

Discourse 21

*“HaChodesh HaZeh Lachem... -
This month shall be for you...”*

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5726¹²⁵³
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁵⁴ “This month shall be for you the beginning of the months etc.” In his discourse by this title of the year 5626,¹²⁵⁵ said before his passing,¹²⁵⁶ (this year being the hundred year anniversary of his passing and Hilulah), his honorable holiness, the Tzemach Tzeddek, cites the statement in Midrash,¹²⁵⁷ “‘This month shall be for you’ – This is the meaning of the verse,¹²⁵⁸ ‘Fortunate is the nation whose God is *HaShem*-יהוה, the people He chose as His own heritage.’ When the Holy One, blessed is He, chose His world, He established it with months and years. When He chose Yaakov and his

¹²⁵³ This discourse is a part of the discourse entitled “*HaChodesh HaZeh Lachem*” of this year, 5626 (as stated in the opening words of the pamphlet “*Maamar HaChodesh HaZeh Lachem – 5626*”). Also see the Sichah talk said in connection with the discourse (printed in *Sefer HaMaamarim* 5726 p. 319 and on).

¹²⁵⁴ Exodus 12:2

¹²⁵⁵ Printed in *Ohr HaTorah*, Shemot p. 266 and on, and as an independent pamphlet (2nd of Nissan, 5726) – with the addition of notes and citations from the Rebbe which were printed at the beginning of the pamphlet.

¹²⁵⁶ As is noted on one of the manuscripts in which this discourse is found (Booklet “87-Shneiderman”).

¹²⁵⁷ Midrash Shemot Rabba 15:11

¹²⁵⁸ Psalms 33:12

children, He established the beginning of the months of redemption, in which Israel was redeemed from Egypt, and in which they are destined to be redeemed in the future, as the verse states,¹²⁵⁹ ‘As in the days that you went out of the land of Egypt, I will show them wonders.’”

2.

He continues the discourse¹²⁶⁰ [and states] that we first must preface with a summary of the teaching in Torah Ohr¹²⁶¹ on the verse,¹²⁶² “Therefore, say to the children of Israel: ‘I am *HaShem*-יהוה, and I shall take you out.’” [In Torah Ohr there, the Alter Rebbe] brings the teaching of our sages, of blessed memory,¹²⁶³ “The exodus from Egypt is mentioned at night,” meaning, “even at night.” Now, we must understand in what way the miracle of the exodus from Egypt differs from all other miracles, about which we are not warned to recall them to such an degree.

He begins by explaining the matter of the exodus from Egypt, about which our sages, of blessed memory, stated,¹²⁶⁴ “In every generation – every day, morning and evening – a

¹²⁵⁹ Micah 7:15

¹²⁶⁰ In regard to the coming section, also see the discourse entitled “*HaChodesh*” in Ohr HaTorah, Bo, Vol. 8 p. 2,920 and on; Also see the discourse entitled “*HaChodesh* – This month shall be for you,” 5717, (Sefer HaMaamarim 5717, p. 174 and on, translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 18); Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Shemot p. 66 and on.

¹²⁶¹ Torah Ohr, Va’era 57b

¹²⁶² Exodus 6:6

¹²⁶³ Mishnah Brachot 1:5; Talmud Bavli, Brachot 12b

¹²⁶⁴ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

person must view himself as though it is the time of the exodus from Egypt.” That is, there also is a matter of leaving Egypt on a spiritual level, in the upper worlds above, as well as in the soul below, in our service of *HaShem*-יהו"ה, blessed is He.

The explanation is that the verse states,¹²⁶⁵ “How beautiful you are, and how pleasant you are, befitting the love of delights,” by which the soul of man below comes to be joyful in fulfilling Torah and *mitzvot*. This is “the joy of the *mitzvah*” (*Simchah Shel Mitzvah*), as the verse states,¹²⁶⁶ “You served *HaShem*-יהו"ה your God, with joy and goodness of heart, from an abundance of everything.”

This is because of the great elevation of the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, below, brought about through fulfilling Torah and *mitzvot*, which is much higher than the “abundance of everything” (*Rov Kol*-רוב כל),” which refers to the pleasures of the coming world, that is, all the spiritual pleasures of the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). This is as explained elsewhere,¹²⁶⁷ that the words “abundance of everything” (*Rov Kol*-רוב כל) include all the revelations that will take place over the course of the fifty-thousand Jubilees.

