

Discourse 4

“Lehavin Inyan Erev Rosh Chodesh vRosh Chodesh Understanding the matter of the eve of the New Moon, and the New Moon”

Delivered on Shabbat Parshat Toldot,
Shabbat Mevarchim and Erev Rosh Chodesh Kislev, 5714
By the grace of *HaShem*, blessed is He,

1.

To understand the matter of the eve of the New Moon (*Rosh Chodesh*) and the New Moon (*Rosh Chodesh*) itself: The New Moon (*Rosh Chodesh*) is called the birth (*Molad*) of the moon, because at the time of its birth it is like a point (*Nekudah*). Over the course of the first half of the month, its light progressively grows, and then, over the course of the second half, it light progressively dims. Thus, at month's end (the eve of the New Moon), the moon completely disappears and its light is completely dimmed. Subsequently, on the New Moon – *Rosh Chodesh* – the moon is born and is like a point. This matter must be explained and understood.²²⁸

We also must understand why it is called, “The head of the month-*Rosh Chodesh*” rather than “The beginning of the

²²⁸ See the discourse entitled “*Machar Chodesh*” 5680 (Sefer HaMaamarim 5680 p. 158 and on); Also see Maamarei Admor HaZaken 5568 Vol. 1, p. 537 and on; Ohr HaTorah, Zot HaBrachah p. 1,893; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation).

month-*Techilat HaChodesh*,” because, in this respect, Rosh Chodesh is similar to Rosh HaShanah, which is called “the head of the year” rather than “the beginning of the year-*Techilat HaShanah*.” About this, it is explained²²⁹ that just as the head of a human being is the general seat of his vitality and includes the vitality of all his limbs, in that from it vitality is drawn to all the limbs, so likewise, this is so of Rosh HaShanah. That is, Rosh HaShanah includes the vitality of the entire year, and from it, vitality is drawn to all the other days of the year.

Now, the way this vitality is drawn forth, is that first it divides into the twelve or thirteen months of the year. That is, the vitality of each month is drawn forth at the head of that month – that is, on the first of that month. This is because the head of the month – *Rosh Chodesh* – is like the head, that includes the vitality for all thirty days of the month. Thus, from it, particular vitality is drawn to each day individually. This is why it is called, “**the head** of the month-*Rosh Chodesh*,” and not “the beginning of the month-*Techilat HaChodesh*.”

However, we must understand this further. For, if this is the case, this principle should also apply to the day of Shabbat, which according to this, should be called, “the head of the week-*Rosh HaShavuah*.” That is, aside for the fact that the six mundane days of the week that precede Shabbat, become refined, included, and elevated on the day of Shabbat, Shabbat

²²⁹ See Likkutei Torah Tavo; Ateret Rosh of the Mittler Rebbe, Shaar Rosh HaShanah, and elsewhere.

is also the root and source of the six mundane days of the week that follow it, as stated,²³⁰ “All the days are blessed by it.”

Similarly, in *Mechilta*²³¹ it states that “Shabbat is analogous to a wolf who consumes everything in front of him and everything behind him.” This is because Shabbat includes the six mundane days that precede it, as well as the six mundane days that follow it. Therefore, since Shabbat includes the six mundane days of the week, it would seem that it should be called, “the head of the week-*Rosh HaShavuah*.” That is, just as “the beginning of the month-*Rosh Chodesh*” is called “the head-*Rosh*-ראש” of the month, since it is the source of the vitality of the whole month, so likewise, Shabbat is the source of the vitality of the days of the week. Thus, seemingly, it should have been called “the head-*Rosh*-ראש” of the week.

2.

This may be better understood by prefacing with an explanation of the matter of light-*Ohr*, which is the matter of revelation from the concealed Essential Self of *HaShem*-יהו"ה, blessed is He. That is, the Essential Self of *HaShem*-יהו"ה, blessed is He, is concealed, whereas the radiance emitted by His Essential Self is called light-*Ohr*-אור. That is, it is not in a manner that His Essential Self (which is concealed) becomes revealed. Rather, His Essential Self remains concealed within Himself and a glimmer and radiance is drawn forth from Him,

²³⁰ Zohar II 63b, 88a

²³¹ *Mechilta* Exodus (Yitro) 20:8

from which there is revelation and bestowal of influence to another, and this radiance is called “light-*Ohr*-אור.”

Thus, His Essential Self lacks nothing by the revelation of the light-*Ohr*, nor does the revelation of light-*Ohr* cause any change to His Essential Self. This is because from the perspective of the Essential Being of *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, it is utterly irrelevant to Him whether there is illumination of light-*Ohr* or whether there is no illumination of light-*Ohr*. This is because the emission of light is not essential to Him, nor does it reveal His Essential Self, but is only an insignificant glimmer and radiance drawn forth from Him.

This may be compared to the vitality of the soul that enlivens the body. It is merely a glimmer of the essential self of the soul. That is, the essential self of the soul is in a state of concealment, because it is not merely the vitality that enlivens the body. For, although the soul is essentially alive, it does not have to enliven the body. It is only that from the essence of the soul there is a drawing forth of radiance, of both a general power and the particular powers (the general vitality and the particular vitality to each organ and limb) to enliven the body.²³² This radiance is called by the term, “light-*Ohr*-אור,” the substance of which is the revelation and bestowal of influence to another.

This also is analogous to the light of a candle or the light of the sun, which is only a radiance that emanates from it, rather

²³² See Sefer HaMaamarim 5700 p. 31 and on.

than its essence, because the essential self of the sun does not spread out into the space of the world. Rather, there only is an emission of radiance that illumines the world, and this radiance is called “light-*Ohr*-אור.”

Now, just as this is so of the general vitality of the soul, it likewise is so of the particular powers of the soul. An example is the power of intellect (*Ko'ach HaSechel*). The essence of the intellect, which is the power of conceptualization (*Ko'ach HaMaskeel*) is in a state of concealment. That is, whatever we know of the power of conceptualization (*Ko'ach HaMaskeel*) is not because we sense the power of conceptualization directly. Rather, we only sense the revealed intellect (*Sechel Galuy*), through which we know that the power of conceptualization (*Ko'ach HaMaskeel*) must necessarily be. In other words, we only sense the revealed intellect, and only it is called “light-*Ohr*-אור.” In contrast, the power of conceptualization itself (*Ko'ach HaMaskeel*), remains concealed and is therefore called, “darkness-*Choshech*-חושך.” This is so, even though, certainly, the power of conceptualization (*Ko'ach HaMaskeel*) possesses all matters of intellect to a far greater degree than the revealed intellect.

Likewise, the same principle applies to the matter of vitality. That is, the essential self of the soul is the essence of the vitality. Moreover, it is in a much greater state of abundance, to the point that the vitality that spreads forth from it is utterly incomparable to it. It thus is called “darkness-*Choshech*-חושך,” because, when we speak of revelations to another, the essential self, which remains concealed from the other, is called

“darkness-*Choshech*-חושך” relative to the other. In contrast, the expression of the radiance that comes forth in revelation to the other, is called “light-*Ohr*-אור” relative to the recipient.

From the above, it is understood that, as it is to the essential self, the very opposite is true. That is, relative to the essence, the essence is called by the name “light-*Ohr*-אור,” whereas the expression of radiance is called by the name “darkness-*Choshech*-חושך.” In other words, that which in relation to the essence is light-*Ohr*-אור, is darkness-*Choshech*-חושך in relation to the other, and that which in relation to the essence is darkness-*Choshech*-חושך, is light-*Ohr*-אור in relation to the other.

