

Discourse 18

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

Delivered on Shabbat Parshat Shmini, Parshat HaChodesh,
25th Adar II, Shabbat Mevarchim Nissan, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁹⁹ “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,¹⁴⁰⁰ “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.” The Midrash there concludes, “This is analogous to a king who freed his son from imprisonment and said, ‘Make this day into a holiday... for on this day my son came out of prison... from a yoke of iron to life.’ In the same way, the Holy One, blessed is He, took the Jewish people out of imprisonment... from the yoke of iron to the yoke of Torah... He therefore established joy for them etc.”

Now, the [first part of the Midrash] that, “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 the month of redemption,” is explained in

¹³⁹⁹ Exodus 12:2

¹⁴⁰⁰ Midrash Shemot Rabba 15:11

various places.¹⁴⁰¹ However, the concluding words of the Midrash, that “the Holy One, blessed is He, took the Jewish people out of imprisonment... from the yoke of iron to the yoke of Torah... He therefore established joy for them,” must be better understood.

The explanation is that the verse, “This month shall be for you the head of the months etc.,” refers to the exodus from Egypt. Therefore, about this Midrash states that the Holy One, blessed is He, took the Jewish people out of the yoke of iron to the yoke of Torah, in that the exodus from Egypt is related to the giving of the Torah, as stated at the beginning of the giving of the Torah,¹⁴⁰² “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt.” Likewise, at the exodus from Egypt it is written,¹⁴⁰³ “When you take the people out of Egypt, you will serve God on this mountain.” In other words, the exodus from Egypt and the giving of the Torah are related. Now, in Torah when two things are related, it is in way that the two are one matter.

Now, the statement, “you will serve God,” refers to the giving of the Torah, and refers to the general matter of serving *HaShem*-יהו"ה, blessed is He, which must be with joy. This is as stated,¹⁴⁰⁴ “You... served *HaShem*-יהו"ה your God, with joy and goodness of heart, out of abundance of all.” This is the

¹⁴⁰¹ See the discourse entitled “*HaChodesh HaZeh Lachem* – This month shall be for you etc.,” 5717, translated in The Teachings of The Rebbe, 5717, Vol. 2, Discourse 18 and elsewhere.

¹⁴⁰² Exodus 20:2; Deuteronomy 5:6

¹⁴⁰³ Exodus 3:12

¹⁴⁰⁴ Deuteronomy 28:47; See the explanation of the Arizal in Shaar Ruach HaKodesh (10b – Jerusalem 5672 edition); Shnei Luchot HaBrit 49a, 386a; Tanya, Likkutei Amarim, Ch. 26; Mishneh Torah, end of Hilchot Lulav; Rabbeinu Yona to Brachot, Ch. 5.

meaning of Midrash that, “He established joy for them.” For, the exodus from Egypt, which is the same as the giving of the Torah, must specifically be with joy.

Now, based on the well-known explanation¹⁴⁰⁵ of the verse, “You... served *HaShem*-יהו"ה your God with joy and goodness of heart out of abundance of all,” the “abundance of all-*Rov Kol*-רוב כל” refers to all matters of the chaining down of the worlds (*Hishtalshehut*), and serving *HaShem*-יהו"ה with joy (*Simchah*), transcends the aspect of the “abundance of all (*Rov Kol*-רוב כל).”

It therefore can be said that the superiority of serving *HaShem*-יהו"ה with joy, in comparison to the “abundance of all (*Rov Kol*-רוב כל),” is like the superiority of “When He chose Yaakov and his children” (serving Him with joy) in comparison to “When the Holy One, blessed is He, chose His world” (“the abundance of all”).

2.

Now, we must explain this matter that serving *HaShem*-יהו"ה, blessed is He, must specifically be with joy, in greater detail.¹⁴⁰⁶ To preface, the foundation and root of service of *HaShem*-יהו"ה, blessed is He, is specifically the matter of fear

¹⁴⁰⁵ See Torah Ohr, Va'era 57b and on; Tetzaveh 81b and on

¹⁴⁰⁶ See the discourse entitled “*HaChodesh*” 5677 (Sefer HaMaamarim 5677 p. 134 and on); Also see the discourse entitled “*HaChodesh*” in Ohr HaTorah, Bo p. 265 and on; “*Mah Yafeet*” 5699 (Sefer HaMaamarim 5699 p. 157 and on); 5709 (Sefer HaMaamarim 5709 p. 76 and on); “*HaChodesh*” 5714 (Sefer HaMaamarim 5714 p. 121 and on) translated in The Teachings of The Rebbe 5714, Discourse 13.

(*Yirah*) of Him.¹⁴⁰⁷ That is, even though love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is very great, and "there is no labor like the labor of love,"¹⁴⁰⁸ nevertheless, the foundation of service of *HaShem*-יהו"ה, blessed is He, is specifically fear (*Yirah*) of Him. For, this is the general matter of service-*Avodah*-עבודה, which is of the same root as, "The service of a servant-*Avodat Eved*-עבד עבד," in that it is specifically the matter of accepting the yoke of Heaven upon oneself.

