

Discourse 23

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

Delivered on Motza’ei Shabbat Parshat Tzav,

13th of Nissan, 5726¹³⁵⁵

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

The hundred year anniversary of the passing and Hilulah of his honorable
holiness, the Rebbe, the *Tzemach Tzedek*¹³⁵⁶

1.

The verse states,¹³⁵⁷ “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 entitled “*HaChodesh*”¹³⁵⁸ (which has recently been printed),¹³⁵⁹ the Tzemach Tzedek (whose Hilulah we are celebrating) brings the teaching of our sages, of blessed memory, in Midrash Rabbah,¹³⁶⁰ on the verse, “This month shall be for you etc.” It states there, “This is the

¹³⁵⁵ This is the first of two discourses said at this gathering.

¹³⁵⁶ It should be noted that the Rebbe began this discourse at 12:37 after midnight, the time of the passing of the Tzemach Tzedek. (See Sefer HaMaamarim 5726] p. 320 in the notes.)

¹³⁵⁷ Exodus 12:2

¹³⁵⁸ Ohr HaTorah, Bo, p. 264 and on.

¹³⁵⁹ In an independent pamphlet (2nd of Nissan 5726), “in connection with the the hundredth-year anniversary of the passing and Hilulah [of the Tzemach Tzedek] etc.,” with the addition of some notes and citations from the Rebbe which were printed at the beginning of the pamphlet. Also see the Sichah talk said in connection to the discourse ([Sefer HaMaamarim 5726] p. 319 and on).

¹³⁶⁰ Midrash Shemot Rabba 15:11

meaning of the verse,¹³⁶¹ ‘Fortunate is the nation whose God is *HaShem*-יהו"ה, 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 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,¹³⁶² ‘As in the days that you went out of the land of Egypt, I will show them wonders.’”

He continues the discourse and states:¹³⁶³ In the first chapter of Tractate Rosh HaShanah, our sages, of blessed memory, stated,¹³⁶⁴ “On Rosh HaShanah the enslavement of our forefathers in Egypt ceased,” and (does not suffice with this citation, but adds in explanation that) this is derived from the verse,¹³⁶⁵ “I removed his shoulder from burden etc.,” said in reference to Yosef,¹³⁶⁶ who was released [from prison] on Rosh HaShanah.¹³⁶⁷ It similarly states in this verse,¹³⁶⁸ “I will bring you out from under the burdens of Egypt.” Nonetheless, even so, the redemption from Egypt occurred on the following Nissan.

However, at first glance, being that the enslavement of our forefathers in Egypt ceased in Tishrei, (this being the removal of their burdens in Egypt, just as “I removed his

¹³⁶¹ Psalms 33:12

¹³⁶² Micah 7:15

¹³⁶³ Ohr HaTorah Bo *ibid.*, p. 268

¹³⁶⁴ Talmud Bavli, Rosh HaShanah 11a-b

¹³⁶⁵ Psalms 81:7

¹³⁶⁶ See Psalms 81:6; Talmud Bavli, Rosh HaShanah 11a-b *ibid.*

¹³⁶⁷ Talmud Bavli, Rosh HaShanah 11a-b *ibid.*

¹³⁶⁸ Exodus 6:6

shoulder from burden” said about Yosef, who came out of imprisonment), why then did the redemption not happen until the month Nissan, in that specifically [Nissan] is called the month of redemption?

2.

This may be understood by prefacing about the month of Nissan, this being the month of spring (*Aviv*), as the verse states,¹³⁶⁹ “You shall observe the month of springtime (*Aviv*).” Our sages, of blessed memory, expounded on this stating,¹³⁷⁰ “See to it that the season of springtime will be in the month of Nissan.”

