

Discourse 2

“Deershoo HaShem b’Himatzo - Seek HaShem when He is to be found”

Delivered on Shabbat Parshat Ha’azinu,
Shabbat Shuva, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²¹ “Seek *HaShem*-יהו"ה when He is to be found; call upon Him when He is near.” The Talmud¹²² questions this verse based on another verse that states,¹²³ “[For which is a great nation that has a god who is close to it,] as is *HaShem*-יהו"ה our God, whenever we call to Him?” In contrast, this verse states, “Seek *HaShem*-יהו"ה when He is to be found,” (indicating that He is not found at all times). The Talmud answers and explains, “One verse (“when He is to be found”) refers to the prayers of a solitary individual (*Yachid*), whereas the other verse (“whenever we call to Him”) refers to communal prayers (*Tzibur*). With the solitary individual when is He to be found? During the ten days between Rosh HaShanah and Yom HaKippurim.” This indicates¹²⁴ that the superiority of the ten days of repentance (*Aseret Yemei HaTeshuvah*) is that during

¹²¹ Isaiah 55:6

¹²² Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b, 105a (and Rashi).

¹²³ Deuteronomy 4:7

¹²⁴ See Ohr HaTorah, Drushim L'Shabbat Shuvah, p. 1,470.

those days, the prayers of a solitary individual are equivalent to communal prayers.

Thus, just as we find that a decree issued upon a community may be nullified even once it has been issued and sealed, which is not so with the decree issued upon a solitary individual,¹²⁵ nonetheless, this distinction only applies during the rest of the year, but not during the ten days of repentance (*Aseret Yemei HaTeshuvah*). That is, in the ten days of repentance, the solitary individual (*Yachid*) has the same status as the community (*Tzibur*), and therefore, the decree issued upon a solitary individual may also be nullified, even after the sentence has been decreed and even after it has been sealed.

Moreover, this is not in accordance with those commentators¹²⁶ who state that this is because throughout the ten days of repentance the sentence has not yet been sealed (since the sentence is sealed on Yom HaKippurim, as we recite,¹²⁷ “On Rosh HaShanah they are written, and on the day of the fast of Atonement they are sealed”). These commentators say that this is why the sentence upon an individual may be nullified, indicating that this is not due to the superiority of the ten days of repentance. For, even throughout the rest of the year, the sentence upon an individual may be nullified before it has been sealed. This being so, it must be said that the superiority of the ten days of repentance is that even after the decree upon the individual has been sealed, it is possible for it to be nullified, even though he is a solitary individual (*Yachid*).

¹²⁵ See Talmud Bavli, Rosh HaShanah and Yevamot *ibid.*, and Chiddushei Aggadot of the Maharsha to Yevamot.

¹²⁶ See Chiddushei Aggadot of the Maharsha to Yevamot *ibid.*

¹²⁷ In the “*Unetaneh Tokef*” hymn during the *Musaf* prayer of the high holidays.

This accords with what is indicated by the words of Rambam¹²⁸ and the commentators there.¹²⁹

From the above it is understood that this matter, that during the ten days of repentance it is possible for a decree upon an individual to be nullified, even after the sentence has been sealed, does not only apply specifically to decrees that have been sentenced in this particular year. For, if it was so, that it only applies to decrees that were sentenced during this year, it would be possible to state that the reason it can be nullified is because the sentence has not yet been sealed. Rather, it must be said that this even applies to decrees that were sentenced in previous years, so that during the ten days of repentance, it is possible to nullify a decree upon an individual, even after the sentence has been sealed. This is because, during the ten days of repentance, the individual (*Yachid*) is equivalent to the community (*Tzibur*). We therefore must understand this better. For, generally the community (*Tzibur*) has a superiority over the solitary individual (*Yachid*). This being so, why is it that during the ten days of repentance the solitary individual is also considered to be like the community?

2.

