

Discourse 18

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

Delivered on Shabbat Parshat Tazriya, Parshat HaChodesh,

Shabbat Mevarchim Nissan, 5717³³

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

1.

The verse states,³⁴ “This month shall be for you the head of months, it shall be for you the first of the months of the year.” Now, it states in Midrash,³⁵ cited in the discourse,³⁶ “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established a month of redemption.” This refers to the month of Nissan, which is the head of the year (*Rosh HaShanah*) for months, festivals, and kings.³⁷

³³ This is the first of two discourses that were delivered on this Shabbat. The contents of this discourse were edited by the Rebbe and printed in Likkutei Sichot, Vol. 1, p. 231 and on.

³⁴ Exodus 12:2

³⁵ Midrash Shemot Rabba 15:11

³⁶ See the *Sichah* talk that followed the discourse (Ch. 12 – [Torat Menachem, Vol. 19, p. 221]) where it was stated that this discourse is founded in part on a discourse of the Tzemach Tzedek (by the same title, printed in Ohr HaTorah, Bo, p. 264 and on), and founded in part on a discourse of the Rebbe Rashab (by the same title, of the year 5654 [Sefer HaMaamarim 5654 p. 131 and on], 5679 [Sefer HaMaamarim 5679 p. 323 and on]), and based in part on a discourse of his honorable holiness, the Rebbe Rayatz (by the same title, of the year 5700 [Sefer HaMaamarim 5700, p. 19 and on]).

³⁷ Talmud Bavli, Rosh HaShanah 2a, 7a

Now, this must be better understood. Namely, why was the head of the year (*Rosh HaShanah*) for months etc., established in the month of Nissan? For, if at the time of creation, when the Holy One, blessed is He, chose His world, He already established the head of the year (*Rosh HaShanah*) in the month of Tishrei, and later, when the month of redemption needed to be established, He could have established it on the month of Tishrei too. The month of Tishrei would then be the head of the year (*Rosh HaShanah*) in all matters. Why then did He specifically establish the month of Nissan to be the month of redemption?

Additionally, we must understand the statement in Midrash³⁸ about the verse, “This month shall be for you the head of the months.” It states, “This is like the verse,³⁹ ‘The voice of my Beloved! Here He comes, leaping over mountains, skipping over hills.’” What is the connection between these two matters, “The voice of my Beloved” and “This month shall be for you the head of the months?”

Furthermore, we must also understand the dispute in Talmud,⁴⁰ between Rabbi Eliezer and Rabbi Yehoshua. Rabbi Eliezer holds that the children of Israel were redeemed from Egypt in the month of Nissan, but that the coming redemption will be in the month of Tishrei. In contrast, Rabbi Yehoshua holds that they were redeemed from Egypt in the month of Nissan, and the coming redemption will also be in the month of Nissan. Now, the presumption of the Talmud there is that even

³⁸ Midrash Shemot Rabba 15:11 *ibid.*

³⁹ Song of Songs 2:8

⁴⁰ Talmud Bavli, Rosh HaShanah 10b-11a

according to Rabbi Yehoshua, there is a basis to reason that they are destined to be redeemed in the month of Tishrei, as evidenced by the various proofs brought in the Talmud in support of Rabbi Eliezer's view. Nevertheless, the Talmud finally rebuts these proofs and concludes that the Jewish people are destined to be redeemed in the month of Nissan.

Now, this must be understood, for since all agree that in the redemption from Egypt, they were redeemed in the month of Nissan, what reason is there to say that the coming redemption will be in the month of Tishrei? At first glance, there seems to be no reason to presume this. That is, since the redemption from Egypt was in the month of Nissan, it stands to reason that the coming redemption will also be in the month of Nissan.

2.

Now, to understand this, we must begin by explaining the teaching of our sages, of blessed memory,⁴¹ “The exodus from Egypt is to be recalled at night.” In explanation, night refers to serving *HaShem*-יהו"ה, blessed is He, during exile, which is called “night” (*Laylah*-לילה). This is explained in the discourse,⁴² on the words,⁴³ “song (*Renanah*-רננה) is at night,” that the matter of night indicates great concealment and

⁴¹ Talmud Bavli, Brachot 12b

⁴² Ohr HaTorah *ibid.* p. 264 and on; Also see Torah Ohr, 37a (second discourse entitled “*Rani v'Simchi*.”)

⁴³ Zohar I 229b – In regards to the words of the verse (Psalms 100:2), “Serve *HaShem*-יהו"ה with joy (*Simchah*-שמחה), come before Him with song (*Renanah*-רננה), Zohar explains that “joy-*Simchah*-שמחה” refers to the daytime, and “song-*Renanah*-רננה” refers to nighttime.

hiddenness. That is, a person has a sense of existing as a “something” (*Yesh*) which causes great concealment and hiddenness [of *HaShem*’s-יהו"ה Godliness], and it is only through toiling in himself, (in that he works on and with himself) until his “somethingness” (*Yesh*) no longer hides or conceals [*HaShem*’s-יהו"ה Godliness] from him, but on the contrary, he brings about the nullification (*Bittul*) of his “somethingness” (*Yesh*) to “nothingness” (*Ayin*).

However, even though he brings about the nullification of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, this form of serving *HaShem*-יהו"ה, blessed is He, is nonetheless called “night” (*Laylah*-לילה). For, since, in essence, he has a sense of self-existence, only that he nullifies it to *HaShem*-יהו"ה, blessed is He, it therefore is only the nullification of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, which is the service of the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה, blessed is He. It therefore is called “night” (*Laylah*-לילה), and this is why we recall the exodus from Egypt at night.

For, the matter of remembrance (*Zechirah*), brings about a drawing forth of that which is remembered, meaning that it draws the matter of the exodus from Egypt (*Mitzrayim*-מצרים), the substance of which is exiting all the constraints (*Meitzarim*-מצירים) and limitations of the chaining down of the worlds (*Hishtalshelut*). This aspect of the exodus from Egypt transcends the worlds, and is what we draw down at night (*Laylah*-לילה), in serving *HaShem*-יהו"ה, blessed is He, in His lower unity (*Yichuda Tata’ah*). This is as explained at length

in Kuntres Etz HaChayim,⁴⁴ that even in the service of *HaShem*-יהו"ה, blessed is He, of His lower unity (*Yichuda Tata'ah*), it is necessary to draw down the aspect of His upper unity (*Yichuda Ila'ah*).

