

Discourse 19

“Machar Chodesh - Tomorrow is the new moon”

Shabbat Parshat Mishpatim,

Shabbat Mevarchim & Erev Rosh Chodesh Adar Rishon, 5722

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

1.

The verse states,¹¹³⁵ “Yehonatan said to him, ‘Tomorrow is the new moon, and you will be missed because your seat will be empty.’” Now, this verse mentions two matters,¹¹³⁶ “you will be remembered-*וְנִפְקְדֶתָ*” and “because (your seat) will be empty-*כִּי יִפְקֶד*,” which, at first glance, seem to be contradictory.

That is, the word “will be empty-*יִפְקֶד*,” indicates an absence and lacking, whereas the word “*וְנִפְקְדֶתָ*” indicates remembrance (as in the translation of Targum and in Rashi’s commentary). That is, it [indicates the matter of] drawing down (*Hamshachah*), and on a higher level is the matter of union (*Yichud*), as our sages, of blessed memory said,¹¹³⁷ “A man is obligated to have marital relations (*Lifkod*-*לִפְקֹד*) with his wife.”

¹¹³⁵ Samuel I 20:18 – The *Haftorah* that is read on Erev Rosh Chodesh

¹¹³⁶ See Maamarei Admor HaZaken 5568 Vol. 1, p. 534; Ohr HaTorah, Zot HaBrachah p. 1,892; *Hemshech* “*וְהִעֲרִיעֵם*” 5631 p. 63 and on; Sefer HaMaamarim 5658 p. 179 and on; Sefer HaMaamarim 5677 p. 71, and elsewhere.

¹¹³⁷ Talmud Bavli, Yevamot 62b

Even so, the verse states, “you will be remembered-*v’Nifkadeta*-ונפקדת because your seat will be empty-*Ki Yipaked*-כי יפקד.” This indicates that the matter of drawing down and union (indicated by the word “you will be remembered-*v’Nifkadeta*-ונפקדת”) comes specifically after being preceded by a lacking and concealment (“your seat will be empty-*Yipaked*-יפקד”).

This is also the general explanation of “tomorrow is the New Moon.” For, the matter of the New Moon (*Rosh Chodesh*) is the union (*Yichud*) of the sun and moon, when the moon is renewed and receives light from the sun. However, this comes specifically after the concealment and nullification [of the moon] which, as known, takes place on the eve before the New Moon (*Rosh Chodesh*).

Now,¹¹³⁸ the renewal of the moon on Rosh Chodesh is unlike the renewal that takes place on Rosh HaShanah, which, as known, is “the holiday on which the moon is covered over.”¹¹³⁹ This is because on Rosh HaShanah, the covering and concealment [of the moon] is in a way that the construct of Kingship-*Malchut* is completely hidden, being that [on Rosh HaShanah] everything reverts to its initial state, and thus is a matter of complete withdrawal.

This is why the construct of Kingship-*Malchut* is necessary, in order to draw down the aspect of Kingship-*Malchut* from its essential source and affect the construct of Kingship-*Malchut* into a complete stature (*Partzuf*). This is

¹¹³⁸ See *Hemshech* “*v’Hechereem*” 5631 p. 63 and on; *Sefer HaMaamarim* 5658 p. 179 and on *ibid*.

¹¹³⁹ *Talmud Bavli*, Rosh HaShanah 8a

the matter of the nine blessings, and the nine *Shofar* blasts, through which there is a drawing down of the nine *Sefirot* [of *Zeir Anpin*] to the point (*Nekudah*) of Kingship-*Malchut*.

However, this is not so of the New Moon (*Rosh Chodesh*) and is why the twelve New Moons (*Roshei Chodoshim*) [of the year] receive from Rosh HaShanah. That is, the drawing down of Kingship-*Malchut* on Rosh HaShanah is then drawn to the twelve New Moons (*Roshei Chodoshim*) [of the year].

This does not mean that the construct of Kingship-*Malchut* is destroyed, but that Kingship-*Malchut* is in a state of concealment and nullification, in that she becomes the aspect of a point (*Nekudah*) under Foundation-*Yesod*.¹¹⁴⁰ This concealment and hiddenness is in preparation for the revelation of the New Moon (*Rosh Chodesh*), at which time the union (*Yichud*) of the sun and the moon comes about, this being the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukvah*, and higher still, is the matter of the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*, and higher still, goes to the highest heights without end.

This union (*Yichud*) comes about specifically after being preceded by concealment and nullification, similar to the matter indicated by the words, “because your seat will be empty-*Ki Yipaked*-כי יפקד.” That is, it is specifically through the concealment, “that (your seat) will be empty-*Ki Yipaked*-כי יפקד,” that “you will be remembered-*v’Nifkadeta*-ונפקדת” comes to be, as explained above.

¹¹⁴⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47 & Ch. 49.