¹²⁶⁵ Song of Songs 7:7; Also see the discourse entitled “*HaChodesh*” 5677 (Sefer HaMaamarim 5677 p. 135 and on); Discourse entitled “*HaChodesh* – This month shall be for you,” 5714 and 5719 (Sefer HaMaamarim 5714 p. 122, translated in The Teachings of The Rebbe 5714, Discourse 13; Sefer HaMaamarim 5719 p. 156 and on, translated in The Teachings of The Rebbe 5719, Discourse 18).

¹²⁶⁶ Deuteronomy 28:47

¹²⁶⁷ See Torah Ohr, Tetzaveh 81c

This matter is brought about through contemplating the verse,¹²⁶⁸ “[Let them praise the Name *HaShem*-יהו"ה], for His Name alone is exalted; His glory is above earth and heaven.” That is, all that is drawn forth and illuminates upon “earth and heaven” - “the earth” referring to the lower Garden of Eden (*Gan Eden HaTachton*) and “the heaven” referring to the upper Garden of Eden (*Gan Eden HaElyon*) - is only “His glory,” meaning, a mere ray of the radiance of His Name. In other words, it is just a radiance of the aspect of His Name, this [radiance] being the quality of Kingship-*Malchut*, in that “His Name is called King over them.”¹²⁶⁹ That is, even “His Name alone is exalted,” and it only is His glory and the ray of the radiance of His Name that is drawn down to illuminate upon the earth and heaven, in the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

Now, the Tzemach Tzeddek adds that it is possible to explain this matter, (that even “His Name alone is exalted,” and it only is His glory and the ray of the radiance of His Name that illuminates upon earth and heaven), based on the [additional] explanation to this discourse,¹²⁷⁰ that in Kingship-*Malchut* there are two aspects, the external aspect (*Chitzoniyut*) and the inner aspect (*Pnimiyyut*).

This is as stated in Zohar HaRakiya from the Arizal, at the beginning of the Torah portion of Bereishit, in explanation of the verse,¹²⁷¹ “Like a rose amongst the thorns, so is My

¹²⁶⁸ Psalms 148:13

¹²⁶⁹ See the liturgical hymn “*Adon Olam*.”

¹²⁷⁰ Torah Ohr *ibid.* 58d

¹²⁷¹ Song of Songs 2:2

beloved [amongst the daughters] etc.” That is, it is the external aspect (*Chitzoniyut*) of Kingship-*Malchut* that descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to enliven them, this being the matter of “Like a rose amongst the thorns.” In contrast, the inner aspect (*Pnimiyyut*) of Kingship-*Malchut*, which does not descend at all, is the aspect of “My beloved” (*Ra’ayati*-רעיתי).

Based on this, we can say that “His Name is exalted alone” refers to the inner aspect (*Pnimiyyut*) of Kingship-*Malchut*, whereas His glory and the ray of the radiance of His Name is what is drawn down upon earth and heaven, and is the external aspect (*Chitzoniyut*) of Kingship-*Malchut*.

This is why fulfilling Torah and *mitzvot* is even higher than “the abundance of everything” (*Rov Kol*-רוב כל), which are all the pleasures of the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). This is because they only are from the aspect of His glory and the ray of the radiance of His Name.

In contrast, fulfilling Torah and *mitzvot*, about which we recite,¹²⁷² “Who has sanctified us with His commandments,” [means] “with His commandments” literally, in that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in Himself and in His glory, is literally enclothed in them. Through contemplating this a person will rejoice and exult in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which shines upon the earth and heaven, in the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

¹²⁷² In the liturgy of the blessings.

This then, is the general matter of the exodus from Egypt (*Mitzrayim*-מצרים) in every generation and every day. That is, fulfilling Torah and *mitzvot*, within which the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself and in His glory, literally manifests, causes the departure from all constraints (*Meitzarim*-מיצרים) and limitations of the chaining down of the worlds (*Seder Hishtalshelut*).

3.

With this in mind, we can understand¹²⁷³ the statement at the beginning of the Ten Commandments,¹²⁷⁴ "I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt." The question about this is well-known.¹²⁷⁵ That is, why does it say, "Who took you out of the land of Egypt," rather than, "Who created the heavens and the earth," which is a much greater wonder than the exodus from Egypt?

