

החודש הזה לכם

תשל"ה

HaChodesh HaZeh LoChem

5735

Simply
CHASSIDUS

www.simplychassidus.com

About Simply Chassidus

Simply Chassidus releases one *ma'amar* of the Rebbe each month with English translation and commentary. Each *ma'amar* is divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually on Shabbos morning, participants can finish one *ma'amar* per month, with time to review the *ma'amar* on Shabbos Mevarchim.

Simply Chassidus is translated by Simcha Kanter and is a project of Congregation Bnei Ruven in Chicago under the direction of Rabbi Boruch Hertz.

Reviewed with Rabbi Fischel Oster in the *zechus of refuah shleima* for אר"י יהודה בן שרה רבקה.

Made possible by



538 Johnson Avenue | Brooklyn, NY 11237
 t 718.628.6700 f 718.628.6900 e jobs@tphny.com w tphny.com

The *ma'amar* "HaChodesh HaZeh Lochem 5735" from Sefer Hamaamorim Volume 3 is copyrighted by Kehot Publication Society, a division of Merkos L'inyonei Chinuch, and is reprinted here with permission.

Section One

The Rebbe said this *ma'amar* on *parshas HaChodesh* – the Shabbos before the month of Nissan (or Shabbos Rosh Chodesh Nissan) – in 5735 (1975). On *parshas HaChodesh* we read the section of the Torah which begins with the mitzvah of *kiddush ha'chodesh* (sanctifying the new lunar month), the first mitzvah given to the Jewish people:

This month shall be to you the head of the months; to you it shall be the first of the months of the year.

הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשִׁית
הַחֳדָשִׁים רֵאשִׁוֹן הוּא
לָכֶם לְחֹדְשֵׁי הַשָּׁנָה:

החודש הזה לכם ראש חדשים גו'¹, ואיתא במדרש² (הובא בפירושו רש"י ר"פ בראשית) אמר ר' יצחק לא ה' צריך להתחיל את התורה אלא מהחודש הזה לכם כו' ומה טעם פתח בבראשית משום כח מעשיו הגיד לעמו לתת להם נחלת גוים³.

Commenting on the first *possuk* in the Torah ("In the beginning..."), Rashi quotes a statement of the Midrash:

"Rebbi Yitzchok said: The Torah should have started with the *possuk*, 'HaChodesh ha'zeh lo'chem' (this month shall be for you...), which was the first mitzvah that the Jews were commanded [and the main purpose of the Torah is the mitzvos which it contains]. If so, why did Hashem start the Torah with 'Bereishis bara Elokim' (In the beginning...)?

"[Rebbi Yitzchok answered: The Torah started with the story of creation based on the reason provided in the *possuk*,] "The strength of His works [of creation] He related to His people, to give them the inheritance of the nations" (Tehillim. 111:6). Therefore, if the nations of the world should say to Israel, "You are robbers, for you conquered the lands of the seven nations [of the land of Canaan (*Eretz Yisroel*)] by force," they will reply, "The entire earth belongs to the Holy One, blessed be He; He created it [as we learn from the

story of the creation written at the beginning of the Torah] and gave it to whomever He deemed proper when He wished. [First,] He gave it to them, and when He wished, He took it away from them and gave it to us."

The Rebbe clarifies the meaning of this Midrash:

וע"פ הידוע⁴ שגם שאלה בתורה היא תורה, תורת אמת, יש לומר, דזה שאיתא במדרש (תורת אמת) שהתחלה בתורה ה' צ"ל בהחודש הזה לכם [ובפרט שלשון המדרש הוא לא ה' צריך להתחיל את התורה **אלא** מהחודש הזה לכם, דלשון לא כו' אלא מורה שהוא לעיכובא⁵] הוא גם אליבא דאמת, שהתורה **מתחלת** בהחודש הזה לכם⁶.

Chassidus explains that "a question in Torah is **also** Torah." This means that even when the Torah phrases something as a question, the premise to the question remains true even after the question is answered.

Based on this, even though the Midrash ultimately answers why the Torah does **not** start with the mitzvah of *kiddush ha'chodesh*, since a "question in Torah is also Torah," the very fact that the Torah suggests that it **should** start with *kiddush ha'chodesh* means that (on a certain level) the Torah **does** start with the mitzvah of *kiddush ha'chodesh*.

[This point is emphasized by the exact wording of the Midrash: Instead of saying "The Torah should start with...", the exact translation of the Midrash is "The Torah should **not** have started **except** with..." In the Gemara, this type of expression is used to show that something is **only** acceptable when it is done in a certain way, and is **not** acceptable otherwise. In contrast, when the more "positive" expression is used, it can mean that other methods are acceptable, but not the preferred option. Therefore, we see that the

Midrash's question is very strongly stating the Torah should start with the mitzvah of *kiddush ha'chodesh*.]

This point that the Torah actually "starts" with the mitzvah of *kiddush ha'chodesh* is made by the Rebbe Rashab in a *ma'amar* from 5671 (1911):

וכמ"ש אדמו"ר (מהורש"ב) נ"ע במאמרו ד"ה זהו שפרשת החודש היא עיקר התחלת התורה. אלא שענין זה (שהתורה מתחלת בהחודש הזה לכם) הוא בפנימיות, ובגילוי, התחלת התורה היא בבראשית ברא.

The Rebbe Rashab explains that *parshas ha'chodesh* is the "main beginning of the Torah." However, *parshas ha'chodesh* is considered the beginning of the Torah from the perspective of "*pnimius*" [when Hashem's essence was able to be revealed within creation through the performance of mitzvos – the ultimate purpose of the Torah] and the story of creation is considered the "revealed" beginning of the Torah [as we see from the way that the Torah is actually written].

The Rebbe connects the two "beginnings" of the Torah (which correspond to "*pnimius*" and "revelation") to the two opinions in the Gemara regarding when the world was created:

ויש לקשר זה ע"פ הידוע⁸ בתיווך ב' הדיעות בזמן הבריאה⁹, דעת ר' אליעזר שבתשרי (כ"ה אלול¹⁰) נברא העולם ודעת ר' יהושע שבניסן (כ"ה אדר¹¹) נברא העולם, שהבריאה בפועל היתה בתשרי, והמחשבה לברוא את העולם היתה בניסן¹².

According to Rabbi Eliezer the world was created in the month of Tishrei, and according to Rabbi Yehoshua the world was created in the month of Nissan. (Technically, both opinions are referring to the day when Adam HaRishon was created, which was on the sixth day of creation. According to Rabbi Eliezer, the creation of the world started on the 25th of Elul [the month before Tishrei], and according to Rabbi

Yehoshua, the creation of the world started on the 25th of Adar [the month before Nissan].)

Commenting on this Gemara, Tosafos explains that these two opinions are not contradictory; Hashem "thought" about creating the world in Nissan, and then actually created the world in Tishrei.

[Editor's note: As the Rebbe points out in the footnotes, the current print of the Gemara has the months switched; Tosafos says that Hashem thought about creating the world in Tishrei, and then actually created it in Nissan. However, there are later commentaries that quote the version of Tosafos which is referred to in this *ma'amar*.

Additionally, according to Kabbalah and Chassidus, Adam was actually created on Rosh Hashanah, and these two opinions regarding the time of creation do not conflict with each other. Therefore, we must say that Hashem "thought" about creating the world in Nissan (referring to "Nissan of *Tohu* [chaos] which took place before creation), then started to create the world on the 25th of Elul, and finally created Adam on Rosh Hashanah. **End of editor's note.**]

The Rebbe explains the parallel between this explanation of the time of creation and our case of the two "beginnings" of the Torah:

ועל פי הידוע שהמחשבה היא הפנימיות (הכוונה והתכלית) של העשי' שלאחרי המחשבה, נמצא שהבריאה בפועל שהיתה בתשרי היא החיצונית דהבריאה, ופנימיות הבריאה היתה בניסן¹³. ועד"ז הוא בנוגע להתחלת התורה, דזה שהתורה מתחלת בבראשית ברא גו' (הבריאה בפועל שהיתה בתשרי), הוא בחיצוניות, אבל בפנימיות, התחלת התורה היא החודש הזה לכם (שקאי על ר"ח ניסן).

Chassidus explains that "thought" is the *primius* (the "inner aspect," meaning "the intent and ultimate purpose") of the subsequent action which practically implements that thought. Therefore, the actual creation of the world in Tishrei is the "external revelation" of creation,

while the "thought" of creating the world in Nissan is the "*pnimius*" of creation.

[Editor's note: The "*pnimius* of creation" refers to the ultimate purpose of creation; the goal that creation is meant to achieve. We refer to the establishment of this goal as the "world being created in Hashem's thought."

The "*chitzonius* of creation" (external aspect of creation) refers to how the world was actually brought into existence in order make it possible to achieve this ultimate goal. We refer to this as the "actual creation process."]

Based on this, we can see how these two aspects of creation are connected to the two "beginnings of the Torah":

From the perspective of *chitzonius* (the practical steps necessary to accomplish the goal), the Torah begins with the story of creation (when the world in which mitzvos could be done was created). However, from the perspective of *pnimius* (the accomplishment of the ultimate goal), the Torah begins with the first mitzvah (the revelation of Hashem's essence – the ultimate goal of creation), the mitzvah of *kiddush ha'chodesh*.

The chart below summarizes the correspondence between these two concepts:

Concept	<i>Pnimius</i>	<i>Chitzonius</i>
Beginning of the Torah	The Torah "begins" (to accomplish the ultimate purpose of creation) with the first mitzvah of <i>kiddush ha'chodesh</i> .	The Torah actually begins (in a revealed way) with the story of creation.

