



# Likkutei Sichos

Volume 18 | Chukas-Balak | 12-13 Tammuz

## Without Calculations

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Considerable effort has been made to ensure the accuracy of the translation, while maintaining readability. As in all translations, however, the possibility of inadvertent errors exists.

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## 1.

### THEIR ALL INCLUDED

We have referred repeatedly to *Shelah's* teaching<sup>1</sup> that all Yomim Tovim, including “Rabbinic holidays,” are linked to the weekly Torah portion in which they occur. Therefore, clearly, the “Holiday of Redemption”<sup>2</sup> — the 12<sup>th</sup> and 13<sup>th</sup> of Tammuz, when the {Previous} Rebbe, my father-in-law, was liberated completely from his imprisonment and exile — is connected with the subject matter of *parshas Chukas-Balak*.

There are three points to consider: (a) the connection with *parshas Chukas*; (b) the connection with *parshas Balak*; (c) the connection with both *parshiyos combined*. As mentioned several times,<sup>3</sup> when two *parshiyos* are joined and read on the same Shabbos, they become **one parshah**. (The Torah reading is divided into **seven aliyos**, and there is only one *Haftarah*, etc.) It is, therefore, understood that in addition to each *parshah* having its **own** content, there is a **shared** theme that runs through both of them. (Hence, they can be combined to form one *parshah*. Thus, the connection between the redemption of the 12<sup>th</sup> and 13<sup>th</sup> of Tammuz and *parshas Chukas-Balak* is also related to their shared theme. (This is emphasized in this year's calendar,<sup>4</sup> as the 12<sup>th</sup> of Tammuz falls on the Shabbos of *parshas Chukas-Balak*.)

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<sup>1</sup> *Shnei Luchos HaBris*, “*Torah Sh'biksav*,” beg. of “*VaYeishev*.”

<sup>2</sup> In the wording of the Friediker Rebbe (in his letter printed in *Sefer HaMaamarim, Kuntreisim*, vol. 1, 136a), “the Festival of Festivals”; analyzed in *Likkutei Sichos*, vol. 4, p. 1322.

<sup>3</sup> For a lengthy analysis, see *Likkutei Sichos*, vol. 18, p. 380-1, and in the footnotes there.

<sup>4</sup> {This part of the *sichah* was delivered on the 12th of Tammuz, 5735 (1975).}

## 2.

### SELF-SACRIFICE

The name of the (first) *parshah* is “*Chukas*.” The simple meaning of “*chukah*” is a supra-rational command. It is fulfilled for no other reason than it is the will of Hashem, as it says,<sup>5</sup> “I have enacted a statute; I have issued a decree.”

In a person’s spiritual practice, the idea of “*chukah*” refers to divine service with self-sacrifice that transcends logic. Intellect can understand and agree with doing things that enhance one’s existence and quest for excellence. But intellect is at loss for understanding the idea of “throwing one’s life away” and becoming a non-entity.<sup>6</sup> Now we can explain<sup>7</sup> why “the act of self-sacrifice is not mentioned in the Written Torah.”<sup>8</sup> It is because the Written Torah “embodies the level of ***chochmah*** {wisdom},” whereas self-sacrifice transcends wisdom, rationale, and knowledge.

This is how the theme of the holiday of the 12<sup>th</sup> and 13<sup>th</sup> of Tammuz is related to *parshas Chukas*: The Frierdiker Rebbe, whose day of liberation we are celebrating, was arrested for tireless work of spreading Torah (in that country) in a way that exemplified “*chukas*.” His outreach was infused with a self-sacrifice that defied logic. He alone defied the decrees of the strong and tyrannical government, in a country in which, at the time, it was (almost) impossible to break out of its borders. Nevertheless, he completely ignored all the dangerous obstacles and challenges, and went about his work to spread Torah and Judaism with self-sacrifice.

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<sup>5</sup> *Tanchuma*, “*Chukas*,” sec. 3; *Bamidbar Rabbah*, “*Chukas*,” sec. 1; et al.

