

Discourse 7

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

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5728⁵²¹
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵²² “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.” In his discourse by this title,⁵²³ his honorable holiness, my father-in-law, the Rebbe, explains that this is a prophecy of Yishayahu about the end of days, and comes in continuation to the previous verse,⁵²⁴ “It shall be on that day that *HaShem*-יהו"ה will thresh, from the surging [Euphrates] River to the Brook of Egypt, and you will be

⁵²¹ This discourse was said at the second gathering, in continuation to the gather of Simchat Torah.

⁵²² Isaiah 27:13

⁵²³ The discourse was said (written) after the holocaust, may such things never again occur, and was printed at the time in the monthly publication “HaKriyah v’HaKedushah,” (Tishrei 5703) and then subsequently printed in Sefer HaMaamarim, Yiddish (p. 78 and on).* [* As per the introduction (*Petach Davar*) to the discourse that was printed by the instruction of the Rebbe as an independent pamphlet for the 25th of Elul 5728. Also see the Sichah talk that followed the discourse.]

⁵²⁴ Isaiah 27:12

gathered up one by one, O' children of Israel." This is because during the exile the Jewish people are scattered in all corners of the earth, even in distant corners where there are few Jews. This is why the Holy One, blessed is He, must gather them up one by one, and return them to the whole of the Jewish people.

However, being that because of the doubled and quadrupled darkness of the time of exile, there are Jews who have become sunken in the exile to the point of being "lost" and "cast away," may the Merciful One save us, it thus is not understood how the prophecy of Yishayahu, that "you will be gathered up one by one, O' children of Israel," will be fulfilled.

The explanation is that about this the verse states, "It shall be on that day that a great Shofar will blow etc." That is, on the eve of the redemption there will be an awakening from Above, with a great trembling that will shake and awaken every single Jew, even "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 come and prostrate themselves to *HaShem*-יהו"ה on the holy mountain in Yerushalayim."

2.

The discourse continues and explains that there also is the prophecy of Zechariyah about the time of the end of days, in which the verse states,⁵²⁵ "The Lord *HaShem*/God-*Adona*"y *Elohi*"m-יהו"ה will blow with a Shofar and go forth in southern tempests." He explains that when the verse states, "The Lord *HaShem*/God-*Adona*"y *Elohi*"m-יהו"ה will

⁵²⁵ Zachariah 9:14

blow with a Shofar,” this refers to the Shofar of war, the matter of which is to destroy the lands that greatly sinned in general and sinned against the Jewish people in particular. This is as in the continuation of the verse, “and go forth in southern tempests,” meaning, “a strong whirlwind from the south.”⁵²⁶

That is, the entire world will shake from the stormy winds that come because of the wars between the nations, as the verse states,⁵²⁷ “I will incite Egyptians against Egyptians,” (referring to all the nations, in that they [all] are called “Egypt-*Mitzrayim*-מצרים” being that they cause “suffering-*Meitzarim*-מיצרים” to the Jewish people),⁵²⁸ and they will wage war... kingdom against kingdom.”

Now, since “the hearts of kings are in the hand of *HaShem*-יהו"ה,”⁵²⁹ it is understood that the conflicts between kings come from the Holy One, blessed is He. This is the meaning of [the verse], “The Lord *HaShem*/God-*Adona*”y *Elohi*”m-יהו"ה-m will blow with a Shofar,” as a result of which the matter of “going forth in southern tempests” will be.

This is why two names are mentioned in the verse about this matter, the name “Lord-*Adon*”ay-אדני”י, which is a name of judgment (*Din*-דין)⁵³⁰ and the Name *HaShem*-יהו"ה, which is a name of mercy (*Rachamim*).⁵³¹ This is because war and destruction are matters of judgment (*Din*), but in truth, this judgment will be a matter of mercy (*Rachamim*), because in

⁵²⁶ See Targum Yonatan ben Uziel, Radak and Rabbai Avraham Ibn Ezra to Zachariah 9:14 ibid.

