

Discourse 1

“Teekoo BaChodesh Shofar Sound the Shofar at the moon’s renewal”

Delivered on the 2nd day of Rosh HaShanah, 5721

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

1.

The verse states,³³ “Sound the Shofar at the moon’s renewal, at the time appointed (*BaKeseh*-בכסה) for our festive day.” Rashi explains that the word “*BaKeseh*-בכסה” means “the day appointed for it, as in the verse,³⁴ ‘On the appointed day (*Yom HaKeiseh*-יום הכסה) he will come home,’” wherein it means “at the appointed time.”³⁵ However, this must be better understood. For, there are various other terms that indicate an “appointed time,” and this being so, why does this verse specifically use the term “*Keseh*-כסה”? This question becomes more pronounced in that the term for “appointed time” is “*Keseh*-כסה” spelled with an *Aleph*-א, whereas here it is spelled “*Keseh*-כסה” with a *Hey*-ה. That is, [it requires] the

³³ Psalms 81:4

³⁴ Proverbs 7:20

³⁵ See Rashi to Proverbs 7:20; Talmud Bavli, Sanhedrin 96b; Also see Ohr HaTorah (Yahal Ohr) to Psalms 81:4 (p. 285 and on); See the discourse entitled “*Teekoo*” 5629 (Sefer HaMaamarim 5628 p. 173); 5661 (Sefer HaMaamarim 5661 p. 161); 5691 (Sefer HaMaamarim 5691 p. 2); 5698 (Sefer HaMaamarim 5698 p. 11).

commentators [to] explain that the term “*Keseh*-כסה” with the *Hey*-ה is similar to “*Keseh*-כסא” with the *Aleph*-א.³⁶

The general explanation is that the reason the verse specifically states “*Keseh*-כסה” is because it indicates the matter of “covering-*Kisuy*-כסוי.” This is as our sages, of blessed memory, stated,³⁷ “On which Festival is it that the moon is covered (*Mitkaseh*-מתכסה)? You must say this is Rosh HaShanah.” This then, is the meaning of the word “*BaKeseh*-בכסה,” in that it is like “*BaKeseh*-בכסא” (with an *Aleph*-א), which divides into “the *Aleph*-א is covered-*Keis Aleph*-א-כס,” meaning that the *Aleph*-א is covered and concealed.

This is likewise the meaning of the verse,³⁸ “A land that *HaShem*-יהו”ה your God seeks out; the eyes of *HaShem*-יהו”ה your God are upon it from the beginning of the year to the end of the year,” in which the word “from the beginning-*MeReishit*-מרשית” is spelled without the *Aleph*-א.³⁹ That is, it is like “*BaKeseh*-בכסא” which divides into “the *Aleph*-א is covered-*Keis Aleph*-א-כס,” meaning that the *Aleph*-א is covered and concealed.⁴⁰

It is in this regard that there is the toil of serving *HaShem*-יהו”ה, blessed is He, on Rosh HaShanah, namely, to draw down a new light. For, this is the matter of Rosh

³⁶ See Metzudat Tziyon to Psalms 81:4 that “the *Hey*-ה is interchangeable with the *Aleph*-א.”

³⁷ Talmud Bavli, Rosh HaShanah 8a and on; 34a; Sanhedrin 11b

³⁸ Deuteronomy 11:12; See Tanya, Iggeret HaKodesh, Epistle 14

³⁹ See Ohr HaTorah, Drushim L’Rosh HaShanah p. 1,369; Sefer HaMaamarim 5634 p. 317; Sefer HaMaamarim 5660 p. 2.

⁴⁰ See the end of the discourse entitled “*Teekoo*” 5629 (Sefer HaMaamarim 5628 p. 177).

HaShanah, the name of which indicates its matter – [The Head (*Rosh*-ראש) of the Year].

This is as explained in Ateret Rosh,⁴¹ that just as a person's head includes all the vitality of all his bodily limbs, and from there, there then is a drawing down of vitality to each limb in particular, so it is the case with Rosh HaShanah, on that it includes the vitality of all the days of the year in general, only that afterwards, particular vitality is drawn down to each day in particular (beginning with Rosh HaShanah itself). This vitality drawn down on Rosh HaShanah for the whole year, is a new light that never before illuminated in the world, as is explained in Iggeret HaKodesh.⁴²

About this the verse states,⁴³ “From the beginning (*MeReishit*-מְרֵשִׁית) of the year to the end of the year,” which is as our sages, of blessed memory, explained,⁴⁴ “Any year that is poor (*Rashah*-רָשָׁה) at its beginning (in that on Rosh HaShanah the Jewish people make themselves like paupers (*Rashin*-רָשִׁין) with supplications and prayers) will be made wealthy at its end, as it states, ‘From the beginning-*MeReishit*-מְרֵשִׁית of the year’ which is spelled ‘*Mereishit*-מֵרֵשִׁית’ [lacking an *Aleph*-א and indicating ‘poverty-*Rashut*-רָשׁוּת’] – ‘to the end of the year’ indicating that it will have a [positive] end.” In other words,⁴⁵ specifically when it is “poor-*Rashah*-רָשָׁה” at its beginning, this itself is what brings about that at its end it will be wealthy.

⁴¹ Ateret Rosh, Shaar Rosh HaShanah

⁴² See Tanya, Iggeret HaKodesh, Epistle 14 *ibid*.

⁴³ Deuteronomy 11:12; See Tanya, Iggeret HaKodesh, Epistle 14

⁴⁴ Talmud Bavli, Rosh HaShanah 16b (and Rashi there)

⁴⁵ See the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5690.

This is similar to the Baal Shem Tov's explanation (which we heard many times from our Rebbe and Leader, his honorable holiness, my father-in-law, the Rebbe)⁴⁶ on the verse,⁴⁷ "Though your beginning was insignificant, your end will flourish exceedingly." That is, through the fact that "your beginning was insignificant" there thereby is caused that "your end will flourish exceedingly," and to the degree of the smallness and insignificance, to that degree "your end will flourish exceedingly," higher and still higher.

2.

The explanation is that the simple meaning of the verse,⁴⁸ "A land that *HaShem*-יהו"ה your God seeks out; the eyes of *HaShem*-יהו"ה your God are upon it from the beginning of the year to the end of the year," is that it refers to the Land of Israel (*Eretz Yisroel*). The inner explanation is that the word "Land-*Eretz*-ארץ" refers to the *Sefirah* of Kingship-*Malchut*.⁴⁹ [As known, the explanation of the inner aspect of the matter is not a separate thing, but is rather the inner aspect of the same thing.

