

Discourse 2

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

Delivered on Shabbat Parshat Ha'azinu,
Shabbat Teshuvah, 5728¹⁰¹
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰² “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*-יהו"ה on the holy mountain in Yerushalayim.”

It was explained in the previous discourse¹⁰³ that the matter of the “great Shofar” (*Shofar Gadol*) is a much greater arousal coming from Above, by which an awakening is caused even in “those who are lost in the land of Assyria and those who are cast away in the land of Egypt,” (for whom a regular awakening is not enough and a much greater awakening is necessary) so that they will come “and prostrate themselves to *HaShem*-יהו"ה.”

¹⁰¹ This discourse is a continuation of the first discourse of the 2nd day of Rosh HaShanah of this year by this title, Discourse 2 (Sefer HaMaamarim 5728 p. 3 and on; Torat Menachem, Sefer HaMaamarim Tishrei p. 10 and on).

¹⁰² Isaiah 27:13

¹⁰³ In the discourse of the 2nd day of Rosh HaShanah, Discourse 1, Ch. 1.

It was explained¹⁰⁴ that the “great Shofar” (*Shofar Gadol*) of the coming future is much higher than all other aspects of the Shofar. For, as known, there are several aspects and levels in the matter of the Shofar. For example, the Shofar outside the Holy Temple is not comparable to the Shofar inside the Holy temple, and in the Holy Temple itself, the Shofar of the second Holy Temple is not comparable to the Shofar of the first Holy Temple. This is why there are differences in [the law] regarding the sounding of the Shofar when Rosh HaShanah falls out on Shabbat, as explained in the discourses¹⁰⁵ [on the Mishnah]:¹⁰⁶ “About the festival of Rosh HaShanah that falls on Shabbat.”

However, all the above-mentioned aspects are in regard to the various levels of the common Shofar, whereas the “great Shofar” (*Shofar Gadol*) is even higher than the Shofar of the first Holy Temple, and even higher than the Shofar at the giving of the Torah, whereupon it only was that “the **voice** of the Shofar grew continuously stronger”¹⁰⁷ and was ““a great voice” (*Kol Gadol*-קול גדול) and an unceasing voice,”¹⁰⁸ nevertheless, the Shofar itself was the common “Shofar.” In contrast, in the coming future, even the Shofar itself will be the “great Shofar” (*Shofar Gadol*-שופר גדול).

¹⁰⁴ In the discourse of the 2nd day of Rosh HaShanah, Discourse 1, Ch. 3.

¹⁰⁵ See Likkutei Torah, Drushei Rosh HaShanah 57c and on and elsewhere.

¹⁰⁶ Talmud Bavli, Rosh HaShanah, beginning of Ch. 4 (29b)

¹⁰⁷ Exodus 19:16; 19:19

¹⁰⁸ Deuteronomy 5:19; In Ateret Rosh, Shaar Rosh HaShanah, Ch. 21 (22b) he brings the language of the verse, “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.

2.

The explanation is that in general, the Shofar (including the common “Shofar”) is the matter of awakening. This is as Rambam states,¹⁰⁹ “Even though the sounding of the Shofar on Rosh HaShanah is a Torah decree, there is an allusion in it. It is as if [the call of the Shofar] is saying, ‘Awaken you sleepy ones from your sleep, and you who slumber arise. Repent and remember your Creator.’”

[It should be pointed out, that the Rambam writes this (not in the laws of Shofar, but) in the laws of Repentance (*Teshuvah*) to further emphasize that the Shofar is the matter of awakening to repentance (*Teshuvah*).]

This is because by nature, the sound of the Shofar is as the verse states,¹¹⁰ “Is the Shofar ever sounded in a city and the people do not tremble?” That is, the Shofar causes a trembling that penetrates and affects all the particulars of the “little city, which refers to the body.”¹¹¹

We likewise find this with the Shofar at the giving of the Torah, about which the verse states,¹¹² “The entire people in the camp trembled.” That is, the voice of the Shofar penetrated and affected the entire people, every single individual of the Jewish people, regardless of his state, standing, and level etc. About this, at the giving of the Torah, the Ingathering of Israel (*Knesset Yisroel*) said to the Holy One, blessed is He, “Draw

¹⁰⁹ Mishneh Torah, Hilchot Teshuvah 3:4

¹¹⁰ Amos 3:6; See Tur, Orach Chayim 581

¹¹¹ Ecclesiastes 9:14; Talmud Bavli, Nedarim 32b

¹¹² Exodus 19:16 *ibid*.

me etc.”¹¹³ For, even though only the Godly soul says this, which is why the word “Draw me-*Mashcheini*-משכני” is in the singular,¹¹⁴ [this being because the exodus from Egypt was in a way that “the people fled,”¹¹⁵ for as explained in Tanya,¹¹⁶ the evil in the souls of the Jewish people was still at its full strength etc., since this still was before the work in serving *HaShem*-יהו”ה etc.], nonetheless, in addition to the fact that it was thereby caused for there to be [the continuation of the verse],¹¹⁷ “after You we will run-*Narutzah*-נרוצה,” in the plural, also referring to the animalistic soul, even before this, when only the Godly soul pleaded “draw me etc.,” this itself was a lofty arousal etc.

This is to such an extent that through it, there subsequently was caused to be the revelation of,¹¹⁸ “*HaShem*-יהו”ה descended upon Mount Sinai,” and in a way [of revealing] “I am *HaShem*-יהו”ה your God.”¹¹⁹ That is, at the giving of the Torah there was a drawing down to every single Jew, [“whoever is here and whoever is not here”]¹²⁰ of the aspect of *HaShem*-יהו”ה that is in each spark of their soul in a way that it illuminated and was revealed in him, such that it is called after his [own] name, “**your** God-*Elo*”*hecha*-אלהיך,” meaning, “the God that is yours-*Elohi*”*m Shelcha*-שלך,” meaning, “your strength and vitality.”¹²¹ This is why each and every Jew

¹¹³ Song of Songs 1:4; Midrash Shir HaShirim Rabba 1:3 (1)

¹¹⁴ See Likkutei Torah, Vayikra 2d

¹¹⁵ Exodus 14:5

¹¹⁶ Tanya, Likkutei Amarim, Ch. 31

¹¹⁷ Song of Songs 1:4 *ibid.*

¹¹⁸ Exodus 19:20; Deuteronomy 6:5

¹¹⁹ Exodus 20:2

¹²⁰ Deuteronomy 29:14; See Pirkei d’Rabbi Eliezer, Ch. 41; Midrash Shemot Rabba, end of Ch. 28.

