

Discourse 9

*“V’Hayah Midei Chodesh b’Chadsho... -
It shall be that at every New Moon...”*

Delivered on Shabbat Parshat Noach,
2nd day of Rosh Chodesh Marcheshvan, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁸⁸ “It shall be that on every New Moon and on every Shabbat all flesh will come to prostrate themselves before Me – the word of *HaShem*-יהו"ה.” Yalkut on this verse states,⁶⁸⁹ “Israel said, ‘Master of the world, when will you return us to the glorious times when we would ascend three times a year and behold the Indwelling Presence (*Shechinah*)?’ The Holy One, blessed is He, responded, ‘My son, in this world you would ascend three times a year, but when the end time comes, you are destined to ascend on every New Moon, as the verse states, ‘It shall be that on every New Moon etc.’” Before this Yalkut states,⁶⁹⁰ “How will they come on Rosh Chodesh and Shabbat from the other end of the world? Rather, the clouds will come and carry them, bringing them to Yerushalayim...

⁶⁸⁸ Isaiah 66:23 – The concluding verse of the Haftorah of Shabbat Rosh Chodesh.

⁶⁸⁹ Yalkut Shimoni, Remez 514

⁶⁹⁰ Yalkut Shimon, Remez 503

About this the prophet praises [them] saying,⁶⁹¹ ‘Who are these who fly like a cloud?’”

Now, we must understand⁶⁹² why in the coming future the ascension in pilgrimage will be on every Shabbat and Rosh Chodesh, whereas before this, when both the first and second Holy Temples were standing, the ascension in pilgrimage was only three times a year, and only on the festivals (Yom Tov), but not on Shabbat. This question is particularly [strengthened] considering that, as known,⁶⁹³ Shabbat is higher than the festivals (Yom Tov). This is because Shabbat is the aspect of the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*), whereas the holidays (Yom Tov) are the aspect of the intellect of the Mother-*Imma* (Understanding-*Binah*).⁶⁹⁴

The difference between the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and the intellect (*Mochin*) of the Mother-*Imma* (Understanding-*Binah*) is not just a difference in the order of the chaining down of the worlds (*Seder Hishtalshelut*), but it rather is a difference in which there is no comparison between them.

This is as known, that the difference between the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and the intellect (*Mochin*) of the Mother-*Imma* (Understanding-*Binah*) as it is in the matter of the worlds, is similar to the

⁶⁹¹ Isaiah 60:8

⁶⁹² In regard to the coming section see the discourse entitled “*V’Hayah Midei Chodesh b’Chodsho*” 5630 (Sefer HaMaamarim 5630, p. 256 and on); Discourse entitled “*Shalosh Pe’amim BaShanah*” 5678 (Sefer HaMaamarim 5678 p. 172 and on).

⁶⁹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26 and elsewhere.

⁶⁹⁴ See Pri Etz Chayim, Shaar Mikra Kodesh, Ch. 1; Likkutei Torah, Tzav 11d and on.

difference between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*), this being a difference that is beyond all relative comparison. This is also understood from the fact that between them there is the constriction (*Tzimtzum*) of a separating partition (*Parsa*) and veil (*Masach*).⁶⁹⁵ This is also explained in the continuum of discourses known as *Hemshech* “v’*Kachah*” of the Rebbe Maharash,⁶⁹⁶ this year being the hundred-year anniversary of his assuming the leadership.

Thus, being that Shabbat transcends the festivals (Yom Tov), it is not understood why [in the first and second Temples] the ascension in pilgrimage took place on the holidays (Yom Tov), but not on Shabbat.

2.

Now, to understand this, we first must preface with an explanation of the matter of Shabbat, in that it is the opposite of the six mundane days of the week. For, the verse states,⁶⁹⁷ “Six days shall you work,” about which it states in Mechilta,⁶⁹⁸ “This is a positive commandment.” Moreover, this does not just refer to the work of fulfilling the 248-ת”ח positive *mitzvot* etc., as

⁶⁹⁵ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 13-14; Shaar 47 (Shaar Seder ABY”A) Ch. 1 and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9, Ch. 46, and Ch. 51-52, and elsewhere.

