

Discourse 11

*“HaChodesh HaZeh Lachem Rosh Chodashim -
This month shall be for you the beginning of the
months”*

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Parshat HaChodesh, Shabbat Mavarchim Nissan, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶³⁹ “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” About this⁶⁴⁰ the Midrash states,⁶⁴¹ “This is the meaning of the verse,⁶⁴² ‘He made the moon for festivals, the sun knows its destination.’ There are many acts that Moshe wrote in Torah in a hidden manner, which David came and explained.” (The commentaries⁶⁴³ explain that this is to inform us that there is an inner dimension to Torah and that it necessarily is so.)

⁶³⁹ Exodus 12:2

⁶⁴⁰ See the discourse entitled “*HaChodesh HaZeh*” (the 1st), 5678 (Sefer HaMaamarim 5678 p. 147 and on); See the discourse by the same title 5635 (Sefer HaMaamarim 5635 Vol. 1 p. 60 and on); Also see the discourse entitled “*VaYehiy BaYom HaShmini*” 5720 (Sefer HaMaamarim 5720, p. 144 and on.)

⁶⁴¹ Midrash Shemot Rabba 15:22

⁶⁴² Psalms 104:19

⁶⁴³ See Asifat Amarim, citing Yefe To’ar HaAruch

The Midrash continues, “We find an example of this in the act of creation (*Ma’aseh Bereishit*), that when He created the heavens and the earth, He created the light. This is as stated,⁶⁴⁴ ‘In the beginning God created,’ and it then continues,⁶⁴⁵ ‘And God said, ‘Let there be light.’” David came and explained that it was after He created the light that He then created the heavens, as it states,⁶⁴⁶ ‘He covers Himself with light like a garment,’ and only afterwards the verse continues, ‘He stretches the heavens like a curtain.’ We thus see that the heavens were created after the creation of the light.”

The Midrash then continues, “Three creations preceded the creation of the world; water, air and fire.” (In other words, though they too are creations, nonetheless, their creation preceded the creation of the world.) It continues, “The fire became pregnant and gave birth to light etc.” At its conclusion, the Midrash returns to the initial verse, “He made the moon for festivals,” and explains, “He thus created the moon for the purpose of festivals, in that the Jewish people wax and wane, like the moon. However this is not bad for her, because through this, the festivals are calculated.”⁶⁴⁷ It is about the matter of, “He created the moon for the purpose of the festivals,” that David explained, “He made the moon for the festivals.” The Midrash continues and concludes, “They (the Jewish people) said to David, when we were still in Egypt we already accepted

⁶⁴⁴ Genesis 1:1

⁶⁴⁵ Genesis 1:2

⁶⁴⁶ Psalms 104:2

⁶⁴⁷ See *Matnat Kehunah* and *Maharzu* commentaries to *Midrash Shemot Rabba* 15:22 *ibid*.

the lunar month, as written,⁶⁴⁸ ‘This month shall be for you the beginning of the months.’”

Now, we must understand the statement in Midrash that many acts were stated in the Torah in a hidden manner and specifically David explained them. We also must understand the relevance of the three creations that preceded the creation of the world, to the matters that were hidden in Torah and explained by David. Now, it is true that the relationship between these matters may be understood on a superficial level. That is, since the Midrash is already discussing matters that are hidden in Torah and explained by David, the Midrash gives an example relating to the order of the creation, namely, that the light preceded the heavens. Since it already discusses this subject, it also discusses all three creations that preceded the creation of the world. Nevertheless, there certainly is also an inner relationship between them, and therefore we must understand the inner relationship between these matters.

We also must understand the conclusion of the Midrash, that the Jewish people wax and wane like the moon, but that this is not bad for her. From where does Midrash derive that this is a lacking in the first place, that it finds it necessary to say that this is not bad for her, being that as a result of this this the festivals were established (which is a positive and good thing). Additionally, we must understand the Jewish people’s response to David, that “when we were still in Egypt we already accepted

⁶⁴⁸ Exodus 12:2

the lunar month,” meaning that this goodness already began when they still were in Egypt.

2.

Now, regarding the general matter that the words of Torah, as written by Moshe, conceal, whereas David came and explained them, it can be said that Moshe and David are two levels within wisdom-*Chochmah*; the upper wisdom (*Chochmah Ila'ah*) and the lower wisdom (*Chochmah Tata'ah*). The upper wisdom (*Chochmah Ila'ah*) is just a point (*Nekudah*) that, as of yet, is not revealed, whereas revelation is from the lower wisdom (*Chochmah Tata'ah*) which is drawn forth and revealed to the recipient of the wisdom-*Chochmah*, thus grasping and becoming unified to it.

That is, even though the point (*Nekudah*) possesses everything that subsequently comes out into revelation, which is the meaning of the words, “David explained them,” meaning that he did not innovate anything new or newly introduce anything, nevertheless, as they exist in the point (*Nekudah*), they are concealed, whereas revelation is specifically from the lower wisdom (*Chochmah Tata'ah*), which is the aspect of kingship-*Malchut*.

This then, is the meaning of the statement that the Torah was written by Moshe in a way that there are hidden matters in it. This is because Moshe is the aspect of the upper wisdom

(*Chochmah Ila'ah*)⁶⁴⁹ as it states,⁶⁵⁰ “She named him Moshe (משה) and said, ‘because I drew him (*Mesheeteehoo*-משייתהו) from the water,’” referring to the waters of the upper wisdom (*Chochmah Ila'ah*),⁶⁵¹ which is why they are concealed. David then came and explained them. This is because David is the *Sefirah* of kingship-*Malchut*, which is the lower wisdom (*Chochmah Tata'ah*) and it is specifically in this level that there is revelation.

This also is the meaning of what the commentators explained, that the fact that Moshe wrote the Torah in a way that there are hidden matters in it, indicates the necessity of the inner teachings of Torah, because for there to be revelation from the (upper wisdom-*Chochmah Ila'ah* of) the written Torah to the (lower wisdom – *Chochmah Tata'ah* of) the oral Torah, there necessarily must be inner teachings of Torah that even transcends the written Torah. For, as known,⁶⁵² that which is higher descends lower. Therefore, it is specifically because of the inner teachings of Torah that the revelation of the oral Torah is possible.⁶⁵³

About this the verse states,⁶⁵⁴ “Wisdoms (*Chochmot*-חכמות) sing outside.” That is, the verse specifies “wisdoms-

⁶⁴⁹ Torah Ohr, Shemot 50b

⁶⁵⁰ Exodus 2:10

⁶⁵¹ See Likkutei Torah, Eikev 17a; Shir HaShirim 37c; Also see Likkutei Torah and Shaar HaPesukim of the Arizal to Exodus 2:10; Likkutei Sichot Vol. 6 p. 247; Also see the previous discourse of this year, “*Reishit Goyim Amalek*” – Discourse 10.

