

Discourse 1

“Teekoo BaChodesh Shofar - Blow the Shofar at the Renewal of the Moon”

Delivered on the 2nd day of Rosh HaShanah, 5718

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

1.

The verse states,³³ “Blow the Shofar at the renewal of the moon, at the covering-*Keseh* כסה for our festive day.” Regarding this it states in Talmud,³⁴ “Which is the holiday on which the moon is covered-*Mitkaseh* מתכסה? You must say that this is Rosh HaShanah.” The simple explanation is that on Rosh HaShanah the moon is in a state of being covered. For, this is the difference between Rosh HaShanah and the other holidays, in that on all other holidays the moon is full, whereas on Rosh HaShanah the moon is hidden and covered.

The matter of the moon being covered and hidden is the very opposite of the matter of light and illumination. Thus, this fits appropriately with another teaching in Talmud,³⁵ about the verse,³⁶ “A land that *HaShem*’s-יהו"ה your God seeks out; the eyes of *HaShem*-יהו"ה your God are always upon it, from the beginning-*MeiReishit* מרשית of the year to year’s end.” That is,

³³ Psalms 81:4

³⁴ Talmud Bavli, Rosh HaShanah 8a and on.

³⁵ Talmud Bavli, Rosh HaShanah 16b

³⁶ Deuteronomy 11:12

the word “from the beginning-*MeiReishit*-מֵרֵשִׁית” is written missing the letter *Aleph*-א,³⁷ to teach that “Any year that is poor-*Rashah*-רָשָׁה at its beginning will be made rich at its end.” The matter of poorness and poverty-*Reishut*-רֵישׁוּת is similar to the matter of hiddenness and covering, the opposite of light and illumination and the opposite of the drawing forth of bestowals of beneficence.³⁸

We therefore must understand why it is that on Rosh HaShanah there must be a matter of poverty and poorness. Now, in regard to Rashi’s explanation that,³⁹ “The Jewish people make themselves poor on Rosh HaShanah so that they may plead and pray (that the Holy One, blessed is He, grant them a good and sweet year in matters of children, health, and abundant sustenance),” this not exclusive to Rosh HaShanah alone. For, throughout the rest of the year there must also be the matter of prayers and supplications to the Holy One, blessed is He, that He should grant all our needs. This being so, why is it that specifically on Rosh HaShanah that there is a matter of poverty and poorness?

Furthermore, we also must understand what the superior element of poverty and poorness is. For, the words of the Talmud seem to indicate that there is a superiority to the matter of poverty-*Reishut*-רֵישׁוּת, and that it is on account of this that “any year that is poor-*Rashah*-רָשָׁה at its beginning will be made rich at its end.” Moreover, as known,⁴⁰ the statement, “it will

³⁷ Thus, the word also bears the additional meaning impoverished-*Rashah*-רָשָׁה.

³⁸ See the discourse entitled “*Tikoo*” 5628 (Sefer HaMaamarim 5627 p. 428, p. 437).

³⁹ Rashi to Talmud Bavli, Rosh HaShanah 16b *ibid*.

⁴⁰ Likkutei Levi Yitzchak, Igrot Kodesh, p. 421

be made rich at its end,” it does not necessarily refer to the end of the year, meaning, after an extended period of time.

Rather, the intention is that immediately after its poverty it becomes rich. This is similar to the explanation of the verse,⁴¹ “From the constraints I called upon *Ya”h-ה-י*; *Ya”h-ה-י* answered me with expansiveness.” That is, when it is from the constraints that I call out, it then is immediately answered with expansiveness, which refers to essential expansiveness, which generally is the aspect of *Ya”h-ה-י*, the world of expansiveness.⁴² That is, just as the matter of being answered with expansiveness comes about immediately after calling out from the constraints, so likewise, this is the case with a year that is impoverished-*Rashah*-רשה at its beginning and is rich at its end. That is, the intention is that when it is impoverished at its beginning, subsequently it is immediately made rich. We therefore must better understand this, and must understand what the superior element of this matter of poverty-*Rashah*-רשה is.

Moreover, what further is not understood is how this teaching accords with the teaching of Midrash⁴³ (that his honorable holiness, my father-in-law, the Rebbe, cites in his Rosh HaShanah discourses)⁴⁴ about the verse,⁴⁵ “In the seventh-*Shvee’ee*-שבעיעי month, on the first of the month, there shall be a day of rest for you, a remembrance with the blasts of the

⁴¹ Psalms 118:5

⁴² See Shaarei Orah of Rabbi Yosef Gikatalla, translated as Gates of Light, Gates 8-10.

⁴³ Midrash Vayikra Rabba 29:8

⁴⁴ See the discourse entitled “*Alah Elohi”m b’Teru’ah*” 5708, Ch. 2 (printed in Tishrei of this year 5718 – Sefer HaMaamarim 5708 p. 4 and on); Also see the discourse entitled “*Yom Tov Shel Rosh HaShanah*” 5710, Ch. 1 (Sefer HaMaamarim 5710 p. 3).

⁴⁵ Leviticus 23:24

shofar, a holy convocation.” That is, “It is called the seventh-*Shvee’ee*-שביעי since it is sated-*Musva*-מושב with everything. Wine vats are within it, blessings are within it, Yom Kippur is within it, Sukkah is within it, the Lulav and Aravah are within it.” In other words, this month is full and sated-*Musva*-מושב in all things, and it is from this month that satiety is drawn to the entire year. This being so, how does this fit with the words of Talmud that at its beginning the year must be impoverished-*Rashah*-רשה?

2.

This may be understood by prefacing⁴⁶ with the explanation of another well-known question.⁴⁷ Namely, why is it that Rosh HaShanah was established on the sixth day of creation, rather than the first day of creation? That is, the world was created on the twenty-fifth day of Elul.⁴⁸ The reason is that Adam, the first man, was created on the sixth day of creation, and it is he who said the verse,⁴⁹ “*HaShem*-יהוה has reigned, He has donned grandeur,” through which he drew forth sustenance to all of creation. In other words, this is the primary aspect of all of creation, and because of this, Rosh HaShanah was specifically established on this day.

