

## Discourse 25

“*Vayomer Lo Yehonatan... -  
Yehonatan said to him...*”

Delivered on Shabbat Parshat Shemini,  
Shabbat Mevarchim & Erev Rosh Chodesh Iyyar, 5728<sup>1517</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1518</sup> “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be missed because your seat will be empty.’” In his discourse by this title,<sup>1519</sup> the Rebbe Maharash [whose birthday we are celebrating on the 2<sup>nd</sup> of Iyyar] brings what Rashi explained on this verse, that “[the word] ‘you will be missed-*v’Nifkadeta* וּנִפְקַדְתָּ” is an expression of ‘remembering,’” and that “[the word] ‘will be empty-*Yipaked* יִפְקַד” is an expression of ‘lacking.’” Thus, the meaning of the verse, “you will be missed because your seat will be

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<sup>1517</sup> The original discourse was edited by the Rebbe and published as a pamphlet for the 2<sup>nd</sup> of Iyyar 5751.

<sup>1518</sup> Samuel I 20:18 – The Haftorah of “*Machar Chodesh*.”

<sup>1519</sup> In the discourse of “Parshat Bamidbar, Machar Chodesh” that is in *Hemshech “v’Hechereem”* 5631 (p. 63 and on [Sefer HaMaamarim 5631 p. 336 and on]). Seemingly, the beginning of the discourse there is [the verse] “Yehonatan said to him, ‘Tomorrow is the New Moon etc.,’” only that at the beginning it adds, “In order to understand etc., we must understand the verse that states (“Yehonatan said etc.”) in order to connect it with the discourses that preceded it. Also see the discourse by this title of Shabbat Parshat Bamidbar 5658 (in Sefer HaMaamarim 5658 p. 179 and on) which seems to be founded upon this discourse in *Hemshech “v’Hechereem.”*

empty,” is that by David’s seat lacking his presence, Shaul will remember him.

In the discourse he continues<sup>1520</sup> [and explains] that the reason the verse uses the word “you will be missed-*v’Nifkadeta*-ונפקדת” (rather than [the more common word] “you will be remembered-*v’Nizkarta*-ונוכרת” or the like), is because the word “*v’Nifkadeta*-ונפקדת” (also) indicates union (*Yichud*),<sup>1521</sup> [as in the words of our sages, of blessed memory,<sup>1522</sup> “A man is obligated to have marital relations (*Lifkod*-לפקוד) with his wife etc.”] This is because Shaul is Understanding-*Binah* (as the verse states,<sup>1523</sup> “Shaul from Rechovot HaNahar”),<sup>1524</sup> [which is] the root of the emotions (*Midot*) of *Zeir Anpin*, [as the verse states,<sup>1525</sup> “Who-*Mi*-מי created these-*Eileh*-אלה,” in that it is “Who-*Mi*-מי-50,” which is Understanding-*Binah*, who created “These-*Eileh*-אלה-36,” which are the emotional qualities (*Midot*)],<sup>1526</sup> whereas Dovid is Kingship-*Malchut*. This is why the word “*v’Nifkadeta*-ונפקדת” is used, in that Shaul will become **unified** (*Yifkod*-יפקוד) with Dovid. That is, there will

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<sup>1520</sup> See the beginning of p. 64 and p. 69.

<sup>1521</sup> Also see the discourse by this title of the year 5567 (Sefer HaMaamarim 5567, p. 55, and with the glosses – Ohr HaTorah, Bereishit 11b).

<sup>1522</sup> Talmud Bavli, Yevamot 62b

<sup>1523</sup> Genesis 36:37; Also see Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), end of Ch. 4.

<sup>1524</sup> [“Rechovot HaNahar” literally means, “the expansiveness of the river,” which refers to Understanding-*Binah*. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), section on “The Expansiveness of the River-*Rechovot HaNahar*-רחובות הנהר.”]

<sup>1525</sup> Isaiah 40:26

<sup>1526</sup> *Hemshech* “*v’Hechereem*” *ibid.* p. 69 [end of p. 342]; *Likkutei Torah*, Pekudei 4c, and elsewhere. [Also see Shaarei Orah of Rabbi Yosef Gikatilla *ibid.*, translated as Gates of Light, Gate Eight (*Binah*); *Shaar HaYichud* of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.]

be the union (*Yichud*) of *Zeir Anpin* [which is rooted in Understanding-*Binah*, Shaul], and Kingship-*Malchut* [Dovid].

This then, is the connection between “you will be missed (ו'נפקדת-*Nifkadeta*) because your seat will be empty” and “Tomorrow is the New Moon.” This is because on the eve before the New Moon, the moon is in a state of concealment and hiddenness, such that before the birth (*Molad*) [of the new moon], even a point [of it] does not remain. It is through this<sup>1527</sup> that (“Tomorrow”) is caused to be the New Moon (*Chodesh*-חודש) - the birth of the moon anew (*Chadash*-חדש) - the union (*Yichud*) of the sun and the moon. The same is so of Kingship-*Malchut* (the root of the moon). That is, it is through “your seat will be empty” (the seat of Dovid, Kingship-*Malchut*), that specifically through this “you will be in union-ו'נפקדת-*Nifkadeta*,” [referring to] the union (*Yichud*) of Kingship-*Malchut* and *Zeir Anpin*.

Now, it should be added that the reason that on Rosh Chodesh a union (*Yichud*) is caused between the sun (*Zeir Anpin*) and the moon (Kingship-*Malchut*) is because<sup>1528</sup> there is a drawing down in “the sun” (*Zeir Anpin*) from that which is “higher than the sun,”<sup>1529</sup> this being the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). This is as the verse states,<sup>1530</sup> “The crown that His mother crowned Him with on His wedding day.” That is, for there to

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<sup>1527</sup> See at length in Sefer HaMaamarim 5567 *ibid.* (p. 53 and on); Ohr HaTorah *ibid.* (p. 9b and on).

<sup>1528</sup> Ohr HaTorah *ibid.* 10b

<sup>1529</sup> As per the language of Zohar I 223b; Zohar II 59a; See Zohar I 91b; Zohar II 115b

<sup>1530</sup> Song of Songs 3:11; See Likkutei Torah, Shir HaShirim 26c; 47c-d; *Hemshech* “ו'Hechereem” *ibid.* p. 67 [p. 341].

be the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut* (“His wedding day”) this comes about through a drawing down of a crown to him, this being the Crown-*Keter*. The drawing down of the Crown-*Keter* to *Zeir Anpin* (“on His wedding day”) is through Understanding-*Binah*, [as the verse states], “The crown that **His mother-*Eemo*-אמו** crowned Him with.”<sup>1531</sup>

Based on this, we can better understand the connection between “Tomorrow is the New Moon” and “you will be missed (*v’Nifkadeta*-ונפקדת) because your seat will be empty.” For, the matter of “Tomorrow is the New Moon,” [in that it is through the concealment and hiddenness of the moon (on the eve before Rosh Chodesh) that there is caused to be the union of the sun and moon (on Rosh Chodesh)] is that it is because of the nullification (*Bittul*) of the moon (in that it becomes concealed and hidden until nothing remains of it, not even a point) that it comes to the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*), from which power is drawn (through Understanding-*Binah*) for the union (*Yichud*) of the sun and moon.

