

Discourse 34

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

Delivered on Shabbat Parshat Chukat,
1st day of Rosh Chodesh Tammuz, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸¹⁵ “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*-יהוה.” It states in Midrash,⁸¹⁶ “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... About this the prophet praises them saying,⁸¹⁷ ‘Who are these who fly like a cloud?’”

Now, we must understand why in the coming future they will come to prostrate on every Rosh Chodesh and Shabbat, and not as they [previously] would go up in pilgrimage [only] three times a year, as the verse states,⁸¹⁸ “Three times a year all your menfolk shall appear etc.” “to appear and prostrate before You.”⁸¹⁹

⁸¹⁵ Isaiah 66:23 – The concluding verse of the Haftorah of Shabbat Rosh Chodesh.

⁸¹⁶ Pesikta Rabbati Ch. 1 (Piska d’Shabbat v’Rosh Chodesh) 3; Yalkut Shimoni to Isaiah, Remez 503.

⁸¹⁷ Isaiah 60:8

⁸¹⁸ Exodus 23:17

⁸¹⁹ See the liturgy of the Musaf prayer of the holidays.

Now, about the words, “to prostrate themselves before Me,” as known the word “before Me-*Lefanai*-לפני” is of the same root as “face-*Panim*-פנים,”⁸²⁰ which is the matter of “innerness-*Pnimityut*-פנימיות.” For as known, in many matters there are two levels, “front-*Panim*-פנים” and “back-*Achor*-אחור,” such as the concealed and revealed aspects of the Holy One, blessed is He. Similarly, regarding the Torah, it states about the flying scroll of Zechariah,⁸²¹ “It was inscribed front (*Panim*-פנים) and back (*Achor*-אחור).” Likewise, in the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, there is the mode of service of,⁸²² “You shall follow **after** (*Acharei*-אחרי) *HaShem*-יהו"ה your God,” and there is the mode of service of “front-*Panim*-פנים,” until the aspect of, “face to face-*Panim b’Panim*-פנים בפנים.”⁸²³

The general difference is that the aspect of the “back-*Achor*-אחור” is only the externality and revelation of the thing, whereas the “face-*Panim*-פנים” is the essential being of the thing. In other words, the sight of the essential being of the thing is specifically the aspect of the “face-*Panim*-פנים,” and through this one comes to be in a state of closeness.⁸²⁴

⁸²⁰ See Likkutei Torah, Zot HaBrachah 97d; Ohr HaTorah, Bereishit 28a

⁸²¹ See Zachariah 5:2; Ezekiel 2:10; Also see Tanya, Kuntres Acharon 161a; Sefer HaMitzvot of the Tzemach Tzedek 41b

⁸²² Deuteronomy 13:5

⁸²³ See Deuteronomy 5:4; Also see Sefer HaMitzvot of the Tzemach Tzedek 42b

⁸²⁴ Also see Likkutei Torah, Acharei 26d

However, in our times, the matter of closeness is brought about through the study of Torah. This is as stated,⁸²⁵ “*HaShem*-יהוה is close to all who call Him, to all who call Him in truth (*Emet*-אמת),” about which our sages, of blessed memory, stated,⁸²⁶ “‘Truth-*Emet*-אמת’ refers only to Torah.”

The explanation is as elucidated by the Rebbe Maharash in the discourse entitled “*Karov HaShem*,” said on Shabbat Parshat Chukat 5627⁸²⁷ (one-hundred years ago). Namely, we must understand how He is close through Torah. He prefaces by explaining the statement in Etz Chayim,⁸²⁸ that the limitless light of the Unlimited One, blessed is He, illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of closeness (*Kiruv*), in Understanding-*Binah* in a way of distance (*Richuk*), in *Zeir Anpin* by way of a window (*Chalon*), in Kingship-*Malchut* by way of an aperture (*Nekev*), and from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) by way of a partition (*Parsa*).⁸²⁹ All this is in the order of the chaining down of the worlds (*Seder Hishtalshelut*).