That is, though it is true that even on the first day of creation, *HaShem*’s-יהוה Godliness was already in the world,

⁴⁶ See the discourse entitled “*Tikoo*” 5628 (Sefer HaMaamarim 5627 p. 434).

⁴⁷ Likkutei Torah, Nitzavim 46a and elsewhere.

⁴⁸ Midrash Vayikra Rabba 29:1; Pirkei d’Rabbi Eliezer, Ch. 8; Also see Ra”N (Rabbeinu Nissim) to Talmud Bavli, Rosh HaShanah 16a.

⁴⁹ Psalms 93:1; Pirkei d’Rabbi Eliezer, Ch. 11.

since,⁵⁰ “By the word of *HaShem*-יהו"ה the heavens were made,” and,⁵¹ “In the beginning God-*Elohi*”מ-אלה"ם created,” – and as the Alter Rebbe wrote in *Shaar HaYichud veHaEmunah*,⁵² since the act of creation is not in a way of something from something (*Yesh MeYesh*), but rather, something from nothing (*Yesh MeAyin*), the very existence of the tangible something (*Yesh*) is “the word of *HaShem*-יהו"ה,” and this being so, even on the first day of the act of creation the entire existence of the world was *HaShem*’s-יהו"ה Godliness – nevertheless, it was through the service of *HaShem*-יהו"ה of Adam, the first man, when he said, “*HaShem*-יהו"ה has reigned, He has donned grandeur,” that he affected a drawing into the world of an even loftier matter. The superiority of what was drawn by Adam, the first man, over and above the drawings that preceded it, is similar to the superior element of poverty.

3.

The explanation is as follows:⁵³ The verse states,⁵⁴ “A prayer by David; *HaShem*-יהו"ה, incline Your ear, answer me, for I am poor and destitute.” Now, although David stated about himself,⁵⁵ “For I am a *Chassid*-pious,” nevertheless, when he prayed on behalf of the community of Israel he said, “for I am

⁵⁰ Psalms 33:6

⁵¹ Genesis 1:1

⁵² Tanya, *Shaar HaYichud veHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 and on.

⁵³ See Ohr HaTorah, *Drushim L'Rosh HaShanah* p. 1,391; See the discourse entitled “*Tikoo*” 5628 *ibid.* (*Sefer HaMaamarim* 5627 p. 429 and on).

⁵⁴ Psalms 86:1

⁵⁵ Psalms 86:2

poor,” which is the opposite of the aspect indicated by the word pious-*Chassid*. He did so because a prayer such as this is more readily accepted.

To further explain, there is the prayer of the poor,⁵⁶ and there is the prayer of the wealthy, as stated in Zohar⁵⁷ about the verse,⁵⁸ “A prayer by Moshe,” that Moshe’s prayer is the prayer of the wealthy. That is, just as a wealthy person does not plead on his own behalf, being that he himself is not lacking – and he therefore pleads solely on behalf of his country – nevertheless, the prayer of the poor (*Tefillah LeAni*) is equal in level to the prayer of the wealthy. Moreover, the prayer of the poor even takes precedence over the prayer of the wealthy.

We thus find that even Moshe presented himself [to *HaShem*-יהו"ה] as being on the level of the poor, as it states,⁵⁹ “This-Zeh-זה poor man calls and *HaShem*-יהו"ה hears.” Now, at first glance, the word “this-Zeh-זה” is superfluous here and the verse could simply have stated, “The poor man calls.” Why then does the verse state, “This-Zeh-זה poor man calls”? However, the explanation is that the word “This-Zeh-זה” refers to Moshe himself. This is as stated in Tractate Menachot,⁶⁰ “Let this one-Zeh-זה come – ‘This-Zeh-זה’ refers to Moshe, about whom it states,⁶¹ ‘This-Zeh-זה man Moshe.’”

Thus, when the verse states, “This-Zeh-זה poor man calls and *HaShem*-יהו"ה hears,” it refers to Moshe who himself

⁵⁶ Psalms 102:1

⁵⁷ Zohar I 168b; Also see the discourse entitled “*Tefilah L’Moshe*” 5660 and the discourse entitled, “*Amar Rabbi Shmuel Bar Nachmeini*” 5690.

⁵⁸ Psalms 90:1

⁵⁹ Psalms 34:7

⁶⁰ Talmud Bavli, Menachot 53b

⁶¹ Exodus 32:1

was in a state of wealth, and informs us that for him to be confident that “*HaShem*-יהו"ה hears,” he set himself on the level of the poor. The verse thus states, “This-*Zeh*-זה poor man calls and (thereby) *HaShem*-יהו"ה hears.”

This novelty will likewise be introduced by Moshiach, for “Moshiach is destined to bring the righteous-*Tzaddikim* to return in *Teshuvah*.”⁶² This is because the righteous-*Tzaddikim* and the truly penitent-*Ba'alei Teshuvah* are the aspects of the wealthy (*Ashir*-עשיר) and the poor (*Ani*-עני), respectively. For, as stated,⁶³ “There is no one poor except for one who is poor in knowledge-*Da'at*, and there is no one wealthy except for one who is wealthy of knowledge-*Da'at*,” referring to knowledge-*Da'at* of *HaShem*’s-יהו"ה Godliness, blessed is He.

Now, the righteous-*Tzaddikim*, whose service of *HaShem*-יהו"ה is in a manner of “the constant-*Tamid* offerings according to their order,”⁶⁴ in that they always travel on the King’s road, and are illuminated with lights and revelations etc., they thus are in a state of wealth (*Ashirim*-עשירים). In contrast, the truly penitent-*Ba'alei Teshuvah* are those who have [negative] matters that require transformation into merits, and are thus in a state of poverty (*Aniyim*-עניים). However, even so, the level of the truly penitent-*Ba'alei Teshuvah* is greater than the level of the righteous-*Tzaddikim*, as in the teaching,⁶⁵ “In the place where the truly penitent-*Ba'alei Teshuvah* stand, even the perfectly righteous-*Tzaddikim* cannot stand.” Thus, this is

⁶² Likkutei Torah, Rosh HaShanah 58d; Ha’azinu 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b; See Zohar III 153b

⁶³ Talmud Bavli, Nedarim 41a; Zohar III 273b

⁶⁴ See the liturgy of the Shabbat “*Musaf*” prayer.