Even though the creation of the heavens and earth is mentioned in the continuation of the Ten Commandments, as it states about the *mitzvah* of Shabbat,¹²⁷⁶ "For in six days *HaShem*-יהו"ה made the heavens and the earth... and He rested on the seventh day," nonetheless, about the matter of "I am *HaShem*-יהו"ה your God," it only mentions "who took you out

¹²⁷³ See the discourse entitled "*HaChodesh*" 5679; 5700 (Sefer HaMaamarim 5679 p. 323 and on; 5700 p. 20 and on), and elsewhere.

¹²⁷⁴ Exodus 20:2; Deuteronomy 5:6

¹²⁷⁵ See Rabbi Avraham Ibn Ezra to Exodus 20:1; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, p. 401.

¹²⁷⁶ Exodus 20:11

of the land of Egypt,” without mentioning the creation of the heavens and the earth.

However, the explanation is that the creation of the heavens and earth is drawn from *HaShem*’s יהו"ה Supernal speech (*Dibur*). This is as our sages, of blessed memory, stated,¹²⁷⁷ “The world was created with ten utterances.” [This aspect of the Supernal speech (*Dibur*)] is the most final aspect, this being the aspect of Kingship-*Malchut*. Beyond this, it is as we explained above, that the drawing down into the worlds from the aspect of Kingship-*Malchut* is (not from the inner aspect (*Pnimitiyut*) of Kingship-*Malchut*, but) only from the external aspect (*Chitzoniyut*) of Kingship-*Malchut*.

In contrast, the exodus from Egypt was brought about through the aspect of “I-*Anochi*-אני,” meaning, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, so to speak. This is because the exodus from Egypt (*Mitzrayim*-מצרים) is the departure from the constraints (*Meitzarim*-מִיצָרִים) and limitations of the chaining down of the worlds.

This is also the difference between the Ten Commandments (*Aseret HaDevarim*-עשרת הדברים), which begin with the letter *Aleph*-א (“I-*Anochi*-אני”) and the creation of the heavens and earth, which begins with the letter *Beit*-ב (“In the beginning-*Bereishit*-בראשית”). That is, the letter *Beit*-בֵּית refers to the matter of [the verse],¹²⁷⁸ “A house (*Bayit*-בֵּית) is built with Wisdom-*Chochmah*,” this only being the aspect of Wisdom-*Chochmah*. In contrast, the word *Aleph*-אֵלֶף shares the

¹²⁷⁷ Avot 5:1

¹²⁷⁸ Proverbs 24:3

same letters as the word “Wondrousness-*Pele*-פֶּלֶא,”¹²⁷⁹ which transcends Wisdom-*Chochmah*.

4.

This then, is the meaning of the statement our sages, of blessed memory, “When the Holy One, blessed is He, chose His world, He established it with months and years. When He chose Yaakov and his children, He established the beginning of the months of redemption.” Generally, this is the difference between the month of Tishrei and the month of Nissan. That is, being that the world was created in Tishrei, therefore, the way that the beginning of the months was established when “He chose His world,” is that Tishrei is the first month. However, “When He chose Yaakov and his children, He established the beginning of the months of redemption,” this being the month of Nissan.

The explanation is that it is written,¹²⁸⁰ “They gathered... in the month of Eitanim, which is the seventh month.” Rashi there brings the statement in Targum Yonatan, “This refers to ‘the month that in ancient times was called the first month, but is presently called the seventh month,’ meaning that since the giving of the Torah, in which it is written that Nissan is the first of the months, Tishrei is [therefore] called the seventh.”

We therefore must understand why at first Tishrei was the first month, but later Nissan became the first month. If the

¹²⁷⁹ See Likkutei Torah, Vayikra 1b, and elsewhere.

¹²⁸⁰ Kings I 8:2

reason is because the redemption took place in Nissan, and therefore Nissan is called the first of the months of the year, this itself poses a difficulty. That is, why was the redemption not in the month of Tishrei?

This question is particularly strong considering that their redemption began in Tishrei, as our sages, of blessed memory, taught,¹²⁸¹ “On Rosh HaShanah the enslavement of our forefathers in Egypt ceased.” This being so, why did the redemption not take place until the month of Nissan, it being specifically called the month of redemption?

