

Discourse 1

*“VeHayah BaYom HaHoo... -
It shall be on that day...”*

Delivered on the 2nd day of Rosh HaShanah, 5728³³

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

1.

The verse states,³⁴ “It shall be on that day that a great Shofar will blow, and those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come, and they will prostrate themselves to *HaShem*-יהוה on the holy mountain in Yerushalayim.” (In the discourse by this title in Likkutei Torah),³⁵ the Alter Rebbe asks about the use of the specific words, “a great Shofar-*Shofar Gadol*-גדול שופר,” and what the superiority of the “great Shofar” is.

We also must understand (as he points out later in the discourse)³⁶ why the verse states “a great Shofar will blow” without specifying who will blow it. Additionally, the Mittler Rebbe points out³⁷ that the word “will blow-*Yitaka*-יתקע” (with

³³ The original discourse was edited by the Rebbe and published as a pamphlet for Rosh HaShanah 5752.

³⁴ Isaiah 27:13

³⁵ [Likkutei Torah], Drushim L'Rosh HaShanah 58a and on; Also see the discourse by this title (with minor variations) in Ohr HaTorah, Devarim Vol. 5, Drushei Rosh HaShanah p. 2,077 and on; Also see the elucidation of this discourse in Ohr HaTorah, Rosh HaShanah p. 1,405 and on; p. 1,408 and on.

³⁶ [Likkutei Torah *ibid.*] 59d

³⁷ Ateret Rosh, Shaar Rosh HaShanah, Ch. 22

the *Komatz*-קמץ vowel under the *Tav*-ת) indicates that it will blow by itself.

The essential point of the explanation (as expounded in the discourses)³⁸ is that the awakening brought about by the common “Shofar” only affects those who have some degree of closeness to *HaShem*-ה' יהו already. However, to awaken those who “are lost in the land of Assyria and those who are cast away in the land of Egypt” so that they too will be roused to come to Yerushalayim “and prostrate themselves to *HaShem*-ה' יהו,” this comes through the “great Shofar” (*Shofar Gadol*-שופר גדול).

Now, to explain the superiority of the “great Shofar” (*Shofar Gadol*) of the coming future, the discourse first prefaces³⁹ by explaining the matter of the Shofar of Rosh HaShanah (of our times). That is, through the Jewish people blowing the Shofar, which is a simple cry from the innerness of the heart that transcends the intellect, so to speak in the innerness of the heart of the One Above, this causes His Supernal desire, which transcends Wisdom-*Chochmah*, to be drawn down.

About this the verse states,⁴⁰ “The Lord *HaShem*/ God-*Adona*”y *Elohi*”m-ה' יהו”m will blow with a Shofar.” That is, just as our sounding of the Shofar is a cry from the innerness (*Pnimiyyut*) of the heart, this likewise is so Above, that the sounding of the Shofar is the matter of drawing down and revealing the innerness (*Pnimiyyut*).

³⁸ Likkutei Torah ibid. 60a; Ateret Rosh ibid.

³⁹ Likkutei Torah ibid. 58d and on; Ateret Rosh ibid., Ch. 18 and on.

⁴⁰ Zachariah 9:14

Now, the difference between the common Shofar and the great Shofar (*Shofar Gadol*) is that the common Shofar is the matter of drawing down and revealing the innerness (*Pnimiyut*) of *HaShem's* יהו"ה Godliness that transcends but relates to the worlds, this being the aspect of the light of *HaShem* יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). In contrast, the great Shofar (*Shofar Gadol*) is the matter of drawing down and revealing the innerness (*Pnimiyut*) of His Godliness, which transcends relation to worlds, even transcending His surrounding light (*Sovev Kol Almin*).

This is why about the common Shofar the verse states, “The Lord *HaShem*/God יהו"ה אדני will blow with a Shofar,” in which “The Lord *HaShem*/God-*Adona*”y *Elohi*”m יהו"ה אדני are Divine names, and moreover these Divine names (“The Lord *HaShem*/God-*Adona*”y *Elohi*”m יהו"ה אדני,” in which the Name *HaShem* יהו"ה is vowelized as “God-*Elohi*”m אלהים”) ⁴¹ are very lofty. ⁴²

In contrast, about the great Shofar (*Shofar Gadol*) the verse simply states “will blow-*Yitake*” without stating who will blow it. This is because this blowing is a drawing down and revelation of the aspect of the “Concealed of all concealed,” which transcends the Divine names. ⁴³

⁴¹ [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).]

