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מאמר

והי'ה ביום ההוא

Maamar

VIHAYAH BAYOM HAHU

KUNTRES

ROSH HASHANAH, 5752

(*Sefer HaMaamarim Meluket*, Vol. VI, p. 3ff.)

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By the Grace of G-d

*Second Day of Rosh HaShanah, 5728*

והי'ה ביום ההוא יתקע בשופר גדול ובאז

האובדים בארץ אשור והנדחים בארץ מצרים

והשתחוו לה' בהר הקודש בירושלים

“And it shall be on that day, that a great *shofar* shall be sounded, and those who are lost in the land of Ashur and those who are banished in the land of Egypt shall come and bow down to G-d on the holy mountain in Jerusalem.”<sup>1</sup>

**I**n the *maamar* of this title in *Likkutei Torah*,<sup>2</sup> the Alter Rebbe focuses on the phrase “the great *shofar*,” and asks: What is the advantage of having a “great *shofar*”?

Explanation is also necessary with regard to a point mentioned in the continuation of the *maamar*:<sup>3</sup> Why is the passive form “shall be sounded” used, without mentioning who will sound the *shofar*? The Mittlerer Rebbe adds<sup>4</sup> a further point, noting that the form of conjugation used, placing a *kametz* in the

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1. *Yeshayahu* 27:13, included as one of the verses of the *Shofros* blessing, *Mussaf* for Rosh HaShanah (*Siddur Tehillat HaShem*, p. 293).

2. *Likkutei Torah*, *Devarim* 58a ff. See also the *maamar* of this title in *Or HaTorah*, *Devarim*, Vol. V, p. 2077ff. (There are slight differences between that *maamar* and the source in *Likkutei Torah*.) See also the explanation to that *maamar* in *Or HaTorah*, *Rosh HaShanah*, pp. 1405ff. and 1408ff.

3. P. 59d.

4. *Ateres Rosh*, *Shaar Rosh HaShanah*, ch. 22.

word *yitake*, implies that this *shofar* will be sounded on its own accord.

The explanation given for these concepts in the *maamarim*<sup>5</sup> is that the spiritual arousal evoked by an ordinary *shofar* affects only those who share a certain measure of closeness [to G-dliness]. In order to awaken “those who are lost in the land of Ashur and those who are banished in the land of Egypt” and motivate them to come to Jerusalem and “bow down to G-d,” “the great *shofar*” is necessary.

In order to explain the positive dimension of “the great *shofar*” that will be sounded in Era of the Redemption, the *maamar* explains<sup>6</sup> [the nature of the Divine service involved] in the sounding of the *shofar* in the present era — that it is the cry of the inner dimension of a person’s heart that transcends intellectual thought. When the Jews sound the *shofar* in this material realm [— and tap these inner spiritual energies], it evokes a parallel rung in the spiritual realms. Thus the sounding of the *shofar* draws down and reveals the inner dimensions [of G-dliness].

The difference between an ordinary sounding of the *shofar* and the sounding of “the great *shofar*” is that an ordinary sounding of the *shofar* draws down and reveals the inner dimensions [of G-dliness] that transcend the spiritual cosmos, but which relate to the spiritual cosmos, the level of *sovev kol almin*, [G-d’s encompassing light]. The sounding of “the great *shofar*,” by contrast, draws down and reveals the inner dimensions [of G-dliness] that transcend the spiritual cosmos [entirely], transcending even the level of *sovev kol almin*.

And so, with regard to the sounding of the *shofar*, it is said:<sup>7</sup> “G-d, the L-rd, will sound the *shofar*.” “G-d (ג-ד), the L-rd (ל-ר-ד) are names of G-d, [i.e., they refer to G-dly energies that are limited to the extent that they can be described by a Divine name]. These names (ג-ד and ל-ר-ד) using the pronunciation

5. *Likkutei Torah*, loc. cit., p. 60a; *Ateres Rosh*, loc. cit.

6. *Likkutei Torah*, loc. cit., p. 58d ff.; *Ateres Rosh*, loc. cit., ch. 18ff.

7. *Zechariah* 9:14, included as one of the verses of the *Shofros* blessing, *Mussaf* for Rosh HaShanah (*Siddur Tehillat HaShem*, p. 293).

signs of the name א-להים) represent loftier spiritual energies.<sup>8</sup> With regard to “the great *shofar*,” by contrast, it is merely stated that “it will be sounded,” without stating who will sound it, because this *shofar* blast will draw down and reveal a Divine light which is entirely hidden in nature, which cannot be expressed by any of the names [for G-d].

