

Discourse 1

“To understand the matter of Rosh HaShanah - LeHavin Inyan Rosh HaShanah”

Delivered on the 2nd day of Rosh HaShanah, 5716

By the grace of *HaShem*, blessed is He,

1.

To better understand Rosh HaShanah. The matter of Rosh HaShanah is that it is the day upon which the world was created, as our sages, of blessed memory, stated,³³ “The world was created in the month of Tishrei.” Thus, the substance of Rosh HaShanah is as stated,³⁴ “This day is the beginning of Your deeds.” This is to say that on each and every Rosh HaShanah, there is a concealment of the vitality of the previous year and a drawing forth of new vitality. This is why they said, “This day is the beginning of Your deeds.” Now, the primary commandment-*mitzvah* of Rosh HaShanah is the sounding of the ram’s horn-*Shofar*, as in the words of the Mishnah,³⁵ “The *mitzvah* of the day is with the *Shofar*.”

Now, we must understand how all these matters (that is, the matter of Rosh HaShanah, the substance of Rosh HaShanah

³³ Talmud Bavli, Rosh HaShanah 8a

³⁴ Talmud Bavli, Rosh HaShanah 27a; See the verses of *Zichronot* in the Rosh HaShanah liturgy.

³⁵ Talmud Bavli, Rosh HaShanah 26b

and the *mitzvah* of Rosh HaShanah) relate and are specifically connected to man.

In regard to the matter that Rosh HaShanah is the day the world was created, in actuality, the world was created in six days and *HaShem*-יהו"ה established the celebration of Rosh HaShanah specifically on the sixth day of creation, the day that Adam, the first man, was created.³⁶

Similarly, in regard to the substance of Rosh HaShanah, which is the matter of a new drawing forth of vitality to the world, this too relates specifically to man. This is because all other creatures have different days of judgment and reckoning. That is, all the other creatures have different Rosh HaShanahs. For example, the first of Elul is the Rosh HaShanah of animal tithes (*Ma'aser Beheimah*).³⁷ The same applies to all other types and categories of creatures. Each has a specific day of judgement and reckoning. Thus, when it states, "this day is the beginning of Your deeds," it specifically relates to the creation of man.

This is also the case regarding the *mitzvah* of Rosh HaShanah, which is to sound the *Shofar*. The *Shofar* must specifically be sounded by a human being, specifically by an adult Jewish male who is obligated to fulfill the commandments of the Torah. If the *Shofar* is sounded by any other cause, rather than by the mouth of an adult Jewish man, the *mitzvah* of *Shofar*

³⁶ Numbers 29:1 The first day of creation was on the 25th of the month of Elul and Rosh HaShanah falls on the sixth day, when man was created (the first day of the month of Tishrei).

³⁷ Talmud Bavli, Rosh HaShanah 2a. Another example is the 15th of the month of Shevat, which is the Rosh HaShanah of trees. See there.

has not been fulfilled. Rather, the *mitzvah* can only be fulfilled if the *Shofar* is sounded specifically by an adult Jewish man.

We therefore must understand why all these matters of Rosh HaShanah specifically relate to man. For, is it not the case that on Rosh HaShanah all matters in the world return to their original state? If so, why does this specifically relate to man?

Moreover, the matter of the *Shofar* must be better understood. For, our sages, of blessed memory, stated,³⁸ “On Rosh HaShanah, recite the verses of Kingship, Remembrances, and *Shofar* before Me – the verses of Kingship, so that you crown Me as King over you; Remembrances, so that the remembrance of you should rise before Me for good; and with what? With the *Shofar*.” In other words, after the recitation of each of these categories of verses in our Rosh HaShanah prayers; those of Kingship (*Malchiyot*), Remembrances (*Zichronot*), and *Shofarot*, they must be followed by the actual sounding of the *Shofar*.

However, we need to understand why the verses of *Shofar*, in and of themselves, are insufficient on their own, but must specifically be accompanied with the actual sounding of the *Shofar*. That is, what exactly is the superiority of actually sounding the *Shofar*?

³⁸ Talmud Bavli, Rosh HaShanah 16a, 34b

2.