This also is the meaning of the verse,⁴⁵ “My soul desired You during the night.” That is, even “during the night,” which refers to serving *HaShem*-יהו"ה, blessed is He, during exile, which is called “darkness” (*Choshech*-חושך) and “night” (*Laylah*-לילה), nonetheless, even then, “My soul desired You.” This refers to the matter of total desire in a way of running (*Ratzo*) to *HaShem*-יהו"ה and thirsting for Him, blessed is He, through the aspect of “my soul,” that is, through contemplating (*Hitbonenut*) that *HaShem*'s-יהו"ה Godliness is his very soul and vitality.⁴⁶ Through this his desire (*Ratzo*) to run to *HaShem*-יהו"ה and his thirst for Him become total, so that even in a time of concealment and hiddenness, he is in a state of “I desire You,” which is the matter of drawing down the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

Nevertheless, even when there is this aspect of “I desire You,” still and all, it is “at night.” This is because, in general, this form of serving *HaShem*-יהו"ה, blessed is He, only applies to His lower unity (*Yichuda Tata'ah*), except that in serving *HaShem*-יהו"ה, blessed is He, in the form of His lower unity (*Yichuda Tata'ah*) itself, the aspect of His upper unity (*Yichuda Ila'ah*) is drawn down. However, this is only the aspect of His upper unity (*Yichuda Ila'ah*) as it descends to come into the

⁴⁴ Kuntres Etz HaChayim, Ch. 7 and on.

⁴⁵ Isaiah 26:9

⁴⁶ See Tanya, Ch. 44.

aspect of His lower unity (*Yichuda Tata'ah*). Therefore, it cannot at all compare to the service of *HaShem*-יהו"ה, blessed is He, of His upper unity (*Yichuda Ila'ah*), as it is, in and of itself.

3.

This matter may be further understood by the explanation in Likkutei Torah on our Parsha (Parshat Tazriya),⁴⁷ in explaining the verse,⁴⁸ “Because you did not serve *HaShem*-יהו"ה your God, with joy and goodness of heart, when you had everything in abundance; so you will serve your enemies etc.” At first glance, this verse seems to indicate that one is indeed serving *HaShem*-יהו"ה, blessed is He, only that because he is not serving Him “with joy and goodness of heart,” punishment is drawn down, in that “You will serve your enemies.” However, this is not understood. Why should there be such a bitter punishment merely over the lack of joy?

However, the explanation is that the verse states,⁴⁹ “But there is no man on earth so righteous that he does only good and never sins.” This is why punishment is drawn forth (not because of lack of joy). Nevertheless, were he to serve *HaShem*-יהו"ה, blessed is He, with joy in fulfilling His commandments, the great strength of this joy would be sufficient in nullifying all judgments that there may be against him. [In other words, though there is room for judgment against him, because of sin, as our sages, of blessed memory, stated,⁵⁰

⁴⁷ Likkutei Torah, Tazriya 20c

⁴⁸ Deuteronomy 28:47-48

⁴⁹ Ecclesiastes 7:20

⁵⁰ Talmud Bavli, Shabbat 55a

“There is no suffering without iniquity,” nevertheless, because of joy, which “breaks through all barriers,”⁵¹ all such judgments would be utterly nullified.] However, this is not so if “you do not serve *HaShem*-יהו"ה your God, with joy and goodness of heart.” There then is the drawing forth of punishment because of the fact that “there is no man on earth so righteous that he only does good and never sins,” as mentioned above. This is why joy is so integral, being that it is primary in serving *HaShem*-יהו"ה, blessed is He. That is, it is specifically through joy that we nullify all negative matters that come about as a result of sin.

Now, a person comes to joy (*Simchah*) through contemplating (*Hitbonenut*) the verses,⁵² “Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; His glory is above earth and heaven. And He will uplift the pride of His nation.” However, we must first preface with an explanation⁵³ of the verse, “Because you did not serve *HaShem*-יהו"ה your God, with joy and goodness of heart, when you had everything in abundance.” Namely, it must be understood that the joy of Torah and *mitzvot* is the greatest joy, a joy that is utterly beyond all other forms of joy. That is, any matter of joy and delight that can possibly be imagined, is of utterly no consequence or likeness to the joy of Torah and *mitzvot*. Rather, the joy of Torah and *mitzvot* is the greatest of all pleasures, even greater than the pleasure of the Garden of Eden (*Gan Eden*). For, the words “when everything was abundant (*MeRov Kol*-מְרוֹב כָּל-),”

⁵¹ See Sefer HaMaamarim 5657 p. 223 and on, and elsewhere.

⁵² Psalms 148:13-14

⁵³ See Torah Ohr, Va'era 57b and on.

refer to the pleasure of the Garden of Eden – both the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).⁵⁴

To further explain, the pleasure of the Garden of Eden (*Gan Eden*) is the loftiest of pleasures, to such an extent that all the pleasures of this world are utterly inconsequential and of no comparison whatsoever compared to the pleasure of the Garden of Eden (*Gan Eden*). This is why our sages, of blessed memory, stated,⁵⁵ “It is better to be judged (in purgatory-*Gehinom*) and be brought into the Coming World.” For, though the sufferings of purgatory (*Gehinom*) are extremely great, and as stated in Iggeret HaTeshuvah,⁵⁶ that all the sufferings of this world cannot at all compare to the suffering the soul undergoes in one hour of purgatory (*Gehinom*), nevertheless, all the suffering of purgatory (which is extreme suffering and is the opposite of pleasure), is worthwhile to be able “to be brought into the Coming World.” That is, it is worthwhile even for the pleasure of the lower Garden of Eden (*Gan Eden HaTachton*) and it goes without saying, that it certainly is worthwhile for the pleasure of the upper Garden of Eden (*Gan Eden HaElyon*), being that even the pleasure of the lower Garden of Eden (*Gan Eden HaTachton*) cannot at all compare to the pleasure of the upper Garden of Eden (*Gan Eden HaElyon*).

However, the pleasure of the Garden of Eden (*Gan Eden*) is the aspect of the inner pervading light (*Pnimityut*) of

⁵⁴ See Torah Ohr, Va’era ibid.

⁵⁵ Talmud Bavli, Chagigah 15b; Also see the discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love” of this year, 5717, Discourse 6, Ch. 6.

⁵⁶ Tanya, Iggeret HaTeshuvah, Ch. 12, citing Ramban’s introduction to the book of Iyov (Job); Also see Sefer HaMitzvot of the Tzemach Tzedek 1b.

HaShem-יהו"ה, blessed is He. This is the meaning of the teaching,⁵⁷ “The righteous (*Tzaddikim*) sit in the Garden of Eden and delight in the radiance (*Ziv*-זיו) of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.” The statement that they “sit” (*Yoshvin*-יושבין), indicates the matter of being “settled” (*Hityashvut*-התיישבות) and the statement that they “delight” (*Nehenin*-נהנין) indicates that they have a grasp of *HaShem*’s-יהו"ה Godliness in an inner way (*Pnimiyut*). This is because the light of *HaShem*-יהו"ה, blessed is He, that they perceive, is constricted according to their capacity to receive, so much so, that it becomes grasped in an inner way (*Pnimiyut*).

