

## Discourse 24

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

Delivered on Shabbat Parshat Tazriya,  
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5727<sup>33</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>34</sup> “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” About this our sages, of blessed memory, stated,<sup>35</sup> “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.”

Now, we must understand what the reason is that it is specifically about the *mitzvah* of sanctifying the new moon (*Kiddush HaChodesh*) that the [Torah] states, “for you-*Lachem*-לכם.” For many *mitzvot* were given only to the children of Israel in the Torah, but it does not state about them “for you-*Lachem*-לכם.” Rather, the first time that Torah states “for you-

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<sup>33</sup> This discourse is a direct continuation of the preceding discourse of Purim of this year, 5727, entitled “*v'Keebel HaYehudim* – The Jews Undertook,” Discourse 23 (*Sefer HaMaamarim* 5727 p. 173 and on).

<sup>34</sup> Exodus 12:2

<sup>35</sup> Midrash Shemot Rabba 15:11

*Lachem*-לכם” is specifically in regard the *mitzvah* of sanctifying the new moon (*Kiddush HaChodesh*).

We also must understand the meaning of [the precise] wording, “**This** month shall be for you-*HaChodesh HaZeh Lachem*-לכם הזה.” For, at first glance, this seems to indicate that through “This month-*HaChodesh*-החודש” being in the aspect of “This-*Zeh*-זה,” it thereby comes to be “for you-*Lachem*-לכם.” We therefore must understand the connection.

## 2.

Now, to understand this, we first must preface with what we explained before (in the Purim discourse,<sup>36</sup> which was based on the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden),<sup>37</sup> on the word “This-*Zeh*-זה,” the matter of which is revelation. That is, there not only is a revelation of the [knowledge of] the existence of the thing, but even its essential being, meaning that what it is, comes into revelation.

About this our sages, of blessed memory, stated),<sup>38</sup> “All the prophets prophesied with [the word] ‘Thus-*Koh*-כה,’ whereas Moshe had the additional superiority of prophesying with [the word] ‘This-*Zeh*-זה.’” This is because even though the prophecy of all other prophets also was in a way of actual

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<sup>36</sup> In the preceding discourse of Purim of this year, 5727, entitled “v’*Keebel HaYehudim* – The Jews Undertook,” Discourse 23 (Sefer HaMaamarim 5727 p. 173 and on).

<sup>37</sup> In the discourses entitled “*Vayomer... Lech Lecha*” and “*Vayera Eilav*” 5675 (*Hemshech* 5672 Vol. 2, p. 715 and on).

<sup>38</sup> Sifri to Numbers 30:2, cited in Rashi there.

physical sight and with clear perception,<sup>39</sup> nonetheless, with all other prophets the sight was only into the [knowledge of] the existence of *HaShem* יהו"ה's Godliness,<sup>40</sup> whereas for Moshe, there was the sight into the essential being of *HaShem* יהו"ה's Godliness.

It was explained before<sup>41</sup> that in the matter of the *Sefirot*, the word "This-Zeh-זה" refers to *Zeir Anpin*. Wisdom-*Chochmah* is likewise called "This-Zeh-זה," and the Crown-*Keter* is also called "This-Zeh-זה," that is, the innerness (*Pnimityut*) of the Crown-*Keter*. In contrast, the externality (*Chitzoniyut*) of the Crown-*Keter* is called "Thus-Koh-כה," and Understanding-*Binah* is likewise called "Thus-Koh-כה."

This is also [why] all the other prophets prophesied with the word "Thus-Koh-כה," whereas Moshe prophesied with the word "This-Zeh-זה." For, although it is explained in various places that "Thus-Koh-כה" and "This-Zeh-זה" correspond to Kingship-*Malchut* and *Zeir Anpin*, it is sometimes explained that they correspond to Understanding-*Binah* and Wisdom-*Chochmah*. This then, is why Moshe prophesied with "This-Zeh-זה," the aspect of Wisdom-*Chochmah*-חכמה, which is the matter of Moshe, as he said in the verse,<sup>42</sup> "And **what** are we-*v'Nachnu Mah-מה*." ונחנו מה.

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<sup>39</sup> See Tanya, Iggeret HaKodesh, Epistle 19 (127b); Also see Ohr HaTorah, Mishpatim p. 1,285.

<sup>40</sup> In *Hemshech* 5672 *ibid.* it states that even though "prophecy is the revelation of the essential being," nevertheless "this is only from aspect of the externality (*Chitzoniyut*) of Kingship-*Malchut*, which is only the aspect of a 'likeness' (*Dmut*-דמות) alone, and additionally... it is manifest within the garments of their grasp and comprehension etc." See there.