⁴² See at length in Likkutei Torah, Nitzavim 51c

⁴³ [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).]

2.

Now, to further explain the elevated level of the great Shofar (*Shofar Gadol*), the Tzemach Tzeddek⁴⁴ (in his explanation⁴⁵ of the discourse entitled “*v’Hayah BaYom HaHoo YiTaka b’Shofar Gadol*” in Likkutei Torah) brings the statement in Likkutei Torah, in the discourse entitled “*Lehavin HaMishnah* – To understand the Mishnah:⁴⁶ ‘In regard to a festival of Rosh HaShanah that falls on Shabbat, in the Holy Temple they would sound [the Shofar], but not in the rest of the country.’” That is, sounding the Shofar is necessary to awaken the pleasure (*Taanug*) Above in creating the worlds. Thus, since on Shabbat the pleasure (*Taanug*) is there by itself, therefore, when Rosh HaShanah falls on Shabbat, it is not [so]⁴⁷ necessary to blow the Shofar.

Now, the reason they would sound the Shofar in the Holy Temple, even when Rosh HaShanah fell out on Shabbat, is because there are several levels in pleasure and the level of pleasure (*Taanug*) drawn down by sounding the Shofar in the Holy Temple is even higher than the pleasure (*Taanug*) of

⁴⁴ His birthday being on the eve of Rosh HaShanah, as he was born on the 29th day of Elul 5549 (See HaYom Yom 29th of Elul and elsewhere).

⁴⁵ [Ohr HaTorah] Rosh HaShanah p. 1,405 and on; Also see p. 1,408 *ibid*.

⁴⁶ Talmud Bavli, Rosh HaShanah, beginning of Ch. 4 (29b)

⁴⁷ In Likkutei Torah *ibid*. (57b) it states that on Shabbat “the Shofar is unnecessary.” However, in Ohr HaTorah, Rosh HaShanah p. 1,438 [it states], “On Shabbat it is not **so** necessary to blow the Shofar.” To elucidate, based on this it is understood that even when Rosh HaShanah falls out on Shabbat, there is the *mitzvah* of sounding the Shofar, only that it is not in effect to the same degree as Rosh HaShanah that falls out during the mundane days of the week. (This is because Shabbat does not require the sounding of the Shofar to such an extent). It is for this reason that it is pushed off lest someone come to carry it four cubits in a public domain.

Shabbat. This is because the pleasure (*Taanug*) of Shabbat is from the externality (*Chitzoniyut*) of the Crown-*Keter*, which is the root of the emanations. In contrast, the pleasure (*Taanug*) drawn down by sounding the Shofar in the Holy Temple, was from the innerness (*Pnimityut*) of the Crown-*Keter*, this being the lowest aspect of the Emanator.⁴⁸

The Tzemach Tzedek adds that even this pleasure (*Taanug*) from the lowest aspect of the Emanator, has several levels, and that the pleasure (*Taanug*) drawn down through sounding the Shofar in the first Holy Temple was higher than the pleasure (*Taanug*) drawn down through sounding the Shofar in the second Holy Temple.

Moreover, in the first Holy Temple itself, the Shofar sounded on Yom HaKippurim of a Jubilee year (*Yovel*) [in that the *mitzvah* of the Jubilee was only in effect in the first Holy Temple]⁴⁹ was higher than the Shofar of Rosh HaShanah. Nevertheless, even about the Shofar of the Jubilee year (*Yovel*) the verse states,⁵⁰ “You shall sound a staccato blast (*Teru’ah*) on the Shofar,” [stating “Shofar” simply, meaning] the common Shofar.⁵¹ From this it is understood that the great Shofar (*Shofar Gadol*) even transcends the revelation drawn down through the Shofar of the Jubilee (*Yovel*).

⁴⁸ See Likkutei Torah *ibid.* p. 57d.

⁴⁹ See Talmud Bavli, Arachin 32b; Mishneh Torah, Hilchot Shemitah v’Yovel 10:8.