⁶⁹⁶ *Hemshech* “v’*Kachah*” 5637 (Vol. 2), Ch. 5.

⁶⁹⁷ Exodus 20:9; Deuteronomy 5:13

⁶⁹⁸ Cited in Drashot Rabbi Yehoshua Ibn Shuaib, Parshat Vayeishev, and in Sefer Minchah Belulah; Also see Likkutei Sichot Vol. 17 p. 245, note 20.

our sages, of blessed memory, expounded⁶⁹⁹ on the verse,⁷⁰⁰ “To work it and to guard it,” that “to work it” refers to the 248 positive *mitzvot* and “to guard it” refers to the 365 prohibitive *mitzvot*. Rather, it also refers to work in the literal sense, in the 39 mundane forms of labor. In other words, the [Torah] grants us permission and empowerment to engage in labor during the six mundane days [of the week].

Now, the reason permission and empowerment must be granted for this, is because, [as the verse states],⁷⁰¹ “Do I not fill the heavens and the earth?” That is, the Holy One, blessed is He, is present everywhere etc. Thus, if with an earthly king, we find that “one who makes gestures in the presence of the king [is guilty] etc.”,⁷⁰² how much more is thus so in the presence of the King, King of kings, the Holy One, blessed is He? Thus, in His presence, it does not at all apply to be engaged in mundane matters. Therefore, the granting of permission and empowerment is necessary, so that even so, one can engage in labor.

The explanation is that the verse states,⁷⁰³ “In the beginning God-*Elohi*” *m-אלהי* created,” specifically using *HaShem*’s-יהוה title God-*Elohi*” *m-אלהי*.⁷⁰⁴ That is, even though the coming into being of the creation is from His Name *HaShem*-יהוה, in that the Name *HaShem*-יהוה means “He who

⁶⁹⁹ See Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27:1; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a)

⁷⁰⁰ Genesis 2:15

⁷⁰¹ Jeremiah 23:24

⁷⁰² Talmud Bavli, Chagigah 5b

⁷⁰³ Genesis 1:1

⁷⁰⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

brings into being-*Mehaveh*-מהוה,”⁷⁰⁵ and in the words of the Rambam,⁷⁰⁶ “All beings that exist... came into being only from the truth of His Being,” and he concludes,⁷⁰⁷ “This is the meaning of the words of the prophet,⁷⁰⁸ “*HaShem God*-יהוה-אלהים is true.” Nonetheless, for there to be actual and revealed existence, this specifically comes through manifestation in His title God-*Elohi*”מ-אלהים.

This is the meaning of the verse,⁷⁰⁹ “In the beginning God-*Elohi*”מ-אלהים created,” and there are thirty-two times that His title “God-*Elohi*”מ-אלהים” is mentioned in the act of creation,⁷¹⁰ whereas His Name *HaShem*-יהוה is not mentioned. Only after the creation of man and his work, does the verse state,⁷¹¹ “On the day that *HaShem God-HaShem Elohi*”מ-יהוה-אלהים created earth and heaven.”

To further explain, the matter of His title God-*Elohi*”מ-אלהים is to conceal and hide His Name *HaShem*-יהוה, as the verse states,⁷¹² “For *HaShem God-HaShem Elohi*”מ-יהוה-אלהים is a sun and a shield.” That is, it is like a shield and sheath for the sun of *HaShem*-יהוה, through which the creations can thereby be in a state of “somethingness” (*Yesh*) and separate being etc.

⁷⁰⁵ Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4.

⁷⁰⁶ Mishneh Torah, Hilchot Yesodei HaTorah 1:1

⁷⁰⁷ Mishneh Torah, Hilchot Yesodei HaTorah 1:4

⁷⁰⁸ Jeremiah 10:10

⁷⁰⁹ Genesis 1:1

⁷¹⁰ Zohar Chadash 94d; 96b, which are enumerated particularly there on 112c; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) ibid.