**II** In order to further clarify the positive advantage of “the great *shofar*,” the *Tzemach Tzedek*<sup>9</sup> elaborates (in his explanation<sup>10</sup> of the *maamar* entitled *ViHayah BaYom HaHu* in *Likkutei Torah*) on the concepts stated in the *maamar* in *Likkutei Torah*<sup>11</sup> entitled *Lahavin HaMishnah: Yom Tov Shel Rosh HaShanah Shachol Lihiyos BiShabbos* which focuses on the *Mishnah* that states:<sup>12</sup> “When Rosh HaShanah falls on *Shabbos*, they would sound the *shofar* in the [*Beis Ha*]Mikdash, but not in the country at large.”

That *maamar* explains that the *shofar* is sounded on Rosh HaShanah to arouse G-d’s pleasure in the creation of the worlds. The manifestation of the quality of pleasure is inherent to the *Shabbos*. Therefore, when Rosh HaShanah falls on *Shabbos*, the sounding of the *shofar* is not [that<sup>13</sup>] necessary. They would, however, sound the *shofar* in the [*Beis Ha*]Mikdash even when Rosh HaShanah falls on *Shabbos*, because there are several levels within the quality of pleasure, and the quality of pleasure that is drawn down through the sounding of the *shofar* surpasses the quality of pleasure that is [inherently manifest] on *Shabbos*.

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8. See *Likkutei Torah, Devarim*, p. 51c.

9. Whose birthday was on the day preceding Rosh HaShanah, the twenty-ninth of Elul, 5549 (see *HaYom Yom*, entry Elul 29).

10. *Or HaTorah, Rosh HaShanah*, pp. 1405ff. and 1408ff.

11. *Likkutei Torah, loc. cit.*, p. 56a ff.; see also p. 57a ff.

12. *Rosh HaShanah* 4:1 (29b).

13. *Likkutei Torah, loc. cit.*, p. 57b, states that on *Shabbos*, “there is no need for the *shofar*.” *Or HaTorah, loc. cit.*, p. 1438, however, states: “The sounding of the *shofar* is not that necessary.”

[The wording in *Or HaTorah*] enables us to understand why the *mitzvah* of sounding the *shofar* applies when Rosh HaShanah falls on *Shabbos* and yet, it is not as fundamental a requirement as when Rosh HaShanah falls during the week (for the sounding of the *shofar* is not that necessary on *Shabbos*). Therefore, [the Sages decreed that on *Shabbos*, the *mitzvah*] should not be observed, because of the suspicion that perhaps someone might carry a *shofar* four cubits in the public domain, [and thus violate the *Shabbos* laws].

The quality of pleasure that is [inherently manifest] on *Shabbos* stems from the external dimension of *Kesser*, the source of the entities which emanate [from G-d]. The quality of pleasure that is drawn down by sounding the *shofar*, by contrast, relates to the inner dimension of *Kesser*, the lowest dimension of the Source of all emanation.<sup>14</sup>

The *Tzemach Tzedek* adds that within the pleasure [that stems] from the lowest dimension of the Source of all emanation, there are also several levels. The aspect of pleasure drawn down through sounding the *shofar* in the First *Beis HaMikdash* surpassed the aspect of pleasure drawn down through sounding the *shofar* in the Second *Beis HaMikdash*. And within the era of the First *Beis HaMikdash* itself, the sounding of the *shofar* on Yom Kippur in a Jubilee year (for the Jubilee year was observed only in the era of the First *Beis HaMikdash*<sup>15</sup>) surpasses the sounding of the *shofar* on Rosh HaShanah. Nevertheless, even with regard to sounding the *shofar* in the Jubilee year, it is written [merely]:<sup>16</sup> “And you shall make a proclamation with blasts of the *shofar*,” mentioning “a *shofar*” without a modifier.<sup>17</sup> From this, we can conclude that “the great *shofar*” [of the Era of the Redemption] will surpass even the revelation that was drawn down by the *shofar* of the Jubilee year.

**III** It is possible to extend [the above concepts] further, explaining that “the great *shofar*” of the Era of the Redemption will surpass even the *shofar* sounded at the giving of the Torah.

With regard to the giving of the Torah, it is written:<sup>18</sup> “And the sounding of the *shofar*...,” mentioning the *shofar* without a modifier. Although the verse continues: “And the sounding of the *shofar* proceeded and became very strong,” it is the “sounding”

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14. See *Likkutei Torah*, *loc. cit.*, p. 57d.

15. See *Erchin* 32b; *Rambam*, *Mishneh Torah*, *Hilchos Shemittah ViYovel* 10:8.

16. *Vayikra* 25:9.

