

Discourse 1

“Teekoo BaChodesh Shofar... - Sound the Shofar...”

Delivered on the 2nd day of Rosh HaShanah, 5729

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

1.

The verse states,³³ “Sound the Shofar at the [moon’s] renewal, at the time appointed for our festive day; because it is a decree for Israel, a judgment [day] for the God of Yaakov.” Now, the reason it simply states, “the [moon’s] renewal-*BaChodesh*-בחודש,” which is a term of “renewal-*Heetchadshoot*-התחדשות,” is because Rosh HaShanah is the general renewal of all the worlds. This is why it states “the renewal-*BaChodesh*-בחודש” simply, since in the matter of the months (*Chodoshim*-חדשים) themselves, it is a novelty (*Chiddush*-חדוש). For, as explained in Likkutei Torah,³⁴ on every Rosh Chodesh there is a particular renewal of the specific vitality of that month, whereas on Rosh HaShanah there is the renewal of vitality for the entire year, and the particular vitality for all the months is drawn from it.

³³ Psalms 81:4-5

³⁴ In the discourse entitled “*Teekoo BaChodesh Shofar*” – Drushim L’Rosh HaShanah 53d; Also see the discourse by the same title of the year 5629 (Sefer HaMaamarim 5629 p. 341).

The explanation is as known, that the “month-*Chodesh*-חודש” refers to the *Sefirah* of Kingship-*Malchut*, as it states,³⁵ “His wife *Chodesh*-חודש,” and on Rosh HaShanah is the construct of the *Sefirah* of Kingship-*Malchut*,³⁶ through which the general vitality of all the worlds is renewed. This is because the worlds are rooted in the *Sefirah* of Kingship-*Malchut*, as known that Kingship-*Malchut* is the root of time and space.³⁷ It thus is simply called “the renewal-*Chodesh*-חודש.”

This then, is the meaning of, “Sound the Shofar at the [moon’s] renewal.” That is, the renewal of the vitality of all the worlds and the construct of the *Sefirah* of Kingship-*Malchut* is through sounding the Shofar. This is as our sages, of blessed memory, stated,³⁸ “Recite before Me verses of Kingship so that you crown Me as King over you; [verses of] Remembrance so that your remembrance will arise before Me for the good; and with what? With the Shofar.” That is, through sounding the Shofar the matter of “the renewal-*BaChodesh*-בְּחֹדֶשׁ” is caused.

2.

Now, this must be better understood,³⁹ because the matter of Rosh HaShanah (and the renewal that takes place on

³⁵ Chronicles I 8:9; Ohr HaTorah, Bereishit 10b

³⁶ Pri Etz Chayim, Shaar Rosh HaShanah; Shaar HaKavanot ibid., and elsewhere.

³⁷ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7.

³⁸ Talmud Bavli, Rosh HaShanah 16a; 34b

³⁹ In regard to the coming section, also see Ohr HaTorah, Drushim L’Rosh HaShanah p. 1,382 and on; Sefer HaMaamarim 5677 p. 10 and on.

it) is similar to the beginning of the creation, as in the words,⁴⁰ “This day is the beginning of Your works.” Now, since the creation of the world was on the 25th of Elul (being that the 1st of Tishrei is the sixth day of the six days of creation, in which man was created, whereas the general totality of the world was created on the 25th of Elul)⁴¹ it is not understood why Rosh HaShanah was established on the 1st of Tishrei and not on the 25th of Elul.

What is further not understood is that in Kabbalah and Chassidus it is explained that Rosh HaShanah is the construct of the world of speech (*Olam HaDibur*).⁴² However, the matter of the coming into being brought about through speech (*Dibur*) relates to all the creations, excluding the souls of the Jewish people. For, when the verse states,⁴³ “By the **word** of *HaShem*-יהוה the heavens were made,” and⁴⁴ “The world was created with ten utterances,” this only is in regard to the angels and all other creations, whereas the souls of “Israel arose in **thought**.”⁴⁵

About this our sages, of blessed memory, stated,⁴⁶ “In whom did He consult? In the souls of the righteous *Tzaddikim*.” That is, the consultation in regard to the creation, which is brought into being from the aspect of speech (*Dibur*) was with the souls of the Jewish people, since the souls of the Jewish

⁴⁰ See the Musaf liturgy of Rosh HaShanah; (Talmud Bavli, Rosh HaShanah 27a).