The same applies to the revelation of *HaShem*’s-יהו"ה Godliness in general, as it is manifest in the worlds, which is in an inner way (*Pnimiyut*). This is the meaning of the verse,⁵⁸ “Do I not fill the heavens and the earth? – The word of *HaShem*-יהו"ה,” specifying that He “fills” (*Maleh*-מלא) them. This refers to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which manifests in an inner way (*Pnimiyut*). Moreover, even the general totality of the existence of the worlds, in the first place, is in an inner way (*Pnimiyut*), as it states,⁵⁹ “For He spoke and it came to be,” and,⁶⁰ “The world was created with ten utterances.” In other words, the entire matter of the existence of the worlds is solely from the aspect of *HaShem*’s-יהו"ה Supernal speech, which is not His Essential Self whatsoever, but is just a glimmer of His radiance.

⁵⁷ See Talmud Bavli, Brachot 17a

⁵⁸ Jeremiah 23:24

⁵⁹ Psalms 33:9

⁶⁰ Mishnah Avot 5:1

This is also why this aspect is called a “Name” (*Shem*-שם). By way of analogy, this is like a name as it is in man below, in that his name is of no consequence at all compared to his essential self, and is but a mere glimmer of his radiance. The same is understood about how it is above, in *HaShem*’s-יהו”ה Godliness, that all of novel existence is brought about solely from the aspect of His Name (*Shem*-שם).⁶¹ Furthermore, even about His Name (*Shmo*-שמו) it is written,⁶² “His Name alone is exalted; (and it is only) His glory (that is, the radiance and glimmer of His Name that) is above earth and heaven.” In other words, all the revelations of the heavens and the earth are nothing more than a mere ray and glimmer from His Name, and nothing more. Moreover, the statement, “His glory is above earth and heaven,” does not only refer to the physical earth and the physical heavens, but also includes the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). That is, “the earth” refers to the lower Garden of Eden (*Gan Eden HaTachton*), since it generally is below on earth, and “the heavens” refers to the upper Garden of Eden (*Gan Eden HaElyon*).⁶³ Now, the totality of all the revelations in the heavens and earth, in the lower Garden of Eden and the upper Garden of Eden, are merely “the glory of

⁶¹ This is indicated by the numerical value of the word “Name-*Shem*-שם-340,” which is equal to *Shada*’y *HaShem*-יהו”ה-שד”י 340 (314 + 26 = 340), which means, “His Name *HaShem*-יהו”ה is sufficient (*Dai*-די) for Him,” as it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name (*Shmo*-שמו) alone.” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁶² Psalms 148:13

⁶³ See Torah Ohr *ibid.* p. 3.

His Name,” meaning, that they are merely a ray and glimmer of the radiance of His Name.

In contrast, through the Torah and *mitzvot* that the Jewish people fulfill (“And He will uplift the pride of His nation”) the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is drawn forth.

The explanation is that, in the blessings over the *mitzvot*, the blessings begin with the words, “Blessed are You, *HaShem*-יהו"ה our God, King of the world, who has sanctified us with His commandments, and has commanded us...” Now, some of these blessings continue with the prefix of the letter *Lamed*-ל (meaning, “to do”) and others continue with the word “over-*Al*-על.”⁶⁴ That is, a blessing that continues with the prefix letter *Lamed*-ל (meaning, “to do”), indicates the bond between the person performing the *mitzvah* and the *mitzvah*, in that he is the recipient of the *mitzvah*. In contrast, a blessing that continues with the word “over-*Al*-על,” indicates that the person fulfilling the *mitzvah* is above the *mitzvah*, and is the one who draws the *mitzvah* forth.

Now, both are true. For initially, man (*Adam*-אדם-45) must refine the sparks of holiness in the physical thing within which the *mitzvah* manifests. That is, man (*Adam*-אדם-45) refers to the aspect of *HaShem*’s-יהו"ה Name of 45-*Ma*”h-מ"ה

⁶⁴ See Talmud Bavli, Pesachim 7a and elsewhere. (For example, in regards to the blessing over the blowing of the *Shofar* we recite, “to hear the sound of the *Shofar*-*LiShmo'ah* Kol *Shofar* שופר קול שמוע,” and upon reciting the *Hallel* we similarly recite, “to recite the *Hallel*-praise-*LiKro et HaHallel* להלל-לקרוא את ההלל.” In contrast, the blessing upon reading the Megillah continues with the words, “over reading the Megillah-*Al Mikra Megillah* מגילה-על מקרא,” and on the Lulav we recite, “over waving the Lulav-*Al Netilat Lulav* לולב-על נטילת לולב.”)

[י"ד ה"א וא"ו ה"א] – as it states,⁶⁵ “What-*Ma*”*h*-45 is His Name, what-*Ma*”*h*-45 is His son’s name,” – which refines *HaShem*’s יהו"ה Name of 52-*Ba*”*N*-[ב"ן ה"ה] י"ד ה"ה ו"ו ה"ה.⁶⁶ This is what is meant by using the word “על-*Al*,” indicating that the man (*Adam*-אדם) is above the *mitzvah*, in that it is he who refines it.

However, once it has been refined, he then elevates the *mitzvah* to its root, in that it is the *mitzvah* of the Holy One, blessed is He, as we say, “who has sanctified us **with His mitzvot**-*b*’*Mitzvotav*-במצותיו,” as our sages, of blessed memory, taught,⁶⁷ “The Holy One, blessed is He, dons Tefillin,” and,⁶⁸ “The Holy One, blessed is He, prays.” Similarly, it is written,⁶⁹ “It is I, who speaks with charity (*Tzedakah*),” in that everything that is drawn from *HaShem*-יהו"ה, blessed is He, is in a way of charity (*Tzedakah*). Thus, when a Jew fulfills the *mitzvot* below and elevates them to their source, meaning, as they literally are the *mitzvot* of the Holy One, blessed is He, Himself, he then receives from the *mitzvot* as they are above in *HaShem*’s-יהו"ה Godliness. This aspect is reflected in those blessings that are said with the prefix of the letter *Lamed*-ל. This then, is what is meant by the words, “who has sanctified us **in His**

⁶⁵ Proverbs 30:4

⁶⁶ *HaShem*’s-יהו"ה Name of 52-*Ba*”*N*-[ב"ן ה"ה] has only nine letters, minus a tenth letter, in that it lacks the letter *Aleph*-א in its *Vav*-ו, and shares the same numerical value as “animal-*Behemah*-בהמ"ה-52.” This is in contrast to *HaShem*’s-יהו"ה Name of 45-*Ma*”*h*-[מ"ה ה"א וא"ו ה"א], which is a complete stature of ten letters, and shares the same numerical value as “man-*Adam*-אדם-45.” It is man (*Adam*-אדם-45) who refines the animal (*Behemah*-בהמ"ה-52). Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34, and the notes there.

