

Discourse 9

*“Vayomer Lo Yehonatan Machar Chodesh –
Yehonatan said to him, ‘Tomorrow is the New Moon’”*

Delivered on Shabbat Mevarchim and Erev Rosh Chodesh Kislev, 5721
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁰⁰ “Yehonatan said to him, ‘Tomorrow is the New Moon and you will be remembered because your seat will be empty.’” Now, we must understand why he both said, “you will be remembered-*v’Nifkadeta*-ונפקדת” and “because (your seat) will be empty-*Ki Yipaked*-כי יפקד,” which are two opposites. For, the word “*v’Nifkadeta*-ונפקדת” is a term of remembrance, as we recite,³⁰¹ “And may there be recalled and remembered – our remembrance and our recollection (*v’Yipaked v’Yizacher Zichroneinu u’Phikdoneinu*-ויפקד ויזכר ויפחד ויזכר).” Similarly, it states,³⁰² “*HaShem*-יהוה remembered (*Pakad*-פקד) Sarah.” On the other hand, the word “because (your seat) will be empty-*Ki Yipaked*-כי יפקד,” is a term indicating absence (*Chisaron*-חסרון), as in the verse,³⁰³ “Not a man of us is missing-*Nikad*-נפקד.”

³⁰⁰ Samuel I 20:18 – The *Haftorah* that is read on Shabbat Erev Rosh Chodesh.

³⁰¹ In the *Ya’aleh v’Yavo* addition to the Amidah prayer

³⁰² Genesis 21:1

³⁰³ Numbers 31:49 – cited in Metzudat Tziyon to Samuel I 20:18 *ibid*.

Now, the matter of remembrance (*Zicharon*-זכרון) is that we also recall that which is not currently present in actuality, which is the very opposite of absence (*Chisaron*-חסרון), and from the fact that this verse includes both matters together, this seems to indicate that they are one matter.

This is especially so considering that the verse states, “you will be remembered because your seat will be empty (*Ki Yipaked*-כי יפקד).” The meaning of the word “*Ki*-כי” here is “because,” indicating that a reason is provided, namely, that the reason “you will be remembered-*v’Nifkadeta*” is because “your seat will be empty-*Yipaked Moshavecha*” מושבך יפקד.”

Additionally, the two matters (“remembrance-*Zicharon*-זכרון” and “absence-*Chisaron*-חסרון”) are stated using the same term. That is, even though there are several words that could have been used to express the matter of “remembrance-*Zicharon*-זכרון,” the verse specifically uses the term “you will be remembered-*v’Nifkadeta*” ונפקדת, which is of the same root as the word used to indicate the matter of “absence-*Chisaron*-חסרון” (“because (your seat) will be empty-*Ki Yipaked*” כי יפקד).

All the above demonstrates that the matter indicated by “you will be remembered-*v’Nifkadeta*” ונפקדת, and the matter indicated by “(because your seat) will be empty-*Yipaked*” יפקד are one matter and that they are inter-dependent.

The general explanation,³⁰⁴ is that this *Haftorah* of “*Machar Chodesh* – Tomorrow is the New Moon” discusses the matter of the eve of Rosh Chodesh. (This is why we read this

³⁰⁴ See the discourse entitled “*Vayomer Lo Yehonatan Machar Chodesh*” of Shabbat Parshat Toldot 5677 (Sefer HaMaamarim 5677 p. 67 and on); Also see the discourse by the same title in Ohr HaTorah, Zot HaBrachah, p. 1,889 and on; Maamarei Admor HaZaken 5568 Vol. 1, p. 528 and on.

Haftorah on a Shabbat that is the eve preceding Rosh Chodesh.)³⁰⁵

Now, the matter of Rosh Chodesh (the New Moon) relates to the path of the moon's motion. The order of the path of the moon is that from the middle of the month and on, the [light of the] moon diminishes, until at the end of the month, the moon becomes completely hidden. On Rosh Chodesh there then is the rebirth of the new moon.

This itself is the difference between the motion of the sun and the motion of the moon. That is, the sun's motion is in a way that it always is equally [radiant]. In contrast, the moon's motion is such that it first diminishes and wanes, until the birth of the moon subsequently comes about. That is, its revelation comes specifically after its concealment.

The same is so regarding the Jewish people, who "count according to the moon."³⁰⁶ This is as our sages, of blessed memory, taught,³⁰⁷ "Go and let the righteous be named after you... such as Dovid [who is called]³⁰⁸ 'the little one-*HaKatan*-הַקָּטָן.'" In other words, it is specifically through the concealment and nullification (*Bittul*) that "my soul be as dust to all"³⁰⁹ which is the nullification of one's sense of self and ego (*Bittul HaYesh*) to the point of nullifying one's very existence (*Bittul b'Metziyut*) to *HaShem*-יְהוָה, blessed is He, that there

³⁰⁵ See Talmud Bavli, Megillah 31a; Tur and Shulchan Aruch, Orach Chayim 425:2.

