

Discourse 28

*“BaChodesh HaShleeshee... -
In the third month...”*

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim & Erev Rosh Chodesh Sivan, 5729³⁶⁸
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁶⁹ “In the third month from the exodus of the children of Israel from Egypt, on this day, they arrived at the desert of Sinai.” About this it states in Talmud,³⁷⁰ “Here it is written ‘on this day (*BaYom HaZeh*-הַיּוֹם הַזֶּה) they arrived at the desert of Sinai,’ and there it is written,³⁷¹ ‘This month (*HaChodesh HaZeh*-הַחֹדֶשׁ הַזֶּה) shall be for you the beginning of the months.’ Just as there [the term ‘This-Zeh-זה’] refers to the New Moon (*Rosh Chodesh*), so too here it refers to the New Moon (*Rosh Chodesh*).”

Tosefot asks a question on this,³⁷² namely, that in Tractate Pesachim³⁷³ it states (on the verse,³⁷⁴ “*HaShem*-ה' יְהוָה” spoke to Moshe in the desert of Sinai in the second year [from

³⁶⁸ The original discourse was edited by the Rebbe and given out as a pamphlet for Rosh Chodesh Sivan 5750.

³⁶⁹ Exodus 19:1

³⁷⁰ Talmud Bavli, Shabbat 86b

³⁷¹ Exodus 12:2

³⁷² In the Tosefot entitled “*u’Ketiv*” to Tractate Shabbat *ibid.* – and see the Tosefot entitled “*Mimai*” in Tractate Pesachim 6b.

³⁷³ [Pesachim 6b] *ibid.*

³⁷⁴ Numbers 9:1

their exodus from the land of Egypt] in the first month”), “This is derived from a *gzeira shava* [an equation in the words of the Torah] ‘desert-*Midbar*-מדבר’ and ‘desert-*Midbar*-מדבר.’ Here it is written, ‘in the desert (*Midbar*-מדבר) of Sinai,’ and there it is written,³⁷⁵ ‘*HaShem*-יהו"ה spoke to Moshe in the desert (*Midbar*-מדבר) of Sinai, in the Tent of Meeting (*Ohel Mo'ed*), on the first of the second month.’ Just as there it happened on the New Moon (*Rosh Chodesh*), so too here, it is on the New Moon (*Rosh Chodesh*).”

[Tosefot thus asks], “Since in this verse, ‘In the third month’ it also is written, ‘desert-*Midbar*-מדבר,’ why then does it not derive the matter here from the *gzeira shava* (the equation of words) ‘desert-*Midbar*-מדבר’ and ‘desert-*Midbar*-מדבר’?”

Now, we must better understand this. For, at first glance, the derivation of the *gzeira shava* (the equation of words) “This-*Zeh*-זה” and “This-*Zeh*-זה” reveals that “on this day-*BaYom HaZeh*-היום הזה” means the New Moon (*Rosh Chodesh*).

In contrast, had we derived it from the *gzeira shava* (equation of words) “desert-*Midbar*-מדבר” and “desert-*Midbar*-מדבר,” [in which what is derived is only that the matter stated in the verse (“they arrived at the desert of Sinai”) was on the New Moon (*Rosh Chodesh*)], then the meaning of the words “on this day-*BaYom HaZeh*-היום הזה” would not have been understood.

[There is also another advantage to the derivation from the *gzeira shava* (equation of words) of “This-*Zeh*-זה” and “This-*Zeh*-זה” over and above the *gzeira shava* (equation of words) “desert-*Midbar*-מדבר” and “desert-*Midbar*-מדבר.” That

³⁷⁵ Numbers 1:1

is, the meaning of “This month-*HaChodesh HaZeh*-הַחֹדֶשׁ הַזֶּה” [itself] is the New Moon (*Rosh Chodesh*),³⁷⁶ whereas “the desert (*Midbar*-מִדְבָּר) of Sinai” and “the first of the month” (*Rosh Chodesh*) are two separate matters.]³⁷⁷ This being so, what is the reasoning of Tosefot in saying that it should have been derived from [the *gzeira shava* (equation of words)] “desert-*Midbar*-מִדְבָּר” and “desert-*Midbar*-מִדְבָּר”?³⁷⁸

2.

This may be understood according to the explanation in Torah Ohr, in the discourse by the same title.³⁷⁹ Namely, that the primary³⁸⁰ aspect of receiving the Torah is as stated (at the beginning of the giving of the Torah),³⁸¹ “God spoke all these

³⁷⁶ See [the subsequent] note 10 [in the original discourse].

³⁷⁷ To point out, the language of the Talmud in Pesachim there is, “just as there it was **on** Rosh Chodesh (*b' Rosh Chodesh*-בְּרֹאשׁ חֹדֶשׁ) so too here it was **on** Rosh Chodesh (*b' Rosh Chodesh*-בְּרֹאשׁ חֹדֶשׁ),” whereas in Shabbat *ibid.*, [the language is], “Just as there it is Rosh Chodesh (*ראש חודש*) so too here it is Rosh Chodesh (*ראש חודש*).” It can thus be suggested that “This month (*HaChodesh HaZeh*-הַחֹדֶשׁ הַזֶּה)” and “This day (*BaYom HaZeh*-בַּיּוֹם הַזֶּה)” (after the derivation of the *gzeira shava* (equation of words)) is that they are **Rosh Chodesh**, which is not the case with “in the desert of Sinai-*B' Midbar Sinai*-בְּמִדְבַר סִינַי.”

³⁷⁸ Even though in the verse, “*HaShem*-יְהוָה spoke... in the desert of Sinai (*b' Midbar Sinai*-בְּמִדְבַר סִינַי)” is elucidated in the verse itself, “on the first of the month (*b' Echad LaChodesh*-בְּאֶחָד לַחֹדֶשׁ),” which is not so of the verse, “On this month (*BaChodesh HaZeh*-בַּחֹדֶשׁ הַזֶּה),” nevertheless, the proof that this was on Rosh Chodesh is because “it says in the Midrash that the Holy One, blessed is He, showed Moshe [the New Moon] with his finger” (as in the words of Tosefot there) – which also is the simple explanation of the verse (see Rashi to Exodus [12:2] *ibid.*).

³⁷⁹ [Torah Ohr], Yitro 66c and on (and with the glosses in Ohr HaTorah, Yitro p. 772 and on; Vol. 8 p. 2,975 and on); Also see Hosafot to Torah Ohr, Yitro (108c and on); Also see the discourse by this title in Sefer HaMaamarim 5567 p. 146 and on; Torat Chayim, Yitro 366b and on [Vol. 2, p. 251a and on in the new edition]; Sefer HaMaamarim 5655 p. 88 and on, and elsewhere.