⁵⁰ Leviticus 25:9

⁵¹ In Likkutei Torah, beginning of 60c [it states], “The sounding of the Shofar on Rosh HaShanah is the aspect of the regular Shofar... However, on Yom HaKippurim... there is this revelation in the great Shofar (*Shofar Gadol*).” [However], at the conclusion of the matter there he explains that “this is only a radiance of the aspect of the great Shofar (*Shofar Gadol*).”

To add, the great Shofar (*Shofar Gadol*) of the coming future will be even higher than the Shofar at the giving of the Torah. This is because even about the Shofar at the giving the Torah, the verse states,⁵² “The voice of the Shofar grew,” [stating “Shofar” simply] meaning the common Shofar. The fact that the verse continues stating, “The voice of the Shofar grew continuously stronger,” is that “**the voice-Kol**-קול” of the Shofar was very strong, “a great **voice**” (*Kol Gadol*-קול גדול).⁵³ However, about the Shofar itself, from which the voice (*Kol*-קול) issued,⁵⁴ the verse does not state that it was the “great Shofar” (*Shofar Gadol*-שופר גדול). From this it is understood that the great Shofar (*Shofar Gadol*) of the coming future will even transcend the Shofar of the giving of the Torah.

This is as stated in Pirkei d’Rabbi Eliezer⁵⁵ about the two horns of the ram of Yitzchak, that it was the sound of the left horn that was heard on Mount Sinai, about which the verse states, “The voice of the Shofar grew.” In contrast, the right horn, which is greater than the left horn, is destined to blow in

⁵² Exodus 19:19

⁵³ In Ateret Rosh, Shaar Rosh HaShanah, Ch. 21 (22b) he brings the language of the verse (Deuteronomy 5:19), “A great voice (*Kol Gadol*-קול גדול) that was unceasing.” See Zohar II 81b that the “great voice (*Kol Gadol*-קול גדול) that was unceasing” refers to the voice of the Shofar.

⁵⁴ It can be suggested that the “great voice” (*Kol Gadol*) is the revelation whereas the Shofar is the essence from which the revelation is drawn forth. This is as stated in Zohar ibid., “The place from which the voice comes forth is called ‘*Shofar*.’” It is for this reason that in the coming future there will be the “great **Shofar**,” in that there will then be the revelation of the Essence (*Etzem*) that transcends revelation (*Gilyu*).

⁵⁵ [Pirkei d’Rabbi Eliezer] Ch. 31

the coming future, as the verse states, “It shall be on that day that a great Shofar will blow.”

The reason that the Shofar of the giving of the Torah was the common Shofar, whereas the Shofar of the coming future will be the great Shofar (*Shofar Gadol*), is explained by the Mittler Rebbe.⁵⁶ That is, at the giving of the Torah they were all in a state of closeness to *HaShem*’s יהו"ה Godliness (even before hearing the voice of the Shofar). They therefore could even be roused through the common Shofar. However, to awaken those “who are lost” and “cast away,” this specifically comes through the great Shofar.

With the above in mind, he explains why the verse states, “a great Shofar will blow,” in which the word “will blow-*Yitaka*-יתקע” (with the *Komatz*-קמץ vowel under the *Tav*-ת) indicates that it will blow by itself, in that the revelation of the great Shofar (*Shofar Gadol*) to rouse those “who are lost” and “cast away” will be by itself, without any awakening from below at all.⁵⁷

4.

Now, in the beginning of the discourse,⁵⁸ (after pointing out the precise wording of the verse, “It shall be on that day that a great Shofar will blow”) it is explained that the fact that on

⁵⁶ Ateret Rosh *ibid.*, Ch. 22.

⁵⁷ This is as stated in Ateret Rosh there at the beginning of the chapter and at its end (“without an arousal from below **altogether**”).

⁵⁸ Likkutei Torah, Rosh HaShanah 58a-b; Also see Ateret Rosh *ibid.* Ch. 10 (9b).

Rosh HaShanah we say,⁵⁹ “This day is the beginning of Your works,” is because on every Rosh HaShanah the worlds are brought into being anew, as happened at first.

The reason we say, “a remembrance of the first day,” (indicating that Rosh HaShanah is just a remembrance of the first day) is because in the beginning of the creation, the desire (*Ratzon*) and pleasure (*Taanug*) in creating the worlds came by itself, in that “He desires kindness.”⁶⁰ However, now it depends on our arousal from below.

