

Discourse 29

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

Shabbat Parshat Shemini,
Shabbat Mevarchim and Erev Rosh Chodesh Iyyar, 5724
By the grace of *HaShem*, blessed is He,

1.

The¹⁵⁴¹ verse states,¹⁵⁴² “Yehonatan said to him, ‘Tomorrow is the New Moon and you will be remembered because it will be noted-*Yipaked*-יפקד that your seat is empty.’” The simple explanation¹⁵⁴³ is that through Dovid’s place being empty, (“because it will be noted-*Yipaked*-יפקד,” in which [the word “*Yipaked*-יפקד”] indicates a lacking), Dovid’s name will be remembered (“you will be remembered-*v’Neefkadeta*-ונפקדת,” in that the word *Nefkadeta*-נפקדת denotes remembrance). That is, this is a matter of elevation, in that through the lacking that preceded it, Dovid’s name will be remembered.

Now, we must understand how elevation can possibly come through the matter of a lacking. We also must understand the specific wording, “because your seat (will be empty),” in

¹⁵⁴¹ This discourse is a direct continuation of the preceding discourse, entitled “*K’Yemei Tzeitcha* – Like the days when you went out of the land of Egypt,” of the final day of Pesach of this year, 5724, Discourse 28.

¹⁵⁴² Samuel I 20:18 – The *Haftorah* that is read on Shabbat Erev Rosh Chodesh.

¹⁵⁴³ See Rashi and Metzudat Dovid to Samuel I 20:18

which the word “your seat-*Moshavecha*-מושבך” is specified, which denotes “sitting” (*Yeshivah*-ישיבה). For, at first glance, the primary matter here was that Dovid was lacking, in that he was not found in his place. This being so, what difference does it make whether his place is [a place] of “sitting” or [a place] of standing?

We also must understand the general matter of this Haftorah, because it first states, “Yehonatan said to him etc.,” indicating a bestowal and drawing forth from Yehonatan (the son of Shaul) to Dovid. However, at the end of the Haftorah it states,¹⁵⁴⁴ “Each man kissed the other etc.,” indicating that Yehonatan and Dovid were equal. Beyond this, the verse concludes, “until Dovid surpassed (*Dovid Heegdeel*-דוד הגדיל),” indicating that Dovid’s level was greater than Yehonatan’s level, so much so, that he had no need to receive bestowal from Yehonatan, the son of Shaul. We therefore must understand this.

2.

The explanation is that in the discourses entitled “*Machar Chodesh*,”¹⁵⁴⁵ it is explained that King Dovid is the matter of the *Sefirah* of Kingship-*Malchut*. However, sometimes the *Sefirah* of Kingship-*Malchut* is in a state of descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as the verse states,¹⁵⁴⁶ “Her feet

¹⁵⁴⁴ Samuel I 20:41

¹⁵⁴⁵ See Maamarei Admor HaZaken 5568 Vol. 1, p. 534 and on.

¹⁵⁴⁶ Proverbs 5:5; See Ohr HaTorah, Na”Ch (Vol. 1) to Proverbs 5:5

descend etc.” This descent is for the sake of [affecting] refinements (*Birurim*) etc., as [explained about the verse],¹⁵⁴⁷ “She gives food (*Teref*-טרף) to her household etc.”

However, she sometimes is in a state of ascent Above, at which time she is in a state of such nullification (*Bittul*) that nothing remains of her, except for a point. At such times the bestowal to below is lacking, thus causing concealment etc. Nonetheless, because of this, Kingship-*Malchut* receives bestowal from *Zeir Anpin*.

This itself is the general matter of “Tomorrow is the New Moon” (*Machar Chodesh*). That is, on Erev Rosh Chodesh, the moon (which is the *Sefirah* of Kingship-*Malchut*) becomes concealed until nothing remains of her except for a point, this being the matter of “your seat will be empty-*Yipaked Moshavecha*-יפקד מושבך.” However, specifically through this the renewal of the moon is caused, in which it receives its light from the sun, this being the matter of the union (*Yichud*) of the sun and the moon, through which bestowal is caused from *Zeir Anpin* to Kingship-*Malchut*.

This is also the matter of “you will be remembered-*v’Neefkadeta*-ונפקדת,” similar to the teaching of our sages, of blessed memory,¹⁵⁴⁸ “A man is obligated to have marital relations (*Lifkod*-לפקוד) with his wife,” and as it states,¹⁵⁴⁹ “*HaShem*-יהוה remembered (*Pakad*-פקד) Sarah,” and as

¹⁵⁴⁷ Proverbs 31:15; See Ohr HaTorah, Na”Ch to Proverbs 31:15 (Vol. 1, p. 645 and on).

¹⁵⁴⁸ Talmud Bavli, Yevamot 62b

¹⁵⁴⁹ Genesis 21:1

known,¹⁵⁵⁰ Sarah also is the matter of the *Sefirah* of Kingship-*Malchut*.

3.

Now, the general matter of the descent of Kingship-*Malchut* to affect refinements (*Birurim*) etc., is connected to the diminishment of the moon, which was caused through the prosecution of the moon etc.¹⁵⁵¹ The cause and granting of room for the moon to be diminished is the matter of “these are not desirable to Him,”¹⁵⁵² which caused the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*. The root of all of this, is caused by the absence of the Supernal light, this being the matter of the first restraint of *Tzimtzum*, whereupon He withdrew His great light to the side, (as explained in the discourse of his honorable holiness my father-in-law).¹⁵⁵³ Nevertheless, through Kingship-*Malchut* affecting refinements (*Birurim*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) etc., to the point of the ultimate perfection and “transformation of darkness to light,”¹⁵⁵⁴ this brings about the nullification of all matters of concealment, hiddenness, and constriction etc., and the light of *HaShem*-יהוה, blessed is He, that illuminated before the first *Tzimtzum*, is brought down.