³⁸⁰ As it states in Torah Ohr *ibid.* 67b, also see the later note 57 [in the original].

³⁸¹ Exodus 20:1

things to say (*Leimor*-לאמר).” The meaning of the word “to say-*Leimor*-לאמר” of this verse is that at the time of the giving of the Torah, empowerment was granted to every Jew that his Torah study [“all these things,” which also refers to all of Torah]³⁸² will be in a way of “to say-*Leimor*-לאמר,” meaning, to repeat the words that the Holy One, blessed is He, says, as in the verse,³⁸³ “My tongue shall answer with Your word.” That is, the Torah is “**Y**our word,” and “my tongue shall answer,” like a person who repeats after the speaker.

This then, is the relationship between the giving of the Torah and the holiday of Shavuot. For, on the holiday of Shavuot there is the drawing down of the Crown-*Keter*. [This is as known³⁸⁴ about the explanation of the verse,³⁸⁵ “You shall count fifty days,” that on the holiday of Shavuot there is the drawing down of the fiftieth gate (*Shaar HaNun*) of Understanding-*Binah*, and [as known] the fiftieth gate (*Shaar HaNun*) is the Crown-*Keter*.]³⁸⁶

The reason that at the giving of the Torah empowerment was granted that the Torah study of the Jewish people will be in a state of ultimate self-nullification (*Bittul*), such that one altogether is not an existence unto himself and is only like a person who repeats after the reader, is because at the giving of

³⁸² See the discourse entitled “*Vayedaber... Anochi* etc.,” of the year 5728 (Torat Menachem, Sefer HaMaamarim Sivan p. 326 [translated in The Teachings of The Rebbe 5728, Discourse 30]).

³⁸³ Psalms 119:172

³⁸⁴ Likkutei Torah *ibid.* (Bamidbar) 12a **and elsewhere**.

³⁸⁵ Leviticus 23:16

³⁸⁶ Likkutei Torah *ibid.* Also see the additions (*Hosafot*) to Torah Ohr *ibid.* (109c).

the Torah there was a drawing down of the revelation of the Crown-*Keter*.

This then, is the meaning of [the verse], “In the third month... on this day, they arrived at the desert of Sinai.” That is, it was Rosh Chodesh Sivan, this being the preparation for the giving of the Torah. For, on Rosh Chodesh there is the birth of the New Moon, at which time (at the time of her birth) she only is a point (*Nekudah*), indicating her nullification (*Bittul*), in that “she has nothing of her own.”³⁸⁷

The same is likewise so of the Jewish people, who are compared to the moon and count according to the moon,³⁸⁸ such that Rosh Chodesh is an auspicious time to reveal the power of self-nullification (*Bittul*) present in each and every Jew. This is why Rosh Chodesh Sivan is the preparation for receiving the Torah, so that one’s study of Torah will be with self-nullification (*Bittul*), like one who repeats after the reader.

3.

In the discourse he continues and gives another explanation for the fact that Rosh Chodesh Sivan is preparatory to the giving of the Torah. Namely, that upon the exodus from Egypt the Israelites began counting *Sefirat HaOmer*,³⁸⁹ which is preparatory to receiving the Torah. Now, the seven weeks of the counting of the Omer (“You shall count seven weeks for

³⁸⁷ Zohar I 181a; Also see 33b, 249b; Zohar II 145b, 215a; Zohar III 113b, and elsewhere.

³⁸⁸ Talmud Bavli, Sukkah 29a; Midrash Bereishit Rabba 6c

³⁸⁹ As in the words of Torah Ohr *ibid.* (67c), and it can be suggested that the intention is the work of the *Sefirat HaOmer* as it is spiritually.

yourself’)³⁹⁰ correspond to the seven emotions. Thus, on Rosh Chodesh Sivan, which is the third day of the seventh week, there already is the matter of the three emotions of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* (the primary emotions) of the *Sefirah* of Kingship-*Malchut*, and it thus is as though there already is the entirety of the seventh week. Therefore, on Rosh Chodesh Sivan “they arrived at the desert of Sinai,” since there then was the completion of the primary preparation for the giving of the Torah.

Now, it can be said that the fact that the discourse gives two explanations about the fact that Rosh Chodesh Sivan is preparatory to receiving the Torah, is because in the preparation to receiving the Torah there are two matters. There is the perfection of the person, such that to be fitting of receiving the Torah, he must be in the ultimate state of perfection (*Shleimut*),³⁹¹ and then there is his self-nullification (*Bittul*).

For, since the Torah transcends man by all relative comparison (which is understood a priori from the fact that it even transcends the Supernal worlds) thus, when a person is an existence [unto himself] his very existence is (like) the antithesis of Torah.³⁹² Rather, for one to receive the Torah, this is through his self-nullification (*Bittul*).

The discourse therefore explains that the reason that on Rosh Chodesh Sivan they came to the desert of Sinai and were

³⁹⁰ Deuteronomy 16:9

³⁹¹ To explain from Midrash Tanchuma, Yitro 8 [and similarly from Midrash Bamidbar Rabba 7:1], “It is not right that I should give My Torah to blemished men.”

³⁹² See Talmud Bavli, Eruvin 55a, “‘It is not in heaven’ – it [the Torah] will not be bound in the haughty.” Also see Talmud Bavli, Sotah 5a, “Any person who has arrogance within him, the Holy One, blessed is He, said, ‘He and I cannot dwell [together] in the world.’”

prepared to receive the Torah, is because on Rosh Chodesh Sivan there are two matters. There is the fact that Rosh Chodesh is the birth of the moon, at which point it only is a point (*Nekudah*) [this being the matter of] nullification (*Bittul*), and there is the fact that on Rosh Chodesh Sivan there was the perfection of the primary qualities of (even) the *Sefirah* of Kingship-*Malchut*, meaning, the perfection of man.

The two matters in the perfection of man are brought about through the counting of the Omer, since counting the Omer is the matter of refining and purifying the emotions (*Midot*), and through the counting of the Omer there is the drawing down of the forty-nine gates of Understanding-*Binah*.³⁹³

4.

This then, is the meaning of [the words], “On this day, they arrived at the desert of Sinai.” As explained in Torah Ohr, [the word] “desert-*Midbar*-מִדְבָּר” is of the same root as “speech-*Dibur*-דִּבּוּר,” and is called “desert-*Midbar*-מִדְבָּר” with the addition of the letter *Mem*-מ (the *Mem*-מ being one of the letters [indicated by the acrostic] “I believe in Him-*He’emantiv*-האמנתי,” [which are letters] that come to lessen the matter)³⁹⁴

³⁹³ It can be said that the refinement and purification of the emotions (*Midot*) is that he not have lacking and blemish, and that the drawing forth of the forty-nine gates of Understanding-*Binah* is the matter of “perfection” (“a place of wholeness”) like the “vessel” for the fiftieth gate (*Shaar HaNun*), (See Likkutei Torah, Bamidbar 12b; Shir HaShirim 24a and on).