He explains⁶¹ that serving *HaShem*-יהו"ה, blessed is He, (the arousal from below) causes a drawing down of His desire and pleasure in creating the worlds, as in the teaching of our sages, of blessed memory,⁶² “Say before Me verses of Kingship...verses of Remembrance... and with what? With the Shofar.”

The reason that presently the drawing down comes through our efforts,⁶³ is because (presently) the drawing down comes by way of the Jewish people serving *HaShem*-יהו"ה, blessed is He. This is because the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Thus, the desire and the pleasure presently drawn down are much **higher** than the desire and pleasure drawn down by themselves

⁵⁹ In the Musaf liturgy of Rosh HaShanah.

⁶⁰ Micah 7:18

⁶¹ Likkutei Torah ibid. 58b and on; Ateret Rosh ibid. Ch. 11 and on.

⁶² Talmud Bavli, Rosh HaShanah 16a; 34b

⁶³ See Ateret Rosh ibid. Ch. 12 (12a); Also see Torat Menachem, Sefer HaMaamarim Tishrei p. 17 and on; p. 29 and on; p. 41 and on.

(as they were in the beginning of creation, before the creation of man).

Now, based on the above, this must be better understood. This is because the Shofar of the One Above (this being the innerness (*Pnimitiyut*) of His Supernal desire),⁶⁴ which presently is drawn down, is the common “Shofar” drawn down through our toil. In contrast, the Shofar of the coming future is the “great Shofar” (*Shofar Gadol*) that is drawn down by itself, without any arousal from below at all.

Now, in the discourse⁶⁵ he explains that the reason that the blowing of the great Shofar (*Shofar HaGadol*) in the coming future is similar to the present Shofar of Rosh HaShanah, is because in the coming future the *mitzvot* will not be abrogated, [except that the Shofar will then be on a higher level, the “**great** Shofar” (*Shofar Gadol*)].

It can be said that the source for this, (that the great Shofar (*Shofar Gadol*) relates to the sounding of the Shofar on Rosh HaShanah), is the statement in Talmud,⁶⁶ that the reasoning of the sage whose opinion is that [the Jewish people] are destined to be redeemed in the month of Tishrei, is because “he derives [an equation between one mention of the word] ‘*Shofar*’ [and another mention of the word] ‘*Shofar*.’ That is, it is written here,⁶⁷ ‘Blow the *Shofar* at the New Moon,’ and it is written there,⁶⁸ ‘It shall be on that day that a great Shofar will blow.’”

⁶⁴ See Ch. 1 [of this discourse].

⁶⁵ Likkutei Torah ibid. p. 59b and on.

⁶⁶ Talmud Bavli, Rosh HaShanah 11b

⁶⁷ Psalms 81:4

⁶⁸ [Isaiah 27:3]

With the above in mind, we must better understand what was cited in the discourses before, that the meaning of “will blow-*Yitaka*-יִתַּקַע” (with the *Komatz*-קִמָּץ vowel under the *Tav*-ת) about the great Shofar (*Shofar Gadol*) is that it will blow by itself, without any arousal from below at all, given that one of the primary matters of Rosh HaShanah is our toil below.

[As explained in various places,⁶⁹ the reason that Rosh HaShanah is on the 1st of Tishrei, even though the world was created on the 25th of Elul,⁷⁰ whereas the 1st of Tishrei is the sixth day of the act of creation, is because on this day man was created.] However, since the matter of “a great Shofar will blow” is equated to “Blow the *Shofar* at the New Moon” which refers to Rosh HaShanah (in Tishrei),⁷¹ at first glance, it would have been fitting for this to be drawn down through our toil. However, even so, it is explained in the discourses that the meaning of [the word] “will blow-*Yitaka*-יִתַּקַע” is that it will blow by itself, **without** any arousal from below at all!

We also must understand that being that all matters in Torah (which is of the same root as the word “instruction-*Hora’ah*-הוֹרָאָה”) are instructional to our work in serving *HaShem*-יהו"ה, blessed is He, this being so, since the “great

⁶⁹ See Torat Menachem, Sefer HaMaamarim Tishrei p. 41 and on and the citations there.

⁷⁰ Midrash Vayikra Rabba 29:1 and elsewhere – see the citations in Torat Menachem *ibid.* note 7.