Now, this can be connected to the statement in the Torah portion of this week,¹¹⁴¹ “When you lend money to My people, to the poor person who is with you; [do not impose interest upon him].”¹¹⁴² About this Midrash Rabba states,¹¹⁴³ “Dovid said, ‘Master of the Universe, may Your world be settled in peace’ (meaning that all should be equally wealthy), as the verse states,¹¹⁴⁴ ‘May he sit forever before God.’ The Holy One, blessed is He, answered him, ‘If I render equality in My world, ‘who will preserve kindness and truth?’”¹¹⁴⁵

Now this must be understood. That is, [if all are equally wealthy] why would kindness (*Chessed*) and truth (*Emet*) be necessary [to the world]? About this, it is explained¹¹⁴⁶ that generally, the chaining down of the worlds (*Hishtalshelut*) is in a way bestower (*Mashpia*) and recipient (*Mekabel*). Thus, since matters as they are Above, come about through our service of *HaShem*-יהוה below, in that “a spirit awakens a spirit and draws forth a spirit,”¹¹⁴⁷ it therefore is

¹¹⁴¹ Exodus 22:24

¹¹⁴² See the discourse entitled “*Eem Kesef Talveh et Ami*” in Ohr HaTorah, Mishpatim, Vol. 4, p. 1,151-1,172; Vol. 8 p. 3,017 and on; Discourse by the same title of the year 5627 (Sefer HaMaamarim 5627 p. 123 and on); 5629 (Sefer HaMaamarim 5629 p. 69 and on); 5665 (Sefer HaMaamarim 5665 p. 138 and on); 5727, and elsewhere.

¹¹⁴³ Midrash Shemot Rabba 31:5 (and Yedid Moshe commentary there)

¹¹⁴⁴ Psalms 61:8

¹¹⁴⁵ The second part of Psalms 61:8

¹¹⁴⁶ See Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,394; Sefer HaMaamarim 5680 p. 135; 5686 p. 110; Also see Sefer HaMaamarim 5627 p. 399; Discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5690; Sefer HaMaamarim 5698 p. 146; Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 44 and on; Vol. 6 p. 255 and on; Vol. 10, p. 35 and on, and elsewhere.

¹¹⁴⁷ Zohar II 162b

necessary for there to be wealthy people and a poor people. For through the bestowal from the wealthy to the poor, “a spirit awakens a spirit and draws forth a spirit,” in that Above, there also is caused to be bestowal to the recipient, this being the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukvah*, and higher still, the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*.

Now, since through a loan we affect the upper union (*Yichud*), it is understood that the matter of a loan reaches an aspect that even is higher than both the bestower (*Mashpia*) and the recipient (*Mekabel*). For, as known,¹¹⁴⁸ the union (*Yichud*) of two things requires a power that is higher than both. This then, is the meaning of the words, “[When you lend money to] My people (*Ami*-עמי), to the poor person who is with you (*Eemach*-עמך).”

About this, Midrash states,¹¹⁴⁹ “When the poor person is with you (*Eemach*-עמך), you then are with Me (*Eemee*-עמי).” That is, he affects a drawing down of the aspect [indicated by the verse],¹¹⁵⁰ “For, with You (*Eemcha*-עמך) is the source of life,” meaning that “the source of life is secondary and nullified to You,”¹¹⁵¹ this being the light (*Ohr*-אור) that is secondary and nullified to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

¹¹⁴⁸ See Tanya, Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c

¹¹⁴⁹ Midrash Shemot Rabba 31:17

¹¹⁵⁰ Psalms 36:10

¹¹⁵¹ See Likkutei Torah, Emor 31c

As Midrash continues there, “Just as I will never stumble, so too, you will never stumble, as the verse states,¹¹⁵² [“Who may sojourn in Your tent? Who may dwell in Your Holy Mountain...?] one who does not lend his money with interest and takes no bribe against the innocent. Whoever does these shall never falter.”

The words “shall never falter” refer to the absence of change, which [only] stems from the aspect of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*). Being that this aspect transcends the matters of bestower (*Mashpia*) and recipient (*Mekabel*), it is through this that the union (*Yichud*) of bestower (*Mashpia*) and recipient (*Mekabel*) comes about.

3.

The explanation is that the verse states,¹¹⁵³ “For I desire (*Chafatzti*) kindness, and not sacrifice.” From this it is understood that kindness (*Chessed*) reaches even higher than sacrifice. This is to such an extent that *HaShem*'s-יהו"ה primary Supernal intention is solely for kindness (*Chessed*), [in that the verse specifies], “I desire kindness, and not sacrifice.”