⁸²⁵ Psalms 145:18

⁸²⁶ Talmud Yerushalmi, Rosh HaShanah 3:8; Petichta d’Eichah Rabba 2; Tikkunei Zohar, Tikkun 21 (50a); See Talmud Bavli, Brachot 5b.

⁸²⁷ Sefer HaMaamarim 5627 p. 347 and on.

⁸²⁸ Sefer HaMaamarim 5627 *ibid.* cites to Etz Chayim, Shaar 41, Ch. 1, this being the Shklov 5560 edition [of Etz Chayim]. In our edition of Etz Chayim, see Shaar 42 (Shaar Drushei ABY”A) Ch. 13; Also see Ohr HaTorah, Inyanim and Siddur Im Da”Ch p. 357 and on.

⁸²⁹ See Maamarei Admor HaZaken, Inyanim p. 33 and on; Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shema, Ch. 33 and on; Ohr HaTorah, Inyanim p. 179 and on; Siddur Im Da”Ch p. 357 and on.

However, through Torah the souls of the Jewish people are caused to be in a state of closeness (*Kiruv*), this being something that not only is higher than the highest levels of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), this being the world of Creation (*Briyah*) [which is the place where the Holy Animal angels-*Chayot HaKodesh* dwell, in which it mostly is good with only a minority of evil,⁸³⁰ and [this too] is only in a way that there is the possibility for its existence (*Efshari HaMetziyut*), whereas in actuality, there is not yet a matter of [independent] existence and ego (*Yeshut*) there],⁸³¹ wherein there is a drawing down of the light of the world of Emanation (*Atzilut*) by way of a veil (*Masach*) and partition (*Parsa*) (as known about the two terms used in regard to this),⁸³² but rather, from even higher than the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), wherein the limitless light of the Unlimited One illuminates by way of an aperture (*Nekev*), and even higher than the aspect of *Zeir Anpin*, wherein the limitless light of the Unlimited One illuminates by way of a window (*Chalon*), and even higher than the aspect of Understanding-*Binah*, which although is even greater in elevation relative to *Zeir Anpin*, to such an extent that there is a partition (*Parsa*) between them, this being the meaning of the verse,⁸³³ “And over the heads of the *Chayot* angels there was a firmament similar to the awesome ice etc.,”

⁸³⁰ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) Hakdama l’Drush; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity and Faith, Ch. 54

⁸³¹ See Sefer HaMaamarim 5691 p. 285 and on.

⁸³² Also see Torah Ohr, Lech Lecha 12c and on.

⁸³³ Ezekiel 1:22

wherein the *Chayot* refers to the aspect of the Supernal emotions (*Midot*) (of *Zeir Anpin*), and the firmament (*Rakiya*) that is “over the heads of the *Chayot*” refers to the partition (*Parsa*) between Understanding-*Binah* and *Zeir Anpin*,⁸³⁴ nevertheless, there is an illumination within it of the limitless light of the Unlimited One in a way of distance (*Richuk*). In contrast, through Torah, the souls of the Jewish people are caused to be in a state of closeness (*Kiruv*).

Beyond this, the closeness (*Kiruv*) of the souls of the Jewish people brought about through Torah is even higher than the Crown-*Keter* and Wisdom-*Chochmah*, wherein the limitless light of the Unlimited One, blessed is He, illuminates in a way of closeness (*Kiruv*).

The explanation is that the fact that the limitless light of the Unlimited One illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of closeness (*Kiruv*) is not because of the Crown-*Keter* and Wisdom-*Chochmah* themselves. For, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, transcends the ten *Sefirot* (whose beginning is Wisdom-*Chochmah*, as hinted in the *Yod*-י of the Name *HaShem*-יהו"ה,⁸³⁵ which also includes the Crown-*Keter*, which is hinted in the [upper] thorn of the letter *Yod*-י).⁸³⁶

⁸³⁴ Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 1-2; Shaar 47 (Shaar Seder ABY" A) Ch. 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