That is, the inner aspect of the Land (*Eretz*-ארץ) is itself the *Sefirah* of Kingship-*Malchut*, which is the Uppermost Land (*Eretz HaElyonah*). Lower than this is the aspect of the Land

⁴⁶ See the discourse entitled "*Amar Rabbi Shmuel Bar Nachmeini*" 5690 *ibid*. Also see *Sefer HaSichot*, Kayitz 5700 p. 21; See the discourse entitled "*Teekoo*" 5628 (*Sefer HaMaamarim* 5627 p. 428).

⁴⁷ Job 8:7

⁴⁸ Deuteronomy 11:12; See Tanya, *Iggeret HaKodesh*, Epistle 14

⁴⁹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

of the Living-*Eretz HaChayim* אֶרֶץ הַחַיִּים,⁵⁰ and even lower is the lower Land (*Eretz HaTachtonah*), this being the world of Action (*Asiyah*). This not only refers to the aspect of Kingship-*Malchut* of the world of Action (*Asiyah*), but to the whole world of Action (*Asiyah*) itself.

The Land of Israel (*Eretz Yisroel*), is aligned corresponding to the uppermost Land (*Eretz HaElyonah*) and is called by its name, as stated in Iggeret HaKodesh.⁵¹ Thus, about this the verse states, “From the beginning (*MeReishit* מְרִשִּׁית) of the year to the end of the year,” meaning that because it is “poor-*Rashah* רָשָׁה” at its beginning it will become wealthy at its end, referring to the construction (*Binyan*) of the [*Sefirah* of] Kingship-*Malchut*.

This may be explained more specifically as it is in the glosses of the Tzemach Tzedek⁵² on the beginning of Torah Ohr,⁵³ in explanation of the verse,⁵⁴ “O’ land, land, land-*Eretz*-אֶרֶץ, *Eretz*-אֶרֶץ, *Eretz*-אֶרֶץ! Hear the word of *HaShem* יְהוָה.” That is, the three times that “Land-*Eretz*-אֶרֶץ” is mentioned here refer to the three roots of Kingship-*Malchut*, which is called “Land-*Eretz*-אֶרֶץ.” For, Kingship-*Malchut* is rooted in three places, these being *NeHi*”Y,⁵⁵ *ChaGa*”T,⁵⁶ and *ChaBa*”D.⁵⁷

⁵⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁵¹ Tanya, Iggeret HaKodesh, Epistle 8 & Epistle 14

⁵² Ohr HaTorah, Bereishit Vol. 6 p. 1,037a

⁵³ Torah Ohr, Bereishit 1c

⁵⁴ Jeremiah 22:29

⁵⁵ An acronym for the three gut-emotional *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

⁵⁶ An acronym for the three emotional *Sefirot* of the heart which are Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

⁵⁷ An acronym for the three intellectual *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

There also is another explanation of the verse,⁵⁸ “A land (*Eretz*-ארץ) that *HaShem*-יהו"ה your God seeks out,” that it refers to the Jewish people who are called, “A desirable land - *Eretz Cheifetz* חפץ-ארץ.”⁵⁹ This is as the Baal Shem Tov explains⁶⁰ the verse,⁶¹ “[All the nations will praise you], for you will be a desirable land (*Eretz Cheifetz*-חפץ-ארץ), says *HaShem Tzva* 'ot-ת"ו צבאו"ה.”

That is, just as the earth has vast storehouses of natural resources, and as much as they are revealed, it always is impossible to reveal them all, so likewise, within each and every Jew there are precious treasures, only that they must be revealed. The Baal Shem Tov concluded by stating that his toil is to affect that the Jewish people produce the yield that the “desirable land” (*Eretz Cheifetz*) of the Holy One, blessed is He, is capable of producing.

That is, he endeavored to reveal the treasures present in every Jew by spreading of the teachings of Chassidus to the outside. For, through this there thereby is caused to be the revelation of the treasures within every Jew, including even those who are found on the “outside.”

More specifically, the matter is as explained in the beginning of Torah Ohr, that three things are called “Land-*Eretz*-ארץ,” these being the assembly of the souls of the Jewish people (*Knesset Yisroel*), the Oral Torah (*Torah SheBa'al Peh*),

⁵⁸ Deuteronomy 11:12; See Tanya, Iggeret HaKodesh, Epistle 14

⁵⁹ See the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5690 *ibid*.

⁶⁰ See Igrot Kodesh of the Rebbe Rayatz, Vol. 3 p. 180, p. 188, p. 285 (cited in HaYom Yom of the 17th of Iyyar).

⁶¹ Malachi 3:12

and the *mitzvot*, all of which are hinted in a single verse,⁶² “O’ land, land, land-*Eretz*-ארץ, *Eretz*-ארץ, *Eretz*-ארץ! Hear the word of *HaShem*-יהו”ה.”

The explanation is that through the three above-mentioned aspects of “Land-*Eretz*-ארץ” – meaning, service of *HaShem*-יהו”ה, blessed is He, by the Jewish people (*Knesset Yisroel*) in fulfilling the *mitzvot* in practice, which is the aspect of the “Land-*Eretz*-ארץ,” according to how they were elucidated in the Oral Torah (*Torah SheBa’al Peh*) (since the instructions of how to actually fulfill the *mitzvot* in practice are specifically in the Oral Torah, whereas the instructions for the *mitzvot* in the Written Torah are only general, whereas the specific instructions are specifically in the Oral Torah) – we thereby draw down a new light to bring about the construction of the aspect of Kingship-*Malchut* (which is called the “Land-*Eretz*-ארץ”). This matter is indicated by the words, “Hear the word of *HaShem*-יהו”ה.”

This also is the meaning of the statement of our sages, of blessed memory,⁶³ “The *mitzvah* of the day is with the Shofar.” This refers to the matter of sounding the Shofar specifically in actual physical practice. In other words, it is not enough to simply recite the verses of Kingship (*Malchiyot*), even though the movement of one’s lips is considered action.⁶⁴ Rather, there must be the actual act [of blowing the Shofar] in the most literal sense, which is the aspect of the “Land-*Eretz*-ארץ.”