This may be better understood by prefacing¹³⁰ with what our sages, of blessed memory, stated about the verse,¹³¹ “May

¹²⁸ Mishneh Torah, Hilchot Teshuvah 2:6

¹²⁹ Parshat Drachim, Drush 13

¹³⁰ See the discourse entitled “*Mi E”l Kamochah*” 5727 (Sefer HaMaamarim 5727, p. 443).

¹³¹ Numbers 6:26

HaShem-יהו"ה lift His countenance of favor to you." They stated,¹³² "The ministering angels said before the Holy One, blessed is He, 'Master of the universe, in Your Torah it is written,¹³³ '[The great, mighty and awesome God], who favors no one and takes no bribes.' Yet, you nevertheless show favor to the Jewish people, as written, 'May *HaShem*-יהו"ה lift His countenance of favor to you.' He replied, 'How can I not show favor to the Jewish people, when I wrote in My Torah,¹³⁴ 'And you shall eat and be satisfied, and bless *HaShem*-יהו"ה your God,' and yet they are exacting with themselves [to recite the after blessing even if they have only eaten] the amount of an olive or an egg?"

The explanation is as follows: The Biblical obligation to recite the after-blessing only applies when someone eats a quantity that leads to complete satisfaction. That is, for there to be the matter of, "You shall bless-*u'Beirachta*-וברכת," which refers to the matter of affecting a drawing down of blessing from above to below, there first must be an arousal from below to above, that is in like manner to the drawing down.

Thus, the verse first states, "You shall eat and be satisfied." This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, through affecting refinements (*Birurim*). For, as the verse states,¹³⁵ "Know Him in all your ways," including eating, drinking, and engaging in all of one's needs.¹³⁶ That is, through eating, man refines the spark of Godliness in the food,

¹³² Talmud Bavli, Brachot 20b

¹³³ Deuteronomy 10:17

¹³⁴ Deuteronomy 8:10

¹³⁵ Proverbs 3:6

¹³⁶ Mishneh Torah, Hilchot De'ot, Ch. 5.

as known about the explanation¹³⁷ of the verse,¹³⁸ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.”

Thus, when a person performs all the service that has been placed upon him to perform, and refines all the sparks of Godliness that relate to him, he then comes to “be satisfied.” This is to say that since he has refined all the sparks of Godliness, even physically, he is sated and satisfied.

To further explain, when a person is physically hungry, it is because his soul needs to refine additional sparks of Godliness, which is what causes his body to be hungry.¹³⁹ However, when his body is sated, it is an indication stemming from his soul that he need not refine any further sparks of Godliness.

This then, is the meaning of the words, “You shall eat and be satisfied.” That is, when he has served *HaShem*-יהו"ה, blessed is He, in a manner in which he has arrived at the full measure of satisfaction, (and although this measure is not equal for every person, nevertheless, for him he has arrived at full measure, in that he has fulfilled all the service that is incumbent on him), his service of *HaShem*-יהו"ה, blessed is He, then causes the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), which is an arousal from below, which affects the drawing down of the masculine waters (*Mayim Duchrin*) and arousal from Above, as indicated by the word, “You shall bless-

¹³⁷ See Likkutei Torah of the Arizal to Deuteronomy 8:3; Likkutei Torah of the Alter Rebbe, Tzav 13b.

¹³⁸ Deuteronomy 8:3

¹³⁹ See Keter Shem Tov, Section 194 (25c); Likkutei Sichot, Vol. 1, p. 177; Vol. 19 p. 295.

u'Beirachta, וברכת, referring to the drawing down he affects from Above to below.

Now, all the above is how things are according to the order of the chaining down of the worlds (*Seder Hishtalshelut*). However, due to the matter indicated by the verse,¹⁴⁰ “May *HaShem* יהוה lift His countenance of favor to you,” in that one elevates himself higher than the chaining down of the worlds, he thereby is able to affect the drawing down even through consuming the amounts of an olive or an egg. This is because the Jewish soul is “literally a part of God from above.”¹⁴¹ Therefore, just as God Above transcends all measures and limitations, this also is so of the second soul of a Jew, which is the Godly part, in that part of an essence is like the essence itself, and it too transcends all measures and limitations.