⁷¹¹ Genesis 2:4

⁷¹² Psalms 84:12; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

This also is why His title God-*Elohi*”*m*-אלהי”*m* is in the plural,⁷¹³ in that it indicates the abundance of His Godly powers that bestow and bring a multitude of creations into being. [Moreover, the title *Elohi*”*m*-אלהי”*m* is a shared term] in that the Torah even calls judges and magistrates by the title “*Elohi*”*m*-אלהי”*m*.”⁷¹⁴ This is so much so, that [His title] “God-*Elohi*”*m*-אלהי”*m*-86” shares the same numerical value as “the natural order-*HaTeva*-הטבע-86.”⁷¹⁵

The word “nature-*Teva*-טבע” is of the same root as in the verse,⁷¹⁶ “Her gates have sunken-*Tavoo*-טבעו into the earth,” indicating that the Godly vitality in the world is in a way of being sunken (*Teviyah*-טביעה), in that it is hidden and concealed.⁷¹⁷

This is to such an extent that because of the concealment and hiddenness brought about by His title God-*Elohi*”*m*-אלהי”*m*, there can be a chaining down to such an extent, that below “other gods-*elohim acheirim*-אחרים” are caused to be, which as our sages, of blessed memory said,⁷¹⁸ refers to those “who know their creator and intentionally rebel against Him.” As explained in Tanya, from the shiny husk (*Kelipat Nogah*) a

⁷¹³ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) *ibid*.

⁷¹⁴ See Exodus 21:6; 22:8; 22:27, and elsewhere; Also see Ginat Egoz, translated as HaShem Is One *ibid*.

⁷¹⁵ See Ginat Egoz translated as HaShem Is One *ibid*.; Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled “*v’Hamargeel*” (121b); Tanya, Shaar HaYichud VeHaEmunah, Ch. 6; Likkutei Torah, Re’eh 22b and on.

⁷¹⁶ Lamentations 2:9

⁷¹⁷ Sefer HaMaamarim 5678 p. 89 and elsewhere.

⁷¹⁸ Torat Kohanim to Leviticus 26:14 (cited in Rashi to Leviticus 26:14; Genesis 10:9, 13:13).

derivation of vitality is drawn down by the three completely impure husks (*Shalosh Kelipot HaTmei'ot*).

This then, is the meaning of [the verse], “Six days shall you work.” That is, during the six mundane days of the week there must be the toil of repairing the hiddenness and concealment brought about by His title God-*Elohi”m* אלהי”ם. This comes about through work, (not only in matters that relate to Torah and *mitzvot*, but even) in engaging in permissible matters with the thirty-nine forms of labor, “the order of which is derived according to the sequence of making bread.”⁷¹⁹

The same applies to engaging in business affairs etc., meaning,⁷²⁰ that his business must be done honestly and faithfully,⁷²¹ and that his work in “the sequence of making bread” should be in a way of having faith in He who enlivens the worlds, and he therefore sows.⁷²² Through this, he reveals the sun of *HaShem*-יהו”ה out of the “shield” of His title God-*Elohi”m* אלהי”ם.

This is as known from the teaching of the Baal Shem Tov⁷²³ on the verse,⁷²⁴ “In the beginning God-*Elohi”m* אלהי”ם created.” Namely, the beginning of one’s service of *HaShem*-יהו”ה, blessed is He, is to reveal His inner and essential intention (which is the truth) of His title God-*Elohi”m* אלהי”ם. Through this, we bring about the fulfillment of the intention in the

⁷¹⁹ Talmud Bavli, Shabbat 74b

⁷²⁰ Also see Sefer HaMaamarim 5630 p. 243

⁷²¹ See Talmud Bavli, Shabbat 31a

⁷²² See Talmud Yerushalmi cited in Tosefot entitled “*Emunat*” to Talmud Bavli, Shabbat 31a *ibid*.