³⁹⁴ Mentioned in Torah Ohr *ibid.* 67d; Sefer HaMaamarim 5567 *ibid.* p. 152; Torat Chayim *ibid.* p. 373b [p. 255d in the new edition]. [See Kriyat HaTorah K’Hilcheta (Yeryushalayim 5750), Part 2 (Klallei HaDikduk) p. 42-44 and elsewhere.]

indicating that the speech (*Dibur*-דיבור) is with self-nullification (*Bittul*).

[This matter also relates to the desert (*Midbar*-מדבר) in the literal sense, which is “an unsown land.” That is, when the speech (*Dibur*-דיבור) is according to one’s own intellect and desire, the intellect and the desire are the sowing by which the speech (*Dibur*-דיבור) sprouts. However, the matter of the desert (*Midbar*-מדבר), which is “an unsown land,” is that the speech (*Dibur*-דיבור) of Torah that he speaks is the word of *HaShem*-יהו"ה and is not sown from his own intellect and desire.]³⁹⁵

“Sinai-סיני” is called thus because “hatred-*Sinah*-שנאה” for the nations of the world descended [upon it].³⁹⁶ It is in this regard that the Torah is called “wisdom-*Tushiyah*-תושיה,” because it “weakens-*Mateshet*-מתשת” the power of the side opposite holiness.³⁹⁷

It can thus be said that the reason that “on this day they arrived at the desert of Sinai,” is because on “this day” (Rosh Chodesh), the moon [and likewise the Jewish people who count according to the moon] is only a point (*Nekudah*) and the reason that on “this day” they came to Sinai-סיני, in that hatred-*Sinah*-שנאה toward the evil inclination descended,³⁹⁸ is because “on this day” (Rosh Chodesh Sivan) is the completion of the refinement of the primary emotive qualities (*Midot*) of the animalistic soul.

³⁹⁵ See the end of the discourse by this title of the year 5655 (Sefer HaMaamarim 5655 p. 94); Also see Torat Chayim ibid. [p. 255b].

³⁹⁶ Talmud Bavli, Shabbat 89a and on

³⁹⁷ Talmud Bavli, Sanhedrin 26b

³⁹⁸ This is as stated in Sefer HaMaamarim 5655 ibid., and elsewhere.

Now, we must better understand this. For, according to the explanation above, the fact that on Rosh Chodesh Sivan there is the completion of the primary emotive qualities (*Midot*) is in explanation of the perfection in man. However, in the discourse in Torah Ohr, he connects this to the fact that on Rosh Chodesh there is the birth of the moon, this being the matter of nullification (*Bittul*).

Now, it can be said that the explanation is that the matter of the birth of the moon is (not her nullification (*Bittul*) but on the contrary)³⁹⁹ her existence is born through the light of the sun being drawn into her. The reason that at the time of “birth” she only is a point (*Nekudah*), indicating her nullification (*Bittul*) (as mentioned before) is because **the existence** of the moon, [meaning] her light, is in a state of nullification (*Bittul*) in that it is sensed in her that her light is not her own, and is only what she receives from the sun.

The same is so of the Jewish people who count according to the moon, that the matter of the nullification (*Bittul*) of Rosh Chodesh as it is in man’s service of *HaShem*-יהוה, blessed is He, is that **his existence** is in a state of nullification (*Bittul*).

³⁹⁹ This can be further elucidated by the known explanation of the verse (Samuel I 20:18), “Tomorrow is the New Moon, and you will be missed (נִפְקְדֶתָ-*v’Nifkadeta*) because your seat will be empty (*Yipakeid*-יִפְקֹד).” That is, “Your seat will be empty” (*Yipakeid*-יִפְקֹד) is on the **eve** (*Erev*) of Rosh Chodesh, whereas it is on Rosh Chodesh [itself] that “**you will be missed**” (*v’Nifkadeta*-נִפְקְדֶתָ). (Torat Menachem, Sefer HaMaamarim Cheshvan p. 343 and elsewhere.)

[It can be said that this clarifies the explanation in Torah Ohr. That is, the fact that Rosh Chodesh is (simply) called “this day-*Yom HaZeh*-יום הזה,” is because “this day-*Yom HaZeh*-יום הזה” refers to love (*Ahavah*) which is in a state of nullification (*Bittul*). [This is because “day-*Yom*-יום” is “light-*Ohr*-אור,” as the verse states,⁴⁰⁰ “God called the light (*Ohr*-אור) ‘day’ (*Yom*-יום),” and love (*Ahavah*) is light (*Ohr*-אור).

Furthermore, “This-*Zeh*-זה” is the aspect of the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) (which is why Moshe prophesied with the word “This-*Zeh*-זה”).⁴⁰¹ Thus, “This day-*Yom HaZeh*-יום הזה” is the love (*Ahavah*) that is in the state of the nullification (*Bittul*) of the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*).] For, amongst the reasons that love (*Ahavah*) is called “light-*Ohr*-אור” is because love (*Ahavah*) is the spreading forth in expression (*Hitpashtut*).⁴⁰² [This is why fear (*Yirah*-יראה), which is constriction (the opposite of the spreading forth in expression), is called “darkness-*Choshech*-חושך.”]⁴⁰³

Thus, the nullification (*Bittul*) of Rosh Chodesh is not in a way that he is nullified of his existence (like the nullification (*Bittul*) that [stems] from fear (*Yirah*)), but rather, that his spreading forth in the expression (of his existence) is in a state of nullification (*Bittul*).]

⁴⁰⁰ Genesis 1:5

⁴⁰¹ Sifri (cited in Rashi) to the beginning of the Torah portion of Matot (Numbers 30:2).

⁴⁰² See Sefer HaArachim Chabad, Vol. 2, section on “light – in relation to darkness” (אור – ביחס לחושך) p. 544; Also see the additions (*Hosafot*) to Torah Ohr ibid. (109c), “The arousal of love (*Ahavah*) is called ‘light-*Ohr*-אור’ since it illuminates in a way of spreading forth in expression (*Hitpashtut*).”

⁴⁰³ See the citations in Sefer HaArachim Chabad ibid.

With the above in mind, we can explain the connection between the two matters of Rosh Chodesh Sivan, (the nullification (*Bittul*) of the moon, and the perfection of the primary emotional qualities). For, the matter of the “birth” of the moon is that its existence is in a state of nullification (*Bittul*).

6.