In other words, the month of Nissan should be established such that it will be in the month of springtime (*Aviv*). This means that it not when the month of Nissan comes that it then becomes springtime (*Aviv*), but the opposite, when spring (*Aviv*) comes we then establish the month of Nissan. From this it is understood that the primary matter of the month of Nissan is the matter of springtime (*Aviv*) (as explained by the Tzemach Tzeddek elsewhere).¹³⁷¹

This is as explained by the Tzemach Tzeddek in one of the discourses (which is now published)¹³⁷² on the verse,¹³⁷³ “The faith of your times will be the strength of your salvations,

¹³⁶⁹ Deuteronomy 16:1

¹³⁷⁰ Talmud Bavli, Rosh HaShanah 21a

¹³⁷¹ See Ohr HaTorah, Mishpatim p. 1,180 and on; Pinchas p. 1,215 and on; Sefer HaChakirah 91b.

¹³⁷² Ohr HaTorah, Shavuot p. 71 and on; p. 77 and on; p. 79 and on.

¹³⁷³ Isaiah 33:6

wisdom and knowledge etc.” Our sages, of blessed memory, expounded on this verse in the Talmud,¹³⁷⁴ stating that it refers to the six orders of the Mishnah, “The faith of-*Emunat*-אמונת” refers to the Mishnaic order of Zera’im, “Your times-*Eetecha*-עתיך” refers to the Mishnaic order of Mo’ed etc.

[Now], the terminology, “The faith of your times-*Emunat Itecha*-עתיך,אמונת,” seems to indicate that they are a single matter. [For, if they were two matters, it should have said “Faith-*Emunah*-אמונה” (rather than “The faith of-*Emunat*-אמונת”), thus separating “Faith-*Emunah*-אמונה” as a matter unto itself and “Your times-*Eetecha*-עתיך” as a matter unto itself.

This is unlike “The strength of your salvations-*Chosen Yeshu’ot*-חוסן ישועות,” in which although it is possible to explain them as one matter,¹³⁷⁵ nevertheless, since this is not written in a grammatical form and vowelization that indicates that they are inter-connected, it can be interpreted that the word “Strength-*Chosen*-חוסן is a matter unto itself, and the word “Salvations-*Yeshu’ot*-ישועות” is a matter unto itself (which is the simple meaning).

This likewise is so of “Wisdom and Understanding-*Chochmah v’Da’at*-חכמת ודעת,” that they are two distinct matters, except that the letter *Vav*-ו (“and”) between them adds and connects. In contrast, this is not so of “The faith of your times-*Emunat Eetecha*-עתיך,אמונת” which is a single matter.]

He begins by explaining that the holidays (*Mo’adim*) are establishment in a way that depends on the time that the grain ripens. An example is the holiday of Pesach, as the verse

¹³⁷⁴ Talmud Bavli, Shabbat 31a

¹³⁷⁵ See Radak commentary there, cited in Ohr HaTorah ibid. p. 80.

states,¹³⁷⁶ “You shall observe the festival of Matzot... at the appointed time of the month of springtime (*Aviv*-אביב) etc.” Rashi comments on this stating, “This is the month when the grain becomes ripened (*Aviyah*-אביה). The word ‘ripe-*Aviyah*-אביה’ is related to the root ‘father-*Av*-אב,’ signifying the first and earliest [month in which the] fruit ripens.”

This is to such an extent that “the year is intercalated for the spring (*Aviv*-אביב), so that if the grain has not ripened, the year is intercalated [by adding a month], as the verse states,¹³⁷⁷ ‘In the month of springtime.’”¹³⁷⁸ Likewise, the holiday of Shavuot is called,¹³⁷⁹ “The festival of the harvest (*Chag HaKatzir*-חג הקציר),” and the holiday of Sukkot is called,¹³⁸⁰ “The festival of the ingathering (*Chag HaAseef*-חג האסיף).”

