyos Latorah (there are six hundred thousand letters in the Torah).⁵³

And the point being – that Aharon's level is [connected to] the Revelation which is above division, and therefore it

⁵¹ And in this is emphasized the virtue in the name "Aharon" in comparison to the name "Miriam" – for although in the name "מרים Miriam" there are all three letters of "מים Mayim (water)", however, the letter Reish in the middle interferes (and we may say that it hints to division), whereas in the name "Aharon" the acronym of *Ahavah Rabbah* (AHaR) is in one continuation without being divided in the middle ([denoting] the essential point of unity).

⁵² And we may say that the long Nun includes all of them: the Taggin on top of the letter Nun are above the line, most of the letter (the form of the letter ן Vav) is in the line and the bottom part extending below the line – [all] one letter.

⁵³ Megaleh Amukos, Ofen 186.

is in its power to connect and unify all the details of the division of the Jewish people equally.

11. And more in detail – in the content of Aharon's [Service] is emphasized the unification of the two aspects of drawing down and raising up (similar to the union of Matos-Masei, as mentioned above ch. 3), due to a higher level which transcends the division of Above and below:

One of the main matters of Aharon *the Cohen* is *Birkas Kohanim (the Priestly Blessing)*⁵⁴, "it is a Biblical positive Mitzvah that the Cohens should bless the Jewish people every day while raising their hands"⁵⁵, which is also done in the present time⁵⁶, outside of the Holy Land on every Biblical Holiday, and in the Holy Land (as is customary is several holy congregations) also every day⁵⁷, and at each prayer of the daily prayers (besides for Minchah, because of the concern of intoxication⁵⁸).

⁵⁴ And emphasized in the wording of the blessing: "who has sanctified us with the holiness of Aharon..." – And note the connection of Birkas Kohanim to Ahavas Yisroel – "to bless His people, the Jews, with *love*" (see Alter Rebbe's Shulchan Aruch, Orach Chayim ch. 128:19 – based on Zohar vol. 3, 147b).

⁵⁵ Alter Rebbes Shulchan Aruch *ibid*, 1.

⁵⁶ In addition to its recitation by each and every Jewish person (who are called "a kingdom of Kohanim") at the beginning of each day, after the blessings of the Torah, and emphasized yet more – in [its recitation in] the repetition of the Amidah by the Chazzan in place of Birkas Kohanim.

⁵⁷ See Alter Rebbes Shulchan Aruch *ibid*, 57.

⁵⁸ *Ibid*, 1. Beg. of sect. 129.

And it is known⁵⁹ that in Birkas Kohanim there are the two virtues of blessing and prayer united – the virtue of blessing which is drawing down [grace] from Above to below, and the virtue of prayer which is an arousal from below to Above – since it [Birkas Kohanim] is from a level which transcends the division of drawing down and raising up (Above and below), and therefore it unites both of them together.

And we may say, that the union of the two aspects of drawing down and raising up (blessing and prayer) through a *third* aspect which is above both of them, is hinted also in the fact that Birkas Kohanim is a *threefold* blessing.

And according to this we may explain the hint in the number of Aharon's years, "and Aharon was a hundred and twenty three years old at the time of his passing in Hor Hahar"⁶⁰, that in addition to the completeness of a hundred and twenty years, as the years of Moshe's life about whom it says⁶¹ "today my days and years are complete", as is written⁶² "and his [mankind] days shall be a hundred and twenty years", he lived an additional *three* years ("a hundred and twenty *three* years") – that in the number of three years (more than the completeness of a hundred and twenty years) is hinted his general Service in uniting the two aspects through the third aspect which is above both of them.

⁵⁹ See the sources cited in Likkutei Sichos vol. 10 p. 38.

⁶⁰ 33, 39.

⁶¹ Rashi on Vayeilech 31, 12.

⁶² Bereishis 6, 3.

12. According to this we can explain the connection of the level and Service of Aharon to the day of his passing – "in the fifth month, on the first day of the month":

"The *fifth* month" – is connected to the fifth level which is above the division of the Seder Hishtalshelus, "the fifth to Pharaoh", that "all the [G-dly] lights burst forth and are revealed from Him" (as mentioned above, ch. 4).

And also "on the *first* day of the month" (within the "fifth month" itself) – is connected to the level of unity which transcends division, as is emphasized also in the content of Rosh Chodesh, *one* day⁶³ which transcends division, and therefore it includes all the days of the month.

And we may say, that the fact that the Torah writes explicitly that Aharon's passing (the culmination and completeness of his Service) was "in the fifth month, on the first day of the month", hints to the main aspect of "all his deeds, Torah and Service that he did all the days of his life" – one [first] that transcends division and unifies all the

⁶³ For Rosh Chodesh (and especially in the time that the [new] month was sanctified by witnessing [the new moon]) is one day, and only when the witnesses were delayed (an undesirable incident) Rosh Chodesh is two days.

And also in the present time that the setting of the months is according to calculation, that Rosh Chodesh after every 30 day month is two days (one month, [Rosh Chodesh] only one day and the next month two days [and so forth]), [nevertheless] the main day of Rosh Chodesh is the second day, that "from it [we begin] counting [the days of the new month] and it is the [actual] day determining [the new month]" (Rambam Hilchos Kiddush Hachodesh 8:4) – one day.

And note, that Rosh Chodesh Av is always only one day (since the month of Tammuz is always 29 days).

divisions of levels, both in the union of the aspects of Service of drawing down and raising up in Birkas Kohanim, and also in the unity of all the specific levels that are in the Jewish people, emphasized in the clouds of glory which were in his merit, as well as in his special Service of "love peace and pursue peace", which all this is accomplished by a level that is above and beyond the divisions of levels, the fifth level (in above and beyond the third level (and even the fourth level) where the connection to the two aspects is evident, as mentioned above, ch. 4).

And we may add, that "the fifth month, on the first day of the month" (which includes all the days of the month) is a preparation to the all-embracing Service of "I am for my Beloved and my Beloved for me"⁶⁴, raising from below to Above ("I am for my Beloved") and drawing down from Above to below ("my Beloved is for me") which starts on Rosh Chodesh Elul ("I am for my Beloved") and continues in the month of Tishrei ("my Beloved is for me")⁶⁵ – due to the essential point of unity which transcends division ("in the fifth month, on the first day of the month") which through it the union of the two aspects is accomplished. And more in detail – that the two levels in love, [namely,] from below to Above and from Above to below, "I am for my Beloved and my Beloved is for me" (which "my Beloved" denotes the concept of love), come after the preface of the abundant love which is above Hishtalshelus, the kindness of *Aharon*, whose day of passing is "in the fifth month, on the first day of the month".

⁶⁴ Shir Hashirim 6, 3.

⁶⁵ See Likkutei Torah Re'ei 32a. And in several places.

13. One of the instructions from the above with regard to action:

Presently on Shabbos Chazak of the fourth book, upon which we start also the fifth book, and especially when it occurs in the fifth month, in which is emphasized the strength of the future Beis Hamikdosh in the future redemption, for it is (not only a third redemption, rather also a fourth redemption, including) a fifth redemption, as it is completely above and beyond the divisions of levels of the first and second Beis Hamikdosh, the first and second redemption (as mentioned above, ch. 6) – there must be a special emphasis regarding the essential point of unity which transcends division.

And this is expressed in actual deed through going in the ways of Aharon (whose day of passing is in the fifth month, on the first day of the month) – as the instruction of the Mishnah in tractate Avos⁴³: "be of the disciples of Aharon who loves peace and pursues peace, loves the creations and brings them close to Torah", through revealing the essential point of unity which transcends division.

And more in detail – based on the precise expression of the Mishnah "be of the disciples of Aharon...": (1) "*be*" – a command, that this is not only a story regarding pious behavior, as in several matters in tractate Avos, rather a command and instruction (and we may say, that the expression "be" includes also granting permission and the ability) to be of the disciples of Aharon, (2) "of the disciples (of Aharon)" specifically, in plural (and not "a student") – that his effort in conducting himself similar to Aharon is

together with many other people, and through this there is a greater addition in this due to the concept of "jealousy among sages greatly increases wisdom"⁶⁶, "greatly increases" specifically, which a truly great increase is boundless, meaning, not only in a manner of "with all your might", *your* might⁶⁷, although in his friend's eyes it is limited, rather that it is in a boundless manner also in his friend's eyes (the other disciples of Aharon), to the extent that it is connected to the true (might) boundlessness.

And we may add and emphasize the connection of Ahavas Yisroel (love of your fellow Jew) to the future Redemption – not (only) because the nullification of the exile is by nullifying the reason for the exile (which came due to the opposite of Ahavas Yisroel⁶⁸), for as we stand after the completion of our deeds and Service throughout the time of the exile, after completing all the forty-two travels in the "desert of the nations"⁶⁹, and we are already standing "on the Yarden of Yericho"⁷⁰ (the level of Moshiach who is "Morach V'do'in [senses the correct decision]"⁷¹), on the threshold of the Redemption, it is certain that the reason for the exile has already been rectified, and therefore, the emphasis of Ahavas Yisroel is – as a taste, moreover, a

⁶⁶ Baba Basra 21a at the end of the page. Ibid. 22a at the beg. of the page. And see Ohr Hatorah Vayeitzei 218b and on. *Ref. a.l.*

⁶⁷ See Torah Ohr Mikeitz 39d. And in several places.

