

## IX. Gimmel Tammuz and the Final Redemption

As explained at length regarding Lag B'Omer (the second *kuntres* of this series), the *histalkus* of a tzaddik has nothing to do with death, G-d forbid, or departure from this world. Rather it is a transition to true life, eternal life (*Geulah protis*), as will take place among all of Israel in the true and complete redemption (*Geulah klolis*). It is certainly not a contradiction to the idea that 3 Tammuz was the beginning of the redemption.

The Rebbe himself describes the day of 3 Tammuz as “the beginning of the redemption” of the Rebbe Rayatz, and we have tried to show the connection between “Sun in Givon be silent” and the events of 5754, which Chassidus tells us happens as the result of higher revelations. Furthermore, it is stated in Ohr Hachama that “Moshiach will not be able to redeem Israel from below”<sup>16</sup>, he must ascend as Moshe Rabbeinu did, to receive greater levels of spiritual and physical existence in order to take Israel out of exile.

Seemingly, the conclusion would be that 3 Tammuz 5754 was indeed the beginning of the redemption! However, we are forced to hold back from saying this because the Rebbe explicitly negates such a conclusion by stating “the complete redemption should come completely all at once”<sup>17</sup>. In the Rebbe’s view, there cannot be a beginning of the redemption that does not come together with the completion of the redemption.

Nonetheless, we can say that perhaps the best understanding of this is exactly what the Rebbe says about 3 Tammuz, 5687—that “it became revealed *afterward* that Gimmel Tammuz was the ‘beginning of the redemption’”<sup>17</sup>. So, too, in our case: that the revelations of the complete redemption (may it be immediately) will reveal that 3 Tammuz 5754 was indeed the beginning of the redemption, the elevation of the Rebbe to the level from which he is able to redeem the entire Jewish people from exile. The day when “the Sun stood still” as a result of revelations from a higher level, a level from which our “gentile within” can not receive sustenance, resulting ultimately in its defeat.

May all of Israel merit on this meritorious day of Gimmel Tammuz, 5770 to the complete revelation of the Rebbe as the final redeemer, *v’hu yigaleinu*.

**יְתִי אֲדוֹנָנוּ מוֹרְנוּ וּרְבִינוּ מֶלֶךְ הַמְּשִׁיחַ לְעוֹלָם וָעֶד!**

**לְזָכוֹת נְשִׂיא דוֹרְנוּ, מֵה' מ'—שִׁתְּגַלֶּה לְעֵינֵינוּ תוֹמ"י מִמֶּשׁ!**

### REFERENCES

- |  |                                     |
|--|-------------------------------------|
| 1) Rashi on Daniel 12:12; Toras Moshe 9b, Rabbeinu Bachya on Shemos 4:9; more. | 9) Devarim 32:8.                    |
| 2) Likutei Sichos 36:178.  | 10) Sicha Tammuz 5745, ch. 11.      |
| 3) Derech Eretz Zuta, end ch. 11.  | 11) Ohr Hatorah Bamidbar I, p. 111. |
| 4) Chidushei Aggados, Sanhendrin 98b.  | 12) Likutei Sichos 28:260-5.        |
| 5) Ohr Hachama, Shemos 9a.   | 13) Toras Chaim, Bereishis 43c.     |
| 6) Siman 27,   | 14) Vayishlach, 35:19.              |
| 7) Letter, 17 Iyar 5694.   | 15) Vayishlach, 35:21.              |
| 8) Pardes Rimoni, 12:5, 24:11.   | 16) Ohr Hachama, Shemos, 9a.        |
|  | 17) Sicha, 3 Tammuz 5751, ch. 1.    |

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Inyonei

## MOSHIACH AND GEULAH

ב"ה

### GIMMEL TAMMUZ: THE SUN STANDS STILL SUSTENANCE FROM A HIGHER LEVEL

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תהא שנת עינים פקוחות

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Although there are different feelings and differing schools of thought as regards the day of Gimmel Tammuz, it would be hard to argue the fact that it is a day of great significance to anyone connected to the Rebbe. A day which demands that a chossid contemplate the events of 3 Tammuz 5754—what it does or doesn’t mean by the Rebbe, what it means by us, and how it relates to Moshiach.

Being that the Rebbe is the Nosi, the shepherd of the Jewish nation, and a shepherd does not abandon his flock, we can be assured that the Rebbe prepared his Chassidim for the events of 3 Tammuz. (This includes those who would only later become his Chassidim, in the years following Gimmel Tammuz.)