From this we can understand the relationship between the Mishnaic order of Zera'im (“Seeds”) and its juxtaposition to the Mishnaic order of Mo'ed (“Holiday”), as hinted in the verse, “The faith of your times-*Emunat Eetecha*-עתיך” (as a single matter). This is because the establishment of the holidays (“Your times-*Eetecha*-עתיך” referring to the Mishnaic order of Mo'ed (“holidays”)) depends on the time that the grain ripens (“The faith of-*Emunat*-אמונת” referring to the Mishnaic order of Zera'im (“seeds”)). However, at first glance, this is not understood.¹³⁸¹ That is, what is the connection between the

¹³⁷⁶ Exodus 23:15

¹³⁷⁷ Exodus 13:4

¹³⁷⁸ Talmud Bavli, Sanhedrin 11b and Rashi there.

¹³⁷⁹ Exodus 23:16

¹³⁸⁰ Exodus 23:16 *ibid*.

¹³⁸¹ Also see Ohr HaTorah, Mishpatim p. 1,178

time of the ripening of the grain and the matter of the holidays, and how do they relate to each other ?

3.

However, this may be understood according to the explanation of the matter of the ripening of the grain and the matter of the holidays as they are inwardly (*b'Pnimityut*). This is because these matters are drawn down as they literally are below, from the inner matters.

To explain, the matter of planting (*Zera'im*), from which the ripening of the grain is caused, is entirely as the verse states,¹³⁸² “I will sow her for Myself in the land,” referring to the matter of *mitzvot*, as the verse states,¹³⁸³ “Sow for yourselves charity (*Tzedakah*),” referring to the *mitzvot*. This is because charity (*Tzedakah*) is equated to all the *mitzvot*,¹³⁸⁴ and in Talmud Yerushalmi is simply called “the *mitzvah*” (as explained in Tanya).¹³⁸⁵

Those who sow them are the Jewish people, to whom the commandment, “Sow etc.,” was given. The place of this sowing is “in the land,” which refers to the Jewish people too, in that they are called “the desirable land.”¹³⁸⁶ This is because of their nullification of self (*Bittul*) to *HaShem*-יהו"ה and their acceptance of the yoke (*Kabbalat Ol*) [of His Kingdom], this

¹³⁸² Hosea 2:25; See Torah Ohr, Beshalach 61a

¹³⁸³ Hosea 10:12

¹³⁸⁴ Talmud Bavli, Bava Batra 9a; Talmud Yerushalmi Pe'ah 1:1

¹³⁸⁵ Tanya, Likkutei Amarim, Ch. 37

¹³⁸⁶ Malachi 3:12

being the aspect of the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה.

About this the verse states,¹³⁸⁷ “[Days] are coming when Yaakov will take root, Yisroel will bud and blossom and fill the face of the earth with fruit.” As explained before,¹³⁸⁸ the Tzemach Tzedek explains at length in his glosses to the discourse entitled “*HaBa'im Yashreish Yaakov*,”¹³⁸⁹ that the matter of the sowing (“taking root etc.”) generally referring to the time toil, referring in particular to our deeds and toil in serving *HaShem*-יהו"ה, blessed is He, throughout the time of exile, whereas, in contrast, the sprouting (“will bud and blossom”) will take place in the coming future, at which time [the verse],¹³⁹⁰ “The glory of *HaShem*-יהו"ה will be **revealed** etc.,” will be fulfilled.

This is why “The faith of-*Emunat*” אמונת refers to the Mishnaic order of Zera'im. For, as stated in Talmud Yerushalmi,¹³⁹¹ “Because one has faith in the “Source of Life” of the worlds, he [therefore] sows.” That is, even though he knows that “the reward for the *mitzvah* is not in this world,”¹³⁹² (and as mentioned before, the sprouting takes place in the coming future), he nonetheless does his part. That is, because he has “faith in the “Source of Life” of the worlds he [therefore] sows. That is, he labors in his work of sowing Torah and

¹³⁸⁷ Isaiah 27:6; See Torah Ohr, Shemot 53c and on.

