

Discourse 45

*“Eem Yihiyeh Nidachacha... -
If your dispersed will be...”*

Delivered on Shabbat Parshat Nitzavim,
25th of Elul, 5727¹⁴⁷⁷
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁷⁸ “If your dispersed will be at the ends of the heavens, from there *HaShem*-יהוה your God will gather you in, and from there He will take you.” Now, first and foremost is the explanation of the verse according to its simple meaning (*Pshat*) [which is primary, being that the Torah was given in the world of Action (*Asiyah*), in which the path is that of the simple meaning (*Pshat*),¹⁴⁷⁹ which is why “Scripture never departs from its simple meaning.”]¹⁴⁸⁰

That is, the Holy One, blessed is He, will gather in all Jews, even those who are in a state of being “dispersed,” and He will extract them from their state and put them in their

¹⁴⁷⁷ On [the transcript of] this discourse the Rebbe noted in his holy handwriting: “Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 3; Vol. 2, p. 84, 124.” (Cited later in detail).

¹⁴⁷⁸ Deuteronomy 30:4

¹⁴⁷⁹ Etz Chayim (cited at the beginning of Nagid uMetzaveh; Nahar Shalom, toward end of the introduction) and Mishnat Chassidim (Mesechet Chiyuv Neshamot 1:2) cited and explained in Likkutei Dibburim Vol. 4 p. 771a

¹⁴⁸⁰ Talmud Bavli, Shabbat 63a

appropriate place, meaning, their true place, as in the verses,¹⁴⁸¹ “You are children to *HaShem*-יהו"ה your God,” and,¹⁴⁸² “My son, My firstborn, Israel,” and,¹⁴⁸³ “All Israel are princes.”

This is as Rashi explains on the verse,¹⁴⁸⁴ “Then *HaShem*-יהו"ה your God will bring back your captivity,” that “He (the Holy One, blessed is He) Himself must actually take hold of the hand of each person individually and take him from his place, as the verse states,¹⁴⁸⁵ “You will be gathered up one by one, O’ children of Israel.”

In other words, He will gather all the Jewish people together, [as the verse states],¹⁴⁸⁶ “You are standing this day, all of you... the heads of your tribes, your elders... from the hewer of your wood to the drawer of your water,” and they all will be “one nation-*Goy Echad* גוי אחד”¹⁴⁸⁷ that will be bound to “*HaShem* is One-*HaShem Echad* יהו"ה אחד,”¹⁴⁸⁸ and through the oneness [and unity] within them, they will receive blessings from Above, as it states,¹⁴⁸⁹ “Bless us, our Father, all of us as one-*k'Echad* כאחד.”

However, for the simple meaning of verse to be fulfilled, this comes about through the fulfillment of the meaning of the verse according to “the soul of Torah,”¹⁴⁹⁰ this

¹⁴⁸¹ Deuteronomy 14:1

¹⁴⁸² Exodus 4:22

¹⁴⁸³ Talmud Bavli, Shabbat 67a; Zohar I 27b

¹⁴⁸⁴ Deuteronomy 30:3

¹⁴⁸⁵ Isaiah 27:12

¹⁴⁸⁶ Deuteronomy 29:9

¹⁴⁸⁷ Samuel II 7:23

¹⁴⁸⁸ Deuteronomy 6:4

¹⁴⁸⁹ In the “*Seem Shalom*” blessing at the end of the Amidah prayer.

¹⁴⁹⁰ Zohar III 152a

being the innerness (*Pnimityut*) of the Torah as revealed in the teachings of Chassidus, as will be explained.

2.

This may be understood based on the explanation in the discourse entitled “*Eem Nidachachah* - If your dispersed will be at the ends of the heavens, from there etc.”¹⁴⁹¹ That is, we must understand why the word “your dispersed-*Nidachacha*-נִדְחָךְ” is in the singular. This is because the matter of gathering applies specifically to particulars, especially to an abundance of particulars, as the verse states, “You will be gathered up one by one, O’ children of Israel.” In contrast, about to that which is singular, the word “gathering” does not apply. However, since a word for “gathering” (“*Yekabetzcha*-יִקְבֹּץ”) is used in the verse, it is not understood why the word “your dispersed-*Nidachacha*-נִדְחָךְ” is in the singular, when, at first glance, it should have been stated in the plural.