¹⁵⁵⁰ Likkutei Torah of the Arizal, (Chayei Sarah) Genesis 23:2, and elsewhere.

¹⁵⁵¹ Talmud Bavli, Chullin 60b

¹⁵⁵² See Midrash Bereishit Rabba 3:2; 9:2, and elsewhere.

¹⁵⁵³ The discourse entitled “*Al Kein Yomru HaMoshlim*” 5691 (Sefer HaMaamarim 5691 p. 319 and on).

¹⁵⁵⁴ See introduction to Zohar, Zohar I 4a

This is as explained in the previous discourse,¹⁵⁵⁵ about what is stated at the splitting of the sea,¹⁵⁵⁶ “There was a cloud and darkness, and it illuminated the night.” That is, the fact that it simply states, “and it illuminated the night” (without having to specifying who illuminated) means that it refers to the “cloud and darkness,” meaning that the darkness itself illuminated.¹⁵⁵⁷

To explain, at the beginning of creation the verse states,¹⁵⁵⁸ “God separated between the light and the darkness.” That is, before the separation, the light was subsumed in its root and source, this being the concealment and darkness that transcends revelation.

However, for the light to be drawn to illuminate in a revealed way, a matter of separation was necessary, this being the matter of the [restraint of] *Tzimtzum*, the veil (*Masach*), and the separating partition (*Parsa*) etc., beginning with the first restraint of *Tzimtzum*. Through this the light was separated from the darkness.

That is, the darkness remained above, in the aspect of the concealment and hiddenness of His Essential Self, this being the matter [expressed in] the verse,¹⁵⁵⁹ “He made darkness His concealment,” and thereby only a glimmer of a radiance alone is drawn down to be in the aspect of the revelation of light.

¹⁵⁵⁵ The discourse entitled “*K’Yemei Tzeitcha* – Like the days when you went out of the land of Egypt,” of the final day of Pesach of this year, 5724, Discourse 28, Ch. 2 and on (Sefer HaMaamarim 5724 p. 185 and on, and the citations there).

¹⁵⁵⁶ Exodus 14:20

¹⁵⁵⁷ See Maamarei Admor HaZaken 5568 Vol. 1, p. 171

¹⁵⁵⁸ Genesis 1:4

¹⁵⁵⁹ Psalms 18:12

The same is so of the drawing down and revelation of the light through subsequent restraints (*Tzimtzumim*) and partitions (*Parsa'ot*), such as the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), until the partition (*Parsa*) between the holy and the opposite of holiness.¹⁵⁶⁰

However, at the splitting of the sea, the verse states,¹⁵⁶¹ “The angel of God who had been going in front of the camp of Israel moved and went behind them.” That is, it no longer separated and acted as a partition (*Parsa*) etc., and therefore “there was a cloud and darkness, and it illuminated the night.” In other words, [at that time] the aspect of darkness that transcends revelation, as it is before the constriction and separation – that is, the aspect of concealment and hiddenness of His Essential Self - illuminated in a state of revealed light for the Jewish people.

This also is the matter of [the continuation],¹⁵⁶² “He transformed the sea to dry land and the water split,” and the verse,¹⁵⁶³ “He transformed the sea to dry land.” That is, from the aspect of the concealment (“the sea-*Yam*-ים”) there was made to be revelation (“dry land-*Yabashah*-יבשה”).¹⁵⁶⁴

About this our sages, of blessed memory, stated,¹⁵⁶⁵ “Come and see, how great were those who descended into the

¹⁵⁶⁰ See Torah Ohr, Lech Lecha 12c and on, and elsewhere.

¹⁵⁶¹ Exodus 14:19

¹⁵⁶² Exodus 14:21

¹⁵⁶³ Psalms 66:6

¹⁵⁶⁴ See Torah Ohr, Beshalach 62a and elsewhere.

¹⁵⁶⁵ Midrash Shemot Rabba 23:15

sea. How much did Moshe prostrate himself and implore before the Ever Present One, until he saw the image [of His glory], as the verse states,¹⁵⁶⁶ ‘Show me now Your glory.’ The Holy One, blessed is He, said to him,¹⁵⁶⁷ ‘You will not be able to see My face.’ Ultimately, He showed him with a sign etc. However, those who emerged from the sea, each and every one of them would point with his finger and say,¹⁵⁶⁸ ‘This is my God, and I will glorify Him.’”

This is as our sages, of blessed memory, taught,¹⁵⁶⁹ that “even babes and infants said, ‘This is my God, and I will glorify Him,’” and,¹⁵⁷⁰ “Even fetuses in their mother’s womb recited song.” Thus, this certainly is so of those about whom it states, “they were first to recognize Him.” This is to such an extent that [it states],¹⁵⁷¹ “A maidservant at the sea saw what [even the prophet] Yechezkel did not see etc.”

All this was due to the great superiority and elevation of [what is expressed in the verse], “there was a cloud and darkness, and it illuminated the night.” Namely, that there was an illumination of the aspect of the darkness that transcends revelation, the aspect indicated by [the verse],¹⁵⁷² “He made darkness His concealment,” meaning, as He is before the restraint of *Tzimtzum* and separation etc.

There then was a nullification of all constrictions (*Tzimtzumim*) and partitions (*Parsa’ot*) etc., as the verse

¹⁵⁶⁶ Exodus 33:18

¹⁵⁶⁷ Exodus 33:20

¹⁵⁶⁸ Exodus 15:2

¹⁵⁶⁹ Talmud Bavli, Sotah 30b

¹⁵⁷⁰ Talmud Bavli, Sotah 30b *ibid.*

¹⁵⁷¹ Mechilta Beshalach 15:2

¹⁵⁷² Psalms 18:12

states,¹⁵⁷³ “I separated (*Machatzti*-מִחַצְתִּי) and I will heal,” to the point that there will be an illumination of the light as it is before the restraint of *Tzimtzum*, in the concealment of His Essential Self, blessed is He.