<sup>41</sup> In the discourse "*v'Keebel HaYehudim*" *ibid.*, Discourse 23, Ch. 2.

<sup>42</sup> Exodus 16:7-9; See Likkutei Torah, Pekudei 6b

About this, it was explained<sup>43</sup> that even though, at first glance, the matter of Understanding-*Binah* being called “Thus-*Koh*-כה” is only as it relates to Wisdom-*Chochmah*, nevertheless, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained that this is so even relative to *Zeir Anpin* (which is called “This-*Zeh*-זה”), even though Understanding-*Binah* transcends *Zeir Anpin*. This is because the primary matter of revelation (“This-*Zeh*-זה”) is in *Zeir Anpin*. In contrast, this is not so of Understanding-*Binah*, even though it is higher than *Zeir Anpin*.

As known, the Baal Shem Tov,<sup>44</sup> of righteous memory, explained this with the analogy of a spiral staircase<sup>45</sup> (“*schvindell trepp*”) which winds around a central column,<sup>46</sup> that when one stands on a higher rung that is behind the column, he cannot see the image at its top, even though he saw it when he stood on the lower rung.

Now, just as there is a superiority to the aspect of *Zeir Anpin*, which is called “This-*Zeh*-זה” (indicating the matter of revelation) not only relative to the aspect of Kingship-*Malchut*, but even relative to the aspect of Understanding-*Binah*, which is called “Thus-*Koh*-כה,” the same is so of the superiority of Wisdom-*Chochmah*, which is called “This-*Zeh*-זה,” that it not only is in relation to the aspect of Understanding-*Binah*, but

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<sup>43</sup> In the discourse “*v'Keebel HaYehudim*” *ibid*.

<sup>44</sup> See Ohr HaTorah, Matot p. 1,283; Sefer HaMaamarim 5657 p. 9; Maamarei Admor HaZaken 5565 Vol. 1, p. 214 and on; Ohr HaTorah, Na”Ch Vol. 2 p. 884; Keter Shem Tov (5764 edition), Hosafot 53-54.

<sup>45</sup> See Kings I 6:8

<sup>46</sup> See Rashi to Kings I 6:8 *ibid*.

even to the (externality-*Chitzoniyut*) of the Crown-*Keter*, which is called “Thus-*Koh*-כה.”

### 3.

The explanation is that<sup>47</sup> the aspect of Wisdom-*Chochmah* is not the spreading forth or expression of something [else], but is rather a matter that itself is the essential thing. That is, the way it comes from its source is not in a way of revelation or spreading forth, but in a way that it is the essential thing. About this the verse states,<sup>48</sup> “Wisdom-*Chochmah* is found from nothing-*Ayin*.” “Nothing-*Ayin*-אין” refers to the aspect of the Crown-*Keter*,<sup>49</sup> and it is from there that wisdom is found in a way of something from nothing (*Yesh MeAyin*- יש מלאין).

This is why the verse states, “Is found-*Timatze*-תמצא,” in that it is like finding something, in that the one who finds it does not know where it came from.<sup>50</sup> The same is so of the aspect of Wisdom-*Chochmah*, in that its source is not sensed. This is because it is not the revelation and spreading forth of something [else], but is the essence of the thing [itself].

The likeness to this is the created something (*Yesh HaNivra*), in that the existence of the something (*Yesh*) is not a

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<sup>47</sup> In regard to the coming section see the discourse entitled “*Vayiyu Chayei Sarah*” 5675 (*Hemshech* 5672 *ibid.* p. 732 and on).

<sup>48</sup> Job 25:12

<sup>49</sup> See Zohar II 121a (Ra’aya Mehemna); Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*); Tanya, Iggeret HaKodesh, Epistle 17 (126a); Torah Ohr, Toldot 19d; Likkutei Torah, Tazriya 22c and on; Maamarei Admor HaZaken 5568 Vol. 1, p. 341; Sefer HaMaamarim 5679 p. 484 and on; 5696 p. 89 and on.

<sup>50</sup> See Likkutei Torah, Re’eh 26d; Shir HaShirim 41d

spreading down from the spiritual. This is because no matter the degree of spiritual spreading down, it remains spiritual, and a physical thing will not be brought into being from it (as explained in various discourses).<sup>51</sup> Rather, the coming into being of physicality is in a way of something from nothing (*Yesh MeAyin*), in which the [created] something (*Yesh*) senses itself as being an existence unto itself.