¹²¹ See Likkutei Torah *ibid.*

cried out and declared that he wants to receive the Torah. All this was brought about through the awakening caused by the Shofar.

3.

However, all this is not yet enough to awaken repentance (*Teshuvah*) in “those who are lost in the land of Assyria and those who are cast away in the land of Egypt,” who descended lower and became consumed in Assyria and Egypt.

More specifically, they are two kinds.¹²² The first are those who “are lost in the land of Assyria.” The name “Assyria-*Ashur*-אשור” refers to the matter of pleasure (*Taanug*), being that it is of the same root [used in the verse],¹²³ “Leah said, in my good fortune (*b'Oshree*-באשרי), for maidens have deemed me fortunate (*Eeshroonee*-אשרוני), and she named him Asher-Fortunate.” “Those who are lost in the land of Assyria-*Ashur*-אשור-Fortune,” means that because a person pursues worldly pleasures to satisfy his wicked lusts, the spark of Godliness in his soul [the fortune] becomes lost and sunken [in these pursuits].

[This is like the explanation in Chassidic discourses¹²⁴ on the teaching of our sages, of blessed memory,¹²⁵ “Who is an imbecile? This is one who loses that which he is given.” This comes from the spirit of foolishness (*Ru'ach Shtut*), as our

¹²² See the discourse entitled “*v'Hayah BaYom HaHoo*” in Likkutei Torah, Drushei Rosh HaShanah 60a; Ohr HaTorah, Devarim Vol. 5 p. 2,085.

¹²³ Genesis 30:13

¹²⁴ See Likkutei Torah, Pinchas 76b; Masei 91c

¹²⁵ See Talmud Bavli, Chagigah 4a; Talmud Yerushalmi, Gittin 7:1

sages, of blessed memory, taught,¹²⁶ “A person does not sin unless a spirit of foolishness (*Ru’ach Shtut*) enters him.” He thereby loses the “whatness-*Ma”H*-מה” of Wisdom-*Chochmah*-חכמה that is given to him [and all that is left is power-*Ko’ach*-כח without wisdom].

The second kind are those who are cast away in the land of Egypt. The name “Egypt-*Mitzrayim*-מצרים,” is of the root “constraint-*Meitzar*-מיצר.” That is, because of constraint and oppression, they do not have the heart to [attain] knowledge-*Da’at* of *HaShem*-ה”ה etc.

That is, in the land of “Assyria-*Ashur*-אשור-Fortune” the challenge is wealth, whereas in the land of “Egypt-*Mitzrayim*-מצרים-Constraint” the challenge is poverty. Those who have not withstood the test of wealth are “lost in the land of Assyria-*Ashur*-אשור-Fortune,” and those who have not withstood the test of poverty are “cast away in the land of Egypt-*Mitzrayim*-מצרים-Constraint.”

Now, to awaken them, the common “Shofar” is not enough, not even the Shofar at the giving of the Torah. Rather, the awakening must specifically come by the “Great Shofar” (*Shofar Gadol*), causing the drawing down of the “Great Mercies” (*Rachamim Gedolim*)¹²⁷ that transcend the thirteen attributes of mercy which illuminate in the month of Elul (beginning from Rosh Chodesh Elul)¹²⁸ and illuminate in an even more revealed way in the ten days of repentance.

¹²⁶ Talmud Bavli, Sotah 3a

¹²⁷ See Likkutei Torah *ibid.* p. 59d

¹²⁸ See Likkutei Torah, Re’eh 32a and on.

This is also why about the “great Shofar” (*Shofar Gadol*) the verse states, “will blow-*Yitaka*-יִתַּקֶּעַ” (simply) without mentioning who will blow.¹²⁹ For, although this verse continues from the preceding verse,¹³⁰ “It shall be on that day that *HaShem*-יְהוָה will thresh, from the surging [Euphrates] River to the Brook of Egypt, and you will be gathered up one by one, O’ children of Israel,” it cannot be said that, “It shall be on that day that a great Shofar will blow,” refers to *HaShem*-יְהוָה mentioned in the first verse. For, if that was so, the verse should have said, “He will blow-*Yiteka*-יִתְּקֶעַ” (with a *Shva*-שְׁוָא vowel under the *Tav*-ת). However, since it states “will blow-*Yitaka*-יִתַּקֶּעַ” (with a *Komatz*-קִמָּץ vowel under the *Tav*-ת), it indicates that it will blow by itself, automatically. It therefore must be said that this blowing is from that which transcends His Name *HaShem*-יְהוָה.

This is like what the verse states about Yom HaKippurim,¹³¹ “For on this day He shall provide atonement for you [to purify you; before *HaShem*-יְהוָה **you shall be purified**]” without specifying who provides the atonement. This is because the atonement is from, “**before** (*Lifnei*-לִפְנֵי) *HaShem*-יְהוָה you shall be purified,” meaning,¹³² higher than [His Name] *HaShem*-יְהוָה, this being that which is not grasped in any letter or hint whatsoever.¹³³

Now, based on the explanation above, that the “great Shofar” (*Shofar Gadol*) is even higher than the Shofar at the

¹²⁹ See Likkutei Torah *ibid.* 59d

¹³⁰ Isaiah 27:12

¹³¹ Leviticus 16:30

¹³² See Likkutei Torah, Acharei 26c

¹³³ See Zohar III 257b; Likkutei Torah, Pinchas 87b

giving of the Torah, we can say that since the verse states, “will blow-*Yitaka*-יִתַּקֶּע” without mentioning who will blow, “this being that which is not grasped in any letter or any hint whatsoever,” therefore it even transcends the “I-*Anochi*-אֲנֹכִי” said at the giving of the Torah.

This is because even about the “I *Anochi*-אֲנֹכִי” of the giving of the Torah, the Zohar states,¹³⁴ that this “I-*Anochi*-אֲנֹכִי, means ‘who I am-*Mi SheAnicho*-מִי שֶׁאֲנִי,’ that is, He who is not hinted in any letter or thorn [of a letter] whatsoever,” nonetheless, [at the very least] it called by the word “I-*Anochi*-אֲנֹכִי.”