⁴¹ Midrash Vayikra Rabba 29:1

⁴² Likkutei Torah, Re’eh 31c; Drushim L’Rosh HaShanah 60a and elsewhere.

⁴³ Psalms 33:6

⁴⁴ Mishnah Avot 5:1

⁴⁵ Midrash Bereishit Rabba 1:4

⁴⁶ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

people arose in thought before the creation brought about from the aspect of speech (*Dibur*). This is as our sages, of blessed memory, stated,⁴⁷ that the souls of the Jewish people are amongst those things that preceded the world. This being so, what relation is there between Rosh HaShanah, [which is] the construct of the world of speech (*Olam HaDibur*) and the day that Adam was created?

Now, although the creation of Adam on the sixth day was also through the utterance,⁴⁸ “Let Us make man etc.,” nonetheless, this utterance, “Let Us make man,” was only in regard to the **bond** between the soul of man and his body. However, the primary matter and superiority of the Jewish people is the soul within them, which arose in thought (*Machshavah*) and was not created through speech (*Dibur*).

Now, just as this is so of Israel in general, so is it in regard to Adam, the first man, in that the soul of Adam, the first man, arose in thought (*Machshavah*). For, the soul of Adam, the first man, includes all the souls within it.

This is as our sages, of blessed memory, taught,⁴⁹ “The beauty of Yaakov is a semblance of the beauty of Adam, the first man.” The “beauty of Yaakov” refers to the general whole of the souls of the Jewish people, and this aspect is “a semblance of the beauty of Adam, the first man,” since all souls were included in the soul of Adam, the first man.⁵⁰

⁴⁷ Midrash Bereishit Rabba 1:4

⁴⁸ Genesis 1:26

⁴⁹ Talmud Bavli, Bava Metziya 84a; See Tanya, Iggeret HaKodesh, Epistle 7; Sefer HaMitzvot of the Tzemach Tzedek 29a

⁵⁰ See Sefer HaGilgulim, Ch. 1-2; Taamei HaMitzvot, Parshat Kedoshim; Sefer HaMitzvot of the Tzemach Tzedek 28a and elsewhere.

Now, since the primary matter of man is the soul within him, by which he arose in thought (*Machshavah*), which is higher than the aspect of the speech (*Dibur*) by which the world was created, it is not understood why Rosh HaShanah was established on the day that Adam, the first man, was created.

Now, we should add to this, that based on what is known about the precise wording of our sages, of blessed memory, in stating, “Israel **arose-*Alu*-עלו** in thought,” that within thought (*Machshavah*) itself, they are of the loftiest aspect of thought, and in this itself, it is in the loftiest manner within it. To explain, thought (*Machshavah*) refers to the *Sefirah* of Wisdom-*Chochmah*,⁵¹ as in the teaching of Zohar,⁵² “Thought (*Machshavah*) and the Jubilee (*Yovel*) never separate.” The intention here of “Thought (*Machshavah*) and the Jubilee (*Yovel*)” is to Wisdom-*Chochmah* and Understanding-*Binah*.⁵³ Thus, when it states that “Israel arose in thought (*Machshavah*),” this means that they are of the loftiest aspect of Wisdom-*Chochmah*.

To further explain, within the *Sefirah* of Wisdom-*Chochmah* there are various levels. However, they generally are divided into two aspects, the externality (*Chitzoniyut*) of Wisdom-*Chochmah* and the innerness (*Pnimiyut*) of Wisdom-*Chochmah*, and the root of the souls of the Jewish people is from the inner aspect (*Pnimiyut*) of Wisdom-*Chochmah*.

⁵¹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

⁵² Zohar I 123a

⁵³ Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 80 and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

From this it is understood that the root of the souls of the Jewish people even transcends the Torah, since the Torah is only from the externality (*Chitzoniyut*) of Wisdom-*Chochmah*, as in the teaching,⁵⁴ “Torah is the excess overflow of the Supernal Wisdom-*Chochmah*.” That is, Torah only is the aspect of the excess overflow of Wisdom-*Chochmah*.

However, this only is in regard to the matter of Torah as it is below. Nevertheless, even as the Torah is above, it also is the aspect of the externality (*Chitzoniyut*) compared to the innerness (*Pnimiyyut*) of Wisdom-*Chochmah*, within which the souls of the Jewish people are rooted. This accords to the teaching,⁵⁵ “Two things preceded the world, the Torah and Israel, but I do not know which precedes which. I say that Israel precedes, since it states [in Torah], ‘Speak to the children of Israel.’”