¹³⁸⁸ In the Sichah talk of Shabbat Parshat Tzav, 12th of Nissan, Ch. 9 (Torat Menachem, Vol. 46 p. 251)

¹³⁸⁹ See Ohr HaTorah, Shemot p. 77 and on; Vol. 7 p. 2,532 and on; Vol. 8 p. 2,854 and on.

¹³⁹⁰ Isaiah 40:5

¹³⁹¹ See Tosefot entitled “*Emunat*” in Talmud Bavli, Shabbat 31a *ibid*.

¹³⁹² Talmud Bavli, Kiddushin 39b

mitzvot. Now, even though the primary growth will take place in the coming future, nevertheless, there is a radiance of this on all three festivals, which are called “appointed times of joy (*Mo’adim l’Simchah*).”¹³⁹³ The matter of Joy (*Simchah*) is revelation. As we observe when a person is joyful, that he then reveals his hidden treasures – that is, the inner qualities of his soul. The reason is because joy breaks all boundaries and limitations,¹³⁹⁴ which is why he reveals everything hidden within him etc., and if not for the joy, they would remain hidden.

This then, is the connection between the holidays and their relationship to times when the grain ripens, as hinted in the words “The faith of-*Emunat*-אמונת” (referring to the Mishnaic order of Zera’im (seeds)) and “Your times-*Eetecha*-עתך” (referring to the Mishnaic order of Mo’ed (“holidays”)), which are a single matter (as discussed above). This is because during the holidays there is a radiance of the growth of the coming future (the “ripening of the grain”) brought about by sowing through toiling in fulfilling *HaShem*’s-ה' Torah and *mitzvot*.

4.

He continues explaining the verse, that “the strength-*Chosen*-חוסן etc.,” refers to the Mishnaic order of Nashim. The explanation is that “*Chosen*-חוסן” is a word that means “strength-*Chozek*-חוזק.”¹³⁹⁵ Now, the greatest [of all] strengths

¹³⁹³ See the liturgy of the Amidah prayer and Kiddush for the holidays.

¹³⁹⁴ This is explained in Sefer HaMaamarim 5657 p. 223 and on.

¹³⁹⁵ See Radak to Isaiah *ibid.*; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), Ch. 8, section on “*Chosen*-חוסן.”

in the world is the strength of the Holy One, blessed is He, this being the power of the Unlimited One present in the world.

Now, as known, the power of the Unlimited One (*Ko'ach HaEin Sof*) as it is present in the limited world, is through the Mishnaic order of Nashim (“women”), such that there is the matter of giving birth to children and grandchildren etc., until the final generation, this being the revelation of the power of the Unlimited One [in the world], as explained at length in *Hemshech “Samach TeSamach”* 5657.¹³⁹⁶

Now, as this relates to the study of Torah, when the study is as it should be, is as [indicated by the verse],¹³⁹⁷ “My tongue will respond with Your word,” [and],¹³⁹⁸ “Behold! My word is like fire,” stemming from the power of the Unlimited One in the Torah, which is why there is utterly no limitation in this.

“Salvations-*Yeshu'ot*-שׁוּעוֹת” refers to the Mishnaic order of Nezikin (“damages”). This is as explained in Torah Ohr¹³⁹⁹ about Rabbi Yehudah, who “[Focused his] learning to the [Mishnaic] order of Nezikin,”¹⁴⁰⁰ that his intention in this was to nullify the damage of “the four “fathers of damages”¹⁴⁰¹ of the side opposite holiness, which correspond to Wisdom-*Chochmah*, Understanding-*Binah*, Splendor-*Tiferet*, and Kingship-*Malchut* of the external husks (*Kelipah*). In other words, through engaging in studying Torah in the Mishnaic

¹³⁹⁶ Sefer HaMaamarim 5657 p. 179

¹³⁹⁷ Psalms 119:172; See Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 22a

¹³⁹⁸ Jeremiah 23:29

¹³⁹⁹ In the discourse entitled “*Hamagbeehee LaShever*” (Mikeitz 38d)

¹⁴⁰⁰ Talmud Bavli, Brachot 20a

¹⁴⁰¹ Mishnah Bava Kamma 1:1

order of Nezikin, the matter of “salvations-*Yeshu 'ot*” is caused. This comes about through the nullification of all four “fathers of damages,” as well as their offspring etc.

