

Discourse 8

“*Machar Chodesh* - Tomorrow is the New Moon”

Delivered on Shabbat Mevarchim, Parashat Acharei

Erev Rosh Chodesh Iyar, 5711

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁸⁷ “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be missed because your seat will be empty.’” We read this *Haftorah* on a Shabbat that falls on the day before the New Moon (*Rosh Chodesh*).⁴⁸⁸ The reason is because Yehonatan said these words to David on the day before the New Moon (*Rosh Chodesh*). He therefore said, “Tomorrow is the New Moon.” Now, this must be better understood. For, at first glance, the connection is quite weak, especially since the rest of the *Haftorah* itself has no bearing or connection to the day before the New Moon (*Rosh Chodesh*). In other words, on its surface, it appears that the entire connection is only the two words, “Tomorrow is the new moon-*Machar Chodesh*-מחר חודש.”

Moreover, it is not understood for yet another reason. Namely, that the *Halachic* legal ruling, is that the *Haftorah*

⁴⁸⁷ Samuel I 20:18

⁴⁸⁸ Talmud Bavli, Megillah 31a; Tur & Shulchan Aruch Orach Chaim 425:2

must be related to the subject matter of the Torah portion (*Parshah*) read in the Torah scroll. In fact, the *Haftorah* should not only be related to the general subject of the Torah portion (*Parshah*), but it must be related to the subject matter at the **conclusion** of the Torah portion (*Parshah*).⁴⁸⁹ This is why, if the Shabbat of Chanukah falls out on the New Moon (*Rosh Chodesh*), the *Haftorah* that takes precedence is,⁴⁹⁰ “Sing and be glad-*Rani Ve’Simchi* רְנִי וְשִׂמְחִי,”⁴⁹¹ which relates both to the end of the Torah portion, as well as to Chanukah.⁴⁹²

This being the case, our question is compounded. Why is it that on every Shabbat that falls on the day before the New Moon (*Rosh Chodesh*), we read the *Haftorah* of, “Tomorrow is the New Moon,” which does not seem to have any relation to the subject of the Torah portion? Nonetheless, we read it as the *Haftorah*, on every Shabbat that falls out the day before the New Moon (*Rosh Chodesh*) irrespective of what Torah portion is being read on that Shabbat.

This being so, we are forced to conclude that the relationship between this particular *Haftorah* and the Shabbat that precedes the New Moon (*Rosh Chodesh*) is so strong, that it actually pushes aside the obligation to read a *Haftorah* that relates to the subject matter of the Torah portion. We must therefore understand this.

⁴⁸⁹ See Beit Yosef to Tur Orach Chaim 283; Shulchan Aruch of the Alter Rebbe Orach Chaim Ibid. citing Tosefot to Megillah 23a.

⁴⁹⁰ Zachariah 2:14-4:7

⁴⁹¹ Shulchan Aruch Orach Chaim 684:3

⁴⁹² See Tosafot to Shabbat 23b; Ohr Zarua Vol. 2, No. 394

We also must understand the details of the *Haftorah*, namely, that Yehonatan told David,⁴⁹³ “I will shoot three arrows in that direction... If I say to the lad, ‘Look, the arrows are on this side of you!’ then you yourself may take the arrows and return, for it is well with you and, as *HaShem*-יהו"ה lives, there is nothing to be concern about. But if I say this to the boy, ‘Behold, the arrows are beyond you!’ then go, for *HaShem*-יהו"ה has sent you away.” Why did he specifically give him a sign that involved arrows and not a different sign, perhaps something that would be a bit clearer?

2.

Now, to understand all this, we must preface with what we explained before⁴⁹⁴ about the elevated level of Moshiach. That is, it states about Moshiach that,⁴⁹⁵ “he will be imbued with a spirit of the fear for *HaShem-VeHaricho B’Yirat HaShem*-והריחו ביראת יהו"ה,” which our sages, of blessed memory, explained to mean,⁴⁹⁶ “He will smell and judge-*Morach VeDa'in*-מורה ודאין.”⁴⁹⁷ Additionally, our sages, of blessed memory, stated that,⁴⁹⁸ “Moshiach will cause the righteous *Tzaddikim* to repent.” It was explained⁴⁹⁹ that these two aspects

⁴⁹³ Samuel I 20:21-22

⁴⁹⁴ In the previous discourse entitled “*VeHeineef*.”

⁴⁹⁵ Isaiah 11:3

⁴⁹⁶ Talmud Bavli, Sanhedrin 93b

⁴⁹⁷ That is, the word “*VeHaricho*-והריחו” is of the same root as “*Rei'ach*-ריח” which means “smell.”