However, being that the matter of sacrifice is very great, this must be understood. In addition, the Torah is full of

¹¹⁵² Psalms 15:5

¹¹⁵³ Hosea 6:6; Yalkut Shimoni ibid. Remez 522; Also see the discourse entitled “*Ki Tisa*” 5731 (Torat Menachem, Sefer HaMaamarim Adar p. 3 and on).

verses that speak of the matter of sacrifices. Moreover, generally, the matter of building the Holy Temple is for the sake of bringing sacrificial offerings (*Korbanot*),¹¹⁵⁴ (as also explained in the continuum of discourses of the 10th of Shevat).¹¹⁵⁵ This being so, how can it be said that *HaShem*’s-יהו"ה primary Supernal intent is specifically for kindness (*Chessed*), so much so, that “I desire kindness, and not sacrifice.”

At first glance, it could be said that this verse emphasizes the matter of desire called “*Chafetz*-חפץ.” Now, the difference between a desire called “*Chafetz*-חפץ” and a desire called “*Ratzon*-רצון” is well known.¹¹⁵⁶ That is, “*Chafetz*-חפץ” refers to the inner aspect (*Pnimiyut*) of the desire. Nonetheless, this itself is not a sufficient answer, being that the primary matter of the Holy Temple is sacrificial offerings (*Korbanot*) and the matter of the Holy Temple is as stated,¹¹⁵⁷ “They shall make a Sanctuary for Me, and I shall dwell within them.”

In other words, a dwelling place for the Holy One, blessed is He [in the lower worlds] is brought about through the Holy Temple, and in regard to the matter of a dwelling place for the Holy One, blessed is He [in the lower worlds] there not only is desire called “*Ratzon*-רצון,” but also desire

¹¹⁵⁴ See Mishneh Torah, beginning of Hilchot Beit HaBechirah; See Likkutei Sichot Vol. 11, p. 120 and on.

¹¹⁵⁵ See the discourse entitled “*Bati LeGani*” 5710 Ch. 2; Discourse by the same title, 5732, Ch. 4, note 22 (Torat Menachem, Sefer HaMaamarim Shevat p. 307, p. 369).

¹¹⁵⁶ See Likkutei Torah, Shir HaShirim 28d; Shaalot uTeshuvot HaTzemach Tzeddek, Chelek Even HaEzer Vol. 2, Siman 263; Also see Sefer HaMaamarim 5698 p. 233, and elsewhere.

¹¹⁵⁷ Exodus 25:8

called “*Chafetz*-חפץ.” Moreover, the [terminology that is actually used, is],¹¹⁵⁸ “The Holy One, blessed is He, lusted (*Nitaveh*-נִתְאַוָּה) to have a dwelling place for Himself in the lower worlds,” this being His inner desire (*Primiyut HaRatzon*).

This may be understood based on the teaching of our sages, of blessed memory,¹¹⁵⁹ “Whosoever recites the *Shema* without [having donned the] *Tefillin*, it is as if he offers a burnt-offering without the meal-offering, or a peace-offering without the libations.”

The explanation is that the difference between the burnt-offering (*Olah*-עֹלָה) and the meal-offering (*Minchah*-מִנְחָה) is that the burnt-offering (*Olah*-עֹלָה) is completely consumed upon the Altar and the Priests do not eat of it – this being the matter of ascent (*Ha’ala’ah*). In contrast, the meal-offering (*Minchah*-מִנְחָה) is eaten by the Priests and is the matter of drawing down (*Hamshachah*). This is why the meal-offering is called “*Minchah*-מִנְחָה,” which is of the same root as “descending in level-*Nacheit Darga*-נְחִית דְּרָגָא.”¹¹⁶⁰

The same is so of the difference between the peace-offering and the libations. That is, the peace-offering is also a matter of ascent (*Ha’ala’ah*) in that its fats and sacrificial portions are burned upon the Altar. In contrast, the libations are the matter of drawing down (*Hamshachah*) to below. This is because the libations that were poured on the Altar would

¹¹⁵⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹¹⁵⁹ Talmud Bavli, Brachot 14b; Explained in Likkutei Torah, Shlach 40a and on; 42a and on; Sefer HaMaamarim 5698 p. 56.

¹¹⁶⁰ Talmud Bavli, Yevamot 63a; See Likkutei Torah, Pinchas 77a

flow down into the “hollow drainpipes that descend to the depths of the abyss.”¹¹⁶¹

This likewise is the difference between the recital of the *Shema* and the [donning of] *Tefillin*. That is, the recital of *Shema* is the matter of ascent (*Ha'ala'ah*) from below to Above. That is, after saying the blessings of the *Shema*, which is the matter of contemplating the service of *HaShem*-יהוה of the angelic beings, (which not only is necessary for the sake of the animalistic soul,¹¹⁶² but is also necessary for the sake of the Godly soul),¹¹⁶³ there then is caused to be inclusion and ascent from below to Above in the recital of *Shema*.