⁶⁵ Mishneh Torah, Hilchot Teshuvah 7:4

similar to what we said before about the superiority of the level of the poor over and above the wealthy.

This then, is the novelty that will be introduced by Moshiach, namely that even the righteous-*Tzaddikim* will come to the state of *Teshuvah*. That is, this is like the verse, “This-*Zeh*-זה poor man calls and *HaShem*-יהו"ה hears.” That is, Moshe who himself was in a state of wealth (*Ashir*-עשיר), set himself on the level of the poor (*Ani*-עני).

4.

To better understand this, we should preface with an explanation of what our sages, of blessed memory, said,⁶⁶ “At first it arose in the Supernal thought to create the world with the quality of judgment-*Din*. However, He saw that the world could not endure this, so He joined the quality of mercy-*Rachamim* to it.” Now, at first glance, given that the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is the ultimate goodness and the ultimate perfection of goodness, how could it have first arisen in His Supernal thought to create with the quality of judgment-*Din*?

However, the explanation is that, due to the revelations as they are Above, at first the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled the entire void, and there was no room for the existence of worlds.⁶⁷ Thus, to bring

⁶⁶ Rashi to Genesis 1:1; Midrash Bereishit Rabba 12:15

⁶⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on, and the citations there.

about room for the existence of worlds, it was necessary for there to first be a restraint (*Tzimtzum*), in that He withdrew His great light and illumination to the side,⁶⁸ this being a matter of judgment-*Din*. Furthermore, the drawing forth that followed the restraint of the *Tzimtzum* is likewise in a state of judgment-*Din*, meaning that it is only the drawing forth a short, constricted line-*Kav* of revelation.⁶⁹

Even so, “He saw that the world could not endure this.” That is to say, *HaShem*’s-יהו"ה Supernal intent is not for only a limited line-*Kav* of revelation to be revealed, but that there should be a drawing forth of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. In other words, this is what is meant by the statement, “He saw that the world could not endure this.” That is, this itself is not according to *HaShem*’s-יהו"ה ultimate Supernal intent, and therefore is not an enduring matter. He therefore “joined the quality of mercy-*Rachamim* to it,” by giving the Jewish people His Torah and *mitzvot*, about which the verse states,⁷⁰ “All Your commandments are righteous.”

This is to say that through fulfilling the *mitzvot* we draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, causing it to be as it was before the restraint of the *Tzimtzum*, when the place of the void was filled with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and in fact, in an even loftier manner, as explained in various places at length.

⁶⁸ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

⁶⁹ See Shaar HaYichud *ibid.*, Ch. 15-16.

⁷⁰ Psalms 119:172

Now, the matter of the restraint of the *Tzimtzum* and the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (brought about through the fulfillment of the *mitzvot*) - which are the aspects of judgment-*Din* and mercy-*Rachamim* as they are in the worlds below - in their root source are the matters of the Name *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi*"m-אלהי"ם.

To explain, the verse states,⁷¹ "For *HaShem*-יהו"ה God-*Elohi*"m-אלהי"ם is a sun and a shield." That is, just as it is with the sun and its shield,⁷² the light itself is from the sun, but since the world is incapable of withstanding the light that is drawn from the sun itself, therefore the light is drawn through a shield and sheath which covers over the sun, and through this, the world can withstand it.

The same is true of the Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם. That is, the true matter of the creation of novel existence is from the Name *HaShem*-יהו"ה, blessed is He. For, [one of the] meanings of the Name *HaShem*-יהו"ה is "He who brings into being-*Mehaveh*-מזהר."⁷³ However, if novel existence would be brought forth directly from the Name *HaShem*-יהו"ה, blessed is He, the world would not be in a state of existence as something separate whatsoever. Therefore, novel existence was brought forth through His title God-*Elohi*"m-אלהי"ם, as it states,⁷⁴ "In the beginning God-*Elohi*"m-

⁷¹ Psalms 84:12; Also see Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and the notes there, and Ch. 4 and on; Ohr HaTorah (Yahal Ohr) to Psalms 84:12.

⁷² The photosphere

⁷³ Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁷⁴ Genesis 1:1

אלהי"ם created.” This is to say that the title God-*Elohi”m*-אלהי"ם conceals the light of the Name *HaShem*-יהו"ה, blessed is He, through which there is caused to be the tangible existence of something that senses itself as existing separately and independently.⁷⁵

This then, is what is meant by the matter of it arising in the Supernal thought to create the world through the quality of judgment-*Din*, the root of which is the matter of the first restraint of *Tzimtzum*, which is the concealment of *HaShem*’s-יהו"ה Godliness relative to the entire chaining down of the worlds (*Hishtalshelut*). In the worlds below, this is the matter of the concealment affected by His title God-*Elohi”m*-אלהי"ם.⁷⁶

However, the reason it was necessary for there to be the quality of judgment-*Din* is that if it were otherwise, novel existence would not be possible. Thus, the truth of the matter is that this actually is a matter of kindness-*Chessed*. Even so, “He saw that the world could not endure this,” since the Supernal intent is not solely for there be the tangible existence of something separate, but rather, that *HaShem*’s-יהו"ה Godliness should be drawn into the world. He therefore “joined the quality of mercy-*Rachamim* to it,” for there to be a revelation of the Name *HaShem*-יהו"ה, which is higher than His title God-*Elohi”m*-אלהי"ם.

⁷⁵ Though that is not truly the case.

⁷⁶ Which shares the same numerical value as “the natural order-*HaTeva*-הטבע-86.” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and *The Gate of His Title (Shaar HaKinuy)*.