⁸³⁵ Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 1-2; Shaar 47 (Shaar Seder ABY" A) Ch. 2; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

⁸³⁶ Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

This is as in the teaching,⁸³⁷ “He is not of any of these qualities altogether.” That is, in and of Himself, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is separate from them to such an extent that about the aspect of Wisdom-*Chochmah* the verse states,⁸³⁸ “Wisdom-*Chochmah* is found from nothing-*Ayin*,” and even about the aspect of the Crown-*Keter* the verse states,⁸³⁹ “He sets darkness as His hiding place,” as in the teaching,⁸⁴⁰ “Even though the Supernal Crown (*Keter Elyon*) is a clear light and a brilliant light, before the Cause of all causes it is dark.”

In contrast, about the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, “no thought can grasp Him,”⁸⁴¹ not even the primordial thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*),⁸⁴² which is the highest level of the Crown-*Keter*.

We thus find that even the Crown-*Keter* and Wisdom-*Chochmah* are in a state of distance (*Richuk*). Thus, the fact that the limitless light of the Unlimited One illuminates within them in a way of closeness (*Kiruv*) is only because so it arose in His Supernal will, blessed is He, that there will be the existence of the Crown-*Keter* and Wisdom-*Chochmah* and that He will manifest and illuminate in them in a way of closeness (*Kiruv*).

⁸³⁷ Introduction to Tikkunei Zohar 17b

⁸³⁸ Job 28:12

⁸³⁹ Psalms 18:12; Torah Ohr, Mikeitz 39a

⁸⁴⁰ Tikkunei Zohar, toward the end of Tikkun 70 (135b)

⁸⁴¹ Introduction to Tikkunei Zohar 17a

⁸⁴² See Torat Chayim Toldot 1445b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17.

By way of analogy from the soul of man, the essential self of the soul is not only transcendently removed from wisdom (*Chochmah*) but even from desire (*Ratzon*). However, even so, the soul manifests in the aspect of the desire (*Ratzon*),⁸⁴³ such that the soul-*Nefesh*-נפש is called “the desire” (*Ratzon*), as the verse states,⁸⁴⁴ “I would have no desire-*Ein Nafshi*-אין נפשי etc.,” and the like, and this manifestation is due solely to the desire of the soul.

Nevertheless, manifestation in a way of closeness (*Kiruv*) can only be in the Crown-*Keter* and Wisdom-*Chochmah*, because of the nullification (*Bittul*) there is in the aspect of the Crown-*Keter*, as well as in the aspect of Wisdom-*Chochmah*. This is as explained in the note in chapter thirty-five of Tanya, that the reason that the limitless light of the Unlimited One does not manifest even in the world of Emanation (*Atzilut*), except by first manifesting in the *Sefirah* of Wisdom-*Chochmah*, is because the Unlimited One, blessed is He, is the True One, in that He is alone and there is nothing besides Him, this being the level of Wisdom-*Chochmah*.

However, about the souls of the Jewish people it is written, “*HaShem*-ה' יהו"ה is close to all who call Him etc.” That is, in and of themselves, they are in a state of essential closeness (*Kiruv b'Etzem*) brought about through Torah, about which it states, “To all who call Him in truth (*Emet*-אמת),” or through prayer, about which it states more simply, “*HaShem*-ה' יהו"ה is close to all who call Him,” as explained in the Siddur.⁸⁴⁵

⁸⁴³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

⁸⁴⁴ Jeremiah 15:1; See Torah Ohr, Mikeitz 36b; Likkutei Torah, Shlach 48d

⁸⁴⁵ Siddur Im Da"Ch 56a

4.

In the discourse⁸⁴⁶ he continues to explain the matters of closeness (*Kiruv*) and distance (*Richuk*) as they are Above in Godliness. For, what is meant is not physical spatial closeness and distance, Heaven forbid to think so, but rather, closeness and distance in elevation and level.⁸⁴⁷ That is, that level which is higher and more advantageous than another level is called “higher.”