The same is so of the matter of “you will be missed (*v’Nifkadeta*-ונפקדת) because your seat will be empty (*Yipaked*-יפקד).” That is, it is through Dovid’s (Kingship-*Malchut*) seat lacking his presence (*Yipaked*-יפקד), that there thereby is caused to be the matter of the “union-*v’Nifkadeta*-ונפקדת” of Dovid and Shaul, [referring to] the drawing down of Understanding-*Binah* (“Shaul from Rechovot HaNahar”) and through this there is the drawing down of the Crown-*Keter* (“The crown that His mother crowned Him with”).

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<sup>1531</sup> Likkutei Torah ibid. 26d; *Hemshech* “*v’Hechereem*” ibid.

Now, this must be better understood, for the word “v’*Nifkadeta*-ונפקדת” which is an expression of “remembering,” and “marital relations” (union), and the word “*Yipaked*-יפקד” which is an expression of “lacking,” seem to be two opposites. This being so, how is it possible that through “lacking-*Yipaked*-יפקד” there could be “your union-v’*Nifkadeta*-ונפקדת”?

Even though “your seat will be empty-*Yipaked*-יפקד” (that his place was empty of his presence) is connected with the matter of nullification (*Bittul*), and nullification (*Bittul*) reaches the Crown-*Keter* (as explained before) from which there is the drawing down of the power for the union (*Yichud*), nevertheless, from the fact that the meaning of the words “*Yipaked Moshavecha*-יפקד מושבך” is that “your seat will be **lacking**,” this seems to indicate that “your seat will be lacking” is the reason for “you will be remembered-v’*Nifkadeta*-ונפקדת,” (as it states, “you will be missed **because-Ki**-כי your seat will be empty.”

That is, it is (not just because “your seat will be empty” is connected to the matter of nullification (*Bittul*), but also) that “your seat will be empty” (“your seat will be **lacking**”) is [itself] the reason for “your union-v’*Nifkadeta*-ונפקדת.” We therefore must understand how it applies for “*Yipaked*-יפקד” which is a term of “lacking” to bring about “your union-v’*Nifkadeta*-ונפקדת.”

What is also not understood is that from the fact that it states “your seat will be empty-*Yipaked*-יפקד” (specifically using the word “*Yipaked*-יפקד”) rather than saying “your seat will be lacking-*Yechaser*-יחסר” [with a more common term], using a word [of the same root as] “marital union-*Pekidah*-

פקידה,” this seems to indicate that the relationship between “lacking-*Yipaked*-יפקד” and “your union-*v’Nifkadeta*-ונפקדת” is (not just that “you will be lacking-*Yipaked*-יפקד” brings to “your union-*v’Nifkadeta*-ונפקדת,” but rather) that in the “lacking-*Yipaked*-יפקד” itself, the matter of “your union-*v’Nifkadeta*-ונפקדת” is present (in a concealed way).

## 2.

In the discourse he continues<sup>1532</sup> [and explains] that [the name] “Yehonatan-יהונתן” [is a composite of] *Yeh”o* gave-*Yeh”o Natan*-יה”ו נתן,” and it states in Me’orei Ohr<sup>1533</sup> that the word “gave-*Natan*-נתן” here, which has the numerical value of ק”ה-500, is the final letter *Hey*-ה of the Name *HaShem*-יהו”ה, being that the value of the final letter *Hey*-ה-5 is ק”ה-500 by the methodology of “striking” (*Haka’ah*).<sup>1534</sup>

Now, in the discourse he points out that according to the explanation given in most places, that “Yehonatan-יהונתן” is *Yeh”o*-יה”ו, [and the word “gave-*Natan*-נתן” (of “Yehonatan-יהונתן”) is that the [aspect of] *Yeh”o*-יה”ו is being given (*Netinah*-נתינה) and drawn down],<sup>1535</sup> it is understood why it states “Yehonatan said **to him**,” meaning that the drawing down

<sup>1532</sup> In *Hemshech* “*v’Hechereem*” *ibid.* p. 69 [beginning of p. 343].

<sup>1533</sup> In the section on “Yehonatan-יהונתן” (Ot Yod, Section 54) – also cited in Ohr HaTorah *ibid.* (11a).

<sup>1534</sup> [Also see Ohr HaTorah, Bereishit 11a; *Hemshech* “*v’Hechereem*” 5631 p. 69. (That is, ה-5 times י-10 equals ק”ה-500. Also see Shaar HaPesukim of the Arizal, Parshat Bereishit, Drush 3; Discourse entitled “*Machar Chodesh*” of Shabbat Parshat Shemini, Shabbat Mevarchim and Erev Rosh Chodesh Iyyar 5731; and Shabbat Parshat Bamidbar, Shabbat Mevarchim and Erev Rosh Chodesh Sivan 5736; Sichah of Shabbat Parshat Tetzaveh 5741).]

<sup>1535</sup> See Sefer HaMaamarim 5567 *ibid.* (p. 55); Ohr HaTorah *ibid.* (16b).

is from Yehonatan-יהונתן to Dovid, in that the aspect of *Yeh''o-*יה"ו of Yehonatan-יהונתן is drawn to Kingship-*Malchut*, which is Dovid.

However, according to the explanation of the Me'orei Ohr, that the word “gave-*Natan*-נתן” of “Yehonatan-יהונתן” is itself the final letter *Hey*-ה, which is Kingship-*Malchut*, why then does the verse state “Yehonatan said **to him**” (this being the drawing down from Yehonatan to Dovid). For, in this case the word “gave-*Natan*-נתן” of Yehonatan-יהונתן and Dovid are one and the same thing.

He thus explains that in Kingship-*Malchut* there are two levels. That is, as it is the end of the world of Emanation (*Atzilut*) (“the tail of lions”),<sup>1536</sup> and as it is the source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) (“the head of foxes”).<sup>1537</sup>

This is the difference between the word “gave-*Natan*-נתן” (of “Yehonatan-יהונתן”) and Dovid. That is, the word “*Natan*-נתן-500,” which is the final [letter] *Hey*-ה-5 of the Name *HaShem*-יהו"ה (as mentioned above) is Kingship-*Malchut* as it is the end of the world of Emanation (*Atzilut*), whereas Dovid is Kingship-*Malchut* as it is the source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

The matter of “Yehonatan said to him” is that it refers to the drawing down of Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*) (the aspect of “*Natan*-נתן-500,” the final [letter] *Hey*-ה, through which there also is the drawing down of

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<sup>1536</sup> As per the language of the Mishnah (Avot 4:15); See Shaar Maamarai Rabboteinu Zichronam L'Brachah (of Rabbi Chayim Vital) to Avot ibid.; *Hemshech* “v'Hechereem” ibid. end of p. 43 and on [p. 310 and on], and elsewhere.