As we clearly observe, when there is a lack of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, then even when a person indeed serves *HaShem*-יהו"ה out of love (*Ahavah*) of Him, nevertheless, when he pauses from serving Him, it then is possible for him to fall into frivolity and merriment, and into loves that are alien to *HaShem*'s-יהו"ה Godliness.

That is, since love (*Ahavah*) is a feeling of closeness, a person therefore is aware of his own existence in this. This is especially so if his service of *HaShem*-יהו"ה, blessed is He, is very lofty, in which case there is room for him to recognize his own value, by which his sense of self and sense of his own existence become enlarged. Therefore, it then is applicable for him to fall into loves that are alien to *HaShem*'s-יהו"ה Godliness, being that his service of *HaShem*-יהו"ה, blessed is He, did not affect a diminishment his own sense of self-existence, but the opposite etc. Therefore, the foundation of

¹⁴⁰⁷ See Tanya, Likkutei Amarim, Ch. 41; Kuntres HaAvodah, Ch. 2; Also see the introduction to Derech Chayim of the Mittler Rebbe, translated as The Path of Life.

¹⁴⁰⁸ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c; Kuntres HaAvodah, Ch. 1, Ch. 3 and on.

service of *HaShem*-יהו"ה, blessed is He, must specifically be the matter of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He.

This likewise is the order of serving *HaShem*-יהו"ה, blessed is He, each and every day. That is, we begin serving Him by reciting, "I submit-*Modeh Ani*-מודה אני," and "Submit to *HaShem-Hodu LaHaShem*-להודו ליהו"ה," and as known, the *Sefirah* of Submission-*Hod*-הוד is a branch of the quality of Might-*Gevurah*, which is the matter of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He.

Nevertheless, all this is only the foundation of serving *HaShem*-יהו"ה, blessed is He. However, our actual service of Him must be with joy (*Simchah*). In other words, the matter of serving *HaShem*-יהו"ה, blessed is He, is as our sages, of blessed memory, taught,¹⁴⁰⁹ "What is the service of the heart (*Avodah SheBaLev*)? That is prayer." For, prayer (*Tefillah*-תפילה) is the matter of the one who serves *HaShem*-יהו"ה bonding with *HaShem*'s-יהו"ה Godliness, blessed is He.

That is, the word "prayer-*Tefillah*-תפילה" is of the same root as,¹⁴¹⁰ "One who binds-*Tofel*-תופל an earthenware vessel." It also is called a "ladder (*Sulam*-סלם) that is set earthward, whose head reaches the heavens."¹⁴¹¹ Thus, for there to be a bond between man and *HaShem*'s-יהו"ה Godliness, this specifically comes through loving (*Ahavah*) Him, which is a matter of closeness and revelation that specifically comes through joy (*Simchah*).

¹⁴⁰⁹ Talmud Bavli, Taanit 2a

¹⁴¹⁰ Torah Ohr, Terumah; See the discourse "*Mah Yafeet*" 5709, Ch. 4, and the note of the Rebbe there (Sefer HaMaamarim 5709 p. 79).

¹⁴¹¹ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

Now, just as this so of serving *HaShem*-יהו"ה in general, it likewise is so of all the particulars of serving Him through the three modes of Torah study, sacrificial offerings (*Avodah*), and acts of lovingkindness, in that they all must be with joy (*Simchah*). This is as our sages, of blessed memory, taught,¹⁴¹² “One may not stand to pray from a state of sadness or laziness etc., but from a state of joy (*Simchah*).” This is so of the matter of sacrificial offerings (*Avodah*), in that “the prayers were established corresponding to the daily *Tamid* offerings.”¹⁴¹³

The same is so of Torah study, as our sages, of blessed memory, taught,¹⁴¹⁴ “The Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, does not rest upon a person who is in a state of sadness, or laziness etc., but rather from joy (*Simchah*),” and it concludes there, “The same applies to a matter of Torah law (*Halachah*).”

The same is so in regard to the matter of acts of lovingkindness, which is generally inclusive of all the *mitzvot*,¹⁴¹⁵ as it states,¹⁴¹⁶ “Let your heart not feel bad when you give to him.” This is as explained at length in the discourses at the beginning of this year, about the importance of joy (*Simchah*).¹⁴¹⁷

¹⁴¹² Talmud Bavli, Brachot 31a

¹⁴¹³ Talmud Bavli, Brachot 26a-b

¹⁴¹⁴ Talmud Bavli, Shabbat 30b

¹⁴¹⁵ See Likkutei Torah, Re'eh 23c and elsewhere.

¹⁴¹⁶ Deuteronomy 15:10

¹⁴¹⁷ See the discourse entitled “*Teekoo BaChodesh Shofar* – Blow the Shofar at the renewal of the Moon,” of last year, 5718, translated in The Teachings of The Rebbe 5718, Vol. 2, Discourse 31, and the continuum of discourses that follow it beginning with Discourse 1 of this year, 5719. (Sefer HaMaamarim 5718, p. 308; Sefer HaMaamarim 5719, p. 5, p. 23 and elsewhere).

