

Discourse 13

*“HaChodesh HaZeh Lechem Rosh Chadashim –
This month shall be for you the beginning of the
months”*

Delivered on Shabbat Parshat Tazria, Parshat HaChodesh,
Shabbat Mevarchim & Erev Rosh Chodesh Nissan, 5714
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁷² “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” Simply understood, the substance of this commandment is that, from this point forward, the month of Nissan will be the “beginning of the months,” and “the first of the months of the year.” That is, originally the month of Tishrei was the first of the months. Therefore, the commandment comes to tell us that from this point forward, the month of Nissan will be first. This is as stated in Targum Yonatan on the verse,⁹⁷³ “All the men of Israel gathered before King Solomon at the feast (*Chag-אָן*), in the month of Eitanim, that is, the seventh month,” which Targum Yonatan translates as, “in the month that the ancients called the first month, and is now the seventh month.”

⁹⁷² Exodus 12:2

⁹⁷³ Kings I 8:2 (See Rashi and Targum Yonatan there).

Now, this must be better understood.⁹⁷⁴ For, since the month of Tishrei was originally the first of the months, and even now, Tishrei is the head of the year (*Rosh HaShanah*), why was there a commandment that Nissan must be counted as the first of the months? The Midrash explains and says,⁹⁷⁵ “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established new months of redemption.” From this it is understood that the reason why Nissan is first, relates to the fact that it is the month of redemption (*Ge’ulah*). That is, because it is a month of redemption (*Ge’ulah*), it therefore is the first of the months.

However, this itself must be better understood. Why is it that *HaShem*-יהו"ה specifically chose the month of Nissan to be the month of redemption (*Ge’ulah*), which is why He established it as the first of the months? For, if originally, the month of Tishrei was the first of the months, and even now, is the Head of the year (*Rosh HaShanah*), why then was the month of Nissan, specifically chosen to be established as the month of redemption and the first of the months? This is further perplexing when we consider that, even now, Tishrei has a superiority over Nissan, in that it is the seventh month, and “all sevens are beloved.”⁹⁷⁶ This being so, the redemption could also have happened in the month of Tishrei. Why then, did

⁹⁷⁴ See the discourse entitled “*HaChodesh*” 5677 (Sefer HaMaamarim p. 134 and on); See the discourse “*HaChodesh*” in Ohr HaTorah, Bo p. 268, and 5719 (Sefer HaMaamarim 5719 p. 155 and on), and elsewhere.

⁹⁷⁵ Midrash Shemot Rabba 15:11

⁹⁷⁶ Midrash Vayikra Rabba 29:11

HaShem-יהו"ה specifically establish the month of Nissan as the month of the redemption and the first of the months?

2.

This may be better understood by prefacing with the general matter of redemption (*Ge'ulah*), whether it is the redemption from the exile in Egypt, or the redemption from any other exiles, up to and including the redemption from this final exile, about which it states,⁹⁷⁷ “As in the days when you left the land of Egypt, I will show you wonders.” For, the general matter of redemption (*Ge'ulah*) is related and connected to the giving of the Torah. This is as stated,⁹⁷⁸ “When you take the people out of Egypt, you will serve God on this mountain.” Regarding this it states in Midrash,⁹⁷⁹ “The Holy One, blessed is He, said to Moshe: As to your question, ‘What merit do the Children of Israel have that they should go out from Egypt?’ – Know that it is by merit of being destined to receive the Torah on this mountain by your hand, that they are going out from there.” Similarly, at the giving of the Torah itself it is written,⁹⁸⁰ “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt, from the house of bondage.” That is, the very first words that *HaShem*-יהו"ה uttered in the Ten Commandments when the Torah was given, speak of the exodus from Egypt. In other words, the exodus from Egypt and the giving of the Torah are

⁹⁷⁷ Micah 7:15

⁹⁷⁸ Exodus 3:12

⁹⁷⁹ Midrash Shemot Rabba 3:4; Also see Rashi to Exodus 3:12

⁹⁸⁰ Exodus 20:2

related and integral to each other. This is because, as explained above, the exodus from Egypt was by merit of the Torah being given, the first utterance of which was, “I am *HaShem*-יהו”ה your God, who took you out of the land of Egypt etc.”

Now, the Jewish people were given Torah and *mitzvot* at the giving of the Torah, in order to bring about the general service of *HaShem*-יהו”ה, blessed is He, through fulfilling both the positive and negative commandments. However, in and of itself, serving *HaShem*-יהו”ה by fulfilling the commandments, is not enough. Rather, one’s service of *HaShem*-יהו”ה must also be with joy, as it states,⁹⁸¹ “Serve *HaShem*-יהו”ה with joy.” That is, joy is a very great and important principle in serving *HaShem*-יהו”ה, blessed is He. Thus, lack of joy is met with great punishment, as it states,⁹⁸² “Because you did not serve *HaShem*-יהו”ה your God with joy and goodness of heart, when everything was abundant.” This is because joy (*Simchah*) is a very great and important principle in the service of *HaShem*-יהו”ה, blessed is He.

The importance of joy in serving *HaShem*-יהו”ה, blessed is He, is emphasized in the verse,⁹⁸³ “How beautiful are you, and how pleasant are you, befitting the pleasures of love.” About this Midrash states⁹⁸⁴ that the words “How beautiful are

⁹⁸¹ Psalms 100:2

⁹⁸² Deuteronomy 28:47; Also see the commentary of the Arizal to the verse in Shaar Ruach HaKodesh 10:2; Beginning of Shaar HaMitzvot; Reishit Chochmah, Shaar 2 (Shaar HaAhavah) Ch. 10; Shnei Luchot HaBrit, Asarah Maamarot, Maamar 3-4 (49a); Chelek Torah SheBiChtav, Tavo (386a); Tanya, Ch. 26 (33a), and elsewhere.