<sup>1537</sup> [See the citations in the preceding note.]

*Yeh"o"י"ו-21*) into Kingship-*Malchut* as she is the source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

In the discourse he adds that the two aspects of Kingship-*Malchut* are called the “sea-*Yam*-ים” and the “land-*Aretz*-ארץ.”<sup>1538</sup> The “sea-*Yam*-ים” is Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*), within which there is the drawing down of the *Sefirot* of *Zeir Anpin*, which transcend Kingship-*Malchut* – [as in the verse],<sup>1539</sup> “All the rivers flow to the sea-*HaYam*-הים.”

It is through Kingship-*Malchut* receiving and gathering the *Sefirot* that are above it into itself – that it covers over them, like the sea (*Yam*-ים) which covers over that which is in it. Through this [concealment]<sup>1540</sup> Kingship-*Malchut* is drawn down to be the source of bringing the creations into being – the aspect of the “land-*Aretz*-ארץ,” [as in the verse],<sup>1541</sup> “Let the earth (*Aretz*-ארץ) sprout... Let the earth (*Aretz*-ארץ) bring forth etc.”

He explains that the matter of “Yehonatan said to him” is similar to [the verse],<sup>1542</sup> “He transformed the sea to dry

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<sup>1538</sup> See Sha’arei Orah of Rabbi Yosef Gikatilla, part one, translated under the title Gates of Light.

<sup>1539</sup> Ecclesiastes 1:7

<sup>1540</sup> See *Hemshech* [“v’*Hechereem*”] *ibid.* p. 41 [p. 308], that the concealment of the “sea-*Yam*-ים” of Kingship-*Malchut* is that through Kingship-*Malchut* receiving the lights within her, they **undergo change**, [similar to the moon, in that through her receiving the light of the sun, the light undergoes change and becomes moonlight, and not sunlight], and therefore, it is through the concealment affected by the aspect of the “sea-*Yam*-ים” that it is possible for there to be the aspect of the “land-*Aretz*-ארץ.”

<sup>1541</sup> Genesis 1:11; [1]:24; See Zohar III 39b (cited in Likkutei Torah *ibid.*) and elsewhere.

<sup>1542</sup> Psalms 66:6

land,” which took place at the splitting of the sea. That is, in addition to the drawing down of Kingship-*Malchut* as she is in the world of Emanation (*Atzilut*) (“*Natan*-נתן”) as it refers to the final [letter] *Hey*-ה of the Name *HaShem*-יהו”ה which is drawn down into the aspect of Kingship-*Malchut* as she is the source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) (the aspect of Dovid), there also was the matter of the transformation of the “sea” to “dry land,” meaning, the breaking of the concealment (“the sea-*Yam*-ים”) and the lights of the *Sefirot* of the world of Emanation (*Atzilut*) (that are in Kingship-*Malchut*) were thus revealed as they essentially are.

In the discourse he continues<sup>1543</sup> [and explains] that after Dovid received the speech and words of Yehonatan, (meaning that there was a drawing down to him of the essence of the lights of the world of Emanation (*Atzilut*)), he then<sup>1544</sup> said to him,<sup>1545</sup> “And you shall triple (*v’Sheelashta*-ושלשת) [the days] you go very down.”

The word “and you shall triple-*v’Sheelashta*-ושלשת” means<sup>1546</sup> that you should become the aspect of the vowel *Segol*-סגול [below the letters] (which has three points) hinting at the toil of affecting refinements (*Avodat HaBirurim*).<sup>1547</sup> (That

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<sup>1543</sup> In *Hemshech* “*v’Hechereem*” *ibid.* p. 69 [p. 343 *ibid.*]

<sup>1544</sup> As per the words of *Hemshech* “*v’Hechereem*” *ibid.* p. 69 [p. 343]. See the later note [30 in the original discourse – regarding the precision of this particular word “then-*Az*-אז”].

<sup>1545</sup> Samuel I 20:19

<sup>1546</sup> In regard to the coming section also see *Sefer HaMaamarim* 5567 *ibid.* (p. 56; p. 62 and on); *Ohr HaTorah* *ibid.* (12a and on; 21b and on).

<sup>1547</sup> As is explained in *Sefer HaMaamarim* 5567 and *Ohr HaTorah* *ibid.*

is, this refers to the descent of Kingship-*Malchut* below, to affect refinements (*Birurim*).)

Through this you then will become the aspect of the cantillation *Segolta*-סגולתא [above the letters] (and the *Segolta*-סגולתא also has three points) which is the aspect of a “beloved treasure-*Segulah*-סגולה,” as in the verse,<sup>1548</sup> “You shall be to Me a most beloved treasure-*Segulah*-סגולה from all nations.” That is, through the refinement (*Birur*) affected “from all the nations,” through this “You shall be to Me a most beloved treasure-*Segulah*-סגולה.”

Now, at first glance, the fact that Yehonatan said to Dovid, “And you shall triple (וּשְׁלֹשָׁתָּה *v’Sheelashta*) [the days] you go very down,” [in that through the descent to the aspect of the *Segol*-סגול to affect refinements (*Birurim*)]<sup>1549</sup> you will ascend to the aspect of the *Segolta*-סגולתא, the aspect of the “most beloved treasure-*Segulah*-סגולה”] appears to be one and the same as the general matter that he said to him at first, “you will be missed (וּנִפְקְדֶּתָּ *v’Nifkadeta*) because your seat will be empty (*Yipaked*-יפקד)” [only that at first he told him the matter in general and then added its particulars, both about the descent – “and you shall triple [the days] **you go very down** (*Teired Me’od*-תֵּרֵד מְאֹד) ... and you shall sit at **the marker stone** (*Even HaAzul*-אבן האזל),” referring to the descent to the world of

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<sup>1548</sup> Exodus 19:5

<sup>1549</sup> This is as stated in Sefer HaMaamarim 5567 and Ohr HaTorah ibid. In *Hemshech* “*v’Hechereem*” ibid., [it states that] the explanation of “For three days (וּשְׁלֹשָׁתָּה *v’Sheelashta*) you are to remain far down (*Teired Me’od*-תֵּרֵד מְאֹד)” is that **the revelation** that is drawn forth through the refinements (*Birurim*), (the aspect of the *Segolta*-סגולתא) should descend and be drawn down to below, as will be explained later in chapter four.

Action (*Asiyah*),<sup>1550</sup> as well as to the ascent brought about through the descent – “**and you shall triple-v’Sheelashta-ושלשת**,” in that there will be the ascent to the aspect of the *Segolta*-סגולתא, the aspect of the “most beloved treasure-*Segulah*-סגולה.”]