⁴⁹⁸ Zohar III 153b; See Likkutei Torah Drushim L’Shmini Atzeret 92b; Shir HaShirim 50b

⁴⁹⁹ In the prior discourse. Also see *Hemshech* 5672 Vol. 1 Ch. 22.

of Moshiach that relate to his essential being, namely, that the primary aspect of his elevation is that, “He will be imbued with a spirit of fear for *HaShem-VeHaricho B’Yirat HaShem*- והריחו ובהיראת יהוה” and that “Moshiach will cause the righteous *Tzaddikim* to repent,” are related to each other.

It was explained that the matter of, “He will smell and judge-*Morach VeDa’in*-מורה ודאין,” means that, “He will not need to judge by what his eyes see,” but will judge, “not as man sees with his eyes,”⁵⁰⁰ since the eyes only perceive matters that are revealed. Instead, the judgments of Moshiach will be in such a way that he will know the causes that brought a person to the undesirable state he finds himself in.

This is like the teaching,⁵⁰¹ “Do not judge your fellow until you have reached his place.” In other words, we explained that the truth of this matter is that it reaches to the very essence. For, as explained before,⁵⁰² the state and standing of the revealed powers of the soul are not indicative of the essence of the soul. An example of this was given from Rabbi Yochanan ben Zachai,⁵⁰³ “who did not neglect either the smallest minutiae of Torah, nor the greatest matters in Torah etc.” Nevertheless, because of his great humility, he said,⁵⁰⁴ “I do not know on which path they are leading me.”

⁵⁰⁰ Samuel I 16:7

⁵⁰¹ Mishnah Avot 2:4

⁵⁰² Likkutei Torah Vayikrah, Hosafot 50d; Maamarei Admor HaZaken, HaKetzarim p. 309; Ohr HaTorah beginning of Parshat Pinchas (p. 1,059 and on). Discourse entitled “*Ach B’Goral*” 5626 (Sefer HaMaamarim 5626 p. 171); Sefer HaMaamarim 5696 p. 50 and note 1 there.

⁵⁰³ Talmud Bavli, Sukkah 28a

⁵⁰⁴ Talmud Bavli, Brachot 28b

Thus, for Moshiach to render true judgment he must know all these matters, including the aspect of the essential self of the person, and it specifically is then that, “he will judge the destitute with righteousness.” This then, is the matter of, “he will smell and judge-*Morach VeDa'in*-מורח ודאין,” since the aspect of scent-*Rei'ach*-ריח reaches the very essence of the soul. This was previously explained about the nostrils being, “The Gate of the Brain,” referring to the inner aspect of the brain. More specifically, as explained in *Idra Rabba*,⁵⁰⁵ the left nostril reaches the aspect of, “the life of all life-*Chayin D'Chayin*-חייך דחייך,” which is the inner aspect of the Ancient One (*Atik*), and is the Essence. Thus, because of this matter of scent-*Rei'ach*-ריח, he reaches knowledge of all matters relating to his fellow, including to his essential self.

The same matter explains why, “Moshiach will cause the righteous *Tzaddikim* to repent.” For, since his judgment will be from the aspect of the essence, he thus will cause the matter of repentance (*Teshuvah*) even in the righteous *Tzaddikim*. This is because, as explained before, the revealed powers of the soul are not indicative the state of the essential self of the soul, to the degree that even if the revealed powers are entirely good, it is possible that the essence of the soul is sunken into the depths of the extraneous husks of evil (*Kelipah*) (as demonstrated by the aforementioned statement of Rabbi Yochanan ben Zachai.) Thus, even in the *righteous* *Tzaddikim*, the aspect of repentance (*Teshuvah*) is necessary.

⁵⁰⁵ Zohar III 130b

Now, this must be further understood. That is, this teaching makes sense regarding regular *Tzaddikim*, meaning those who are righteous in the revealed powers of their souls. In other words, because their revealed powers do not indicate their essence, it is necessary for them to have this aspect of repentance (*Teshuvah*). However, the statement that, “Moshiach will cause the righteous *Tzaddikim* to repent,” is a general statement about **all** *Tzaddikim*, including *Tzaddikim* who are righteous to the very essence of their souls. This is the very reason why the example brought, is specifically from our teacher Moshe, who attained the level of repentance (*Teshuvah*) before his passing,⁵⁰⁶ since there was an illumination of the revelation of Moshiach in him. However, Moshe certainly was a *Tzaddik* of the highest order, even in the essence of his soul and it cannot be said that his essential self was sunken into the extraneous husks of evil (*Kelipot*), God forbid. On the contrary, his essence was most certainly of the loftiest levels of holiness! Therefore, this teaching is not understood, and we must understand what the matter of repentance (*Teshuvah*) is relative to such souls.

