

# LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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# LIKKUTEI SICHOS

## AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND  
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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Volume IX: *Bamidbar*

•

In English rendition  
by  
**Rabbi Eliyahu Touger**

## CHUKAS

### THREE KINDS OF MITZVOS

There are three categories of *mitzvos* in the Torah: *mishpatim*, *eidus*, and *chukim*.<sup>1</sup> *Mishpatim* are *mitzvos* whose observance is required even by human intellect. With regard to *eidus*, though logic alone would not mandate their observance, we can understand their rationale once they have been commanded by the Torah. *Chukim*, by contrast, are *mitzvos* which have no intellectual basis. Indeed, they contradict reason, and so must be observed with *kabbalas ol*, acceptance of G-d's yoke.

In *mishpatim* and *eidus*, G-d's will has been confined and encloded in intellect to the extent that our thought processes can appreciate it. With regard to *chukim*, by contrast, G-d's will retains its transcendent nature. Even though they exist within our material framework, the *chukim* reflect the essence of G-d's will, which is connected directly to G-d's essence.<sup>2</sup> This is why they cannot be grasped by mortal intellect.

Similarly, the observance of *chukim* requires a commitment stemming from the essence of one's will, reflecting the

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1. See the *sichos* to the *parshiyos Yisro*, *Mishpatim*, and *Bechukosai*, in this series where similar concepts are discussed. See also the sources cited there.
  2. See the *maamar* entitled *Lech Lecha* 5666, which explains that the *mitzvos* which possess a rationale that can be grasped by mortal intellect relate to the extension of G-d's will. Because this level is removed from the essence of His will, as it were, it is possible for it to become encloded in intellect. *Chukim*, by contrast, relate to the essence of G-d's will. Therefore they cannot be encloded within reason.

*kabbalas ol* and *bittul* which are rooted in the essence of the soul, and which transcend one's conscious powers.

In this light, a connection can also be drawn to the Alter Rebbe's interpretation,<sup>3</sup> which associates *chukim* with engraving (*chakikah* in Hebrew). Engraved letters possess an advantage over written letters, for engraved letters are part of the substance on which they are engraved. Written letters, by contrast, are merely added to the surface on which they appear.

This also reflects the advantage of *chukim* over *eidus* and *mishpatim*. *Eidus* and *mishpatim* — from the perspective of both G-d (the Commander) and man (the commanded) — do not represent the expression of will in a pure sense. Instead, will is mixed with intellect. *Chukim*, by contrast, reflect the expression of man's and G-d's essential will, and connect the essence of man's soul to the essence of G-d without the addition of any external factors.

### BEYOND THE KEN OF KNOWLEDGE

The fundamental example of a *chok* is the *mitzvah* of the red heifer. With regard to this *mitzvah*, even King Shlomo, who had grasped the most sublime truths and was able to comprehend the rationale for the other *chukim*, said:<sup>4</sup>

I was able to comprehend all [the other difficult passages of the Torah], but with regard to the passage of the red heifer, I asked, I researched and I sought. I said:<sup>5</sup> "I will become wise," [but I saw] that it was distant from me.

The rationale for this *mitzvah* was revealed to Moshe, our teacher, alone, as the *Midrash* states:<sup>6</sup> "The Holy One, blessed

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3. *Likkutei Torah*, Bamidbar 56a; see also *Likkutei Torah*, Vayikra 45a.

4. *Bamidbar Rabbah* 19:3; *Midrash Tanchuma*, Parshas Chukas, sec. 7.

5. *Koheles* 7:23.

6. *Bamidbar Rabbah* 19:6; *Midrash Tanchuma*, Parshas Chukas, sec. 8.

be He, told Moshe: ‘To you alone will I reveal the rationale<sup>7</sup> for the red heifer.’”

This is one of the reasons why the Torah introduces the *chok* of the red heifer with the phrase:<sup>8</sup> “This is the statute of the Torah.” The Torah uses such wording rather than “This is the statute of the heifer,” or “This is the statute of the sin offering” because the red heifer reflects the Torah in its totality.<sup>9</sup> For the essence of all the *mitzvos*, even the *mishpatim* and *eidus*, is G-d’s transcendent will. With regard to the other *mitzvos*, however, G-d’s will is encloded in intellect. Nevertheless, the essence of even those *mitzvos* remains transcendent.<sup>10</sup>

In the *mitzvah* of the red heifer, this quality is overtly revealed. For the *mitzvah* of the red heifer is not encloded within reason. Therefore, this *mitzvah* represents the Torah in its totality.

There are two unique dimensions to the offering of the red heifer:<sup>11</sup> a) it makes the pure impure while it purifies the impure, and b) it is offered outside the camp.

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7. The word “rationale” in this context must be interpreted figuratively, for the *mitzvah* of the red heifer is above all rationale. For that reason, Shlomo’s inability to comprehend the reasoning behind the red heifer is not considered a deficiency, as reflected in the statement of *Midrash (Bamidbar Rabbah 19:3)*: “You have acquired knowledge. What are you lacking?”, implying that from an intellectual perspective, he was not lacking anything. See the *maamar* entitled *Zos Chukas*, 5673.

Instead, the revelation of the “rationale” for the red heifer to Moshe reflects how the fundamental *bittul* which he possessed enabled him to overtly perceive G-d’s essential will.

8. *Bamidbar 19:2*.

9. See *Likkutei Torah, Bamidbar 56a*; see also the traditional commentaries to the above verse.

10. For the attribute of will retains its fundamentally simple quality even when associated with a rationale. See the *maamar* entitled *Va’ani Tefillasi*, 5694. See also *Tanya, Iggeres HaKodesh*, Epistle 19.

11. *Sefer HaChinuch, mitzvah 397*.

## CHUKAS

We can assume that these unique dimensions reveal a quality associated with the essence of the soul, and relate to the Torah in its totality.

The impetus which spurs the essence of the soul to this service is sparked by Moshe, for only to him was the motivating principle revealed. And it is Moshe who conveys inspiration to all Jews.

To underscore this dynamic, G-d commanded Moshe:<sup>8</sup> “Speak to the children of Israel, that they shall bring you a red heifer.” It was Elazar the priest who offered the red heifer and carried out all the preparations for the sacrifice. Nevertheless, the Torah emphasizes that the heifer was to be brought to Moshe, for it was he who inspired the Divine service that represents the spiritual counterpart of this offering. For this reason, the sacrifice is always referred to as the red heifer offered by Moshe.<sup>12</sup> Moreover, each of the eight red heifers offered during the era of the Second *Beis HaMikdash*, and even the final one to be offered by *Mashiach* used — or will use — the ashes of red heifer offered by Moshe in the desert.<sup>13</sup>

### PURE, IMPURE

The *Midrash* states<sup>14</sup> that when G-d told Moshe *Rabbeinu* about the impurity resulting from contact with a human corpse, Moshe’s face turned color. “How will such a person regain ritual purity?” he wondered.