⁶⁸ See Yoma 9b.

⁶⁹ See Likkutei Torah on our Parshah 88c and on.

⁷⁰ 33, 48.

⁷¹ Sanhedrin 93b. And see Likkutei Torah on our Parshah 89b.

[Moshiach, with his great amount of fear of Heaven can sense the right decision (and then comprehend why it is so.)]

beginning of the true and complete Redemption which is connected to the essential point of unity which transcends division, emphasized in the unity of the Jewish people, from the perspective of the aspect of Yechidah (the fifth level) which is in each one of Jewish people equally, a spark of the soul of Moshiach⁷², the Yechidah [of the Jewish people] in general ⁷³.

And according to this we may add also in the explanation of "and brings them close to the Torah" – that this means bringing them close to the Torah study of the future Redemption, "new secrets in Torah will be revealed by Me"⁷⁴.

14. And we may connect this with the words of the Mishnah in tractate Avos in the chapter of this Shabbos – "Rabbi⁷⁵ Shimon says be careful with the reading of Shema and with prayer":

The Rabbi Shimon of our Mishnah is Rabbi Shimon Ben Nesanel who is counted beforehand⁷⁶ among the five disciples of Rabbi Yochanan Ben Zakai, and in continuation come their statements, "they said three things..."⁷⁷, and he is

⁷² As is known that the verse "a star shall shoot forth from Yaakov" which speaks of the King Moshiach, also refers to each and every one of the Jewish people who are compared to stars, since in each and every one of the Jewish people there is a spark of the soul of Moshiach (see Likkutei Sichos vol. 2 pg. 599. *Ref. a.l.*).

⁷³ Rama"z on Zohar vol. 2, 40b. And on Zohar vol. 3, 260b. And more.

⁷⁴ Yeshayah 51, 4. Vayikra Rabbah ch. 13, 3.

⁷⁵ Chapter 2 Mishnah 13.

⁷⁶ Mishnah 9.

⁷⁷ Mishnah 10.

called here simply "Rabbi Shimon" – to hint to his connection to Rabbi Shimon Bar Yochai, for wherever it says Rabbi Shimon without specifying which one refers to Rabbi Shimon Bar Yochai⁷⁸, in that his "Torah [study] is his occupation"⁷⁹, including and especially the learning of the inner dimension of the Torah, like Rabbi Shimon Bar Yochai, the master of the Zohar, as we find⁸⁰ that Rabbi Shimon Ben Nesanel "began and expounded on Ma'aseh Merkovah (celestial mystical expositions)..."⁸¹

And the reason why Rabbi Shimon emphasizes "be careful with the *reading of Shema and with prayer*", although seemingly he should have emphasized be careful in the *learning of Torah* in a manner of "his Torah [study] is his occupation"⁸² – for, the conduct of "his Torah is his occupation" as such that one does not stop for the reading of

⁷⁸ Rashi on Shavous 2b (s.v. 'Mishmo'). The Rambam's introduction to Pirush Hamishnayos (chapter 6). And more.

⁷⁹ Shabbos 11a.

⁸⁰ Chagigah 14b. [As clear in the version of] Yerushalmi *a.l.* (chapter 2 Halachah 1).

⁸¹ See at length Likkutei Sichos vol. 17 p. 356 and on.

⁸² Although also the reading of Shema is included in the learning of Torah (as Rashbi's statement "this is reviewing and this is reviewing" (Yerushalmi Brachos and Shabbos ch. 1 end of Halachah 2)), nevertheless, in addition to the fact that the meaning here is the reading of Shema as it is as part of the prayer, even the [the aspect of] Torah study in the reading of Shema is not in the category of the manner of learning that "his Torah is his occupation", rather in the category of the study of one chapter in the morning and evening (as Rashbi's statement (Menachos 99b) "even if a person only read the reading of Shema in the morning and evening he fulfilled '[the words of Torah] shall not be removed [from your mouth]'").

Shema and prayer⁸³ is a special conduct relevant only to certain special people (even among those whose "Torah is their occupation"), and therefore Rabbi Shimon needs to warn his disciples and all of the Jewish people that they should be careful in the reading of Shema and prayer (as was explained at length elsewhere⁸⁴).

And we can explain the precision of the expression "*be careful* in the reading of Shema and prayer", "*Zahir* (*careful*)" specifically, an idiom of *Zohar* (radiance) and light like "*Zohar* (the radiance) of the heaven"⁸⁵ – that although the main phenomenon of radiance and light is accomplished by the learning of Torah, "*Torah is light*"⁸⁶ (and especially when the learning is in a manner that his Torah is his occupation, that his whole existence is "*Torah is light*"), nevertheless, Rabbi Shimon makes an effort for the good of those who have not yet reached the level of "*his Torah is his occupation*", that also they will have the phenomenon of radiance and light through the reading of Shema and prayer, (to the extent that they will eventually also reach the radiance and light of "*his Torah is his occupation*") – similar to the content of the saying "*be of the disciples of Aharon... loves the creations (including also [mere] "creations") and brings them close to Torah*".

And we may say, that the instruction and empowerment for being careful in the reading of Shema and prayer by Rabbi Shimon whose Torah is his occupation,

⁸³ Yerushalmi *ibid.*

⁸⁴ Likkutei Sichos *ibid.*

⁸⁵ Daniel 12, 3.

⁸⁶ Mishlei 6, 23.

namely, that Rabbi Shimon whose Torah is his occupation "infuses" his radiance and light ("the radiance of the heaven") in the reading of Shema and prayer – is drawn forth from the level of unity which is above and beyond division, which through it is accomplished the union of the two aspects of Service, Torah (drawing down from Above to below) and prayer (raising from below to Above).

And we may add, that within the learning of Torah ('his Torah is his occupation') itself there are the two manners of drawing down and raising up – as the known saying of the great Rabbi, Reb Hillel of Paritch,⁸⁷ regarding the Chassidic teachings of the Tzemach Tzedek (and similarly regarding all of our Rebbes), that the delivering of a [Chassidic] discourse is in a manner of "the Divine Presence speaks from his throat", "as its giving from Sinai"⁸⁸, whereas with the explanation and discussion about the Discourse even by the one who delivered the Discourse himself, after the delivering of the Discourse [which is not on that high level], meaning, that within the Torah itself there are the two manners of drawing down from Above to below ('as its giving from Sinai') and raising from below to Above (explanation and discussion with the human mind), similar to the general difference between Torah (drawing down) and the reading of Shema and prayer (raising up)⁸⁹.

⁸⁷ Whose Yahrtzeit is on the 11th of Menachem-Av (5624) – see (an outline of his genealogy in) the introduction to his book *Pelach Harimon*, Bereishis and Shmos.

⁸⁸ And similarly regarding the expounding on Rabbi Shimon of the *Ma'aseh Merkovah*.

⁸⁹ And we may say the explanation of "be careful in the reading of Shema and prayer" (regarding Torah itself) – that there needs to be

15. The above spoken is connected also to another timely matter – regarding making "Siyum celebrations" during the nine days:

In addition to the general custom⁹⁰ of making Siyums during the nine days in order to increase in the joy of Torah ("the commandments of Hashem are just and gladden the hearts"⁹¹), "joy for the completing of Torah [on Simchas Torah]"⁹², and similarly upon the completing of a Tractate, "when we saw a young Rabbi completing his tractate we made a festive day for the Rabbis"⁹³, including also the increasing in Tzedakah⁹⁴ ("in law (Torah⁹⁵) and in Tzedakah"⁹⁶) which "hastens the Redemption"⁹⁷ – an effort should be made, especially this year, in making the Siyums in a manner of "a vast nation glorifies the king"⁹⁸, [namely] to unite many Jewish people in the joy of the completing of

special caution in the explanation and discussion of a Chassidic Discourse which was delivered like its giving from Sinai.

⁹⁰ Sefer Haminhagim-Chabad p. 46. And see Likkutei Sichos vol. 23 p. 223. *Ref. a.l.*

⁹¹ Tehilim 19, 9. And see Ta'anis 30a at the end of the page. Tur Shulchan Aruch Orach Chayim, beg. of sect. 554.

⁹² Tur and Ramo Orach Chayim sect. 669.

⁹³ Shabbos 118b at the end of the page and on. Ramo, Yoreh De'ah 246:26.

⁹⁴ Also (the Siyums) on the Shabbos day – in a permitted manner, giving food and drink and the like.

⁹⁵ Likkutei Torah beg. of Parshas Devorim (in the explanation of the verse: "Jerusalem will be redeemed with law...").

⁹⁶ Yirmiyahu 4, 2 – the end and culmination of this Shabbos's Haftorah.

⁹⁷ Baba Basra 10a. And see Tanya ch. 37.

⁹⁸ Mishlei 14, 28. And see Talmudic encyclopedia in this entry. *Ref. a.l.*

Torah, including also the small children (not only 'small' in knowledge, rather also small in years) who are not capable of understanding, similar to the Siyum of Erev Pesach⁹⁹ regarding which it is the Jewish custom to bring also the very young firstborns.

And note, that the Siyum of Erev Pesach is not merely an example, rather is actually also related to the Siyums of the nine days¹⁰⁰ – for, the Siyum of Erev Pesach is a preparation for the redemption of Pesach, and the Siyums of the nine days are preparation for the future Redemption which is "as the days you left Egypt (I will show them wonders)¹⁰¹", and with extra emphasis this year, Hei Tav Shin Nun Alef (5751) [acronym of the words meaning] 'it will be the year of *I will show them wonders*,' when we stand on the threshold of the Redemption.