With the above in mind, we can explain the question of Tosefot, that it should have derived the matter from the [*gzeira shava* (equation of words)] “desert-*Midbar*-מדבר” and “desert-*Midbar*-מדבר.” For, the fact that on Rosh Chodesh Sivan they came to the aspect of the “desert-*Midbar*-מדבר,” is a higher nullification (*Bittul*) than that indicated by the fact that Rosh Chodesh is called “This day-*Yom HaZeh*-יום הזה.”

This is because the matter of “This day-*Yom HaZeh*-יום הזה” is that one has an existence (such that his existence is in a state of spreading forth in expression [as indicated by the word] “day-*Yom*-יום”), except that his existence is in a state of nullification (*Bittul*) ([as indicated by the word] “This-*HaZeh*-הזה”).

In contrast, the fact that on Rosh Chodesh Sivan they came to the aspect of the “desert-*Midbar*-מדבר,” [in that one’s speech is not his own speech, and his human mouth is only a receptacle for the word of *HaShem*-יהו"ה who speaks through it, like the word of *HaShem*-יהו"ה in the mouth of a prophet]⁴⁰⁴ is the nullification of his existence (*Bittul b'Metziyut*).

⁴⁰⁴ Torat Chayim ibid. [p. 256a]

Thus, since the primary superiority of Rosh Chodesh Nissan is that they came to the nullification (*Bittul*) of the “desert-*Midbar*-מדבר,” therefore, there is room to say that the hint in the verse (that this was on Rosh Chodesh Sivan) is hinted in the word “desert-*Midbar*-מדבר.”⁴⁰⁵

However, the Talmud derives it from “This day-*BaYom HaZeh*-היום הזה” because the matter of “This day-*Yom HaZeh*-יום הזה” of Rosh Chodesh Sivan is much higher than the nullification (*Bittul*) of the “desert-*Midbar*-מדבר,” as will be explained.

7.

This can be understood according to what our sages, of blessed memory, taught,⁴⁰⁶ “When Israel accorded precedence to ‘We will do’ (*Na’aseh*-נעשה) over ‘We will listen’ (*Nishma*-נשמע), the ministering angels came and tied two crowns to each and every member of the Jewish people, one corresponding to ‘We will do’ (*Na’aseh*-נעשה) and one corresponding to ‘We will listen’ (*Nishma*-נשמע).”

⁴⁰⁵ With this in mind, the specific wording of the Talmud (Pesachim 6b) is made sweeter in that it states, “It is derived from the [*gzeira shava* (equation of words)] ‘desert-*Midbar*-מדבר’ and ‘desert-*Midbar*-מדבר,” and does not say “It is derived from the [*gzeira shava*] ‘the Sinai desert-*Midbar Sinai*-סיני-מדבר’ and ‘the Sinai desert-*Midbar Sinai*-סיני-מדבר,’” (and this likewise is so in the question of the Tosefot, “Why here is it not derived from the *gzeira shava* (equation of words)] ‘desert-*Midbar*-מדבר’ and ‘desert-*Midbar*-מדבר,’”) – since the superiority of Rosh Chodesh is the nullification (*Bittul*) of [and indicated by the term] “desert-*Midbar*-מדבר.”

⁴⁰⁶ Talmud Bavli, Shabbat 88a

Now, the question about this is well known.⁴⁰⁷ Namely, that the beginning of this teaching, “When Israel accorded precedence etc.,” seems to indicate that the reason they tied two crowns for them, is because they **accorded precedence** to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע).

However, the conclusion of the teaching states, “one corresponding to ‘We will do’ (*Na’aseh*-נעשה) and one corresponding to ‘We will listen’ (*Nishma*-נשמע),” indicating that the two crowns are for “We will do” (*Na’aseh*-נעשה) and “We will listen” (*Nishma*-נשמע) [in and of] themselves.

In his discourse entitled “*b’Sha’ah SheHeekdeemoo*,” said on Shabbat Parshat Bamidbar one-hundred years ago,⁴⁰⁸ the Rebbe Maharash explains that “We will do” (*Na’aseh*-נעשה) refers to accepting the yoke of the Kingdom of Heaven, whereas “We will listen” (*Nishma*-נשמע) refers to accepting the yoke of the *mitzvot*.

[He explains] that the matter of their giving precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע) is as in the teaching of our sages, of blessed memory,⁴⁰⁹ “Why does the portion of *Shema* precede that of *Vehayah Eem Shamo’a*? So that one will first accept the yoke of the Kingdom of Heaven upon himself and only then accept the yoke of the *mitzvot* upon himself.”

⁴⁰⁷ See the discourse entitled “*b’Sha’ah SheHeekdeemoo*” 5629 (cited later in the discourse itself); Also see the discourse by the same title of the year 5666 (p. 447); Also see the beginning of *Hemshech* 5672, and elsewhere.

⁴⁰⁸ A hundred years before this discourse being said (in 5729) – printed in Sefer HaMaamarim 5629 p. 184 and on.

⁴⁰⁹ Talmud Bavli, Brachot 13a in the Mishnah.

He explains there that the first paragraph [of the *Shema*] is the “running” [desire] (*Ratzo*) and giving up of one’s soul (*Mesirat Nefesh*) to *HaShem*-יהו"ה, whereas the second paragraph [of the *Shema*] is the “returning” (*Shov*).

Now, just as it is so of the “running” (*Ratzo*) and “returning” (*Shov*), that there first must be the “running” (*Ratzo*) and only then the “returning” (*Shov*), the same is so of accepting the yoke of the Kingdom of Heaven and accepting the yoke of the *mitzvot*. That is, before accepting the yoke of the *mitzvot* one must first accept the yoke of the Kingdom of Heaven.

Based on this, he continues and explains⁴¹⁰ why our sages, of blessed memory, said “When Israel accorded precedence etc.,” even though the two crowns correspond to “We will do” (*Na’aseh*-נעשה) and “We will listen” (*Nishma*-נשמע) [as they are, in and of] themselves, [one corresponding to “We will do” (*Na’aseh*-נעשה) and one corresponding to “We will listen” (*Nishma*-נשמע).] This is because for there to be the “returning” (*Shov*) (“We will listen”) it must be preceded by the “running” (*Ratzo*) (“We will do”).

He continues in the discourse there, that the reason they tied **two** crowns for them (specifically “crowns-*Ketarim*-כתרים” [in the plural]) is because the Crown-*Keter* is encompassing (*Makif*), that is [this is the light of *HaShem*-יהו"ה, blessed is He] that surrounds and transcends all worlds (*Sovev*), in which there are two aspects. There is the ascent of His light that fills all worlds (*Memaleh*) to His light that surrounds all worlds (*Sovev*)

⁴¹⁰ At the end of the discourse – p. 192.

and there is the drawing down of His light that surrounds all worlds (*Sovev*) into His light that fills all worlds (*Memaleh*).

