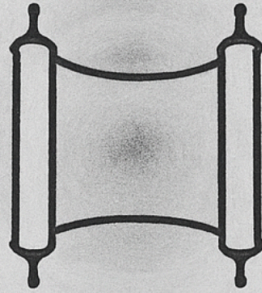


בס"ד

The Rebbe

Parshas Hachodesh

שַׁבַּת פְּרָשַׁת וַיִּקְהַל-פְּקוּדֵי,
פְּרָשַׁת הַחֹדֶשׁ, ה'תשמ"ז



Dedicated To:

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The Rebbe

Meluket Maamarim

Parshas HaChodesh

שַׁבַּת פְּרִשְׁת וַיִּקְהַל-פְּקוּדֵי, פְּרִשְׁת הַחֹדֶשׁ, ה'תשמ"ז

**With G-d's help. Shabbat, Parashat Vayakhel-Pekudei, Parshas HaChodesh,
5747 (1987)**

Introduction

Rabbi Menachem Mendel Schneerson (1902–1994), known as the Lubavitcher Rebbe, developed a vast system of Chassidic thought that integrates the deepest Kabbalistic structures with practical avodah. In this maamar, rooted in the teaching of Rabbi Sholom DovBer Schneersohn (the Rebbe Rashab, 1860–1920), he analyzes the opening mitzvah of the Torah, “החודש הזה לכם,” and reveals how Nissan represents not merely the beginning of time, but the revelation of the very Essence of the Infinite, which transcends all structure, limitation, and even the highest spiritual systems.

(א)

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

הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשׁ חֳדָשִׁים רֵאשׁוֹן הוּא לָכֶם
לְחֹדְשֵׁי הַשָּׁנָה

And the Rebbe (Rashab), may his soul be in Eden (the one whose yahrzeit is on Beis Nissan), is precise in his maamar that begins with "Zeh D'Shenas" from the year 5679 (תרע"ט), what is written "head of the months," behold it (later) says "first... for the months of the year," so why does it need to say "head of the months"?

וּמִדְבַּר אֲדָמוֹר (מְהוֹרַשׁ"ב) נִשְׁמְתוּ עֵדוֹן (בְּעַל
הַהִילוּלָא דְבֵי נִיסָן) בְּמַאמְרוֹ דִּיבּוּר הַמִּתְחִיל "זֶה
דְּשֵׁנַת" עֲתֵר"ת
מֵה שְׁכַתוּב "רֵאשׁ חֳדָשִׁים", הָרִי אוֹמֵר (אַחַר כָּךְ)
"רֵאשׁוֹן גּוֹ" לְחֹדְשֵׁי הַשָּׁנָה, וּמֵה צָרִיף לֹאמֵר "רֵאשׁ
חֳדָשִׁים"?

And he brings in the maamar the Midrashic teaching of our sages on the verse: "This month shall be for you the head of the months" this is Nissan and no other is Nissan;

וּמְבִיא בְּהַמְאָמַר דְּרִשְׁת רַז"ל עַל הַפְּסוּק "הַחֹדֶשׁ הַזֶּה
לָכֶם רֵאשׁ חֳדָשִׁים" זֶה נִיסָן וְאֵין אַחַר נִיסָן

that when the day arrives that is fitting to be Rosh Chodesh Nissan, we do not intercalate the year.

שְׁכַשְׁהֲגִיעַ יוֹם שְׁרָאוּי לְהִיּוֹת רֵאשׁ חֹדֶשׁ נִיסָן אֵין
מְעַבְרִין אֶת הַשָּׁנָה

And he continues in the maamar that from this verse we also learn that one does not intercalate the month, because we intercalate the year for a need, but we do not intercalate the month for a need.

וּמְמַשִּׁיף בְּהַמְאָמַר דְּמַפְסוּק זֶה לְמִידִים גַּם שְׂאִין
מְעַבְרִין אֶת הַחֹדֶשׁ, דְּמְעַבְרִין אֶת הַשָּׁנָה לְצוּרָה וְאֵין
מְעַבְרִין אֶת הַחֹדֶשׁ לְצוּרָה

And when the day arrives that is fitting to be Rosh Chodesh Nissan, we do not intercalate (also) the year.

וּכְשֶׁהֲגִיעַ יוֹם שְׁרָאוּי לְהִיּוֹת רֵאשׁ חֹדֶשׁ נִיסָן אֵין
מְעַבְרִין (גַּם) אֶת הַשָּׁנָה

And to understand this, he begins in the maamar: that it is necessary to understand why Parashat HaChodesh was stated specifically immediately after the Exodus from Egypt.

