



LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 4

והיה ביום ההוא יתקע בשופר גדול ובאו האובדים...

“And it shall come to pass on that day
that a great shofar shall be sounded”



The shofar of Rosh HaShanah draws G-d's kingship down anew from the encompassing light into the light that fills the worlds, renewing the year's life and filling the blemishes of sin through the inner heart's cry; yet even the encompassing light is still defined by the worlds. The “great shofar” of the Future will draw from G-d's essence beyond all worlds, the Will of all wills, and so it will reach even the most distant souls and bring complete self-nullification and awe.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

The shofar of Rosh HaShanah draws G-d's kingship down anew from the encompassing light into the light that fills the worlds, renewing the year's life and filling the blemishes of sin through the inner heart's cry; yet even the encompassing light is still defined by the worlds. The "great shofar" of the Future will draw from G-d's essence beyond all worlds, the Will of all wills, and so it will reach even the most distant souls and bring complete self-nullification and awe.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks why Isaiah calls the shofar of the Future "great," and how Rosh HaShanah can be both "the beginning of Your works" and "a remembrance of the first day." Rosh HaShanah is the head of the year: each year G-d's kingship, the life-force of all the worlds, withdraws to its source and must be drawn down anew, and this now depends on our arousal from below, through the Kingship, Remembrance and Shofar verses. The shofar's wordless sound comes from the inner heart, the Supernal Will above intellect, revealed above all in the cry of the baal teshuvah; it draws from the higher Name Havayah, above Chochmah, and so fills the blemishes that sin made in the lower Name, while the physical ram's horn brings that compassion down into physical life. Yet all this comes from sovev kol almin, which is still related to the worlds. The great shofar will draw from the essence beyond them, the Will of all wills: it needs no Kingship or Remembrance verses, names no one who sounds it, arouses even those lost in "Assyria" and "Egypt," and brings complete love and awe. The Jubilee and the blast after Ne'ilah are foretastes, and the handbreadth of today's shofar will give way to "length of days."

OUTLINE

- 1 **The head of the year** ¶1

Two questions, about the great shofar and about "the beginning of Your works ... a remembrance of the first day"; Rosh HaShanah as the head from which a new life-force flows into the year, now dependent on our arousal from below.
- 2 **Kingship and Remembrance** ¶2-4

Making G-d King draws His Malchus, the worlds' life-force, anew from the encompassing light into the indwelling light; we ask Him to "remember" the worlds, which are as nothing before Him.

3 “With the shofar”: the inner heart

¶15-6

The shofar’s simple sound comes from the inner heart, the Supernal Will above Chochmah, revealed in the baal teshuvah’s cry; it is above the letters of the Torah, which come from Chochmah.

4 Filling the blemishes; the ram’s horn

¶17

Teshuvah and the shofar draw from the higher Havayah to fill the blemishes of sin in the lower Name; the physical ram’s horn brings abundant compassion down into physical life.

5 Why the shofar of the Future is great

¶18

Even the encompassing light is defined by the worlds; the great shofar draws from the essence beyond them, the Will of all wills and “His great Name,” so the Future will have Shofar verses alone and no sounder is named.

6 They shall come and bow down

¶9-11

The great shofar reaches even the souls lost in the pleasures of “Assyria” and crushed in the straits of “Egypt”; the holy mountain and complete awe in Jerusalem; the Jubilee and Ne’ilah as foretastes.

7 Havayah as Elokim; the handbreadth

¶12-15

Through “Havayah shall be Elokim to me,” the Future shofar draws from above Havayah; the handbreadth of shofar, sukkah and lulav, the yud of contraction, will give way to “length of days” above the Ten Sefiros.

KEY CONCEPTS

The light that fills all worlds and the light that encompasses all worlds

ממלא כל עלמין וסובב כל עלמין

Memalei is G-d’s life-force clothed in each world according to its capacity, which is His kingship; sovev is the light above the worlds that does not change through them. Today’s shofar draws from sovev into memalei.

Making G-d King

כדי שתמליכוני עליכם

G-d’s kingship is the life-force of the worlds and withdraws to its source each year; the Kingship verses of Rosh HaShanah, an arousal from below, draw it down anew.