³⁰⁶ Talmud Bavli, Sukkah 29a; Also see the discourse entitled "*Vayomer Lo Yehonatan*" 5567 (Maamarei Admor HaZaken 5567 p. 48 and on); and with the glosses in Ohr HaTorah, Bereishit Vol. 1, p. 4b and on.

³⁰⁷ Talmud Bavli, Chullin 60b – After the moon was told to diminish herself.

³⁰⁸ Samuel I 17:14

³⁰⁹ See the liturgy of the "*Elo'hai Netzor*" at the end of the *Amidah* prayer; Talmud Bavli, Brachot 17a

thereby is the fulfillment of [the verse],³¹⁰ “[For thus said the Exalted and Uplifted One, Who abides forever and Whose Name is Holy:] ‘I abide in exaltedness and holiness, [but I am with the despondent and lowly of spirit].’” That is, even though, in and of Himself, He is exalted and Holy, nevertheless, “I dwell with the despondent and lowly of spirit.”

This then, is the general matter of the [*Haftorah*] “*Machar Chodesh* – Tomorrow is the New Moon,” which is the revelation that follows the concealment of the eve of Rosh Chodesh. This also is why Men of Action (*Anshei Ma’aseh*) fast on the eve before the New Moon (*Erev Rosh Chodesh*),³¹¹ which is a matter of nullification (*Bittul*) and concealment, through which there thereby is caused to be a drawing forth of the revelation [indicated by], “Tomorrow is the New Moon – *Machar Chodesh*.”

2.

Now, to understand the renewal of the moon on Rosh Chodesh in greater detail, we must begin with an explanation of the matter of the coming into being of time. For generally, time is measured according to “the two great luminaries,”³¹² as the verse states,³¹³ “Let there be luminaries... and they shall serve

³¹⁰ Isaiah 57:15; See Torah Ohr Bereishit 1c; Ohr HaTorah Bereishit Vol. 6 p. 1,047a, and elsewhere.

³¹¹ Magen Avraham to Shulchan Aruch, Orach Chayim 417, Se’if Katan 3

³¹² Genesis 1:16

³¹³ Genesis 1:14

as signs, and for festivals and for days and years.”³¹⁴ Now, in regard to the luminaries, the order of the path of the moon is that it wanes and diminishes, and there subsequently is the “birth” (*Molad*) [of the new moon], as mentioned above.

To preface, the existence of the worlds is generally divided into three matters; “World” (*Olam*), “Year” (*Shanah*), and “Soul” (*Nefesh*),³¹⁵ each of which has an order of concealment and revelation. In the aspect of the World, the concealment and revelation is the order of the path of the moon (as mentioned before).

This itself also causes the matter of time (*Shanah*), which as known, is the matter of “running” and “returning” (*Ratzo v'Shov*).³¹⁶ The same is so of the aspect of the Soul (*Nefesh*), in that the Jewish people are in constant states of ascent and descent, as our sages, of blessed memory, stated,³¹⁷ “When they ascend, they ascend all the way to the firmament,” and the opposite is also true.

Now, the general matter of time is that its existence is novel. That is, the beginning of its existence is from the *Sefirah* of Kingship-*Malchut*, in which there is the matter indicated by

³¹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The seven letters כפרת correspond to the seven days of the week – time and its measurement.”

³¹⁵ Sefer Yetzirah 6:1; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2), section entitled “The three aspects of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*.”

³¹⁶ See the introduction of the Ra'avad to Sefer Yetzirah 2c; Also see Maamarei Admor HaEmtza'ee, Bereishit p. 56 and on; Bamidbar Vol. 2, p. 333 and on; p. 337 and on; Ohr HaTorah, Yitro p. 825 and on; Sefer HaMitzvot of the Tzemach Tzedek 59a; Discourse entitled “*Baruch She'asah Nissim*” 5664 (Sefer HaMaamarim 5664 (Kehot 5754) p. 129 and on, p. 135 and on).

³¹⁷ Talmud Bavli, Megillah 16a (Ein Yaakov)

the verses, “*HaShem*-יהו"ה **is** king (*Melech*-מלך),”³¹⁸ “*HaShem*-יהו"ה **was** king (*Malach*-מלך),”³¹⁹ “*HaShem*-יהו"ה **will be** king (*Yimloch*-ימלך),”³²⁰ this being the matter of past, present, and future.³²¹

In contrast, this is not so higher than the *Sefirah* of Kingship-*Malchut*, and more specifically, [is not so] of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, for whom the matter of time is utterly inapplicable. For, just as He transcends the matter of space (*Makom*-מקום), He likewise transcends the matter of time (*Zman*-זמן), for as known, time and space are interrelated.³²²

This is why they stated that the primary aspect of *HaShem*'s-יהו"ה Godliness is not in the fact that the worlds are brought into existence by Him.³²³ In other words, the aspect of *HaShem*'s-יהו"ה Godliness which brings the worlds into being

³¹⁸ Psalms 10:16

³¹⁹ Psalms 93:1

³²⁰ Exodus 15:18

³²¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and Vol. 2 (The Letters of Creation, Part 1), “The drawing forth of Action from the Letters to *Elohi*”-מִן-אֱלֹהִים”; Also see Tanya, *Shaar HaYichud VeHaEmunah*, translated as The Gate of Unity and Faith, Ch. 7 (82a); It is noteworthy that in the liturgy these verses were unified by the Sages into a single statement. It also is noteworthy that the true reality of *HaShem*'s-יהו"ה eternal kingship will be fully revealed by Moshiach, as indicated by the fact that “*HaShem* is king, *HaShem* was king, *HaShem* will be king-*HaShem Melech*, *HaShem Malach*, *HaShem Yimloch*-ימלך יהו"ה מלך יהו"ה מלך יהו"ה equals 358, the numerical value of Moshiach-משיח-358.