As we explained before, the matter of repentance (*Teshuvah*) is that one’s desire is no longer satisfied with his previous state and standing. This is something that applies even to the most righteous *Tzaddikim*. For, since the essence of the soul is in a constant state of adhesion to the Essential Being of the Unlimited One, *HaShem*-יהוה, blessed is He, as it states,⁵⁰⁷

⁵⁰⁶ Likkutei Torah, Shmini Atzeret 92b

⁵⁰⁷ Deuteronomy 4:4; Avot D’Rabbi Nathan end of Ch. 34

“You who adhere to *HaShem*-יהו"ה your God, are all alive today,” and since the Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is, “to the highest heights to no end,”⁵⁰⁸ therefore, the matter of repentance (*Teshuvah*) is a constant. That is, no matter the level and state one finds himself in, he should desire to ascend to an even higher level.

Nevertheless, this still is not understood, because generally, this matter exists even before the coming of Moshiach. This being the case, what exactly is the great novelty of it (that it is such a wondrous thing) that it will specifically be introduced by Moshiach?

3.

Now, the explanation⁵⁰⁹ is that the general matter of the work of clarification (*Avodat HaBirurim*) is the matter of, “including the left within the right.”⁵¹⁰ In general, this is one of the main functions of Torah, namely, to clarify and elevate all matters that are undesirable, due to the “left side,” so that they become included in “the right side.”

Now, there are two aspects in this; the first being the **restraint** of the opposing side of evil (*Itkafia*), and the second being the **transformation** of darkness to light (*It'hapcha*), each of these aspects having an advantage over the other.

⁵⁰⁸ Tikkunei Zohar, end of Tikkun 57; Zohar Chadash Yitro 34c

⁵⁰⁹ See *Hemshech* 5672 Vol. 3, p. 1,306 and on; p. 1,315 and on; p. 1,321 and on; Also see Maamarei Admor HaEmtza'ee Bamidbar Vol. 2, p. 486 and on.

⁵¹⁰ Zohar III 176a, 178a

Serving *HaShem*-יהו"ה in a manner of restraint (*Itkafia*) is through drawing out the good to manifest within the evil and battle with it. This, primarily, is the service of *HaShem*-יהו"ה performed by intermediates (*Beinonim*),⁵¹¹ and is attainable by every person. It therefore is something that everyone should strive for.⁵¹² This kind of service of *HaShem*-יהו"ה is in a manner of battle, as the verse states,⁵¹³ “and a man wrestled with him.” However, through this battle, the evil in oneself is proportionally nullified, by being reduced in relation to the good, until there is sixty times more good in him than bad, or a thousand or ten thousand times more good than bad, and so on.⁵¹⁴

The advantage of this kind of service of *HaShem*-יהו"ה is that through it, the evil inclination itself, comes to recognize and acknowledge the advantage and benefit of the good, that one must be good, to the point that it too agrees to do good. Nevertheless, the deficiency of this service of *HaShem*-יהו"ה, blessed is He, is that the evil inclination itself is not transformed to good. In other words, it is nullified and sublimated, due to the overwhelming preponderance of good, but the evil inclination itself, remains in the same state of being as before.

There is yet another deficiency in this, which is that, in order for the good to clarify the evil, the good must manifest within the evil. That is, the one who does the clarification must don the “garments” of the one being clarified. Because of this,

⁵¹¹ Tanya Ch. 27

⁵¹² Tanya Ch. 14

⁵¹³ Genesis 32:25

⁵¹⁴ Tanya Ch. 10; *Hemshech* 5672 Ibid. p. 1,316.

the evil causes a diminishment and weakening of the good, in that the good must give consideration to the existence of evil.

An example of this may be understood by the sweetening of bitter waters by adding an abundance of sweet waters to them. It is easily understood that the bad waters are not actually transformed by sweet waters, but remain bitter, as before. In truth, they only have become proportionally nullified because of the overwhelming abundance of sweet waters. However, it is likewise understood that the bitter waters also cause a weakening of the sweet waters, in that their sweetness is diminished compared to their original sweetness, since they now are mingled with a diminished proportion of bitter waters. In contrast, the service of *HaShem*-יהו"ה, blessed is He, in a manner of transformation (*It'hapcha*), is that, as a result of the abundant revelation of light of an entirely loftier order and illumination, the evil inclination itself is transformed to good. This fact, that the evil inclination itself is transformed to good (not just neutralized and sublimated in proportion to the good) is the advantage of this mode of service. In addition, it does not cause any weakening of the good whatsoever, since in this case, the good does not need to manifest within the evil to transform it. Instead, it automatically is transformed, by virtue of the revelation of light of an entirely loftier order and illumination.

However, the deficiency of this, is that the evil inclination, in and of itself, has no awareness of the transformation, to even recognize it. For, since its transformation to good was through the illumination of a loftier order of light, it is not that the evil inclination agreed to be

nullified and sublimated to the good. Rather, it was automatically transformed by virtue of the higher revelation and illumination of light.

