

Discourse 22

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

Delivered on Shabbat Parshat Tzav,
Shabbat HaGadol, 12th of Nissan, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³¹⁶ “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” In his discourse by this title, which was said during the days prior to his passing¹³¹⁷ a hundred years ago,¹³¹⁸ his honorable holiness, the Tzemach Tzeddek, discusses the greatness of the month of Nissan.

The essential point of the matter is that the month of Nissan is the beginning (meaning that includes the vitality for the entire year)¹³¹⁹ in matters that transcend the chaining down of the worlds (*Seder Hishtalshelut*). This refers to miracles (*Nissim*-נִסִּים) that transcend the natural order, up to and including miracles of all miracles (*Nissei Nissim*-נִסֵּי נִסִּים). This

¹³¹⁶ Exodus 12:2

¹³¹⁷ The 13th of Nissan – the substance of the day begins on Shabbat after noon, at the time of “the desire of all desires” (*Ra’ava d’Ra’avin*).

¹³¹⁸ Printed in Ohr HaTorah, Bo p. 264 and on, and as an independent pamphlet (2nd of Nissan, 5726), with additional notes from the Rebbe which were printed at the beginning of the pamphlet. Also see the Sichah talk said in connection with the discourse, (printed in Sefer HaMaamarim 5726 p. 319 and on).

¹³¹⁹ See Ateret Rosh, Shaar Rosh HaShanah, Ch. 1 and on.

is also hinted in the name of the month, “Nissan-ניסן,” which consists of two letters *Nun*-נ about which Talmud states¹³²⁰ that this hints to “miracles of all miracles-*Nissei Nissim*-נסים נסים.”

To explain, this also relates to our teacher Moshe, the first redeemer, through whom there was the redemption from Egypt in the month of Nissan. That is, our sages, of blessed memory, stated,¹³²¹ “Moshe was the source of miracles (*Nissim*-נסים) for Israel, as the verse states,¹³²² ‘With all the signs and wonders... that Moshe performed.’ [However] who is the source of miracles (*Nisso*-ניסו) for Moshe? It is the Holy One, blessed is He, as the verse states,¹³²³ “Moshe built an altar and called it by the name ‘*HaShem*-יהו"ה is my miracle (*Nissi*-ניסי).”

Now, being that Moshe is the shepherd and leader of Israel, who draws all his matters to the Jewish people, [and the same is so of the leaders of the Jewish people in every generation, including the one whose Hilulah we are celebrating, in that they draw all their matters to the flock of their pastures, and this drawing continues even after their passing, as stated in Tanya¹³²⁴ that “this is like the sun radiating to the six-hundred-thousand stars below the earth”]¹³²⁵, it therefore is understood that in addition to Moshe being the source of miracles (*Nissan*-ניסן) for the Jewish people, he also draws his own source for the miracles to the Jewish people, that is, “*HaShem*-יהו"ה is my

¹³²⁰ Talmud Bavli, Brachot 57a and Rashi there; See Chiddushei Aggadot of the Maharsha there.

¹³²¹ Midrash Bereishit Rabba 59:5

¹³²² Deuteronomy 34:11-12

¹³²³ Exodus 17:15

¹³²⁴ Tanya, Iggeret HaKodesh, end of Epistle 27

¹³²⁵ Referring to the stars and constellations observable in the southern hemisphere.

miracle.” We thus find that Moshe drew the aspect of the miracles of all miracles (*Nissei Nissim*-נסִי נסִים) to the Jewish people.

About this the verse states, “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” That is, even during the [other] months of the year, the matter of which is the natural order (*HaTeva*), there is a drawing of the matter of this month, which is the matter of the miraculous (*Neis*-נֵס) that transcends the natural order, and moreover, not just miracles (*Nissim*-נסִים), but even the miracles of all miracles (*Nissei Nissim*-נסִי נסִים).

2.