### 3.

Now, we must understand why the Haftorah of “*Machar Chodesh* – Tomorrow is the New Moon” begins with [the words], “Yehonatan said to him.” For, at first glance, the content of the Haftorah of “*Machar Chodesh* – Tomorrow is the New Moon” is that for there to be the birth of the moon (Kingship-*Malchut*), there first must be (on the eve preceding the New Moon – *Rosh Chodesh*) the descent and concealment, (“your seat will be empty... you go very down... and sit at the marker stone”).

[In contrast], the matter of “Yehonatan said to him” at the beginning of the Haftorah, is (the very opposite), namely, that the ultimate perfection of Kingship-*Malchut* (the source of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*)) is that within it there is an illumination of the revelation of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), and even of the emotions (*Midot*) of *Zeir Anpin*, (as explained in chapter two).

The essential point of the explanation is that for there to be the matter of “your seat will be empty (*Yipaked*-יפקד)” [in a

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<sup>1550</sup> See at length in Sefer HaMaamarim 5567 ibid. (p. 63); Ohr HaTorah ibid. (p. 24b).

way that it brings about “you will be remembered-*v’Nifkadeta* ונפקדת] this is brought about through a drawing down from Above. This is why the beginning of the Haftorah, [before we even say the words “*Machar Chodesh* – Tomorrow is the New Moon”] starts with “Yehonatan-יהונתן said to him.”

That is, there is first a drawing down of the lights of the world of Emanation (*Atzilut*) into Kingship-*Malchut* [of the world of Emanation] (the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) - this being the descent and concealment of the moon, and through this,<sup>1551</sup> it then is possible for there to be the matter of “*Machar Chodesh* – Tomorrow is the New Moon.”<sup>1552</sup> That is, there first is “your seat will be empty (*Yipaked*-יפקד) (which is the matter of **the eve** of the New Moon (*Erev Rosh Chodesh*), “**tomorrow** is the New Moon), and after this (on Rosh Chodesh) “you will be remembered (*v’Nifkadeta*-ונפקדת).”

Now, based on what is known about the great precision of our Rebbes and leaders, even in regard to the relationship between the content of matters discussed in the discourses and the **time** when they were said, it can be suggested that the above-mentioned matter of the drawing down caused by

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<sup>1551</sup> As per the language of *Hemshech* “*v’Hechereem*” ibid. (cited before in Ch. 2), “He **then**-*Az-ואז* said to him, ‘and you shall triple [the days] you go very down.’”

<sup>1552</sup> Perhaps it can be said that the reason (in the inner aspect of matters) that the Haftorah of “*Machar Chodesh* – Tomorrow is the New Moon” is recited specifically when the eve of Rosh Chodesh falls out on Shabbat – is because the **primary** matter of “*Machar Chodesh* – Tomorrow is the New Moon” is the drawing forth and revelation of the aspect of Shabbat. This is like what it states in regard to the counting of the Omer (*Sefirat HaOmer*) (see later in chapter four) [Leviticus 23:15], “You shall count for yourselves on the morrow of the Shabbat.” Also see the Sichah talk of Acharon Shel Pesach of this year, (5751 (*Hitva’aduyot* 5751 Vol. 3, p. 89 and on)) that when the count begins on the morrow of the Shabbat in the literal sense (as it does this year), then the count (*Sefirah*) is in a loftier manner.

“Yehonatan-יהונתן said to him” (on the eve of Rosh Chodesh) which is akin to the matter of “He transformed the sea to dry land,” is emphasized to a greater extent on the eve of Rosh Chodesh Sivan<sup>1553</sup> – the time when the discourse was said.

This may be understood based on the explanation elsewhere<sup>1554</sup> about the first three months [of the year] (Nissan, Iyyar, Sivan), that the reason that the Torah mentions the exodus from Egypt in these three months, [“the month of springtime, for in it you left Egypt,”<sup>1555</sup> “on the first of the second month, in the second year after their exodus from the land of Egypt,”<sup>1556</sup> “In the third month from the exodus of the children of Israel from Egypt”],<sup>1557</sup> is because the ultimate purpose of the exodus from Egypt, [which is the matter of the month of Nissan], is the giving of the Torah,<sup>1558</sup> [which is the matter of the month of Sivan].<sup>1559</sup> The counting of the Omer, [which is the matter of the month of Iyyar],<sup>1560</sup> is the intermediary by which we come from the exodus from Egypt to the giving of the Torah.<sup>1561</sup>

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<sup>1553</sup> As well as the eve of Rosh Chodesh Iyyar, as per later in the discourse.

<sup>1554</sup> Likkutei Sichot Vol. 1 p. 266

<sup>1555</sup> Exodus 23:15, and also Exodus 34:18, “For in the month of spring you went forth from Egypt.”

<sup>1556</sup> Numbers 1:1. Even though “their exodus from the land of Egypt” is simply referring to “in the second year” – see Likkutei Torah, Bamidbar 3a from Zohar III 117a that “the second month of the second year is all one.”

<sup>1557</sup> Exodus 19:1

<sup>1558</sup> As it states (Exodus 3:12), “When you take the people out of Egypt, you will serve God on this mountain.”

<sup>1559</sup> As it states (in Exodus 19:1 *ibid.*) “In the third month... they arrived at the Wilderness of Sinai.” See Shabbat 88a, “[He gave] the threefold Torah... in the third month.”

<sup>1560</sup> Of the month of Iyyar (specifically), in which **all** the days of the month are days of the counting of the Omer.

<sup>1561</sup> Likkutei Torah, Emor 35b and elsewhere. Also see at length in Likkutei Sichot *ibid.* and on.

Based on this, we can say that the reason that the discourse explains that the matter of “Yehonatan-יהונתן said to him, (‘tomorrow is the New Moon’)” is like the matter of “He transformed the sea to dry land,” is because this discourse<sup>1562</sup> was said on Shabbat Erev Rosh Chodesh Sivan. Thus, since Erev Rosh Chodesh Sivan, and also Erev Rosh Chodesh Iyyar, come in continuation of the exodus from Egypt, therefore, on Erev Rosh Chodesh of these three months the emphasis is that the matter of “Yehonatan-יהונתן said to him, (‘tomorrow is the New Moon’)” is similar to the matter of the splitting of the sea – the conclusion of the exodus from Egypt.<sup>1563</sup>

#### 4.

Now, we can say that the three matters in the three above-mentioned months – [these being] the exodus from Egypt, the counting of the Omer, and the giving of the Torah – are like the three matters of “Yehonatan said to him... you will be remembered because your seat will be empty.”

The exodus from Egypt, which comes through the drawing down from Above, is similar to the matter of “Yehonatan said to him.” This is as explained above, that the drawing down of “Yehonatan said to him,” is similar to the matter of the splitting of the sea, the conclusion of the exodus from Egypt.

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<sup>1562</sup> As well as the discourse by the same title of the year 5758 which explains in a manner similar to *Hemshech* “v’Hechereem,” and was [also] said on Shabbat, Erev Rosh Chodesh Sivan.

<sup>1563</sup> See Torat Menachem, Sefer HaMaamarim Nissan p. 163, note 16.