This may be understood by way of analogy⁵¹⁵ to a court case, in which there is a prosecuting council and a defending council. The nullification of the arguments of the prosecutor can occur in two possible ways. The first is through the arguments of the defending council, in that he presents so many reasons and proofs on the side of merit and innocence of the defendant, that not only does he affect the judges, but even affects the prosecuting council. That is, as a result of his arguments, the position of the prosecutor is nullified.

However, it is understood, that the prosecutor himself is not transformed to also argue the merits of the defendant. Rather, because of the strong arguments of the defending council, he is forced to concede and cease arguing guilt. Moreover, it is understood that this approach causes a weakening to the defending council as well, for he is, at the very least, required to hear out the arguments of the prosecution for a period of time, and thus, although he himself argues on the side of merit and innocence, he must, nevertheless, take into account that there is an opposing council, who presents arguments of guilt.

However, there is another loftier way in which the prosecutor is nullified. This is through a revelation of the fact that, “In the light of the King’s countenance is life.”⁵¹⁶ In other

⁵¹⁵ See *Hemshech* 5672 Ibid. p. 1315 and on (citing Zohar II 60b); p. 1,317.

⁵¹⁶ Proverbs 16:15

words, this is like when the king himself enters the court, in which case, both the prosecuting council and defending council are utterly nullified. (There no longer is a prosecutor or defender.) In this case, even the prosecutor takes the position of the defender. However, although in this manner the prosecutor himself is transformed into a defender, this matter is only because of the revelation of, “the light of the King’s countenance.” In other words, it is not because of himself at all, since he has no understanding or grasp of the, “light of the King’s countenance.” Rather, he is automatically nullified by the revelation of the light of the King’s countenance, whereas, in and of himself, he would have remained a prosecutor.

However, there is yet another manner of transformation (*It’hapcha*) that has both advantages. That is, the evil inclination himself is transformed entirely to good, and this even is done of his own accord, not just because of a revelation that is beyond him. This happens when the evil inclination himself grasps, recognizes (and deeply understands) that he is evil, and this realization of his standing and position, pains him (and brings him anguish), until he leaves his state of evil and becomes transformed to good.

This is caused through a revelation of the Hidden Essential Self (*He’elem HaAtzmi*). In other words, it is not a matter of revelation of light and illumination, like the “light of the King’s countenance,” which the verse specifies as an aspect of “light,” indicating that it only is a ray and illumination alone. Rather, this comes about from the aspect of the inherently concealed Essential Self of the King, blessed is He.

4.

This then, is the meaning of the verse,⁵¹⁷ “They came to Marah, but they could not drink the waters of Marah because they were bitter; therefore, they named it, ‘*Marah*-מרה-bitter.’ The people complained against Moshe, saying, ‘What shall we drink?’ He cried out to *HaShem*-יהו"ה and *HaShem*-יהו"ה showed him a tree; he threw it into the water and the water became sweet.” Now, we find two views regarding the tree. The view of the Zohar,⁵¹⁸ is that the “tree” refers to Torah, as it states about Torah,⁵¹⁹ “It is a tree of life for those who hold on to it.” The view of the Midrash,⁵²⁰ is that this was an Oleander Tree (*Hardufni*), which is poisonous.⁵²¹

Now, these two views reflect the two aforementioned approaches of transformative service of *HaShem*-יהו"ה, blessed is He (*It'hapcha*). For, all views agree that the bad waters were not nullified through an addition of an overabundance of good waters. (Since, in that case, no change would take place in their essential state of being at all, as explained above.) Rather, it was through throwing the tree into the waters that the bitter waters were actually transformed, as it states, “the water became sweet.”

⁵¹⁷ Exodus 15:23-25

⁵¹⁸ Zohar II 60b

⁵¹⁹ Proverbs 3:18

⁵²⁰ Midrash Shemot Rabba 23:3; 50:3

⁵²¹ See Matnat Kehunah commentary to Shemot Rabba 23:3 and 50:3 *ibid*. Also see Mishnah Chullin 3:5 and elsewhere.

However, in this itself there are two views. According to the view of the Zohar, that the tree refers to Torah (since Torah is the Tree of Life, that has no admixture of good and evil and no connection to the tree of death), we find that the sweetening of the waters was accomplished through the revelation of the light of Torah. That is, it was due to this revelation that the bitter waters were transformed to sweet waters.

In contrast, according to the view of the Midrash, that the tree itself was also a bitter poison, we find that the act of throwing the tree into the waters, was to reveal the bitterness in the waters themselves. That is, the sweetening of the waters was accomplished by the bitter waters themselves. Now, although this was specifically accomplished by Moshe, as it states, “and *HaShem*-יהו"ה showed him a tree,” this is because it is not applicable for evil to come to a recognition or feeling that it is evil, in and of itself. It therefore is necessary for this to be revealed specifically from above.