In contrast, about the “great Shofar” (*Shofar Gadol*) the verse does not at all state who will blow, not even “I-*Anochi*-אֲנֹכִי.” This is because this blowing comes from His Essential Self and Being, blessed is He, even transcending the aspect of “I-*Anochi*-אֲנֹכִי.”

Now, since the revelation of “the great Shofar will blow” is so great, it even has an effect on those who for various reasons, not dependent on themselves - [but in general because of the evil inclination etc., which is amongst the things that the Holy One, blessed is He, regrets having created, as the verse states,¹³⁵ “who I have corrupted,”]¹³⁶ - and are in a state and standing of being “lost” and “cast away,” and even those “who are lost,” meaning that they are completely lost, may the Merciful One save us, and how much more so those who are cast away, about whom our sages, of blessed memory, stated,¹³⁷

¹³⁴ See Zohar III 257b; Likkutei Torah, Pinchas 80b

¹³⁵ Micah 4:6

¹³⁶ Talmud Bavli, Sukkah 52b; Talmud Yerushalmi, Taanit 3:4

¹³⁷ Talmud Bavli, Yoma 85b

“He is not granted the opportunity to repent,” they too will come and “prostrate themselves to יהו"ה-*HaShem* on the holy mountain in Yerushalayim,” in which the verse specifies “they will prostrate-*Hishtachavoo*-השתחוו,” referring to inner nullification (*Bittul Pneemee*) to יהו"ה-*HaShem*.¹³⁸

Moreover, about the prostration itself, it will be “on the holy mountain-*Har HaKodesh*-הר הקודש,” meaning,¹³⁹ not just a common “mountain-*Har*-הר,” like “Avraham who called it a ‘mountain-*Har*-הר,’”¹⁴⁰ in that love [of יהו"ה-*HaShem*, blessed is He,] is called a “mountain-*Har*-הר,” like a mountain that protrudes from the flat lands, but rather, “on the **holy** mountain-*Har HaKodesh*-הר הקודש,” referring to love of Him coming from nullification of self (*Bittul*) to Him. This is because “Holiness-*Kodesh*-קדש” is the aspect of Wisdom-*Chochmah*.¹⁴¹

Moreover, in this itself, (“the holy mountain” is in) “Yerushalayim-ירושלים,” which means “perfect fear-*Yirah Shaleim*-יראה שלם,”¹⁴² this being the perfection of fear (*Shleimut HaYirah*) of יהו"ה-*HaShem*, blessed is He,¹⁴³ which transcends (not only the Lower Fear of יהו"ה-*HaShem* (*Yirah Tata'ah*), but) even the Upper Fear (*Yirah Ila'ah*) of Him.

This is because the Upper Fear (*Yirah Ila'ah*) is the aspect of Wisdom-*Chochmah*¹⁴⁴ which is called “the beginning” (*Reishit*-ראשית) since it is the beginning of the

¹³⁸ See Likkutei Torah, Zot HaBrachah 98b

¹³⁹ See Likkutei Torah, Drushei Rosh HaShanah 60b

¹⁴⁰ Talmud Bavli, Pesachim 88a

¹⁴¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹⁴² Midrash Bereishit Rabba 56:10

¹⁴³ See Likkutei Torah, Drushei Rosh HaShanah 60b *ibid*.

¹⁴⁴ See Likkutei Torah, Va'etchanan 8a

chaining down of the worlds (*Hishtalshelut*), and therefore relates to the chaining down of the worlds (*Hishtalshelut*). In contrast, Yerushalayim-ירושלים, which is the perfection of the fear (*Shleimut HaYirah*), even transcends Wisdom-*Chochmah*.

However, we still must understand the general matter of [the verse, “It shall be on that day] that a great Shofar will blow, and those who are lost... and those cast away... will come etc.” For, at first glance, this itself requires explanation. Why did *HaShem*-יהו"ה, blessed is He, make it such that there are “those who are lost” and “those who are cast away,” that it then becomes necessary to gather them etc., which is why they specifically must be roused by the “great Shofar” (*Shofar Gadol*)?

4.

However, this may be understood based on what was explained before¹⁴⁵ from the discourse of the Rebbe Maharash, said a hundred years ago.¹⁴⁶ That is, in general, Rosh HaShanah must be in a way that it is “poor at its beginning,”¹⁴⁷ in that,¹⁴⁸ “The Jewish people **make** themselves poor on Rosh HaShanah, by speaking words of supplication and prayer (and ask of the Holy One, blessed is He, that He grant them from “His full and

¹⁴⁵ In the discourse of the 2nd day of Rosh HaShanah of this year, 5728, Discourse 1, Ch. 5.

¹⁴⁶ In the discourse entitled “*Tikoo*” 5628 (Sefer HaMaamarim 5627 p. 428 and on).

¹⁴⁷ Talmud Bavli, Rosh HaShanah 16b

¹⁴⁸ Rashi to Talmud Bavli, Rosh HaShanah 16b *ibid*.

open and holy and bountiful hand”)¹⁴⁹ as in the verse,¹⁵⁰ ‘A pauper speaks entreatingly.’” This is because of the superiority of the prayer of the pauper, and through this “its end is made wealthy.”¹⁵¹

This is like the verse,¹⁵² “From the straits I called *Ya”H-ה”ה*, *Ya”H-ה”ה* answered me with broadness.” That is, it specifically is through calling out from the constraint, that He “answered me with broadness,” comes to be. This is like the voice of the Shofar, which emerges from the constraint at its narrow side, and specifically through this, its voice broadens and spreads out from its wide end.¹⁵³

This is as explained at length in the above-mentioned discourse on the greatness of the prayer of the pauper. For, as known, there is the prayer of the pauper and there is the prayer of the wealthy, these being the difference between the prayer of Moshe (*Tefillah L’Mosheh*) and the prayer of Dovid (*Tefillah L’Dovid*).

That is, the prayer of Moshe¹⁵⁴ is the prayer of the wealthy, whereas the prayer of Dovid is the prayer of the pauper, as the verse states,¹⁵⁵ “A prayer of Dovid: *HaShem-יהוה*, incline Your ear, answer me, for I am poor and destitute.” About this the verse states,¹⁵⁶ “The prayer of the pauper when he swoons, and pours his speech before *HaShem-יהוה*.” As in

¹⁴⁹ See the third blessing of the Grace after Meals (*Birkhat HaMazon*).