From this it is understood that the Jewish people preceded the Torah even as it precedes the world, meaning the aspect of the Supernal Torah. This then, is the meaning of “Israel arose in thought (*Machshavah*).” That is, the souls of the Jewish people are of the loftiest aspect within the Supernal Wisdom-*Chochmah*.

To further explain, it states in Pardes⁵⁶ that each and every *Sefirah* can be examined in three aspects. The lower aspect of every *Sefirah* is as it is relative to that which it

⁵⁴ Midrash Bereishit Rabba 17:5; See Tanya, Iggeret HaKodesh, Epistle 19 (127b and on); Kuntres Acharon 160b

⁵⁵ See Tanna d’Bei Eliyahu Rabba, Ch. 14; Midrash Bereishit Rabba 1:4; Sefer HaMaamarim 5635 Vol. 2, p. 356 and on.

⁵⁶ Pardes Rimmonim, Shaar 3, Ch. 7; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 and the notes there based on Likkutei Biurim of Rabbi Hillel HaLevi of Paritch there.

bestows, which are the aspects of *NeHi"Y*⁵⁷ within it. For, as known,⁵⁸ the aspects of *NeHi"Y* of the upper level, become the aspect of the intellect (*Mochin*) of the lower level. The intermediate aspect is as it is relative to itself, this being the essence of that *Sefirah* [itself]. The upper aspect within it is as it is relative to that which it receives from, this being its adhesion to its cause.

Now, it explained there about the matter of the upper aspect of Wisdom-*Chochmah*, that it becomes equalized to the Crown-*Keter*, since it is in this aspect that Wisdom-*Chochmah* receives and illuminates from it etc. That is, the aspect of the Supernal Crown-*Keter* becomes conjoined to it. This is the aspect of the “What-*Ma" H-H"ה*” of Wisdom-*Chochmah-חכמה*, which is the pleasure that cannot at all be felt, as explained at length in *Hemshech* “*v'Kachah*.”⁵⁹

This is because this aspect of Wisdom-*Chochmah* receives from the aspect of the Unknowable Head (*Reisha d'Lo Ityada*), meaning that within the Crown-*Keter* itself it is “Unknowable-*Lo Ityada-לא אתיידע*,” as explained at length in the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden.⁶⁰

It is in this regard that our sages, of blessed memory, stated⁶¹ about the verse,⁶² “You shall be holy, for I am holy,”

⁵⁷ An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

⁵⁸ See Etz Chayim, Shaar 15 (Shaar HaZivugim) Ch. 1-2; Shaar 40 (Shaar Pnimitiyut v'Chitzoniyut), Drush 8, and elsewhere.

⁵⁹ 5637 – Ch. 23 (Sefer HaMaamarim 5637 Vol. 2 p. 432 and on).

⁶⁰ *Hemshech* 5672 Vol. 3 p. 1,253; p. 1,251

⁶¹ Midrash Vayikra Rabba 24:9

⁶² Leviticus 19:2

that, “Does it perhaps [mean that you will be] on par with Me? The verse thus states etc.” Now, at first glance, how is it even possible for there to be such a question as, “Does it perhaps [mean that you will be] on par with Me?”

However, the explanation is that since the souls of the Jewish people are rooted in the aspect of “What-*Ma*” *H-ה"מ*” of Wisdom-*Chochmah*, which is equal to the aspect of the Unknowable Head (*Reisha d’Lo Iyada*), therefore, because of this aspect it is possible for there to be [the aspect of] “on par with Me,” (as will later be explained about the particular levels in this).

Now, based on all the above, in explanation of the superiority of man because of the soul within him, the question is made even greater as to why Rosh HaShanah was specifically established on the day that man was created. The answer to this question is explained in the continuation of the verse, “Sound the Shofar etc.,” that this is because “it is a decree for Israel, a judgment [day] for the God of Yaakov,” as will be explained.

3.

This may be understood with a preface as to the reason that through their toil in serving *HaShem*-יהו"ה, blessed is He, the souls of the Jewish people are capable of affecting the construct of the *Sefirah* of Kingship-*Malchut*, the world of speech (*Olam HaDibur*), this being because they specifically arose in thought (*Machshavah*), which precedes the world of speech (*Dibur*). That is, just as in man below, thought and speech are not comparable to each other, the same is so Above,

in that the souls of the Jewish people, which arose in thought, are beyond comparison to the aspect of the world of speech (*Olam HaDibur*), the aspect of Kingship-*Malchut*.