<sup>6</sup> *Torah Or*, 99b; *Likkutei Torah*, “*Vayikra*,” 4c.

<sup>7</sup> *Sefer HaMaamarim*, 5659, p. 13; *Sefer HaMaamarim* 5709, p. 121; see *Shaarei Orah*, “*V’kibel Hayehudim*,” ch. 8.

<sup>8</sup> For a lengthy explanation, see the footnotes on *Sefer HaMaamarim* 5709, p. 121, printed in *Likkutei Sichos*, vol. 2, p. 212 ff.

### 3.

#### TRUE TRANSCENDANCE

The name of the *parshah*, according to Jewish tradition, is (not “*Chukas HaTorah* — the law of the Torah,” but rather) (just) “*Chukas*.” The reason for this, we could say:

The “*chukah*” of the Red Heifer, which is spoken about in the *parshah*, differs from other statutes. It is **completely** beyond rationale. Therefore, even King Shlomo, the wisest of all men, said:<sup>9</sup> “About all these things I have knowledge; but concerning the section of the Red Heifer... I thought I could fathom it, but it remains far from me.”

[This is also the reason the verse says, “**This** is the *chukah* of the Torah.” The mitzvah of the Red Heifer is **the** (only) *chukah* of the (entire) Torah because it is a “*chukah*” even when compared to other *chukim*. It truly is the epitome of *chukah*, which is completely beyond intellect.]<sup>10</sup>

Therefore, the *parshah* is named (just) “*Chukas*,” and not “*Chukas HaTorah*”:

Although all *chukim* transcend human intellect, there is still a sense of “agreement” within the human mind that a person (should not rely only on one’s own intellect, but rather, he) should also fulfill *chukim*, which he doesn’t understand. This reasoning, however, applies specifically to *chukim* that do not **contradict** reason. Meaning, while a person may not understand the underlying reason, he understands, however (or at least he doesn’t deny the possibility) that on a much higher plane of wisdom and intellect, there is a rationale.

In contrast, the Red Heifer embodies a level of *chukah* that the mind cannot grasp and **contradicts** logic.<sup>11</sup> It totally surpasses even the plane of

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<sup>9</sup> *Tanchuma*, “*Chukas*,” sec. 6; *Bamidbar Rabbah*, “*Chukas*,” sec. 3 (at the end).

<sup>10</sup> See also *Likkutei Sichos*, vol. 8, p. 124 ff; *Likkutei Sichos*, vol. 18, p. 229.

<sup>11</sup> For a lengthy explanation, see the previous fn.; see *Likkutei Sichos*, vol. 4 (p. 1057, fn. 6) — when the Midrash (*Tanchuma*, “*Chukas*,” sec. 8; *Bamidbar Rabbah*, “*Chukas*,” sec. 6) says that Hashem said to Moshe, “I will

*chochmah* and intellectual profundity of the Torah. A Jew can fulfill **such** a *chukah* only with a proclivity for **bittul**<sup>12</sup> to Hashem's will.

#### 4.

##### ULTIMATE SACRIFICE

In a similar manner, there are two approaches to self-sacrifice:<sup>13</sup>

One level of self-sacrifice involves “calculation.” While it is indeed a calculation employing Torah-sanctioned considerations, it remains a calculation all the same. So before a person undertakes self-sacrifice, he first consults *Shulchan Aruch*<sup>14</sup> to determine whether he is obligated to do so according to Torah law. This is the meaning of “*Chukas HaTorah*” — that the “*chukah*” and self-sacrifice are (defined and) “regulated” by Torah, by the intellect and wisdom of holiness. Therefore, this self-sacrifice already has a certain measure and limitation.

The second level of self-sacrifice is shown when we make no calculations. **This** self-sacrifice is simply referred to as “*chukah*,” and it surpasses “*Chukas HaTorah*”<sup>15</sup> because it stems from the essence of the Jewish soul, which (in its source) is **higher** than the Torah.<sup>16</sup> As our Sages say,<sup>17</sup> “The thought of Israel preceded **everything**” — even the thought of Torah. Since the essential bond between the Jewish people and Hashem is higher than Torah, a Jew's self-sacrifice to fulfill the will of Hashem defies limitations and calculations.