4.

However, we still must understand all the above with additional explanation.¹⁵⁷⁴ For, according to *HaShem*’s-ה' Supernal intent the constriction of the *Tzimtzum* was necessary, being that the existence of the worlds comes through this, such that in this physical world there are physical things within which Torah and *mitzvot* manifest. How then is it possible that there itself, the light that precedes the restraint of the *Tzimtzum* will illuminate, this being the matter of a dwelling place in the lower worlds, as our sages, of blessed memory taught,¹⁵⁷⁵ “The Holy One, blessed is He, desired to have a home for Himself in the lower worlds.”

The matter of a home is that the essential self of the one who dwells in it is revealed in it.¹⁵⁷⁶ In other words, the

¹⁵⁷³ Deuteronomy 32:39; See Midrash Kohelet Rabba 1:3; *Hemshech* 5672 Vol. 2, p. 851

¹⁵⁷⁴ See the discourse entitled “*Vayehiy HeAnan v’HaChoshech*” 5675 (*Hemshech* 5672 Vol. 2 p. 934 and on); Also see the discourse entitled “*v’Nigleh Kvod HaShem*,” of the last day of Pesach 5715, and the discourse entitled “*Vayehiy BaYom HaShemini*” of Shabbat Parshat Shemini, Shabbat Mevarchim Iyyar, 5715, translated in The Teachings of The Rebbe 5715, Discourse 12 & Discourse 13 (Sefer HaMaamarim 5715, p. 117 and on; p. 124 and on).

¹⁵⁷⁵ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

¹⁵⁷⁶ See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses, in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 3.

Essential Self of the One Above should openly be revealed in the existence of the lower beings who were brought into being through the restraint of the *Tzimtzum*.

Now, to understand this, we first must preface with an explanation of the matter of *Tzimtzum* in general. That is, the concealment affected by the *Tzimtzum* is in two matters: The first matter is the withdrawal of the limitless light (*Ohr HaBli Gvul*). That is, through the *Tzimtzum* the limitless light of the Unlimited One became concealed and subsumed in its source. Through this, the second matter was brought about, this being the constriction and concealment of the light, in that it comes by way of measure and limitation, so much so, that there is a matter of division in it etc.

To explain the effect of the *Tzimtzum* and withdrawal of the limitless light; before the *Tzimtzum*, when the limitless light of the Unlimited One filled the entire space of the void, the limitless light of the Unlimited One was sensed in the place of the void. Due to this, Godliness was sensed simply, whereas novel being was sensed as being a novelty. However, through the *Tzimtzum*, by which the limitless light was withdrawn and therefore not sensed in the space of the void, this caused a sense of [independent] existence and a sense of self (*Yeshut*), which then became sensed simply, whereas Godliness is sensed as being the novelty.

To further explain, just as presently the sense of [independent] existence and self (*Yeshut*) is sensed simply, meaning that one needs no preparation and toil, by contemplating with his intellect and grasp etc., until he comes to sense himself (*Yeshut*). It rather is a matter that comes

naturally and automatically, to the extent that, in and of himself, it does not apply for a person to relate to any other sense.

In the same way, (as it is before the restraint of the *Tzimtzum*) the sense of Godliness is simple, and there is no need for any preparation or toil through intellectual contemplation and grasp etc., for the Godliness finally be sensed. Rather, the sense of Godliness is simple, like something natural.

The difference is that when the sense of Godliness comes through intellectual contemplation and comprehension, (not by way of simplicity, but by way of novelty, since the matter became novel for him through the intellectual contemplation) then even when he indeed grasps the matter and it is strongly established in him, there nevertheless is room for other presumptions, so much so, that even opposite presumptions etc. are possible.

This is especially so if one's grasp of Godliness comes after removing the concealment and hiddenness brought about through questions etc., in which case it is certain that even after the matter has become firmly settled and established in him, there still is room for alternate presumptions etc. In contrast, this is not so when one's sense of Godliness is (not through being preceded by contemplation etc., but is rather simple, in which case there is absolutely no room for alternate presumptions.

5.

This may be understood from how it was at the splitting of the sea, at which time there was a simple revelation of

Godliness by way of sight, to the point that “each and every one of them would point with his finger and say,¹⁵⁷⁷ ‘This is my God etc.,’”¹⁵⁷⁸ and beyond this,¹⁵⁷⁹ “a maidservant saw at the sea what [even the prophet] Yechezkel did not see etc.,” what even our teacher Moshe, the father of all the prophets “had to prostrate himself and implore before the Ever Present One” etc. (as explained in chapter three).

The explanation is that prophecy is not in a way of the simple natural revelation of Godliness. This is because there are various prerequisites [that one must fulfill] to be fitting for prophetic revelation. This is as our sages, of blessed memory, stated,¹⁵⁸⁰ “The *Shechinah* only rests upon one who is wise, mighty, wealthy etc.”

Moreover, even when there is a drawing down of prophetic revelation, it is something wondrous that transcends the natural order, such that the natural order is incapable of receiving it. This is why [to receive prophecy] one had to be divested of his physicality and his senses had to be nullified.¹⁵⁸¹ This is as the verse states,¹⁵⁸² “He too shed his garments [and prophesied],” and,¹⁵⁸³ “I saw and fell upon my face [and I heard a voice speaking].”

¹⁵⁷⁷ Exodus 15:2

¹⁵⁷⁸ Midrash Shemot Rabba 23:15

¹⁵⁷⁹ Mechilta Beshalach 15:2

¹⁵⁸⁰ Talmud Bavli, Shabbat 92a; Also see Mishneh Torah, Hilchot Yesodei HaTorah 7:1

¹⁵⁸¹ See Tanya, Kuntres Acharon 156a citing Zohar, Ra’aya Mehemna, Mishpatim; Ohr HaTorah, Sukkot p. 1,715 and on; Sefer HaMaamarim 5710 p. 118; Discourse entitled “*Bati LeGani* – I have come to My garden” 5715, Ch. 5, translated in The Teachings of The Rebbe 5715, Discourse 8 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 1, p. 160 and on).