³²² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the word “sphere-*Galgol*”-גלגל and what it is; Also see Tanya, *Shaar HaYichud VeHaEmunah*, translated as The Gate of Unity and Faith, Ch. 7 *ibid.*; Likkutei Torah, *Zot HaBrachah* 98a.

³²³ Torah Ohr, Megillat Esther 99b; Likkutei Torah, *Shir HaShirim* 8a

is the matter of the chaining down (*Hishtalshelut*), the beginning of which is from the *Sefirah* of Kingship-*Malchut*, in which time and space are applicable. However, the primary aspect of *HaShem*'s יהו"ה Godliness transcends the chaining down of the worlds (*Hishtalshelut*), thus transcending both time and space.

However, it states in Midrash,³²⁴ “[From the fact that the verse does not state ‘Let there be evening-*Yehiy Erev*-יהי ערב’ but instead states ‘And there **was** evening-*Vayehiy Erev*-ויהי ערב,’] this teaches that even beforehand, there was the ordering of times (*Seder Zmanim*-סדר זמנים).” However, the precise wording here is well-known and explained in *Derech Mitzvotcha*,³²⁵ namely, that this does not refer to actual [physical] time, but to the ordering of times (*Seder Zmanim*-סדר זמנים), which is the matter of precedence and subsequence.

This is like the fact that the present (*Hoveh*-הוה) cannot exist until the past (*Avar*-עבר) ceases, and the future (*Ateed*-עתיד) cannot exist until the present (*Hoveh*-הוה) ceases. This matter of the ordering of times (*Seder Zmanim*-סדר זמנים), meaning the order of precedence and subsequence, is also present in the world of Emanation (*Atzilut*).

3.

This may be better understood through the analogy of the powers of the human soul. To explain, the powers of the soul begin with the power of wisdom-*Chochmah*, as the verse

³²⁴ Midrash Bereishit Rabba 3:7

³²⁵ *Derech Mitzvotcha* 57b and on

states,³²⁶ “The beginning (*Reishit*-רֵאשִׁית) is wisdom-*Chochmah*.” From wisdom-*Chochmah*, Understanding-*Binah* chains down, since Understanding-*Binah* cannot exist if it is not preceded by the initial [seminal] point (*Nekudah*) of Wisdom-*Chochmah*, in which there subsequently is the comprehension and grasp of Understanding-*Binah*, just as there cannot be a river without a spring.

However, it is not in a way that subsequent to the precedence of Wisdom-*Chochmah*, the understanding-*Binah* can be present together with Wisdom-*Chochmah*. It rather is impossible for Understanding-*Binah* to exist unless the revelation and dominance of the light of Wisdom-*Chochmah* ceases. That is, this is a matter of absolute precedence and subsequence.

More specifically, the cessation of the revelation of the light of Wisdom-*Chochmah* must not only be of the lofty aspect of Wisdom-*Chochmah*, which is the recognition of the truth [of the matter] and the vision of Wisdom-*Chochmah*, in which the matter becomes recognized as true for him, as though he sees it. That is, the aspect of seeing (*Re'iyah*-רֵאיוֹה) completely transcends the aspect of hearing (*Shmiyah*-שְׁמִיעָה), which is the comprehension and grasp of the Understanding-*Binah*.

Rather, there also must be the [cessation of the] the emotions (*Midot*) of Wisdom-*Chochmah*, which are the leanings of Wisdom-*Chochmah* either to prohibit or to permit. For example,³²⁷ “Rav said it was prohibited...” [but when

³²⁶ Psalms 111:10

³²⁷ Talmud Bavli, Beitzah 6a – It was stated that the Amora'im disputed the following case: Regarding a chick that was hatched on the Festival, Rav said it is prohibited (for use on the Festival), and Shmuel and some say Rabbi Yochanan, said

challenged] “Rav remained silent,” but did not retract his ruling.³²⁸ In other words, this aspect [of Wisdom-*Chochmah*] too utterly transcends the aspect of Understanding-*Binah*.

Moreover, even in regard to the aspect of the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*), which is the matter of the [seminal] point (*Nekudah*) of the Wisdom-*Chochmah*, in order for the aspect of Understanding-*Binah* to come from it, there necessarily must first be a matter of constriction (*Tzimtzum*), so that there will not be an overabundant flow of novel insights with many points, but that it rather should remain as a single point.