The counting of the Omer, which is the descent of the Godly soul and its manifestation in the animalistic soul, in order to affect the refinement of the emotions of the animalistic soul, is similar to the matter of the “your seat will be empty... and you shall triple [the days] you go very down etc.,” in order to affect refinements.

The revelation of the giving of the Torah, which comes after the toil of affecting refinements during the counting of the Omer, which even is higher than the revelation of the exodus from Egypt and the splitting of the sea (which precedes the toil) is like the matter of “you will be remembered” which follows after “your seat will be empty,” and is even higher than the revelation of “Yehonatan said to him” that precedes this.

Based on this, we can say that on Erev Rosh Chodesh Sivan, the emphasis of “Yehonatan said to him,” is primarily regarding the fact that it is through the drawing down of “Yehonatan said to him” that there is a drawing down of empowerment for the matter of “you will be remembered,” this being the matter of the *Segolta*-סגולתֵּא (the “most beloved treasure-*Segulah*-סגולה”) in the word “and you shall triple-*v'Sheelashta*-ושלשת.”

This is as explained in the discourse regarding the relationship between “And you shall triple [the days] you go very down” and the splitting of the sea (“Yehonatan said to him”) that the meaning of, “and you shall triple... and sit at the marking stone,” is that the matter of the *Segolta*-סגולתֵּא (the “most beloved treasure-*Segulah*-סגולה”) [drawn down through the refinements (*Birurim*)] should be drawn down below (“very down”) all the way to the world of Action (“the marker stone”)

through the revelation of the splitting of the sea, that also is drawn from the lowest levels of the world of Action (*Asiyah*), [in that even] “a **maidservant** saw etc.”<sup>1564</sup>

On Erev Rosh Chodesh Iyyar the emphasis of “Yehonatan said to him” is primarily that through this there is a drawing down of empowerment for the matter of “your seat will be empty,” this being the matter of the *Segol*-סגול of the word “and you shall triple-וּשְׁלֹשָׁתָּה *Sheelashta*,” which refers to the toil of affecting refinements (*Birurim*).

## 5.

Now, this may be connected to the statement in the Tzemach Tzedek’s writings on Psalms,<sup>1565</sup> in the Psalm,<sup>1566</sup> “For the conductor of music, a hymn, a song,” (recited after counting the Omer).<sup>1567</sup> That is, Alshich wrote that this Psalm speaks about the days of Moshiach, at which time two things will happen; blessings of goodness will be bestowed to the Jewish people – “God will favor us and bless us etc.”<sup>1568</sup> and additionally, His Name will be sanctified in the world – “You will judge **the nations** uprightly etc.”<sup>1569</sup> This is why the Psalm

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<sup>1564</sup> Rashi to Exodus 15:2 (and Mechilta to the verse).

<sup>1565</sup> Ohr HaTorah to Psalms (Yahal Ohr) p. 226.

<sup>1566</sup> Psalm 67\* [\* It should be noted that on the 11<sup>th</sup> of Nissan of this year (5728 – the year this discourse was said), we began to recite this Psalm. [See Sefer HaMaamarim 11 of Nissan, p. 1 and on.]]

<sup>1567</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Pesach 489:11

<sup>1568</sup> Psalm 67:2

<sup>1569</sup> Psalms 67:5 – The reason that he does not bring the **prior** verse (3) which states, “The nations will acknowledge You etc.,” [and also, when citing verse 5 he does not bring the beginning of the verse, “Regimes will be glad and sing for joy”] – is possibly because “The nations will acknowledge You” of the 3<sup>rd</sup> verse [and also

begins by stating, “A hymn, a song,” in which “hymn” indicates the first matter and “song” indicates the second matter.

Then, after the Tzemach Tzeddek copies the words of Alshich, he brings the statement in Likkutei Torah, at the end of the discourse entitled “*Mizmor Shir Chanukat HaBayit*,”<sup>1570</sup> that “A hymn” (*Mizmor*-מזמור) refers to the song of the angels and “a song” (*Shir*-שיר) refers to the song of the souls.

At first glance, the intention is that when Alshich wrote that the word “hymn” (*Mizmor*-מזמור) refers to the first matter (the bestowal of blessings to the Jewish people) whereas “song” (*Shir*-שיר) refers to the second matter (“You will judge **the nations** uprightly”) this is according to the ways of homiletic exegesis (*Drush*). (For, as known,<sup>1571</sup> the Arizal said about him that his soul is from the world of Drush-homiletics.)

However, according to the explanation in Likkutei Torah (based on Kabbalah, Sod [the secrets of the Torah]), that “hymn” (*Mizmor*-מזמור) refers to the song of the angels, whereas “song” (*Shir*-שיר) refers to the song of the souls, we must say that “hymn” (*Mizmor*-מזמור) relates to “You will judge **the nations** uprightly,” being that the bestowal to the nations of the world is from the angels (through the seventy ministers), whereas “song” (*Shir*-שיר) relates to what should be bestowed to the Jewish people.

In his writing, the Tzemach Tzeddek continues [and explains] that the reason that this Psalm is recited after counting

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“Regimes will be glad and sing for joy” of the 5<sup>th</sup> verse] is in regard to the fact that “Your trait is to benefit Your people” (Rashi to verse 2 there).

<sup>1570</sup> Likkutei Torah, Zot HaBrachah 98c; This is also as stated in Siddur (Im Da”Ch), Shaar HaChanukah p. 277d and elsewhere.

<sup>1571</sup> See Shem HaGedolim of the Chida, section on Rabbi Moshe Alshich.

the Omer is because counting the Omer is the matter of refining the seven emotional qualities of the animalistic soul, and the root of the animalistic soul is from the animal angels of the Supernal Chariot (*Merkavah*) – this being the matter of the “hymn” (*Mizmor*-מזמור) and that through the refinement and elevation of the animalistic soul, the elevation of the Godly soul, the “song” (*Shir*-שיר, is also caused.

It can be said that the reason we recite this Psalm, which (According to its literal meaning) is discussing the refinement of the nations, after first the counting of the Omer, which is the matter of refining the emotions of the animalistic soul (of the Jewish people), is because through refining the emotions (*Midot*) of the animalistic soul there also is caused to be a drawing down of refinement to the nations, “You will judge the nations uprightly.”

With the above in mind, we can better understand that on Erev Rosh Chodesh Iyyar (the month of the counting of the Omer), there is emphasis on the matter of the *Segol*-סגול of the word “and you shall triple-*v*’*Sheelashta*-ושלשת,” by which we become refined “of all the nations” which brings about that “You shall be to Me a most beloved treasure-*Segulah*-סגולה.”

## 6.

Now, just as in the counting of the Omer, through the ascent of the animalistic soul (“hymn-*Mizmor*-מזמור”) the Godly soul (“Song-*Shir*-שיר”) is caused to ascend, the same is so of the days of Moshiach, [in that this Psalm primarily speaks about the days of Moshiach] that through His Name being

sanctified **in the world**, (“You will judge **the nations** uprightly”) additional beneficence is bestowed to the Jewish people.