¹⁵⁰ Proverbs 18:23

¹⁵¹ Talmud Bavli, Rosh HaShanah 16b *ibid*.

¹⁵² Psalms 118:5; See Zohar II 60a

¹⁵³ See Zohar II 60a; Discourse entitled “*Min HaMeitzar*” 5671 and 5697 (Sefer HaMaamarim 5671 p. 1; 5697 p. 153 and on).

¹⁵⁴ Psalms 90:1

¹⁵⁵ Psalms 86:1

¹⁵⁶ Psalms 102:1

the teaching of the Baal Shem Tov,¹⁵⁷ the entire request of the pauper is that “his speech be poured **before** *HaShem*-יהו"ה,” in that he seeks His Godliness.

Now, in Zohar¹⁵⁸ it states that the prayer of Moshe and the prayer of the pauper are equal. However, elsewhere the Zohar states¹⁵⁹ that the prayer of the pauper takes precedence over the prayer of Moshe. The reason is because since the pauper has nothing of his own, he therefore is in the ultimate state of lowliness, and thus can come to the even greater constraint that his heart cries out to *HaShem*-יהו"ה. Therefore, his prayer takes precedence over all other prayers.

This is as stated in Zohar,¹⁶⁰ “When he (the pauper) prays, he opens all the windows of the firmament and all other prayers ascending above are pushed out of the way... as the verse states, ‘The prayer of the pauper when he **causes** to swoon (*Ya’atof*-יעטוף).’ The verse should have stated, ‘when he swoons-*Yit’atef*-יתעטף.’ Why does it state, ‘when he causes to swoon-*Ya’atof*-יעטוף’? Rather, it means that he causes the swooning of all other prayers in the world, which do not ascend until his prayer ascends etc.,” and in the merit of the prayer of the pauper all the other prayers are accepted.

5.

Now, the prayer of the pauper (*Tefillah L’Ani*) does not only apply to one who truly is a pauper but also applies to every

¹⁵⁷ Keter Shem Tov, Section 97 (13c)

¹⁵⁸ Zohar I 168b

¹⁵⁹ Zohar III 195a

¹⁶⁰ Zohar III 195a *ibid*.

single Jew. That is, even the wealthy can come to the level of the prayer of the pauper.

The explanation is as our sages, of blessed memory, stated,¹⁶¹ “One should not stand in a high place and pray; he should rather stand in a low place and pray, for before the Ever Present One there is no haughtiness, and even though there is no proof of this matter, there is an allusion to it,¹⁶² as the verse states,¹⁶³ ‘From the depths I called You *HaShem*-יהו”ה,’ and it is written,¹⁶⁴ ‘The prayer of the pauper when he swoons.’” This proves that the prayer of the pauper applies to every single Jew, including the wealthy.

In other words, even though, in and of himself, he is in a high place, he nonetheless **puts himself** in a lowly place, so that it is “from the depths [that] I called You *HaShem*-יהו”ה,” similar to the prayer of the pauper. As in the explanation of the students of Rabbeinu Yona on the Rif, “The simple meaning of the verse (“From the depths etc.”) is that ‘it is out of oppression and travail that I called You,’ and this is why they stated, ‘there is no proof of the matter,’ and bring the verse, ‘The prayer of the pauper when he swoons,’ which certainly indicates lowliness of spirit etc., in that the prayer of the lowly and impoverished enters before the Ever Present One.”

This is also understood from the words of Dovid in his prayer, stating, “for I am poor and destitute.” Since he was king, he certainly had all manner of physical abundance in the literal sense. However, even so, he said, “for I am poor and

¹⁶¹ Talmud Bavli, Brachot 10b

¹⁶² This is as per the version of the text of the Rif.

¹⁶³ Psalms 130:1

¹⁶⁴ Psalms 102:1

destitute.” This is because he felt that all that he had was not because of himself, and was certainly not as [expressed in the verse],¹⁶⁵ “My strength and the might of my hand made all this wealth for me.” Rather, he felt that everything he had was given to him from Above, whereas, in and of himself, he was in a state [about which he said, “I am poor and destitute.”

Now as these matters are in their inner aspects, the matter of Dovid is the *Sefirah* of Kingship-*Malchut*, [which in general, is the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), whereas more particularly, is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*)].

The matter of the *Sefirah* of Kingship-*Malchut* is that it includes all matters of the *Sefirot* above it, and is the root of all matters below it. However, even so, it is in a state of complete nullification (*Bittul*) in that “Kingship-*Malchut* has nothing of her own.”¹⁶⁶

Now, about the precise wording [of the verse], “For I am poor and destitute,” he not only mentions “poor” (*Ani*-עני), but also mentions “destitute” (*Evyon*-אביון) this being “one who yearns (*Ta’ev*-תאב) for everything.”¹⁶⁷ This can also be understood in the positive sense,¹⁶⁸ that “he yearns for everything,” including the loftiest of things.

However, a person cannot yearn for something unless he relates to it in some way, as in the well-known analogy¹⁶⁹ that it does not apply for a villager to yearn [to marry] the

¹⁶⁵ Deuteronomy 8:17

¹⁶⁶ Zohar I 181a; 249b; Zohar II 218b

¹⁶⁷ Rashi to Deuteronomy 15:4; Deuteronomy 24:14

¹⁶⁸ Also see Likkutei Sichot Vol. 2, p. 402

¹⁶⁹ Rabbi Avraham Ibn Ezra to Exodus 20:14

princess, since she in no way relates to him. The same is so spiritually, that it does not apply to yearn for something unless one has some knowledge of it, not only intellectual knowledge, but a recognition and feeling for it in his mind, from which there is also a drawing down of feelings for it in his heart, that he yearns for this thing. Thus, since “he yearns for everything,” it is understood that he relates to everything, even the highest of things.

This is also the meaning of the verse,¹⁷⁰ “Your eyes will see and pine for them... but your hand will be powerless.” This [too] can be explained in the positive sense, that even when speaking about the highest matters that one cannot actually attain (“your hand will be powerless”) nevertheless, he relates to them, in that he knows and recognizes them etc. This is why it applies that his “eyes will see and pine for them.”

About this Dovid said, “For I am poor and destitute (*Evyon*-עני).” For, since he had knowledge and related to all things, including the loftiest of things, he therefore yearned for everything, and at the same time, even after having all that he did in actuality, he was in the ultimate state of lowliness, since he knew that, in and of himself, he had nothing of his own, just as the *Sefirah* of Kingship-*Malchut* “has nothing of her own.”