וּלְהַבִּין זֶה מְקֻדָּם בְּהַמְאָמַר, דְּצָרִיף לְהַבִּין מִפְּנֵי מֵה
נִאמְרָה פְּרִשְׁת הַחֹדֶשׁ דִּןקָא מִיַּד אַחֲרֵי יְצִיאַת מִצְרַיִם

The Rebbe

Meluket Maamarim

Parshas HaChodesh

And he explains: that Parashat HaChodesh is the essential beginning of the Torah, like Rashi writes that the Torah should not have begun except from "This month shall be for you..."

(And the reason it begins with Bereishis is because "He told the power of His deeds to His people..." etc.)

That is: in the sections before Parashat HaChodesh, it speaks of revelations in the worlds, and from Parashat HaChodesh and onward begins the matter of the revelations of Torah which are above the revelations of the worlds.

And in order that there could be the revelation of Torah, there first had to be the preparation of the exile of Egypt and the Exodus from Egypt.

And this is why immediately after the Exodus from Egypt the preparation for the Giving of the Torah Parashat HaChodesh was stated: the beginning of the revelations of Torah.

(ב)

And in order to explain the greatness of the advantage of the revelations of Torah, he first explains the advantage of the revelations that are in the worlds that the revelation which is in the worlds is above the worlds.

For the worlds are in measurement and limitation just as the heavens and the earth below (in this physical world) are in measurement and limitation: from the earth to the sky is a distance of five hundred years; the thickness of each firmament, etc.

So too it is regarding the heavens and the earth in the spiritual worlds of Beriah, Yetzirah, and Asiyah that they too are in measurement and limitation.

And the root of the limitation of Beriah, Yetzirah, and Asiyah is from the *keilim* (vessels) of Atzilus.

From this we understand that even the keilim of Atzilus although they are Elokus (G-dly) are still of a limited nature.

Not so the revelation in the worlds meaning the *ohr* (light), the Kav-light drawn into them its root is from the Essence of the Infinite Light before the *tzimtzum*.

ומבאר, דפרשת החודש היא עיקר התחלת התורה, כמו שכתב רש"י, דלא ה"ה צריך להתחיל את התורה אלא מ"החודש הזה לכם"

ומה שפתח בבראשית הוא משום "פח מעשיו הגיד" ("לעמו גו")

היינו: דבפרשיות שלפני פרשת החודש מדבר בהגילויים שבעולמות, ומפרשת החודש ואילך מתחיל בענין הגילויים דתורה (שלמעלה מהגילויים שבעולמות)

ובכדי שיוכל להיות הגילוי דתורה, הוצרך להיות תחלה ההכנה דגלות מצרים ויציאת מצרים

וזהו מה שמיד לאחרי יציאת מצרים ההכנה למתן תורה נאמרה פרשת החודש: התחלת הגילויים דתורה

ובכדי לבאר גודל העילוי של הגילויים דתורה, מבאר תחלה העילוי דהגילויים שבעולמות, דהגילוי אשר בעולמות הוא למעלה מהעולמות

דעולמות הם במדידה והגבלה, דכמו ששמים וארץ שלמטה (שבעולם הזה הגשמי) הם במדידה והגבלה, מהארץ לרקיע מהלך חמש מאות שנה, עובי כל רקיע וכו'

כמו כן הוא גם בנוגע לשמים וארץ שבעולמות בריאה יצירה עשיה הרוחניים, שהם במדידה והגבלה

ולשרש ההגבלה דבריאה יצירה עשיה הוא מהכלים דאצילות

דמזה מובן שגם הכלים דאצילות, עם היותם אלקות, הם בהינתן גבול

מה שאין כן הגילוי שבעולמות, היינו האור (אור הקו) שנמשך בהם, דשרשו הוא מעצמות אור אי-נסוף שלפני הצמצום

The Rebbe

Meluket Maamarim

Parshas HaChodesh

That (light) is in the aspect of being without limit only that through its enclothing in *keilim* it comes in form and division.

הוא בבחינת בלי גבול, אלא שעל־ידי התלבשותו בכלים הוא בא בצירור והתחלקות

But this that through its enclothing in *keilim* it comes in form and limitation is because even in its own right (before being enclothed in *keilim*) it is within the category of limit.

אבל זה שעל־ידי התלבשותו בכלים הוא בא בצירור וגבול, הוא מפני שגם מצד עצמו (לפני שנתלבש בכלים) הוא בגדר גבול

Since its extension from the Infinite Light before the *tzimtzum* is through the interruption of the *tzimtzum*, therefore it is measured (in general) in accordance with the *keilim* and the worlds.