This may be better understood by examining the matter of thought (*Machshavah*) and speech (*Dibur*).²³³ That is, relative to one’s fellow, thought (*Machshavah*) is concealed and speech (*Dibur*) is revealed. This is because the entire matter of speech (*Dibur*) is that a person reveals to his fellow. However, relative to the self it is the opposite; thought (*Machshavah*) is by far the greater revelation, whereas, in relation to oneself, speech (*Dibur*) is darkness and concealment. For, when one thinks about an intellectual matter in the letters of thought, there is much greater illumination of the truth of the matter. In contrast, when he garbs the intellect in letters of speech, the intellect becomes hidden and concealed.

The same is true above in Godliness. That is, the worlds of Creation-*Briyah* and Formation-*Yetzirah* are likened to

²³³ See Likkutei Torah, Shir HaShirim 4c.

thought (*Machshavah*) and speech (*Dibur*), respectively. Nevertheless, we find that the world of Creation-*Briyah* is called darkness-*Choshech*-חושך, whereas the world of Formation-*Yetzirah* is called light-*Ohr*-אור, as known²³⁴ regarding the verse,²³⁵ “He forms light-*Yotzer Ohr*-יוצר אור and creates darkness-*Bor’e Choshech*-בורא חושך.” That is, the phrase, “He forms light-*Yotzer Ohr*-יוצר אור,” refers to the world of Formation-*Yetzirah*, whereas the phrase, “and creates darkness-*Bor’e Choshech*-בורא חושך” refers to the world of Creation-*Briyah*.

That is, even though the world of Creation-*Briyah* transcends the world of Formation-*Yetzirah*, since Creation-*Briyah* refers to the beginning of the existence of novel creation, whereas Formation-*Yetzirah* refers to when it receives form-*Tzurah*, nevertheless, relative to the lower beings, the world of Formation-*Yetzirah* is called light-*Ohr*-אור, because its light can illuminate below. In contrast, the light of the world of Creation-*Briyah* transcends the aspect of revelation below, and is therefore called, “darkness-*Choshech*-חושך.”

However, relative to how it is Above, the very opposite is true. That is, the world of Creation-*Briyah* is light-*Ohr*-אור and the world of Formation-*Yetzirah* is darkness-*Choshech*-חושך. This is why upon reciting these words in the blessing of the *Shema*, one touches the *Tefillin* of the hand when reciting the words, “He forms light-*Yotzer Ohr*-יוצר אור,” and touches

²³⁴ See Likkutei Torah, Drushei Shmini Atzeret 80b and elsewhere.

²³⁵ Isaiah 45:7

the *Tefillin* of the head when reciting the words, “He creates darkness-*Boreh Choshech*-בורא חושך.”²³⁶

The *Tefillin* of the head is loftier than the *Tefillin* of the hand. The *Tefillin* of the hand is comparable to an indented (*Shoke'ah*) seal, whereas the *Tefillin* of the head is comparable to a protruding seal (*Bolet*) seal. The indented seal refers to the aspect of light that manifests and dwells within the vessels, and therefore is measured according to the capacity and manner of the vessels. In contrast, the protruding seal refers to the aspect of the light that protrudes from the vessels, meaning that it transcends manifestation within vessels.

This is explained in the teachings on *Tefillin* in Likkutei Torah, Shir HaShirim, in the discourse entitled, “Place Me as a seal-*Sameini K'Chotem*.”²³⁷ Thus, it is with the words, “He creates darkness-*Bor'e Choshech*-בורא חושך” that one touches the *Tefillin* of the head, since it is a loftier light and is only called darkness-*Choshech*-חושך relative to those below.

Thus, when the Jewish people supplicate before *HaShem*-יהו"ה, blessed is He, and say,²³⁸ “Place me as a seal upon Your heart,” requesting that the light and illumination be drawn forth from Above to below – since the drawing forth is by way of the seal, whether the indented seal or the protruding seal – therefore, just as in the light that is drawn from Above, there is a superiority to the level of the light that transcends manifestation in vessels, which is called the protruding seal, and

²³⁶ See Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 1; Mishnat Chassidim, Mesechet Tefilat HaBriyah 1:7-8.

²³⁷ Likkutei Torah, Shir HaShrimim 45a and on.

²³⁸ Song of Songs 8:6

it transcends the light that is manifest within vessels, which is called the indented seal, nevertheless, relative to those below, it is specifically the light that manifests within vessels that is called, “light-*Ohr*-אור,” in that it is the matter of revelation to another. In contrast, the light that transcends manifestation in vessels is called, “darkness-*Choshech*-חושך.” This is why the world of Formation-*Yetzirah* is called, “light-*Ohr*-אור,” whereas the world of Creation-*Briyah* is called, “darkness-*Choshech*-חושך.”

Now, since the entire substance of the matter of light-*Ohr*-אור is that it is a revelation of influence to another, light is therefore also called “good-*Tov*-טוב” and “kindness-*Chessed*-חסד.” This is as stated,²³⁹ “God saw that the light-*Ohr*-אור was good-*Tov*-טוב,” and, as known, goodness and kindness are one and the same thing, as stated,²⁴⁰ “May only goodness-*Tov*-טוב and kindness-*Chessed*-חסד pursue me.” This is because the entire matter of light is the bestowal of influence to another, and the matter of bestowing to another is due solely to the goodness of *HaShem*-יהוה, blessed is He, as explained about the matter of, “It is the nature of the good to bestow goodness.”²⁴¹

Now, since goodness and kindness are caused by love (*Ahavah*-אהבה) – meaning that love (*Ahavah*) is the inner aspect of goodness and kindness, as it states,²⁴² “I have loved you with

²³⁹ Genesis 1:4

²⁴⁰ Psalms 23:6

²⁴¹ Emek HaMelech, Shaar 1, Ch. 1; Magen David of the Radbaz, Letter Tzaddik; Tanya Shaar HaYichud VeHaEmunah, Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim, p. 5.

²⁴² Jeremiah 31:2

an eternal love, therefore I have extended kindness to you,” – therefore, love (*Ahavah*) is also an aspect of light-*Ohr*-אור. Because of this, the word, “And you shall love-*VeAhavta*-ואהבת-414” in the *Shema* recital,²⁴³ has the numerical value of two times the word “light-*Ohr*-אור-207,”²⁴⁴ corresponding to the Direct Light (*Ohr Yashar*) and the Rebounding Light (*Ohr Chozer*).²⁴⁵

3.

However, based on the above explanation that the matter of light-*Ohr*-אור specifically refers to a bestowal of influence from Above to below, we must understand why the Rebounding Light (*Ohr Chozer*) is also called, “light-*Ohr*-אור.” Now, it makes sense that the Direct Light (*Ohr Yashar*) is called light-*Ohr*, since it comes in a manner of being drawn down from Above, which is the very substance of the matter of “light-*Ohr*-אור.” However, in regard to the Rebounding Light (*Ohr Chozer*), since its entire substance is that it rebounds, that is, it ascends Above, it therefore refers to an ascent from below to Above. It thus is not understood why it too is called, “light-*Ohr*-אור.”

To understand this, we must preface with an explanation of the commandment, “and you shall love *HaShem*-יהוה your

²⁴³ Deuteronomy 6:5

²⁴⁴ Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 23; Siddur of the Arizal there; Tanya, Ch. 43, and elsewhere.

²⁴⁵ See the Petach HaShaar to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 22.

God.” At first glance, it seems to be inapplicable for love to be commanded. However, it is explained,²⁴⁶ that the commandment here is actually the matter of contemplation-*Hitbonenut*,²⁴⁷ that is, to contemplate-*Hitbonenut* the first verse of the *Shema* recital, which comes before the verse, “and you shall love *HaShem*-יהו"ה your God.” Namely, the commandment here is to contemplate the verse,²⁴⁸ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.”