The inner dimension of the heart

פנימיות הלב

The Supernal Will above intellect, as against the outer heart, whose feelings follow understanding. It is revealed in the wordless cry of teshuvah and in the shofar’s simple sound.

The two Names Havayah

שם הוי” דלעילא ושם הוי” דלתתא
The lower Havayah, whose letters are the Sefiros of the chain of descent, is blemished by sin; the higher Havayah, the Supernal Will above Chochmah, is drawn down by teshuvah and the shofar to fill the blemishes.

The Will of all wills

רעוא דכל רעוין

The source of every will, above the inner dimension revealed now and above sovev kol almin; the source of the great shofar of the Future.

The great shofar

שופר גדול

The shofar of the Future, drawing from G-d’s essence beyond the category of worlds, “His great Name”; its foretastes are the Jubilee shofar and the blast after Ne’ilah.

Handbreadth

טפח

The measure of shofar, sukkah and lulav, from “My right hand spread out (tipchah) the heavens”: the yud of Havayah, contraction. In the Future it gives way to “length of days,” above the Ten Sefiros.

SECTION 1 • 11

The head of the year

1 והיה ביום ההוא¹ יתקע^{2,3} בשופר גדול^{4,5,6,7,8,9,10,11,12} ובאו האובדים בארץ אשור¹³ והנדחים בארץ מצרים והשתחוו לה' בהר הקדש בירושלים.^{14,15}

“And it shall come to pass on that day that a great shofar shall be sounded, and those who were lost in the land of Assyria and those who were cast away in the land of Egypt shall come, and they shall bow down to Havayah on the holy mountain in Jerusalem.”

The maamar opens with Isaiah 27:13, a prophecy of the final redemption: a great shofar will sound, and even the exiles lost in Assyria and scattered in Egypt will return and bow to G-d in Jerusalem. Each phrase of this verse (“great shofar,” “lost,” “cast away,” “bow down,” “holy mountain,” “Jerusalem”) will be explained in turn.

יש להבין מ”ש בשופר גדול דמאי מעליותא דשופר גדול¹⁶ יותר על שופר שאינו גדול כמו בשופר של ר”ה [ראש השנה] של עתה

We need to understand what is said, “a great shofar”: what is the superiority of a great shofar over a shofar that is not great, such as the shofar of Rosh HaShanah at the present time,

The first question: why does the prophet call the shofar of the Future “great”? The shofar we blow on Rosh HaShanah today is not called great, so what extra quality will the future shofar have?

וכמו שנאמר ואד' הוי' בשופר יתקע¹⁷ ולא נזכר בשופר גדול [וקושיא זו מבואר בזוהר פ' ואתחנן (דרס"ו ע"ב) וע"ש.¹⁸

as it is said, “And Ado-nai Havayah will sound the shofar,” and “a great shofar” is not mentioned? (This question is explained in the Zohar, Parshas Va'eschanan (266b); see there.

Zechariah 9:14 also describes G-d sounding a shofar but does not call it great. The Alter Rebbe notes that the Zohar on Parshas Va'eschanan already asks what difference it makes whether the shofar is large or small, and answers that it is the supernal shofar of the Jubilee, through which slaves go free.

עוד נזכר פסוק זה בגמרא (פ"ט דברכות נ"ו ב' פ"ק [פרק קמא] דר"ה [דראש השנה] י"א ב'. סנהדרין ק"י ע"ב מכות כ"ד סע"א [סוף עמוד א]). רבות לך לך פמ"ב בענין והיה.

This verse is also mentioned in the Gemara (Berachos, chapter 9, 56b; Rosh HaShanah, chapter 1, 11b; Sanhedrin 110b; Makkos, end of 24a); [in Midrash] Rabbah, Lech Lecha, section 42, on the matter of "And it shall come to pass";

This gloss lists other places where the verse appears. In the Talmud it is quoted for one who dreams of a shofar (Berachos 56b), for the future redemption in Tishrei (Rosh HaShanah 11b), and for the return of the lost tribes (Sanhedrin 110b, Makkos 24a); Bereishis Rabbah 42 lists it among the verses where vehayah, "and it shall come to pass," announces joy.