In the sichos from the Rebbe’s Gimmel Tammuz farbrengens (marking the miraculous release of the Rebbe Rayatz from Soviet prison in 5687-1927), the Rebbe establishes the principle that we can understand the later events of the day by examining the earlier events. Thus, the Rebbe delved deeply into the original miracle of Gimmel Tammuz—Yehoshua bin Nun commanding the Sun to stand still.

When we will look into the Rebbe’s sichos, we will find that we also can learn from the earlier events of Gimmel Tammuz, and thus gain insight into our present situation and better understand how 3 Tammuz 5754 fits into the mandate of the 7th Generation: **to bring Moshiach in actuality.**

By R’ Yaakov Nathan

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לְזָכוֹת אֲרִיאל זְמַן, רַפְאֵל שְׁלוֹם, יִשְׁעֵי יוֹסֵף, שִׁיחֵי, מֶשׁ' בַּק

לְעֵינֵי הָרֵב יַעֲקֹב יִצְחָק בֶּן הָרֵב מֹשֶׁה מִנַּחֵם, ז"ל  
נִפְטָר ח"י תמוז, ה'תשס"א

Our sages teach the principle that significant events are brought about on significant dates. This is because the date itself is a fitting occasion for the event to occur - because the date itself has a special quality. This is called by our sages a “Yom Zakai”, a meritorious day.

The Rebbe explains that the Rebbe Rayatz was released from Soviet prison on the day of Gimmel Tammuz because this was a “Yom Zakai”. Almost 3,000 years earlier, Gimmel Tammuz was the day when Yehoshua bin Nun miraculously caused the Sun to stand still so that the children of Israel could take vengeance on their enemies (which would not be possible after the setting of the Sun). From the nature of this miracle (which the Rebbe explains in depth), we can learn about the miracle that occurred to the Rebbe Rayatz on the same day.

Similarly, we can gain insight into 3 Tammuz 5754 by examining the events of Gimmel Tammuz as explained by the Rebbe in the sichos. We intend to focus on the miracle of Yehoshua bin Nun, as does the Rebbe in the sichos, but first we will make mention of another point the Rebbe brings out about the day of Gimmel Tammuz.

## I. From Prison to Exile—The Stages of Moshiach

The third of Tammuz 5687 was the day that the Rebbe Rayatz was notified that he would be released from prison and transferred to a place of exile. In the sicha of Gimmel Tammuz, 5745, the Rebbe explains that there is a basis according to Torah that prison is worse than exile, the complete subjugation of life in a cell being considered greater suffering than the relative freedom of dwelling in a city of exile. On the other hand, in exile he is still prevented from fulfilling his mission as Nosi. Says the Rebbe in Likutei Sichos (volume IV), Gimmel Tammuz was only a *personal* redemption for the Rebbe Rayatz. From these descriptions, we can find parallels to the occurrence of 3 Tammuz 5754, and stages in the revelation of Moshiach.

Our sages tell us that Moshiach enters Gan Eden while still alive.<sup>3</sup> The Maharsha explains that “Moshiach will be taken from the world to Gan Eden and from there he will be revealed.”<sup>4</sup> The Ohr Hachama writes that “Moshiach is not dead [implying what appears to be *histalkus*], but rather he is alive in the lower Gan Eden prepared for the salvation of Israel, and he has no permission to depart from there until they give him permission from Above.”<sup>5</sup> This “exile” in Gan Eden is the period when Moshiach will be concealed after his initial revelation, as brought in many sources.<sup>1</sup> It is explained (as brought in detail in the first *kuntres* in this series) that this period of concealment is connected with the complete refinement of his body in the same way that Moshe Rabbeinu’s body was refined during his 40 days on Mount Sinai. The Rebbe explains about the 40 days on Har Sinai that “Moshe’s body was refined to be like that of an angel.”<sup>2</sup> In such a refined state, rectified from the effects of Adam Harishon’s sin, his body is purified and holy and is able to stand in Gan Eden, just as Adam Harishon dwelled in Gan Eden in his body (see previous *kuntresim* for extensive sources on this subject).

that it becomes] still, like an inanimate object.<sup>13</sup>

The “surrounding light of *Kesser*” is associated with the revelations of Moshiach, and we can see in these words a direct connection between the revelations of Moshiach and the Sun standing still, which fits with the event of 3 Tammuz 5754. To explain:

Gimmel Tammuz 5754 represents an elevation, the beginning of the concealment of Moshiach which parallels Moshe Rabbeinu’s going up the mountain at Har Sinai and entering the cloud (as explained with numerous sources in the first *kuntres* of this series). Just as the orb of the Sun, the part seen by eyes of flesh, became inanimate as a result of Yehoshua silencing the Sun via a revelation of a higher level, so too the revealed aspect of “the face of the Sun”, Moshe Rabbeinu of our generation, was rendered inanimate on this day due to a greater revelation of the light of Moshiach.