“Wisdom-*Chochmat*” refers to the Mishnaic order of Kodshim (“sacrifices”). The explanation is that the sacrifices (Kodshim) are the matter of affecting refinements (*Birurim*). In other words, when we offer sacrifices and elevate them upon the altar as “a pleasing aroma to *HaShem*,” the matter of refinements (*Birurim*) is caused etc.¹⁴⁰² This is the meaning of [their statement that] “Wisdom-*Chochmat*” refers to the Mishnaic order of Kodshim (“sacrifices”), being that “they are clarified with Wisdom-*Chochmah* etc.”¹⁴⁰³

This is also why in the matter of sacrifices (Kodshim) night follows day. In contrast, about the day mentioned in the act of creation, day follows night.¹⁴⁰⁴ This is because the creation of the world was such that “first it was dark and then light returned,”¹⁴⁰⁵ similar to “the [growth of the] peel (*Kelipah*) which precedes the growth of] the fruit,”¹⁴⁰⁶ even though the primary intent [in the growth] is for the fruit. However, through the sacrifices in the Holy Temple, there is a revelation of the fruit and that the fruit is primary, whereas the peel (*Kelipah*) is secondary and of no comparison to it. Therefore, night follows day.

¹⁴⁰² Also see Tanya, Likkutei Amarim, Ch. 34

¹⁴⁰³ See Zohar II (Heichalot) 254b; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 6; Tanya, Iggeret HaKodesh, Epistle 28; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34.

¹⁴⁰⁴ Talmud Bavli, Chullin 83a

¹⁴⁰⁵ Talmud Bavli, Shabbat 77b

¹⁴⁰⁶ See Zohar II 108b; Likkutei Torah of the Arizal, end of the Torah portion of Vayishlach; Shnei Luchot HaBrit 19b; Likkutei Torah, Shir HaShirim 9d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

“Knowledge-*Da’at*-דעת” refers to the Mishnaic order of Taharot (“purity”). The explanation is that as known, Rambam states¹⁴⁰⁷ that “matters of purity and impurity are Scriptural decrees... and are within the category of decrees (*Chukim*) because impurity is not like mud or filth that can be washed away by water, but is rather by Scriptural decree etc.” In other words, even though no [apparent] change at all seems to come from it, a person nevertheless becomes impure etc.

As this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that the matter of impurity (*Tumah*) comes from the encompassing aspects (*Makifim*) of the external husks (*Kelipah*).¹⁴⁰⁸ This then, is why “Knowledge-*Da’at*-דעת” refers to the Mishnaic order of Taharot (“purity”). For, in order to bring the matter of purity (*Taharah*) about, through refining the encompassing aspects (*Makifim*) of the external husks (*Kelipah*), this comes through the aspect of Knowledge-*Da’at*, which ascends and reaches the inner aspect (*Pnimiyyut*) of the Crown-*Keter* (even higher than what is reached by the aspect of Wisdom-*Chochmah*).¹⁴⁰⁹ Through this not only is the refinement of “the four fathers of damages” caused, the totality of which are the inner [manifest] aspects (*Pnimiyyut*) of the external husks (*Kelipah*), but even the refinement of the encompassing aspects (*Makifim*) of the external husks is caused.

¹⁴⁰⁷ Mishneh Torah, Hilchot Mikva’ot

¹⁴⁰⁸ Also see Likkutei Torah, Shir HaShirim ibid. 9c.

