

Discourse 8

*“Heneni Meivee Otam... -
Behold, I will bring them...”*

Delivered on Shabbat Parshat Noach,
2nd day of Rosh Chodesh Marcheshvan, 5728
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁶⁵ “Behold, I will bring them from the land of the North and gather them from the ends of the earth. Amongst them will be the blind and the lame, the pregnant and the birthing together; a great congregation will return here.”

Now, this verse divides the coming redemption into two categories; the redemption “from the land of the North,” and the redemption from “the ends of the earth.” We also find this in another verse about the coming redemption,⁵⁶⁶ “It shall be on that day that a great Shofar will blow, and those who are lost in the land of Assyria and those cast away in the land of Egypt will come, and they will prostrate themselves to *HaShem*-יהוה on the holy mountain in Yerushalayim.” Here too, the verse divides the coming redemption into two categories, the redemption from the land of Assyria, and the redemption from the land of Egypt.

⁵⁶⁵ Jeremiah 31:6

⁵⁶⁶ Isaiah 27:13

Now, since both these verses speak of the coming redemption, it is understood that the two categories in these verses align with each other. To explain, “the land of the North” simply refers to the land of Babylonia⁵⁶⁷ about which it states,⁵⁶⁸ “From the North the evil will be released.” That is, the exile there is very difficult, similar to the exile of the Egyptians who oppressed the children of Israel and enslaved them with hard labor. We thus find that the redemption from “the land of the North” is similar to the redemption of those who are “cast away in the land of Egypt.”

In contrast, the redemption “from the ends of the earth” is similar to the redemption of those who are “lost in the land of Assyria,” about whom the verse states,⁵⁶⁹ “I will bring you to a land like your land etc.,” (a good land), in which the matter of exile is the test of wealth.⁵⁷⁰

About both these categories the verse states, “Behold, I will bring them etc.” The meaning of, “Behold, I will-*Hineni*-הנני,” is that “I am prepared and agree to do so,” (as we find in several places in Rashi’s commentary on Torah).⁵⁷¹ In other words, the Holy One, blessed is He, agrees, is prepared and is ready to “bring them from the land of the North,” this being the matter of “those who are cast away in the land of Egypt,” and is certainly prepared to “gather them from the ends of the earth,”

⁵⁶⁷ Metzudat David to Jeremiah 31:6 *ibid.*; See Talmud Bavli Kiddushin 69b and Rashi there, and elsewhere.

⁵⁶⁸ Jeremiah 1:14; Also see Rashi and Tosefot to Talmud Bavli, Kiddushin 71b

⁵⁶⁹ Kings II 18:32

⁵⁷⁰ See Midrash Bereishit Rabba 16:4; Also see the end of the discourse entitled “*VeHayah BaYom HaHoo*” in Likkutei Torah, Drushei Rosh HaShanah 60a; Sefer HaMaamarim Yiddish p. 80 and on.

⁵⁷¹ See Genesis (Noach) 6:17; 9:9

which is the matter of “those who are lost in the land of Assyria.”

2.

This may be understood by prefacing with what his honorable holiness, the Tzemach Tzeddek explained in his writings on the Prophets (*Nevi'im*) and Scriptures (*Ketuvim*)⁵⁷² on the verse, “Behold, I will bring them etc.” Namely, that this verse is explained by the verse in Psalms 74:9, “We have not seen our signs; there no longer is a prophet, and there is none amongst us who knows until what.”

In his writings on Psalms there⁵⁷³ he brings the statement in Yalkut,⁵⁷⁴ that ““our signs-*Ototeinu*-אותותינו’ refers to two ‘signs-*Otot*-אותות’ that the Holy One, blessed is He, gave the Jewish people (being that the word “our signs-*Ototeinu*-אותותינו” is in the plural and the minimum plurality is two).⁵⁷⁵ There is the sign that You said to us, ‘Behold, I will bring them from the land of the North and gather them from the ends of the earth. Amongst them will be the blind and the lame, the pregnant and the birthing together; a great congregation will return here.’ There also is the sign that You wrote,⁵⁷⁶ ‘How pleasant are the footsteps of the herald... heralding good tidings.’ About this, the children of Israel say, ‘We have not

⁵⁷² Ohr HaTorah, Na”Ch p. 371

⁵⁷³ Ohr HaTorah to Tehillim (Yahal Ohr) to Psalms 74:9, Section 5 (p. 261).