We also find this in our teacher Moshe. For, although it was previously explained that the prayer of Moshe is the prayer of the wealthy, nonetheless, he too had the matter of the prayer

¹⁷⁰ Deuteronomy 28:32

of the pauper, this being the prayer of “I implored-*Va’etchanan*-וַאֲתַחֲנֶן,”¹⁷¹ in which “he pleaded for a freely given gift.”¹⁷²

This was because of the great humility of our teacher Moshe, as the verse states,¹⁷³ “Now the man Moshe was exceedingly humble, more than any other person on the face of the earth.” [For, just as he was more elevated than any other person on the face of the earth, in that “he was the choicest of mankind,”¹⁷⁴ he also was the most humble.] Thus, because of his humility he was capable of praying the elevated prayer of the pauper.

This is because poverty is connected to the matter of humility.¹⁷⁵ This is like what we find about Moshiach, about whom the verse states,¹⁷⁶ “A pauper, riding on a donkey,” which Targum translates as “One who is humble.” This is because humility is the aspect of nullification of self (*Bittul*) and lowliness. Thus, through humility one can reach the level of the pauper.

From the above, we can also understand how it is with the prayer of every Jew, that it can have the elevation of the prayer of the pauper. For, even when a person has all that he needs, nevertheless he feels that, in and of himself, he has nothing. This is like what we find in Zohar¹⁷⁷ about Rav

¹⁷¹ Deuteronomy 3:23

¹⁷² Rashi to Deuteronomy 3:23 *ibid*.

¹⁷³ Numbers 12:3

¹⁷⁴ Pirush HaMishnayot of the Rambam, Sanhedrin, introduction to Perek Chelek (Ch. 10) – Seventh fundamental principle of faith.

¹⁷⁵ Also see Reishit Chochmah, Shaar HaAnavah, beginning of Ch. 1.

¹⁷⁶ Zachariah 9:9

¹⁷⁷ Zohar II 62b; See Maamarei Admor HaZaken 5565 Vol. 2, p. 648; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tiglachat Metzarah, Ch. 2; Kuntres U’Maayon, Maamar 17, Ch. 1

HaMenunah Sabba,¹⁷⁸ that he would pray for his food even when it was set before him on his table.

That is, besides the fact that though his food was set before him on his table, he did not yearn for it, being that he had no relation to such things (for as explained before, to yearn for something, one must relate to it), on the other hand, when his food was set on his table, at which time there is room for the sense that it is “my strength and the might of my hand that made all this wealth for me,” nevertheless, Rav HaMenunah Sabba felt that even now, he has nothing of his own, to the point of entreating to the Holy One, blessed is He, in his prayers.

6.

Now, we can connect this to the verse,¹⁷⁹ “Who is a God like you, who pardons iniquity and overlooks transgression for the **remnant** of His heritage?” About this our sages, of blessed memory, explained,¹⁸⁰ “To the remnant of His heritage, but not to all His heritage, [only] to one who makes himself as a remnant.” As the Rebbe Maharash explains in his discourse of one-hundred years ago,¹⁸¹ three reasons can be given for this, as he explains there at length.

The explanation is that his being as a remnant is not something that comes from Above, but rather he “makes

¹⁷⁸ In our edition of Zohar it is said regarding Rav Yeissa Sabba. However, it is cited as it is above in Maamarei Admor HaZaken and in Sefer HaMitzvot of the Tzemach Tzedek *ibid*. In Kuntres U'Maayan it states: Rav Yeiva Sabba.

¹⁷⁹ Micah 7:18 – The Haftorah of Shabbat Shuvah.

¹⁸⁰ Talmud Bavli, Rosh HaShanah 17a and on.

¹⁸¹ In the discourse entitled “*Mi E”k Kamocha*” 5628 (Sefer HaMaamarim 5627 p. 442 and on).

himself as a remnant.” It thus is understood that the novelty here is not when he is a pauper in the literal sense, but specifically when the Holy One, blessed is He, gives him all matters in a way of abundance, but even so, “he makes himself as a remnant,” in a way of nullification of self (*Bittul*) and lowliness. Through doing so, he becomes a receptacle for the drawing down of a revelation of light of the very high level from which He “pardons iniquity etc.”¹⁸²

This is because the prayer of the pauper applies to every single Jew. For, since he makes himself as a remnant and places himself in the state of a pauper (similar to, “The Jewish people make themselves poor on Rosh HaShanah, speaking with supplication and prayer”), his prayers then have the elevated level of “from the straits I called,” by which it comes to be that He “answered me with broadness.”

7.

Now, according to what was explained before (in chapter four), that the general matter of Rosh HaShanah is that it is in a way that “it is poor at its beginning,” [and], “from the constraint I called,” through which “it is made rich at its end,” [and] He “answered me with broadness,” as emphasized by the sound of the Shofar, which emerges from the constricted and narrow side, by which it spreads out with broadness on its wide side, we thereby can also understand the verse, “It shall be on that day that a great Shofar will blow, and those who are lost... and those cast away etc.”

¹⁸² See Sefer HaMaamarim ibid. p. 451.

For, since in the coming future (“on that day”) the highest revelation drawn down through the “great Shofar” (*Shofar Gadol*) will be necessary, which is higher than the revelation of Rosh HaShanah drawn down through the common Shofar, therefore the constraint must also be **more** than the constraint of Rosh HaShanah, which is a regular [constraint].

This then, is the meaning of the constraint of “those who are lost” and “cast away.” That is, this refers to those whose service of *HaShem*-יהו"ה, blessed is He, is in a state of wholeness and perfection, except that they feel themselves and make themselves like those who are “lost” and “cast away.” This stems from contemplating (*Hitbonenut*) that compared to the exaltedness of the limitless light of the Unlimited One, even true service of Him is considered as sin, because of which they are in the ultimate state of constraint. Through this there is the drawing down of the ultimate broadness of the “great Shofar” (*Shofar Gadol*), as explained before at length.¹⁸³

8.

The explanation is that as known,¹⁸⁴ on Rosh HaShanah all things revert to their initial state and a new desire for the creation of the worlds must be drawn down, to the point that a new and higher light is drawn down, a supernal light that never

¹⁸³ See the discourse of the 2nd day of Rosh HaShanah of this year, 5728, Discourse 1, Ch. 5-7.