⁷²³ See Sefer HaMaamarim 5705 p. 74 and on; Sefer HaSichot 5705 p. 64; Also see the beginning of the prior discourse of this year, 5727, entitled “*Bereishit Barah* – In the beginning God created,” Discourse 7 (Sefer HaMaamarim 5727, p. 57).

⁷²⁴ Genesis 1:1

creation, in that “the Holy One, blessed is He, desired a home for Himself in the lower worlds,”⁷²⁵ specifying “a home-*Dirah*-דירה,” within which the essential self of the one who dwells in the home is [openly] present.⁷²⁶

However, all this is so that during the six mundane days of the week, through engaging in work, one must refine (*Birur*) the hiddenness and concealment brought about by His title God-*Elohi*”*m*-אלהי”*m*. In contrast, this is not so of Shabbat, after the completion of the existence brought forth with His title God-*Elohi*”*m*-אלהי”*m*, as the verse states,⁷²⁷ “And the heavens and the earth and all their hosts were completed-*Vayechulu*-ויכלו etc.,” about which the verse [continues],⁷²⁸ “God was completed-*Vayechal Elohi*”*m*-אלהי”*m* ended,” meaning that the constriction and concealment brought about by His title God-*Elohi*”*m*-אלהי”*m* ended, and the revelation of the Name *HaShem*-יהו”*h* was drawn forth.⁷²⁹ As explained before, this is the meaning of the continuation,⁷³⁰ “On the day that *HaShem* God-*HaShem* *Elohi*”*m*-אלהי”*m* created earth and heaven.”

Thus, because [on Shabbat] there is no need to refine the hiddenness and concealment caused by His title God-*Elohi*”*m*-אלהי”*m*, therefore the matter of labor is unnecessary. On the contrary, not only is it unnecessary, it is forbidden to engage in

⁷²⁵ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

⁷²⁶ See Maamarei Admor HaZaken 5565 p. 489 (with the glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3.

⁷²⁷ Genesis 2:1

⁷²⁸ Genesis 2:2

⁷²⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, end of The Gate of His Title (*Shaar HaKinuy*); Likkutei Torah, Balak 72a

⁷³⁰ Genesis 2:4

labor, being that “one who makes gestures in the presence of the king etc.” Thus, doing a labor on Shabbat is called a profanity (*Chilul*-חילול), in that by doing so, one brings the side opposite holiness into the space (*Chalal*-חלל) and place of holiness etc.⁷³¹

3.

More specifically, Shabbat is the matter of the ascent of Kingship-*Malchut*.⁷³² The matter of the *Sefirah* of Kingship-*Malchut* is that it is comparable to the power of action (*Ko'ach HaMa'aseh*) in man below, which is the final-most power in man, in that it is completely external. This is so much so that we even find the power of action (*Ko'ach HaMa'aseh*) in animals.⁷³³ The likeness to this Above, is the *Sefirah* of Kingship-*Malchut*, which is the power of action (*Ko'ach HaMa'aseh*) of the One Above, by which all the creations in the world were brought into being, as the verse states,⁷³⁴ “God made-*VaYa'as Elohi*”*m*-ויעש אלהים etc.”

In addition, the *Sefirah* of Kingship-*Malchut* is also called speech (*Dibur*), in that the coming into being of novel creations is also through speech (*Dibur*), as the verse states,⁷³⁵ “God said-*Vayomer Elohi*”*m*-ויאמר אלהים etc.” This is because

⁷³¹ See Shaar HaKavanot, Inyan Techum Shabbat

⁷³² Likkutei Torah, Behar 44a and elsewhere

⁷³³ Also see the prior discourse of Simchat Torah of this year, 5727, entitled “*Atah HaReita* – You have been shown to know,” Discourse 6, Ch. 3 (Sefer HaMaamarim 5727, p. 51).