⁶² Jeremiah 22:29

⁶³ Mishnah Rosh HaShanah 3:3; Talmud Bavli, Rosh HaShanah 26b

⁶⁴ Talmud Bavli, Sanhedrin 65a; Bava Metziyah 90b; Also see Tanya Ch. 37.

It is specifically then that we affect the construct of the [*Sefirah*] of Kingship-*Malchut*, so that not only should the existence of the worlds [continue] as before, but there should also be a drawing down of new light that transcends the chaining down of the worlds (*Seder Hishtalshelut*).

3.

This likewise is the meaning of the statement our sages, of blessed memory,⁶⁵ “On Rosh HaShanah say verses of Kingship (*Malchiyot*) before Me in order to crown Me as King over you.” However, at first glance this is not understood.⁶⁶ For, the verse states,⁶⁷ “*HaShem*-יהו"ה will be King forever and ever,” and it states,⁶⁸ “And the Kingdom will be *HaShem*’s-יהו"ה.” That is, the Kingship of the Holy One, blessed is He, is a constant. This being so, what is the meaning of the request of Holy One, blessed is He, “crown Me as King over you.”

However, the explanation is that, in and of itself, the drawing down of Kingship-*Malchut* stems from the aspect indicated by the verse,⁶⁹ “For He desires kindness.” However, through our service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*, we draw down a new light this is even loftier. This is the meaning of the statement our sages, of blessed memory,⁷⁰ “Whoever prays on the eve of Shabbat and

⁶⁵ Talmud Bavli, Rosh HaShanah 16a, 34b

⁶⁶ See the discourse entitled “*Teekoo*” 5629 *ibid*.

⁶⁷ Exodus 15:18

⁶⁸ Obadiah 1:21

⁶⁹ Micah 7:18; See Likkutei Torah, Nitzavim 47b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11 and elsewhere.

⁷⁰ Talmud Bavli, Shabbat 119b

recites the passage,⁷¹ ‘*Vayechulu*-ויכלו – And the heavens and the earth were finished etc.,’ the Torah ascribes it as though he became a partner with the Holy One, blessed is He, in the act of creation.” For, although the act of creation is constant, nevertheless, through reciting “*Vayechulu*-ויכלו,” which is the matter of man’s toil in service of *HaShem*-יהו"ה, blessed is He, the manner that the act of creation is drawn down is thereby caused to be loftier.

This likewise is the substance of the request, “On Rosh HaShanah say verses of Kingship (*Malchiyot*) before Me in order to crown Me as King over you etc.” Namely, this is to affect a drawing down of new light from the aspect that transcends the chaining down of the worlds (*Hishtalshelut*). This is the meaning of the specific wording, “Say before Me-*Lefanai*-לפני.”

The teaching concludes, “And with what? With the Shofar.” In other words, it is specifically through the act of sounding the Shofar that we bring about the drawing down of the new light that transcends the chaining down of the worlds (*Hishtalshelut*), from the aspect of “before Me-*Lefanai*-לפני.” Moreover, it is in a way that this light is drawn down below.

This is another reason why it specifically is necessary for there to be the [physical] act of blowing the Shofar, being that *HaShem*’s-יהו"ה Supernal intent, blessed is He, is specifically that the novel light and illumination be drawn below. For, specifically through this we fulfill the intention that

⁷¹ Genesis 2:1-3

“the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”⁷²

This then, is the general matter of reciting the verses of Kingship (*Malchiyot*) on Rosh HaShanah, for which proof is brought (which is the empowerment) from the Torah⁷³ for the matter of the Kingship-*Malchut*, the substance of which is specifically the drawing down of the light (*Ohr*-אור) below.

Based on this his honorable holiness, the Rebbe Maharash, explains⁷⁴ the reasoning of the view⁷⁵ that the verse,⁷⁶ “Listen Israel-*Shema Yisroel*-שמע ישראל,” is not included in the count of the verses of Kingship-*Malchut*. This is because the matter of the verse “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo*”*heinu, HaShem Echad*-אחד יהוה אלהינו יהוה אחד,” is the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהוה, blessed is He.⁷⁷ However, since the matter of Kingship-*Malchut* is the drawing down of the light (*Ohr*) to below – whereas, the verse “Listen Israel... *HaShem* is One-אחד יהוה” is the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהוה, blessed is He, in the upper worlds – it therefore is not counted in the verses of Kingship (*Malchiyot*).

⁷² See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁷³ See Likkutei Torah, Drushim L’Rosh HaShanah 56c; Siddur Im Divrei Elohi”m Chayim 238b, 241c; Maamarei Admor HaZaken 5564 p. 217-218.

⁷⁴ *Hemshech* “v’*Kachah*” 5637, Ch. 80 (Sefer HaMaamarim 5637 Vol. 2 p. 595); Also see the discourse entitled “*Shema Yisroel* – Listen Israel” 5720, translated in The Teachings of The Rebbe 5720, Discourse 1 (Sefer HaMaamarim 5720 p. 3).

⁷⁵ Talmud Bavli, Rosh HaShanah 32a

⁷⁶ Deuteronomy 6:4

⁷⁷ Zohar I 18b; Also see the introduction to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, and on, and elsewhere.

However, according to the view of Rabbi Yossi – and the *Halachah* accords to his view⁷⁸ – this verse is also counted in the verses of Kingship (*Malchiyot*). Moreover, it is the tenth verse, by which we conclude and seal the entire matter of the verses of Kingship (*Malchiyot*). This is because *HaShem*’s-יהו"ה ultimate Supernal intent, blessed is He, in His Upper Unity (*Yichuda Ila'ah*) is for it to be drawn down into the Lower Unity (*Yichuda Tata'ah*).

The same is likewise so from below to Above, that the intention of the Lower Unity (*Yichuda Tata'ah*) is that there should be the sense of the Upper Unity (*Yichuda Ila'ah*) of union with *HaShem*-יהו"ה, blessed is He, in it as well. This itself is what empowers there to be union in the Lower Unity (*Yichuda Tata'ah*), as explained in Kuntres Etz HaChayim.⁷⁹ Beyond this, the ultimate intention of the Lower Unity (*Yichuda Tata'ah*) is for it to ascend to the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

This is why the verse, “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo'heinu, HaShem Echad*”-שמע ישראל יהו"ה אלהינו יהו"ה אחד, is the concluding signet and seal of the verses of Kingship (*Malchiyot*). For, the intention of the aspect of “One-*Echad*” is for it be drawn into the aspect of “Forever-*Va'ed*”-וְעַד,⁸⁰ being that the word “Forever-*Va'ed*” is a letter exchange

⁷⁸ Tur, Orach Chayim 591

⁷⁹ Kuntres Etz HaChayim, Ch. 7

⁸⁰ Imrei Binah, Petach HaShaar, translated as The Gateway to Understanding, Ch. 7 and on, and Shaar HaKriyat Shema, Ch. 62.