Now, the meaning of the word, “One-*Echad*,” is that *HaShem*-יהו"ה is singularly unique, that is, there is nothing that is comparable to Him.²⁴⁹ This is as stated in Midrash,²⁵⁰ “About the Holy One, blessed is He, it states, ‘*HaShem* is One-*HaShem Echad*-יהו"ה אחד,’ indicating that nothing in the world can be likened to Him. (Similarly, about Avraham it states,²⁵¹ ‘Avraham was one,’ meaning that in his day, there were none like him.)” That is, though there is an entire chaining down of worlds (*Hishtalshelut*), nevertheless, “You are He before the world was created, You are He after the world was created,” and both are literally equal before Him, as it states,²⁵² “I *HaShem*-יהו"ה have not changed.”

²⁴⁶ Sefer HaMitzvot of the Tzemach Tzedek 199a; Sefer HaMaamarim 5701 p. 116; Sefer HaArachim Chabad, Vol. 1, p. 267 and on.

²⁴⁷ See Mishneh Torah, Hilchot Yesodei HaTorah 2:1-2

²⁴⁸ Deuteronomy 6:4

²⁴⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity (*Shaar HaYichud*); Also see Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

²⁵⁰ Midrash Bamidbar Rabba 10:5

²⁵¹ Ezekiel 33:24

²⁵² Malachi 3:6

This is because the whole chaining down of worlds (*Hishtalshelut*), comes about just from a glimmer and radiance from *HaShem*-יהו"ה, which is the aspect of Kingship-*Malchut* of the Unlimited One, blessed is He. Moreover, even this aspect of Kingship-*Malchut*, entirely transcends the parameters of the chaining down of the worlds and the *Sefirot*, for which reason, if the *Sefirot* would have been brought forth directly from the aspect of Kingship-*Malchut* of the Unlimited One, there would be no limit to the number of *Sefirot*.²⁵³ Moreover, they would be of a completely different quality, unlike the *Sefirot* that we currently have. Thus, the reason there are specifically ten *Sefirot*, that is, “ten and not nine, ten and not eleven,”²⁵⁴ is specifically because of the *Tzimtzum*, referring to the first restraint-*Tzimtzum*.²⁵⁵ Subsequently, a thin and short line (*Kav*) was drawn, and through it, the entire chaining down of the worlds and *Sefirot* was brought about.²⁵⁶

Now, the first *Sefirah* is wisdom-*Chochmah*, which utterly cannot compare, as it states,²⁵⁷ “How very many are Your actions *HaShem*-יהו"ה, You actualized them all with wisdom-*Chochmah*,” indicating that compared to the aspect of Kingship-*Malchut* of the Unlimited One, wisdom-*Chochmah* is like a physical action, the existence of which is specifically

²⁵³ See Torah Ohr 92c; Likkutei Torah Shir HaShirim 18d.

²⁵⁴ Sefer Yetzirah 1:4

²⁵⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

²⁵⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

²⁵⁷ Psalms 104:24

brought about by the restraint-*Tzimtzum* and the drawing forth of the line (*Kav*).

In addition to this, even after the restraint of the *Tzimtzum* and the drawing forth of the line (*Kav*), the existence of wisdom-*Chochmah* is still not possible, but there must be the additional constriction of the “hairs-*Sa'arot*.” This matter is referred to in the teaching,²⁵⁸ “Father-*Abba* and Mother-*Imma* are included in the *Mazal*.” That is, wisdom-*Chochmah* is drawn from the eighth *Mazal* and understanding-*Binah* is drawn from the thirteenth *Mazal*.²⁵⁹

The matter of the *Mazalot* is similar to the matter of the hairs of a human being here below, in that they have only a glimmer of the vitality drawn through the bone of the skull (*Gulgolet*) that separates (between the brain and the hairs). In a similar manner, the existence of wisdom-*Chochmah* and understanding-*Binah* is brought about specifically through the *Mazalot*. In other words, even after the restraint of the *Tzimtzum* and the drawing forth of the line (*Kav*), the existence of wisdom-*Chochmah* and understanding-*Binah* is specifically by way of the “hairs-*Sa'arot*.”

In regard to this we recite,²⁶⁰ “Our God and the God of our fathers-*Elohei*”*nu v'Elo'hei Avoteinu*- “אלהינו ואלהי אבותינו.” The explanation about the precision of this wording is well known. That is, chronologically, “the God of our fathers” precedes “our God.” This being so, why do we recite “our God”

²⁵⁸ Zohar III 292a

²⁵⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

²⁶⁰ In the *Amidah* prayer

first, and then, “the God of our fathers.” However, the explanation²⁶¹ is that “the God of our fathers” refers to the aspects of “father-*Abba*” and “mother-*Imma*,” that is, wisdom-*Chochmah* and understanding-*Binah*, respectively. Thus, for there to be the aspect of, “our fathers,” which are the aspects of wisdom-*Chochmah* and understanding-*Binah*, there first must be the aspect of, “our God-*Elohei*”*נו-אלהינו*,” referring to the first restraint-*Tzimtzum*. Subsequent to this, there can then be the aspect of, “the God of our fathers,” referring to the particular restraints that followed the first, general restraint.

Additionally, the prefix letter *Vav*-ו of the word “**and** the God-*V'Elo*”*הי-ואלה*” indicates a drawing forth in a way of “hairs-*Sa'arot*”*שערות*.” That is, specifically by preceding with the words, “our God-*Elohei*”*נו-אלהינו* and the God-*v'Elo*”*הי-ואלה*,” there comes to be the existence “of our fathers-*Avoteinu*”*אבותינו*,” which are the aspects of wisdom-*Chochmah* and understanding-*Binah*.

Now, just as in the *Amidah* prayer we recite, “Our God and the God of our fathers-*Elohei*”*נו v'Elo*”*הי Avoteinu*”*אבותינו ואלהינו*,” so likewise in the *Shema* recital we recite,²⁶² “*HaShem*-יהו”*ה* our God-*Elohei*”*נו-אלהינו*,” *HaShem*-יהו”*ה* is One” The first Name *HaShem*-יהו”*ה* mentioned in this verse, is the Name about which it states,²⁶³ “Before the creation of the world there was Him and His Name alone.” This refers

²⁶¹ Torah Ohr, Toldot

²⁶² Deuteronomy 6:4

²⁶³ Pirke d'Rabbi Eliezer, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

to the Unlimited Light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the first *Tzimtzum* and completely transcends the limitations of the *Sefirot*, and even the existence of *Sefirot* in general. The word, "our God-*Elo*"אלהינו"heinu," in this verse, refers to the restraint of the first *Tzimtzum*. The second Name *HaShem*-יהו"ה mentioned in the verse, refers to the light of the line (*Kav*) which has the form of the four letters of the Name *HaShem*-יהו"ה. More particularly, it refers to how the light manifests within the ten *Sefirot* of the world of Emanation-*Atzilut*. That is, the letter *Yod*-י is in wisdom-*Chochmah*, the first letter *Hey*-ה is in understanding-*Binah*, the letter *Vav*-ו is in *Zeir Anpin* and the final letter *Hey*-ה is in Kingship-*Malchut*.