Now, to understand this, we must first explain the superiority of man. That is, man's superiority is because of the soul within him. Now, the soul³⁹ is not a matter of intellect. This is contrary to those who err and state that the soul is intellect by citing proof from the fact that the soul is called "The intellectual soul (*Nefesh HaMaskelet*)."⁴⁰ However, in truth, this is not so. The very fact that a person may be described as an intellectual, means that a person can also not be an intellectual, but even so, he still is a human being and possesses all matters found in man. This being so, we must say that the soul is not intellect.

Thus, although the soul of man is called, "the intellectual soul" (*Nefesh HaMaskelet*), this is (not because the soul is intellect, but) because the intellect is unified with the soul.

To further explain, in the soul there is that which relates to the soul itself and that which relates to one's fellow. There is yet another differentiation. There are matters that the soul does, in and of itself, and matters that it does through its powers.

These are the general differences between the desire (*Ratzon*) of the soul, the intellect (*Sechel*) of the soul and the emotions (*Midot*) of the soul. Desire (*Ratzon*) is that the soul **itself** is attracted and leans toward something. That is, desire is

³⁹ See Sefer HaMaamarim 5678 p. 360 and on; 5679 p. 379 and on.

⁴⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42; Chinuch Katan at the beginning of the section section of Tanya, and elsewhere.

not a power of the soul at all, but is rather the soul itself being attracted to and leaning toward something. That is, the desire is not for himself, but is rather for something other than himself.

Emotions (*Midot*), on the other hand, are not the soul itself, but are only powers of the soul. Moreover, emotions (*Midot*) are also about the other. For, when we say that a person has love or its opposite, there must be another that he loves, or the opposite thereof. Thus, in regard to the emotions (*Midot*), they are (lacking) in two matters. Firstly, they only are powers of the soul (rather than the soul itself) and secondly, they only relate to (someone or something) other than himself.

Now, intellect (*Sechel*) is also only a power of the soul. However, intellect (*Sechel*) is in and for oneself, which is the primary difference between intellect (*Sechel*) and emotions (*Midot*). That is, although they both are powers of the soul, and therefore are unlike desire (*Ratzon*), which is the attraction and leaning of the soul itself, they nevertheless differ from each other, in that the emotions (*Midot*) relate to the other, whereas the intellect (*Sechel*) relates to himself. Therefore, since intellect (*Sechel*) relates to himself, it is unified to the soul. The soul is therefore called, “the intellectual soul” (*Nefesh HaMaskelet*), because intellect is unified to the soul.

However, though intellect (*Sechel*) is unified to the soul, it is not that it grasps (or takes hold of) the soul. That is, the unification of intellect to the soul is not in a way that it can measure, conceptualize or comprehend the soul. This is self-evident from the fact that intellect cannot even grasp the desire (*Ratzon*) of the soul. For, even when desire has reason, it is not

that the reason grasps the desire. That is, if reason grasped the desire, it would be giving measure to it. Reason would therefore rule over desire and be able to change it. However, we see that the opposite is true. Desire remains as it is – the existence of a desire (*Ratzon*) – and the reason is merely additional to the desire. Even with the presence of reason, the desire remains as it is, as the existence of desire (*Ratzon*).

Therefore, in regard to the *mitzvot*, which are *HaShem's* יהו"ה Supernal Desire, blessed is He, as in the statement,⁴¹ “It gives Me satisfaction of spirit that I commanded and My will was done,” though there may be reasons for them – which is what the Torah is, namely, the reasons for the *mitzvot* – nevertheless, we must fulfill the *mitzvot* not because they are reasonable, but because they are *HaShem's* יהו"ה Supernal Desire, blessed is He. This is because even when a reason is given for the desire (*Ratzon*), it still remains in its existence as desire (*Ratzon*). (This is why even *mitzvot* that are called justice-*Mishpatim* [and accord to reason], must be fulfilled the same way that we fulfill *mitzvot* that are called decrees-*Chukim* [which transcend reason].)

Now, since intellect (*Sechel*) cannot even grasp desire (*Ratzon*) [which is the attraction and leaning of the soul to something], it is self-understood that intellect (*Sechel*) certainly cannot grasp the soul itself. Therefore, although the soul is called “the intellectual soul” (*Nefesh HaMaskelet*), this is only insofar as the intellect unifies with the soul. However, even so,

⁴¹ See Torat Kohanim and Rashi to Leviticus 1:9; Sifrei and Rashi to Numbers 28:8

the intellect cannot grasp the soul itself, nor does it even have a grasp of the desire (*Ratzon*) of the soul.