16. And may it be the will [of Hashem] that the speaking and accepting of good resolutions in all the above will hasten and bring actually the (strength of) the third Redemption and the third Beis Hamikdash in a revealed way in the most literal sense.

And simply – that in addition to the fact that we have already finished all the details of the forty-two travels in the desert of the nations in the time of the exile, and we already

⁹⁹ See Tur and Alter Rebbe's Shulchan Aruch, Orach Chayim sect. 470.

¹⁰⁰ Note, the sign for the yearly calendar layout: Alef-Tav – that the same day [of the week] upon which the *Alef* (first day) of Pesach occurs is the same day *Tishah* (the ninth of) Av occurs (Tur Shulchan Aruch Orach Chayim 428:3. And see Likkutei Sichos vol. 18 pg. 313).

¹⁰¹ Michah 7, 15.

stand "on the Yarden of Yericho", "on the other side of the Yarden of Yericho on the east [of it]"¹⁰², we will cross the Yarden to the west and enter Eretz Yisroel, and in Eretz Yisroel itself we go to the west – to Yerushalayim the holy city, and to the third Beis Hamikdosh, until the Holy of Holies (in the west part of the Beis Hamikdosh), in which there is the Ark and the Tablets.

And "those who dwell in the dust will arise and sing"¹⁰³, and Moshe and Aharon (the one whose Yahrtzeit is on Rosh Chodesh Menachem-Av) among them¹⁰⁴, and all the Righteous and Leaders of the Jewish people among them, and my revered father-in-law the Rebbe leader of our generation among them, together with the souls in bodies of all of the Jewish people in this generation, "with our young and old... with our sons and daughters"¹⁰⁵, "and each and every one of you, o' Jewish people, shall be collected"¹⁰⁶, and everyone together will learn the "new insights in Torah (that) will be revealed by Me", "these are the words that Moshe ("the first redeemer [who] is [connected to] the last redeemer"¹⁰⁷) spoke to all the Jewish people", "these"

¹⁰² 34, 15.

¹⁰³ Yeshayah 26, 19.

¹⁰⁴ See Yoma 5b. Tosafos s.v. 'Echod' – Pesachim 114b, at the end of the page.

¹⁰⁵ Bo 10, 9.

¹⁰⁶ Yeshayah 27, 12.

¹⁰⁷ See Likkutei Sichos vol. 11 pg. 8 and on. *Ref. a.l.*

specifically, he shows with his finger and says these¹⁰⁸, actually and in open revelation, and *literally* immediately.

Supplement

¹⁰⁸ For the learning of the Torah in the Time to Come will be in a manner of sight (see Likkutei Torah Tzav 17a and on. And in several places).

“And I shall be [there] for them [in] a miniature Mikdash-Sanctuary... this is the house of our Rebbe in Bavel”

– Regarding the central Synagogue and Study-Hall of
Lubavitch in Lubavitch (“770”) –

– *Translated from Hebrew* –

1. On the verse¹ “and I shall be [there] for them [in] a miniature Mikdash (Sanctuary) in the lands that they have come to” – that also outside of the [Holy] Land (“in the lands that they have come to”), in the place and time of exile, there is a “miniature Mikdash”, similar to “the great Mikdash in Yerushalayim,”² “second to the Beis Hamikdosh”³ – it is brought in the Gemorah⁴ “Rabbi Yitzchak said: these are the synagogues and study-halls in Bavel, and Rabbi Elazar said: this is the house of our Rebbe⁵ in Bavel”.

And we may say, that Rabbi Yitzchak and Rabbi Elazar are not arguing, for also according to Rabbi Elazar all the synagogues and study-halls in Bavel are called a “miniature

¹ Yechezkel 11, 16.

² Metzudas Dovid on the verse.

³ Targum Yonasan and Rashi’s comm. on the verse.

⁴ Megillah 29a. – And in the continuation of the Talmudic passage it explains that the verse “Hashem, You were [in] *a dwelling* [among us to be there] for us in every generation,” is referring to the synagogues and study halls, “meaning that even when there is no Beis Hamikdosh standing He will be [there] for us dwelling [among us] in the synagogues etc.” (Chiddushei Aggados Maharsha). And see infra ch. 8.

⁵ Rav (Rashi’s comm.).

Mikdash”, and also according to Rabbi Yitzchak the main and complete phenomenon of a “miniature Mikdash” is in “the house of our Rebbe”:

The title “*our Rebbe*” – referred to as such since he teaches Torah to disciples, and “the *house of our Rebbe*” (the house in which our Rebbe teaches Torah to his disciples) – is a *study-hall*, and naturally it is also a *house of prayer* (the house in which the Rabbi and disciples gather for prayer), since learning and prayer needs to be in the same house, as [mentioned in] the continuation of the Talmudic passage,⁶ “I would learn Torah in the synagogue”.⁷

Moreover, an additional virtue in the (synagogue and study-hall in the) house of our Rebbe in regard to the rest of the synagogues and study-halls – as the expounding of the Sages⁸ “what [the meaning of what] is written⁹ ‘Hashem loves the gates of Tzion more than all the Mishkanos [lit. sanctuaries] of Yaakov,’ Hashem loves the gates noted for Jewish law more than the synagogues and study-halls... from the day the Beis Hamikdosh was destroyed Hashem is not fond of anywhere in His world but the four cubits of Jewish law”, “for in the time that the Beis Hamikdosh existed there was the Lishkas Hagazis there from where

⁶ And likewise in Brachos 8a: “I would not pray only where I studied.” And see Pirush Harif on Megillah ibid. Chiddushei Aggados Maharsha on Brachos and Megillah ibid. And this is not the place [to elaborate on] this.

⁷ And in the corrections of the Bach: “I would not learn Torah in any other place, only in the synagogue where I would pray.”

⁸ Brachos ibid.

⁹ Tehilim 87, 2.

Decisions in Jewish Law came forth according to the Sanhedrin and with them the Shechinah is surely present, and now that the Beis Hamikdosh is destroyed those four cubits of Jewish Law... *a permanent place from where instruction goes out to the people of the city*¹⁰ (and therefore also the prayer is in this place specifically¹¹) – that this is the content of “*the house of our Rebbe*.”¹²

And due to the special virtue of (the synagogue and study-hall in) the “house of our Rebbe” in relation to the rest of the synagogues and study-halls in Bavel, indeed, it is the *main* “miniature Mikdash” that Hashem gives the Jewish people in the time of the exile in place of the great Mikdash in Yerushalayim.

2. And we may bring a proof that there are different levels in the “miniature Mikdash” – from what is written at the begging of the Talmudic discussion (about the dwelling of the Shechinah with the Jewish people in the time of exile) “in every place that they were exiled the Shechinah was with them, they were exiled to Egypt and the Shechinah was with them... they were exiled to Bavel and the Shechinah is with them... Where in Bavel? Abayei said in the synagogue

¹⁰ Chiddushei Aggados Maharsha.

¹¹ “Once I heard this [statement]... ‘from the day the Beis Hamikdosh was destroyed Hashem is not fond of anywhere in His world but the four cubits of Jewish law,’ I would not pray only where I studied” (Brachos ibid).

¹² Similar to *the Sanhedrin* – “the judge that will be in those days” (Shoftim 17, 9), “the Beis Din in your generation” (Rambam Hilchos Mamrim, beg. ch. 2).

of Hutzal¹³ and in the synagogue of Shaf V'yosiv¹⁴ in N'hardo'ah,¹⁵ and do not say in both at the same time, rather sometimes here and sometimes here”¹⁶:

The innovation in “the Shechinah is with them” (also in the exile) is – “the revelation of Shechinah... in special places as in the Mishkan and Mikdash,”¹⁷ and this place is in the synagogues and study-halls, which are called “minor

¹³ The synagogue of Hutzal is close to the study hall of Ezra Hasofer below N'hardo'ah (Aruch, entry: Shaf). And see infra note 37.

¹⁴ “(The name of a place and) Yachanyah and his brigade built it from the stones and earth that they brought with them into exile to fulfill what is written ‘for Your servants desired its stones and its earth is precious to them’ (Rashi’s comm. (and in Ein Yaakov)). And in Rashi’s comm. to Rosh Hashanah 24b: it is a place, and some say it means that it was destroyed and was then rebuilt, and always the Shechinah was found there, and Yachanyah and his exiles built it for they carried with them *from the stones of Yerushalayim*, and about them it is written ‘for Your servants desired its stones.’” And in Aruch ibid: “they erected it from stones and earth that they brought with them *from the Beis Hamikdosh*... and they called it ‘Shaf V'yosiv,’ meaning that the Mikdash traveled and settled there.”

¹⁵ And in Aruch ibid: “Rav said in the synagogue of Hutzal and Shmuel said in the synagogue of Shaf V'yosiv in N'hardo'ah.”

¹⁶ The explanation in the Kabbalistic meaning – see Likkutei Levi Yitzchak on Zohar vol. 3, pg. 262.

¹⁷ Chiddushei Aggados Maharsha ibid. – and he adds that “in the version in Ein Yaakov it also mentions ‘they were exiled to Elam, the Shechinah was with them as the verse says ‘and I will place *My throne* in Elam,’ namely, a special place for the revelation of the Shechinah.”

sanctuaries”¹⁸, like the continuation of the Talmudic discussion.