⁹⁸³ Song of Songs 7:7

⁹⁸⁴ Midrash Shir HaShirim Rabba to Song of Songs 7:7

you” refer to the positive commandments, and the words “How pleasant are you” refer to the negative commandments, but that all this is insufficient, for *HaShem*-יהו"ה, blessed is He, must also be served with joy (*Simchah*).

This is the meaning of the conclusion of the verse, “**befitting** the pleasures of love (*Ahavah b'Ta'anugim*),” which specifically relates to serving *HaShem*-יהו"ה with joy (*Simchah*). For, “the pleasures of love” (*Ahavah b'Ta'anugim*), meaning, the love of the Holy One, blessed is He, for the Jewish people, is given from Above to below, and in the Jewish people, it is the matter of serving *HaShem*-יהו"ה with joy (*Simchah*), that is, joy in doing His *mitzvot*, which is the receptacle for receiving the “pleasures of love” (*Ahavah b'Ta'anugim*) from *HaShem*-יהו"ה Above.

This then, is the meaning of the verse, “How beautiful are you, and how pleasant are you, befitting the pleasures of love.” That is, in addition to fulfilling both the positive and negative commandments, our service of *HaShem*-יהו"ה, blessed is He, must be with joy, (which is the receptacle for the “pleasures of love” (*Ahavah b'Ta'anugim*)). For, the matter of joy is a very great and important principle in serving *HaShem*-יהו"ה, blessed is He.

Although it also is written,⁹⁸⁵ “Serve *HaShem*-יהו"ה with fear,” and fear and joy are two opposites, in that fear elicits constricted expression, whereas joy elicits expansive expression, nevertheless, the same verse concludes with the

⁹⁸⁵ Psalms 2:11

words, “and rejoice with trembling.” Regarding this, our sages, of blessed memory, stated,⁹⁸⁶ “What is the meaning of ‘rejoice with trembling’? Where there is rejoicing, there should be trembling.” That is, the fear must be concealed, whereas the joy must specifically be revealed.

3.

The explanation is that, in truth, fear of *HaShem*-יהו"ה, blessed is He, is imperative to serving Him, for it is the very foundation of service of *HaShem*-יהו"ה, blessed is He. The term “service-*Avodah*” עבודת is of the same root as “the service of a servant-*Avodat Eved*” עבד עבודת.” Thus, the foundation of service (*Avodah*) of *HaShem*-יהו"ה, blessed is He, is fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, and without fear of *HaShem*-יהו"ה and subjugation and nullification (*Bittul*) to Him, it is the not at all the service of a servant. That is, even if He serves *HaShem*-יהו"ה, blessed is He, with love, if he lacks fear and nullification to *HaShem*-יהו"ה, blessed is He, it is not at all the service of a servant to his master. On the contrary, he only is serving himself. Rather, the foundation and beginning of service of *HaShem*-יהו"ה, blessed is He, is fear of Him, and sublimation and nullification to Him, specifically.⁹⁸⁷

Because of this, we observe that some of those who serve *HaShem*-יהו"ה, blessed is He, with only love and lack of fear (*Yirah*), subsequently fall into frivolity and love of things

⁹⁸⁶ Talmud Bavli, Brachot 30b

⁹⁸⁷ See Tanya, Ch. 41; Kuntres HaAvodah Ch. 2, and elsewhere.

that are alien to holiness etc. This is known as the matter of the external husk of the Philistines (*Kelipat HaPlishtim*-קליפת הפלשתים), which is of the same root as,⁹⁸⁸ “An open thoroughfare-*Mavoy HaMephulash*-מבוי המפולש.” The reason is because they lack fear (*Yirah*) of *HaShem*-יהו"ה, which is the foundation of service of *HaShem*-יהו"ה, blessed is He. This being so, their service is not at all service of *HaShem*-יהו"ה, blessed is He, and it then is possible for them to be beset by love of things that are alien to holiness.

In other words, the foundation of the service of *HaShem*-יהו"ה, blessed is He, is sublimation and nullification (*Bittul*) to Him, and the acceptance of the Yoke of His Kingship, in which cases one's service of Him is the service of a servant. This is like the teaching of our sages, of blessed memory,⁹⁸⁹ “This is analogous to a king who came to the land... The king said: First let them accept my kingship, and then I will issue my edicts.” The same applies when it comes to the spiritual service of *HaShem*-יהו"ה, blessed is He, that it first is imperative to accept the yoke of the Kingship of Heaven, and only then is it possible to properly serve *HaShem*-יהו"ה, blessed is He, by fulfilling His commandments.

Now, just as this is so in our general service of *HaShem*-יהו"ה, blessed is He, so is it, in our particular service of *HaShem*-יהו"ה, blessed is He, each and every day. That is, the service of *HaShem*-יהו"ה, blessed is He, each day, begins with the

⁹⁸⁸ See Talmud Bavli, Shabbat 117a-b; Mishnah Eiruvim 9; Torah Ohr, Beshalach 61c and on; Torat Chayim, Toldot 143c and on; Derech Chayim translated as The Path of Life, Ch. 6.

⁹⁸⁹ Mechilta to Exodus 20:3

acceptance of the yoke of the Kingship of Heaven, with the recitation of “I submit before You-*Modeh Ani Lefanecha*- מודה אני לפניך,” upon waking up, and with the recitation of, “Submit to *HaShem-Hodu LaHaShem*- יהודו ליהו”ה,” when we begin our morning prayers. This is because fear of *HaShem*- יהו”ה, blessed is He, and the acceptance of His yoke, is the very foundation of serving Him.

