

Discourse 1

*“uVaChodesh HaShevi’i... -
In the seventh month...”*

Delivered on the 2nd day of Rosh HaShanah, 5730

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

1.

The verse states,³³ “In the seventh month, on the first of the month, there shall be a holy convocation to you; you shall do no laborious work, it shall be a day of sounding the Shofar for you.” About this it states in Midrash,³⁴ “‘on the first-*b’Echad*-באחד (of the month)’ this is Avraham, as the verse states,³⁵ ‘Avraham was one-*Echad*-אחד.’ ‘A holy convocation-*Mikra Kodesh*-קודש-מקרא’ this is Yaakov, as the verse states,³⁶ ‘Listen to Me, O’ Yaakov, and Yisroel as he was called by Me-*MeKora’ee*-מקוראי.’ ‘A day of sounding the Shofar’ this is Yitzchak, as the verse states,³⁷ ‘He saw and behold! A ram.’”

Now, we must better understand this, because the order of our forefathers is Avraham, Yitzchak, and Yaakov. This being so, why did the verse give precedence to “a holy

³³ Numbers 29:1

³⁴ Midrash Vayikra Rabba 29:7 (with variation in the order; however, this is the order as it is in the discourse entitled “*uVaChodesh HaShevi’i*” 5630 (Sefer HaMaamarim 5630 p. 350 and on)).

³⁵ Ezekiel 33:24

³⁶ Isaiah 48:12

³⁷ Genesis 22:13

convocation” (which refers to Yaakov) before “a day of sounding the Shofar” (which refers to Yitzchak)?

Of greater difficulty is the fact that in the Torah portion of Emor (upon which they expounded this teaching that “the first-*Echad*-אחד” refers to Avraham etc.) it is written,³⁸ “In the seventh month, on the first of the month, there shall be a day of rest for you, a remembrance with Shofar blasts, a holy convocation.” In other words, in this matter itself the verse hints at our forefathers according to their order. Thus, why is it that in the Torah portion of Pinchas, it states, “a holy convocation-*Mikra Kodesh*-מקרא קודש,” referring to Yaakov, before “a day of sounding the Shofar,” which hints to Yitzchak?

However, the explanation is as the Tzemach Tzedek stated in Ohr HaTorah,³⁹ that since the verse in the Torah portion of Pinchas is about the matter of the additional-*Musaf* offerings ([as stated in the continuation],⁴⁰ “You shall make a burnt-offering etc.,” and these verses are recited in the Musaf prayer of Rosh HaShanah, and are read in the Haftorah of Rosh HaShanah) and since the additional-*Musaf*-מוסף offerings come from the aspect of Yosef-יוסף,⁴¹ the verse therefore gives precedence to Yaakov over Yitzchak, being that [as the verse states], “These are the offspring of Yaakov: Yosef.”⁴²

³⁸ Leviticus 23:24

³⁹ Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,288.

⁴⁰ Numbers 29:2 and on

⁴¹ “As it states in Pardes [Shaar Erchei HaKinuyim], section on ‘*Musaf*-מוסף” (Ohr HaTorah *ibid.*)

⁴² Genesis 37:2

2.

Now, about the relationship between our forefathers and the verse, “In the seventh month,” it states there in Midrash that “this is analogous to a prince who is on trial before his father [the king], and his father tells him, if you seek to be exonerated before me [in judgment] on this day etc., (meaning that his father [the king] **himself** teaches his son how to be meritorious in the judgment) etc., so likewise, the Holy One, blessed is He, said to the Jewish people, ‘My son, if you seek to be exonerated before Me in judgment on this day [of Rosh HaShanah], make mention of the merit of the forefathers and you will be meritorious before Me in judgment, ‘One-*Echad*-אחד’ refers to Avraham etc. And when is it that you should make mention of the merit of the forefathers and [thus] be meritorious in judgment before Me? ‘In the seventh month.’”

Now, we must better understand what the novelty is of mentioning the merit of our forefathers specifically in the seventh month (as in the words of the Midrash, “And when is it that you should make mention of the forefathers... in the seventh month”).

This is because in our prayers throughout all the days of the year (three times every day, and sometimes four times, and sometimes five times) we also mention the merit of our forefathers, at the beginning of the [Amidah] prayer, as an introduction before the requests in the prayer. This being so, what is the novelty of mentioning the merit of our forefathers specifically on Rosh HaShanah?

This question is made even more difficult by the fact that in our daily prayers we explicitly mention the merit of our forefathers, “The God of Avraham, the God of Yitzchak, and the God of Yaakov.” In contrast, the merit of our forefathers on Rosh HaShanah is only mentioned by way of hint, such that proof must be brought from other verses, that “one-*Echad*-אחד” refers to Avraham, and “A holy convocation-*Mikra Kodesh*-מקרא קודש” refers to Yaakov, and “A day of sounding the Shofar” refers to Yitzchak. This being so, what novelty is there in mentioning the merit of our forefathers on Rosh HaShanah, which only is by way of hint, over and above the express mention of the merit of our forefathers in the daily prayers?

However, the explanation is that the superiority of mentioning the merit of our forefathers on Rosh HaShanah, is because the day of Rosh HaShanah **is itself** the existence of our forefathers, Avraham, Yitzchak, and Yaakov. That is, this is unlike mentioning the merit of our forefathers during the daily prayers, which only is a matter of remembrance. It rather is in a way that the day of Rosh HaShanah **is itself** the existence of our forefathers, Avraham, Yaakov, and Yitzchak.

This is as in the language of the Midrash, “‘on the first-*b’Echad*-באחד (of the month)’ **this is (*Zeh*-זה)** Avraham.” That is, “the first of the month,” the day of Rosh HaShanah, this day itself is Avraham. Likewise, “‘A holy convocation-*Mikra Kodesh*-מקרא קודש’ **this is (*Zeh*-זה)** Yaakov,” and “‘A day of sounding the Shofar’ **this is (*Zeh*-זה)** Yitzchak.”

However, this itself requires further explanation. That is, what is the relationship between Rosh HaShanah and our

forefathers, such that the day of Rosh HaShanah is itself Avraham etc.?

To explain, the relationship between the mention of our forefathers in the daily prayers of every Jew, is because each and every Jew goes in the ways of our forefathers, Avraham, Yitzchak and Yaakov. As known,⁴³ the difference between our forefathers and the tribes, such that “there are only three who are called ‘forefathers-*Avot*’,”⁴⁴ is that when it comes to the tribes, there are differentiations between them, in that each tribe ascends in its own path.⁴⁵ That is, those who are from the tribe of Reuven, their mode of service is in the path of Reuven, and the same applies to the tribes of Shimon, Levi, and Yehudah etc. In contrast, this is not so of the forefathers, and every single Jew must possess the substance of the forefathers.

Now, according to the known teaching of his honorable holiness, the Alter Rebbe,⁴⁶ that the commandments stated in Torah are said in a language that can also be understood as being in the form of a guarantee, meaning that the commandment is itself a guarantee, the same is so of the statement that every Jew must possess the substance of the forefathers.

That is, this itself is the guarantee, in that within himself, every single Jew possesses the substance of the forefathers. This is as explained in Tanya,⁴⁷ that hidden within every Jew

⁴³ Torah Ohr, beginning of Va’era; Also see Likkutei Sichot Vol. 6 p. 11, note 39 & p. 304 there; Likkutei Sichot Vol. 18 p. 97 and elsewhere.