⁵²⁷ Isaiah 19:2

⁵²⁸ See Midrash Bereishit Rabba 16:7

⁵²⁹ See Proverbs 21:1

⁵³⁰ Etz Chayim, Shaar 18 (Shaar RaPa”Ch Nitzutzin) Ch. 5

⁵³¹ Midrash Shemot Rabba 3:9 and elsewhere.

addition to the fact that this war will bring about purification from the matter of sin etc., it will be in such a way that the “southern tempest” will bring about the preparation for the complete redemption through our righteous Moshiach.

Then, after “the Lord *HaShem*/God-*Adona*” *y Elohi*” *m-יהו"ה* will blow with a Shofar and go forth in southern tempests,” this being the general matter of the “birth pangs of Moshiach” on the eve of the redemption, there then will also be the matter of “a great Shofar will blow.” The matter of this blowing is the calling of closeness from our Father in Heaven, (the fatherly call of closeness from *HaShem*-*יהו"ה*, blessed is He) to awaken the essential point of Jewishness in each and every Jew, even those who are “lost” and “cast away.”

We should add that, as explained before, the verse, “a great Shofar will blow etc.,” comes in continuation of the verse, “you will be gathered up one by one, O’ children of Israel.” This matter of “you will be gathered up one by one etc.,” also is in a way of closeness and endearment (like the calling of closeness of the “great Shofar” that will blow).

This is understood from Rashi’s commentary on the verse,⁵³² “Then *HaShem*-*יהו"ה* your God will bring back your captivity,” that “the Holy One, blessed is He, will Himself take each person by the hand from his place, as in the verse, ‘you will be gathered up one by one,’” indicating the greatest endearment.

From this it is understood that the way the Jewish people will go out of exile will not be (by force, that they will banish them from the exile, but will be) willingly, by their own desire,

⁵³² Deuteronomy 30:3

in that each and every Jew will awaken with the desire and yearning to go out of exile and to come to a state of “prostrating to *HaShem*-יהו"ה on the holy mountain in Yerushalayim.” All this is due to the calling of closeness in the “great Shofar” blowing.

3.

Now, this calling of closeness from our Father in Heaven to awaken the essential point of Jewishness in each and every Jew, even those who are “lost” and “cast away,” is called the “great Shofar” (*Shofar Gadol*-שופר גדול), which transcends the common “Shofar” (of the verse, “the Lord *HaShem*/God-*Adona*”*y Elohi*”*m*-יהו"ה-אדני will blow with a Shofar,” [which is] the common “Shofar-שופר”).⁵³³

Moreover, it even is higher than the Shofar at the giving of the Torah, in which it only was that⁵³⁴ “the voice of the Shofar grew continually stronger,” [which is called],⁵³⁵ “a great voice” (*Kol Gadol*-קול גדול), whereas the Shofar itself was the common Shofar.

From this it is understood that the Shofar of the coming future, which is called the “great Shofar” (*Shofar Gadol*), even transcends the Shofar at the giving of the Torah. This is also understood from Pirkei d’Rabbi Eliezer⁵³⁶ about the matter of the ram of Yitzchak, that it was the sound of its left horn that was heard at Mount Sinai, whereas its right horn, which is

⁵³³ Also see Likkutei Torah, Drushei Rosh HaShanah 59c and on.

⁵³⁴ Exodus 19:19

⁵³⁵ Deuteronomy 5:19; See Ateret Rosh, Shaar Rosh HaShanah, Ch. 21 (22b)

⁵³⁶ Pirkei d’Rabbi Eliezer Ch. 31

greater than the left horn, is destined to blow in the coming future.

The explanation⁵³⁷ is that to awaken the essential point of Jewishness in every Jew, even those who are “lost” and “cast away,” the common Shofar is not enough, but the “great Shofar” (*Shofar Gadol*) is specifically necessary. This is the difference between the Shofar at the giving of the Torah and the Shofar of the coming future. For, at the giving of the Torah the common “Shofar” was enough, being that at that time the Jewish people were on the level of the righteous (*Tzaddikim*).⁵³⁸

