

Discourse 1

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

Delivered on the 2nd day of Rosh HaShanah, 5727

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

1.

The verse states,³³ “Sound the Shofar at the renewal of the moon, at the covering (*BaKeseh*-בכסה) for our festive day.” About this it states in Talmud,³⁴ “On which holiday is the moon covered (*Mitkaseh*-מתכסה)? You must say this is Rosh HaShanah.” In Midrash Rabbah it states,³⁵ “Rabbi Berachya opened” – [to explain, as know, the use of the “opened-*Patach*-פתח” is the matter of “opening the pipe” and receptacle (*Kli*) for the drawing down of influence etc.]³⁶ – “‘Sound the Shofar at the renewal of the moon’ – are not all months the new moon? ‘At the covering (*BaKeseh*-בכסה)’ (meaning, in the month that the moon is covered) – is not [the moon] covered at the beginning of all months? It is ‘for our festive day’ (meaning, in the month in which there is a holiday). However, is Nissan not also a month that is covered and has its own festival? Rather, what month is covered, has a festival, and its festival is

³³ Psalms 81:4

³⁴ Talmud Bavli, Rosh HaShanah 8a

³⁵ Midrash Vayikra Rabba 29:6 (and see Matnot Kehunah there)

³⁶ See Sefer HaMaamarim 5678 p. 283

on the same day? You will only find this in the month of Tishrei.”

Now, the question about this is well known.³⁷ Namely, it first states “at the renewal of the moon,” and then explains, “at the covering for our festive day.” However, why did it not [simply] state, “Sound the Shofar on the festival in which the moon is covered?” We also must understand what the superiority of this is, that the holiday comes when the moon is covered.

2.

This may be understood with an explanation of the general matter of Rosh HaShanah, about which it states,³⁸ “This day is the beginning of Your works, a remembrance of the first day.” That is, on every Rosh HaShanah everything reverts to its original state,³⁹ and it therefore is necessary to affect an essential drawing down in the first place. For, just as at “the beginning of Your works” (the beginning of creation) there literally was a novel drawing down, so too with the “remembrance of the first day” which takes place on every Rosh HaShanah, it is necessary to newly awaken the drawing down all matters etc.

³⁷ Also see the beginning of the discourse entitled “*Teekoo*” 5674 (*Hemshech* 5672 Vol. 1, p. 390), and elsewhere.

³⁸ In the liturgy of the Musaf of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a).

³⁹ See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Likkutei Torah, Nitzavim 51b, and elsewhere.

In the terminology of Kabbalah this is known as the construct (*Binyan*) of the *Sefirah* of Kingship-*Malchut*⁴⁰ for the sake of the coming into being of the worlds. This is because the existence of the worlds comes from the *Sefirah* of Kingship-*Malchut*, as the verse states,⁴¹ “Your Kingship is the kingship of all worlds,” referring to the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through which the existence of all the worlds is caused, up to and including this lowest world, which is *HaShem*'s-יהו"ה ultimate Supernal intention in the creation, being that “the Holy One, blessed is He, lusted for a dwelling place in the **lower** worlds.”⁴² About this our sages, of blessed memory, said,⁴³ “The world could have been created with one utterance,” in which the “one utterance” refers to the *Sefirah* of Kingship-*Malchut*.⁴⁴

Now, since on Rosh HaShanah the *Sefirah* of Kingship-*Malchut* ascends to its true root in the concealment of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, it therefore is necessary that we construct the *Sefirah* of Kingship-*Malchut* anew, together with all its ten *Sefirot* for it to be a complete stature (*Partzuf*).

This also is the meaning and reason why during the ten days of repentance (beginning on Rosh HaShanah) we recite the

⁴⁰ See Pri Etz Chayim ibid., and on.

⁴¹ Psalms 145:13

⁴² See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

⁴³ Mishnah Avot 5:1

⁴⁴ See Midrash Shmuel to Avot there; Sefer HaMaamarim 5659 p. 146 and on; 5692 p. 429 and on; 5704 p. 73 and on.

Psalm,⁴⁵ “A song of ascents. From the **depths** I called You etc.,”⁴⁶ because this hints at the construct of all the particular ten *Sefirot* of the *Sefirah* of Kingship-*Malchut*,⁴⁷ this being the matter of the ten “depths” mentioned in Sefer Yetzirah,⁴⁸ “The depth of first and the depth of after [Time], the depth of good and the depth of evil [Soul], the depth above and the depth below, the depth of east and the depth of west, the depth of north and the depth of south [Space].”⁴⁹

3.

This is explained in the Siddur, in the well-known discourse [entitled] “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono LiBrachah*” (which was said by the Alter Rebbe and written down by the Mittler Rebbe).⁵⁰ Namely, since on Rosh HaShanah it is necessary to renew the quality of Kingship-*Malchut* from its first source, through there being desire and pleasure in this quality, it therefore is necessary to draw this pleasure down from its source, this being the aspect of the essential power of the Supernal pleasure, as it is in the Essential Self of the Emanator, blessed is He.

In other words, since all matters return to as they were before, and it is necessary to awaken and draw them down

⁴⁵ Psalms 130

⁴⁶ Pri Etz Chayim, Shaar Tefilot Rosh HaShanah, Ch. 7

⁴⁷ See the end of the discourse entitled “*MiMaamakim*” 5674 (*Hemshech* 5672 *ibid.* p. 404), and elsewhere.

⁴⁸ Sefer Yetzirah 1:5

⁴⁹ Pri Etz Chayim, Shaar Tefilot Rosh HaShanah, Ch. 7 *ibid.*

⁵⁰ Siddur Im Da”Ch, Shaar HaTekiyot, p. 246a and on.

anew, it therefore is not possible for the arousal to come from such an aspect as this, which itself must be awakened and brought into being anew, since it has not yet come into being. It therefore is necessary that the arousal be from the Essential Self of the Emanator Himself, blessed is He.