(*Temurah*) of the letters of “One-Echad-אחד.”⁸¹ This drawing down is brought about by “the desirable Land (*Eretz Cheifetz*-

⁸¹ See Zohar II 134a; Also see Ramaz cited in Nitzutzei Ohr there, and Mikdash Melech there; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7; Imrei Binah, Petach HaShaar, translated as The Gateway to Understanding, Ch. 7 and on, and Shaar HaKriyat Shema, Ch. 62 - That is, in the Upper Unity (*Yichuda Ila'ah*) the absolute Oneness of *HaShem*-יהו"ה, blessed is He, is openly revealed, whereas in the Lower Unity (*Yichuda Tata'ah*) it is hidden and concealed due to the matter of letter exchanges (see Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, and the notes there). Even so, since we are aware of the true reality of the absolute Oneness of *HaShem*-יהו"ה, blessed is He, we attest that He is One-Echad-אחד even when concealed. As the Zohar states, the six words of the first verse of the *Shema* correspond to the six words of the recital of *Baruch Shem*. The final word of the *Baruch Shem* is “forever-*Va'ed*-ויעד” which corresponds to the word “One-Echad-אחד” of the Upper Unity (*Yichuda Ila'ah*). That is, the letters *Aleph*-א and *Vav*-ו are both in the category (of the letters יהו"ה, which are) called “*Otiyot Hemshech*,” that is, letters that draw out the sound and accompany all articulation. That is, whenever any other letter is said, it is accompanied by one of these letters יהו"ה (even when they are not written) and no letter can be articulated without these accompanying letters. (To clarify, it must be pointed out that in the proper pronunciation of the letters of the Holy Tongue (*Lashon HaKodesh*) according to how they were pronounced by the ancients, the letter *Vav*-ו is pronounced as either Oh, OO or W-ו, depending on where it is situated in the word. Thus, the letters *Aleph*-א and *Waw*-ו are related.) Similarly, the letter *Chet*-ח and the letter *Ayin*-ע are both guttural letters that issue from the throat, and are thus closely related in their pronunciation. (This exchange of the letters of “One-Echad-אחד” and “forever-*Wa'ed*-ויעד” is clearly apparent in other Semitic languages, such as Arabic, in which the pronunciation of the word “One-Echad-אחד” is “*Wachad*,” with the *Waw*-ו replacing the *Aleph*-א, and the guttural *Chet*-ח that is related to the pronunciation of *Ayin*-ע, which also is a guttural letter. However, as is clearly apparent, there is a diminishment and obfuscation of clarity brought about by the letter exchanges, so that it can seem to be disconnected, or at best concealed, from the Name *HaShem*-יהו"ה, blessed is He. Only the Holy Tongue of Torah (*Lashon HaKodesh*) is called a “clear language-*Brurah*,” in that it illuminates the Oneness of *HaShem*-יהו"ה, blessed is He, and thus, the term “language-*Safah*-שפה-385” has the same numerical value as the “Indwelling Presence of *HaShem*-יהו"ה-385,” the *Shechinah*-שכינה-385. In contrast, since the words of other languages are merely a matter of human convention and have no inner meaning, they are called, “the lip of falsehood-*Sefat Sheker*-שפת שקר” However, as the Zohar points out, and as Rashi points out about the first verse of the *Shema* (Deut. 6:4), in the coming future, at the time of the final redemption, all nations will be transformed to speak a clear language, as it states (Zephaniah 3:9), “For then I will transform the nations to speak a clear language (*Safah Brurah*-שפה ברורה), so that they will all proclaim the Name

ארץ חפץ,” specifically the Jewish people, as it states at the beginning of the verse, “Listen Israel-*Shema Yisroel*-שמע ישראל.”

In other words, the Jewish people are the ones who bring about the union indicated by “One-*Echad*-אחד,” the substance of which is also the drawing down of the unity of *HaShem*-יהו"ה, blessed is He, in the worlds. This is as our sages, of blessed memory, stated,⁸² “To crown Him above and below, and in the four directions of the world.”

4.

The explanation⁸³ is that the general matter indicated by the word “One-*Echad*-אחד” is the unity of *HaShem*-יהו"ה, blessed is He, as it is from the perspective of the worlds. This is why the verse states “One-*Echad*-אחד” and not “Singular-*Yachid*-יחיד.”⁸⁴ For, at first glance, from the perspective of understanding the matter of His unity, the word “Singular-*Yachid*-יחיד” is more indicative of the elevated level of His unity, to a greater extent than the word “One-*Echad*-אחד.”

However, the explanation is that that word “Singular-*Yachid*-יחיד” indicates the unity of *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself.⁸⁵ The reason it states “One-*Echad*-

HaShem-יהו"ה and worship Him with united resolve,” and as it states (Zacharia 14:9), “On that day *HaShem*-יהו"ה will be One-*Echad*-אחד, and His Name One-*Echad*-אחד.”

⁸² Talmud Bavli, Brachot 13b

⁸³ See the discourse entitled “*Kol HaMa'arich b'Echad*” 5678 (Sefer HaMaamarim 5678 p. 384 and on).

⁸⁴ See Torah Ohr, Va'era 55b and on; Sefer HaMitzvot of the Tzemach Tzedek 124a and on.

⁸⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

אֶחָד” is to indicate the unity of *HaShem*-יהו"ה, blessed is He, as it is from the perspective of the worlds.

To further explain, from the perspective of *HaShem*'s-יהו"ה knowledge, blessed is He, which is the aspect indicated by the term “Singular-*Yachid*-יחיד,” the existence of worlds is entirely inapplicable. This is as stated in *Etz Chayim*⁸⁶ that “at first, the limitless light of the Unlimited One filled the space of the void and there was no room for the worlds to be.” Afterwards, there was a restraint of *Tzimtzum* and a withdrawal of the light, and only a short and thin line-*Kav* was drawn down etc. However, since the restraint of *Tzimtzum* is only relative to our perspective, whereas relative to *HaShem*-יהו"ה Himself, blessed is He, the limitless light of the Unlimited One still fills the space of the void, there therefore is no room for the worlds to be.