This refers to the revelation of the Name *HaShem*-יהו"ה that utterly transcends the matter of novel existence,⁷⁷ in that the Name *HaShem*-יהו"ה [also] means "He is and He was and He will be as one" (*Hoveh v'Hayah v'Yihyeh*-והיה ויהיה ויהיה).⁷⁸ That is, He transcends time, in a way that time itself is beyond time, as indicated by the Name *HaShem*-יהו"ה meaning "He is and He was and He will be as one" (*Hoveh v'Hayah v'Yihyeh*-והיה ויהיה ויהיה).⁷⁹

The same is so of the matter of space (*Makom*-מקום), in that space (*Makom*-מקום) itself is in a state that transcends space.⁸⁰ Furthermore, He conjoined the even loftier aspect of the Name *HaShem*-יהו"ה, blessed is He, which is the Name *HaShem*-יהו"ה that altogether transcends all vowelization and expression, this being the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, as He is in and of Himself, blessed is He.⁸¹

⁷⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of Intrinsic Being (Shaar HaHavayah)*.

⁷⁸ Zohar III 257b; Also see Tanya, Shaar HaYichud v'HaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7.

⁷⁹ That is to say, this aspect of the Name *HaShem*-יהו"ה, blessed is He, is as He already relates to the tenses of time, though He transcends time.

⁸⁰ This refers to the aspect of the Name *HaShem*-יהו"ה, blessed is He, as He already relates to space, in that His title "space-*Makom*-מקום-186" has the numerical value of the Name *HaShem*-יהו"ה squared (that is, $10 \times 10 = 100$; $5 \times 5 = 25$; $6 \times 6 = 36$; $5 \times 5 = 25$, with the total being "space-*Makom*-מקום-186." See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.

⁸¹ That is, "Before the creation of the world there was Him and His Name alone." See *Pirke d'Rabbi Eliezer*, Ch. 3; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Vol. 4 (The Vowels of Creation); Also see the series of discourses in *The Teachings of The Rebbe – 5717*, Vol. 2, "*HaShem Lee b'Ozra'i*" through "*Baruch HaGomel*," Discourses 28-30; Also see the discourse entitled "*Shiviti HaShem*" 5720 and the citations there.

Now, the teaching specifies that “He joined the quality of mercy-*Rachamim* to it,” indicating that the quality of judgment-*Din* and mercy-*Rachamim* should be joined. In other words, the intent is not that there should be a nullification of His title God-*Elohi*”*m*-אלהי”ם, but rather, that there should be a revelation of the essence of the Name *HaShem*-יהו”ה, which transcends the matter of novel existence, even within the world as it exists. For, the matter of the Name *HaShem*-יהו”ה as it means “The One who brings into being-*Mehaveh*-מְהוֹוֶה,” is a constriction of the Name *HaShem*-יהו”ה as He manifests within His title God-*Elohi*”*m*-אלהי”ם, wherein the title God-*Elohi*”*m*-אלהי”ם is in the plural form.⁸²

However, the Supernal intent is that as the world remains in its existence, as it is brought forth into being through His title God-*Elohi*”*m*-אלהי”ם, there should be a drawing forth of the essence of *HaShem*-יהו”ה as He entirely transcends the matter of novel being and creation. This is what is meant by the matter of the joining of the quality of judgment-*Din* with the quality of mercy-*Rachamim*.

In their roots, this refers to the union (*Yichud*) of the line-*Kav* and the impression-*Reshimu*.⁸³ For, the matter of the line-*Kav* is revelation (*Giluy*). (This is to say that even though it is only a short, constricted line (as mentioned before), nevertheless, its general matter is that of revelation-*Giluy*.) In contrast, the matter of the impression-*Reshimu* is concealment

⁸² See Rashi to Genesis 20:13 and 35:7; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) *ibid*.

⁸³ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12-15.

(*He'elem*). This is why the line-*Kav* is the source of the lights (*Orot*), whereas the impression-*Reshimu* is the source of the vessels (*Keilim*). In general, this is the matter of the union (*Yichud*) of *HaShem*-יהו"ה and *Elohi*"מ-אלהי"ם.

5.

However, we must still understand this better. For it is indeed true that it is impossible for there to be the novel existence of tangible being and something separate, except through the concealment affected by *HaShem*'s-יהו"ה title God-*Elohi*"מ-אלהי"ם, which, at its root, is the first restraint of *Tzimtzum*, and for this reason it arose in the Supernal thought to create with the quality of judgment-*Din*. However, this itself must be better understood. That is, what exactly is the superiority in that there specifically should be the tangible existence of something separate? However, the explanation is that this is similar to the superiority of the matter of poverty.

This may be better understood based on the words of the Rav, the Maggid of Mezhrich.⁸⁴ He asked a question about the words we recite,⁸⁵ “Were our eyes as radiant as the sun and as the moon.” Namely, if we already said, “as radiant as the sun,” how then is it applicable to continue and say, “and as the moon”? For, the light of the moon itself is only what it receives from the light of the sun. This being so, what element of

⁸⁴ Ohr Torah of the Holy Maggid, Section 297 (5766 edition, p. 349), cited in Ohr HaTorah, *Drushim L'Rosh HaShanah* p. 1,400; *Sefer HaMaamarim* 5627 *ibid.* p. 437 and on.

⁸⁵ In the liturgy of “*Nishmat Kol Chai*.”

superiority could possibly be found in the moon, over and above the superiority of the sun?

The Rav, the Maggid of Mezhrich, answered that the superiority of the light of the moon is in the matter of pleasure (*Ta'anug*). That is, the light of the sun is essential to it and undergoes no change, and [as known] “a pleasure that is constant is not pleasurable.”⁸⁶ In contrast, the moon undergoes change, in that at times it is full and at times it is not, to the point that sometimes it is completely covered over. Thus, due to the changes and renewal there is pleasure in it. Now, pleasure (*Ta'anug*) is the loftiest of all powers, and it is upon pleasure (*Ta'anug*) that all other powers depend.