An example is the intellect (*Sechel*) and the emotions (*Midot*), in that the intellect (*Sechel*) is called “higher” in comparison to the emotions (*Midot*), being that it has a superiority over the emotions (*Midot*). The same may be understood in regard to the matters of closeness (*Kiruv*) and distance (*Richuk*). For example, in regard to the powers of the soul, for there to be the revelation of the emotions (*Midot*) of the heart, the light of the intellect (*Sechel*) must be constricted or completely concealed. However, when the light of the intellect (*Sechel*) illuminates in a revealed way, it then is impossible for the emotions (*Midot*) to be revealed. Now, this constriction or concealment of the intellect (*Sechel*) is a matter of distance (*Richuk*).

This then, is why from Understanding-*Binah* to *Zeir Anpin* the illumination is only by way of a window (*Chalon*). In other words, this is like the light of the sun that illuminates in a house by way of a window. That is, even though it literally is the same light, nevertheless, it is constricted and measured

⁸⁴⁶ Sefer HaMaamarim 5627 p. 348

⁸⁴⁷ See Mishneh Torah, Hilchot Yesodei HaTorah 2:5-7

according to the measure of the window. That is, when a house is built, a window is made in it according to the proper measure commensurate to the amount of light that is desired to enter the house.

[In the same way, there must be a constriction to draw down and reveal the intellect (*Sechel*) from that which transcends the intellect (*Sechel*), by which the revelation of the light of the intellect will be commensurate to the limitations of the receptacle of the intellect, and not beyond the limits of the receptacle of the intellect.

This is as we find with Rabbi Akiva, that when he heard wondrous secrets on Shir HaShirim (the Song of songs), his eyes flowed with tears.⁸⁴⁸ As known,⁸⁴⁹ tears come from the excess overflow of the intellectual faculties of the brain (*Mochin*) etc. In other words, this was caused by the awesome revelation that was beyond the capacity of the receptacle of his intellect (*Sechel*) to receive].

Then, when it becomes necessary to reveal the intellect (*Sechel*) in speech (*Dibur*), it then is also necessary to conceal the emotions (*Midot*), as we see that when a person is in a state of heightened emotional excitement, he becomes incapable of speaking words of intellect, and if he speaks in such a state, the letters of his speech will become disordered. Rather, for one's speech to be ordered and aligned with his intention, his emotions must be constricted [and reduced] to not illuminate in

⁸⁴⁸ Zohar I 98b (Midrash HaNeelam); Ta"Z to Orach Chayim 288 S"K 2 citing Zohar Chadash; Likkutei Torah, Teitzei 36c, 36d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

⁸⁴⁹ See Torah Ohr, Vayishlach 26a; Megillat Esther 96c; Also see Sefer HaMaamarim 5700 p. 145

their full strength. This is why the illumination from *Zeir Anpin* to Kingship-*Malchut* is by way of an aperture (*Nekev*).

5.

However, based on this we must understand the meaning of [the verse], “*HaShem*-יהוה is close to all who call Him, to all who call Him in truth (*Emet*-אמת),” about which it states, “‘Truth-*Emet*-אמת’ refers only to Torah.” That is, through Torah the matter of closeness (*Kiruv*) is brought about. For, at first glance, the matter of Torah is specifically in speech (*Dibur*), and as explained above, the drawing forth of intellect (*Sechel*) into speech is a way of distance (*Richuk*).

The explanation is that there are two ways of speech (*Dibur*). The first is when the speech is drawn from the intellect by way of chaining down (*Hishtalshelut*) from level to level. For example, when it arises one’s desire and intellect to do a certain kindness, it first must descend into thought, to think about how to do it. It then goes from thought to emotions, and then from emotions into speech, in that he speaks about the kindness, or like a king who commands that the kindness be done.

The second way is when he learns an intellectual matter in speech. In this case, the intellect does not descend by way of a chaining down (*Hishtalshelut*). Rather, his speech (*Dibur*) receives the intellect (*Sechel*) directly, without a chaining down (*Hishtalshelut*). This is especially so when he is engaged in an abstract matter of intellect which is divested of any relation to emotions (love and fear), having no connection to them at all.