It is about this that they said, “Say before Me verses of Kingship,” in which the word “Say-*Eemro*-אמרו” is a word that [also] means “praise” and “importance,” as in the verse,⁶³ “You have distinguished-*He’emarta*-האמרת *HaShem*-יהו”ה.” Thus, the meaning of, “Say-*Eemroo*-אמרו before Me verses of Kingship” is that the souls of the Jewish people must give importance to the aspect of Kingship-*Malchut*, through which the aspect of Kingship-*Malchut* is made to be of importance Above. Thus, due to the importance by which the Jewish people make the aspect of Kingship-*Malchut* important, the construct of the *Sefirah* of Kingship-*Malchut* is caused, as explained at length in Ohr HaTorah of the Tzemach Tzedek.⁶⁴

This then, is the meaning of [the teaching], “Recite before Me verses of Kingship in order to crown Me as King over you.” That is, because on every Rosh HaShanah all things revert to their source and essence, and Kingship-*Malchut* must be rebuilt anew, it therefore is requested of the souls of the Jewish people to give importance to the *Sefirah* of Kingship-*Malchut*, through which there will be a drawing down of the aspect of the essential pleasure from the Essential Self of the Emanator into the *Sefirah* of Kingship-*Malchut*.

From all the above, we can understand the relationship between Rosh HaShanah, the construct of the world of speech (*Olam HaDibur*), the day that Adam was created, and the souls

⁶³ Deuteronomy 26:17

⁶⁴ See Ohr HaTorah, Tavo p. 1069 and on; p. 1,079 and on.

of Israel that arose in thought. That is, the very fact that it is possible for there to be the construct of Kingship-*Malchut*, is specifically because the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

In general, this refers to the fact that the souls of the Jewish people are of the aspect of *Zeir Anpin*, which is higher than Kingship-*Malchut*, such that they are called “brothers” and “friends” of *Zeir Anpin*.⁶⁵ Because of this they are capable of constructing Kingship-*Malchut*. For, as also understood on the simple level, the builder must be loftier than the building that he builds.

4.

However, the precise wording is that “(you crown Me as King) over you,” specifically referring to souls as they are in bodies. The explanation is that every single Jew recites,⁶⁶ “My God, the soul that you have given within me, she is pure. You created her etc.” Now, since every single Jew is commanded to make this blessing, concluding with the signet of the Name *HaShem*-יהו"ה, and since the matter of a blessing (*Brachah*) is that it indicates something in which there is no doubt whatsoever, (as explained in Iggeret HaTeshuvah),⁶⁷ it thus is understood that this is something certain.

⁶⁵ Likkutei Torah, Shir HaShirim 19b and on; Biurei HaZohar of the Mittler Rebbe 114d and on; Biurei HaZohar of the Tzemach Tzedek p. 546 and on.

⁶⁶ In the “*Elo”hai Neshamah*” of the morning blessings.

⁶⁷ Tanya, Iggeret HaTeshuvah, Ch. 11

That is, every single Jew has a soul that not only is in [the state indicated by the words], “You created her,” referring to the soul as it has come into the aspect of a creation, but [this is so] even as it is in [the state indicated by the words], “She is pure,” (which precedes “You created her”) and refers to the soul as it transcends the creation. For, as mentioned before, the matter of the creation is from speech (*Dibur*), whereas the souls of the Jewish people “arose in thought (*Machshavah*),” and it is about this aspect of the souls which “arose in thought (*Machshavah*)” that we say, “she is pure (*Tehorah Hee*-טהורה היא).”

This refers to the aspect of “He engraved an engraving in the Upper Purity (*Tehiru Ila’ah*-עילאה-טהירו),”⁶⁸ which is the matter of the engraved letters (*Otiyot HaChakikah*). For, as known, even though in thought (*Machshavah*) too, including even the loftiest level of thought (“Israel arose in thought”), there are letters (*Otiyot*), nonetheless, there are two categories in the letters (*Otiyot*) themselves. That is, there are written letters (*Otiyot HaKetivah*) and engraved letters (*Otiyot HaChakikah*) and the root of the souls of the Jewish people is from the aspect of the engraved letters (*Otiyot HaChakikah*).

This is the reason why (in and of themselves) all the creations, including the angels, are the aspect of “those who stand” (*Omdeem*-עומדים),⁶⁹ whereas only the souls of the Jewish people are the aspect of “those who walk” (*Mahalechim*-מהלכים).⁷⁰ For, when it comes to the written letters (*Otiyot*

⁶⁸ Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁶⁹ See Zachariah 3:7

⁷⁰ See Torah Ohr, Vayeishev 30a and on, and elsewhere.