However, the explanation¹²⁸² is that in regard to the month of Tishrei, in which the world was created, the limitations of the parameters of the world are present, in that it stems from the chaining down of the worlds (*Seder Hishtalshelut*). This includes the matter of “He chose His world,” for although it itself transcends the existence of the world, it nonetheless is within the parameters of the chaining down of the worlds (*Seder Hishtalshelut*). This is because (as mentioned above) the existence of the world is from the aspect of Kingship-*Malchut*, and choosing (*Bechirah*) His world is the matter of drawing down [the *Sefirah* of] Foundation-*Yesod* into [the *Sefirah* of] Kingship-*Malchut*.¹²⁸³

This matter, (of choosing (*Bechirah*) His world, which transcends the existence of the world), is similar to the teaching

¹²⁸¹ Talmud Bavli, Rosh HaShanah 11a-b

¹²⁸² See the discourse entitled “*HaChodesh*” 5679; 5700 (Sefer HaMaamarim 5679 p. 332 and on; 5700 p. 28 and on),

¹²⁸³ See Sefer HaMaamarim 5679 p. 130; Also see Sefer HaMaamarim 5665 p. 110 and on.

of our sages, of blessed memory,¹²⁸⁴ “It first arose in His Supernal thought to create the world with the quality of judgment (*Din*), and then He joined the quality of mercy (*Rachamim*) to it, as the verse states,¹²⁸⁵ ‘On the day that *HaShem* God-*HaShem Elohi*”m-אלהי”m made earth and heaven.””

However, even after choosing His world, the limitation of the chaining down of the worlds (*Seder Hishtalshelut*) is still present, and it therefore was not possible for the matter of the exodus from Egypt (*Mitzrayim*-מצרים) to be, [Egypt-*Mitzrayim*-מצרים] being the matter of the constraints (*Meitzarim*-מיצרים) and limitations of the chaining down of the worlds (*Seder Hishtalshelut*).

This then, is why on Rosh HaShanah only the slavery and servitude of our forefathers was nullified, but not the complete and actual departure from Egypt. It was only “when He chose Yaakov and his children” that He established the month of the redemption, this being the month of Nissan, during which time there is a drawing forth from the aspect of Splendor-*Tiferet*, and even higher, all the way to the aspect of the light of *HaShem*-יהו”ה that transcends the chaining down of the worlds (*Hishtalshelut*), by which the exodus from Egypt and the giving of the Torah came about.

This likewise is the superiority of the month of Nissan as compared to the month of Tishrei. This is because Rosh HaShanah, which is the day of judgment (*Yom HaDin*), occurs in the month of Tishrei, and even though through the sounding

¹²⁸⁴ Pesikta Rabbati 40:2, and Rashi to Genesis 1:1

¹²⁸⁵ Exodus 2:4

of the Shofar [on Rosh HaShanah] He rises from His throne of judgment (*Din*) and sits upon the throne of mercy (*Rachamim*),¹²⁸⁶ nonetheless, it still is a matter of judgment and justice (*Mishpat*). That is, the revelation drawn down from Above is according to man's service of *HaShem*-יהו"ה, blessed is He, in a way of arousal from below. It therefore is with measure and limitation, (such that even after joining with the quality of mercy (*Rachamim*), there nevertheless is the presence of limitations stemming from the parameters of the world).

In contrast, about the month of Nissan, in which the Jewish people were redeemed from Egypt (not by their own merits, but) by the kindness of the Holy One, blessed is He,¹²⁸⁷ this is a matter of revelation from Above drawn down in a way of arousal from Above, and thus transcends the measures and limitations of the chaining down of the worlds (*Hishtalshelut*).¹²⁸⁸

5.

Now, because of the superiority of the month of Nissan over the month of Tishrei, the coming redemption will also be specifically in Nissan. The explanation¹²⁸⁹ is that Talmud states¹²⁹⁰ that this is disputed between Rabbi Eliezer and Rabbi

¹²⁸⁶ Pesikta d'Rav Kahana, Piska 23 ("*BaChodesh HaShvee'ee*"); Midrash Vayikra Rabba 29:10

¹²⁸⁷ Also see Midrash Shemot Rabba 6:4

¹²⁸⁸ Also see the discourse entitled "*HaChodesh*" 5735 (Torat Menachem, Sefer HaMaamarim Adar p. 97 and on).

¹²⁸⁹ Also see the discourse entitled "*HaChodesh*" in Ohr HaTorah ibid. p. 260 and on; Also see the end of the discourse entitled "*HaChodesh*" 5654 (Sefer HaMaamarim 5654, p. 138), and "*HaChodesh*" 5735 ibid., and elsewhere.