Likewise, everything one sees in the world – without contemplating it (*Hitbonenut*) – appears to be a [separate] existence unto itself. This is because the coming into being of the something (*Yesh*) is from the Essential Being and Self of the Emanator, *HaShem*-יהוה, blessed is He, whose existence is intrinsic to Him and is not caused by any cause that precedes Him. Therefore, He alone has the power and ability to create something out of absolute naught and nothingness, literally, without any cause or reason preceding this something (as explained in *Iggeret HaKodesh*).<sup>52</sup> Because of this the something (*Yesh*) senses itself as not having an originating cause etc. That is, it does not sense itself as being a spreading down or expression from its source.

Now, about the statement in *Shaar HaYichud VeHaEmunah*,<sup>53</sup> that in reality, it is not something independent unto itself but is rather like the spreading forth of light from the sun, this is as it truly is. That is, in reality, it is not a [separate] “something” (*Yesh*) but is a radiance spreading forth from its

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<sup>51</sup> See Torah Ohr, Megillat Esther 90a; Likkutei Torah, Pinchas 78b; Ohr HaTorah, Shemini Atzeret p. 1,782 and elsewhere.

<sup>52</sup> Tanya, *Iggeret HaKodesh*, Epistle 20 (130a and on).

<sup>53</sup> Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*.

source, which is the aspect of [intangible] “nothingness” (*Ayin*) and spirituality. However, the created being does not sense itself as having a cause etc. This being so, in regard to this aspect of being a “something” (*Yesh*), it is not the aspect of a spreading forth and expression from its Source but is rather something essential and inherent [in and of itself].

The same is so of Wisdom-*Chochmah*, in that it is not the aspect of a revelation and spreading forth of expression, but it is something essential and inherent. However, this is unlike the created something (*Yesh HaNivra*), in which there is the novel introduction of existing as the aspect of a tangible existent “something” (*Yesh*). In contrast, the novelty of Wisdom-*Chochmah* is that it exists as the existence of light, except that it is not like a light that is an expression and spreading forth, but is an essential and inherent light.

Likewise, the nullification (*Bittul*) of Wisdom-*Chochmah* is an essential and inherent nullification (*Bittul*). That is, it is unlike nullification (*Bittul*) that stems from some reason and contemplation (like the nullification brought about in the emotions (*Midot*)). Rather, it is a nullification (*Bittul*) that is essential and inherent, in and of itself.<sup>54</sup>

(This is as we observe in man below, that some people are nullified inherently and do not require contemplation and reasoning for this etc.) Because of this it is the receptacle for the limitless light of the Unlimited One to rest within it. This is as stated by the Alter Rebbe in Tanya,<sup>55</sup> “This accords with what I heard from my teacher, [the Rav, the Maggid of

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<sup>54</sup> Also see *Hemshech* 5672 Vol. 1, Ch. 258

<sup>55</sup> Tanya, Likkutei Amarim, Ch. 35 in the note.

Mezhritch], peace be upon him, about the meaning and reason behind the statement in Etz Chayim<sup>56</sup> that the limitless light of the Unlimited One does not even unite with the world of Emanation (*Atzilut*), except by first manifesting in the *Sefirah* of Wisdom-*Chochmah*. This is because the Unlimited One, blessed is He, is ‘the True One,’ meaning that He alone exists and there is nothing besides Him, and this, in fact, is the level of Wisdom-*Chochmah*.”

#### 4.

Now, since Wisdom-*Chochmah* is the aspect of something that is essential and inherent, therefore the aspect of Wisdom-*Chochmah* is found in everything, just as oil can be extracted from everything etc. For, since it is an essential and inherent aspect, it therefore is drawn to every place.<sup>57</sup>

Moreover, [even] all levels that transcend the level of Wisdom-*Chochmah* are present within Wisdom-*Chochmah*. This is because Wisdom-*Chochmah* is an essential and inherent aspect, and therefore has everything within it. Moreover, everything that is found in the aspect of Wisdom-*Chochmah* is the essence of that level. For, since the Wisdom-*Chochmah* is essential and inherent to the essence of its being, whatever manifests in it is the aspect of its essence.