⁴⁴ Talmud Bavli, Brachot 16b

⁴⁵ See Pri Etz Chayim, introduction to Shaar 1; Emek HaMelech, Shaar Olam HaBriyah, Ch. 11 (in the note); Introduction to Shaar HaKollel.

⁴⁶ See Torah Ohr, Tisa 86c and elsewhere.

⁴⁷ Tanya, Likkutei Amarim, Ch. 18

there is love and fear of *HaShem*-יהו"ה and their offshoots, which have come to him as an inheritance from our forefathers. This matter is not only present in a hidden way, but is in a way that also comes into revelation. This is why every single Jew neither desires, nor is he able to be separated from Godliness, Heaven forbid.⁴⁸

Thus, since every single Jew possesses the substance of the forefathers within himself, we therefore mention the merit of our forefathers on behalf of every single Jew. This matter also relates to Rosh HaShanah, because since every Jew goes in the ways of his forefathers, Avraham, Yitzchak, and Yaakov, therefore their merit is effective for every single Jew, so that there is a drawing down of His abundant goodness with immense plentitude from His full, open, holy, and expansive hand,⁴⁹ and they are inscribed and sealed for a good year with goodness and sweetness that is clearly seen and openly revealed.

Nevertheless, we still must understand the special relationship between Rosh HaShanah and our forefathers, such that the day of Rosh HaShanah is itself the existence of our forefathers, ““on the first-*b'Echad*-ב'אחד' **this is** Avraham etc.”

⁴⁸ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384 (copied in HaYom Yom for the 25th of Tammuz); p. 547 (copied in HaYom Yom for the 21st of Sivan); Discourse entitled “*Bati LeGani*” 5710 Ch. 3-4 (Sefer HaMaamarim 5710 p. 115, p. 117), and elsewhere.

⁴⁹ Third blessing of the Grace after Meals (*Birkhat HaMazon*).

The explanation⁵⁰ is that the meaning of the verse, “Avraham was one-*Echad*-אחד” is that Avraham brought about the matter of the Oneness of *HaShem* (*Achdut HaShem*-אחדות יהו"ה) in the world. This is as the verse states,⁵¹ “There he called in the Name *HaShem*-יהו"ה, the eternal God of the world,” about which it states,⁵² “Do not just read it as ‘he called-*Vayikra*-ויקרא,’ but read it as, ‘he caused others to call-*Vayakree*-ויקריא.’”

That is, Avraham informed the whole world that the Holy One, blessed is He, is the “God world-*E”l Olam*-אל עולם” (in that it does not say “God **of** the world-*E”l HaOlam*-אל העולם” but “God world-*E”l Olam*-אל עולם”),⁵³ meaning that the world itself is Godliness.⁵⁴

This then, is the meaning of “‘on the first-*b’Echad*-באחד’ this is Avraham, as the verse states, ‘Avraham was one-*Echad*-אחד.’” For, the substance of Avraham was to draw down the Oneness of *HaShem-Achdut HaShem*-יהו"ה אחדות in the world. This matter was introduced on Rosh HaShanah, “on the first-*b’Echad*-באחד of the month.” For, as known,⁵⁵ on Rosh

⁵⁰ In regard to the coming section also see the discourse entitled “*uVaChodesh HaShevi’P*” 5730 p. 356; Also see Ohr HaTorah, Shoftim, p. 850 and on.

⁵¹ Genesis 21:33

⁵² Talmud Bavli, Sotah 10a and on

⁵³ [Though the term “*Olam*-עולם” also means “eternal,” it also means “world,” and thus, though “*E”l Olam*-אל עולם” is normally translated as “the eternal God” as per its simple meaning, it also means “God world,” in that “the world itself is Godliness.”]

⁵⁴ See Likkutei Torah, Tavo 42d; 43c; *Hemshech* 5672 Vol. 1, Ch. 133, and elsewhere.

⁵⁵ See Pirkei d’Rabbi Eliezer Ch. 11; Zohar I 221b; Zohar III, end of Emor; Tikkunei Zohar, Tikkun 56 (90b).

HaShanah (the day that Adam, the first man, was created),⁵⁶ he (Adam, the first man) said,⁵⁷ “*HaShem*-יהו"ה has reigned, He has donned grandeur etc.”

That is, he informed the entire creation that *HaShem*-יהו"ה is King, and said,⁵⁸ “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker.” The same is likewise so every year on Rosh HaShanah, that on this day there is a drawing down of the matter of the Oneness of *HaShem-Achdut HaShem*-יהו"ה אחדות in the world.

This likewise is the meaning of, “A holy convocation-*Mikra Kodesh*-מקרא קודש” this is Yaakov,” that on every Rosh HaShanah there is a drawing down of the aspect of Yaakov. To explain, the name Yaakov יעקב shares the same letters as “will burst forth-*Yibaka*-יבקע.”⁵⁹ It thus states in Zohar,⁶⁰ “Yaakov said [the verse],⁶¹ “Then your light will burst forth-*Yibaka*-יבקע like the dawn.”

As explained by his honorable holiness, the Mittler Rebbe, in the discourses of Sukkot in the Siddur,⁶² this refers to the fact that the Line-*Kav* breaks through (*Boke'ah*-בוקע) the constriction-*Tzimtzum*. Now, since the breaking through (*Bekiya*-בקייע) of the constriction-*Tzimtzum* is because of the aspect of the light that transcends the constriction-*Tzimtzum*, it therefore even has an element of superiority over the aspect of

⁵⁶ See Ra"n to Talmud Bavli, Rosh HaShanah 16a; Chiddushei Aggadot of the Maharsha there; Also see Likkutei Torah, Nitzavim 47c and elsewhere.

⁵⁷ Psalms 93:1

⁵⁸ Psalms 95:6

⁵⁹ See Etz Chayim, Shaar HaKlallim Ch. 10; Shaar 32 (Shaar Ha'arat HaMochin), Ch. 1, and elsewhere.

⁶⁰ Zohar III 104a

⁶¹ Isaiah 58:8

⁶² Siddur Im Da"Ch p. 257d and on

Avraham. This is because when it comes to the light drawn down by Avraham, even though it is in a way that “He caused others to call-*Vayakree* ויקריא etc., nevertheless, this light did not penetrate the world in inner way (*b’Pnimityut*).

In contrast, through Yaakov the light was drawn down in the world in an inner way (*b’Pnimityut*). This is as the verse states,⁶³ “Give truth to Yaakov,” in that Yaakov is the aspect of the ultimate truth (*Emet L’Ameeto* אמת לאמיתו) and the light drawn down by him is in a sustaining way.

Now, even though the [aspect of] “Give truth to Yaakov” specifically comes after the “kindness to Avraham,” nevertheless, there is a superiority in Yaakov over and above the aspect of the kindness-*Chessed* of Avraham, in that it specifically is Yaakov who is the aspect of truth-*Emet* אמת, since specifically through him the light is drawn down everywhere and in a way that is equal in every place, this being the substance of the aspect of truth-*Emet* אמת. For, as known, Yaakov is the “middle beam that passes through from one end to the other end.”⁶⁴ This is because Yaakov is drawn from the aspect of the light that transcends the constriction-*Tzimtzum*, as mentioned before. Thus, since division is inapplicable in this light, therefore, the drawing down of this light is equal in every place.

This then, is the meaning of “A holy convocation-*Mikra Kodesh* קודש מקרא this is Yaakov.” For, “A holy convocation-*Mikra Kodesh* קודש מקרא” means, “drawn from

⁶³ Micah 7:20; See Tanya, Iggeret HaKodesh, Epistle 6; Likkutei Torah, Matot 83c and elsewhere.