In the discourse he continues to explain the matter of the superiority of the month of Nissan, over and above the month of Tishrei, which is why our sages, of blessed memory, stated,¹³²⁶ “They are destined to be redeemed in Nissan.” He provides several reasons for this and concludes by stating,¹³²⁷ “There is another reason that they are destined to be redeemed in Nissan. This is based on the statement in Torah Ohr on the Torah portion of Mikeitz, at the end of the first discourse entitled ‘*Rani v’Simchi Bat Tziyon*,’¹³²⁸ about the matter of the three aspects [indicated in the teaching],¹³²⁹ ‘He could not stop expressing his love for her until he called her, ‘My daughter

¹³²⁶ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11

¹³²⁷ Ohr HaTorah ibid. p. 273.

¹³²⁸ Torah Ohr, Mikeitz 37b and on

¹³²⁹ Midrash Shir HaShirim Rabba 3:11 (2); Midrash Shemot Rabba, end of Parshat Pekudei.

(*Beetee*-בת)... my sister (*Achoti*-אחותי)... my mother (*Eemee*-אמי).” That is, in the coming future, the aspect of the ‘daughter’ (*Bat*-בת) will ascend even higher than the aspect [indicated by the verse],¹³³⁰ ‘The crown with which his mother (*Eemo*-אמו) crowned him,’ but will rather be similar to the verse,¹³³¹ ‘An accomplished woman is the crown of her husband.’ Tishrei is the aspect of the Supernal Mother (*Imma Ila’ah*) (Understanding-*Binah*), whereas Nissan is the level called ‘daughter’ (*Bat*-בת).”

After he concludes explaining why they are destined to be redeemed in Nissan, he begins explaining the element of superiority of the month of Tishrei, the seventh month, [about which it states],¹³³² “All sevens are beloved.” That is, there is an aspect in it that is higher than the month of Nissan. Now, it must be analyzed whether this comes in continuation of the discourse, or whether it comes in addition to the discourse, in which there is the clarification and the give and take [of the distinctions between] Nissan and Tishrei. In any event, this is not understood, being that it contradicts the entire continuum of the discourse and the previous explanations about the superiority of Nissan over Tishrei.

3.

This may be understood based on the discourse of his honorable holiness, my father-in-law, the Rebbe, entitled

¹³³⁰ Song of Songs 3:11

¹³³¹ Proverbs 12:4

¹³³² Midrash Vayikra Rabba 29:11

“*HaChodesh HaZeh Lachem*” of the year 5700 (that he said upon arriving in this country). There too, he explains the superiority of the month of Nissan over the month of Tishrei, which is why the Midrash concludes¹³³³ that they are destined to be redeemed in Nissan. He explains that there are several reasons for this.

The first reason is that in the *Sefirot*, the month of Nissan is the quality of Kindness-*Chessed*, whereas the month of Tishrei is the quality of Might-*Gevurah*,¹³³⁴ and is a time of judgment and justice etc. Even though by sounding the Shofar, the matter of which is repentance (*Teshuvah*), we cause Him to “rise from His throne of judgment (*Din*) and sit upon His throne of mercy (*Rachamim*) and have mercy upon His people,”¹³³⁵ nevertheless, in essence, this time period is a time of judgment and justice, in that “all the creatures of the world pass before Him in judgment and justice,”¹³³⁶ except that the judgment and justice itself is rendered with mercy (*Rachamim*). Therefore, the redemption will take place in Nissan, which is the quality of Kindness-*Chessed*.

The second reason is that, in and of itself, the revelation of Pesach was through an arousal from Above. (In contrast, Tishrei is the matter of arousal from Above brought about through arousal from below.) As he explains, in the arousal from Above, there are two aspects and levels. The first is arousal from Above that comes through (and is brought about

¹³³³ Midrash Shemot Rabba 15:11

¹³³⁴ See the note of the Rebbe to Sefer HaMaamarim 5710 ibid. (p. 28).