¹⁸⁴ See Pri Etz Chayim, Shaar HaKavanot, Shaar Rosh HaShanah; Siddur of the Arizal there, and elsewhere; Also see Likkutei Torah, Ha’azinu 51b, and elsewhere.

before illuminated throughout all the days of the world (as explained in Iggeret HaKodesh).¹⁸⁵

About this our sages, of blessed memory, stated,¹⁸⁶ “The Holy One, blessed is He, said: Say before Me on Rosh HaShanah verses of Kingship, Remembrances, and *Shofarot*. [Verses of] Kingship, so that you will crown Me as King over you. [Verses of] Remembrance, so that your remembrance will rise before Me for good; and with what? With the Shofar.”

The explanation is that the Holy One, blessed is He, asks the Jewish people to recite verses of Kingship in order to draw down from His essential rulership, “so that you will crown Me as King over you.” That is, there not only should be “His Name is **called** King,”¹⁸⁷ (which only is the spreading down and expression of His exaltedness),¹⁸⁸ Heaven forbid, but there also should be the **revelation** of His rulership and exaltedness, to be King over the Jewish people, and through them, over the whole world, as it states,¹⁸⁹ “Reign over the whole world with Your glory... so that everything that has been made will know that You made it etc.,” such that, “His Kingship rules over all,”¹⁹⁰ even over those for whom the matter of His reign must be by force.¹⁹¹ The general matter of the [verses of] Kingship (*Malchiyot*) is the drawing down of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).¹⁹²

¹⁸⁵ Tanya, Iggeret HaKodesh, Epistle 14

¹⁸⁶ Talmud Bavli, Rosh HaShanah 16a; 34b

¹⁸⁷ See the liturgy of the “*Adon Olam*” at the beginning of the morning prayers.

¹⁸⁸ Sefer HaMaamarim 5669 p. 24

¹⁸⁹ In the Amidah prayer of Rosh HaShanah.

¹⁹⁰ Psalms 103:19; See the Amidah prayer of Rosh HaShanah.

¹⁹¹ See Likkutei Torah, Rosh HaShanah 55b; 56b and on, and elsewhere.

¹⁹² See *Hemshech* 5666 p. 537 and on; Also see the discourse entitled “*v’Hayah BaYom HaHoo*” *ibid.* (Likkutei Torah *ibid.*, Rosh HaShanah 58b and on; Ohr

The verses of Remembrance (*Zichronot*) are the matter of drawing down the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).¹⁹³ This is because remembering (*Zicharon*) applies to something that is distant. That is, relative to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), the worlds are in a state of distance, as though they literally are as nothing.

This remembrance is brought about specifically by the souls of the Jewish people ("so that your remembrance will rise before Me for good").¹⁹⁴ This is because the souls of the Jewish people are hewn from under the Throne of Glory,¹⁹⁵ and they also have even higher levels etc., such that ultimately the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is as stated,¹⁹⁶ "He will choose our heritage for us, the pride of Yaakov that He loves always!" That is, it is in them that His Essential Self chooses, blessed is He.

Therefore, the matter of Remembrance (*Zicharon*) is brought about by them, that there should be a drawing down from His light that surrounds and transcends all worlds (*Sovev Kol Almin*) into His light that fills all worlds (*Memaleh Kol Almin*) to be King over the whole earth.

HaTorah, Devarim Vol. 5, p. 2,080 and on); Discourse entitled "*Zeh HaYom*" 5742 Ch. 8 and on (Torat Menachem, Sefer HaMaamarim Tishrei p. 46 and on).

¹⁹³ See the citations in the preceding note.

¹⁹⁴ See *Hemshech* 5672 Vol. 1 p. 408.

¹⁹⁵ Pardes Rimmonim, Shaar 16 (Shaar ABY"A) Ch. 3; Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod) Ch. 1, Ch. 4-5; Shaar 47 (Shaar Seder ABY"A) Ch. 5.

¹⁹⁶ Psalms 47:5; See the end of the discourse entitled "*Yivchar Lanu*" 5703.

“And with what? With the Shofar.” That is, to affect a drawing down from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) into His light that fills all worlds (*Memaleh Kol Almin*), there must be a drawing down from that which even transcends His light that surrounds and transcends all worlds (*Sovev Kol Almin*). This is the matter of the Shofar, in that through it there is a drawing down of that which even transcends His light that surrounds all worlds (*Sovev Kol Almin*).¹⁹⁷ As this matter is in the *Sefirot*, this is the *Sefirah* of Understanding-*Binah*.¹⁹⁸

Moreover, the matter of the Shofar (“And with what? With the Shofar”) is to cause the drawing down to be below. That is, through blowing the Shofar, which specifically is made from the horn of an animal, [about which the verse states],¹⁹⁹ “The spirit of the beast descends below to the earth,” (this being so even of “the **spirit** (*Ru'ach*) of the beast,” and how much more so, of the beast itself), there thereby is caused to be a drawing down all the way below.²⁰⁰

However, all the above is the order of things when the world is conducted according to its normal conduct. In such a case, the effect of the Shofar of Rosh HaShanah is to draw down the light of *HaShem*-יהו"ה, blessed is He, that surrounds and

¹⁹⁷ See *Hemshech* 5666 p. 537 and on; Also see the discourse entitled “*v'Hayah BaYom HaHoo*” *ibid.* (Likkutei Torah *ibid.*, Rosh HaShanah 58b and on; Ohr HaTorah, Devarim Vol. 5, p. 2,080 and on); Discourse entitled “*Zeh HaYom*” 5742 Ch. 8 and on (Torat Menachem, Sefer HaMaamarim Tishrei p. 46 and on).

¹⁹⁸ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*); *Pri Etz Chayim*, Shaar HaShofar, Ch. 1 and on; Likkutei Torah, Rosh HaShanah 57b and elsewhere.

¹⁹⁹ See Ecclesiastes 3:21

²⁰⁰ See the discourse entitled “*v'Hayah BaYom HaHoo*” *ibid.* (Likkutei Torah *ibid.* 59b; Ohr HaTorah *ibid.* p. 2,084).

transcends all worlds (*Sovev Kol Almin*) into His light that fills all worlds (*Memaleh Kol Almin*).