ויצא פרשה ע' [שבעים]. נשא פ"ג מדרש רות ס"פ ושם האיש אלימלך¹⁹ ובמדרש אסתר ע"פ ויהי בימי ענין השתחואה פ' וירא פנ"ו.²⁰

Vayetze, section 70; Naso, section 13; Midrash Ruth, at the end of the section "And the name of the man was Elimelech"; and in Midrash Esther, on the verse "And it came to pass in the days of." On the matter of bowing down: Parshas Vayera, section 56.

The list continues: Bereishis Rabbah on Vayetze, where G-d tells Yaakov that all the consolations of his children will come with the word vehayah that he himself used; Bamidbar Rabbah on Naso; Midrash Ruth; and Midrash Esther, whose introduction contrasts vayehi, a word of trouble, with vehayah. On bowing down, Bereishis Rabbah 56 teaches that the exiles will be gathered in only in the merit of bowing, citing this verse.

בירושלים בקהלת רבה ס"פ כל הנחלים ועוד נזכר על פסוק זה והיה ביום ההוא כו' בזהר ח"א [חלק א'] בפ' ויגש (דר"י ע"א) ויחי (דר"נ ע"א).

On "in Jerusalem": in Koheles Rabbah, at the end of the section "All the rivers." And this verse, "And it shall come to pass on that day," etc., is also mentioned in the Zohar, Part I, Parshas Vayigash (210a); Vayechi (250a);

On the word "Jerusalem," Koheles Rabbah on "All the rivers go to the sea" teaches that the place where Israel gathers in this world is where they will gather in the Time to Come, and cites this verse. The Zohar also cites the verse in several places; in Vayigash it says that all that was lost in exile will return.

בשלח (דמיו ע"ב) ויקרא ד"ו ע"ב] הנה בר"ה [בראש השנה] אנו אומרים זה היום²¹ תחלת מעשיך זכרון ליום ראשון²² ולכאורה יש כאן סתירה²³ דלאו רישיה סיפיה

Beshalach (46b); Vayikra, 6b.) Now, on Rosh HaShanah we say, "This day is the beginning of Your works, a remembrance of the first day." Seemingly there is a contradiction here, its beginning not [agreeing with] its end:

After the last Zohar references the discussion proper begins, with a second question from the Musaf prayer of Rosh HaShanah: "This day is the beginning of Your works, a remembrance of the first day." The two halves of the phrase seem to contradict each other.

כי זה היום תחלת מעשיך משמע תחלה ממש היינו שבו מחדש בכל שנה את העולם ואח"כ אומר זכרון ליום ראשון משמע שאינו

for "This day is the beginning of Your works" implies an actual beginning, that is, that on it He renews the world each year; and afterwards it says, "a remembrance of the first day," which implies that it is nothing

"The beginning of Your works" sounds like a true beginning: each Rosh HaShanah G-d creates the world anew. But "a remembrance" suggests that the day only commemorates something that happened long ago.

אלא זכרון לזכור את יום ראשון שנברא בו העולם בששת ימי בראשית. אך הנה באמת שניהם אמת כי but a remembrance, to remember the first day, on which the world was created during the six days of creation. But in truth both are true, for

If Rosh HaShanah only recalls the first day of creation, it is not itself a beginning. The Alter Rebbe answers that both descriptions are true, each in its own sense.

הנה ענין ר"ה [ראש השנה] שנק' ראש הוא עד"מ כמו הראש שבאדם הוא מקור החיות לכל האברים שבו ראשית גילוי כללות החיות וממנו נמשכים לכל האברים חיותם וקיומם בפרטות שמתחלה היו כלולים בראש ומוח בעולם

the matter of Rosh HaShanah, which is called "head" (rosh), is, by way of analogy, like the head of a person. It is the source of life-force (chayus) for all the limbs; in it is the first revelation of the life-force as a whole, and from it are drawn to all the limbs, in particular, their life-force and existence, which at first were included in the head and brain in concealment.

He begins with the name rosh, "head." In a person the head is the source of life for the whole body: all the life-force is first gathered there in a hidden, general form, and from there it flows to each limb in particular.