This is why the revelation of all levels is through Wisdom-*Chochmah*, except that the revelation is only to the

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<sup>56</sup> Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2

<sup>57</sup> Also see *Hemshech* 5672 *ibid.* Ch. 345; See Torah Ohr, Mikeitz 39a; Hosafot 110d; Discourse entitled “*Vayeitzei*” 5691, Ch. 2 (Sefer HaMaamarim 5691 p. 119).

degree that revelation applies in the aspect of the essence. In other words, even the revelation of all matters is [the revelation] of how they are essentially.

This is why the revelation of Wisdom-*Chochmah* is in a way of a point (*Nekudah*). For, at first glance, how does it apply for there to be both revelation (*Giluy*), as well as a point (*Nekudah*). However, the explanation is that the revelation of Wisdom-*Chochmah* is in a way that all things are revealed as they essentially are, and therefore the revelation is in the way of a point (*Nekudah*).<sup>58</sup>

An example for this is the seminal point of the father, which possesses all the limbs and all the powers and essence of the soul within it, this being the essence of all these things. The likeness to this Above is the aspect of Wisdom-*Chochmah* which is called “the seminal drop of the Father-*Abba*,” in that everything is in it, and it all is in an essential state. Moreover, it is not just like the seminal drop of the father, which only includes that which will be drawn forth and revealed from it, but it also includes the essential aspect that cannot come into a state of spreading forth and revelation.

This is like the point (*Nekudah*) of the impression (*Reshimu*). That is, not only does it include everything that will subsequently be revealed in the chaining down of the worlds (*Seder Hishtalshelut*), but the aspect of the essence that cannot come forth in a state of spreading forth and revelation in the chaining down of the worlds (*Seder Hishtalshelut*) is also within it, this being the aspect of His Essential Self, blessed is

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<sup>58</sup> Also see Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 513 and on; Sefer HaMaamarim 5680 p. 40 and on; 5681 p. 128 and on.

He, which transcends both the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*) etc.

This is especially so, considering the well-known matter, that the impression (*Reshimu*) is the letter *Yod*-י of the general Name *HaShem*-יהו"ה of the totality of the drawing down of the Line-Kav.<sup>59</sup> *Wisdom-Chochmah* is likewise the letter *Yod*-י of the Name *HaShem*-יהו"ה.<sup>60</sup> They therefore relate to each other.

However, they also are different from each other, in that the point (*Nekudah*) of the impression (*Reshimu*) is that of concealment, and though the intent in it is for the sake of revelation (*Giluy*),<sup>61</sup> it itself is a point that conceals. In contrast, the point (*Nekudah*) of *Wisdom-Chochmah* is that of revelation, only that the revelation is such that the essence of the thing becomes revealed. This is because *Wisdom-Chochmah* is the matter of revelation, meaning to reveal the essence of all matters.

This is why *Wisdom-Chochmah* is called “This-Zeh-זה” (unlike the externality (*Chitzoniyut*) of the Crown-*Keter* which is called “Thus-Koh-כה”).<sup>62</sup> This is also why about the coming

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<sup>59</sup> Also see *Sefer HaMaamarim* 5659 p. 77; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 13-14.

<sup>60</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*); Also see *Etz Chayim*, *Shaar 3* (*Shaar Seder Atzilut* of Rabbi Chayim Vital) Ch. 1; *Shaar 42* (*Shaar Drushei ABY*)”A) Ch. 1-2; *Tanya*, *Iggeret HaTeshuvah* Ch. 4

<sup>61</sup> See *Shaar HaYichud* of the Mittler Rebbe translated as *The Gate of Unity* *ibid.*; *Hemshech* 5672 *ibid.* Ch. 314.

<sup>62</sup> There are individual redactors who recalled that the Rebbe stated, “Even though there too all matters are found and that is their place, nevertheless, it is all in a state of concealment.”

future the verse states,<sup>63</sup> “They will no longer teach, each man his fellow etc.,” since there then will be the revelation of the Essential Self, as it is in every single Jew, and they therefore will not need to receive [one from the other] etc.

## 5.

Based on the above, the verse, “This month-*HaChodesh HaZeh*-הַחֹדֶשׁ הַזֶּה etc.,” can also be explained. That is, the “month-*Chodesh*-הַחֹדֶשׁ” refers to the *Sefirah* of Kingship-*Malchut* and “This-*Zeh*-זֶה” refers to *Zeir Anpin* (as explained before that *Zeir Anpin* is called “This-*Zeh*-זֶה”). Thus, “This month-*HaChodesh HaZeh*-הַחֹדֶשׁ הַזֶּה” refers to the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, the union (*Yichud*) of the sun and the moon (this being the matter of the new [lunar] month).<sup>64</sup>

Its root is in the aspect of the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah*.<sup>65</sup> (For, as explained before, Wisdom-*Chochmah* is also called “This-*Zeh*-זֶה,” and on the contrary, the primary aspect of “This-*Zeh*-זֶה” is in Wisdom-*Chochmah*.) It is through the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* that there also is caused to be the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, this being the union (*Yichud*) of the sun and the moon.