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reveal to you the **reason** for the Red Heifer” it does not refer to an intellectual reason. Rather, due to Moshe's essential state of *bittul*, the level of Hashem's essential will was revealed to him.

<sup>12</sup> {*Bittul* connotes self-nullification, humility, and the negation of ego.}

<sup>13</sup> See also *Likkutei Sichos*, vol. 1, p. 135 ff; vol. 4, p. 1072 ff; et al.

<sup>14</sup> See *Mishneh Torah*, “*Hilchos Yesodei Hatorah*,” ch. 5; *Tur Shulchan Aruch*, “*Yoreh Deah*,” sec. 157.

<sup>15</sup> An example in halachah: Giving one's life for a mitzvah other than the three that one must die for. (See the ways in which self-sacrifice is allowed but not obligatory: *Kesef Mishnah*, “*Hilchos Yesodei HaTorah*,” ch. 5, par. 4; *Tur*, “*Yoreh Deah*” beg. of sec. 157 and the commentaries there; *Shulchan Aruch* and *Rama*, “*Yoreh Deah*” Sec. 157, par. 1; *Shach*, loc. cit., sub-par. 1; commentaries on *Shulchan Aruch*, loc. cit.)

<sup>16</sup> See *Sefer HaMaamarim* 5659, p. 13.

<sup>17</sup> *Bereishis Rabbah*, ch. 1, par. 4; see *Tanna DeVei Eliyahu Rabbah*, ch. 14 (near the end).

The Frierdiker Rebbe, whose release on this day we are celebrating, exemplified **this** level of self-sacrifice.<sup>18</sup>

## 5.

### FOR THE CHILDREN

The celebrant, who was released on this day, dedicated himself to the dissemination of Torah and Judaism, extending his influence to numerous areas: Among other initiatives, he dispatched Rabbis and ritual slaughterers to areas where they were needed. He established *mikvaos*, founded *yeshivos* for older boys, and set up schools for children.

However, the **main** decree of the government, which was the primary reason for the Rebbe's arrest, was not (so much) because of his work in spreading Torah and strengthening Judaism among adults and older Jews, but mainly because of his dedication to the education of children. Disregarding all dangers, the Rebbe threw himself into this type of work specifically with a unique determination — with a fiery passion and on a very large scale.

A question might be raised here: While it was undoubtedly crucial to engage in spreading Torah and strengthening Judaism, why, however, pursue a path that, by all natural calculations, had no chance of succeeding? Seemingly, it would have been preferable to devote himself to disseminating Torah in places that could have also led to success in natural terms, rather than working in a way that (according to nature) endangered the **entire** enterprise of spreading Torah across all spectrums. The question becomes even stronger: How could one jeopardize the strengthening of Torah, mitzvos, and Judaism for **those who are obligated**, solely for the sake of Torah study of children {who are not obligated}?

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<sup>18</sup> See also *Likkutei Sichos*, vol. 18, p. 320 ff.

The answer lies in the fact that the *avodah*<sup>19</sup> of the {Previous} Rebbe was characterized by a true sense of “*chukas*” — self-sacrifice without deliberations. Understanding his mission as a leader of Israel, responsible for the continuity of the Jewish people, which depended upon the Torah study of children<sup>20</sup> (as our Sages say,<sup>21</sup> “If there are no kid goats, there will be no adult goats”), he needed to engage with utmost self-sacrifice to build and support schools for very young children.

Objectively, it seems like the work may not truly last long, and thus, not achieve its aims. But this consideration only matters from a perspective according to which self-sacrifice is limited and measured according to rational calculations — Torah logic.