HaKetivah), since they are something superimposed and added to the essential thing [upon which they are written], it does not apply for there to be any increase in them. In contrast, this is not so of engraved letters (*Otiyot HaChakikah*) which grow with the essential thing [within which they are engraved]. Thus, when there is addition and growth in the essential thing, this automatically causes addition and growth in the letters (as it seems possible to suggest).⁷¹

Now, based on what is known,⁷² that the descent of the soul into the body is descent for the sake of ascent, this is not understood. For, since the souls as they are above, are in the aspect indicated by [the words] “She is pure,” what relation is there to the matter of ascent?

As known, the explanation is in accordance to what our sages, of blessed memory, stated,⁷³ that holiness (*Kedushah*-קדושה) is higher than purity (*Taharah*-טהרה), meaning as the sources are in their root, in the aspect of “She is pure” (*Tehorah Hee*-טהורה היא), whereas through their descent to below into a body, and engaging in Torah and *mitzvot*, they ascend to the aspect of holiness (*Kedushah*-קדושה), which transcends the aspect of purity (*Taharah*-טהרה).

This then, is the meaning of the verse,⁷⁴ “You shall be holy, for I am holy,” about which they stated, “Does it perhaps [mean that you will be] on par with Me?” For, since even before

⁷¹ An example of this are letters engraved into a tree, that with the growth of its trunk, the letters will grow with it.

⁷² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters ה"יו ז"ח ט"י ל"ב correspond to the twelve tribes of Israel.”

⁷³ Mishnah, Sotah 9:15

⁷⁴ Leviticus 19:2

their descent to below they are in the state indicated by “She is pure” (*Tehorah Hee*-טהורה היא), referring to the world of Emanation (*Atzilut*) in which “He and His life force are one; He and His organs are one,”⁷⁵ whereas through their descent to below they ascend even higher, to the aspect of holiness (*Kedushah*-קדושה), therefore there is the reasoning in accordance with the Torah of Truth, to think that “perhaps this means on par with Me.”

This then, is the meaning of the precise wording, “Crown Me as King over you,” specifically about souls in bodies. For this matter, that it is in the power of the souls to affect the construct of Kingship-*Malchut*, is due to their true elevation, brought about in them specifically through their descent to below.

This may be understood in greater detail based on what was explained before,⁷⁶ that the formation of man differs from the formation of all other creations, in that all other creations were created of a single aspect alone, whereas man was created of all ten *Sefirot*, and it therefore states about him, “Let Us make man,” in which the word “Let Us make-*Na’aseh*-נעשה” is in the plural, since man includes all the *Sefirot*.⁷⁷

The primary aspect of this inter-inclusion is not as the soul is Above, but it rather is solely upon its descent to below

⁷⁵ Introduction to Tikkunei Zohar 3b

⁷⁶ In the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim 5728, translated in The Teachings of The Rebbe 5728, Discourse 44.

⁷⁷ See the explanation to the verse “*Ki HaMitzvah HaZot*” in Maamarei Admor HaZaken 5565 Vol. 2, p. 935 and on, and with the glosses etc. – Ohr HaTorah, Nitzavim p. 1,229 and on; Sefer HaMaamarim 5626 p. 242 and on; 5638 p. 301 and on.

that this inter-inclusion is caused within it. This is why the verse states “let Us make-*Na’aseh*-נַעֲשֶׂה man” in the plural, specifically about the matter of the descent of the soul into the body. This is because the soul includes all the *Sefirot* (which is why it also includes all the creations, being that each creation is brought into being from a unique *Sefirah*),⁷⁸ that it is within its power to crown the Holy One, blessed is He, over the entire creation. This is as we recite,⁷⁹ “So that everything that was made will know that You made it, and everything that was formed will understand that You formed it, and all who have breath in their nostrils will say, ‘*HaShem*-יְהוָה, God of Israel is King, and His Kingship rules over all etc.”