⁷¹ See Sefer HaMaamarim 5654 p. 138 (and similarly, Ohr HaTorah, Bo p. 260), that the reason for the opinion that is of the position that “they are destined to be redeemed in Tishrei” is because Tishrei is “a time of awakening and repentance (*Teshuvah*) from below.” This requires explanation, for the derivation that they are destined to be redeemed in Tishrei (since Tishrei is from below) is from the verse “a great Shofar will be blown” (which is the derivation of the relationship between “Shofar” [in the one verse] and “Shofar” [in the other verse]), wherein the meaning of “will be blown-*Yitaka*-יִתַּקַע” is that it will be blown in and of itself.

Shofar will blow” from Above without **any** arousal from below, what instruction can we learn from this about our serving Him?

5.

This may be understood according to the explanation in the discourses of the Rebbe Maharash,⁷² that the reason that one side of the Shofar is narrow and the other side is broad, stems from the verse,⁷³ “From the straits I called *Ya”H-ה*”, *Ya”H-ה*” answered me with broadness.” That is, just as it is of the sound of the Shofar, that specifically by emerging from the narrow side, it then broadens and spreads out from its broad side, the same is so spiritually, that specifically through the cry from the straits and constraints, “From the straits I called *Ya”H-ה*”, thereby, “*Ya”H-ה*” answered me with broadness.”

He explains that about this our sages, of blessed memory, stated,⁷⁴ “Any year that is poor at its beginning will be made rich at its end.” The meaning of “poor at its beginning,” [in that,⁷⁵ “On Rosh HaShanah the Jewish people **make** themselves poor, speaking in a way of supplication and prayer, as in the verse,⁷⁶ ‘A pauper speaks entreatingly’”] is that the calling is from the straits. Through this “it is made rich,” in that, *Ya”H-ה*” answered me with broadness.”

⁷² See Sefer HaMaamarim 5627 p. 401; p. 398

⁷³ Psalms 118:5; See Zohar II 60a

⁷⁴ Talmud Bavli, Rosh HaShanah 16b

⁷⁵ Rashi to Talmud Bavli, Rosh HaShanah [16b] *ibid*.

⁷⁶ Proverbs 18:23

In the discourse of the Rebbe Maharash mentioned above,⁷⁷ he explains the superiority of the prayer of the pauper over the prayer of the wealthy in this way. It can be said that the superiority of the prayer of the pauper is in two matters.

[The first] has to do with the prayer itself. This is like the Baal Shem Tov's teaching⁷⁸ on the verse,⁷⁹ "The prayer of the pauper when he swoons, and pours his speech before *HaShem*-יהו"ה," that the prayer of the pauper is that it is "before *HaShem*-יהו"ה" that he "pours his speech." [Secondly], the prayer of the pauper is more readily accepted [than the prayer of the wealthy]. There also is an additional matter, that even in the pleasure that one has from the bestowal drawn to him through his prayer, the pleasure of the pauper is much greater, as in the teaching of the Rav, the Maggid of Mezhritch brought in the above-mentioned discourse.⁸⁰

With the above in mind, we can explain the relationship between "a great Shofar will blow" and Rosh HaShanah. This is because the reason that in the coming future "a great Shofar will blow" to rouse those "who are lost" and "cast away," is because those "who are lost" and "cast away" are in the ultimate state of constraints, and this is roused and drawn down through the sounding of the great Shofar (*Shofar Gadol*) (this being the drawing down of the "Concealed of all concealed" (*Steema d'Kol Steemeen*)), the ultimate broadness.

This then, is the relationship between the sounding of the great Shofar (*Shofar Gadol*) and Rosh HaShanah ("sound

⁷⁷ Sefer HaMaamarim 5627 p. 399 and on.

⁷⁸ Keter Shem Tov (Kehot) Section 96 (13c).

⁷⁹ Psalms 102:1

⁸⁰ Sefer HaMaamarim ibid. p. 406 and on.

the Shofar at the New Moon”). This is because through the matter of Rosh HaShanah being “poor at its beginning” (“From the beginning of the year-*MeReishit HaShanah*-מרשית השנה”⁸¹ spelled missing the letter *Aleph*-א [to also mean “from the poverty of the year-*MeReishit HaShanah*-מרשית השנה) the year is thereby caused to be wealthy.

6.