¹²⁹⁰ Talmud Bavli, Rosh HaShanah 11a

Yehoshua. Rabbi Eliezer is of the view that “in Nissan they were redeemed and in Tishrei they are destined to be redeemed,” whereas the view of Rabbi Yehoshua is that “in Nissan they were redeemed and in Nissan they are destined to be redeemed.”

Now, their views accord to their respective positions on the manner of the redemption.¹²⁹¹ The view of Rabbi Eliezer is that “if the Jewish people repent they are redeemed, and if not, they are not redeemed.” Therefore his view is that they will be redeemed in Tishrei, since that is when repentance is more readily accepted.¹²⁹²

In contrast, the view of Rabbi Yehoshua is as the verse states,¹²⁹³ “Without money you will be redeemed,” [meaning], “not through repentance and good deeds,” (in which case, even if they do not repent they will be redeemed).¹²⁹⁴ His view is therefore that they will to be redeemed in Nissan, just as in the exodus from Egypt they were not redeemed because of their merit, but through a revelation from Above stemming from the kindness of the Holy One, blessed is He.

We can add that this also is the substance of their dispute about bestowal to the world in general.¹²⁹⁵ Rabbi Eliezer is of the view that “the whole world drinks from the waters of the ocean (that is from the waters below, rather than the waters above), as the verse states,¹²⁹⁶ ‘A mist ascended from the earth

¹²⁹¹ Talmud Bavli, Sanhedrin 97b

¹²⁹² Mishneh Torah, Hilchot Teshuvah 2:6

¹²⁹³ Isaiah 52:3

¹²⁹⁴ Rashi to Talmud Bavli, Sanhedrin 97b *ibid.*

¹²⁹⁵ Talmud Bavli, Taanit 9b (and Rashit there)

¹²⁹⁶ Genesis 2:6

and watered the entire surface of the ground.”” That is, the bestowal from Above comes through the arousal from below that precedes it, meaning from below to Above (similar to serving *HaShem*-יהו"ה, blessed is He, in repentance).

In contrast, Rabbi Yehoshua is of the view that “the whole world drinks from the upper waters, as in the verse,¹²⁹⁷ ‘It drinks water from the rain of the heavens.’” In other words, the bestowal is primarily in a way of arousal from Above, in and of itself.

Now, even though in Talmud there is this dispute as to whether they are destined to be redeemed in Tishrei or in Nissan, the Midrash¹²⁹⁸ mediates between them and concludes according to Rabbi Yehoshua that they are destined to be redeemed in Nissan.¹²⁹⁹ This is because of the superiority of Nissan over and above Tishrei, in that it is the matter of revelation from Above in a way of arousal from Above. This is why it transcends the measures and limitations of the chaining down of the worlds (*Seder Hishtalshelut*), as mentioned above.

However, we still must understand this. For, as known, there is an advantage to arousal from Above brought about specifically by the arousal from below that precedes it, over and above arousal from Above in and of itself.

This is as explained¹³⁰⁰ about [the teaching],¹³⁰¹ “If the woman emitted seed first, she gives birth to a male,” that

¹²⁹⁷ Deuteronomy 11:11

¹²⁹⁸ Midrash Shemot Rabba 15:11

¹²⁹⁹ Also see the discourse entitled “*HaChodesh*” 5654; 5679; 5700 (Sefer HaMaamarim 5654, p. 138; 5679 p. 332; 5700 p. 28, and elsewhere).

¹³⁰⁰ See Likkutei Torah, Vayikra 2c; Tazriya 20b

¹³⁰¹ Talmud Bavli, Brachot 60a; Rashi to Genesis 46:15

through the arousal from below being first (“the woman emitted seed first”) there is a drawing down of revelation from Above from the inner aspect (*Pnimiyut*), and it has strength and sustainment (“she gives birth to a male”).

In contrast, when the man emits seed first, in that there is a drawing of revelation from Above without being preceded by arousal from below, “she gives birth to a female,” in that the revelation is only from the external aspect (*Chitzoniyut*), and it does not have strength and sustainment, (similar to [the Talmudic saying],¹³⁰² “His strength was weakened like a female”).

Thus, since they are destined to be redeemed in Nissan, in a way of arousal from Above in and of itself, there thus will seemingly be a lacking in the element of superiority that comes by being preceded by arousal from below, in that specifically through this “she gives birth to a male.”