Additionally, even in that [single] point there must be a constriction (*Tzimtzum*), namely, that its inner aspect should be concealed, so that all that remains is its externality. Only then can there be the existence of Understanding-*Binah*.

it is permitted (for use on the Festival). Rav said it is prohibited because it is *muktzeh*, and Shmuel, and some say Rabbi Yochanan, said it is permitted because it renders itself permitted through slaughter (consequently removing the prohibition of *muktzeh*). Rav Kahanah and Rav Asi said to Rav: What is the difference between this case and the case of a calf that is born on a Festival (to which you agree that it may be slaughtered on the Festival)? He answered: Since the [calf] is prepared on account of its mother by slaughter, (in that if a cow is slaughtered, the calf in its womb is also permitted to be consumed. In contrast, the chick was considered *muktzeh* before it was hatched). [They further challenged Rav:] What is the difference between this case and the case of a *treifa* (in which a cow that was slaughtered has some condition that renders it prohibited, in which case neither it nor the calf in its womb may be eaten)? Rav was silent. Rabbah said, and some say it was Rav Yosef: “Why was Rav silent? He should have answered them: [Even a calf born of a *treifa* is not fully *muktzeh*], since it becomes permitted on account of its mother to be used as dog food [which is not so of a chick that was hatched].

³²⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26; Also see Rabbi Hillel Paritcher’s commentary to Shaar HaYichud, Ch. 1, translated as “Listen Israel”; Sefer HaMaamarim 5654 p. 286 and on; 5659 p. 74 and on; 5692 p. 331, and elsewhere.

Now, just as this is so of the chaining down of the intellectual qualities (*Mochin*) themselves, this likewise is so of the chaining down of the emotional qualities (*Midot*) from the intellectual qualities (*Mochin*). For, the emotions (*Midot*) cannot be without the intellect (*Mochin*). This is because emotions (*Midot*) that exist without being preceded by intellect (*Mochin*), are essential emotions (*Midot Atzmi'yim*) that transcend intellect (*Sechel*), or alternately, they are the aspect of the transcendent encompassing lights (*Makifim*) which are not actually true [emotions].

However, for there to be inner manifest emotions (*Midot Pnimiyyim*), such as those that bring vitality to performing the *mitzvot*, so that they are caused to “fly above,”³²⁹ this is specifically brought about through intellect (*Mochin*). Even so, the existence of the emotions (*Midot*) specifically comes about through a cessation of the light of the intellect (*Sechel*).

This refers to the constriction (*Tzimtzum*) of the intellect (*Sechel*) so that all that remains is the external aspect of intellect (*Chitzoniyut HaSechel*). Moreover, even in the externality of the intellect (*Chitzoniyut HaSechel*) itself, there also is a constriction (*Tzimtzum*), so that not all of it remains, but only its “therefore” (*Bechein*) remains.

Similarly, even in the chaining down of the emotions (*Midot*) themselves, there likewise is an order of precedence and subsequence. That is, there first must be the quality of Kindness-*Chessed*, and the quality of Might-*Gevurah* is only subsequent to this. This is as in the verse,³³⁰ “And these are the

³²⁹ See Tanya, Likkutei Amarim, Ch. 40, and elsewhere.

³³⁰ Genesis 25:19 – The Torah portion of this week.

offspring of Yitzchak, son of Avraham – Avraham begot Yitzchak.”³³¹ Our sages, of blessed memory, similarly stated,³³² “The waters became pregnant and gave birth to darkness,” referring to the chaining down of *Might-Gevurah* from *Kindness-Chessed*, as stated in *Pardes Rimonim*.³³³

Then, after there are the qualities of *Kindness-Chessed* and *Might-Gevurah*, through *Splendor-Tiferet* there is a chaining down of the [gut-emotional] qualities of *Victory-Netzach*, *Majesty-Hod*, and *Foundation-Yesod* from the [three primary emotions] of *Kindness-Chessed*, *Might-Gevurah*, and *Splendor-Tiferet*. That is, *Victory-Netzach* is a branch of *Kindness-Chessed*, and *Majesty-Hod* is a branch of *Might-Gevurah* etc. In other words, all this is in an order of precedence and subsequence.

From the above we can likewise understand the matter as it relates to the ten *Sefirot* of the world of Emanation (*Atzilut*). Namely, that since they are in a state of division, in that “they are ten and not nine, ten and not eleven,”³³⁴ it therefore is necessary that they be ordered according to precedence and subsequence, which is the matter of the order of time (*Seder Zmanim*-סדר זמנים).

³³¹ That is, Avraham, who is the quality of *Kindness-Chessed*, begot Yitzchak, who is the quality of *Might-Gevurah*.

³³² Midrash Shemot Rabbah 15:22; Zohar I 103b; Sefer Yetzirah 3:1 and on.

³³³ *Pardes Rimonim*, Shaar 9 (Shaar HaMachri'in) Ch. 3 in commentary to Sefer Yetzirah *ibid*.