¹⁴⁰⁹ Maamarei Admor HaEmtze’ee, Bamidbar Vol. 4, p. 1,397.

(This is similar to the explanation in Likkutei Torah on the Torah portion of Acharei,¹⁴¹⁰ in explanation of the verse,¹⁴¹¹ “For on this day He shall atone over you to purify you, [you shall be purified from all your sins before *HaShem*-יהו"ה],” specifying “over you-*Aleichem*-עליכם,” meaning, that which is an encompassing aspect (*Makif*).

About this the verse states, “**He** shall atone-*Yechaper*-יכפר,” as opposed to “from all your sins,” which refers to the inner manifest aspect (*Pnimityut*) about which the verse states, “**you** shall be purified-*Titeharu*-תטהרו before *HaShem*-יהו"ה,” meaning, you yourselves.)

This then, is the meaning of [the verse],¹⁴¹² “The faith of your times will be the strength of your salvations, wisdom and knowledge,” referring to the six orders of Mishnah, which include all of Torah in its entirety, as they have an effect in the world. The beginning of this is the matter of “The faith of your times-*Emunat Eetecha*-אמונת עתיד,” [referring to the Mishnaic orders of] *Zera'im* and *Mo'ed*. This refers to the connection between the festivals and the time when the grain is ripe. This is because in our times, Torah and *mitzvot* are generally the matter of “sowing,” whereas the matter of growth (the ripening of the grain) will be in the coming future, (and there is a radiance of this during the holidays, as explained before).

¹⁴¹⁰ Likkutei Torah, Acharei 28b

¹⁴¹¹ Leviticus 16:30

¹⁴¹² Isaiah 33:6

Now, it may be suggested that this is also connected to the verse, “This month shall be for you,” in that the month of Nissan is the month of redemption when our forefathers were redeemed from Egypt, and when they are destined to be redeemed. This is because the month of Nissan is the month of springtime (*Chodesh HaAviv*-חודש האביב), in which the grain begins to ripen, this being the matter of the coming redemption and the matter of growth.

This is as the verse states,¹⁴¹³ “[Days are coming when Yaakov will take root, Yisroel will bud and blossom] and fill the face of the earth with fruit.” That is, this follows the general toil of “Days are coming when Yaakov will take root,” referring to the sowing of Torah and *mitzvot* that are sown by the Jewish people in “the duration of the six thousand years of the world.” This is especially so in the time of the exile, for as known,¹⁴¹⁴ all the revelations of the days of Moshiach depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile.

This is also why it states in the discourse¹⁴¹⁵ that the word “spring-*Aviv*” (which is the name of the month of Nissan, “the month of springtime-*Chodesh HaAviv*-חודש האביב”) begins with the letter *Aleph*-א followed by the letter *Beit*-ב, according to the forward order of the *Aleph-Beit* (from above to below). This is unlike Tishrei-תשרי, which is in

¹⁴¹³ Isaiah 27:6; See Torah Ohr, Shemot 53c and on.

¹⁴¹⁴ Tanya, Likkutei Amarim, Ch. 37

¹⁴¹⁵ Ohr HaTorah, Bo ibid. p. 261; Also see p. 262; Ohr HaTorah, Siddur p. 368.

[backward] order, *Tav-Shin-Reish-Kof* תשר"ק (from below to above). This is explained at length in the discourse entitled “*HaChodesh HaZeh Lachem*” of the year 5700,¹⁴¹⁶ by his honorable holiness, my father-in-law, the Rebbe, that in the matter of the *Sefirot*, the month of Nissan is the quality of Kindness-*Chessed*, whereas the month of Tishrei is the quality of Might-*Gevurah*.