3.

This may be better understood through further explanation. Within the soul itself there are various levels. For example, in ascending order, there is speech (which also includes action and is the matter of the letters-*Otiyot*), thought, emotions, intellect, and desire. All these levels receive one from the other. For example, speech receives from thought. That is, even though the power of speech (*Dibur*) has its own unique root in the soul, nevertheless, it specifically receives from thought. Thus, thought is the vitality that enlivens speech. That is, when a person thinks while speaking, his speech becomes filled with great vitality. In contrast, if he speaks without thinking, his speech will not at all have the same vitality.

In the same manner, thought receives from the heartfelt emotions. That is, although thought (*Machshavah*) is not rooted in the emotions and has its own unique root in the soul, it nevertheless, specifically receives from the emotions. This is as stated in Tanya,⁴² that “the moment a lust arises in one’s heart for any given thing, it immediately falls into his thoughts etc.”

⁴² Tanya Ch. 20-21

We thus see that the emotions give vitality to the thoughts (*Machshavah*).

Similarly, the emotions (*Midot*) receive from the intellect (*Sechel*). For, although the emotions likewise have their own unique root in the soul, they nevertheless receive specifically from the intellect. Therefore, if the reason [of the intellect] that gave rise to the emotion remains within him, his emotions will be vitalized. In contrast, if the reason that gave rise to the emotion withdraws, the emotion will dissipate and all that will be left is the external aspect of the emotions (*NeHi"Y*⁴³) as they relate to action only.

In the same manner, intellect (*Sechel*) receives specifically from desire (*Ratzon*). For, although the intellect has its own unique root in the soul, nonetheless, intellect specifically comes from the desire. Now, although our sages, of blessed memory, stated,⁴⁴ “One who says ‘I have toiled and I have found’ is to be believed,” and the matter of toil (*Yegiyah*) specifically comes about when a person does not have desire in it, but nonetheless, specifically when he toils he finds – meaning, even when he does not have desire in it – nevertheless, in truth, this is not at all a contradiction to what we said that intellect comes from the desire. For, the reason it is through toil that he comes to attain intellect, is because through toil

⁴³ These are *Netzach*, *Hod* and *Yesod*, which are the external “gut” emotions. These are called, the embedded or naturally responsive emotions (*Mootba*), which are only the impression that remains of the heartfelt emotions of *Chessed*, *Gevurah* and *Tiferet* as they relate to action. (See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30, and elsewhere.)

⁴⁴ Talmud Bavli, Megillah 6b

(*Yegiyah*) he reaches knowledge that is concealed (*Da'at HaNe'elam*) and transcends desire, and it is because of this concealed knowledge (*Da'at HaNe'elam*) that he also comes to desire it. Then, as a result of this desire, he comes to the intellect (*Sechel*). In other words, the existence of the intellect (*Sechel*) is specifically brought about and sustained by the desire (*Ratzon*).

Our sages, of blessed memory, therefore stated,⁴⁵ “A person should always study from that place [in Torah] that his heart desires,” specifically. It is only when he does not have desire in it, that he is given the advice to toil with his intellect. This is because through intellectual toil he will come to awaken the desire (*Ratzon*) for it and will also automatically come to have intellect (*Sechel*) in it.

Now, since speech receives from thought, and thought receives from emotions, and emotions receive from intellect, and intellect receives from desire, we thus find that all the powers of the soul depend on desire. In other words, it is from the arousal of the desire (*Ratzon*) that all the other powers, from intellect to action, are drawn forth. That is, all these powers of the soul undergo change. All this applies to the powers of action, speech, thought, emotions, intellect, and desire as it relates to intellect. However, desire itself is an essential power, from which all the other powers of the soul come forth.