And according to this we may say, that in the continuation of the words of the Gemorah “where in Bavel... in the synagogue of Hutzal and in the synagogue of Shaf V’yosiv in N’hardo’ah” (*special* synagogues in Bavel), is speaking about revelation of the Shechinah in a *higher manner* than the revelation of the Shechinah in the rest of the synagogues and study-halls (“a place that it is *recognized* that It rests there”¹⁹), moreover, there is a special place (one and only, special) which is in place of the Mikdash in Yerushalayim (“the place that Hashem shall choose”²⁰) in which is the *main* dwelling and revelation of the Shechinah and therefore, “do not say it is in both at the same time (in the synagogue of Hutzal and in the synagogue of Shaf V’yosiv in N’hardo’ah) rather sometimes here and sometimes here”, in one place specifically.

And this is emphasized in the name of the place, “the synagogue of *Shaf V’yosiv* in N’hardo’ah” – that the meaning of “Shaf V’yosiv” is that “the Mikdash traveled and settled there”²¹, meaning, that the revelation of the Shechinah which was in the Mikdash in Yerushalayim (and not in

¹⁸ And they are also called “*Mishkanos*” – “Hashem loves... Mishkanos Yaakov,” “explaining Mishkanos to mean synagogues and study halls which are *in place of the Mishkan* for the Shechinah dwells in them in the time of exile” (Brachos ibid and in Chiddushei Aggados Maharsha).

¹⁹ Rashi’s comm. on Ein Yaakov ibid.

²⁰ Parshas Re’ei 12, 5. And more.

²¹ Aruch ibid (brought in Chiddushei Aggados Maharsha).

another place), traveled and settled in a special place in Bavel, in place of the Mikdash in Yerushalayim.²²

And from this is understood also regarding the “miniature Mikdash” in the continuation of the Talmudic discussion – that in addition to the general phenomenon of a “miniature Mikdash” in all “synagogues and study-halls in Bavel”, there is the main “miniature Mikdash” in place of the great Mikdash in Yerushalayim, “the house of our Rebbe in Bavel”, “that the Mikdash traveled and settled there”.

3. More and mainly – that the special virtue of the “miniature Mikdash” of the House of our Rebbe also continues (and with advanced vigor and greater strength) even “when they are destined to be redeemed,” which then (as mentioned further in the Talmudic discussion) “the Synagogues and study-halls in Bavel are destined to relocate to the Land of Israel”:

The dwelling of the Shechinah in every place that the Jewish people were exiled in the “miniature Mikdash” “in the lands that they have come to” (similar to the dwelling of the Shechinah in the Mikdash in Yerushalayim) is only in the time of exile, however once they “will be redeemed,”²³

²² And therefore indeed it is also the main place of the revelation of the Torah, “a permanent place from where instruction goes out to the people of the city,” similar to the Lishkas Hagazis in the Beis Hamikdosh. And see Ramban in Milchamos, end 4th ch. of Kesubos: “the main Torah [revelation] since the exile [took place was] there that [is] the exile of Yachanyah and Hacheresh Vehamesgar...”

²³ “[In the final Redemption] from the Edom exile, whereas when they were redeemed from the Babylonian exile [upon the building of the Second Beis Hamikdosh], the revelation of the Shechinah remained

“the revelation of the Shechinah will return to Yerushalayim and it will not remain there in the place in which the Jewish people were once exiled to,”²⁴ meaning that the dwelling of the Shechinah will not be in *a place out of the Holy Land* upon which stood a “miniature Mikdash,”²⁵ since the “miniature Mikdash” will be uprooted from its place and be relocated in the Land of Israel, in the big Mikdash in Yerushalayim.

And therefore “they said in the Midrash that in the Time to Come the Beis Hamikdosh will be big, the size of Yerushalayim of today... since Yerushalayim that is destined to be rebuilt in the future [will have] in it all the Synagogues’ areas of now attached to the Mikdash.”²⁴

As alluded to in the verse²⁶ “and I will bring them to My holy mountain and I will make them happy in My house of prayer... it will be called for all the nations” – that “My house of prayer” referring to the future Beis Hamikdosh, “presently, in exile ‘it will be called for all the nations’ meaning *the Synagogues that are in the lands of the nations*

there [in Bavel]. For in the time of Abayei who lived a few hundred years after they were redeemed from Bavel and [nevertheless] the revelation of the Shechinah remained there in that Synagogue” (Chiddushei Aggados Maharsha *ibid*).

²⁴ Chiddushei Aggados Maharsha *ibid*.

²⁵ And therefore, “synagogues in Bavel are made on condition,” “once they were destroyed... a condition helps... for those in Bavel... for when the redeemer will come swiftly in our days their holiness will depart” (Tosafos *s.v.* Batei Kenesios – Megillah, beg. 28b).

²⁶ Yeshayah 56, 7.

that will relocate in the future in the Land of Israel *connected to the Beis Hamikdosh.*”²⁴

And based on this indeed there is another virtue in the greatness of “*miniature Mikdash*” – that “since in Yerushalayim that is destined to be rebuilt in the future [will have in it] all the Synagogues’ areas of now attached to the Mikdash,” “indeed, now in exile... a Synagogue is the *actual place of Mikdash of the Future.*”²⁴

And we may say, that the binding of the Synagogues from all lands of the nations (“miniature Mikdash”) to the Mikdash of the Future will be in accordance with the different levels that they are on – that the special Synagogues that have a special virtue over the other Synagogues (e.g. “the Synagogue of Hutzal and the Synagogue of Shaf V’yosiv in Naharda,” “the house of our Rebbe in Bavel”) will be *first* in their union with the Beis Hamikdosh, that they will be *literally attached* to the Beis Hamikdosh (touching and connected to it with no separation between them),²⁷ and they will be the connector of all the Synagogues – of the lands of the nations – to the Beis Hamikdosh.

4. We may say, furthermore – that the future Mikdash (“which is built and prepared and will be revealed and descend from heaven”²⁸) will be revealed first in the place

²⁷ Similar to the Lishkas Hagazis (the assembly place of the Sanhedrin) in the Beis Hamikdosh – the Sanhedrin shall be placed “close by the Mizbeach” (Yerushalmi Makkos 2:6. Mechilta, end Parshas Yisro. And more).

²⁸ Rashi’s comm. and Tosafos, Sukkah, end 41a. And more.

“that the Mikdash traveled and settled there” in the time of exile (“the House of our Rebbe in Bavel”), and from there it will relocate to its place in Yerushalayim:

The dwelling and revelation of the Shechinah in the main “miniature Mikdash” in Bavel (“the Mikdash traveled and settled there”) is also “*when they will be redeemed*” – as explained in the continuation of the Talmudic passage that “even *when they will be redeemed the Shechinah is with them*, as the verse says²⁹ ‘and Hashem your G-d will return your captives,’ it does not say ‘He will return [them]’ rather ‘He will return,’ to teach us that Hashem *returns with them* (“Es Shevusecha” means “with your captives”³⁰) from the exiles,” in other words, also in the last moment the Shechinah is found where the Jewish people were exiled, “the Mikdash traveled and settled there,” *and from there* Hashem returns with all the Jewish people to the Mikdash in Yerushalayim to dwell and reveal His Shechinah in it forever.

And since “Hashem returns with them from the exiles,” from the “miniature Mikdash” (“the House of our Rebbe in Bavel”), “the Mikdash traveled and settled there,” indeed, *in this place* is where begins and transpires *the Redemption of the Shechinah*, its revelation in its full intensity (not only in a manner of a “miniature Mikdash”), which this is the phenomenon of the *future Mikdash*.

²⁹ Nitzavim 30, 3.

³⁰ Chiddushei Aggados Maharsha ibid. Tanya, Iggeres Hateshuvah end ch. 6.

In other words: just as the return of *the Shechinah* is from the place that it is found in exile, likewise the return of *the future Mikdash* (whose concept is the dwelling and revelation of the Shechinah) is from the place “that (the Mikdash) traveled and settled there” in the time of exile, that there is where it is revealed first and then it will relocate to its place in Yerushalayim.³¹

And we may possibly say, that this is alluded to in the words of the Rambam (in the Laws of King Moshiach³²) “and he will build the Mikdash *in its/his place*” – and seemingly: what is the necessity to tell us here that the building of the Mikdash *is in its place*³³? On the other hand, why does it not say the actual place, “and he will build the Mikdash *in Yerushalayim*”? – only “in its/his place” hints³⁴ also to the place of King Moshiach in the time of exile (*before* “indeed

³¹ *Similar* to what we find regarding the Sanhedrin (which their place is in the Lishkas Hagazis in the Beis Hamikdosh) – “that they are destined to return first to Teveriah (the last place the Sanhedrin was in the time of exile) and from there they relocate to the Beis Hamikdosh” (Rambam Hilchos Sanhedrin, end ch. 14).

³² End ch. 11.

³³ As he writes in the beginning of the chapter (merely) “he builds the Mikdash,” and not “he builds the Mikdash Bemikomo (in its/his place).”