⁶⁵² See Shaarei Orah of the Mittler Rebbe 58a, 65a; Ohr HaTorah Shir HaShirim Vol. 1 p. 260; Sefer HaMaamarim 5708 p. 195 and elsewhere.

⁶⁵³ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*)

⁶⁵⁴ Proverbs 1:20

Chochmot-חכמות,” in the plural, referring to two levels of wisdom-*Chochmah*-חכמה; the upper wisdom (*Chochmah Ila’ah*) and the lower wisdom (*Chochmah Tata’ah*). The word “sing-*Taronah*-תרנה” refers to the delights (*Sha’ashu’im*) of Torah, this being the inner aspect of Torah that even transcends the upper wisdom (*Chochmah Ila’ah*). It is specifically through this that revelation “outside (*BaChutz*-בחוץ)” becomes possible. This also applies from below to Above, that through drawing forth to the “outside” (*BaChutz*-בחוץ) we reach the aspect of “singing” (*Taronah*-תרנה).

3.

Now, to understand this, we must preface with an explanation of the words,⁶⁵⁵ “Who in His goodness makes the act of creation new every day constantly.” Avudraham⁶⁵⁶ explains that “His goodness” (*Tuvo*-טובו) refers to the light (*Ohr*-אור), about which it states,⁶⁵⁷ “God saw the light (*Ohr*-אור) that it was good (*Tov*-טוב).” However, this must be understood. For, when Torah states, “God saw the light that is was good,” it refers to the light that was created on the first day, about which our sages, of blessed memory, said,⁶⁵⁸ “The Holy One, blessed is He, saw that the world was unworthy of making use of it, so

⁶⁵⁵ Liturgy of the blessings of the *Shema* recital

⁶⁵⁶ Avudraham commentary to the blessings of the *Shema* recital

⁶⁵⁷ Genesis 1:4

⁶⁵⁸ See Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 3:6, 11:2, and elsewhere.

He hid it for the righteous.” (Elsewhere⁶⁵⁹ it states that He hid it within the Torah.) Beyond this, the Jerusalem Talmud states⁶⁶⁰ that he separated it for Himself, meaning that this is not light that illuminates for anyone other than Himself, but is entirely beyond the category of another. This being so, how can it be that with this light He makes the act of creation new every day?

We also must understand what novelty there is in the act of creation? That is, the world goes according to its regular order, in that today is like yesterday and tomorrow will be like today, without novelty. We therefore must understand what is meant by the words, “Who in His goodness makes the act of creation new (*Mechadesh*-מחדש) every day constantly,” wherein the word “makes new” (*Mechadesh*-מחדש) implies the novelty of something new (*Chadash*-חדש).

The explanation is as Zohar states on the Torah portion of the festivals,⁶⁶¹ (which begins with the first of the three pilgrimage festivals, which is Passover).⁶⁶² Zohar states, “Rabbi Yitzchak began and said, the verse states,⁶⁶³ ‘And God-*Elohi*”מ-אלהי” called the light (*Ohr*-אור) ‘day’ (*Yom*-יום) etc.” He goes on to explain this light that was created on the first day and that it was hidden for the righteous-*Tzaddikim*. However, from the Zohar’s preface of this matter on the Torah portion of the festivals, it seems that an illumination of this light is

⁶⁵⁹ See Zohar Chadash 85a and on; Midrash Tanchuma 58:3

⁶⁶⁰ Talmud Yerushalmi, Brachot 8:5; See Midrash Tehillim 27:1

⁶⁶¹ Zohar III 93a; Also see Ohr HaTorah, Vayikra p. 326

⁶⁶² Mishnah Rosh HaShanah 1:2; Talmud Bavli, Rosh HaShanah 4a

⁶⁶³ Genesis 1:5

revealed on the festivals. About this light, the preceding section of Zohar states,⁶⁶⁴ “(This light) was not withheld from all the days, for the world is sustained and founded upon it.” Ramaz⁶⁶⁵ explains that this is why we recite, “Who in His goodness makes the act of creation new every day constantly.” (This accords with the explanation of Avudraham, that “His goodness (*Tuvo-טובו*)” refers to the light (*Ohr-אור*) that was created on the first day of creation.) That is, through the festivals, upon which this light illuminates, a small measure of it also radiates on all other days.

4.

The explanation is that in the general totality of creation, there is the chaining down of the worlds (*Seder Hishtalshelut*) and there is that which transcends the chaining down of the worlds, and their relationship to one another is similar to cause and effect, or intangible Godly “nothingness” (*Ayin*) and tangible “somethingness” (*Yesh*). For, even in the matter of cause and effect, the distance of comparison between the effect and its cause is vast, since all that is drawn from the cause to the effect is a mere external glimmer.

The general principle here is well known,⁶⁶⁶ that the externality (*Chitzoniyut*) of the upper becomes the innerness (*Pnimiyyut*) of the lower. More particularly, it only is a tenth of

⁶⁶⁴ Zohar III 88a

⁶⁶⁵ Rabbi Moshe Zacuto

⁶⁶⁶ See Etz Chayim, Shaar 14 (Shaar Abba v’Imma) Ch. 9 and elsewhere.

the upper that is drawn forth. This is similar to the bestowal of intellect from a teacher to his student, in that only a tenth is drawn from the teacher to the student. For even in the intellect that is bestowed to the student there is a chaining down (*Hishtalshelut*) of all the levels.

That is, the teacher must first have the intellectual point that he wishes to bestow. He then must break down the point to all its particular as he understands it himself. Then, to bestow the intellect, emotions must come into play. That is, he must have a sense within himself of whether to bestow the intellect with great abundance (*Chessed*) or to limit and restrain it (*Gevurah*) or to include both (beauty-*Tiferet*), so that the influence (*Chessed*) and the withholding of influence (*Gevurah*) are appropriately measured as a synthesis of the two. Only after this, the matter of bestowing intellect to the recipient becomes applicable.