⁵⁷⁴ Yalkut Shimoni to Psalms, Remez 810

⁵⁷⁵ See Likkutei Sichot, Vol. 21 p. 111, note 21

⁵⁷⁶ Isaiah 52:7

seen our signs.’ Why? Because ‘there is no longer a prophet etc.’ There is no prophet to inform us etc.”

Now, the Tzemach Tzeddek explains⁵⁷⁷ that the first sign, “Behold, I will bring them... and gather them etc.,” is an ascent from below to Above, whereas the second sign, “How pleasant are the footsteps of the herald etc.,” is a drawing down from Above to below. He then explains⁵⁷⁸ in the name of his grandfather, the Alter Rebbe, whose soul is in Eden, who explained⁵⁷⁹ that the word “signs-*Ototeinu* אותותינו” is of the same root as “letters-*Otiyot* אותיות,” referring to the letters (*Otiyot*) of Torah and prayer.

It can be said that this is in continuation of the explanation that preceded it, that the two “signs” are the two matters of ascent (*Ha’ala’ah*) from below to Above and drawing down (*Hamshachah*) from Above to below. This is because the matter of the letters (*Otiyot*) of prayer is ascent from below to Above. This is because in general prayer is “a ladder set earthward whose head reaches heavenward.”⁵⁸⁰ In contrast, the the letters (*Otiyot*) of Torah are the matter of drawing down from Above to below, being that the Torah is the aspect of “bread from the heavens,”⁵⁸¹ and the giving of the Torah was such that,⁵⁸² “*HaShem* יהוה” descended upon Mount Sinai.”

⁵⁷⁷ Ohr HaTorah to Psalms (Yahal Ohr) *ibid.* p. 262

⁵⁷⁸ In Ch. 6 there.

⁵⁷⁹ In Likkutei Torah, Shir HaShirim, in the discourse entitled “*Ani Yesheinah*” (33c).

⁵⁸⁰ Genesis 28:12; See Zohar I 266b; 306b; Tikkunei Zohar, Tikkun 45 (83a)

⁵⁸¹ See Shnei Luchot HaBrit (ShaLa”H) 165b

⁵⁸² Exodus 19:20

The explanation is that about the general matter of exile, our sages, of blessed memory, stated,⁵⁸³ “The Holy One, blessed is He, did a charitable deed toward Israel in that He scattered them amongst the nations, and He only exiled them amongst the nations so that converts would join them.” Now, the question about this is well known.⁵⁸⁴ That is, throughout this lengthy exile there have not been very many converts, such that this great and dreadful exile would be worthwhile.

However, the explanation is that what is meant by “converts-*Geirim*-גרים” here, is the sparks of holiness that fell and scattered throughout the whole world and need refinement by the Jewish people. This is why the Jewish people were scattered amongst the nations.

Nonetheless, in His great kindness, He deemed it sufficient for “one of you to be exiled to Barbary, and one of you to exiled to Sematria, and it is as though you all were exiled there.”⁵⁸⁵ That is, each Jew in his place affects the toil of refinements (*Avodat HaBirurim*) on behalf of all the Jewish people. Thus, through the fact that “there is one nation (*Am Echad*-עם אחד) – (in that there is an illumination in them of “*HaShem* is One-*HaShem Echad*-יהוה אחד”)⁵⁸⁶ – scattered

⁵⁸³ Talmud Bavli, Pesachim 87b

⁵⁸⁴ See Torah Ohr 6a; Ohr HaTorah, Lech Lecha 86a and on; Pinchas p. 1,213, and elsewhere.

⁵⁸⁵ Midrash Shir HaShirim Rabba 2:8

⁵⁸⁶ Deuteronomy 6:4 [and Rashi there; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

abroad and dispersed amongst the nations,”⁵⁸⁷ that they thereby affect the toil of refinements (*Avodat HaBirurim*).