³⁴ And simply we may answer – that among the matters that will show that “indeed he is Moshiach without question” is that he will know how to pin point the exact place of the Beis Hamikdosh (see Likkutei Sichos vol. 8, pg. 362 in the note. And see also Likkutei Sichos vol. 24, pg. 652, in the note).

he is Moshiach beyond doubt”),³⁵ meaning that when he is *in exile* (where he sits³⁶ and waits anticipating to redeem the Jewish people and the ‘Shechinah with them’ from exile) King Moshiach builds a (miniature)³⁷ Mikdash which is similar to the Mikdash in Yerushalayim³⁸

³⁵ And based on this we can truly appreciate the difference between the beginning of the ch. and the conclusion of the ch. – that in the beginning of the ch. he writes the law that “the King Moshiach... builds the [Beis Ha]Mikdash” (in the literal sense), whereas in the end of the ch. where he explains the signs that indicate who the King Moshiach is, [first] “apparently Moshiach,” to the extent of “Moshiach without question,” he writes “if he does so and succeeds and builds the Mikdash in his place,” that among his accomplishments in the time of exile includes also building the main miniature Mikdash in exile, as a preparation and beginning of the revelation of the Future Mikdash, as [mentioned] above.

³⁶ See Sanhedrin 98a: “he sits at the entrance of Rome.”

³⁷ Like the study hall of Ezra Hasofer* - the Moshiach (redeemer of the Jewish people) of the Babylonian Exile.

*) *And note that the virtue of “the synagogue of Hutzal” that it was close to the study hall of Ezra Hasofer (as mentioned above in note 13).*

³⁸ And possibly we may say, that the statement in the Midrash (Yalkut Shimoni Yeshayah Remez 499) “when King Moshiach comes *he stands on the roof of the Beis Hamikdosh* and announces to the Jewish people and says ‘humble ones, the time of your Redemption has arrived,’” refers to the roof of the Beis Hamikdosh *of the miniature Mikdash* outside of the Holy Land** which is in place of the Mikdash of Yerushalayim (“the Mikdash traveled and settled there”), for, after the future Mikdash will be revealed and descend below it will not be necessary *to announce* to the Jewish people “the time of your Redemption has arrived.”

(like the synagogue of “*Shaf V’yosiv*” “the Mikdash traveled and settled there”), as a preparation for the Future Mikdash, which will be revealed there first, and from there it will return (with Hashem and the Jewish people) Yerushalayim.

5. And we may add in explaining the virtue of the “House of our Rebbe in Bavel” – that its advantage over “synagogues and study halls in Bavel” is (in addition to the synagogue and study hall aspects in the house of our Rebbe) also due it being “the house of *our Rebbe*”³⁹ (“our Rebbe” (undefined) of all the Jewish people, the leader of the generation, and “our Rebbe in Bavel,” the leading Rabbi of all the people of the Diaspora⁴⁰), the house of the *Leader of the generation*, which the Leader is everything”⁴¹:

The main⁴² phenomenon of the dwelling of the Shechinah is in the Jewish people (due to the virtue of the Jewish

**) *And based on this we will truly appreciate the precise wording “stands on the roof of the Beis Hamikdosh” – for “the roofs were not sanctified” (Rambam Hilchos Beis Habechiroh 6:7), which alludes to outside of the Holy Land in relation to the Holiness of Eretz Yisroel.*

³⁹ And based on this we can truly appreciate the terminology “house of our Rebbe,” and not “the synagogue and study hall of our Rebbe.”

⁴⁰ And note, that “Rabbeinu in Bavel” is *Rav* (Rashi’s comm.), who is called *Rav*, not specifying who, “just as Rebbe Yehudah Hanasi is called *Rebbi* in Eretz Yisroel, likewise they call him [i.e. the leader] in Bavel *Rav*” (Rashba’s comm. to Pesachim 119b. Bava Basra 52a). – and called “the head of studies in Bavel” (Chulin 137b – brought in Rashba’s comm. *ibid*).

⁴¹ Rashi’s comm. on Chukas 21, 21.

⁴² Regarding the following – see Likkutei Torah Brachah 98a. Sefer Hamaamorim 5566 pg. 102 *ff*.

people, “the Jewish people and Hashem are all one”⁴³), as the verse says⁴⁴ “and they shall make a Mikdash for Me and I will dwell among *you*,” it does not say ‘in it’ rather ‘in you,’⁴⁵ and likewise regarding the dwelling of the Shechinah in the time of exile (“in Bavel where [is it]... in the synagogue...” “a miniature Mikdash”) as emphasized in the beginning of the passage “come and see how *precious the Jewish people* are to Hashem that wherever they were exiled *the Shechinah is with them*,” moreover, the Revelation of the Shechinah in the Beis Hamikdosh is because there is where all the Jewish people gather, as the verse says⁴⁶ “when all the Jewish people come to appear before Hashem your G-d in the place that He will choose,” and similarly in synagogues and study halls, where *ten Jewish people* gather, for “the⁴⁷ Shechinah dwells upon every gathering of ten people.”⁴⁸

And this is one of the reasons that the synagogues and study halls that are in Bavel are called “a *miniature Mikdash*” – since, in the Beis Hamikdosh in which *all the Jewish people* gathered, the “*entire*” Shechinah was revealed which is called Kenesses Yisroel, the source of the Jewish

⁴³ See Zohar III 73a.

⁴⁴ T’rumah 25, 8.

⁴⁵ See Alshich on the verse. Shelah 69a. And more.

⁴⁶ Vayeilech 31, 11.

⁴⁷ Sanhedrin 39a.

⁴⁸ And see Tanya Iggeres Hakodesh sect. 23: “I heard from my Rabbis that if one angel would be found in the presence of ten Jewish people together *even if they are not speaking words of Torah*, truly great awe of no bounds would fall upon it [the Angel] from the Shechinah that is resting upon them to the extent that it would expire and completely cease to exist.”

people down here, whereas in the synagogues and study halls in the lands that they have come to, in each and every country and city, in which ten Jewish people gather, only *a portion*, so to say, of the Shechinah is revealed.

And based on this we may explain the virtue of the “House of our Rebbe in Bavel” – that since it is the permanent place (house) of the leader of the generation, “the leader is *everything*,” who includes the entire generation, it has in it the dwelling (and revelation) of the “*entire*” Shechinah (not only a part that dwells (and is revealed) upon ten Jewish people),⁴⁹ similar to the dwelling and revelation of the Shechinah in the Beis Hamikdosh, “which the Mikdash traveled and settled there,”⁵⁰ and from it is drawn forth the dwelling and revelation of the Shechinah in all the synagogues and study halls in the lands to which they came, like the Beis Hamikdosh from which light goes out to the whole world.⁵¹

And we may say, that the house of the leader of the generation, who includes the entire generation, is similar to “Talpios,” “Tel (a mound/mountain) that all Piyos (mouths)

⁴⁹ In addition to the fact that also in the simple sense *multitudes of Jewish people* gather and come to “the house of our Rebbe in Bavel,” immeasurably more than other synagogues and study halls. – And note, Rosh Hashanah 24b: “being that he is the Leader [of the Jewish people] multitudes are constantly found by him.”

⁵⁰ And note , Rosh Hashanah 24b: “the synagogue of Shaf V’yosiv in N’hardo’ah... Rav (Rabbeinu in Bavel) would come... and pray there.”

⁵¹ See Yerushalmi Brachos 4:5. And more.

turn to,” as the exposition of our Sages⁵² regarding the Beis Hamikdosh.

More and mainly – the virtue of the House of our Rebbe in Bavel” regarding the Redemption:

“Rabbeinu”, the leader of the generation, is also the Moshiach (the redeemer of the Jewish people) of the generation,⁵³ like Moses (the first leader), “the first redeemer is the final redeemer,”⁵⁴ as known⁵⁵ that in every generation there is “one person befitting his righteousness to be the redeemer, and when the time will come Hashem will reveal Himself to him and send him...” and it is reasonable to say that it is the leader of the generation, as clearly written in

⁵² Brachos 30a.

⁵³ Note, that in every Jew there is a spark of [the Soul of] Moshiach [and based on this we can reconcile the expositions of our Sages on the verse (Balak, 24, 17) “A star will shoot forth from Yaakov,” which refers to King Moshiach (Yerushalmi Ta’anis 4:4(?5)), and refers to every single Jew (Yerushalmi Ma’aser Sheni, end ch. 4) – which both are actually true, since in every Jew there is a spark of [the Soul of] Moshiach (see Me’or Einayim, end Parshas Pinchas)], the level of Yechidah [of the soul of every Jew] a spark of the Yechidah [of the Jewish people] in general, the soul of Moshiach (Rama”z on Zohar II 40b. and more). And being that the “leader is everything,” that he includes all the sparks of Moshiach which is in every single Jew, the individual aspect of Yechidah, indeed, his soul is the Yechidah [of the Jewish people] in general, the soul of Moshiach, hence, he is the Moshiach of the generation.

⁵⁴ See Likkutei Sichos vol. 11, pg. 8 *ff. ref. a.l.*

⁵⁵ See Responsa, Chasam Sofer, Choshen Mishpat (vol. 6) at the end (sect. 98).

the Talmud⁵⁶ regarding Rabbi Yehudah Hanasi: “Rav⁵⁷ said ‘if he is from those that are alive the candidate would be Rabbeinu Hakodesh (Rabbi Yehudah Hanasi),’ the leader of the generation.”⁵⁸

And from this is understood that the main central point of the “House of our Rebbe in Bavel,” is, *the Redemption from Bavel*, through the empowerment to for the general Service of the Jewish people to make Bavel (outside the Land) into the Land of Israel, as the known expression⁵⁹ “make here (outside the Land) Eretz Yisroel,” which this is accomplished first and foremost through building synagogues and study

⁵⁶ Sanhedrin 98b and in Rashi’s comm.