Therefore, when he elevates himself to higher than the chaining down of the worlds (*Hishtalshelut*), even though he has not refined all the sparks of Godliness, but only the amount of an olive or an egg, meaning, only a small portion of the sparks of Godliness apportioned to him, he nevertheless affects the drawing down of,¹⁴² “[May *HaShem* יהוה illuminate His countenance to you,] and be gracious to you.”

The same is likewise understood about the matter of the ten days of repentance (*Aseret Yemei Teshuvah*). That is, during these days the Luminary is in a state of closeness and

¹⁴⁰ Numbers 6:26

¹⁴¹ See Tanya, Ch. 2; Also see at length in *Mehutam Shel Yisroel*, by Rabbi Yoel HaKohen Kahan, translated as *On the Essence of the Jewish People*, and the citations there.

¹⁴² Numbers 6:25

proximity to the spark.¹⁴³ Now, just as it is physically, that when a torch is in close proximity to the sparks, this causes the sparks to sense the torch, and they therefore are moved from their place to become included in the torch, the same is likewise so of the closeness and proximity of the Luminary to the sparks during the ten days of repentance (*Aseret Yemei Teshuvah*). In other words, this matter affects every single Jew to be elevated and leave his place and standing etc. For this reason, on these days there are no measurements or limitations whatsoever, and thus the solitary individual (*Yachid*) is considered to be like the community (*Tzibur*).

However, in truth, the superiority of the ten days of repentance is even greater than the matter indicated by the verse, “May *HaShem*-יהוה lift His countenance of favor to you.” For, in relation to the matter indicated by the verse, “May *HaShem*-יהוה lift His countenance of favor to you,” even though one affects a drawing down of beneficence though he did not refine all the sparks of Godliness, nevertheless, at the very least, there must be the measures of an olive or an egg. That is, though it is not the complete measure, it nonetheless has some measure. This is not the case, however, on the ten days of repentance, during which time the solitary individual (*Yachid*) is equivalent to the community (*Tzibur*), in which there is no measure or limitation whatsoever.

¹⁴³ See *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, Ch. 2 and on [21b, 24d and on, 91a]; *Maamarei Admor HaEmtza’ee*, *Devarim* Vol. 2, p. 524; *Sefer HaMaamarim* 5651 p. 53; *Kuntres HaAvodah*, Ch. 5; *Sefer HaMaamarim* 5688 p. 192; 5698 p. 2, p. 26.

Now, we may state a possible explanation of this as follow: Namely,¹⁴⁴ when it comes to the matter of the Jewish people being exacting with themselves, this superiority stems from the matter of Rabbinic ordinances, about which it states,¹⁴⁵ “The words of the sages are more beloved to Me than the words of the Torah.” Therefore, even though in regard to Biblical requirements, there indeed are limitations to the matter of, “you shall eat and be satisfied,” nevertheless, as a result of the Rabbinic ordinances, that transcend the Biblical ordinances, an elevation to higher than the chaining down of the worlds (*Hishtalshelut*) is brought about, and therefore even the measures of an olive’s worth or an egg’s worth are adequate.

However, even so, Rabbinic ordinances also are included in the general matter of Torah, and are thus generally the matter of the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*. Thus, through them a person only reaches the aspect of lights (*Orot*) and revelations (*Giluyim*) alone, and because of this, at the very least, they nonetheless must have the measures of an olive or egg.

However, this is not so in regard to the ten days between Rosh HaShanah and Yom HaKippurim, which are the matter of the service of return and repentance (*Teshuvah*). As explained before,¹⁴⁶ about the superiority of the truly penitent *Ba'alei Teshuvah*, over and above the righteous-*Tzaddikim*, repentance (*Teshuvah*) literally reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה

¹⁴⁴ See Ohr HaTorah, Shir HaShirim Vol. 2, p. 464

¹⁴⁵ Talmud Yerushalmi, Brachot 1:4; Sanhedrin 11:4

¹⁴⁶ In the preceding discourse entitled “*Teekoo BaChodesh Shofar*,” Discourse 1, Ch. 7.

