

Discourse 26

*“Lo Hayu Yamim Tovim L’Yisroel -
There were no days as joyous for the Jewish people”*

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5720¹⁷⁵¹
By the grace of *HaShem*, blessed is He,

1.

It states in Mishnah,¹⁷⁵² “There were no days as joyous for the Jewish people as the fifteenth of Av and Yom HaKippurim etc.” It states in Pri Etz Chayim¹⁷⁵³ (cited in Chassidus)¹⁷⁵⁴ that the superiority of the fifteenth of Av is because the moon is full, in that “the moon is in its state of wholeness.”¹⁷⁵⁵

Now, this must be better understood.¹⁷⁵⁶ For, this matter that “the moon is in its state of wholeness,” happens on the fifteenth day of every month. This being so, what is the superiority of the fifteenth of Av? Moreover, the holidays of Pesach and Sukkot also are on the fifteenth of the month. This being so, what is the superiority of the fifteenth of Av, over and

¹⁷⁵¹ This discourse was redacted in summarized form.

¹⁷⁵² Mishnah Taanit 4:8; Talmud Bavli, Taanit 26b

¹⁷⁵³ Pri Etz Chayim, end of Shaar Chag HaShavuot – “*Drush Al Sod T’u b’Av.*”

¹⁷⁵⁴ See the discourse entitled “*Nachamu*” 5670 (Sefer HaMaamarim 5670 p. 218, p. 221; cited in summarized form in HaYom Yom for the 15th of Av); Also see Ohr HaTorah, VaEtchanan, Vol. 6 p. 2,197 and on.

¹⁷⁵⁵ Zohar I 150a; Zohar II 85a

¹⁷⁵⁶ See the discourse entitled “*Nachamu*” 5670 *ibid.*

above Pesach and Sukkot? That is, to what extent is it so great that our sages, of blessed memory, stated, “There were no days as joyous for the Jewish people as the fifteenth of Av?”

The essential point of the explanation¹⁷⁵⁷ is that the superiority of the fifteenth of Av, and the elevation of “the moon being in its state of wholeness,” is that it follows the descent of the ninth of Av. Given the principle that the descent is for the purpose of ascent,¹⁷⁵⁸ it is understood that to the degree that the descent is great, to that degree the ascent that follows it is all the greater.¹⁷⁵⁹ This then, is the superiority of the fifteenth of Av, in which the ascent of “the moon being in a state of wholeness” is a greater ascent, being that it follows (and is brought about by) the descent that preceded it, which is a very great descent.

2.

The explanation¹⁷⁶⁰ is that the moon refers to the *Sefirah* of Kingship-*Malchut*. For just as the moon has nothing of her own,¹⁷⁶¹ (in that the light of the moon is not its own light, but is the light of the sun reflected by the moon), so likewise, the *Sefirah* of Kingship-*Malchut* has nothing of her own.

¹⁷⁵⁷ See Sefer HaMaamarim 5670 *ibid.* p. 219 and on, p. 229 and on; Also see Ohr HaTorah *ibid.*, p. 2,198; Na”Ch Vol. 2, p. 1,096.

¹⁷⁵⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, Section entitled “The twelve letters ה'ו'ז'ח'ט'י'ל'ג'נ'ס'ע'צ'ק correspond to the twelve tribes of Israel.”

¹⁷⁵⁹ Ohr HaTorah, Na”Ch *ibid.* and Sefer HaMaamarim 5670 *ibid.* p. 219, p. 226, based on the discourse entitled “*L'Susati*” 5564 (Maamarei Admor HaZaken 5564 p. 25 and on).

¹⁷⁶⁰ Sefer HaMaamarim 5670 *ibid.* p. 218, p. 221 and on.

¹⁷⁶¹ See Zohar I 249b; Zohar II 215a, and elsewhere.

The explanation is¹⁷⁶² not that the moon (Kingship-*Malchut*) has no light at all. Rather, what is meant is that it does have light, only that the light is essential to it (and does not illuminate outwardly). This is why Kingship-*Malchut* is emanated in the mystery of a point (*Nekudah*).

Now, there are two views about what the point (*Nekudah*) refers to, whether it refers to the Crown-*Keter* of Kingship-*Malchut*, or whether it refers to Kingship-*Malchut* of Kingship-*Malchut*. However, the light that indeed illuminates and is revealed (to another), is not at all her own. Thus, for there to be light that illuminates from her, this comes about through drawing down from the *Sefirot* above her, into Kingship-*Malchut*. This is completed on the fifteenth day of each month, at which time “the moon is in a state of wholeness.” For, then the illuminating light of Kingship-*Malchut* is in its ultimate state of wholeness.