17. *Likkutei Torah*, *loc. cit.*, p. 60c states: “Sounding the *shofar* on Rosh HaShanah relates to the ordinary level of the *shofar*... but the sounding of the *shofar* on Yom Kippur... reveals ‘the great *shofar*.’” Nevertheless, as that source concludes, [even the sounding of the *shofar* on Yom Kippur] is no more than a reflection of “the great *shofar*” [which will be sounded in the Era of the Redemption].

18. *Shmos* 19:19.

that was “very strong,” [producing] a “great voice.”<sup>19</sup> But the *shofar* that produced this voice is not described as a “great *shofar*.”<sup>20</sup> Thus we can conclude that “the great *shofar*” of the Era of the Redemption will surpass even the *shofar* sounded at the giving of the Torah.

This concept is also reflected in the statements of *Pirkei d’Rabbi Eliezer*<sup>21</sup> which relate that from the left horn of the ram used for the sacrifice at the *akeidah* of Yitzchak was made the *shofar* sounded at the giving of the Torah, as indicated by the phrase “And the sounding of the *shofar*.” But the right horn, which is greater than the left horn, will be used for the sounding of the *shofar* in the Era of the Redemption, as indicated by the verse: “And it shall be on that day, that a great *shofar* shall be sounded.”

The reason why the *shofar* associated with the giving of the Torah is not described with any modifiers, while the *shofar* of the Era of the Redemption is called “the great *shofar*” is explained by the Mitteler Rebbe:<sup>22</sup> At the giving of the Torah, the Jews were all close to G-dliness (even before the sounding of the *shofar*). Therefore, even the sounding of an ordinary *shofar* was sufficient to arouse them. [The sounding of the *shofar* in the Era of the Redemption, by contrast, is intended to] arouse even “those who are lost... and those who are banished.” Therefore, a great *shofar* is necessary.

On this basis, we can understand why the verse states: “shall be sounded” and the form of conjugation used, placing a *kametz* in the word *yitake*, implies that the *shofar* will be sounded on its own accord. For the revelation that will stir “those who are lost... and those who are banished” will come on [G-d’s] own initiative,

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19. Cf. *Devarim* 5:19: “A great voice which did not cease.” This verse is cited by *Ateres Rosh*, *loc. cit.*, ch. 21 (p. 22b). See the *Zohar*, Vol. II, p. 81b, which states that this verse refers to the sounding of the *shofar*.

20. It is possible to make the following distinction. “A great voice” refers to the revelation, while the *shofar* refers to the essence from which this revelation is drawn down, as the *Zohar*, *op. cit.*, states: “The place from which the voice is drawn down is called the *shofar*.” In the Era of the Redemption, there will be a “great *shofar*,” i.e., the essence which transcends revelation will become manifest.

21. Ch. 31.

22. *Ateres Rosh*, *loc. cit.*, ch. 22.

without an awakening from below at all,<sup>23</sup> [i.e., without being anticipated by any Divine service on behalf of the Jewish people].

**IV** In the beginning of the *maamar* [in *Likkutei Torah*],<sup>24</sup> (after explaining the implications of the verse “And it shall be on that day, that a great *shofar* shall be sounded,”) focus is placed on the phrase [from the Rosh HaShanah liturgy]:<sup>25</sup> “This day is the beginning of Your acts, a remembrance of the first day.” The phrase indicates that every year Rosh HaShanah represents a renewal of the world’s existence, a parallel to the initial creation. It, nevertheless, states: “a remembrance of the first day,” (reflecting how Rosh HaShanah is merely a “remembrance” of the first day of creation). For at the beginning of the creation, [G-d’s] desire and pleasure with regard to the worlds was drawn down on His own initiative, “for He desires kindness.”<sup>26</sup> At present, [arousing His desire and pleasure, and thus maintaining the existence of the worlds] is dependent on an arousal from below, [brought about by our Divine service].

[The *maamarim* cited above continue] to explain<sup>27</sup> that the Divine service ([which brings about] the arousal from below) which draws down G-d’s desire and pleasure in the creation of the worlds is reflected in our Sages’ statement:<sup>28</sup>

Recite before Me on Rosh HaShanah [the verses of] *Malchiyos*, *Zichronos*, and *Shofros*: *Malchiyos*, so that you will make Me King over you, *Zichronos*, so that the remembrance of you will arise before Me for good.

How will this be accomplished? With the *shofar*.

The reason why at present the influence [associated with Rosh HaShanah] must be drawn down by man’s Divine service<sup>29</sup>

23. This phrase, “without an awakening from below at all,” is the wording found both at the beginning and the conclusion of the chapter in *Ateres Rosh* cited above.

24. *Likkutei Torah*, *loc. cit.*, p. 58a-b; see also *Ateres Rosh*, *loc. cit.*, ch. 10 (9b).