Nevertheless, this is not a matter of a revelation of light and illumination, but rather, the action here is that he showed them their own bitterness, through which evil itself leaves its former state of being and becomes transformed to good. In other words, this is not a matter of revelations of light, but rather, a revelation of the inherently Concealed Essential Self of *HaShem*-יהו"ה (*He'elem HaAtzmti*), blessed is He, the

Concealment of all Concealments, about Whom it states,⁵²² “He made darkness His concealment.”

5.

The explanation of this matter in man’s service of *HaShem*-יהו"ה, blessed is He, is as follows: The verse states,⁵²³ “As *HaShem*-יהו"ה, the God of Israel, lives – before Whom I stood etc.” It is explained that this refers to the soul as it is above, before to its descent, that stands before *HaShem*-יהו"ה, blessed is He, with love and fear of Him, and knows of nothing except for Godliness.

However, when it descends to manifest within the body and animalistic soul, it then comes to have some relation to human intellect, the grasp of physical matters, and even lesser matters. For, two concealments occur with the descent of the soul into the body. The first, is that the body covers over and conceals the light of the soul, and the second, is the inherent concealment of the body itself.

These two aspects also exist within darkness (*Choshech*-חושך) itself. Namely, darkness is the absence of light, and beyond this, it is the novel creation of darkness, in and of itself. In other words, the concealment of the light of the soul is like the matter of the absence of light, whereas the concealment of the body itself, is like the existence of darkness as a created thing, in and of itself. For, the absence of light is

⁵²² Psalms 18:12

⁵²³ Kings I 17:1 (Also see Likkutei Sichot Vol. 25, p. 147, note 53.)

only applicable when first there is an existence of light, after which, the darkness causes the absence of the light, or at the very least, a diminishment, dimming and concealment of the light.

It thus is understood that the concealment of the body itself is not just a matter of the absence of light, since the formation of the body preceded the formation of the soul.⁵²⁴ It is for this reason that the root of the existence of the body is not from the aspect of the Light (*Ohr*), but rather, from the aspect of the Impression (*Reshimu*).⁵²⁵ Rather, the concealment of the body itself, is similar to the matter of the existence of darkness as a novel creation, in and of itself.

Now, in both above-mentioned aspects of darkness, it is necessary for there to be the service of *HaShem*-יהו"ה, blessed is He, according to both modes of service, that is, the service of restraint (*Itkafia*), as well as the service of transformation (*It'hapcha*). The service of restraint (*Itkafia*) is a kind of service that goes according to reason and intellect. In other words, through the many manners of contemplation (*Hitbonenut*) explained in many written works of Torah, especially in books of Chassidic teachings, one affects that the evil is nullified to the good.

The mode of service of transformation (*It'hapcha*), on the other hand, is in such a manner that one does not even want to enter into argument or response to the side of evil altogether.

⁵²⁴ See Torah Ohr Bereishit 3d and on.

⁵²⁵ See Siddur Im Divrei Elokim Chaim 166a; Sefer HaMaamarim 5670 p. 27; 5710 p. 59; Also see Shaar HaYichud – The Gate of Unity, Ch. 12-13.

As his honorable holiness, my father-in-law,⁵²⁶ the Rebbe, said in the name of his honorable holiness, the Alter Rebbe, “A Jew has neither the desire nor the ability to be separated from Godliness.” In general, this is the result of strengths granted from Above, such as the powers that a Rebbe bestows on a person. In other words, this is not because of one’s own strenuous toil in himself (with his own strengths), but rather, because of strengths that were given to him by the Rebbe. Nevertheless, as a result of these strengths he does not enter into matters of argument or conflict with evil whatsoever.

However, there is an even higher level of transformation (*It’hapcha*) that comes about as a result of the revelation of the inherently concealed Essential Self of *HaShem*-יהו"ה (*He’elem HaAtzmi*). This matter is entirely beyond the category of understanding and comprehension (*Havanah*), for we have no understanding or comprehension in it, nor any recognition or sense, not in an inner way (*Pnimi*), nor in an encompassing, transcendent way (*Makif*). Rather, because of the adhesion of his soul to the Singular Essential Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He, nothing whatsoever is obstructed from him and he is even granted a revelation of the inherently Concealed Essential Self of *HaShem*-יהו"ה Himself, blessed is He; something that cannot be drawn forth to either the inner powers of the soul or to the transcendent powers of the soul!