⁶⁴ See Exodus 26:28; 36:33; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35, and elsewhere.

holiness-*Kodesh*-קדש,”⁶⁵ [about which it states], “Holiness-*Kodesh*-קדש is a thing unto itself,”⁶⁶ meaning that it is separate from the aspect of “days,” and is the light that transcends the constriction-*Tzimtzum*. The substance of Yaakov is that he “calls-*Koreh*-קורא” and draws down even from the aspect of this light.

This then, is the relationship between Rosh HaShanah and Yaakov. For, on every Rosh HaShanah there is a drawing down from the aspect of this light. For, as known, on every Rosh HaShanah all things revert to their initial state. This being so, it is understood that the drawing down that takes place on Rosh HaShanah, is from the aspect of the first root etc. This is especially so considering the explanation in Iggeret HaKodesh,⁶⁷ that on every Rosh HaShanah there is a drawing down of an even higher novel light, a supernal light that never before illuminated throughout all the days of the world. [From this it is understood that on **this** Rosh HaShanah there is a drawing down of a higher light that was not present even in the times of the first Holy Temple when “the moon was in a state of wholeness.”]⁶⁸

This then, is the meaning of “A holy convocation-*Mikra Kodesh*-מקרא קודש’ this is Yaakov.” That is, every Rosh HaShanah is the aspect of “a holy convocation-*Mikra Kodesh*-מקרא קודש,” meaning a drawing down from the aspect of

⁶⁵ Zohar III 94a, elucidated in Siddur Im Da”CH 217a and on.

⁶⁶ See Zohar III 94a *ibid*; Siddur Im Da”Ch 217a and on *ibid*.; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26, and elsewhere.

⁶⁷ Tanya, Iggeret HaKodesh, Epistle 14

⁶⁸ Zohar I 150a; 225b; Zohar II 85a; Also see Midrash Shemot Rabba 15:26

“holiness-*Kodesh*-קדש” which is “a thing unto itself,” this being the substance of Yaakov.

This also is the meaning of, “‘A day of sounding the Shofar’ this is Yitzchak.” To preface, Talmud Yerushalmi states,⁶⁹ “One verse states,⁷⁰ ‘A day of rest for you, a **remembrance** of Shofar blasts’ (and not actual Shofar blasts), and another verse states,⁷¹ ‘It shall be for you a day of sounding the Shofar.’ This is not a problem, being that one verse discusses when the holiday [of Rosh HaShanah] falls out on Shabbat, and one verse discusses when the holiday falls out on the mundane days of the week.”

However, based on the explanation in Talmud Bavli,⁷² that the reason we do not sound the Shofar when Rosh HaShanah falls out on Shabbat, is only Rabbinic in origin, whereas Biblically, we would sound the Shofar even when Rosh HaShanah falls out on Shabbat. Thus, the question remains as to why the verse states, “a **remembrance** of Shofar blasts.”

The Tzemach Tzedek explains⁷³ that the sounding of the Shofar on Shabbat is only “a remembrance of Shofar blasts-*Zichron Teru'ah*-זכרון תרועה.” This is because the “shofar blasts-*Teru'ah*-תרועה” indicate the quality of judgment (*Din*),⁷⁴ and on Shabbat all judgments are nullified (as we recite in the

⁶⁹ Talmud Yerushalmi, Rosh HaShanah 4:1

⁷⁰ Leviticus 23:24

⁷¹ Numbers 29:1

⁷² Talmud Bavli, Rosh HaShanah 29b

⁷³ Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,305

⁷⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part II), section entitled “The Order of the *Shofarot*.”

“*Kegavna*”).⁷⁵ Thus, sounding of the Shofar then is only “a **remembrance** of Shofar blasts-*Zichron Teru’ah*-זכרון תרועה.”

This then, is also the meaning of, “‘A remembrance of Shofar blasts’ this is Yitzchak.” This is because Yitzchak-יצחק is called by this name because “God has made laughter-*Tzchok*-צחוק for me,”⁷⁶ this being the matter of pleasure (*Taanug*), and as a result of the drawing forth of the pleasure (*Taanug*) this causes the powers of might (*Gevurot*) to be sweetened.

Now, when the powers of might (*Gevurot*) are sweetened in the powers of kindness (*Chassadim*), they then are even better than the powers of kindness (*Chassadim*) themselves. This is as explained in the Siddur, in the discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono L’Brachah*,”⁷⁷ that specifically when the bestowal is from the aspect of the powers of might (*Gevurot*) it is in a way of strength etc. This is especially so regarding the spelling of [the name Yitzchak] with the letter *Sin*-ש, “*Yischak*-ישחק,”⁷⁸ which indicates the coming future,⁷⁹ about which the verse states,⁸⁰ “Then our mouths will be filled with laughter-*Schok*-שחוק,” because the bestowal will then be with even greater strength.⁸¹

Nevertheless, even now, the bestowal stemming from the aspect of the powers of might (*Gevurot*) (the aspect of Yitzchak) is with awesome strength. This is why it

⁷⁵ Zohar II 135b, recited on the eve of Shabbat.

⁷⁶ Genesis 21:6

⁷⁷ Siddur Im Da”Ch p. 247a and on.

⁷⁸ Psalms 105:9

⁷⁹ See Siddur Im Da”Ch 28d

⁸⁰ Psalms 126:2; See Talmud Bavli, Brachot 31a

⁸¹ See Siddur Im Da”Ch 28d *ibid*.

[specifically] is in the blessing of Yitzchak that the verse states,⁸² “And may God-*Elohi*” *אלהי*”m-ם (specifically) give you of the dew of the heaven and of the fatness of the earth, and abundant grain and wine.”

This refers to the blessing “of the dew of the heaven and of the fatness of the earth” in their literal sense, physically, as well as how these aspects are in the spirituality of matters. This is as our sages, of blessed memory, stated,⁸³ “‘of the dew of the heavens’ this is Scripture (*Mikra*), and ‘of the fatness of the earth’ this is Mishnah, and ‘abundant grain’ this is Talmud etc.”

This then, is the superiority of “‘A remembrance of Shofar blasts-*Zichron Teru’ah*” *זכרון תרועה*” this is Yitzchak” over and above “‘on the first-*b’Echad*” *באחד*” this is Avraham,” and even in relation to “‘A holy convocation-*Mikra Kodesh*” *מקרא קודש*” this is Yaakov.” This is because the primary bestowal is through Yitzchak, since it specifically is by his hand that the bestowal comes in a way of strength and dominance etc., as explained before.

This then, explains [the teaching], “And when should you make mention of the merit of the forefathers and be meritorious in judgment before Me? ‘In the seventh month,’” specifically. That is, this is a much higher matter than the mention of the merit of our forefathers in the prayers throughout all the days of the year. This is because the mention of the merit of our forefathers on Rosh HaShanah is not merely a remembrance, but rather on Rosh HaShanah it is the very existence of our forefathers, Avraham, Yitzchak, and Yaakov.

⁸² Genesis 27:28

⁸³ Midrash Bereishit Rabba 66:3

This is as stated in Zohar,⁸⁴ “Avraham is unified on this side, Yaakov on that side, and Yitzchak in the center.” This likewise is the order of the *Tekiya*, *Teru’ah*, *Tekiya* blasts. That is, the two simple [long] blasts (*Tekiya*) are Avraham and Yaakov, whereas the [broken] *Teru’ah* blast in the middle, is the aspect of Yitzchak.⁸⁵

4.