This is as Adam, the first man, said to all the creations,⁸⁰ “Come, let us prostrate and kneel, [let us bend the knee before *HaShem*-יְהוָה, our Maker].” That is, he affected in all creations that they willingly accept the yoke of His Kingship upon themselves, (specifically willingly, this being the ultimate perfection of Kingship-*Malchut*).⁸¹

Now, all this is specifically upon the descent of the soul to below, since it then is inclusive of all the *Sefirot* and ascends to an even loftier level. For, as explained in the discourse entitled “*Yaviyu Levush Malchut*,”⁸² the power of the Unlimited One is specifically in the physical, and therefore it is upon the

⁷⁸ It is recalled by some of the individual redactors of this discourse that this was mentioned by the Rebbe.

⁷⁹ In the *Musaf* liturgy of Rosh HaShanah

⁸⁰ Psalms 95:6; See Zohar I 221b; Zohar III 107b; Tikkunei Zohar, Tikkun 56; Pirke d’Rabbi Eliezer, Ch. 11 (and the commentary of the Rada”l there); Midrash Tanchuma, end of Pekudei 3.

⁸¹ See Likkutei Torah, Drushim L’Rosh HaShanah 56b and on, and elsewhere.

⁸² Torah Ohr, Megillat Esther 90b

descent of the soul into the body that it then crowns the Holy One, blessed is He, over all creation.

5.

However, the recitation of the verses of Kingship alone is insufficient. Rather, there also must be [the matter of] “Say before Me verses of Remembrance so that your remembrance will rise before Me for the good.” The explanation is that as long as there is not a drawing down from the Essential Self, then in and of themselves, even after their work in reciting the verses of Kingship, it is not in the ability of the souls to affect a drawing down from His Essential Self. For, even though the souls of the Jewish people arose in thought (*Machshavah*), nevertheless, even thought (*Machshavah*) is of no relative comparison, being that it merely is a single thought which is utterly not comparable to the general power of thought, in that one can think to no end, and it certainly is of no comparison to His Essential Self, blessed is He. This is because the general totality of thought (*Machshavah*) compared to the Essential Self is just a power or just a garment.

It therefore is necessary for there to be [the matter of] “Say before Me verses of Remembrance,” in that Remembrance is in thought (*Machshavah*) and through this we affect a drawing down from the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the aspect of thought (*Machshavah*). It then is specifically possible for there to also be the drawing down into the aspect of Kingship-*Malchut*, the world of speech (*Olam HaDibur*).

[The teaching] concludes, “And with what? With the Shofar.” That is, all this is brought about through the Shofar of a ram’s horn, which is lower than man himself, and specifically through this the construct of Kingship-*Malchut* is caused.

Now, we must better understand this. For, before it was explained that the possibility for there to be the construct of Kingship-*Malchut* is because man includes all the *Sefirot*, as in the word “let Us make-*Na’aseh*-נַעֲשֶׂה,” in the plural. However, a ram only has one or two functions⁸³ just like all other creations. This being so, how is the construct of Kingship-*Malchut* possible through the sounding of a Shofar of a ram’s horn?

However, the explanation is that when man sounds the Shofar of a ram’s horn, it is the matter of the verse,⁸⁴ “*HaShem*-יהוה, You deliver man and beast” That is, it is man, who includes all the *Sefirot*, who brings this about through the ram’s horn etc.⁸⁵

6.

Now, with this in mind, we can understand the verse, “Sound the Shofar at the [moon’s] renewal... because it is a decree for Israel etc.” That is, by stating, “because it is a decree for Israel,” it gives the reason for [the beginning of the verse], “Sound the Shofar at the [moon’s] renewal.”

⁸³ See Rambam’s introduction to Pirush HaMishnayot, cited in Likkutei Torah, Emor 37c.

⁸⁴ Psalms 36:7; Also see Likkutei Torah, Drushim L’Rosh HaShanah 59b; *Hemshech* 5672 Vol. 2, p. 652 and on; p. 1,146.

⁸⁵ There is a small portion of the discourse missing here.

To further explain, “renewal-*Chodesh*-שְׁחֻדֶשׁ” refers to the *Sefirah* of Kingship-*Malchut*, as explained before. Thus, “Sound the Shofar at the renewal” indicates that the construct of Kingship-*Malchut* and the renewal of the general vitality brought about through the construct of Kingship-*Malchut* through the sounding of the Shofar of a ram’s horn, which is specifically blown by man, since it specifically is in the power of man to bring the matter of the construct of Kingship-*Malchut* about, this power is not just because of the lofty level of the soul within him, but rather is primarily and specifically because of the bond of the soul of man with his body, for it specifically is then that there is the novelty in him of the matter of “let Us make-*Na’aseh*-נַעֲשֶׂה man” in the plural, as explained before at length.