Now, at first glance, what is meant is that the crown which corresponds to “We will do” (“running” (*Ratzo*)) is the ascent of His light that fills all worlds (*Memaleh*) to His light that surrounds all worlds (*Sovev*), whereas the crown which corresponds to “We will listen” (“returning” (*Shov*)) is the drawing down of His light that surrounds all worlds (*Sovev*) into His light that fills all worlds (*Memaleh*).

Now, it can be said that the fact that the discourse adds that the reason that they tied two crowns for them is because the Crown-*Keter* is the encompassing aspect (*Makif*), is because, based on the language of our sages, “When Israel accorded precedence [to ‘We will do’ (*Na’aseh*-נעשה) over ‘We will listen’ (*Nishma*-נשמע), the ministering angels came and] tied two crowns,” seems to indicate that the precise wording of them according precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishmah*-נשמע) relates to the two crowns that correspond to “We will do” (*Na’aseh*-נעשה) and “We will listen” (*Nishmah*-נשמע) (and not to [the matter of] “We will do” (*Na’aseh*-נעשה) and “We will listen” (*Nishmah*-נשמע) as they are [in and of] themselves).

He therefore explains that the Crown-*Keter* is encompassing (*Makif*) and is His surrounding light (*Sovev*) and that the two Crowns-*Ketarim* are the two matters in His surrounding light (*Sovev*). This is because this explains the fact that the tying of the two crowns was specifically because they accorded precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishmah*-נשמע) (as will soon be explained).

[In contrast], the reason he first explains the necessity to accord precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishmah*-נשמע) is because [the fact that] “We will do” (*Na’aseh*-נעשה) and “We will listen” (*Nishmah*-נשמע) are like “running” (*Ratzo*) and “returning” (*Shov*), is what explains the fact that the Crown-*Keter* that corresponds to “We will listen” (*Nishma*-נשמע) (this being the encompassing aspect (*Makif*) and His surround light (*Sovev*)), is specifically when “We will listen” (*Nishma*-נשמע) follows after being preceded by “We will do” (*Na’aseh*-נעשה).

This is because the encompassing aspect (*Makif*) and His surround light (*Sovev*) transcends relation to worlds. Thus, since “We will listen” (*Nishma*-נשמע) is the “return” (*Shov*) and the drawing down to below, therefore, the fact that they tied this Crown-*Keter* (of the encompassing aspect (*Makif*) and His surrounding light (*Sovev*) that transcends the world) that corresponds to “We will listen” (*Nishma*-נשמע) (this being the drawing down to below) is specifically because “We will listen” (*Nishma*-נשמע) followed after being preceded by “We will do” (*Na’aseh*-נעשה), which is the “running” (*Ratzo*) and ascent to above.

8.

However, this requires further explanation. This is because the general matter of accepting the yoke, including accepting the yoke of the *mitzvot* (“We will listen”) is the matter of self-nullification (*Bittul*). The matter of self-nullification (*Bittul*) is that the person **departs** from his own existence.

[Yet], the tying of the crown that corresponds to “We will listen” (*Nishma*-נִשְׁמָע) is specifically after the precedence of “We will do” (*Na’aseh*-נַעֲשֶׂה).

It can be said that the explanation of this is according to what is known,⁴¹¹ that the encompassing light (*Makif*) of the Crown-*Keter* is the true matter of the encompassing light (*Makif*) which transcends the encompassing light (*Makif*) that relates to the inner manifest light (*Pnimi*).

This is the difference between the Crown-*Keter* and the Skull-*Galgalta*, in that the Skull-*Galgalta* is the encompassing light (*Makif*) that relates to the inner manifest light (*Pnimi*). This is like the skull (*Gulgolet*) in man, which encompasses over the brain (*Mo’ach*) but nevertheless relates to it, being that the skull (*Gulgolet*) is part of his body, just like his brain (*Mo’ach*).

In contrast, the encompassing light (*Makif*) of the Crown-*Keter* is an encompassing light (*Makif*) that transcends relation to the inner manifest light (*Pnimi*). This is comparable to a crown in the literal sense, that is, a crown that sits over the brain and skull, but has no relation to them (in that a crown is made of precious [metals and] gems and is not of the body of man).

Now, although the skull-*Galgalta* is [also] called the Crown-*Keter*, this is only in general. However, the primary matter of the Crown-*Keter* is the encompassing light (*Makif*) that is unrelated to the inner manifest light (*Pnimi*) (and transcends the encompassing light (*Makif*) of the skull-*Galgalta*).

⁴¹¹ *Hemshech* 5666 p. 273

This is like desire (*Ratzon*) as it is in man. For, the desire (*Ratzon*) encompasses all the powers and limbs, and has two levels in it.⁴¹² There is the desire (*Ratzon*) to do a certain thing through his powers. This desire (*Ratzon*), though it reigns over all the powers in that it encompasses them, nevertheless, the very fact that he desires the activation of the powers is proof that [this desire] relates to them – this being the encompassing light (*Makif*) of the Skull-*Galgalta*. This is a descent relative to the desire (*Ratzon*) itself, as it transcends the desire to act – this being the encompassing light (*Makif*) of the Crown-*Keter*.

Now, when the Crown-*Keter* is drawn forth on the holiday of Shavuot, this refers to the true matter of the Crown-*Keter*, which transcends the Skull-*Galgalta*.⁴¹³ The same is so of the two crowns that correspond to “We will do” and “We will listen,” which are drawn forth on the eve of the holiday of Shavuot,⁴¹⁴ in that they are encompassing lights (*Makifim*) that transcend relation to the inner manifest light (*Pnimi*).⁴¹⁵

⁴¹² See *Hemshech* [5666] *ibid.* p. 281.

⁴¹³ In the additions (*Hosafot*) to Torah Ohr Yitro *ibid.*, at the end of the discourse (110a-b), it mentions the term “the skull-*Galgalta* of the Long Patient One-*Arich*.” However, from the continuation of the matter there, it seems to indicate that it is discussing the level of desire (*Ratzon*) that transcends the desire to act – see there, that the speech (*Dibur*) which depends upon choice (*Bechirah*) and desire (*Ratzon*) is rooted in the expression and spreading forth of the desire (*Hitpashtut HaRatzon*), whereas the speech (*Dibur*) that is not dependent upon his desire (this being the aspect of “the speaker-*Medaber*” מַדְבֵּר) reaches the inner aspect (*Pnimityut*) of the Crown-*Keter*, the simple desire (*Ratzon Pashut*), “the desire of all desires” (*Ra’ava d’Kol Ra’avin*).