Even so, the matter of fear (*Yirah*) of *HaShem*- יהו”ה, blessed is He, is only the foundation of serving Him, whereas the service itself must specifically be done with joy (*Simchah*). This is because fear (*Yirah*) and joy (*Simchah*) are two opposites. This being so, this matter, that service of *HaShem*- יהו”ה requires fear (*Yirah*), is in a manner in which fear of Him is the foundation of service of Him.

However, the service itself must be in such a way that the fear (*Yirah*) is concealed, and specifically the joy (*Simchah*) is revealed. For, the general matter of service of *HaShem*- יהו”ה, blessed is He, in fulfilling His *mitzvot*, is that through them, Godly light and illumination is drawn forth. This accords with the teaching,⁹⁹⁰ “The two-hundred and forty-eight positive commandments are the two-hundred and forty-eight limbs and organs of the King.” That is, just as the limbs and organs draw vitality to them, so likewise, through performing the *mitzvot*, revelation of Godliness is drawn forth. It therefore is necessary for the *mitzvot* be fulfilled with joy (*Simchah*), because all revelation is brought about specifically through joy (*Simchah*).

⁹⁹⁰ See Tikkunei Zohar, Tikkun 30; Zohar II 118a

This is why joy (*Simchah*) must be infused into all three pillars upon which the world stands, these being Torah, prayer, and acts of lovingkindness.⁹⁹¹ This is similar to the teaching of our sages, of blessed memory,⁹⁹² “One may not stand to pray from sorrow, nor from laziness, nor from laughter, nor from conversation, nor from frivolity, nor from purposeless matters, but rather, one must do so from a state of joy of the *mitzvah*.” The same is stated there about the study of Torah and matters of Torah law (*Halachah*). The same is true of acts of lovingkindness (which include all the commandments in general), as written,⁹⁹³ “You shall surely give him, and let your heart not feel bad when you give him.” In other words, one must specifically give with joy (*Simchah*). The reason is because the substance of fulfilling the *mitzvot*, in all three pillars, is to affect the drawing forth of revelations of Godliness in the world. It therefore necessary that the *mitzvot* be fulfilled specifically with joy, since all revelation comes about through joy (*Simchah*).

⁹⁹¹ Mishnah Avot 1:2

⁹⁹² Talmud Bavli, Brachot

⁹⁹³ Deuteronomy 15:10

The explanation is as follows:⁹⁹⁴ It states in Zohar⁹⁹⁵ that the general totality of the matter of *mitzvot* is, “In order to repair the mystery of His Name.” “The mystery of His Name (*Raza D'Shmei*-יהו"ה דשמיה)” refers to the Name *HaShem*-יהו"ה, blessed is He, which transcends all His other names and titles. For, there are seven names that are forbidden to erase.⁹⁹⁶ These names are in the vessels of the Ten *Sefirot*, and are the aspect of the vitality that is in the vessels themselves, as opposed to the light (*Ohr*) that is manifest within them. This is the meaning of the teaching,⁹⁹⁷ “If You were to withdraw from them, all these names would remain as a body without a soul.” At first glance, how could they remain at all? The reason is because, aside for the light and illumination that manifests within them, the vessels (*Keilim*) also possess a unique vitality as a result of their root.⁹⁹⁸

However, this itself is the difference between the Name *HaShem*-יהו"ה and all His other names and titles. For, all the other names and titles are the aspect of the vitality of the vessels

⁹⁹⁴ See the discourse entitled “*HaChodesh*” 5634; 5679 (Sefer HaMaamarim 5634 p. 110 and on; 5679 p. 197 and on) and elsewhere.

⁹⁹⁵ See Torah Ohr, Shemot 49d; Yitro 67d; Ohr HaTorah Shemot 105, and elsewhere; Also see Zohar II 161b and elsewhere; Also see the Introduction to Imrei Being of the Mittler Rebbe, translated as The Gateway to Understanding.

⁹⁹⁶ Talmud Bavli, Shevuot 35a; Also see Mishneh Torah, Hilchot Yesodei HaTorah 6:1-2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1.

⁹⁹⁷ Introduction to Tikkunei Zohar 17b

⁹⁹⁸ See Sidder Im Divrei Elokim Chayim 162d and on; Ohr HaTorah *ibid.* p. 106; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 30.

themselves, whereas the Name *HaShem*-יהו"ה is the light and illumination that manifests within the vessels.⁹⁹⁹ That is, the Name *HaShem*-יהו"ה is the Name of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name (*Shem HaEzem*).¹⁰⁰⁰ Thus, it is unlike all His other names and titles, which do not reveal the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Rather, the other names are merely His titles, which are like something in addition to the Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He.

The analogy can be drawn from all the colors of the spectrum (except for the color white),¹⁰⁰¹ all of which are not essential to the thing itself, but are something in addition to it. That is, the colors do not reveal the thing itself, since its essential self cannot at all be described by its color. Rather, its color is something in addition and is incidental to its essential self.¹⁰⁰² The same is true of the vessels (*Keilim*), in that they too are like something additional and incidental.

⁹⁹⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*). Torah Ohr, Noach 10b; Torat Chayim ibid. 64b and on; Ohr HaTorah, Shemot ibid. and elsewhere.

¹⁰⁰⁰ Moreh Nevuchim, Vol. 1, Ch. 61 and on; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 19; Kesef Mishneh to Hilchot Avodah Zarah, 2:7.

¹⁰⁰¹ See Torah Ohr, end of Vayeitzei; Likkutei Torah, Acharei 28c and on; Ateret Rosh, Shaar Yom HaKippurim Ch. 5, and elsewhere.