The explanation is that, in and of itself, the soul is the aspect of the singular-*Yachid*. However, being that the soul descended below, and its descent was not for its own sake, but solely to repair the body, the animalistic soul, and his portion in the world at large¹⁴⁹² in order to fulfill *HaShem* ’s-ה' Supernal intent, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”¹⁴⁹³ so that this matter

¹⁴⁹¹ In Shaarei Teshuvah Vol. 1 p. 3a

¹⁴⁹² Tanya, Likkutei Amarim, Ch. 37 (48b)

¹⁴⁹³ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

will not be in a way of “bread of shame,”¹⁴⁹⁴ but in a way of toil, the soul was therefore given free choice.

This is as the verse states,¹⁴⁹⁵ “See! I have placed before you today the life and the good,” and the opposite of the life and the good. Now, because the descent of the soul to below, the matter of multiplicity and scattering applies, to the point of being “dispersed.” In other words, even though, in and of itself, the soul is in the aspect of singular-*Yachid*, nonetheless, when there is a drawing down from the essence of the soul to the powers within it, up to and including the inner powers which manifest within the limbs of the body, and up to and including the garments of thought, speech, and action, then when the thoughts, speech, and actions spread out and are scattered in many worldly matters, they then are caused to be in a state of multiplicity.

This is because the matters of this world are in a state of multiplicity. This is understood in a way of a priori from the matter of multiplicity that is even present in the vessels (*Keilim*) of the side of holiness. For, as known, even in the vessels (*Keilim*) of the ten *Sefirot* on the side of holiness, the more they are drawn down to a lower world, the more they are in a state of multiplicity. How much more is this certainly so of the worlds (*Olamot*-עולמות) themselves (the word “world-*Olam*-עולם” being of the same root as “concealment-*He’elem*-העלם”),¹⁴⁹⁶ that the lower the world is, the more the matters within it are in a state of multiplicity.

¹⁴⁹⁴ Talmud Yerushalmi, Orla 1:3; Maggid Meisharim, Bereishit (Ohr L’Yom Shabbat 14th of Tevet); Also see Likkutei Torah, Tzav 7d, and elsewhere.

¹⁴⁹⁵ Deuteronomy 30:15

¹⁴⁹⁶ Likkutei Torah, Shlach 37d and elsewhere.

Now, being that the matters of this world are in a state of multiplicity, therefore, when the thought, speech, and action of the soul spread out into worldly matters, they too come to be in a state of multiplicity and separation, to the point that it applies for there to be [one who is] “dispersed-*Nidach*-נִדַּח,” Heaven forbid.

The explanation of the word “dispersed-*Nidach*-נִדַּח” is that he is [in a state that is] the opposite of *HaShem*’s-יְהוָה’s desire. That is, his desire (and it follows automatically that this also applies to his thought, speech, and action) is not in accordance to the desire of *HaShem*-יְהוָה, but is according to his own desires.

In such a case he comes to be in the aspect “banished-*Nidach*-נִדַּח,” and thereby causes that the sparks [of holiness] which manifest in worldly matters are also caused to be “banished-*Nidach*-נִדַּח.” All this is specifically caused by the deeds of man. For, from the perspective of creation itself, the matter of “dispersion,” does not apply. In other words, even those sparks that fell further down, into the three completely impure husks, though they are in a state of ultimate multiplicity and separation, they nevertheless are not in a state of “banishment-*Nidach*-נִדַּח.” Rather, it only is when **man** transgresses the will of *HaShem*-יְהוָה, blessed is He, that he causes himself to be in a state of “banishment-*Nidach*-נִדַּח,” and likewise causes the sparks etc., to be “dispersed-*Nidachim*-נִדְּחִים.”

About this our sages, of blessed memory, stated,¹⁴⁹⁷ “The mosquito preceded you,” in that even the mosquito

¹⁴⁹⁷ Talmud Bavli, Sanhedrin 38a; See Tanya, Likkutei Amarim, Ch. 24

“which takes in but does not give out,”¹⁴⁹⁸ this being the lowest external husk (*Kelipah*) etc., precedes a person who sins in its level. This is because since all the creations, including the external husks (*Kelipot*), never deviate from their function, they therefore are not in a state of “banishment-*Nidachim*-גִּדְּחִים.” In contrast, this is not so of a person who transgresses the will of the Holy One, blessed is He, through which he thereby comes to a state of “banishment-*Nidach*-גִּדְּחַ,” as explained above.

Nevertheless, the verse states, “your banished-*Nidachacha*-גִּדְּחֶךָ” in the singular. This is because even when a person transgresses the will of the Holy One, blessed is He, and is thus caused to be in a state of “banishment,” nonetheless, even then, he still is in the state being singular-*Yachid*.