⁴¹⁴ For, the accordance of precedence to “We will do” over “We will listen” was on the fifth of Sivan – Rashi to Exodus 24:4.

⁴¹⁵ See the additions (*Hosafot*) to Torah Ohr *ibid.* (109a) which connects the matter of the two crowns with the fact that upon each utterance their souls flew out of them (see Shabbat 88b) – and (at first glance) the matter of their souls flying out of them is in the level that transcends the desire to act.

With this in mind, we can explain why the tying of the crown that corresponds to “We will listen” was specifically through their according precedence to “We will do” over “We will listen.” This is because the self-nullification (*Bittul*) in accepting the yoke of the *mitzvot* is the self-nullification (*Bittul*) to the desire (*Ratzon*).

That is, since the *mitzvot* are commandments **upon the person**, therefore, the desire (*Ratzon*) for the *mitzvot* is similar to the desire (*Ratzon*) (in man himself) when he desires to do something through his powers, this being the encompassing light (*Makif*) of the Skull-*Galgala*.

[In contrast], the drawing forth of the encompassing light (*Makif*) of the Crown-*Keter* (this being the encompassing light (*Makif*) that transcends relation to the inner manifest light (*Pnimi*)), is through the self-nullification (*Bittul*) of accepting the yoke of the Kingship of Heaven, this being self-nullification (*Bittul*) to the [One who desires,] the Master of the desire (*Baal HaRatzon*).

Thus, it was through their according precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע) that they tied two crowns for them, one corresponding to “We will do” and one corresponding to “We will listen.” This is because through the precedence of “We will do” to “We will listen” even the self-nullification (*Bittul*) of accepting the yoke of the *mitzvot* is such that it is sensed in him in a revealed way⁴¹⁶

⁴¹⁶ With the above in mind, we can understand the teaching of our sages, of blessed memory, (cited before in chapter seven), that “One should first accept the yoke of the Kingdom of Heaven upon himself, and afterwards accept the yoke of the *mitzvot* upon himself.” For, seemingly, without the acceptance of the yoke of the Kingdom of Heaven, the yoke of the *mitzvot* is not possible. [This is comparable to

that it comes from the self-nullification (*Bittul*) of accepting the yoke of the Kingship of Heaven, the self-nullification (*Bittul*) to the Master of the desire (*Baal HaRatzon*).

The explanation of the elevated superiority brought about from the self-nullification (*Bittul*) of “We will listen” being preceded by the self-nullification (*Bittul*) of “We will do,” can be understood by prefacing that just as Above, the self-nullification (*Bittul*) of accepting the yoke of the *mitzvot* is [nullification] to the desire (*Ratzon*) (a revelation (*Giluy*)), whereas the self-nullification (*Bittul*) of accepting the yoke of the Kingdom of Heaven is to the [One who desires,] the Master of the desire (*Ba'al HaRatzon*), the same is so in man, that the nullification (*Bittul*) of accepting the yoke of the *mitzvot* is from the revelations (*Giluyim*) in man, that he will do all he is commanded to do, and beyond this, the fact (that he will do all he is commanded to do) will be of his own [will and] desire (*Ratzon*).

In contrast, the nullification (*Bittul*) of accepting the yoke of the Kingdom of Heaven is of the person himself, in that his entire existence is that he is the servant of the King – the King, King of kings, the Holy One, blessed is He.

a king of flesh and blood, that **the yoke** of fulfilling his decrees only applies after they accept him as king over them (see Mechilta (and Yalkut Shimoni) to Exodus 20:3.) This being so, when he accepts the yoke of the *mitzvot*, this itself proves that he accepted the yoke of the Kingdom of Heaven. This being so, why is it necessary **to command** that he first accept upon the yoke of the Kingdom of Heaven upon himself? It can be said that the command that he accept the yoke of the Kingdom of Heaven first, is that the acceptance of the yoke of the Kingdom of Heaven should be “the beginning” of accepting the yoke of the *mitzvot*. That is, in his acceptance of the yoke of the *mitzvot*, his nullification (*Bittul*) and acceptance of the yoke of the Kingdom of Heaven, should be openly sensed in revealed way, as explained in the continuation of the discourse.

From this it is understood that the superiority of accepting the yoke of the Kingdom of Heaven relative to accepting the yoke of the *mitzvot*, is also in the matter of self-nullification (*Bittul*). This is because when it comes to accepting the yoke of the *mitzvot*, one remains [in existence] and there thus remains an existence within him that is not nullified.⁴¹⁷

[In contrast], the true matter of self-nullification (*Bittul*) is through the acceptance of the yoke of the Kingdom of Heaven, such that one's entire existence is that he is the servant of the King. [The reason it (also) is necessary for there to be the acceptance of the yoke of the *mitzvot*, is so that the nullification (*Bittul*) will (also) be in regard to fulfilling the *mitzvot* in actuality.]⁴¹⁸

Thus, when the self-nullification (*Bittul*) of “We will listen” (accepting the yoke of the *mitzvot*) is after being preceded by the self-nullification (*Bittul*) of “We will do” (accepting the yoke of the Kingdom of Heaven), such that in a **revealed way** it is sensed that he accepts to do everything he is commanded to do because he himself is the servant of the King, then even the self-nullification (*Bittul*) of “We will listen”

⁴¹⁷ Beyond this, since the existence that is not nullified is **the essence of his existence**, [which is (also) the essence of his revealed powers] – even the nullification of the revealed powers of his soul is not in a state of perfection. For, although he accepts upon himself the yoke of the *mitzvot* – there remains in him (in a concealed way, at the very least, even in the levels of the concealed aspects of the revealed powers) room for the possibility that he will sometimes not fulfill the commandment.

⁴¹⁸ For, the acceptance of the yoke of the Kingdom of Heaven (as it is unto itself) is in a manner of “running” (*Ratzo*) and ascent (*Ha'ala'ah*) to above, and it does not relate to the fulfillment of the *mitzvot*. See Sefer HaMaamarim 5629 *ibid.* (p. 190).

comes to be with the totality of his being (relative to his revealed powers) and not fulfilling the commandments becomes entirely inapplicable.

9.

Now, it should be added that just as in the “running” (*Ratzo*) and “returning” (*Shov*), *HaShem*’s יהו"ה ultimate Supernal intention in the “running” (*Ratzo*) is for the sake of the “returning” (*Shov*) that comes after the “running” (*Ratzo*),⁴¹⁹ the same is so of “We will do” (accepting the yoke of the Kingdom of Heaven) and “We will listen” (accepting the yoke of the *mitzvot*), which are like “running” (*Ratzo*) and “returning” (*Shov*), in that *HaShem*’s יהו"ה ultimate Supernal intention in “We will do” is that it should bring to “We will listen.”