That is, they find the sparks of holiness and refine, purify, and elevate them. This is as stated,⁵⁸⁸ “If your dispersed will be at the ends of the heavens, from there *HaShem*-יהוה your God will gather you in etc.” The order in this is that one must first gather his thought, speech, and action, and then affect the gathering of the sparks in his portion of the world [at large].

Now, the primary difficulty in the toil of gathering the sparks is in “the land of the North.” This is as the Tzemach Tzedek brings from what is stated on the verse,⁵⁸⁹ “He shall slaughter it at the northern side of the altar before *HaShem*-יהוה,”* in regard to the reason that “the northern side is not enclosed [with a partition],”⁵⁹⁰ this being because the north (*Tzafon*-צפון) is the left side⁵⁹¹ which is mostly judgments (*Din*), and the external forces derive greater vitality from there.

This is to such an extent that because of the many constrictions in the chaining down etc., [the verse], “From the North the evil will be released,” is caused in the literal sense. Therefore, the toil of affecting the refinements (*Avodat HaBirurim*) of the north (*Tzafon*-צפון) is more difficult. This is

⁵⁸⁷ Esther 3:8

⁵⁸⁸ Deuteronomy 30:4; See Likkutei Torah, Teitzei 36a; Discourse entitled “*Eem Yihyeh Nidachachah* – If your dispersed will be” of Shabbat Parshat Nitzavim-Vayeilech 5727, translated in The Teachings of The Rebbe 5727, Vol. 2, Discourse 45, Ch. 3 (Sefer HaMaamarim 5727 p. 350 and on).

⁵⁸⁹ Leviticus 1:11

* In addition to what is explained in Ohr HaTorah there (Vayikra, Vol. 1 p. 5 and on) – it is also found in Ohr HaTorah to Chanukah, discourse entitled “*b’Chaf Hei b’Kislev*” (284a and on).

⁵⁹⁰ Talmud Bavli, Bava Batra 25b

⁵⁹¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*), section on “North-*Tzafon*-צפון.”

also why the slaughtering of the sacrificial offerings is in the north⁵⁹² (as the verse states,⁵⁹³ “The most sacred offerings (*Kodshei Kodoshim*), their slaughter is in the north”), as the verse states,⁵⁹⁴ “He shall slaughter it at the northern side of the altar before *HaShem*-יהו"ה.”

This is to refine and transform the aspect of the north (*Tzafon*-צפון) so that it will be “before *HaShem*-יהו"ה.” About this the verse states, “Behold, I will bring them from the land of the North.” This refers to the gathering that follows the completion of the most difficult toil of affecting refinements in “the land of the North.”

The verse then adds, “and I will gather them from the ends of the earth (*Yarchetei Aretz*-ירכתי ארץ).” About this the Tzemach Tzedek brings⁵⁹⁵ the statement in Midrash Kohelet Rabbah,⁵⁹⁶ “Everything that the Holy One, blessed is He, created in man, He created in the earth... man has thighs and the earth has thighs (*Yereichayim*-ירכיים), as the verse states, ‘and I will gather them from the ends of the earth (*Yarchetei Aretz*-ירכתי ארץ).”

He brings that “the northern thighs-*Yarchetei Tzafon*-ירכתי צפון⁵⁹⁷ refer to the Foundation-*Yesod* of the female (*Nukva*).⁵⁹⁸ That is, the “thigh-*Yerach*-ירך” is the aspect of Foundation-*Yesod*, (only that “the northern thighs-*Yarchetei*

⁵⁹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*), section on “North-*Tzafon*-צפון” *ibid*.

⁵⁹³ Talmud Bavli, Zevachim 47a

⁵⁹⁴ Leviticus 1:11 *ibid*.

⁵⁹⁵ Ohr HaTorah to Psalms (Yahal Ohr) *ibid*. Ch. 5 (p. 261).