However, we still must understand this better. This is because in various places⁸⁶ it is explained that the forefathers are the aspect of the world of Emanation. This is the meaning of [the teaching],⁸⁷ “The forefathers, they themselves are the Chariot (*Merkavah*).” In other words, they are the Chariot (*Merkavah*) for that which transcends the world of Emanation (*Atzilut*), but our forefathers themselves are the aspect of the world of Emanation (*Atzilut*) (especially as they then were also drawn down in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)).

Thus, at first glance, how does this fit with what was explained before about the matter of “on the first-*b’Echad*-באחד’ this is Avraham, as the verse states,⁸⁸ ‘Avraham was one-*Echad*-אחד,’” that the substance of Avraham is the aspect of the Oneness (*Achdut*-אחדות), which is a matter that transcends the world of Emanation (*Atzilut*)? For, since in the world of

⁸⁴ Zohar III 100a

⁸⁵ Ohr HaTorah, Drushim L’Rosh HaShanah p. 1,306.

⁸⁶ See Torah Ohr, Vayeitzei 24a; Likkutei Torah Tzav 17b and elsewhere.

⁸⁷ Midrash Bereishit Rabba 47:6; 82:6

⁸⁸ Ezekiel 33:24

Emanation (*Atzilut*) there is the division of ten *Sefirot*, “ten and not nine, ten and not eleven,”⁸⁹ this therefore is not a matter of Oneness (*Achdut*).

Even though the world of Emanation is the World of Oneness (*Olam HaAchdut*),⁹⁰ in that “He and His life force are one, and He and His organs are one,”⁹¹ nevertheless, as known⁹² there is a difference between the union with “His life force” and the union with “His organs.” That is, even in the matter of “He is one” there is a differentiation between “His life force” and “His organs.” This being so, this is not the true matter of Oneness (*Achdut*).

We also must better understand the matter of “‘A holy convocation-*Mikra Kodesh* מִקְרָא קֹדֶשׁ’ this is Yaakov.” For, it was explained before that this refers to the matter of the “breaking through-*Bekiyah* בְּקִיעָה” brought about through the drawing down of the aspect of the light that transcends the constriction-*Tzimtzum*. This matter is much higher than the world of Emanation (*Atzilut*) which is the level of the forefathers.

We also must better understand the matter of “‘A remembrance of Shofar blasts-*Zichron Teru'ah* זִכְרוֹן תְּרוּעָה’ this is Yitzchak.” For, it was explained before that this is the matter of the sweetening of the powers of might (*Gevurot*) in the powers of kindness (*Chassadim*). This matter is also much

⁸⁹ Sefer Yetzirah 1:4

⁹⁰ See Avodat HaKodesh, Vol. 1, Ch. 2; Likkutei HaShas of the Arizal, beginning of Tractate Shabbat, and elsewhere.

⁹¹ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20

⁹² See Sefer HaMaamarim 5633 Vol. 2, p. 346 and on; 5653 p. 226 and on; 5692 p. 127 and on.

higher than the aspect of the world of Emanation (*Atzilut*). For, in the world of Emanation (*Atzilut*) there are the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, each line being unto itself. This being so, this aspect is much higher than the level of the forefathers.

Even though it is known⁹³ about the explanation of [the verse],⁹⁴ “Your forefathers dwelt beyond the river,” that the root of the forefathers is even higher than the world of Emanation (*Atzilut*), nevertheless, this is only in their root, whereas the matter of the forefathers themselves is in the world of Emanation (*Atzilut*).

5.

This may be understood based on what is known about the matter of “the seventh month,” [as explained by the leader of each generation (in regard to each and every Jew) in his own style].⁹⁵ Namely, that even though the aspect of “the seventh” is Understanding-*Binah*,⁹⁶ nevertheless, included in this are all three heads, up to and including the aspect of the Ancient One-*Atik* (since the revelation of the Ancient One-*Atik* is in Understanding-*Binah*)⁹⁷ as well as the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* etc. This is because on Rosh HaShanah all things revert to their initial state, and therefore the drawing

⁹³ See Torah Ohr, Vayishlach 25a

⁹⁴ Joshua 24:2

⁹⁵ Ohr HaTorah, Drushim L'Rosh HaShanah ibid. p. 1,288; *Hemshech* 5672 Vol. 2, p. 1,089.

⁹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Yesod*), and elsewhere.

⁹⁷ Zohar III 178a; Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40 and the notes and citations there, and elsewhere.

down must be from the aspect of the first root etc. Thus, as known, on Rosh HaShanah the drawing down is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, literally.

About this the verse states,⁹⁸ “He will choose our heritage for us, the pride of Yaakov that He loves,” this being the matter of the choice in His Essential Self.⁹⁹ For, as known, the true matter of free choice (*Bechirah*) is only in His Essential Self.¹⁰⁰ For, when it comes to all aspects of light (*Ohr*), since they are within the parameter of having some form, it is not applicable for there to be the true matter of choice (*Bechirah*) in them.

Now, we should explain the connection between this aspect and our forefathers according to what is explained by his honorable holiness, the Rebbe Maharash, in the discourse entitled “*BaChodesh HaShevi'i*” of the year 5730,¹⁰¹ (said one-hundred years ago). He first brings the second explanation in the Midrash,¹⁰² that “the seventh month-*Chodesh HaShevi'i*-י"ח חודש השביעי” is “the month of the oath-*Yarcha d'Shevua'ta*-ירחא דשבועתא”, during which the Holy One, blessed is He, took an oath with our forefathers, as the verse states,¹⁰³ ‘As You swore to our forefathers in days of old (*Yemei Kedem*-ימי קדם),’ and¹⁰⁴ ‘In Myself (*Bi*-בי) I swear – the word of *HaShem*-יהו"ה.”

⁹⁸ Psalms 47:5

⁹⁹ See the discourse entitled “*Yivchar Lanu*” 5703, Ch. 14 (Sefer HaMaamarim 5703 p. 35).

¹⁰⁰ See the discourse entitled “*Yivchar Lanu*” *ibid.*; Likkutei Sichot Vol. 4, p. 1,309; p. 1,341; Vol. 11 p. 5, and elsewhere.

¹⁰¹ At the beginning of the discourse (Sefer HaMaamarim 5630 p. 350 and on).

¹⁰² Midrash Vayikra Rabba 29:9

¹⁰³ Micah 7:20

¹⁰⁴ Genesis 22:16

He then brings the first explanation of the Midrash, that “‘on the first-*b’Echad*-בְּאֶחָד (of the month)’ this is Avraham etc.,” (as mentioned above).

Now, it can be said that the relationship between the two explanations is that the drawing down brought about by our forefathers is not only in the aspect of the world of Emanation (*Atzilut*), but the drawing down is also from the **root** of our forefathers, the aspect indicated by [the verse], “Your forefathers dwelt beyond the river.” This is the meaning of the words, “As you swore to our forefathers in days of old-*Yemei Kedem*-יְמֵי קֶדֶם,” referring to the aspect of the “days of old-*Yemei Kedem*-יְמֵי קֶדֶם”¹⁰⁵ which transcends the aspect of “the days of the world-*Yemot Olam*-יְמוֹת עוֹלָם.” It is from this aspect as well that there is a drawing down from our forefathers to every single Jew, in that he too has a relation to the aspect of the **root** of the forefathers, which transcends the world of Emanation (*Atzilut*).

6.