This then, is why the coming redemption, about which the verse states,¹⁴¹⁷ “You will be saved in stillness and peacefulness,” will take place in the month of Nissan, being that it will stem from the quality of Kindness-*Chessed*,¹⁴¹⁸ as in the view of Rabbi Yehoshua¹⁴¹⁹ who disputes the words of Rabbi Eliezer [who states], “If the Jewish people repent they will be redeemed.” Rather, he [Rabbi Yehoshua] is of the view that the redemption will take place in any event, as the verse states,¹⁴²⁰ “You were sold for nothing and you will be redeemed without money.” That is, “You were sold for nothing,” to idolatry, and “you will be redeemed without money,” meaning, “not through repentance and good deeds.” That is, the coming redemption will be by way of arousal from Above.

Nonetheless, even so, in the coming redemption there also will be the element of the superiority of the month of Tishrei, (arousal from below to Above). Beyond this, about the coming redemption the verse states,¹⁴²¹ “Sing and be glad O’

¹⁴¹⁶ Ch. 8 (Sefer HaMaamarim 5700 p. 28)

¹⁴¹⁷ Isaiah 30:15

¹⁴¹⁸ Also see Ohr HaTorah Bo ibid. (p. 260).

¹⁴¹⁹ Talmud Bavli, Sanhedrin 97b

¹⁴²⁰ Isaiah 52:3

¹⁴²¹ Zachariah 2:14

daughter of Tziyon,” specifying the word “daughter-*Bat*-בת,” referring the aspect of the recipient (from below to above), this being the aspect of the “daughter-*Bat*-בת,” which is *HaShem*’s-יהו"ה Name of *Ba"N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה), that is, the one being refined, who will even ascend higher than the aspect of “My mother,” which refers to the aspect of the Understanding-*Binah*, (this being the matter of repentance (*Teshuvah*), which is the mode of serving *HaShem*-יהו"ה, blessed is He, in the month of Tishrei).¹⁴²²

The same is so of the matter of the letters (*Otiyot*). For [in the Torah], there are letters of average size, there are letters that are large, and there are letters that are small. As known and explained in various places,¹⁴²³ the small letters are in Kingship-*Malchut*, the average letters are in *Zeir Anpin* (which is the level of the Written Torah), and the large letters are in Understanding-*Binah*. Nonetheless, it specifically is in Kingship-*Malchut*, the small letters, beginning with the letter *Aleph*-א, which is the first of the letters., [this being the *Aleph*-א of “I-*Anochi*-אנכי am *HaShem*-יהו"ה your God,”¹⁴²⁴ which relates to the month of Nissan, that transcends the creation of the world (the month of Tishrei) that begins with the letter *Beit*-ב of “In the beginning-*Bereishit*-בראשית.”]¹⁴²⁵

¹⁴²² See Ohr HaTorah *ibid.* p. 273; Also see the prior discourse of the 12th of Nissan, Shabbat Parshat Tzav of this year, 5726, entitled “*HaChodesh*,” Discourse 22 (Sefer HaMaamarim 5726 p. 159 and on).

¹⁴²³ See Ramaz and Mikdash Melech to Zohar III, beginning of Vayikra; Me’orei Ohr, Aleph 52; Ohr HaTorah, No’ach 55b; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 241, p. 901; Sefer HaMaamarim 5640 Vol. 1, p. 82.

¹⁴²⁴ Exodus 20:2

¹⁴²⁵ Genesis 1:1

That is, through the small *Aleph-א* there will be an illumination in the coming future of an even greater light than the large *Aleph-א*. This will be revealed in the coming redemption, at which time the harvest that follows the sowing of all our deeds and toil during the entire time of the exile, will come about. This is as stated before, that the month of Nissan, the month of springtime, when the Jewish people were redeemed from Egypt by the first redeemer, is when they are destined to be redeemed by the final redeemer, who himself is the first redeemer,¹⁴²⁶ our righteous Moshiach, may he come and redeem us and take us upright to our land, speedily in our times!

¹⁴²⁶ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal to Genesis (Vayechi) 49:10; Torah Ohr, Mishpatim (75b).