⁵⁹⁶ Midrash Kohelet Rabba 1:4

⁵⁹⁷ See Psalms 48:3

⁵⁹⁸ Me’orei Ohr, Ot Yod, Section 45

Tzafon-צפון-”ירכתי,” which are the aspect of the left [side] are the Foundation-*Yesod* of the female (*Nukva*), whereas “the thighs of the earth-*Yarchetei Aretz*-ארצי-” (without mentioning which side) is the Foundation-*Yesod* of the male (*Duchra*), the aspect of the right [side]). This being so, the words, “I will gather them from the ends of the earth (*Yarchetei Aretz*-ירכתי-ארצי” means that there even will be the refinement of the aspect of Foundation-*Yesod* of the side opposite holiness.

4.

The verse continues, “Amongst them will be the blind and the lame.” The explanation is that these two defects include all defects, from the highest to the lowest. To explain, in the matter of defects there are various levels from one extreme to the opposite extreme. In this itself it is possible that the defect itself is small but being that it is found in a lofty place and matter, it causes greater damage.

An example for this is that we find that “thoughts of sin are worse than the sin [itself].”⁵⁹⁹ In other words, a defect in thought is more severe.⁶⁰⁰ Similarly, “a Torah scholar whose garments are found to have a grease stain, is found liable of [receiving] the death penalty,” which is not so of an ignoramus.⁶⁰¹ On the other hand, it could be that the defect itself is great, but since it is found in a lowly place and matter, it does not cause such great damage.

⁵⁹⁹ Talmud Bavli, Yoma 29a

⁶⁰⁰ See Sefer HaMaamarim 5689 p. 228 and elsewhere.

⁶⁰¹ Talmud Bavli, Shabbat 114a; Also see Sefer HaMaamarim 5704 p. 118

This then, explains the two defects, “blind” and “lame.” “Blind” refers to a defect in a high place, in the head, and in the head itself, in the eye. Therefore, the damage is much greater, which is why “a blind person is considered dead.”⁶⁰² “Lame” refers to a defect in a much lower place, in the foot, which is the lowest part in man. Moreover, in the foot itself, the defect is only in the power of mobility. It is in this regard that the verse specifically mentions these two defects, being that they include all defects from one extreme to the opposite extreme.

Similarly, specifically these two defects are mentioned in the dispute between Beit Shammai and Beit Hillel on the matter of,⁶⁰³ “How does one dance before the bride? Beit Shammai says, ‘[Praise her] as she is,’ and Beit Hillel says, ‘[One says,] A fair and attractive bride. Beit Shammai said to Beit Hillel, ‘What if she is lame or blind?’” This is because these two defects include all defects, as explained above.

The explanation as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that the beginning of one's service is the service of the *Shema* recital. This is as understood from the teaching of our sages, of blessed memory,⁶⁰⁴ “From when did Israel merit to recite the *Shema*? From the giving of the Torah... You find that the Holy One, blessed is He, began speaking at Sinai only with this matter. He said to them, ‘Listen, Israel,⁶⁰⁵ I am *HaShem*-יהו"ה your God,’⁶⁰⁶ and they all

⁶⁰² Talmud Bavli, Avodah Zarah 5a; Pirke d'Rabbi Eliezer, Ch. 32

⁶⁰³ Talmud Bavli, Ketubot 17a

⁶⁰⁴ Midrash Devarim Rabba 2:31

⁶⁰⁵ Deuteronomy 6:4

⁶⁰⁶ Exodus 20:2

answered,⁶⁰⁷ ‘*HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.’”

Now, the word “Listen-*Shema*-שמע” is an acronym⁶⁰⁸ of the words,⁶⁰⁹ “Raise your eyes on high-*Se’oo Marom Eineichem*-שאו מרום עיניכם.” Now, when the matter of “raise your eyes on high” is as it should be, there then is caused to be [the continuation of the verse], “and see-*u’Re’oo*-וראו,” meaning that we attain the aspect of sight (*Re’iyah*-ראיה), this being the level of Moshe, whose service of *HaShem*-יהו"ה, blessed is He, was in a way of sight (*Re’iyah*). It is this aspect that he wanted to draw down to all the Jewish people (as explained in Likkutei Torah to Parshat Va’etchanan).⁶¹⁰

However, it also is possible to be in a state of blindness, meaning that there is a deficiency in the matter of sight (*Re’iyah*). Similarly, it also is possible to be in a state of lameness, this being a deficiency in the matter of mobility (*Hiluch*), whereas the ultimate purpose of all toil in serving *HaShem*-יהו"ה, blessed is He, is to come to a state of mobility (*Halichah*).