However, since the self-sacrifice of the {Previous} Rebbe was in a manner of “*chukas*,” it made no difference whether, according to rational calculations, his efforts would be successful or not, G-d forbid; or whether he would be saved, G-d forbid. That was up to **Hashem!**

[This resembles the story of Chananyah, Mishael and Azariah, who told Nevuchadnetzar<sup>22</sup> that perhaps they will merit Hashem’s salvation, but even “if not,”<sup>23</sup> they still will not bow down to the statue, G-d forbid. Even if they were not to be miraculously rescued, it was not because **Nevuchadnetzar** had the choice and autonomy to kill.<sup>24</sup> Rather, their fate would be decided by Hashem. Nevuchadnetzar was merely the means by which Hashem’s will would be carried out.]<sup>25</sup>

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<sup>19</sup> {Divine service.}

<sup>20</sup> *Shabbos* 119b.

<sup>21</sup> *Esther Rabbah*, *pesikta* 11; elucidated in *Maamar VeKibel HaYehudim 5687* (printed in *Sefer HaMaamarim 5711*, p. 180 ff.; *HaTammim*, vol. 7, p. 36 ff.).

<sup>22</sup> *Daniel* 3:17-18.

<sup>23</sup> {*Daniel* 3:18.}

<sup>24</sup> This explains why he was compared to a dog — “You and a dog are equal” (*Vayikra Rabbah*, ch. 33; *Rashi* on *Daniel* 3:16) — it was to emphasize that he had no free will and it was in Hashem’s control, just like a dog whose nature it is to run before his master but constantly turns around to see in which direction his master is going (see *Horiyos* 13a). For another explanation, see the fn. on *Likkutei Sichos*, vol. 8, p. 342.

<sup>25</sup> See *Tanya*, “*Iggeres Hakodesh*,” epistle 25 (138b).

## 6.

### THREE PERIODS OF SACRIFICE

The level of self-sacrifice exhibited by the Rebbe in his leadership during his lifetime, was in a manner of “*chukas*.” His thirty years of leadership<sup>26</sup> can be divided into three periods of “ten years”:<sup>27</sup>

The first ten years (approximately) were connected with the *avodah* of spreading Torah and Judaism in a state of **actual** mortal danger.

The second period saw the Rebbe in a country where many of our Jewish brethren lived and it was a fitting place to spread Chassidus expansively. However, at that time, it was connected with limitations, and the cause was:<sup>28</sup> “His brothers envied him.”<sup>29</sup> The Rebbe, knowing that “his father awaited the matter”<sup>30</sup> — Hashem had also placed upon him the mission to spread Torah and Chassidus in that place — went about his *avodah* with self-sacrifice.

The third period took place in “the lower hemisphere,”<sup>31</sup> in this region, where for many years the axiom that “America is different”<sup>32</sup> was in vogue.<sup>33</sup> The insinuation was that here, it was impossible to act properly as expected. Here the Rebbe had to confront formidable opposition and propagate Torah and Chassidus in a place that did not seem suitable for it.

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<sup>26</sup> 2 Nissan 5680 — 10 Shevat 5710.

<sup>27</sup> See *Avos*, end of ch. 5 (ver. in the Alter Rebbe’s *Siddur*): “At forty — understanding; at fifty...; sixty...; seventy...”

<sup>28</sup> Similar to the expression that the Frierdiker Rebbe said about the Alter Rebbe.

<sup>29</sup> *Bereishis* 37:11.

<sup>30</sup> *Ibid*.

<sup>31</sup> {A nickname for the Americas.} See *Sefer HaMaamarim* 5708, p. 235 ff.

<sup>32</sup> See the talks of the Frierdiker Rebbe regarding this matter (*Sefer HaSichos* 5703, p. 147; 5705, p. 77, et al.).

<sup>33</sup> {The Frierdiker Rebbe negated this notion and said, “America is **no** different”.}



## DIFFERENCES IN LEVELS OF SACRIFICE

As mentioned, all three periods were characterized by an *avodah* of unbounded self-sacrifice. Each period, however, had its unique expression:

The self-sacrifice witnessed in the last two periods were altogether unlike that of the first period, which entailed **actual**<sup>34</sup> risk to his life. Additionally, in his efforts to disseminate Torah, the Rebbe not only jeopardized his own life, but he also dispatched others on dangerous missions. For the Rebbe, this was an extreme level of self-sacrifice, as sending another Jew into harm's way was much more difficult and weightier than risking his own life.