<p>Creation of the World</p>	<p>Rebbi Yehoshua: The world was created in Hashem's thought (by "thinking" of the ultimate goal of creation) in Nissan.</p>	<p>Rebbi Eliezer: The world was actually created (as the first step towards achieving the ultimate goal) in Tishrei.</p>
-------------------------------------	--	--

Question One:

If the "main beginning of the Torah" (the "intent and ultimate purpose" of the Torah) starts with the mitzvah of *kiddush ha'chodesh*, why does the Torah actually start with the story of creation?

[This question is implied, but not actually written in the *ma'amar*.]

The Rebbe begins to answer this question by explaining two differences between the months of Tishrei and Nissan:

ב) **ויבן** זה בהקדים דבהחילוק בין תשרי וניסן כמה ענינים. ומהם, דההמשכה בתשרי היא ע"י אתערותא דלתתא, וההמשכה בניסן היא מלמעלה, אתערותא דלעילא מצד עצמה¹⁴. דזהו שברכת הגשם היא בשמע"צ (תשרי) וברכת טל היא בפסח (ניסן), כי גשם הוא¹⁵ המשכה ע"י אתעדל"ת וטל הוא¹⁵ שיורד מלמעלה מעצמו¹⁶.

In the month of Tishrei, the revelation of G-dliness within creation comes as a result of our efforts in serving Hashem – "from below to above." In the month of Nissan, however, the revelation of G-dliness happens "from above to below" and is not earned through the efforts of creation.

This also explains why the prayer for rain is said on *Shmini Atzeres* (in Tishrei) while the prayer for dew is said on *Pesach* (in Nissan). Chassidus explains that "rain" represents the revelation of G-dliness

which comes as a result of the efforts of creation (rain comes from clouds which result from the evaporation of water "from below to above" - Tishrei), while "dew is never withheld" and comes on its own "from above to below" (Nissan).

The Rebbe explains the second difference between Nissan and Tishrei:

ועוד חילוק בין ניסן ותשרי, דהחיות שנמשך בראש השנה (תשרי) על כל השנה הוא בגבול ומדה (שבכללות הוא החיות שמלובש בהנבראים בפנימיותם), שהוא השרש דהנהגת הטבע, וזה שניסן הוא ראש חדשים [דזה שנקרא בשם ראש חדשים הוא לפי שממנו נמשך חיות לכל החדשים, בדוגמת ראש כפשוטו שממנו נמשך חיות לכל אברי הגוף] הוא בנוגע להמשכת אור הבל"ג שלמעלה מעולמות, השרש דהנהגה נסית שלמעלה מהטבע¹⁷.

The G-dly life force which is drawn into the world on Rosh Hashanah (in the month of Tishrei) is generally the life force which enables creation to exist for the duration of that year. This type of G-dly life force is "limited" in order to sustain the limitations of creation and enable the laws of nature to exist.

In contrast, the G-dly life which is drawn into the world on Rosh Chodesh Nissan (which is called the "head of the months" because the life force is drawn into the other months through Nissan just like the life force of all a person's limbs comes through his head [his brain]) is the unlimited G-dly energy which is beyond the limits of creation and enables the performance of miracles within the world.

This explains why the world was created in Tishrei and the Jews came out of Mitzrayim (Egypt) in Nissan:

וזהו שבריאת העולם היתה בתשרי ויציאת מצרים היתה בניסן, כי בריאת העולם הוא זה שנברא העולם מדוד ומוגבל ע"פ חוקי הטבע, ויציאת מצרים היא היציאה מהמצרים וההגבלות דעולם ע"י גילוי אור הבל"ג שלמעלה מעולמות.

When Hashem created the world in Tishrei, He created it to function according to the (limited) laws of nature, which corresponds to the limited G-dly energy which comes into the world in Tishrei.

Similarly, the leaving of Mitzrayim in Nissan represents going beyond the *metzarim* (an alternate vowelization of "Mitzrayim" which means "limitations") of creation. This corresponds to the unlimited revelation of G-dliness in Nissan which is beyond the limits of creation.

To summarize, the Rebbe explained two differences between Nissan and Tishrei:

1. Tishrei is "from below to above" and Nissan is "from above to below."
2. In Tishrei a limited G-dly energy is drawn into the world, while in Nissan an unlimited G-dly energy is drawn into the world.

The Rebbe now connects these two concepts:

ויש לומר דשני ענינים אלה תלויים זב"ז. דההמשכה הבאה ע"פ אתערותא דלתתא (עבודת הנבראים) היא מדודה ומוגבלת לפי אופן המטה, וההמשכה הבאה ע"י אתערותא דלעילא מצד עצמה היא כפי אופן המעלה.

Because in Tishrei the G-dly energy is drawn into the world through the efforts of the limited creation ("from below to above"), **therefore** the corresponding energy which is drawn into the world is limited to a level which creation can achieve.

In Nissan, however, Hashem (Who is unlimited) initiates the revelation of G-dly energy into the world, and **therefore** this G-dly energy is unlimited.

Based on this, the Rebbe asks a question on the concept which was explained at the beginning of the *ma'amar*:

ועפ"ז צריך להבין, מה שהמחשבה לברוא את העולם היתה בניסן, מהי השייכות דבריאת העולם (מדידה והגבלה) לניסן (גילוי אור הבל"ג).

Question Two:

If the creation of the world involves a **limited** revelation of G-dliness, how can we say that Hashem created the **limited** world (in thought) in the month of Nissan – a month which is connected to the **infinite** revelation of G-dliness which is beyond the bounds of nature?

In order to answer this question, the Rebbe first explains how the "disagreement" between Rabbi Eliezer and Rabbi Yehoshua also applies to the month in which the Jews will be redeemed from *galus* (exile):

(ג) **והנה** הפלוגתא דר"א ור"י היא גם בנוגע להזמן דגאולה העתידה. דר"א ס"ל דבניסן נגאלו ובתשרי עתידין ליגאל ור"י ס"ל דבניסן נגאלו ובניסן עתידין ליגאל.¹⁸

Rebbi Eliezer is of the opinion that "the Jews were redeemed [from Mitzrayim] in Nissan, and in **Tishrei** they will be redeemed [by Moshiach]." However, Rebbi Yehoshua is of the opinion that "the Jews were redeemed [from Mitzrayim] in Nissan, and in **Nissan** they will be redeemed."

Even though both opinions bring *pesukim* to support their views in the Gemara, the Tzemach Tzedek explains that they are both following their overall approach to how the *geula* of Moshiach will happen:

ומבאר הצ"צ¹⁹ דאזלי לשיטתייהו באופן הגאולה.²⁰ דר"א ס"ל אם ישראל עושין תשובה נגאלין ואם לאו אין נגאלין, ולכן ס"ל דבתשרי עתידין ליגאל, כי אז התשובה מתקבלת ביתר שאת.²¹ דזה שהגאולה

דיציאת מצרים היתה בניסן וגאולה העתידה תהי' בתשרי הוא, לפי שהם חלוקים באופןם. דהגאולה דיצי"מ היתה ע"י הגילוי מלמעלה, ולכן היתה בניסן. וגאולה העתידה תהי' ע"י התשובה, עבודתם של ישראל, ולכן תהי' בתשרי.

Rebbi Eliezer is of the opinion that "if the Jews will do *teshuva*, they will be redeemed; if not, they will not be redeemed." Therefore, he says that the Jews will be redeemed in the month of Tishrei (the service "from below to above") when *teshuva* is more readily accepted by Hashem.

Based on this principle, it would seem that the *geula* from Mitzrayim should have also happened in Tishrei! Why did the first *geula* happen in Nissan?

Because the *geula* from Mitzrayim was a different **type** of *geula* which happened "from above to below" (it was not "earned" by the Jews' efforts), it therefore happened in the month of Nissan.

This difference between the *geula* of Moshiach and the *geula* from Mitzrayim also explains the permanence of each *geula*:

[וזהו גם הטעם על זה שהגאולה דיציאת מצרים (וכן הגאולות שלאחרי') היתה גאולה שיש אחרי' גלות, בחינת נקבה²², וגאולה העתידה תהי' גאולה נצחית שאין אחרי' גלות, בחינת זכר²², כי איש מזריע תחילה יולדת נקבה, אשה מזרעת תחלה יולדת זכר²³].

The *geula* from Mitzrayim (and all subsequent *geulos* until the *geula* of Moshiach) were only **temporary** – they were all followed by another *galus*. The *geula* of Moshiach, however, will be an **eternal** *geula* that will not be followed by another *galus*.

This is due to the principle that "if a man gives seed first, a female is born; if a woman gives seed first, a male is born." The "man" refers to the "giver" – in this case, Hashem. If the "Giver" initiates the redemption, then it will be "female" (less strong / less permanent).

The "woman" refers to the receiver – in this case, the Jewish people. If the "receiver" initiates the redemption (through *teshuvah*), then it will be "male" (strong / permanent).

The Rebbe now explains the opinion of Rabbi Yehoshua:

ור"י ס"ל לא בכסף תגאלו²⁴ לא בתשובה ומעשים טובים [דאפילו אין עושין תשובה נגאלין]²⁵, לכן ס"ל דבניסן עתידין ליגאל. זה שהגאולה העתידה תהי' גאולה נצחית, בחינת זכר, אף שגם גאולה העתידה תהי' ע"י גילוי מלמעלה, הוא, כי הגילוי דלע"ל הוא ממקום נעלה מאד, שגם כשאיש מזריע תחלה יולדת זכר. כמ"ש²⁶ ולציון יאמר איש ואיש יולד בה והוא יכוננה עליון, דכאשר הגילוי הוא ממקום נעלה מאד, והוא יכוננה עליון, אזי, איש ואיש יולד, דגם כשאיש מזריע תחלה נולד איש (זכר).