Now, it can be said that through the sounding of the great Shofar (*Shofar Gadol*) to awaken “those who are lost in the land of Assyria and those who are cast away in the land of Egypt,” elevation is also caused in the land of Assyria and in the land of Egypt. This is because *HaShem*’s-יהו"ה Supernal intention in exiling the Jewish people to the land of Assyria and the land of Egypt to the point of being “lost” and “cast away,” is that through the constraint of the exile, especially such a constraint, that because of the exile they come to be “lost” and “cast away,” there is an awakening and drawing down of the great Shofar (*Shofar Gadol*), by which the Jewish people ascend to a much higher level than they were before their exile. Therefore, upon the sounding of the great Shofar (*Shofar Gadol*) *HaShem*’s-יהו"ה Supernal intention for which the land of Assyria and the land of Egypt were created will be fulfilled, and they too will ascend.

Based on this, we can add an additional matter in the relationship between the sounding of the great Shofar (*Shofar Gadol*) and Rosh HaShanah. For, there are two matters on Rosh

⁸¹ Deuteronomy 11:12; See Talmud Bavli, Rosh HaShanah ibid.

HaShanah; it is the day that man was created, and through this there also is an elevation in the creation at large (as will be explained).

The explanation is as the Rebbe Rashab, whose soul is in Eden, stated in the discourses by the title, “*Zeh HaYom Techilat Ma’asecha, Zikharon L’Yom Rishon*.”⁸² Namely, that we must understand this, being that Rosh HaShanah (“This day”) is on the 1st of Tishrei, which is the sixth day of the act of creation, and this being so, how is it “a remembrance of the first day”?

He explains⁸³ that the desire to create the world is the externality (*Chitzoniyyut*) of *HaShem’s* יהו"ה Supernal desire, whereas His inner (*Pnimityut*) desire is for the Jewish people. These two matters, in their corresponding times of the year, are the 25th of Elul and Rosh HaShanah. That is, the 25th of Elul, on which the world was created, is the externality (*Chitzoniyyut*) of *HaShem’s* יהו"ה Supernal desire, whereas Rosh HaShanah (the 1st of Tishrei) on which man (*Adam*-אדם) was created, [about which it states], “You are called ‘man-*Adam*-אדם,’”⁸⁴ is *HaShem’s* יהו"ה inner (*Pnimityut*) Supernal desire.

This then, is the meaning of “this day is the beginning of Your works, a remembrance of the first day.” This is because on Rosh HaShanah there are two matters.⁸⁵ The primary matter

⁸² Of the year 5673 (printed in *Hemshech* 5672 Vol. 1 p. 127) and 5676 (printed in *Hemshech* [5672] *ibid.* Vol. 2 p. 1,140).

⁸³ *Hemshech* 5672 Vol. 1, p. 134; Similarly see Vol. 2 p. 1,146

⁸⁴ Talmud Bavli, Yevamot 61a

⁸⁵ Also see the discourse entitled “*Yivchar Lanu*” of the 2nd day of Rosh HaShanah 5723, Ch. 6 (Torat Menachem, Sefer HaMaamarim Tishrei p. 5); However, the explanation there is that “the beginning of Your works” refers to **man**, whereas “a remembrance to the first day” refers to the general totality of creation. In *Hemshech* 5672 *ibid.* it states that “the beginning of Your works” also refers to the

of Rosh HaShanah is that it is “the beginning of Your works,” this being the drawing down of the Essential Self of the limitless light of the Unlimited One through man’s toil (which transcends the desire for worlds). There also is another matter on Rosh HaShanah, in that it is “a remembrance of the first day,” in that the drawing down of the Essential Self of the limitless light of the Unlimited One is also drawn into the desire for the creation of the worlds, and thereby into the worlds.⁸⁶

Based on this, the relationship between the “great Shofar will blow” and Rosh HaShanah is in the two matters within it. That is, the drawing down of the revelation of the great Shofar (*Shofar Gadol*) to the Jewish people, relates to “the beginning of Your works,” and the elevation brought through this to the land of Assyria and the land of Egypt, relates to “a remembrance of the first day.”

7.

Now, according to what was cited before (in chapter five) from the discourse of the Rebbe Maharash, that the

drawing forth in **the world** (the drawing forth of the desire **for Kingship**), and that the “remembrance to the first day” is that “through the desire for Kingship there is a drawing forth of the desire for the worlds that they be in a state of the revelation of light.” See the next note.