¹³³⁵ Pesikta d’Rav Kahana, Piska 23 (“*BaChodesh HaShvee’ee*”); Midrash Vayikra Rabba 29:10

¹³³⁶ See Talmud Bavli, Rosh HaShanah 16a; 18a

after) an arousal from below. The second is arousal from Above in and of itself, in that the arousal below does not reach there at all. The revelation of Pesach of this second kind, that is, arousal from Above in and of itself. This is why the coming redemption will be in Nissan, which is the time of arousal from Above in and of itself.

Now, it should be added that as known, there specifically is an element of superiority to arousal from Above brought about by arousal from below. For, since this is brought about through man's toil in serving *HaShem*-יהו"ה, blessed is He, he therefore is the aspect of a receptacle for the light that is drawn down from Above, such that it becomes unified with him, and is therefore sustained.

In contrast, this is not so of arousal from Above that comes in and of itself. For, even though the light itself has a greater superiority (in that the light drawn down from Above, in and of itself, is much higher than the light drawn down through man's efforts), nonetheless, being that it is not drawn down by the efforts of the one below, the one below is not a receptacle for this light, and it therefore is possible for the revelation of this light cease etc.¹³³⁷

This is as known about the matter of the giving of the Torah.¹³³⁸ That is, being that the revelation was from Above and did not stem from the toil of serving *HaShem*-יהו"ה below, [the verse] therefore states,¹³³⁹ "Upon the long blast of the Shofar ["which indicated the departure of His Indwelling

¹³³⁷ See Likkutei Torah, Vayikra 2b and on, and elsewhere.

¹³³⁸ See Likkutei Torah, Re'eh 28b; Hemshech 5666 p. 353; *Hemshech* 5672 Vol. 2, p. 930 and on; Sefer HaMaamarim 5678 p. 73; 5698 p. 148.

¹³³⁹ Exodus 19:13

Presence (*Shechinah*) and the cessation of His Supernal voice”),¹³⁴⁰ [they may ascend the mountain] etc.,” in that the revelation of the light ceased, (such that the sin of the golden calf then became possible, this being the diametric opposite of the giving of the Torah).

Nevertheless, the coming redemption that is destined to be in Nissan, will be in a way of arousal from Above in and of itself (as explained above) and will be a complete redemption that will not followed by any other exile, Heaven forbid,¹³⁴¹ meaning that it will be sustained. This is because it will stem from the highest level of arousal from Above, that cannot at all be reached by an arousal from below.

Then, even when “the man emits seed first,” (this being arousal from Above in and of itself), “a male will [nevertheless] be born to her.” [This is as the Tzemach Tzedek brings¹³⁴² from the verse,¹³⁴³ “A man and a man was born in her.” In other words, regardless of whatever way it will be, whether in a way of an arousal from below, in which “the woman emits seed first,” or whether in a way of an arousal from Above, in which “the man emits seed first,” nevertheless, “she will give birth to a male.”]

This is why the coming redemption will be sustained. That is, it will have both elements of superiority. It will have the superiority of the light (*Ohr*), in that it is neither measured

¹³⁴⁰ See Rashi to Exodus 19:13

¹³⁴¹ See Mechilta to Exodus 15:1, cited in Tosefot entitled “*Hachi Garsinan V’Nomar*” to Talmud Bavli, Pesachim 116b

¹³⁴² *Ohr HaTorah* ibid. p. 272; See Torah Ohr, Mikeitz 37c; Likkutei Torah, Tazriya 20c

¹³⁴³ Psalms 87:5

nor limited, since it comes from a place to that the arousal from below does not reach, and moreover, it also will have the superiority of being manifest inwardly (*b'Pnimityut*), [so that] “she will give birth to a male.” This is comparable to the element of superiority of the arousal from Above which comes after completing the toil of serving *HaShem*-יהו"ה, blessed is He, with arousal from below, and [after] the arousal from Above brought about through this.¹³⁴⁴

The third reason is that the superiority of the month of Tishrei is that it is the seventh month, and “all sevens are beloved.”¹³⁴⁵ However, the superiority of the seventh is that it is seventh from the first. That is, even in the superiority of the seventh, the first is primary.