Rebbi Yehoshua is of the opinion that "the Jews will not be redeemed through payment [representing *teshuvah* and the performance of mitzvos]," and even if they **don't** do *teshuvah* they will **still** be redeemed. Therefore, he says that the Jews will be redeemed in Nissan, the month which represents "from above to below."

However, based on the principle of "if a man gives seed first, a female is born," the final *geula* of Moshiach would be a "weak" *geula* that is followed by another *galus* if it isn't earned through the Jews' efforts. How does Rebbi Yehoshua explain the fact that the final *geula* will be "from above to below" and will also be an **eternal** *geula*?

The final *geula* will come from such a high level that even if a "man gives seed first" (the *geula* is "from above to below"), a **male** (rather than a female) will be born (it will be an **eternal** *geula*). This is the deeper meaning of the following *possuk* from Tehillim:

And to Tzion it will be said, "Man after man יִאָמַר אִישׁ וְאִישׁ
was born in her," and He will establish it on יִלְדַּבְּהָ וְהוּא יְכַוְנְנָה
high. עֲלִיּוֹן:

When the *geula* comes from an extremely high level of G-dliness ("He will establish it **on high**"), then it will be a "**man** [born] after [a] man [gives seed first]" – an **eternal** *geula*.

Based on the explanation of the two opinions of when the *geula* will happen, the Rebbe asks another question:

וצריך להבין, דבנוגע לאופן הגאולה קיימא לן כר' אליעזר, כמ"ש הרמב"ם²⁷ שאין ישראל נגאלין אלא בתשובה, ובנוגע לזמן הגאולה מובא בכמה דרושים²⁸ שבמדרש²⁹ הכריע וסתם כדעת ר"י דבניסן עתידין ליגאל³⁰.

The Rambam writes that "the Jews will only be redeemed through *teshuva*," which seems to say that we follow the opinion of Rabbi Eliezer. However, several *ma'amarim* quote the Midrash which says that the time of the *geula* will be in Nissan, which follows the opinion of Rabbi Yehoshua! How can the final decision follow two contradicting opinions?

The Rebbe explains this seeming contradiction based on a teaching of the Alter Rebbe from Tanya:

ויש לומר הביאור בזה, ע"פ מ"ש בתניא³¹ שכל הגילויים דלע"ל תלויים במעשינו ועבודתינו במשך זמן הגלות. דענין זה הוא (בפשטות) לכל הדיעות. אלא שלדעת ר' יהושע, זה שע"י מעשינו ועבודתינו בזמן הגלות יומשכו הגילויים דלע"ל, הוא (לא מצד עצמם, אלא) לפי שבמעשינו ועבודתינו בזמן הגלות יש הכח דהגילוי מלמעלה (כדלקמן סעיף ה).

The Alter Rebbe says that, "all the revelations of the time to come are dependent on our actions and our work throughout the duration of *galus*," and this statement applies to **all** opinions (both Rabbi Eliezer and Rabbi Yehoshua).

According to the opinion of Rabbi Eliezer, this statement is easy to understand: Rabbi Eliezer says that the Jews will be redeemed

through *teshuvah*, so it fits with the Alter Rebbe's statement that the "revelations of the time to come are dependent on **our actions** and **our work** throughout the duration of *galus*." However, how can we understand this statement according to Rabbi Yehoshua?

According to Rabbi Yehoshua, "our actions and our work throughout the duration of *galus*" won't bring about the *geula* because of their **own** merits; rather, they will bring about the *geula* because they have within them the "ability to reveal from above," as will be explained in the next section of the *ma'amar*.

Based on this, we are able to understand how the halacha about the *geula* can follow both (seemingly) contradictory opinions:

ועפ"ז יש לבאר התיווך דשני פסקי דינים הנ"ל, שאין ישראל נגאלין אלא בתשובה ושבניסן עתידין ליגאל, כי זה שישראל עושין תשובה בסוף גלותן ומיד הן נגאלין³² הוא, לפי שבעשיית התשובה דישראל בסוף גלותן יש הכח דהגילוי מלמעלה, ענין ניסן.

The reason that the "Jews will be redeemed through *teshuvah*" (Rebbi Eliezer) and "they will be redeemed in Nissan" (Rebbi Yehoshua) is because the type of *teshuvah* that the Jews will do at the end of *galus* will have within it the "ability to reveal from above," which is represented by Nissan.

In the next section, the Rebbe will explain this "ability to reveal from above."

Section Two

In the first section of the *ma'amar* the Rebbe explained the following points:

- Commenting on the first *possuk* in the Torah, Rashi quotes the statement of the Midrash that the Torah "should start with the first mitzvah of *kiddush ha'chodesh*," but instead starts with the story of creation in order to establish the Jews' right to Eretz Yisroel.
- Since "a question in Torah is also Torah," we see that the Torah (on a certain level) truly **does** start with the first mitzvah. Chassidus explains that the "revealed" (actual) Torah starts with the story of creation, but the *pnimius* (the intent and ultimate goal) of the Torah starts with the first mitzvah.
- These two "beginnings of the Torah" correspond to the two opinions regarding when the world was created. Rabbi Eliezer says that the world was created in Tishrei (which corresponds to the "revealed" beginning of the Torah and the actual creation of the world), while Rabbi Yehoshua says that the world was created in Nissan (which corresponds to the "*pnimius*" beginning of the Torah and the creation of the world in "thought").
- This led us to the first question: If the ultimate goal (*pnimius*) of the Torah doesn't start until the first mitzvah in the Torah, why does it need to "actually" start with the story of creation?
- In order to understand why the "external" beginning of the Torah is necessary, we explained the significance of the month of Nissan in comparison to the month of Tishrei. Nissan represents the infinite revelation of G-dliness "from above to below," while Tishrei represents the limited level of

G-dliness which is revealed through our own (limited) efforts in serving Hashem "from below to above."

- This led us to the second question: If Nissan is connected to the infinite revelation of G-dliness which is beyond creation, how can it be that the **limited** world was created in "thought" in the month of Nissan – a month which represents the **unlimited** revelation of G-dliness?
- In order to explain the connection between "limited" and "unlimited," the *ma'amar* explained that Rabbi Eliezer and Rabbi Yehoshua also disagree regarding the month in which the *geula* of Moshiach will happen. Their difference of opinion regarding the time of the *geula* is based on their differing opinions regarding the cause of the *geula*: Rabbi Eliezer says that our *teshuva* (from below to above) will bring the *geula* (Tishrei), while Rabbi Yehoshua says that the *geula* will come (from above to below) regardless of whether or not we do *teshuva*.
- However, we see from the Rambam and various sources in Chassidus that the *geula* will come through *teshuva* (Rabbi Eliezer), but will take place in Nissan (Rabbi Yehoshua). In order to explain this, we must say that our *teshuva* at the end of *galus* has the unique ability to cause an unlimited revelation of G-dliness "from above to below."

In order to explain how the *teshuva* of a limited creation is able to bring about an unlimited revelation of G-dliness, the Rebbe quotes a Midrash:

ד) **ויבן** זה ע"פ מה דאיתא במדרש³³ משל למלך כו' לא זז מחבבה³⁴ עד שקראה בתי כו' לא זז מחבבה עד שקראה אחותי כו' לא זז מחבבה עד שקראה אמי,

The Midrash explains the following *possuk* from Shir HaShirim:

Go out, daughters of Tzion, and gaze upon King Shlomo, upon the crown with which his mother crowned him on the day of his wedding and on the day of the joy of his heart.

צְאֵינָהּ | וּרְאֵינָהּ בְּנוֹת
צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה
בְּעֵטְרָה שֶׁעֲטָרָה לוֹ אִמּוֹ
בְּיוֹם הַתְּנִיחוֹ וּבְיוֹם
שִׂמְחַת לְבוֹ:

Commenting on this *possuk*, the Midrash states:

Rebbi Yitzchok said: I have reviewed all of scripture and haven't found anywhere which mentions that Bas Sheva (King Shlomo's mother) made a crown for Shomo. [Therefore, we must say that it allegorically refers to Hashem's relationship with the Jewish people.]

Rebbi Shimon Bar Yochai asked Rebbi Elazar the son of Rebbi Yossi, "Did you hear from your father [an explanation of] what 'upon the crown with which his mother crowned him' is referring to?"

Rebbi Elazar responded that he did, and gave the following analogy:

There once was a king who had an only daughter whom he loved tremendously and would call "my daughter." His love increased for her to the point where he called her "my sister," and then to a point where he called her "my mother."

So too, Hashem first referred to the Jewish people as "My daughter," as it says, "Listen, **daughter**, and see, and pay attention, and forget your people and your father's house."

[This refers to the Jewish people before the time of the Giving of the Torah, when they were only able to “take” from Hashem and had no mitzvos to “give.”]

His love for them increased and He called them “My sister,” as it says, “Open for me, my **sister**, my beloved, my dove, my perfect one, for my head is full of dew, my locks with the drops of the night.” [This refers to the Jews after they built the Mishkan exactly as Hashem (through Moshe) had commanded them.]

His love for them increased and He called them “My mother,” as it says, “Listen to Me, My people, and My ‘**mother**’ [the Midrash interprets the word “אוֹנִי” (My nation) as “אִמִּי” (My mother)], bend your ears [pay attention] to Me, when Torah shall emanate from Me, and My judgment [shall be] for the light of the peoples, I will give [them] rest.” [Describing the Jewish people as Hashem’s “mother” refers to how “Hashem decrees and a *tzadik* cancels His decree” – how Hashem’s **ultimate** will is expressed when a Jew (a *tzadik*) is the “mother” (is able to be a “guiding parent” (so to speak) for Hashem by expressing what His **true** will is)].

[According to this explanation, the *possuk* “upon the crown with which his mother crowned him” means that the Jews (the “mother”) crown Hashem when they express His true will.]