The matter of the worlds as they are in the knowledge of *HaShem*-יהו"ה, blessed is He, is as they are in the aspect of the arousal of the desire in the limitless light of the Unlimited One that precedes the restraint of the *Tzimtzum*, wherein they have utterly no existence whatsoever. Even loftier than this, is the way they are included in the aspect of His title God-*Elohi*”מ-אלהים,⁸⁷ which even transcends the arousal of the desire.

To explain, at first glance this matter is not understood. For, how is it possible for there to be an arousal of the desire for worlds, when they utterly are of no comparison to Him at all.

⁸⁶ *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

⁸⁷ 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*).

The explanation is that this stems from the aspect of His title God-*Elohi* "מֵ-אֱלֹהִים as it is included in the limitless light of the Unlimited One, *HaShem*-יְהוָה, blessed is He, this being one of the seven names that are not to be erased.⁸⁸

It's matter is the revelation of particular details (*Pratim*), which is why the title *Elohi* "מֵ-אֱלֹהִים is in the plural form,⁸⁹ and the matter of particular details (*Pratim*) is the very opposite of the matter indicated by the terms "One-*Echad*-אֶחָד" and "Singular-*Yachid*-יָחִיד." Therefore, the matter of the particular details of His title God-*Elohi* "מֵ-אֱלֹהִים is the cause for the arousal of the desire for worlds. All this is as this matter is in the aspect of "Singular-*Yachid*-יָחִיד."⁹⁰

However, the aspect of "One-*Echad*-אֶחָד" refers to the unity of *HaShem*-יְהוָה, blessed is He, from the perspective of the worlds. In other words, even from the perspective of the restraint of the *Tzimtzum* as it is from our perspective, by means of which the worlds were brought into existence, there is the unity of *HaShem*-יְהוָה, blessed is He, indicated by the aspect of "One-*Echad*-אֶחָד."

The explanation is that the lights (*Orot*) that follow the restraint of *Tzimtzum* are rooted in the light of the Unlimited One, *HaShem*-יְהוָה, blessed is He, that precedes the restraint of the *Tzimtzum*.⁹¹ For, subsequent to the restraint of the

⁸⁸ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

⁸⁹ Rashi to Genesis 20:13, Genesis 35:7; 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*); Torah Ohr, Va'era 56b; Sefer HaMitzvot of the Tzemach Tzedek 113a and elsewhere.

⁹⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10 & 11 *ibid*.

⁹¹ See *Sefer HaMaamarim* 5661 p. 161 and on.

Tzimtzum, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, was drawn down in the aspect of the Line-Kav, which touches and adheres to the limitless light of the Unlimited One (*Ohr Ein Sof*) etc.

Because of its adhesion to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of *Tzimtzum*, it thus is in a state of complete nullification of its existence to Him (*Bittul b'Metziyut*), literally. Moreover, because of the adhesion (*Dveikut*) of the Line-Kav, there is the sense of the knowledge of the Creator as He precedes the restraint of *Tzimtzum* in it, relative to Whom all the worlds are as they were in the arousal of His desire, and even higher than that, as they are included in His title God-*Elohi*"מ-אלהי"ם. Because of this there is caused to be an even loftier nullification (*Bittul*) to Him than the nullification (*Bittul*) which stems from the light (*Ohr*), in and of itself.

Nevertheless, the above is still the aspect of "One-*Echad*-אחד" and not the aspect of "Singular-*Yachid*-יחיד." This is because it is not at all comparable to His knowledge that precedes and transcends the restraint of the *Tzimtzum*, at which point there was utterly no existence of worlds altogether.

In contrast, this is not the case after the restraint of the *Tzimtzum*, upon which the worlds were brought into being, though they are entirely unified with Him. In other words, the entire matter of novel existence is so that it will be applicable for there to be the union (*Yichud*) indicated by the aspect of "One-*Echad*-אחד." For, it is impossible for there to be the union (*Yichud*) indicated by the aspect of "One-*Echad*-אחד" except when there specifically is the existence of the world.

By way of analogy from the revealed parts of Torah, it is like a person who makes an oath stating the provision that “upon making the oath it will be nullified,” wherein the entire applicability of the oath is solely that it be nullified.⁹²

Likewise, even after the lights (*Orot*) are drawn down into vessels (*Keilim*), even though the existence of the vessels (*Keilim*) stems from the restraint of the *Tzimtzum* itself, meaning, from the revelation of the point (*Nekudah*) of the Impression-*Reshimu*.⁹³ That is, it is the power of limitation (*Ko'ach HaGvul*) that is in the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is the root of the vessels (*Keilim*).⁹⁴

Additionally, even the actual existence of the vessels (*Keilim*) which is from the light (*Ohr*),⁹⁵ namely, from the grossness of the light (*Ohr*), in that it is from the “condensation” and “thickening” of the lights (*Orot*) that the vessels are made,⁹⁶ for which reason the vessels (*Keilim*) are in a state of adhesion (*Dveikut*) that is unrecognizable, yet even so, the vessels (*Keilim*) are also in the ultimate state of union (*Yichud*) [with their Source].

For, they too are in the world of Emanation (*Atzilut*) which is unified [to its Source], as in the teaching,⁹⁷ “He and

⁹² Also see *Torat Menachem* Vol. 18 p. 202 (with respect to the existence of the world of Chaos-*Tohu* which was created to be destroyed).

⁹³ See *Likkutei Torah*, Hosafot to Vayikra 54a and the citation in the next note.

⁹⁴ See *Sefer HaMaamarim* 5661 p. 179; 5670 p. 33; 5689 p. 347 and on; Also see the discourse entitled “*Al Yipater*” of this year, 5721, Discourse 8, Ch. 3 and on; *Sefer HaArachim Chabad* Vol. 4 p. 35 and on.

⁹⁵ *Etz Chayim*, Shaar 6 (Shaar HaAkudim) Ch. 3; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 28 and on.

⁹⁶ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 28 and on.

⁹⁷ Introduction to *Tikkunei Zohar* 3b; *Tanya*, *Iggeret HaKodesh*, Epistle 20

His organs are one.” That is, even “His organs,” which refer to the vessels (*Keilim*), are in the ultimate state of union (*Yichud*) [with their Source], even though they are in a state of tangible existence.