Himself, blessed is He, where no limitations exist whatsoever. Thus, when it comes to the matter of the ten days of repentance (*Aseret Yemei Teshuvah*), during which time the solitary individual (*Yachid*) is equivalent to the community (*Tzibur*), there are no limitations whatsoever.

3.

Now, as known, the form of service of יהו"ה-*HaShem*, blessed is He, must be like the drawing forth it elicits. Thus, for there to be the drawing forth of the aspect of,¹⁴⁷ “And may He establish peace for you,” (which follows, and thus transcends, the first part of the verse, which is the aspect of, “May יהו"ה-*HaShem* lift His countenance of favor to you,”) there must also be service of יהו"ה-*HaShem*, blessed is He, in a way of peace-*Shalom*-שלום. This refers to the inter-inclusion of two opposites. About this it states,¹⁴⁸ “The Holy One, blessed is He, dwells in the place of peace.” In other words, through the inter-inclusion of two opposites, there is a drawing forth of an even loftier light and illumination than both of them.

The explanation is that, as was explained before¹⁴⁹ regarding the matter of the inter-inclusion of the Name יהו"ה-*HaShem* and His title God-*Elohi*”מ-אלהי”ם, and the inter-inclusion of the name of Ma”H-מ”ה-45 (י”ד ה”א וא”ו ה”א) and the name of Ba”N-ב”ן-45 (י”ד ה”ה ו”ו ה”ה) – which, in general is the matter of the union of the Bestower (*Mashpia*) and the

¹⁴⁷ Numbers 6:26

¹⁴⁸ See Zohar III 90b

¹⁴⁹ In the preceding discourse entitled “*Teekoo BaChodesh Shofar*,” Discourse 1, Ch. 4.

recipient (*Mekabel*) - each one possesses an element of superiority.

This accords with what the Rav, the Maggid of Mezhritch, said about the words we recite,¹⁵⁰ “Were our eyes as radiant as the sun and as the moon.” [That is, if we already said, “as the sun,” then how is it applicable to continue and say, “and as the moon”?] That is, what element of superiority could possibly be found in the moon over and above the sun? For, the light of the moon is only what it receives from the light of the sun. However, the Maggid explained that the light of the sun undergoes no change, and is therefore a constant pleasure, and a constant pleasure is not pleasurable.

That is, in the light of the sun it is possible for every kind of light and revelation to be, but lacking pleasure. He explains that this itself is the superiority of the moon, in that the moon undergoes change [in its waxing and waning] and therefore, there is pleasure in it. This is analogous to a pauper who earns a profit [that for him, is substantial] and as a result of the novelty of it, he derives great pleasure, [much greater than the delight of a wealthy person in all his wealth and possessions].

The same is likewise true of a spiritual pauper, that he has an element of superiority over and above the spiritually wealthy. This is the superiority of the truly penitent *Ba’alei Teshuvah* over and above the righteous-*Tzaddikim*. For, the righteous-*Tzaddikim* whose service of *HaShem*-יהוה is in a manner of “constant-*Tamid* offerings according to their

¹⁵⁰ In the liturgy of “*Nishmat Kol Chai*.”

order,”¹⁵¹ are like a wealthy person [who is accustomed to wealth]. However, their form of serving *HaShem*-יהו"ה, blessed is He, is solely in the aspect of lights (*Orot*) and revelations (*Giluyim*). In contrast, in the truly penitent *Ba'alei Teshuvah*, whose service of *HaShem*-יהו"ה, blessed is He, involves transforming their willful sins to merits, because of the novelty in this, they reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

We therefore see that in the drawing forth brought about by the service of *HaShem*-יהו"ה of the truly penitent *Ba'alei Teshuvah*, there are no limitations whatsoever. In contrast, the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*, indeed have limitations. That is, through their fulfilling the positive commandments they draw down lights (*Orot*) that specifically relate to the vessels (*Keilim*), and for them, the light (*Ohr*) that transcends vessels (*Keilim*) is specifically drawn down through abstaining from action. This refers to the matter of the negative commandments, through which they draw down the lights of the aspect of *Ya"H*-יה"ה.¹⁵²

Furthermore, even when it comes to Rabbinic ordinances and *mitzvot* instituted by the sages, through which there is a drawing of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the vessels (*Keilim*), into vessels,¹⁵³ and which also is within the scope of the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*, nevertheless, it only

¹⁵¹ See the liturgy of the Shabbat “*Musaf*” prayer.