¹⁰⁰² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, The Letters of Creation, Part 2, section entitled "The Gate explaining the true meaning of the name 'sphere-*Galgal*-גלגל' and what it is," and section entitled "The incidental noun – *Ezem Mikri*-עצם מקרי."

Although it certainly is inapplicable to say that they actually are something additional, since the vessels (*Keilim*) are actual Godliness, nonetheless, since their root is in *HaShem*'s-יהו"ה power to limit (*Ko 'ach HaGvul*), they therefore come forth in a limited manner and are like something incidental to the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, for the Essential Self of *HaShem*-יהו"ה, blessed is He, is utterly without limit (*Bli Gvul*). This being so, limitation (*Gvul*) is like something incidental and additional to Him, blessed is He.

In contrast, His Name *HaShem*-יהו"ה is His light, which is utterly without limit (*Bli Gvul*). In other words, it is the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, as He essentially is, without end and utterly without limit (*Bli Gvul*). In other words, it is the revelation of His Singular Preexistent Intrinsic and Essential Being (*Etzem*), blessed is He, and this is why it is called the, "Name of the Essential Self (*Shem HaEtzem*)."

This then, is what is meant by, "The mystery of His Name (*Raza D'Shmei*-רזא דשמיה)," which refers to the light of His Name *HaShem*-יהו"ה. It is called, "mystery-*Raz*-רז-207," in that it shares the same numerical value as "light-*Ohr*-אור-207." For, although light (*Ohr*-אור) is revelation, nevertheless, because it manifests within the vessels, it is called, "mystery-*Raz*-רז," since the vessels are incapable of receiving the light (*Ohr*-אור) as it essentially is. Thus, relative to the vessels (*Keilim*), it is called, "mystery-*Raz*-רז."

However, the matter of the *mitzvot*, is “In order to repair the mystery of His Name (*Raza D'Shmei*-רזא דשמיה).” In other words, their purpose is to refine and purify the vessels (*Keilim*) so that they can be capable of receiving the light (*Ohr*-אור) as it essentially is. For, even in regard to the vessels (*Keilim*) of the world of Emanation-*Atzilut*, about which it states,¹⁰⁰³ “He and His life force and His organs are one,” it nevertheless is applicable that there be this matter of refinement and clarification. This is as stated in *Etz Chayim*,¹⁰⁰⁴ that the inner pervading light (*Ohr Pnimi*) polishes the inside half of the vessel (*Keili*) and the encompassing light (*Ohr Makif*) polishes the outside half of the vessel (*Keili*).

This then, is the meaning of the teaching, “In order to repair the mystery of His Name (*Raza D'Shmei*-רזא דשמיה).” That is, through fulfilling *HaShem*'s-יהו"ה commandments, we refine and polish the vessels (*Keilim*) so that they can receive the light (*Ohr*-אור) as it essentially is. Moreover, through this, there is illumination of the light of *HaShem*-יהו"ה, blessed is He, as He is, even in the vessels of the world of Creation-*Briyah*, and even below that, until it actually is revealed in this world.

Now, an additional explanation of, “the mystery of His Name (*Raza D'Shmei*-רזא דשמיה),” is that it refers to the essence of the light (*Etzem HaOhr*-עצם האור) of *HaShem*-יהו"ה Himself, blessed is He, that transcends vessels (*Keilim*) altogether. For, in regard to the light (*Ohr*-אור) that is manifest within vessels (*Keilim*), this light is also included in the seven unerasable

¹⁰⁰³ Introduction to Tikkunei Zohar 3b

¹⁰⁰⁴ *Etz Chayim*, end of Shaar 2

names, which are not His Essential Names, but are analogous to something that is additional and incidental. Moreover, although the light (*Ohr*-אור) is without limit (*Bli Gvul*), nevertheless, since it has some relationship to manifestation within vessels (*Keilim*), in this itself, it is unlike His Essential Self, blessed is He, and is therefore considered to be additional and incidental. However, the “mystery of His Name (*Raza D'Shmei*-רזא דשמיה),” refers to His light and illumination that has utterly no relation to manifestation whatsoever. This light, is the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, as He is, in and of Himself, literally!

The difference between these two levels of light, is that the light (*Ohr*-אור) that manifests within vessels (*Keilim*), is rooted in the lower Name *HaShem*-יהו"ה, whereas the light (*Ohr*-אור) that is utterly unrelated to manifestation, is the Upper Name *HaShem*-יהו"ה, blessed is He. This distinction is the root of the two explanations of “the mystery of His Name (*Raza D'Shmei*-רזא דשמיה)” and the distinction between them. That is, the first explanation is that “the mystery of His Name (*Raza D'Shmei*-רזא דשמיה)” refers to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that manifests within vessels (*Keilim*) and is rooted in the lower Name *HaShem*-יהו"ה. The second explanation is that “the mystery of His Name (*Raza D'Shmei*-רזא דשמיה),” refers to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that utterly transcends manifestation, and is the Upper Name *HaShem*-יהו"ה, blessed is He.

In general, the difference is like the difference between light (*Ohr*) that spreads forth (*Heetpashtut HaOhr*) and the essential self of the light (*Etzem HaOhr*). In regard to the light that spreads forth (*Heetpashtut HaOhr*), which is the general light that follows the restraint of the *Tzimtzum*, manifestation within vessels (*Keilim*) is applicable. In contrast, the essential self of the light (*Etzem HaOhr*) is the light of *HaShem*-יהו"ה, blessed is He, as it is before to the restraint of the *Tzimtzum*. That is, it is the essential light and illumination of *HaShem*-יהו"ה, blessed is He, as He is to Himself.