In contrast, [the donning of] *Tefillin* is the matter of drawing down (*Hamshachah*) to below. For, as known, through the *mitzvah* of *Tefillin* we affect that the Holy One, blessed is He, also dons *Tefillin*,¹¹⁶⁴ this being the matter of drawing down the aspect of brains (*Mochin*) from Above to below.¹¹⁶⁵

It thus is in this regard that they stated, “whosoever recites the *Shema* without [having donned the] *Tefillin*, it is as if he has offered the burnt-offering without the meal-offering, or the peace-offering without the libations.” For, reciting the *Shema* without [donning] *Tefillin* is the same as offering [the burnt-offering without the meal-offering, or] the peace-offering without the libations. That is, there only is the matter of ascent (*Ha'ala'ah*) here, without the matter of drawing

¹¹⁶¹ Talmud Bavli, Sukkah 49a; See Likkutei Torah, Shlach 41c; Ohr Hatorah al Maamarei RaZa”L, p. 9.

¹¹⁶² See Torah Ohr, Vayeishev 30b; Likkutei Torah, Vayikra 2b

¹¹⁶³ See Sefer HaMaamarim 5655 p. 232; 5708 p. 90 and on

¹¹⁶⁴ Talmud Bavli, Brachot 6a

¹¹⁶⁵ Torah Ohr, Mikeitz 35b and on, and elsewhere.

down (*Hamshachah*), whereas *HaShem*'s יהו"ה ultimate Supernal intent, is not for the matter of ascent (*Ha'ala'ah*) from below to Above, but is specifically for the matter of drawing down (*Hamshachah*) from Above to below. It is in this regard that the verse states, "I desire kindness, and not sacrifice." This is because even in regard to sacrificial offerings, the matter of which is ascent (*Ha'ala'ah*), their ultimate purpose is the matter of kindness (*Chessed*), meaning specifically the drawing down (*Hamshachah*) to below, brought about by the libations.

4.

However, we still must understand this better, because our sages, of blessed memory, stated,¹¹⁶⁶ "The prayers were established corresponding to the sacrificial offerings." This being so, just as the sacrificial offerings (*Korbanot*) do not only have the matter of being burnt on the Altar, which is the matter of ascent (*Ha'ala'ah*) from below to Above, but also have the matter of libations, which is the matter of the drawing down (*Hamshachah*) from Above to below, the same must likewise be so of prayer. That is, prayer too must not only have the matter of ascent (*Ha'ala'ah*), but must also have the matter of drawing down (*Hamshachah*). We therefore must understand what the matter of drawing down (*Hamshachah*) is in prayer.

¹¹⁶⁶ Talmud Bavli, Brachot 26a-b

This may be understood based on the statement in Talmud,¹¹⁶⁷ “There are six things that a person enjoys the fruits of in this world, whereas the principal exists for him in the coming world.” Now, one of the six things enumerated is depth of intention during prayer (*Iyun Tefillah*). The Talmud there asks, “Is this so? Did we not learn [in a Mishnah], ‘These are the things which a person enjoys the fruits of in this world, whereas the principal exists for him in the coming world,’ in which only three of these things are enumerated. The Talmud answers, “These [others that are not enumerated] are included in these [that are enumerated],” about which Rashi explains, that the “depth of intention in prayer (*Iyun Tefillah*) is included in acts of lovingkindness (*Gemilut Chassadim*), as the verse states,¹¹⁶⁸ ‘A man of kindness bring goodness upon his soul.’”

The explanation is that the service of *HaShem*-יהוה of the *Shema* recital, comes after the preparations of the blessings of the *Shema* and the verses of song (*Pesukei d’Zimra*). The verses of song (*Pesukei d’Zimra*) are the matter of the contemplation (*Hitbonenut*) reflected in the verse,¹¹⁶⁹ “His glory is above earth and heaven, and He will uplift the horn of His people.” In other words, that which is drawn down over the earth and heavens is just the aspect of His glory, which merely is a radiance (*Ha’arah*) of His light.¹¹⁷⁰

Through a person contemplating (*Hitbonenut*) this, he is roused with bitterness over the descent of his soul to below,

¹¹⁶⁷ Talmud Bavli, Shabbat 127a and on

¹¹⁶⁸ Proverbs 11:17

¹¹⁶⁹ Psalms 148:13-14

¹¹⁷⁰ See Torah Ohr, Vayeitzei 22a and elsewhere

and through this, he is brought to a motion of ascent (*Aliyah*) during the blessings of the *Shema*, and when reciting the *Shema* [he is roused] with love of *HaShem*-יהו"ה, blessed is He, like flames of fire. This is the matter of ascent (*Ha'ala'ah*) from below to Above.