25. *Mussaf service, Siddur Tehillat HaShem*, p. 288.

26. Cf. *Michah* 7:8.

27. *Likkutei Torah*, *loc. cit.*, p. 58b ff.; see also *Ateres Rosh*, *loc. cit.*, ch. 11 ff.

28. *Rosh HaShanah* 16a, 34b.

29. *Ateres Rosh*, *loc. cit.*, ch. 12 (12a); see also *Sefer HaMaamarim Meluket*, Vol. II, p. 3; Vol. III, pp. 7, 293, and 299.

is that (at present) all G-dly influence must be drawn down by the Divine service of the Jewish people. For Jews are rooted in G-d's very essence. Thus the desire and pleasure which they draw down at present is greater than the desire and the pleasure drawn down on G-d's initiative (at the beginning of the creation).

On this basis, explanation is necessary, for the *shofar* of the supernal realms (the inner dimensions of the supernal will<sup>30</sup>) which is drawn down through our Divine service using an ordinary *shofar* is dependent on our Divine service. The "great *shofar*," the *shofar* of the Era of the Redemption, will, by contrast, be drawn down by G-d's initiative, independent of an "arousal from below." [How is this possible when, as explained above, influence which is drawn down by our Divine service surpasses influence that is drawn down independently, by G-d's own initiative?]

The *maamar* [from *Likkutei Torah*]<sup>31</sup> explains that the sounding of "the great *shofar*" in the Era of the Redemption resembles the sounding of the *shofar* in the present era, because "mitzvos will not be nullified in the Era of the Redemption." {[Indeed, their influence will be enhanced, and the sounding of the *shofar*] will be on the level of the "great *shofar*."}]

It is possible to explain that the source [for the concept that] (the sounding of "the great *shofar*" relates to the sounding of the *shofar* on Rosh HaShanah) is dependent on the passage from the *Talmud*<sup>32</sup> explaining the rationale for the opinion [of Rabbi Yehoshua] who maintains that the Jews will be redeemed in Tishrei. His opinion is dependent on an association between two verses mentioning the sounding of the *shofar*:<sup>33</sup> "Sound the *shofar* on the new [moon]," and "And it shall be on that day, that a great *shofar* shall be sounded."

[This association,] however, raises several questions with regard to the concepts mentioned above that are stated in the *maamarim* referred to previously. [For example,] it was explained

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30. See sec. I.

31. *Likkutei Torah*, *loc. cit.*, p. 59b ff.

32. *Rosh HaShanah* 11b.

33. *Tehillim* 81:4.

that the form of conjugation used, placing a *kametz* in the word *yitake*, implies that the *shofar* will be sounded on its own accord without any “arousal from below” at all. This appears to run contrary to the spiritual thrust of Rosh HaShanah which places a fundamental emphasis on man’s Divine service. {This relates to the explanation given in several sources<sup>34</sup> why Rosh HaShanah is celebrated on the first of Tishrei although the world was created on the twenty-fifth of Elul.<sup>35</sup> Rosh HaShanah is thus the sixth day of creation. [It, however, is given prominence, because] it is the anniversary of the creation of man.}

Seemingly, since the sounding of “the great *shofar*” relates to the sounding of the *shofar* on “the new [moon],” i.e., Rosh HaShanah (in Tishrei<sup>36</sup>), it would appear that this quality should be drawn down by the Divine service of the Jewish people. Nevertheless, the *maamarim* explain that the word “*yitake*” implies that the influence will be drawn down on His own initiative without any arousal from above at all.

Another point requires explanation: All the concepts taught by the Torah are *horaos*, points of instruction, that provide us with direction in our own Divine service. What instruction and direction in our Divine service can we gain from the idea that “the great *shofar*” will be sounded on G-d’s own initiative without requiring any arousal from below at all?

▼ The above questions can be resolved based on the explanations given in the *maamarim* of the Rebbe Maharash<sup>37</sup> with regard to the concept that one side of the *shofar* is narrow and the other is

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34. See *Sefer HaMaamarim Meluket*, Vol. III, p. 3ff. and the sources mentioned there.

35. *Vayikra Rabbah* 29:1; see the sources mentioned in *Sefer HaMaamarim Meluket*, *op. cit.*

36. See *Sefer HaMaamarim* 5654, p. 139 (similar concepts are also stated in *Or HaTorah*, *Bo*, p. 360) which explains that the motivating principle for [Rabbi Yehoshua’s] opinion that the Jews will be redeemed in Tishrei is that Tishrei is “a time when *teshuvah* is aroused from below.”