This is because, “Yisroel, even though he has sinned, is still Yisroel.”¹⁴⁹⁹ That is, even while sinning he still is called, “Yisroel-יִשְׂרָאֵל,” the meaning of which is as in the verse, “Because you have striven-*Sarita*-שָׁרִיתָ with God-*Elo*”הִים-אֱלֹהִים,” meaning that he transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*) and there thus are no measurements or limitations of the chaining down of the worlds (*Seder Hishtalshelut*) when it comes to this.

Therefore, even upon his descent to below, he is in the state of “One-*Echad*-אֶחָד,” as the verse states,¹⁵⁰⁰ “one nation-*Goy Echad*-גּוֹי אֶחָד in the earth.” In other words, when it comes to the souls of the Jewish people, since they transcend the measures of the chaining down of the worlds (*Seder*

¹⁴⁹⁸ Talmud Bavli, Gittin 56b

¹⁴⁹⁹ Talmud Bavli, Sanhedrin 44a

¹⁵⁰⁰ Samuel II 7:23

Hishtalshelut), therefore even when they are in the earth (through the descent of the soul to below) they are in a state of “One-*Echad*-אחד.” This is as mentioned above, that “Yisroel, even though he has sinned, is still Yisroel.”

This is so even in regard to sins for which one is liable with excision (*Karet*), Heaven forbid, the matter of excision being that the soul is cut off from its root and source.¹⁵⁰¹ Nevertheless, the precise wording about this is well-known, that “it becomes cut off from its root and source,” whereas from the perspective of the essential self of the soul it is always unified.¹⁵⁰²

This is why the Holy One, blessed is He, says about each and every Jew, no matter who he is, “A shoot of My planting, My handiwork, to glory in.”¹⁵⁰³ That is, just as the Holy One, blessed is He, is eternal, so likewise are the Jewish people, who are “His handiwork” eternal.¹⁵⁰⁴

This then, is why the verse states “your banished-*Nidachacha*-נדחך” in the singular. That is, even while he is “banished,” Heaven forbid, a Jew still is in a state of being singular-*Yachid*. This is as known about the explanation¹⁵⁰⁵ of the words,¹⁵⁰⁶ “One wise, [one wicked,] one simple, one who does not know how to ask,” that in each and every Jew there is the aspect of “One-*Echad*-אחד,” meaning, not only in the wise,

¹⁵⁰¹ See Tanya, Likkutei Amarim Ch. 24; Iggeret HaTeshuvah Ch. 5

¹⁵⁰² Also see Likkutei Torah, Drushim L'Rosh HaShanah 62c; Shemini Atzeret 83b; Sefer HaMaamarim 5671 p. 74.

¹⁵⁰³ Isaiah 60:21

¹⁵⁰⁴ See Emek HaMelech, Shaar Tikkunei HaTeshuvah, end of Ch. 3; Igrot Kodesh, Vol. 1, p. 147.

¹⁵⁰⁵ See Sefer HaSichot 5703 p. 74

¹⁵⁰⁶ In the Haggadah Shel Pesach (section on the four sons)

the simple, and the one who does not know how to ask, but even the wicked have the aspect of “One-*Echad*-אחד” – “one wicked-*Echad Rasha*-רשע.”

3.

Now, since every Jew, even while sinning and in a state of “banishment,” may the Merciful One save us, has the aspect of “One-*Echad*-אחד” within him, therefore he too will be gathered in, as in the promise,¹⁵⁰⁷ “No one banished (*Nidach*-נדה) from Him will remain banished.”

About this the verse states, “Then *HaShem*-יהו"ה your God will bring back your captivity... if your dispersed will be at the ends of the heavens, from there *HaShem*-יהו"ה your God will gather you etc.” The matter of “*HaShem*-יהו"ה your God,” is the aspect of the singular-*Yechidah* essence of the soul, this being the aspect of “the created spark that receives from the spark of the Creator” (as stated in *Etz Chayim*).¹⁵⁰⁸ From the perspective of the aspect of “*HaShem*-יהו"ה your God” within every single Jew (the aspect of the singular-*Yechidah* essence of the soul) even when he is scattered “at the ends of the heavens,” nonetheless, “from there I shall gather you and from there I shall take you.”

Now, how this is in our service of *HaShem*-יהו"ה, blessed is He, this is the matter of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) through which the singular-*Yechidah*

¹⁵⁰⁷ See Samuel II 14:14; Also see Tanya, Likkutei Amarim, end of Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3

¹⁵⁰⁸ *Etz Chayim*, Shaar 42 (Shaar Drushei ABY”A) cited in Likkutei Torah, Re’eh 27a and elsewhere.

essence of the soul is revealed. This is why our sages, of blessed memory, stated,¹⁵⁰⁹ “In the place where those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” This is because, through repentance (*Teshuvah*), the singular-*Yechidah* essence of the soul is revealed.