Now, to explain this, he brings the analogy of a person who does his work out of the desire and pleasure he has in it. That is, his [general] power of pleasure constricts and descends to manifest in this [particular] work. This is in a way that it first is drawn into his power of intellect, to conceptualize it in his intellect and reasoning, to come to the proper intention of how to accomplish his work.

From this, the pleasure is then drawn down to the emotions of the heart, so that his heart becomes roused with feelings of love and attraction to it. It also [manifests] in his quality of might-*Gevurah*, to constrict himself to doing it according to the [dictates] of the pleasure. It then is drawn into thought and speech, and ultimately into the power of action, to do the work in actual deed.

However, once he becomes tired and withdraws from the work, in that he is tired and his hands are weakened from it, it then becomes necessary to reawaken all the pleasure he has in it anew. Now, this awakening must come from the essence of his soul, for since it even transcends the power of the pleasure and the power of pleasure is drawn from it, it therefore is from there that the arousal of the power of the pleasure is possible, so that it returns to be drawn forth into the intellect and emotions, and ultimately into his power of action.

The same is understood about the work of bringing the creation into being, that there is a matter of pleasure (*Taanug*) in it, as the verse states,⁵¹ “His thighs (*Shokav*-שוקיו) are pillars of marble,” [about which our sages, of blessed memory, stated],⁵² “This refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create.” In other words, *HaShem*’s-יהו"ה Supernal pleasure (*Taanug*) is drawn down into the aspects of intellect (*Mochin*) and emotions (*Midot*), until it comes into the aspect of Kingship-*Malchut*, through which novel existence is brought into actual being.

However, on Rosh HaShanah, when all things revert to their original state, we must awaken the innerness (*Pnimiyut*) and Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who even transcends the aspect of pleasure (*Taanug*), being that even the pleasure (*Taanug*) is withdrawn, and it therefore is necessary to awaken it and draw it from its root and source anew.

This comes about through our service of specifically sounding the simple voice of the Shofar. This is because the simple voice is rooted in the simplicity of the soul, which transcends all the powers, and therefore this is what causes the arousal Above of the innerness (*Pnimiyut*) and Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, that there should be a drawing down from there of the innerness (*Pnimiyut*) of the pleasure (*Taanug*) into the innerness (*Pnimiyut*) of the intellect (*Mochin*) and the

⁵¹ Song of Songs 5:15

⁵² Midrash Bamidbar Rabba 10:1

innerness (*Pnimiyut*) of the emotions (*Midot*), up to and including the innerness (*Pnimiyut*) of Kingship-*Malchut*.

Now, since the arousal of Rosh HaShanah is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, therefore the drawing is all the way down to this world, even into the shiny husk (*Kelipat Nogah*) and even into lower matters for which the shiny husk (*Kelipat Nogah*) is the intermediary.

It is in this regard that specifically on Rosh HaShanah⁵³ we plead and request, "Evil shall be entirely consumed in smoke, when You remove the rule of the wicked from the earth." For, since the drawing down is from the highest place - the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, which is why it is drawn furthest down,⁵⁴ about this we request that "the kingdom of evil shall be entirely consumed in smoke etc."

This also is the meaning of the statement in the prophecy of Yishayahu,⁵⁵ "*HaShem*-יהו"ה, You are my God, I will exalt you etc." This verse serves as an introduction to the prophecy about the nullification of the kingship of [the husk] of Nogah, as in the following verse,⁵⁶ "You have made the city [of the oppressor] into a heap," in which the word "city-*Me'Eer*-מֵעֵר" shares the same letters as the word "*MiYa'ar*-מִיעָר"⁵⁷ about which the verse states,⁵⁸ "The boar of the forest (*MiYa'ar*-

⁵³ In the Amidah prayer of Rosh HaShanah

⁵⁴ See Shaarei Orah of the Mittler Rebbe, Shaar HaPurim 58a and on; 65a and on, and elsewhere.

⁵⁵ Isaiah 25:1

⁵⁶ Isaiah 25:2

⁵⁷ Rabbeinu Bachaye to Genesis 36:39

⁵⁸ Psalms 80:14

מיער ravages it,” this being the aspect of Kingship-*Malchut* of [the husk of] Nogah.⁵⁹

Thus, the meaning of “You have made the city (*Me’Eer*-מער) [of the oppressor] into a heap” is that “the boar of the forest (*MiYa’ar*-מיער)” should be nullified and turned into a heap. For this to happen, it is necessary for there to be a revelation of new light from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He. This is the matter of the verse, “*HaShem*-יהוה, You are my God, I will exalt you,” in order for there to be a drawing down of revelation of new light from the aspect of the exaltedness of His Essential Self, blessed is He.⁶⁰

4.

Now, the construct of Kingship-*Malchut* is brought about through the [powers of] might-*Gevurot* and constrictions, as the verse states,⁶¹ “They will speak of the glory of Your kingdom, and will tell of Your might.” The next verse continues,⁶² “To inform mankind of His mighty deeds, and the glorious splendor of His Kingship.” (“Your might-*Gevuratcha*-גבורתך” and “His mighty deeds-*Gevurotav*-גבורותיו,” are two separate matters, as will soon be explained.) That is, through

⁵⁹ Me’orei Ohr 8:6; Kehilat Yaakov, section on “boar-*Chazir*”.

⁶⁰ See the beginning of the discourse entitled “*Teekoo*” *ibid.* (*Hemshech* 5672 *ibid.* p. 391); Also see Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 526; Discourse entitled “*Ki Teitzei*” 5673 (*Hemshech* 5672 *ibid.* p. 376 and on).