דמפנין שהמשכתו מאור אין־סוף שלפני הצמצום היא על־ידי הפסק הצמצום הנה על־ידי זה הוא נמדד (בכללותו) לפי ערך הפלים והעולמות

Therefore, after it is drawn down (through several *masachim* screens and *parsaos* curtains that are before Atzilus), into the *keilim* of Atzilus, it becomes enclothed in them and comes in limited form.

ולכן, לאחר שנומשך (על־ידי כמה מסכים ופרסאות שלפני האצילות) בכלים דאצילות הוא מתלבש בהם ובא בצירור מגבל

And through this it is drawn and enclothed (through the *parsa* between Atzilus and Beriah, Yetzirah, and Asiyah) also in the created beings to enliven them with a vitality that is limited according to their capacity.

ועל־ידי זה הוא נמשך ומתלבש (על־ידי הפרסא שבין אצילות לבריא, יצירה, עשיה) גם בנבראים להחיות אותם בחיות מגבל לפי ערכם

(ג)

And it can be said that what is explained in the maamar that the revelation in the worlds is the light of the Kav (which is drawn into them) is in order to explain that even the revelation in the worlds is without limitation.

ויש לומר, דמה שנתבאר בהאמר דהגילויי שבעולמות הוא אור הקו (שנומשך בהם), הוא בכדי לבאר שגם הגילויי שבעולמות הוא בלי גבול

For since the light of the Kav is attached to its source the Infinite Light before the *Tzimtzum* (even though its attachment is through the interruption of the *Tzimtzum*) it is a reflection of its source.

דמפנין שאור הקו הוא דבוק במקורו, באור אין־סוף שלפני הצמצום (אף שהדבקות שלו היא על־ידי הפסק הצמצום), הרי הוא מעין מקורו

And therefore, even after it becomes enclothed in the vessels (internally) and enlivens them, it is not grasped by them.

ולכן, גם לאחר שנתלבש בהפלים (בפנימיותם) ומחיה אותם, אינו נתפס בהם

For this that the light is enclothed in the vessels in an inner enclothing, like the vitality of the soul that is enclothed in the body this is (mainly) in regard to the vessels, that the vessels receive their vitality from the light, an inner vitality (like the body that lives from the soul).

דזה מה שהאור מתלבש בהפלים בהתלבשות פנימית, בדגמת חיות הנפש שמתלבשת בגוף, הוא (בעקר) בנוגע לפלים שהפלים מקבלים חיותם (מהאור, חיות פנימי (כמו הגוף שחי מהנפש

But regarding the light even after it becomes enclothed in the vessels it remains separate from them.

אבל בנוגע לאור גם לאחר שנתלבש בפלים הוא מבלד מהם

The Rebbe

Meluket Maamarim

Parshas HaChodesh

And likewise, it is also in the creations: the vitality of the creations which is in the aspect of light that it is a radiance of a radiance from the Kav

ועל דרך זה הוא גם בנבראים, דחיות הנבראים שבעבחינת אור, שהיא הארה דהארה דהארה מהקו

that even though it is encloded in the creations, it is holy and separate from them.

שעם היותו מלוכש בנבראים הוא קדוש ומובדל מהם

And even more so that even the vitality of the creations that is drawn into them from the light is unlimited.

ויתירה מזו, דגם חיות הנבראים שנמשך בהם מהאור הוא בלתי מוגבל

[And the connection of the vitality that comes from the light with the body of the creations (whose root is from the vessels) is a union of two opposites.]

וחבור החיות שמהאור עם גוף הנבראים (דשרשם) [מהפלים] הוא חבור שני הפכים

For all this is in relation to the revelation in the worlds (the light of the Kav) as it is drawn into the vessels and the worlds.

דכל זה הוא בנוגע לגילויי שבעולמות (אור הקו) כמו שנמשך בפלים ובעולמות

And how much more so the light as it is before being drawn into the vessels and the worlds (for the revelation in the worlds also includes this level) it is without limitation.

ומכל שכן האור כמו שהוא לפני שנמשך בפלים ובעולמות (דבגילויי שבעולמות נכללת גם בחינה זו) הוא בלתי מוגבל

And that which it is called by the name "limited" is only because through the Tzimtzum there was made within it a measurement, so that now when it is drawn into the worlds (through screens and partitions), the drawing will be in a way that the worlds can receive.

ומה שנקרא בשם "גבול" הוא רק מצד זה שעל-ידי הצמצום נעשה בו המדידה שעכשיו, כשיומשך בעולמות (על-ידי מסכים ופרסאות), תהיה ההמשכה באופן שהעולמות יוכלו לקבל

And from this is understood the great superiority of the revelations of Torah that are above the revelation in the worlds for through Torah, the Essence of the Infinite Light before the Tzimtzum is drawn and revealed.