In this, the matter of manifestation is altogether inapplicable. Thus, what is meant by the teaching of the Zohar that fulfilling the *mitzvot* “repairs the mystery of His Name,” is that fulfilling the *mitzvot*, even brings about an illumination within the vessels (*Keilim*) of the essential light (*Etzem HaOhr*) that precedes the restraint of the *Tzimtzum*.¹⁰⁰⁵ In other words, even the light of *HaShem*-יהו"ה, blessed is He, as He is to Himself, should come to illuminate within the vessels (*Keilim*) of the world of Emanation-*Atzilut*, and even lower, all the way to this world below, in the most literal sense!

With the above in mind, we can understand the imperative for having joy (*Simchah*) in our service of *HaShem*-יהו"ה, blessed is He, in order “to repair the mystery of His Name (*Raza d'Shmei*-רזא דשמיה-יה).” For, even according to the

¹⁰⁰⁵ That is, through the the *mitzvot* מצוות there comes to be a revelation of the Master of the World-*Adon Olam* אדון עולם-207, and the light-*Ohr* אור-207 of the Unlimited One-*Ein Sof* אין סוף-207, *HaShem*-יהו"ה Himself, blessed is He, within the worlds. (See Siddur Tefilah of the ShaLa”H, Shaar HaShamayim; Sefer HaMaamarim 5703, discourse entitled “*Adon Olam*.”)

explanation that “the mystery of His Name (*Raza d’Shmei*-רזא דשמיה)” refers to the light (*Ohr*-אור) that manifests within vessels (*Keilim*), and the “repair of the mystery of His Name” means that the light (*Ohr*) of *HaShem*-יהו"ה should illuminate as it is, nevertheless, since the vessels (*Keilim*) are in a state of limitation, and it is necessary to nullify their limitations, this is only possible specifically through joy (*Simchah*).

This is particularly so according to the explanation that “the mystery of His Name (*Raza d’Shmei*-רזא דשמיה)” refers to the light of *HaShem*-יהו"ה that utterly transcends manifestation in vessels (*Keilim*). In this case, the need for joy (*Simcha*) is understood to an even greater degree. For, according to this, not only is it necessary to nullify the limitations of the vessels (*Keilim*), but the limitations of the entire chaining down of the worlds (*Seder HaHishtalshelut*) must be nullified, beginning with the very first restraint of the *Tzimtzum*. This matter can only be accomplished specifically through joy (*Simchah*), because joy breaks boundaries.¹⁰⁰⁶ Thus, through fulfilling the *mitzvot* with joy (*Simchah*) we affect a “repair of the mystery of His Name,” so that there comes to be an illumination of the essential light (*Etzem HaOhr*) of *HaShem*-יהו"ה, Himself within the vessels of the world of Emanation-*Atzilut*, and even lower, all the way to this world below, in the most literal sense!

¹⁰⁰⁶ See *Sefer HaMaamarim* 5657 p. 223 and on.

Now, actually, the way to attain joy of the *mitzvah*, is through the contemplation (*Hitbonenut*) of this very matter itself, that is, through contemplating the superior quality of fulfilling the *mitzvot* with joy (*Simchah*).¹⁰⁰⁷ About this the verse states,¹⁰⁰⁸ “Serve *HaShem*-יהוה your God with joy and goodness of heart, with an abundance of everything.” The word “everything-*Kol*-כל” in this verse, can be understood from the verse,¹⁰⁰⁹ “For everything-*Kol*-כל in the heavens and earth [is Yours].”

The heavens and earth refer to the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*). That is, “heaven-*Shamayim*-שמים” is the upper Garden of Eden (*Gan Eden HaElyon*), and “earth-*Aretz*-ארץ” is the lower Garden of Eden (*Gan Eden HaTachton*). For, just as the heavens are physically above the earth, so likewise, the upper Garden of Eden (*Gan Eden HaElyon*) is above the lower Garden of Eden (*Gan Eden HaTachton*).

Now, within the Garden of Eden (*Gan Eden*), there is an illumination of revealed Godliness, and through the Garden of Eden (*Gan Eden*), there also is an illumination of Godliness within the world. Nevertheless, the revelation that illuminates both the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), is just a radiance

¹⁰⁰⁷ See Torah Ohr, Va'era 57b and on; Ohr HaTorah, Bo p. 265 and on.

¹⁰⁰⁸ See Deuteronomy 28:47

¹⁰⁰⁹ Chronicles I 29:11

(*Ha'arah*), which is the matter of a “name-*Shem*-שם.” That is, it is similar to the name of person as it is associated with and called upon a certain object,¹⁰¹⁰ wherein it is not the essence of the person himself, but is solely his radiance. The same is true Above in regard to the matter of a “name-*Shem*-שם,” that it only is a radiance (*Ha'arah*).

However, in truth, the Name *HaShem*-יהו"ה, which is the Name of His Essential Self, blessed is He, is also elevated and removed, in that what illuminates in the Garden of Eden (*Gan Eden*) is a mere glimmer of a glimmer of His Name. This is as stated,¹⁰¹¹ “Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; His glory is above earth and heaven.” In other words, even the Name *HaShem*-יהו"ה is exalted and elevated, and that which illuminates in the Garden of Eden (*Gan Eden*) is merely drawn forth from His glory, which itself is drawn from His Name. That is, it is only a glimmer of a glimmer.

To further clarify, the aspect of His name (*Shem*-שם) is the aspect of His kingship-*Malchut*, as it states,¹⁰¹² “His Name was then proclaimed King” over them. Now, there are two levels in kingship-*Malchut*. That is, the general matter of kingship-*Malchut* is exaltedness and elevated rulership. However, in elevated rulership there are two levels. There is *HaShem*’s-יהו"ה elevated rulership, in and of Himself, and there is His elevated rulership over a nation. Generally, the

¹⁰¹⁰ Such as saying, (Genesis 44:14) “the house of Yosef,” and the like.