This is why we find that upon the repentance of Rabbi Elazar ben Dordaya, Rabbi [Yehudah HaNassi] wept and said, “There is a person who acquires his world in a single moment.”¹⁵¹⁰ That is, Rabbi was jealous of Rabbi Elazar ben Dordaya, for although Rabbi was the head and singular one of his generation in Torah and *mitzvot*, he nevertheless was jealous of Rabbi Elazar ben Dordaya, because of the great elevation of repentance (*Teshuvah*), in that specifically through it, the singular-*Yechidah* essence of the soul comes to be revealed.

The explanation is that there are two matters in repentance (*Teshuvah*). The first matter is the repentance (*Teshuvah*) in and of itself, which is the positive decision about the future, including the remorse over the past. This is because the remorse over the past is what demonstrates that the decision about the future is true.

The second matter is [orally] confessing with words (*Vidui Devarim*), which must accompany the repentance. The reason is because everything in existence has a body and soul. The same is so of the external husk (*Kelipah*) generated by the sin, in that it too has a body and soul.

¹⁵⁰⁹ Mishneh Torah, Hilchot Teshuvah 7:4; Talmud Bavli, Brachot 34b; Likkutei Sichot, Vol. 14 p. 361, p. 363.

¹⁵¹⁰ Talmud Bavli, Avodah Zarah 17a

That is, the desire and vitality that one has in the sin, brings the soul of the external husk (*Kelipah*) into being, and the actual deed of the sin brings the body of the external husk (*Kelipah*) into being. Therefore, it also is so that in the nullification of the external husk (*Kelipah*) brought about through repentance (*Teshuvah*), there also are two matters.

That is, through the remorse and uprooting of his desire from the sin, he thereby uproots his soul from the external husk (*Kelipah*). However, to nullify the body of the external husk (*Kelipah*), there also must be [oral] confession with words (*Vidui Devarim*).

This is why the sages established the recitation of “We have trespassed, we have betrayed-*Ashamnu, Bagadnu*- אֲשָׁמְנוּ בָּגַדְנוּ” with all the letters of the *Aleph-Beit*. Moreover, this version of the liturgy is equal to all souls, “from the heads of your tribes to the hewers of your wood and the drawers of your water.” For, through the 22-כ”ב letters of the confessional, he thereby wipes out the body of the external husk (*Kelipah*). (As known,¹⁵¹¹ the 22-כ”ב letters (*Otiyot*) and their permutations and exchanges etc., are the source of all novel existence.)¹⁵¹²

Nonetheless, the primary matter of repentance (*Teshuvah*) is to uproot all alien desires of this world entirely and completely, so that he does not desire anything except *HaShem* יהו”ה alone, blessed is He, this being the simple essential desire of the singular-*Yechidah* essence of the soul,

¹⁵¹¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & 3 (The Letters of Creation, Part 1 & 2).

¹⁵¹² There is a small portion of the discourse missing at this juncture.

literally.¹⁵¹³ Through this, he gathers all his desires that became scattered and dispersed, as mentioned before.

This is because all the particular desires and their drawings forth come from the general desire. Thus, when a person uproots his general desire from evil, the particular desires are automatically gathered too. Through doing so he also causes the nullification of the external husk (*Kelipah*) brought about by the sin, so much so, that even a sin about which it states,¹⁵¹⁴ “Who is crooked and cannot be straightened? This is one who engaged in... and fathered etc.” Albeit, “nothing stands in the way of repentance (*Teshuvah*),”¹⁵¹⁵ (referring even to this sin, as hinted in Tanya).¹⁵¹⁶

This is as in the well-known story¹⁵¹⁷ of a certain penitent (*Baal Teshuvah*) who wept with all of his soul etc... and all the *mamzerim* that were born of his sin died suddenly, at that very moment etc. For through uprooting his desire from the evil, he thereby nullified the external husks (*Kelipot*) that were brought about by the sin, and all his desires that were scattered and dispersed in the external husks (*Kelipot*), may the Merciful One save us, returned to holiness.

This is also why the general matter of gathering the desires takes place during prayer, [as it states],¹⁵¹⁸ “The time of prayer is a time of battle.” The primary aspect of prayer is the

¹⁵¹³ Shaarei Teshuvah Vol. 2 p. 117a

¹⁵¹⁴ Talmud Bavli, Chagigah 9a (in the Mishnah); Yevamot 22b

¹⁵¹⁵ Mishneh Torah, Hilchot Teshuvah 3:14; See Talmud Yerushalmi Pe’ah 1:1

¹⁵¹⁶ Tanya, Iggeret HaTeshuvah, Ch. 4

¹⁵¹⁷ Shaarei Teshuvah ibid. Ch. 4; Also see Shaarei Teshuvah Vol. 1 6c; Also see the introduction to Pokeyach Ivrim translated as Opening the Eyes of the Blind.