ומנה מוכן גודל העילויי דהגילויים דתורה שלמעלה מהגילויי שבעולמות דעל-ידי התורה נמשך ומתגלה עצמות אור אינסוף שלפני הצמצום

(ד)

And he continues in the maamar, that the measurement that is in the Kav though it is (as explained above) through the Tzimtzum its root is in the Infinite Light before the Tzimtzum.

וממשיך בהמאמר, דהמדידה שבקו, עם היותה על-ידי הצמצום (כנ"ל), שרשה הוא באור אינסוף שלפני הצמצום

For when it arose in His blessed will to create the worlds, He estimated within Himself in potential (before the Tzimtzum) everything that would come into actuality after the Tzimtzum, in order that the formation of the worlds would be according to what arose in His blessed will.

דכשעלה ברצונו יתברך לברוא את העולמות שיער בעצמו ככח (לפני הצמצום) כל מה שיהיה בפועל לאחרי הצמצום בכדי שהתהוות העולמות תהיה כפי שעלה ברצונו יתברך

And he explains that even the root of limitation before the Tzimtzum the estimation in potential and also the arising of the will is included in the revelations connected to the worlds.

ומבאר, דגם שרש המדידה שלפני הצמצום (ההשערה ככח וגם עליות הרצון) הוא בכלל הגילויים שבעולמות

The Rebbe

Meluket Maamarim

Parshas HaChodesh

For although the general Infinite Light before the Tzimtzum has no relation to the worlds, and in order that a light be drawn from it that could be a source for worlds (the light of the Kav), the light had to be removed

still, in His essence itself, so to speak, this [initial estimation and arising of the will] is a revelation that is relevant to the worlds.

And from this, it is understood even more the greatness of the superiority of the revelations of Torah that through Torah, what is revealed is the Essence of the Infinite Light, which is above being defined as relevant to the worlds.

And it may be said that what was explained in the maamar (at its beginning), that the intent in the Giving of the Torah is to draw down the Infinite Light from before the Tzimtzum although the greatness of Torah is that even within the Infinite Light before the Tzimtzum itself is drawn the revelation of the Essence of the Infinite Light, which is above the light that relates to the worlds it is because even the drawing down of the light that relates to the worlds (from before the Tzimtzum) is through a tzimtzum.

For although the tzimtzum that occurred in that light (which relates to the worlds) is called the "First Tzimtzum," it is explained elsewhere that even before the First Tzimtzum there were many, many tzimtzumim.

So in addition to the fact that the drawing of the light that relates to the worlds from a light that is above relation to the worlds is through a tzimtzum (as mentioned above), behold, even the drawing of the light that is above relation to the worlds is through a tzimtzum.

For since even this light which is above any relation to the worlds is in the category of being drawn forth and revealed, and prior to this it was included in the Essence of the Emanator itself,

[and especially since one can say that this explanation that it was included in the Essence of the Emanator itself means that it was included in the Essence that is above even being described as "light"],

דְּהַגֵּם שְׁפָלֻת הָאוֹר שֶׁלִּפְנֵי הַצְּמֻצוּם אֵינוֹ בְּעֵרָף הָעוֹלָמוֹת, וּבְכַדֵּי שְׂיוּמָשֶׁף מְמַנּוֹ אוֹר שֶׁבְּבַחֲחֵינֵת מְקוֹר לְעוֹלָמוֹת (אוֹר הַקָּו) הוֹצֵרָף לְהִיּוֹת סִילוּק הָאוֹר

מִכָּל־מְקוֹם בְּעֵצְמוֹתוֹ גּוֹפָא כְּבִיכּוֹל הוּא גִילוּי שְׂשִׂיף לְעוֹלָמוֹת

וּמִזֶּה מוּבֵן עוֹד יוֹתֵר גּוֹדֵל הָעֵילוּי שֶׁל הַגִּילוּיִים דְּתוֹרָה דְּעַל־יְדֵי הַתּוֹרָה, הוּא הַגִּילוּי דְּעֵצְמוֹת אוֹר אִי־סוֹף שֶׁלְמַעַלָּה מִגִּדְרַ שְׂשִׂיכוֹת לְעוֹלָמוֹת