¹⁵⁸² Samuel I 19:24, and see Radak there and to Kings II 9:11

¹⁵⁸³ Ezekiel 1:28

Even in regard to our teacher Moshe, whose level of prophecy was higher than all other prophets, as the verse states,¹⁵⁸⁴ “Never again has there arisen in Israel a prophet like Moshe etc.,” and he had the strength of mind to understand the words of the prophecy, while retaining full control of all his faculties etc.,¹⁵⁸⁵ nevertheless, he too required the prerequisites of being “wise, mighty, wealthy etc.,” for the spirit of prophecy to rest upon him.

In contrast, this was not so at the splitting of the sea, at which time the revelation of Godliness was in a way of sight to everyone, without any prerequisites or preparations etc., such that even “a maidservant saw etc.” This was a likeness and foretaste of the revelation of the coming future, as the verse states,¹⁵⁸⁶ “I will pour My spirit upon all flesh, and your sons and daughters will prophesy etc. I will pour out My spirit even upon the servants and the maidservants in those days.”

In other words, the revelation of Godliness (which is the matter of prophecy) will then be something that is natural. This is why even little boys and girls, who have no relation to contemplation etc., will also prophesy etc. This matter is the revelation of Godliness in a way of simplicity, as something that is natural.

This specifically stems from the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as He is in the concealment in His Essential Self, before the

¹⁵⁸⁴ Deuteronomy 34:10

¹⁵⁸⁵ Mishneh Torah, Hilchot Yesodei HaTorah 7:6

¹⁵⁸⁶ Yoel 3:1-2

restraint of the *Tzimtzum* and before the separation between the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which remained concealed, and the radiance drawn down to be in the aspect of the revelation of light. This is because the radiance drawn down to be the aspect of the revelation of light (*Ohr*), comes in a way of inwardly manifest light (*Ohr Pnimi*), which necessitates that there be various levels in this etc.

However, for there to be the revelation of *HaShem*'s-יהו"ה Godliness to everyone in a way of simplicity, like something natural, this stems solely from the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, as He is before the restraint of the *Tzimtzum*. This revelation will occur in the coming future, and a foretaste of it was experienced at the splitting of the sea. This is as explained before (in chapter three) in explanation of the verse,¹⁵⁸⁷ "The angel of God who had been going [in front of the camp of Israel moved and went behind them] etc. And there was a cloud and darkness, and it illuminated the night." That is, due to this, Godliness became [sensed] simply, as something natural for everyone equally.

In other words, when it comes to the matter of understanding and comprehending Godliness, there indeed are different levels. For certainly, there utterly is no comparison between the understanding and comprehension of a maidservant at the splitting of the sea, and the understanding and comprehension of our teacher Moshe. Rather, it is in the matter of perceiving Godliness in a way of simplicity that all

¹⁵⁸⁷ Exodus 14:19-20

are equal. This is like [the verse about] the coming future,¹⁵⁸⁸ “They will no longer teach, each man his fellow... for they will all will know Me, from their smallest to their greatest.” That is, even though in regard to the matter of understanding and comprehending there will be different levels “from their smallest to their greatest,” nonetheless, in regard to the matter of recognizing and seeing the Essential Being of Godliness, all will be equal.

This likewise is the meaning of [the statement],¹⁵⁸⁹ that Moshiach will teach knowledge to the entire nation. At first glance, this is not understood, for how it is possible for one man to carry millions of people etc.? However, the explanation is that this teaching will not be by way of understanding and comprehension, but by way of seeing.¹⁵⁹⁰ In other words, they all will see the essential being of Godliness simply, like something natural, as the verse states,¹⁵⁹¹ “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the water covers the ocean floor.”

All this will be due to the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who precedes the *Tzimtzum*, which will take place in the coming future, similar to the foretaste of this that took place at the splitting of the sea.

Now, there also was a foretaste of this at the beginning of creation, before the sin of the tree of the knowledge [of good and evil], when Adam, the first man, was in the Garden of Eden

¹⁵⁸⁸ Jeremiah 31:33

¹⁵⁸⁹ Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah, Tzav 17a and on.

¹⁵⁹⁰ Likkutei Torah, Tzav ibid.

¹⁵⁹¹ Isaiah 11:9

(*Gan Eden*), in which there literally was a revelation of Godliness, and physicality was not at all sensed. Moreover, even immediately after the sin, the verse states,¹⁵⁹² “They heard the voice of *HaShem* God-*HaShem Elohi*” מִן־אֱלֹהֵי יְהוָה moving through the Garden etc.” That is, the voice of *HaShem*-יהוָה spoke to Adam in the Garden of Eden (*Gan Eden*) and even spoke to Kayin,¹⁵⁹³ without any prior preparation etc., and in a way of simplicity.

The same is so of lofty souls for whom the veil has been split and who descended down as they are Above, not by way of a *Tzimtzum*. They therefore are in a state of the ultimate self-nullification (*Bittul*), so much so, that they do not see the physicality and “somethingness” (*Yeshut*) of the world, but instead [perceive] the Godly “nothingness-*Ayin*-אֵין” that brings it into existence.

This is also the meaning of what our sages, of blessed memory, stated¹⁵⁹⁴ about our forefathers, that even while in this world, the Holy One, blessed is He, gave them a foretaste of the coming world. That is, for them Godliness was literally openly revealed, such that all their physical matters were literally Godliness.