Thus, this is the what is contemplated-*Hitbonenut*; that "*HaShem*-יהו"ה is our God, *HaShem* is One." In other words, because of the meaning of, "*HaShem*-יהו"ה is our God-*Elohei*"אלהינו"nu, *HaShem*-יהו"ה is One" – therefore, the entire chaining down of the worlds (*Hishtalshelut*) results from nothing but a mere glimmer of radiance, that is utterly of no comparison to *HaShem*-יהו"ה Himself, blessed is He – therefore, *HaShem* is One-*HaShem Echad*-יהו"ה אחד. That is, He is singularly unique and utterly nothing at all can be likened to Him, blessed is He, as stated,²⁶⁴ "I *HaShem*-יהו"ה have not changed." That is, He is the same after creation as He is before creation, being that the entire chaining down of the worlds (*Hishtalshelut*) is nothing but a mere radiance and glimmer.

²⁶⁴ Malachi 3:6

Now, it is through the contemplation-*Hitbonenut* of this matter of “*HaShem* is One-*HaShem Echad* יהו"ה אחד,” and the realization that everything in novel creation is of utterly no comparison to *HaShem*-יהו"ה, blessed is He, that a person is caused to automatically come to “love *HaShem*-יהו"ה.” That is, since everything below is of utterly no comparison to Him, blessed is He, this awakens the love (*Ahavah*) and desire to run (*Ratzo*) to Him and be included Above.

Now, this matter of “running” (*Ratzo*) is the Rebounding Light (*Ohr Chozer*) of, “and you shall love-*VeAhavta* וְאַהַבְתָּ.” The matter of the Rebounding Light (*Ohr Chozer*) is that it returns to ascend from below to Above, which is the matter of “running” (*Ratzo*).

However, the matter of the Direct Light (*Ohr Yashar*) of the verse, “and you shall love-*VeAhavta* וְאַהַבְתָּ,” may be understood by presenting the simple meaning of “and you shall love-*VeAhavta* וְאַהַבְתָּ.” That is, the commandment is on the love itself,²⁶⁵ as our sages, of blessed memory, taught that,²⁶⁶ “The Name of Heaven-*Shem Shamayim* שם שמים should be made to be beloved by your hand.”

The explanation of this is as follows; The heavens-*Shamayim* שמים refers to the emotive attributes of *Zeir Anpin*.²⁶⁷ The Name of Heaven-*Shem Shamayim* שם שמים is the

²⁶⁵ As opposed to the contemplation-*Hitbonenut* that brings to the love.

²⁶⁶ Talmud Bavli, Yoma 86a; See Torah Ohr 17c, 82b.

²⁶⁷ See tractate Chagiga 12a. It states there it that the Hebrew word for “heavens-*Shamayim* שמים is a composite of two words, fire-*Esh* אש and water-*Mayim* מים. These two elements correspond to kindness-*Chessed*, and might-*Gevurah*, which are the two primary emotive qualities, as the makeup of the emotion is of these two primary aspects. The emotive qualities

aspect of the vessel of *Zeir Anpin*, which is kingship-*Malchut* and is only a glimmer. Thus, since it is solely a name, it is necessary to draw forth additional light and illumination to it, which is the meaning of, “the Name of Heaven-*Shem Shamayim*-שם שמים should be made to be beloved by your hand.”

Now, just as this is so of the *Sefirah* of kingship-*Malchut*, so is it in general in regard to the vessels of the ten *Sefirot*, all of which are only called, “names-*Sheimot*-שמות.” This is like the teaching,²⁶⁸ “If You were to withdraw from them, all these names would remain as a body without a soul.” It thus is necessary to draw additional illumination into them.

Similarly, just as this is the case in regard the vessels (*Keilim*), so is it in regard to the lights - they too are only called, “names-*Sheimot*-שמות.” This is like the teaching,²⁶⁹ “To affix the mystery of the Holy Name,” which refers to the aspect of the lights of the world of Emanation-*Atzilut*. That is, the Name *HaShem*-יהו"ה with the numerical value of seventy-two-ע"ב (י"ד ה"י ו"ו ה"י) is in wisdom-*Chochmah*. The name of *HaShem*-יהו"ה with the numerical value of sixty-three-ס"ג (י"ד ה"י ו"ו ה"י) is in understanding-*Binah* etc.

influence speech and action, and therefore, the emotive qualities (*Zeir Anpin*) are called “heaven” whereas speech and action (*Malchut*), which receives from the emotions, is called “earth.” (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2.)

²⁶⁸ Introduction to Tikkunei Zohar 17b

²⁶⁹ See Torah Ohr 49d, 67d; Ohr HaTorah Shemot p. 29, p. 105 and on, and elsewhere.

For, as well known,²⁷⁰ there is a difference between the Name *HaShem*-יהו"ה and all His other names that we are forbidden to erase.²⁷¹ That is, the seven non-erasable names are in the aspect of vessels (*Keilim*). For example, the name *E"l*-אל"ל is the vessel of kindness-*Chessed*, the name *Elohi"m*-אלה"ם is the vessel of might-*Gevurah* etc. In contrast, the Name *HaShem*-יהו"ה is of the light. Nevertheless, even the Name *HaShem*-יהו"ה of the aspect of the lights (*Orot*), is only the aspect of a name. There likewise are different vowelizations of the Name *HaShem*-יהו"ה, which is the aspect of the divisions and form of the light (*Ohr*).²⁷² It therefore is necessary to draw forth additional illumination even in the lights, and this is the meaning of, “the Name of Heaven-*Shem Shamayim*-שם שמים should be made to be beloved by your hand.”

Now, the drawing forth of the light-*Ohr* is through charitable deeds (*Tzedakah*-צדקה). For, since everything that is drawn forth from Above is an act of charity, therefore,²⁷³ “*HaShem*-יהו"ה is righteous-*Tzaddik*-צדיק, He loves those who act charitably-*Tzedakot*-צדקות, their faces will behold uprightness-*Yashar*-ישר.” In other words, through doing acts of charity (*Tzedakah*) below, we draw forth acts of charity (*Tzedakah*) from *HaShem*-יהו"ה Above, which is the additional

²⁷⁰ Torah Ohr 60a and on, and elsewhere.

²⁷¹ As stated in Talmud Bavli, Shevuot 35a. In regard to the Name *HaShem*-יהו"ה, not only are we prohibited to erase it, but more so, we even are forbidden to pronounce it.

²⁷² See the Petach HaShaar (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 17 and the citations there; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation).

²⁷³ Psalms 11:7

light and illumination that is drawn forth through acts of charity (*Tzedakah*). This is the matter of the direct light (*Ohr Yashar*) of “and you shall love-*VeAhavta*-ואהבת,” which is the drawing forth to below, and is the matter of “returning” (*Shov*).

With the above in mind, we may understand the above-mentioned matter that the word, “and you shall love-*VeAhavta*-ואהבת-414” is equal to two times “light-*Ohr*-אור-207,” referring to the Direct Light (*Ohr Yashar*) and the Rebounding Light (*Ohr Chozer*). That is, even the Rebounding Light (*Ohr Chozer*), which returns to ascend Above, is called by the term light-*Ohr*-אור. For, the matter of light-*Ohr*-אור is that it is in a state of distance from the Essential Self of *HaShem*-יהוה.

The explanation is that the matter of “running” (*Ratzo*) and the yearning to become included in one’s Source Above, is actually not due to the essence of one’s soul. It is not even due to the essence of the soul as it is in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהוה, blessed is He. Rather, it only is due to the aspect of the soul that spreads forth. Therefore, because in this yearning, there is an object of desire – to the extent that even in the love indicated by the words,²⁷⁴ “Who do I have in the heavens? And but for You I desire nothing on earth,” there nonetheless is an object of desire – indicating that this is a sensed love, meaning that there is one who loves. This is due to the spreading forth of the soul, and specifically because of one’s sense of distance.