⁶⁷ Talmud Bavli, Brachot 6a

⁶⁸ Talmud Bavli, Brachot 7a

⁶⁹ Isaiah 63:1

commandments-*b'Mitzvotav*-במצותיו.” That is, through fulfilling the *mitzvot*, man is elevated to such an extent that he becomes utterly one with the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the verse,⁷⁰ “Because you did not serve *HaShem*-יהו"ה your God, with joy and goodness of heart, when everything was in abundance.” The words “when everything was in abundance-*MeRov Kol*-מרוּב כָּל-,” can also mean, “from beyond an abundance of everything,” in that the joy and pleasure in the Torah and *mitzvot* is above and beyond “an abundance of everything,” including the revelations of the Garden of Eden (*Gan Eden*). This is because the Garden of Eden (*Gan Eden*) is merely the drawing of a glimmer of *HaShem*'s-יהו"ה radiance, whereas through Torah and *mitzvot* there is a drawing of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He. Thus, when a person contemplates the value and preciousness of Torah and *mitzvot* in the above-mentioned manner, to the point that he fully understands it and it becomes entrenched and settled in him, it then is applicable for him to come to the matter of joy (*Simchah*).

However, this joy is only in his brain, whereas *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, is that it also should be drawn down and sensed in his heart. This is as stated,⁷¹ “You shall know this day, and set it upon your heart,” meaning that the knowledge in the brain must be set in

⁷⁰ Deuteronomy 28:47-48

⁷¹ Deuteronomy 4:39

the heart. However, between the brain and the heart there is the narrowness of the neck (*Meitzar HaGaron*-מֵיצַר הַגְּרוֹן), which causes a separation between the brain and the heart, and is the matter of Egypt (*Mitzrayim*-מִצְרַיִם). This is as explained in various places,⁷² that there are three aspects in the neck (*Garon*) corresponding to the matter of physical lusts; the trachea (*Kaneh*), the esophagus (*Veshet*) and the carotid arteries (*Vreedeen*). That is, the esophagus (*Veshet*) is the lust for eating and drinking. The trachea (*Kaneh*) is the pleasure in speaking, as in the verse,⁷³ “His soul departed as he spoke,” corresponding to the aspect of the Emorites.⁷⁴ The carotid arteries (*Vreedeen*) are the matter of the boiling of the blood (passion) in all matters that are not directed to *HaShem*-יְהוָה, blessed is He. This includes all matters that are not of the side of holiness and are not in the state of utmost nullification (*Bittul*) to *HaShem*-יְהוָה, blessed is He. For, since the Holy One, blessed is He, only dwells upon something that is nullified to Him, blessed is He,⁷⁵ therefore, all matters that are not in an ultimate state of nullification to Him, are not directed to *HaShem*-יְהוָה, blessed is He. This is as stated,⁷⁶ “The abomination of *HaShem*-יְהוָה is every haughty heart.”

This then, is the matter of the narrowness of the neck (*Meitzar HaGaron*-מֵיצַר הַגְּרוֹן), which causes a separation

⁷² Likkutei Torah of the Arizal, Parshat Vayeishev; Me’orei Ohr, Ma’arechet 6, Ot 3; Torah Ohr, Va’era 58b; Hosafot to Vayechi 102c and on; Also see the discourse entitled “*Kara Shachav K’Ari* – He crouched and lay down like a lion,” 5716, Discourse 24, Ch. 4, and elsewhere.

⁷³ Adapted from Song of Songs 5:6

⁷⁴ See Torah Ohr, Hosafot to Vayechi 102c *ibid*. That is, the Emorites-אֱמֹרִי is of the same root as “*Amirah*-אִמִּירָה” which means to say and speak (*Dibur*).

⁷⁵ Talmud Bavli, Nedarim 38a; Tanya Ch. 6.

⁷⁶ Proverbs 16:5

between the brain and the heart. For, although a person contemplates in his brain and even comes to the matter of joy in his mind, nevertheless, it is not drawn down into the sensitivity of his heart. The solution for this is the matter of the exodus from Egypt (*Mitzrayim*-מצרים), meaning that he must remove the constraints (*Meitzarim*-מיצרים) and limitations. When he does so, there will be a drawing down from the brain to the heart, and “the heart flows to all the organs,”⁷⁷ so that the joy of Torah and *mitzvot* is drawn into all his matters, by which there is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He.

4.

With the above in mind, we can understand another matter explained in the discourse.⁷⁸ Namely, a question is asked in various holy books⁷⁹ regarding the verse in the revelation at Mount Sinai,⁸⁰ “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt.” Why does the verse not say, “I am *HaShem*-יהו"ה your God, who created the heavens and earth?” Is not the creation of the heavens and the earth a much greater wonder and display of *HaShem*’s-יהו"ה awesome power than the wonders that happened in the exodus from Egypt? That

⁷⁷ See Zohar II 153a; Zohar III 221b, 232a

⁷⁸ Ohr HaTorah *ibid.* p. 268; Sefer HaMaamarim 5679 *ibid.* p. 323; 5700 p. 20; Siddur Im Divrei Elokim Chayim, p. 282b; Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 401; Sefer HaMaamarim 5679 p. 360, and elsewhere.

⁷⁹ See Rabbi Avraham Ibn Ezra to Exodus 20:2; Kuzari, Discourse 1, Section 25.

⁸⁰ Exodus 20:2

is, all the miracles of the exodus from Egypt were wrought in a way of “something from something” (*Yesh m’Yesh*). In contrast, the creation of the heavens and the earth was in a way of “something from nothing” (*Yesh m’Ayin*), which is a much greater miracle and wonder. This being the case, shouldn’t the verse have instead stated, “I am *HaShem*-יהו"ה your God, who created the heavens and the earth?”

However, the explanation is that the creation of the heavens and the earth was solely from a glimmer of His radiance, as explained before, that the ten utterances by which the world was created, are solely a glimmer of *HaShem*’s-יהו"ה radiance. In contrast, through fulfilling Torah and *mitzvot*, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is drawn forth. Therefore, when the Torah was given, the verse states, “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt (*Mitzrayim*-מצרים),” because it is through the exodus from Egypt (*Mitzrayim*-מצרים), which refers to constraints (*Meitzarim*-מיצרים), that the joy of Torah and *mitzvot* is also drawn into the heart, and “the heart flows to all the organs.” Thus, since the drawing forth of joy in Torah and *mitzvot* stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, it is something that far beyond the creation of the heavens and the earth, which are just from a mere glimmer of *HaShem*’s-יהו"ה radiance.