The same is understood in our service of *HaShem*-יהו"ה, blessed is He. That is, in regard to all the powers of our soul,

⁴⁵ Talmud Bavli, Avodah Zarah 19a

such as intellect and emotions, they can undergo change. However, on the level of desire (*Ratzon*), which is the matter of the singular-*Yechidah* essence of the soul, which is in a state of perfection and completion at all times, as stated,⁴⁶ “She [the singular-*Yechidah* essence of the soul] remains faithful to Him, blessed is He,” it is only applicable for it to be in a state of concealment and hiddenness. In other words, when the inner powers of one’s soul, such as intellect and emotions, are not in a state of holiness, but are elsewhere, it is possible for the singular-*Yechidah* essence of his soul to become concealed.

Nevertheless, even then, it is only in a state of concealment, but “She [the singular-*Yechidah* essence of the soul] remains faithful to Him, blessed is He.” Therefore, even the simplest of Jews and even those who are transgressors amongst Israel, always have the ability to awaken the singular-*Yechidah* essence of their souls, since it always remains in a state of complete perfection.

Now, just as it was explained about desire (*Ratzon*), that all the other powers of the soul are drawn from the desire, the same applies in our service of *HaShem*-יהו"ה, blessed is He. In other words, when a Jew withstands a test by awakening the aspect of the singular-*Yechidah* essence of his soul in a way of self-sacrifice (*Mesirat Nefesh*), he automatically causes change in all the other powers of his soul. This is true whether he realizes it in an inner manner or whether it is in a transcendent encompassing manner. In any event, it brings about change in

⁴⁶ See Tanya, Ch. 24

all the powers of his soul. Only that in order to bring this out into revelation within himself, he must toil in his service of *HaShem*-יהו"ה, blessed is He.

This accords to the explanation in Kuntras HaAvodah.⁴⁷ Namely, that it is through self-sacrifice (*Mesirat Nefesh*) in one's service of *HaShem*-יהו"ה, blessed is He, that he affects changes, even in the inner powers of his soul, and toil in the service of *HaShem*-יהו"ה, blessed is He, is necessary to bring them out into revelation. The same applies to the matter of serving *HaShem*-יהו"ה, blessed is He, in general (during prayer, which is ordered in a way of ascent from below to above, and is the matter indicated by the verse,⁴⁸ "A ladder (*Sulam*-סלם) was set upon the earth and its top reached the heavens"). That is, the ultimate intent is to reach the aspect of the singular-*Yechidah* essence of the soul, which is the matter of the desire of the heart (*Re'uta d'Leeba*) that transcend reason and intellect, but is rather the aspect of the essential self of the soul, which never undergoes change at all.

4.

With the above in mind we may understand the superiority of man (*Adam*-אדם). The term "man-*Adam*-אדם" is

⁴⁷ Kuntres HaAvodah of the Rebbe Rashab, Ch. 5, p. 32.

⁴⁸ Genesis 28:12

of the same root as in the verse,⁴⁹ “I am likened (*Adameh*-אדמה) to the Supernal One.”

The fact that man (*Adam*-אדם) is likened (*Adameh*-אדמה) to the Supernal One is not just in regard to his inner soul powers, for, through these aspects of his soul he can only reach that which relates to the chaining down of the worlds (*Hishtalshelut*). Rather, man’s primary superiority is the result of his toil (*Yegiyah*) in serving *HaShem*-יהו"ה, blessed is He, which stems from the desire of the heart (*Re’uta d’Leeba*) that transcend reason and intellect. For, through such service of *HaShem*-יהו"ה, blessed is He, he even reaches the aspect of *HaShem*’s-יהו"ה Godliness, about which it states,⁵⁰ “He is not a man,” and entirely transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).

Now, though this kind of service of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re’uta d’Leeba*) is the aspect indicated by the verse,⁵¹ “And you shall love *HaShem*-יהו"ה your God... with all your being (*Me’odecha*-מאדך),” indicating that it only accords to the limitations of “**your** being” (*Me’od Shelcha*-שלך),⁵² nonetheless, through this kind of service a person reaches the aspect indicated by the verse,⁵³ “He is not a man.” The reason is because when the Holy One, blessed is He, makes a request, He only requests

⁴⁹ See Isaiah 14:14; Also see Sefer Asarah Ma’amarot of Rabbi Menachem Azaria de Fano, Maamar “*Em Kol Chai*,” Ch. 33; Shnei Luchot HaBrit (*ShaLaH*) 3a, 20b, and elsewhere.