The explanation is that in the vessels (*Keilim*) there is the sense that their root is from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He. That is, from the aspect of the limitlessness of the Unlimited One, *HaShem*-יהו"ה, blessed is He, there was no room for worlds. However, due to the perfection of the Unlimited One, *HaShem*-יהו"ה, blessed is He, He also possesses the power of limitation (*Ko'ach HaGvul*). For, if one was not to say that this is so, then he would be causing a lacking in His perfection.⁹⁸

In other words, He also possesses the power of limitation (*Ko'ach HaGvul*), which is the root of the vessels (*Keilim*). Thus, since their entire existence stems from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, they therefore are utterly and completely nullified to Him. It is only that their nullification (*Bittul*) is in a manner in which they do not take up any space, meaning that they are of utterly no consequence whatsoever relative to the Unlimited One, *HaShem*-יהו"ה, blessed is He. In other words, even though they do have existence – which stems from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He – nevertheless, they are of utterly no consequence whatsoever.

This is like a small sage in comparison to a great sage. He does not speak in his presence, but is completely nullified in

⁹⁸ Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 1, Ch. 8.

his presence. Even though he himself essentially exists, nevertheless, relative to the great sage, it is as though he is of utterly no consequence whatsoever, and he therefore is completely nullified.

In truth, there is a superiority and advantage to the nullification (*Bittul*) of the vessels (*Keilim*) over and above the nullification (*Bittul*) of the lights (*Orot*). For, although they essentially do exist, nevertheless, they are in the ultimate state of nullification (*Bittul b'Tachlit*).

This then, is the general matter of “One-Echad-אחד” which indicates the union (*Yichud*) that stems from the worlds, wherein the union (*Yichud*) is even in the aspect of their existence. It is through this that there is also caused to be the intermediary medium for the union (*Yichud*) of the aspect indicated by “forever-*Va'ed*-וְעַד,” in which the word “forever-*Va'ed*-וְעַד” is a letter exchange (*Temurah*) of “One-Echad-אחד.”⁹⁹

In other words, the drawing down of the union (*Yichud*) into the aspect of tangible existence is caused to be an intermediary medium for the drawing down of the union (*Yichud*) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*). This is like the teaching,¹⁰⁰ “Just as they unite above in ‘One-Echad-אחד,’ so does she unite below in the mystery of ‘One-Echad-אחד.’” Even though the union [below] is only the “mystery (*Raza*-רָזָא) of One-Echad-אחד,” nevertheless, it still is similar to the upper union (*Yichud*).

⁹⁹ See the prior note.

¹⁰⁰ Zohar II 135a (recited in the Friday night liturgy)

Now, the intermediary aspect of “One-*Echad*-אחד” may also be understood from the letters of the word “One-*Echad*-אחד,” these being *Aleph*-א, *Chet*-ח, and *Dalet*-ד. To explain, the letter *Aleph*-א is an intermediary medium. This is as explained in the Siddur, in Shaar HaTekiyot, in the discourse entitled “*LeHavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono LiBrachah*.”¹⁰¹ Namely, it is explained that the letter *Aleph*-א is the intermediary medium between the voice (*Kol*) and speech (*Dibur*).

That is, the voice (*Kol*) that is drawn forth from the breath of the heart is a simple sound (*Kol Pashut*), whereas speech comes with form and division, which are two opposites. It thus is necessary for there to be an intermediary medium between them, since the intermediary includes both the upper and the lower.

This is similar to the relationship between a teacher and his student, who are of no relative comparison to each other, in which it is necessary for there to be an intermediary medium between them, this being the translator who includes both of them. Likewise, the intermediary medium between the voice (*Kol*) and speech (*Dibur*) is the letter *Aleph*-א. For, every enunciation begins with the letter *Aleph*-א [in its simple form], as it is without being expanded (*Miluy*).

The matter of the letter *Aleph*-א as it is Above in *HaShem*’s יהוה Godliness, is that it is the aspect of the Crown-*Keter*, which is the intermediary medium between the Emanator

¹⁰¹ Siddur Im Divrei Elohi”m Chayim, p. 243c and on.

and the emanated. However, in truth, the Crown-*Keter* is not the true matter of an intermediary medium.¹⁰² For, due to the aspect of the Ancient One-*Atik*-עתיק that is in the Crown-*Keter*, it is in a state of transcendent removal (*Ne'etak*-נעתק) from the worlds. For, this is the meaning of the “Ancient of Days-*Atik Yomin*-יומין-עתיק,”¹⁰³ namely, that it is in a state of complete transcendence and removal (*Ne'etak*-נעתק).

Even according to the explanation that the word “*Atik*-עתיק” is a term that indicates copying something and transference from place to place, as in the verse,¹⁰⁴ “These too are the proverbs of King Shlomo, which were copied (*He'eteekoo*-העתיקו) by the men of Chizkiyah, King of Yehudah,” the meaning of this is that the aspect of the Essential Being of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends the Crown-*Keter*, is found present within the Crown-*Keter*. Thus, it transcends the chaining down of the worlds (*Hishtalshelut*) and is not the aspect of an intermediary medium.

Even when it comes to the aspect of the Long Patient One-*Arich* which is present in the Crown-*Keter*, it is known that the aspect of the Long Patient One-*Arich* is compared to desire (*Ratzon*), which is an encompassing aspect (*Makif*) that is not drawn down in an inner manifest way (*Pnimiyyut*). Therefore, it too transcends the chaining down of the worlds (*Hishtalshelut*) and is thus not the aspect of an intermediary medium.

¹⁰² Also see Imrei Binah, Shaar HaKriyat Shema, Ch. 62; *Hemshech* 5672 Vol. 1, Ch. 196 & Ch. 223.

¹⁰³ Daniel 7:9

¹⁰⁴ Proverbs 25:1

Rather, the true matter of the intermediary medium is the aspect of the Concealed Wisdom (*Chochmah Stima'ah*), which includes both the upper aspect and the lower aspect. In the soul of man, the example for this is the power of conceptualization (*Ko'ach HaMaskeel*).¹⁰⁵ For, the power of conceptualization (*Ko'ach HaMaskeel*) is completely divested of every aspect of tangible existence of intellect. For, it is a *Heyulie* power that is higher than intellect, and thus, if it had tangible existence, it then would not be a *Heyulie* power.