⁶¹ Psalms 145:11

⁶² Psalms 145:12

them, the construct (*Binyan*) of Kingship-*Malchut* is brought about.

The general explanation is that the construct (*Binyan*) of the *Sefirah* of Kingship-*Malchut* comes through the matter of “surgical separation” (*Nesirah*).⁶³ This is like what we find with Adam and Chavah, who are compared to *Zeir Anpin* and Kingship-*Malchut*, that the verse states,⁶⁴ “*HaShem Elohi*” *m-אלהי*” cast a deep slumber upon the man and he slept; and He took one of his sides and He filled flesh in its place.... [and He] fashioned the side... into a woman.”

This is as stated in Talmud,⁶⁵ “The Holy One, blessed is He, made Adam, the first man, with two faces (*Partzufin*), as the verse states,⁶⁶ “Back and front You have formed me (*Tzartani*-צרתני)” (which is of the same root as “depiction-*Tzurah*-צורה,” meaning, two faces). He severed them in two and made one [side] into Chava.

We thus find that in the *Sefirot*, there is the state of Kingship-*Malchut* as it is before the separation (*Nesirah*), and there is its state as it is after the separation (*Nesirah*). The matter of the construct (*Binyan*) of Kingship-*Malchut* through the powers of *Might-Gevurot*, is not just before the separation (*Nesirah*), but even after the separation (*Nesirah*),⁶⁷ as will be explained.

⁶³ See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 *ibid.*, and on.

⁶⁴ Genesis 2:21-22

⁶⁵ Talmud Bavli, Brachot 61a and Rashi there; Also see Pri Etz Chayim *ibid.* Ch. 1 & Ch. 2; Siddur Im Da”Ch *ibid.* 246d

⁶⁶ Psalms 139:5

⁶⁷ See Maamarei Admor HaZaken 5565 Vol. 2, p. 905

5.

This is as explained by (the Tzemach Tzeddek⁶⁸ and) the Rebbe Maharash,⁶⁹ (this year being the hundred-year anniversary of his assuming the leadership) about the matter of the separation (*Nesirah*). That is, as known,⁷⁰ before the separation (*Nesirah*), “they shared one wall etc.,” (which is why the matter of separation (*Nesirah*) was necessary, as will be explained).⁷¹

He explains this with the analogy of the bestowal from a teacher to his student (the likeness to which is the bestowal that *Zeir Anpin* bestows to Kingship-*Malchut*). Namely, even when the teacher bestows intellect and reasoning, explaining it very well, until the student understands it well, there nevertheless is a vast difference between the teacher and the student in their understanding of the intellectual matter and its explanation.

This is because the power of intellect of the teacher is much greater, and the intellect of the student cannot compare to it. (This is the true matter of teacher and student, that the difference between them is such that there is no comparison between them.) Thus, even after the teacher constricts his own intellect to accord to the capacity of the student, there

⁶⁸ Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 401

⁶⁹ In the discourse entitled “*Lehavin Inyan Asarah Omkeem*” 5627 (Sefer HaMaamarim 5626 p. 236 and on).

⁷⁰ See Etz Chayim, Shaar HaKlallim, Ch. 10; Shaar 31 (Shaar Ha’arat HaMochin), Ch. 1; Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 2.

⁷¹ In chapter eight.

nevertheless is no comparison between the understanding of the student in this constricted intellect that relates to him, and the understanding of the teacher, such that the difference between them is that they are utterly not comparable.

Nonetheless, when the teacher explains the intellect to the student by enclothing it in an analogy taken from the world of the student, such as a physical allegory from worldly matters, the teacher and the student are then equal in their grasp of the intellect. This is because in grasping matters of the world, the grasp of the student is the same as the grasp of the teacher.

He brings an example for this, that just as the teacher knows that fire burns and water extinguishes fire, so likewise, the student knows this too, and in their knowledge of this, there altogether is no difference between the teacher and the student. Therefore, even in regard to the intellect grasped through the analogy, the student's understanding and grasp will literally be the same as the teacher understanding and grasp.

In other words, the superiority of the teacher's intellect, over and above the student's intellect, is only in regard to grasping of the [abstract] intellect, as it is unto itself. However, this is not so if the intellect is enclothed in a physical analogy and he only understands it through the analogy, being that in relation to the physical analogy, the intellect of the student and the intellect of the teacher are equal.

With the above in mind, we also can understand this as it relates to *Zeir Anpin* and *Kingship-Malchut* (bestower and recipient). That is, even though they are distant from each other in a way that is beyond any comparison, in that *Zeir Anpin* is

the end of the worlds of the Unlimited (*Ein Sof*),⁷² whereas Kingship-*Malchut* is the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nonetheless, there is a state in which the intellectual qualities (*Mochin*) of *Zeir Anpin* become very concealed, such that there is no recognition of any superiority of the intellect (*Mochin*) of *Zeir Anpin*, over and above the intellect (*Mochin*) of *Nukva*, in that both are in a state of immaturity and diminishment (*Kanut*). This is the meaning of the matter that they “shared one wall,” in that the bestower and recipient are equal.

6.

To further explain, the above explanation about the fact that before the separation (*Nesirah*) they “shared one wall,” is in addition to the explanation of the Mittler Rebbe,⁷³ that “they share one wall” means that the aspect of the powers of Might-*Gevurot* of the bestower and the recipient are one.