⁷³⁴ Genesis 1:7; 16:25

⁷³⁵ Genesis 1:3 and on.

the speech of the Holy One, blessed is He, is considered to be an action.⁷³⁶

More specifically, as discussed in the preceding discourses,⁷³⁷ (based on the discourses of the Rebbe Maharash),⁷³⁸ there are two aspects in speech (*Dibur*). That is, there is the inner aspect of speech (*Pnimiyyut HaDibur*). This is the matter of the letters (*Otiyot*) of speech which are the vessels (*Kli*) for the intellect that manifests within them. There also is the external aspect of speech (*Chitzoniyyut HaDibur*), which is the matter of the breath of the heart from which the letters come forth.⁷³⁹ The external aspect of speech (*Chitzoniyyut HaDibur*) is close to the matter of action (*Ma'aseh*).

This likewise is the matter of the prohibition from performing labor on Shabbat. This is because Shabbat transcends the matter of action (*Asiyah*), being that on Shabbat there is the ascent of Kingship-*Malchut*, as explained before. However, based on this, speech (*Dibur*) should also be Biblically prohibited on Shabbat, but the Biblical prohibition is only in regard to labor, whereas speech is only prohibited Rabbinically.⁷⁴⁰

The explanation is that only for the Holy One, blessed is He, speech (*Dibur*) is considered action (*Ma'aseh*). In contrast, this is not so of man below, in that nothing comes into being from his speech. This being so, only the matter of resting

⁷³⁶ Midrash Bereishit Rabba 44:22

⁷³⁷ See the prior discourse of Simchat Torah of this year, 5727, entitled “*Atah HaReita* – You have been shown to know,” Discourse 6.

⁷³⁸ Sefer HaMaamarim 5626 p. 280

⁷³⁹ Also see Tanya, Iggeret HaKodesh, Epistle 5 (107b).

⁷⁴⁰ See Talmud Bavli, Shabbat 113b

and desisting from action (*Ma'aseh*) applies below, since action in man is comparable to action Above. This is why the Biblical prohibition is solely in regard to actual action (*Asiyah*). Nonetheless, speech (*Dibur*) is also prohibited, since, at the very least, it is comparable to the Supernal speech (*Dibur*), in that both are the aspect of speech (*Dibur*), except that this prohibition is only Rabbinical.

4.

Now, Rosh Chodesh also is not called a day of action (*Yom HaMa'aseh*).⁷⁴¹ This is because on Rosh Chodesh there is a radiance of the Name *HaShem*-יהו"ה is revealed. However, even so, on Rosh Chodesh it is permissible to engage in labor.

The explanation is that even though on Rosh Chodesh a radiance of the Name *HaShem*-יהו"ה is revealed, this is in a way that the speech (*Dibur*) receives the radiance from the Name *HaShem*-יהו"ה. However, the primary revelation below is the aspect of speech (*Dibur*) (unlike Shabbat when the matter of speech (*Dibur*), the aspect of Kingship-*Malchut*, ascends, at which time the conduct below is not from the aspect of speech (*Dibur*), but from the aspect of thought (*Machshavah*).)

The difference between Rosh Chodesh and the mundane days of the week,⁷⁴² is that during the mundane days of the week, speech (*Dibur*) receives from the aspect of the emotions

⁷⁴¹ See Radak to Samuel I 20:19; Ezekiel 46:1; Likkutei Torah, Zot HaBrachah 96d

⁷⁴² See Likkutei Torah *ibid.* p. 97b and on.

(*Midot*). In contrast, on Rosh Chodesh, speech receives from the aspect of the intellect (*Mochin*).⁷⁴³

To further explain, in speech (*Dibur*) itself, we sometimes find that speech (*Dibur*) receives from the emotions (*Midot*), such as when one speaks words of endearment. At other times, speech (*Dibur*) receives from the intellect (*Mochin*), such as when one speaks words of intellect and words of Torah.

The same is so of action (*Ma'aseh*). Sometimes the power of action (*Ko'ach HaMa'aseh*) receives from the emotions (*Midot*) and sometimes the power of action (*Ko'ach HaMa'aseh*) receives from the intellectual qualities (*Mochin*) themselves.