How much more will this certainly be so in the coming future, at which time there literally will be the revelation of the limitless light of the Unlimited One, *HaShem*-יהוָה, blessed is He, in a way that is openly seen and revealed to all, as the verse

¹⁵⁹² Genesis 3:8

¹⁵⁹³ Genesis 4:9

¹⁵⁹⁴ Talmud Bavli, Bava Batra 16b and on

states,¹⁵⁹⁵ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh will see [that the mouth of *HaShem*-יהו"ה has spoken].”

6.

However, presently the very opposite is so, that Godliness is not seen or revealed at all, and all revelations of light are a novelty and a great wonder, whereas that which is grasped simply, in an automatic way, is the “somethingness” (*Yeshut*) and existence of the world. This is to such an extent that even for our forefathers, for whom all their matters were Godliness, the beginning of their toil in serving *HaShem*-יהו"ה, blessed is He, was in a way of novelty.

For example, [it states],¹⁵⁹⁶ “Avraham was three years old when he recognized his Creator.” However, this was only a general recognition, like a child who recognizes his father but has no knowledge that he is his father because he gave birth to him etc. He rather only has the general recognition that he is his father etc.

Moreover, [his recognition] was not in a way that it penetrated the innerness of his soul, such that it was like a natural thing for him, but rather even this general recognition came after first being preceded by concealment. That is, he too first perceived the existence of the world, and afterwards there was the novel introduction in him of the recognition of Godliness.

¹⁵⁹⁵ Isaiah 40:5

¹⁵⁹⁶ Talmud Bavli, Nedarim 32a

This is as stated in Midrash,¹⁵⁹⁷ “This is analogous to a person who was passing from place to place and saw a building with a [candle] burning in it. He said, ‘Is it possible that no one is in charge of this building?’ The owner of the building looked at him and said, ‘I am the owner of the building.’ So likewise, because Avraham said, ‘Is it possible that this world has no Master?’ the Holy One, blessed is He, gazed upon him and said, ‘I am the Master of the world etc.’” (It was only later that Godliness became simple for the forfathers, in a way of reward, in that the Holy One, blessed is He, granted them a foretaste of the coming world, and they then perceived only Godliness etc.)

The same is so of Rabbi Shimon Bar Yochai. That is, even though his service of *HaShem*-יהוה, blessed is He, was of the greatest of levels and of the utmost self-nullification (*Bittul*), as he said,¹⁵⁹⁸ “I am bound [to the Holy One, blessed is He] with one knot etc.,” and miracles were commonplace for him,¹⁵⁹⁹ and it was by his hand that the inner aspects (*Pnimiyut*) of the Torah began to be revealed,¹⁶⁰⁰ nevertheless, all this was in a way of novelty and was a wondrous thing, which is the opposite of the natural order. Therefore, even that which he revealed of the inner aspects (*Pnimiyut*) of the Torah was in a way of mysteries and secrets etc., and was only revealed to singularly special individuals. (In contrast, this is not so of the coming future, at which time the inner aspects (*Pnimiyut*) of the Torah will be revealed to everyone. Moreover, it will not be in

¹⁵⁹⁷ Midrash Bereishit Rabba 39:1

¹⁵⁹⁸ Zohar III 288a (Idra Zuta)

¹⁵⁹⁹ Talmud Bavli, Me’ila 17b

¹⁶⁰⁰ Also see the introduction of Rabbi Chayim Vital (Hakdama 1) to Shaar HaHakdamot, and elsewhere.

a way of mysteries and secrets etc., that is, in a way of novelty and wondrousness, but rather in a way of simplicity.)

All this is due to the first *Tzimtzum*, upon which there was the withdrawal of the limitless light (*Ohr HaBli Gvul*), so that it is not seen and revealed, so that there could be the sense of the space of the void. In other words, even though presently, after the *Tzimtzum*, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, fills the entire space of the void, nonetheless, relative to the creations it is in a state of concealment and withdrawal. Therefore, they sense the matter of their existence and "somethingness" (*Yeshut*) simply, whereas revelation of Godliness comes about specifically through toil, and it comes in a way of novelty, like something wondrous.

7.

The second matter brought about by the *Tzimtzum* is that through it is the aspect of the light (*Ohr*) which is for the worlds, which comes in a state of measure and limitation, and is separated until it comes in a way of division. (This is because it only is after the light comes to be in a state of measure and limitation that the matter of division is applicable to it, meaning that there is an end to one level and the beginning of another level etc. In contrast, in the limitless light (*Ohr HaBli Gvul*) the matter of division is inapplicable.)

This matter comes about through the concealment of the limitless light of the Unlimited One, when it was intermingled and included in the aspect of the limitless light of the Unlimited

One. That is, even though the aspect of the limitless light of the Unlimited One also is only a radiance relative to the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה Himself, blessed is He, on the other hand, the light that comes by way of measure and limitation, is also drawn from His Essential Self, blessed is He.

Nonetheless, there is a vast difference between them. That is, the light that is in a state of limitlessness is that which the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה, blessed is He, reveals [as] a light that is similar to His Essential Self. In contrast, the light that comes in a way of measure and limitation is that which His Essential Self reveals [as] a light (that is unlike His Essential Being, but is rather) in accordance with the way of the worlds. Thus, from this perspective – relative to the creations – His Essential Self is revealed to a greater extent from the aspect of the limitless (*Bli Gvul*), more than He is revealed from the aspect of the limited (*Gvul*), even though, in truth, even the aspect of the limitless (*Bli Gvul*) does not reveal His Essential Self, in that we have no knowledge of His Essential Self etc.¹⁶⁰¹

Thus, as long as there was an illumination of the aspect of the limitless light of the Unlimited One, which is unlimited (*Bli Gvul*), included within it was also the aspect of the light that comes with measure and limitation. (This is similar to the verse,¹⁶⁰² “Let there be a firmament... and let it separate between water and water,” in that before the separation, the

¹⁶⁰¹ There is a small portion missing at this juncture. [See, however, Keter Shem Tov (Kehot), Section 3.]