He prefaces with an explanation of what is well known about the matter of the construct of Kingship-*Malchut* from the aspect of the powers of Might-*Gevurot*, that this is the matter of the rebounding light (*Ohr Chozer*) which returns to its source. This is analogous to fire, the nature of which is to ascend and withdraw above. The same is so of the aspect of the light and Godly vitality drawn below (the aspect of Kingship-*Malchut*), that the nature of this light and vitality is to depart and ascend

⁷² Sefer HaMitzvot of the Tzemach Tzedek 4b; 86b and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32-33.

⁷³ Siddur Im Da”Ch ibid. 246c.

from its descent to below and become subsumed above in the source from where it was hewn in the world of Emanation (*Atzilut*). In other words, this is the aspect of the rebounding light (*Ohr Chozer*) of Kingship-*Malchut*.

The same is so of the aspect of the emotions (*Midot*) of the world of Emanation (*Atzilut*), which is the aspect of *Zeir Anpin*. That is, they too have the nature of rebounding light (*Ohr Chozer*) that returns to its essence. This is because in the revelation of the emotions, such as the love in the breath that comes from the heart, the breath returns to the essential emotion in the heart, just as the breath of the mouth in speaking returns to its source etc.

We thus find that, at the very least, it is understood that the bestower, this being the aspect of the emotions (*Midot*) of *Zeir Anpin*, is in a state of the powers of Might-*Gevurot*, and the same is so of Kingship-*Malchut*, the source of all the recipients, that it is in a state of Might-*Gevurah*, both being in a state of rebounding light (*Ohr Chozer*), this being the matter of the “single wall for both of them,” this being the aspect of the Might-*Gevurah* of the rebounding light (*Ohr Chozer*).

However, according to this explanation, *Zeir Anpin* and Kingship-*Malchut* are only equal in that both have the motion of “running” (*Ratzo*) to ascend above etc. Thus, it is in this regard that in the above-mentioned discourse he adds the explanation of the “wall shared between them,” that in their general state and standing they are equal, just as the teacher and student are equal in their understanding of an intellect that is en clothed in an analogy.

However, we still must understand this. For, even when the teacher enclothes the intellect in an analogy, there still is a difference between the understanding of the teacher and the understanding of the student. This is as his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains in *Hemshech* 5670,⁷⁴ that in truth, even in an analogue that is understood through the analogy, the teacher understands much more than the student, except that when the teacher gives over the analogy, (meaning, [when he is talks] about the intellect as it manifests [in the analogy]) the superior knowledge of the teacher, over and above the student, is not recognizable, being that they both know the analogy equally.

Moreover, even when the teacher talks about the analogue, nonetheless, when he discusses the intellect according to the analogy (meaning, when he makes the comparison between the analogue and the analogy, which is the matter of understanding the intellect specifically through the analogy, meaning, how the analogue is understood through the analogy etc.) there then is not a strong recognition of the knowledge of the teacher. We thus find that indeed there is a difference between them, except that the difference is not recognizable etc.

Now, it can be said that this is why the Rebbe Rashab continues there and explains it with an additional example. That is, when the teacher only learns the letters and words of the Scripture with the student, there then is no superiority of the

⁷⁴ *Hemshech* 5670, p. 52.

teacher over the student, being that they both say and know the letters and words equally. Even though it is true that the teacher certainly knows much more from the words than the student, meaning, the [meaning and] light that manifests in the words, and he even has greater understanding of the words themselves, meaning, why the verse was specifically said with these particular words etc., and he even knows the light in the letters themselves, (for, as known, every letter has light within it, as well as an essential power, besides the light and intellect that manifests within it etc., (as briefly explained in Shaar HaYichud VeHaEmunah)),⁷⁵ all of which the student does not know etc., nonetheless, in this there is no recognition whatsoever of the superiority of the teacher knowledge, over and above the student knowledge. This is because here, they only are learning the letters and words themselves, in which they both are equal.

In other words, the example from the study of the intellect through the analogy is not yet sufficient. For, in studying the intellect through the analogy, this only is in a way that the difference between the teacher and the student is unrecognizable. However, in reality, there is a difference between them, such that the difference is even in [the grasp of] the analogy itself, (and not just of the intellect as it manifests in the analogy). This is because the student only grasps the physicality of the analogy, whereas the teacher is aware of the spirituality and depth of the analogy.

⁷⁵ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), Vol. 2 & 3 (The Letters of Creation, Parts 1 & 2), Vol. 4 (The Vowels of Creation).

For example, in the analogy brought in the discourse, that fire burns and water extinguishes fire, the teacher is aware of the spirituality and depth of this, such as the teaching of the Rav, the Maggid of Mezhritch⁷⁶ in explanation of the teaching of our sages, of blessed memory,⁷⁷ on the verse,⁷⁸ “He makes peace in His high places,” between “Michael, the ministering angel of water, and Gavriel, the ministering angel of fire etc.”

That is, at first glance, they should extinguish each other. However, the Holy One, blessed is He, makes peace between them through revealing a great and awesome bestowal of radiance in them from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He etc., through which the opposing qualities (*Midot*) of Michael and Gavriel are subsumed in their source and root etc., and are nullified in His light, blessed is He, etc.⁷⁹

This is why he brings the additional example of studying the letters and words. For, being that the teacher's intention is to teach the letters and words alone, rather than the light within them, (unlike learning the intellect through the analogy, such that even when he talks about the analogy, his intention is that through it, the analogue will be understood) thus, in reciting the letters and words, they literally are equal.

⁷⁶ See Maamarei Admor HaZaken, Et'halech Liozhna p. 12; Sefer HaMaamarim 5563 Vol. 1 p. 53; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

⁷⁷ See Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma Vayigash 6

⁷⁸ Job 25:2

⁷⁹ See Tanya, Iggeret HaKodesh, Epistle 12.