Beyond this, even after the bestowal of intellect is applicable, in order for the student to be capable of receiving it, the matter of the “kidneys that give council” as to how to bestow the influence, which is the matter of victory-*Netzach* and submission-*Hod*,⁶⁶⁷ becomes necessary in the teacher. This also includes the matter of victory (*Nitzachon*) over himself, in that he must be victorious over anything within himself that may obstruct him from properly bestowing the influence. Additionally, there must be a bond between the teacher and the

⁶⁶⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and the notes there; Also see the discourse entitled “*V’Khol Banayich* – All your children will be learned of *HaShem*” יהוה” 5714, translated in The Teachings of The Rebbe 5714, Discourse 5, Ch. 3.

student, which is the *Sefirah* of foundation-*Yesod*. (All this accords to the explanation in Iggeret HaKodesh.)⁶⁶⁸ Only after all this does the matter come forth in the actual bestowal of speech, which is the matter of kingship-*Malchut*. This being so, the actual bestowal from teacher to student is only a tenth.

Actually, it is even less than a tenth, for when we say that a tenth is bestowed, we are referring to its level, in that it is the tenth level. However, in regard to quantity, it actually is not even a tenth, because in the chaining down from level to level, there is a diminishment (*Tzimtzum*) between each level. Moreover, in addition to the lessening (*Tzimtzum*) of quantity, the lessening of quality is even greater. Thus, it is understood that even in the matter of cause and effect, there is no comparison between the cause and the effect.

This is also understood in regard to the intellectual (*Sechel*) and emotional (*Midot*) powers of the soul (which are also an example of cause and effect). That is, in the bestowal of intellect (*Sechel*) to the emotions (*Midot*) only the externality of the intellect is bestowed. This is because the intellect (*Sechel*) and the emotions (*Midot*) are generally distant and separate from each other. For, in regard to intellect (*Sechel*), what is relevant to one's intellect is to conceptualize the matter as it is in and of itself. In contrast, what is relevant to his emotions (*Midot*), is how it relates and applies to him. For example, in the intellect of his Godly soul, which is the matter of Godly grasp, his intellect (*Sechel*) grasps the (goodness of)

⁶⁶⁸ Tanya, Iggeret HaKodesh, Epistle 15

Godliness as it essentially is. In contrast, his emotions (*Midot*) grasp how Godliness is good for him.

However, more particularly, even within intellect (*Sechel*) itself, there are various levels, such as the essential intellect itself (*Etzem HaSechel*) and the emotions of the intellect (*Midot SheB'Sechel*). The essence of the intellect itself (*Etzem HaSechel*) takes place while he is fully engaged in the depth of grasping of the matter, at which point he has no sense of arousal at all, but is rather in a state of adhesion (*Dveikut*) of the intellect, in that he fully adheres to the essential intellect of what he is contemplating.

When it then is drawn into the emotions of his intellect (*Midot SheB'Sechel*), he loses the adhesion that he had to the essential intellect and a sense of arousal is caused in his intellect. (Nevertheless, this is an arousal of the intellect and cannot compare to the arousal that occurs afterwards as heartfelt feelings in his heart. This is because the arousal of the intellect still only relates to the subject itself, in that he becomes aroused about the Godliness itself - that it is essentially good.) It therefore is understood that the emotions (*Midot*), which are the effect, are very distant and cannot at all be compared to the intellect (*Sechel*), which is their cause.

The distance of comparison between cause and effect is better understood from yet another example. Our sages, of blessed memory, stated,⁶⁶⁹ “There is no vegetation below that does not have a constellation-*Mazal* above that hits it and tells

⁶⁶⁹ See Midrash Bereishit Rabba 10:6; Zohar I 251a (*Hashmatot*); Zohar II 171b; Moreh HaNevuchim Vol. 2, Ch. 10

it to grow.” Now, the comparative distance between the sweetness of an apple and the sweetness of a pleasant melody is self-understood. This certainly is so when comparing the distance between the sweetness of an apple and the sweetness and delight of matters of intellect. This being so, how much greater is the comparative distance between the sweetness of the apple (the effect) and the sweetness of the constellation-*Mazal* (the cause). The sweetness of the apple is utterly of no comparison to it whatsoever.

However, even though the cause and the effect cannot at all compare to each other, and in this particular case, the cause and the effect are similar to the matter of “something from nothing” (*Yesh m’Ayin*), nonetheless, there is a difference between “cause and effect” and “something from nothing” (*Yesh m’Ayin*). For, in cause and effect, a certain tangible something is drawn from the cause, which then becomes the existence of the effect. Thus, since a tangible something is drawn from the cause, even though it is external and is only a glimmer from it, nevertheless, since it indeed exists as a glimmer, it affects change in the cause.

An example of this is observable in the relationship between a teacher, who bestows the influence, and his student, who is the recipient of the influence. That is, actual intellect is drawn from the teacher, and therefore, the bestowal of intellect affects change in him too, so that there is a difference between how he is before bestowing the intellect, how he is while bestowing the intellect and how he is after having bestowed the

intellect. This is because something was actually drawn from him.

The same is likewise so of the influence that comes from the intellect to the emotions, in that there is a certain actual something that is drawn from the intellect to the emotions and therefore affects change in the intellect. For, as explained above, in order for there to be a drawing forth from the intellect to the emotions, a chaining down of several of levels must take place, meaning that the intellect must descend and come close to the emotion. This being so, since whatever moves something else must itself move, this affects a certain change in the intellect.⁶⁷⁰

This is because a certain something is drawn from the cause and this something then becomes the existence of the effect. This being so, the cause is recognizable in the effect itself. For example, in the relationship of a teacher and his student, as known, the talents and sensibilities of the teacher are recognizable in the intellect of the student. This is because there is a certain something from the teacher that is given over and found in the student.

This also relates to influence from the constellation-*Mazal*. That is, although the apple cannot at all be compared to it, nevertheless, the fact that the apple has an element of sweetness is specifically because the constellation-*Mazal* also has a certain matter of sweetness and delightfulness,⁶⁷¹ only that

⁶⁷⁰ Moreh HaNevuchim, Introduction 9 to Vol. 2

⁶⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part II), Section entitled, “The Gate explaining how the motion of the twenty-two-כ” letters is Eleven-א” of Eleven-א”.”

it is utterly beyond comparison. This is because in the matter of cause and effect, the something that is drawn from the cause becomes the effect itself.