Rabbi Shimon Bar Yochai [was so happy after hearing this teaching] that he stood up and kissed Rebbi Elazar on his head.

Chassidus explains that these three levels in the Midrash refer to the *shalosh regalim* (the three holidays on which the entire Jewish People would go up to the Bais HaMikdash):

ומבואר בהדרושים³⁵, דג' ענינים אלה (בתי אחותי אמי) הם כנגד ג' רגלים. דביציאת מצרים (פסח) שאז היו ישראל במצב דערום וערי³⁶ והגאולה היתה ע"י הגילוי מלמעלה, נגלה עליהם מלך המלכים הקב"ה בכבודו ובעצמו וגאלם³⁷, נקראו בשם בתי, דבת היא בחי מקבל, שאין לו משל עצמו כלום והוא רק מקבל זה שנותנים לו מלמעלה.

"My daughter" refers to the level that the Jews were on at the time when they left Mitzrayim (Pesach). At that time the Jews were described as "naked and bare" (of mitzvos), and "the King, the King of kings, the Holy One, blessed be He revealed Himself to them in His glory and on His own - and redeemed them" from "above to below." Therefore, the Jews were referred to as a "daughter" who has nothing of her own and is completely dependent on her "Parent."

ובמתן תורה (שבועות) נק' בשם אחותי, דע"י התורה נעשים אחים ורעים להקב"ה. ובכללות הוא, שע"י התורה נעשים ישראל חד עם הקב"ה [כידוע בפירוש המאמר³⁸ ישראל אורייתא וקוב"ה כולא חד, דע"י שישראל הם חד עם אורייתא עי"ז הם נעשים חד עם קוב"ה].

At the time of the Giving of the Torah (Shavuos) the Jews were referred to as "My sister" because their ability to perform Torah and mitzvos made them "siblings" and "beloved ones" who are "close to" (united with) Hashem. (This is also the meaning of the statement, "The Jews, the Torah, and Hashem are all one"; through uniting themselves with the Torah, the Jews therefore become united with Hashem.)

וע"י התשובה (שלמעלה מתורה) נק' בשם אמי, שהם משפיעים כביכול בהקב"ה. כמ"ש³⁹ צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתונתו ואיתא במשנה⁴⁰ דיום חתונתו הוא יום הכפורים, דע"י התשובה דיוהכ"פ (דביוהכ"פ הוא שלימות התשובה⁴¹) מעטרת כנס"י עטרה להקב"ה. וכיון שהגילוי דהתשובה והכפרה דיוהכ"פ הוא בחג הסוכות⁴², לכן עיקר הענין דאמי הוא בסוכות.

When the Jews do *teshuva* (which allows them to create a bond with Hashem which is beyond the limits of Torah) they are called "My mother" because they are able to "provide benefit to the Holy One, Blessed Be He" (so to speak) through their *teshuva*. Since their *teshuva* enables them to connect to Hashem's **essence**, this draws down the essence of G-dliness which is higher than (is a "crown" for) the level referred to as "The Holy One, Blessed Be He."

The Mishna explains that "the day of his wedding" (from the end of the *possuk* above regarding King Shlomo) refers to the day of Yom Kippur, which is when the Jews are able to "crown Hashem" by achieving this ultimate level of *teshuva*. However, because the *teshuva* of Yom Kippur is ultimately revealed on Sukkos (Chassidus explains that the cloud of incense which the Kohen Gadol brings on Yom Kippur is revealed in the *schach* of the Sukkah), therefore the level of "My mother" is most prominent on the holiday of Sukkos.

Based on this explanation, it would seem that the ultimate level that the Jews can reach is the level of "My mother" (Sukkos, which is in Tishrei). If so, why will the ultimate *geula* happen in Nissan?

ומבואר בהדרושים⁴³, דזה שגאולה העתידה תה' בניסן, אף שניסן הוא בח' בתי (למטה מאחותי ואמי), הוא, כי המעלה דאחותי ואמי קשורה עם מציאותו של האדם העובד (שע"י העבודה שלו נעשה אח להקב"ה, ויתירה מזו שהוא משפיע כביכול להקב"ה). ולכן, ע"י העבודה דאחותי ואמי הוא מגיע (ונעשה אח ואם) רק לדרגת האור ששייך להשתלשלות (מציאות האדם)⁴⁴.

Even though "My daughter" is the lowest level of the three, it has a unique advantage which the other two do not.

The levels of "My sister" and "My mother" are "earned" based on the level that a Jew is able to reach in his service of Hashem; when a Jew reaches the level of "My sister" he becomes united with Hashem through Torah, and by doing *teshuva* he is able to "benefit" Hashem

and reach the level of "My mother." Since these levels are "earned" through a Jew's limited capabilities they are connected to his "existence," and are therefore only able to reveal G-dliness which is within the limits of creation.

והמעלה דבתי (שאינן לו משל עצמו כלום והוא רק מקבל מלמעלה) היא בענין הביטול. ועי"ז הוא מגיע בעצמות אוא"ס⁴⁴. וזהו שבניסן עתידין ליגאל, כי בגאולה העתידה יהי גילוי עצמות אוא"ס, דגילוי זה הוא ע"י הביטול [דזהו שבמשיח כתיב⁴⁵ עני ורוכב על חמור, עני דוקא], בחי' בתי.

In contrast, the level of "My daughter" represents the fact that a Jew only has what he is given "from Above," the concept of *bittul*. Because *bittul* is the recognition of the fact that Hashem is the only true existence, it enables a person to go beyond his own limits and connect to the essence of Hashem.

Therefore, since the final *geula* is a revelation of Hashem's **essence**, it can only be reached through *bittul* – the level of "My daughter" (Nissan). (The connection between the ultimate *geula* and *bittul* is also hinted to by the fact that Moshiach is described as "**poor** (humble) and riding on a donkey." Someone who is "poor" has "nothing of his own" – the concept of *bittul*.)

In the previous section, we explained that serving Hashem with *bittul* makes it possible for a Jew's service of Hashem "from below to above" to cause a revelation of Hashem's essence "from above to below."

The Rebbe continues to explain how the challenges of *galus* make this *bittul* possible:

ה) **ויש** לומר, שמהטעמים על זה שהגילויים דלע"ל תלויים במעשינו ועבודתנו בזמן הגלות דוקא, הוא, כי ענין הביטול הוא בעיקר בהעבודה שבזמן הגלות. וכמבואר במק"א⁴⁶, דבהעבודה שבזמן הבית, מכיון שהי' אז השגת אלקות ובעלותם לרגל גם ראי' באלקות⁴⁷, היתה נרגשת גם מציאותו של האדם המשיג והרואה, ובזמן הגלות, ובפרט בדרא דעקבתא דמשיחא, העבודה היא בביטול, לא מצד מציאותו של האדם ורק מצד האלקות.

In the first section of the *ma'amar* we quoted the teaching of the Alter Rebbe that "all the revelations of the time to come are dependent on our actions and our work throughout the duration of *galus*." The reason why the revelations of Moshiach are specifically dependent on what we do in *galus* (and not on our achievements during the time of the Bais HaMikdash) is because *galus* is the main time period in which we have the opportunity to serve Hashem with *bittul*.

In the time of the Bais HaMikdash, the Jews could intellectually comprehend the G-dliness which was revealed within the world, and actually **saw** G-dliness when they went up to the Bais HaMikdash for each holiday. Because they experienced these revelations with their **own** capabilities, this caused them to **also** experience "themselves" – which prevented them from reaching the ultimate level of *bittul*.

On the other hand, when a Jew is unable to experience these revelations of G-dliness during *galus*, his service of Hashem isn't based on his own "existence" (because **he** experiences G-dliness). Instead, he serves Hashem out of *bittul* (because **Hashem** must be served). This level of *bittul* which a Jew reaches during *galus* is able to reveal Hashem's essence and bring about the ultimate *geula* of Moshiach.

This concept also explains why the last generations of *galus* have unique abilities which the previous generations did not:

ויש לומר, דהכח שישנו בדורות אלו לעמוד בכל הנסיונות שלא היו (כ"כ) בדורות הקודמים, כולל הנסיון דאל יבוש מפני המלעיגים⁴⁸ שהוא נסיון גדול ביותר⁴⁹, הוא, כי כשהאדם עומד בנסיון ע"י שמגביר הכחות שלו, כיון שכחותיו הם במדידה והגבלה, ישנם דברים שאין ביכלתו להתגבר עליהם, משא"כ בדרא דעקבתא דמשיחא, שהעבודה היא בבחי' בת, לא מצד הכחות שיש לו אלא מצד ביטולו לאלקות, הרי מובן, שלגבי אלקות אין שום הגבלות.

Even though the last generations of *galus* are on a lower spiritual level, we have the ability to withstand challenges that didn't exist (to the same extent) in previous generations. This includes the challenge of "do not be embarrassed by the people who make fun [of Torah and mitzvos]," which is a tremendous test to withstand.

When someone is on a higher spiritual level (like the Jews in previous generations), he responds to a challenge by tapping into his deepest abilities in order to be victorious. However, since a finite person's capabilities are limited, there can be challenges which he is unable to overcome.

However, when someone doesn't have such extensive spiritual abilities (like the Jews in the last generations of *galus*) he doesn't have the option of relying on his **own** capabilities to face the challenge. Instead, he realizes that his only option is to face the challenge with complete *bittul* to Hashem. Since he doesn't mix his own "limited existence" into the picture and focuses entirely on the fact that, despite the challenges, "**Hashem** must be served (regardless of what I am capable of)," there aren't any limits to the challenges that he can overcome.