Furthermore, there were times when certain emissaries were discovered by the government and sentenced to banishment or torture,<sup>35</sup> etc., and yet, on the following day, he {the Rebbe} would once again need to stand resilient in the spirit of self-sacrifice and select another Jew to replace the emissary who had been banished.

On the other hand, however, during the second period, he faced another and (in a certain sense a) tougher challenge. He had to confront arguments, presented by “his brothers,” about why he chose a certain path, and why he did not choose a different way, etc. Nevertheless, he persisted in his efforts. In a certain sense, this was even more difficult than the previous challenge, and it required a deeper mode of self-sacrifice.

The third period saw a completely distinct style of self-sacrifice as there arose a need to persevere “against the stream” and remain steadfast in the face of skeptics<sup>36</sup> and those who opposed {his approach}. Despite all this, the Rebbe did

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<sup>34</sup> Therefore, there is a greatness to actual self-sacrifice (sacrifice of the body) compared to potential self-sacrifice (spiritual, etc.) — *Sefer HaMaamarim 5562*, p. 13; *Shaarei Teshuvah* (of the *Mitteler Rebbe*), vol. 1, “*Padah BeShalom*,” ch. 37; *Shaarei Orah*, “*Yavi'u Levush Malchus*,” ch. 19; et al.

<sup>35</sup> See *Kesuvos* (33b): “Had they flogged Chananiah, Mishael, and Azariah [instead of casting them into the fiery furnace], their resolve would have buckled.”}

<sup>36</sup> For a lengthy explanation, see “*Ain HaKadosh Baruch Hu*” (beg. of *Sefer HaMaamarim Yiddish*), ch. 3 ff. Furthermore, in the generations preceding Moshiach, this is the primary challenge of self-sacrifice.

not limit his efforts to rebuilding “his own four cubits” (even when advised to focus on self preservation — “I will save myself,” as it is impossible to contend with the entire world etc.). Rather, he dedicated himself to the mission of transforming the **entire** land into a place of Torah.

## 8.

### ESSENTIAL SACRIFICE

According to nature, it is not possible for an individual to exhibit an equal measure of self-sacrifice in all three distinct types of *avodah*. Self-sacrifice varies based on one’s inherent inclination and enthusiasm toward a particular form of *avodah*; so how could the Rebbe achieve the **same** elevated state of self-sacrifice across all the different types of *avodah*?

The explanation is that the Rebbe ignited the core of self-sacrifice that emanated from the essence of the soul. Consequently, self-sacrifice permeated his **entire being**. Therefore, there was no difference in the “form” through which the power of self-sacrifice needed to be expressed. In every facet of *avodah*, he exhibited the same essential self-sacrifice.

## 9.

### CONNECTING PARSHAH AND HOLIDAY

The connection between the holiday of liberation and *parshas Balak*:

Our Sages say<sup>37</sup> that Balak hated the Jewish people “more than all enemies.” Therefore, he attempted to inflict harm upon the Jews although the Jews did not intend to take his land, as they had been commanded: “Do not distress the Moabites, and do not provoke them to war.”<sup>38</sup>

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<sup>37</sup> *Tanchuma*, “Balak,” sec. 2; *Bamidbar Rabbah*, ch. 20, sec. 2 (ver. of *Radal*).

<sup>38</sup> *Devarim* 2:9.

Balak couldn't tolerate the mere existence of the Jews. Furthermore, even when he realized that he alone could not prevail against the Jews, he invested tremendous<sup>39</sup> effort to enlist someone else (Bilaam) to inflict harm upon the Jewish people.

This draws parallels to the imprisonment and release of the {Previous} Rebbe. The *avodah* of disseminating Torah was “**permitted according to the law of the land,**” as the {Previous} Rebbe writes in his famous letter for the 12<sup>th</sup> of Tammuz.<sup>40</sup> The imprisonment and exile were instigated by informants seeking retribution against those “who safeguarded the religion of Moshe and Israel, **opposing** the law of the land.”