³³⁴ Sefer Yetzirah 1:4

Now, even though the order of time (*Seder Zmanim*) is in all ten *Sefirot* of the world of Emanation (*Atzilut*), nonetheless, there is a difference between the intellectual qualities (*Mochin*) and the emotional qualities (*Midot*). This is because the intellectual qualities (*Mochin*) are the aspect of “the concealed,”³³⁵ and preceded the world etc., whereas the emotional qualities (*Midot*) are the root of the worlds, as it states,³³⁶ “For I have said, ‘the world shall be built of Kindness-*Chessed*.’”

Therefore, the primary matter of the divisions of the order of times (*Seder Zmanim*) is in the six emotional qualities (*Midot*), and from them there subsequently is a drawing down through Kingship-*Malchut* to bring about the existence of time in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which there is the existence of actual time.

The explanation is that the six emotions (*Midot*) are the six days, from which there is a drawing down of the “six thousand years of the world.”³³⁷ For, “a single day of the Holy One, blessed is He, is one-thousand years.”³³⁸ In other words, each particular emotion drawn down through Kingship-*Malchut* brings about the existence of one millennium in the time of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

³³⁵ Deuteronomy 28:29; See Likkutei Torah, Pekudei 3d

³³⁶ Psalms 89:3

³³⁷ Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

³³⁸ Midrash Bereishit Rabba 8:2; See Talmud Bavli, Sanhedrin 97a *ibid*.

As known, during the first millennium there was a radiance and illumination of the aspect of Kindness-*Chessed*, and therefore [those generation were] sustained by the kindness of the Holy One, blessed is He.³³⁹ In the second millennium there was a radiance and illumination of the aspect of Might-*Gevurah*, and this is why the flood took place in the second millennium. In the third millennium there was a radiance and illumination of the aspect of Splendor-*Tiferet*, which is the matter of inter-inclusion and perfection, and this is why the Torah was given in the third millennium. Ramban³⁴⁰ thus explains the relationship between all six millennia with all six emotional qualities (*Midot*).

Subsequently, this is all drawn down into greater particulars, in that each year is one particular of the millennium. That is, the vitality of each particular year is first included in the head of the year, which is its Rosh HaShanah, and then this is further particularized in the twelve heads of the months (*Rosh Chodesh*), the beginning of each month (*Rosh Chodesh*) including the vitality for all the days of that particular month.³⁴¹

5.

However, based on this, we must better understand why the day of Shabbat only includes six days in it, in that “all the days [of the week] are blessed by it,”³⁴² referring to the six days of the week [which are blessed by Shabbat]. Seemingly, is not

³³⁹ Talmud Bavli, Pesachim 118a

³⁴⁰ Ramban to Genesis 2:3

³⁴¹ See Ateret Rosh, Shaar Rosh HaShanah and elsewhere.

³⁴² Zohar II 62b, 88a

Shabbat loftier than the beginning of the month (*Rosh Chodesh*) and loftier than even the beginning of the year (*Rosh HaShanah*)?

To explain, Shabbat is loftier than Rosh Chodesh, being that on Rosh Chodesh it is permissible to engage in labor, whereas on Shabbat it is forbidden to engage in labor. Moreover, this likewise is so on an inner level. That is, the reason that Rosh Chodesh was not included amongst the six days of the week (*Sheshet Yemei HaMa'aseh*) is because during the six days of the week, Kingship-*Malchut* receives from the aspect of Wisdom-*Chochmah* through the medium of *Zeir Anpin*. In contrast, on Rosh Chodesh, Kingship-*Malchut* receives from the aspect of Wisdom-*Chochmah* not through the medium of *Zeir Anpin*, but even so, Kingship-*Malchut* remains in her place, only that there is a drawing down of the aspect of Wisdom-*Chochmah* in her.

In contrast, on Shabbat there is the [revelation] of the matter of the intellectual quality of the Father-*Abba* [Wisdom-*Chochmah*] as it is, in and of itself,³⁴³ which completely transcends the aspect of Kingship-*Malchut*. This is the meaning of the matter expressed in the verse,³⁴⁴ “If you proclaim the Shabbat a delight... and you honor it by not speaking words...” This is because, on Shabbat the worlds do not receive from the aspect of Speech (*Dibur*), but instead ascend to the aspect of Thought (*Machshavah*).³⁴⁵

³⁴³ See Siddur Im Divrei Elohim Chayim 178c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

³⁴⁴ Isaiah 58:13

³⁴⁵ See Likkutei Torah, Drushim L'Shabbat Shuva 66c and elsewhere.

Similarly, Shabbat also transcends Rosh HaShanah. For, on Rosh HaShanah the *mitzvah* of the day is with the Shofar,³⁴⁶ as our sages, of blessed memory, taught,³⁴⁷ “On Rosh HaShanah say before Me verses of Kingship (*Malchiyot*)... and verses of Remembrance (*Zichronot*)... and with what? With the Shofar.”

