

Nature And Above Nature

Based on the Dvar Malchus of the Shabbos Parshas Chukas, 5751

In 5751 Shabbos Parshas Chukas came out on the tenth day of Tamuz. In this week's Dvar Malchus we'll learn about and check out what this date is all about. This date looks like any other date, but the Rebbe Shlita Melech Hamoshiach teaches us that there's a lot to learn from it.

Today is Shabbos, the seventh day of the week, and the tenth of Tamuz, the tenth day of the month of Tamuz. The Rebbe Shlita Melech Hamoshiach always teaches us that everything that happens in the world is by *hashgacha pratis*, especially in Torah matters or any matter in *yiddishkite*, even in such a matter as a date. We can learn about its importance as a day of the week, a day of the month, and its proximity to *Yud Beis* and *Yud Gimmel* Tamuz which is only two days later, the days that Rebbe Harayatz was freed from the KGB, the Russian secret police, as well as its proximity to *Yud Zein* Tamuz.

With Hashem's help we will learn today about how all of the above has its special connection

with the true and complete redemption.

Two ways of counting – two types of good

Judaism counts the passing days in one of two ways, either by the week or by the month. Hashem made the week during the creation of the world. He created it with light and darkness, day and night. After the first six days of creation, Hashem established the seventh day, Shabbos, as holy.

In comparison, we started counting with months when we left Egypt. Hashem commanded us to sanctify the upcoming month. How is this done? The *beis din* while in session accepts witnesses who testify that they saw the new moon. The *beis din* uses their testimony to determine the new month and upcoming holidays.

In essence then there are two types of counting; one tells us how Hashem created the world and the other tells you how we fix the world. Hashem created beautiful worlds.



He gave us the lowest world that has a lot of "fashlas", things that were left incomplete and unusable as they are. People don't know what they're supposed to do in life. It's our job to correct and perfect these things. We won't use forbidden things. What we are able to use will be used for holy purposes when we do mitzvos. In addition, we will teach people what their purpose in life is, which is to do what the Rebbe Shlita Melech Hamoshiach wants – to bring about the redemption. By doing so, we will reveal the hidden good in the world and we will fix and make it ready to receive *Moshiach Tzidkeinu*.

There are basically two kinds of good in the world. The first type is the revealed kind of good. We see that Hashem created them as something good. A higher type of good is something that appears to us as something negative, not good. In our service to Hashem, we reveal the hidden good that Hashem also created.

The above two concepts, working with the good and revealing a higher type of good, are hinted to in these two numbers, the seventh day of the week, Shabbos, and the tenth day of the month. On this Shabbos, the two numbers come together. Hashem created the world with the number seven – seven days of the week and the

seven *sefiros*. When we serve Hashem in this world (seven), we correct and perfect it (ten).

This explains why in the *Torah Shebichsav* (written Torah) it says that the world was created in seven days (in Parshas Breishis) and in the *Torah Shebial Pe* (Oral Law) the *chachomim* said in *Pirkei Avos*, chapter five, which we will soon learn this Shabbos, that "...The world was created with ten sayings..." Hashem created the world in **seven** days. When we serve Hashem by doing Torah and mitzvos, we reveal Hashem's **ten** sayings.

On this Shabbos, the tenth day of Tamuz, we combine the two concepts, seven and ten, Hashem's good in the seven days, and our service to Hashem in the world (revelation of the ten sayings), which brings the world to a higher state – ten.

The seventeenth day of Tamuz – the "good" of Tamuz

From this Shabbos, the tenth day of Tamuz, we bless the next Shabbos, the seventeenth day of Tamuz. Seventeen is a combination of ten and seven and has a Hebrew numerical value of good, good for "Above" and good for us here, either a revealed good or a good that would be revealed



by us when we serve Hashem.

The seventeenth day of Tamuz is a fast day and day that Hashem easily accepts our *tefilos*. It's a day when we return to Hashem and fast due to our bad deeds. By doing so, the hidden good in the world becomes revealed.

This happens ever year. This year, however, 5751, is different, because the seventeenth day of Tamuz comes out on Shabbos. We already learned that Shabbos, since creation, has good within it. This good joins together on this Shabbos with the higher type of good that's revealed on this day when we normally fast. When both are joined together, we don't fast. Instead it's pushed off to the next day, Sunday.

Therefore the seventeenth day of Tamuz has the numerical value of "good", for Above and for us below. It's also a preparation for the complete redemption that is about to take place. The good from Above and below will be revealed and there will be no need to fast ever again, similar to what the Maharash, the forth Lubavitcher Rebbe, said when the seventeenth day of Tamuz came out on Shabbos, "...I wish that it should be completely postponed and the day itself should become one of happiness and joy..." (Here we can see how the Rebbe Shlita Melech Hamoshiach takes and

changes "golus things" into something good and positive).

The above explanation is also connected to the special days of Yud Beis –Yud Gimmel Tamuz, a holiday celebrating the existence and learning of *pnimiyus hatorah*, when the Rebbe Harayatz was released from prison and the dissemination of *Torahs Hachasidus* dramatically increased. Eventually the Rebbe Harayatz came to America and from there was able to disseminate Chassidus all around the world. By learning Chassidus around the world, the hidden good now becomes revealed.

Tachlis

A Jew who always serves Hashem thinks when he sees something and says, "How can I do this when I serve Hashem?" (The Rebbe Shlita Melech Hamoshiach says that a child can understand this. We see that such an idea is especially applicable to children)

We should serve Hashem on in two ways. Each one of us has a body and a soul. The body needs food and drink in order to live, as is the way of the world. Everyone feels that he/she has something within the body that makes it live, something that's above and higher than the body that makes it live – the soul. It's unlimited and can



always fix and make things better. We should know that it's our job to serve Hashem with our body by doing a mitzvah, and soul – to think about the mitzvos we do, and to feel love for another Jew, things which are unlimited.

When we give *tzedakah* we should give more than what we usually give. We should also put more "soul" into the mitzvah – have good feelings and smile when doing a mitzvah. In addition, we can give good advice to someone and think only good about another Jew.

We should merit before Yud Beis Tamuz and before the fast that there should be no more fast days ever again because the Rebbe Shlita Melech Hamoshiach will come immediately and redeem us with miracles and wonders.

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