Now, based on the above, it is understood that the state of the *Sefirah* of Kingship-*Malchut* as she is before the separation (*Nesirah*), when “they shared one wall,” is certainly a matter of Might-*Gevurah*, meaning, the constriction of the bestowal of *Zeir Anpin* until it is literally equal to *Nukva*, without any distinction or separation between them.

In addition, even after the separation (*Nesirah*) (at which point they no longer share one wall, nonetheless, there is a separation of comparison between the recipient and the bestower because of the dominance of the light of Kindness-*Chessed* in the bestower, to bestow with great revelation, beyond the constriction that he constricted himself to manifest the intellect into a physical analogy),⁸⁰ Kingship-*Malchut* receives the bestowal from *Zeir Anpin* through many constrictions etc.

This is the meaning of the verse, “To inform mankind of His mighty deeds (*Gevurotav*-גבורותיו) etc.” That is, specifically through this, the existence of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) is possible, which are literally in a state of actual separate creations, through which that which arose in His desire that “I will be king” is fulfilled.⁸¹ This is because, “there is no king without a nation,” and the word “nation-*Am*-עם” is of the same

⁸⁰ See at length in Sefer HaMaamarim 5626 p. 237 and on.

⁸¹ See Likkutei Torah, Naso 20d; 21d; Nitzavim 47c; 51b, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

root as “dimness-*Omement*-עוממות,” meaning that they are separate beings etc.⁸²

9.

In addition, through the powers of Might-*Gevurot* and the constrictions (*Tzimtzumim*) of the *Sefirah* of Kingship-*Malchut* the abundant multiplicity and division of the creations is caused etc., as the verse states,⁸³ “How abundant are your works *HaShem*-יהוה.” About this Torah Ohr explains⁸⁴ that this refers to the lower worlds and all the creations of this world that are divided according to their classes, with many different divisions and millions of levels within the categories of the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*), such that there are many kinds of inanimate (*Domem*) beings, and many kinds of vegetation (*Tzome'ach*) etc., each kind having a different flavor unto itself, such as apples, walnuts, almonds etc.

There similarly is are many divisions in the category of the inanimate (*Domem*), for there are many different kinds of stones, such that there also are precious stones etc., as explained at length in the discourses of the Mittler Rebbe.⁸⁵ There similarly are many kinds within the class of animals (*Chai*), as explained by the Rebbe Maharash in the above-mentioned

⁸² Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7.

⁸³ Psalms 104:24

⁸⁴ Torah Ohr, Va'era 56b

⁸⁵ Torat Chayim, Va'era 60d and on; Also see Sefer HaMaamarim 5692 p. 20 and on.

discourse.⁸⁶ Namely, there is a great multiplicity of divisions within the category of animals (*Chai*) in general, such as the difference between domesticated animals, wild animals, and fish etc. However, in each of them, there is a multiplicity of tens of thousands of divisions of various different kinds and species etc.

He continues and explains that this likewise is so of the spiritual aspects of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*) and speaker (*Medaber*), in that there likewise is an abundance of division of different kinds and species etc., for “there is no grass below that does not have a constellation (*Mazal*) above etc.”⁸⁷

The same is so even higher, in regard to angels and souls, which are analogous to the spiritual aspects of inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*) and speaker (*Medaber*). This is because, as known, there are angels called “animals-*Chayot* חיות,” there are those called “fish-*Dagim* דגים,” and there are those called plants, such as fruit or grain etc., and in them too there is an abundance of multiplicity and division. The primary differences between them are in their flavor and appearance, such as by way of analogy, there are differences between the vegetation and fruits below, such that there are apples and almonds etc.

The same is so of the angels above, their “flavor” is in how they grasp their Creator etc. The differences in the angels

⁸⁶ In the discourse entitled “*Lahavin Klallut Inyan Asarah Omkeem*” (Sefer HaMaamarim 5626 p. 234 and on).

⁸⁷ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10; Tanya, Iggeret HaTeshuvah, Ch. 6 (96a); Iggeret HaKodesh, end of Epistle 20 (132a).

stems from their different [levels of] grasp, in that each one has a unique grasp of the Godly light etc. This is as stated in Zohar,⁸⁸ that the camp of Michael to the south, consists of 186,000 angels, like the number of the camp of Yehudah.⁸⁹ That is, even though they all are from the side of Kindness-*Chessed*, this being the light of the quality of love (*Ahavah*), nonetheless, there are myriad levels within them, meaning, 180,000 kinds of love. The same is so of the camp of Gavriel to the north, in that there are myriad levels in the quality of fear (*Yirah*), and the same applies to the other angelic camps.

As he proves in the discourse, when the Zohar explains that each camp has myriads of angels, what is meant is not just that there are many angels, but rather that there are many kinds of angels, and within each kind there are myriads of angels of that kind, and the Zohar's primary intention is to point out the abundance of many kinds, which is the primary matter of division.

The same applies to souls. In them there also are many divisions, just like the angels. We observe this below in the class of speakers (*Medaber*), that there are many different kinds, having many different perspectives and emotional characteristics (*Midot*) etc.

Now, the primary cause for the above-mentioned many divisions is because the *Sefirah* of Kingship-*Malchut* is constructed (*Binyan*) from the powers of Might-*Gevurot*, just as the emission of the simple voice within the many divisions of

⁸⁸ Zohar III 154a; 155a

⁸⁹ Numbers 2:9; See the note of the Rebbe to Sefer HaMaamarim 5703 p. 84 that he was not concerned with also counting the units of hundreds there [186,400].

the letters of speech, is caused through the powers of Might-*Gevurot*, this being the matter of constriction (*Tzimtzum*), to constrict and divide the light of the bestowal of the Supernal speech into many particulars etc.