⁵²⁶ Sefer HaMaamarim 5684 p. 215 & p. 243; 5710 p. 115 & 117; Igrot Kodesh of the Rebbe Rayatz Vol. 4, p. 384; HaYom Yom 25 Tamuz

This matter is specifically brought to the fore through the realization that,⁵²⁷ “your forsaking of *HaShem*-יהו"ה your God, is evil and bitter.” In other words, although a person may possess no knowledge of “*HaShem*-יהו"ה your God,” and may have no knowledge of matters of holiness altogether, nevertheless, he feels deeply that, “it is evil and bitter to have forsaken *HaShem*-יהו"ה your God.” Beyond that, he may not even know the reason that he is in this state of bitterness and evil, but nonetheless, he feels that he is in a state of bitterness and evil, and feels it so deeply that it literally touches the very essence of his soul, so that he makes a determination that, come what may, he cannot continue in this way going forward. He thus necessarily, “turns aside,”⁵²⁸ and although he does not even know what it means to come close to *HaShem*-יהו"ה, blessed is He, he nevertheless knows that it is impossible for him to continue to be the way he was.

It is specifically in this kind of service that there is a revelation of the inherently Concealed Essential Self of *HaShem*-יהו"ה Himself, blessed is He. For, in this kind of service of *HaShem*-יהו"ה, the body itself is transformed to good. In other words, the cause of his transformation to good is not because of any revelations or illuminations of light, but rather, because of the body itself. Thus, this matter results from the revelation of the Concealed Essential Self of *HaShem*-יהו"ה (*He'elem HaAtzmi*), since the revelation of the True Something

⁵²⁷ Jeremiah 2:19

⁵²⁸ Rashi to Exodus 3:3

(*Yesh HaAmeetee*) is specifically in the created something (*Yesh HaNivra*).⁵²⁹

6.

From all the above, we may now understand⁵³⁰ the statement that,⁵³¹ “Moshiach will cause the righteous *Tzaddikim* to repent.” For, the novelty that will be introduced in the days of Moshiach is that the tangible something (*Yesh*) will itself be transformed to good, in and of itself. This is the advantage of what will be revealed by Moshiach, over and above the revelation that took place at the splitting of the sea. For although, at the splitting of the sea, there also was a transformation of darkness to light, in that the darkness itself illuminated, as stated,⁵³² “And there were cloud and darkness, and it illuminated the night,” nevertheless, this matter was because of the revelation of light.⁵³³ As we recite,⁵³⁴ “The King, King of kings, the Holy One, blessed is He, was revealed to them,” and,⁵³⁵ “I and not an angel... I and no other.” In other words, this revelation illuminated the darkness.

⁵²⁹ See Biurei Zohar of the Mittler Rebbe, Beshalach 43c; Sefer HaMaamarim 5661 p. 191 and on.

⁵³⁰ See *Hemshech* 5672 *ibid.* p. 1,342 and on.

⁵³¹ Zohar III 153b; See Likkutei Torah Drushim L’Shmini Atzeret 92b; Shir HaShirim 50b

⁵³² Exodus 14:20

⁵³³ *Hemshech* 5672 *ibid.* p. 1,323 & 1,328

⁵³⁴ Haggadah for Pesach – “*Matza Zu*”

⁵³⁵ Haggadah for Pesach – “*VaYotzi’einu*”

However, about the coming future it states,⁵³⁶ “Night shines like the day; darkness and light are the same.” In other words, although at night it is dark, nevertheless, in and of itself, “it will shine like the day.” This matter is only possible specifically through a revelation of the True Something (*Yesh HaAmeete*), which is the advantage of the revelation of the coming future. In contrast, at the time of the splitting of the sea the revelation was only from the aspect of the intangible nothingness (*Ein*) of the True Something (*Yesh HaAmeete*).

Thus, this matter is also the novelty through which “Moshiach will cause the righteous *Tzaddikim* to repent.” For, the *Tzaddik* serves *HaShem*-יהוה, blessed is He, with abundant love and delight (*Ahavah Rabba B'Ta'anugim*), and is thus in the category of a tangible something with a sense of self (*Yesh*),⁵³⁷ in that there is the one who loves.⁵³⁸ Even though his sense of self is that he loves *HaShem*-יהוה, blessed is He, nevertheless, he is within the category of a tangible something (*Yesh*) with a sense of self.

The novelty of Moshiach that will cause even the *Tzaddikim* to repent (*Teshuvah*) is that the *Tzaddik* will himself become aware of his sense of self, and will automatically desire to be rid of his sense of self. This is because, at that time, there will be a revelation of the True Something (*Yesh HaAmeete*), blessed is He, within the created something (*Yesh HaNivra*), for Whom there is no “other.”

⁵³⁶ Psalms 139:12; *Hemshech* 5672 *ibid.* p. 1,345

⁵³⁷ See Tanya Ch. 35 (44a); Ch. 37 (48a)

⁵³⁸ See Torah Ohr 114d

Based on all the above, we now may understand the verses of the *Haftorah*, that,⁵³⁹ “Yehonatan said to him, ‘Tomorrow is the New Moon’ etc.” For, “Tomorrow is the New Moon-*Machar Chodesh*,” refers to the renewal of the moon, which is similar to the revelations of the coming future. This is as we recite in the blessing of the sanctification of the moon (*Kiddush Levanah*) that, “the light of the moon shall be as the light of the sun,⁵⁴⁰ like the light of the seven days of creation, as it was before being diminished etc.”