This is also understood from the well-known matter, that the ultimate purpose in serving *HaShem*-יהו"ה is to "make a dwelling place for the Holy One, blessed is He, in the lower worlds."¹⁴¹⁸ Now, the dwelling place refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.¹⁴¹⁹ However, for this revelation to be, it specifically is brought about through joy (*Simchah*).

By way of analogy to man, in a time of joy, not only are the revealed powers of one's soul revealed, but even the hidden powers, and even the essential powers. The same is so about the drawing forth affected from Above, that through joy (*Simchah*) there is a revelation of the revealed powers, a revelation of the concealed powers, and even of the essential powers, and even higher, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which is the matter of the "dwelling place."

However, the effect of joy (*Simchah*) in bringing about a dwelling place for *HaShem*-יהו"ה in the lower worlds, is specifically if the joy is in serving *HaShem*-יהו"ה, blessed is He. This is because the essential matter of the "dwelling place" is brought about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, through fulfilling His Torah and *mitzvot*. This is true both from the angle of the service itself, which is the matter of fulfilling Torah and *mitzvot*, as well as

¹⁴¹⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁴¹⁹ See *Hemshech* 5666 p. 3 (translated as *Revealing The Infinite*), and elsewhere.

from the angle of the person who is serving *HaShem*-יהו"ה, blessed is He, meaning, the souls of the Jewish people, in that they both reach the Essential Self of *HaShem*-יהו"ה, blessed is He. This is as our sages, of blessed memory, stated¹⁴²⁰ on the verse,¹⁴²¹ "They resided there in the service of the King," that, "In whom did He consult? In the souls of the righteous *Tzaddikim*." However, this specifically is revealed through joy (*Simchah*).

3.

The explanation¹⁴²² is as Zohar states,¹⁴²³ that the general matter of Torah and *mitzvot* is "to bring about the repair of the mystery of His Name." That is, there are seven names that are not to be erased,¹⁴²⁴ and there is the aspect of "the mystery of His Name," referring to the Name *HaShem*-יהו"ה. The matter of Torah and *mitzvot* is "to bring about the repair of the mystery of His Name."

The explanation is that the seven names that are not to be erased, are in the vessels (*Keilim*) of the ten *Sefirot*.¹⁴²⁵ This refers to the vitality within the vessels (*Keilim*) themselves,

¹⁴²⁰ Midrash Ruth Rabba 2:3

¹⁴²¹ Chronicles I 4:23

¹⁴²² See the discourse entitled "*HaChodesh*" 5634; 5679 (Sefer HaMaamarim 5634 p. 110 and on; 5679 p. 197 and on).

¹⁴²³ Cited to Zohar in Torah Ohr, Shemot 49d, 67d; Ohr HaTorah, Shemot p. 105, and elsewhere.

¹⁴²⁴ Mishneh Torah, Hilchot Yesodei HaTorah 6:1 and on; Shulchan Aruch, Yore De'ah 276:9, and elsewhere.

¹⁴²⁵ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, beginning with the introduction and on (Gates One [*Malchut*] through Ten [*Keter*]).

besides the lights (*Orot*) that manifest within the vessels. This is why they stated,¹⁴²⁶ “If You were to withdraw from them, all those names would remain like a body without a soul.” That is, even if the light (*Ohr*) that manifests within them would be withdrawn, they would nevertheless remain, being that they have an essential vitality separate and apart from the light (*Ohr*) that manifests within them, as known, that the root of the vessels (*Keilim*) is in the Impression-*Reshimu*.¹⁴²⁷

That is, these seven names are powers and lights that stem from the Impression-*Reshimu*, which is the vitality of the vessels (*Keilim*). (In other words, their vitality is from the Impression-*Reshimu*, only that they are drawn down by means of the light (*Ohr*) of the Line-*Kav*, since “it is from the thickening of the light (*Ohr*) that the vessels (*Keilim*) are made.”¹⁴²⁸ Nevertheless, their essential vitality is from the Impression-*Reshimu*.)

However, the mystery of His Name refers to the light (*Ohr*) of *HaShem*-יהו"ה that manifests **within** the vessels (*Keilim*), which is the aspect of the Name *HaShem*-יהו"ה.¹⁴²⁹ For, in addition to the Name *HaShem*-יהו"ה as it is in the aspect of the vessels (*Keilim*) – being that the Name *HaShem*-יהו"ה itself is one of the seven names, and in this, the vessel is also

¹⁴²⁶ Introduction to Tikkunei Zohar 17b; Also see Siddur Im Divrei Elohi”m Chayim, 165d and on; Ohr HaTorah ibid. p. 106; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

¹⁴²⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-14, and Ch. 30 ibid.

¹⁴²⁸ See Etz Chayim, Shaar 47 (Shaar Seder ABY”A), Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27-30.