This is the meaning of the verse,⁹⁰ “You shattered the sea with Your might.” This is because the word “sea-*Yam*-ים” refers to the *Sefirah* of Kingship-*Malchut*, which is the lower Wisdom (*Chochmah Tata’ah*).⁹¹ It is called “sea-*Yam*-ים” in that just as the sea covers and hides the creatures that are within it, so likewise, the coming into being brought about through the *Sefirah* of Kingship-*Malchut* is in a way that the Creator is hidden and concealed from the created.

The word “with Your might-*b’Ozcha*-בְּעֹזְךָ” refers to the five-ה powers of Might-*Gevurot*, [these being the five letters that end words] *MaNTzePa”Ch*-מִנְצֵפָ"ךְ,⁹² which divide the breath of the simple voice, thus bringing about the existence of a fragmentation into many letters. In other words, through this “You shattered the sea,” this being the division stemming from the *Sefirah* of Kingship-*Malchut*, called “the sea-*Yam*-ים.”

Now, the verse specifies “You-*Atah*-אַתָּה,” in the second person [meaning that one is speaking directly to the One who is present], referring to the Essential Self of *HaShem*-ה'יְהוָה, blessed is He, for only about Him can it be said that He always is present.⁹³ However, at first glance, why must the drawing

⁹⁰ Psalms 74:13

⁹¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁹² Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44-45.

⁹³ See Sefer HaMaamarim 5677 p. 117; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 296a and elsewhere.

down be from the aspect of “You-*Atah*-אתה”? Why is it, that what is drawn to Kingship-*Malchut* (the lower wisdom-*Chochmah Tata’ah*) from the (upper) Wisdom-*Chochmah* is not enough, as in the teaching,⁹⁴ “The father founded the daughter”?

However, the explanation is that in the *Sefirah* of Wisdom-*Chochmah* there is no abundant multiplicity and division, but the opposite is true, within the power of Wisdom-*Chochmah* are included all the inter-inclusions below it. Moreover, there, it is in the ultimate state of inter-inclusion and the ultimate state of oneness. [This is why the aspect of Wisdom-*Chochmah*, as it is in the worlds, is the world of Emanation (*Atzilut*),⁹⁵ which is the World of Oneness (*Olam HaAchdut*).]⁹⁶

Therefore, the matter of division cannot be drawn down into Kingship-*Malchut*, which is the Lower Wisdom (*Chochmah Tata’ah*), from the Upper Wisdom (*Chochmah Ila’ah*), since there [in the Upper Wisdom], it is in a state of Oneness, which is the opposite of great multiplicity and division. Rather, for this, strength must be drawn down from the One indicated by the word “You-*Atah*-אתה” in order to bring about the matter of division (“[You] shattered”) in Kingship-*Malchut* (“the sea-*Yam*-ים”), through the five powers of Might-*Gevurot* (“with Your might”), as explained above.

⁹⁴ Zohar III (Ra’aya Mehemna) 248a; 256b; 258a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42, Ch. 50.

⁹⁵ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 2, Ch. 13; Likkutei Torah, Tzariya 21a and elsewhere.

⁹⁶ See Avodat HaKodesh, Part 1, Ch. 2

Now, just as the construct (*Binyan*) of Kingship-*Malchut* is from the powers of Might-*Gevurot*, by which the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) with great multiplicity is possible, so likewise, in the drawing down from the Emanator to bring about the existence of the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*), this too is specifically through the powers of Might-*Gevurot* and constrictions (*Tzimtzumim*).⁹⁷

On the contrary, this is understood a priori, based on the powers of Might-*Gevurot* and constrictions (*Tzimtzumim*) that are necessary between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, as known,⁹⁸ the lack of comparison between the world of Emanation and the Emanator, is incomparably greater than the lack of comparison between the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and the world of Emanation (*Atzilut*). That is, even though the world of Emanation (*Atzilut*) is Godliness, it nevertheless is a world etc.⁹⁹ (This is particularly so of Kingship-*Malchut* of the world

⁹⁷ See Sefer HaMaamarim 5626 p. 240 and on, that these two matters of the powers of Might-*Gevurot*, (that is, the powers of Might-*Gevurot* that are for the sake of the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), and the powers of Might-*Gevurot* that are for the sake of the ten *Sefirot* of the world of Emanation (*Atzilut*) are the two matters of “To inform human beings of His mighty deeds (*Gevurotav*-גבורותיו),” and, “of Your might (*Gevuratcha*-גבורתך) they will tell.” See there.

⁹⁸ See Sefer HaMaamarim 5677 p. 132; Also see the glosses to the discourse entitled “*Patach Eliyahu*” in Torah Ohr – Sefer HaMaamarim 5658 p. 39; Kuntres U’Maayon, Maamar 21, Ch. 2; Sefer HaMaamarim 5692 p. 205.

⁹⁹ See Sefer HaMaamarim 5710 p. 112.

of Emanation (*Atzilut*) which comes with form, measure, and limitation, in order to be the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Therefore, for there to be the existence of the world of Emanation (*Atzilut*) there must be the powers of Might-*Gevurot* and constrictions, as the verse states,¹⁰⁰ “Wisdom-*Chochmah* is found from nothing (*Ayin*-אין).” In other words, the existence of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) from the Emanator, is literally the matter of something from nothing (*Yesh MeAyin*).

This is because the Emanator Himself is utterly separate and transcendent from the aspect of Wisdom-*Chochmah*, in a way that is beyond all relative comparison. In other words, Wisdom-*Chochmah* is only of relative comparison to the externality (*Chitzoniyut*) of the Crown-*Keter*, which is called the Long Face-*Arich Anpin*.

