



SICHA – 12 TAMMUZ, 5740 – 1980

*Free Translation**

When one reaches a period at the end of one hundred years, and in the following days enters in to the 101st year, the Talmud explains that there is an important change occurring:

It is not only a continuation — one more year — rather it is like the difference between “one who serves G-d” and “one who does not serve Him” — as the Talmud explains in Tractate Chagigah.

The Alter Rebbe discusses in Tanya:

What is the logical explanation of this concept? In those days, the norm was that the topics of study weren't written — they were studied orally. — They would review every topic 100 times, so that it would be engraved properly in their memories. So when one breaks out of his routine habit, even by adding just one single extra review, but it is against his habit — he must change his nature. This is a new level of serving G-d. In fact, the difference as compared to the previous level of service — as the Talmud applies the verse — is like the difference between “one who serves G-d” and “one who does not serve Him”! The earlier level is called “not serving Him” compared to what is achieved by changing his nature and habit.

There is another factor in the difference between 100 and 101. Regarding *chochma*-inspiration, the verse states: “*Chochma* comes *me'ayin* — from nothingness.” The word *me'ayin*, has the numerical value of 101.

Ultimate perfection within a person, and especially a Jew, is the highest of his faculties, the faculty of *chochma*. Yet, that is still not the very root of his existence; there is something even higher within his soul, higher even than his intellect, which is in fact the source of the intellect. This higher power is called “*me'ayin*.”

In other words: *Chochma* reaches up to 100, logical perfection, but its source and root is even higher than that. This is why *me'ayin* has the numerical value of 101.

This must also be connected to action, “which is the essential.” This year, we complete one hundred years from the birth of the Rebbe. On a birthday, one's “fortune is

*) Taken from the Subtitles that appear on the screen.



פרשת צו - י"א ניסן

overpowering"; something the Rebbe spoke about many times. He connected it with the directive that a person must contemplate and meditate on his birthday, and find areas to add and accept positive resolutions, as discussed in his writings and talks.

We mentioned earlier that there are two possibilities; that the conclusions reached from a gathering like this one can be implemented in two manners: One can add — all agree that one must reach ever higher in matters of holiness. But the addition and striving can be in a manner relative to that which came previously, to his earlier behavior. The only difference is the addition, the extra vitality.

Or there can be a higher manner. One can add something totally new; a new path in his Divine service, in his self-sacrifice, etc.

When are both of these two approaches relevant? While we are still within the era of "one hundred."

Once a hundred years have passed, however, — one hundred plus — and we enter into the hundred and first year, Certainly there is no discussion about what the lesson must be. The practical result required in Torah study, fulfillment of Mitzvot and their dissemination with self-sacrifice, is very clear and obvious, based on the number of years:

It must be — and since it must be, it is certain that G-d grants us the abilities to actualize it — it must be in a totally new manner.

Yet, this new level is easier to accomplish, since one has the preparation of the previous 100 years, which makes it easier to achieve even the greatest new levels; which would not be possible without the preparation.

Practically speaking, everybody will certainly utilize these special, meritorious days. Everybody will take a resolution from the 12th and 13th of Tammuz. —and when a Jew resolves to do something, it is certain that, since "all Jews are assumed good," he will do everything in his hands to fulfill the resolution. Furthermore, when a Jew resolves to do something good, G-d opens all of the channels to grant him the necessary abilities to enable him to fulfill his resolutions properly and fully.

—That from now on, no matter how good things were until now, he will begin to work in a completely new fashion, since he will change all of his habits, even the holy ones, as the Talmud describes in Tractate Chagigah.