¹⁵² Likkutei Torah, Pekudei 3b and on; Also see the previous discourse and the citations there.

¹⁵³ See *Ohr HaTorah*, *Shir HaShirim* ibid.

is a drawing of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that relates to the chaining down of the worlds (*Hishtalshelut*).

This is not the case, however, when it comes to the truly penitent *Ba'alei Teshuvah*, for whom willful transgressions are transformed to merits.¹⁵⁴ Through this form of serving *HaShem*-יהו"ה, blessed is He, there is a drawing of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, literally.

This also is the meaning of what our sages, of blessed memory, stated,¹⁵⁵ “Any year that is poor at its beginning will be made rich at its end,” due to the superior element of poverty (as explained before¹⁵⁶ at greater length). It is on account of this element of superiority that even our teacher Moshe, who was in a state of wealth, presented himself as the level of the poor, as it states,¹⁵⁷ “This poor man calls and *HaShem*-יהו"ה hears.” This likewise is the explanation of the teaching,¹⁵⁸ “Moshiach is destined to cause the righteous-*Tzaddikim* to return in *Teshuvah*.” That is, even the righteous-*Tzaddikim* will attain the superior element of the truly penitent *Ba'alei Teshuvah*, and the superior element of the poor.

¹⁵⁴ Talmud Bavli, Yoma 86b

¹⁵⁵ Talmud Bavli, Rosh HaShanah 16b

¹⁵⁶ In the preceding discourse entitled “*Teekoo BaChodesh Shofar*,” Discourse 1, Ch. 1 and on.

¹⁵⁷ Psalms 34:7

¹⁵⁸ Likkutei Torah, Rosh HaShanah 58d; Ha'azinu 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b; See Zohar III 153b

Now, the explanation of this is as explained before,¹⁵⁹ that this matter of poverty does not only refer to lower levels, like a person who is physically poor, or one who is poor in knowledge-*Da'at* of *HaShem*-יהו"ה, blessed is He. Rather, the matter of poverty also applies to lofty levels as well, such as the service of *HaShem*-יהו"ה, blessed is He, performed by the righteous-*Tzaddikim*, which is compared to "one who makes gestures in the presence of the King."¹⁶⁰ In other words, when it comes to the very matter that itself was initially considered by him to be a form of service of *HaShem*-יהו"ה, blessed is He, when he actually is in the presence of the King, then not only does he sense that it is not a form serving Him, but on the contrary, it is the very opposite of serving Him. For, in the totality of his service of *HaShem*-יהו"ה, blessed is He, there is the one who loves.¹⁶¹

Moreover, the totality of his service of *HaShem*-יהו"ה, blessed is He, is of utterly no consequence compared to the state and standing of his soul as it was above. This is as stated by the Alter Rebbe,¹⁶² that even if he is a perfectly righteous-*Tzaddik* who serves *HaShem*-יהו"ה, blessed is He, with fear and with love and delight in Him, he does not reach the level of his soul as it is Above. In other words, even though he is a righteous-

¹⁵⁹ In the preceding discourse entitled "*Teekoo BaChodesh Shofar*," Discourse 1, Ch. 3.

¹⁶⁰ See Talmud Bavli, Chagigah 5b

¹⁶¹ Torah Ohr, Vayakhel 114d and elsewhere. That is, he is not in a state of complete nullification of his sense of self-existence (*Bitul b' Metziyut*).