Now, although an exodus from Egypt (*Mitzrayim*-מצרים) is necessary, we nonetheless find that even while they were in Egypt (*Mitzrayim*-מצרים), their slave labor ceased.⁸¹ However, this was only the beginning of their redemption, whereas the complete redemption happened when they actually left Egypt (*Mitzrayim*-מצרים). Now, these two matters happened in the months of Nissan and Tishrei. That is, in the month of Tishrei their slave labor ceased as they still were in Egypt. However, this was only the beginning of their redemption. Then, in the month of Nissan, the actual exodus from Egypt took place, at which time there was complete redemption.

This may be understood by prefacing with an explanation that there are two levels in the month of Tishrei itself. Nonetheless, even the loftiest level of the month of Tishrei cannot compare to the revelation of the month of Nissan. To explain, the Midrash states,⁸² “When the Holy One, blessed is He, chose His world.” In this there are two aspects. That is, there is the world as it is, in and of itself, and there is the **choice** (*Bechirah*), in that “the Holy One, blessed is He, chose (*Bachar*-בחר) His world.” That is, through this choice, there came to be something addition to the world, above and beyond the world as it is, in and of itself.

⁸¹ Midrash Vayikra Rabba 29:1; Pirke d’Rabbi Eliezer, Ch. 8; Also see Rabbeinu Nissim (Ra”N) to Talmud Bavli, Rosh HaShanah 16a.

⁸² Midrash Shemot Rabba 15:11

This may be understood by way of analogy to a king of flesh and blood, that when he chooses a particular matter, this gives additional elevation to the matter that he chose. That is, in and of itself, this matter has no relation to the king himself, and it only is because he chooses it, that it becomes important to the king and therefore relates to him. The same is understood in relation to *HaShem*-יהו"ה above. That is, the fact that the Holy One, blessed is He, “chose His world,” is additional to the world as it is, in and of itself, and elevates it.

Now, these two matters; the world as it is, in and of itself, and the choice – that “the Holy One, blessed is He, chose His world” – took place at two different times. That is, the world was created on the twenty-fifth day of Elul,⁸³ and in that respect, the world is considered as it is, in and of itself. On the other hand, the choosing (*Bechirah*) of the world took place on the first day of Tishrei (on Rosh HaShanah), which is when Adam, the first man, said,⁸⁴ “*HaShem*-יהו"ה reigns; He is donned in grandeur,” thus fulfilling *HaShem*’s-יהו"ה Supernal intent in creation. This is the matter of choosing (*Bechirah*) the world and specifically took place on the first of the month of Tishrei. It is in this regard that it states about Rosh HaShanah,⁸⁵ “This (*Zeh*-זה) day is the beginning of Your works,” since this is the Supernal intent of *HaShem*-יהו"ה, blessed is He, in the creation.⁸⁶

⁸³ Midrash Vayikra Rabba 29:1; Pirke d’Rabbi Eliezer, Ch. 8; Also see Rabbeinu Nissim (Ra”N) to Talmud Bavli, Rosh HaShanah 16a.

⁸⁴ Psalms 93:1; See Pirke d’Rabbi Eliezer, Ch. 11; Yalkut Shimoni to Psalms 93:1.

⁸⁵ See Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a)

⁸⁶ That is, the creation of man, as explained elsewhere.

Now, the difference between the twenty-fifth of Elul and Rosh HaShanah is that the twenty-fifth of Elul is indicated by the word “thus-*Koh*-כה,” whereas Rosh HaShanah is indicated by the word “This-*Zeh*-זה,”⁸⁷ (“This (Zeh-זה day is the beginning of Your works”) and there is a vast difference between them. As our sages, of blessed memory, stated,⁸⁸ “All the prophets prophesied with the word ‘Thus-*Koh*-כה,’ except for Moshe who prophesied with the word ‘This-*Zeh*-זה.” The difference is that the word “Thus-*Koh*-כה” means “as if” (*K’Eeloo*-כאילו). In other words, he does not see the thing itself, but only depicts it to himself as if he saw it. In contrast, the word “This-*Zeh*-זה,” is in a way of “pointing with his finger and saying ‘this-*Zeh*-זה.’”⁸⁹

This is like a person who understands something intellectually, in all its details, but only sees it afterwards. When he finally sees it, it is a much greater novelty for him, though even before seeing it, he already understood it in all its details. Nonetheless, at that time he only understood was what it is like, but did not yet see what it essentially is. Thus, when he finally sees it, that is, when he sees what it is in essence, it is a great novelty for him.

The same is true of the difference between a prophetic vision expressed with the word “Thus-*Koh*-כה” and a prophetic vision expressed with the word “This-*Zeh*-זה.” The first is called an “unclear lens” (*Aspaklaria She’Aino Me’ira*), whereas the second is called a “clear lens” (*Aspaklaria HaMe’irah*).⁹⁰

⁸⁷ See Likkutei Torah, Nitzavim 47b

⁸⁸ Sifri and Rashi to Numbers 30:2

⁸⁹ Midrash Shemot Rabba, end of section 23.

⁹⁰ See Talmud Bavli, Yavemot 49b

Now, the twenty-fifth (כה-25) of Elul is in the aspect of the word “Thus-Koh-כה-25,” which only is the aspect of a likeness or depiction (*Dmoot*) and is an “unclear lens” (*Aspaklaria She’Aino Me’ira*). This is because the world was created on the twenty-fifth of Elul, and in and of itself, the world covers over and conceals *HaShem’s*-יהו"ה Godliness. Moreover, even when a person affects a nullification of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, so that he has some sensitivity to *HaShem’s*-יהו"ה Godliness, nevertheless, this only is the aspect of the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה, blessed is He, as discussed above. In other words, in his simple and essential state, he senses the existence of the world as a tangible, independent “something” (*Yesh*). Therefore, *HaShem’s*-יהו"ה Godliness that is drawn in his soul is merely in the way of a “likeness” (*Dmoot*), as indicated by the word “Thus-Koh-כה.”

In contrast, on Rosh HaShanah the aspect of *HaShem’s*-יהו"ה upper unity (*Yichuda Ila’ah*) is drawn forth, as indicated by the word “This-Zeh-זה.” That is, there is an illumination of the essence of *HaShem’s*-יהו"ה Godliness, not just as it is grasped and understood through the concealment of the worlds, which is just a matter of approximation, like a “likeness” (*Dmoot*). Rather, the aspect of *HaShem’s*-יהו"ה Godliness, as He is, in and of Himself, is illuminated, which is utterly beyond the grasp of the worlds.