This likewise is the matter of Rosh Chodesh, that the *Sefirah* of Kingship-*Malchut*, which Above is the aspect of speech (*Dibur*) and action (*Ma'aseh*) (as mentioned before), receives from the intellectual qualities (*Mochin*) not by way of *Zeir Anpin* [the emotions]. This is why it is not called a “day of action” (*Yom HaMa'aseh*), since on such occasion speech (*Dibur*) receives from a much higher aspect. Nevertheless, since on Rosh Chodesh, the primary matter also is the aspect of speech (*Dibur*), it therefore is permissible to engage in labor on Rosh Chodesh, (unlike Shabbat when the speech (*Dibur*) is in a state of ascension, for which reason labor is forbidden.)

⁷⁴³ See Siddur Im Da”Ch, Shaar Rosh Chodesh 213c

We can now explain why in the time that the Holy Temple was standing, there was no matter of ascending in pilgrimage on Shabbat and Rosh Chodesh, but specifically on the festivals (Yom Tov).

The explanation is that the matter of ascending in pilgrimage is the matter of “ascending to see and prostrate etc.”⁷⁴⁴ About this our sages, of blessed memory, said,⁷⁴⁵ “Just as one comes to see, so likewise does he come to be seen.” Now, just as the matter of sight from Above to below (“to be seen-*Leira’ot* לִירְאוֹת”) is an inner and true sight, so likewise the sight from below (“to see-*Lirot* לִרְאוֹת”) must be an inner and true sight. However, for the sight from below to be inner and true, this specifically is when there is the matter of revelation.

This then, is the matter of the festivals (Yom Tov), which are called “appointed festivals of joy (*Mo’adim L’Simchah*),”⁷⁴⁶ in that joy causes the matter of revelation (*Gilyu*). Thus, due to the revelation (*Gilyu*) on the festivals, the matter of the ascension in pilgrimage was possible, to “ascend and see and prostrate etc.,” this being an inner and true sight. Through doing so, the matter of prostration was caused to not just be an external prostration, but also an inner prostration.⁷⁴⁷

However, on Shabbat and Rosh Chodesh, even though there is the revelation of the aspect of the Name *HaShem*-יהו"ה (as mentioned before), nevertheless, this is not in a state of

⁷⁴⁴ See the liturgy of the Musaf prayer of the holidays.

⁷⁴⁵ Talmud Bavli, Chagigah 2a

⁷⁴⁶ See the prayer and Kiddush liturgy of the holidays.

⁷⁴⁷ See Likkutei Torah *ibid.* 98b

actual revelation (*Giluy*) below. That is, even though on Shabbat there is the matter of the ascent of Kingship-*Malchut*, to the point that because of the ascent of Shabbat the matter of dross does not apply etc., as our sages, of blessed memory, said,⁷⁴⁸ “The verse states,⁷⁴⁹ ‘The dung of your festival celebrations,’ and not ‘The dung of your Shabbat celebrations,’” nevertheless, this is not sensed in a revealed way below.

The same is so on Rosh Chodesh, that even though there is a drawing down into Kingship-*Malchut* from the intellectual aspects (*Mochin*), nevertheless, this is not sensed in a revealed way below. Rather, the drawing down is in a concealed way. Therefore, there was no matter of ascension in pilgrimage then, to “ascend and be seen and prostrate etc.,” which is specifically connected to the matter of revelation (*Giluy*).

6.

However, all the above is as matters are in our times. In contrast, in the coming future there will be the matter of ascending in pilgrimage every Shabbat and Rosh Chodesh, as the verse states,⁷⁵⁰ “It shall be that on every New Moon and on every Shabbat all flesh will come to prostrate themselves before Me.”

The explanation is that in the coming future there will be the matter of “on every Shabbat-*Shabbat b'Shabbato*- שבת

⁷⁴⁸ Zohar II 88b; See Torah Ohr, Chayei Sarah 15d and elsewhere.