This means that due to the intolerance of these informants towards a devout Jew and Judaism itself, they invested great effort, even “**against** the law of the land,” just to disrupt the Rebbe's work.

In the narrative of Balak (and Bilaam), the result was that not only did Balak's request to “Curse this people for me”<sup>41</sup> not go as planned, but in fact, it was Balak's hiring of Bilaam that ultimately led to the Jews being blessed, and by none other than **Bilaam himself**, (who “harbored even more hatred towards the Jews than Balak did”<sup>42</sup>). The blessings were incredibly elevated — “**Hashem your G-d should transform** for you the curse to a blessing.”<sup>43</sup>

This parallels what happened to the celebrant, the Rebbe who was liberated. The very individuals who arrested the Rebbe were compelled to assist in his release, to the extent that they facilitated his departure from the country.<sup>44</sup>

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<sup>39</sup> *Bamidbar* 22:15 ff.

<sup>40</sup> 5688 — printed in *Sefer HaMaamarim* 5688, p. 146 ff; *Sefer HaMaamarim* 5708, p. 263 ff; see also talks of the Friediker Rebbe, 3 *Tammuz* 5687 — the day he arrived at the city where he was banished to, in *Kastrama — Likkutei Dibburim*, vol. 4, p. 692b; *Sefer HaMamaarim Kuntreisim*, vol. 1, 176a; et al.

<sup>41</sup> *Bamidbar* 22:6.

<sup>42</sup> See *Rashi* on *Bamidbar* 22:11; *Midrash Tanchuma*, *Balak* sec. 5; *Bamidbar Rabbah*, 20:9.

<sup>43</sup> *Devarim* 23:6; See *Likkutei Torah*, “*V'lo Avah*” and its *biur*.

<sup>44</sup> See also *Likkutei Sichos*, vol. 8, p. 120 ff; vol. 4, p. 1065 ff.

## 10.

### MORE CONNECTIONS

Next, we have the link between the Holiday of Liberation and *Chukas-Balak* as they are read **together** (which was previously discussed in Section 1). This connection highlights an important lesson for all individuals in their service to Hashem. The explanation is as follows:

We can find some kind of reason for Balak's opposition towards the Jews, as he claimed, "Now this assembly will chew up everything around us, as the ox chews up the greens of the field."<sup>45</sup> The entire nation of Moab feared the Jews, as it is written, "Moab became terrified of the people."<sup>46</sup>

There is, however, a sort of opposition towards the Jews, which resembles "*Chukas-Balak*." This animosity and hostility ("*Balak*") is devoid of reason and logic (akin to "*Chukas*"). Moreover, not only is there no justification for this hatred, but it **defies** all logic to harm the Jews, as **clearly**, such endeavors would fail.

We see this type of opposition in the narrative of Balak and Bilaam. Bilaam obviously recognized his inability to act. As a prophet, he had received the Divine message from Hashem,<sup>47</sup> "You shall not curse the people because they are blessed," He knew that he could not go through with his intention to "curse... this nation." In fact, he declared to Balak himself, "I cannot transgress the word of Hashem."<sup>48</sup> "The word Hashem puts into my mouth that I will speak."<sup>49</sup>

However, due to his deep animosity toward the Jews, Bilaam could not resist, and tried to fulfill Balak's request to "curse this nation for me."

Similarly, as the Rebbe explained in the *maamar*<sup>50</sup> linked with his passing,

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<sup>45</sup> *Bamidbar* 22:4; See *Rashi*, 22:5 (s.v., "VeHu").

<sup>46</sup> *Bamidbar* 22:3; see *Rashi* on *Devarim* 2:9.

<sup>47</sup> *Bamidbar* 22:12.

<sup>48</sup> *Bamidbar* 22:18.

<sup>49</sup> *Bamidbar* 22:38; similarly in other parts of the *parshah*.