This is why the verse specifies,⁵⁴¹ “Tomorrow-*Machar*-מחר is the New Moon,” similar to the statement of our sages, of blessed memory,⁵⁴² “Today to do them,⁵⁴³ and tomorrow-*Machar*-מחר to receive their reward.” In other words, right now, the general service of *HaShem*-יהו"ה, blessed is He, is like the service that precedes the New Moon (*Rosh Chodesh*), upon which all the revelations of the coming future are dependent.⁵⁴⁴ Thus, this is what is meant by, “Tomorrow is the New Moon-*Machar Chodesh*-מחר חודש.”

Now, this matter is also hinted at in the particulars that Yehonatan said to David,⁵⁴⁵ “I will shoot three arrows in that direction... If I say to the lad, ‘Behold, the arrows are on this

⁵³⁹ Samuel I 20:18

⁵⁴⁰ Isaiah 30:26

⁵⁴¹ See Sefer HaMaamarim 5631 p. 355

⁵⁴² Talmud Bavli, Eruvin 22a; Avodah Zarah 3a; Rashi to Deuteronomy 7:11

⁵⁴³ Deuteronomy 7:11

⁵⁴⁴ See Tanya Ch. 37

⁵⁴⁵ Samuel I 20:21-22

side of you!’ then you yourself may take the arrows and return, for it is well with you and as *HaShem*-יהו"ה lives, there is no concern. But if I say this to the boy, ‘Behold, the arrows are beyond you!’ then go, for *HaShem*-יהו"ה has sent you away.” This is because, shooting arrows with a bow, indicates the general service of purification and clarification (*Avodat HaBirurim*). This is as explained in the appendixes to Torah Ohr,⁵⁴⁶ that the drawing back of the bow, is for the purpose of propelling the arrow to a greater distance.⁵⁴⁷ That is, the further back one pulls the bow, the greater distance will the arrow be propelled. It is this same way with the toil in the service of purification and clarification (*Avodat HaBirurim*), (which is the service of the rebounding light (*Ohr Chozer*)). That is, to the extent that one was involved in the lower, the higher he can reach.

This then, is the meaning of what Yehonatan said to David, “If I say to the lad, ‘Behold, the arrows are on this side of you!’ then you yourself may take the arrows and return, for it is well with you and as *HaShem*-יהו"ה lives there is no concern.” In other words, if the process of purification and clarification has been completed, “then all is well with you-*Shalom Lecha*-לך שלום,” meaning that,⁵⁴⁸ “There is peace-*Shalom*-שלום in the [heavenly] entourage above, and there is peace-*Shalom*-שלום in the [earthly] entourage below,” and thus, “there is no concern,” for the process of purification and

⁵⁴⁶ Torah Ohr, Hosafot 103a

⁵⁴⁷ Also see Shaar HaYichud – The Gate of Unity, Ch. 36 and the notes there.

⁵⁴⁸ Talmud Bavli, Sanhedrin 99b

clarification (*Avodat HaBirurim*) has been completed. The verse therefore continues, “As *HaShem*-יהו"ה lives,” indicating that a revelation of the, “day that will be entirely Shabbat and rest for everlasting life” is already possible.⁵⁴⁹

“But if I say this to the boy, ‘Behold, the arrows are beyond you!’” – indicating that the process of purification and clarification (*Avodat HaBirurim*) has not been completed – “then go, for *HaShem*-יהו"ה has sent you away.” That is, go and be involved in the process of purification and clarification (*Avodat HaBirurim*), and do not ask yourself where you will derive the strength for this, “for *HaShem*-יהו"ה has sent you.” In other words, you do not do so through your own strength, but rather, as the emissary of the Holy One, blessed is He. For, the entire matter of the service of *HaShem*-יהו"ה, blessed is He, is that one is charged as the emissary of the Holy One, blessed is He. This is as our sages, of blessed memory, stated,⁵⁵⁰ “Honor the commandments-*Mitzvot*, for they are My emissaries.”