Even though presently there is the matter of affecting refinements (*Birurim*) (by which the revelation [presently] is drawn down) whereas the days of Moshiach is the matter of drawing down of the revelation **that follows** the toil of affecting refinements (*Birurim*), nonetheless, through [the matter of], “You will judge **the nations** uprightly” and the sanctification of His Name, blessed is He, in the world, there will be an even greater bestowal in the drawing down and revelation to the Jewish people, compared to the drawing down and revelation presently brought about through the toil of affecting refinements (*Birurim*).

This is why it states, “A hymn, a song-*Mizmor Shir*-מזמור שיר,” with the word “Hymn-*Mizmor*-מזמור” preceding the word “Song-*Shir*-שיר,” [even though it primarily is discussing the days of Moshiach, and the matter of the “Hymn-*Mizmor*-מזמור” is that “You will judge the nations uprightly” which will happen **then**]. For, even then there first will be the “Hymn-*Mizmor*-מזמור,” and through this there will be (the addition in) the “Song-*Shir*-שיר.”

In regard to what it states, “God will favor us and bless us etc.,” **before** [stating], “You will judge the nations uprightly etc.,” it can be said that since the purpose of creation is for the Jewish people,<sup>1572</sup> it is understood that the primary matter of the days of Moshiach is that there then will be a bestowal of great abundance (both spiritually and physically) to the Jewish

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<sup>1572</sup> Rashi to the beginning of Genesis [1:1].

people, except that the perfection and completion of the bestowal to the Jewish people will be through His Name being sanctified in the world. This is why it states, “God will favor us and bless us, He will shine His face upon us always,” before stating “You will judge the nations uprightly etc.”

This is like what is known about the soul and the body, that in addition to the fact that the revelation of Godliness drawn to the soul through its toil in studying Torah and fulfilling *mitzvot* while it manifests in the body, is much greater than the revelation it had before its descent, in addition to this, even the **revelation** brought about through toiling in Torah and *mitzvot* in the physical body, will primarily take place upon the resurrection of the dead (*Techiyat HaMeitim*), when the soul will manifest in a physical body.

For, though it also is so that the revelation in the Garden of Eden (*Gan Eden*) after the soul leaves the body is much higher than the revelation the soul had in the Garden of Eden (*Gan Eden*) before its descent, since the revelation in the Garden of Eden (*Gan Eden*) that follows the descent into the body and its departure from the body, is brought about through toiling in Torah and *mitzvot* while in a physical body, nonetheless, the primary revelation brought about through toiling in Torah and *mitzvot* will be upon the resurrection of the dead (*Techiyat HaMeitim*), as the soul will manifest in the body.<sup>1573</sup>

This is also understood from the matter of the resurrection of the dead (*Techiyat HaMeitim*) itself. That is, all

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<sup>1573</sup> Likkutei Torah, Tzav 15c and elsewhere; Also see Torat Menachem, Sefer HaMaamarim Iyyar p. 217 and the citations there in note 7.

Israel will rise in the resurrection, including souls who have been in the Garden of Eden (*Gan Eden*) for several thousand years and have [continued to] ascend higher and higher three times daily. However, even so, in the coming future they will manifest in bodies. This is because the revelation of the world of the resurrection (*Olam HaTechiyah*) is much higher than the revelation of the Garden of Eden (*Gan Eden*), even the highest level of the Garden of Eden (*Gan Eden*).<sup>1574</sup>

## 7.

The explanation is that the advantage of serving *HaShem*-יהו"ה, blessed is He, by the soul as it manifests in the body, compared to its service of Him while it is above before its descent to below [can be understood through] two general explanations.

That is, through<sup>1575</sup> the soul serving *HaShem*-יהו"ה, blessed is He, even while it is manifest in a physical body, the strength of its bond to the Holy One, blessed is He, is revealed, in that even the concealment and hiddenness of the body and animalistic soul can neither nullify nor even cause a diminishment of this bond. How much more is this so when the service of Him by the soul below is with great love (*Ahavah Rabbah*) that transcends reason and intellect, like the love of a son to his father, in that through this there is the revelation of

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<sup>1574</sup> [See] the discourse entitled "*Ki Yishalcha*" 5654 (Sefer HaMaamarim 5654 p. 220); *Hemshech* 5672 Vol. 2, Ch. 379 (beginning of p. 780).

<sup>1575</sup> In regard to the coming section (until the end of this chapter), see Torat Menachem Sefer HaMaamarim Sivan, p. 370; Torat Menachem, Sefer HaMaamarim Av p. 149.

the strength of its bond with the Holy One, blessed is He, in that it stems from the essential self of the soul, as it is rooted in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, like the son as he [still] is in the brain of the father himself.

This is because relative to the level of the soul as it is in the world of Emanation (*Atzilut*), which is comparable to (and like) the son **as he is drawn down** from the brain of the father, the descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (and this is certainly so of the descent to this physical world below) covers and conceals over this. [For, as known,<sup>1576</sup> only the souls of the world of Emanation (*Atzilut*) are called “sons.”]

Thus, the fact that even upon its descent to below it openly revealed that it is in the aspect of a “son” in that its love is an essential love which transcends reason and intellect, like the love of a son towards his father, this is brought about through the revelation of the essential self of the soul as it is in the brain of the father (before being drawn down). Relative to this level (of the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He) the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are equal.

To add, the primary revelation of this level (of the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He) is brought about through the toil of refining

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<sup>1576</sup> *Hemshech* 5666 p. 157 and elsewhere.

and purifying the body, the animalistic soul, and one's portion of the world at large. For, the fact that the body and animalistic soul are incapable of covering over the love of the soul that transcends reason and intellect, is because the Essential Self of the limitless light of the Unlimited One (in which the soul is rooted) is present everywhere (and it therefore does not apply for anything to conceal Him).

The empowerment for the soul to be capable of refining and purifying the body and animalistic soul themselves, to make them receptacles for Godliness, is because the Essential Self of the limitless light of the Unlimited One (in whom the soul is rooted) is not defined by any parameters whatsoever.<sup>1577</sup>

Therefore, even the body and animalistic soul, as they are in and of their own matters (stemming from their parameters and definitions) in which they are not receptacles for Godliness, nevertheless, through the revelation of the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, they become receptacles for Godliness.

## 8.

Another explanation of the advantage of the toil of the soul in serving *HaShem*-יהו"ה, blessed is He, while it is manifest in the body, is that the root of the body is higher than the root of the soul. For, about the souls it is written,<sup>1578</sup> "You are

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<sup>1577</sup> That is, not only is He not **limited** and found everywhere, but He also is not **defined**. See at length in Likkutei Sichot, Vol. 7 p. 44 and on.

<sup>1578</sup> Deuteronomy 14:1, and in Tanya Ch. 2 it states that this refers to the soul.

children to *HaShem*-יהו"ה your God.” Thus, the love and bond of the Holy One, blessed is He, with the Jewish people as it stems from their souls, is like the love of a father to his son. That is, this love is rooted in a level that has some relation of significance to the One grasped and is not actually from His Essential Self.