¹⁵¹⁸ Zohar, cited in Likkutei Torah at the beginning of the Torah portion of Ki Teitzei; Shaar HaTefilah ibid., and elsewhere; See Zohar I 240b; Zohar III 243a.

recital of the *Shema*, and the primary aspect of the recital of the *Shema* is in the first paragraph, especially in the first verse, “Listen Israel-*Shema Yisroel*-ישראל-שמע.”

The explanation¹⁵¹⁹ is that the word “Listen-*Shma*-שמע” is also a matter of collecting and gathering, as the verse states,¹⁵²⁰ “Shaul summoned-*Vayishma*-וישמע the people.” In other words, one collects and gathers all his desires that became scattered in the place of the external husks (*Kelipot*).

This is also the explanation of the word “Listen-*Shema*-שמע” in that it divides into “The name of seventy-*Shem Ayin*-שם עי,”¹⁵²¹ in which the letter *Ayin*-ע-70 is the root of the seventy nations of the world. The matter of “Summoning-*Shema*-שמע” thus refers to the gathering and collecting of the desires that became scatter in the aspect of the *Ayin*-ע-70, into matters [that relate to] the nations of the world etc.

The power to gather and summon the desires (“*Shema*-שמע”) is “Yisroel-ישראל.” This is because [the name] “Yisroel-ישראל” means “A head for Me-*Lee Rosh*-לי ראש,”¹⁵²² this being the matter of the singular-*Yechidah* essence of the soul, for it is because of this aspect that he gathers all his desires, as explained above at length.

This then, is why service of *HaShem*-יהו"ה, blessed is He, during the *Shema* recital is the matter of self-sacrifice

¹⁵¹⁹ See Shaarei Teshuvah, Vol. 2 ibid. 117b

¹⁵²⁰ Samuel I 15d

¹⁵²¹ See Chizkuni to Deuteronomy 6:4; Shaar HaTefilah of the Mittler Rebbe 70b.

¹⁵²² Shaar HaPesukim of the Arizal, Vayishlach 32:29; Sefer HaLikkutim of the Arizal, Vayechi 47:28; 48:2; Pri Etz Chayim, Shaar HaLulav Ch. 1; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

(*Mesirat Nefesh*), by giving over one's soul with the word "One-Echad-אחד."¹⁵²³ For, as known,¹⁵²⁴ self-sacrifice (*Mesirat Nefesh*) is the matter of revealing the singular-*Yechidah* essence of the soul, and because of this the gathering of the desires – "Summoning-*Shema*-שמע" - is caused.

4.

Now, this matter of the singular-*Yechidah* essence of the soul, from which the uprooting of the desire comes, in that he entirely uproots his entire desire from the evil and desires nothing but *HaShem* 's-יהו"ה Godliness alone, is always present and whole within each and every Jew. This is as in the teaching of the Alter Rebbe,¹⁵²⁵ "Listen Israel-*Shema Yisroel*-שמע ישראל – A Jew neither desires nor is capable of being separated from Godliness, Heaven forbid."

Now, since repentance (*Teshuvah*) stems from the singular-*Yechidah* essence of the soul, which is in a constant state of wholeness in every single Jew (as discussed before), it therefore is even possible for him to repent and turn to *HaShem*-יהו"ה (*Teshuvah*) in a single hour and a single moment ("one hour-*Sha'ah Achat*-שעה אחת," which also can be read as "one

¹⁵²³ See Zohar II 119a; Zohar III 33a; Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 12; Bayit Chadash to Tur, Orach Chayim 61

¹⁵²⁴ See Likkutei Torah, Teitzei 38c; Sefer HaMaamarim 5648 p. 186 and on; 5709 p. 118 and on.

¹⁵²⁵ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384 (copied in HaYom Yom for the 25th of Tammuz); p. 547 (copied in HaYom Yom for the 21st of Sivan), and elsewhere.

turn-*She'eh Achat*-שעה אחת").¹⁵²⁶ That is, even in a single moment, if the "one turn-*Sha'ata Achat*-שעתא אחת" is within it, as explained by the Alter Rebbe, that it means "one turn," he thereby acquires his world etc.

