

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

- Translated from Yiddish –

1. The third of Tammuz is the day in which my revered father-in-law the Rebbe, was freed (in the year 5687 פ"ז"ח^[1]) from his confinement in prison ("Sparlerke" in Leningrad) on condition that he immediately travel to exile in his 'refugee settlement'¹ Kastrama, 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 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

* 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] – Likutei 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).

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).

Tammuz⁶ he received (in Kastrama) 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 '*building* prison' and was sent away [to exile] in a *settlement* of refugees (a lighter punishment) – later on we found out that his exile in Kastrama 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 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 the 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),

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 Kastrama (Sefer Hasichos *ibid*).

⁸ The letter in note 4.

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

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 (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 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] referred to as 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 Yehoshuah 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

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.

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 Ham'amorim 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.*

as they took place the first 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 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

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 Likutei 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.

²⁰ Metzudas Dovid *ibid* v. 12.

their settlements"²¹ when it was dark for the Egyptians, and the like), and as it says in the preceding verse,²² that "*and G-d* threw large stones upon them from heaven... "?

Likewise regarding this miracle itself, of "the sun stood still" – needs clarification 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 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 the thing. As

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.*).

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

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

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].

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 add. (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 Likutei 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 whom are privileged to be Cohanim (priests).]

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 stored away, 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 stored away" [meaning] that not only did the staff of Aharon and the almonds remain, rather also the flowers, as the Talmud says³⁷ "when the Ark was stored away, together with it was stored away... 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

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.

³⁷ Yoma 52b. *Ref. a.l.*

³⁸ See Likutei 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.]*

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 (however 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]].

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

⁴⁰ And we may say the Halachic difference is – that it is permitted to have pleasure from these almonds and from the fruits that grow from them, since 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.*

⁴² Avos end ch. 6.

⁴³ See Likutei Torah Shlach 37d. Ma'amarei Admu'r Ha'emtza'ea, Devarim vol. 1 pg. 303. vol. 3 pg. 59. and more.

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 Ba'al 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 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

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

⁴⁵ Sha'ar Hayichud V'ha'emunah ch. 1.

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).

person⁴⁹ desires 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 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

⁴⁹ Bava Metziah 38a.

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 Bahaloscha 5751 (Dvar Malchus 5751 pg. 209) *ff.* and in note 69 *a.l.*

⁵² Mishnah Brachos 42a.

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 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

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'ar a.l. And see also Ohr Hatorah Shir Hashirim, end pg. 975. end pg. 991. Sefer Hama'amorim 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 Likutei Sichos Sisa 5750. And see infra note 114].*

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.

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 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

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

⁵⁷ See also beg. Sefer Hama'amorim 5629 at the beg. 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.*

from [one heavenly] chamber to [the next] chamber, there is a judgment as to if it is 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]) 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))

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 Ham'amorim 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.*

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 Hama'amorim Melukat *ibid. ref. a.l.*

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 'ח (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 letter 'ה (Hei)⁶⁸). And then we reach the dot below the (left line of) the letter 'ח (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 [similar to something which is engraved, which endures forever, and cannot be erased]), connected with the letter 'Sav',

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.*

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

⁶⁹ Likkutei Torah beg. Parshas Chukas.

as the words of our Sages⁷⁰ "Tav – 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 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 Yehoshua and the

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. 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 Ralba"g 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 then 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].

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 still"⁷⁶ 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 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 affect on the nature itself, that it "agreed" to the [transpiring of the] miracle [and

⁷⁴ Siddur Sha'ar Hamilah 142a *ff.* Sefer Hamitzvos of the Tzemach Tzedek, Mitzvas Milah (5a *ff.*). Ohr Hatorah Shavu'os 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 Tehillim 19, 5.

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 [and instead] sending him away to his refugee city in Kastrama, 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

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

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.).

Rebbe⁸⁰) – the 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 affect 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 for the needy),"⁸⁴ the Flow ('provides') of the Gimmel (3rd) month, the month of the 'giving of the Toarh', 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

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 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.

⁸⁴ Shabbos 104a.

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 expositions 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 [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 than 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 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

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

⁸⁶ Regarding the following, see Sefer Ha'erechim-Chabad Ma'areches Osios – 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.*]

⁸⁸ Sanhedrin 44a.

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

⁹⁰ Tehillim 30, 2.

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 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

⁹¹ Tehillim 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.).

'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 all the 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 Cassidus] outwards.

Especially that we have the Command, that the staff of Aharon must be stored away "to be safeguarded for a sign" ("that I chose Aharon the Cohen"), "when the Ark was stored away, with it was stored away... 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 "Cohanim 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

[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 Tehillim 91, 15.

⁹⁴ Yisro 15, 6.

⁹⁵ See Ba'al Haturim *a.l.* And also see Agadas Breishis ch. 79 (80).

⁹⁶ End of the laws of Shmittah and Yovel.

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]] –

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 bare 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

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.]*

¹⁰⁰ Beshalach 16, 33.

[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.

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 broadened, reaching an

¹⁰¹ Rashi's comm. *a.l.*

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

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 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

¹⁰⁵ Wording of the verse – Mishlei 16, 5.

¹⁰⁶ See [what is stated] in the letter of the Ba'al 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 Braysa end of Kiddushin.

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

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.

'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 "חוצה, 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 "Bitul", and the entity of "Bittul" goes!

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

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

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.* Breishis 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.

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 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, in the correct manner – 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, "Bitul 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

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

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 3rd 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 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.

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.']*

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 are saying the Pirkei Avos this year (the six weeks between Passover and Shavuos, and four weeks after Shavuos 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]

¹²² Siddur Admu"r Hazokein *a.l.*

¹²³ And 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 aspects (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 [י"ד ה"י ו"י ה"י] is – *ten* letters.

¹²⁵ Ramabam laws of Parah Adumah end ch. 3.

¹²⁶ Bo 10, 9.

Jerusalem, the holy city, [and then] into the third Beis Hamidosh, and as mentioned – *literally* immediately.