In contrast, the love and bond of the Holy One, blessed is He, with the Jewish people, as it stems from their bodies, is (neither because of the elevation of the body, nor because of the elevation of the “son,” which is elevated in essence, but is) because the Holy One, blessed is He, **freely chose** the body of the Jewish people,<sup>1579</sup> and this choice is literally from His Essential Self. Through the service of *HaShem*-יהו"ה, blessed is He, of the soul in the body, there also is a drawing down in the soul of the **choice** of the Essential Self.

In other words, according to the first explanation, the ascent brought about in the soul through its toil in the body, is the revelation of its root in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is comparable to the son as he is in the brain of the father (before being drawn down). However, according to the second explanation, through the toil of the soul in the body a **new** matter is caused in it, this being the drawing down of His Essential Self (which even transcends the root of the soul as it is in the brain of the father himself).

It can be said that the fact that through the toil of the soul in the body this novel matter is caused in it (which is even higher than its root) is because the choice of the Holy One,

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<sup>1579</sup> Tanya, Ch. 49 (69a and on); Also see Sefer HaSichot, Torat Shalom p. 120.

blessed is He, in the Jewish people is not just in the body of the Jew, but also in his soul. [For, the very fact that the souls are children to the Holy One, blessed is He, is because thus He chose by His free choice], only that the soul has the elevated level of a “son,” whereas the matter of the choice is concealed.<sup>1580</sup> However, through the toil of the soul with the body, in which the choice of His Essential Self is revealed, there is a drawing down of this revelation even in the soul.

Now, amongst the differences between the two explanations, is that according to the first explanation, the body is only like an intermediary medium through which the root of the soul is revealed. There thus is room to say that after it comes about that through the toil with the body the root of the soul is revealed, the soul no longer requires the body.

However, according to the second explanation, that even the revelation drawn to the soul through its toil with the body is the drawing down of the **choice** of His Essential Self, which (primarily) relates to the body, therefore, the revelation brought about through Torah and *mitzvot* will primarily be upon the resurrection of the dead (*Techiyat HaMeitim*), when the soul will manifest in the body.

This can be connected to the well-known matter<sup>1581</sup> that in the coming future the soul will be sustained by the body. This is because the revelation that the soul will have in the coming

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<sup>1580</sup> To elucidate, the same is similarly so of the essential love of the father to his son, that when the son possesses elevated qualities and it is appropriate to love him even according to the intellect, then it is not so recognizable that the love with which the father loves him is an essential love.

<sup>1581</sup> *Hemshech “v’Kachah”* 5637 Ch. 91-92; Also see Sefer HaSichot, Torat Shalom, p. 127 and on; Sefer HaMaamarim 5698 p. 219, and elsewhere.

future is the drawing down of the revelation of the **choice** of His Essential Self, which (primarily) relates to the body.

9.

Based on this, we can understand what was previously explained [in the discourse entitled “*KiYemei Tzeitcha*” of the last day of Pesach],<sup>1582</sup> that the fact that Torah compares the coming redemption to the redemption of the exodus from Egypt, [as the verse states],<sup>1583</sup> “As in the days that you went out of the land of Egypt, I will show them wonders,” is in relation to **all matters** that took place in the exodus from Egypt, even including the matter of the great wealth there was upon the exodus from Egypt.

Additionally, just as all matters of the coming redemption will be higher than they were in the exodus from Egypt, [as in the known<sup>1584</sup> explanation of [the words], “I will show them wonders,” that the wonders that will take place in the coming redemption will be wondrous even in comparison to the wonders that took place in the exodus from Egypt] - the same is so of the great wealth that will take place in the coming redemption, that even compared to the great wealth of the exodus from Egypt it will be great wealth.

This is also understood from what our sages, of blessed memory, stated,<sup>1585</sup> “Yosef hid three treasures in Egypt... and

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<sup>1582</sup> [Discourse 24 of this year, 5728]

<sup>1583</sup> Micah 7:15

<sup>1584</sup> Ohr HaTorah, Na”Ch to the verse, section 3 (p. 486) and section 7 (p. 487); Ohr HaTorah to Psalms (Yahal Ohr) p. 154.

<sup>1585</sup> Talmud Bavli, Pesachim 119a; Sanhedrin 110a

one is hidden for the righteous in the coming future.” That is, this matter does not depart from its literal meaning, that the wealth hidden for the righteous in the coming future is (also) a physical treasure of silver and gold.

Beyond this, in the days of Moshiach, “all delights will be freely available as dust,” as in the ruling of Rambam.<sup>1586</sup> However, this requires explanation. This is because the matter of the days of Moshiach is that in that time,<sup>1587</sup> “The earth will be filled with the knowledge of *HaShem*-יהוה” as the waters cover the ocean floor,” and [thus] matters of physicality will be of no significance, [such that “the occupation of the entire world will be solely to know *HaShem*”].<sup>1588</sup> This being so, of what relevance will the great wealth be?

It can be said that the explanation is that the fact that by nature, the body delights in physical things [“delights,” and likewise “great wealth”] is because these matters **relate** to the body due to its inner matter. [That is, its relation to these things is not just because of the materiality within it, but also (and primarily) due to its inner matter.] Therefore, through the “great wealth” and the “delights,” there will be addition to the “the earth will be filled with the knowledge of *HaShem*-יהוה,” – **similar** to the soul being sustained by the body.

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<sup>1586</sup> [Mishneh Torah], end of Hilchot Melachim [12:5].

<sup>1587</sup> Isaiah 11:9; Rambam *ibid*.

<sup>1588</sup> Rambam *ibid*.

Now, it is explained in various places<sup>1589</sup> that the reason the root of the body is higher than the root of the soul, is because the relationship between the soul and the body is similar to [the relationship between the] lights (*Orot*) and the vessels (*Keilim*), and the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*).

Now, just as through the drawing down and manifestation of the lights (*Orot*) into the vessels (*Keilim*) addition and increase is caused in the lights (*Orot*), the same is so of the relationship between the soul and the body. That is, through the descent of the soul and its manifestation in the body, the soul is elevated even higher than it was before its descent.

Now, based on the well-known matter,<sup>1590</sup> that when it states that the creation is for the sake of the Jewish people,<sup>1591</sup> what is meant is that this is not only in regard to the creation of the world, but also in regard to all the revelations, and it thus can be said that the inner reason that the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*), [and that through the vessels (*Keilim*) increase is brought in the lights (*Orot*)], is because the intention in the lights (*Orot*) and the vessels (*Keilim*) is for the sake of the Jewish people, so that through them the matter of soul and body will be drawn forth, and since the root of the body is higher than the root of the soul, and the choice of His Essential Self is in the body, therefore, the

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<sup>1589</sup> See Sefer HaMaamarim 5649 p. 243-344; 5659 p. 7 and on, and elsewhere.