The explanation is that about the souls of the Jewish people the verse states,¹⁰⁶ “You are My witnesses.” Now, in various places¹⁰⁷ it is explained that the matter of testimony is regarding that which is hidden and concealed from the eyes of all. For, about something that is known to all, no testimony is necessary, and moreover, even in regard to that which is

¹⁰⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Ten (*Keter*).

¹⁰⁶ Isaiah 43:10; 43:12; Also see Zohar III 86a

¹⁰⁷ Likkutei Torah, Pekudei 4a and on, and elsewhere.

destined to be revealed, the Torah did not need testimony.¹⁰⁸ Rather, the matter of testimony is (as in the language of the discourse),¹⁰⁹ “to reveal that which is concealed and hidden and is not revealed to all.” This is why the *mitzvot* are called “testimonies-*Eidut*-עֵדוּת,”¹¹⁰ as the verse states,¹¹¹ “I rejoiced over the way of Your testimonies.” This is because the *mitzvot* indicate very lofty aspects that are hidden and concealed, and through the *mitzvot* they are drawn down from concealment into revelation, like witnesses who reveal that which is hidden and concealed.

This is also why the *mitzvot* must be aligned with precision to the aspects Above that they attest to and draw down, just as the testimony of witnesses must be aligned with precision in all their details, in that [the Torah] requires that “[witnesses must testify in regard to a complete] matter, and not half a matter.”¹¹²

For example, when it comes to the *mitzvah* of *Tzitzit*, there must specifically be thirty-two strings, being that it attests to and draws down the aspect of the thirty-two pathways of Wisdom (*Lamed-Beit Netivot Chochmah*).¹¹³ The same is so of the *mitzvah* of Tefillin, that it must contain four Torah portions,

¹⁰⁸ See Talmud Bavli, Rosh HaShanah 22b

¹⁰⁹ The aforementioned discourse entitled “*BaChodesh HaShevi’i*” (p. 353).

¹¹⁰ See Maamarei Admor HaZaken 5567 p. 79 and on; Ohr HaTorah, Shoftim p. 847 and on.

¹¹¹ Psalms 119:14

¹¹² Talmud Bavli, Bava Kamma 70b

¹¹³ See Zohar III 301a (Tosefot); Sefer Yetzirah 1:1; Rabbeinu Bachaye to Numbers 15:38; Likkutei Torah, Shlach 47b; Sefer HaMaamarim 5691 p. 13, and elsewhere.

being that it attests to and draws down the aspect of the four brains (*Mochin*) Above¹¹⁴ (as explained in the discourse).

The same is so of the testimony of the Jewish people, “You are My witnesses,” that through them there is a drawing down and revelation of the highest aspects that are concealed and hidden. As explained in the discourse entitled “*Tziyon b’Mishpat Tipadeh*,”¹¹⁵ this is the meaning of the verse,¹¹⁶ “there the tribes ascended, the tribes of Ya” *H-ה*”, a testimony (*Eidut*-עדות) for Israel.”

That is, the twelve tribes are the aspect of the twelve diagonal lines (*Yod-Beit Gvulei Alachson*) of *Zeir Anpin* (which is the aspect of the lower chariot)¹¹⁷ which are the aspect of the [order of the] chaining down of the worlds (*Hishtalshelut*). Nevertheless, as “the tribes ascended,” it is to the aspect of the root and source of their souls in the aspect of His simple will that transcends reason and intellect, this being the aspect of “testimony-*Eidut*-עדות.”

The explanation is that our sages, of blessed memory, stated,¹¹⁸ “There are three partners in [the creation of] a person: The Holy One, blessed is He, his father, and his mother. His father emits the white seed... His mother emits the red seed...

¹¹⁴ Zohar III 262a; Siddur Im Da”Ch 6c and on, and elsewhere.

¹¹⁵ Of the year 5677 (Sefer HaMaamarim 5677 p. 137 and on); Also see the discourse entitled “*v’Taher Libeinu* – Purify our hearts to serve You in truth” 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 2, and the discourse entitled “*Eileh Masei* – These are the journeys of the children of Israel” 5719, translated in The Teachings of The Rebbe 5719, Discourse 29 (Sefer HaMaamarim 5717 p. 14; Sefer HaMaamarim 5719 p. 246 and on).

¹¹⁶ Psalms 122:4

¹¹⁷ See Torah Ohr, Vayetzrei 24a *ibid*.

¹¹⁸ Talmud Bavli, Niddah 31a

and the Holy One, blessed is He, invests a spirit into him, a soul etc.”

Now, as known,¹¹⁹ these three matters are also present in the soul itself. That is, there are aspects of the soul that come from the aspects of the father and mother, and there are aspects of the soul that come from the Holy One, blessed is He, about which the verse states,¹²⁰ “He blew into his nostrils the soul of life,” [stated in regard to the creation of Adam, the first man, on Rosh HaShanah, and also is so of the soul of each and every Jew. For, as the Alter Rebbe wrote in Tanya,¹²¹ “the second uniquely Jewish soul is literally a part of God from on high” (and he brings proof for this) “as it states, ‘He blew into his nostrils the soul of life’”] and “He who blows, blows from within himself.”¹²²

More specifically, Yisroel is the aspect of Zeir Anpin, the six emotions [in which the complete number of the Jewish people is six-hundred thousand.¹²³ (This is also why [the name] “Yisroel-ישראל” is an acronym for,¹²⁴ “There are six-hundred thousand letters to the Torah-*Yesh Sheesheem Ribo Otiyot LaTorah-יש ששים רבוא אותיות לתורה*.” This is because the six

¹¹⁹ See Likkutei Torah, Drushim L'Shemini Atzeret 89b; Ohr HaTorah, Chanukah, Vol. 7 p. 1,261a and on.

¹²⁰ Genesis 2:7

¹²¹ Tanya, Likkutei Amarim, beginning of Ch. 2.

¹²² Tanya cites Zohar; See, however, Igrot Kodesh, Vol. 20 p. 131 (that this is not found in our editions of Zohar, but is found in other early works of Kabbalah, amongst them: Emek HaMelech 127c; Introduction to Shefa Tal; Also see Ramban to Genesis 2:7; Rabbeinu Bachaye to Exodus 20:7.

¹²³ See Tanya, Ch. 37 (48b); Maamarei Admor HaZaken 5566 p. 190 and on; 5570 p. 95 and on; Ohr HaTorah Bamidbar p. 29 and on; Sefer HaMaamarim 5644 p. 265; 5678 p. 312 and on.

¹²⁴ See Megaleh Amukot, Ophan 186; Likkutei Torah, Behar 41b; 43d; Bamidbar 16b; Sefer HaMaamarim 5698 p. 216.

emotions of *Zeir Anpin* each include ten, and the ten include ten, to the fifth power].

Now, the birth of the emotions (*Midot*) comes from the brains (*Mochin*) of Wisdom-*Chochmah* and Understanding-*Binah*, called the “father” (Wisdom-*Chochmah*, the “whiteness”) and the “mother” (Understanding-*Binah*, the “redness”). This then, is the aspect of the father and mother present in the soul, which are the aspects of the *Nefesh*, *Ru’ach*, and *Neshamah*.