Nonetheless, even the drawing forth on Rosh HaShanah of the aspect of *HaShem’s*-יהו"ה upper unity (*Yichuda Ila’ah*), blessed is He, is not the true and ultimate matter of His upper unity (*Yichuda Ila’ah*). Rather, it only is the aspect of His upper

unity (*Yichuda Ila'ah*) as it is drawn into His lower unity (*Yichuda Tata'ah*), (as explained in chapter two). Nonetheless, in truth, the level of Rosh HaShanah is far superior to the level of the twenty-fifth of Elul, so much so, that they utterly cannot be compared to each other. For, the matter of the twenty-fifth of Elul is the existence of the world as it is, in and of itself, whereas the matter of Rosh HaShanah is the matter of drawing *HaShem's* יהו"ה Godliness into the worlds. This being so, there utterly is no comparison between them. This is like comparing the end of the infinite worlds of *HaShem's* יהו"ה, the Unlimited One, blessed is He, and the beginning of novel creation. Even so, on Rosh HaShanah, the drawing down of *HaShem's* יהו"ה Godliness, is the aspect of His upper unity (*Yichuda Ila'ah*) as it is drawn into His lower unity (*Yichuda Tata'ah*). This is utterly of no comparison to *HaShem's* יהו"ה the upper unity (*Yichuda Ila'ah*), blessed is He, as He is, in and of Himself, the revelation of which specifically takes place in the month of Nissan.

This then, is why the servitude of our forefathers ceased in the month of Tishrei, being that this was the beginning of their redemption. That is, it was due to the radiance of the aspect of the word "This-Zeh-זה" of Tishrei. Nevertheless, they remained in Egypt (*Mitzrayim*-מצרים). In other words, this was specifically the aspect of drawing the upper unity (*Yichuda Ila'ah*) of *HaShem's* יהו"ה, blessed is He, into serving Him in His lower unity (*Yichuda Tata'ah*), meaning within the constraints (*Meitzarim*-מצרים) and limitations of the world. It therefore was drawn forth in the month of Tishrei, being that the month of Tishrei is the time for man to serve *HaShem's* יהו"ה, blessed is

He, from below to Above. Thus, since this is the work of novel created beings, it all is in a state of limitation. In other words, even this drawing down of *HaShem's* יהו"ה upper unity (*Yichuda Ila'ah*) blessed is He, is only as He relates to created beings.

Now, in this the order is from below to above, meaning that there first is the aspect indicated by the word “Thus-*Koh* כה,” followed by the aspect indicated by the word “This-*Zeh* זה.” Because of this, our service of *HaShem* יהו"ה in the month of Tishrei is in a manner indicated by the verse,⁹¹ “I am to my Beloved, and my Beloved is to me,” in a way that begins from below to above.⁹² In contrast, the drawing of *HaShem's* יהו"ה upper unity (*Yichuda Ila'ah*), blessed is He, as He utterly transcends the worlds – that is, the aspect of the exodus from Egypt (*Mitzrayim* מצרים) – specifically took place in the month of Nissan. That is, in the month of Nissan, the order of revelation is from *HaShem* יהו"ה Above to below, as in the verse,⁹³ “My Beloved is to me, and I am to Him.”

This then, is the meaning of the statement in Midrash, “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established a month of redemption.” That is, although initially, the months and years were established in Tishrei, nevertheless, the month of Nissan was specifically established as the month of redemption. To explain, the substance of Tishrei, that it is the head of the year (Rosh

⁹¹ Song of Songs 6:3 – “*Ani LeDodi v'Dodi Li* אני לדודי ודודי לי.”

⁹² See the discourse entitled “*Ani LeDodi*” 5700, Ch. 1 and elsewhere.

⁹³ Songs of Songs 2:16 – “*Dodi Li v'Ani Lo* דודי לי ואני לו.”

HaShanah) and the head of the twelve months, as they were established upon the creation of the world, is the matter of drawing the twelve months of the year as they are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as explained above, that all drawings forth of *HaShem*'s יהו"ה Godliness in the month of Tishrei, are in a way that relates to the worlds. Therefore, in this respect, the head of the year (*Rosh HaShanah*) is specifically in the month of Tishrei.

In contrast, in the month of Nissan there was a drawing forth and revelation of the twelve months as they transcend the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), meaning, as they ascend to the world of Emanation (*Atzilut*). This is as stated,⁹⁴ “For there the tribes ascended, the tribes of *Ya”h* יה”ה,” which refers to the ascent of the twelve tribes who correspond to the twelve months as they are in the world of Emanation (*Atzilut*), which is a drawing of *HaShem*'s יהו"ה Godliness that transcends the worlds.⁹⁵ This drawing forth is in the month of Nissan, since that is when there is a revelation of *HaShem*'s יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), as in the verse,⁹⁶ “The voice of my Beloved! Behold, He (*Zeh* זֶה) comes, leaping over mountains, skipping over hills,” in a manner of a quantum leap (*Dilug*) that transcends the chaining down of the worlds (*Hishtalshelut*).

⁹⁴ Psalms 122:4; See Likkutei Torah, Pekudei 5d, 7c, and elsewhere.

⁹⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled, “The twelve letters הו"ה ז"ח ט"י ל"ב correspond to the twelve tribes of Israel.”

⁹⁶ Song of Songs 2:8

6.

With the above in mind, we can now understand the dispute⁹⁷ between Rabbi Eliezer and Rabbi Yehoshua. Rabbi Eliezer was of the view that the children of Israel were redeemed from Egypt in the month of Nissan, but that the coming redemption will be in the month of Tishrei. In contrast, Rabbi Yehoshua held the view that the children of Israel were redeemed from Egypt in the month of Nissan, and are destined to be redeemed in the month of Nissan. That is, although everyone agrees that the exodus from Egypt was in Nissan, nevertheless, there is a dispute regarding the coming redemption.

The explanation is that since the exodus from Egypt took place before the Torah was given, therefore, all its matters were in a way of bestowal from Above to below. It therefore took place in Nissan, which is the time of revelation from Above to below, as explained above. However, in regard to the coming redemption, since it will take place after the Torah was given, at which point all matters became intertwined with the matter of serving *HaShem*-יהו"ה, blessed is He, from below to above on the part of created beings – which is the novelty that occurred upon the giving of the Torah, that even the loftiest of matters should be drawn down to the creatures in an inner way (*Pnimitiyut*) – there therefore is a basis for the Talmud to presume that the coming redemption will be in the month of Tishrei.