¹⁰¹¹ Psalms 148:13

¹⁰¹² See the liturgy of the “*Adon Olam*” prayer; Also see Be’er HaGolah, Be’er 3 2:11

difference between these two levels, is the difference between the aspect of *HaShem*'s יהו"ה Kingship-*Malchut*, as He is before the restraint of the *Tzimtzum*, in that He is elevated and exalted, in and of Himself, blessed is He, and the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*, as it is after the restraint of the *Tzimtzum*, which is the matter of His exaltedness and elevated rulership over worlds.

More particularly, these two levels are even present in the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*. That is, there is the aspect of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*, which is a matter of exaltedness and elevated rulership, in and of Himself, and there is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, as it becomes the aspect of the crown-*Keter* and the Ancient One-*Atik* of the world of Creation-*Briyah*, which is a matter of exaltedness and elevated rulership over worlds.

Thus, it is about this that the verse states,¹⁰¹³ “Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; His glory is above earth and heaven.” For, His Name (*Shem*-שם) is the aspect of His Kingship (*Malchut*-מלכות), as explained before. Thus, in regard to the aspect of His Kingship-*Malchut* and elevated exaltedness, as He is, in and of Himself, the verse states, “for His Name alone is exalted.” Thus, the light that illuminates the Garden of Eden (*Gan Eden*) is merely a glimmer of a glimmer, meaning, it is His elevated exaltedness over worlds.

¹⁰¹³ Psalms 148:13

All the above relates to the revelation of the Garden of Eden (*Gan Eden*), (which is the aspect of “everything-*Kol*-כל”). However, fulfilling the *mitzvot* with joy (*Simchah*) is loftier than this. This is why the verse specifies,¹⁰¹⁴ “Serve *HaShem*-יהו"ה your God with joy and goodness of heart, with an **abundance of everything** (*Rov Kol*-רוב כל).” That is, this is loftier than the Garden of Eden (*Gan Eden*), since through fulfilling the *mitzvot*, the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, is drawn forth, as explained above.

Loftier than this, there actually is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, as stated,¹⁰¹⁵ “And all Israel will rejoice in **You**, those who sanctify Your Name.” The words, “those who sanctify Your Name,” mean that they draw forth additional sanctity to the Name *HaShem*-יהו"ה, as known regarding the matter of, “You are holy **and** Your Name is holy.”¹⁰¹⁶ In other words, although “Your Name” is also holy, nevertheless, it cannot at all be compared to the elevation and exaltedness indicated by the words, “You are holy.” Thus, what is meant by, “those who sanctify Your Name,” is that they draw forth the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, into the aspect of the light (*Ohr*), in the most literal sense! This is accomplished through fulfilling His *mitzvot* with joy (*Simchah*), which is the meaning

¹⁰¹⁴ See Deuteronomy 28:47

¹⁰¹⁵ Liturgy of the holiday *Amidah* prayer.

¹⁰¹⁶ See the liturgy of the “*Atah Kadosh*” blessing of the *Amidah* prayer.

of the words immediately preceding this, “And all Israel will rejoice in You-בך-You.”

Thus, it is through contemplating (*Hitbonenut*) the superior quality of fulfilling the *mitzvot* with joy (*Simchah*), that one comes to actual joy of the *mitzvah*, through which he draws forth the essential light of *HaShem*-יהו"ה, blessed is He, to the point that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, illuminates below.

6.

However, in order to nullify the limitations of the vessels (*Keilim*) and the limitations of the entire chaining down of the worlds (*Seder HaHishtalshehut*), and thus literally draw forth the essential light of *HaShem*-יהו"ה, blessed is He, and His Singular Preexistent Intrinsic and Essential Being into vessels (*Keilim*), and even further down, into this physical world, contemplation and joy in the mind alone is insufficient. Rather, the joy (*Simchah*) must be revealed in the heart. For, as long as one's service of *HaShem*-יהו"ה, blessed is He, is just in his mind and not in his heart, it does relate to matters of actuality, and therefore, has no effect on matters of actuality Above. Joy only relates to action when it is revealed in the heart, at which point the limitations are nullified and removed, thus bringing about a drawing forth below.

For, the order of creation, in which “God made man upright,”¹⁰¹⁷ is in a manner that the contemplations (*Hitbonenut*) of the mind are felt and have an automatic effect of the arousal of the heart. However, because of the three ministers of Pharaoh, these being the chief cupbearer, the chief baker, and the chief butcher - corresponding to the three aspects; the trachea, the esophagus, and the arteries,¹⁰¹⁸ which correspond to the lusts of eating, drinking and other lusts of the physical world,¹⁰¹⁹ - the aspect of the “strait of the throat” (*Meitzar HaGaron*) is caused to be,¹⁰²⁰ as in the verse,¹⁰²¹ “My throat is parched.” That is, the intellect is not drawn from the mind to the heart, because physical pleasures obstruct and hinder pleasure in Godliness. Thus, even though he contemplates matters of Godliness in his mind, it is not felt in his heart.

The solution for this is to bond oneself to Torah. For it states about the voice of Torah,¹⁰²² “A great voice, that will never be repeated (*Lo Yasaf*-לֹא יִסַּף),” which Targum translates as, “A great voice that never ends (*Lo Pasak*-לֹא פִסַּק),” meaning that it never ceases, which is the very opposite of the “strait of the throat” (*Meitzar HaGaron*). For, the “strait of the throat” (*Meitzar HaGaron*) is rooted in the matter of the restraints

¹⁰¹⁷ See Ecclesiastes 7:29

¹⁰¹⁸ See Maggid Dvarav L’Yaakov of the Maggid of Mezhrich, 30.