⁵⁷ Rabbeinu in Bavel, who is like Rabbeinu Hakodosh in Eretz Yisroel (as supra note 40). – Based on this we may say that with the words of Rav “it is Rabbeinu Hakodosh” he ruled about himself* that “it is Rabbeinu in Bavel.”

*) *Similar to the explanation of the wording of the Mishnah (Avos, beg. ch. 3) “Judgment and evaluation” (judgment and then evaluation) – based on the words of the Mishnah (ibid Mishnah 16) that “they repay him knowingly and unknowingly,” that after a person knowingly rules the predicament of his friend, he rules the same for himself unknowingly, since based on his “judgment” they make an “evaluation” regarding his own predicament (see Likkutei Sichos vol. 6, pg. 283. Ref. a.l.).*

⁵⁸ See Sdei Chemed ibid: “similarly *in every generation estimated who it was...* Rabbeinu Hakodosh... in his generation they said *and they knew* that he fit the position... and likewise in every generation there must be one befitting, maybe they will merit, and based on this also the students of the Arizal wrote that in his time it was the Arizal,” and he concludes “and this is all obvious.”

⁵⁹ See Igros Kodesh of the Rebbe Rayatz vol. 1 pg. 485.

halls (“a miniature Mikdash”) in the lands that they came to,⁶⁰ and from them the holiness is drawn throughout the lands of the nations, and through this we hasten and accomplish the fulfillment of the promise “Eretz Yisroel is destined to spread throughout the lands,”⁶¹ “that the entire world will be then on the level of Eretz Yisroel of now, and Eretz Yisroel will be on the level of Yerushalayim of now, and this [is meant when] they said that Yerushalayim will spread over the entire Eretz Yisroel,⁶² which in it the synagogues and study halls of Bavel will be set connected to the Mikdash.

And since the main aspect of the House of our Rebbe in Bavel” is *the gathering together* of all the synagogues and study halls in Bavel and *set them in Eretz Yisroel*, connected to the Beis Hamikdosh – “indeed it is (not only the main “miniature Mikdash” in Bavel “the Mikdash traveled and settled there,” rather also) *the actual place of the Mikdash of the Future*,” that in it will be revealed the future Mikdash, and from there it will return to Yerushalayim.

6. Based on this we may explain all the above regarding “the House of our Rebbe in Bavel” *in our generation* – the house (synagogue and study hall) of my revered father in law the Rebbe, leader of our generation:

⁶⁰ Including also the individual houses of the Jewish people, which, through the Service of the Jewish people in Torah prayer and acts of Kindness in their individual homes, they become houses of Torah, prayer and acts of kindness, similar to a “miniature Mikdash.”

⁶¹ See beg. Sifrei Devorim. Psikta Rabosi sect. Shabbos and Rosh Chodesh. Yalkut Shimoni Yeshayah, Remez 503.

⁶² Likkutei Torah Masei 89b, *ff*.

And by way of preface, [there is] the saying of my revered father in law the Rebbe⁶³ that “Lubavitch was exiled ten times,”⁶⁴ from Lubavitch [where there was the revelation of the inner dimension of the Torah in a comprehensible manner (“he will gain sustenance [from it]”⁶⁵) through the Chabad Chassidic teachings for a few generations⁶⁶] to Rostov, from Rostov to Petersburg,⁶⁷ and from Petersburg, exile to out of that country, to Latvia⁶⁸ and then to Poland,⁶⁹ until the American exile,⁷⁰ and in America itself, in a

⁶³ See Sefer Hasichos 5749 vol. 2 pg. 549. *Ref. a.l.*

⁶⁴ Similar to what we find regarding the Sanhedrin – that “they went into exile to ten places” (Rambam cited in note 31).

⁶⁵ Tikkunei Zohar, end Tikkun 6. And see Likkutei Sichos vol. 24 pg. 136, note 35. *Ref. a.l.*

⁶⁶ From the 18th of Elul 5573 (upon which the Mittler Rebbe set his home to be in Lubavitch) until the 17th of Marcheshvan 5676 (upon which the Rebbe Rashab relocated his residence to Rostov) – 103 years (“Lineage and an outlined history of the dynasty of our Rebbe” in the intro. to “Hayom Yom”).

⁶⁷ From the year 5684 until after his imprisonment and redemption in the year Prazos (5687), which then he relocated his residence from Petersburg* to the settlement, Malachavka – near Moscow (ibid).

*) *Which was called at that time Leningrad. – And now there is a discussion regarding returning its name to Petersburg (see the Talk of Shabbos Parshas Korach, the 3rd of Tammuz (supra pg. 23 ff.)).*

⁶⁸ On Isru Chag of Succos 5688 he traveled from Russia and settled in Riga, Latvia.

⁶⁹ In the year 5694 he relocated his residence to Warsaw, Poland, and in 5696 he relocated his residence to Otvatzk until Elul of 5699, until he reached Riga on the 5th of Teves 5700 (see the intro. to Igros Kodesh of the Rebbe Rayatz vol. 5).

⁷⁰ On the 9th of Adar II 5700.

number of places, until the permanent place of “the House of our Rebbe,” his synagogue and study hall, the center of Lubavitch for the last (“everything follows the conclusion”⁷¹) ten years (a complete time period) of my revered father in law the Rebbe leader of the generation of his life in this world, and also following his passing, holiness does not move from its place,⁷² moreover, in a manner of “in holiness we ascend,” “continuously adding,”⁷³ until the coming of the righteous Redeemer.

And similarly regarding the Jewish people in general – that in our generation the mass majority and main communities of the Jewish people are in the American exile, and we may say, that this is one of the reasons for the fact that also the leader of the generation (which “the leader is everything”) lives and present ten years in the American exile, and from there he was occupied in spreading Torah Judaism and disseminating the wellspring [of Chassidus] outward to all the other countries that the Jewish people came to, through his students and emissaries throughout the world.

And being that “every place they were exiled to, the Shechinah is with them,” and in this final exile the majority of Jewish people and main communities together with the leader of the generation are in the American exile, indeed, the Shechinah also went into the American exile; and within

⁷¹ Brachos 12a.

⁷² See Eitz Chayim Sha’ar 4, ch. 3. Sha’ar 34 ch. 3. Sha’ar 35 ch. 1. Iggeres Hakodesh, Biur to sect. 27.

⁷³ Shabbos 21b.

the American exile itself “(within Bavel itself) where” – in the “miniature Mikdash” of “*Beis Rabbeinu*,” which is similar to “the synagogue of Hutzal and the synagogue of Shaf V’yosiv in N’hardo’ah,” “*the Mikdash traveled and settled there*” (in place of the Mikdash in Yerushalayim),⁷⁴ and from it the dwelling of the Shechinah is drawn to all the synagogues and study halls throughout the world.

And we may say the explanation of this – being that in this generation, the last generation of exile and first generation of Redemption, we complete “our deeds and Service throughout the time of exile”⁷⁵ to make the land of the nations into Eretz Yisroel, even in the *lowest* of the lands of the nations, *the lower hemisphere* (where the Giving of the Torah did not take place⁷⁶), which, through elevating the lowest place we elevate also all the other places of the lands of the nations,⁷⁷ and this phenomenon is accomplished through “*the House of our Rebbe*” in the lower hemisphere, which from it light shines forth to the whole world, to make the whole world (even the most far

⁷⁴ See “Hatomim,” anthology 2, pg. 126: “from the day the Beis Hamikdosh and Holy of Holies was destroyed until Hashem will have mercy on us and send us the righteous redeemer... and build for us Yerushalayim and the Beis Hamikdosh with the Holy of Holies, behold, Lubavitch is our Yerushalayim, and the synagogue in which the Rebbe prays is our Beis Hamikdosh.”

⁷⁵ Tanya beg. ch. 37.

⁷⁶ See Igros Kodesh of the Rebbe Rayatz vol. 2 pg. 492 ff. ref. a.l.

⁷⁷ “Like when lifting the walls of a house that one must begin with lifting the bottom specifically and then automatically the higher parts will be lifted, whereas if he would begin from the middle of the wall, the lowest parts would not be lifted up” (Torah Ohr Bereishis, beg. 4a).

flung corner of the world) into Eretz Yisroel, which this is the phenomenon of “Eretz Yisroel is destined to spread throughout the lands,” and “Yerushalayim is destined to spread to the entire Eretz Yisroel,” in which will be set all the synagogues and study halls of the whole world all connected to the Beis Hamikdosh, in the true and complete Redemption through Moshiach Tzidkeinu, the Leader of the generation, who is also the Moshiach (redeemer of the Jewish people) of the generation (as supra ch. 5), moreover and also important, that he is the Leader of the Chassidic Teachings,⁷⁸ which through spreading them outward (“spreading the wellsprings outward,” including to the outermost that there is no further outward than it, throughout the entire world) we accomplish the coming of King Moshiach.⁷⁹

Based on this, the great virtue of “the House of our Rebbe” is understood – the main “miniature Mikdash” in the final exile, “the Mikdash traveled and settled there,” and therefore “indeed it is the actual place of the future Mikdash,” moreover, in it will be revealed the future Mikdash, and from there it will return to Yerushalayim (as supra ch. 4).