<sup>1590</sup> See Torat Menachem, Sefer HaMaamarim Av, p. 199 and on.

<sup>1591</sup> Rashi to the beginning of Genesis [1:1].

lights (*Orot*) and vessels (*Keilim*) were brought into being in such a way that the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*).

[However, when it comes to the soul and the body, the fact that the root of the body is higher than the root of the soul is because the **choice** (*Bechirah*) of His Essential Self is in the body (this being **free choice** (*Bechirah Chafsheet*) which is not related to the matter and superiority of the body).

In contrast, when it comes to lights (*Orot*) and vessels (*Keilim*), the fact that the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*) is due to the substance of the vessels (*Keilim*). Through this, this likewise brings about in the soul and body that chained down from them, that the fact that the root of the body is higher than the root of the soul, also relates to the matter and element of the superiority of the body.]

Based on this we can explain why the addition brought about through the refinement of the nations, [who receive from the angels, who are rooted in the vessels (*Keilim*)], will also take place in the times of Moshiach (as mentioned in chapter six).

This is because the reason that through the vessels (*Keilim*) additional abundance is caused in the lights (*Orot*), is because the (true) root of the lights (*Orot*) and vessels (*Keilim*) is the matter of the soul and the body. Therefore, just as the ascent of the soul brought about through the body is not just that through the **toil** of the soul in the body it then is caused to ascend to a higher level, but rather, even the ascent of the coming future itself, is that the soul will be sustained by the body.

The same is so regarding the addition brought about through the vessels (*Keilim*), and likewise, the addition brought about through the angels, who are rooted in the vessels (*Keilim*), that this addition will also be in the coming future. That is, through [the matter of] “You will judge **the nations** uprightly,” there will be addition in the bestowal drawn to the Jewish people.

11.

Now, as known,<sup>1592</sup> the reason that the soul desires to descend and enliven the body is because the soul senses the elevation of the body because of its root. That is, [it senses that] the root of the body is higher than the root of the soul, and it therefore desires to enliven the body.

In regard to what our sages, of blessed memory, stated,<sup>1593</sup> “**Against your will** you live,” this is because, since the desire of the soul to enliven the body does not stem from itself, but only because it senses the root of the body, therefore, this is called “coercion,” [as in], “**Against your will** you live.”

It can be said that the reason that the soul senses the root of the body, [even though, at first glance, this sense is unrelated to the substance of the soul, as understood from the fact that its desire to enliven the body, coming from this sense called “**coercion**”] is because for it have the desire to enliven the body, there is a drawing forth of this revelation in it, even though, in and of itself (even as it is from the perspective of its root) it has no relation to this revelation.

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<sup>1592</sup> Sefer HaMaamarim 5659 *ibid.*, and elsewhere.

<sup>1593</sup> Avot 4:22

However, through the revelation of the root of the body which illuminates in the soul (at least by way of force) before its descent to below, it thereby becomes like a receptacle for the revelation of the root of the body to illuminate within it afterwards, through its toil with the body.

The same is so of the matter of the lights (*Orot*) and vessels (*Keilim*). That is, the fact that through the manifestation of the lights (*Orot*) within the vessels (*Keilim*) there is a drawing down into them of the aspect of the root of the vessels (*Keilim*), this is brought about because the root of the vessels (*Keilim*) is sensed in them even before their descent into the vessels (*Keilim*).

It can be said that the same is so of the counting the Omer and the giving of the Torah. That is, the fact that through the descent of the Godly soul to refine the emotions (*Midot*) of the animalistic soul (“your seat will be empty”) there is a drawing down in it of the revelation of the giving of the Torah as it stems from the elevation [brought about by] the refinements (as explained in chapter four), is because the descent to refine the emotions (*Midot*) of the animalistic soul comes after and through the revelation of the exodus from Egypt, and through the revelation of the exodus from Egypt that is sensed in it (even before its descent), the superiority of the refinements (*Birurim*) is sensed, since the departure from Egypt was with great wealth.

This then, is the meaning of the verse, “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be missed because your seat will be empty.’” That is, by the fact that through “your seat will be empty” (*Yipaked*-יפקד) “you will be remembered” (*v’Nifkadeta*-ונפקדת), brought about through the drawing down of “Yehonatan-יהונתן said to him,” (as explained in chapter three), this being similar to the matter of the exodus from Egypt and the splitting of the sea, through which there comes to be the sense (even before the descent) of the superiority of the refinements (*Birurim*).

This then, is the meaning of, “You will be missed (*v’Nifkadeta*-ונפקדת) because your seat **will be empty** (*Yipaked*-יפקד).” That is, this language indicates that the relationship between “will be empty-*Yipaked*-יפקד” and “you will be remembered-*v’Nifkadeta*-ונפקדת” is not just because of the nullification (*Bittul*) of “your seat will be empty” (*Yipaked*-יפקד), but because of the matter of “your seat will be empty” (*Yipaked*-יפקד) itself (as explained in chapter one).

This is because the ascent of the soul brought about through its descent into the body is not just because through this there comes to be the revelation of the matter of the soul (nullification etc.) but is rather because of the body itself (as mentioned in chapter five).

The same is so in regard to the matter of “you will be remembered-*v’Nifkadeta*-ונפקדת,” that this is brought about through the matter of “your seat will be empty-*Yipaked Moshavecha*-יפקד מושבך” itself, (as mentioned in chapter one).

For, through the fact that the descent of “your seat will be empty” comes about through the drawing down of “Yehonatan-יהונתן said to him,” the superiority of the refinements (*Birurim*) is sensed in the descent itself, and that the primary revelation will be after the descent of “your seat will be empty.” That is, “**Tomorrow** is the New Moon.”

The same is so of the novelty in the Ingathering of [the souls of] Israel (*Kneset Yisroel*-the *Shechinah*) in the coming redemption, that they are destined to be renewed like her,<sup>1594</sup> that even on the eve of Rosh Chodesh, in the final moments before to the redemption, there is an illumination that bears a similarity to the elevation of the redemption, both in regard to spiritual matters – with the revelation of the inner aspects of the Torah and in a way that “your wellsprings will spread to the outside,” as well as in regard to the matter of the great wealth that there will be in the coming future – in that for all the Jewish people there will be expansiveness in their livelihoods to the point of wealth, and in this way we will immediately come to the redemption, at which time both matters will be in their ultimate state of perfection – that goodness will be bestowed in abundance and “all delights will be freely available as dust,”<sup>1595</sup> and how much more so regarding matters of spirituality – in that “the earth will be filled with the knowledge of *HaShem*-יהוה as the waters cover the ocean floor.”<sup>1596</sup>

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<sup>1594</sup> See the liturgy of the Kiddush Levanah, from Sanhedrin 42a

<sup>1595</sup> Mishneh Torah, Hilchot Melachim 12:5 *ibid*.

<sup>1596</sup> Isaiah 11:9; Mishneh Torah *ibid*.