¹⁰¹⁹ See Torah Ohr, Va’era ibid. 57c

¹⁰²⁰ The term “strait-*Meitzar*-מֵיִצָּר” shares the same root as “Egypt-*Mitzrayim*-מִצְרַיִם,” which are the external husks being described. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32, and the notes there.)

¹⁰²¹ Psalms 69:4

¹⁰²² Deuteronomy 5:19

(*Tzimtzumim*), and there thus is cessation between the mind and the heart. However, such is not the case with the voice of Torah, which is rooted in the essential light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, which transcends the restraint of *Tzimtzum*. Thus, cessation is not applicable here, and therefore the light of the grasp and comprehension is drawn down to illuminate the sensitivities of one's heart as well.

With the above in mind, we may understand the relationship between the giving of the Torah and the exodus from Egypt. That is, since it is Torah that removes the limitations and affects the exodus from exile, this then, is the meaning of what the Holy One, blessed is He, responded to Moshe,¹⁰²³ "When you take the people out of Egypt, you will serve God on this mountain," meaning,¹⁰²⁴ "It is by merit of their destiny to receive the Torah on this mountain, by your hand, that they are being taken out of Egypt."

7.

This then, is the meaning of the verse,¹⁰²⁵ "This month shall be for you the beginning of the months, it shall be for you the first of the months of the year." That is, although the head and beginning of the year (*Rosh HaShanah*) is in the month of Tishrei, nevertheless, the month of Nissan is the head of the months and is the month of the redemption (*Ge'ulah*). The

¹⁰²³ Exodus 3:12

¹⁰²⁴ Midrash Shemot Rabba 3:4; Also see Rashi to Exodus 3:12

¹⁰²⁵ Exodus 12:2

reason is because the beginning of the year (*Rosh HaShanah*) and the month of the redemption as the first of the months, are two uniquely different matters. For, the light that is drawn forth on Rosh HaShanah is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that relates to worlds, and this matter takes place in the month of Tishrei.¹⁰²⁶

However Nissan; the month of the redemption and the first of the months of the year, which is the matter of the exodus from Egypt, came about for the giving of the Torah, which is the aspect of the,¹⁰²⁷ “Great voice that never ends,” the root of which is higher than the restraint of the *Tzimtzum*. This matter occurs during the month of Nissan. This is the meaning of the teaching in the Midrash,¹⁰²⁸ “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established new months of redemption.” That is, the Midrash comes to explain that the matter of the beginning of the year (*Rosh HaShanah*), and the matter of “the first of the months of the year” (Nissan) are two uniquely different matters.

The words, “When the Holy One, blessed is He, chose His world,” refers to His choosing the world of rectification-*Tikkun*. This accords with the teaching of our sages, of blessed memory,¹⁰²⁹ “The Holy One, blessed is He, built worlds and destroyed them, saying ‘This one pleases Me, those did not

¹⁰²⁶ Since man, who was the culmination of the creation of the world, was created on the first day of Tishrei (Rosh HaShanah).

¹⁰²⁷ Deuteronomy 5:19

¹⁰²⁸ Midrash Shemot Rabba 15:11

¹⁰²⁹ Midrash Bereishit Rabba 3:7

please Me.” Thus, “when the Holy One, blessed is He, chose His world,” referring to His choice in the world of rectification-*Tikkun*, “He established heads of months and years,” referring to the matter of drawing forth additional illuminations of light into the worlds. Nevertheless, this still was only illumination that relate to worlds. However, “when He chose Yaakov and his children,” referring to the matter of giving the Torah, “He established new months of redemption,” which is the matter of drawing forth light and illumination that transcends the worlds.

Now, in regard to the matter of the month of the redemption, Rabbi Eliezer and Rabbi Yehoshua disagree.¹⁰³⁰ Rabbi Eliezer’s view is that the Jewish people are destined to be redeemed in Tishrei. His reason is that Tishrei is superior to Nissan, because it is the seventh month and, “all sevens are beloved.”¹⁰³¹ Rabbi Yehoshua’s view is that the Jewish people are destined to be redeemed in Nissan. The Midrashic view¹⁰³² accords with the view of Rabbi Yehoshua, that the Jewish people are destined to be redeemed in the month of Nissan, just as they were redeemed from Egypt in the month of Nissan, to which everyone agrees.

Now, regarding the question, why did *HaShem*-יהו"ה specifically choose Nissan to redeem them from Egypt and establish it as the month of redemption (*Ge'ulah*), rather than

¹⁰³⁰ Talmud Bavli, Rosh HaShanah 11a

¹⁰³¹ Midrash Vayikra Rabba 29:11

¹⁰³² Midrash Shemot Rabba 15:11

the month of Tishrei, there are four reasons, one above the other (in ascending order), as follows:¹⁰³³

The first reason is that in the matter of the *Sefirot*, the month of Nissan is the quality of kindness-*Chessed*, whereas the month of Tishrei is the quality of sternness and might-*Gevurah*. That is, the month of Tishrei is the month of judgment, and although “we are meritorious in judgment,”¹⁰³⁴ it nevertheless is a month of judgment. Therefore, *HaShem*-יהו"ה specifically established Nissan as the month of redemption (*Ge'ulah*), since redemption (*Ge'ulah*) is related to kindness-*Chessed*, rather than judgment-*Din*.