וַיֵּשׁ לוֹמֵר, דְּמָה שְׁנֵתְבָאָר בְּהַמְאָמֵר (בְּתַחֲלָתוֹ), דְּהַפְּנוּנָה בְּנִתְיֵנֵת הַתּוֹרָה הִיא לְהַמְשִׁיף אוֹר אִי־סוֹף שֶׁלִּפְנֵי הַצְּמֻצוּם הַגֵּם שֶׁהָעֵילוּי דְּתוֹרָה הוּא שְׁגָם בְּאוֹר אִי־סוֹף שֶׁלִּפְנֵי הַצְּמֻצוּם גּוֹפָא נְמָשֶׁף הַגִּילוּי דְּעֵצְמוֹת אוֹר אִי־סוֹף שֶׁלְמַעַלָּה מִהָאוֹר הַשְּׂשִׂיף לְעוֹלָמוֹת

הוּא, כִּי גַם הַמְשֻׁכֵת הָאוֹר הַשְּׂשִׂיף לְעוֹלָמוֹת (שֶׁלִּפְנֵי הַצְּמֻצוּם) הִיא עַל־יְדֵי צְמֻצוּם

דְּהַגֵּם שֶׁהַצְּמֻצוּם שֶׁהֵנָּה בְּאוֹר זֶה (הַשְּׂשִׂיף לְעוֹלָמוֹת) נִקְרָא בְּשֵׁם "צְמֻצוּם הָרָאוּן" הָרִי מְבוֹאֵר בְּמְקוֹם אַחֵר שְׁגָם לִפְנֵי "צְמֻצוּם הָרָאוּן" הִיוּ כְּמָה וְכְמָה צְמֻצוּמִים

דְּנוֹסָף לְזֶה שֶׁהַמְשֻׁכֵת אוֹר הַשְּׂשִׂיף לְעוֹלָמוֹת מִהָאוֹר שֶׁלְמַעַלָּה מְשִׂיכוֹת לְעוֹלָמוֹת הִיא עַל־יְדֵי צְמֻצוּם כְּנ"ל הֵנָּה גַם הַמְשֻׁכֵת הָאוֹר שֶׁלְמַעַלָּה מְשִׂיכוֹת לְעוֹלָמוֹת הִיא עַל־יְדֵי צְמֻצוּם

דְּמִכְּנִיּוֹן שְׁגָם אוֹר זֶה (שֶׁלְמַעַלָּה מְשִׂיכוֹת לְעוֹלָמוֹת) הוּא בְּבַחֲחֵינֵת הַמְשֻׁכָּה וּגִילוּי, וְלִפְנֵי זֶה הֵנָּה כְּלוּל בְּעֵצְמוֹת הַמְּאוּר מְמָשׁ

וּבְפֶרֶט שְׂשִׂי לֹמֵר שְׂפִיר, שְׂפִירוּשׁ זֶה שֶׁהֵנָּה כְּלוּל בְּעֵצְמוֹת הַמְּאוּר מְמָשׁ הוּא שֶׁהֵנָּה כְּלוּל בְּעֵצְמוֹת ["שֶׁלְמַעַלָּה מִתּוֹאֵר "מְאוּר"]

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then it is understood that the drawing down of the light in the form of revelation from the light that was included in the Essence of the Emanator is through an extremely great *tzimtzum*.

And based on this, one may say that what was explained in the maamar that the intent in the Giving of the Torah is to draw forth the light from before the *tzimtzum* the intent in this is not only the light from before the First Tzimtzum, but even the light from before all the *tzimtzumim*.

הרי מוכן, דהמשכת האור שבכחירת גילוי מהאור הפלול בעצמות האור היא על ידי צמצום עצום

ועל פי זה יש לומר, דמה שנתבאר בהמאמר שהפנונה בנתינת התורה היא להמשיך האור שלפני הצמצום הפנונה בזה היא (לא רק לאור שלפני צמצום הראשון, אלא) גם לאור שלפני כל הצמצומים

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And based on this, it is possible to explain also what is written in the maamar, that *Parashat HaChodesh* was said immediately after the Exodus from Egypt.

For at first glance, this is puzzling behold, it is explicit in the verse that *Parashat HaChodesh* was said in the land of Egypt.

And it can be said, that what is written in the maamar that *Parashat HaChodesh* was said after the Exodus from Egypt the intention is: after the telling and narration of the Exodus from Egypt (i.e., the Exodus as it is described in the Torah).

That is: after all the commandments (in the Torah) were said to Pharaoh that he should send Israel out from Egypt up until the final warning of the plague of the firstborn, after which Pharaoh said, "Go, you and all the people..."

behold, immediately after the telling of the Exodus from Egypt, *Parashat HaChodesh* was said.

And the idea is: that the superiority of the revelation of Torah over the revelation in the worlds (as explained in this maamar) is even over the revelation in the worlds as it is described in the Torah.

For this is what he brings in the maamar, that which Rashi writes: "The Torah did not need to begin except from 'This month shall be for you'"

And what is the reason that the Torah began with *Bereishis*?