¹⁴²⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

the Name *HaShem*-יהו"ה,¹⁴³⁰ nonetheless as known¹⁴³¹ – there also is the Name *HaShem*-יהו"ה within all seven names, which is the light (*Ohr*) that manifests **within** all the vessels (*Keilim*).¹⁴³² This refers to “the mystery of His Name.”

To further explain, since lights (*Orot*) and vessels (*Keilim*) are opposites, in that light (*Ohr*) is the matter of revelation (*Giluy*), whereas vessels (*Keilim*) are the matter of measure, limitation, concealment, and hiddenness, therefore, when they manifest within the vessels (*Keilim*), the lights (*Orot*) become concealed. For, the vessel (*Kli*) causes measure and limitation, which conceals and covers the light (*Ohr*), and the light (*Ohr*), as it is, in and of itself, becomes concealed in the vessel (*Kli*). This is why the “light-*Ohr*-אור-207” is called a “mystery-*Raz*-רז-207,”¹⁴³³ in that it is covered over and concealed.

In addition, being that the light (*Ohr*) is drawn down into the worlds, the matter of which is concealment and hiddenness, and whatever the worlds are capable of receiving is only the aspect of concealment, therefore, it is not possible for the light (*Ohr*) itself to illuminate in the worlds, except by way

¹⁴³⁰ That is, in the *Sefirah* of *Tiferet*-Splendor, both the vessel and the light within the vessel is the Name *HaShem*-יהו"ה. See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*)

¹⁴³¹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*) *ibid.*; Also see *Torah Ohr*, No'ach 10b; *Torat Chayim*, Noach 64b and on; *Ohr HaTorah* *ibid.*

¹⁴³² See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁴³³ *Zohar* III 28b; *Tikkunei Zohar*, Tikkun 19; See *Sefer HaArachim Chabad*, Vol. 2, p. 613 and on, and elsewhere.

of manifestation within the vessels (*Keilim*), through which it then can also illuminate in the worlds.¹⁴³⁴

However, the matter of “bringing about the repair of the mystery of the Name,” (through fulfilling the *mitzvot*), is that the light (*Ohr*) should illuminate in the vessels (*Keilim*) in a way of strength, with the revelation of the light (*Ohr*) as it is, in and of itself. Beyond even this, illumination should be openly revealed in the worlds as well. In other words, even though it is only in the world of Emanation (*Atzilut*) that “He and His life force are one, and He and His organs are one,”¹⁴³⁵ whereas in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), “He and His life force and He and His organs are not one,”¹⁴³⁶ therefore, the matter of “bringing about the repair of the mystery of His Name” is that even in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), it should be that “He and His life force and He and His organs are one,” literally the same way as it is in the world of Emanation (*Atzilut*). However, this is not yet sufficient in explaining the superiority of Torah and *mitzvot*, which are higher than the “abundance of all (*Rov Kol*-רוב כל).”

However, there is another explanation of the matter of “bringing about the repair of the mystery of His Name.” That is, the seven names are the aspect of the lights (*Orot*) that manifest **within** the vessels (*Keilim*). In other words, this does

¹⁴³⁴ There are some individual redactors of the discourse who recall that the Rebbe further clarified, stating: “In other words, aside for the concealment affected by the vessels (*Keilim*) in and of themselves, there is also the concealment that is for the purpose of the worlds.”

¹⁴³⁵ Introduction to Tikkunei Zohar 3b

¹⁴³⁶ Introduction to Tikkunei Zohar 3b *ibid*.

not just refer to the vitality of the vessels (*Keilim*) themselves, but also to the light (*Ohr*) that manifests within the vessels. In contrast, “the mystery of His Name” is the Name *HaShem*-יהו"ה, and refers to the essence of the light (*Etzem HaOhr*) which transcends manifestation in vessels (*Keilim*). This is why the Name *HaShem*-יהו"ה is called the Name of His Essential Self (*Shem HaEtzem*-שם העצם),¹⁴³⁷ in that it refers to the essence of the light (*Etzem HaOhr*) which transcends manifestation in vessels (*Keilim*).

In other words, according to the first explanation, the Name *HaShem*-יהו"ה is called the Name of His Essential Self (*Shem HaEtzem*-שם העצם) in that the light (*Ohr*) is similar to the Luminary (*Ma'or*) because it reveals His Essential Self, blessed is He, and is not at all something in addition to His Essential Self. Even though the other names (which according to the first explanation are the aspect of the vessels-*Keilim*) are also Godliness, and not something in addition to His Essential Self, nonetheless, the vessels (*Keilim*) are in a state of limitation – and even though the matter of limitation (*Gvul*) also stems from the perfection of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as stated in *Avodat HaKodesh*,¹⁴³⁸ that since the Unlimited One, *HaShem*-יהו"ה, blessed is He, is perfect, He therefore also has the power to limit (*Ko'ach HaGvul*) – nevertheless, the power to limit (*Ko'ach HaGvul*) is not like the Essential Self of *HaShem*-יהו"ה, blessed is He, being that the Essential Self of

¹⁴³⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁴³⁸ *Avodat HaKodesh* of Rabbi Meir ibn Gabbai, Vol. 1, Ch. 8.