The second reason for the superiority of Nissan over Tishrei, is that the superiority of Tishrei over Nissan is that it is the seventh month, “and all sevens are beloved.” However, in truth, the whole superiority of the seventh is only because it is seventh from the first. This being so, of the two, the first is primary. An example is our forefathers. That is, although it is true that Moshe was the seventh generation from Avraham and “all sevens are beloved,” nevertheless, his superiority in being the seventh, was only because he was seventh from the first - and therefore the first is primary. This is why the Holy One, blessed is He, told Moshe,¹⁰³⁵ “Do not stand in the place of great ones.” That is, do not compare yourself to Avraham. This is

¹⁰³³ See Ohr HaTorah, Bo p. 271 and on; Discourse entitled “*HaChodesh*” 5677; 5700 (Sefer HaMaamarim 5677 p. 332 and on; 5700 p. 28 and on).

¹⁰³⁴ See Midrash Tehillim 118:2

¹⁰³⁵ Midrash Bereishit Rabba 55:6 and elsewhere; Also see the discourse entitled “*Bati Legani*” 5711, translated in The Teachings of The Rebbe – 5711, Discourse 1.

because the superiority of our forefather Avraham, was as our sages, of blessed memory, taught,¹⁰³⁶ “Until the time of Avraham, the world was in a state of thick darkness, but when Avraham came, it began to be illuminated.”

In other words, even though there were a number of very righteous *Tzaddikim* before Avraham, nevertheless, their righteousness was solely in and of themselves, in that they did nothing to influence the world around them (as explained at length by his honorable holiness, my father-in-law, the Rebbe, in his discourse entitled “*HaChodesh HaZeh*” of the year 5700.)¹⁰³⁷ This is the second reason why redemption takes place specifically in Nissan, since the superiority of the first is primary.

The third reason for the superiority of Nissan over Tishrei, is as explained in several places¹⁰³⁸ concerning the three levels indicated by the words, “my daughter-*Beetee*-בתי,” “my sister-*Achoti*-אחותי,” “my mother-*Eemee*-אמי.”¹⁰³⁹ That is, in reference to the exodus from Egypt, the Jewish people are called, “My daughter-*Bat*-בתי,” and “then she is not moved from her love until she is called, ‘My sister-*Achoti*-אחותי.’”¹⁰⁴⁰ This is as stated,¹⁰⁴¹ ‘Open for Me, My sister (*Achoti*-אחותי), My beloved,’” in reference to the giving of the Torah in the month

¹⁰³⁶ Midrash Bereishit Rabba 2:3; Shemot Rabba 15:26

¹⁰³⁷ Sefer HaMaamarim 5700, p. 29 and on.

¹⁰³⁸ See Ohr HaTorah, Bo p. 258, p. 263; Vol. 8, p. 2,916 and on; Naso p. 273; Shmini Atzeret p. 1,773 and on; Discourse entitled “*HaChodesh*” 5654 (Sefer HaMaamarim 5654 p. 138 and on); Discourse entitled “*HaChodesh*” 5677; 5700 (Sefer HaMaamarim 5677 p. 332 and on; 5700 p. 28 and on).

¹⁰³⁹ See Torah Ohr, Mikeitz 36c and on, and elsewhere.

¹⁰⁴⁰ Midrash Shemot Rabba end of Pekudei; Shir HaShirim Rabba 3.

¹⁰⁴¹ Song of Songs 5:2

of Sivan. The Midrash continues, “and then she is not moved from her love, until she is called, ‘My mother-*Eemee*-אמי,’ as it states,¹⁰⁴² ‘Go out and see, O daughters of Zion, the king Shlomo, wearing the crown that his mother crowned him with on his wedding day, on the day of the joy of his heart’” in reference to the month of Tishrei.¹⁰⁴³ Now, although the aspect of “my mother-*Eemee*-אמי” is higher than the aspect of “My daughter-*Bat*-בת,” nevertheless, the primary superiority is specifically in the aspect of the “daughter-*Bat*-בת,” which refers to the matter of accepting the yoke of *HaShem*’s-יהוה Kingship, blessed is He, as known in regard to the explanations of the verse,¹⁰⁴⁴ “An accomplished wife is the crown of her husband.”

The fourth and highest reason for the superiority of the month of Nissan over and above Tishrei, is that as known, the twelve months of the year correspond to the twelve permutations of the Name *HaShem*-יהוה. That is, in each month there is an illumination of a different permutation of the Name *HaShem*-יהוה. Now in the month of Nissan, the letters of the Name *HaShem*-יהוה are in their proper, straightforward order.¹⁰⁴⁵ This is the reason for Nissan’s superiority over all other months. For, although the other months also each have a permutation of the Name *HaShem*-יהוה, the very fact that the

¹⁰⁴² Song of Songs 3:11

¹⁰⁴³ The name Shlomo-שלמה here means, “Perfection is His,” from the root *Shalem*-שלם which means wholeness and perfection, and is a euphemism for the Holy One, bless is He. The verse is therefore a reference to the fact that on Rosh HaShanah the Jewish people (“His Mother) crown *HaShem*-יהוה as King and accept the yoke of His Kingship upon them.

¹⁰⁴⁴ Proverbs 12:3; Ohr HaTorah Bo ibid. p. 273.

¹⁰⁴⁵ Mishnat Chassidim, beginning of Mesechet Nissan; Also see Likkutei Sichot, Vol. 22, p. 243.

letters of their permutations are out of order, indicates the matter of concealment. Thus, all the other months are not the month of redemption (*Ge'ulah*). It is only in the month of Nissan, that the Name *HaShem*-יהו"ה illuminates in its proper, straightforward order and is the actual Name *HaShem*-יהו"ה and ultimate revelation. Nissan is therefore the month of redemption (*Ge'ulah*), as it says, "in Nissan they were redeemed and in Nissan they are destined to be redeemed,"¹⁰⁴⁶ speedily in our days!

¹⁰⁴⁶ Talmud Bavli, Rosh HaShanah 11a