⁹⁷ Talmud Bavli, Rosh HaShanah 10b-11a

It is about this that Rabbi Eliezer and Rabbi Yehoshua argued. That is, Rabbi Eliezer was of the view that since [once Torah was given] all matters must be drawn to the creatures in an inner way (*Pnimityut*), therefore the coming redemption will be in Tishrei, since that it is when the order of serving *HaShem*-יהו"ה, blessed is He, is from below to Above. In other words, the redemption will be brought about through created beings serving *HaShem*-יהו"ה, blessed is He. He maintains the same view elsewhere, in Tractate Sanhedrin,⁹⁸ where he states, "If Israel repents, they will be redeemed, but if not, they will not be redeemed." In other words, since the matter of exile comes about because of sins, as it states,⁹⁹ "Because of our sins we were exiled from our land," (including even refined sins etc., that are rooted in the diminishment of the moon, and even higher, in the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*),¹⁰⁰ Rabbi Eliezer therefore holds that, at first, we must serve *HaShem*-יהו"ה, blessed is He, by repenting, thus repairing all sins, and only then will the redemption come about. Therefore, his view is that the redemption will take place in the month of Tishrei, since Tishrei is the time for repentance (*Teshuvah*). For, although it is possible to repent (*Teshuvah*) throughout the year, nonetheless, the auspicious time for repentance (*Teshuvah*) is the month of

⁹⁸ Talmud Bavli, Sanhedrin 97b; Also see Mishneh Torah, Teshuvah 7:5.

⁹⁹ See the *Musaf* liturgy for the festivals.

¹⁰⁰ See the discourse entitled "*Al Kein Yomru HaMoshlim*" 5691 (Sefer HaMaamarim 5691 p. 320).

Tishrei. This is explained by Rambam,¹⁰¹ and is founded on the verse,¹⁰² “Seek *HaShem*-יהוה when He is to be found.”

In contrast, (in Tractate Sanhedrin) Rabbi Yehoshua maintained the opinion¹⁰³ that,¹⁰⁴ “Not for money will you be redeemed,” meaning “not through repentance and good deeds.”¹⁰⁵ For, if we rule according to Rabbi Eliezer’s view, who says, “If Israel repent, they will be redeemed, and if not, they will not be redeemed,” then what will be “if the generation is not worthy”?¹⁰⁶ To cite the words of Shmuel (who takes the view of Rabbi Yehoshua), “It is enough that the mourner endures his mourning,” and therefore, even if they do not repent, they need not remain in a state of mourning all their days, God forbid. Therefore, Rabbi Yehoshua maintains the view that the coming redemption will be from Above to below, and this is why he maintains that the coming redemption will specifically be in the month of Nissan, being that it is the time of revelation from Above to below.

To further explain, even though there is a very great superiority in serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*) from below to Above – which itself is the great superiority of serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*), about which it states,¹⁰⁷ “He did not move from loving her [the Ingathering of the souls of Israel-the *Shechinah*] until He called her, ‘My mother,’” in that

¹⁰¹ See Mishneh Torah, Hilchot Teshuvah 2:6

¹⁰² Isaiah 55:6; Talmud Bavli, Rosh HaShanah 18a; Yevamot 105a

¹⁰³ Talmud Bavli, Sanhedrin 97b *ibid*.

¹⁰⁴ Isaiah 52:3

¹⁰⁵ Talmud Bavli, Sanhedrin 97b *ibid*.

¹⁰⁶ See Talmud Bavli, Yevamot 39b

¹⁰⁷ Midrash Shir HaShirim Rabba 3:11; Shemot Rabba, end of Pekudei.

initially He called her “My daughter,” and “My sister,”¹⁰⁸ but upon repentance (*Teshuvah*) He called her “My mother,” – nonetheless, there is an even greater superiority than the aspect of “My mother” (*Eemee*-אמי). That is, it states about the coming future,¹⁰⁹ “The female will surround the male,” and it is written,¹¹⁰ “Sing and rejoice, O’ daughter of Zion.” In other words, in the coming future, the “daughter of Zion” will be even higher than “the mother of the sons” (*Eim HaBanim*-אם הבנים) which is brought about through repentance (*Teshuvah*).¹¹¹

7.

The explanation of this may be understood based on Likkutei Torah on our Torah Portion,¹¹² about the teaching of our sages, of blessed memory,¹¹³ “If the woman emits seed first, she gives birth to a male, and if the man emits seed first, she gives birth to a female.” That is, the woman emitting seed first refers to serving *HaShem*-יהו"ה, blessed is He, with an arousal from below, that is, from below to Above. In such a case, a male is born, referring to love of *HaShem*-יהו"ה, blessed is He, with the force and strength of a male, who has strong

¹⁰⁸ See the verses mentioned there in Midrash Shir HaShirim Rabba 3:11; Shemot Rabba, end of Pekudei, and elsewhere.

¹⁰⁹ Jeremiah 31:21

¹¹⁰ Zachariah 2:14; Also see Torah Ohr, Mikeitz 36a and on.

¹¹¹ That is, repentance-*Teshuvah* (which also means an “answer” to a question) is the aspect of the mother-*Imma*, which is the quality of understanding-*Binah*. See Pardes Rimonim, Shaar Erchei HaKinuyim (*Teshuvah*).

¹¹² Likkutei Torah, Tazriya 20a and on.

¹¹³ Talmud Bavli, Brachot 60a

concentration and adhesion of the mind (*Da'at*),¹¹⁴ and thus the offspring is sustained.

In contrast, the male emitting seed first, refers to arousal from Above, that is, from Above to below. In this case, since the receptacle (*Klee*) is not yet perfected and fitting, she therefore gives birth to a female, about whom it states, “women have weak concentration and adhesion of the mind (*Da'at*),”¹¹⁵ and therefore, since she undergoes change and cessation, the offspring is not sustained.

In other words, when service of *HaShem*-יהו"ה, blessed is He, is in a manner of ascent from below to Above, “she gives birth to a male,” referring to the drawing forth affected in an inner manner (*Pnimitiyut*) which is sustained. However, this is not so when the revelation is in a way that comes from Above to below. Nevertheless, through joy (*Simchah*), the words,¹¹⁶ “The barren one shall greatly rejoice and delight,” is fulfilled, being that, “Joy breaks all boundaries.”¹¹⁷ That is, even a person who is in the aspect of a “barren one,” which is the matter of the man emitting seed first, will nevertheless give birth to a male (as explained there in *Likkutei Torah*).

The same is understood regarding the revelation of the coming future, about which it states,¹¹⁸ “Sing and rejoice, O' daughter of Zion.” That is, even when one's service of

¹¹⁴ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and the citations and notes there.

¹¹⁵ See *Talmud Bavli*, *Shabbat* 33b and elsewhere; Also see *Shaar HaYichud* of the Mittler Rebbe *ibid.* Ch. 1.

¹¹⁶ See the liturgy of the blessings of the marriage ceremony; Also see *Talmud Bavli*, *Ketubot* 8a.

¹¹⁷ See *Sefer HaMaamarim* 5657 p. 223 and on, and elsewhere.