As known, the meaning of “Face-*Anpin*-אנפין” is that it refers to the intellectual faculties (*Mochin*) of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, and they too are in a limitless state (*Ein Sof*), which is why it is called “The **Long** Face-*Arich Anpin*.” That is, this refers to the spreading down of the light of the intellectual faculties (*Mochin*) with great expansiveness.

However, in comparison to the innerness (*Pnimiyyut*) of the Crown-*Keter*, which is called the Ancient One-*Atik*-עתיק, indicating that He is “removed-*Ne’etak*-נעתק” and utterly separate and transcendent, Wisdom-*Chochmah* is utterly incomparable to it. Therefore, the existence of Wisdom-

¹⁰⁰ Job 28:12

Chochmah from it, is through the aspect of the powers of Might-*Gevurot* and constrictions (*Tzimtzumim*).

11.

This then, is the matter of the ten depths [mentioned in Sefer Yetzirah], corresponding to which we recite throughout the ten days of repentance,¹⁰¹ “A song of ascents. From the **depths** I called You etc.” This is because the word “depth-*Omek*-עומק” has the numerical value of 216-ר”ו which is the numerical value of “Might-*Gevurah*-גבורה-216.”¹⁰² The ten depths (*Omakim*-עומקים) are the matter of the powers of Might-*Gevurot* and constrictions (*Tzimtzumim*) in order for there to be the emanation of the ten *Sefirot* of the world of Emanation (*Atzilut*).

More specifically, there is¹⁰³ “a depth of first (*Omek Reishit*-עומק ראשית) and a depth of after (*Omek Acharit*-עומק אחרית).” The “first-*Reishit*” refers to the aspect of Wisdom-*Chochmah*, and the “depth of first” (*Omek Reishit*-עומק ראשית) refers to the constriction (*Tzimtzum*) that makes the coming into being of Wisdom-*Chochmah* possible from the aspect of the “nothingness” (*Ayin*-אין) of the Crown-*Keter*. The “depth of after” (*Omek Acharit*-עומק אחרית) is the constriction (*Tzimtzum*) that makes it possible for the aspect of Understanding-*Binah* of the world of Emanation (*Atzilut*) to be drawn down etc.

¹⁰¹ Psalms 130

¹⁰² Pri Etz Chayim, Shaar Tefilat Rosh HaShanah ibid. Ch. 7

¹⁰³ Sefer Yetzirah 1:5

This is like the explanation in Zohar¹⁰⁴ on the word, “From the depths-*MiMa’amakim*-ממעמקים,” in the plural, about which Zohar states, “The depth of all, and the depth of the wellspring.” The words, “the depth of all” (*Amika d’Kola*) refer to the aspect of Wisdom-*Chochmah*, whereas “the depth of the wellspring” (*Amika d’Beira*) refers to the aspect of Understanding-*Binah*,¹⁰⁵ as will soon be explained.¹⁰⁶

This is why we recite “From the depths-*MiMa’amakim*-ממעמקים” during the ten days of repentance, since that is the time of the construct (*Binyan*) of Kingship-*Malchut* for the sake of the renewal of the worlds and their coming into being (as explained in chapter two).

For, in order for there to be the construct (*Binyan*) of Kingship-*Malchut* through the powers of Might-*Gevurot* and constrictions (*Tzimtzumim*) for the sake of sustaining the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), which are the aspect of separate [worlds] with an abundance of multiplicity and division etc., (as explained above at length), there first must be the powers of Might-*Gevurot* and the constrictions (*Tzimtzumim*) of the ten “depths” through which there then will be the sustainment of the ten *Sefirot* of the world of Emanation (*Atzilut*), (just as it was at first, when the ten *Sefirot* of the world of Emanation (*Atzilut*) were first emanated). From them there subsequently is the drawing down for the construct (*Binyan*) of Kingship-*Malchut* for the sake of

¹⁰⁴ Zohar II 63b

¹⁰⁵ See Mikdash Melech to Zohar *ibid.*; Likkutei Torah, Re’eh 18c

¹⁰⁶ See the subsequent discourse of Shabbat Shuva of this year, 5727, entitled “*Shir HaMaalot*,” Discourse 2 (Sefer HaMaamarim 5727, p. 17 and on).

sustaining the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

12.

This then, is the meaning of [the verse], “Sound the Shofar at the renewal of the moon, at the covering for our festive day.” To elucidate,¹⁰⁷ it was explained before that on Rosh HaShanah all things revert to their original state etc., and it therefore is necessary to draw them down anew, and the root of the drawing down is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of “[Sound the Shofar] at the renewal of the moon-*BaChodesh*-בחדש,” which is a word that indicates “renewal-*HitChadshut*-התחדשות,”¹⁰⁸ meaning, to cause the drawing down of the revelation of a new light from the aspect of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is why it states, “at the covering (*BaKeseh*-בכסה)” (which is a word indicating covering and concealment) “for our festive day” (which is the matter of revelation). This is like the explanation of Midrash, that “its festival is on that day,” meaning specifically on the day of the covering. This is because the level that is concealed is itself drawn down and revealed.

¹⁰⁷ See the end of the discourse entitled “*Teekoo*” ibid. (p. 397).

¹⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Drawing forth of Action from the Letters to *Elohi”m*-אלהי”ם.

In other words, this is not like how it is in the general order of the chaining down of the worlds (*Seder Hishtalshelut*), in which only the externality (*Chitzoniyyut*) of the upper level becomes the innerness (*Pnimiyyut*) of the lower level.¹⁰⁹ Rather, it is in a way that the level that is concealed (“at the covering-*BaKeseh*-בכסה”), this being the aspect of the essential concealment (*He’elem HaAtzmi*), is itself drawn down and comes into revelation (“for our festive day”).