That is, the Shofar also transcends the aspects of the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*), and this is why the aspects of Kingship (*Malchiyot*) and Remembrance (*Zichronot*) are drawn down by it. However, when the holiday of Rosh HaShanah falls out on Shabbat, blowing the Shofar becomes unnecessary,³⁴⁸ since the drawing down affected by the Shofar is brought about through Shabbat itself.³⁴⁹

Thus, since Shabbat is loftier than Rosh Chodesh and also is loftier than Rosh HaShanah, it is not understood why the day of Shabbat only includes six days, whereas Rosh Chodesh includes twenty-nine or thirty days, and Rosh HaShanah includes all the days of the year.

However, the explanation is that there are two types of drawings down of vitality into the worlds. There is the drawing down of the aspect of “life-*Chayim*-חיים,” and there is the drawing down of the aspect of “The One who gives life to the living-*Mechayeh HaChayim*-מחייה החיים.”³⁵⁰

³⁴⁶ Talmud Bavli, Rosh HaShanah 26b, 27a

³⁴⁷ Talmud Bavli, Rosh HaShanah 16a, 34b

³⁴⁸ Mishnah Rosh HaShanah 4:1

³⁴⁹ See Likkutei Torah, Drushim L'Rosh HaShanah 56a and elsewhere.

³⁵⁰ Talmud Bavli, Yoma 71a

This is similar to the explanation in Tur³⁵¹ on the blessing, “[Blessed are you *HaShem*-יהוה our God, King of the world], who creates many souls and their lackings, for all the means that you created by which to enliven the soul of every living being, [Blessed is He who is the life of all worlds].”

That is, the matter of “[He] who creates many souls and their lackings etc.,” refers to drawing down in order to fill a lacking, in that without the drawing down there would be a lacking. Nevertheless, it is in way that “you are not obligated to make him wealthy.”³⁵² In contrast, the continuing words, “with which to enliven the soul of every living being” refer to drawing down the matter of pleasure (*Taanug*).

This [latter aspect] is the matter of Shabbat, during which time there is a drawing down of the aspect of pleasure (*Taanug*) that transcends the chaining down of the worlds (*Hishtalshelut*). It is in this regard that about Shabbat the verse states,³⁵³ “*Vayechulu*-ויכלו – And the heavens and the earth were finished etc.”

This is analogous to a person who builds a home because he has delight and pleasure in this. Nonetheless, the pleasure (*Taanug*) is concealed and is only revealed upon the completion of its construction. The same is so Above in *HaShem*’s-יהוה Godliness, that upon the completion of creation the pleasure that transcends the chaining down of the worlds (*Hishtalshelut*) is drawn down.

³⁵¹ Tur, Orach Chayim 207

³⁵² See Talmud Bavli, Ketubot 67b

³⁵³ Genesis 2:1

This is the matter of the granting of an additional soul on Shabbat,³⁵⁴ which are the aspects of the *Chayah* and *Yechidah* levels of the soul. That is, the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul correspond to the drawing down of the chaining down of the worlds (*Seder Hishtalshelut*), whereas the aspect of the additional soul, which are the aspects of the *Chayah* and *Yechidah* levels of the soul, that are likened to the Supernal aspects of the Long Patient One-*Arich* and the Ancient One-*Atik*, are the matter of the Supernal pleasure (*Taanug*) that transcends the chaining down of the world (*Hishtalshelut*).

This then, is the difference between Rosh Chodesh, Rosh HaShanah, and Shabbat. That is, on Rosh Chodesh and Rosh HaShanah, there is a drawing down of the vitality that is necessary to the worlds, drawn from the aspect of the emotional qualities (*Midot*) which are the root of the worlds, and is the matter of time, as explained before. The order of this drawing down is that first there is a general drawing down on Rosh HaShanah and Rosh Chodesh, and it subsequently is drawn into the particular vitality of the days of the month and the days of the year.

In contrast, on Shabbat the drawing down is of an aspect that transcends the chaining down of the worlds (*Hishtalshelut*), this being the matter of the additional soul, which are the aspects of the *Chayah* and *Yechidah*, only that this aspect is also drawn down to illuminate in the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul. This explains how the day of Shabbat relates to the three days preceding it and the three days

³⁵⁴ Talmud Bavli, Taanit 27b; Beitza 16a

following it,³⁵⁵ which is the matter of drawing down the additional soul into the three aspects of *Nefesh*, *Ru'ach* and *Neshamah*.

Now, the general matter of Shabbat is that it transcends time. This is why after every Shabbat we [begin the count anew] saying, “Today is the first day.”³⁵⁶ At first glance it is not understood why we begin to count time anew, given that no change in time happened on Shabbat, neither to the days of the month nor to the days of the year. However, the explanation is that being that Shabbat transcends time, and after Shabbat there begins to be the drawing down of time from the aspect that transcends time, we therefore say “Today is the first day.”

This also explains why the Manna did not descend on Shabbat, even though the primary root of the drawing down of the Manna was specifically on Shabbat, in that it is from Shabbat that the Manna was caused to be drawn down during the days of the week,³⁵⁷ only that on Shabbat itself, the Manna did not descend.