HaShem-יהו"ה, blessed is He, is unlimited (*Ein Sof*) and without any limitation (*Bli Gvul*) whatsoever.

In contrast, the vessels (*Keilim*) are the power of limitation (*Ko'ach HaGvul*), and therefore, the other names are not the aspect of the Name of His Essential Self (*Shem HaEtzem*). Only the Name *HaShem*-יהו"ה, which is the aspect of the light (*Ohr*) that manifests within the vessels (*Keilim*), which is similar to the Luminary (*Ma'or*) and is in a state of limitlessness (*Bli Gvul*), is called the Name of His Essential Self (*Shem HaEtzem*-שם העצם).

However, according to the explanation that the “mystery of His Name” refers to the essence of the light (*Etzem HaOhr*) which transcends manifestation in vessels (*Keilim*), the reason it is called the Name of His Essential Self (*Shem HaEtzem*-שם העצם) is because the light (*Ohr*) that manifests within the vessels (*Keilim*) is only the expression and spreading forth of the light (*Hitpashtut HaOhr*), whereas the essence of the light (*Etzem HaOhr*) has no relation to manifestation within the vessels (*Keilim*).

This is also why it is called a “mystery-*Raza*-רזא,” in that it is the aspect of concealment. In other words, revelation (*Giluy*) only applies to the light that spreads forth (*Hitpashtoot HaOhr*), whereas the essence of the light (*Etzem HaOhr*) is not at all revealed. However, the matter of Torah and *mitzvot* is “to bring about the repair of the mystery of His Name,” meaning that even the essence of the light (*Etzem HaOhr*) should be openly revealed.

However, in truth, even this explanation is insufficient in explaining the superiority Torah and *mitzvot*, which

transcend the aspect of “abundance of all (*Rov Kol*-רוב כל),” which is loftier than all aspects of the Garden of Eden (*Gan Eden*). For, even in the Garden of Eden (*Gan Eden*) there is a likeness to this, which is the drawing down of the aspect of Eden (pleasure) into the Garden (*Gan*), similar to the drawing down of the essence of the light (*Etzem HaOhr*).

However, there is another explanation of the matter of “bringing about the repair of the mystery of His Name.” That is, this refers to the Upper Name *HaShem*-יהו"ה,¹⁴³⁹ and higher still, it refers to the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*.¹⁴⁴⁰ This light (*Ohr*-אור) is in an aspect of concealment (*He'elem*), and is called “the mystery (*Raza*-רזא) of His Name.”

In other words, just like in the first explanation mentioned above, it was explained that the light (*Ohr*-אור) is in a state of concealment – not only relative to the recipients, meaning the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but even in the world of Emanation (*Atzilut*) the light (*Ohr*) is not revealed in the vessels (*Keilim*) in the way that the light (*Ohr*) is, in and of itself - the same is true of the light (*Ohr*) that precedes and transcends the restraint of the *Tzimtzum*, that it is in a state of concealment not only relative to the chaining down of the worlds (*Hishtalshehut*) which follow the restraint of the *Tzimtzum*, but even before the restraint of the *Tzimtzum*, it is not possible for the essence of the

¹⁴³⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁴⁴⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

light (*Etzem HaOhr*) to come into revelation. This then, is the matter of “bringing about the repair of the mystery of His Name,” namely, that even the Essential Self of *HaShem*-יהו"ה, blessed is He, should be revealed.

In other words, *HaShem* 's-יהו"ה ultimate Supernal intent is that the aspect of “His Name-*Shmo*-שמו” should be unified with the aspect of “He-*Hoo*-הוא,” just as it was before the restraint of the *Tzimtzum*, when there was “He and His Name alone (*Hoo u' Shmo Bilvad*-הוא ושמו בלבד-).”¹⁴⁴¹

To further explain, as known about the words “You are holy and Your Name is holy,”¹⁴⁴² when “Your Name (*Sheemcha*-שמך)” is mentioned simply, it refers to the Name *HaShem*-יהו"ה, which also includes the Upper Name *HaShem*-יהו"ה, and even includes the light (*Ohr*) of *HaShem*-יהו"ה that precedes the restraint of *Tzimtzum*, which is “holy-*Kadosh*-קדוש” and utterly separate from the chaining down of the worlds (*Seder Hishtalshelut*).