Now, to bring this drawing down about, this comes about through “Sounding the Shofar etc.” This is because the sounding of the Shofar is a simple voice (*Kol Pashut*) that emerges from the inner depth of the breath of the heart. The cry of the heart is what emerges from the innerness of the heart - that which is impossible to be expressed with ones lips through speech.¹¹⁰ This is the matter of the “inner voice.”¹¹¹ For, as known,¹¹² there is the voice that is heard [in speech], and there is the inner voice that is not heard [in speech].

The voice that is heard, is the voice that comes from understanding and comprehension, with reason and intellect and with a felt arousal, which is why the voice is felt. In contrast, the inner voice that is unheard, is from the innerness of the emotions (*Pnimiyyut HaMidot*) which are unfelt, which is why the voice also is in an aspect of the voice that is unheard.

¹⁰⁹ See Etz Chayim, Shaar 14 (Shaar Abba v’Imma), Ch. 9; Likkutei Torah, Shlach 41c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7, Ch. 10, and elsewhere.

¹¹⁰ Likkutei Torah, Drushei Rosh HaShanah 54c

¹¹¹ Likkutei Torah, Kedoshim 29d

¹¹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37; *Hemshech* 5672 Vol. 2, p. 689, and elsewhere.

This is the matter of the simple voice (*Kol Pashut*) that cannot manifest in letters (*Otiyot*) of speech (*Dibur*).

There also is an even more inner voice, which cannot even come into the simple voice (*Kol Pashut*), which at the very least, is the cry of the voice. Rather, this only is the cry of the heart, which cannot be heard, even in the simple cry [of the voice].¹¹³

This is as his honorable holiness, my father-in-law, the Rebbe,¹¹⁴ explains about the matter of the cry of the heart. Namely, that there is a way in which the voice is not heard altogether, as in the verse about the prayer of Chanah,¹¹⁵ “She was embittered in her soul, and she prayed over *HaShem*-יהוה, weeping continuously... but her voice was not heard.” All this comes about through the sounding of the Shofar with the simple voice (*Kol Pashut*), through which we even reach the aspect of the inner voice that is unheard, this being the cry of the heart stemming from the essence of the soul.

This is also the matter of the “depths” as they are in man. For, as Zohar explains¹¹⁶ about the word “from the depths-*MiMaamakim*-ממעמקים” in the plural, this refers to the depths of the soul of man, and the depths Above. In other words, through the cry from the depth of the soul of man, we awaken the depths Above in the innerness and Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, so that there should be a drawing down of the renewal of all matters from there.

¹¹³ See *Hemshechs* 5672 Vol. 2 *ibid.* p. 824.

¹¹⁴ *Sefer HaMaamarim* 5692 p. 8

¹¹⁵ *Samuel* I 1:10-13

¹¹⁶ *Zohar* III 69b and on

This is analogous to a wellspring, the waters of which have become stopped up, and it thus is necessary for one to dig to its depth, until he reaches the source of the flow of the waters, in order to draw them forth from there etc.¹¹⁷

This is why it also is necessary that there be a calling out “from the depths-*MiMa’amakim*-ממעמקים.” For, through this, we awaken the depth Above, the aspect that even transcends the Primordial Thought (*Machshavah HaKedooma*) and the Primordial Desire (*Ratzon HaKadoom*) and even transcends the Pre-decided Desire (*Ratzon HaMoochlat*), all the way to the aspect of the Essence of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and from there, there is a drawing down to the innerness (*Pnimiyut*) of the pleasure (*Taanug*), the innerness (*Pnimiyut*) of the intellect (*Mochin*), and the innerness (*Pnimiyut*) of the emotions (*Midot*), all the way to the innerness (*Pnimiyut*) of Kingship-*Malchut*.

13.

Now, it should be added that the above-mentioned cry of the heart (by which we arouse and draw down from the aspect of His Essential Concealment) is present to an even greater degree in our brothers who are being held in a state of travail and captivity.¹¹⁸ This should be prefaced with what the Mittler

¹¹⁷ Likkutei Torah, Nitzavim 45d

¹¹⁸ It should be noted that it is during this period that there began to be the opening of the gates of the iron curtain and the departure of the Jews from Russia. (See the introduction to Igrot Kodesh, Vol. 24 p. 5 and on).

Rebbe¹¹⁹ stated about a pauper who is impoverished, that he requires no contemplation (*Hitbonenut*) at all, but as soon as he recalls the stresses of his poverty and suffering, in his children, in health, and in sustenance, he immediately is brought to tears from the bitterness of his soul etc. This also affects him to be brought to tears over his spiritual state and standing etc.

The same is so of our brothers who are being held in a state of travail and captivity, that their state and standing is such that because of the external circumstances, it is impossible for them to have a heard voice, and even to have the simple voice (*Kol Pashut*) they must have self-sacrifice. Thus, for them, it only applies to have the cry of the heart, and in a way that even if they merely recall their state and standing, they immediately are brought to tears with the cry of the heart etc.

In their merit they should even have an effect on all the Jewish people, that there should be a drawing down from the aspect of the Concealed Essence of the Unlimited One, *HaShem*-יהו"ה, blessed is He, etc. Through this [there will be the fulfillment of the verse], "In the light of the countenance of the King is life,"¹²⁰ and "the kingdom of wickedness will be eradicated from the land,"¹²¹ with the coming of our righteous Moshiach, who "will lead us upright to our land,"¹²² "with eternal gladness on their heads."¹²³

¹¹⁹ Derech Chayim 5d, translated as The Path of Life, Ch. 2

¹²⁰ Proverbs 16:16

¹²¹ Amidah prayers of Rosh HaShanah ibid.

¹²² Liturgy of the Grace after Meals (*Birkhat HaMazon*)

¹²³ Isaiah 35:10; 51:11