For also the matter of *Bereishis bara* (and similarly the stories of the Patriarchs, etc.) as it is in the Torah is only (like) a preface

ועל פי זה יש לבאר גם מהשכתוב בהמאמר שפרשת החודש נאמרה מיד אחרי יציאת מצרים

דלכאורה תמוה הרי מפורש בקראו שפרשת החודש נאמרה בארץ מצרים

ויש לומר, דמה שכתוב בהמאמר שפרשת החודש נאמרה לאחר יציאת מצרים הפנונה היא לאחר אמירת וסיפור יציאת מצרים (יציאת מצרים כמו שהיא בתורה)

דלאחרי שנאמרו כל הצווים (שבתורה) לפרעה שישלח את ישראל ממצרים, עד להתראה האחרונה דמפת בכורות שלאחרי זה אמר פרעה "צא אתה וכל העם גו"

הנה מיד לאחר אמירת יציאת מצרים נאמרה פרשת החודש

והענין הוא דמעלת הגילוי דתורה על הגילוי דעולמות (המבוארת במאמר זה) היא גם על הגילוי דעולמות כמו שהוא בתורה

דזהו מה שמביא בהמאמר מה שכתב רש"י: "לא היתה צריף להתחיל את התורה אלא מ'החודש הזה לכם"

ומה טעם פתחבבראשית

שגם הענין דבראשית ברא (ועל דרך זה הסיפור דהאבות וכו') כמו שהוא בתורה הוא רק (כמו)

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to *Parashat HaChodesh*, for this portion is the essential beginning of the Torah.

And therefore, also regarding the matter of the Exodus from Egypt which is a preparation for the Giving of the Torah the maamar speaks concerning the concept of the Exodus from Egypt as it is in the Torah.

And one can connect this idea that the revelation in Torah is even higher than the revelation of the worlds *as it is in the Torah* with what was explained above (Section 4): that the revelation in Torah is the Essence of the Infinite Light which is above all tzimtzumim (even the tzimtzumim before the First Tzimtzum).

According to the known principle that the entirety of the Torah (even the stories in the Torah before *Parashat HaChodesh*) preceded the world

and since the beginning of the concept of "world" is from the First Tzimtzum,

the Torah that preceded the world is in the Infinite Light from before the Tzimtzum.

And even more than this, one can say: since even in the light that is before the Tzimtzum there already exists the beginning of the root of limitation for worlds,

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And this is: "This month shall be for you the head of the months" that in the month of Nissan is the revelation of the Essence of the Infinite Light.

And this is why, when Rosh Chodesh Nissan arrives, we do not make a leap year for the concept of "year" is in the light that relates to the worlds.

And since the drawing down of this light is through the elevation of *mayin nukvin* (feminine waters), we do make a leap year when needed in order that the elevation of *mayin nukvin* be properly rectified.

Therefore, when Rosh Chodesh Nissan arrives which is the revelation of the Essence of the Infinite Light, above all awakening from below we do not make a leap year.

הקדמה לפרשת החודש, דפרשה זו היא עיקר התחלת התורה

ולכן, גם בנוגע לענין דיציאת מצרים שהוא הקנה למתן תורה מדבר בהמאמר על דבר הענין דיציאת מצרים כמו שהוא בתורה

ויש לקשר ענין זה שהגילוי בתורה הוא למעלה יותר גם מהגילוי דעולמות כמו שהוא בתורה עם מה שנתבאר לעיל (סעיף ד'), שהגילוי בתורה הוא עצמות אור אין-סוף שלמעלה מכל הצמצומים (גם מהצמצומים שלפני צמצום הראשון)

על פי הידוע דכללות כל התורה (גם ספורי התורה שלפני פרשת החודש) קדמה לעולם

ומכיון דהתחלת ענין "עולם" הוא מצמצום הראשון

התורה שקדמה לעולם היא באור אין-סוף שלפני הצמצום

ויתירא מזו יש לומר: דמכיון שגם באור שלפני הצמצום יש כבר התחלת שרש המדידה דעולמות

ונהו: החודש הזה לכם ראש חדשים, דבחודש ניסן הוא הגילוי דעצמות אור אין-סוף

ונהו שששהגיע ראש חודש ניסן אין מעברין את השנה, כי בחינת שנה היא באור השייך לעולמות

ולחיות דהמשכת אור זה הוא על-ידי העלאת מיין נוקבין, מעברין את השנה לצורך בכדי שתהיה העלאת מיין נוקבין בתקונה

לכן כשהגיע ראש חודש ניסן, הגילוי דעצמות אור אין-סוף שלמעלה מאתערוותא דלתתא אין מעברין את השנה, כמבואר בארוכה בהמאמר

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And this is also why the month of Nissan is the month of redemption for “in Nissan they were redeemed, and in Nissan they are destined to be redeemed.”