## VIII. The Secret of Migdal Eder and Rachel’s Passing

It is explained in Chassidus that Leah refers to the letters of thought, and Rachel refers to the letters of speech and action. Leah corresponds to the *sefira* of *Bina*, and Rachel corresponds to the *sefira* of *Malchus*. The process of the revelation of Moshiach includes an elevation from *Malchus* (Rachel) to *Bina* (Leah). These two aspects are the source of *alma d’iskasya* (the revealed world) and *alma d’isgalya* (the revealed world). This ascent to *Bina* from *Malchus*, from the revealed to the concealed, is the concept the verse “Rachel died and was buried on the way”<sup>14</sup>.

This is explained in the Zohar as the elevation of Moshiach to Gan Eden (during his period of concealment) where he receives various crowns and additional spiritual power to enable him to achieve complete victory and revelation down below. In this we see a connection between the “death” of the level of Rachel—speech and action—and the elevation of Moshiach during his period of concealment. Moshiach is concealed and silent, but it is in truth an elevation and a preparation for the next and final step of the redemption.

In the Torah, following the death and burial of Rachel we encounter the following verse: “Yisroel journeyed and he pitched his tent beyond Migdal Eder.”<sup>15</sup> (The word “*eder*” means hidden or concealed.) The Targum Yonasan ben Uziel on this verse is reveals that “Migdal Eder is the place from which in the future the King Moshiach will be revealed at the end of days.” Following the death of Rachel—the level of speech and action—we arrive to Migdal Eder, the concealment, from which Moshiach will ultimately be revealed.

Rashi mentions that Moshiach will be revealed, concealed and again revealed in his commentary to Daniel, chapter 12. Daniel writes about the “silent abomination” that will exist for a certain number of days, and “happy is the one who waits [for Moshiach].” The *Mishra Katarin* on the book of Daniel writes that this abomination will be uprooted “because Moshiach will be revealed in Migdal Eder...and from there he will go immediately to uproot the abomination.” What is noteworthy is that this verse about proceeding to Migdal Eder has the numerical value of 1215, which exactly equals “3 Tammuz 5754”!

physical hand. The spiritual, G-dly flow of sustenance was en clothed in the garment of the natural world. Although a Jew knows that the Rebbe's blessing and prophetic insights come from the Rebbe's inner, spiritual aspect, nonetheless the "gentile within us" was strengthened from the fact that it was always garbed in nature—the Rebbe's actions in the physical world. Seeing the Rebbe "in the flesh" nurtured the perspective of the "gentile within" that the natural world—what he could see of the Rebbe—is (at least partially) the source of the sustenance.

However, when the "Sun stood still" on 3 Tammuz 5754, meaning that the external, visible aspect of the Moshe Rabbeinu of the generation ceased its movement, the "gentile within" can no longer see a physical source for the blessings and guidance. But the flow of sustenance to Israel continues, meaning that the blessings and advice and guidance do *not* cease, as attested to by the numerous ways the Rebbe continues to guide us today, whether through the concepts imparted via sichos and letters, or through answers received via *Igros Kodesh*, or in dreams, or through other means. In this way, the perspective of the "gentile within"—which claims that the material, external existence is significant—is defeated by the perspective of the G-dly soul, which is that the material world and nature is simply a garment, an external covering for the flow of sustenance which is really coming from Hashem.

## VII. The Sun Stands Still: A Higher Level of Influence

The foregoing explanation leaves us with a question: the Sun is the source of the flow of sustenance for Israel and, lehavdil, gentiles together—how does Israel continue to receive a flow of sustenance when the Sun stands still? Although Jews are not idolaters—which means that Israel recognizes that the Sun is merely a conduit, an axe in the hand of the chopper—nevertheless, it would seem that the life of Jews in this world is also sustained by the flow of sustenance from the Sun. If so, when Yehoshua commanded the Sun to be silent its flow of sustenance ceased not only for the idolaters, but for the children of Israel as well! How does this help the children of Israel win the war?