This is also applies to Torah law (Halachah). For, a person who betrothed a woman by stating, "on condition that I am perfectly righteous (*Tzaddik Gamur*)," his previous state is altogether of no consequence, but at the moment that he contemplated returning in repentance (*Teshuvah*), she is considered as certainly being betrothed.¹⁵²⁷

Nonetheless, it can be that throughout the year this is concealed and unrecognizable. However, during the month of Elul, at which time "the King is in the field, and receives everyone with a happy face and shows everyone a smiling face,"¹⁵²⁸ then even for those who are found in the field - the aspect of "the man of the field"¹⁵²⁹ - there is an illumination to them of the radiance of His inner desire, blessed is He.

Thus, because of the revelation of the inner desire of the Holy One, blessed is He, that illuminates in the month of Elul, there also is a revelation of the inner desire of the Jewish people, in that the innerness of his desire is to be unified with *HaShem*-יהו"ה, blessed is He, as stated above, that "a Jew neither desires nor is capable of being separated from *HaShem's*-יהו"ה's Godliness, Heaven forbid."

¹⁵²⁶ Zohar I 129a

¹⁵²⁷ Talmud Bavli, Kiddushin 49b; Mishneh Torah, Hilchot Ishut 8:5; Tur and Shulchan Aruch, Even HaEzer 38:31.

¹⁵²⁸ Likkutei Torah, Re'eh 32b

¹⁵²⁹ Genesis 25:27

This is also the matter of sounding the Shofar throughout the month of Elul. That is, each day of the month of Elul, not only on Rosh Chodesh, but throughout the days of the month (except on Shabbat, and except on the day before Rosh HaShanah, for different reasons),¹⁵³⁰ the Shofar is sounded.

The matter of sounding the Shofar is as Rambam wrote,¹⁵³¹ “Wake up, you sleepy ones from your sleep, and you who slumber, arise from your slumber etc.” In other words, the sounding of the Shofar even awakens those who sleep and slumber, and the way of this awakening is like the verse,¹⁵³² “Is a Shofar ever sounded in a city and the people do not tremble?” In other words, here contemplation (*Hitbonenut*) is unnecessary, but one trembles and is roused of his own volition.

That is, because of the revelation of *HaShem*’s-יהוה inner desire, blessed is He, which illuminates in the month of Elul, an awakening of the inner desire of every Jew to return to Him in repentance (*Teshuvah*) is caused, so that his desire for evil is uprooted, and he desires nothing but *HaShem*’s-יהוה Godliness alone. Through this, all his desires are collected, gathered, and returned to holiness.

5.

Now, the teaching is well-known,¹⁵³³ that “the Jewish people are bound to the Torah, and the Torah is bound to the

¹⁵³⁰ See Tur, Orach Chayim 581

¹⁵³¹ Mishneh Torah, Hilchot Teshuvah 3:4

¹⁵³² Amos 3:6; Tur *ibid*.

¹⁵³³ See Zohar III 73a; Also see Sefer HaMaamarim 5656 p. 28.

Holy One, blessed is He.” From this it is understood that just as there is the matter of gathering in the Jewish people, there also is the matter of gathering in the Torah and in the Holy One, blessed is He.

The gathering in the Torah¹⁵³⁴ may be understood according to the teaching of our sages, of blessed memory,¹⁵³⁵ [“The words”]¹⁵³⁶ ‘He has made me dwell in darkness’ refer to the Babylonian Talmud.” This is because the study of Talmud Bavli is by way of hairsplitting analysis (*Pilpul*). This is because on account of the scattering and separation of the laws, the clear law cannot be discovered except specifically through hairsplitting analysis (*Pilpul*).

That is, a single law may be scattered in several places, such that in the flow of thought of the questioner, there can be questions and contradictions from one place to the other, even in the same law, and because of this he asks, “A contradiction is raised” (*u’Reminhoo*-ורמינהו). It therefore is necessary that the law be gathered by way of hairsplitting analysis, questioning, and “twenty-four answers,”¹⁵³⁷ until one comes to the ultimate truth of the law.

Now, just as it was explained above that the gathering of the desires in the Jewish people comes from the singular-*Yechidah* essence of the soul, the same is so of the “gathering” of the Torah, in that this comes about by “first blessing the

¹⁵³⁴ See Shaarei Teshuvah Vol. 2 p. 136c and on.

¹⁵³⁵ Talmud Bavli, Sanhedrin 24a; Also see Shaarei Orah 22b and on; *Hemshech* 5666 p. 90 and on.