This is like our forefathers, that although the seventh, who is beloved, is our teacher Moshe, peace be upon him, being that he is the seventh [generation] from Avraham, in that Avraham is first and Moshe is seventh, his superiority is therefore because he is the seventh from the first. The same is understood about the month of Tishrei, the seventh month, that it is the seventh from Nissan. That is, even in the superiority of the month of Tishrei, the emphasis is that Nissan is primary. This is why the coming redemption will specifically be in the month of Nissan.

¹³⁴⁴ See Likkutei Torah, Shir HaShirim 24a and on.

¹³⁴⁵ Midrash Vayikra Rabba 29:11

4.

With the above in mind, we can understand the Tzemach Tzeddek's statement at the conclusion of the discourse, about the superiority of the month of Tishrei, and that this does not contradict the general content of the discourse about the superiority of the month of Nissan. This is because the superiority of the month of Tishrei is that it is the seventh month and "all sevens are beloved," and this itself emphasizes that the month of Nissan is primary, being that the superiority of the seventh is that he is seventh from the first, as mentioned above. That is, Nissan is the first and is the head, and therefore includes the superiority of the seventh as well (in a concealed way).

This is also the meaning of what was explained (in chapter one), about [the words], "It shall be for you the first of the months of the year." That is, Nissan affects matters of the entire year even if in and of themselves, they relate to the month of Tishrei. That is, even the matters of the month of Tishrei begin from the month of Nissan, since it is the first and includes all matters within it, up to and including the element of superiority of the seventh [month] of Tishrei, which as mentioned above, is included in Nissan.

5.

With the above in mind, we also can understand the statement in Talmud, Tractate Rosh HaShanah,¹³⁴⁶ "Rabbi

¹³⁴⁶ Talmud Bavli, Rosh HaShanah 11a

Yehoshua says: From where do we know that the world was created in Nissan? From the verse that states,¹³⁴⁷ ‘And the earth brought forth grass, herb yielding seed, and tree yielding fruit.’ What month is it in which the earth is full of grass and the trees [begin] bringing forth fruit? You must say this is Nissan. Moreover, the season [of Spring, that begins in Nissan] is when the cattle, beasts, and birds mate, as the verse states,¹³⁴⁸ ‘The meadows don themselves with sheep [and the valleys cloak themselves with fodder] etc.’”

This is as Rashi explains before this,¹³⁴⁹ “It is a verse in Psalms, ‘The meadows don themselves with sheep and the valleys cloak themselves with fodder, they cry out joyfully, they even sing.’ The meaning of ‘the meadows don themselves with sheep’ is that they become covered by pregnant sheep. The meaning of ‘the valleys cloak themselves with fodder’ is that the vegetation sprouts and is beautifully seen. The meaning of ‘they cry out joyfully, they even sing,’ is that in Nissan, when the time of harvest arrives, and the grain is upon its stalks, the wind blows, and the [stalks] rub against each other producing sound, so that they seem to be singing. Now,¹³⁵⁰ This Psalm was said about the creation of the world, as stated earlier in the Psalm, ‘Who sets mountains with His strength.’ This demonstrates that the world was created in Nissan.”

Now, at first glance, this is not understood. For, what room is there to say that the world was created in Nissan? Is not

¹³⁴⁷ Genesis 1:12

¹³⁴⁸ Psalms 65:14 – which began to be said on the 11th of Nissan of this year, 5726, (see Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on).

¹³⁴⁹ Talmud Bavli, Rosh HaShanah 8a

¹³⁵⁰ See Hagahot HaBa”ch to Rashi in Talmud Bavli, Rosh HaShanah 11a *ibid*.

the matter of Nissan the exodus from Egypt, which is a matter that **transcends** the world, (as explained in the above-mentioned discourse and elsewhere). An even greater question is that the above is [specifically] stated in Tractate Rosh HaShanah, [the theme of which is that it] discusses the matters and greatness of the month of Tishrei, but even so, here it brings the teaching of Rabbi Yehoshua that the world was created in Nissan.