However, when “because of our sins we were exiled from our land,”⁵³⁹ to the point that there are such people who have come to be in a state of being “lost” and “cast away,” “those who are lost in the land of Assyria and those who are cast away in the land of Egypt,” – [referring to the two kinds of exile.⁵⁴⁰ That is, the name “Assyria-*Ashur*-אשור” refers to the aspect of contentment (*Osher*-אִוֶּשֶׁר) and pleasure (*Taanug*), in that it is of the same root as in the verse,⁵⁴¹ “In my fortune (*b’Oshree*-בְּאוֹשֶׁרִי), for maidens have deemed me fortunate (*Eeshroonee*-אִישְׁרוֹנִי!)” and similarly,⁵⁴² “From Asher-אֲשֶׁר – his bread will have richness,” in that it was a good land, as in the words of Sancheriv, King of Ashur-אֲשֶׁר to the Jewish people,⁵⁴³ “I will bring you to a land like your land, and each

⁵³⁷ Also see the discourse by this title of the 2nd day of Rosh HaShanah of this year, 5728, Discourse 1, Ch. 3 (Sefer HaMaamarim 5728 p. 5), and the discourse by this title of Shabbat Shuvah, Ch. 3 (p. 13 and on).

⁵³⁸ See Sefer HaMaamarim 5636 Vol. 2, p. 360; 5652 p. 3, and elsewhere.

⁵³⁹ See the Musaf liturgy of the holidays.

⁵⁴⁰ Also see Likkutei Torah ibid. 60a

⁵⁴¹ Genesis 30:13

⁵⁴² Genesis 49:20

⁵⁴³ Kings II 18:32; Isaiah 36:17

man will eat [the fruits of] his grapevine and each man [the fruits of] his fig tree.”⁵⁴⁴ In other words, out of being greatly entrenched in the lusts and physical pleasures of this world, because of heeding the advice of the evil inclination, who “today, tells him ‘do this’ [and tomorrow tells him] etc.”⁵⁴⁵ a person can come to be so “lost” that he has no desire to leave the exile.

On the other hand, the exile of Egypt-*Mitzrayim* מצרים, was that the land of Egypt was so closed shut that “even a single slave could not escape it.”⁵⁴⁶ In Egypt there was enslavement with oppressive labor, so much so, that Egyptians would bury the infants of Israel [that they killed] in [the construction of] the buildings etc.⁵⁴⁷

Thus, because of being in a state great constraint (*Meitzar*-מיצר) and oppression, it is possible for a person to come to a state being “cast away,” like what happened in the exile of Egypt, that even when Moshe came and told them in *HaShem*’s יהו"ה Name,⁵⁴⁸ “I have surely remembered you-*Pakod Pakadeti*-פקדתי,” which was the sign they had by tradition that they would be redeemed with these words,⁵⁴⁹ nevertheless, “They did not listen to Moshe because of shortness of spirit and hard labor.”⁵⁵⁰ – it then is not enough for there to be the awakening brought about through the common “Shofar,” like the Shofar at the giving of the Torah.

⁵⁴⁴ Kings II 18:31; Isaiah 36:16

⁵⁴⁵ Talmud Bavli, Shabbat 105b

⁵⁴⁶ Mechilta and Rashi to Exodus 18:9

⁵⁴⁷ See Midrash Shemot Rabba 5:21 and elsewhere.

⁵⁴⁸ Exodus 3:16

⁵⁴⁹ Rashi to Exodus 3:18

⁵⁵⁰ Exodus 6:9

A further proof is the fact that even now the Shofar of the giving of the Torah is present. This is as explained by the Alter Rebbe⁵⁵¹ about what our sages, of blessed memory, stated,⁵⁵² “Just as there [at Mount Sinai] it was with reverence, fear, quaking, and trembling, so likewise here etc.”

However, at first glance, this comparison is not understood. For, at the giving of the Torah at Mount Sinai, “the entire people saw the thunder and the flames etc.” In contrast, this is not so of the Torah that each one himself studies. Rather, the explanation is that the Torah study of each one as an individual and at all times, is literally the word of *HaShem*-יהוה that He said to Moshe at Mount Sinai. From this it is understood that by studying Torah, even today, the “voice of the Shofar” at the giving of the Torah is there.