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<sup>63</sup> Jeremiah 31:33

<sup>64</sup> See Ohr HaTorah, Bo p. 256

<sup>65</sup> See the discourse entitled “*HaChodesh*” 5654 Ch. 4 (Sefer HaMaamarim 5654 p. 135); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

Now, about the matter of the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* which takes place at the new moon (*Rosh Chodesh*), the month of Nissan is first,<sup>66</sup> as the verse states, “This month (*HaChodesh HaZeh*)... is the first of the months.”

This is as also explained in the discourses of the Tzemach Tzedek<sup>67</sup> and the Rebbe Maharash<sup>68</sup> on the matter of the twelve new moons (*Rosh Chodesh*), corresponding to the twelve permutations of the Name *HaShem*-יהו"ה (which are the aspect of “This-Zeh-זה-12”), that on the new moon (*Rosh Chodesh*) of the month of Nissan, there is an illumination of the permutation of the letters of the Name *HaShem*-יהו"ה in its straightforward order. (In contrast, on each of the other new moons (*Rosh Chodesh*) the permutation of the letters of the Name *HaShem*-יהו"ה are in a different order.)

That is, [on the new moon of the month of Nissan] the Name *HaShem*-יהו"ה is revealed (in that changes in the order of the permutation are a matter of concealment).<sup>69</sup> It therefore is primarily then that there is the matter of “This month-*HaChodesh HaZeh* הזה,” “This-Zeh-זה” being a matter of revelation.

Now, we should add that the difference between the two aspects called “This-Zeh-זה,” these being *Zeir Anpin* and

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<sup>66</sup> See the discourse entitled “*HaChodesh*” 5654 *ibid.* Ch. 2 (Sefer HaMaamarim 5654 p. 133).

<sup>67</sup> Ohr HaTorah Bo *ibid.* p. 262

<sup>68</sup> See the discourse entitled “*HaChodesh*” 5626 (Sefer HaMaamarim 5626 p. 30, p. 36).

<sup>69</sup> See the discourse entitled “*HaChodesh*” 5671 (Sefer HaMaamarim 5671 p. 64); Also see the notes to Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity, Ch. 1.

Wisdom-*Chochmah*, is like the difference between saying “This-Zeh-זה” once and saying “This-Zeh-זה” twice. This is as Midrash states,<sup>70</sup> “In this world the Jewish people only said ‘This-Zeh-זה’ once, [when they said],<sup>71</sup> ‘This (Zeh-זה) is my God,’ but in the coming future they will say ‘This-Zeh-זה’ twice, as the verse states,<sup>72</sup> ‘And they will say on that day, ‘Behold, this (Zeh-זה) is our God, we hoped to Him that He would save us, This (Zeh-זה) is HaShem-יהו"ה to Whom we hoped etc.”

That is, being that “This-Zeh-זה” indicates revelation, therefore twice “This-Zeh-זה” indicates that the revelation is from a much higher level. That is, presently the revelation of the Name *HaShem*-יהו"ה (“This-Zeh-זה”) is the aspect of the lower Name *HaShem*-יהו"ה,<sup>73</sup> whereas in the coming future the Upper Name *HaShem*-יהו"ה will be revealed.<sup>74</sup>

The same is so of the difference between *Zeir Anpin* and Wisdom-*Chochmah*. For, in regard to the *Sefirah* of Wisdom-*Chochmah*, even though it is the beginning of the chaining down of the worlds (*Hishtalshelut*), nevertheless, the primary chaining down (*Hishtalshelut*) begins with the *Sefirah* of Understanding-*Binah*, whereas Wisdom-*Chochmah* transcends the chaining down of the worlds (*Hishtalshelut*) (similar to the Upper Name *HaShem*-יהו"ה).