²⁷⁴ Psalms 73:25

Similarly, the contemplation-*Hitbonenut* that brings to love of *HaShem*-יהו"ה, blessed is He, is the contemplation of one's distance from the Godliness of *HaShem*-יהו"ה, and how, in reality, the entire chaining down of the worlds (*Hishtalshelut*) is distant from *HaShem*'s-יהו"ה. As a result, one is awakened with the desire to become absorbed in *HaShem*'s-יהו"ה Godliness. This being so, it only relates to the spreading forth of His Godliness, and is therefore called, "light-*Ohr*-אור," which is in a state of distance from the Essential Self of *HaShem*-יהו"ה, blessed is He.

Now, just as the love (*Ahavah*) of the Rebounding Light (*Ohr Chozer*) is called, "light-*Ohr*-אור," since it comes about because of the distance, so likewise, this is so of the love (*Ahavah*) of the Direct Light (*Ohr Yashar*), brought about by contemplation (*Hitbonenut*) of the distance. That is, when one contemplates how the entire chaining down of the worlds (*Hishtalshelut*) is in a state of distance etc., he then is awakened with love that is of the Direct Light (*Ohr Yashar*), to draw forth the Godliness of *HaShem*-יהו"ה into the chaining down of the worlds (*Hishtalshelut*). In other words, when there is a state of closeness, meaning that a person is where the Essential Self of *HaShem*-יהו"ה is found, the matter of drawing down (*Hamshachah*) Godliness does not apply. Rather, the matter of drawing down Godliness is specifically only because of the distance, which only relates to the spreading forth of Godliness.

We thus find that the general matter of love (*Ahavah*) – whether it is love that arises from the Direct Light (*Ohr Yashar*) or whether it is love that arises from the Rebounding Light (*Ohr*

Chozar) – is only because of distance, which only relates to the aspect of the spreading forth of *HaShem*'s-יהו"ה Godliness. They therefore are called by the term, "light-*Ohr*-אור."

4.

However, the matter of fear of *HaShem*-יהו"ה (*Yirah*-יראה) is specifically due to closeness. This is brought about through contemplation-*Hitbonenut* of the verse,²⁷⁵ "'Do I not fill the heavens and the earth?' – the word of *HaShem*-יהו"ה." That is, His presence is equal in the heavens and the earth, in that "I-*Ani*-אני fill all space," meaning that the whole Self of *HaShem*-יהו"ה, blessed is He, as indicated by the word "I-*Ani*-אני," is present everywhere. This specifically relates to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

For, regarding the aspect of revelations (*Gilyim*), that is, in regard to the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) and manifests within vessels (*Keilim*), there indeed is division and gradation. In contrast, in regard to His Essential Being, blessed is He, He is equally present in the heavens and the earth.²⁷⁶ Thus, from the perspective of this contemplation, there is no object of desire at all. On the contrary, great awe and dread will come upon him from the realization of this truth, in a manner that he becomes utterly nullified and lacking of any sense of independent existence altogether.

²⁷⁵ Jeremiah 23:24

²⁷⁶ See Likkutei Torah, VaEtchanan 9a; Re'eh 33a and on.

This is fear (*Yira*) that transcends love (*Ahavah*). For, although the love relates to the spreading forth of Godliness and the fear is an aspect of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, nonetheless, the love is brought about because of distance, which is of the aspect of revelations (*Gilyim*). In contrast, the fear is because of the closeness that comes through the realization of the presence of the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He.²⁷⁷

Thus, this is the matter of fear that transcends love, which is the aspect of the upper fear (*Yira Ila'ah*) of *HaShem*-יהו"ה, blessed is He, which is loftier than love of *HaShem*-יהו"ה, blessed is He. Moreover, this is the kind of fear (*Yirah*) of *HaShem*-יהו"ה that will be experienced in the coming future, as a result of the powerful revelation that will then be, as it states,²⁷⁸ "They will enter the crevices in the rocks and the cracks of the crags, because of the fear of *HaShem*-יהו"ה and because of the glory of His greatness etc."

This is also the general difference between Avraham's service of *HaShem*-יהו"ה, blessed is He, and Yitzchak's service of *HaShem*-יהו"ה, blessed is He. That is, Avraham's service of *HaShem*-יהו"ה was through drawing forth kindness-*Chessed*. This was the case both in his physical acts of kindness, such as welcoming guests, in which he provided food and drink to all who would come, even Arabs, and in his spiritual kindness, in that he revealed and publicized the Godliness of *HaShem*-יהו"ה

²⁷⁷ See Likkutei Torah, VaEtchanan 7d and on.

²⁷⁸ Isaiah 2:19-21

in the world, when he would say to them,²⁷⁹ “Give thanks to *HaShem*-יהו"ה and bless the God of the world, from whose beneficence we have eaten.”

Now, in this itself, there are two aspects, indicated by the verse,²⁸⁰ “And there Avram called-*Vayikra*-ויקרא in the Name of *HaShem*-יהו"ה,” and,²⁸¹ “And there he called-*Vayikra*-ויקרא in the Name of *HaShem*-יהו"ה, God of the world.” Regarding this, our sages, of blessed memory, stated,²⁸² “Do not read this as, ‘and he called-*Vayikra*-ויקרא,’ but rather as, ‘and He caused others to call-*Vayakree*-ויקריא.” Thus, included in this are both the love (*Ahavah*) of the Direct Light (*Ohr Yashar*) as well as the love (*Ahavah*) of the Rebounding Light (*Ohr Chozar*). Nevertheless, Avraham’s general service of *HaShem*-יהו"ה, blessed is He, was the service of love of *HaShem*-יהו"ה, due to the distance of the aspect of revelations (*Giluyim*).

In contrast, Yitzchak’s service of *HaShem*-יהו"ה, blessed is He, was in his fear (*Yirah*) of *HaShem*-יהו"ה, as it states,²⁸³ “The fear of *Yitzchak*.” This refers to sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, due to His Singular Preexistent Intrinsic and Essential Self. Thus, since His Essential Being transcends all revelation (*Giluy*), it is called by the term, “darkness-*Choshech*-חושך,” as explained before. Therefore, Yitzchak’s service of *HaShem*-יהו"ה is also called by the term, “darkness-*Choshech*-חושך.”

²⁷⁹ Midrash Bereishit Rabba 43:6

²⁸⁰ Genesis 13:4

²⁸¹ Genesis 21:33

²⁸² Talmud Bavli, Sotah 10b

²⁸³ Genesis 31:42

This is as stated,²⁸⁴ “God called to the light ‘Day,’ and to the darkness He called ‘Night,’” about which our sages, of blessed memory, stated,²⁸⁵ “The word ‘to the light-*LaOhr*’ refers to Avraham, and the word ‘to the darkness-*LaChoshech*’ refers to Yitzchak.” For, since the service of *HaShem*-יהו"ה of Yitzchak was due to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, it is therefore called “darkness-*Choshech*” חושך. Nevertheless, this is a darkness-*Choshech*-חושך that transcends the matter of light-*Ohr*. This is as we previously explained, that in relation to His Essential Self, it is revelation, whereas in relation to those below, it is concealment and darkness.

From the above, we may also understand the matter of the eve of Rosh Chodesh (the new moon), and Rosh Chodesh itself. That is, on Rosh Chodesh, the moon is like a tiny point, and on the eve of Rosh Chodesh, it is in a state of total concealment. This concealment, however, is a matter of ascent and superiority, in that the concealment is due to proximity. That is, when the moon is in close proximity to the sun, its light is darkened and it becomes concealed.²⁸⁶

The analogy given for this, is that of a pupil sitting before his master. That is when the pupil sits before his master, the light of his own intellect is in a state of concealment,

²⁸⁴ Genesis 1:5

²⁸⁵ Zohar I 142a

²⁸⁶ On the eve of Rosh Chodesh and Rosh Chodesh, the moon is in closest proximity to the sun in its orbit around the earth, and the light is thus not reflected to earth. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated under the title, *HaShem is One*, Vol. 2, *The Letters of Creation*, *The Gate of The Sevens* drawn forth from the letters בג"ד כפר"ת.)

since,²⁸⁷ “While he is in the process of absorbing, he cannot exude.”²⁸⁸ In other words, not only does he not exude to his fellow pupil, but even to himself he does not exude, since the light of his own intellect is in a state of concealment.