This is why Rosh HaShanah was specifically established on the sixth day of creation, because on this day there is the novelty of the matter of “let Us make-*Na’aseh*-נַעֲשֶׂה man” in the plural, with the inter-inclusion of all the *Sefirot*, this inter-inclusion not being present in the soul as it is Above, but solely and specifically upon its descent to below, to bond with the physical body.

Through this, the soul ascends to an even higher aspect, as explained before at length. (All this is due to the superiority of the root of the physical, for which reason the sounding of the Shofar must specifically be done with a ram’s horn, [meaning] with a physicality that is outside of man).⁸⁶

⁸⁶ It is recalled by some of the individual redactors of this discourse that this was mentioned by the Rebbe.

The verse continues, “Because it is a decree for Israel.” With these [words] it explains the loftiness brought about in the soul by its descent and bond to the body. For, the word “decree-*Chok*-חֶק” is a word that also means “food” and “sustenance,” as in the verse,⁸⁷ “Provide me with my allotment of bread-*Lechem Chukee*-לֶחֶם חֶקִי.” “Israel-*Yisroel*-יִשְׂרָאֵל” refers to the root of the soul as it is Above (in the aspect of *Zeir Anpin*). Thus, when it states, “Because it is a decree for Israel-*Ki Chok L’Yisroel*-כִּי חֶק לִישְׂרָאֵל,” this refers to the addition and elevation brought about in the aspect of *Yisroel*, through the bond with the body, similar to [eating] food, which causes the bond of the soul with the body.

Because of the elevation brought about in the soul through its bond with the body, it is able to affect the construct of Kingship-*Malchut* and draw down the essential pleasure (*Taanug Atzmi*) from the Essential Self of the Emanator into the aspect of Kingship-*Malchut*. This drawing down is brought about through self-nullification (*Bittul*) in accepting the yoke of *HaShem*’s-יהו"ה Kingship on Rosh HaShanah.

This is as explained at length in the discourses of his honorable holiness, my father-in-law, the Rebbe,⁸⁸ that Rosh HaShanah is the aspect of self-nullification (*Bittul*) in the coronation, meaning that one nullifies his own existence (such that he becomes non-existent) and his existence is solely that he stands ready to fulfill the commandments of the Holy One,

⁸⁷ Proverbs 30:8; See Likkutei Torah ibid. 54d; 55d

⁸⁸ See Sefer HaMaamarim 5701 p. 2 and on; 5702 p. 11 and on; 5703 p. 6 and on.

blessed is He, such as the command, “Say before Me verses of Kingship.”

This self-nullification (*Bittul*) is an essential motion stemming from the essential self of the soul. It is this motion that also affects all the [revealed] powers, so that they are moved with the totality of their essential being. Through this he awakens the Essential Self of the One Above and draws down the essential pleasure (*Taanug Atzmi*) from the Essential Self of the Emanator, blessed is He.

This thereby awakens the essence of all the *Sefirot*, the essence of the pleasure, the essence of the intellect, the essence of the emotions, up to and including the essence of thought, speech, and action, as explained in the Siddur, in the discourse entitled, “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono L’Brachah*.”⁸⁹

7.

This then, is the meaning of [the verse], “Sound the Shofar at the [moon’s] renewal,” about which our sages, of blessed memory, stated,⁹⁰ “Renew (*Cheedshoo*-חדש) your deeds, improve (*Sheephroo*-שפר) your deeds.” “Renew your deeds” comes about through accepting the yoke of *HaShem*’s-יהי Kingship on Rosh HaShanah, through which one is caused to have a renewed vitality in Torah and *mitzvot* throughout the entire year.

⁸⁹ Siddur Im Da”Ch 244c and on.

⁹⁰ Midrash Tehillim to Psalms 81:4; Pesikta d’Rav Kahana, Piska 23 (Piska BaChodesh HaShevi’i); Midrash Vayikra Rabba 29:6.

“Improve your deeds,” is that he causes his deeds to be improved, so that they are good deeds etc. The inner meaning of the word “improve-*Sheephroo*-שפרו” is that it is of the same root as “delightful sayings-*Imrei Shepherd*-אמרי שפר,”⁹¹ meaning “pleasure.” Thus, the meaning of “Improve-*Sheephroo*-שפרו your deeds” is that one’s good deeds in engaging in Torah and *mitzvot* should be done out of pleasure.