The explanation is that there is the aspect of the remnant of the “crystal dew” (*Shiyora d'Tala d'Bedolcha*) by which the dead are destined to be resurrected,³⁵⁸ whereas the Manna is the aspect of the “crystal dew” (*Tala d'Bedolcha*) itself, which is

³⁵⁵ See Talmud Bavli, Pesachim 106a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 299:8 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the name sphere-*Galgil*-גלגל, and what it is.

³⁵⁶ In the *HaYom Yom* liturgy; See Likkutei Torah, Shir HaShirim 25a and on.

³⁵⁷ Zohar II 62b, 88a *ibid.*; Mechilta to Exodus (Yitro) 20:11; This is explained in Ohr HaTorah, Beshalach p. 638-639; *Hemshech* 5672 Vol. 2 p. 1,066, p. 1,086, and elsewhere.

³⁵⁸ See Zohar III 128b; Likkutei Torah, Eikev 14b, 17a

pleasure (*Taanug*) that transcends the chaining down of the worlds (*Hishtalshelut*).

The matter of the descent of the Manna is the drawing down of the aspect of pleasure (*Taanug*) that transcends the chaining down of the worlds (*Hishtalshelut*), into the aspect of time below. Therefore, on Shabbat itself, being that it transcends the chaining down of the worlds (*Seder Hishtalshelut*) and transcends time, the descent of the Manna to below is inapplicable. Nevertheless, the drawing down of the Manna during all the other days of the week is from the day of Shabbat, being that it is the aspect of pleasure (*Taanug*).

6.

This then explains the verse,³⁵⁹ “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be remembered (v’*Nifkadeta*-ונפקדת) because your seat will be empty (*Ki Yipaked*-כי יפקד).” To explain, the drawing down of Rosh Chodesh is the drawing down of the vitality of the order of the chaining down of the worlds (*Seder Hishtalshelut*), which (as explained above) is the aspect of time. The order of this drawing down is that the revelation comes after being preceded by concealment. This is because the general matter of time is the aspect of “running” and “returning” (*Ratzo v’Shov*). Therefore, the revelation of “you will be remembered-v’*Nifkadeta*-ונפקדת,” comes after the concealment of “because (your seat) will be empty-*Ki Yipaked*-כי יפקד.”

³⁵⁹ Samuel I 20:18 – The *Haftorah* that is read on Shabbat Erev Rosh Chodesh.

In other words, there first must be the aspect of the nullification (*Bittul*) of Kingship-*Malchut*, in that “she makes herself small,”³⁶⁰ through which she becomes a receptacle for revelation from the aspect of *Zeir Anpin*. This matter itself, that Kingship-*Malchut* must be in the state of nullification (*Bittul*) of “making herself small” is also drawn down through *Zeir Anpin*.

This then, is the meaning of [the first part of the verse], “Yehonatan said to him (Dovid).” For, Dovid is the aspect of Kingship-*Malchut*,³⁶¹ which is the aspect of the final letter *Hey* ה of the Name *HaShem* יהו"ה. In contrast, the name Yehonatan-יהונתן divides into “*Yeh*” יה"ו-*o*” נתן-*Natan*,” referring to the aspect of *Yeh*” יה"ו-*o*,³⁶² which are the first three letters of the Name *HaShem* יהו"ה, and is the aspect of *Zeir Anpin*, which drew down and gave (*Natan*-נתן) bestowal to the aspect of Dovid, King of Israel.

The beginning of the bestowal is to affect that Kingship-*Malchut* will be in a state of nullification (*Bittul*), and there then is a drawing down of revelation from *Zeir Anpin* to Kingship-*Malchut*. This is why the word “gave-*Natan*-נתן,” was specifically used, in that “One who gives a gift, gives it generously,”³⁶³ referring to the matter of drawing down additional light and illumination.

³⁶⁰ See Zohar III 191a

³⁶¹ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “Dovid”; Shaar 22 (Shaar HaKinuyim), Ch. 4; Etz Chayim, Shaar 38 (Shaar Leah v’Rachel) Ch. 1; Me’orei Ohr, Ma’arechet 4, Ot 10; Erchei HaKinuyim (by Rabbi Yechiel Halperin the author of Seder HaDorot), section on “Dovid,” and elsewhere.

³⁶² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*)

³⁶³ Talmud Bavli, Bava Batra 53a, 65a, 71a, and elsewhere.

This is also the meaning of the verse,³⁶⁴ “Each man kissed the other and they wept with one another etc.” For, the matter of kisses (*Nesheeken*) comes about because of the great strength of the revelation of love that cannot manifest in letters of speech (*Dibur*)³⁶⁵ and yet, the vessel of the heart cannot contain this love. The matter of tears, comes about from the revelation of light that the brain is incapable of withstanding.³⁶⁶

This then, is the matter of the verses, “Yehonatan said to him... Each man kissed the other and they wept with one another etc.” That is, the giving and bestowal from *Zeir Anpin* to Kingship-*Malchut* is in a way of the revelation of light in such great abundance, to the point that the vessel of the heart and the vessel of the brain cannot withstand the revelation of this light (*Ohr*).