¹⁶² Tanya, Likkutei Amarim, Ch. 35 & 37

Tzaddik – in accordance with what is explained in Tanya¹⁶³ about the superiority and level of the righteous-*Tzaddik* – and beyond this, he is perfectly righteous-*Tzaddik Gamur*, and beyond even this, he serves *HaShem*-יהו"ה, blessed is He, with fear and with love and delight in Him, nevertheless, this is of utterly no comparison relative to how his soul was above, about which it states,¹⁶⁴ “I stood before Him.”

Thus, the matter of repentance (*Teshuvah*) even applies to the perfectly righteous-*Tzaddikim Gemurim*, as indicated by the verse,¹⁶⁵ “The spirit returns to God who gave it.” In other words, even when he has love of *HaShem*-יהו"ה, blessed is He, and delights in Him, which is granted as a gift from Above, the matter of repentance and return (*Teshuvah*) nevertheless applies to him, in that he returns his soul to its state as it was above. This is the matter of poverty and poorness as it applies to the righteous-*Tzaddikim*.

This then, is the meaning of the verse about Moshiach,¹⁶⁶ that “he is a pauper-*Ani*-עני, riding on a donkey.” The Targum¹⁶⁷ translates the word “pauper-*Ani*-עני” as “humble-*Anvatan*-ענוותן,” and it is explained in Reishit Chochmah¹⁶⁸ and at length in the teachings of Chassidus¹⁶⁹ that “humility-*Anavah*-ענוה” refers to the Crown-*Keter*.¹⁷⁰ For,

¹⁶³ Tanya, Likkutei Amarim, Ch. 10.

¹⁶⁴ Kings I 17:1; See Torah Ohr, Vayeishev 30a and on, and elsewhere.

¹⁶⁵ Ecclesiastes 12:7; Also see Likkutei Torah, Ha'azinu 71a and on.

¹⁶⁶ Zachariah 9:9; See Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,395.

¹⁶⁷ Targum Yonatan ben Uziel to Zachariah 9:9

¹⁶⁸ Reishit Chochmah, Shaar HaAnavah, Ch. 1

¹⁶⁹ Ohr HaTorah, Vayeishev 259b

¹⁷⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates 9 (*Chochmah*) & 10 (*Keter*).

regarding the Supernal Crown-*Keter* it states,¹⁷¹ “Before the Cause of all causes it is dark.” In other words, even though it is the most supernal light and illumination, which transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, as it is before the Cause of all causes, it is a matter of darkness.

It is in this regard that it states about Moshiach that he is a “pauper-*Ani*-עני,” meaning, “humble-*Anvatan*-ענוותן.” For, Moshiach will bring the righteous-*Tzaddikim* to return in *Teshuvah*, in that even the righteous-*Tzaddikim* will sense that before the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, all their service of Him is as nothing. This is as stated before, that when a person stands in the presence of the King, he senses that he is like one who makes gestures in the presence of the King etc.

This is also the explanation of what the verse states about our teacher Moshe,¹⁷² “Now, Moshe was exceedingly humble, more than any person on the face of the earth.” In other words, even though our teacher Moshe certainly knew and appreciated his qualities and level, and that he was the one who received the Torah from Sinai and transmitted it¹⁷³ to the entire Jewish people, and that he was the unifying intermediary about whom it states,¹⁷⁴ “I stand between *HaShem*-יהו"ה and you,” even so, he was more humble than any person.

¹⁷¹ Tikkunei Zohar, Tikkun 70; See Sefer HaMaamarim 5698 p. 136.

¹⁷² Numbers 12:3

¹⁷³ Mishnah Avot 1:1

¹⁷⁴ Deuteronomy 5:5; See the discourse entitled “*Bati LeGani* – I have come to My garden” 5712, translated in The Teachings of The Rebbe, 5712, Discourse 8 (Torat Menachem, Sefer HaMaamarim Shevat, p. 283).

This is because he thought to himself that if those same powers would be granted to any other Jew, he would do much more than himself,¹⁷⁵ which is the matter of humility (*Anavah*) and self-nullification (*Bittul*) that stems from the body. He likewise had the humility and self-nullification that stems from the soul, which comes about through the aforementioned contemplation that all his service of *HaShem*-יהו"ה, blessed is He, is of utterly no consequence compared to the level of his soul as it is above.