⁷⁸ Note, that Chassidic Teachings is the aspect of Yechidah in Torah (see Kuntres Inyanah Shel Toras Hachasidus), connected to the aspect of Yechidah in the Jewish people, the soul of Moshiach (as supra, note 53).

⁷⁹ Iggeres Hakodesh of the Baal Shem Tov – Kesser Shem Tov, at the beg.

7. And we may add, that this is alluded to also in the name⁸⁰ of “the House of our Rebbe” in our generation:

“*Rabeinu*” – his two names allude to the Redemption: his first name – Yosef – named so [correlating to the verse] “and it shall be on that day Hashem will *Yosif* [once again (an idiom of Yosef)] stretch forth His arm to acquire the remnants of His nation that will remain from Assyria and from Egypt... and from the islands of the ocean... and *Asaf* (gather) the lost of the Israelites and the dispersed of Yehudah He will gather from the four corners of the world,”⁸¹ and his second name – Yitzchak – named so [in correlation with the] laughter and joy which is complete in the true and complete Redemption through Moshiach, as the verse says “then our mouths will be filled with *Sechok* (laughter),”⁸² “then” specifically, in the Time to Come,⁸³ when we will say to Yitzchak (specifically) “for you are our father.”⁸⁴

⁸⁰ As known that a name denotes the content and character of what is called by that name (Tanya Sha’ar Hayichud V’ha’emunah, end ch. 1. And see at length Teshuvos Ube’urim (Keho”s, 5734) sect. 1, *ref. a.l.*).

*) *Igros Kodesh of the Rebbe Shlita, vol. one, pg. 286 ff. the publisher.*

⁸¹ Yeshayah 11, 11-12.

⁸² Tehilim 126, 2.

⁸³ Whereas in the time of exile, “a person is prohibited to fill his mouth with laughter in the pre-messianic era, for it says ‘then our mouths will be filled with laughter’ (Brachos 31a).

⁸⁴ Yeshayah 63, 16. Shabbos 89b.

And “*the house* (of our Rebbe)” – its address is seven hundred and seventy,⁸⁵ and this number became the name that “the House of our Rebbe” is called by all Jewish people, “770,”⁸⁶ which this number is the numerical value of “*Paratzta*”, in correlation with “Ufaratzta (and you will burst forth) to the west, east, north and south,”⁸⁷ which alludes to the fact that from this house light shines forth to all four directions of the world, and in a manner of *breaking boundaries*, that all four directions of the world raise up to the level of Eretz Yisroel (“Eretz Yisroel is destined to spread to all the lands”), especially and including that all the synagogues and all the study halls throughout the world are relocated to Eretz Yisroel and connect to the Beis Hamikdosh,⁸⁸ in the true and complete Redemption through

⁸⁵ Note the conduct of the greats of the Jewish people who extracted hints and lessons in the G-dly Service also from mundane matters like this (e.g. the number of the specific car in the train [which they ended up being on], having a short term significance, and most certainly regarding a permanent house), and especially in our case that the number became *the name* of the house, as above.

⁸⁶ Both in the Holy Tongue – Sheva Meios Veshivim, in Yiddish – Ziben Zibetzik, as well as in the language of the country (English) – “Seven Seventy.”

⁸⁷ Vayeitzei 28, 14.

⁸⁸ And we may say, that this is the concept of breaking the boundaries of the Beis Hamikdosh, similar to (and most certainly, since) Yerushalayim in general will break its boundaries, as the verse says (Zechariah 2, 5) “Jerusalem will reside without walls.”*

*) *And together with this – “I will be a wall of fire... for it...” (ibid, 9).*

Moshiach, about whom it was said⁸⁹ “*Paratzta* Alecha Paretz, empowered you to spring forth,” and our Sages explained⁹⁰ “this refers to Moshiach, as the verse says⁹¹ ‘the *Poretz* (one who breaches) rose up before them.’”⁹²

And we may connect both of these – the allusion in the content of the number seven hundred and seventy (“*the house of Rabbeinu*”) with the (first) name of Rabbeinu alluded to in the verse “Hashem will Yosif again His hand...”:

The number seven hundred and seventy alludes to the completeness of the number seven – seven as each one is made up of ten (a complete number), *seventy*, furthermore, as each one is included of a hundred (ten times ten), *seven hundred*, including the union of both as one, *seven hundred and seventy*.

And the significance of this:

The number seven is connected to the existence of the world that was created in seven days, the ‘seven days of building’ (Seven Attributes),⁹³ and also connected to refining of the world through the Service of the Jewish people, that are divided into seven types, seven levels in the G-dly Service of the Jewish people (the Seven Attributes), the

⁸⁹ Vayeishev 38, 29.

⁹⁰ Agadas Bereishis, end ch. 63. And see Bereishis Rabbah end ch. 85, and in Rashi’s comm.

⁹¹ Michah 2, 13.

⁹² And note, that the numerical value of [the Hebrew Letters of] “Beis Moshiach,” is the same as “Paratzta” (770). Amazingly so.

⁹³ See Responsa of the Rashba vol. 1 sect. 9. And more.

seven branches of the Menorah.⁹⁴ And based on this, the perfection of the number seven (seven hundred and seventy) denotes the completeness of the Service of the Jewish people in refining the world through our deeds and Service throughout the time of exile, which then we are redeemed⁹⁵ from exile and return to Eretz Yisroel.

And in the wording of the verse in which is alluded the connection of the first name of Rabbeinu to the Redemption – “on that day Hashem will Yosif (once again) stretch forth His arm to acquire the remnants of His nation that will remain from Assyria and from Egypt, from Pasrus and Ethiopia, from Elam, from Shinar and Chamas...” the redemption of all the Jewish people *from the seven* lands, and the verse adds “and from the islands of the ocean,” which refers to the lower hemisphere, which, through elevating the lowest, automatically all the lands that are higher than it – all seven lands, the world in general – are elevated.

And we may say, that the completeness of the number seven (seven hundred and seventy) hints also to the completeness of the Service of Rabbeinu throughout the days of his life, *seven* tens⁹⁶ of years, *seventy* years (5640 –

⁹⁴ See Likkutei Torah, beg. of Parshas Bahalosecha. *E.p.*

⁹⁵ Note, that Redemption is connected to the seventh – “Redemption is in the seventh [blessing of the Amidah]... since they are destined to be Redeemed in the seventh” (Megillah 17b).

⁹⁶ Including also the perfection of hundreds (since his Service was at the height of perfection of “a hundred year old is like he passed away and removed from *Ha’olom* (Ha’he’elem [the concealment of G-

5710), including the completion and perfection of his Service in the *seventh* ten years in the lower hemisphere (from the house with the address seven hundred and seventy), including also the continuation of Service in the years after this through the *seventh* generation, “all sevenths are cherished”⁹⁷ – which through the completeness of our deeds and Service throughout the time of exile in all the seven lands of the world, and *immediately* “Hashem will once again (Yosif) stretch forth His arm... and *Asaf* (gather) the lost of the Israelites...” through the phenomenon that “*Paratzta* (numerical value of seven hundred and seventy) Alecha Paretz, empowered you to spring forth,” “The Poretz rose up before them.”

8. And regarding the above, an additional special emphasis has been added in the recent time:

The Service of spreading Torah Judaism and the wellsprings outward from “Beis Rabbeinu” (“770”) continues to get stronger and stronger even after (the last ten years in) his life in this world, for more than forty years (5710 – 5750), in a manner of “Hashem gave you a heart to understand, eyes to see and ears to hear,”⁹⁸ hence, “Beis Rabbeinu” (“770”) is a “Talpios,” “a Tel (mound) that

dliness]”) (Avos, end ch. 5)) – that every ten is comprised of ten (seven hundred).

⁹⁷ Vayikra Rabbah 29:11. And see beg. *s.v.* Basi Legani 5710. And at length – the Maamar with this title, 5711 (Sefer Hamaamorim Basi Legani vol. 1 pg. 29 ff.).

⁹⁸ Savo 29, 3.

all Piyos (mouths) turn to,” for more than a Jubilee of years (5700 – 5750), “forever.”⁹⁹

And this is emphasized even more upon seeing before your eyes the continuous addition in the number of Jewish people that come to “the House of our Rebbe,” “a vast nation glorifies the king,”¹⁰⁰ (including also “Who are the kings? The Rabbis,”¹⁰¹ and especially the Leader (King) of the Generation), and there has come to be a need to expand¹⁰² “Beis Rabbeinu” yet further,¹⁰³ including expanding in a manner of a breakthrough, “Paratzta” (numerical value, 770), like the building of a *new house*.¹⁰⁴

And based on the above spoken regarding the great virtue of “the House of our Rebbe in Bavel” – that “the Mikdash

⁹⁹ Shmuel I, 1, 22, and in Rashi’s comm. Yerushalmi Brachos 4:1. And see Kiddushin 15a. Mechilta and Rashi’s comm. on Mishpotim 21, 6.

¹⁰⁰ Mishlei 14, 28.

¹⁰¹ See Gittin end 62a. Zohar III 253b – in Rayah Mehemna.

¹⁰² “To fortify the building and raise it... as the verse says ‘to exalt the house of our G-d” (Rambam Hilchos Beis Habechiroh 1:11 – regarding the Beis Hamikdosh. And likewise regarding a synagogue and study hall – see Rambam Hilchos Tefillah 11:2).

¹⁰³ In addition to the increase in its size (and a few times) in the previous years.