(Moshe was not as bewildered when G-d taught him about other kinds of ritual impurity, for they are limited in nature. But the impurity stemming from contact with a corpse

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12. See *Rashi*’s commentary to the beginning of *Parshas Chukas*.

13. See *Parah* 3:5 (and the commentary to 3:11); *Rambam, Mishneh Torah, Hilchos Parah Adumah* 2:6. See also the commentary of *Yedei Mishneh* and R. Zaeve Einhorn to *Bamidbar Rabbah* 19:6; *Gur Aryeh* and *Sifsei Chachamim* (to *Rashi, Bamidbar* 19:2); *Sheloh, Cheilek Torah Shebichsav, Parshas Parah*, p. 359b.

14. *Bamidbar Rabbah* 19:4, *Midrash Tanchuma, Parshas Chukas*, sec. 6.

is the direct opposite of holiness. Holiness is associated with vitality; as long as one clings to “the living G-d,” there is no possibility of death.<sup>15</sup> Death reflects separation from G-dliness, and therefore Moshe was bewildered.)

G-d resolved this question for Moshe by teaching him the laws of the red heifer, for the ashes of the red heifer overturn even this type of impurity. The sprinkling of its ashes draws down the Thirteen Attributes of Mercy, which transcend all limitations and remove all blemishes.<sup>16</sup>

For this reason, the red heifer is referred to as a *chok*. For within the ordinary limits of the spiritual cosmos (i.e., within both the private world of each human being, and within the world at large), it is impossible to bring purity to such a level. For “who can render the impure, pure? Only the One,”<sup>17</sup> for He is not bound by any limits.

On this basis, we can also understand why the red heifer is offered outside the camp, in contrast to all other sacrifices,

15. On this basis, we can understand the custom (*Toras Kohanim*, *Bechukosai* commenting on verse 26:25; *B. Kamma* 82b) that a corpse is never left unburied overnight in Jerusalem (ירושלים in Hebrew) relates to the level of complete fear [שלימות היראה] (in Hebrew), *Tosafos*, entry, *Har*, *Taanis* 16a]. On that level, there is no connection with death. On the contrary, “the fear of G-d [leads to] life” (*Mishlei* 19:23).

16. *Tanya*, *Iggeres HaTeshuvah*, ch. 8. The intent is that *teshuvah* removes even those blemishes which are caused by willful sins — blemishes for which sacrifices cannot atone. Such complete restoration is possible because *teshuvah* draws down the Thirteen Attributes of Mercy.

For this reason, when the Alter Rebbe quotes the verse (*Shmos* 34:7): “forgiving iniquity, transgression,... and He cleanses,” he omits the word “sin.” For sin, *chatah* in Hebrew, refers to unintentional sins that can be atoned for by sacrifices. For the atonement for such sins does not require the influence of the Thirteen Attributes of Mercy.

The verse itself mentions “sins” because of its conclusion (which translates literally as): “and He cleanses, but does not cleanse,” interpreted by our Sages (*Yoma* 6:1) as: “He cleanses’ those who repent; ‘but does not cleanse’ those who do not repent.” Sins are mentioned in this context to show that even “sins” will not be forgiven unless the person repents. For even a sin committed unintentionally requires *teshuvah*.

17. *Iyov* 14:4; [the translation is based on the *Targum*]. See also *Likkutei Torah*, *Bamidbar* 59d.

which were offered within the *Beis HaMikdash*. The Alter Rebbe explains<sup>18</sup> that all the other sacrifices atone for unintentional sins, these being a result of the “intensification [of the influence] of the animal soul [rooted in *kelipas*] *nogah*.”<sup>19</sup> Therefore they are offered within the *Beis HaMikdash*.

The red heifer, by contrast, atones for the ritual impurity stemming from a corpse, the very lowest form of impurity, below even *kelipas nogah*. Accordingly, it is offered outside the camp, for it purifies even those levels outside the realm of holiness by revealing a light that transcends the limits of the spiritual cosmos.

### BEYOND SELF-CONCERN

To draw down a light which is above the limits of the spiritual cosmos, one must tap a level of the soul which goes beyond all limits, the level of *yechidah*, which is expressed through *bittul*. To put it simply: *mesirus nefesh*, self-sacrifice, is necessary. A person must put his own concerns aside, go outside the camp, take a cow (indeed, one which is red<sup>20</sup>) and prepare it as a sacrifice, knowing that he himself will thereby become impure. All this to enable other Jews to become pure.

A person has to be willing to ignore his own concerns to do a favor for another Jew. Moreover, the help which he offers must be given freely, without thought of personal benefit. Our Sages teach:<sup>21</sup> “More than the donor gives to the recipient, the recipient gives to the donor.” But when a person gives with such thoughts in mind, he has not transcended his limits, and so it is impossible for him to draw down G-d’s essence.

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18. *Tanya, Iggeres HaKodesh*, Epistle 28; see also *Likkutei Torah, Bamidbar* 58c.

19. See the *sichah* to *Parshas Vayikra* in this series, where this concept is explained.

20. Red reflects excitement, the direct opposite of the calm which characterizes intellect.

21. *Vayikra Rabbah* 34:8.

When does a person draw down G-d's essence? When he does a favor for another person despite the knowledge that he will thereby become impure.<sup>22</sup>

(G-d will certainly repay him several times over for his troubles, but this is not his concern. He should be willing to make the effort despite the fact that he thereby becomes impure.)

This lack of self-concern is the *chok* engraved in the very core of his being, and it draws down the transcendent dimensions of G-dliness. For only the essence of the soul can draw down G-d's essence.

The above concepts enable us to appreciate the ramifications of the two unique dimensions of the laws regarding the red heifer: that it makes the impure pure while making the pure impure, and that it is offered outside the camp.