<sup>50</sup> *Basi Legani* 5710.

that it is the duty of every individual to deal with the existence of “unholy folly”<sup>51</sup> which is illogical. For example, there are certain societal norms that people adhere to simply because “this is what the world does.” They are “like **immutable laws** that can never be altered.” For example, this includes designated “times for eating and sleeping,” which are typically non-negotiable, unlike the times designated for prayer and Torah study. Often, these latter activities are neglected or deferred altogether, which is incomprehensible.

And through the *avodah* of “**Chukas**” — “holy folly”<sup>52</sup> which transcends reason and logic (as the Rebbe explains there in the *maamar*) — the person transforms the “unholy folly” into “holy folly.”

## 11.

ONCE A CHASSID, ALWAYS A CHASSID

In a manner similar to “*Chukas-Balak*,” opposition arose against the {Previous} Rebbe:

As known,<sup>53</sup> “Lulav,”<sup>54</sup> one of the two Jews who arrested the {Previous} Rebbe, expressed a desire to carry the {Previous} Rebbe’s bag while arresting him, saying, “Chassidim remain chassidim. My grandfather carried your grandfather’s bag, and I will carry yours.” Later, when speaking directly to the {Previous} Rebbe, he addressed him as “Rebbe!”<sup>55</sup>

This is reminiscent of what the Mitteler Rebbe said<sup>56</sup> about the one who informed on him and yet referred to him as “Rebbe” — “His mouth tripped him up.” He exposed himself, showing that deep down, he himself knew that this {the approach of the Rebbe} was the truth.

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<sup>51</sup> {In the original, “*shtus de’klipah*”; negative conduct that is irrational.}

<sup>52</sup> {In the original, “*shtus de’kedushah*”; serving Hashem in a way that defies and transcends logic.}

<sup>53</sup> *Likkutei Dibburim*, vol. 4, p. 618b; Frierdiker Rebbe’s *Sefer HaToldos*, vol. 3, p. 113.

<sup>54</sup> {In the original, this individual is referred to nondescriptly, as “L.”}

<sup>55</sup> *Sefer HaSichos 5701*, p. 138; *Likkutei Sichos*, vol. 4, p. 1062; Previous Rebbe’s *Sefer HaToldos*, vol. 3, p. 210.

<sup>56</sup> *Bais Rebbi*, vol. 2, ch. 5; Mitteler Rebbe’s *Sefer HaToldos*, p. 112.

Similarly here, the way “Lulav” expressed himself and spoke to the {Previous} Rebbe revealed that in the depths of his soul, he knew the truth.<sup>57</sup>

Notwithstanding his knowledge of the truth, and that the {Previous} Rebbe had specifically warned him he would suffer<sup>58</sup> (which ultimately came to pass, as those who arrested the {Previous} Rebbe were later punished by the government...), “Lulav” did what he did, acting irrationally in his opposition.

By exemplifying “*chukas*” in his conduct, displaying self-sacrifice that transcends reason — the {Previous} Rebbe could neutralize all opposition, just as is described in this week’s *Haftorah*<sup>59</sup> — “all your enemies {will be eliminated}.”

And this was to the extent that, as discussed earlier, they themselves were compelled to release the {Previous} Rebbe, resulting in a holiday for the Jewish people. This will ultimately turn the entire month of Tammuz into a time of joy, happiness, and happy festivals.<sup>60</sup> Very soon, literally.

— Based on talks delivered on Shabbos *parshas Chukas-Balak*, 12 Tammuz, 5735 (1975) and Yud Shevat, 5734 (1974)

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<sup>57</sup> See also *Likkutei Sichos*, vol. 4, p. 1064.

<sup>58</sup> Frierdiker Rebbe’s *Sefer HaToldos*, vol. 3, p. 189.

<sup>59</sup> *Michah* 5:8.

<sup>60</sup> {Wording of *Zechariah* 8:19.} See *Likkutei Sichos*, vol. 18, p. 308 ff., for a lengthy discussion of this idea.