We can see this unique advantage of the *bittul* that can be achieved during *galus* hinted to in the *ma'amarim* which explain the Midrash above:

ויש לומר, דענין זה (המעלה דבחינת בת שבזמן הגלות) מרומז בזה שמבואר בהדרושים (הובאו לעיל) שג' הענינים דבתי אחותי ואמי הם כנגד ג' רגלים. שהסדר בג' ענינים אלה שבתי הוא למטה מאחותי ואמי, הוא כמו שהם כנגד ג' רגלים, זמן הבית. אבל בחי' בתי שבזמן הגלות, שהוא הביטול שמצד עצם הנשמה, אינה בכלל ג' ענינים אלה⁵⁰ והיא למעלה מהם.

The *ma'amarim* which explain the three levels of "My daughter," "My sister," and "My mother" connect these three levels to the three holidays on which the Jews would go up to the Bais HaMikdash.

At this time, when Jews were experiencing revealed G-dliness, "My daughter" (receiving "unearned" G-dly revelations from above) is lower than "My sister" or "My mother" (actively bringing G-dly revelation into the world).

By connecting these three levels to the holidays that are related to the Bais HaMikdash, these *ma'amarim* hint to the fact that this order of the three levels doesn't apply to the time of *galus* when Jews **don't** experience this type of G-dly revelation. In the time of *galus*, the level of "My daughter" is **higher** than the other two levels.

Furthermore, during the time of *galus* a Jew is able to reach the *bittul* which comes from the essence of the soul, which is higher than **all three levels** listed in the Midrash. (This is hinted to when the Midrash refers to the princess as the king's "only daughter," referring to the level of *yechida*.)

Based on the above, we're now able to have a deeper understanding of how the *geula* will be brought about through *teshuva* (from below to above, Rabbi Eliezer, Tishrei), but it will happen in the month of Nissan (which represents the revelation "from above to below" which is higher than a limited creation can reach, Rabbi Yehoshua):

(ו) **ועפ"ז** יש לבאר התיווך דשני פסקי הדינים בנוגע להגאולה, שאין ישראל נגאלין אלא בתשובה ושבניסן עתידין ליגאל, כי זה שישראל עושין תשובה בסוף גלותן [שבגלות עצמו, עיקר ההעלם וההסתר דהגלות הוא בסופן], הוא באופן שנגרש בהם, דזה שעושין תשובה הוא לא מצד ציור המציאות של האדם העושה תשובה⁵¹ אלא מפני **שהבטיחה תורה** שבסוף הגלות יעשו תשובה. בחינת ניסן, בת, שאין לו משל עצמו כלום והוא מקבל מלמעלה.

When the Jews do *teshuva* at the end of *galus*, they recognize that their *teshuva* isn't caused by their own exceptional capabilities. Rather, they sense that the true reason that there is a *teshuva* "movement" is because **the Torah promised** that the Jews will do *teshuva* at the end of *galus*.

Because this type of *teshuva* doesn't come from the individual's own capabilities, it is able to reveal Hashem's essence (the level of "from above to below"). This corresponds to the month of Nissan, and the level of "My daughter" who has "nothing of her own and depends on what she receives from above" (complete *bittul*).

The Rebbe now addresses a seeming contradiction that could lead one to question how a "Tishrei" *teshuva* (through the Jews' own efforts) could be done with complete *bittul*:

והגם שהתשובה היא ברצונו ובבחירתו⁵², וכלשון הרמב"ם סוף **ישראל לעשות** תשובה, עשי' ועבודה ד'ישראל [ודלא כההתעוררות תשובה הבאה ע"י הכרוזים שמלמעלה⁵³],

The Rambam clearly states that "at the end [of *galus*] the **Jews will do *teshuva*.**" Unlike the *teshuva* which is caused by a Jew's **reaction** to "heavenly announcements" (sudden inspiration from above), this *teshuva* will be a result of the Jews' "independent" decision that the *teshuva* needs to be done.

If so, how can we say that the *teshuva* which is motivated by the Jews' own choice will be an expression of complete *bittul*?

מ"מ עשיית התשובה בישראל שבסופה הגלות היא לא מצד הציור שלהם מצד עצמם, אלא מפני שהבטחת התורה פועלת עליהם שיעשו תשובה.

There are three different ways in which a Jew can be motivated to do *teshuva*:

1. *Teshuva* can be a reaction to the "heavenly announcements" which inspire the Jew's soul to come close to Hashem. This type of inspiration (described as *makkif*) is not limited by the Jew's own capabilities ("Nissan"), but can't be considered as "the Jews **doing** *teshuva*" on their own (and therefore cannot be considered "Tishrei").
2. *Teshuva* can be a result of the Jew's own efforts in his service of Hashem. By developing both an appreciation of G-dliness and a sensitivity to the inadequacy of his current state, the Jew becomes motivated to come closer to Hashem through *teshuva*. This method (described as *pnimius*) causes a true and lasting change to the Jew's character through his **own** efforts ("Tishrei"), but is too limited to reveal Hashem's unlimited essence (and therefore cannot cause a revelation of "Nissan").
3. *Teshuva* at the end of *galus*, however, is caused by the "promise of the Torah" (that the Jews will do *teshuva*), which refers to an awakening of the **essence** of the Jew's soul. Since the essence of the soul is the essence of **every part** of the Jew, this awakening of the essence motivates the Jew from the "inside" to do *teshuva* using his own intellect and emotions (his *pnimius*). Therefore, this type of *teshuva* has both advantages: it is a revelation of the **unlimited** essence

which comes from above (the "promise of the Torah" – "Nissan"), and is expressed through the Jew's **limited** abilities (the "Jews will **do teshuva**" – "Tishrei").

This also explains why the Rambam said that "the Jews will do *teshuva* and will **immediately** be redeemed":

ויש לומר, דזהו מה שישראל עושין תשובה ומיד הן נגאלין, דכאשר עשיית התשובה היא מצד האדם עצמו (שהוא במצב וציור כזה ששייך לתשובה), הגם שתשובה בכלל היא באופן דדילוג⁵⁴ מ"מ יש בה איזה סדר והדרגה. דכיון שהאדם הוא מוגבל, גם בהדילוג שלו יש סדר⁵⁵. שבתחלה הוא בא לתשובה תתאה ואח"כ לתשובה עילאה⁵⁵ ועד שהוא נגאל לגמרי מהמצב (גלות) שהי' לפני התשובה.

Even though *teshuva* is generally associated with "jumping" from one level to an (incomparably) higher level (by making radical changes in one's behavior), nevertheless there is still a "process" of *teshuva*. Because a person is limited, even his "radical changes" follow a certain pattern. First a person reaches the lower level of *teshuva*, and then he progresses to the higher level of *teshuva*, until finally he is completely free of his previous state of (personal) "*galus*."

וזה שישראל עושין תשובה בסוף גלותן **ומיד** הן נגאלין, הוא, לפי שעשיית תשובה זו היא באופן דבת (מצד הבטחת התורה), שהביטול דבת מגיע בעצמות אוא"ס שלמעלה מהשתלשלות (כנ"ל סעיף ה), ולכן, התשובה דבת היא למעלה מסדר והדרגה (למעלה גם מהסדר דדילוג).

However, since the *teshuva* at the end of *galus* is done in a way of "My daughter" (because of the Torah's promise), which represents the level of *bittul* that can reveal Hashem's essence which is beyond all limitation, this type of *teshuva* doesn't follow any "process" whatsoever. Therefore, "when the Jews do *teshuva* [with complete *bittul* at the end of *galus*] they will **immediately** be redeemed [because there aren't any "steps" in this type of *teshuva*].

In the next section the Rebbe why it's important that the Jews **do** *teshuv*a even though it ultimately "comes from above."

Section Three

In the previous sections, the Rebbe explained the following points:

- Even though the Torah actually starts with the story of creation, Chassidus explains that the "main beginning" of the Torah (the beginning of the Torah in "*pnimius*") is at the first mitzvah of *kiddush ha'chodesh*.
- Based on this, we asked the (implied) question: If the main beginning of the Torah isn't until the mitzvah of *kiddush ha'chodesh*, why does the Torah actually start earlier? What's the purpose of including the story of creation and the history of the Jewish people? [On a more fundamental level, the *ma'amar* is asking, "Why does the Torah start with the story of the limited creation if the point of the Torah is the revelation of unlimited G-dliness?"]
- In order to explain this, we connected it to the two opinions in the Gemara regarding the month in which the world was created. Even though Rabbi Yehoshua says that the world was created in Nissan and Rabbi Eliezer says that the world was created in Tishrei, Chassidus explains that the two opinions are not contradictory. Rabbi Eliezer is referring to the "external" (actual) creation (*chitzonius*), while Rabbi Yehoshua is referring to the "thought" (ultimate goal, *pnimius*) of creation.
- In general, the month of Tishrei represents a limited revelation of G-dliness which is brought about "from below to above," while Nissan represents an unlimited revelation of G-dliness which is brought about "from above to below."
- Based on this, we asked a second question: Why would the "thought" of a limited creation happen in Nissan – a month which represents unlimited G-dliness? [On a more

fundamental level, the fact that Hashem “thought” about the limited creation in an “unlimited” month means that “unlimited” cares about “limited.” Why?]