This then, is the meaning of, “Were our eyes as radiant as the sun and the moon.” That is, we are saying that both elements of superiority should be present. Namely, the superiority of the sun is in the matter of light, in that its light is essential to it, whereas the superiority of the moon is in the matter of pleasure. We thus say, “as the sun and the moon,” in that there should be the greatest of light and the greatest of pleasure.

Now, just as in the matter of the sun and moon there is a matter of superiority of the moon over the sun, this is also the case in the matter of the poor and the wealthy. That is, there is a greater superiority to the spiritual level of the poor, which is the same as the matter of the superiority of the truly penitent-*Ba'alei Teshuvah* over and above the righteous-*Tzaddikim*. That is, the way righteous-*Tzaddikim* serve *HaShem*-יהו"ה, blessed is He, is in the manner of “the constant-*Tamid* offerings

⁸⁶ See Keter Shem Tov 121 and elsewhere.

according to their order,”⁸⁷ without any renewal, and they therefore only reach the aspect of lights and revelations. In contrast, the service of the truly penitent-*Ba’alei Teshuvah* is to transform their willful transgressions into merits, and the general substance of their form of service is out of constraint and constriction. However, due to the renewal in this, they reach the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהוה Himself, blessed is He.

This is similar to the analogy given by the Maggid there, about a poor person in the physical world. That is, when a poor person makes a profit of a hundred gold coins, he will delight in it to a far greater degree than the king who has treasuries filled with silver and gold. The reason is because for the king this not at all novel, whereas it is novel for the poor person, and his pleasure is caused by the novelty. The same is so of the matter of poverty as it is spiritually, that it is specifically the truly penitent-*Ba’alei Teshuvah* who reach the aspect of essential pleasure.

With the above in mind, we can understand the Supernal intent for a novel creation that exists specifically as a tangible and separate existence. However, even so, it is specifically through serving *HaShem*-יהוה, blessed is He, by restraining (*Itkafiya*) and transforming (*It’hapcha*) the side opposite holiness (*Sitra Achera*), that we draw forth the revelation of light (*Ohr*) into the tangible something, since through this novelty there is a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-

⁸⁷ See the liturgy of the Shabbat “*Musaf*” prayer.

יהו"ה Himself, blessed is He. It is in this that there is the superiority of the quality of judgment-*Din*, which is the matter of concealment.

That is, in the matter of revelation alone, being that there is no novelty in this, it remains solely in the state of illuminating lights and revelations. However, when novel existence is brought out through the quality of judgment-*Din*, which is the matter of concealment, there thereby is caused to be a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. It thus is necessary for there to be a joining of the quality of judgment-*Din* with the quality of mercy-*Rachamim*.

In their root, this refers to the matter of the union between the line-*Kav* and the impression-*Reshimu*, as discussed before. That is, the matter of the line-*Kav* is that it is a revelation that comes from the limitless light of the Unlimited One that precedes the restraint of *Tzimtzum*. However, since about this it is said that it is a revelation (*Giluy*), this itself leads us to understand that it merely is a revelation (*Giluy*) but not the Essential Self (*Etzem*). Rather, it only is a revelation (*Giluy*) **from** the Essential Self (*Etzem*), and is not similar to the Essential Self (*Etzem*). However, this is not so of the impression-*Reshimu*. For, although it is a matter of concealment (*He'elem*) the Essential Self is nevertheless present in this concealment (*He'elem*). However, since the Essential Self, as it is in the impression-*Reshimu*, is in a state of concealment (*He'elem*), therefore, the line-*Kav*, the matter of which is revelation (*Giluy*), reveals the Essential Self that is in

the impression-*Reshimu*. This is what is meant by the union of the line-*Kav* and the impression-*Reshimu*.

Now, on a lower level, it is the matter of the union of lights (*Orot*) and vessels (*Keilim*). For, the line-*Kav* is the source of the lights (*Orot*), and the impression-*Reshimu* is the source of the vessels (*Keilim*).

The same is so of the matter of the union of the name of *Ma''h-מ"ה-45* (י"ד ה"א וא"ו ה"א) with the name of *Ba''N-ב"ן-52* (י"ד ה"ה ו"ו ה"ה). That is, the matter of the name *Ma''H-מ"ה* (י"ד ה"א וא"ו ה"א) is revelation (*Giluy*). However, it only is the matter of revelation (*Giluy*), and as known, it is drawn forth through the separation of the forehead (*Metzach*).⁸⁸ In contrast, in the name of *Ba''N-ב"ן-52* (י"ד ה"ה ו"ו ה"ה) the Essential Self is present, only that it is in a state of concealment (*He'elem*). It therefore is necessary for there to be a union of *Ma''h-מ"ה-45* (י"ד ה"א וא"ו ה"א) and *Ba''N-ב"ן-52* (י"ד ה"ה ו"ו ה"ה). That is, the name of *Ma''H-מ"ה-45* (י"ד ה"א וא"ו ה"א), the matter of which is revelation (*Giluy*), is what reveals the essential matter in the name of *Ba''N-ב"ן-52* (י"ד ה"ה ו"ו ה"ה).

In general, this is the matter of the union of the Name *HaShem-יהו"ה* and His title *God-Elohi''m-אלהי"ם*, which is the inter-inclusion of two opposites. Through this there is a drawing forth of a light (*Ohr*) that transcends both, which is the matter of drawing forth the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem-יהו"ה* Himself, blessed is He.

⁸⁸ [Of Adam Kadmon.] See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 2, Ch. 4.

Now, we similarly find this in the matter of Rosh HaShanah. For, our sages, of blessed memory, stated,⁸⁹ “The Holy One, blessed is He, said to the Jewish people: ‘On Rosh HaShanah say before Me [verses of] Kingship (*Malchiyot*) in order to crown Me as King over you; Say [verses of] Remembrance (*Zichronot*) so that the remembrance of you will rise before Me for good; And with what? With the *Shofar*.” The simple explanation is that on Rosh HaShanah, the Jewish people recite verses that elucidate the matters of *HaShem*’s-יהו"ה Kingship (*Malchiyot*) and Remembrances (*Zichronot*) etc.