Herein, explanation is required, for the derivation of the concept that the Jews will be redeemed in Tishrei (for Tishrei reflects an upward thrust [of Divine service]) is dependent on the association with the verse “a great *shofar* shall be sounded” which implies the *shofar* will be sounded on G-d’s initiative alone.

37. See *Sefer HaMaamarim* 5627, pp. 401 and 398.

wide — that this recalls the verse:<sup>38</sup> “Out of the straits, I called to You, O G-d; G-d answered me with abounding [mercy].”

[The Rebbe Maharash explains that both of the concepts reflect a sequence of causation.] With regard to the *shofar* blasts, it is because [the air blown] comes out from the narrow and constrained portion of the *shofar* that it [resounds powerfully as] it expands and spreads out from the wider portion. So too in the spiritual parallel — when a person cries out because of difficulty and constraints, “Out of the straits, I called to You, O G-d,” he can be assured, “G-d answered me with abounding [mercy].”

[The Rebbe Maharash continues to] explain that this same motif is reflected in our Sages’ statement:<sup>39</sup> “A year which is meager at the outset will become bountiful at its conclusion.” “Meager at the outset” [does not necessarily refer to actual poverty. Instead it refers to the manner in which] {the Jewish people come on Rosh HaShanah like the poverty stricken and approach [G-d] with supplication and prayer, as it is said:<sup>40</sup> “A poor man will speak in a supplicatory tone.”<sup>41</sup>} This is the call “from the straits.”

And this leads to — it “becom[ing] bountiful at its conclusion” — “G-d answered me with abounding [mercy].”

[Developing this theme,] the Rebbe Maharash’s *maamar* explains<sup>42</sup> the advantage of the prayers of a poor man over the prayers of a rich man. It is possible to explain that there are two advantages to the prayers of a poor man: [The first is reflected] in the teaching<sup>43</sup> of the Baal Shem Tov based on the verse:<sup>44</sup> “The prayer of a poor man when he faints, and before G-d, he pours out his supplication.”<sup>45</sup> Moreover, the prayer of a poor man is more acceptable. And furthermore, with regard to the satisfaction

38. *Tehillim* 118:5; see *Zohar*, Vol. II, p. 60a.

39. *Rosh HaShanah* 16b.

40. *Mishlei* 18:23.

41. See *Rashi*, *Rosh HaShanah*, *loc. cit.*

42. See *Sefer HaMaamarim* 5627, p. 399ff.

43. *Kesser Shem Tov*, sec. 96 (p. 13c).

44. *Tehillim* 102:1.

45. [The Baal Shem Tov explains that the sincerity of the poor man’s prayer enables it to proceed through all the different checkpoints that exist in the spiritual world, and penetrate to the highest spiritual levels.]

of the person concerning the influence drawn down because of prayer, the satisfaction of a poor man is very great as explained in the teaching of the Maggid [of Mezeritch] quoted in that *maamar*.<sup>46</sup>

On this basis, we can explain the connection of “the great *shofar*” to Rosh HaShanah. The reason that in the Era of the Redemption “the great *shofar*” will be sounded to arouse “those who are lost... and those who are banished” is that “those who are lost... and those who are banished” are in the most difficult straits. And their existence in such difficult circumstances arouses and draws down the sounding of “the great *shofar*” (influence from the hiddenmost levels), i.e., the most abounding relief.

Thus sounding “the great *shofar*” relates to Rosh HaShanah (“Sound the *shofar* on the new [moon]”). For Rosh HaShanah reflects the motif of being meager at the outset to ultimately becoming blessed with wealth. (Indeed, this is reflected in the manner in which the word רשית, “the beginning of the year,” is written in the Torah,<sup>47</sup> [without an *alef* so that it includes the word פ, “poor man”].)

**VI** It is possible to explain that the sounding of “the great *shofar*” to arouse “those who are lost in the land of Ashur and those who are banished in the land of Egypt” will elevate those lands themselves. Why were the Jews exiled to these foreign countries, becoming “lost” and “banished”? [To bring about the Redemption —] so that the straits of exile, in particular, the difficulties experienced by those who are “lost” and “banished,” will arouse and draw down the [sounding of] “the great *shofar*.” Through this, the Jews will be elevated to a level that surpasses the spiritual heights they had reached before they were exiled. Therefore, when “the great *shofar*” is sounded [and the exiles will return], the intent for which the lands of Ashur and Egypt were created will be consummated, and so those lands themselves will also be elevated.

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46. See *Sefer HaMaamarim* 5627, p. 406ff.

47. *Devarim* 11:12; see *Rosh HaShanah*, *loc. cit.*

Based on the above, we can also appreciate another dimension of the connection between the sounding of “the great *shofar*” and Rosh HaShanah. Rosh HaShanah involves two aspects: it is the anniversary of man’s creation, and (as will be explained,) this also elevates the world at large.