To explain:

a) Through the Divine service associated with the *chukim*, we reveal the essence of the soul. For the *bittul* involved in enabling another Jew to purify himself even though it requires leaving the camp and becoming impure oneself expresses the essence of the soul.

b) This relates to the Torah in its totality, for the purpose of the Torah is to take humanity above all limits, enabling us to subdue our personal "I." This includes not only the "I" of the body, but also the "I" of the soul. This self-sacrifice is expressed through *ahavas Yisrael* (the love for a fellow Jew), which is the totality of the Torah.<sup>23</sup>

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22. Indeed, even before the priest begins the rites involved with the sacrifice of the red heifer, he is rendered impure. For in the era of the Second *Beis HaMikdash*, before the priest began the rites, the court would *make* him impure through contact with a dead creeping animal. He would then immerse and begin the rites connected with the sacrifice (*Rambam, Mishneh Torah, Hilchos Parah Adumah* 1:14).

23. See *Tanya*, ch. 32; *Derech Mitzvosecha, mitzvas ahavas Yisrael*.

The potential for such a commitment stems from Moshe *Rabbeinu*. He was the epitome of selflessness, and inspired all Jews to manifest *bittul*.

### POSITIVE SELF-CONCERN

On several occasions, it has been explained<sup>24</sup> that the Torah fuses opposites. A similar concept applies in the present context: one's efforts to reach out to another Jew must be coupled with a concern for one's own refinement.

It is written:<sup>25</sup> "When you see a naked person, you should cover him, but you should not turn away from your own flesh." *Mitzvos* are described with the analogy of garments.<sup>26</sup> Thus the verse can be interpreted as meaning "When you see a naked person — one who has no *mitzvos* in which to clothe himself — you should clothe him. Inspire him to observe the *mitzvos*, to wear *tefillin* and *tzitzis*." At the same time, however, one cannot "turn away from one's own flesh."

The implication is that one must realize that one's makeup is materialistically inclined. And one must carry out a process of refinement that includes spiritual counterparts to each of the three steps involved in preparing flesh to be eaten: soaking, salting, and washing.<sup>27</sup>

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In *Tanya, op. cit.*, frequent reference is made to the terms body and soul. In this context, the term "body" also includes the vitalizing force that the body requires. "Soul" refers to the very source of the soul, the level described with the words: "With regard to the soul and the spirit, who can know their greatness and stature in their root and source, the living G-d." For it is this level alone which is the source of true love and brotherhood. When, by contrast, a person retains self-concern, even the spiritual self-concern that stems from his soul, true brotherhood is not possible.

24. See the *sichah* to *Shabbos Parshas Chayei Sarah* in this series.

25. *Yeshayahu* 58:7. See the *maamar* entitled *Oz Yibaka*, 5694.

26. *Tanya*, ch. 4.

27. Soaking the meat refers to "immersing oneself in the waters of knowledge" (cf. *Rambam, Mishneh Torah*, the conclusion of *Hilchos Mikvaos*), i.e., the study of the Torah. It also refers to prayer, for prayer is associated with the analogy of water, as it is written (*Eichah* 2:19): "Pour out your heart like water."

Since the *mitzvah* of the red heifer represents “the totality of the Torah,” it also alludes to this concept. This is reflected in the fact that the ashes of the red heifer offered by Moshe were divided into three portions:<sup>28</sup> One was used to purify the impure. One portion was set aside to purify the priests who would offer subsequent red heifers. And a third portion was set aside as “a testimonial.”

One might ask: What is the purpose of a testimonial?

In terms of our Divine service, this question can be answered as follows: Because of the many rigors involved in communal work and outreach efforts, one may forget about oneself. Therefore a testimonial is necessary to remind us that the impurity associated with death should not be allowed to penetrate into our own lives, and require us to use of the ashes of the red heifer.<sup>29</sup>

## SUMMING UP

To summarize:

a) When one sees a Jew who does not appear to be clinging to the living G-d, and who looks spiritually lifeless, one might think that the person is beyond hope. The red heifer teaches us that this is not so. Moshe *Rabbeinu* endowed us

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Salting refers to the purging of the excitement derived from worldly pleasure. Washing the salt and blood off the meat implies that no trace of the salting process should remain, i.e., this spiritual endeavor should not encourage pride (*Sichos Shabbos Parshas Pinchas*, 5710).

28. *Tosefta*, the conclusion of *Parah*, ch. 3.

29. This lesson is emphasized through the *mitzvah* of the red heifer, which centers primarily on purifying others, since: a) As a result of the effort necessary to purify others, the person is likely to forget about himself. For indeed, when comparing himself to the people to whom he is reaching out, he may come to the conclusion that he is on a very high level. b) To reach out to others, one must be on the highest levels of purity oneself. This is why the Sages imposed many stringencies with regard to the purity of those involved in the offering of the red heifer (see *Rambam, Mishneh Torah, Hilchos Parah* 2:1).

with the power to purify every Jew, even one who has come into contact with death.<sup>30</sup>

b) The *yetzer hora* can argue: “It’s true that the potential has been granted for such service, but why must *you* perform it? Why lower yourself to such a level? After all, our Sages teach that<sup>31</sup> a person is never told to sin in order to enable a colleague to benefit.

In reply, we are told that this is “the statute of the Torah,” i.e., a principle upon which the entire Torah revolves. One must be willing to sacrifice oneself for a colleague. Until one is willing to make such a sacrifice, one is lacking a connection to the Torah in its totality.

c) A person can err and think that the success of his outreach efforts is due to his personal talents. To counter such thoughts, he is reminded that before offering a red heifer, one must be purified with the ashes of the red heifer which Moshe offered. Each person must realize that he is only an agent, and that his potential for success is generated by Moshe.

d) One might wish to devote oneself entirely to the purification of others, without concentrating on oneself. To prevent such an error, the Torah teaches us to keep a portion of the ashes of the red heifer as a testimonial, reminding us to focus energies inward as well as outward.

(Adapted from *Sichos Shabbos Parshas Chukas*, 5710,  
*Shabbos Parshas Chukas-Balak*, 5712)




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30. This is implied by *Rashi* (*Bamidbar* 19:2) who speaks of “the red heifer which Moshe offered in the desert.” Why the reference to the desert? Everyone knows that Moshe’s entire term of leadership was spent in the desert!

The intent is to teach that Moshe offered the red heifer in “the desert,” a place of snakes and scorpions, indicating that this offering has the potential to purify even such low levels. And it is from the ashes of this red heifer that the priests are purified before offering other red heifers.

31. *Shabbos* 4a.

## BALAK

### FATHERS AND MOTHERS

Our Sages interpret<sup>1</sup> the verse:<sup>2</sup> “From the top of boulders, I see him. I gaze upon him from the hills,” as an allegory, explaining that “the tops of boulders” refers to the Patriarchs, and “the hills” refer to the Matriarchs.