וְזֶהוּ גַם מֵה שְׁחֹדֵשׁ נִסָּן הוּא חֹדֶשׁ הַגְּאֻלָּה, דְּבִנְיָסָן נִגְאָלוּ וּבִנְיָסָן עֲתִידִין לְהִגְאָל

Because the concept of redemption is that then will be fulfilled “your Teacher will no longer be hidden” the revelation of the Essence of the Infinite Light, with no garment at all.

כִּי עֲנִין הַגְּאֻלָּה הוּא שְׂאֵז יִהְיֶה "וְלֹא יִכְנָף עוֹד מוֹרְיָד", הַגִּילוי דְּעֲצָמוֹת אוֹר אֵין-סוּף בְּלִי שׁוּם לְבוּשׁ

And may it be G-d's will that all of this be fulfilled speedily in our days, in the month of Nissan of this very year and we shall eat there from the *zevachim* and *pesachim*, with joy and gladness of heart.

וְיִהְיֶה רְצוֹן שְׂפֵל זֶה יִהְיֶה בְּמַהֲרָה בְּיַמֵּינוּ מִמֶּשׁ, בְּחֹדֶשׁ נִסָּן דְּשָׁנָה זוֹ מִמֶּשׁ, וְנֹאכַל שֵׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים, וּמִתּוֹךְ שְׂמֻחָה וְטוֹיב לְכַב

[NOTE Summary:

The maamar begins with a precise question: why does the Torah call Nissan both “ראש חדשים” (head of the months) and “ראשון” (first)? The distinction is essential. “First” describes sequence within a system, while “head” indicates something that transcends and governs the entire system. Thus, Nissan is not just the first month chronologically; it is the root and source of all months, standing above them.

This is reflected halachically: once the proper time for Rosh Chodesh Nissan arrives, we do not intercalate the year. Adjustments to the calendar represent working within the system of time, but Nissan is beyond that system. It represents a fixed, essential point that cannot be modified, because it is rooted in something higher than calculation and structure.

The Rebbe explains that Parashat HaChodesh is the true beginning of the Torah, as Rashi states. Everything prior, including Bereishis and even the narrative of the Exodus, serves as preparation. Earlier sections describe revelations within the framework of worlds. From “החודש הזה לכם” onward begins Torah as Torah: revelation that is not merely within existence, but above it.

To understand this, the maamar analyzes two types of Divine revelation. The first is the revelation within worlds, which comes through the Kav, the measured Divine light that enters vessels. Even though its source is from before the Tzimtzum, it undergoes contraction and structuring, and therefore becomes limited. The worlds themselves, including even the vessels of Atzilus, are defined by גבול, limitation and measurement.

However, even this “unlimited” light of the Kav is still connected to limitation, because its very purpose is to relate to worlds. Its descent is through Tzimtzum, and thus it carries within it the possibility and structure of limitation. Even before Tzimtzum, there already exists a root of measurement, in the form of Divine “estimation” and will to create.

In contrast, Torah draws down a completely different level: the Essence of the Infinite Light, which is not defined even by the category of “light” or “revelation.” This Essence is beyond all Tzimtzumim, even those

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preceding the so-called First Tzimtzum. It is not merely above limitation; it is beyond the entire framework of limitation versus infinity.

This explains why Parashat HaChodesh follows the narrative of the Exodus. The Exodus represents liberation from constraints, but still within the system of worlds. Torah, however, introduces a higher level entirely: the revelation of Essence. Therefore, even the Torah's own recounting of creation and Exodus is only a preface to this deeper beginning.

Nissan embodies this level. It is the time when the Essence of the Infinite is revealed directly, not as a response to human effort (אתערוהא דלתתא), but from above entirely. This is why we do not adjust the year when Nissan arrives: the revelation it represents is absolute and not dependent on preparation.

This also explains why Nissan is the month of redemption. Redemption is not merely freedom from exile, but the revelation of Essence without concealment, as in "ולא יכנה עוד מוריד." Just as the first redemption occurred in Nissan, the final redemption will as well, because both stem from this same essential revelation that transcends all structure and concealment.

Practical Takeaway:

A person lives within systems: time, structure, growth, effort, limitations. Most of avodah operates within that framework, refining and elevating step by step. But there are moments in life that are "Nissan moments," when a person accesses something deeper than their structure, a core connection to Hashem that is not dependent on their current level.