This is also like the difference between the four times that the word “Truth-*Emet*-אמת” is said [in the morning prayers]

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<sup>70</sup> Midrash Shemot Rabba 23:15

<sup>71</sup> Exodus 15:2

<sup>72</sup> Isaiah 25:9

<sup>73</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

<sup>74</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One.

before the paragraph of “[You have always been] the help of our fathers” (*Ezrat*)<sup>75</sup> (corresponding to the four letters of the lower Name *HaShem*-יהו"ה) and the four times that the word “Truth-*Emet*-אמת” is mentioned in the paragraph of “[You have always been] the help of our fathers” (*Ezrat*) (corresponding to the four letters of the Upper Name *HaShem*-יהו"ה),<sup>76</sup> which is the matter of the ultimate truth (*Emet l'Amito*)<sup>77</sup> and the true matter of “Truth-*Emet*-אמת” is the aspect of Wisdom-*Chochmah*.<sup>78</sup>

The primary revelation of this, will take place in the coming future, at which time all matters will be revealed, not just the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*), but also His Essential Self, blessed is He, which transcends both.

## 6.

Now, this is also why the verse states, “This month shall be **for you** (*Lachem*-לכם).” This is because when there is the matter of, “This month-*HaChodesh HaZeh*-החודש הזה,” this being the matter of the union (*Yichud*) of the sun and the moon, which at its root, is the matter of the [inner] union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*, then it comes to

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<sup>75</sup> In the blessings of the *Shema* in the morning prayers.

<sup>76</sup> Sefer HaMaamarim 5654 p. 130

<sup>77</sup> Likkutei Torah, Behar 40a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, beginning of The Gate of Intrinsic Being (*Shaar HaHavayah*) [and on].

<sup>78</sup> Likkutei Torah, Masei 95d

be “for you” (*Lachem*-לכם), meaning,<sup>79</sup> “They shall be yours alone, strangers not sharing them with you.” This is because from the perspective of Wisdom-*Chochmah* (that is, the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah*), which transcends the chaining down of the worlds (*Hishtalshelut*), there is no room for the forces of externality to derive any vitality.<sup>80</sup>

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, this is as explained in Tanya,<sup>81</sup> that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, manifests within the aspect of Wisdom-*Chochmah* of the soul of every Jew, whosoever he may be. This refers to the point of Jewishness at the core of every Jew, as a result of which he is essentially nullified (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He.<sup>82</sup>

Moreover, this not just nullification (*Bittul*) stemming from contemplation and reasoning or because he is in the presence of someone greater than himself, which is a kind of self-nullification (*Bittul*) that is not equal in everyone, in that there are different levels of nullification. That is, there are those whose self-nullification (*Bittul*) is greater, and there are those whose self-nullification (*Bittul*) is not as great, and there are those who have no such self-nullification (*Bittul*) altogether.

In contrast, this is not so of essential nullification (*Bittul Atzmi*) stemming from the aspect of Wisdom-*Chochmah* of the soul, in which the limitless light of the Unlimited One,

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<sup>79</sup> Proverbs 5:17

<sup>80</sup> See Likkutei Torah, Va'etchanan 10a; Drushim L'Shemini Atzeret 80d

<sup>81</sup> Tanya, Likkutei Amarim, Ch. 18-19

<sup>82</sup> See before in Ch. 3.

*HaShem*-יהו"ה, blessed is He, is manifest and always present in every single Jew, and awakens within them when they come to be tested in a matter of faith etc. [such as in the days of Purim, when they stood steadfastly with self-sacrifice (*Mesirat Nefesh*) for an entire year without any other alternative entering their minds, Heaven forbid, as stated in Torah Ohr].<sup>83</sup>

At such time, a Jew stands steadfastly to the test and will give up his soul rather than to do even a mere deed in opposition to faith in "*HaShem* is One-*HaShem Echad*-יהו"ה אחד," such as bowing to an idol, even if in his heart, he does not believe in it at all.

## 7.

This then, is the meaning of "This month shall be for you-*HaChodesh HaZeh Lachem*-החודש הזה לכם." That is, when the aspect of "This-*Zeh*-זה" is revealed, it is then caused to be "For you-*Lachem*-לכם" (as discussed before). About this the verse states, "It shall be for you the first of the months of the year." That is, the revelation of the aspect of "This-*Zeh*-זה" (through which it comes to be "for you-*Lachem*-לכם") is drawn down throughout the entire year.

Through this the matter of the redemption is caused. For, as mentioned before, "When He chose Yaakov and his children, He established the beginning of the months of redemption," refers to the exodus from Egypt, and,<sup>84</sup> "As in the days that you went out of the land of Egypt I will show them

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<sup>83</sup> Torah Ohr, Tzav 97a; 120d

<sup>84</sup> Micah 7:15

wonders,” with the coming redemption through our righteous Moshiach!