- In order to explain the connection between a Jew’s “limited” service of Hashem and the revelation of unlimited G-dliness, we explained another aspect of the debate between Rabbi Eliezer and Rabbi Yehoshua. Rabbi Yehoshua says that the final *geula* will happen in Nissan (it will happen “from above to below” regardless of our actions), while Rabbi Eliezer says that it will happen in Tishrei (it will happen “from below to above” because of our *teshuva*).
- However, we see that the final “*halacha*” (the Rambam and the Midrash) regarding the *geula* is that it will be **caused** by *teshuva* (Rabbi Eliezer) but will **happen** in Nissan (Rabbi Yehoshua). This led us to the next question: How can our **limited** *teshuva* (Tishrei) cause an **unlimited** revelation of G-dliness (Nissan)? [On a more fundamental level, we see that there is a relationship between “limited” and “unlimited” because a **limited** *teshuva* can bring about the ultimate **unlimited** revelation of Hashem’s essence. How is this possible?]
- In order to answer this question, we explained that the unique quality that our service of Hashem has in *galus* is the quality of complete *bittul*. In the time of the Bais HaMikdash, Jews were on a very high spiritual level and experienced revelations of G-dliness. However, because their service of Hashem was a result of **experiencing** these levels through their own limited existence, their resulting service of Hashem also had a certain aspect of limitation. However, during the time of *galus* we don’t experience these revelations and are on a lower spiritual level. Therefore, we don’t overcome challenges with our **own** abilities – we overcome challenges

by having complete *bittul* to Hashem (*kabbalas ol*). Serving Hashem with complete *bittul* has the ability to cause a revelation of Hashem's essence – the ultimate *geula*.

- This explains how the *geula* will happen in Nissan (unlimited revelation of G-dliness) but will be brought about through our limited *teshuva* (Tishrei): The reason that the Jews will do *teshuva* at the end of *galus* isn't because of our exceptional spiritual level. Rather, our *teshuva* will happen because the Torah promised that the Jews will do *teshuva* at the end of *galus*. Because this *teshuva* happens due to the Torah's promise (and not our own spiritual level), our *teshuva* can still be done with complete *bittul* and cause a revelation of Hashem's essence.
- We then clarified that the fact that the Torah promised that we will do *teshuva* doesn't mean that the *teshuva* at the end of *galus* will be a "reaction" to heavenly inspiration. On the contrary, the Jews will **do** *teshuva* motivated by their own thoughts and feelings. However, these thoughts and feelings will be awakened within them because the "promise of the Torah" awakens the essence of their soul – which is also the essence of their thoughts and feelings. Therefore, a "limited Jew" will do *teshuva* which comes from the essence of his soul – and therefore bring about an unlimited revelation of Hashem's essence.

Based on the above, we are left with a question: If the end result is an unlimited revelation of Hashem's essence, why do the (limited) **Jews** need to make it happen? Or to phrase it in the language of the earlier sections of the *ma'amar*: Why did Hashem "think" (care) about the limited creation in the unlimited month of Nissan? And why does the Torah need to start with the story of (the limited) creation?

The Rebbe now connects our *teshuva* at the end of *galus* to the topic of Nissan and Tishrei:

(ז) **והנה** זה שהבטחת התורה פועלת על האדם שיעשה תשובה מעצמו, הוא חיבור דניסן ותשרי.

The fact that the “promise of the Torah” (that we will do *teshuva* at the end of *galus*) **causes** us to do *teshuva* **on our own** represents the fusion of Nissan and Tishrei:

דזה שהתשובה (שבסוף הגלות) היא שישראל עושין תשובה בכח עצמם, מלמטה למעלה [ודלא כביציאת מצרים, שחפצם של ישראל לצאת מטומאת מצרים ולדבקה בו ית' היתה מצד הגילוי מלמעלה, שלכן יציאתם ממצרים היתה באופן דכ"ס⁵⁶ ברח העם⁵⁷], הוא הענין והמעלה דתשרי.

The fact that we will **do** *teshuva* with our own capabilities “from below to above” represents the concept of **Tishrei** – limitation.

[In contrast, the “Nissan” method of coming closer to Hashem is represented by how the Jewish people left Mitzrayim. Even though the Jewish people **wanted** to leave, the **cause** for this desire was the tremendous revelation of G-dliness that they experienced at that time. (This corresponds to the “heavenly announcements” mentioned in the previous section.)

This also explains why “the [Jewish] nation **fled**” Mitzrayim even though Pharaoh had given them full permission to leave (and there was no need to “flee” – they could have taken their time). The Jews only wanted to leave because of the revelation from above, which overpowered their natural desire to stay. Therefore, they fled immediately to make sure they escaped before the inspiration disappeared.]

וזה שעשיית התשובה היא מצד הבטחת התורה, שלכן היא באופן **דמיד** הן נגאלין, למעלה מסדר והדרגה, הוא המעלה דניסן. וכמשנת"ל (סעיף ב) שהמעלה דניסן לגבי תשרי הוא שבניסן הוא המשכת אור הבל"ג.

The fact that the *teshuva* will be caused by the (infinite) "promise of the Torah" (which will cause us to be **immediately** redeemed) represents the concept of Nissan – the revelation of **unlimited** G-dliness.

However, if the *geula* will be **brought about** by the *teshuva* caused by the "Torah's promise" (Tishrei **and** Nissan), why will the (**resulting**) *geula* specifically happen in the month of **Nissan**? (True, it can only happen in one month and not the other, but why should it be Nissan and not Tishrei?)

ויש לומר, דזה שבניסן דוקא עתידין ליגאל, אף שבהתשובה שבסוף הגלות (שעל ידה תבוא הגאולה) ישנם שני הענינים והמעלות, דניסן ודתשרי, הוא, כי הכח להחיבור דתשרי וניסן בעבודת האדם הוא כי תכלית⁵⁸ הכוונה בהבריאה דתשרי (בראשית ברא) שאז נברא העולם במדידה והגבלה הוא בכדי שע"י העבודה דתומ"צ יהי' בו הגילוי דניסן (החודש הזה לכם).

In order to explain why the final *geula* will be in Nissan (and not Tishrei), we first explain **why** Hashem brings these two opposites together:

Hashem unites the unlimited "promise of the Torah" with our limited service of Hashem in order to enable **us** to fulfill the ultimate goal of the limited world's creation. The ultimate goal of the limited world's creation (and our limited service of Hashem, Tishrei) is to reveal the **unlimited** essence of G-dliness (Nissan). In order to enable us to accomplish this goal and "reach" unlimited G-dliness, Hashem "put" unlimited G-dliness (the "promise of the Torah") at the core of our service of Him (our **own** *teshuva*).

According to this, we're able to understand why Hashem "thought about" creating the world in the month of Nissan:

וזהו שהמחשבה לברוא את העולם היתה בניסן, שהמחשבה היא הכוונה והתכלית של העשי' שלאחרי המחשבה (כנ"ל סעיף ב), כי הכוונה והתכלית דבריא את העולם דתשרי (מדידה והגבלה) הוא שיהי' בו הגילוי דניסן שלמעלה מהגבלה.

Hashem "thought about" creating the limited world in Nissan because "thought" represents the ultimate goal of the subsequent actions which are taken to implement that thought. Hypothetically, if Hashem "thought about" creating the world (and also actually created it) in Tishrei, this would imply that the ultimate goal of the limited creation is the limited world itself ("Tishrei"). By **thinking** about the creation of the limited world in **Nissan**, this shows that the **purpose** of the creation of the limited world is the revelation of **unlimited** G-dliness (Nissan).

However, one could ask: If the entire purpose of creation is to reveal **unlimited** G-dliness, why was the world created in a way of **extreme** limitation – a complete concealment of G-dliness? In other words, why didn't Hashem both **think** about the limited creation **and actually create it** in Nissan? This would have created a limited world which reveals G-dliness, seemingly accomplishing the ultimate goal!

אלא שבכדי שתושלם הכוונה שגם בהגבול יהי' גילוי הבל"ג היתה הבריאה בפועל באופן שבגילוי לא הי' נרגש בה הכוונה. שעיי"ז נברא עולם מוגבל. ועיי' מעשינו ועבודתינו ובפרט בזמן הגלות, מתגלה **שהפנימיות** (הכוונה והתכלית) דהגבול שנברא בתשרי הוא שיהי' בו גילוי הבל"ג.

Hashem's goal for creation is for us to reveal unlimited G-dliness even within the **greatest** limitations of creation. If the world would have been created in such a way that it was "aware" of its ultimate

goal, it would not have been considered "low enough" to accomplish this ultimate purpose. Therefore, Hashem "actually created" the world in **Tishrei**, resulting in a limited world which isn't aware of its own ultimate purpose.

Then, when we serve Hashem (reveal unlimited G-dliness) even in the greatest *galus* (the greatest expression of "limitation" which is able to bring about the greatest *bittul*), we demonstrate that the ultimate purpose of the limited creation (Tishrei) is to bring about the revelation of unlimited G-dliness (Nissan).

This also explains why the *teshuva* at the end of *galus* needs to include an "unlimited" quality:

וזהו שעשיית התשובה שבסוף הגלות (עשיית ופעולת האדם שנברא בתשרי, גבול) היא באופן דבל"ג (ניסן), כי ע"י מעשינו ועבודתינו מתגלה שענינו הפנימי דהגבול שנברא בתשרי הוא הבל"ג דניסן.

Because we are revealing the fact that the *pnimius* of the limited creation is actually **unlimited** G-dliness, our *teshuva* shares this same quality. Even though the *teshuva* is done "independently" through our own limited abilities, the true *pnimius* of our *teshuva* is the **unlimited** "promise of the Torah" which affects the **unlimited** essence of our soul.

Based on the above, we're able to answer why the *geula* will happen in Nissan (and not Tishrei), even though our *teshuva* includes aspects of both Nissan **and** Tishrei:

וזהו בניסן עתידין ליגאל, כי אז יתגלה שגם הגבול דתשרי, פנימיותו הוא הבל"ג דניסן.

When the *geula* comes, it will reveal that **everything** – even the **limited** creation (Tishrei) – is an expression of the unlimited essence of G-dliness (Nissan). Since the *geula* reveals that **everything** is truly

"Nissan" (unlimited G-dliness), therefore the ultimate *geula* will be in Nissan.