As a result, we observe that in the matter of cause and effect, the effect does not require continual bestowal of influence from the cause. For example, in the bestowal from teacher to student or from intellect to emotions, even after the withdrawal of the teacher's influence or after the withdrawal of influence from the intellect to the emotions, the emotions nonetheless remain intact. This is because within the effect itself there is something of the cause, which why it no longer requires the active bestowal of influence from the cause.

However, when it comes to the matter of how the tangible "something" comes into being from the intangible Godly "nothing" (*Yesh MeAyin*), it is not that any actual something is drawn from the Godly "nothing" (*Ayin*) for it to become a "something" (*Yesh*). Rather, the intangible Godly "nothing" (*Ayin*) brings the tangible "something" (*Yesh*) into being in a way of actual newness.

This is as stated in Biurei HaZohar to the Torah portion of Pinchas,⁶⁷² in explanation of the matters indicated by the terms Creator (*Bor'e*-בורא) and created (*Nivra*-נברא). That is, the Creator (*Bor'e*-בורא) brings the created (*Nivra*-נברא) into being, but not in a way that something of the Creator (*Bor'e*-בורא) comes into the created being (*Nivra*-נברא), (as it is with cause and effect). In other words, the intangible Godly

⁶⁷² See Biurei HaZohar of the Mittler Rebbe, p. 115a and on.

“nothing” (*Ayin*) is never revealed in the tangible “something” (*Yesh*).

On the contrary, the opposite is true. The intangible Godly “nothing” (*Ayin*) is concealed from the tangible “something” (*Yesh*), through which concealment is also caused in the tangible “something” (*Yesh*). Therefore, the tangible “something” (*Yesh*) requires constant bestowal from the intangible Godly “nothing” (*Ayin*), being that, in and of itself, it has no being by which to exist. About this the verse states,⁶⁷³ “Forever *HaShem*-יהו"ה Your speech stands in the heavens.” That is, if the influence from the Godly “nothing” (*Ayin*) would be withdrawn for even a moment, God forbid, all of creation would revert back to absolute nothingness just as it was before creation, literally.⁶⁷⁴

5.

Now, this example also applies to how it is above in Godliness in regard to the chaining down of the worlds (*Hishtalshelut*). For, the chaining down of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) – that is, from Creation-*Briyah* to Formation-*Yetzirah* and from Formation-*Yetzirah* to Action-*Asiyah* – is in a manner of cause and effect. For, although the world of Creation-*Briyah* is only in the category of possible existence (*Efshari HaMetziyut*), nevertheless, since the world of Creation-*Briyah* is not truly

⁶⁷³ Psalms 119:89

⁶⁷⁴ See Tanya, Shaar HaYichud VeHaEmunah Ch. 1

nothing, nor is it the complete absence of existence, it therefore is still within the general category of the tangible “somethingness” (*Yesh*). Therefore, the coming into being of the world of Formation-*Yetzirah* from the world of Creation-*Briyah* is in a way of cause and effect. In other words, even though the world of Creation-*Briyah* is called “darkness” (*Choshech*-חֹשֶׁךְ) and “nothing” (*Ayin*), whereas the world of Formation-*Yetzirah* is called “light” (*Ohr*-אֹר) and “something” (*Yesh*), nevertheless,⁶⁷⁵ the relationship between them is in a way of cause and effect.

Now, although as known, the world of Formation-*Yetzirah* is brought into being from the world of Creation-*Briyah* in a way that the *Sefirah* of kingship-*Malchut* of the world of Creation-*Briyah* becomes the crown-*Keter* of the world of Formation-*Yetzirah*,⁶⁷⁶ nevertheless, it is not in a way of “something from nothing” (*Yesh MeAyin*), but in a way of cause and effect (*Ilah v’Alul*). That is, relative to the lights of the *Nefesh* and *Ru’ach* levels of the world of Creation-*Briyah*, this is how the world of Formation-*Yetzirah* is.

In other words, the explanation in various places⁶⁷⁷ that the world of Formation-*Yetzirah* is brought about in a way of “something from nothing” (*Yesh MeAyin*), is specifically in relation to the light of the *Neshamah* of the world of Creation-*Briyah*.⁶⁷⁸ For, since the *Neshamah* of the world of Creation-

⁶⁷⁵ See Sefer HaMaamarim 5662 p. 357 and on, and elsewhere.

⁶⁷⁶ Etz Chayim, Shaar 46 (Shaar Kis’e HaKavod) Ch. 2; Shaar 6 (Shaar Akudim) Ch. 2.

⁶⁷⁷ Tanya, Iggeret HaKodesh, Epistle 20 (131b)

⁶⁷⁸ See Sefer HaMaamarim 5658 p. 147

Briyah is the aspect of Emanation-*Atzilut* of the world of Creation-*Briyah*, therefore in relation to it, the coming into being of the world of Formation-*Yetzirah* is in a way of “something from nothing” (*Yesh MeAyin*). However, in relation to the lights of the *Nefesh* and *Ru'ach* of the world of Creation-*Briyah*, the world of Formation-*Yetzirah* is brought about in a way of cause and effect (*Ilah v'Alul*).

An example of this are the creatures of the world of Creation-*Briyah* itself, which are brought into being from the aspect of its kingship-*Malchut*. That is, all creatures of the world of Creation-*Briyah* are brought into being from the union of *Zeir Anpin* and *Nukvah* of the world of Creation-*Briyah*, which is in a way of cause and effect (*Ilah v'Alul*). The same is true of the coming into being of the world of Formation-*Yetzirah*. For, although this is a much greater distance of relativity, it nevertheless is in a way of cause and effect (*Ilah v'Alul*). However, all this is true of the chaining down of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) themselves.

In contrast, when it comes to the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from the world of Emanation-*Atzilut*, it is in a way of “something from nothing” (*Yesh MeAyin*). For, it states about the world of Emanation-*Atzilut*,⁶⁷⁹ “He and His life force and organs are one,” whereas in regard to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),

⁶⁷⁹ Introduction to Tikkunei Zohar 3b

even the world of Creation-*Briyah*, which only is in the category of possible existence (*Efshari HaMetziyut*) is nevertheless, still is in the general category of tangible “somethingness” (*Yesh*) (as stated before). This being so, it is utterly of no comparison to the world of Emanation-*Atzilut*. This is because the world of Emanation-*Atzilut* is actual Godliness, whereas the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) are tangible created “somethings” (*Yesh*) and the existence of a tangible “something” (*Yesh*) from Godliness is in a way of “something from nothing” (*Yesh MeAyin*).