However, even so, the holiness of “Your Name-*Sheemcha*-שמך” is not comparable to the holiness of “You-*Atah*-אתה,” and this is why there is distinction between them, in stating twice, “You are holy (*Atah Kadosh*-אתה קדוש)” and “Your Name is holy (*Sheemcha Kadosh*-שמך קדוש).” For, even though “Your Name (*Sheemcha*-שמך)” is also holy and separate etc., nevertheless, since it only is the aspect of light (*Ohr*) and revelation (*Giluy*), it therefore has some element of relationship [to worlds] etc., and therefore cannot compare to the holiness

¹⁴⁴¹ Pirkei d'Rabbi Eliezer Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁴⁴² In the Amidah prayer.

of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He

However, through Torah and *mitzvot* there comes to be “the repair of the mystery of His Name,” which is the matter of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, all this comes about through man’s toil in serving *HaShem*-יהו"ה, blessed is He. In other words, the matter of “the repair of the mystery of His Name” as it refers to how this is brought into revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), comes about through our toil in serving *HaShem*-יהו"ה, blessed is He, which takes place in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Furthermore, even as this is in the full strength and revelation of the light (*Ohr*) in the vessels (*Keilim*) of the world of Emanation (*Atzilut*), this also is brought about through our toil in serving *HaShem*-יהו"ה, blessed is He. That is, for there to be the strength and revelation of the light (*Ohr*), a refinement and clarification of the vessels (*Keilim*) is required, as known, that refinement and clarification even applies to the vessels (*Keilim*) of the world of Emanation (*Atzilut*).

For, as stated in Etz Chayim,¹⁴⁴³ the inner light (*Ohr Pnimi*) polishes the interior half of the vessel (*Kli*) and the encompassing light (*Ohr Makif*) polishes the exterior half of the vessel (*Kli*), and through this refinement and clarification, the

¹⁴⁴³ Etz Chayim, see the end of Shaar 2.

vessels (*Keilim*) receive the light (*Ohr*) as it is, in and of itself, meaning, as it transcends manifestation (*Hitlabshoot*).

This refinement and clarification of the vessels (*Keilim*) comes about through our toil in serving *HaShem*-יהו"ה, blessed is He. That is, when a person works on himself and brings about the refinement, clarification, and polishing of his own vessels (*Keilim*), this causes the refinement, clarification, and polishing of all aspects and levels of the vessels (*Keilim*), including the vessels (*Keilim*) of the world of Emanation (*Atzilut*) and higher.

The same is likewise true of the matter of bringing about “the repair of the mystery of His Name,” according to the explanation that this refers to the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that this too is brought about through our toil in serving *HaShem*-יהו"ה, blessed is He.

This is because the service of *HaShem*-יהו"ה of the Jewish people, reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as explained before about the teaching,¹⁴⁴⁴ “In whom did He consult? In the souls of the righteous *Tzaddikim*.”

In other words, reaching the Essential Self of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, blessed is He, stems from the elevation and superiority of the souls of the Jewish people, as well as the elevation and superiority of Torah and *mitzvot*. However, for this to be brought into revelation, which is the matter of making a “dwelling place,” this

¹⁴⁴⁴ Midrash Ruth Rabba 2:3

specifically comes about through joy (*Simchah*), (as explained in chapter two).

4.

Now, for the joy of the *mitzvah* (*Simchah Shel Mitzvah*) to be, this comes about through contemplation (*Hitbonenut*), as the verse states,¹⁴⁴⁵ “The mother of the children rejoices,” in which “the mother of the children (*Eim HaBanim*-אם הבנים)” refers to the *Sefirah* of Understanding-*Binah*.¹⁴⁴⁶ In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of contemplation (*Hitbonenut*).¹⁴⁴⁷

Now, the contemplation (*Hitbonenut*) itself is into the elevation and superiority of Torah and *mitzvot* themselves. The explanation is as written,¹⁴⁴⁸ “[Let them praise the Name *HaShem*-יהו"ה], for His Name alone is exalted; His glory is above earth and heaven.” That is, the name (*Shem*-שם) is only a glimmer of His radiance.¹⁴⁴⁹ For example, a person’s name cannot compare to his essential self.

The same is so Above in *HaShem*’s-יהו"ה Godliness, that His Name (*Shem*-שם) is only a glimmer of His radiance. Nonetheless, even this glimmer itself, is exalted, in that all that

¹⁴⁴⁵ Psalms 113:9

¹⁴⁴⁶ Zohar I 219a; Zohar II 84a, 85b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Eim HaBanim*-אם הבנים”; Likkutei Torah, Shmini Atzeret 88d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26, and elsewhere.

¹⁴⁴⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (and known as Kuntres HaHitbonenut – A tract on Contemplation), Ch. 1 and on.

¹⁴⁴⁸ Psalms 148:13

¹⁴⁴⁹ See Torah Ohr, Terumah; Likkutei Torah, Behar 41c, 67c.

illuminates “upon the earth and heaven” is just “the glory” of His Name, meaning a glimmer of a glimmer.

More specifically, the general matter of the Name (*HaShem*-השם) is that it refers to the aspect of Kingship-*Malchut*. Now, there are two general levels in the aspect of Kingship-*Malchut*. There is the aspect of Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*), and the aspect of Kingship-*Malchut* as it is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), (as explained before).¹⁴⁵⁰

Higher than this is the aspect of Kingship-*Malchut* as it is before the restraint of the *Tzimtzum*, and as it is after the restraint of the *Tzimtzum*. Higher than this is the matter of the essential exaltedness and rule of *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, and there is His exaltedness and rulership over the worlds.