⁷⁴⁹ Malachi 2:3

⁷⁵⁰ Isaiah 66:23 – The concluding verse of the Haftorah of Shabbat Rosh Chodesh.

בשבתו,” [in which the matter is doubled]. That is, the Shabbat of right now, will is considered to be mundane (*Chol*) in comparison to the Shabbat of the coming future. Likewise, in the coming future the matter of Rosh Chodesh will be the aspect of “at every New Moon-*Chodesh b’Chadsho*-חדש בחדשו” [in which the matter is doubled].

This may be understood based on the explanation in Pri Etz Chayim,⁷⁵¹ that right now, all the revelations are from the externality (*Chitzoniyut*) of the Ancient One-*Atik*, whereas the innerness (*Pnimiyyut*) of the Ancient One-*Atik* will only be revealed in the coming future.

To explain, since all matters in the world are present in the Torah, as in the teaching,⁷⁵² “He gazed into the Torah and created the world,” this matter of the revelation of the innerness (*Pnimiyyut*) of the Ancient One-*Atik* is also present in Torah, and is the matter of the revelation of the inner teachings (*Pnimiyyut*) of the Torah, as in the verse,⁷⁵³ “He will kiss me with the kisses of His mouth.” There then will be the revelation of the aspect of Torah as it is His “delights etc., before Him,”⁷⁵⁴ “hidden from the eyes of all living things.”⁷⁵⁵ This is the level of the Torah as it is in the innerness (*Pnimiyyut*) of the Ancient One-*Atik*.⁷⁵⁶

This likewise is why the Shabbat of right now, is considered to be like the mundane days of the week (*Chol*) in comparison to the Shabbat of the coming future. This is

⁷⁵¹ Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15

⁷⁵² Zohar II 161a and on

⁷⁵³ Song of Songs 1:2 and Rashi there; See Likkutei Torah, Tzav 17a

⁷⁵⁴ Proverbs 8:30

⁷⁵⁵ See Job 28:21

⁷⁵⁶ See Sefer HaMitzvot of the Tzemach Tzedek 41a

because the aspect of the Long Patient One-*Arich.* relative to the aspect of the Ancient One-*Atik*, (and similarly, the externality (*Chitzoniyut*) of the Ancient One-*Atik* relative to the innerness (*Pnimiyyut*) of the Ancient One-*Atik*), is like the mundane days of the week (*Chol*) relative to Shabbat.

Thus, since in the coming future there will be the revelation of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, at which time there will be the complete revelation of Shabbat and Rosh Chodesh even below, there then will be the matter of the ascension in pilgrimage on every Shabbat and Rosh Chodesh.

Now, based on what is known about the matter of “those who have tasted it have merited life,”⁷⁵⁷ that even now, there must be a foretaste and similarity to the revelations of the coming future, it thus is understood that the foretaste of this revelation is also present on Shabbat and Rosh Chodesh during the time of the exile.

This is especially so when Rosh Chodesh falls out on Shabbat, such that there is the presence of both matters, both the ascent of Kingship-*Malchut* due to Shabbat, and the drawing down of intellect (*Mochin*) into Kingship-*Malchut* due to Rosh Chodesh. Through the labor in this matter right now, we hasten the coming redemption, at which time there will be the fulfillment of the prophecy,⁷⁵⁸ “It shall be that at every New

⁷⁵⁷ See Pri Etz Chayim, Shaar HaShabbat, Ch. 3; Magen Avraham to Orach Chayim 250, S”K 1; Shulchan Aruch of the Alter Rebbe 250:8; Also see Likkutei Sichot, Vol. 15 p. 282, and elsewhere.

⁷⁵⁸ Isaiah 66:23 – The concluding verse of the Haftorah of Shabbat Rosh Chodesh.

Moon and on every Shabbat all flesh will come to prostrate themselves before Me – the word of *HaShem*-יהו"ה.”