The lesson is twofold. First, one must engage fully in structured growth, like the system of the year that sometimes requires adjustment. But at the same time, one must recognize that the deepest connection to Hashem is not earned but revealed. It is essential, inherent, and always present.

Second, when such a moment of inner awakening comes, it should not be delayed or "adjusted." Just as we do not intercalate when Nissan arrives, a person should act immediately on moments of אמת, clarity and connection, knowing they come from a place beyond calculation.

Chassidic Story:

Rabbi Sholom DovBer Schneersohn, the Rebbe Rashab, once described a powerful internal experience he had while davening. He explained that there are times when a person serves Hashem through deep contemplation and effort, step by step, building understanding and emotion. But occasionally, there comes a moment that cannot be explained or prepared for, where one feels suddenly lifted beyond oneself entirely.

On one such occasion, he said that all the layers of thought and structure fell away, and what remained was a simple, absolute awareness of Elokus that did not come from his own עבודה. It was not something he achieved; it was something that was revealed to him.

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He later explained that this is the difference between the regular סדר העבודה and the level of “החודש הזה לכם.” Most of life is סדר בתוך סדר, within order. But there are moments when Hashem reveals something that is entirely beyond that order.

And he emphasized: when such a moment comes, a person must not analyze it away or try to fit it into their system. They must receive it simply, because it is a גילוי העצמות, a revelation of Essence itself.

Therapeutic Psychological Integration (TPX)

Two Modes of Living: Structured Self vs Essential Self

Most of life operates in what we can call the “structured self.” This is the version of you that grows step by step, builds habits, improves slowly, and works within limits. This corresponds to the “worlds” in the maamar, where everything is measured, gradual, and processed through internal systems. You learn, you struggle, you refine.

But the Rebbe is introducing a second dimension: the “essential self.” This is not the version of you that improves. It is the version of you that simply is. It is not built. It is not earned. It is not dependent on your current state. It is the part of you that is already connected, already whole, already aligned.

Nissan represents this second mode. It is not just a new beginning. It is a breakthrough beyond the entire system.

Why We Resist “Nissan Moments”

Psychologically, people are more comfortable with gradual growth than with sudden transformation. Slow change feels safe and predictable. But moments of אמת, clarity, or deep connection can feel destabilizing. They don't fit your narrative. They don't match your self-image.

So what do we do? We “intercalate.” We delay. We reinterpret. We say, “I'm not ready,” or “This isn't sustainable,” or “Let me first get everything in order.”

But the maamar says clearly: when Nissan arrives, you do not adjust the calendar.

Translation: when a moment of real inner truth appears, don't push it away just because it doesn't fit your system.

Effort vs Gift

There are two psychological engines of growth: effort and gift.

Effort is everything you build through discipline, consistency, and awareness. This is essential. Without it, nothing stabilizes.

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But there are also moments that come as a gift. A sudden insight. A feeling of closeness. A clarity about your purpose. These moments are not produced by your effort, even if your effort prepared the ground.

A common mistake is trying to “own” these moments through analysis. You try to break them down, explain them, control them. But that often destroys their power.

The healthier approach is to receive them.

The Fear of Losing Control

At a deeper level, resisting these moments is about control. The structured self feels safe because it is predictable. The essential self feels overwhelming because it bypasses control.

When something inside you suddenly says, “This is who I really am,” it can feel too big. Too absolute.

So instead of stepping into it, you shrink it down.

But the teaching here is that real growth requires both: the structure that holds you, and the moments that break you open.

Living With Both Dimensions

A healthy inner life integrates both modes:

You work consistently, build habits, and respect process. That is your “year,” your structured development.

But you also learn to recognize and honor moments that come from deeper than your process. When clarity, inspiration, or connection appears, you act on it, even if it disrupts your system.

You don’t wait until you feel “ready.” That moment is the readiness.

A Modern Story

A student once described to his mentor a strange experience. He had been struggling for years with direction, motivation, and identity. Everything felt slow and unclear.

One night, after a long and ordinary day, he suddenly felt a powerful clarity. Not emotional hype, not excitement, but something very quiet and certain. He knew exactly what kind of person he wanted to be, what values mattered, and what he needed to change.

The next morning, the feeling wasn’t as strong. His old doubts started creeping back. He began questioning the experience: “Maybe it was just a mood. Maybe it’s not realistic. Maybe I should wait.”

His mentor told him: “That moment was more real than your doubts. Your doubts are your system trying to stay in control. That clarity came from deeper than your system.”

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The student made a decision. Instead of waiting for certainty, he acted on that moment. He changed small things immediately, even without full confidence.

Years later, he said that moment didn't just inspire him. It redefined him. Not because it lasted, but because he took it seriously.

That is Nissan. **END NOTE]**

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