This¹⁷⁶³ is the meaning of the verse,¹⁷⁶⁴ “The advantage of land (*Eretz-אֶרֶץ*) is in all (*BaKol-בְּכָל*); even the king is indebted to the field.”¹⁷⁶⁵ As known, the land (*Eretz-אֶרֶץ*) refers to the *Sefirah* of Kingship-*Malchut*. Thus, [the verse is understood as saying that] the advantage caused in the *Sefirah* of Kingship-*Malchut* is brought about through “all-*BaKol-בְּכָל*,”

¹⁷⁶² See Siddur Im Divrei Elohi”m Chayim 182d; Pirush HaMilot of the Mittler Rebbe, Ch. 48 (29b and on); *Hemshech* 5666 p. 404.

¹⁷⁶³ Sefer HaMaamarim 5670 *ibid.* p. 218 and on, p. 222 and on; Also see the discourse entitled “*Lo Hayu Yamim Tovim L’Yisroel*” of the 15th of Av, 5735, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Av p. 168 and on; p. 312 and on), and of the year 5746.

¹⁷⁶⁴ Ecclesiastes 5:8

¹⁷⁶⁵ The discourse in Sefer HaMaamarim 5670 cites to the discourse of Shabbat Parshat Chayei Sarah 5630 (Sefer HaMaamarim 5630 p. 19 and on); Also see Biurei HaZohar of the Mittler Rebbe (Hosafot), Chayei Sarah, p. 129c and on.

which refers to the *Sefirah* of Foundation-*Yesod*.¹⁷⁶⁶ For, through the *Sefirah* of Foundation-*Yesod* the fifty gates of Understanding-*Binah* are drawn down into Kingship-*Malchut*. This is why the word “all-*Kol*-כל-50” has the same numerical value (*Gematria*) as fifty-נ. ¹⁷⁶⁷

However, the above is the order of these matters as they are in and of themselves. However, higher than this is the continuation of the verse, which states, “Even the king is indebted to the field.” This indicates a special ascent in the *Sefirah* of Kingship-*Malchut*, which has two explanations.

The first is as stated in Zohar,¹⁷⁶⁸ that here the “King-*Melech*-מלך” refers to the Upper King, meaning the *Sefirah* of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). Therefore, the meaning of the words “Even the king is indebted to the field,” is that it refers to a drawing down of the Crown-*Keter* to Kingship-*Malchut*, being that Kingship-*Malchut* is called the “field-*Sadeh*-שדה.”

The second explanation of Zohar there is that “the king-*Melech*-מלך” refers to the *Sefirah* of Kingship-*Malchut*, and that the words “Even the king is indebted to the field” refer to the descent of Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are called the “field-*Sadeh*-שדה.”

¹⁷⁶⁶ See Zohar III 257a (Ra'aya Mehemna); Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Pardes Rimonim, Shaar 13 (Shaar HaShe'arim), Ch. 6; Shaar 23 (Shaar Erchei HaKinuyim), section on “*Kol*-כל” and “*Kalah*-כלה”; Likkutei Torah of the Arizal, Vayeishev 40a, and elsewhere.

¹⁷⁶⁷ See Pardes Rimonim *ibid.*, and elsewhere.

¹⁷⁶⁸ Zohar I 122a

For, [as it states], “There is one field-*Sadeh*-שדה and there is another field-*Sadeh*-שדה.” That is, “there is one field-*Sadeh*-שדה” on the side of holiness, which is the *Sefirah* of Kingship-*Malchut* and “there is another field-*Sadeh*-שדה,” referring to the side opposite holiness. Thus, according to this explanation, “the field-*Sadeh*-שדה” refers to the side opposite holiness, to which Kingship-*Malchut* descends in order to refine the sparks.

However, specifically because the descent of Kingship-*Malchut* is to bring about refinements (*Birurim*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this means that the purpose of the descent is the ascent. Through this *Malchut* ascends high above, even higher than the aspect of the drawing down of the Crown-*Keter* into Kingship-*Malchut*.¹⁷⁶⁹

3.

With the above we can understand the general matter of the fifteenth day of the month, at which time “the moon is in a state of wholeness.” That is, this superiority of the moon (Kingship-*Malchut*) always comes after the descent of the time of the birth (*Molad*) of the moon, at which time the moon is in a hidden state. Only after the descent of the hiding of the moon at its time of birth (*Molad*), that the ascent then comes, until it reaches the “state of wholeness.” Nonetheless, change is

¹⁷⁶⁹ See the discourse entitled “*Lo Hayu Yamim Tovim L’Yisroel*” of the 15th of Av, 5735, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Av p. 168 and on; p. 312 and on).

possible in the ascent itself. This is because the moon does not always ascend, and therefore [in its ascent] there is the possibility for its descent. However, there is a higher ascent than this. This is eternal ascent in which there is no possibility of descent.