In the same manner, when the moon is in a state of close proximity to the sun, it then becomes concealed and darkened. It is regarding this that the verse states,²⁸⁹ “Do not stare at me when I am blackened, because the sun has scorched me.” The sun-*Shemesh*-שמש refers to the sun of *HaShem*-יהוה,²⁹⁰ and corresponds to the aspect of *Zeir Anpin*. The Jewish People, on the other hand, are compared to the moon, as stated,²⁹¹ “The Jewish people calculate according to the moon,” and are in a diminished state. Thus, the Jewish people state, “Do not stare at me when I am blackened,” in that the darkness is actually an aspect of ascent and superiority, since it is the result of proximity to the sun of *HaShem*-יהוה, blessed is He.

This then, explains the superiority and ascent of the eve of Rosh Chodesh, and Rosh Chodesh itself. That is, on Rosh Chodesh (the new moon), the moon is merely a point, and on the eve of Rosh Chodesh, it is in a state of complete concealment, which results specifically from the proximity. That is, during the first half of the month, the moon becomes

²⁸⁷ Talmud Bavli, Chullin 108b and Rashi there; Also see 8b there.

²⁸⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14. - As long as he is preoccupied with absorbing the teachings and is focused, similar to a point, with a concentration (*Tzimtzum*) of his whole essence, he cannot “give out.”

²⁸⁹ Song of Songs 1:6

²⁹⁰ See Psalms 84:12; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4

²⁹¹ Talmud Bavli, Sukkah 29a

more and more revealed, as it becomes more distant from the sun. (This is similar to the analogy, mentioned above, that when the pupil leaves the presence of his master, he can then contemplate and delve into the intellect that he absorbed from the master.) On the eve of Rosh Chodesh and on Rosh Chodesh itself, however, the moon is concealed, since it is in a state of close proximity.

5.

However, we must understand this further, because in the coming future, it will specifically be said of Yitzchak, “you are our father.”²⁹² At first glance, this is not understood. That

²⁹² Talmud Bavli, Shabbat 89b – “Rabbi Shmuel bar Nachmeini said that Rabbi Yonatan said, “What is the meaning of the statement (Isaiah 63:15), ‘For You are our Father, for Avraham knows us not, and Israel does not recognize us; You *HaShem*-יהוה are our Father, our Redeemer, Your Name is everlasting.’ In the coming future, the Holy One, blessed be He, will tell Avraham: ‘Your children have sinned against Me.’ Avraham will respond: ‘Master of the Universe, if so, let them be eradicated so that Your name will be sanctified.’ The Holy One, blessed is He, will then say: ‘I will tell Yaakov. Since he experienced the pain of raising children, perhaps he will ask for mercy on their behalf.’ He will say to Yaakov: ‘Your children have sinned.’ Yaakov will say before Him: ‘Master of the Universe, if so, let them be eradicated so that Your name will be sanctified.’ The Holy One, blessed is He, will say: ‘There is no reason in the elders and no wisdom in the youth.’ He then will say to Yitzchak: ‘Your children have sinned against Me.’ Yitzchak will say before Him: ‘Master of the Universe, are they my children and not Your children? At Sinai, when they gave precedence to, ‘We will do’ over ‘We will listen,’ before You, did You not call them, ‘My son, My firstborn son Israel’ (Ex. 4:22). Now that they have sinned, are they now my children but not Your children? Moreover, how much did they actually sin? After all, how long is a person’s life? Seventy years. Subtract the first twenty years for which one is not punished. (For sins that relate to heavenly matters, a person is only punished from age twenty and on). Fifty years remain for them. Subtract twenty-five years of nights (when they slept) and twenty-five years remain for them. Subtract twelve and a half years, during which a person prays, eats and uses the bathroom, and twelve and a half years remain for them. If You can endure them all (and forgive the sins committed during those years), excellent. And

is, even though the matter of darkness-*Choshech*-חושך is superior, since it is a revelation of the Essential Being of *HaShem*-יהו"ה, blessed is He, nevertheless, since, from the perspective of those below, it is darkness-*Choshech*-חושך, how then will they specifically say to Yitzchak, "You are our father"?

This may be understood by prefacing about the matter of Shabbat and why it is not called the "head of the week-*Rosh HaShavua*," like "the head of the month-*Rosh Chodesh*" or "the head of the year-*Rosh HaShanah*."²⁹³ The explanation is that, as known, all the refinements (*Birurim*) that take place during the six mundane days of the week are refined, elevated, and become literally included in Godliness on Shabbat. Now, we must understand this, because the general service of *HaShem*-יהו"ה, blessed is He, by man, is service that accords to reason and intellect. Even the self-sacrifice (*Mesirat Nefesh*) of the *Shema* recital is brought about through contemplation-*Hitbonenut* of *HaShem*'s-יהו"ה Godliness. Moreover, it is especially so, that for the soul to actualize any action, it is necessary for the reason and intellect of the Godly soul to manifest within the intellect of the natural soul, which itself, has a sense of self-existence as a separate "something." This being

if not, half their sins are upon me to bear and half are upon You to bear. And if You say that all (the sins of the remaining twelve and a half years) are upon me, I sacrificed my soul before You (and You should therefore forgive them in my merit).' The Jewish people will then say to Yitzchak: 'You are our father,' and Yitzchak will answer: 'Before you praise me, praise the Holy One, blessed is He.' And before their eyes, Yitzchak will point to the Holy One, Blessed is He. Immediately they will lift their eyes to the heavens and say: "You, *HaShem*-יהו"ה are our Father, our Redeemer, Your Name is everlasting."

²⁹³ Also see the discourse entitled "*L'Oseh Nifla'ot*" 5734.

so, how then is it possible for it to become literally included in actual Godliness?

However, the explanation of the matter, is that,²⁹⁴ “One who toiled on the eve of Shabbat will eat on Shabbat.” In other words, subsequent to the service of *HaShem*-יהו"ה, blessed is He, through the refinements (*Birurim*) of the six mundane days of the week, on Shabbat there is a drawing forth of the aspect of the Ancient One-*Atik*, which refers to the matter of the pleasure (*Ta'anug*).

Through this, the refinements (*Birurim*) of the six mundane days of the week undergo a second refinement (*Birur Sheini*) and become included in Godliness. (This is the aspect of the Name *Ma'h*-מ"ה-45 (י"ד ה"א וא"ו ה"א) which refines the Name *Ba"N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה).) In other words, on the eve of Shabbat, the pleasure (*Ta'anug*) of the Ancient One-*Atik* is drawn within the aspect of kingship-*Malchut*, which is the pleasure affected by the refinements of the aspect of kingship-*Malchut*, whose²⁹⁵ “feet descend to death.” Through this, the refinements become included in the aspect of pleasure (*Ta'anug*), and then on the day of Shabbat there is an even loftier ascent.