Then, during the *Amidah* prayer, a drawing down (*Hamshachah*) from Above to below is caused. In other words, after the bitterness over the descent of his soul from Above to below, as a result of which he recites the blessings of *Shema* and *Shema* itself in a motion of ascent (*Ha'ala'ah*) from below to Above, he then comes to serving *HaShem*-יהו"ה in the *Amidah* prayer, in a way of drawing down (*Hamshachah*) from Above to below. This is the substance of our supplications during the *Amidah* prayer, namely, that *HaShem*-יהו"ה should heal the sick and bless the years etc., that there specifically should be a drawing down of *HaShem's*-יהו"ה light (*Ohr*) to below.¹¹⁷¹

With the above in mind, we can understand that even though prayer is generally similar to the sacrificial offerings (*Korbanot*), the matter of which is ascent from below to Above, and included in this, is the *Amidah* prayer, which is done standing, and also is a matter of ascent (*Ha'ala'ah*) and self-nullification (*Bittul*), “like a servant who stands before his Master,”¹¹⁷² [which is why they stated that “whosoever recites the *Shema* without [donning] *Tefillin*, it is as if etc.,” in that the primary matter of drawing down from Above to below is specifically brought about through the *Tefillin*], nevertheless,

¹¹⁷¹ See Likkutei Torah, Zot HaBrachah 97a; Shir HaShirim 5c

¹¹⁷² See Talmud Bavli, Shabbat 10a

more specifically, there is a difference between the recital of *Shema* and the *Amidah* prayer. That is, the *Shema* recital is the matter of ascent (*Ha'ala'ah*), whereas the *Amidah* prayer is the matter of drawing down (*Hamshachah*).

We thus can understand why it is sometimes explained that the service of prayer is primarily in the *Shema* recital,¹¹⁷³ whereas it sometimes is explained that the *Amidah* prayer is the primary service.¹¹⁷⁴ The explanation is that in regard to the animalistic soul, the nature of which is to be in a motion of descent, as in the verse,¹¹⁷⁵ “The spirit of the animal descends down into the earth,” the primary toil is to affect a change in its nature, so that it should [rather] be in a motion of ascent (*Ha'ala'ah*) from below to above, this being the matter of the *Shema* recital.

However, in regard to the Godly soul, which, in and of itself, is in a motion of ascent, the toil is to change its nature to be in a motion of drawing down (*Hamshachah*) from Above to below, this being the matter of the *Amidah* prayer. Thus, the primary toil, as it relates to the Godly soul, is to affect that it will not be in a motion of ascent from below to Above, being that,¹¹⁷⁶ “He did not create [the world] for emptiness.” Rather, *HaShem's* יהו"ה ultimate Supernal intent is the matter of drawing down (*Hamshachah*) from Above to below.

In regard to the fact that the toil of reciting the *Shema*, which is a matter of ascent (*Ha'ala'ah*), comes first, its entire purpose is that there then should be the matter of drawing

¹¹⁷³ Siddur Im Divrei Elohi”m Chayim 19c

¹¹⁷⁴ Likkutei Torah, Balak 71c

¹¹⁷⁵ Ecclesiastes 3:21

¹¹⁷⁶ Isaiah 45:18

down (*Hamshachah*) [during the *Amidah* prayer], being that a drawing down (*Hamshachah*) is not possible without being preceded by an ascent (*Ha'ala'ah*). Therefore, it important to take care to ensure that the ascent (*Ha'ala'ah*) is not in a way of total “running” (*Ratzo*) [to *HaShem*-יהו"ה], like what happened with Aharon's two sons,¹¹⁷⁷ but it should rather be in a way that there then can be the “return” (*Shov*) to below.

The same is so of the service of *HaShem*-יהו"ה, blessed is He, of the sacrificial offerings (*Korbanot*). That is, the ultimate purpose of the sacrificial offerings (*Korbanot*) is that after the ascent (*Ha'ala'ah*) to above, there should also be a drawing down (*Hamshachah*) to below. This is the matter of the [teaching], “It brings Me satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) that I spoke and My will was done,” in which the words “satisfaction of spirit-*Nachat Ru'ach*-נחת רוח,” is of the same root as “descending in level-*Nacheit Darga*-נחית דרגה.”¹¹⁷⁸ For, this is *HaShem*'s-יהו"ה ultimate intent in the service of offering of the sacrifices (*Korbanot*), that there should be “satisfaction of spirit-*Nachat Ru'ach*-נחת רוח” drawn down (*Hamshachah*) to below, to bring about “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

This matter is brought about specifically through the meal-offering and the libations, and is the matter indicated by the verse, “I desire kindness (*Chessed*), and not sacrifice.”

¹¹⁷⁷ See Ohr HaChayim, Acharei 16a; Maamarei Admor HaZaken, Maamarei RaZa”L p. 465 and on; Ohr HaTorah, Acharei Vol. 2, p. 538 and on; Sefer HaMaamarim 5649 p. 256 and on, and elsewhere.