It thus is through the precedence of “We will do” to “We will listen,” in that “We will do” is introductory to “We will listen,” that added elevation is caused in “We will do.” For, through the self-nullification (*Bittul*) of “We will do” (in and of itself), even though it is the self-nullification (*Bittul*) of self-sacrifice (*Mesirat Nefesh*), which is the highest self-nullification (*Bittul*), this being the nullification (*Bittul*) of the person [himself],⁴²⁰ and through “We will do” being introductory to “We will listen,” to accept upon himself the yoke of the *mitzvot* (the “returning” (*Shov*) and drawing down to below), there thereby is the fulfillment of *HaShem*’s יהו"ה Supernal intention, that “the Holy One, blessed is He, desired a

⁴¹⁹ See at length in Sefer HaMaamarim 5649 p. 256 and on, and elsewhere.

⁴²⁰ See Sefer HaMaamarim 5629 *ibid.* (p. 192)

dwelling place for Himself in the lower worlds,”⁴²¹ this being the Supernal intent of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself.⁴²²

Now, it should be added that the superiority of “We will listen” brought about through the precedence and introduction of “We will do” over and above the matter of “We will do, in and of itself,” is also in the self-nullification (*Bittul*). For, the self-nullification (*Bittul*) of “We will do” (as it is, in and of itself) is that one is not an existence unto himself (but is only the servant of the King). However, through giving precedence to “We will do” over “We will listen,” so that the self-nullification (*Bittul*) of “We will listen” is akin to the self-nullification of “We will do,” the self-nullification (*Bittul*) is then also of the existence of the person.

10.

The same is so of the two matters of Rosh Chodesh Sivan; the nullification of “This day-*HaYom HaZeh* היום הזה” and the nullification of the “desert-*Midbar* מִדְבָּר.”⁴²³ That is, the superiority of the nullification (*Bittul*) of “This day-*HaYom*

⁴²¹ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁴²² See Torat Menachem, Sefer HaMaamarim Kislev p. 24 and elsewhere.

⁴²³ The same is so of the speech (*Dibur* דיבור) of the Torah and the grasp and comprehension of the Torah, that the superiority of the speech of the Torah is that it is in a way of “repeating after the reader”* – self-nullification (*Bittul*). The superiority of the grasp of Torah, is that even the intellect of man (his “existence”) becomes one with the Torah. [* See the additions (*Hosafot*) to Torah Ohr *ibid.*, (the beginning of the discourse), that the reason that it is specifically necessary to learn Torah in speech, even though the primary matter of the study is the knowledge of Torah, is because it specifically is the speech of the Torah that is in a way of “repeating after the reader.”]

HaZeh-הזה היום” is in two matters. [Firstly], that the nullification (*Bittul*) of “This day-*HaYom HaZeh*-הזה היום” (that the love (*Ahavah*) is with self-nullification (*Bittul*)), also is in the existence of the person, and [secondly], that specifically through this there is the fulfillment of *HaShem* ’ה"ה Supernal intention in [making] “a dwelling place [for Him] in the lower worlds.”

We should add that the fact that the nullification of “This day-*Yom HaZeh*-הזה היום” is even drawn into the existence of the person [and even after the nullification is drawn into his existence, it is (not the nullification of his somethingness (*Bittul HaYesh*) but is rather) the nullification of his existence (*Bittul b’Metziyut*)] is through the drawing forth of His Essential Self, blessed is He, being that it is in the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-ה"ה, blessed is He, to bond two opposites together (both the nullification (*Bittul*) and the existence (*Metziyut*)).

It can be said that this is also hinted in the wording of the verse, “This day-*BaYom HaZeh*-הזה ביום.” This is because in Likkutei Torah⁴²⁴ it is explained that the word “This-*Zeh*-זה,” referring to something that can be shown and pointed to with the finger to the point that one can say “This-*Zeh*-זה,” only [applies] to the Holy One, blessed is He, as the verse states,⁴²⁵ “This-*Zeh*-זה is my God and I shall build Him a habitation,” being that “the whole earth is filled with His glory.”⁴²⁶

⁴²⁴ Likkutei Torah, Re’eh 32c

⁴²⁵ Exodus 15:2; See Rashi there; Midrash Shemot Rabba end of Ch. 23.

⁴²⁶ Isaiah 6:3

Elsewhere⁴²⁷ it is explained that the true matter of “This-Zeh-זה” only refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He. This is because the meaning of “This-Zeh-זה” is that, this about which we say “this-Zeh-זה,” is the existence of the thing.

Therefore, since all beings in existence, including the loftiest of revelations, do not exist intrinsically, in and of themselves, but depend on the will of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He,⁴²⁸ it thus cannot be said “This-Zeh-זה” about them in a full way, but the true matter of “This-Zeh-זה” applies solely to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He.

This then, is the meaning of “On this day-*BaYom HaZeh-היום הזה*,” that even the existence of the spreading forth of expression (“Day-Yom-יום”) is in a state of nullification (“This-*HaZeh-הזה*”) because of the revelation of the power of His Essential Self, “This day-Yom *HaZeh-הזה*” ([in which “day-Yom-יום” indicates “revelation” (*Giluy*)).

11.

Now, it can be said that this also is the connection between “On this day-*BaYom HaZeh-היום הזה*” and “(the desert

⁴²⁷ See the discourse entitled “*Zeh HaYom Techilat Ma'asecha*” of the 29th of Elul 5733 (Sefer HaMaamarim 5733 p. 385) and elsewhere.

⁴²⁸ See Sefer HaMaamarim 5711 p. 25 and on; Also see p. 35 there.

of) Sinai-סיני,” whereupon “hatred descended for the nations of the world, being that they did not accept the Torah.”⁴²⁹ For, just as⁴³⁰ the Jewish people accepted the Torah because “the Holy One, blessed is He, turned the mountain over them like a tub,”⁴³¹ this being the revelation of His love for the Jewish people,⁴³² [as the verse states],⁴³³ “I love Yaakov,” the same is so in regard to the nations of the world who did not accept the Torah, in that hatred descended for the nations of the worlds, [as the verse continues],⁴³⁴ “and I hate Esav.”

The reason that “I love Yaakov, and I hate Esav” is not because of the superiority of the Jewish people. For, the very fact that Holy One, blessed is He, offered it (the Torah) to every nation and language⁴³⁵ proves that the giving of the Torah is from the loftiest place, such that all levels, including the elevated level of “you are children to *HaShem*-יהו"ה your God,”⁴³⁶ are of no significance there, and both (Israel and the nations of the world) are equal, [as the verse states],⁴³⁷ “Is not Esav the brother of Yaakov?” Rather, it is by His free choice that He chose “I love Yaakov, and I hate Esav.”