However even so, it is not completely removed and divested of the intellect, since it itself is the general source and matter of intellect (*Sechel*), for which reason it is a *Heyulie* for intellect (*Sechel*). It therefore is an intermediary medium, in that it includes both the upper and the lower. In other words, since it is divested of the tangible existence of intellect (*Sechel*), it therefore has relation to the upper, but since it is within the general category of the matter of intellect (*Sechel*), it therefore has relation to the lower.

This then, is the matter of the letter *Aleph-א* as it refers to the Concealed Wisdom (*Chochmah Stima'ah*).¹⁰⁶ For, the explanation of “*Aleph-אל*” is that it is of the root,¹⁰⁷ “I will teach you wisdom-*A' Alephcha Chochmah* חכמה-אאלפך,” which is in the future tense. For, as known about the letter *Aleph-א* of the name “I will be-*Ehe*” *yeh-יהי*,” it indicates the future.¹⁰⁸

¹⁰⁵ See *Hemshech* 5666 p. 79 and on; *Sefer HaMaamarim* 5689 p. 73 and on.

¹⁰⁶ See *Imrei Binah*, *Shaar HaKriyat Shema*, Ch. 62 *ibid*.

¹⁰⁷ *Job* 33:33; *Talmud Bavli*, *Shabbat* 104a

¹⁰⁸ See *Zohar* III 11a, 65b; Also see the discourse entitled “*Shema Yisroel* – Listen Israel” 5720, translated in *The Teachings of The Rebbe* 5720, Discourse 1, Ch. 5 (*Sefer HaMaamarim* 5720 p. 8).

In other words, even though it itself transcends the revealed wisdom-*Chochmah*, since the father-*Abba* [the revealed wisdom-*Chochmah*] suckles from the *Mazal*,¹⁰⁹ meaning that the drawing down of revealed wisdom-*Chochmah* from the Concealed Wisdom (*Chochmah Stima'ah*) is only a glimmer of a glimmer, in that it is a drawing down that is in a way of a leap (*Dilug*), in that there is the separation of the bone of the Skull (*Gulgolet*), and is solely the matter of the hairs (*Sa'arot*), yet even so, it is the *Heyulie* power for the revealed wisdom-*Chochmah*. It is for this reason that it is in the future tense, in that the revealed wisdom-*Chochmah* is destined to come forth from it.

This is also indicated by the form of the letter *Aleph-8*, which is the form of two thorns with a line between them. The upper thorn indicates the root in the Concealed Wisdom (*Chochmah Stima'ah*), whose likeness in the soul is the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyulie HaAtzmee*) which itself is removed and completely divested from the matter of intellect (*Sechel*).

In other words, this is not similar to the power of conceptualization (*Ko'ach HaMaskeel*), which is only divested from the tangible existence of intellect. In contrast, the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyulie HaAtzmee*) is completely removed and divested from the matter of intellect (*Sechel*) altogether. It is only that due to the fact that the essence of the soul of man possesses every manner of

¹⁰⁹ See Zohar III (Idra Rabba) 289b; Etz Chayim, Shaar HaKlallim Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

perfection, it therefore also possesses the perfection of the intellect (*Sechel*).

Nevertheless, this is not yet within the category of intellect (*Sechel*) altogether.¹¹⁰ The drawing down of the power of conceptualization (*Ko'ach HaMaskeel*) from the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyulie HaAtzmee*) is only from the most final aspect within it, which is the matter of the upper thorn of the *Aleph-⚡*, which is the lowest aspect and is solely a point (*Nekudah*) from the essential *Heyulie* power.

This is like the teacher and the student who are of no comparative relation to each other, wherein the teacher must restrain the entirety of his own intellect and find a point (*Nekudah*) within himself that is of some comparative measure of relation to the student.

Subsequent to this is the Line-*Kav*, which indicates the general matter of drawing down. This is followed by the lower thorn, which refers to the aspect of the power of conceptualization (*Ko'ach HaMaskeel*), which is the root of the revealed intellect (*Sechel*).

Lower than this, the aspect of the *Aleph-⚡* refers to the revealed wisdom-*Chochmah*. The upper thorn indicates the root of the drawing forth, which is from the place from which it suckles from the aspect of the hairs (*Sa'arot*). The line (*Kav*) indicates the drawing forth of the hair (*Sa'arah*), and the lower thorn is the aspect of the revealed wisdom-*Chochmah* with all the *Sefirot* within it, until the aspect of Kingship-*Malchut*,

¹¹⁰ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

[about which it states],¹¹¹ “The father-*Abba* [wisdom-*Chochmah*] founded the daughter [Kingship-*Malchut*].”

This then, is the matter of “One-*Echad*-אחד.” That is, from the *Aleph*-א there is a drawing down through the *Chet*-ח (as will be explained) to the aspect of the *Dalet*-ד, which is Kingship-*Malchut*. In this itself, when Kingship-*Malchut* is still in the world of Emanation (*Atzilut*), then the union (*Yichud*) is in the aspect of the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He. This is subsequently drawn down to the aspect of “forever-*Va’ed*-וְעַד,” which is the aspect of the union (*Yichud*) also with the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

It is for this reason that the letter *Dalet*-ד of the word “forever-*Va’ed*-וְעַד” is not a large *Dalet*-ד [as it is in the word “One-*Echad*-אחד”]. This is because its substance is that of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*). However, this is *HaShem*’s-יהו"ה Supernal intent, namely, that there should also be the drawing down of the Oneness of *HaShem*-יהו"ה, blessed is He, into the existence of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

6.

However, the matter of Rosh HaShanah is indicated by the word “*BaKeseh*-בכסה” which divides into “the *Aleph*-א is covered-*Keis Aleph*-א”כס,” meaning that the *Aleph*-א is covered

¹¹¹ Zohar I 248a, 256b, 258 and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 42, Ch. 50.

and concealed (as mentioned before). In other words, the general intermediary medium between the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds – which begins with the letter *Aleph*-א – is in a state of concealment (*Kisuy*-כיסוי).¹¹²

It is for this reason that it is necessary to affect a drawing down of novel light and illumination. This drawing down is brought about through the sounding of the Shofar, which specifically is the matter of action (*Ma'aseh*), as explained before.