For example, when a person studies the wisdom of astronomy, on the Torah laws pertaining to the sanctification of the new moon (Hilchot Kiddush HaChodesh), when this intellect comes into speech, the speech receives directly from the intellect and does not chain down by way of the emotions.

Now, it should be pointed out that even when engaging in an abstract matter of intellect, which is divested, separate [and unrelated to] emotions (*Midot*), there still must be the leaning and pull of one's intellect (*Sechel*) to this. That is, he must have a desire and love for this intellect (*Sechel*), as in the teaching,⁸⁵⁰ "A person should always study Torah from a place [in Torah] that his heart desires." Nonetheless, all this is before the actual study, whereas at the time of the study itself, it has no relation to emotions (*Midot*).

The same applies to the general matter of studying Torah, in that it must come after being preceded by love and fear of *HaShem*-יהו"ה, blessed is He.⁸⁵¹ That is, love and fear of *HaShem*-יהו"ה, blessed is He, are before the study, whereas during the study itself there is no relation to emotions (*Midot*). The speech (*Dibur*) then receives directly from the intellect (*Sechel*), without passing through the emotions (*Midot*).

With this in mind, it also is understood how speaking (*Dibur*) Torah causes the matter of closeness (*Kiruv*), being that the speech receives directly from the intellect itself, without going through the chaining down (*Hishtalshelut*) of the emotions (*Midot*).

⁸⁵⁰ Talmud Bavli, Avodah Zarah 19a

⁸⁵¹ See Tanya, Likkutei Amarim, Ch. 39 (53b); Kuntres Etz HaChayim Ch. 11-12; *Hemshech* 5672 Vol. 1 p. 358.

6.

Now, we should add that in various places it is explained that the matter of closeness (*Kiruv*) is not only brought about (by Torah, but) also by fulfilling the *mitzvot*. This is the meaning of what we recite in the blessing of the *mitzvot*, “Who has sanctified us with His commandments and commanded us.” This is because the *mitzvot* are drawn from *HaShem*’s-יהו"ה Supernal will (*Ratzon*), and therefore, through them the matter of “*HaShem*-יהו"ה is close” is caused.

In addition, the *mitzvot* manifest in physical things that are rooted in the world of *Chaos-Tohu*, in which there was an abundance of light. Due to this, the matter of distance (*Richuk*) does not apply there, but it rather is all in a state of closeness (*Kiruv*). This is why through fulfilling the *mitzvot* with physical things, by which we elevate them to their root in the world of *Chaos-Tohu*, there then is a drawing down that even in the world of Repair-*Tikkun*, the limitless light of the Unlimited One will be in a state of closeness (*Kiruv*).

7.

With the above in mind, we can also understand the verse, “It shall be that on every New Moon... all flesh will come to prostrate themselves before Me.” For, as known, on Rosh Chodesh the intellectual qualities (*Mochin*) illuminate within the aspect of Kingship-*Malchut* (speech) not by way of *Zeir Anpin*. In other words, the revelation of the intellectual qualities (*Mochin*) is in a state of closeness (*Kiruv*), and in the

coming future this will be revealed. Therefore, “all flesh will come to prostrate themselves before Me,” in a way of closeness (*Kiruv*).

This is also why in the coming future there will not be the limitations of time and space. For, as mentioned above citing Midrash, “the clouds will come and carry them, bringing them to Yerushalayim.” This is because the drawing forth in the world through the *Sefirah* of Kingship-*Malchut* will not be (as it is now, in which “her feet descend etc.”)⁸⁵² in a state of distance (*Richuk*), as a result of which there are the limitations of time and space, and the matter of going up in pilgrimage is only three times a year, but it rather will be) in a state of closeness (*Kiruv*), and thus the entire world will be in a state of closeness (*Kiruv*).⁸⁵³

⁸⁵² Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

⁸⁵³ The conclusion of this discourse is missing.