These two aspects are the aspect of “His Name-*Shmo*-שמו” and “His glory-*Hodo*-הודו.” About “His glory-*Hodo*-הודו” the verse states, “His glory is above earth and heaven,” in which the verse specifies “above-*Al*-על,” being that even the aspect of “His glory-*Hodo*-הודו” is in a state of transcendent exaltedness above worlds. Nevertheless, this exaltedness has some measure of relation to worlds. In contrast, this is not so of the aspect of His Name (*Shmo*-שמו), about which the verse states, “His Name alone is exalted,” which has no relation to the worlds altogether.

From this it is understood that the general light (*Ohr*) of *HaShem*-יהו"ה that is in the worlds, is just a glimmer of a

¹⁴⁵⁰ In the preceding discourse of this year, 5719, entitled “*Balayla HaHoo* – That night the king’s sleep was disturbed,” Discourse 16, Ch. 2 (Sefer HaMaamarim 5719, p. 137).

glimmer. This is further understood from the well-known matter, that the general light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which manifests in the worlds, is just the light of the *Line-Kav*.¹⁴⁵¹

Now, the drawing down of the *Line-Kav* is from the aspect of *Kingship-Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He. Thus, since *Kingship-Malchut* is just a glimmer of His radiance, therefore the *Line-Kav* is just a glimmer of a glimmer. Moreover, even in regard to the *Line-Kav* itself, that which manifests in the worlds is only a glimmer of the *Line-Kav*. In other words, in the world of Emanation (*Atzilut*), there is a glimmer of the *Line-Kav*, and in the world of Creation (*Briyah*), there is only a glimmer of a glimmer. This accords with the explanation in *Iggeret HaKodesh*, in the section entitled “He and His life force are one,”¹⁴⁵² about the particular levels of this.

Thus, through contemplating (*Hitbonenut*) the matter of “His glory is above earth and heaven,” as it relates to the actual earth and heaven, as well as how this relates to the [spiritual] “earth and heaven,” referring to the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), and even the highest aspect of the upper Garden of Eden (*Gan Eden HaElyon*), in all of them, there only is a glimmer of a glimmer of His radiance – whereas, through Torah and *mitzvot* there is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

¹⁴⁵¹ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14 and on.

¹⁴⁵² *Tanya*, *Iggeret HaKodesh*, Epistle 20

יהו"ה Himself, blessed is He, as mentioned before – and there thereby is a magnification and growth in the yearning and joy of serving *HaShem*-יהו"ה, blessed is He, through fulfilling Torah and *mitzvot*.

5.

However, in regard to the matter of “the mother of the children rejoices,” this must be in a way that also causes the arousal of heartfelt emotions.¹⁴⁵³ For, it is possible for a person to understand and grasp his mind, but nonetheless, not have vitality in the actual fulfillment of Torah and *mitzvot*, in that he only fulfills them in a way of “the commands of men done by rote.”¹⁴⁵⁴ It therefore is specifically necessary for the emotions of the heart to be aroused, and “the heart spreads forth to all the extremities.”¹⁴⁵⁵ That is, the heartfelt emotions bring about vitality in the actual fulfillment Torah and *mitzvot*.

Now, for there to be a drawing down from the brain and mind to the heart, in this regard there is the matter of the month of redemption, the exodus from Egypt, and the giving of the Torah. For, as known,¹⁴⁵⁶ Egypt-*Mitzrayim*-מצרים refers to “the narrowness of the neck-*Meitzar HaGaron*-הגרון,” which is positioned between the brain and heart. Within the neck are the

¹⁴⁵³ See at length in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration (in which all levels of Divine arousal and adhesion to *HaShem*-יהו"ה, blessed is He, that are brought through *Hitbonenut*-contemplation, are detailed).

¹⁴⁵⁴ Isaiah 29:13

¹⁴⁵⁵ See Zohar III 161b; Tanya, Iggeret HaKodesh, Epistle 31; Likkutei Torah, Shir HaShirim 29b and on, 31a and on, and elsewhere.

¹⁴⁵⁶ See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr, Va'era 58b; Hosafot to Vayechi 102c, and elsewhere.

trachea (*Kaneh*), esophagus (*Veshet*) and carotid arteries (*Vreedeen*), which represents the lust for eating, the lust for drinking, and the lust for passionate speech.¹⁴⁵⁷ These lusts cause obstruction in the drawing down of influence from the brain to the heart.

However, the study of Torah nullifies this “narrowness-*Meitzar*-מִצָּר.” For, about Torah the verse states,¹⁴⁵⁸ “A great voice never repeated (*v’Lo Yasaf*-וְלֹא יִסָּף),”¹⁴⁵⁹ which Targum translates as,¹⁴⁶⁰ “never ceasing-*v’Lo Pasik*-וְלֹא פָסִיק.” In other words, being that there are no concealments in Torah whatsoever, there also is no cessation (*Hefsek*-הַפְסֵק) in it whatsoever. (That is, the concealments of the worlds do not at all apply to Torah.)