¹⁵³⁶ Lamentations 3:6

¹⁵³⁷ See Talmud Bavli, Shabbat 33b

Torah.”¹⁵³⁸ The matter of “first blessing the Torah” refers to the drawing down from the Giver of the Torah into the Torah, in that specifically through this, one comes to be established upon the ultimate truth of the law.

About this our sages, of blessed memory, stated,¹⁵³⁹ “[The words]¹⁵⁴⁰ ‘*HaShem*-יהו"ה is with him’ mean that the law (*Halachah*) accords to him.” That is, to clarify the law to its ultimate truth, *HaShem*-יהו"ה must be with him, this being the matter of drawing down from the Giver of the Torah.

Now, just as in the gathering within the Jewish people, there is a special and unique place for this in prayer, this being the recital of *Shema*, in that through the self-sacrifice (*Mesirat Nefesh*) during the recital of *Shema*, all the desires are caused to be gathered, as explained before, this likewise is so of the Torah, in that there is a matter which transcends the “scattering.”

This refers to the matter of the innerness (*Pnimiyut*) of the Torah “in which there are no questions or disputes,”¹⁵⁴¹ as explained in Iggeret HaKodesh.¹⁵⁴² (The fact that there also must be toil in [studying the] innerness (*Pnimiyut*) of Torah, is because it became manifest in letters of understanding and comprehension etc.) Thus, it is through the innerness (*Pnimiyut*) of Torah, which transcends the “scattering,” that

¹⁵³⁸ Talmud Bavli, Nedarim 81a; Bava Metziya 85a; See Likkutei Sichot, Vol. 15, p. 3; Also see the prior discourse of this year, 5727, entitled “*Se’u Yedeichem Kodesh* – Uplift your hands to the Holy,” Discourse 37.

¹⁵³⁹ Sanhedrin 93b

¹⁵⁴⁰ Samuel I 16:18

¹⁵⁴¹ Zohar III 124b (Ra’aya Mehemna)

¹⁵⁴² Tanya, Iggeret HaKodesh, Epistle 26; See Likkutei Torah, Bamidbar 13c; Kuntres Etz HaChayim, Ch. 11 and on.

there is the power to affect the “gathering” in the revealed parts of Torah as well.

To explain, even though the power to cause the “gathering” in the revealed parts of the Torah stems from the innerness (*Pnimiyyut*) of the Torah, there also must be the matter of “first blessing the Torah.” This is like how it is in prayer, in that there are two aspects of self-sacrifice (*Mesirat Nefesh*) in prayer. There is the self-sacrifice (*Mesirat Nefesh*) in the words “I gratefully submit-*Modeh Ani*” and the words “Gratefully submit to *HaShem-Hodu LaHaShem*”-ה'הודו ליהוה, and there is the self-sacrifice (*Mesirat Nefesh*) in [the word] “One-*Echad*” אחד of the *Shema* recital.

However, it is through the self-sacrifice (*Mesirat Nefesh*) in the *Shema* recital that there subsequently is a drawing down into all the powers [of the soul], this being the matter of [the continuation of the *Shema*], “with all your heart, and with all your soul, and with all your more,”¹⁵⁴³ until it also is drawn into the garments of thought, speech, and action, which are the matters of [the continuation of the *Shema*], “you shall learn... you shall speak... and you shall bind etc.,”¹⁵⁴⁴ the same is so of the matter of “gathering” in Torah, in that there must be two matters in this; the innerness (*Pnimiyyut*) of the Torah, and “first blessing the Torah.”¹⁵⁴⁵

Similarly, there also is the matter of “gathering” in the Holy One, blessed is He. This refers to the sparks that fell down and were scattered in a way of great multiplicity, and moreover,

¹⁵⁴³ Deuteronomy 6:5

¹⁵⁴⁴ Deuteronomy 6:7-8

¹⁵⁴⁵ The further explanation of the relationship between the two matters in Torah and the two matters in prayer is missing.

because of man's deeds were also caused to be "banished." For, as explained before (in chapter two), from the perspective of the creation, in and of itself, only the matter of multiplicity applies, but not the matter of "banishment."

This is because even the matter of multiplicity, as it stems from the creation itself, accords to *HaShem's* יהו"ה Supernal intent, in that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds." On the contrary, from the perspective of His simple Oneness, there also is the matter of multiplicity.¹⁵⁴⁶

However, by man acting in opposition to *HaShem's* יהו"ה Supernal desire, he causes the sparks to also become "banished" etc. However, even so, the verse states, "your dispersed-*Nidachacha*-נִדְחָךְ" in the singular, in that even after being "banished," they still are in the state of the singular-*Yachid*, meaning that they are bound to His Essential Self, blessed is He. This because, "when it comes to His Essence, when one takes hold of a part of it, he grasps all of it."¹⁵⁴⁷

Now, the gathering of the sparks (which is the matter of the "gathering" as it is in the Holy One, blessed is He) comes about through the gathering of the desires (in the Jewish people). For, since it specifically is by the deeds of man that the sparks come to be in a stated of "dispersion," it therefore is specifically by the deeds of man in repenting (*Teshuvah*) and gathering his desires, that the sparks are also gathered.