¹⁶⁰² Genesis 1:6-7

lower waters were included in the upper waters.) Only through the concealment of the limitless light (*Ohr HaBli Gvul*) was it thereby caused to be a revelation the light that comes separate unto itself with measure and limitation, so much so, that it comes to be divided into ten *Sefirot* etc.

However, this matter is still not understood. For, how can a matter of division come about from His simple Oneness (*Achdut Peshutah*)? [This may be better understood] with the known preface about the three views regarding the matter of the *Sefirot*.¹⁶⁰³ The view of Rabbi Menachem Recanati¹⁶⁰⁴ is that the *Sefirot* are the vessels (*Keilim*), whereas the light (*Ohr*) is completely simple, and that according to the manner of the vessel (*Kli*), that is how [the light] acts through it, like a craftsman who uses each tool according to the function unique to it.

However, Pardes Rimonim, questions this,¹⁶⁰⁵ because based on this, it could seem as if He, blessed is He, knows with a knowledge that is external to Him etc. Thus, the view of the Pardes¹⁶⁰⁶ is that the *Sefirot* are [both] the lights (*Orot*) and the vessels (*Keilim*), but that division stems from the vessels (*Keilim*).

This is analogous to the light of the sun which illuminates through many windows and various kinds of white,

¹⁶⁰³ See *Ohr HaTorah*, Inyanim p. 258 and on; Hagahot to the discourse entitled “*Patach Eliyahu*” 5658 p. 13 and on; *Sefer HaMaamarim* 5668 p. 196 and on; Also see *Sefer HaArachim Chabad*, Vol. 4, section on “*Orot d’Sefirot – ‘Peshitutam’* and ‘*Tziyuram*.’”

¹⁶⁰⁴ In his book *Ta’amei HaMitzvot*, cited in *Chayat* (Rabbi Yehudah Chayat) Ch. 3, *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v’*Keilim*) Ch. 1 and on.

¹⁶⁰⁵ *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v’*Keilim*), Ch. 3.

¹⁶⁰⁶ *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v’*Keilim*), Ch. 4.

red, and green tinted glass. To the eye of the beholder, the light will appear in various colors of white, red, and green etc., however the light itself acquires no variation. It remains simple, as it is, and [the variation] only appears to be so, to the eye of the beholder.

Now, there is another lower analogy for this.¹⁶⁰⁷ That is, it is like water filling various colored [glass] vessels. Though in and of themselves, the waters are simple and colorless, nonetheless, when they fill the vessels, they take on the appearance of the color of the vessel, whether it is green or red etc. However, no change takes place in the waters themselves, and they remain essentially simple.

The same is so Above in regard to the light (*Ohr*) that manifests within the vessels (*Keilim*), that to the creatures they appear according to the color of the vessel (*Kli*). That is, when the light manifests in the vessel (*Kli*) of Kindness-*Chessed*, it then actualizes the act of Kindness-*Chessed*, and the same is so of all the *Sefirot*. However, in and of itself, the light (*Ohr*) is simple.

Nonetheless, according to the view of Pardes, the vessels (*Keilim*) are not separate from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, like the tools of a craftsman. In other words, they are not in the aspect of creations (*Nivra'im*-נבראים), but are in the aspect of emanations (*Ne'etazlim*-נאצלים). Thus, since they are emanations (*Ne'etazlim*-נאצלים) they are not outside His Essential Self, Heaven forbid to think so, but they rather are Godliness.

¹⁶⁰⁷ See Sefer HaArachim ibid. p. 122 and the notes there.

Therefore, according to the view of the Pardes, there is no room to question and posit that He, blessed is He, knows with a knowledge that is outside of Himself. For, even if the knowledge of the light (*Ohr*) is through the vessel (*Kli*), nevertheless, the vessel (*Kli*) is also Godliness, and it does not apply to say that Godliness is outside His Essential Self etc.

However, even according to the view of the Pardes, there is the question of how the vessels (*Keilim*) came into being from His Essential Self, since this would be a coming into being of multiplicity from His Simple Oneness. On a deeper level, this question not only stems from the vessels (*Keilim*), but even from the lights (*Orot*). For, even according to the view that the lights (*Orot*) are simple, and that the light of Kindness-*Chessed* solely is that He emanates the existence of the Kindness-*Chessed*, this being the vessel (*Kli*), nevertheless, since this light (*Ohr*) emanates the vessel (*Kli*) of Kindness-*Chessed*, and another light (*Ohr*) emanates the vessel (*Kli*) of Might-*Gevurah* etc., it must be said that the light (*Ohr*) too has some relation to Kindness-*Chessed* or Might-*Gevurah*.

This is especially so considering the known matter,¹⁶⁰⁸ that the vessels (*Keilim*) came from the thickening of the light (*Ohr*). This being so, certainly, even in the light (*Ohr*) there is a certain matter of form, and it only is relative to the vessel (*Kli*) that [the light] is [considered] to be simple.

However, the explanation is that in truth, there is no question in the first place, as to how multiplicity and division

¹⁶⁰⁸ Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 3 and on; 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.

could come from His Essential Self, blessed is He. This is because His Essential Self cannot at all be described nor defined by any parameters whatsoever. In other words, He is not limited to a matter of simplicity that transcends multiplicity and division, but is rather the ultimate simplicity, such that it even is possible for matters of multiplicity and division to stem from Him.

This is similar to how it is in the matters of limitation (*Gvul*) and limitlessness (*Bli Gvul*). For, as stated in Avodat HaKodesh,¹⁶⁰⁹ because the Unlimited One is perfect without any lacking, therefore He also has the power of limitation (*Ko'ach HaGvul*). For, if one was to say that He possesses the power of limitlessness, but does not possess the power of limitation, he would be causing lacking to His perfection. Rather, just as He possesses the power of limitlessness (*Bli Gvul*) so likewise He possess the power of limitation (*Gvul*).