With the above in mind, we can understand¹⁷⁷⁰ the novelty of the fifteenth of Av, as it relates to the general matter of the moon being in a state of wholeness. For, every month there the moon ascends in a way that its descent is possible. Even on the fifteenth of the month of Nissan, on which the holiday of Pesach falls, nonetheless, the exodus from Egypt was a redemption that was followed by exile.¹⁷⁷¹ The same is so of the construction of the first Holy Temple. This is as stated in Midrash,¹⁷⁷² that Shlomo was the fifteenth generation from Avraham, and the moon was then in its state of wholeness, and he thus built the Holy Temple. Nonetheless, the ascent was not eternal, in that the Holy Temple was later destroyed.

However, when it comes to the ascent of the fifteenth of the month of Av, since it follows after the descent of the ninth of Av, which is the greatest descent, therefore, the ascent that follows is commensurate to the descent. Thus, this ascent of the *Sefirah* of Kingship-*Malchut*, is an ascent after which there is no descent, which is the ascent of the coming future.

¹⁷⁷⁰ See Sefer HaMaamarim 5670 ibid. p. 220, p. 228 and on.

¹⁷⁷¹ See Mechilta to Beshalach (Exodus) 15:1; Talmud Bavli, Pesachim 116b, Tosefot entitled "*Hachi Garsinan v'Nomar*."

¹⁷⁷² Midrash Shemot Rabba 15:26

4.

Based on the above we can also understand¹⁷⁷³ the statement in Midrash¹⁷⁷⁴ on the verse,¹⁷⁷⁵ “Comfort, comfort (*Nachamu Nachamu*-נחמו נחמו) My people,” which is a doubled measure of comfort, corresponding to the destruction of the first Holy Temple and the destruction of the second Holy Temple. However, at first glance, this is not understood, because [of the principle that] “included in two-hundred is one-hundred.”¹⁷⁷⁶

That is, the first Holy Temple was higher than the second Holy Temple, in that the second Holy Temple lacked five things [that the first Holy Temple had].¹⁷⁷⁷ This being so, since there already is comfort for the first Holy Temple, what need is there for the additional comfort of the second Holy Temple?

However, this may be understood based on the explanation above that the descent is for the purpose of ascent, and that after the descent, the ascent is greater than how it was before the descent. This being so, it must be said that there is a superiority to the second Holy Temple, over and above the first Holy Temple, being that the second Holy Temple followed the destruction of the first Holy Temple, meaning that it was an ascent after a descent. This is similar to the superiority of those who truly return to *HaShem*-ה' in repentance (*Ba'alei*

¹⁷⁷³ See Sefer HaMaamarim 5670 *ibid.* p. 220, p. 231.

¹⁷⁷⁴ Midrash Eichah Rabba Ch. 1; Yalkut Shimoni, Remez 245

¹⁷⁷⁵ Isaiah 40:1

¹⁷⁷⁶ An idiom of our sages, of blessed memory – See Talmud Bavli, Bava Kamma 74a; Bava Batra 41b.

¹⁷⁷⁷ Talmud Bavli, Yoma 21b

Teshuvah) over and above the righteous (*Tzaddikim*).¹⁷⁷⁸ Therefore, there specifically must be additional comfort over the destruction of the second Holy Temple, for this element of superiority in the second Holy Temple [over and above the first Holy Temple].

This then, is the meaning of “Comfort, comfort (*Nachamu Nachamu*-נחמו נחמו) My people etc.” That is, after the descent of the ninth of Av, upon which both the destruction of the first Holy Temple and the destruction of second Holy Temple occurred, in the coming future there will be an ascent commensurate to this descent. That is, there will be an eternal ascent that will not be followed by any exile.¹⁷⁷⁹

Moreover, this ascent will have both elements of superiority, the superiority of the first Holy Temple, which had the five things that were lacking in the second Holy Temple, and the superiority of the second Holy Temple, which is the superiority of those who truly return to *HaShem*-יהו"ה in repentance (*Ba'alei Teshuvah*).

¹⁷⁷⁸ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

¹⁷⁷⁹ See Mechilta to Beshalach (Exodus) 15:1; Talmud Bavli, Pesachim 116b, Tosefot entitled “*Hachi Garsinan v'Nomar*.”