This may be understood according to the Maggid of Mezhritch's analogy,¹¹³ of a talking bird. Namely, the verse states,¹¹⁴ "The heart of kings cannot be fathomed." It therefore is not possible to reach and arouse the heart of the king through a person's speech, or through showing him treasures etc., being that these are incomparable to the king. Rather, it specifically is through [something novel, such as] a talking bird, that because of its novelty, it reaches and arouses the essence of the king.

The likeness to this, as it is above in *HaShem*'s-יהו"ה's Godliness, is that to reach the aspect of *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), and to affect a drawing down from there for there to be the construction of the entire the chaining down of

¹¹² See Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,369; Sefer HaMaamarim 5634 p. 317.

¹¹³ See Ohr Torah of the Rav, the Maggid of Mezhritch, Section 281, 310, 388 (p. 340, 359, 413 in the 5766 edition); Likkutei Torah, Bamidbar 20a; Sefer HaMaamarim 5634 p. 256; 5635 Vol. 2, p. 484.

¹¹⁴ Proverbs 25:3

the worlds (*Hishtalshelut*), it is not possible to bring this about through wisdom-*Chochmah* or through the emotional qualities (*Midot*), being that they themselves are part and parcel of the chaining down (*Seder Hishtalshelut*).

Likewise, it is not enough to merely recite the verses of Kingship (*Malchiyot*) to construct the world of speech (*Dibur*).¹¹⁵ Rather, the drawing down specifically must be through action (*Ma'aseh*). In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of compelling oneself and accepting the yoke of *HaShem*'s-יהו"ה Kingship upon oneself. This matter reaches the very essence of the soul, and through this we thereby draw down new light and illumination.

This is as known in regard to what his honorable holiness, my father-in-law the Rebbe, said¹¹⁶ about the difference between serving *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, and serving him throughout the rest of the year. That is, on Rosh HaShanah the entire matter of serving *HaShem*-יהו"ה, blessed is He, is with the essential self of the soul, meaning that the service itself is with the essential self of the soul. Through this we reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, Above.

¹¹⁵ See Ateret Rosh, Shaar Rosh HaShanah, Ch. 12.

¹¹⁶ See the discourse entitled "*Amar Rabbi Avahu*" 5691, Ch. 1 (Sefer HaMaamarim 5691 p. 16 and on); Discourse entitled "*Alah Elohi*" *m b'Teruah*" 5699 Ch. 2.

This is as we previously explained¹¹⁷ on the verse,¹¹⁸ “On Your behalf my heart has said, ‘Seek My face (*Panai-Pani*).” Through this we construct the essence of the entire chaining down (*Hishtalshelut*) that [on Rosh HaShanah] we must construct anew. This refers to the drawing down of the pleasure and desire for the entire chaining down of the worlds (*Seder Hishtalshelut*), which is the matter of the construction of [the *Sefirah*] of Kingship-*Malchut*.

This then, is the meaning of the verse,¹¹⁹ “Sound the Shofar at the moon’s renewal, at the time appointed (*BaKeseh-bekeseh*) for our festive day.” For, on Rosh HaShanah all things revert to their initial state. This is true of both the general drawing down to the worlds from Above, as well as the drawing down brought about through service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people throughout the duration of the entire year.

[To explain, even if there was a lacking in the service of *HaShem*-יהו"ה, blessed is He, throughout the duration of the entire year, nevertheless, this lacking was filled by them during the days of the month of Elul.¹²⁰ This is especially so of the twelve final days of the month of Elul, from the 18th of Elul

¹¹⁷ See the discourse entitled “*Lacha Amar Leebee*” of the third night of Selichot, 5720, translated in The Teachings of The Rebbe 5720, Discourse 28 (Sefer HaMaamarim 5720 p. 213 and on; Torat Menachem, Sefer HaMaamarim Elul p. 281 and on).

¹¹⁸ Psalms 27:8

¹¹⁹ Psalms 81:4

¹²⁰ See Sefer HaMaamarim 5696 p. 141 and on; Sefer HaMaamarim 5700 p. 153; See the discourse entitled “*Acharei HaShem Elo'heichem Teileichu* – You shall follow *HaShem*, your God” 5720, translated in The Teachings of The Rebbe 5720, Discourse 27 (Sefer HaMaamarim 5720 p. 206).

until Rosh HaShanah.¹²¹ Even if there was a lacking in those days, nevertheless, in the last moment of the preceding year – “in a single hour and a single moment”¹²² – they fulfilled the service of *HaShem*-יהו"ה, blessed is He, for the entire year.]

Now, all those matters withdraw and return to their initial state, even higher than the letter *Aleph*-א which is the beginning of the intermediary medium. This then, is the matter of “the *Aleph*-א is covered-*Keis Aleph*-א' בט.” However, we subsequently affect a drawing down through the sounding of the Shofar, specifically with a physical action, through which we construct the [*Sefirah* of] Kingship-*Malchut*.

In other words, this is brought about through affecting a drawing down of *HaShem*'s-יהו"ה Supernal pleasure in the entire matter of the chaining down of the worlds (*Hishtalshelut*). This is as in the teaching of our sages, of blessed memory, that the matter of the Shofar-שופר is that it is of the root “improve-*Shaproo*-שפרו your deeds,”¹²³ wherein the meaning of the word “*Shaproo*-שפרו” is that it is a matter of drawing down pleasure (*Ta'anug*).

However, on Rosh HaShanah all this is still in a state of being covered and hidden, whereas the drawing down into revelation is “at the time appointed (*BaKeseh*-בכסה) for our festive day” which refers to the holidays of Sukkot, Shemini Atzeret, and Simchat Torah.¹²⁴ For it is then that this drawing

¹²¹ See Sefer HaSichot 5703 p. 177 & p. 179.

¹²² See Zohar I 129a and on.

¹²³ Midrash Vayikra Rabba 29:6

¹²⁴ See Likkutei Torah, Drushim L'Rosh HaShanah 54d and elsewhere.

down is brought into revelation,¹²⁵ so that it is drawn down and we are inscribed and sealed for a good and sweet new year, with openly revealed and apparent goodness, in all matters pertaining to children, good health, and abundant sustenance!

¹²⁵ See Ohr HaTorah, Sukkot, p. 1,762 and on; Also see the discourse entitled “*BaYom HaShemini* – The eighth day shall be a restriction for you” 5720, translated in The Teachings of The Rebbe 5720, Discourse 3 (Sefer HaMaamarim 5720 p. 19), and elsewhere.