The verse concludes, “until Dovid [wept] greatly-*Ad Dovid Heegdeel*-עַד דָּוִד הִגְדִּיל.” That is, the entire matter of the drawing down from Yehonatan to Dovid (from *Zeir Anpin* to Kingship-*Malchut*) is only “until Dovid grew-*Ad Dovid Heegdeel*-עַד דָּוִד הִגְדִּיל,” meaning “up to-*Ad*-עַד but not including.” For, when the matter of “Dovid grew-*Dovid Heegdeel*-עַד דָּוִד הִגְדִּיל” will take place, referring to the growth and maturation of the aspect of Kingship-*Malchut* in the coming future, the aspect of Kingship-*Malchut* will then be loftier than the aspect of *Zeir Anpin*. About this Yehonatan told Dovid,³⁶⁷ “You will reign over Israel, and I will be second to you.”

³⁶⁴ Samuel I 20:41

³⁶⁵ See Torah Ohr 80d; Likkutei Torah, Shir HaShirim 1d

³⁶⁶ See Torah Ohr, Hosafot 112a

³⁶⁷ Samuel I 23:17

The explanation is that the revelation of the coming future is loftier than both Rosh Chodesh and Rosh HaShanah, and is the matter of Shabbat, in that it is called,³⁶⁸ “The day that is entirely Shabbat and rest,” the matter of which is the drawing down of the pleasure (*Taanug*) that transcends the chaining down of the worlds (*Hishtalshelut*).

This is the true ascent of Kingship-*Malchut* in the coming future, that it will ascend to the aspect of the pleasure (*Taanug*) that transcends the chaining down of the worlds (*Hishtalshelut*). Yehonatan has no relation at all to this aspect, being that Yehonatan is the aspect of *Zeir Anpin*, the root and source of time, whereas the ascent of Kingship-*Malchut* in the coming future is in the aspect that utterly transcends time.

With the above in mind, we can understand why in the coming future the aspect of Kingship-*Malchut* will not need to receive strength from the aspect of *Zeir Anpin* as it presently does, in that Kingship-*Malchut* must receive from the aspect of *Zeir Anpin*. This is because in the beginning of creation there were “the two great luminaries.”³⁶⁹ That is, [at first] Kingship-*Malchut* was in the world of Emanation (*Atzilut*), and the Holy One, blessed is He, subsequently told her to “go and diminish yourself,”³⁷⁰ which is the matter of drawing down Kingship-*Malchut* into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to bring about refinements (*Birurim*), being that the one refining must be in the place of the refined.

³⁶⁸ Talmud Bavli, Tamid 33b

³⁶⁹ Genesis 1:16; See Ohr HaTorah, Bereishit 36a and on

³⁷⁰ Talmud Bavli, Chullin 60b

Therefore, currently, Kingship-*Malchut* must receive from the aspect of *Zeir Anpin*. For, since she is found in the place of the refined, she must receive from the aspect of *Zeir Anpin* in order to have the power to affect the refinements (*Birurim*), thus causing their ascent to above, when she ascends to the world of Emanation (*Atzilut*), to the aspect of the nullification (*Bittul*) of “she made herself small,” which is the matter indicated by the words “because your seat will be empty (*Ki Yipaked*-כִּי יִפְקֵד).”

However, this matter alone is not enough, and there then must be the second refinement (*Birur Sheini*), which is the meaning of “you will be remembered (וְנִפְקְדֶתָ-*v'Nifkadeta*),” which is the matter of drawing down from *Zeir Anpin* to Kingship-*Malchut*. In other words, the first refinement (*Birur*) is the refinement of *HaShem's*-יהו"ה Name of *Ba''N*-ב"ן-52 (י"ד) (יה"ה ו"ו ה"ה). However, there subsequently must be the drawing down from *HaShem's*-יהו"ה Name of *Ma''H*-מ"ה-45 (י"ד ה"א) (וה"ו ה"א), in the aspect of the second refinement (*Birur Sheini*).

Now, all the above is in regard to how it presently is. However, in the coming future there will be an elevation of the aspect of Kingship-*Malchut* to higher than the aspect of *Zeir Anpin*. For, as known, the ascent of *HaShem's*-יהו"ה Name of *Ba''N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה) is to *HaShem's*-יהו"ה Name of *Sa''G*-ס"ג-63 (י"ד ה"י וה"ו ה"י), which is loftier than the Name of *Ma''H*-מ"ה-45 (י"ד ה"א וה"ו ה"א).

This then, is the meaning of “until Dovid grew-*Ad Dovid Heegdeel*-עַד דָּוִד הִגְדִּיל-.” Namely, that in the coming future there will be the ascent of Kingship-*Malchut* to its root, which is even higher than the root of *Zeir Anpin*. This is the

matter of “the day that is entirely Shabbat,” which refers to the revelations of the coming future, through Dovid, King Moshiach, [who is compared to the moon, and about whom it states],³⁷¹ “Dovid, King of Israel, lives and endures.”

³⁷¹ See Talmud Bavli, Rosh HaShanah 25a and Rashi there.