Now, at first glance, why are these verses necessary? For, given that they are verses of Torah, even without reciting them the law already is such that this is necessarily so, as dictated by Torah. This is as stated,⁹⁰ “He relates **His** words to Yaakov, **His** statutes and ordinances to Israel.” That is,⁹¹ “That which He commands His children to do in Torah, are the statutes and ordinances of the Holy One, blessed is He, Himself etc.” This being so, why is it necessary to recite these verses?

However, the explanation is that all this indeed is true throughout the rest of the year. In contrast, on Rosh HaShanah all things revert to their root source, and it thus is necessary to affect a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Thus, on Rosh HaShanah it is

⁸⁹ Talmud Bavli, Rosh HaShanah 16a, 34b

⁹⁰ Psalms 147:19

⁹¹ Midrash Shemot Rabba 30:9

insufficient for matters to be solely as they are set forth in Torah, even though “the Torah and the Holy One, blessed is He, are entirely one.”⁹² Rather, it also is necessary for the souls of the Jewish people [to be involved], since they reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as our sages, of blessed memory, taught,⁹³ “The thought of Israel preceded everything, even the Torah, as Torah states, ‘Speak to the children of Israel,’ and ‘Command the children of Israel.’” Thus, it is specifically the souls of the Jewish people that reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Nevertheless, the souls of the Jewish people must specifically recite verses of Torah, being that it is specifically Torah that reveals the superiority of the souls.

In other words, even though the souls are superior to the Torah, in that the Torah is the aspect of lights and revelations, whereas the souls are of the Essential Self, nevertheless, in the souls, the matter of the Essential Self is in a state of concealment (*He'elem*), and they therefore need Torah, which is the matter of revelation (*Giluy*). That is, Torah reveals the superiority of the souls. This is like what we explained before about the union of the name of *Ma"m*-ה"מ-45 (י"ד ה"א וא"ו ה"א) with the name of *Ba"N*-ב"ן (י"ד ה"ה ו"ו ה"ה). This is to say that the name of *Ma"H*-ה"מ-45 (י"ד ה"א וא"ו ה"א), the matter of

⁹² See Tanya, Ch. 4 & Ch. 23 citing Zohar [See Zohar III 73a; Adir BaMarom p. 110]; Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah Nitzavim 46a and elsewhere.

⁹³ Midrash Bereishit Rabba 1:4

which is revelation (*Gilyu*), reveals the essential matter in the name of *Ba"N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה).

7.

We must nevertheless still understand this better. For, from what is stated, "On Rosh HaShanah say before Me [verses of] Kingship (*Malchiyot*) in order to crown Me as King over you; Say [verses of] Remembrance (*Zichronot*) so that the remembrance of you will rise before Me for good; And with what? With the *Shofar*," it is understood that the very matter that must be mentioned is already present even before this, even without the recitation of the verses. Namely, this refers to the matter of the covenant (*Brit*) that was formed, in that the Holy One, blessed is He, formed a covenant, which is something that is established eternally, with our forefather Avraham. This being so, it still is not understood why it is necessary to mention this.

However, the explanation is that even though the consecration of the covenant (*Brit*) is a constant that always is in effect, nevertheless, because of various matters that transpired throughout the course of the year etc.,⁹⁴ the matter of forgetfulness is possible,⁹⁵ which is why these matters must be recalled and mentioned.

⁹⁴ There is a small portion of the discourse missing at this juncture.

⁹⁵ Also see the Mittler Rebbe's introduction to *Shaar HaEmunah* and *Shaar HaYichud*, translated as *Essential Faith*.

The teaching continues, “And with what? With the Shofar.” This is because the sounding of the Shofar is the matter of the cry of the heart, called “the inner voice that is unheard.”⁹⁶ That is, there are various kinds of cries. There is a kind of cry that a person is capable of expressing in letters of speech. Whether the letters are ordered or disordered, even so, he is able to express it in the letters of his speech. However, there is a kind of cry that a person is incapable of expressing with letters of speech, but can only cry out with the simple cry of the voice. Moreover, there is yet another kind of cry that one is even incapable of expressing with the simple cry of the voice, but is rather the inner cry of the heart, as the verse states about Chanah,⁹⁷ “Only her lips moved, but her voice was not heard,” which is the cry of the heart. This was brought about when she contemplated that,⁹⁸ “Peninah had children, but Chanah had no children.” That is, this refers to the contemplation that the opposite of holiness (*Sitra Achera*) has all the various matters,⁹⁹ whereas the side of holiness is childless. For, “Who are the offspring of the righteous-*Tzaddikim*? Torah and good deeds.”¹⁰⁰ Through contemplating this a person is brought to the cry of the heart.

In a refined manner, the same is likewise so of the very service of *HaShem*-יהוה, blessed is He, performed by the righteous-*Tzaddikim*, which is compared to “one who makes

⁹⁶ Likkutei Torah, Nitzavim 44b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37 and the notes there.

⁹⁷ Samuel I 1:13

⁹⁸ Samuel I 1:2

⁹⁹ See Shaar HaYichud of the Mittler Rebbe, Ch. 54, regarding Peninah.