The answer to this is provided by the Tzemach Tzedek, who explains that idolaters are sustained by the Sun in its orbit, the "*galgal chama*". Israel, however, draw from the Sun as it is when it is standing still.<sup>11</sup> This means that the silencing of the Sun by Yehoshua does not leave a vacuum in the flow of sustenance, but rather it reveals a *higher* level. The Rebbe also addresses this in the sicha:

The song of neshomas (Torah) is higher than the song of angels [the soul of the Sun being a form of angel]. Yehoshua showed them the Torah he learned, and "when Yehoshua showed the orb of the Sun the Mishna Torah", then it ceased saying its song and automatically stopped going.<sup>12</sup>

This will be clarified by the Mittlerer Rebbe, who describes:

The *bittul ha'atzmus* (nullification of the essence) that comes from the surrounding light of *Kesser* causes inability to sing the song, [so

This corresponds to the way the Rebbe describes the Rebbe Rayatz's situation on Gimmel Tammuz, going from prison to exile. As explained in Tanya, the neshoma being forced to inhabit the lowly body of this world (called the "skin of the snake") is a form of prison. Several times the Alter Rebbe writes of the great desire of the neshoma to escape the "prison of the body", and well-known is the statement of the Zohar brought in *Igeres Hakodesh*<sup>6</sup> that tzaddikim are "more present in all the worlds after their *histalkus*". The Rebbe Rayatz himself makes an explicit connection between his sitting in prison and the "prison of the body":

If imprisonment of the body in a building of wood and stone is affliction, then how much greater is the suffering of the G-dly soul imprisoned in the body and animal soul.<sup>7</sup>

There is, however, an advantage of being in this "prison of the body" which is that it enables the soul to communicate in a revealed way with others who are also in bodies, to teach and give instruction. *Histalkus* is the aspect of released from prison. (As explained at length in the *kuntres* of Lag B'Omer, the *histalkus* of a tzaddik is not death, G-d forbid, but rather the transition to *chaim nitzchim*, eternal life.)

It goes without saying that dwelling in Gan Eden is immeasurably preferable to the prison of the "skin of the snake". On the other hand, the situation described by the Ohr Hachama, that Moshiach is unable to depart Gan Eden without permission, resembles a state of exile. And unlike when he is en clothed in an Earthly body, from Gan Eden he cannot so easily communicate to the people of his generation—his leadership becomes much more difficult in this state of concealment. Nonetheless, this transition from "prison" to "exile" can indeed be viewed as a stage in the process of redemption and of Moshiach's complete revelation.

## II. "Shemesh b'Givon dom": Silencing the Sun's Song

In the sicha of Gimmel Tammuz, 5745, the Rebbe describes at length the deeper meaning of Yehoshua's miracle of causing the Sun to stand still. The way that he stopped the Sun was by instructing "*shemesh b'Givon dom*", which means he instructed the Sun in Givon to "be silent". In the sicha, the Rebbe proceeds to explain why Yehoshua said "be silent" rather than "stand still", according to the explanations of Chassidus. Briefly, the matter is explained as follows:

There are two aspects to the Sun: *chamah* and *galgal chama*, referring to the Sun and the orb of the Sun. The orb of the Sun is the physical globe of the Sun which is visible to the eyes of flesh, the body of the sun. The Sun itself refers to the spiritual aspect which cannot be seen, the soul of the Sun (as the Rambam writes, that the celestial bodies are sentient beings). The orb of the Sun is physical and inanimate, and the only reason that it orbits the Earth at great speed is due to the soul within it, just as our physical body, like a garment, only moves due to the soul within that causes it to move.

The soul of the Sun is, like all spiritual entities, is constantly praising Hashem with its "song". It is this praise of Hashem, the song of the Sun, which causes the orb of the

Sun to fly through space around the Earth. When the Sun (the soul of the Sun) will be silent, ceasing its song, the orb of the Sun *automatically* becomes motionless. Thus, Yehoshua bin Nun instructed the Sun to be silent, and the consequence was that the *orb* of the Sun (the visible body of the sun) became motionless and inanimate, providing the children of Israel with the additional time needed to defeat the enemy.

This, however, is only the “technical” explanation of why Yehoshua commanded the Sun to “be silent”. The Rebbe offers deeper explanation to the matter, which provides added insight into our 3 Tammuz, as will be explained, G-d willing.

### III. Cutting Off Sustenance to the Idolaters

In the sicha, the Rebbe explains that the Sun (the soul of the Sun) is the source of the flow of sustenance (“*hashpa’a*”) to the physical world. But the soul of the Sun is, of course, not something visible. The orb of the Sun, on the other hand, is something that has no inherent life of its own, but it is the aspect of the Sun which is visible. Since the orb of the Sun is visible to fleshly eyes, idolaters, who seek to draw down the flow of sustenance from the Sun, focus on the orb of the Sun as the object of worship. In other words, the orb of the Sun, the body of the Sun, obscures and conceals the real source of the flow of sustenance, which is the nullification of the soul of the Sun to the Creator.