⁵⁰ Samuel I 15:29

⁵¹ Deuteronomy 6:5

⁵² See Torah Ohr, Mikeitz 39c and on, and elsewhere.

⁵³ Samuel I 15:29

according to our capability to do it. Similarly, when He gives, He only gives according to our capacity to receive.⁵⁴ Thus, it is specifically through this kind of service of *HaShem*-יהו"ה, blessed is He, that stems from the desire of the heart (*Re'uta d'Leeba*) and is beyond reason and intellect, that a person comes to reach the aspect of "He is not a man."

Now, just as it is so below, that when desire is aroused, the inner powers of one's soul are also automatically drawn forth, as mentioned before, this is likewise so above, in matters of Godliness. That is, when a person serves *HaShem*-יהו"ה, blessed is He, in the aspect of the singular-*Yechidah* essence of his soul, through which he even reaches the aspect of *HaShem's*-יהו"ה Godliness indicated by the words "He is not a man," then from the aspect of, "He is not a man," which entirely transcends the order of the chaining down of the worlds (*Hishtalshelut*), he affects a novel drawing forth, even within the chaining down of the worlds (*Hishtalshelut*).

5.

With the above in mind, we can understand the relationship between Rosh HaShanah and specifically man's service of *HaShem*-יהו"ה, blessed is He. This is because on Rosh HaShanah all things return to their original state. Moreover, as known, the concealment of Rosh HaShanah is far

⁵⁴ Midrash Bamidbar Rabba 21:22

greater than the concealment of the *Tzimtzum*-restraint, even including the concealment of the first *Tzimtzum*. The concealment of the first *Tzimtzum* was solely in the expression of the light, which is external to the letters. However, from the perspective of the letters, there was absolutely no distinction between before the *Tzimtzum* and after the *Tzimtzum*. (This accords to the explanation in Likkutei Torah, at the end of the book of Vayikra,⁵⁵ and in various other places in the teachings of Chassidut.)⁵⁶ However, the concealment of Rosh HaShanah is such that there is a concealment of the light and vitality from the letters (*Otiyot*) and vessels (*Keilim*) themselves.

This is why on Rosh HaShanah there must be a drawing forth from that which entirely transcends the matter of an “other.” That is, it must be from a place in the soul that entirely transcends any relation to undergoing the concealment of *Tzimtzum*, such as what happens to the light (*Ohr*). Rather, we must specifically reach *HaShem*-יהו"ה Himself, blessed is He. This is specifically accomplished through serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) that entirely transcend reason and understanding. It is specifically through serving *HaShem*-יהו"ה in this way, that one reaches the matter indicated by the words, “He is not a man,” meaning, that he reaches He who utterly transcends the chaining down of the worlds (*Hishtalshelut*).

⁵⁵ Likkutei Torah 53c and on

⁵⁶ Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 921 and on, and elsewhere.

This is accomplished on Rosh HaShanah through serving *HaShem*-יהו"ה, blessed is He, with the sounding of the *Shofar*, which is made of a ram's horn, indicating that before *HaShem*-יהו"ה, blessed is He, man and beast are equal. Through serving *HaShem*-יהו"ה we reach He who utterly transcends the chaining down of the worlds (*Hishtalshelut*).

About this the verse states,⁵⁷ "Of you My heart said, 'Seek My inner presence (*Panai*-פני); *HaShem*-יהו"ה, I seek Your inner presence (*Panecha*-פניך)." In other words, the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is to draw forth the innermost (*Pnimityut*) aspect of the One Above; His light that utterly transcends the chaining down of the worlds (*Hishtalshelut*). This is brought about through serving *HaShem*-יהו"ה, blessed is He, in a way of "Seek My inner presence (*Panai*-פני)," from the singular-*Yechidah* essential self of the soul.

6.

However, in truth, even serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) is insufficient in and of itself.⁵⁸ This is because serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) only reaches the aspect indicated by the words "He is not a man," the aspect that transcends the chaining down of the

⁵⁷ Psalms 27:8 – This Psalm is recited during the month of Elul and the high holiday season.