¹⁵⁴⁶ See *Hemshech* 5672 Vol. 2, p. 940; Also see *Torat Chayim*, Noah.

¹⁵⁴⁷ *Keter Shem Tov* (5764); *Hosafot* 227

This then, is also the meaning of Rashi's explanation¹⁵⁴⁸ that "His Indwelling Presence (*Shechinah*) dwells with Israel in all the suffering of their exile, so that when they are redeemed, Scripture speaks of His own redemption, that He will return with them." That is, it is through the gathering of the desires, which is the matter of the redemption of the Jewish people, that there also is caused to be the gathering of the sparks, the matter of the redemption of the Holy One, blessed is He.

This is also the meaning of what our sages, of blessed memory, stated,¹⁵⁴⁹ "Why did the land perish?"¹⁵⁵⁰ Because they did not bless the Torah first." For, since the Jewish people are bound to the Torah, therefore the gathering of the Jewish people comes about through "gathering" the Torah, and the matter of "gathering" the Torah is as explained before, that it is the matter of "first blessing the Torah." Therefore, it is specifically through "first blessing the Torah" that the "gathering" of the Torah is caused, and through this, the gathering and redemption of Jewish people is caused, and thereby also the redemption of the Holy One, blessed is He.

¹⁵⁴⁸ Rashi to Deuteronomy 30:3

¹⁵⁴⁹ Talmud Bavli, Nedarim 81a; Bava Metziya 85a; See Likkutei Sichot, Vol. 15, p. 3; Also see the prior discourse of this year, 5727, entitled "*Se'u Yedeichem Kodesh* – Uplift your hands to the Holy," Discourse 37.

¹⁵⁵⁰ Jeremiah 9:11

This then, is the meaning of the verse,¹⁵⁵¹ “And you shall return unto *HaShem*-יהו"ה your God... If your dispersed will be at the ends of the heavens, from there *HaShem*-יהו"ה your God, will gather you.” That is, the continuum of the verses is that through “you shall return-*v'Shavta*-ושבת” which is the matter of repentance (*Teshuvah*) it thereby is brought about that “from there He will gather you.” This is as explained before, that through repentance (*Teshuvah*) the gathering of the desires is caused, through which the gathering of the sparks is also caused. That is, all this is specifically brought about through repentance (*Teshuvah*).

More specifically, about the matter of repentance (*Teshuvah*) itself, the Torah states two matters. “You shall return-*v'Shavta*-ושבת,” and “*HaShem*-יהו"ה your God shall return-*v'Shav*-ושב.” In other words, it first must be that “You shall return-*v'Shavta*-ושבת,” referring to man’s toil, and then there is the [the matter of], “*HaShem*-יהו"ה your God shall return-*v'Shav*-ושב,” which is the return (*Teshuvah*) from Above.

This is as our sages, of blessed memory, stated,¹⁵⁵² “One who comes to purify himself is granted assistance from Above.” About this, his honorable holiness, the Tzemach Tzedek, explains that the precise point in this is “one who comes to purify himself,” meaning that even when he has not done anything yet, but has only come to purify himself, he already is

¹⁵⁵¹ Deuteronomy 30:2-4

¹⁵⁵² Talmud Bavli, Yoma 38b

granted assistance. Although the primary matter is the assistance from Above, and it is understood that man's toil from below, especially when he only **comes** to purify himself, is of no comparison whatsoever to the assistance given from Above, nonetheless, the verse states, "You shall return-*v'Shavta*-ושובת," in that it is considered as if the entire matter stemmed from his toil. Therefore, in this there is the superior quality of "a person desires his own *kav* to a greater extent etc."¹⁵⁵³

Thus, through repentance (*Teshuvah*) a person causes the gathering of the desires etc., this being the matter of "from there He will gather you" as it is according to the innerness (*Pnimitiyut*) of Torah, through which the verse will be fulfilled in its simple and literal meaning as well, that the Holy One, blessed is He, will gather each and every Jew, with the coming of our righteous Moshiach, may he come and redeem us speedily and in the most literal sense!

¹⁵⁵³ Talmud Bavli, Bava Metziya 38a