This, then, explains Yehoshua’s actions: by silencing the Sun’s song, the flow of sustenance from the Sun stops, which is why the orb of the Sun becomes motionless. The flow of sustenance from the orb of the sun is where the idolaters get their *chayus*, their life force. When the Sun is silent the flow of sustenance to those who worship it ceases, and “automatically this brings about the defeat of the enemy”.

### IV. Moshe Rabbeinu: The Face of the Sun

The Ramak writes “Tzaddikim are likened to the Sun...as Yehoshua said ‘Sun in Givon, be silent’...Tzaddikim are the source of sustenance, and all receive nurture from him...and he can nullify them like the matter of ‘Sun in Givon, be silent’”.<sup>8</sup> Similarly, our sages tell us that Moshe Rabbeinu is likened to the face of the Sun, and Yehoshua is likened to the face of the moon. It is possible to see a connection between the Rebbe’s description of the silence of the Sun on the original Gimmel Tammuz and the “silence” of the Rebbe since 3 Tammuz 5754 (when we do not hear sichos, etc.). Although Chassidim and those connected to the Rebbe have no doubts that the Rebbe is continuing to lead us exactly as before, nonetheless we are being led without the benefit of *visible* and *audible* revelations. Similarly, just as the visible dimension of the Sun became motionless and inanimate when the soul of the Sun was silenced on the original Gimmel Tammuz, so too the *visible* dimension of the Rebbe stopped moving on 3 Tammuz, 5754. But, as explained in the sicha, this occurs only in order to defeat the enemies and bring about the conquest of the land of Israel (which in Chassidus is the matter of the Redemption).

It is explained in the sicha (and mentioned above) that the silencing of the Sun (and its cessation of motion) cuts off sustenance to the idolaters who received life force from the Sun. In our case, we have the concept that “Hashem apportioned the nations according to the number of the children of Israel”<sup>9</sup>, which means that the nations of the world have their fate decided in large part by the spiritual state of the Jewish people and our collective “*goy asher b’kirbecha*”—the gentile within us.

### V. Silencing the Gentile Within Us

One aspect of the “gentile within” is that it perceives the world exactly as the gentile does—a material existence. Unlike the G-dly soul, which perceives only G-dliness, the “gentile within” perceives only material existence. Through Torah, mitzvos, and *nisyonos* (tests) we have the ability to refine ourselves until we ultimately can see the G-dliness that underlies the material covering (as explained in *Sha’ar Ha’Emunah* of the Mitteler Rebbe, chapters 24-25). What provides sustenance to the “gentile within” is the fact that the G-dliness that is the true basis of Jewish existence comes to us enfolded in the material garb of nature. As the Rebbe says in the sicha:

Sustenance comes from the Holy One, blessed be He...but he [the Jew] knows he received his bread via his pay from his job that he worked together with the goy; both got the same paycheck, both brought bread, went to their homes to eat the bread...but it is all because the Holy One, blessed be He causes this sequence of events by Divine Providence. If he had greater merit, he would get directly from the Holy One, blessed be He, without the garments of nature...but on a lower level he only has merit to receive via the same garments of nature as the goy receives. Nonetheless, he knows that it comes from the Holy One, blessed be He.<sup>10</sup>

In other words, because the sustenance of the G-dly soul reaches the Jew through the garb of nature, it thus also sustains and nurtures the “gentile within”, meaning it lends credence to the view that physicality and the rules of nature have significance. As long as these two are combined, the “gentile within” can continue to assert its false perspective. However, when “the Sun stands still”, meaning that the external, visible dimension—the aspect that is part of the natural world—ceases to appear to be an active part of the flow of sustenance, then the “gentile within” will perceive this as the death of his source of sustenance. But the perspective of the G-dly soul—that everything is from Hashem—is not impacted by what happens to the orb of the Sun, meaning the external garment of nature.

### VI. What This Means After Gimmel Tammuz 5754

To express it in clear terms: for 40 years the Rebbe gave blessings, advice and instruction through the “garment of this world”, which means a physical body as we know it. The Rebbe’s *hashpa’a* was given via letters, which the Rebbe dictated from his office; through sichos given at farbrengens; through dollars placed in a person’s