¹⁰⁰ Rashi to Genesis 6:9; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 38.

gestures in the presence of the King.”¹⁰¹ That is, not only is it not considered to be serving *HaShem*-יהו"ה, blessed is He, but on the contrary, it is the very opposite of serving *HaShem*-יהו"ה. In other words, even when one serves *HaShem*-יהו"ה, blessed is He, with love and fear of Him, there nevertheless is the one who loves, meaning that he is not in a state of the utter nullification of his sense of self-existence (*Bittul b'Metziyut*).¹⁰²

This is similarly so when one contemplates the matter of the descent of his soul below. For, relative to the soul as it is Above, all his service of *HaShem*-יהו"ה, blessed is He, is of literally no comparison whatsoever. This is as stated by the Alter Rebbe,¹⁰³ 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. For, about the soul as it is Above, the verse states,¹⁰⁴ “I stood before Him,” whereas the state of the soul as it has descended below, is that the matter of *HaShem*'s-יהו"ה Godliness is in a state of novelty relative to it. That is, it is necessary for [the soul] to undergo various forms of toil until it even has the sense of *HaShem*'s-יהו"ה Godliness called “hearing” (*Shmiyah*-שמיעה), and this is certainly so for it to have any aspect of perceiving *HaShem*'s-יהו"ה Godliness, called “seeing” (*Re'iyah*-ראיה).

Therefore, even in the perfectly righteous-*Tzaddikim* the matter of repentance-*Teshuvah* applies. This is as explained

¹⁰¹ See Talmud Bavli, Chagigah 5b

¹⁰² Torah Ohr, Vayakhel 114d and elsewhere.

¹⁰³ Tanya, Ch. 35 & 37

¹⁰⁴ Kings I 17:1; See Torah Ohr, Vayeishev 30a and on, and elsewhere.

in Likkutei Torah, Parshat Ha'azinu,¹⁰⁵ on the verse,¹⁰⁶ “The spirit returns to God who gave it,” that even in the righteous-*Tzaddikim* the matter of return-*Teshuvah* is applicable, in that he returns his soul to the same state it was Above. Thus, when he contemplates all this, it touches the very essence of his soul, and he then will cry out with the cry of the heart, which cannot be expressed even with the simple cry of the voice.

This then, is the matter of the sounding of the Shofar, in that it is something that cannot be expressed in the letters of speech, nor even in the simple sound of the voice, but only as indicated by the verse,¹⁰⁷ “Their hearts cried out.” For, the sound of the Shofar is not a human voice, but the voice of the animal. In the levels of the soul, this indicates something that touches the very essence of the soul. That is, it does not relate to the *Nefesh*, *Ru'ach*, and *Neshamah* of the soul, which are its inner powers, but relates to the encompassing powers of the soul, which are its *Chayah* and *Yechidah* levels.

More particularly, it is the matter of return-*Teshuvah* that specifically stems from the *Yechidah* level of the soul. For, the *Chayah* level of the soul is the matter of the close encompassing aspect (*Makif*) [of the soul], which directly affects and is felt by its the inner powers. This is like the teaching,¹⁰⁸ “A person should always study in the place that his heart desires.” That is, it is through the fact that his heart desires it that his intellect is aroused. However, this is not so of the

¹⁰⁵ Likkutei Torah, Ha'azinu 71a and on

¹⁰⁶ Ecclesiastes 12:7

¹⁰⁷ Lamentations 2:18

¹⁰⁸ Talmud Bavli, Avodah Zarah 19a

encompassing aspect (*Makif*) of the *Yechidah* level of the soul, which completely transcends the inner powers of the soul.

This then, is the matter of the Shofar. Namely, it is the matter of repentance and return (*Teshuvah*) stemming from the very essence of the soul, literally, which is the aspect of the *Yechidah*. Through this there automatically is caused to be an ascent of the inner powers of the soul as well. This is like the teaching of the Baal Shem Tov,¹⁰⁹ “In the place where a person’s desire is, that is where he himself is.” A person’s desire (*Ratzon*) is the aspect of the *Yechidah* of the soul. Thus, “In the place where a person’s desire is,” meaning, when a person is fully invested into something with the totality of his soul, with the aspect of the singular-*Yechidah* essence of the soul, and he “affixes himself like a stake in the place of faith,”¹¹⁰ then that is where he is. This is to say that even though the revealed powers of his soul are temporarily elsewhere, nevertheless, when his desire is embedded in this place, then through this, “that is where he is,” so that this also affect the revealed powers of his soul.

This then, is the meaning of the continuation of the aforementioned teaching, “And with what? With the Shofar.” That is, this refers to the inner cry of the heart which stems from the singular-*Yechidah* essence of the soul. It is through repentance and return (*Teshuvah*) with the aspect of the singular-*Yechidah* essence of the soul that he thereby reaches to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He. In

¹⁰⁹ Keter Shem Tov (5759 edition), Hosafot, Section 48.

¹¹⁰ See Isaiah 22:23

other words, the Torah is the aspect of revelation (*Giluy*) alone, whereas through repentance and return (*Teshuvah*), which stems from the singular-*Yechidah* essence of the soul, he reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He.

With the above in mind, we can understand the superiority of the level of the truly penitent *Ba'alei Teshuvah* over and above the perfectly righteous-*Tzaddikim*. For, the drawing forth brought about by the service of *HaShem*-יהו"ה of the perfectly righteous-*Tzaddikim*, stems from the matter of Torah. Thus, it only is the aspect of lights (*Orot*) and revelations (*Giluyim*). However, this is not so of the truly penitent *Ba'alei Teshuvah*, whose service of *HaShem*-יהו"ה, blessed is He, stems from the soul, particularly from the singular *Yechidah* essence of the soul. They thereby reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Therefore, there is limitation in the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*, in that for them, there is a distinction between the positive commandments and the negative commandments. This is to say that through fulfilling the positive commandments – which are the matter of the vessels (*Keilim*) – they affect a drawing down only of those lights (*Orot*) that relate to the vessels (*Keilim*). However, it is impossible for them to affect the drawing down of the lights (*Orot*) that transcend the vessels (*Keilim*), except through the fulfillment of the negative commandments, which is the matter of the negation of the vessels (*Keilim*). However, it is entirely impossible for them to draw those lights (*Orot*) into vessels

(*Keilim*), since those lights (*Orot*) altogether transcend vessels (*Keilim*). The reason for this is because the drawings forth affected by the righteous-*Tzaddikim* stem from the matter of Torah, which solely is the matter of light (*Ohr*) and revelation (*Giluy*), and therefore is limited.