In other words, in truth, the Unlimited One, who truly is Unlimited (*Bli Gvul*), negates both limitation (*Gvul*) and limitlessness (*Bli Gvul*). Thus, as explained before, it only is in relation to the creatures that there is a greater degree of revelation of His Essential Self in an aspect of limitlessness (*Bli Gvul*) than in the aspect of limited (*Gvul*). However, in truth, even the aspect of limitlessness (*Bli Gvul*) does not reveal His Essential Self, being that His Essential Self is neither limited (*Gvul*) nor limitlessness (*Bli Gvul*), in that both are only aspects of revelation (*Gilyim*). However, His Essential Self is in the

¹⁶⁰⁹ Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 1, Ch. 8

aspect of His ability (*Yecholet*),¹⁶¹⁰ that is, He has the ability (*Yecholet*) to illuminate, and He has the ability (*Yecholet*) not to illuminate, and His ability for both is equal.¹⁶¹¹

However, when the limitless power (*Ko'ach HaBli Gvul*) of the Unlimited One illuminates, then His power of limitation (*Ko'ach HaGvul*) cannot illuminate. It is only because of the *Tzimtzum*, through which the power of limitlessness (*Ko'ach HaBli Gvul*) was withdrawn and subsumed in its source, that the power of limitation (*Ko'ach HaGvul*) was thereby revealed, beginning with the power of limitation (*Ko'ach HaGvul*) as it is in the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This refers to the fact that the limitless light of the Unlimited One, who is without limitation, estimated in Himself¹⁶¹² that there should be a measured and limited light, such that the light comes forth in a state of measure and limitation, in an aspect of divisions, beginning with how it is in the lights (*Orot*) of the world of Emanation (*Atzilut*), which although are simple relative to the vessels (*Keilim*), it nevertheless applies for them to have form, such that the vessels (*Keilim*) are made from the thickening of the light (*Ohr*), (as mentioned before).

¹⁶¹⁰ See the discourse entitled “*Shiviti* – I have set *HaShem* before me always” of Shabbat Parshat Naso 9 Sivan, 5720, translated in The Teachings of The Rebbe 5720, Discourse 21, and the citations there

¹⁶¹¹ Also see at length in *Hemshech* 5666 p. 188 and on.

¹⁶¹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

Now, through the general matter of the *Tzimtzum*, in that the limitless light (*Ohr HaBli Gvul*) was withdrawn, thus causing the separation, drawing down, and revelation of light that comes in a state of measure and limitation, this being the matter of the separation between the light and the darkness, in that the darkness remained Above, in the aspect of the hiddenness and concealment of His Essential Self, and there then was a drawing down and revelation of radiance that comes by way of measure and limitation, it then is possible for there to be the novel existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (after the separation of the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to this lowly world, of which there is no lower world in regard to the concealment of His light, blessed is He, with doubled and quadrupled darkness etc.¹⁶¹³ In other words, this is concealment, hiddenness and darkness in the literal sense.

This then, is the general matter of the descent of Kingship-*Malchut*, whose “feet descend etc.,” to the ultimate descent, as was caused by the sin of the tree of the knowledge [of good and evil]. All this was caused by the first *Tzimtzum*. The ultimate intent in this, is for there to be service of *HaShem*-יהו"ה, blessed is He, in the matter of affecting refinements

¹⁶¹³ See Tanya, Likkutei Aamarim, Ch. 37

(*Birurim*), this being the matter of [the verse] ¹⁶¹⁴ “She gives food (*Teref*-טרף) to her household etc.,” meaning to refine and clarify the hiddenness, concealment, and darkness etc., to the point that the darkness is transformed to light.

Through this, the intention of “the Holy One, blessed is He, in that He desired a home for Himself in the lower worlds,” is fulfilled, meaning that in the place of lowliness and darkness etc., there should be a revelation of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, as He is in the concealment of His Essential Self, blessed is He, as [indicated by the verse], ¹⁶¹⁵ “He made darkness His concealment,” referring to the aspect of darkness that transcends revelation.

With the above in mind, we can also explain the *Haftorah* of “*Machar Chodesh* – Tomorrow is the New Moon.” It is explained that specifically through the descent of the *Sefirah* of Kingship-*Malchut* in order to affect refinements (*Birurim*), the matter of ascent is caused in her, to the ultimate degree of ascent. This is similar to what was said before, that through the refinement of the darkness, there is a drawing down and revelation of the aspect of darkness that transcends the revelation of light.

The explanation ¹⁶¹⁶ is that the general matter of the diminishment of the moon (brought about by the first *Tzimtzum* etc.) is that the light (*Ohr*) is caused to be lacking in the aspect of Kingship-*Malchut*, and she descended to the worlds of

¹⁶¹⁴ Proverbs 31:15; See *Ohr HaTorah*, Na”Ch to Proverbs 31:15 (Vol. 1, p. 645 and on).

¹⁶¹⁵ Psalms 18:12

¹⁶¹⁶ See the end of the discourse entitled “*Vayomer Lo Yehonatan*” 5677 (*Sefer HaMaamarim* 5677 p. 71 and on).

Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in order to affect refinements (*Birurim*) etc. She then is in a state of distance from *Zeir Anpin*, and it therefore is necessary for there to subsequently be a coming close of Kingship-*Malchut* to receive from the aspect of *Zeir Anpin*.

This matter is brought about through the nullification (*Bittul*) and ascent of Kingship-*Malchut*, this being the matter of “your seat will be empty,” in which “your seat-*Moshavecha*-מושבך” denotes “sitting-*Yeshivah*-ישיבה,” and indicates the spreading forth of Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as the verse states,¹⁶¹⁷ “*HaShem*-יהוה sits enthroned as King etc.”