The significance of this commentary can be understood by comparing the different relationships which a father and a mother share with their child. A father’s connection is general; it does not relate to the child’s body in a specific way.<sup>3</sup> For it is through the mother’s nurturing of the fetus for nine months that the limbs and organs that make up a child’s body become defined and develop.<sup>4</sup>

For this reason, even after the child is born, his mother shares a closer relationship with him than his father, for it is she who has shaped the particulars of his existence. And thus, a child has a greater love for his mother than for his father, and a greater degree of awe for his father.<sup>5</sup> For love depends on closeness, and awe comes about through distance.

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1. *Bamidbar Rabbah* 20:19; *Midrash Tanchuma, Balak*, sec. 12; *Zohar*, Vol. III, p. 210b.
  2. *Bamidbar* 23:9.
  3. Our Sages (*Niddah* 31a) state that the father’s seed is responsible for the child’s sinews, bones, and nails. Nevertheless, the actual existence of even these parts of the body depends on the nurture the fetus receives in its mother’s womb.
  4. See *Tanya*, ch. 2.
  5. See *Kiddushin* 30b, (quoted by *Rashi* in his commentary to *Vayikra* 19:3). The same applies with regard to the *Sefiros* of *Chochmah* and *Binah* which are described with the analogies of a father and a mother. *Chochmah* gives rise to

Similar concepts apply with regard to the Patriarchs and the Matriarchs of the Jewish people. For this reason, when speaking about the Patriarchs, the verse uses the expression “I see him,” which implies gazing from a distance, while with regard to the Matriarchs, it uses the expression, “I gaze upon him” which implies closeness. This is indicated by the *Targum* for the term “I gaze upon him,” (סכיטה) *sichisa*, which is also used as the *Targum* for the word *vitabeit*.<sup>6</sup> *Habat*, the Hebrew root for the latter term, implies looking closely with intent and concern.<sup>7</sup>

### IN THE IMAGE OF G-D

The conception of a child on the physical plane, as does every other material entity, stems from its spiritual source. Our emotions are referred to as “offspring,” because they are brought into being by intellect. Deep understanding and meditation on the greatness of G-d spawns love and fear of G-d.

More particularly, our conceptual process can be divided into two thrusts: *Chochmah* and *Binah*. *Chochmah* is the seminal core of understanding. Therefore it is described with the analogy of a father. *Binah* represents the development of a conceptual framework, and therefore it is referred to with the analogy of a mother.<sup>8</sup>

Our soul powers stem from the supernal *Sefiros*.<sup>9</sup> And thus a similar pattern exists with regard to these *Sefiros*. They

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(and is) a manifestation of awe, while *Binah* gives rise to (and is) a manifestation of love.

6. *Bereishis* 19:26.

7. See also *Rashi*, *Bamidbar* 21:8.

In other sources, it is explained that “I gaze upon him” refers to staring from a distance, and “I see him” to taking a close look. Both concepts have their source in *Eichah Rabbah* 5:1. See also the *maamar* from the *Tzemach Tzedek* entitled *Ki MeiRosh Tzurim (Or HaTorah, Balak, p. 914)*.

8. *Tanya*, ch. 3; *Biurei Zohar*, *Balak* 103b.

9. *Tanya*, *ibid*.

are divided into two fundamental categories which parallel intellect and emotion, it is the supernal intellect, *Chochmah* and *Binah*, which spawn the supernal emotions.<sup>10</sup> And these emotions bring into being the spiritual worlds.<sup>11</sup>

More particular, the parallel reflects the workings of *Chochmah* and *Binah*. *Chochmah* serves as “the father,” for it is distant from the emotions and certainly from the worlds which they bring into being. *Binah* is considered “the mother” for it is closer to the emotions and also to the worlds.

Because *Binah* is closer to the worlds, the framework of reference which characterizes the worlds is significant for it. Therefore, the influence of *Binah* in the world, the comprehension of G-dliness, does not nullify that framework of reference. Instead, it brings about only *bittul hayesh*, self-nullification that does not entirely banish one’s conception of self. The person devotes himself to a higher purpose, but still retains his individual identity.

*Chochmah*, by contrast, appreciates that “He alone exists; there is nothing else”;<sup>12</sup> all other existence becomes paled in the light of His presence. This level of awareness is indeed reflected in the name *Chochmah* whose letters can be rearranged to form the words *koach mah*<sup>13</sup> — which reflect complete and utter *bittul*, *bittul bimetzius*.

### STRIVING FOR A PURPOSE

The Patriarchs and the Matriarchs share a connection with every Jew, endowing every member of people with their

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10. In this, there is also a parallel to the powers of the soul. For intellect is inwardly directed, while the emotions are pointed to others.

11. For this reason, the emotions are referred to as “the days of creation” (*Tanya*, ch. 3).

12. *Tanya*, ch. 35 in the note

13. *Tikkunei Zohar*, *Hakdamah* 4a; *Tanya*, chs. 3 and 18.

spiritual legacy.<sup>14</sup> Implied is that every Jew possesses two general spiritual thrusts. The Patriarchs endow him with the quality of *Chochmah*, the potential for complete and utter self-nullification, reflecting the sublime unity, while the Matriarchs endow him with the quality of *Binah*, self-nullification that allows a person to retain his identity, reflecting the lower plane of unity.

The ultimate purpose of existence is that the world be transformed into a dwelling for G-d. Thus our Divine service should not be removed from the world, but should focus on making the world a medium for G-dliness as it exists within its own context. For this reason, the Matriarchs whose Divine service reflects closer involvement with the world possess an advantage over the Patriarchs (despite the fact that *Binah*, the

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14. For that reason, there are only three Patriarchs (*Berachos* 16b). For every individual does not possess the spiritual potentials identified with each of the tribes. With regard to the Patriarchs and the Matriarchs, by contrast, their spiritual legacy is endowed to each and every one of their descendants (*Torah Or, Parshas Va'eira* 55a).

Based on the above, we can explain why certain *Rishonim* (see *Ritva, Yevamos* 46a) state that the concept that there are only three Patriarchs and four Matriarchs applies only with regard to prayer. On the surface, since the *Talmud* uses the terms, Patriarchs and Matriarchs, to refer to the entire generation which left Egypt, the term is certainly being used appropriately. Why then is it inappropriate to describe these others as Patriarchs also with regard to prayer?

This question can be resolved based on the concept that the term Patriarchs and Matriarchs implies that their legacy is conveyed to every member of the Jewish people. Therefore, with regard to a certain quality, others may also be referred to as Patriarchs and Matriarchs if the quality they endowed was granted to our people as a collective.