More particularly, this is the matter of the three festive meals of Shabbat.²⁹⁶ That is, the meal of the evening of Shabbat is the feast of, “The Holy Apple Orchard (*Chakal Tapuchin Kadishin*), *Zeir Anpin* and the Holy Ancient One (*Atika*

²⁹⁴ Talmud Bavli, Avodah Zarah 3a

²⁹⁵ Proverbs 5:5; See Ohr HaTorah, Na"Ch to Proverbs 5:5, p. 564 and on.

²⁹⁶ See Zohar II 88b; *Hemshech* 5666 p. 544 and on; *Hemshech* 5672 Vol. 2 p. 1,097 and on.

Kadisha), who come and dine together.”²⁹⁷ That is, *Zeir Anpin* refines kingship-*Malchut* through a drawing forth of the Ancient One-*Atik*. The meal of the day of Shabbat is the feast of the Holy Ancient One-*Atika Kadisha*, which is the matter of the ascent of kingship-*Malchut* to an even loftier aspect of the pleasure (*Ta’anug*) itself. However, in the third meal, the essential pleasure (*Ta’anug Atzmi*) is drawn forth, which is the unfelt pleasure.²⁹⁸ This is akin to the revelation of the coming future, in which “there will be no eating or drinking.”²⁹⁹

Thus, it is in this regard that the three meals of Shabbat correspond to our three forefathers, Avraham, Yitzchak and Yaakov. That is, the meal of the evening of Shabbat corresponds to Avraham, the substance of whom is the drawing forth from Above to below, and thus corresponds to the drawing forth of *Zeir Anpin* to affect the refinement of kingship-*Malchut*. The meal of the day of Shabbat corresponds to Yitzchak, the substance of whom is that of ascent, and thus corresponds to the elevation and ascent of kingship-*Malchut* to the aspect of the Holy Ancient One-*Atika Kadisha*; to the loftier aspect of the pleasure (*Ta’anug*). The third meal corresponds to Yaakov, about which it states,³⁰⁰ “Whosoever delights in the

²⁹⁷ See the Kiddush liturgy for the Friday night Kiddush.

²⁹⁸ See *Hemshech* 5666 p. 542; p. 544 and on; *Hemshech* 5672 *ibid.* p. 1,127 and on.

²⁹⁹ Talmud Bavli, Brachot 17a; See Ohr HaTorah Beshalach p. 631; *Hemshech* 5672 *ibid.*; Likkutei Sichot Vol. 21 p. 84 and on.

³⁰⁰ Talmud Bavli, Shabbat 118a – “Rabbi Yochanan said in the name of Rabbi Yossi, ‘Whosoever who delights on the Shabbat is given a boundless portion, as it states (Isaiah 58:13-14), ‘[If you restrain your foot because it is the Shabbat; refrain from accomplishing your own desires on My holy day; if you proclaim the Shabbat as, ‘a delight,’ and the holy day of *HaShem*-יהוה as, ‘honored,’ and you honor it by

Shabbat is given a boundless portion,” referring to the essential, unfelt pleasure that transcends sensory pleasure.

Now, due to the drawing forth of the pleasure (*Ta'anug*) on Shabbat in general, and particularly during the third meal - the substance of which is the drawing forth of essential pleasure in *HaShem*-יהו"ה, blessed is He, which is not sensory, since it transcends the chaining down of the worlds (*Hishtalshelut*) - the day of Shabbat also transcends the chaining down of the worlds (*Hishtalshelut*) and even transcends the matter of time.

It is for this reason that on each day throughout the week we recite, “Today is the first day,” “Today is the second day” etc. That is, even though many days have passed since the beginning of creation, we nevertheless count anew, “the first day,” “the second day” and so on. For, since Shabbat transcends time, therefore, after Shabbat the count begins anew.³⁰¹

With this in mind, we can understand why Shabbat is not called, “the head of the week-*Rosh HaShavuah*,” like “the head of the month-*Rosh Chodesh*” and “the head of the year-*Rosh HaShanah*.” This is because the matter of the “head-*Rosh*-ראש” indicates that it has some relation to the limbs, only that it is their head. However, since Shabbat entirely transcends time and entirely transcends the chaining down of the worlds (*Hishtalshelut*), in truth, it has no relation whatsoever to the

not engaging in your own affairs, by not seeking your own needs or discussing the forbidden'] – then you will delight in *HaShem*-יהו"ה, and I will mount you astride the heights of the world; I will provide you the portion of your forefather Yaakov, for the mouth of *HaShem*-יהו"ה has spoken.””

³⁰¹ See Likkutei Torah, Shir HaShirim 25a and elsewhere.

days of the week, and is therefore not called their “head-*Rosh*-ראש.” In other words, even though it is true that, “all the days of the week are blessed by Shabbat,”³⁰² nevertheless, the drawing forth that is affected on Shabbat is not of the chaining down of the worlds (*Hishtalshehut*), but is only subsequently also drawn forth into the chaining down of the worlds (*Hishtalshehut*).

This is similar to the fact that on the Shabbat, “He blessed it with the Manna and He sanctified it with the Manna.”³⁰³ That is, the Manna that was drawn forth during the rest of the week, was on account of Shabbat. Nevertheless, on Shabbat itself, the Manna did not descend. This is because the drawing forth that is affected on Shabbat transcends the chaining down of the worlds (*Hishtalshehut*), even though it is subsequently brought forth into the chaining down of the worlds (*Hishtalshehut*). In other words, even though “the first day” and “the second day” that follow the drawing forth affected on Shabbat, are thus loftier than the weekdays that preceded Shabbat, nevertheless, Shabbat itself transcends the chaining down of the worlds (*Hishtalshehut*), only that this too is subsequently drawn forth within the chaining down of the worlds (*Hishtalshehut*).

Now, based upon what was stated, that the matter of Shabbat transcends the chaining down of the worlds

³⁰² Zohar II 94b

³⁰³ Midrash Bereishit Rabba 11:2 – Genesis 2:3 states, “God blessed (*Vayevarech*-ויברך) the seventh day and sanctified it (*Vayekadesh*-ויקדש).” Rabbi Yishmael says: “He blessed it with the Manna, and He sanctified it with the Manna etc.”

(*Hishtalshelut*), and that even so, it is drawn into the chaining down of the worlds (*Hishtahshelut*), we thus find that it is possible that the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) – called “darkness-*Choshech*-חושך” – can be drawn forth into light and illumination (*Ohr*-אור) within the chaining down of the worlds (*Hishtalshelut*).

Through this, we can understand why in the coming future we will specifically say to Yitzchak, “you are our father.” For, although the aspect of Yitzchak is the state of closeness, due to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, who is called, “darkness-*Choshech*-חושך” (as explained above), nevertheless, in the coming future, this aspect will likewise be drawn forth in a manner of light-*Ohr*-אור and revelation (*Giluy*) below. In other words, even the closeness of *HaShem*-יהו"ה, blessed is He, will not be in a state of darkness-*Choshech*-חושך, but rather, will be in a state of light-*Ohr*-אור and revelation (*Giluy*).

This is also the meaning of the teaching that in the coming future, there will be, “the two great luminaries,” just as it was in the beginning of creation, as stated,³⁰⁴ “And God made the two great luminaries.” For, as known,³⁰⁵ the diminishment of the moon is the same as the matter of the shattering of the vessels of the world of chaos-*Tohu*. That is, its purpose is for the rectification (*Tikkun*) of the shattering of the vessels (*Shvirat HaKeilim*).

³⁰⁴ Genesis 1:16

³⁰⁵ See Sefer HaMaamarim 5691 p. 319 and on, and elsewhere.