This concept can be explained based on the *maamarim* of the Rebbe Rashab entitled *Zeh HaYom Techilas Maasecha*.<sup>48</sup> These *maamarim* [focus on the phrase: “This day is the beginning of Your acts, a remembrance of the first day,” and ask a fundamental question:] Rosh HaShanah (“this day”) is the first of Tishrei, the sixth day of creation. Why then is it “a remembrance of the first day” [the twenty-fifth of Elul, when creation began]?

In resolution, [the Rebbe Rashab] explains<sup>49</sup> that the desire for the creation of the world represents the external dimensions of G-d’s will.<sup>50</sup> The inner dimension of G-d’s desire is focused on the Jewish people.

Every year, both these dimensions are manifest, on the twenty-fifth of Elul, and on Rosh HaShanah respectively. On the twenty-fifth of Elul, the anniversary of the creation of the world, G-d’s external desire is manifest, and on Rosh HaShanah (the first of Tishrei), the anniversary of the creation of the man, [which refers to the Jewish people, as our Sages’ state:]<sup>51</sup> “You (Israel) are called man,” G-d’s internal desire is manifest.

On this basis, we can understand the quote: “This day is the beginning of Your acts, a remembrance of the first day.” For on Rosh HaShanah, there are two spiritual thrusts:<sup>52</sup>

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48. See the *maamar* of that title from the year 5673 (the series of *maamarim* entitled *BeShaah SheHikdimu 5672*, Vol. I, p. 127), and the *maamar* of that title from the year 5676 (*ibid.*, Vol. II, p. 1140).

49. *Ibid.*, Vol. I, p. 134; Vol. II, 1146.

50. [I.e., G-d has no desire for the existence of the world *per se*; the world’s importance to Him is that it is a medium through which the Jews carry out their Divine service.]

51. *Yevamos* 61a.

52. See also *Sefer HaMaamarim Meluket*, Vol. V, p. 7, which explains that “the beginning of Your acts” refers to [drawing down Divine influence] to man, while “a remembrance of the first day” [reflects the Divine influence drawn down] to the creation at large.

[This differs slightly from the explanation in] the series of *maamarim* entitled *BeShaah SheHikdimu 5672*, *loc. cit.*, which states that even “the beginning of Your

a) the fundamental dimension of Rosh HaShanah, that it is “the beginning of Your acts,” drawing down the essence of the *Or Ein Sof*, [G-d’s infinite light,] (which transcends the desire for the worlds); and

b) that it is “a remembrance of the first day,” that drawing down the essence of the *Or Ein Sof* also draws down the desire for the worlds, and thus [the life-energy for] the worlds’ [actual] existence.<sup>53</sup>

Accordingly, the connection between the sounding of “the great *shofar*” and Rosh HaShanah is reflected in both these dimensions. The essence of the revelation of “the great *shofar*” which is drawn down to the Jewish people relates to “the beginning of Your acts.” The elevation which this brings about within the lands of Ashur and Egypt, by contrast, relates to the “remembrance of the first day.”

acts” refers to drawing down Divine influence to the world at large (drawing down [G-d’s] desire for Kingship), while “a remembrance of the first day” reflects how “drawing down [G-d’s] desire for Kingship draws down a desire for the existence of the worlds, and that there be a revelation of G-dly light within them.” See also the following note.

53. [This latter dimension requires explanation.] As the worlds exist according to G-d’s inner intent, the material dimension of their existence is not significant. What is significant is that they are the medium for the fulfillment of G-d’s ultimate intent (which transcends His desire for worldly existence).

The significance of the material dimension of their existence stems from [a lower level], G-d’s desire to create the worlds (which in turn originates because “He desires kindness”). Through drawing down His desire for the existence of the worlds from His inner will (as explained in the previous note), *Or Ein Sof* is (also) drawn down to the material dimension of the world’s existence.

[To restate these ideas: G-d created the world because “He desired a dwelling in the lower worlds” (*Tanya*, ch. 36). The term “dwelling” implies a place where His essence is revealed, just like a man reveals his personality and character without inhibitions or restraints in his own home. The revelation of G-d’s dwelling is accomplished through the observance of the Torah and its *mitzvos* by the Jewish people, for G-d vested His essence in both the Jews and the Torah. This revelation is intended to be within “the lower worlds,” i.e., it will permeate our material existence. Material existence, however, does not have any independent importance; its importance is only that it is a medium through which G-d’s intent can be achieved.