For this reason, the passage in *Yevamos* uses these terms with regard to the process through which our ancestors accepted Judaism after the exodus. For indeed, this process has a lasting effect on all their descendants, causing each one of them to be considered as part of the Jewish people. Similarly, in the *Haggadah* the term *avoseinu*, which means "our Patriarchs," is used with regard to all the people who left Egypt, for the exodus is a matter of general relevance.

With regard to prayer, the process of connection between the Jews and G-d, this connection includes only seven fundamental qualities. And these qualities are the spiritual legacies of the three Patriarchs and the four Matriarchs (*Sichos* 2nd Night of *Pesach*, 5723).

quality they personify, merely receives influence from *Chochmah*, the quality personified by the Patriarchs). And therefore, Avraham was instructed:<sup>15</sup> “Listen to everything Sarah tells you.”

Both these thrusts, the striving towards the sublime unity and the lower unity, which come from the Patriarchs and the Matriarchs (the “tops of the boulders” and the “hills”) empower the Jewish people, enabling them to achieve the state described in the continuation of the verse:<sup>16</sup> “It is a nation dwelling alone secure, not being counted among the nations.”

Even during exile, this prophecy continues to be fulfilled. For the identity of the Jews has remained intact; they have not assimilated among the nations. Indeed, the exile lifts the Jews to a higher level, as indicated by the interpretation of this verse by the *Targum* as foreshadowing the Era of the Redemption when: “in the future, this nation will take possession of the earth,” with the coming of the true and ultimate Redemption, led by *Mashiach*; may it take place in the immediate future.

### A WOMAN IN HER HOME

Every Jewish home is a world of its own in which is manifest all the Ten *Sefiros*.<sup>17</sup> Just as within the supernal *Sefi-*

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15. *Bereishis* 21:12.

The Alter Rebbe (*Likkutei Torah, Shir HaShirim* 15c) explains the reason that the Matriarchs possessed an advantage over the Patriarchs as follows: The Patriarchs had a foretaste of the World to Come (*Bava Basra* 16b) and in that future era, the advantage of the feminine dimension will be revealed as alluded by the prophecy (*Yirmeyahu* 31:21): “The female will surround the male.”

There is no contradiction between that concept and the explanation above, for the concept of a dwelling in the lower world, and that this dwelling must be fashioned within the context of the world itself, will not be revealed until the Era of the Redemption.

16. *Bamidbar* 23:9; see *Rashi's* commentary.

17. In this context, the *AriZal* (*Likkutei HaShas, Yevamos*) explains why the *mitzvah* of being fruitful and multiplying is fulfilled when one gives birth to one boy and one girl, because this completes the structure of G-d's name  $\text{נ-ו-נ}$

ros and within the powers of our soul, there is an advantage to *Binah* over *Chochmah* (despite the fact that *Binah* receives influence from *Chochmah*), so too, within the Jewish home, there is a dimension of supremacy to the woman's position.

And the woman's position in the home reflects the functioning of these *Sefiros*. The *Sefirah* of *Binah* receives influence from *Chochmah*, and conveys that influence to the emotional attributes. So too, a woman receives direction from her husband, as indicated by our Sages' statement:<sup>18</sup> "Who is a proper wife? One that fulfills her husband's will." Nevertheless, the actual functioning of the home including the education of the children, hospitality to guests, generous gifts to *tzedakah* and the like are all the women's province.

A man is not at home during the major part of the day. He is busy with Torah study and prayer, or earning a livelihood. For his will to be "fulfilled," manifest in actual life, he must rely on his "proper wife."

Moreover, the Hebrew word translated as "fulfilled" עשה also means "make." At times, a "proper wife" "makes her husband's will."<sup>19</sup> For there are times when the pressures and difficulties he faces drain him, and hinder him from desiring the correct things. At that time, "his proper wife" should in a gentle and pleasant manner mold her husband's will, coaxing to the surface the desire to fulfill G-d's will that lies within the heart of every Jew.<sup>20</sup>

"When a husband and wife are worthy, the Divine Presence rests among them."<sup>21</sup> When a Jewish home is conducted

(which reflects all the Ten *Sefiros*). The father represents the *yud*, the quality of *Chochmah*, the mother the first *hay*, the quality of *Binah*, the son, the *vav*, the *midos* of *Za'er Anpin*, and the daughter, the second *hay*, the quality of *Malchus*.

18. *Tanna d'Bei Eliyahu Rabbah*, ch. 9 (using slightly different wording).

19. See the interpretation of *osin ratzono shel Makom*, "fulfilling (or making) G-d's will" in *Likkutei Torah, Vayikra*, p. 32d.

20. See *Rambam, Mishneh Torah, Hilchos Gerushin 2:20*.

21. *Sotah 17a*.

## LIKKUTEI SICHOS

as “a Sanctuary in microcosm,”<sup>22</sup> the Divine Presence rests within. And since the “Divine Presence rests within,” “no evil will dwell among you.”<sup>23</sup> On the contrary, He will grant only good, overt and apparent good, as manifest in abundant blessings for children, health, and prosperity.

(Adapted from the *maamar* and *Sichos* of *Yud-Gimmel Tammuz*, 5722)



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22. Cf. *Yechezkel* 11:6.

23. *Tehillim* 5:5.

## YUD-BAIS-YUD-GIMMEL TAMMUZ

### **THE POWER OF RESOLUTION**

Among the stories which my revered father-in-law, the Rebbe, the master of happiness and redemption, related concerning his imprisonment and liberation are several which concern the actual imprisonment.<sup>1</sup>

He told how, upon being brought to prison, he resolved not to lose his self-control, not to be unnerved by the GPO. He decided that, not only with regard to those matters which concern the fear of heaven, but with regard to all things, he would not consider them as having no importance whatsoever. In his eyes, they were — to quote — “utter nothingness and void.”

He did not alter this approach even after being placed in solitary confinement for refusing to answer questions. Where was he confined? In a cell full of mud with nothing to lean on, which was infested with rats and other vermin. Even after spending an entire day in such conditions, he maintained his resolve to view both his interrogators and their questions as “utter nothingness and void.”

(In this cell, it was impossible to differentiate between day and night, for there was only a small window near the ceiling, and that was blocked by a wall. It was only by noting the changing of the guards, when hot water was brought and the

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1. See *Sichos Gimmel Tammuz*, 5701.

like that the Rebbe was able to determine when it was day and when it was night.<sup>2</sup>)

At 11 o'clock Thursday morning, *Rosh Chodesh Tammuz*, guards entered the Rebbe's cell and ordered him to stand. (When telling this story, the Rebbe emphasized that in prison, he would spend more time in prayer than usual.)