However, as we come closer to the time about which the verse states,²⁰¹ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see etc.,” in that even in that which is literally inanimate (*Domem*) there will be the revelation of *HaShem*-יהו"ה Godliness, and beyond this,²⁰² “the earth will be filled with the knowledge of *HaShem*-יהו"ה as waters cover the ocean floor,” meaning that the earth, which is the aspect of the revealed world (*Alma d'Itgaliya*), will be in a state that “the waters cover the ocean floor,” like the concealed world (*Alma d'Itkasiya*), in that there will be²⁰³ the drawing down of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) to be in a state of actual revelation, (at which time an even higher aspect will be drawn to become His surround transcendent light (*Sovev*)).

At that time even the Shofar will be on a higher level than the common “Shofar” of Rosh HaShanah. This is the matter of the “great Shofar” (*Shofar Gadol*), by which there will be a drawing down of that which is even higher than the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). For, even when it comes to the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*), though it is not manifest and grasped in the worlds, nonetheless, since it surrounds and hovers over the worlds, it therefore is in the category of “worlds.” In contrast,

²⁰¹ Isaiah 40:5

²⁰² Isaiah 11:9

²⁰³ See the discourse entitled “v'Hayah BaYom HaHoo” ibid. (Likkutei Torah ibid. 59c and on.)

His Essential Self is utterly transcendent and separate from the parameter of “worlds” (*Almin*), even to illuminate in a way of “encompassing” (*Sovev*) and “hovering” (*Makif*), and this will be revealed in the coming future.

About this the verse states, “the great shofar will blow-*Yitaka*-תִּקַּע” (as opposed to “He will blow-*Yiteka*-תִּקַּע”) indicating that this does not refer to what was stated in the previous verse,²⁰⁴ “(It shall be on that day) that *HaShem*-יְהוָה will thresh etc.” This is because the Name *HaShem*-יְהוָה is in the form of four letters, which is a matter of limitation etc.

In contrast, the blowing of the “great Shofar” (*Shofar Gadol*) is from His Essential Self which utterly transcends all matters of existence and limitation, and transcends revelations (*Giluyim*) etc. Through this the general matter of the redemption also will be brought about in a way that utterly transcends measure and limitation.

It is in this regard that the coming redemption will also be much higher than the redemption from Egypt, to such an extent that in the coming future the exodus from Egypt will only be recalled in a secondary way.²⁰⁵ For, even though the redemption from Egypt also was in a way that transcended limitation, it nevertheless had a relation to limitation etc. In contrast, the coming redemption will utterly transcend limitation altogether, in a way that,²⁰⁶ “They will be yours alone, strangers not sharing them with you,” “I and the King alone.”²⁰⁷

²⁰⁴ Isaiah 27:12

²⁰⁵ Talmud Bavli, Brachot 12b

²⁰⁶ Proverbs 5:17; See Midrash Tanchuma, Terumah 9

²⁰⁷ See Zohar I 64a-b; 208b; Zohar III 32a

In contrast, the existence of the nations of the world will only be in a way that is secondary, as the verse states,²⁰⁸ “Foreigners will stand and tend your flocks.” It is in this regard that it states about the coming future,²⁰⁹ “As in the days when you went out of the land of Egypt, I will show them wonders-*Nifla’ot*-נִפְּלְאוֹת,” [which divides into], “fifty wonders-*Nun Pla’ot*-נִי פְּלְאוֹת,”²¹⁰ [to indicate] that even in comparison to the exodus from Egypt this is the aspect of “wonders-*Pla’ot*-פְּלְאוֹת.”

From this it is understood that in preparation for this, our service of *HaShem*-יהו"ה, blessed is He, must also be in such a way. That is, it is not enough for one's service of *HaShem*-יהו"ה to be “with all your heart and with all your soul,”²¹¹ these being service of Him with one's inner manifest powers. Moreover, it is not even enough for one's service to be “with all your more (*Bechol Me'odecha*-בְּכָל מְאֹדְךָ),”²¹² this being the matter of having a particular self-sacrifice (*Mesirat Nefesh*) in regard to a particular commandment,²¹³ (accepting a particular yoke regarding a particular matter).

Rather, one must completely depart from all existence and limitations etc. This refers to the matter of complete and total nullification of self (*Bittul b'Tachlit*) to *HaShem*-יהו"ה. That is, not only do they feel themselves to be and make themselves into the poor and paupers (this being the matter of calling from the constraint, which happens every Rosh

²⁰⁸ Isaiah 61:5

²⁰⁹ Micah 7:15

²¹⁰ Zohar I 261b; See Ohr HaTorah, Na"Ch to Micah 7:15 (Vol. 1, p. 487).

²¹¹ Deuteronomy 6:5

²¹² Deuteronomy 6:5 *ibid*.

²¹³ Similarly see Torat Menachem, Sefer HaMaamarim Tammuz p. 49.

HaShanah, in that “it is poor at its beginning”) but beyond this, they feel and make themselves into “those who are lost” and “cast away” (as explained before). Through this they come to the ultimate state of constraint, through which there then is the drawing down of the ultimate broadness of the “great Shofar” (*Shofar Gadol*).

9.

Now, in addition to the explanation above about the matter of “those who are lost” and “cast away” as it is in our spiritual toil, there also must be the actual fulfillment of the prophecy that the “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,” in the most literal sense. This is because [of the principle that], “a verse does not depart from its simple meaning.”²¹⁴ Moreover, the simple meaning is the primary meaning, like all matters of Torah, which was given in the world of Action (*Asiyah*), and is the world of the simple meaning (*Olam HaPshat*).

To preface, this matter is emphasized on Rosh HaShanah, on which the *mitzvah* of the day is with the Shofar.²¹⁵ To explain, as known, the sounding of the Shofar is the matter of the awakening of the simple desire (*Ratzon Pashut*) in the soul of man, and specifically through this we draw down a new desire from Above etc.

²¹⁴ Talmud Bavli, Shabbat 63a

²¹⁵ Talmud Bavli, Rosh HaShanah 26b; 27a

However, at first glance, why is it not enough for the awakening of the simple desire (*Ratzon Pashut*) of the soul to be from “the inner voice that is unheard,”²¹⁶ but a physical Shofar must specifically be sounded?