However, the explanation is according to what we explained before, that the matters of Tishrei are also included in Nissan. Therefore, even the matter of the creation of the world, which relates to Tishrei, is present in Nissan, only that the matter of the creation of the world as it is in the month of Nissan (“the world was created in Nissan”), is in a way that departs from constraints (*Meitzarim*-מִצְרִים) and limitations. In other words, even though, in and of itself, the creation of the world is the matter of the limitations of the natural order (*HaTeva*), nevertheless, due to the effect of Nissan on the entire year, there also is the matter of the creation of the world in a way that departs from constraints and limitations.

The explanation is that even though the matter of the creation generally comes about through the restraint of the first *Tzimtzum* (which is the matter of constriction and constraint), such that even before the *Tzimtzum*, “He estimated within Himself, in potential, all that is destined to be brought into actuality,”¹³⁵¹ nevertheless, the beginning of it all (from which

¹³⁵¹ See Etz Chayim, Shaar 1 (Shaar Iggulim v'Yosher), Anaf 1; Mikdash Melech to Zohar I 15a; Maamarei Admor HaZaken 5568 p. 324 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on, and elsewhere.

there comes to also be the matter of estimating within Himself in potential and the matter of the *Tzimtzum*), is that “He desires kindness,”¹³⁵² which is the matter of revelation without limit (*Bli Gvul*) (the opposite of constriction-*Tzimtzum*).

Now, the matter of “He desires kindness-*Chessed*” (from which the entire matter of creation begins) is related to Nissan. This is as explained above (in chapter three) that Tishrei is the aspect of Might-*Gevurah*, being that it is a time of judgment and justice, and even though by sounding of the Shofar [on Rosh HaShanah] we cause that “He rises from His throne of judgment and sits upon His throne of mercy,” nevertheless, this mercy (*Rachamim*) is related to judgment and justice. Thus, even when He sits upon the throne of mercy, it still is a matter of justice. In contrast, Nissan is the aspect of kindness-*Chessed* in and of itself, such that there is no room for judgment (*Din*) altogether.

From this it is understood that the matter of “He desires kindness-*Chessed*” relates to the month of Nissan. This is especially so considering that it is the aspect of [desire], as indicated by the words “He **desires-*Chafetz***-חפץ kindness” [as opposed to the more external desire indicated by the word “*Rotzeh*-רוצה”]. That is, within kindness-*Chessed* itself, this is limitless kindness-*Chessed*, and is not the quality of kindness-*Chessed* stemming from intellect (*Sechel*) or [external] desire (*Ratzon*). It rather is specifically the aspect of [inner] “desire-*Chafetz*-חפץ,” which transcends [the external] “desire-*Ratzon*-רצון.”

¹³⁵² Micah 7:18; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on *ibid.* and elsewhere.

This then, is the matter of the creation of the world as it is in Nissan, meaning, as the creation stems from the aspect of “He desires Kindness (*Chafetz Chessed* הוא חסד).” This also is why about the general matter of the beginning of novel existence, our sages, of blessed memory, stated,¹³⁵³ “In whom did He consult? In the souls of the righteous *Tzaddikim*,” specifying “the righteous *Tzaddikim*,” rather than those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*),” which is the difference between the month of Nissan and the month of Tishrei. For, as known,¹³⁵⁴ Tishrei is the matter of serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), whereas Nissan is the matter of the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*.

¹³⁵³ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹³⁵⁴ See Sefer HaMaamarim 5636 Vol. 2, p. 360; 5652 p. 3 and on; Also see the discourse entitled “*HaChodesh*” of Motzei Shabbat Kodesh [of this week, the next discourse of this year, 5726, Discourse 23], Ch. 5, (Sefer HaMaamarim 5726, p. 168 and on).