¹¹⁷⁸ Talmud Bavli, Yevamot 63a; See Likkutei Torah, Pinchas 76a; Shmini Atzeret 92d.

For, *HaShem* יהו"ה's ultimate intent in the matter of the sacrifices, is that through this, there subsequently will come to be the matter of Kindness-*Chessed*, meaning, a drawing down (*Hamshachah*) to below, brought about through the meal-offering and the libations.

5.

Now, through our service of *HaShem* יהו"ה below, in a way of the “running” (*Ratzo*) – (ascent-*Ha'ala'ah*) – there then is the matter of “returning” (*Shov*) – (drawing down-*Hamshachah*) – thereby, the matter of “returning” (*Shov*) is caused Above in the *Sefirah* of Kingship-*Malchut*. In other words, even though, in and of itself, the aspect of Kingship-*Malchut* is in a state of “running” (*Ratzo*) and ascent to Above, as the verse states,¹¹⁷⁹ “So that my soul might sing to You and not be stilled,” in that,¹¹⁸⁰ “The lower fire constantly yearns for the upper fire and is not stilled,” nevertheless, our service of *HaShem* יהו"ה, blessed is He, in a way of “returning” (*Shov*), causes a drawing down of light (*Ohr*) into the *Sefirah* of Kingship-*Malchut* too.

This then, is the meaning of the verse,¹¹⁸¹ “A man of kindness brings goodness upon his soul.” The soul (*Nefesh*-נפש) refers to the aspect of Kingship-*Malchut*, and through serving *HaShem* יהו"ה with depth of intention in prayer (*Iyun Tefillah*) and with acts of lovingkindness, we also affect a

¹¹⁷⁹ Psalms 30:13

¹¹⁸⁰ See Zohar II 140a; Zohar I 178b

¹¹⁸¹ Proverbs 11:17

drawing down (*Hamshachah*) into the aspect of Kingship-*Malchut*, which is what is meant by acting kindly to his soul.

To further explain, the verse states,¹¹⁸² “The world is built of kindness (*Chessed*).” Now, as known, this has two explanations.¹¹⁸³ The first is that the world is constructed through the quality of Kindness-*Chessed*, and the second is that for there to be a world, the quality of Kindness-*Chessed* must be constructed.

According to both explanations, the drawing down (*Hamshachah*) into the world is specifically from the quality of Kindness-*Chessed*, only that at first, at the beginning of creation, this came about in and of itself, “because He desires kindness (*Chessed*).”¹¹⁸⁴ However, it now depends on the arousal from below. Therefore, it is through our toil in serving *HaShem*-יהוה, blessed is He, with depth of intention in prayer (*Iyun Tefillah*) and with acts of lovingkindness (*Gemilut Chassadim*), that we thereby bring about a drawing down from the aspect of “He desires kindness (*Chessed*),” thereby drawing down light (*Ohr*) into the aspect of Kingship-*Malchut* and into the worlds.

6.

This then, is the meaning of the verse,¹¹⁸⁵ “When you lend money to My people (*Ami*-עמי), to the poor person who is with you (*Eemach*-עמך).” That is, through serving *HaShem*-

¹¹⁸² Psalms 89:3

¹¹⁸³ See Ohr HaTorah, Yahal Ohr to Tehillim p. 314 and elsewhere.

¹¹⁸⁴ Micah 7:18

¹¹⁸⁵ Exodus 22:24

יהו"ה, blessed is He, by doing acts of lovingkindness (*Gemilut Chassadim*), there likewise is caused to be a bestowal Above from *Zeir Anpin* to Kingship-*Malchut*.

This is as explained before, that the union (*Yichud*) of *Zeir Anpin* and *Nukva* stems from the light (*Ohr*) that transcends both. This is the matter of “My people-*Ami*-עמי,” as [indicated by the verse],¹¹⁸⁶ “For, with You (*Eemcha*-עמך) is the source of life,” this being the aspect of *HaShem*’s-יהו"ה upper desire for kindness (*Chafetz Chesed*-חפץ חסד), through which there is a drawing down from *Zeir Anpin* to Kingship-*Malchut*.

All this is brought about through fulfilling the *mitzvot* in general, [all of] which are called “charity-*Tzedakah*-צדקה.”¹¹⁸⁷ However, this is especially so through the *mitzvah* of actually giving charity (*Tzedakah*), and more specifically, through doing acts of lovingkindness (*Gemilut Chassadim*) which is even greater than charity (*Tzedakah*).¹¹⁸⁸

The explanation of the superiority of that which is drawn down through acts of loving-kindness (*Gemilut Chassadim*), over and above that which is drawn down through charity (*Tzedakah*), may be understood by acts of lovingkindness (*Gemilut Chassadim*) and charity (*Tzedakah*) as they are literally. That is, in the *mitzvah* of giving charity (*Tzedakah*), the bond between the bestower and the recipient is only at the time that the charity is given. In contrast, the bond brought about through acts of loving-kindness (*Gemilut*

¹¹⁸⁶ Psalms 36:10

¹¹⁸⁷ See Torah Ohr, Mikeitz 38b, 42c; Likkutei Torah, Shir HaShirim 44c and elsewhere.