Thus what G-d fundamentally desires is His dwelling — there His Kingship will be manifest (to refer to the previous note). Nevertheless, since the desire is for that dwelling to be in “the lower worlds,” there is also a desire for the existence of the material framework of those worlds. This, however, is merely the external dimension of His will.]

**VII** [A connection with these concepts can be drawn] to the concept from the *maamar* of the Rebbe Maharash cited previously — that “the straits” of the *shofar* refer to the concept of a year being “meager at its outset.” And as mentioned previously, this “meagerness” [does not necessarily] mean [a lack of Divine blessing, but rather] that the Jewish people *present* themselves as “poor” on Rosh HaShanah; [i.e., their self-image is permeated with humility].

We may thus conclude that even when the “straits” are produced by [a person’s] own feelings of *bittul*, this is sufficient to draw down [G-d’s] “abounding [mercies].” This refers to an instance when the person’s Divine service is complete, but his feelings of *bittul* cause him to feel constrained. This sense of constraint is sufficient to draw down [G-d’s] “abounding [mercies].”

Similar concepts apply with regard to the revelations of “the great *shofar*” which will be prompted and drawn down by the constraints felt by “those who are lost... and those who are banished.” [This can be interpreted as referring to a state where a person’s] Divine service is perfect, and yet [he feels “poor”], because he meditates on the concept that, compared to the magnificence the of *Or Ein Sof*, even the most genuine [and consummate] Divine service is “considered as a sin.”<sup>54</sup>

Therefore, [regardless of his individual perfection,] the person considers himself as “lost” and “banished.” This arouses and draws down the revelation of “the great *shofar*.”

It is possible to say that even when the revelation of “the great *shofar*” is drawn down and revealed by a person’s approach of *bittul*, the *shofar* can be considered as having been revealed on its own initiative, as reflected by the expression “will be sounded” (*yitake*, with a *kametz* under the *tof*). For when a person sees himself as poor and indigent — that he possesses nothing of his own and everything which he is given is an expression of charity, [his outlook changes]. Although his Divine service draws down revelation, he realizes and senses that this is not a result of his

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54. *Sefer HaMaamarim* 5659, p. 64; see also *Sefer HaMaamarim* 5651, p. 75ff. and p. 212ff.

own personal achievements (i.e., [it is not that he has] the power to draw down [G-dliness],) but [that influence comes] as a result of the kindness of the Holy One, blessed be He.<sup>55</sup> Thus it is as if the *shofar* is being sounded on its own accord, without any arousal from below at all.

It is possible to add [an element of explanation] based on the statements of my revered father-in-law, the Rebbe, (in his *maamar* entitled *ViHayah BaYom HaHu*<sup>56</sup>). [That *maamar* states that] “the great *shofar*” will arouse the fundamental Jewish spark that exists in every Jew. It is thus understood that the desire every Jew (even those “lost” and “banished”) will possess to leave the exile and ascend to Jerusalem and prostrate themselves before G-d, will come because “the great *shofar*” will arouse the true [and fundamental] desire of the Jews.<sup>57</sup>

This represents the difference between the redemption from Egypt and the Future Redemption. At the time of the redemption from Egypt, the Jews’ desire to leave the impurity of Egypt and cling to G-d<sup>58</sup> was [prompted] by a revelation from above,<sup>59</sup> [as reflected by the verse,]<sup>60</sup> “Draw me after You.” At the time of the Future Redemption, by contrast, the desire to leave the exile and come to Jerusalem will be the [natural] desire of the Jews alone. The revelation brought about by “the great *shofar*” will merely be a catalyst that will enable [this natural] desire to be revealed.

Thus the Jews’ Divine service will stem from their own initiative — the advantage of Rosh HaShanah, man’s own Divine

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55. For the fact that Divine influence is drawn down through our Divine service is itself an act of kindness on G-d’s part. [For He transcends our realm entirely, and all of our efforts are — on their own accord — of no consequence to Him. It is only His choice to consider them that endows them with importance. This is also motivated by kindness,] so that we do not regard the influence we receive as “bread of shame.”

56. Published in *HaKeriah VehaKedushah* (Tishrei, 5703); *Sefer HaMaamarim Yiddish*, p. 78ff.

57. See *Rambam, Mishneh Torah, Hilchos Gerushin*, the conclusion of ch. 2.

58. The wording is borrowed from *Tanya*, ch. 31 (p. 40b).

59. And therefore, at the time of the exodus, the Jews “fled” from Egypt (*Tanya, loc. cit.; Likkutei Torah, Vayikra* 3a).