Based on this concept, we are also able to understand why the Torah **truly** begins with first mitzvah (representing the revelation of unlimited G-dliness) even though it actually starts with the story of creation:

ח) **וזהו** אמר ר' יצחק לא הי' צריך להתחיל את התורה אלא מהחודש הזה לכם, דענין זה הוא גם אליבא דאמת (כנ"ל בתחלת המאמר), כי זה שהתורה מתחלת בבראשית ברא, אף שענין התורה הוא המשכת וגילוי אוא"ס הבל"ג שלמעלה משייכות לעולמות, הוא, כי הכוונה דתורה היא להמשיך גילוי אוא"ס הבל"ג בהגבול דעולמות, ולכן יש בתורה גם ההגדה דמעשה בראשית בכדי להמשיך הבל"ג דתורה גם בעולם ולעשות ממנו דירה לו ית'⁵⁹.

The Torah only includes the story of creation because it is a critical part of its ultimate goal: the revelation of unlimited G-dliness **within the limited world**. Including this story **within the Torah** makes it possible to reveal unlimited G-dliness within the limited world and transform it into a *dirah b'tachtonim* (a place where the essence of Hashem "feels at home" – is able to be fully expressed).

However, one could ask: This only explains why the story of creation should be included in the Torah **at all**. Why does the Torah **start** with the story of creation, seemingly granting it extra significance by placing it in such an important position?

אלא שבכדי שגילוי הבל"ג דתורה יהי' גם בעולם כמו שהוא במציאות (מחוץ להתורה כביכול), לכן **פתח** בבראשית, שההגדה דמעשה בראשית (ועד"ז הפרשיות שלאח"ז) הוא לפני פרשת החודש, מצוה ראשונה שנצטוו בה ישראל⁶⁰, בכדי שע"י לימוד התורה וקיום המצוות יהי' גילוי הבל"ג דתורה גם בחלק דהעולם כמו שהי' לפני קיום התומ"צ.

In order to bring the unlimited G-dliness of the Torah even to the **lowest** (most limited) aspect of creation (a world which is "before the first mitzvah"), the **Torah itself** started with the story of creation. By placing the story of creation at the beginning of the Torah, this includes the world which exists "outside the Torah," so to speak, **within the Torah itself**, thereby enabling a revelation of infinite G-dliness **even within this lowest level**.

This explains how the Torah truly **does** start with the first mitzvah (the **unlimited** revelation of G-dliness):

וכיון דזה שפתח בבראשית הוא בכדי שגילוי הבל"ג דתומ"צ (החודש הזה לכם) יהי גם בהענין דבראשית כמו שהוא לפני פרשת החודש, נמצא, שבפנימיות הענינים - ההתחלה היא בהחודש הזה לכם, כי הפנימיות דבראשית (שלפני פרשת החודש) הוא החודש הזה לכם.

Even though the Torah **starts** with the story of creation, the **reason** why it starts with the story of creation is in order to make it possible to reveal that the limited creation is an expression of Hashem's unlimited essence. Therefore, the *pnimius* (the purpose and true nature) of the "story of creation" (the limited creation) is actually the revelation of infinite G-dliness (represented by the "first mitzvah" - the ability to reveal unlimited G-dliness within creation). Therefore, the Torah **does** start with the "first mitzvah" - it's just concealed **within** the story of creation.

Based on the above, the Rebbe now contrasts the "fusion of limited and unlimited" in the beginning of the Torah with the "fusion of limited and unlimited" in the *teshuva* at the end of *galus*:

ט) **והנה** ידוע⁶¹ דבריאת העולם בכ"ה באלול היתה בבחינת "כה", וביום ברוא אדם הראשון (אחד בתשרי) נעשה גילוי אלקות בעולם,

בחינת "זה". אלא שהגילוי שהי' ע"י אדה"ר הוא באין ערוך להגילוי דמ"ת⁶².

As explained in the beginning of the *ma'amar*, when Rebbi Eliezer says that the world was created in Tishrei, this actually refers to the creation of Adam HaRishon on the first day of Tishrei, Rosh Hashanah. However, the first day of creation took place five days earlier on the 25th of Elul.

Chassidus explains that the world was created on the 25th of Elul in a way of "כה" (*koy*, literally translated as "so" as in "**so** said Hashem," which has the numerical value of 25), and when Adam HaRishon was created on Rosh Hashanah it caused a revelation of G-dliness on the level of "זה" (*zeh*, literally translated as "this" as in "**this** is the thing Hashem has commanded"). *Koy* represents the **concealment** of G-dliness that occurred when Hashem created the world to appear as an independent existence, while *zeh* represents the **revelation** of G-dliness.

Even though Adam HaRishon began to serve (reveal) Hashem in the world on Rosh Hashanah (which seemingly represents a revelation of **unlimited** G-dliness), his ability to reveal G-dliness was **limited** when compared to the true unlimited revelation of G-dliness which was enabled by the Giving of the Torah.

Based on this, the Rebbe contrasts the two "fusions" of unlimited and limited:

ועפ"ז יש לומר, דזה שהחודש הזה לכם הוא הפנימיות דבראשית ברא הוא נעלה יותר מזה שהתשובה דהאדם היא באופן דבל"ג (דלעיל סעיף ז). כי החיבור דבל"ג וגבול ע"י שהתשובה דהאדם היא למעלה מהגבלה הוא גילוי הבל"ג דתומ"צ בהעולם כמו שהוא בדרגת "זה", וזה שהחודש הזה לכם הוא הפנימיות דבראשית ברא הוא גילוי הבל"ג דתומ"צ בהעולם שנברא בכ"ה באלול כמו שהוא בדרגת "כה"⁶³.

The fusion of limited and unlimited that takes place in the *teshuva* at the end of *galus* brings together the unlimited revelation of G-dliness (the "promise of the Torah") with the limited world as it exists on the level of "*zeh*" (the limited revelation of G-dliness that a person [Adam HaRishon] is able to accomplish). However, the fusion of limited and unlimited that takes place when the *pnimius* of the "story of creation" is revealed brings together the unlimited revelation of G-dliness with the world as it existed on the level of "*koy*" even **before** the creation of Adam HaRishon – an even **greater** expression of limitation.

Since the limited world represented by the "story of creation" (*koy*) is **lower** than the limited service of Hashem which is within a person's capability (*zeh*), it is more significant ("higher") to fuse unlimited G-dliness with the "story of creation" (*koy*) than it is to fuse unlimited G-dliness with the *teshuva* of the Jews at the end of *galus* (*zeh*).

ויש לומר, דגילוי זה יהי בעיקר בהגאולה שלאחרי התשובה דסוף זמן הגלות. דע"י גילוי הבל"ג בעולם כמו שהוא בדרגת "זה" (האדם) ע"י התשובה שבסוף זמן הגלות, יהי אח"כ (מיד) הגילוי דבל"ג גם בעולם⁶⁴ כמו שהוא בדרגת "כה", ועי"ז תושלם הכוונה דדירה בתחתונים בתחתון שאין תחתון למטה ממנו⁶⁵.

This revelation of unlimited G-dliness within the most extreme "limitations" of creation (as it existed on the first day of creation) will happen in the *geula* which comes after our *teshuva* at the end of *galus*. When we reveal unlimited G-dliness within the level of *zeh* (though our *teshuva*), there will (immediately) be a revelation within the level of *koy*, completing the ultimate purpose of creation – the revelation of the essence of G-dliness within the **lowest** (part) of the lowest world.

This final revelation is also included in the phrase, "In Nissan they will be redeemed":

וגם ענין זה נכלל בזה שבניסן עתידין ליגאל [דעתידין ליגאל קאי על הגאולה שלאחרי התשובה], שגם הגילוי בעולם שיהי' בהגאולה (ע"י עשיית התשובה דישראל לפני"ז) יהי' בבחי' ניסן, אור הבל"ג שלמעלה משייכות לעולמות. והגילוי יהי' באופן שזה יהי' הפנימיות דהעולם עצמו, בגאולה האמיתית והשלימה ע"י משיח צדקנו בקרוב ממש.

The phrase "In Nissan they will be redeemed" refers to the *geula* which will happen **after** the *teshuva*, and means that even within the **world** (not just within the Jews' *teshuva*) there will be a revelation of "Nissan" (unlimited G-dliness). Furthermore, this will reveal that the *pnimius* of the limited world **is** the unlimited essence of G-dliness (which parallels the fact that the *pnimius* of the "story of creation" **is** the "first mitzvah").

May this happen immediately with the true and complete redemption by Moshiach *tzidkeinu*!