The guards spoke Russian, but the Rebbe — as was his practice throughout his imprisonment — answered in Yiddish, saying that he would not stand.

What was the crux of his refusal? The rules were that whenever information was to be conveyed to a prisoner, he was required to stand. This was to impress upon him that he was under the prison's authority. And the Rebbe recognized no such authority.

It appears that one of the guards was Jewish, for he understood the Rebbe's answer and replied in Russian: "If you do not obey, we will beat you." To which the Rebbe replied, "Nu."

The guards carried out their threat, and then left the cell.

Shortly afterwards, a second group entered. With them was Lulav, a Jew who had been among those who had arrested the Rebbe. Lulav came from Chassidic stock. He addressed the Rebbe with his title. "Rebbe," he told him, "Why are you opposing them? Why make this a struggle? They are coming to inform you that your sentence will be lightened. When they tell you to stand, you must stand."

The Rebbe did not answer.

"Do you *want* them to beat you?" Lulav asked.

When the Rebbe again refused to answer, the guards beat him again. One of them gave him such a blow below the chin

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2. See *Likkutei Dibburim*, Vol. IV, p. 1317.

that the Rebbe felt pain for a long time afterwards. Then they also left.

In time, a third group of guards entered the room. Among them was a Jew named Kavalov. They also told the Rebbe to stand, and again the Rebbe answered that he would not. Kavalov attacked the Rebbe with murderous anger, muttering (in Russian): “We’ll teach you a lesson.” To which the Rebbe responded (in Yiddish): “The question is, who will teach who?”

A short while afterwards, yet another group of guards came and told the Rebbe (who remained seated) to go to the prison office. There he was informed that he was to be released from prison and sent into exile for three years in the city of Kostrama.

When the Rebbe approached the table, he saw all the papers from his file. He noticed that one line was crossed out. (This line stated that the Rebbe had been condemned to death. When the Rebbe told the story himself, he did not include this detail, for he did not even want to mention such a possibility. He said merely that a line had been written and then crossed out.)

Further down on the document a line stated that the Rebbe had been sentenced to ten years of hard labor at Solovki (an island near the North Pole). Next to that was written *Nyet* (no).

At the bottom of the page appeared the terse order: “Three years in Kostrama.”

The officials told the Rebbe that he was sentenced to exile, and asked him what class of train ticket he desired. He responded: “First class” (in which only the wealthy or high government officials traveled). When they asked whether he had the money to pay for it, the Rebbe replied that if the money they had confiscated from him upon his arrest was not sufficient, his household would make up the difference.

The officials agreed to this, and told him they would free him from prison at 2 p.m. that afternoon. He would then have six hours to spend with the members of his household before having to leave the city for Kostrama.

As mentioned above, this all took place on a Thursday. With *Shabbos* in mind, the Rebbe asked when he would arrive in Kostrama. When they answered that he would arrive on *Shabbos*, the Rebbe declared that under no circumstances would he travel on *Shabbos*.

When telling this story, the Rebbe would conclude: “Thank G-d, I did not have to travel on *Shabbos*! I remained in prison until Sunday.”

The reason he was not freed immediately was that the Communists would not allow him to remain at home any longer than they had stipulated. Therefore they held him in prison until Sunday afternoon, at which time they let him go home. On Sunday night, he departed for Kostrama.

When telling the story, the Rebbe would always add that he had already dispatched Reb Michael Dvorkin to Kostrama. There this trusted elder chassid gathered Jewish children and began a *cheder*. He also checked the local *mikveh*, and gave instructions for it to be made *halachically* faultless.

In other words, precisely the same activities for which the Rebbe had been sentenced to death — and only through diplomatic intervention was that sentence miraculously commuted to three years of exile — were being carried out under his direction. For even before he himself arrived in Kostrama, he sent an emissary to establish a *cheder*<sup>3</sup> and make a *mikveh* fit for communal use.

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3. This can be compared to Yaakov sending Yehudah before him to Goshen (*Bereishis* 46:28) to establish a house of study (*Rashi*).

### FOLLOWING THE REBBE'S PATH

The events which happen to a *Nassi*, and in particular those which he publicly relates, serve as lessons for us in our Divine service. One of the lessons to be learned from this story is that we can all tread the path which the Rebbe opened.<sup>4</sup> For when a Jew makes a firm decision to disregard any concealment his G-dly soul confronts and to overcome all the hurdles and obstacles that lie in the way of spreading *Yiddishkeit*, G-d will sustain his resolution. Although he may be beaten three times — and according to Jewish law, the recurrence of an event three times is sufficient for us to view it as factor to be considered<sup>5</sup> — these blows will not affect his decision. On the contrary, his resolution will stir another Jew who is under the influence of the forces of evil to recognize the existence of *Yiddishkeit*, *Chassidus*, and a Rebbe. And indeed, this other Jew will call out with the latter title.

Ultimately, such resolution will lead to success — indeed, miraculous success — not only in matters of essential importance, but also in those matters which in comparison can be considered secondary. To refer to an expression of the Rebbe Rashab:<sup>6</sup> “One remains sound, not only in essence, but in the entire scope of one’s affairs.” And with all one’s concerns, one proceeds to freedom “with an upraised arm,”<sup>7</sup> and with “heads held high.”<sup>8</sup>

Certainly, when a Jew enjoys circumstances which allow him to spread *Yiddishkeit* freely, — indeed, he is assisted, receiving reward not only in the World to Come, but in this world — he should make a firm resolution to carry out G-d’s

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4. Once the path is opened by a man of great spiritual stature, it becomes possible for even a person of ordinary attainments (see the *Maamar* entitled *Ki Ka’asher HaShomayim*, 5678).

5. [See *Bava Metzia* 106b.]

6. *Toras Shalom*, p. 246, 248.

7. *Shmos* 14:8.

8. The translation of the *Targum* of the previous phrase. See the *sichah* to *Yud Shvat* in this series, where the significance of this phrase is discussed.

mission and extend the scope of the Torah. When he makes such a decision, and remains unphased by all the challenges he faces, he will *surely* be successful.

These efforts to spread the teachings of the Torah — *Nigleh* (the revealed dimensions of Torah law), *Chassidus*, and the observance of *mitzvos behiddur*, in a beautiful and conscientious manner — will lead to the era when “the world will be filled with the knowledge of G-d as the waters cover the ocean bed.”<sup>9</sup> May it take place in the immediate future.