60. *Shir HaShirim* 1:4; see the explanation of the verse in *Or HaTorah* (pp. 59 and 75), and in other sources.

service.<sup>61</sup> But for those who are “lost” and “banished” in a literal sense, this Divine service will come after the revelation of “the great *shofar*” which will arouse man’s true, [inner] will. Drawing down the revelation of “the great *shofar*,” however, will come from above. Moreover, there is also [a deeper approach] to the sound[ing] of “the great *shofar*,” [dependent on the Divine service of those on an advanced level,] in which drawing down the revelation of “the great *shofar*” will also be accomplished through Divine service as explained above.

**VIII** On this basis, we can understand the verse: “And it shall be on that day, that a great *shofar* shall be sounded.” There is a lesson [to be taken from the prophecy] that “the great *shofar* will be sounded,” [although as above, the verse implies that the *shofar*] will be sounded on its own initiative, [independent of our Divine service].

We are at the end of the period of exile; only moments are left until “the great *shofar* will be sounded.” {Moreover, in certain contexts, it can be said that “the great *shofar*” has already begun to be sounded, as reflected in the *maamar* [of this title delivered by] my revered father-in-law, the Rebbe.<sup>62</sup> This is particularly so, since many years have passed since the publication of that *maamar* until the present day, and even more so, since we have recently seen that many of those who could have been described as “lost” and as “banished,” heaven forbid, have been aroused to *teshuvah* by the sounding of “the great *shofar*.”<sup>63</sup>}

[The concept that “the great *shofar* will be sounded” on its own initiative emphasizes] that our Divine service must be char-

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61. This explanation resolves the difficulty [left unresolved] in note 36. [That note had focused on the apparent contradiction between the approach of Tishrei with its emphasis on man’s Divine service and the explanation that “the great *shofar*” will be sounded on G-d’s initiative alone. For although “the great *shofar*” will be sounded on G-d’s initiative alone, this will be merely a catalytic effect, to motivate man’s Divine service. Once motivated, that Divine service will manifest man’s true, inner desire and thus be considered as reflecting the approach of Tishrei.]

62. See the *sichos* of Simchas Torah, 5728, where this concept is explained.

63. Publisher’s Note [translated from the original text of the *maamar*]: This *maamar* was [originally] delivered [in 5728] after the spiritual awakening that followed the Six Day War.

acterized by *bittul*, the awareness and the feeling that all of the effects brought about by one's Divine service — those involving oneself and those involving others — do not stem from one's own virtues at all, but rather are endowed to him from above.<sup>64</sup>

This feeling [that our achievements do not stem from our own virtues, but rather are endowed from above] will not [necessarily] lead to a weakening of one's efforts. On the contrary, this feeling spurs a person to continue his efforts with even greater power. For when a person's Divine service is connected with his own personal identity, [of necessity,] it will be limited [according to the nature of that identity]. Even when a person serves G-d "with all [his] might,"<sup>65</sup> [interpreted as referring to a commitment that surpasses his individual identity,] it is still "your might," [i.e., the transcendence is relative, and does not take the person entirely beyond his individual self].<sup>66</sup>

When, by contrast, a person senses that the achievements brought about by his Divine service are not the result of his own power, but instead are endowments from G-d, he transcends his own personal identity and limits entirely. His Divine service is thus entirely unbounded and unrestrained, [and he is capable of overcoming all challenges].<sup>67</sup>

**IX** The *maamar* entitled *ViHayah BaYom HaHu* in *Likkutei Torah*<sup>68</sup> explains with regard to the sounding of the *shofar* on Rosh HaShanah, that although the [Divine energy] is drawn down primarily through the cry that emanates from one's innermost heart, it is necessary that an actual physical *shofar* be sounded, for deed possesses the highest [potential]. And this act also causes

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64. [Thus although the person is progressing on his own initiative and achieving (the thrust of Tishrei), this does not represent a contradiction to the concept that "the great *shofar*" will be sounded on G-d's initiative, for even man's service is an extension of that Divine initiative.]

65. *Devarim* 6:5.

66. See *Torah Or, Bereishis*, p. 39d; *Derech Mitzvosecha*, p. 123b, *et al.*

67. See *Sefer HaMaamarim Meluket*, Vol. IV, p.197.

68. *Likkutei Torah, Devarim*, p. 59d.

the revelation of G-d's inner will {the sublime *shofar*<sup>69</sup>} to be drawn down into the material realm.

From this, we can conclude that similar concepts apply with regard to the sounding of “the great *shofar*.” All the efforts that have been undertaken until the present are not sufficient and the sounding of “the great *shofar*” has to be so loud that the entire Jewish people, even those “lost” and “banished” “shall come and bow down to G-d on the holy mountain in Jerusalem” in the most literal sense. May this happen in the immediate future, led by *Mashiach* who will lead us upright to our land.




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69. See sec. I of this *maamar*.