This may also be understood from how it is in the human soul, in that the relationship between thought (*Machshavah*) and speech (*Dibur*) is in a way of cause and effect (*Ila v'Alul*). That is, that which is concealed in thought becomes revealed in the letters of speech. However, the letters of thought themselves, as they are drawn from that which transcends letters, is in a way of “something from nothing” (*Yesh MeAyin*). This is because higher than the level of thought (*Machshavah*) there is no existence of letters at all.

The same is true in regard to the matter of worlds, in that the worlds of Creation-*Briyah* and Formation-*Yetzirah* are likened to the aspects of thought (*Machshavah*) and speech (*Dibur*). Thus, the coming forth of Formation-*Yetzirah* from Creation-*Briyah* is a revelation of that which is concealed, whereas the coming forth of the world of Creation-*Briyah* from the world of Emanation-*Atzilut*, it is in a way of “something” (*Yesh*) from the intangible Godly “nothing” (*Ayin*).

Now, just as this is so of the relationship between the world of Emanation-*Atzilut* and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), it likewise is so of the relationship between the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator, blessed is He, and the world of Emanation-*Atzilut*. This too is in a way of “something” (*Yesh*) from the intangible Godly “nothing” (*Ayin*). For, in that which transcends the world of Emanation-*Atzilut* there is no existence of vessels (*Keilim*), whereas in the world of Emanation-*Atzilut* there is the existence of “vessels” (*Keilim*). This being so, the relationship between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut* itself, is also in a way of “something” (*Yesh*) from the intangible Godly “nothing” (*Ayin*).

An example is the *Sefirah* of wisdom-*Chochmah*, which is the beginning of Emanation-*Atzilut*. (As known,⁶⁸⁰ when discussing worlds, wisdom-*Chochmah* is the world of Emanation-*Atzilut*.) However, the existence of wisdom-*Chochmah* comes from the crown-*Keter* in a way of “something from nothing” (*Yesh MeAyin*), as scripture states,⁶⁸¹ “Wisdom-*Chochmah* is found from nothing (*MeAyin*-מאין).” In other words, it is like a “find” in which one does not know or have any sense of where it came from.

Now, although it sometimes is explained that wisdom-*Chochmah* also exists in a way of cause and effect (*Ilah v'Alul*),

⁶⁸⁰ See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 1; Shaar 47 (Shaar Seder ABY”A), Ch. 2.

⁶⁸¹ Job 28:12

nonetheless this specifically refers to wisdom-*Chochmah* as it relates to the wisdom-*Chochmah* of the crown-*Keter*, which is called “the hidden wisdom” (*Chochmah Stima’ah*). In the soul of man this is like the power of conceptualization (*Ko’ach HaMaskeel*). Thus, the drawing forth of wisdom-*Chochmah* from the power of conceptualization (*Ko’ach HaMaskeel*) is in a way of cause and effect (*Ilah v’Alul*), in that the power of conceptualization (*Ko’ach HaMaskeel*) is felt within the wisdom-*Chochmah*.

This is to say that when a certain concept comes into one’s mind, he actually senses the power of conceptualization (*Ko’ach HaMaskeel*) from which the intellect came into his mind, and though he cannot grasp the essential being of the power of conceptualization itself, nonetheless, at the very least, he senses its existence. Moreover, he even senses that the power of conceptualization (*Ko’ach HaMaskeel*) relates to intellect, which is why specifically intellect comes from it, rather than anything else. From this, we can understand how it is above in Godliness regarding the coming into being of wisdom-*Chochmah* of the world of Emanation-*Atzilut* from wisdom-*Chochmah* of the crown-*Keter*, in a way of cause and effect (*Ilah v’Alul*).

The above is only in relation to wisdom-*Chochmah* of the crown-*Keter*. However, in relation to the crown-*Keter* of the crown-*Keter*, the existence of wisdom-*Chochmah* of the crown-*Keter* is itself brought forth in a manner of “something”

(*Yesh*) from “nothing” (*Ayin*).⁶⁸² In the powers of the soul, an example for this is that it is like the manner in which wisdom-*Chochmah* is drawn from the desire (*Ratzon*) to conceptualize. That is, desire (*Ratzon*) is neither the source of actual intellect, nor does it relate to it in any way, because with the very same power of desire (*Ratzon*) that he desires to conceptualize, he also can desire something else, such as the desire to do a kindness or the desire to rule and be king. Thus desire (*Ratzon*) is not the source of the intellect.

The same is understood above in Godliness, that in relation to the crown-*Keter* itself, the aspects of wisdom-*Chochmah* or kingship-*Malchut*, or the world of Emanation-*Atzilut* and the world of Action-*Asiyah*, are totally equal, since it altogether is not a source for the chaining down of the worlds (*Hishtalshelut*). This being so, it is understood that the coming into being of wisdom-*Chochmah* from the crown-*Keter*, is in a way of “something” (*Yesh*) from “nothing” (*Ayin*).

6.

With all of the above in mind, we may now understand the meaning of the words,⁶⁸³ “Who in His goodness makes the act of creation new every day constantly.” In other words, even though the world continues according to its regular conduct, nevertheless, since the existence of the worlds is brought about

⁶⁸² For all of the above, see at length in Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1.

⁶⁸³ Liturgy of the blessings of the *Shema* recital

in a way of the creation of something from nothing (*Yesh MeAyin*) and in regard to the matter of something from nothing (*Yesh MeAyin*), it was explained above that the intangible Godly “nothing” (*Ayin*) must constantly bring the existence of the tangible created “something” anew, this being so, it is in a way of constant renewal, since, in and of itself, the tangible created “something” (*Yesh*) does not have the existence of the intangible Godly “nothing” (*Ayin*).

For, as we explained above, it is not that the intangible Godly “nothing” (*Ayin*) becomes a tangible created “something” (*Yesh*), but is rather in a way that the intangible Godly “nothing” (*Ayin*) brings the tangible created “something” (*Yesh*) into being from nothing. In other words, the tangible created “something” (*Yesh*) is continually newly brought into being from the intangible Godly “nothing” (*Ayin*) and this newness is constant.