The explanation is that we recite,⁶¹¹ “The soul that You have given into me, she is pure. You created her, You formed her etc.” However, at first glance, since before the descent of the soul to below it was in a state of purity, it is not understood why the soul descended, “from a high peak to a deep pit,” in the

⁶⁰⁷ Deuteronomy 6:4 *ibid*.

⁶⁰⁸ Tikkunei Zohar, Tikkun 49

⁶⁰⁹ Isaiah 40:26

⁶¹⁰ Likkutei Torah, Va’etchanan 2d, 3d

⁶¹¹ In the “*Elo’hai Neshamah*” passage of the morning blessings (Talmud Bavli, Brachot 60b).

first place.⁶¹² About the fact that they stated that the descent is for the sake of ascent,⁶¹³ it is not understood how it applies for the soul to ascend to higher than it was when in a state of “She is pure” before her descent to below?

However, the explanation⁶¹⁴ is that before her descent to below, the soul was in a state of “standing” (*Amidah*), and through her descent to below the matter of “walking” (*Halichah*) was added to it, as the verse states,⁶¹⁵ “I will grant you to be walkers (*Mahalechim*-מהלכים) amongst these [angels] who stand here (*Omdeem*-עומדים).”

Now, the view of Beit Hillel is that even if the bride is lame or blind, we say: “A fair and attractive bride.” The explanation is that the name “Hillel-הלל” is of the same root as in the verse,⁶¹⁶ “When His flame shone-*b’Heelo*-בהלו above my head,” this being the matter of light and revelation. In other words, Beit Hillel illuminate every matter as it is in its truth, innerness, and essence.

Thus, since from the perspective of the innerness of the soul, every single Jew is always bound to Godliness, as in the teaching of the Alter Rebbe,⁶¹⁷ “A Jew neither desires nor is capable of separating from Godliness,” therefore, even though externally he may be in the state of “a lame or blind (bride),”

⁶¹² See Talmud Bavli, Chagigah 5b

⁶¹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters ה' ז"ח ט"י ל"ב correspond to the twelve tribes of Israel.”

⁶¹⁴ See Torah Ohr, Vayeishev (30a and on) and elsewhere.

⁶¹⁵ Zachariah 3:7

⁶¹⁶ Job 29:3; See the discourse entitled “*Tanu Rabannan Keitzad Merakdin*” in *Likkutei Torah, Shir HaShirim* 48c

⁶¹⁷ See Torah Ohr end of Parshat Vayeishev (30a and on), and elsewhere.

nonetheless, because of the innerness of his soul, it can be said about him, “A fair and attractive bride etc.”

This is as our sages, of blessed memory, taught,⁶¹⁸ “The daughters of Israel are beautiful, and it only is poverty that makes them ugly.” This is to such an extent that from the angle of the true essence of his existence, every Jew also has the aspect of sight (*Re’iyah*).

The same applies to the matter of “walking” (*Halichah*). For, since “the word of our God shall stand forever,”⁶¹⁹ it thus is certain that *HaShem*’s יהו"ה Supernal intent in the descent of the soul to below, to be in the aspect of a walker (*Mehalech*) will be fulfilled. This is especially so considering the explanation in Tanya,⁶²⁰ that although the general intention for the sake of the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*) is not always perfect to its absolute truth, nonetheless, what is specifically demanded of a person is the union in his own soul etc., including the intention in the descent of his soul to below, to come to be a “walker,” and “this is what every member of Israel desires in absolute and utter truth etc.”