That is, because the shattering of the vessels (*Shvirat HaKeilim*) caused the existence of beings who sense themselves as existing independently of *HaShem*-יהו"ה, blessed is He, and therefore require refinement, the order of rectifying this is through the diminishment of the moon, as the moon was told,³⁰⁶ "Go and diminish yourself." That is, it was caused to be in the aspect of a recipient (*Mekabel*) and to descend to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, specifically in order to bring about the matter of refinement (*Birur*). Thus, in the coming future, when the refinement (*Birurim*) will be completed, the kingship-*Malchut* of *HaShem*-יהו"ה, blessed is He, will no longer need to be in a state of being a recipient (*Mekabel*), but rather, there will be, "two great luminaries."

Even beyond this, the quality of *HaShem*'s-יהו"ה Kingship-*Malchut* will ascend even higher, to the point that the verse,³⁰⁷ "An accomplished woman is the crown of her Husband," will be fulfilled. That is, the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*, in that *HaShem*'s-יהו"ה name of *Sa" G-ג-63* (י"ד ה"י וא"י ה"י) is loftier than His name of *Ma" H-ה-45* (י"ד ה"א וא"י ה"א), but upon the conclusion of the refinements (*Birurim*), the name of *Ba" N-ב-52* (י"ד ה"ה ו"י ה"ה) will ascend to the name of *Sa" G-ג-63* (י"ד

³⁰⁶ Talmud Bavli, Chullin 60b

³⁰⁷ Proverbs 12:4

י"ד) (Ma"ח-ה-45), which transcends the name of Ma"ח-ה-45 (י"ד) (ה"י וא"י ה"י),³⁰⁸ (ה"א וא"י ה"א).

This is the meaning of Yaakov's purchase of the birthright from Esav, because Esav is of the aspect of the world of chaos-*Tohu*, which transcends the world of rectification-*Tikkun*. (Because of this, Esav is called,³⁰⁹ "Her eldest son.") However, through serving *HaShem*-ה-יה in the manner of refinements (*Birurim*), Yaakov obtained the lights of the world of chaos-*Tohu*, only that, as it presently is, the verse states,³¹⁰ "Esav harbored hatred toward Yaakov," indicating that a grudge remained in his heart. (For, although it later states,³¹¹ "Esav ran toward him, embraced him, fell upon his neck and he kissed him," nonetheless, the word, "and he kissed him-*Vayishakeihu*-וישקהו" is written in Torah with a point over each letter of the word, indicating that he did not kiss him wholeheartedly.)³¹²

This indicates that Esav is not yet fully refined. In the coming future, however, when the refinements (*Birurim*) will be complete, the verse,³¹³ "The elder shall serve the younger," will be fulfilled. Moreover, Esav will then do so in faithfulness and wholeheartedness, since he will be entirely rectified and refined, at which point, the ultimate ascent will come about, so

³⁰⁸ See Etz Chayim, Shaar 5 (Shaar TaNT" A) Ch. 1; Shaar 10 (Shaar HaTikkun) Ch. 3; Shaar 40 (Shaar Pnimitiyut v'Chitzoniyut) Drush 4; Likkutei Torah Bechukotai 47c; Shir HaShirim 16c; 48b.

³⁰⁹ Genesis 27:15

³¹⁰ Genesis 27:41

³¹¹ Genesis 33:4

³¹² See Rashi to Genesis 33:4; Sifrei to Beha'alotcha 9:10

³¹³ Genesis 25:23

that even the darkness-*Choshech*-חושך that transcends the chaining down of the worlds (*Hishtalshelut*) will illuminate below.

6.

This, then, is the matter of the eve of Rosh Chodesh and Rosh Chodesh (the new moon) itself. That is, on Rosh Chodesh the moon is like a mere point, and on the eve of Rosh Chodesh, the moon is in an ultimate state of concealment. This concealment, however, is an element of superiority, as explained above. Thus, it is about this that the verse states,³¹⁴ “Yehonatan said to him (to David), ‘Tomorrow is the new moon etc.’” To clarify, David is the aspect of kingship-*Malchut*, and Yehonatan is the aspect of *Zeir Anpin*. This is indicated by the fact that the name Yehonatan-יהונתן is a composite of the name³¹⁵ *Yeh*”o-יְהוֹ” and “gave-*Natan*-נתן.”³¹⁶ In other words, it is *HaShem*-יהו”ה who bestows influence to kingship-*Malchut*. Thus, the meaning of the words, “Yehonatan-יהונתן” said to him,” is that it indicates the bestowal of influence from *Zeir Anpin* to kingship-*Malchut*, through which the drawing forth of Rosh Chodesh (the new moon) is affected.

³¹⁴ Samuel I 20:18

³¹⁵ The Name *Yeh*”o-יְהוֹ”-21 when spelled out is *Yod-Hey-Vav*-וָא”י-39 and is equal to *HaShem* Is One-*HaShem Echad*-אֶחָד-יהו”ה-39. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).)

³¹⁶ Also see the discourse entitled “*Vayomer Lo Yehonatan*” in Maamarei Admor HaZaken, 5567 p. 55; Ohr HaTorah, Bereishit 16a and on.

This is to such an extent that they came to the aspect indicated by the words,³¹⁷ “Each man kissed the other,” which indicates a bestowal of such great beneficence and love that it cannot be contained in the letters of speech. The verse therefore continues, “and they wept together.” This is similar to what we find about Rabbi Akiva³¹⁸ that, “his eyes flowed with tears when he heard the secrets of the Torah from his teacher Rabbi Eliezer.” That is, these tears are tears of joy (*Simchah*)³¹⁹ that come from the overpowering strength of revelation of the deepest mysteries, and he therefore could not contain himself.

Nonetheless, all the above relates to the bestowal of influence from *Zeir Anpin* to kingship-*Malchut*. However, the verse continues and states,³²⁰ “until David greatly increased-*Heegdeel*-הגדיל.” That is, this refers to the development of the *Sefirah* of *HaShem*’s-יהו”ה Kingship-*Malchut* to the point that it no longer needs to receive bestowal of influence from *Zeir Anpin*. On the contrary, it will come to the point that,³²¹ “An accomplished woman is the crown of her Husband.”

Through this, we can also understand the preciseness of the difference in wording between the last two blessings of the marriage ceremony. That is, the first one states,³²² “Blessed are You, *HaShem*-יהו”ה, Who gladdens the groom and the bride,” whereas the next one states, “Blessed are You, *HaShem*-יהו”ה,

³¹⁷ Samuel I 20:41

³¹⁸ Zohar I 98b

³¹⁹ See Torah Ohr, Vayishlach 26a; Likkutei Torah Teitzei 37d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

³²⁰ Samuel I 20:41

³²¹ Proverbs 12:4

³²² Talmud Bavli, Ketubot 8a

Who gladdens the groom with the bride.” That is, the first blessing, “Who gladdens the groom **and** the bride,” indicates that the groom’s joy is primary, and he bestows this joy to the bride. However, the next one, “Who gladdens the groom **with** the bride,” indicates that the bride will rejoice, in and of herself.

The explanation³²³ is that the blessing, “Who gladdens the groom with the bride,” refers to the coming future. (Because of this, in this blessing we also recite, “The voice of the groom and the voice of the bride,” indicating that the bride herself shall have a voice.) For, in that time, the bride (the aspect of kingship-*Malchut*), will no longer need to receive the bestowal of influence from the groom (the aspect of *Zeir Anpin*) and we therefore recite, “Blessed are You, *HaShem*-יהו"ה, Who gladdens groom **with** the bride.” That is, the bride herself will rejoice, and beyond this, through the bride, *HaShem*-יהו"ה will cause the groom to rejoice, in that it will be the time in which,³²⁴ the “accomplished woman is the crown of her Husband.”

³²³ See Torah Ohr, end of Vayigash.

³²⁴ Proverbs 12:4