This is analogous to the matter of sitting (*Yeshivah*) through which the stature of the one who is sitting is lowered and drawn down. Thus, the matter of “your seat will be empty,” is the matter of nullification (*Bittul*), so that from the entire stature of Kingship-*Malchut*, as she is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), she is made to only be a point (*Nekudah*-נקודה).

However, this is what causes the ascent and inclusion [Above] etc. This is the meaning of the continuation of the *Haftorah*,¹⁶¹⁸ “Each man kissed the other and they wept with each other.” This is because the matter of kissing (*Neshikin*) stems from the strength of the love, so much so, that it cannot be revealed in speech. This is analogous to two faithful lovers who were distant from each other. When they subsequently come close, there then is a revelation of love, beyond what can

¹⁶¹⁷ Psalms 29:10

¹⁶¹⁸ Samuel I 20:41

be contained in the vessel of the heart, and the matter of kissing (*Neshikin*) comes from this.

The same is so of the aspect of Kingship-*Malchut* upon her ascent to the world of Emanation (*Atzilut*) after the distance brought about through her descent to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). That is, there then is a revelation of love that transcends the vessel of the “heart” of Supernal Man (*Adam HaElyon*).

Moreover, this revelation even transcends the vessel of the “brain,” this being the matter of tears stemming from the overflow of the intellect, such as Rabbi Akiva’s eyes, which flowed with tears as a result of the deep Torah secrets in the Song of Songs,¹⁶¹⁹ [which his mind could not contain].¹⁶²⁰

The *Haftorah* concludes, “Until Dovid surpassed (*Dovid Heegdeel*-דוד הגדיל).” This refers to the matter of the ascent of Kingship-*Malchut* even higher than the aspect of *Zeir Anpin*. For, at the beginning of the *Haftorah* it states,¹⁶²¹ “Yehonatan said to him,” meaning that Dovid, who is the matter of the *Sefirah* of Kingship-*Malchut*, receives the bestowal from Yehonatan-יהונתן, which is a composite of “*Yeh*”o and *Natan*-נחן, in that it is *Yeh*”o-יה”ו who gives (“*Notein*-נותן”) the gift of bestowal to Dovid, who is the aspect of Kingship-*Malchut*. However, at the end of the *Haftorah* it states, “Until Dovid surpassed (*Dovid Heegdeel*-דוד הגדיל),” referring to the

¹⁶¹⁹ See Zohar I 98b (Midrash HaNe’elam); Ta”Z to Shulchan Aruch, Orach Chayim 288, Se’if Katan 2, citing Zohar Chadash; Also see Likkutei Torah, Teitzei 37d.

¹⁶²⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

¹⁶²¹ Samuel I 20:18 – The *Haftorah* that is read on Shabbat Erev Rosh Chodesh.

matter of the ascent of Kingship-*Malchut* to even higher than the aspect of *Zeir Anpin*. This is the meaning of the verse about the coming future that,¹⁶²² “The female will encompass the male,” and,¹⁶²³ “An accomplished woman is the crown of her husband.”

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, serving Him begins with nullifying (*Bittul*) oneself and accepting His yoke, which is the matter of “your seat will be empty.” That is, one must nullify his desires and his whole being, such that “my soul is as dust to all.”¹⁶²⁴ Through doing so, this causes all matters in the service of *HaShem*-יהו"ה, blessed is He, to be, such as having strong emotions (*Midot*) and expansive intellect (*Mochin*) etc., this being the matter indicated by the words “they kissed etc.,” (which stems from the strength of the revelation of love) “and they cried etc.,” (which stems from the overflow and excess of the intellect, brought about by the revelation of the secrets of the Torah).

This is to such an extent that one attains the [level of] perfection in the service of *HaShem*-יהו"ה, blessed is He, in a way that he bestows to the Torah, similar to “Dovid who would unify the Torah Above with the Holy One, blessed is He.”¹⁶²⁵ This is the ultimate truth and perfection in the matter of

¹⁶²² Jeremiah 31:22

¹⁶²³ Proverbs 12:4

¹⁶²⁴ See the liturgy of the “*Elo"hai Netzor*” at the end of the Amidah prayer; Also see Talmud Bavli, Brachot 17a

¹⁶²⁵ See Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (58) 196

studying the Torah for the sake of its name (*Lishmah*-לשמה), that is, for the Name of the Torah.¹⁶²⁶

Through this, we come to the ultimate perfection in all these matters, which will be in the coming future, at which time the ascent of Kingship-*Malchut* will be complete, “Until Dovid surpassed (*Dovid Heegdeel*-דוד הגדיל),” (as discussed before), and there then will also be the ultimate perfection in the study of the Torah, through the revelation of the secrets of the Torah, this being the matter indicated by the verse,¹⁶²⁷ “Let Him kiss me with the kisses of His mouth,” until there will be the complete revelation of *HaShem*’s-יהו"ה Godliness in the whole world, even in animals, as the verse states,¹⁶²⁸ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh will see etc.”¹⁶²⁹

¹⁶²⁶ Likkutei Torah, Shlach 47c and elsewhere; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part One, end of Gate Three – “Moreover, when Rabbi Meir said, “For its name (*Lishmah*-לשמה),” he meant for the “Name” of the Torah, in that it is the Torah of *HaShem*-יהו"ה, that is, the name of the Holy One, blessed is He, in that the entire Torah is composed of the names and titles of *HaShem*-יהו"ה, the Holy One, blessed is He. (See Zohar Mishpatim 124a; Zoharei Chamah there; Ramban’s introduction to his commentary to Torah; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, as well as Shaarei Orah of Rabbi Yosef Gikatilla, and elsewhere.)

¹⁶²⁷ Song of Songs 1:2

¹⁶²⁸ Isaiah 40:5

¹⁶²⁹ The language of the concluding blessing of this discourse is missing.