This is as explained before, that due to accepting the yoke of *HaShem*’-יהו"ה Kingship on Rosh HaShanah, there is a drawing forth of pleasure in all the powers [of one’s soul]. Therefore, his engagement in Torah and *mitzvot* is with pleasure and beautification etc.

It is through doing so that we affect that just as the Jewish people conclude in their rulings below, so likewise this is caused to be Above. This is as our sages, of blessed memory, taught,⁹² “The Holy One, blessed is He, says to the ministering angels, ‘Let us go, I and you, to the earthly court and find out when Rosh HaShanah will be.’” “The Holy One, blessed is He, then sits on the throne of judgment, and immediately gets up from the throne of judgment and sits upon the throne of mercy.”⁹³

The teaching of the Supernal Holy One is well known,⁹⁴ that the matter of Mercy-*Rachamim* is much deeper than the matter of Kindness-*Chessed*. For, in Mercy-*Rachamim* there are no limitations whatsoever, since it is from the middle line.

⁹¹ Genesis 49:21

⁹² Midrash Devarim Rabba 2:14

⁹³ Vayikra Rabba and Pesikta ibid.

⁹⁴ Igrot Kodesh of the Alter Rebbe p. 430; Igrot Kodesh of the Tzemach Tzedek p. 159, p. 169.

This matter is brought about through the sounding of the Shofar of a ram's horn, through which the Holy One, blessed is He, remembers, as it were, the ram of Yitzchak, [as we recite],⁹⁵ “And the binding of Yitzchak – on behalf of his descendants – may you remember it today with mercy.”

That is, we recall the self-sacrifice (*Mesirat Nefesh*) of the binding of Yitzchak on behalf of every Jew, since the matter of self-sacrifice (*Mesirat Nefesh*) is present in every single Jew. This is as in the teaching of the Alter Rebbe,⁹⁶ that a Jew neither desires nor is capable of being separated from Godliness, Heaven forbid, and this matter is present in every single Jew.

This is as in the ruling of Rambam,⁹⁷ that even a person who must be forced to fulfill a positive *mitzvah*, nevertheless, in the innerness of his soul he too desires to fulfill the will of the Holy One, blessed is He. This is why we recall the binding of Yitzchak on behalf of every Jew, and in a way of mercy-*Rachamim*, in which there are no limitations whatsoever, as mentioned before, [this being] “the boundless portion.”⁹⁸

Through this, there is caused to be a drawing down from Above of all bestowals in a way of great expansiveness without limit. This is like [the offering of] the first-fruits (*Bikkurim*), which specifically are of the seven species by which the land of Israel is praised,⁹⁹ and within these species themselves, the first-

⁹⁵ In the *Musaf* liturgy of Rosh HaShanah

⁹⁶ See *Igrot Kodesh* of the Rebbe Rayatz, Vol. 4, p. 384 (quoted in HaYom Yom for the 25th of Tammuz); *ibid.* p. 547 (quoted in HaYom Yom for the 21st of Sivan) and elsewhere.

⁹⁷ *Mishneh Torah*, Hilchot Geirushin, end of Ch. 2

⁹⁸ *Talmud Bavli*, Shabbat 118a

⁹⁹ *Talmud Bavli*, Menachot 84b; Sifri and Rashi to Deuteronomy 26b

fruits (*Bikkurim*) must specifically be from the choicest fruits.¹⁰⁰

That is, may you be inscribed and sealed for good, for a good and sweet year, with clearly apparent and openly revealed goodness, both in spiritual matters in engaging in Torah and *mitzvot*, as well as in physical matters, in regard to your children, health, and livelihood, and all this should be in a way of abundance and expansiveness, and in a way of “bursting forth powerfully” (*uFaratzta*-ופרצת),¹⁰¹ to the point of “breaching (*Yufratz*-יופרץ) the parameters of the world,”¹⁰² and “the one who breaks through (*HaPoretz*-הפורץ) shall ascend before us,”¹⁰³ referring to King Moshiach,¹⁰⁴ who will come and redeem us in our times, speedily and in the most literal sense!

¹⁰⁰ See Mishnah Bikkurim 1:3; Mishneh Torah, Hilchot Bikkurim 2:3

¹⁰¹ Genesis 28:14

¹⁰² See Talmud Bavli, Bava Batra 15b; Rashi to Job 1:10

¹⁰³ See Micah 2:13

¹⁰⁴ Midrash Bereishit Rabba 85:14 and Rashi there; Aggadat Bereishit, end of Ch. 63.