Moreover, this renewal and novelty is brought about from the power of “His goodness” (*Tuvo*-טובו), referring to the light (*Ohr*-אור) that was created on the first day, which transcends the chaining down of the worlds (*Hishtalshelut*), as we explained above citing the explanation of Avudraham. In other words, from the perspective of the chaining down of the worlds (*Hishtalshelut*), there only is the matter of cause and effect (*Ilah v'Alul*), as we previously explained, in which case, the coming into being of something from nothing is not possible.

Rather, the power to newly introduce the existence of something from nothing is solely and specifically from the light

of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). For, although it is explained that the coming into being of novel existence is from the aspect of kingship-*Malchut*, this refers to the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the *Sefirah* of kingship-*Malchut*.

This then, is the meaning of the words, "Who in His goodness makes the act of creation new every day constantly," referring to the light (*Ohr*) that was created on the first day, which He separated unto Himself, in that it utterly transcends revelation to anyone other than Himself, and that it is specifically from this light (*Ohr*) that the power to newly bring existence of something from nothing comes about.

Now, in regard to the matter of *HaShem*'s-יהו"ה goodness (*Tov*-טוב), there are two levels, as our sages, of blessed memory, stated,⁶⁸⁴ "One verse states,⁶⁸⁵ 'יהו"ה-*HaShem* is good to all,' and another verse states,⁶⁸⁶ 'יהו"ה-*HaShem* is good to those who hope for Him.' This is analogous to a person who has an orchard. When he waters it, he waters all of it (including the weeds). When he hoes it, he only hoes around the good amongst them (the fruit trees)."⁶⁸⁷

⁶⁸⁴ Talmud Bavli, Sanhedrin 39b; See Ohr HaTorah Vayera 96a; Beshalach p. 416 and on; Ohr HaTorah Tehillim (*Yahal Ohr*) p. 681 and on.

⁶⁸⁵ Psalms 145:9

⁶⁸⁶ Lamentations 3:25

⁶⁸⁷ That is, when he waters it, he provides the water to all, both the good and the bad. However, when he hoes it, he only does so for the good. In the same manner, the Holy One, blessed is He, sustains both the good and the bad with His speech, and the whole earth is filled with His goodness, for it is all His. However, when it comes to guarding against calamity and bestowing reward, this is granted only to those who have hope and faith in HaShem, blessed is He. (See Rashi to Sanhedrin 39b *ibid.*)

The explanation of this matter Above in Godliness, is that, as known regarding the matter of the union of the father-*Abba* and mother-*Imma*, there are two manners of union (*Yichud*); inner union (*Yichud Pnimi*) and external union (*Yichud Chitzoni*). Now, the external union (*Yichud Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah* is constant for the purpose of sustaining the worlds.⁶⁸⁸ In other words, this union (*Yichud*) does not depend on the creatures or their service of *HaShem*-יהו"ה, blessed is He. It therefore is drawn to them all and it is about this that the verse states,⁶⁸⁹ “*HaShem*-יהו"ה is good to all.” In other words, the conduct of the natural order, which is its normative conduct, is draw from this union (*Yichud*).

However, the inner union (*Yichud Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* specifically depends on the service of *HaShem*-יהו"ה of the souls of the Jewish people. Thus, this union (*Yichud*) is brought about specifically for the needs of the Jewish people and it is from this union (*Yichud*) that the miraculous, which transcends the natural order, is drawn forth, specifically for the souls of the Jewish people. About this the verse states,⁶⁹⁰ “*HaShem*-יהו"ה is good to those who hope for Him.” Thus, those “who hope for Him” refers to the souls of the Jewish people, for they are the ones who draw this goodness that entirely transcends the worlds.

⁶⁸⁸ See Likkutei Torah, Nitzavim 47a; Shir HaShirim 22c; Sefer HaMitzvot of the Tzemach Tzeddek 33b, and elsewhere.

⁶⁸⁹ Psalms 145:9

⁶⁹⁰ Lamentations 3:25

In other words, even though the external union (*Yichud Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah* is also higher than the chaining down of the worlds (*Hishtalshelut*), since as explained, the novel introduction of existence of something from nothing is solely within the ability of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, nevertheless, it is a drawing forth of His light as it already relates to worlds. In contrast, the souls of the Jewish people also draw the light that transcends the worlds and has utterly no relation to worlds at all.

Now, the fact that the souls of the Jewish people have the power to draw this light and illumination, may be understood based on the explanation above about the reason that the novel creation of the something (*Yesh*) is in a way of concealment. That is, the novel creation of something from nothing is not in a way that the intangible Godly “nothing” (*Ayin*) becomes a tangible created “something” (*Yesh*). On the contrary, the intangible Godly “nothing” (*Ayin*) just brings the tangible created “something” (*Yesh*) into being.

Therefore, the intangible Godly “nothing” (*Ayin*) is hidden from the tangible created “something” (*Yesh*). That is, aside for the fact that “He initially withdrew His great light to the side,”⁶⁹¹ referring to the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends worlds and was completely withdrawn in order give the worlds the possibility of existence,

⁶⁹¹ See Etz Chayim, Shaar 1 (Drush Iggulim vYosher) Anaf 2; Likkutei Torah Bechukotai 51b.

aside for this, even the light that indeed brings the created “something” (*Yesh*) into existence, is concealed from the tangible created “something” (*Yesh*), which is what is meant by the fact that the intangible Godly “nothing” (*Ayin*) does not become a tangible “something” (*Yesh*), but only brings the tangible “something” (*Yesh*) into being. This means that the intangible Godly “nothing” (*Ayin*) is hidden from the tangible created “something” (*Yesh*), due to which concealment is brought about in the created “something” (*Yesh*).

With the above in mind we can understand that being that the souls of the Jewish people differ from all other creations, since with all other creations, the Creator only brings them into being, whereas with the Jewish people the Godliness itself becomes the aspect of their *Neshamah* (as explained in Biurei HaZohar, mentioned above), it therefore is in the power of the souls of the Jewish people to draw the hidden light forth.

In other words, it is in their power to not only draw the light that was concealed within the tangible created “something” (*Yesh*), but also to draw the light of *HaShem*-יהו"ה, blessed is He, that was completely withdrawn. Thus, through the Jewish people revealing that which is hidden in them, they also bring about revelation in the concealment of the world at large.