⁸⁶ For, as the worlds stem from the inner aspect (*Pnimiyut*) of the Supernal desire, their substance matter is not **worlds**, but rather that it is through them that there is the fulfillment of the Supernal desire (which transcends the desire for the worlds). The fact that their substance matter is that they are worlds, is because their existence is brought forth from the desire to create worlds (due to the fact that “He desires kindness”). However, through the desire for worlds being drawn forth from the inner aspect (*Pnimiyut*) of the Supernal desire (see the prior note), the drawing forth of the limitless light of the Unlimited One is (also) within the worlds whose substance matter is that they are world[s].

“narrowness” of the Shofar is the matter of “a year that is poor at its beginning,” and the matter of being “poor at its beginning” is that on Rosh HaShanah the Jewish people **make** themselves poor, it thus is understood that the constraint by which there is the drawing down of the broadness is also when the constraint stems from one’s self-nullification (*Bittul*). That is, his service of *HaShem*-יהו"ה, blessed is He, is whole and perfect, except that because he is nullified (*Bittul*), he feels himself as being in a state of constraint. That is, even this constraint brings about the drawing down of the broadness.

The same is so of the revelation of the great Shofar (*Shofar Gadol*) that is awakened and drawn down through the constraint of those “who are lost” and “cast away.” That is, even when one’s service of *HaShem*-יהו"ה, blessed is He, is whole and perfect, but he contemplates that compared to the exaltedness of the limitless light of the Unlimited One, even true service of Him is considered a sin,⁸⁷ he therefore feels “lost” and “cast away,” thus awakening and drawing down the revelation of the great Shofar (*Shofar Gadol*).

It can be said that even then, (when the drawing down of the revelation of the great Shofar (*Shofar Gadol*) is because of his self-nullification (*Bittul*)), the word “will blow-*Yitakav*” (with the *Komatz*-קמץ vowel under the *Tav*-ת) applies, meaning that it will blow by itself. For, when he makes himself poor and impoverished - the matter of a pauper being one who has nothing at all of his own, and everything he receives is given to him by way of charity - he thus recognizes and senses that

⁸⁷ Sefer HaMaamarim 5659 p. 64; Also see Sefer HaMaamarim 5651 p. 75 and on; p. 212 and on.

through his service of *HaShem*-יהו"ה, blessed is He, there is a drawing down of revelation, not because of his own greatness (and ability to draw it down), but because of the kindness of the Holy One, blessed is He,⁸⁸ such that it “will blow-*Yitaka*-יתקע” by itself, as if the drawing down is completely without any arousal from below.

To add based on what his honorable holiness, my father-in-law, the Rebbe states (in the discourse entitled “*v’Hayah BaYom HaHoo Yitaka b’Shofar Gadol*”)⁸⁹ that the great Shofar (*Shofar Gadol*) awakens the essential point of Jewishness in each and every Jew, it is understood that the fact that every Jew (including those who are “lost” and “cast away”) desires to leave the exile and go to Yerushalayim and prostrate before *HaShem*-יהו"ה, that through the revelation of the great Shofar (*Shofar Gadol*) there will be an awakening of the true desire⁹⁰ of the Jewish people.

This itself is the difference between the redemption from Egypt and the coming redemption. For, in the redemption from Egypt, the desire of the Jewish people to depart from the impurity of Egypt and to adhere to Him, blessed is He,⁹¹ was because of the revelation from Above,⁹² [as in the verse],⁹³

⁸⁸ The fact that the drawing forth is brought about through his efforts – this too is a kindness of the Holy One, blessed is He, so that the drawing forth not be “bread of shame.”

⁸⁹ Printed in “*HaKriyah v’HaKedushah*,” Tishrei 5703 and in Sefer HaMaamarim Yiddish p. 78 and on.

⁹⁰ See Mishneh Torah of the Rambam, Hilchot Geirushin, end of Ch. 2.

⁹¹ As per the language of the Alter Rebbe in Tanya, Ch. 31 (40b)

⁹² It is for this reason that their departure from Egypt was in a manner in which “the people fled” (Tanya *ibid.*; Likkutei Torah, Vayikra 3a).

⁹³ Song of Songs 1:4; See Ohr HaTorah, Shir HaShirim to the verse (p. 59; 75), and elsewhere.