5.

This then, is the explanation of the matter indicated by the verse,¹⁷⁶ “May *HaShem*-יהו"ה lift His countenance (*Panav*-פניו) of favor to you.” That is, it is explained in Likkutei Torah¹⁷⁷ that “His countenance-*Panav*-פניו” refers to the aspect of wisdom-*Chochmah*. For, in the language of the received knowledge of Kabbalah, wisdom-*Chochmah* is called the face-*Panim*-פנים, being that wisdom-*Chochmah* is the lights (*Orot*) as they are without vessels (*Keilim*). Thus, when the verse states, “May *HaShem*-יהו"ה lift His countenance (*Panav*-פניו) of favor to you,” this refers to the matter of elevation to higher than the aspect of the face-*Panim*-פנים, meaning, to the aspect of the crown-*Keter*, which transcends wisdom-*Chochmah*, and is the matter of humility-*Anavah*-ענוה, which is in the crown-*Keter* (as stated before).

¹⁷⁵ See Maamarei Admor HaZaken 5562, p. 51; Sefer HaMaamarim 5697 p. 298; 5710 p. 236; Sefer HaSichot p. 68, and elsewhere.

¹⁷⁶ Numbers 6:26

¹⁷⁷ Likkutei Torah, Naso 26c

This is likewise the explanation of the matter of the ten days of repentance (*Aseret Yemei Teshuvah*), during which time there is a drawing forth of the aspect of, “May יהו"ה-*HaShem* lift His countenance (*Panav*-פניו) of favor to you,” meaning, the aspect of the crown-*Keter* (and even higher, as will be explained). We reach this through serving יהו"ה-*HaShem*, blessed is He, with the voice of the Shofar. As explained before,¹⁷⁸ this refers to the inner cry of the heart. This is because it cannot be revealed through the letters of speech, neither in letters that are ordered, nor in letters that are disordered. Moreover, even the simple cry of the voice is incapable of revealing and expressing such a cry. Rather, it can only be expressed in the inner unheard voice [of the heart].

In the levels of the soul, this is repentance and return (*Teshuvah*) to יהו"ה-*HaShem*, blessed is He, that stems from the *Chayah* and *Yechidah* levels of the soul, which transcend the *Nefesh*, *Ru'ach*, and *Neshamah* levels. More particularly, it stems from the encompassing aspect (*Makif*) of the singular *Yechidah* essence of the soul, which is the distant encompassing light. This is to say that this does not stem from the encompassing light (*Makif*) of the *Chayah* level of the soul, which is the close encompassing light (*Makif HaKarov*) that directly effects and is felt by the inner, manifest powers of the soul. Rather, it specifically stems from the singular *Yechidah* essence of the soul.

Through this inner cry he reaches the aspect of the Singular One-*Yachid*, which transcends the aspect of “His face-

¹⁷⁸ In the preceding discourse entitled “*Teekoo BaChodesh Shofar*,” Discourse 1, Ch. 7.

Panav-פָּנִי,” which is the aspect of wisdom-*Chochmah*, and is even loftier than the aspect indicated by, “May יהו"ה-*HaShem* lift His countenance-*Panav*-פָּנִי of favor to you.” For, although this refers to the manner of elevation to even higher than the aspect of wisdom-*Chochmah*, there nevertheless is some relation to wisdom-*Chochmah*.

In the levels of the soul, this is the encompassing aspect (*Makif*) of the *Chayah* level of the soul, which is the close encompassing light (*Makif HaKarov*) of the soul. However, through service of יהו"ה-*HaShem*, blessed is He, with the singular *Yechidah* essence of the soul, we reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, יהו"ה-*HaShem* Himself, blessed is He, literally. This is the aspect indicated by the continuation of the verse,¹⁷⁹ “And may He establish peace for you,” which stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, יהו"ה-*HaShem* Himself, literally. That is, it is on account of this drawing forth that it is caused to be a “place of peace,” through the inter-inclusion of two opposites, so that “The Holy One, blessed is He, dwells in a place of peace.”