However, when it states that the Holy One, blessed is He, invests a soul into him, this refers to the aspects of the *Chayah* and *Yechidah*, the primary aspect of which is the *Yechidah*, which is associated with the Holy One, blessed is He, (that is, “the Holy One, blessed is He, invests the soul into him”). This is because the singular-*Yechidah* [essence of the soul, in the feminine] is bound to and receives from the Singular One-*Yachid*.¹²⁵

It is from this [aspect] that the power of self-sacrifice (*Mesirat Nefesh*) which is present in each and every Jew comes, in that the matter of self-sacrifice (*Mesirat Nefesh*) transcends reason and understanding. This is because it is drawn from the Holy One, blessed is He, who transcends the aspects of Wisdom-*Chochmah* and Understanding-*Binah* (the “father” and “mother”).

About this the verse states, “A testimony to Yisroel-*Eidut L’Yisroel* לְיִשְׂרָאֵל.” This is because the matter of testimony (*Eidut*-עדות) is to reveal that which is concealed, this

¹²⁵ See Likkutei Torah, Re’eh 25a; Maamarei Admor HaZaken, Et’halech Liozhna p. 169 and on; Sefer HaMaamarim 5696 p. 56.

being the power of self-sacrifice (*Mesirat Nefesh*) which stems from the aspect of the singular-*Yechidah* [essence of the soul] (which comes from the Holy One, blessed is He, who transcends the aspects of Wisdom-*Chochmah* and Understanding-*Binah*) that is present in a revealed way in every single Jew.

This is especially so on Rosh HaShanah and during the ten days of repentance, as our sages, of blessed memory, taught¹²⁶ about the verse,¹²⁷ “Seek *HaShem*-יהוה when He can be found, call upon Him when He is near,” that this refers to “a solitary individual-*Yachid*-יחיד,” and “when is this so for a solitary individual (*Yachid*)? During the ten days between Rosh HaShanah and Yom HaKippurim,” being that during those days there is the revelation of the aspect of the singular-*Yechidah* [essence of the soul]¹²⁸ which receives from the aspect of “the spark of the Creator,”¹²⁹ which is the aspect of the Singular One-*Yachid*-יחיד.

This then, is why on Rosh HaShanah there is the closeness of the Luminary to the spark.¹³⁰ That is, every spark in each and every Jew, no matter who he is, during the time of Rosh HaShanah, the Luminary, which refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, is close to him. This is the meaning of the verse, “Seek *HaShem*-יהוה when He can be found.” That

¹²⁶ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

¹²⁷ Isaiah 55:6

¹²⁸ See Likkutei Torah, Tavo 43d; Chanah Ariel (of the Rav and Chassid, Rabbi Yitzchak Isaac of Homil), Parshat Ha'azinu (44b) in the name of the Alter Rebbe.

¹²⁹ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1.

¹³⁰ See Derech Chayim of the Mittler Rebbe (translated as The Path of Life) 13d (Ch. 10).

is, he finds the matter that transcends the aspect of the soul (*Neshamah*) itself, this being the aspect of the singular-*Yechidah* [essence of the soul] and the Singular One-*Yachid* etc.

7.

Now, in the discourse entitled “*BaChodesh HaShevi’i*” mentioned before, he continues¹³¹ to explain the verse,¹³² “According to two witnesses shall a word be upheld (*Yakum Davar*-דָּבָר יָקוּם).” [He explains] that “a word-*Davar*-דָּבָר” refers to the aspect of Kingship-*Malchut*,¹³³ as the verse states,¹³⁴ “By the word (*Dvar*-דָּבָר) of *HaShem*-יְהוָה the heavens were made,” and¹³⁵ “The word (*Dvar*-דָּבָר) of the King rules.”

[To point out, through this we can understand the statement in Midrash,¹³⁶ “‘In the seventh month, on the first of the month’ – this is the meaning of the verse,¹³⁷ ‘Forever, *HaShem*-יְהוָה your word (*Dvarcha*-דְּבַרְךָ) stands in the heavens.” For, at first glance, it is not understood what the connection is between the verse, “Forever *HaShem*-יְהוָה your word stands in the heavens,” and the verse, “In the seventh month, on the first of the month.” However, the explanation is that on Rosh HaShanah there is the drawing down of the aspect of Kingship-*Malchut*, which is the matter of the verse, “By the

¹³¹ On p. 351

¹³² Deuteronomy 19:15

¹³³ See Biurei HaZohar of the Mittler Rebbe 121d and on, and with additions etc., in Biurei HaZohar of the Tzemach Tzeddek Vol. 2, p. 1,029 and on.

¹³⁴ Psalms 33:6

¹³⁵ Ecclesiastes 8:4

¹³⁶ Midrash Vayikra Rabba 29:1

¹³⁷ Psalms 119:89

word (*Dvar*-דבר) of *HaShem*-יהו"ה the heavens were made," and this is the meaning of, "In the seventh month, on the first of the month' – this is the meaning of the verse, 'Forever *HaShem*-יהו"ה your word (*Dvarcha*-דברך) stands in the heavens.'" This is because on Rosh HaShanah there is the drawing down of the aspect of "the word of *HaShem*-יהו"ה to renew the creation at every moment, "forever," meaning, for the whole year.]

The meaning of the verse, "According to two witnesses shall a word (*Davar*-דבר) be upheld," is that the sustainment of Kingship-*Malchut* ("a word-*Dvar*-דבר" and "the word of our God-*Dvar Elo*"הינינו-*heinu*"),¹³⁸ is in accordance to the two qualities of Kindness-*Chessed* and Might-*Gevurah*.

This is as we observe below, that the conduct of kingship is according to these two qualities. This is as the verse states,¹³⁹ "The throne will be established with kindness (*Chessed*-חסד)," and¹⁴⁰ "Through justice (*Mishpat*-משפט) a king establishes a land." The intention in "justice-*Mishpat*-משפט" here is to the matter of "justice-*Mishpat*-משפט that is mercy-*Rachamei*-רחמי"¹⁴¹ (as explained at the end of the discourse),¹⁴² which is an even higher drawing down than the aspect of the powers of kindness (*Chassadim*). This is because when it comes to the quality of Kindness-*Chessed*, there is no opposition in the first place.

In contrast, the aspect of the mercies (*Rachamim*) even transforms the powers of might (*Gevurot*) into kindnesses

¹³⁸ See Isaiah 40:8

¹³⁹ Isaiah 16:5

¹⁴⁰ Proverbs 29:4

¹⁴¹ See introduction to Tikkunei Zohar 17b

¹⁴² p. 357.

(*Chassadim*). This is like the explanation above about the matter of “‘A remembrance of Shofar blasts’ this is Yitzchak,” that the powers of Might (*Gevurot*) of Rosh HaShanah, are the matter of the powers of Might (*Gevurot*) as they are sweetened.

This then, is the meaning of the verse, “According to two witnesses shall a word (*Davar*-דבר) be upheld,” in that the construction of Kingship-*Malchut* on Rosh HaShanah is through the two qualities of Kindness-*Chessed* and Might-*Gevurah* as they are sweetened through Mercy-*Rachamim*.

This is also the relationship between the verse, “According to two witnesses shall a word (*Davar*-דבר) be upheld,” and the matter of “‘on the first-*b’Echad*-באחד (of the month)’ this is Avraham... ‘A holy convocation-*Mikra Kodesh*-מקרא קודש’ this is Yaakov... ‘A day of sounding the Shofar’ this is Yitzchak.”

This is because the drawing down on Rosh HaShanah is through the three lines of the forefathers, (and as explained (in chapter three), “Avraham is unified on this side, Yaakov on that side, and Yitzchak in the center”) as they are in their root in the aspect of the “days of old-*Yemei Kedem*-ימי קדם” which transcends the world of Emanation (*Atzilut*) (as mentioned in chapter five). This matter is drawn down and revealed in every single Jew, in that he has the matter of the “testimony-*Eidut*-עדות” within him etc.