This accords to the meaning of the verse,⁶⁹² “He even placed the hidden (*HaOlam*-העלם) in their hearts.” That is, even

⁶⁹² Ecclesiastes 3:11; See Likkutei Torah Bamidbar 5a and on; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, 1.

though the “world-*Olam*-עולם” is of the same root⁶⁹³ as hidden and concealed – *He’elem*-העלם – it nevertheless is in the power of the souls to bring about revelation.

Now, this drawing forth is accomplished through the three modes of serving *HaShem*-יהו"ה, blessed is He, upon which the world stands, namely, the study of Torah, service *HaShem*-יהו"ה (*Avodah*) and acts of loving-kindness (*Gemilut Chassadim*).⁶⁹⁴ These three correspond to the three garments of the soul; thought (*Machshavah*), speech (*Dibur*) and action (*Ma'aseh*).⁶⁹⁵ Service (*Avodah*) of *HaShem*-יהו"ה, blessed is He, refers to prayer, as our sages, of blessed memory, stated,⁶⁹⁶ “Which is the service (*Avodah*) of the heart? This is prayer.” That is, the primary service of *HaShem*-יהו"ה, blessed is He, in prayer, is in one’s thought (*Machshavah*) and intention (*Kavanah*). Even in regard to the speech and voice of prayer, its sole purpose is to rouse and awaken one’s intention, as we are taught,⁶⁹⁷ “The voice rouses the intention.”

Torah study is the aspect of speech (*Dibur*), as it states,⁶⁹⁸ “For they are life to whoever finds them (*L’Motzeihem*-למצאיהם),” about which our sages, of blessed

⁶⁹³ See Likkutei Torah, Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 355 [based on Talmud Bavli, Pesachim 50a]; See Kohelet Rabba 3:11 [cited in Likkutei Torah Bamidbar ibid.] Tikkunei Zohar, Tikkun 42 (82a).

⁶⁹⁴ Mishnah Avot 1:2

⁶⁹⁵ See Likkutei Torah, Acharei 25d and on.

⁶⁹⁶ Talmud Bavli, Taanit 2a

⁶⁹⁷ Reishit Chochmah, Shaar HaKedusha Ch. 15; Shnei Luchot HaBrit, Shaar HaOtiyot, Ot Kof-ק (82b); Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:5; 101:3.

⁶⁹⁸ Proverbs 4:22

memory, expounded,⁶⁹⁹ “They are life to whoever expresses them (*L’Motzi’eihem*-לְמוֹצִיאֵיהֶם)” with his mouth. Now, even though, as known, Torah study is loftier than prayer, it does not contradict the explanation here that Torah is in speech (*Dibur*) and prayer is in thought (*Machshavah*). For, the general principle is well known, that whatever is higher descends lower.⁷⁰⁰

This is like what we observe about the physical senses of seeing and hearing. The power of seeing is higher than the power of hearing. However, it specifically only sees and grasps the physical. On the other hand, the power of hearing is lower than the power of seeing, but can only hear the audible voice, which is spiritual relative to the physicality grasped by the power of seeing. The same is likewise true of Torah. Since Torah is loftier, it therefore specifically comes forth in speech, and as stated,⁷⁰¹ “Thinking it cannot compare to speaking it.” Beyond this, “the movement of one’s lips is an action (*Ma’aseh*).”⁷⁰² All this is because Torah is loftier than prayer.

The third mode of serving *HaShem*-יְהוָה, blessed is He, is doing acts of loving-kindness (*Gemilut Chassadim*). This refers to the act of fulfilling the *mitzvot* in general and to the general matter of action (*Ma’aseh*). In other words, this mode of serving *HaShem*-יְהוָה, blessed is He, is even loftier than the

⁶⁹⁹ Talmud Bavli, Eruvin 54a

⁷⁰⁰ See Shaarei Orah of the Mittler Rebbe 58a, 65a; Ohr HaTorah Shir HaShirim Vol. 1 p. 260; Sefer HaMaamarim 5708 p. 195 and elsewhere.

⁷⁰¹ Talmud Bavli, Brachot 20b

⁷⁰² Talmud Bavli, Sanhedrin 65a

study of Torah, which is why it specifically comes forth in action (*Ma'aseh*).

An analogy for this is that it is like a very deep concept that is so lofty that it cannot be expressed in the letters of speech, but only by way of a hint (*Remez*). For, in regard to letters (*Otiyot*), though they themselves are not the same as the intellect which they convey, nevertheless, at the very least they are vessels (*Keilim*) for the intellect (*Sechel*). However, this matter is so lofty that it cannot manifest in vessels (*Keilim*), but rather comes specifically by way of hint (*Remez*), which is not of the same category as a light (*Ohr*) within a vessel (*Klee*).

The same is likewise true of action (*Ma'aseh*) in fulfilling the *mitzvot*. That is, they draw forth a loftier light and illumination that even transcends the study of Torah. For, Torah is from wisdom-*Chochmah*, and therefore can manifest within speech (*Dibur*). In contrast, the action (*Ma'aseh*) of fulfilling the *mitzvot* is drawn from the aspect of the crown-*Keter* of the crown-*Keter*, meaning the desire (*Ratzon*) of the desire (*Ratzon*), and therefore specifically comes forth in action (*Ma'aseh*).

In other words, this is accomplished through the actual physical fulfillment of the *mitzvot* in action, with the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship. For, this itself is another meaning of the word, "*Ma'aseh*-מעשה," which is a term of compulsion by force, as in,⁷⁰³ "compelling (*Ma'asin*-מעשין) charity to be given by force." That is, it indicates being

⁷⁰³ See Mordechai to Bava Batra 8b; Beit Yosef to Tur Yor'e De'ah 248 (Section entitled "*Kol Adam*").

compelled by force. Thus, through the force of accepting the yoke of *HaShem*'s יהו"ה Kingship, we reach the aspect of the crown-*Keter* of the crown-*Keter* and we draw the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends worlds altogether.

7.

This then, is the meaning of the verse,⁷⁰⁴ “This month shall be for you the beginning of the months,” about which Midrash states, “He created the moon for the festivals, in that the Jewish people wax and wane like the moon, but this is not bad for her because through this the festivals are calculated.” For, the general matter of the lessening of the moon is that it is the matter of the descent of kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Thus, even though the *Sefirah* of kingship-*Malchut* is in descent, nevertheless, “this is not bad for her.” In other words, in reality this is not truly a lessening or lacking whatsoever, because its descent is for the purpose of affecting refinements (*Birurim*), through which additional light and illumination is added to her. That is, it is the same as the matter of fulfilling the *mitzvot* in actuality with the acceptance of the yoke of *HaShem* 's יהו"ה Kingship, blessed is He, in which we reach the aspect of the crown-*Keter* of the crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).