כי משכן נפש השכלית היא במוח וממנה מתפשטות כחות הנפש לכל האברים מהעלם אל הגילוי לעין לראות ולרגל להלוך כו'

For the seat of the intellectual soul is in the brain, and from it the powers of the soul spread out to all the limbs, from concealment into revelation: to the eye, to see, and to the foot, to walk, etc.

The intellectual soul resides in the brain, and its powers spread from there to the limbs: sight to the eye, walking to the foot. What is hidden and general in the head becomes revealed and specific in each limb.

כך ר"ה [ראש השנה] הוא ראשית גילוי כללות החיות של כל השנה כי ואתה מחיה את כולם²⁴ כתיב ובכל יום ויום חדשים לבקרים²⁵ מתחדש החיות שחיות יום זה אינו כשל אתמול

So too, Rosh HaShanah is the first revelation of the life-force of the whole year as a whole. For it is written, "And You give life to them all," and every single day, "they are new every morning": the life-force is renewed, so that the life-force of this day is not like that of yesterday.

In the same way Rosh HaShanah is the head of the year, the first revelation of the whole year's life-force as one. Nehemiah 9:6 says G-d "gives life to them all," and Lamentations 3:23 says His kindnesses are "new every morning"; so each day receives a fresh life-force of its own, not yesterday's.

וכן בפרט הימים טובים שבכל השנה שבהם נשמך חיות רב בתוספת עילוי מבימי החול כידוע הנה כל בחי' החיות הזה באים ונמשכים מבחי' ראש השנה והוא כוללם יחד

And so too, in particular, the festivals throughout the year, on which abundant life-force is drawn down, with an added elevation beyond the weekdays, as is known: all these levels of life-force come and are drawn from the level of Rosh HaShanah, and it includes them all together.

The festivals draw down an even greater life-force than ordinary days. All of these, the daily and the festival life-force alike, come from Rosh HaShanah, which contains them all together.

(כי פסח²⁶ שבועות סוכות הם כנגד ג' אבות^{27, 28} אברהם הוא בחי' פסח לוישי ועשי עגות²⁹ והוא חסד דרועא ימינא.^{30, 31} שבועות מ"ת [מתן תורה] בקול השופר³² אילו של יצחק.³³ וסוכות בחי' ויעקב נסע סתתה³⁴ והמה תרין דרועין וגופא.³⁵

(For Pesach, Shavuot and Sukkot correspond to the three Patriarchs. Avraham is the level of Pesach, "Knead and make cakes," and he is Chesed (kindness), the right arm. Shavuot: the Giving of the Torah with the sound of the shofar, the ram of Yitzchak. And Sukkot is the level of "And Yaakov journeyed to Sukkot." And these are the two arms and the body.

This gloss shows how the festivals relate to Rosh HaShanah as limbs to a head. As the Tur (Orach Chaim 417) brings, Pesach corresponds to Avraham, who said "knead and make cakes" on Pesach; Shavuot to Yitzchak, since the shofar at Sinai came from the ram offered in his place; and Sukkot to Yaakov, who "journeyed to Sukkot." In the Kabbalistic image of the body these are Chesed, the right arm, Gevurah, the left arm, and Tiferes, the body.

וחנוכה ופורים הם תרין ירכי קשוט וכ"ז [וכל זה] הוא בחי' הגוף אבל ר"ה [ראש השנה] הוא בחי' ראש שבו נכלל חיות כל הגוף והוא כנגד אדם הראשון ויוהכ"פ [יום הכפורים] נק' ג"כ ראש השנה בכתוב³⁶ והוא בחי' נשמה ופנימיות.

And Chanukah and Purim are the "two thighs of truth." All this is the level of the body; but Rosh HaShanah is the level of the head, in which the life-force of the whole body is included, and it corresponds to Adam, the first man. And Yom Kippur is also called "Rosh HaShanah" in Scripture, and it is the level of the soul and the inner dimension.

Chanukah and Purim correspond to Netzach and Hod, here called the "two thighs of truth." All these festivals are limbs, but Rosh HaShanah is the head that holds the life of the whole body, and it corresponds to Adam, who was created on Rosh HaShanah. Yom Kippur is also called rosh hashanah in Ezekiel 40:1 ("at the beginning of the year, on the tenth of the month"), and it is the soul, the inner dimension, of the head.