### THE MERIT OF THE PATRIARCHS

On the verse in this week’s Torah<sup>10</sup> reading:<sup>11</sup> “From the top of boulders, I see him. I gaze upon him from the hills,” the *Midrash* comments:<sup>12</sup>

“From the top of boulders, I see him,” these are the Patriarchs.... To explain with an analogy: A king endeavored to construct a city.... He sought to lay the foundation... but waters rose from the depths and prevented him from doing so... until he came to one place and saw a great boulder. “On this boulder, I will build my city,” he declared.

So too, the world was originally filled with water, and G-d wanted to establish the world.... When the Patriarchs came and [showed that] they were worthy, G-d said: “I will establish the world on them.”

The ultimate intent of creation will be manifest at the time of the coming of *Mashiach*.<sup>13</sup> Just as creation began in the merit of the Patriarchs (as the *Midrash* indicates), so too the

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9. *Yeshayahu* 11:9.

10. See the *Sheloh*, *Cheilek Torah Shebichsav*, *Parshas Vayeishev*, which states: “The festivals throughout the year... all share a connection to the Torah readings [of the weeks] in which they are celebrated.”

11. *Bamidbar* 23:9.

12. *Shmos Rabbah* 15:7.

13. See *Tanya*, ch. 36.

consummation of creation, the era of *Mashiach*, will come in the merit of the Patriarchs.

Thus the verse:<sup>14</sup> “All that is called by My Name and by My honor....” is rendered by the *Targum* as: “All this is for the sake of your righteous forefathers who are called by My name, and whom I created for My honor. I prepared an exile for them, but I also performed miracles on their behalf.”

This verse follows the conceptual flow of the previous verses, which speak of the Future Redemption, as it is written:<sup>15</sup> “From the east I will bring your descendants, and from the west I will gather you together. I will tell the north: ‘Give up [the Jews in your lands],’ and the south: ‘Do not prevent them [from leaving].’”

These verses proclaim that in the Future Redemption, the Jewish people will be taken out of every land in which they are to be found. There is, however, a difference in the manner in which the verse refers to the four compass directions. With regard to the east and west it uses the expressions: “I will bring...” and “I will gather...,” i.e., G-d is addressing the Jewish people and telling them what He will do. With regard to the north and south, however, G-d addresses the compass directions themselves, telling them “Give up,” and “Do not prevent them.”

Particular emphasis is placed on the north — the source of evil, as it is written:<sup>16</sup> “From the north, evil will venture forth.” That direction is told to “Give.” Unlike the south (*Teiman*) which is merely instructed, “Do not prevent,” the north is commanded to become a giver, i.e., a force contributing to the Redemption.

This reflects the uniqueness of the Future Redemption: even the north will be transformed into a positive influence.

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14. *Yeshayahu* 43:7.

15. *Ibid.*:5-6.

16. *Yirmeyahu* 1:14.

And this, the *Targum* emphasizes, will come in the merit of the Patriarchs for whom miracles — similar to the miracles of the Redemption — were performed.

### THE TRANSFORMATION OF THE NORTH

Among the miracles performed on behalf of “our righteous forefathers,” and in particular the miracles performed for the *tzaddikim* of the last generation before the coming of *Mashiach*, are those that anticipate and precipitate the miracles of the Redemption. In this vein, it can be explained that the miracles of *Yud-Beis* and *Yud-Gimmel* Tammuz were a foretaste of the fulfillment of the prophecy: “I will tell the north: ‘Give up.’”

As mentioned previously, after the Russians decided to send the Rebbe to Kostrama, he refused to go if his journey involved any compromise of the *Shabbos* laws. And the Russians agreed and kept him in prison until Sunday. This was a radical departure from the usual practice. For just as a prisoner cannot be released if the authorities want to hold him, so too, when the authorities desire to release him, he ordinarily has no option to remain in prison. The Rebbe, however, achieved exactly what he desired.

Similar concepts apply with regard to the Rebbe’s departure from Russia. Not only did the Russians “not prevent” him from leaving, they actually *assisted* him, foreshadowing the fulfillment of the prophecy: “I will tell the north: ‘Give up.’”

For example, the Rebbe said that he would not leave Russia unless he was able to take all his manuscripts and books. When the inspectors wished to prevent him from taking certain rare and valuable texts, the Rebbe said that if so, he would not leave the land. The inspectors telegraphed the higher authorities in Moscow, reporting that Rabbi Schneersohn refused to leave without all his books and

manuscripts. From Moscow, they were instructed to defer to all the Rebbe's wishes.

And so the Russian authorities were forced to stamp every carton of the Rebbe's books so that they could be taken across the border. The north, identified with evil, became an agent of freedom and liberation.

This was a foretaste of the prophecy: "I will tell the north: 'Give up.'" It reflects not only a miracle that transcends the bounds of nature, but a miracle of transformation.

### **WHEN THE DAWN BREAKS**

The miracles performed on behalf of the righteous, particularly in this, the final generation before the Redemption, anticipate and precipitate the miracles of the Redemption itself, showing us what those miracles will be like.

In the Era of the Redemption, nothing will stand in the way of the Jewish people — we will not have to ask permission from anyone, as alluded to in this week's *Haftorah*:<sup>17</sup> "The remnant of Yaakov will be in the midst of many peoples.... They will not place their hope in men, nor wait upon mortals."

Moreover, G-d will command the compass directions themselves to help the Jews. G-d will address the world, and transform it into a vehicle of redemption.

Yet the world will continue to exist, as indicated by the verse which speaks about "many peoples," and the following verse,<sup>18</sup> which speaks about "the beasts of the forest." Nevertheless, although the natural tendency of these nations is to resist the redemption of the Jews, "The remnant of Yaakov... will not place their hope in men, nor wait upon mortals." For G-d will tell the north; "Give," transforming it into an agent

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17. *Michah* 5:6.

18. *Ibid.*:7.

## LIKKUTEI SICHOS

of Redemption. And then “the children of Israel will depart with an upraised arm,” and with “heads held high.” May this take place in the immediate future.