⁷⁰⁴ Exodus 12:2

This then, is the meaning of, “He created the moon for the festivals,” because on the Festivals the light that was created on the first day and transcends the chaining down of the worlds (*Hishtalshelut*) is drawn forth, and then, through the Festivals it also drawn into all the other days of the year.

Likewise, this also is the meaning of the teaching, “There are many acts that Moshe wrote in the Torah in a hidden manner, but David came and explained them.” In other words, true revelation is specifically through kingship-*Malchut*, which descends below to affect refinements (*Birurim*) for, as the verse states,⁷⁰⁵ “God-*Elohi*”*m*-אלהי”ם has made laughter for me.” That is, *HaShem*’s יהו”ה title “God-*Elohi*”*m*-אלהי”ם-86” has the same numerical value as “the natural order-*HaTeva*-הטבע-86.”⁷⁰⁶

Thus, it is through the service of *HaShem*-יהו”ה, blessed is He, in affecting refinements (*Birurim*) specifically in the physicality of the world, that the matter of “laughter” (*Tzchok*-צחוק) is brought about and actualized Above in Godliness. This is also the meaning of the teaching that “Sarah increased the light of the Luminaries.”⁷⁰⁷ For, the Luminaries are in the heavens (*Shamayim*-שמים), referring to *Zeir Anpin* of the world of Emanation-*Atzilut*. However, it is through kingship-*Malchut* that an addition of greater light and a loftier illumination is

⁷⁰⁵ Genesis 21:6

⁷⁰⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see *Pardes Rimmonim*, *Shaar* 12 (*Shaar HaNetivot*), Ch. 2; *Reishit Chochmah*, *Shaar HaTeshuvah* Ch. 6, Section entitled “*HaMargeel*” (121b); *Shnei Luchot HaBrit* 89a, 189a, 308b; *Tanya*, *Shaar HaYichud VeHaEmunah* Ch. 6, and elsewhere.

⁷⁰⁷ *Midrash Bereishit Rabba* 53:8; See *Ohr HaTorah*, *Bereishit* 36a and on.

caused, which is what is meant that specifically “David came” and “explained them.”

This is also the meaning of the teaching that, “the fire became pregnant and gave birth to light.” For, the nature of fire is to be in a state of ascension and not become intermingled with other things. About this the verse states,⁷⁰⁸ “*HaShem*-יהוה your God is a consuming fire,” referring to the light that is in a state of transcendence and separation (*Havdalah*) from the worlds. It therefore is like fire, which in order to be drawn into the worlds must be held down by a wick or by wood. Moreover, in this itself, although the fire that adheres to a wick is a more refined and pure flame, nevertheless, it is not a strong fire. Rather, it is specifically when fire takes hold of wood that it is stronger and greater.⁷⁰⁹

This is also understood as it relates to our service of *HaShem*-יהוה, blessed is He. That is, through the fulfillment of physical *mitzvot* and the toil of self-refinement (*Birurim*), even though it relates to physicality, nonetheless, specifically this brings about the aspect indicated by the verse,⁷¹⁰ “*HaShem*-יהוה is good to those who hope for Him,” similar to a woodfire.

(This is the meaning of “The fire became pregnant and gave birth to light.” That is, the fire (*Aish*-אש) itself is loftier than the light (*Ohr*-אור). This is because light (*Ohr*-אור) is comparable to a flame that is attached to a wick, which is more spiritual and refined and even though it too transcends the

⁷⁰⁸ Deuteronomy 4:24

⁷⁰⁹ See *Sefer HaMashalim* of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, Ch. 26-28.

⁷¹⁰ Lamentations 3:25

chaining down of the worlds (*Hishtalshelut*), nevertheless, it is only the aspect of the external union (*Yichud Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah*. In contrast, fire (*Aish*-אש) refers to the aspect of light that is attached to wood, through which the aspect of the inner union (*Yichud Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* is brought forth, which is the aspect indicated by the verse “*HaShem*-יהוה is good to those who hope for Him.”)

This then, is the meaning of the teaching about the verse, “This month shall be for you the beginning of the months,” that, “He created the moon for the festivals etc.” That is, this refers to the superior characteristic of kingship-*Malchut* brought about through the service of *HaShem*-יהוה, blessed is He, of affecting refinements (*Birurim*). This matter was specifically explained by King David, the matter of whom is the *Sefirah* of kingship-*Malchut*.

The Midrash concludes that, “They (the Jewish people) said to David: ‘When we were still in Egypt we already accepted the lunar month,’ since the primary matter of serving *HaShem*-יהוה, blessed is He, through refinements (*Birurim*) took place in Egypt. This is explained regarding the verse,⁷¹¹ “Also a mixed multitude (*Erev Rav* רב רב-ע) went up with them,” referring to the two-hundred and two (*Rav* רב-202) sparks that were refined in Egypt from the two-hundred and eighty-eight (*Rapach* רפ"ח-288) sparks. We thus find that most of the refinements (*Birurim*) already took place in Egypt.

⁷¹¹ Exodus 12:38; See Kanfei Yonah Vol. 3, Section 56; Megaleh Amukot, Ophan 58.

Nevertheless, this matter was specifically explained by King David. This is because since it was followed by other exiles, the redemption from Egypt was not the complete redemption. However, through serving *HaShem*-יהו"ה, blessed is He, by affecting refinements (*Birurim*) specifically in this current exile, which is in a state of doubled and quadrupled darkness, there now will be the far greater revelation of the true and complete redemption.⁷¹² This is as stated,⁷¹³ “Like the days when you left the land of Egypt I will show you wonders,” (in that the redemption from Egypt was only **like** the days (*K’yemei*-כִּימֵי) of the coming redemption, which will be far superior)!⁷¹⁴

⁷¹² See Talmud Bavli, Pesachim 116b – Tosefot entitled “*Hachi Garsinan, V’Nomar*”

⁷¹³ Micah 7:15

⁷¹⁴ See Hitva’aduyot 5751 Vol. 3 p. 197, note 51; 5752 p. 103, note 78.