8.

Now, we should add to the explanation of the matter of “testimony-*Eidut*-עדות” in greater depth according to the

explanation in the above-mentioned discourse,¹⁴³ that the matter of “testimony-*Eidut*-עדות” is connected with the matter of “knowledge-*Da’at*-דעת,”¹⁴⁴ in that the word “knowledge-*Da’at*-דעת” shares the same letters as “testimony-*Eidut*-עדות.”¹⁴⁵

This itself not only includes the Lower Knowledge (*Da’at Tachton*) but even the Upper Knowledge (*Da’at Elyon*).¹⁴⁶ This is as he brings¹⁴⁷ from the verse¹⁴⁸ (that we recite in the Haftorah of Rosh HaShanah) “For *HaShem*-יהו"ה is a God of knowledges-*De’ot*-דעות (and [man’s] deeds are accounted by Him),” in which the word “knowledges-*De’ot*-דעות [in the plural] indicates two,”¹⁴⁹ in that there are two knowledges (*De’ot*-דעות) - the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*) present in the matter of contemplation (*Hitbonenut*) and in the matter of service of *HaShem*-יהו"ה, blessed is He, referring to the matter of His Upper Unity (*Yichuda Ila’ah*) and His Lower Unity (*Yichuda Tata’ah*).

To preface,¹⁵⁰ in most places it is explained that these two knowledges (*De’ot*-דעות) are the aspects of the Name

¹⁴³ P. 353

¹⁴⁴ See Biurei HaZohar of the Mittler Rebbe and Tzemach Tzeddek *ibid.*; Ohr HaTorah Shoftim *ibid.*

¹⁴⁵ See Zohar III 291a (Idra Zuta); Tikkunei Zohar, beginning of Tikkun 69; Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Eidut*-עדות”; Ramaz to Zohar III 275a; Kehilat Yaakov, section on “*Eidut*-עדות”; Likkutei Torah, Pekudei 4b.

¹⁴⁶ See Biurei HaZohar of the Mittler Rebbe and Tzemach Tzeddek *ibid.*

¹⁴⁷ See p. 351 in the discourse.

¹⁴⁸ Samuel I 2:3

¹⁴⁹ See Tikkunei Zohar *ibid.*

¹⁵⁰ In regard to the coming section see the discourse entitled “*Tikoo*” 5680 cited later in the discourse (the beginning of Sefer HaMaamarim 5680).

HaShem-יהו"ה and His title God-*Elohi*"מ-אלהי"ם.¹⁵¹ That is, the Name *HaShem*-יהו"ה is the aspect of the Upper Knowledge (*Da'at Elyon*) - that Above is something (*Yesh*) and below is nothing (*Ayin*) - whereas His title God-*Elohi*"מ-אלהי"ם is the lower Knowledge (*Da'at Tachton*) - that below is "something" (*Yesh*) and Above is "nothing" (*Ayin*) - (in that He is not grasped). However, from the fact that here the verse states, "*HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות," this seems to indicate that both knowledges (including the lower Knowledge (*Da'at Tachton*)) are in the Name *HaShem*-יהו"ה.

Now, we first should explain the matter of the Upper Knowledge (*Da'at Elyon*) - that Above is something (*Yesh*) and below is nothing (*Ayin*) - being that "before Him everything is as naught."¹⁵² For, at first glance, whatever is before Him to a greater degree (meaning in greater proximity to His Essential Self) is like nothing to an even greater degree. This is as explained by the Alter Rebbe in Iggeret HaKodesh, in the Epistle entitled "*Katonti*"¹⁵³ (after his arrival from [imprisonment in] Petersburg) that "whatever is more 'before Him' is that much more like nothing, naught, and nonexistent."

We thus find that whatever is higher Above is "nothing" (*Ayin*) to a greater degree, and whatever is further below is "something" (*Yesh*) to a greater degree. This being so, what is the meaning of the matter of the Upper Knowledge (*Da'at Elyon*) - that Above is something (*Yesh*) and below is nothing (*Ayin*)?

¹⁵¹ See Likkutei Torah, Re'eh 24a; Ohr HaTorah Na"Ch Vol. 2 p. 972 and on.

¹⁵² See Daniel 4:32; Zohar I 11b

¹⁵³ Tanya, Iggeret HaKodesh, Epistle 2

Now, on a simple level it can be said¹⁵⁴ that this is the difference between the aspect of lights (*Orot*) and the aspect of vessels (*Keilim*). This is like what is known¹⁵⁵ about the matter of enumeration (*Mispar*). That is, sometimes it is explained that the lesser number is higher Above, and to the degree of the descent to below, the greater the number. However, sometimes it is explained that the opposite is true, that the greater the number, the higher it is, and to the degree of the descent below, the number is diminished.

This is as Zohar explains on the verse,¹⁵⁶ “Sarah’s lifetime was one hundred years, twenty years, and seven years,” that “seven” refers to the aspect of *Zeir Anpin*, “twenty” refers to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, and “one-hundred” refers to the aspect of the Crown-*Keter*. [That is, the number “one-hundred” is the aspect of the Crown-*Keter* as it is drawn into Understanding-*Binah*.

This is because the Crown-*Keter* itself is the number “one-thousand,” and as known, the inner aspect (*Pnimiyut*) of the Crown-*Keter* is the number “ten-thousand,” whereas the outer aspect (*Chitzoniyut*) of the Crown-*Keter* is the number “one-thousand.” However, as the Crown-*Keter* is drawn into Understanding-*Binah*, only a tenth of the aspect of the Crown-*Keter* as it is in its own level is drawn down, and the number is then “one-hundred.” The aspects of Wisdom-*Chochmah* and Understanding-*Binah* are a tenth of the aspect of the Crown-

¹⁵⁴ See the discourse entitled “*Tikoo*” 5680 (beginning of Sefer HaMaamarim 5680) *ibid*.

¹⁵⁵ See Biurei HaZohar of the Mittler Rebbe 131c and on; Torat Chayim, Chayei Sarah 126d; *Hemshech* 5672 Vol. 1, Ch. 34; Ch. 86.

¹⁵⁶ Genesis 23:1

Keter (as it is drawn down in *Understanding-Binah*) and therefore *Wisdom-Chochmah* and *Understanding-Binah* are numbered in units of tens (“twenty years”). The same is so regarding the aspect of *Zeir Anpin* relative to the aspects of *Wisdom-Chochmah* and *Understanding-Binah*, that it is numbered in units of ones (“seven years”).]

About this it is explained that this is the difference between the aspect of the lights (*Orot*) and the aspect of the vessels (*Keilim*). That is, when it comes to the aspect of the lights (*Orot*), whatever is higher is also higher in greater abundance. In contrast, when it comes to the aspect of the vessels (*Keilim*), whatever is lower is with greater abundance. For example, in the world of *Akudim* there only is one vessel, whereas in the world of *Emanation (Atzilut)* there are ten vessels etc.

We thus find that the two above-mentioned matters, (that it sometimes is explained that whatever is higher is in greater abundance, and it sometimes is explained that whatever is lower is in greater abundance) are not in contradiction to each other, but on the contrary, they are inter-dependent. For, as known, the abundance of the lights is the reason for the smallness of the vessels, and the abundance of the vessels is the reason for the smallness of the lights.