¹¹⁸⁸ Talmud Bavli, Sukkah 49b

Chassadim) remains even after the giving, being that “a debtor is subservient to the creditor.”¹¹⁸⁹

The likeness to this Above in *HaShem*’s יהו"ה Godliness, is that the union (*Yichud*) brought about through charity (*Tzedakah*) is not constant. In contrast, the union (*Yichud*) brought about through acts of lovingkindness (*Gemilut Chassadim*) is a constant and everlasting union (*Yichud Temidi*).

This itself is the difference between the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*, and the union (*Yichud*) of *Zeir Anpin* and *Nukva*. For, as known,¹¹⁹⁰ *Zeir Anpin* and *Nukva* are called “friends-*Dodim* דודים.” On the other hand, Wisdom-*Chochmah* and Understanding-*Binah* are called “lovers-*Re'im* רעים,” and are “the two lovers who never separate,”¹¹⁹¹ which is the matter of constant and everlasting union (*Yichud Temidi*).

There is yet another advantage to acts of lovingkindness (*Gemilut Chassadim*) over and above charity (*Tzedakah*). That is, giving charity (*Tzedakah*) only applies to the poor, whereas acts of lovingkindness (*Gemilut Chassadim*) apply to both the poor and the wealthy.¹¹⁹² The explanation is that charity (*Tzedakah*) to the poor refers to that which is drawn down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In contrast, acts of lovingkindness

¹¹⁸⁹ Proverbs 22:7

¹¹⁹⁰ Zohar III 4a

¹¹⁹¹ See Zohar II 56a; Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

¹¹⁹² Talmud Bavli, Sukkah 49b *ibid*.

(*Gemilut Chassadim*), which also applies to the wealthy, refers to drawing down to the world of Emanation (*Atzilut*).¹¹⁹³

Moreover, when the act of lovingkindness (*Gemilut Chassadim*) is in a way that one gains no profit from it, and is unlike an acquisition (such as a business transaction), the purpose of which is to earn a profit, the drawing down is then from an aspect that transcends the world of Emanation (*Atzilut*). For, as explained in Torah Ohr of this week's Torah portion¹¹⁹⁴ on the verse,¹¹⁹⁵ "If you acquire a Jewish bondsman etc.," "acquisition-*Kinyan*-קנין" refers to the world of Emanation (*Atzilut*), as in the words [of the Kiddush Levanah prayer],¹¹⁹⁶ "Blessed is your Maker (*Oseich*-עושיך), blessed is your Former (*Yotzreich*-יוצרך), blessed is your Creator (*Boreich*-בוראך), blessed is your Owner (*Koneich*-קוניך)."

That is, the world of Emanation (*Atzilut*) is called an acquisition (*Kinyan*-קנין), since it [only] is the revelation of that which is concealed (*Giluy HaHe'elem*). However, an acquisition (*Kinyan*-קנין) is for the sake of profiting, whereas acts of lovingkindness (*Gemilut Chassadim*) are not for the sake of profiting, and are thus (not only higher than charity, which applies to the poor, meaning the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but are even higher than the matter of "acquisition-*Kinyan*-קנין," which is the aspect of the world of Emanation (*Atzilut*).

¹¹⁹³ See Ohr HaTorah, Yahal Ohr to Tehillim p. 34.

¹¹⁹⁴ Torah Ohr 76b

¹¹⁹⁵ Exodus 21:2

¹¹⁹⁶ In the Kiddush Levanah liturgy.

The explanation of this is the matter of serving *HaShem*-יהו"ה, blessed is He, for the sake of the One Above,¹¹⁹⁷ as our sages, of blessed memory, taught¹¹⁹⁸ on the verse,¹¹⁹⁹ "You have weakened the Rock that bore you." That is, "When the Jewish people actualize the will of the Holy One, blessed is He, they add power and strength to the One Above etc., and when the Jewish people do not actualize the will of the Holy One, blessed is He, it is as if they have weakened [the power and strength of the One Above]." However, on the other hand, a different verse states,¹²⁰⁰ "If you were righteous, what have you given Him etc."

However, the explanation is¹²⁰¹ that our toil in serving *HaShem*-יהו"ה, blessed is He, only has an effect on the chaining down of the worlds (*Hishtalshelut*), in that through our service we draw down additional light and illumination into the world of Emanation (*Atzilut*). However, this does not apply to the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*).