This is the meaning of the words⁵⁵³ (about the voice of the Shofar at the giving of the Torah, that is was a “great voice” (*Kol Gadol*)) that did not cease “וְלֹא יָסַף-*v’Lo Yasaf*,” meaning that even now,⁵⁵⁴ “it did not cease-וְלֹא פָסַק-*v’Lo Pasak*.” This is because, even when studying Torah now, the “voice of the Shofar” of the giving of the Torah is present. But even so, we clearly see that this does not arouse those who are “lost” and “cast away.” However, about this the verse states, “It shall be on that day that a great Shofar will blow.” That is, before the redemption there will be an arousal from Above specifically through the “great Shofar” (*Shofar Gadol*) blowing.

⁵⁵¹ Torah Ohr, Yitro 67b

⁵⁵² Talmud Bavli, Brachot 22a; Mo’ed Katan 9a

⁵⁵³ Deuteronomy 5:19

⁵⁵⁴ Talmud Bavli, Sotah 10b, cited in Rashi to Deuteronomy 5:19 *ibid.*; See Midrash Shemot Rabba *ibid.* 9; end of Ch. 28, and elsewhere.

In addition, about the common “Shofar” the verse states, “The Lord *HaShem*/God-*Adona*” *y Elohi*” יהו”ה-*m* will blow with a Shofar.” In contrast, about the “great Shofar” (*Shofar Gadol*) it states that it “will blow-*Yitaka*” יִתְקַע without mentioning who will blow it (not “Lord-*Adona*” *y-Adona*” and not “God-*Elohi*” *m-Adona*”,” which is the name that indicates that He is Master over all powers (the powers of nature etc.), as Shulchan Aruch⁵⁵⁵ explains the meaning of the name “God-*Elohi*” *m-Adona*”,” nor is the Name *HaShem* יהו”ה even mentioned, which indicates the quality of mercy (*Rachamim*)).⁵⁵⁶

This is because it is a drawing down and revelation from the “Concealed of all concealed” (*Steema d’Khol Steemeen*), that is not grasped in any letter or hint at all,⁵⁵⁷ this being the innerness of His Godliness that is bound to and awakens the innerness (*Pnimityut*-פְּנִימִיּוּת) of the soul. As the verse states,⁵⁵⁸ “Seek My innerness (*Panai*-פָּנִי); Your innerness (*Panecha*-פְּנֵיךָ) do I seek *HaShem* יהו”ה.”

In the language of the Zohar,⁵⁵⁹ this is called the concealed (*Sateem*) aspect of the Holy One, blessed is He, which is bound to the concealed (*Sateem*) aspect of the Jewish people. (This is because just as the Holy One, blessed is He,

⁵⁵⁵ Shulchan Aruch, Orach Chayim, 5

⁵⁵⁶ Midrash Shemot Rabba 3:9 and elsewhere.

⁵⁵⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21, and elsewhere.

⁵⁵⁸ Psalms 27:8

⁵⁵⁹ Zohar III 73a; See Likkutei Torah, Vayikra 5c; Nitzavim 46a

has concealed and revealed aspects, so likewise the Jewish people have concealed and revealed aspects etc.)

This is the aspect of the singular-*Yechidah* level of the soul, which is called “singular-*Yechidah*-יחידה” because it is bound to the Singular One-*Yachid*-יחיד,⁵⁶⁰ however the essential self of the soul even transcends the aspect called “singular-*Yechidah*-יחידה” (being that even the level of “singular-*Yechidah*-יחידה” is one of the “five names [*Nefesh, Ruach, Neshanah, Chaya, Yechidah*] by which they called it,”⁵⁶¹ from which it is understood that the essential self of the soul transcends even this.)⁵⁶²

It specifically is through this that there will be an awakening even in “those who are lost in the land of Assyria and those who are cast away in the land of Egypt,” and, “they will come and prostrate themselves to *HaShem*-יהו” etc.,⁵⁶³ in a way that “you will be gathered up one by one,” with the true and complete redemption through our righteous Moshiach who “will gather the dispersed of Israel,”⁵⁶⁴ in the near future and in the most literal sense!

⁵⁶⁰ See Likkutei Torah, Re’eh 25a; Sefer HaMaamarim 5696 p. 57; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

⁵⁶¹ Midrash Bereishit Rabba 14:9

⁵⁶² See Sefer HaMaamarim ibid. p. 56.

⁵⁶³ Also see Likkutei Torah ibid. 60a

⁵⁶⁴ Mishneh Torah, Hilchot Melachim, 11:1 and on.