However, the explanation is that about the coming future it is written,¹³⁰³ “But of Tziyon it will be said, ‘This man and this man was born in her,’ and He, the Most High, maintains her.” That is, there will be a revelation from a very high aspect, as indicated by the words, “He, the Most High, maintains her.” This is why “this man and this man was born,” in that even when the male will emit seed first, the birth will be that of a “man” (a male child).

The explanation is that the element of superiority brought about in the arousal from Above that is brought about by being preceded by the arousal from below, is specifically in

¹³⁰² See Talmud Bavli, Brachot 32a and elsewhere.

¹³⁰³ Psalms 87:5; See Torah Ohr, Mikeitz 37c and on.

relation to the arousal from Above that comes in and of itself, without any labor at all.

However, there is another arousal from Above that is much more elevated. This is when after the arousal from above brought about by being preceded by the arousal from below, there is a drawing down of arousal from Above that is far higher, from a place that the arousal from below does not at all reach.

In this arousal from Above there are both elements of superiority.¹³⁰⁴ That is, it has the superiority of the light that transcends the measures and limitations of the chaining down of the worlds (*Seder Hishtalshehut*), as well as the superiority of being drawn down in an inwardly manifest way (*b'Pnimityut*), having sustainment and strength, which is the matter of “she gives birth to a male.”

It is in this regard that about the coming redemption it states,¹³⁰⁵ “We shall thank You with a new song (*Shir Chadash* שיר חדש),” in the masculine.¹³⁰⁶ The same is so of the words, “from darkness to a great light (*Ohr Gadol* אור גדול),” in the masculine. Even though in *Shaarei Orah*¹³⁰⁷ it explains the precise wording of the verse,¹³⁰⁸ “The Jews had light (*Orah* אורה etc.),” which specifically states “light-*Orah*-אורה,” in the feminine, that this “light-*Orah*-אורה” [in the feminine] is higher than “light-*Ohr*-אור” [in the masculine], nonetheless, the

¹³⁰⁴ Also see Likkutei Torah, *Shir HaShirim* 24b

¹³⁰⁵ In the blessing of “*Asher GeAlanu*” in the Haggadah. See Talmud Bavli, *Pesachim* 116b

¹³⁰⁶ Tosefot entitled “*Hachi Garsinan – v'Nomar*” to *Pesachim* 116b *ibid*.

¹³⁰⁷ *Shaar HaPurim*, Discourse entitled “*v'Kibel HaYehudim*” Ch. 32 and on (98b and on).

¹³⁰⁸ *Esther* 8:16

elevation of the “light-*Orah*-אורה” [in the feminine] is only as compared to regular “light-*Ohr*-אור” [in the masculine]. However, “**great** light-*Ohr Gadol*-גדול” [in the masculine] is even higher than the aspect of “light-*Orah*-אורה” [in the feminine].¹³⁰⁹

“So shall it be for us,”¹³¹⁰ that in Nissan we are destined to be redeemed by our righteous Moshiach, with the true and complete redemption that will is not followed by any further exiles,¹³¹¹ and even before this there will be the fulfillment of “the Jews had light, and gladness, and joy, and honor,”¹³¹² both according the teaching of our sages, of blessed memory,¹³¹³ that “‘light-*Orah*-אורה’ refers to Torah, ‘gladness-*Simchah*-שמחה’ refers to the Holidays, ‘joy-*Sasson*-ששון’ refers to the circumcision, and ‘honor-*Yikar*-יקר’ refers to Tefillin, (and since all of Torah is equated to Tefillin,¹³¹⁴ this includes all of Torah), as well as “light, and gladness, and joy, and honor,” in their literal sense! “So shall it be for us!”¹³¹⁵

¹³⁰⁹ Also see Sefer HaArachim Chabad, Vol. 4, beginning of the section on “light-*Orah*-אורה.”

¹³¹⁰ The liturgy of the Havdalah blessing.

¹³¹¹ Tosefot entitled “*Hachi Garsinan* – v’*Nomar*” to Pesachim 116b *ibid*.

¹³¹² Esther 8:16

¹³¹³ Talmud Bavli, Megillah 16b

¹³¹⁴ Talmud Bavli, Kiddushin 35a

¹³¹⁵ The liturgy of the Havdalah blessing.