⁵⁸ See *Hemshech* 5672 Vol. 2, p. 762, p. 1,145 and on.

worlds (*Hishtalshelut*).⁵⁹ Rather, in order to actually reach the Singular Preexistent Intrinsic Essence of *HaShem*-יהו"ה Himself, blessed is He, we must serve Him in action, specifically by accepting the yoke of His Kingship [and fulfilling His Torah and *mitzvot*].

The same is true of the matter of *Shofar*. That is, even though the primary intention in sounding the *Shofar* is a matter of inner awakening – in that what Rambam wrote about this is well known,⁶⁰ namely, that “although blowing the *Shofar* on Rosh HaShanah is a Torah decree [and is therefore beyond reason], there nonetheless is an allusion (*Remez*) in it, as if the sound of the *Shofar* is telling us, ‘Wake up you sleepy ones from your sleep and you who slumber, arise’ – nevertheless, in and of itself, merely having the proper intentions of the *Shofar* is insufficient and there must be the actual act of sounding the *Shofar*, specifically in deed. In other words, the intention must be accompanied by the deed, and the deed must specifically be performed with a *Shofar*, meaning, with a physically tangible existent something (*Yesh*). That is, in the aspect of the world of Action-*Asiyah* itself, there must be deed (*Ma’aseh*), and it is specifically through this that we reach the very Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Essential Being Himself, blessed is He.

⁵⁹ That is, “He is not a man,” still indicates some relation to man, in a manner of negation. Thus, it ultimately cannot be applied to *HaShem*’s-יהו"ה, Essential Self, blessed is He, who utterly is beyond all grasp or definition, whether through positive adjectives or negative ones. (See Sefer HaMaamarim 5715, discourse entitled “*Bereishit Bara*,” Sefer HaMaamarim 5715, translated in The Teachings of The Rebbe 5715, Discourse 3, Ch. 6; Also see “*Bati Legani* 5715,” Discourse 8.)

⁶⁰ Mishneh Torah, Hilchot Teshuvah 3:4

The explanation is, as known about the Essential Self of *HaShem*-יהו"ה, blessed is He, that it is impossible to describe Him with any adjectives or descriptive terms whatsoever. This is because He utterly and completely transcends all description and is utterly and totally unrelated to them. Rather, we can only say of Him that He is the Creator (*Boreh*-בורא), being that in relation to the tangible existence of novel created beings (*Yesh HaNivra*), including tangible emanations (*Yesh HaNe'etzal*) such as the vessels (*Keilim*) of the world of Emanation-*Atzilut*), He is the Creator.

This is because the existence of tangible novel creatures comes specifically from *HaShem*'s-יהו"ה Essential Self, blessed is He. For, since His Essential Self is intrinsic to Him and He is Singular in this regard, in that there is no cause that precedes Him, God forbid to think so,⁶¹ it therefore is solely in His power and ability to bring about tangible beings who sense themselves as being independent and intrinsic, without a cause bringing them into being. That is, the fact that tangible things exist, both necessitates the existence of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He, and indicate His Essential Self.

To further clarify, the existence of a tangible “something” (*Yesh*) necessitates the existence of *HaShem*-יהו"ה, blessed is He, since the very fact that it exists, is the clearest proof of the existence of the Singular Intrinsic Being, *HaShem*-

⁶¹ See Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah (Foundations of the Torah), Ch. 1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Tanya, Iggeret HaKodesh, Epistle 20.

יהו"ה Himself, blessed is He. Moreover, the very fact that the tangible “something” (*Yesh*) senses itself as existing independently, as if existence is intrinsic to it, is utterly impossible in and of itself, [since, in reality, it has no intrinsic existence at all, and if so, where does this sense come from?] It is only within the capability of the truly Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, who is utterly Unlimited, to do so. Thus, by the very existence of the tangible something (*Yesh*), we have clear proof that a Singular Preexistent Intrinsic and Essential Being exists, that is, *HaShem*-יהו"ה Himself, blessed is He.

Furthermore, the existence of the tangible “something” (*Yesh*) itself indicates *HaShem*’s-יהו"ה Essential Being. In other words, the fact that *HaShem*’s-יהו"ה existence is intrinsic to Him, is pronounced (and apparent) in the tangible “something” (*Yesh*) who senses himself as existing intrinsically. This is what is meant when we say that the tangible novel “something” (*Yesh*) indicates the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. In other words, it is specifically the novel existence of tangible “somethings” (*Yesh*), that sheds light on the Essential Self of *HaShem*-יהו"ה, blessed is He, whose existence **truly is intrinsic** to Him.