However, this is the difference between an acquisition (*Kinyan*-קנין) and acts of lovingkindness (*Gemilut Chassadim*). That is, acquisition (*Kinyan*-קנין), in which there is profit,

¹¹⁹⁷ See *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, *Chelek HaAvodah*, Ch. 3; *Shnei Luchot HaBrit*, *Shaar HaGadol* 29b and on, and elsewhere.

¹¹⁹⁸ *Midrash Eichah Rabba* 1:33

¹¹⁹⁹ *Deuteronomy* 32:18

¹²⁰⁰ *Job* 35:6-7

¹²⁰¹ See *Ohr HaTorah*, *Mishpatim* p. 1,219 and on; *Sefer HaMaamarim* 5677 p. 195 and on; Discourse entitled "*Lo Tihyeh Meshakeila*" and "*Besha'ah SheHeekdeemoo*" 5712 (*Sefer HaMaamarim* 5712, p. 215 and on, p. 310 and on; Translated in *The Teachings of The Rebbe* 5712, Discourse 9 & Discourse 18), and elsewhere.

refers to drawing down [additional light and illumination] into the world of Emanation (*Atzilut*), this being the matter of the chaining down of the worlds (*Hishtalshehut*). In contrast, acts of lovingkindness (*Gemilut Chassadim*), reach the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshehut*). This is as explained, that through doing acts of lovingkindness (*Gemilut Chassadim*) we draw down the aspect [indicated by the verse],¹²⁰² “For, with You (*Eemcha*-עמך) is the source of life,” and it is specifically from this aspect that the true matter of union (*Yichud*) comes about.

7.

This then, is the meaning of the verse,¹²⁰³ “Yehonatan said to him, ‘Tomorrow is the new moon, and you will be missed because your seat will be empty.’” That is, right now, the *Sefirah* of Kingship-*Malchut* is in a state of descent and concealment, whereas its revelation will be in the coming future. Nevertheless, since all revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, right now,¹²⁰⁴ it must be said that even now, at this time, the matter of revelation is present. This refers to the construct of Kingship-*Malchut* that takes place on Rosh HaShanah through serving *HaShem*-יהו"ה, blessed is He, by sounding the Shofar.

¹²⁰² Psalms 36:10

¹²⁰³ Samuel I 20:18 – The *Haftorah* that is read on Erev Rosh Chodesh

¹²⁰⁴ See Tanya, Likkutei Amarim, Ch. 37.

Then, from Rosh HaShanah, this is drawn down to all twelve New Moons (*Roshei Chodashim*) of the year, at which time, the twelve permutations of the Name *HaShem*-יהו"ה illuminate.¹²⁰⁵ That is, on every New Moon (*Rosh Chodesh*) the union (*Yichud*) of *Zeir Anpin* and *Nukvah* is caused, this being the matter of drawing from *Zeir Anpin* down to Kingship-*Malchut*.

This likewise is the matter of Yehonatan and Dovid, in that Dovid is the aspect of Kingship-*Malchut*. Thus, even though he was a king, and his conduct was in the way [indicated by the verse],¹²⁰⁶ "I will walk in broad pathways," nevertheless, said about himself,¹²⁰⁷ "I am poor and destitute." This is because the *Sefirah* of Kingship-*Malchut* is in the ultimate state of self-nullification (*Bittul*).

However, through the self-nullification (*Bittul*) of Kingship-*Malchut*, which is the matter of "your seat will be empty-*Yipaked*-יפקד," there is caused to be the matter of "you will be missed-ו'Nifkadeta-נפקדת," which is the matter of the drawing down from *Zeir Anpin*. This also refers to the drawing down to Dovid from Yehonatan the son of Shaul – "Shaul, from the breadth of the river (*Rehovot HaNahar*-רחובות הנהר)"¹²⁰⁸ – which refers to the aspect of Understanding-*Binah*.¹²⁰⁹

¹²⁰⁵ See Maamarei Admor HaZaken 5568 Vol. 1, p. 534; Ohr HaTorah, Zot HaBrachah p. 1,892; Sefer HaMaamarim 5677 p. 71, and elsewhere.

¹²⁰⁶ Psalms 119:45

¹²⁰⁷ Psalms 86:1

¹²⁰⁸ Genesis 36:37

¹²⁰⁹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4

This is to such an extent that Kingship-*Malchut* will ascend even higher, to be equal to *Zeir Anpin*, as the verse states,¹²¹⁰ “The light of the moon will be like the light of the sun.” That is, not only will it not be lacking, but beyond that, it will be equal to the light of the sun, to the point that it then will be “like the light of the seven days.”¹²¹¹

¹²¹⁰ Isaiah 30:26

¹²¹¹ Isaiah 30:26 *ibid.* See Sefer HaArachim Chabad (Vol. 3), section on “*Ohr HaLevanah*” p. 315 and the citations there.