“Draw me.” In contrast, in the coming redemption the desire to leave the exile and come to Yerushalayim will be the desire of the Jewish people, and the revelation from Above (the great Shofar – *Shofar Gadol*) will only be the cause through which the desire of the Jewish people will be revealed. However, the effort will be of themselves – this being the element of superiority of Rosh HaShanah, **man’s** labor.⁹⁴

It is only that in those “who are lost” and “cast away” in the literal sense, the superiority of man’s labor comes **after** the revelation of the great Shofar (*Shofar Gadol*) through which there is the arousal of the true desire of man. However, **the drawing forth** of the revelation of the great Shofar (*Shofar Gadol*) stems from Above. However, another way [of explaining the meaning of] the “great Shofar will blow,” is that the drawing down of the revelation of the great Shofar (*Shofar Gadol*) is through toil, as explained before.

8.

This then, is the meaning of [the verse], “It shall be on that day that a great Shofar will blow.” Namely, that the instruction [derived] from the fact that “It shall be on that day that a great Shofar will blow,” meaning that it will blow by itself, is that at the end of the time of the exile, at which time all that remains are a few moments before “that day” on which “the great Shofar will blow,” [and moreover, in regard to several matters, the matter of “the great Shofar will blow,” has already

⁹⁴ This answers the question pointed out in note 36 [in the original discourse; see the note in Ch. 4 that “requires explanation”].

begun, as understood from the above-mentioned discourse of his honorable holiness, my father-in-law, the Rebbe,⁹⁵ especially considering that from the time the discourse was written until now several years have passed, and how much more so considering that in the recent past we have openly seen many people who were in a state of being “lost” and “cast away,” may the Merciful One save us, who have awakened in repentance through the sounding of the great Shofar (*Shofar Gadol*),⁹⁶ that the work must be done with self-nullification (*Bittul*) and the recognition that all matters that came about through his efforts, both in regard to himself, as well as in regard to his fellow, are not because of his own qualities, but because of the granting of empowerment from Above.

To point out, this sense does not cause a weakening in his work, but on the contrary, through this he does his work with greater strength. For, when his work is connected to his own existence, it then is done in a limited and measured way. Moreover, even when he does his work “with all your more” (*Bechol Me’odecha*-בכל מאדך), it [only] is with “all **your** more” (*Me’od Shelcha*-מאד שלך).⁹⁷ However, through sensing that all matters brought about through his work are not because of his own powers, but because if *HaShem*’s-יהי"ה Godliness, he thereby leaves his own existence and limitations, and his work transcends measure and limitations thereby.⁹⁸

⁹⁵ See at length in the (2nd) Sichah talk of Shabbat Parshat Bereishit of this year (5728)

⁹⁶ [To point out, this discourse was said after the awakening that followed the six-day war. (Note from the original printer.)]

⁹⁷ See Torah Ohr, Mikeitz 39d; Sefer HaMitzvot of the Tzemach Tzedek 123b and elsewhere.

⁹⁸ Similarly see Torat Menachem, Sefer HaMaamarim Adar p. 100.

Now, it is explained in the discourse entitled “v’Hayah BaYom HaHoo Yitaka b’Shofar Gadol,”⁹⁹ about the matter of the Shofar of Rosh HaShanah, that although the primary drawing down is through the cry of the innerness (*Pnimityut*) of the heart, there nevertheless must also be the sounding of the physical Shofar, specifically. This is because action (*Asiyah*) is paramount, and moreover, it is so that the revelation of the innerness (*Pnimityut*) of *HaShem*’s יהו"ה Supernal desire [this being the aspect of the Shofar of the One Above]¹⁰⁰ will be drawn down below, into physicality.

From this it is understood that the same is so of the sounding of the great Shofar (*Shofar Gadol*) “on that day,” that matters as they have been until now are insufficient, and the sounding of the great Shofar (*Shofar Gadol*) must be in a way that every Jew, including those who “are lost” and “cast away,” should “come and prostrate themselves to *HaShem* יהו"ה on the holy mountain in Yerushalayim” - Yerushalayim in the literal sense - through our righteous Moshiach, may he lead us upright to our land, speedily and in our times, in the most literal sense!

⁹⁹ Likkutei Torah, Rosh HaShanah 59d

¹⁰⁰ See Ch. 1 [of this discourse].