This itself is the difference between that which is a tangible “something” (*Yesh*) compared to light (*Ohr*). For, the existence of light (*Ohr*) does not prove the existence of the Preexistent Being, *HaShem*-יהו"ה, blessed is He, nor does it indicate His Singular Intrinsic Being. To further clarify, when we say that the existence of light (*Ohr*) does not necessitate the

existence of the Singular Preexistent Being, what is meant is that from the light (*Ohr*) itself, there is no direct proof of this, since there are matters other than *HaShem*-יהו"ה, blessed is He, [such as the sun] which emanate light (*Ohr*). Thus, in and of itself, the existence of light (*Ohr*) does not prove the existence of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He.

Moreover, the fact that *HaShem*'s-יהו"ה existence is intrinsic to His Essential Self is not at all obvious (or pronounced) by the existence of light (*Ohr*). Actually, the opposite is true, since light (*Ohr*) does not at all possess this quality. That is, even though light (*Ohr*) is similar to its luminary, and is thus sustained essentially (as explained by his honorable holiness, my father-in-law the Rebbe, in his discourses of Rosh HaShanah),⁶² nonetheless, this is not at all because of the light itself, but because of its luminary. In other words, it is specifically because light (*Ohr*) adheres to its source in the luminary that it is sustained essentially. However, this is not because of the existence of the light, but because of the existence of the luminary. For, there is no element of intrinsic being in the existence of light (*Ohr*), which is unique to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He.

It is for this reason that, in truth, the term "Luminary" (*Ma'or*-מאור) cannot be applied to the Essence of *HaShem*-יהו"ה Himself, blessed is He. That is, it cannot at all be said that this

⁶² See *Hemshech Rosh HaShanah* 5694 Ch. 7 (Sefer HaMaamarim 5711 p. 24).

is His Essential Being, blessed is He, that He is a Luminary who produces light. This being so, the existence of light (*Ohr*) does not directly indicate *HaShem* 's יהו"ה Essential Self.⁶³

In contrast, the existence of tangible “somethings” (*Yesh*) both necessitates the existence of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, and is indicative of His Essential Self. It necessitates the existence of the Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He, because it utterly is impossible for novel tangible “somethings” (*Yesh*) to exist, except if they are brought into being by the Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He. Moreover, the existence of the tangible “something” (*Yesh*) indicates *HaShem* 's יהו"ה Essential Self, in that the tangible “something” (*Yesh*) senses itself as existing independently.

To further elucidate, the difference between a tangible “something” (*Yesh*) and light (*Ohr*) is that light (*Ohr*) is in a state of **recognizable** adhesion to its Source and senses its Source. For, if the light (*Ohr*) would not sense its source, particularly if there would be something blocking its adhesion to its Source, the light (*Ohr*) would altogether cease to exist. In contrast, tangible “somethings” (*Yesh*) exist in a way that is the diametric opposite of this. That is, in the existence of tangible “somethings” (*Yesh*), not only is the vitality that brings them into being not revealed in them, but on the contrary, it is very hidden and concealed. That is, the tangible “something” (*Yesh*) completely lacks awareness that the vitality within it is

⁶³ See *Hemshech* 5672 Vol. 2, p. 1,144; *Sefer HaMaamarim* 5668 p. 188.

Godliness. In other words, the way the tangible “something” (*Yesh*) is brought into being, is such that the vitality within it is elevated and transcendent, so much so, that it is unaware of the vitality that brings it into being. It is specifically through this that its state of existence comes about, namely, that it senses itself as existing independently and intrinsically, by which it thus indicates *HaShem* יהו"ה's Intrinsic Being, blessed is He.

What arises from the above, is that we may understand yet another difference between a tangible “something” (*Yesh*) and light (*Ohr*). That is, the existence of light (*Ohr*) is not true existence. For, since the light (*Ohr*) is not the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem* יהו"ה, blessed is He, therefore the light (*Ohr*) is not true existence. However, this is not the case with the existence of tangible “somethings” (*Yesh*), whose existence is directly of the existence of the Intrinsic Self of *HaShem* יהו"ה, blessed is He. Thus, the existence of tangible “somethings” (*Yesh*) is true existence.