Now, Yehonatan specifically needed to clarify this matter itself with his father, king Shaul, (as to whether or not the process of clarification and purification (*Avodat HaBirurim*) was complete). For, “upon their entrance into the land of Israel, the Jewish people were commanded three *mitzvot*; to appoint a king, to cut off the seed of Amalek and to construct the Chosen House (the Holy Temple).”⁵⁵¹

⁵⁴⁹ Talmud Bavli, Tamid 33b

⁵⁵⁰ Midrash Tanchuma Vayigash 6; Likkutei Torah Vayikra 2a

⁵⁵¹ Talmud Bavli, Sanhedrin 20b

Now, the first commandment, of appointing a king, was fulfilled with the appointment of king Shaul, since he was the first king of the Jewish people. Had he wiped out the seed of Amalek, then, at that time, they would have also come to the matter of constructing the Chosen House (the Holy Temple). [The entire lengthiness of the exile is solely due to the fact that Shaul did not cut off the seed of Amalek and allowed Agag to live.⁵⁵²] Nevertheless, it is because of this that Yehonatan needed to clarify with his father, king Shaul, as to whether the work of purification and clarification (*Avodat HaBirurim*) was completed, since it was his responsibility to complete this matter of purification and clarification (*Avodat HaBirurim*).

Now, the sign that he gave David for this, was specifically the matter of the bow-*Keshet*-קשת. This⁵⁵³ may be understood from the statement in Zohar,⁵⁵⁴ “Do not look forward to the heels of Moshiach until you see this rainbow-*Keshet*-קשת with all of its colors illuminating in the world. Only then should you look forward to Moshiach.”

Now, at first glance, this passage is not understood, since the rainbow-*Keshet*-קשת is the sign of the covenant that there will be no more worldwide floods (*Mabul*).⁵⁵⁵ In other words, the need for this sign is to indicate that the world is in an undesirable state. This is why Rabbi Shimon bar Yochai stated that one of his sublime qualities is that no rainbow-

⁵⁵² Samuel I 15:9

⁵⁵³ See *Hemshech* 5672 Ibid. p. 1,305-1,306

⁵⁵⁴ Zohar I 72b

⁵⁵⁵ Genesis 9:12 and on

Keshet-קשת appeared in all his days.⁵⁵⁶ This being the case, what is the relationship between the rainbow-*Keshet*-קשת and the footsteps of Moshiach?

This matter may be understood by the fact that the rainbow-*Keshet*-קשת will specifically be accompanied by, “all its illuminating colors.” As explained by his honorable holiness, the Rebbe, the Tzemach Tzeddek,⁵⁵⁷ this matter refers to the revelation from the inner aspect of the Ancient One (*Atik*), through which the darkness itself is caused to illuminate. In other words, the clouds themselves will cause an abundance of colors, similar to the revelation of the coming future, in which, “night will illuminate as the day.” Thus, “When you see this rainbow-*Keshet*-קשת with all its colors illuminating in the world, then you should look forward to the footsteps of Moshiach.”

Now, we must point out the terms that were specifically used is that one should then, “look forward to the **heels** of Moshiach.” For, the matter of Moshiach himself is that the darkness will illuminate, in and of itself, as explained above. However, such is not the case with the matter of, “the rainbow-*Keshet*-קשת and all its brilliant colors,” in which case, the illumination of the darkness is due to the abundance and strength of the sunlight. This is why it is only referred to as the aspect of the “**heels** of Moshiach.”

⁵⁵⁶ Midrash Bereishit Rabba 35:2; Talmud Yerushalmi Berachot 9:2

⁵⁵⁷ See Ohr HaTorah Noach 72a; Ohr HaTorah Bereishit 21b and on; Ohr HaTorah Noach Vol. 3, p. 651a and on.

The *Haftorah* concludes with the words,⁵⁵⁸ “Each man kissed the other and they wept with one another, until David greatly magnified-*Higdeel*-הגדיל.” Now, Yehonatan the son of Shaul, corresponds to the matter of comprehension (*Hasagah*), which is the matter of, “Shaul from *Rechovot HaNahar*-The Breadth of the River,”⁵⁵⁹ which refers to the faculty of understanding-*Binah*. In contrast, the matter of David is that he,⁵⁶⁰ “established the Yoke of Torah,” and⁵⁶¹ “the Yoke of Repentance-*Teshuvah*,” specifically in a way of accepting the yoke. This then, is the meaning of the words, “until David greatly magnified-*Higdeel*-הגדיל,” that is, until such time that there will be a revelation of the matter of, “the magnification and wondrousness that *HaShem*-יהו"ה does in the earth,”⁵⁶² which is the revelation of His Hidden Essential Self (*He'elem HaAtzmi*), blessed is He, may it happen speedily in our days!

⁵⁵⁸ Shmuel I 20:41

⁵⁵⁹ Genesis 36:37; Etz Chaim Shaar 8 (Shaar Drushei Nekudot) Ch. 4

⁵⁶⁰ See Midrash Bamidbar Rabba 18:21; Midrash Shmuel Ch. 29; Tanna D'Vei Eliyahu Rabba Ch. 2

⁵⁶¹ Talmud Bavli Mo'ed Katan 16b; Commentaries to Midrash Bamidbar Rabba Ibid.

⁵⁶² See the language of the Alter Rebbe in his Igrot Kodesh – Num. 70 p. 230 and on (and see elsewhere, Num. 59 etc.)