¹¹⁸ *Zachariah* 2:14; Also see *Torah Ohr*, *Mikeitz* 36a and on.

HaShem-יהו"ה, blessed is He, is of the kind indicated by the word "daughter" (*Bat*-בת), indicating that he only is the recipient of revelation from Above to below, [in contrast to service of *HaShem*-יהו"ה, blessed is He, from below to Above, in which case, he is in the aspect of the bestower of influence (*Mashpia*) and is called the "mother" (*Eim*-אם), which is not so when the revelation is from Above to below, and he just is the recipient and is called the "daughter" (*Bat*-בת)], nevertheless, the verse states, "Sing and rejoice, O' daughter of Zion," in that "she will give birth to a male." This is as stated,¹¹⁹ "But of Zion it will be said, 'This man and this man was born in her,'" in that even when the man emits seed first, she gives birth to a male.

We thus find that regarding the revelation of the coming future, there are two levels. There is the level of Nissan and the level of Tishrei. Presently, the superiority of Tishrei is that it is from below to Above, that is, it is in an inner manner (*Pnimityut*), whereas the superiority of Nissan is that it is from Above to below, and this being so, it is a much loftier level of drawing forth. However, the coming future will have both elements of superiority. This is because the final ruling of the law accords with Rabbi Yehoshua's opinion, that the coming redemption of the Jewish people will be in Nissan, being that the Midrash concludes according to Rabbi Yehoshua.¹²⁰ This demonstrates that the law (*Halachah*) is according to Rabbi Yehoshua, that the Jewish people are destined to be redeemed in the month of Nissan, meaning that it will be in a way of revelation from Above to below. Nevertheless, the revelation

¹¹⁹ Psalms 87:5; See Torah Ohr ibid. 37a.

¹²⁰ Shemot Rabba 15:11

will also be in an inner way (*Pnimiyut*), which is the meaning of the verse,¹²¹ “But of Zion it will be said, ‘This man and this man was born in her.’” That is, even when “the man emits seed first,” which refers to the matter of the redemption in Nissan, which is in a manner that is from Above to below, nevertheless, “man is born in her,” in that “she gives birth to a male,” meaning that this revelation will be in an inner manner (*Pnimiyut*) in the creatures, and in a manner that the children are sustained.

With the above in mind, we can understand the statement in Talmud,¹²² that a prayer that one’s wife should give birth to a male is only helpful during the first forty days of gestation, but after forty days it is considered to be a vain prayer, since it depends on whether the man emitted seed first or the woman emitted seed first. However, it states in the Jerusalem Talmud¹²³ that the prayer helps (not only in the first forty days of gestation, but) even when she sits upon the birthstool, since “he is like clay in the hands of the potter,”¹²⁴ and it is possible for a miracle to happen that the child is transformed from a female to a male.

The explanation is that from the perspective of the chaining down of the worlds (*Hishtalshelut*) as it presently is, after forty days of gestation, such a prayer is in vain, being that it depends on whether the man or woman emitted seed first. However, such is not the case from the perspective of the revelations of the coming future, at which time there will be

¹²¹ Psalms 87:5; See Torah Ohr *ibid.* 37a.

¹²² Talmud Bavli, Brachot 60a *ibid.*

¹²³ Talmud Yerushalmi, Brachot 9:3

¹²⁴ Jeremiah 18:6

both levels of superiority. That is, even when the man emits seed first, it is possible that the child will nevertheless be born as a male. The Jerusalem Talmud therefore states that prayer is always helpful.

Likewise, this also is the meaning of the verse,¹²⁵ “Like the days that you went out of Egypt I will show you wonders.” That is, the coming redemption will be from Above to below, like the redemption from Egypt, which is the matter of the month of Nissan. Moreover, it will be in a way of wonders, in that even though the revelation will be from Above to below, it nevertheless will also be drawn forth in an inner way (*Pnimiyut*).

8.

This then, is the meaning of the verse,¹²⁶ “This month shall be for you the head of the months,” about which it states,¹²⁷ “When the Holy One, blessed is He, chose Yaakov and his children, He established a month of redemption,” which is the month of Nissan, and is the head of the year (*Rosh HaShanah*) for months, festivals, and kings.¹²⁸ That is, even though in the matter of the worlds, the head of the year (*Rosh HaShanah*) is the month of Tishrei, and even in the matter of redemption itself, there also is a superiority to the month of

¹²⁵ Micah 7:15

¹²⁶ Exodus 12:2

¹²⁷ Midrash Shemot Rabba 15:11

¹²⁸ Talmud Bavli, Rosh HaShanah 2a, 7a

Tishrei, since it is the seventh month,¹²⁹ and “all sevens are beloved,”¹³⁰ nevertheless, the month of redemption is specifically the month of Nissan. In other words, within the matter of all sevens being beloved, there is the recognition of the superiority of the first, being that the matter of the superiority of the seventh is entirely because it is seventh from the first. This is especially so when taking into consideration that in Nissan itself, there also is a superiority of sevens, referring to the seventh day of the holiday of Passover. It therefore is specifically the month of Nissan that is the head of the year (*Rosh HaShanah*) for months.

Additionally, it also is the head of the year (*Rosh HaShanah*) for festivals, being that in the matter of festivals there is a cessation to all mourning.¹³¹ In other words, they are unlike Rosh HaShanah, about which there is an opinion¹³² that “it counts [as one of the days of mourning] and does not interrupt the mourning period.”¹³³ In contrast, the festivals completely cause the cessation of the mourning period altogether. This is like the law as it is according to Rabbi Yehoshua, who holds that, “It is enough that the mourner endured his mourning,”¹³⁴ (as discussed in chapter six).

¹²⁹ From Nissan (See Numbers 29:1 and elsewhere, that Tishrei is called “the seventh month”).

¹³⁰ Midrash Vayikra Rabba 29:11

¹³¹ Talmud Bavli, Mo’ed Katan 19a (in the Mishnah); Mishneh Torah, Hilchot Aveil 10:3; Tur and Shulchan Aruch, Yore De’ah 399:1 and on.

¹³² Mo’ed Katan ibid. (the view of the Chachamim).

¹³³ As opposed to the festivals which interrupt the mourning period, such that the mourning period is cancelled by the festivals (if one began the mourning period before the festival).

¹³⁴ Talmud Bavli, Sanhedrin 97b ibid.

Similarly, it also is the head of the year (*Rosh HaShanah*) for kings, referring to David, King Moshiach, as the verse states,¹³⁵ “My servant David will be a leader over them.” This then, is the meaning of the teaching that the Jewish people are destined to be redeemed in the month of Nissan, by David, King Moshiach, may it be speedily in our days!

¹³⁵ Ezekiel 37:25