Thus, this is why about the coming redemption the verse states, “Behold, I will bring them... and gather them... Amongst them will be the blind and the lame.” That is, even those who are in a state of “blindness” and “lameness,” which include all defects from one extreme to the other extreme, will also be redeemed and will come in the coming redemption.

⁶¹⁸ Talmud Bavli, Nedarim 66a

⁶¹⁹ Isaiah 40:8

⁶²⁰ Tanya, Likkutei Amarim, Ch. 41 (57b and on)

The verse continues, “the pregnant and the birthing together.” The explanation is that “pregnant” refers to the exile, which is also called “gestation” (*Ibbur*-עיבור).⁶²¹ This is as in the teaching of our sages, of blessed memory,⁶²² “Even in a time that You are as full of anger (*Evra*-עברה) toward them as a pregnant woman (*Ubara*-עוברה), [may all their needs be before You] etc.” The matter of gestation (*Ibbur*-עיבור) is that the head of the fetus is positioned between its knees etc.,⁶²³ which in the terminology of Chassidus is called⁶²⁴ “three within three.”

Now, as this is in serving *HaShem*-יהו"ה, blessed is He, is that one's service does not stem from comprehension etc. This is because, “his head,” which is the matter of comprehension, is “between his knees.” Rather, one's service stems only out of accepting the yoke etc. This is primarily so during the time of “the footsteps of Moshiach,” at which time service of *HaShem*-יהו"ה, blessed is He, stems from accepting His yoke, this being the state of “pregnancy.”

Similarly, there also is a person who already is in a state of “birthing.” About this the verse states, “Behold, I will bring them... the pregnant and the birthing together,” this matter being brought through a drawing down and revelation from that which transcends both etc.

⁶²¹ See Likkutei Torah of the Arizal, beginning of Shemot; Torah Ohr, beginning of Va'era; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, and elsewhere.

⁶²² Talmud Bavli, Brachot 29b; See Derech Mitzvotcha 190b

⁶²³ Talmud Bavli, Niddah 30b

⁶²⁴ See Zohar II 50a; Etz Chayim, Shaar HaKlallim, Ch. 2-3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity ibid. Ch. 30.

Now, about the time of the fulfillment of the above-mentioned prophecies, it states in the writings of the Tzemach Tzedek⁶²⁵ that this verse was explained in Talmud⁶²⁶ as being about the resurrection of the dead (*Techiyat HaMeitim*). For, the Talmud asks, “It is written, ‘Amongst them will be the blind and the lame etc.,’ but it also is written,⁶²⁷ ‘then the lame will skip like a gazelle etc.’ How so?” The Talmud answers, “They will rise [from the dead] with their defects and be healed.” That is, the verse “Amongst them will be the blind and the lame” refers to the resurrection of the dead (*Techiyat HaMeitim*), at which time they will rise with their defects, and will then be healed (“then the lame will skip like a gazelle”).

However, the Alter Rebbe brings this verse in relation to the times of Moshiach, before the resurrection of the dead. This is as stated in Iggeret HaKodesh⁶²⁸ that in the days of Moshiach “it will be necessary to know the laws governing the impurity of a woman who has given birth, as the verse states, ‘The pregnant and the birthing [woman] together,’ [even] if a woman will give birth every day.”⁶²⁹ Thus, since the matter of “the pregnant and the birthing together” (also) refers to the times of Moshiach, it is understood that the same is so in regard to the other matters in this verse, that they (too) will take place in the times of Moshiach [before the resurrection of the dead].

⁶²⁵ Ohr HaTorah to Psalms (Yahal Ohr) *ibid.* Ch. 5 (p. 261)

⁶²⁶ Talmud Bavli, Sanhedrin 91b

⁶²⁷ Isaiah 35:6

⁶²⁸ Tanya, Iggeret HaKodesh, Epistle 26 (143b and on)

⁶²⁹ Talmud Bavli, Shabbat 30b

Now, the general matter of [the verse], “Behold, I will bring them from the land of the North and gather them from the ends of the earth,” these being the two categories of “those who are lost in the land of Assyria, and those who are cast away in the land of Egypt,” is also connected to the verse, “It shall be on that day that a great Shofar will blow,” which refers to the drawing down from the highest place.