The same can likewise be said about the matters of “nothing” (*Ayin*) and “something” (*Yesh*). That is, when it is explained that Above is “nothing” (*Ayin*) and below is “something” (*Yesh*), this is in the aspect of the vessels (*Keilim*). In contrast, when it is explained that Above is “something”

(*Yesh*) and below is “nothing” (*Ayin*), this is in the aspect of the lights (*Orot*).

However, this explanation is not yet sufficient. For, according to this, we find that the matter of “everything is as nothing before Him” is solely in the aspect of the vessels (*Keilim*). However, in truth, the nullification of “everything is as nothing before Him” is also in the lights (*Orot*), and on the contrary, in the lights (*Orot*) this is to an even greater degree than it is in the vessels (*Keilim*). This being so, how can it be said that in the aspect of the lights (*Orot*), Above is “something” (*Yesh*) etc.?

[It should be pointed out¹⁵⁷ that this question is also regarding the matter of enumeration (*Mispar*). For, at first glance, it is not understood how it can be said that when it comes to the lights (*Orot*) the higher they are the more their number is increased. This is because the matter of increase in enumeration is the matter of division, and since it is so that whatever is before Him to a greater degree is as nothing to a greater degree, this being so, to the degree that the lights are higher, they should be fewer.]

However, the explanation is as elucidated by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in the discourse of Rosh HaShanah of the year 5680,¹⁵⁸ (the year he began his leadership fifty years ago). Namely, that in the aspect of the light (*Ohr*) itself there are two levels. There is the light (*Ohr*) that is for the revelation of His Essential Self, and

¹⁵⁷ This matter was not recalled well during the repetition of this discourse.

¹⁵⁸ See the discourse entitled “*Tikoo*” 5680 (beginning of Sefer HaMaamarim 5680) *ibid*.

there is the light (*Ohr*) that is for the sake of illuminating the worlds.

This is why it sometimes is explained that Above is the aspect of “nothing” (*Ayin*) and below is “something” (*Yesh*), [and likewise,¹⁵⁹ that below the number is greater], whereas it sometimes is explained that Above is “something” (*Yesh*) [and likewise,¹⁶⁰ that Above the number is greater] and below is “nothing” (*Ayin*). In other words, in the aspect of the light (*Ohr*), the substance of which is to illuminate the worlds, whatever is lower, meaning that it is drawn down into the worlds to a greater degree, is the aspect of “something” (*Yesh*) to a greater degree (and in greater abundance).

However, in the aspect of the light that is for the revelation of His Essential Self, whatever is higher is “something” (*Yesh*) to a greater degree (and in greater abundance). That is, it has within it a greater degree of the aspect of His Essential Self. This is because the revelation of His Essential Self (to the degree that it applies to use a term of revelation about His Essential Self) is even higher.

This then, is the matter of “*HaShem*-יהו"ה is a God of knowledges.” That is, in *HaShem*-יהו"ה Himself, this being the aspect of the light (*Ohr*), there are two knowledges (*De'ot*-דעות) - the Lower Knowledge (*Da'at Tachton*) that Above is “nothing” (*Ayin*) and below is “something” (*Yesh*), this being the aspect of the light that is for illuminating the worlds, and there is the Upper Knowledge (*Da'at Elyon*), that Above is “something” (*Yesh*) and below is “nothing” (*Ayin*), this being

¹⁵⁹ This matter was not recalled well during the repetition of this discourse.

¹⁶⁰ This matter was not recalled well during the repetition of this discourse.

the aspect of the light (*Ohr*) that is for revealing His Essential Self.

These two matters also are present in one's service of *HaShem*-יהו"ה, blessed is He, in all the particulars of his life. That is, the work of making "a dwelling place for Him, blessed is He, in the lower worlds,"¹⁶¹ meaning, to make the world a dwelling place for Him, blessed is He, is the matter of the light that is for illuminating the worlds, whereas the work of "know the God of your father,"¹⁶² is the matter of the light that is for revealing His Essential Self.

9.

This then, is the meaning of the verse, "In the seventh month, on the first of the month, there shall be a holy convocation to you... it shall be a day of sounding the Shofar for you." That is, "the seventh month-*Chodesh HaShevi'i*-חודש" is "the month of the oath-*Yarcha d'Shevua'ta*-ירחא" is "דשבועתא," "on the first-*b'Echad*-באחד of the month' this is Avraham; 'a holy convocation-*Mikra Kodesh*-מקרא קודש' this is Yaakov; 'a day of sounding the Shofar' this is Yitzchak."

That is, on Rosh HaShanah there is a drawing down to every Jew of a remembrance of the merit of our forefathers, Avraham, Yaakov, and Yitzchak, not only as they are in the world of Emanation (*Atzilut*), but even the matter of "the month of the oath-*Yarcha d'Shevua'ta*-ירחא דשבועתא," the aspect

¹⁶¹ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

¹⁶² Chronicles I 28:9

indicated by [the verse], “As You swore to our forefathers in days of old (*Yemei Kedem*-ימי קדם).”

Through this there is a drawing down to every Jew to be inscribed and sealed for a good year, a year of goodness and sweetness, with clearly apparent and openly revealed goodness, as it states,¹⁶³ “Open Your treasury of good for us,” specifying “good for us-*Tov Lanu* לטוב לנו,”¹⁶⁴ in physical matters as well as in spiritual matters. For, as known, the judgment and adjudication of Rosh HaShanah is in regard to physical matters¹⁶⁵ as well as (and how much more so) in regard to spiritual matters.¹⁶⁶ This is as the verse states,¹⁶⁷ “because it is a decree (*Chok*-חוק) for Israel, a judgment day (*Mishpat*-משפט) for the God of Yaakov.”

That is, the words “because it is a decree (*Chok*-חוק) for Israel” refer to physical matters, and the words “a judgment day (*Mishpat*-משפט) for the God of Yaakov” refer to spiritual matters. Thus, on Rosh HaShanah there is a drawing down to every single Jew to be inscribed and sealed for goodness both in his physical matters, as well as in his spiritual matters, and this drawing down is from the aspect of “the days of old-*Yemei Kedem*-ימי קדם,” which transcends the aspect of the world, as discussed before.

¹⁶³ It the liturgical hymn “Shaarei Shamayim Petach” at the end of the Ne’ilah prayer and on Hosha’ana Rabba.

¹⁶⁴ See Sefer HaMaamarim 5687 p. 21; Sefer HaMaamarim 5696 p. 40.

¹⁶⁵ See Hagahot Maymoniyot to Hilchot Teshuvah Ch. 3, Section 1 in the name of Ramban, cited in Likkutei Torah, Drushim L’Rosh HaShanah 59b.

¹⁶⁶ See Likkutei Torah *ibid.* 56a; Sefer HaMaamarim 5689 p. 31; Sefer HaSichot, Torat Shalom p. 29.

¹⁶⁷ Psalms 81:5; See Likkutei Torah *ibid.* 55d and on.

Now, this matter is renewed through the Jewish people themselves, and they are the ones who affect this drawing down. This is the meaning of the words, “[it shall be a day of sounding the Shofar] **for you**-*Lachem*-לָכֶם.” That is, the Jewish people themselves are the ones who affect the drawing down of the light that transcends the constriction of the *Tzimtzum*, and in a way that this light is even drawn down below, in clearly apparent and openly revealed goodness, both physically and spiritually, in all details, up to and including the fulfillment of the prophecy,¹⁶⁸ “Then our mouths will be filled with laughter,” which will take place with the coming of our righteous Moshiach, speedily and in the most literal sense!

¹⁶⁸ Psalms 126:2