6.

This then, explains why during the ten days of repentance (*Aseret Yemei Teshuvah*), a solitary individual (*Yachid*) is equivalent to the community (*Tzibur*). For, that which is drawn forth is akin to that form of serving יהו"ה-*HaShem*-

¹⁷⁹ Numbers 6:26

יהו"ה, blessed is He, as the Alter Rebbe explained¹⁸⁰ that the words of the Talmud, "here it is referring to a solitary individual-*Yachid*-יחיד," specify the "Singular-*Yachid*-יחיד." That is, it does not say, "One-*Echad*-אחד," but specifies, "Singular-*Yachid*-יחיד."

The term "One-*Echad*-אחד" refers to the aspect of the encompassing light (*Makif*) of the *Chayah* aspect of the soul, whereas the term "Singular-*Yachid*-יחיד" refers to the encompassing light (*Makif*) of the Singular *Yechidah* essence of the soul. Thus, when it states, "here it is referring to a solitary individual-*Yachid*-יחיד," what is meant is that the service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance (*Aseret Yemei Teshuvah*), is specifically with the singular *Yechidah* essence of the soul.¹⁸¹ This is as explained before about the Shofar, which is the cry of the heart.

Now, when repentance and return stems from the singular *Yechidah* essence of the soul, this also affects the revealed powers of the soul. For, the word "cry-*Tza'akah*-צעקה," is related to the word "to summon a gathering-*Asifah*-אסיפה,"¹⁸² (which is the matter of a congregation-*Tzibur*-ציבור). In other words, through the cry of the heart, which literally touches the very essence of one's soul, one thereby gathers-*Tzoher*-צובר and summons-*Oseph*-אוסף all the powers of his soul, thought, speech, and action, from wherever they were

¹⁸⁰ See Likkutei Torah, Tavo 43d; Also see Chanah Ariel, Ha'azinu 44b, cited in Likkutei Sichot, Vol. 14, p. 145, note 16.

¹⁸¹ For elucidation of the service of *HaShem*-יהו"ה, blessed is He, with the singular *Yechidah* essence of the soul, see the end of Kuntres HaHitpa'alut of the Mittler Rebbe (translated as Divine Inspiration), p. 158 and on.

¹⁸² See Midrash Bereishit Rabba 84:1 and Matnot Kehunah there.

scattered throughout the course of the year, when he was involved in worldly matters pertaining to the body and animal soul, and even matters relating to the soul as it is below, which, as explained before, cannot compare to the state of the soul as it is above.

Thus, through actualizing matters of the singular-*Yachid*-יחיד and the congregation-*Tzibur*-צבור in one's service of *HaShem*-יהו"ה, blessed is He, meaning that one's repentance and return (*Teshuvah*) stems from the singular *Yechidah* essence of the soul, he thereby gathers-*Tzoher*-צובר and summons-*Oseph*-אוסף all the powers of his soul, as mentioned above. This affects that the drawing down from above comes in like manner, that the aspect of *HaShem*-יהו"ה, the Singular One-*Yachid*-יחיד, is drawn down. When the aspect of the Singular One-*Yachid*-יחיד Above is drawn down, this brings about the aspect of the congregation-*Tzibur*-צבור, which is related to the term "stacks-*Tziburin*-צבורין."¹⁸³

This is to say that due to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, there is caused to be an inter-inclusion of all of the lines of the *Sefirot*, which is the matter of,¹⁸⁴ "And may He establish peace-*Shalom*-שלום for you." Moreover, because the drawing down stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, therefore the drawing down is also in the physical, so that a good and sweet new year

¹⁸³ See Rashi to Genesis 46:6; Midrash Tanchuma, Vayishlach 11

¹⁸⁴ Numbers 6:26

in all one's needs is drawn to him, with openly revealed and apparent goodness.