However, the explanation is that since “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”²¹⁷ therefore all drawings must specifically be drawn below. Therefore, the spiritual work with “the inner voice that is unheard,” is not enough, nor is it even enough for “the voice that is heard” to be with the voice of man. Rather, the voice of the Shofar must specifically be made through the horn of an animal, which “descends below,” (as mentioned above). That is, through man’s toil, in that “the spirit of man ascends above,” in performing his work of serving *HaShem*-יהוה, blessed is He, with the Shofar, which comes specifically from an animal, there thereby is caused to be the drawing down to below. The same applies to all matters of Torah, that they necessary must be according to their simple meaning, as it specifically is below.

From the above, we can also understand this as it relates to the verse, “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 etc.,” that this matter must specifically be according to the simple literal meaning.

The explanation is that there are singularly unique individuals amongst the Jewish people, who He chose –

²¹⁶ See Zohar I 50b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

²¹⁷ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

because so it arose in His desire, blessed is He, amongst the wonders of the One of Perfect Knowledge²¹⁸ – for the land of Assyria (*Ashur*-אשור) and the land of Egypt (*Mitzrayim*-מצרים) to be in a state and standing of not allowing Jews to study the Torah and fulfill the *mitzvot*.

Even so, every single day (and in a way that “they are new as morning each and every day”),²¹⁹ they withstand numerous and great tests, to the point of [withstanding] challenges that are beyond their own powers, and they study Torah and fulfill *mitzvot* and raise sons and daughters to be “the seed that *HaShem*-יהו"ה has blessed,”²²⁰ studying Torah, fulfilling *mitzvot* and publicly sanctifying the Name of Heaven. It thus is understood that there is an emphasis in them of the matter of “from the constraints I called,” from the ultimate constraint, in the way of [the verse], “The prayer of the pauper when he swoons, and pours his speech before *HaShem*-יהו"ה,” that his desire is to be “before *HaShem*-יהו"ה etc.”

Through this they draw down that He “answered me with broadness,” to the point of the ultimate broadness, this being the matter of the “great Shofar” (*Shofar Gadol*) blowing in the coming future, which will even awaken those who are in a state of **being lost** in the land of Assyria (*Ashur*-אשור) and **cast away** in the land of Egypt (*Mitzrayim*-מצרים) in the literal sense, (as explained in chapters one through three).

²¹⁸ Job 37:16

²¹⁹ See Sifri and Rashi to Deuteronomy 6:6

²²⁰ Isaiah 61:9

May it be His will, blessed is He, being that there already has physically begun to be the matter of “those... in the land of Assyria and those... in the land of Egypt will come,” in that some have already come out from there,²²¹ and “His word runs swiftly,”²²² as we find in the matter of prophecy,²²³ that through the deed of the prophet in connecting the prophecy to a physical thing, the fulfillment of the prophecy is drawn down in a way that “His word runs swiftly,” meaning that literally in the near future, they all will depart from there, “with our youngsters, and with our elders, with our sons and with our daughters,”²²⁴ “not a hoof will be left,”²²⁵ “with their gold and silver with them,”²²⁶ and not only spiritual silver and gold, these being the matters of love and fear [of *HaShem*-יהוה, blessed is He] (as explained in Torah Ohr),²²⁷ but also physical silver and gold, meaning that the Holy One, blessed is He, will also provide them with their physical needs in abundance “from His full and open and holy and expansive hand,”²²⁸ to such an extent

²²¹ It appears that the intention is to those who came out of Russia (“who came the country we were previously in”), who were invited by the Rebbe “to visit here throughout the month of Tishrei,” during which they were treated to many special shows of endearment [by the Rebbe]. (See the introduction to Igrot Kodesh, Vol. 24, p. 5 and on). [Note from the original publisher.]

²²² Psalms 147:15; See Likkutei Torah, Korach 55d

²²³ See Ramban to Genesis 12:6; Levush to Rekanati to Genesis *ibid.*; Drashot HaRa”N, Drush 2.

²²⁴ See Exodus 10:9

²²⁵ Exodus 9:26

²²⁶ Isaiah 60:9

²²⁷ Torah Ohr, beginning of Vayeishev.

²²⁸ See the liturgy of the third blessing of the Grace after Meals (*Birkhat HaMazon*).

that they even will have the gold “that the world neither needs nor is worthy of,” as in the teaching of our sages, of blessed memory,²²⁹ “Gold was created for the Holy Temple only,” and like the verse,²³⁰ “Houses filled with every good thing... vineyards and olive trees etc.,” and how much more so, with sons and daughters etc.

In addition, this very matter proves that the matter of “the great Shofar will blow” has already begun (as explained by his honorable holiness, my father-in-law, the Rebbe,²³¹ that the matter of the “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 etc.,” will take place **before** the coming of Moshiach, on the eve of the redemption), meaning that this matter is a preparation and receptacle for the complete redemption through our righteous Moshiach.

This is similar to the explanation in Iggeret HaKodesh²³² about the verse,²³³ “He redeemed my soul in peace,” that this is the matter of the exodus from the exile of the individual spark of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, as it is in the soul of every Jew as an individual, by which the exodus of the general *Shechinah* from exile will be, this being the general redemption of the totality of the Jewish people.

²²⁹ Midrash Bereishit Rabba 16:2

²³⁰ Deuteronomy 6:11

²³¹ In the discourse entitled “v’Hayah BaYom HaHoo” printed in HaKriyah v’HaKedushah, Tishrei 5703, and subsequently in Sefer HaMaamarim Yidish p. 78 and on.

²³² Tanya, Iggeret HaKodesh, Epistle 4

²³³ Psalms 55:19

About this the verse states, “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.” All this will literally take place soon, and this year, in a joyous way.

This is because even though the verse states,²³⁴ “they will come with weeping,” nonetheless, the continuation states,²³⁵ “They will come and sing joyously on the height of Tziyon.” From this it is understood that this weeping is a weeping of joy, caused by the completeness and perfection of the repentance (*Teshuvah*) in a way that “the spirit returns to God that gave it,”²³⁶ and as the verse states,²³⁷ “With eternal gladness upon their heads,” [meaning] upon all the Jewish people, who will go out of exile with kindness and mercy, speedily in our times, in the near future and in the most literal sense, through our righteous Moshiach, who will lead us upright to our land!

²³⁴ Jeremiah 31:8

²³⁵ Jeremiah 31:11

²³⁶ Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha’azinu

²³⁷ Isaiah 35:10; 51:11