This is as our sages, of blessed memory, taught,¹⁴⁶¹ “The words of Torah do not contract ritual impurity.” This is why Torah is called “Truth-*Emet*-אֱמֶת.”¹⁴⁶² For, Truth (*Emet*-אֱמֶת) is equal in its beginning, middle, and end.¹⁴⁶³ The reason is because Torah transcends the chaining down of the worlds

¹⁴⁵⁷ Also see Me’orei Ohr, Ma’arechet 6, Ot 3; See the discourse entitled “Kara Shachav K’Ari – He crouched and lay down like a lion,” 5716, Discourse 24, Ch. 4, and elsewhere; The discourse entitled “*HaChodesh HaZeh* – This month shall be for you the head of the months” 5717, translated in The Teachings of The Rebbe, 5717, Vol. 2, Discourse 18, Ch. 3, and elsewhere.

¹⁴⁵⁸ Deuteronomy 5:19

¹⁴⁵⁹ See Rashi’s second explanation to Deuteronomy 5:19.

¹⁴⁶⁰ See Targum Onkelos and Targum Yonatan to Deuteronomy 5:19; Also Rashi’s first explanation there.

¹⁴⁶¹ Talmud Bavli, Brachot 22a

¹⁴⁶² Malachi 2:6; Also see the after blessing upon reading the Torah.

¹⁴⁶³ See Tanya, Ch. 13; Likkutei Torah, Masei 93b, and elsewhere; Also note Talmud Yerushalmi, Sanhedrin 1:1; Midrash Devarim Rabba 1:10; Shir HaShirim Rabba 1:9; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

(*Hishtalshelut*), and it therefore is inapplicable for there to be any narrowness (*Meitzar*-מיצר) or cessation (*Hefsek*-הפסק) in it.

In other words, just as it is in man, that the concealments of “narrowness of the neck” (*Meitzar HaGaron*-הגרון-מיצר) only apply when the grasp itself is narrow and limited – for, as known, in the inner aspect of the brain and mind, the concealments of the “narrowness of the neck (*Meitzar HaGaron*) do not apply, but the inner aspect of the mind (*Pnimiyyut HaMo'ach*) directly illuminates the inner aspect of the heart (*Pnimiyyut HaLev*) – the same is so of Torah and *mitzvot*.

That is, since they transcend the chaining down of the worlds (*Hishtalshelut*) there is no concealment in them whatsoever. Therefore, through serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, which themselves are the aspect of expansiveness (*Merchav*-מרחב), as the verse states,¹⁴⁶⁴ “Its measure is longer than the earth and wider than the sea,” and,¹⁴⁶⁵ “Your commandment is exceedingly broad,” there thereby comes to be the nullification of the “narrowness” (*Meitzar*-מיצר), and a drawing down from the brain to the heart comes about.

Then “the heart spreads forth to all extremities,” and a person has joy (*Simchah*) in serving *HaShem*-יהו"ה, blessed is He. Through serving *HaShem*-יהו"ה, blessed is He, with joy, there then is caused to be “a dwelling place for the Holy One, blessed is He, in the lower worlds,” which is the matter of drawing down the revelation of the Essential Self of the

¹⁴⁶⁴ Job 11:9

¹⁴⁶⁵ Psalms 119:96; Also see Ohr HaTorah (Yahal Ohr) to Psalms 119:96.

Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

6.

This then, is the meaning of the teaching,¹⁴⁶⁶ “When the Holy One, blessed is He, chose His world,” referring to the general totality of chaining down of the worlds (*Seder Hishtalshehut*), all of which are in a state of limitation. It therefore is applicable for there to be “narrowness-*Meitzar*-מיצר” in them, which brings about the matter of Egypt-*Mitzrayim*-מצרים, which is the root of all exiles.¹⁴⁶⁷

However, “When He chose Yaakov and his children, He established a month of redemption for them.” In other words, through the light of Torah and *mitzvot*, which transcend the chaining down of the worlds (*Hishtalshehut*), there thereby is caused to be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the statement in Midrash, “He therefore established that there be joy (*Simchah*) for them.” For, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is brought about specifically through joy (*Simchah*), as explained before, and through this there is the redemption from Egypt-*Mitzrayim*-מצרים.

¹⁴⁶⁶ Midrash Shemot Rabba 15:11

¹⁴⁶⁷ See Likkutei Torah of the Arizal, Parshat Teitzei; Sefer HaMaamarim 5709 p. 107, and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and elsewhere therein.

This matter was established in the month of Nissan, the month of redemption, about which it states,¹⁴⁶⁸ “They were redeemed in the month of Nissan, and in the month of Nissan they are destined to be redeemed,” through our righteous Moshiach, speedily, and in the most literal sense!

¹⁴⁶⁸ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11