In contrast, with the truly penitent *Ba'alei Teshuvah*, even “willful transgressions are made into merits for them.”¹¹¹ That is, they affect the drawing down of even those lights (*Orot*) that transcend vessels (*Keilim*). That is, even the negative matters that they committed are transformed into merits, and are now caused to be something positive that manifests in vessels (*Keilim*), and nonetheless, the light (*Ohr*) that transcends manifestation in vessels (*Keilim*) is drawn down in them.

This is similar to the *mitzvot* instituted by the sages (*Rabbanan*) by Rabbinic Ordinance, through which there is a drawing down of the light (*Ohr*) that transcends the vessels (*Keilim*) to manifest within the vessels (*Keilim*).¹¹² This is because repentance and return (*Teshuvah*) that stems from the soul itself, reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, and therefore there utterly are no measures or limitations in this.

8.

This then, is the meaning of the teaching, “Any year that is poor at its beginning will be made rich at its end.” The words,

¹¹¹ Talmud Bavli, Yoma 86b

¹¹² See Ohr HaTorah, Shir HaShirim Vol. 2, p. 464.

“poor at its beginning,” refers to the matter of repentance and return (*Teshuvah*) with the cry of the heart, with the inner unheard voice, like a person who is destitute and has nothing at all. The same is likewise so of the service of repentance *Teshuvah* by the righteous-*Tzaddikim*, being that they are like “one who makes gestures in the presence of the king,” (as explained above).

Now, this matter of poverty at the beginning of the year, must specifically be on Rosh HaShanah. For, even though it is true that throughout the rest of the year there must be the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He – for which reason the commencement of the service of *HaShem*-יהו"ה, blessed is He, each and every day, begins with the aspect of submission-*Hoda'ah*-הודאה,¹¹³ in order to affect the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*, through the fulfillment of the *mitzvot* – and similarly, before the fulfillment of each *mitzvah* we recite, “For the sake of unifying the Holy One, blessed is He, and His Indwelling Presence,”¹¹⁴ – nevertheless, the drawings down that is affected throughout the rest of the year are particular drawings for particular matters and for that particular day. Thus, the self-nullification (*Bittul*) of those days does not stem from the very essence of the soul.

¹¹³ That is, with the “I submit to You-*Modeh Ani*-מודה אני” prayer recited immediately upon awakening.

¹¹⁴ See *Pri Etz Chayim*, *Shaar HaZemiroh*, Ch. 5; *Shaar Ruach HaKodesh* (Tel Aviv 5723) 38b; *Likkutei Torah*, *VaEtchanan* 9a; *Rosh HaShanah* 55c, 61a; See *Shaar HaKollel* (of Rabbi Avraham David Lavut), Ch. 6, Section 2; *Torat Menachem*, *Sefer HaMaamarim Elul* p. 245.

However, this is not so of Rosh HaShanah, when all things return to their root, and it therefore is necessary to draw forth the Essential Self of *HaShem*-יהו"ה, blessed is He. Thus, on Rosh HaShanah self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is necessary with the cry of the heart that stems from the singular-*Yechidah* essence of the soul, which is the matter of "poorness at the beginning."

Now, by the year being "poor at its beginning," it thereby "becomes wealthy at its end." The matter of wealth is the drawing down of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, all the lights (*Orot*) and revelations (*Giluyim*) are not the matter of wealth, being that they all are included in what the verse,¹¹⁵ "I do not desire that which is with You," expresses. Thus, true wealth is only the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, which can only be accomplished through serving Him in the way indicated by the statement, "poor at the beginning."

This then, is the meaning of the verse,¹¹⁶ "From the constraints I called upon *Ya'h*-יה"ה." That is, it is through serving *HaShem*-יהו"ה, blessed is He, from a place of constraint, that it is then followed by, "*Ya'h*-יה"ה" answered me with expansiveness." This refers to the aspect indicated by the name *Ya'h*-יה"ה, which is the world of expansiveness,¹¹⁷ until one reaches the essential expansiveness of *HaShem*-יהו"ה Himself,

¹¹⁵ See Psalms 73:25. That is, I desire solely You.

¹¹⁶ Psalms 118:5

¹¹⁷ See Shaarei Orah of Rabbi Yosef Gikatalla, translated as Gates of Light, Gates 8-10.

blessed is He, literally! This itself is also hinted in the Shofar, in that one end of it is narrow, whereas the other end is expansive.¹¹⁸

Now, since relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, the spiritual and the physical are equal,¹¹⁹ therefore, the drawing down which is affected through this is not just spiritual, but also physical. This is as stated by his honorable holiness, my father-in-law, the Rebbe, in his Rosh HaShanah discourses,¹²⁰ "Both spiritual sustenance and physical sustenance."

This likewise is so of the matter of "covering-*Keseh*-כסה," which relates to the matters of poorness and poverty, as discussed above. Moreover, this does not contradict the Midrash, which states [about the month of Tishrei] that, "it is called seventh-*Shvee'ee*-שביעי since it is [the month] that is sated-*Musva*-מושבע with everything." For, the opposite is true. In other words, this itself is why it is sated with everything. That is, it is specifically through repentance and return (*Teshuvah*), which is the matter of poverty and poorness, that there is a drawing down of the essential satiety which stems from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, literally!

¹¹⁸ See Talmud Bavli, Rosh HaShanah 27b; Shulchan Aruch, Orach Chayim, Siman 586, Section 12.

¹¹⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹²⁰ See the end of the discourse entitled "*Alah Elohi'm b'Teruah*" 5704 (Sefer HaMaamarim 5704, p. 14).

Furthermore, since the drawing down stems from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem* יהוה Himself, blessed is He, it also is drawn down in the physical. In other words, a drawing forth of satiety is affected throughout the whole year, both spiritually and physically, so that, “wine vats are in it, blessings are in it, Yom Kippur is in it, Sukkah is in it, the Lulav and Aravah are in it.” There thereby is a drawing forth of a good year to each and every person in all his needs, regarding matters that pertain to his children, health, and abundant sustenance.