This is why it simply states “will blow-*Yitaka*-תקע” without specifying who will blow.⁶³⁰ This is because the drawing down is from that which “is not hinted in any letter or thorn of a letter whatsoever.”⁶³¹ This is because the souls of the Jewish people are rooted in His Essential Self, and it is there that the souls of Israel are chosen, as the verse states,⁶³² “He will choose our heritage for us, the pride of Yaakov that He loves always!”

The explanation is that the “great Shofar” (*Shofar Gadol*) causes awakening in everyone. That is, even those for whom nothing has worked, such that even at the time of the revelation of Moshiach they still will be in a state of being “blind” and “lame,” nonetheless, through the blowing of the “great Shofar” (*Shofar Gadol*) they too will awaken, so that “a great congregation will return here.”

⁶³⁰ See the discourse entitled “*Vahaya BaYom HaHoo*” in Likkutei Torah, Drushei Rosh HaShanah 59d and elsewhere; Also see the discourse by the same title of the second day of Rosh HaShanah of this year, Discourse 1 (Sefer HaMaamarim 5728 p. 3 and on).

⁶³¹ See Likkutei Torah Pinchas 80b

⁶³² Psalms 47:5; See the end of the discourse entitled “*Yivchar Lanu*” 5703.

There then will be the revelation of the two signs, “the sign that You wrote,⁶³³ ‘How pleasant are the footsteps of the herald... heralding good tidings,’” referring to Eliyahu the prophet, who is remembered for good, who will herald the redemption, and then there also will be “the sign that You said to us, ‘Behold, I will bring them from the land of the North and gather them from the ends of the earth. Amongst them will be the blind and the lame, the pregnant and the birthing together; a great congregation will return here,” referring to the ingathering of the exiles through Moshiach (as in the ruling of the Rambam),⁶³⁴ that it will be “as in the days that you went out of the land of Egypt,”⁶³⁵ “with our youngsters, and with our elders, with our sons and with our daughters,”⁶³⁶ “not a hoof will be left,”⁶³⁷ “with their gold and silver with them,”⁶³⁸ as in the days of the exodus from Egypt when they went out “with great wealth.”⁶³⁹

Beyond this, the coming redemption will be in an even higher way than the exodus from Egypt, as the verse states, “I will show them wonders.”⁶⁴⁰ This is because the coming redemption will be in way that “you will not leave in haste,”⁶⁴¹ but “you will be saved in tranquility and peacefulness.”⁶⁴²

⁶³³ Isaiah 52:7

⁶³⁴ Mishneh Torah, Hilchot Melachim 11:1 and on.

⁶³⁵ Micah 7:15

⁶³⁶ See Exodus 10:9

⁶³⁷ Exodus 9:26

⁶³⁸ Isaiah 60:9

⁶³⁹ Genesis 15:14

⁶⁴⁰ Micah 7:15 *ibid.* See Zohar I 261b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 6; Ohr HaTorah, Na”Ch to Micah *ibid.* (Vol. 1, p. 487).

⁶⁴¹ Isaiah 52:11

⁶⁴² Isaiah 30:15

Moreover, it will be as our sages, of blessed memory, stated,⁶⁴³ “In the past (in the exodus from Egypt), I and My court would go before them, but in the future, it will be I alone.” That is, the coming redemption will be drawn from His Essential Self, and will therefore be effective for everyone (the redemption will include everyone). This is as in the teaching of his honorable holiness, my father-in-law, the Rebbe,⁶⁴⁴ “No Jew will remain in exile.”

So shall it be for us with the coming of our righteous Moshiach, at which time there will be the fulfillment of the prophecy, “Behold, I will bring them from the land of the North and gather them from the ends of the earth. Amongst them will be the blind and the lame, the pregnant and the birthing together; a great congregation will return here,” in our times and in the most literal sense!

⁶⁴³ Midrash Shemot Rabba 19:6

⁶⁴⁴ See the end of the discourse entitled “*VeHayah BaYom HaHoo*” in Sefer HaMaamarim Yiddish p. 80 and on.