This then, is the connection between “On this day-*BaYom HaZeh* היום הזה” and “the desert of Sinai-*Midbar Sinai*-מדבר סיני.” That is, the reason that hatred descended for the

⁴²⁹ Talmud Bavli, Shabbat 89a and Rashi there.

⁴³⁰ Regarding the coming section see (similar to this) Likkutei Sichot Vol. 4, p. 1309.

⁴³¹ Talmud Bavli, Shabbat 88a

⁴³² Torah Ohr, Megillat Esther 98d; Likkutei Torah, Re'eh 22a, and elsewhere.

⁴³³ Malachi 1:3

⁴³⁴ Malachi 1:3 *ibid*.

⁴³⁵ Talmud Bavli, Avodah Zarah 2b and elsewhere.

⁴³⁶ Deuteronomy 14:1

⁴³⁷ Malachi 1:3 *ibid*.

nations of the world is because He chose this by His free choice (as mentioned above) and the true matter of free choice (*Bechirah*) is only in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He – “This-*Zeh*-זה.”

The same is so regarding the matter of “Sinai-סיני,” in that “hatred descended for the evil inclination” (as it is in the Jewish people). That is, through this, empowerment was granted to refine the qualities of the animalistic soul, this being through the revelation of the power of His Essential Self, blessed is He.

For, the fact that the Godly soul is nullified to Godliness, including the fact that even its spreading forth of expression (the love) is in a state of nullification (*Bittul*), is not such a great novelty. Rather, the primary matter of the revelation of the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, “This day-*Yom HaZeh*-יום הזה,” is in the fact that they came to “the desert of Sinai-*Midbar Sinai*-מדבר סיני,” which refers to the refinement and purification of the body and animalistic soul.

Only that even so, the primary explanation (both at length and specifically) of the discourse in Torah Ohr about the superiority of Rosh Chodesh Sivan, is in regard to the matter of the nullification (*Bittul*) of the aspect of the “desert-*Midbar*-מדבר.” This is because the superiority in this is that even the existence is nullified, [this being the refinement of the qualities of the animalistic soul, and similarly, the existence (the love) of the Godly soul is in a state of nullification (*Bittul*)] through

there being a revelation of the power of His Essential Self (as mentioned before). However, to arouse and draw the matter of the giving of the Torah forth (the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He) this is through the self-nullification (*Bittul*) stemming from the essence of the soul. For, it is this self-nullification (*Bittul*) that reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, we can connect this to the fact that on Rosh Chodesh Sivan, the Jewish people were “as one man with one heart,”⁴³⁸ about which “the Holy One, blessed is He, said ‘Now I will give them My Torah.’”⁴³⁹ This is because the reason they were “as one man with one heart” was because of the revelation of the root of the soul, which is higher than the soul that manifests in the body.

This is as Tanya explains,⁴⁴⁰ that all Jewish people are literally brothers (specifically) because of the root of their souls. Therefore, the fact that they were “as one man,”⁴⁴¹ reached the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and so to speak, aroused the desire in Him to give them His Torah.

⁴³⁸ Rashi to Exodus 19:20

⁴³⁹ Midrash Vayikra Rabba 9:9; Derech Eretz Zuta, section on “peace-*HaShalom*-השלום”; Also see Tanchuma Buber Yitro 9; See Likkutei Sichot, Vol. 21, 1st and 2nd Sichah of Parshat Yitro (p. 100 and on).

⁴⁴⁰ Tanya, Ch. 32; Also see Likkutei Sichot Vol. 34 p. 1059.

⁴⁴¹ This being higher than the fact that all Jewish people are **brothers**. It can be said that to be “as one man” comes through the revelation of the **essence** of the soul (which even transcends the level of the soul that transcends manifestation in the body).

This then, is the meaning of, “In the third month... on this day etc.” That is, even though the matter of “This day-*Yom HaZeh*-היום הזה” is present on every Rosh Chodesh, nonetheless, the primary matter of “This day-*Yom HaZeh*-היום הזה” is on the (Rosh Chodesh) of the third month.

The explanation is (as explained in the discourses of the Tzemach Tzedek),⁴⁴² that the first month is the aspect of the moon – Kingship-*Malchut*. For, even though on Rosh Chodesh Nissan there is the union (*Yichud*) of the sun and the moon (*Zeir Anpin* and Kingship-*Malchut*), nevertheless, on Rosh Chodesh Nissan the primary aspect is Kingship-*Malchut*.

The [next] month of Iyar is called “ray-Zeev-זי”⁴⁴³ this being the aspect of Foundation-*Yesod*, which illuminates within Kingship-*Malchut*.⁴⁴⁴ The reason that Foundation-*Yesod* is called “ray-Zeev-זי” is because it only is a ray and radiance.

However, on the third month, Kingship-*Malchut* receives from Splendor-*Tiferet*, and it is in Splendor-*Tiferet* that there is the revelation of the Name *HaShem*-יהוה, which is the Name of His Essential Self (*Shem HaEzem*).⁴⁴⁵ In other words, the revelation of the third month is not a “ray-Zeev-זי” (like the revelation of the month of Iyar), but is the revelation of His

⁴⁴² Ohr HaTorah, Yitro, discourse entitled “Zeh” (p. 772 and on).

⁴⁴³ Kings I 6:1; Talmud Bavli, Rosh HaShanah 11a; Zohar III 117b

⁴⁴⁴ Zohar III *ibid.*, cited in Likkutei Torah, Bamidbar 3a; Ohr HaTorah, Beha'alotcha p. 367.

⁴⁴⁵ Kesef Mishneh, to [Mishneh Torah] Hilchot Ovdei Kochavim uMazalot 2:7; Pardes Rimmonim, Shaar 19 (Shaar Shem Ben Dalet); Moreh Nevuchim 1:61 and on; Ikkarim Maamar 2, Ch. 28; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

Essential Self. Therefore, the primary matter of “This day-*Yom HaZeh*-יום הזה” is on Rosh Chodesh Sivan, the third month.

Now, it is through the preparation for receiving the Torah in the third month, on “this day-*Yom HaZeh*-יום הזה,” (Rosh Chodesh Sivan) – both with the refinement of the emotional qualities (*Midot*) of the animalistic soul (“*Sinai*-סיני”) as well as with the nullification (*Bittul*) (“desert-*Midbar*-מדבר”) of the Godly soul, and especially with the matter of “as one man with one heart,” [this being love of one’s fellow Jew) which is the Torah in its entirety, the rest being commentary]⁴⁴⁶ – that we thereby merit to receive the Torah with joy and inwardly, and we draw this down for entire the year.

⁴⁴⁶ Talmud Bavli, Shabbat 31a