It is for this reason that in the coming future, when the true reality of everything will be revealed, we will see that the physical body is itself Godliness. This is because the true reality of the existence of tangible “somethings” (*Yesh*) will be revealed, namely, that the true existence of a created “something” (*Yesh HaNivra*) is the existence of the True Something (*Yesh HaAmeetee*), *HaShem* יהו"ה Himself, blessed is He. Therefore, in the coming future the existence of the tangible “something” (*Yesh*) will be revealed to be a true existence.

With all the above in mind we may now understand why our service of *HaShem*-יהו"ה, blessed is He, must be done in action (*Ma'aseh*) and specifically involve tangible "somethings" (*Yesh*). For, it is specifically through this that we reach the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. It therefore is insufficient to merely recite those verses that relate to the *Shofar*, but the *Shofar* must be sounded in actuality, specifically in deed. This is because the recital of these verses is a matter of Torah, which only reaches the light (*Ohr*), as written,⁶⁴ "Torah is a light (*Ohr*-אור)." In contrast, through the actual deed of fulfilling the *mitzvot* in action, we reach the essence of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.

Now, although it is sometimes explained⁶⁵ that the Torah has a superiority over and above the *mitzvot*, that is only in regard to the matter of revelations. That is, in regard to the matter of revelations (*Giluyim*), the Torah has a superiority over and above the *mitzvot*. However, the *mitzvot* are superior in that through them we reach the very Essence of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.⁶⁶ This is why regarding *mitzvot* that cannot be fulfilled by others, a person is required to stop his Torah study to fulfill them.⁶⁷

⁶⁴ Proverbs 6:23

⁶⁵ See *Kitzurim v'Ha'arot l'Tanya*, p. 75; *Sefer HaMaamarim* 5653 p. 224 and on.

⁶⁶ See *Likkutei Sichot*, Vol. 16, p. 440 and on.

⁶⁷ *Talmud Bavli*, *Mo'ed Katan* 9a-b

With all the above in mind, we may now understand why Rosh HaShanah is specifically related to man. That is, the various matters of Rosh HaShanah, namely, that it is the day of the creation, and its substance, that it is “The beginning of Your deeds,” and the fact that the *mitzvah* of the day is the sounding of the *Shofar*, all specifically relate to man. In other words, since on Rosh HaShanah it is necessary to bring about a new drawing forth of influence from He who transcends the chaining down of the worlds (*Hishtalshelut*), this is specifically accomplished by man. This is because man (*Adam*-אדם) is “likened (*Adameh*-אדמה) to the Supernal One” even regarding the singular-*Yechidah* essence of his soul, through which he reaches the aspect of “He is not a man,” which transcends the chaining down of the worlds (*Hishtalshelut*).

Moreover, reaching the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, is primarily accomplished through sounding the *Shofar*, specifically in action. This is because of the superiority of the tangible “something” (*Yesh*), the existence of which is directly from the Essential Intrinsic Self of *HaShem*-יהו"ה, blessed is He. Thus, it is specifically through the actual fulfillment of the *mitzvah* of sounding the *Shofar* that we reach the Essential Self of *HaShem*-יהו"ה, blessed is He.

Through doing so we bring about the drawing forth of new vitality in the entire chaining down of the worlds (*Hishtalshelut*). This certainly applies to spiritual matters,

meaning to the judgment rendered as it applies to the drawing down of Godliness, as in the verse,⁶⁸ “Because it is a decree for Israel, a judgment for the God of Yaakov,” meaning, “the Godliness of Yaakov.”⁶⁹ This likewise applies to the drawing forth of physicality, in matters that relate to one’s family, health and abundant sustenance, so that it is drawn down in actuality, below ten-handsbreadths, in a manner of openly revealed goodness!

⁶⁸ Psalms 81:5

⁶⁹ See the Sichah-talk given before this discourse (Torat Menachem, Vol. 15, p. 12), note 12; Likkutei Torah, Drushei Rosh HaShanah 54d, 55d and on, and elsewhere.