Footnotes from the Original Hebrew

- (* יצא לאור בקונטרס כ"ה אדר - תש"נ, "לקראת יום ה' פ' ויקהל-פקודי, כ"ה אדר, יום הולדת הרבנית הצדקנית מרת ח' מושקא נ"ע זי"ע . . . מוצש"ק פ' פרה כא אדר, שנת ה'תש"נ".
- (1) בא יב, ב.
 - (2) ילקוט שמעוני עה"פ (רמז קפז). וראה תנחומא (באָבער) בראשית יא. לקח טוב ר"פ בראשית.
 - (3) תהלים קיא, ו.
 - (4) ראה לקוטי לוי"צ אגרות-קודש ע' רסו. לקו"ש ח"א ע' 116. ובכ"מ.
 - (5) ראה תוד"ה מתניתין - מנחות פג, סע"ב. יד מלאכי כללי האל"ף כלל מא.
 - (6) ראה גם לקמן ריש ע' שי הערה 25. לקו"ש חט"ז פ' החודש ס"ה (ע' 485).
 - (7) דשנת אעת"ר (סה"מ אעת"ר ע' נו) .
 - (8) לקו"ש הנ"ל ס"ד (ע' 483 ואילך), ובהערות שם. ד"ה זה ה'תשל"ט ס"ח (לקמן ע' קח). וש"נ.
 - (9) ר"ה י, סע"ב ואילך. וש"נ.
 - (10) תוד"ה לתקופות - ר"ה ח, א. ועוד. - נסמן לקמן שם הערה 40.
 - (11) תוד"ה הנ"ל שם.
 - (12) ראה תוד"ה כמאן מצלינן - ר"ה כז, א. שער הכוונות ענין ר"ה דרוש א'. פע"ח שער ר"ה (שער כד) פ"ד (בכמה דפוסים - פ"ו). וראה לקו"ש שם הערה 20.
 - (13) להעיר מנהר שלום סדר תפלות ר"ה קרוב לסופו, שמן ששון לשער הכוונות שם (הובא בלקו"ש שם ע' 384), דזה שבניסן נברא העולם שייך לפנימיות העולמות, וזה שבתשרי נברא העולם שייך לחיצוניות העולמות.
 - (14) ד"ה החודש באוה"ת וסה"מ תרנ"ד שבהערה 19 והערה 35 דלהלן. סה"מ ה'ש"ת ע' 151. ובכ"מ.
 - (15) ראה בארוכה לקו"ת האזינו עג, א ואילך. שם עד, א ואילך. ובכ"מ. וראה לקו"ת שם (עו, סע"א) השייכות לתשרי.
 - (16) אוה"ת שם ע' רס. שם ע' ערב.
 - (17) ד"ה החודש תרנ"ד (סה"מ תרנ"ד ע' קלא ואילך), תרס"ו (המשך תרס"ו ע' קנו ואילך), תשל"ט (לקמן ע' קג ואילך) .
 - (18) ר"ה יא, רע"א.

- (19) בד"ה החודש באוה"ת בא (ע' רס ואילך). וראה גם ד"ה החודש תרנ"ד ס"ז (סה"מ תרנ"ד ע' קלח).
- (20) סנהדרין צז, ב.
- (21) רמב"ם הל' תשובה פ"ב ה"ו.
- (22) תוד"ה ה"ג וגאמר - פסחים קטז, ב, ממכילתא עה"פ בשלח טו, א, וראה אוה"ת תזריע כרך ב ע' תצה. כרך ג ע' תתט. וש"נ.
- (23) נדה לא, סע"א. וש"נ. וראה אוה"ת שם כרך ב ע' תצא ואילך. כרך ג ע' תתט ואילך.
- (24) ישע"י נב, ג.
- (25) פרש"י לסנהדרין שם. ולהעיר מחדא"ג מהרש"א שם. ולהעיר, שמפשות הלשון שבאוה"ת בא שם ע' ערב משמע כפרש"י שם. ובסה"מ תרנ"ד שם (וכ"ה להדיא בסה"מ ה'תש"ה ע' 49) שגם לדעת ר"י תהי' הגאולה ע"י תשובה, אלא שהתשובה תהי' ע"י אתערותא דלעילא.
- (26) תהלים פז, ה. וראה תו"א מקץ לח, סע"א ואילך - הובא באוה"ת שם ע' ערב.
- (27) הלכות תשובה פ"ז ה"ה.
- (28) ד"ה החודש באוה"ת שם (ע' רעא). ד"ה זה תרנ"ד ס"ז (סה"מ תרנ"ד שם ע' קלח), עטר"ת ס"ד (סה"מ עטר"ת ע' שלב), ה'ש"ת ס"ח (סה"מ ה'ש"ת ע' 28). ובכ"מ.
- (29) שמו"ר פט"ו, יא.
- (30) ראה לקמן ס"ו, דפירוש "אין ישראל נגאלין אלא בתשובה" היא לתשובה הבאה מהאדם. ולכן הדיוק שבפנים הוא גם להביאור דלעיל הערה 25.
- (31) רפל"ז.
- (32) רמב"ם שם.
- (33) שמו"ר ס"פ פקודי. שהש"ר ספ"ג.
- (34) כ"ה הלשון בתו"א מקץ לו, א. ובאוה"ת בא שם ע' רנח. ובכ"מ.
- (35) ד"ה החודש באוה"ת שם (ע' רנח. שם ע' רסג. שם כרך ח ע' ב'תתקטז ואילך). ד"ה זה תרנ"ד ועטר"ת שם.
- (36) יחזקאל טז, ז. וראה מכילתא (הובא בפרש"י) עה"פ בא יב, ו.
- (37) הגש"פ פיסקא "ויוציאנו" ופיסקא "מצה זו".
- (38) ראה זח"ג עג, א.
- (39) שה"ש ג, יא.

- (40) תענית כו, ב ובפרש"י שם.
- (41) ראה רמב"ם הל' תשובה פ"ב ה"ז: יום הכפורים כו' והוא קץ מחילה וסליחה לישראל.
- (42) ראה לקמן ח"ד ע' קסח. וש"נ.
- (43) ד"ה החודש באוה"ת שם (ע' רס. שם ע' רסד). ד"ה זה תרנ"ד ועטר"ת שם.
- (44) ראה עד"ז ד"ה ואשה אחת גו' ה'תשמ"ו ס"ג (לעיל ח"א ע' רסד).
- (45) זכרי' ט, ט. סנהדרין צת, א.
- (46) לקו"ש ח"ט ע' 73 ואילך, ובהערות שם.
- (47) ראה לקמן ס"ע קפט ואילך. וש"נ.
- (48) רמ"א או"ח בתחלתו.
- (49) ראה לקמן ע' רח, ובהנסמן שם.
- (50) ועפ"ז יומתק לשון המדרש שבהערה 33 "למלך שהיתה לו בת יחידה" והי' מחבבה בג' הלשונוות בתי אחותי אמי, דזה "שהיתה לו בת יחידה" הוא לפני שחבבה בג' הלשונוות. ויש לומר, שהלשון "בת יחידה" רומז על בחינת יחידה.
- (51) ובפרט, שגם האובדים והנדחים (ישע"ל כז, יג) יעשו תשובה.
- (52) ראה סה"מ ה'תש"ה ע' 49, דזה שהתשובה תהי' מלמעלה למטה לדעת ר"י "אין זה באתעדל"ע בלבד . . כי אם . . שיתעוררו מעצמם לעשות תשובה . . אך זה גופא יהי' ע"י התעוררות מלמעלה."
- (53) ראה לקו"ת במדבר ו, ג. ובכ"מ.
- (54) לקו"ת דרושים לשבת שובה סה, א. וראה בארוכה ד"ה שובה ישראל ה'תשל"ו (לעיל ח"א ע' פג ואילך).
- (55) ראה סה"מ ה'תש"ה שם ע' 48.
- (56) בשלח יד, ה.
- (57) תניא פל"א (מ, ב).
- (58) בהבא לקמן ראה גם ד"ה זה ה'תשל"ט ס"ח ואילך (לקמן ע' קח ואילך).
- (59) ראה בכ"ז בארוכה ד"ה הנ"ל ס"ה (לקמן ע' קו).
- (60) לשון רש"י ר"פ בראשית.
- במדרשים שבהערה 2 ליתא "שהיא מצוה ראשונה", אבל משמע שזוהי הכוונה. וראה לקו"ש חכ"ו שיחה א' לפ' בא (ע' 59 ואילך).

61 לקו"ת נצבים מז, ב-ג. וראה ד"ה זה היום דליל ערב ר"ה ה'תשמ"ב ס"ב (לעיל ח"א ע' מא ואילך). וש"נ.

62 וראה סה"מ עת"ר ע' ריז.

63 ויש לומר, שהכח על זה הוא מכ"ה אדר - המחשבה והפנימיות של הדרגא ד"כה" דהעולם.

64 ד"כל העולם תלוי באדם" (לקו"ת במדבר ה, ריש ע"ב. ובכ"מ).

65 תניא רפל"ו.

Also Available Online

5720 Libi Omar L'Cho



5727 Tishma'un Eikev V'Haya



5722 HaBayis Kavod Yiyeh Gadol



5718 B'Chaim Nafsheinu HaSam



5741 Tetzaveh V'Atah



5737 Einai Gal



5738 Bincha Yishalcha Ki



5739 Oshia Rabbi Omar



5734 L'Gani Basi



5714 L'Gani Basi



Al Kein Karu L'Yamim Ha'eleh Purim 5713



V'Haya Eikev Tishma'un 5727



V'Avraham Zaken 5738

ד"ה החודש הזה לכם



Tanu Rabbanan Mitzvas Ner Chanukah 5738



Basi L'Gani 5715



Basi L'Gani 5735



Basi L'Gani 5736



V'Kibel HaYehudim 5711



Ki'Mei Teitzcha Me'Eretz Mitzrayim 5742



BaYom Ashtei Assar 5731



Tzion B'Mishpat Tipodeh 5741



Ani L'Dodi 5732



V'Chag Ha'Asif 5743



V'Yihyu Chayei Sara – 5741



Podoh B'Shalom - 5741

released. are they as translations weekly receive to online up Sign

www.simplychassidus.com

ב"ה

לע"נ

הרה"ח הרה"ת אי"א נו"נ עוסק בצ"צ

ר' דניאל יצחק ע"ה

בן יבלחט"א ר' אפרים שליט"א

מאסקאוויץ

שליח כ"ק אדמו"ר זי"ע

למדינת אילינוי

נלב"ע ב' אדר שני ה'תשע"ד

ת.נ.צ.ב.ה



DEDICATED IN MEMORY OF

RABBI DANIEL ז"ל MOSCOWITZ

LUBAVITCH CHABAD OF ILLINOIS

REGIONAL DIRECTOR



וְאֲנִי דָּנִיֵּאל נְהֵייתִי... וְנִאְקוּם וְאֶעֱשֶׂה אֶת מְלַאכְתַּת הַמֶּלֶךְ

AND I, DANIEL ... ROSE AND DID THE KING'S WORK

(DANIEL 8:27)