¹⁰⁴ To the extent of placing a cornerstone*

*) *On Erev Chay Elul 5748 there was the laying of the cornerstone for (the expansion) of the synagogue and study hall of Lubavitch in Lubavitch, with the presence of the Rebbe Shlita, who placed the cornerstone with his holy hand (and see the talk said at this event. And see the talk of the night of Hoshana Rabbah 5749). The publisher.*

traveled and settled there,” and “it is the actual place of the Mikdash of the Time to Come,” to the extent that the Future Mikdash will be revealed in it and from there it will return to Yerushalayim – we understand the great merit that each and every Jew/Jewess has in taking part with their body and their money¹⁰⁵ (and the more the better) in building “the House of our Rebbe in Bavel,” as a preparation for the descending and revelation of the future Mikdash *literally* immediately.

And this is a timely matter – in the Year of Tzaddik (90) – as emphasized in the 90th Psalm of Tehilim¹⁰⁶ (for this year¹⁰⁷) which begins “Hashem, You were [in] a dwelling [among us to be there] for us in every generation,” referring (also) to the synagogues and study halls,¹⁰⁸ and concludes “the pleasantness of Hashem our G-d shall be upon us... and the work of our hands shall establish us,” referring to the dwelling of the Shechinah in the Mishkan (and Mikdash).¹⁰⁹

And may it be the will of Hashem that even before the expanding of “the House of our Rebbe in Bavel,” the future

¹⁰⁵ Similar to the Beis Hamikdosh – that “all are obligated to build and assist with their bodies and their money...” (Rambam Hilchos Beis Habechiroh 1:12).

¹⁰⁶ After the culmination of Psalm 89 “they scoff the advancing footsteps of Moshiach,” “blessed is Hashem forever, Amen and Amen.”

¹⁰⁷ In accordance with the custom attributed to the Baal Shem Tov to say the Psalm of Tehilim corresponding to how many years old one is (see Igros Kodesh of the Rebbe Rayatz vol. 10, pg. 53).

¹⁰⁸ As supra note 4.

¹⁰⁹ See Rashi’s comm. on the verses, Pikkudei 39, 43; Shmini 9, 23. And more.

Mikdash should be revealed and descend from Heaven, “the Mikdash that Your hands, o Hashem, established,”¹¹⁰ the third and threefold Beis Hamikdosh (which includes also the Mishkan, first and second Beis Hamikdosh¹¹¹), that will be first revealed in the “House of our Rebbe in Bavel,” which is also a “*threefold* house,” a synagogue (prayer), study hall (Torah), and house of good deeds (Acts of Kindness), and from there it will return to Yerushalayim, together with all the synagogues and study halls throughout the world that will relocate to Eretz Yisroel and Yerushalayim, connected to the Mikdash, and together with all the Jewish people from all parts of the world, as the verse says²⁶ “and bring them to my holy mountain and make them happy in My house of prayer... for My house is a house of prayer it will be called [a house of prayer] for all the nations,”¹¹² “the Temple Mountain of Hashem will be magnificently standing on the most exclusive of the mountains and be [yet more] exalted due to the hills [surrounding] and all the nations will stream to him¹¹² and many nations will go¹¹² and they will say 'let us go and ascend to the Mountain of Hashem to the house of the G-d of Yaakov and he will teach us his ways and we will go in his path, for from Tzion the Torah will

¹¹⁰ Beshalach 15, 17. And see Rashi’s comm. and Tosafos Sukkah end 41a. And more.

¹¹¹ See Zohar III 221a.

¹¹² And a foretaste of this also at the end of the time of exile – that “the house of our Rebbe in Bavel” “calls (also) to all the nations,” through effort in spreading the study and fulfillment of the Mitzvahs that the descendants of Noach are commanded to fulfill, as the ruling of the Rambam, Hilchos Melachim end ch. 8.

emerge and the Word of Hashem from Yerushalayim,”¹¹³
“New Torah insights will come forth from Me,”¹¹⁴ *literally*
immediately.

*(From the Talks of Shabbos Parshas Noach 5747; Shabbos
Parshas Pinchas and the 28th of Sivan 5751. And more)*

¹¹³ Yesayah 2, 2-3.

¹¹⁴ Ibid, 51, 4. Vayikra Rabbah 13:3.

Glossary

Animal soul – the soul which conducts a person's physical aspects and desires.

Beis Din – court.

Beis Hamikdosh – the Holy Sanctuary.

Chabad - wisdom, understanding and knowledge (of G-dliness).

Chassidus - lit. Piousness, this refers to the Chassidic philosophy which yields pious people.

Brachah – blessing.

Elul – Jewish month, at the end of the summer.

Eretz Yisroel - the Land of Israel.

Farbrengen – gathering, get-together.

Hamshochos – revelations of G-d Almighty.

Hashem – G-d Almighty.

Hoshanah Rabbah – Holiday at the conclusion of the holiday of Succos.

Kodesh HaKedoshim - the Holy of Holies, the holiest part of the Holy Temple.

Haftorah – A portion from the Prophets read after the Torah Reading.

Hakafos – Dancing around the Bimah with Torah Scrolls on Shmini Atzeres and Simchas Torah (at the end of Succos)

Minchah – afternoon Prayer.

Mitzvah - Commandment.

Motzoi Shabbos – Saturday night

Moshe Rabbeinu – Moses our teacher.

Moshiach, Moshiach Tzidkeinu – Messiah – the Redeemer of the Jewish people and of the whole world in general, bringing them to their height of perfection.

Parshah (Parshas) - weekly Torah portion (of).

Poskim - Authorities of Jewish law.

Rebbe – acronym for the words Rosh Benin Yisroel (Head (leader) of the Jewish people).

Redemption – the time in which the world reaches its perfection both physically and spiritually.

Rosh Chodesh – the head of the month

Sichos – talks, public addresses.

Shabbos – Sabbath.

Shacharis – Morning prayer.

Shesiya stone – the "corner stone" of the world - G-d Almighty began the creation of the world from it.

Shlita – may he live for good, long years.

Shulchan Aruch - the code of Jewish law.

Tammuz – fourth month of the year (from Nissan)

Teshuvah – Return (to Hashem).

Torah – the Bible, G-d Almighty's instructions especially for the Jewish people.

Tzaddik(im) – a completely righteous person(s).

Tishrei – the first month of the New Year

Yeshivah – Jewish school

Yiddishkeit – Judaism

Yisroel, Bnei Yisroel – Israelites, the Jewish people.

In Honor of the Rebbe King Moshiach Shlita

*Long Live our Master Teacher
& Rebbe King Moshiach
Forever & Ever!*



In Honor of the Rebbe King Moshiach Shlita

*L'Zchus the Rebbe Melech
HaMoshiach Shlita that he
may merit to reveal himself
and redeem us Now!*



Lezchus Mishpachas Kabakov



*In loving memory of Aharon ben Shmuel
Hakohen. Holocaust survivor, beloved father and
grandfather.*



**In Honor of the
Rebbe King Moshiach Shlita
May He Lead Us To Jerusalem,
Now!**

*Long Live our Master Teacher and Rebbe
King Moshiach Forever and Ever!*



**Dedicated by the Nakash
Family**

In Memory of Ya'akov ben Ezra Nakash,

Dina Leah bas Velvel HaLevi Wroblewski

And the Soldiers of Tzahal that Perished חי"ד

May They Unite With Them In the Redemption, Now!

*L'zchus Hachassid R' Moshe ben Rivka , it should be Mekuyam the
Brochah of the Rebbe Melech HaMoshiach Shlita 24 years ago
"Yemei Shnoseinu Bahem Shivim Shanah V'im Begvuros Shmonim
Shanah un Noch Hundert Yahr" Bemiluan*



*Dedicated by the Corenblum Family
For the immediate complete revelation of
the Rebbe King Moshiach Shlita*



*In honor of Rabbi Eliyahu Yonah and
Ilanna Benyaminson and their
beautiful children- they should go
from strength to strength in their
shlichus to prepare the world for the
immanent revelation of Moshiach
Tzidkenu.*

*From your loving parents, Miriam and
Kobi Almog*

DEDICATED LEZCHUS
AVROHOM HALEVY BEN CHANA,
TZVI HIRSCH YONAH HALEVY
BEN SIMA, DOVID YISROEL
HALEVY BEN TZAITEL AVIVA,
YAAKOV HALEVY BEN TZAITEL
AVIVA, MENACHEM MENDEL
HALEVY BEN TZAITEL AVIVA,
DEVORAH LEAH BAS TZAITEL
AVIVA, RIVKAH BAS TZAITEL
AVIVA, SHAYNA BRACHA BAS
TZAITEL AVIVA, CHANA BAS
RIVKA, SHIRA BAS RIVKA AND
CHAYA MUSHKA BAS RIVKA, TO
ALL HAVE GEZUNT SPIRITUALLY
AND PHYSICALLY AND SEE THE
REBBE KING MOSHIACH SHLITA
NOW IN THE BEIS HAMIKDOSH
HASHELESHI!



In honor of the
Rebbe King
Moshiach
Shlita,
Long may he
live!

*Dedicated Lezchus Harav Hachasid Sholom Duber ben Zlata,
Basyah Beis Berachah bas Shoshanah, Eliyahu Yonah, Ilanna
Marcela, Tovah Geulah, Chanah Mushka and Shterna Sara*



Lezchus the Marantz family