(Adapted from *Sichos Yud-Gimmel Tammuz*, 5722)



## THE ANNOUNCEMENT OF THE REDEMPTION

### 30

All the signs mentioned by our sages concerning the generation of "the heels of Moshiach" indicate that our generation is the last generation of exile and consequently the first generation of Redemption. This realization has been greatly increased through the enhancement of efforts to disseminate the Torah, Judaism and the wellsprings of Torah to the most remote reaches of the world, extending even to this "lower hemisphere," i.e. the Western Hemisphere, (as a result of the liberation of the 12th and 13th of Tammuz) over the course of the last 50 years

Consider this: If **at the beginning** of this epoch, my sainted father-in-law, the leader of our generation, issued a proclamation that "Teshuvah now, Redemption now!" and testified that we have already completed all of our Divine service, and all that remains for us to do is to "polish the buttons" and "All of you, stand ready to greet our righteous Moshiach." How much more so, **at the end** of this epoch, there is absolutely no shred of doubt that the time of Redemption has arrived. To borrow a Talmudic expression: "All of the deadlines have passed."<sup>1</sup> Even Teshuvah (which the Talmud there states is a prerequisite for Redemption ("Redemption depends solely on Teshuvah")) has already been fully realized.

...Within our generation itself, there is an added innovation this year:

Besides that we find ourselves in literal proximity to the true and complete Redemption, in this year of "It shall be a year of miracles I shall show him," when the prediction of "As in the days you have departed from Egypt, I shall show him wonders,"<sup>2</sup> will be realized.

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1. *Sanhedrin* 97b.

2. *Michah* 7:15.

## BESURAS HAGEULO

And we have, in fact, witnessed "wonders" that testify that this is **"the year that the King Moshiach shall be revealed,"** and the **"time when the King Moshiach will come... and announce to Israel, 'Humble ones, the time for your Redemption has arrived.'"**<sup>3</sup> Further, these wonders and the announcement that "Behold, he (the King Moshiach) is coming,"<sup>4</sup> allowing for the translation that **"he has already come,"** mean that we already stand on the threshold of the beginning of the Messianic Era as well as on the threshold of the beginning of the Redemption, the continuation and culmination of which shall occur imminently.

Since we are standing on the threshold of Redemption which will arrive imminently, it follows that the study of the Laws of building the Temple this year must be **of an entirely different order.** First and foremost, this study must be permeated with the certain awareness and full recognition that this study is not merely an "academic exercise," but it is **relevant for practical use for the very next moment.** For indeed, the "Future Sanctuary that we are anticipating has already been built and is fully developed (above and will thus imminently) be revealed and arrive from Heaven"<sup>5</sup> **instantaneously!**

The attitude towards the study of these laws should be analogous to what was discussed in the recent past,<sup>6</sup> that the special increase in the study of the teachings of Torah concerning Redemption and Moshiach should not simply serve as a catalyst to hasten the coming of Moshiach and the Redemption. Rather this study should enable us to live with and thrive on matters of Moshiach and Redemption. We should "live with the time" of the Messianic Era.

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3. *Yalkut Shimoni, Yeshayahu* 499.

4. *Shir HaShirim* 2:8 and *Shir HaShirim Rabbah* on this verse.

5. *Rashi* and *Tosphos* commentaries to *Sukkah*, 41, end side a and in other sources.

6. Above, p. 49 and in other places.

## THE ANNOUNCEMENT OF THE REDEMPTION

This can be attained when one's intellect is filled with the comprehension of the Torah concepts of Moshiach and Redemption. This intellectual awareness then extends to and permeates one's emotions, and then translates into thought, speech and action consistent with this very auspicious period of time when we stand on the threshold of Redemption and we are able to point with our finger "Behold he (he King Moshiach) has come."

One might suggest an additional rationale for the need and the virtue of studying the Torah's teachings concerning Moshiach, Redemption and the building of the third Temple; as an entrance into the Messianic Era:

Although our Sages<sup>7</sup> have declared that Moshiach will come "when we are distracted from his coming," this does not contradict, G-d forbid, **the need for thought and reflection of the most powerful order**<sup>8</sup> on matters of Moshiach and Redemption. This means primarily thought and reflection that we are now standing at the very entrance of the Messianic Era, that "Behold he is coming," since all the deadlines have since passed, teshuvah has been done and all of the different aspects of our Divine service have been completed in accordance with the details mentioned above. The resolution of this apparent contradiction is that the term for distraction, "Hesech HaDa'as" (literally "removing one's knowledge") actually means "**transcending** one's knowledge."<sup>9</sup> This implies that after one has allowed this matter of Moshiach to permeate one's intellect (by applying one's thought and constant reflection, etc.) one then reaches the level where this then transcends one's knowledge.

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7. *Sanhedrin* 97a.

8. *Da'as*, the type of knowledge where "one binds his mind with an extremely powerful and strong bond; firmly attaching one's thought." - Tanya, end of ch. 3.

9. Tanya, *Igeres HaKodesh* (105b).

## BESURAS HAGEULO

Translating the above into practical terms.

Despite the "uproar" associated with this matter in recent times within this year, the year of "I shall show him wonders," and after witnessing the wonders which testify that this is "The year that the King Moshiach will be revealed," we see how difficult it is to inculcate the awareness and the feeling that we are literally standing on the threshold of the Messianic Era, to the point that one begins to "thrive" on matters of Moshiach and Redemption...

The solution to this dilemma is **Torah study** concerning Moshiach and Redemption. For Torah - which is G-d's wisdom, and thus transcends the natural order of the universe - has the capacity **to alter** the nature of man.<sup>10</sup> Even when one's emotions are still **outside** the parameters of Redemption - G-d forbid - (because he has not yet emerged from his internal exile), he can nevertheless learn the Torah's teachings concerning Redemption, and thereby be one elevated to the state of Redemption. One then begins to thrive on matters of Redemption, borne of the knowledge, awareness and feeling that "Behold he is coming."

*(From the talk of Shabbos Parshas Balak,  
17 (numerically equivalent to "tov-good") Tammuz, 5751)*

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10. See the comments of our sages on the verse "*Lo'keil gomer oh'lye*" (*Talmud Yerushlami, Kesubos, 1:2*. See there for cross references. Cited in Halacha by the *Shach* (and *Shulchan Aruch* of the *Alter Rebbe*), *Yoreh Deah*, sec. 189:13(23)).

**IN LOVING MEMORY OF A DEAR FREIND**  
**Reb Yosef Yisroel ben Reb Sholom ע"ה Rosner**  
Passed away on 7 Menachem-Av, 5777

**ת. נ. צ. ב. ה.**

\*

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Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיחיו **Shagalov**

**IN LOVING MEMORY OF**  
**Reb Elon Menachem ben Reb Zev ע"ה Kurtzman**  
Passed away on 12 Tamuz, 5778

**Mrs. Roneete Mona Mina bas Reb Zev ע"ה Kurtzman**  
Passed away on 9 Cheshvan, 5783

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