שבבחי הראש ג"כ יש פנימיות וחיצוניות וכ"כ [וכן כתב] בפע"ח [בפרי עץ חיים]³⁷ שנסירת יוהכ"פ [יום הכפורים] בסוד הפנימית ובראש השנה בסוד החיצונית³⁸ וע' בזהר בפ' אמור (דצ"ו ע"ב) רישא וגלגלתא³⁹ כו' ובמק"מ [ובמקדש מלך] שם.

For in the level of the head, too, there is an inner dimension (pnimiyus) and an outer dimension (chitzoniyus); and so it is written in Pri Etz Chaim, that the nesirah (separation) of Yom Kippur is in the mystery of the inner dimension, and that of Rosh HaShanah in the mystery of the outer dimension. And see in the Zohar, Parshas Emor (96b), "the head and the skull," etc., and in the Mikdash Melech there.

Even the head has an inner and an outer dimension. The Arizal's Pri Etz Chaim teaches that the nesirah, the Kabbalistic "separation" of Malchus from Z'eir Anpin during the Days of Awe, is done in its outer aspect on Rosh HaShanah and in its inner aspect on Yom Kippur. The Zohar on Emor, with the Mikdash Melech commentary, is cited for the levels of the head.

וע' באדר"ז [באדרא זוטא] דרפ"ח סע"א [סוף עמוד א] כי בו הוא שנמשך החיות ממקור החיים המחיה חיים א"ס ב"ה שלמעלה מבחי זמן שלנו וחיות זה הוא עליון יותר וכולל כל חלקי החיות של השנה כאחד

And see the Idra Zuta, end of 288a.) For it is on it that the life-force is drawn from the Source of life, who gives life to the living, the Infinite One (Ein Sof), blessed be He, who is above the level of our time. And this life-force is higher, and it includes all the portions of the life-force of the year as one,

After a further reference to the Idra Zuta, the main argument resumes. On Rosh HaShanah the life-force is drawn from the very Source of life, the Infinite One, who is above time as we know it, and this life-force contains all the portions of the coming year as one.

אלא שהם בו בהעלם עדיין כנ"ל במשל ואח"כ נמשכים מהעלם לגילוי בכל פרק ופרק כפי הראוי except that in it they are still in concealment, as [explained] above in the analogy; and afterwards they are drawn from concealment into revelation, in each and every period, as is fitting.

As in the analogy of the head, the year's details are still hidden within it on Rosh HaShanah. They are revealed later, each in its proper season.

אך שמתחלה מתחלק ליי"ב חדשי השנה שביום ראשון שבחדש נמשך חיות כללי לחדש ונק' לכך ראש חדש

However, it is first divided into the twelve months of the year: on the first day of the month a general life-force for the month is drawn down, and for this reason it is called Rosh Chodesh (the head of the month),

The general life-force of the year first divides into twelve months. Each month receives a general life-force of its own on its first day, which is why that day is called Rosh Chodesh, the "head" of the month.

שהוא חיות כללי לחדש⁴⁰ וממנו מתחלק אח"כ לימים עד לשעות ולרגעים כו' וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] אדם נידון⁴¹ בכל יום הגם שבאמת ר"ה [ראש השנה] הוא יום הדין.

for it is the general life-force for the month; and from it, it is afterwards divided into days, and down to hours and moments, etc. And this is [the meaning of] what our Sages, of blessed memory, said: "A person is judged every day," although in truth Rosh HaShanah is the day of judgment.

From the month the life-force divides further into days, hours and moments. This explains the Talmud's view (Rosh HaShanah 16a) that "a person is judged every day," even though Rosh HaShanah is the day of judgment.

אך הענין כי בראש השנה הוא הדין והמשפט לכל אחד ואחד על חיות הכללי אם להמשיך ראשית הגילוי של החיות הכללי ואעפ"כ [ואף על פי כן] יש ג"כ

But the explanation is that on Rosh HaShanah there is the judgment and the verdict for each and every one concerning the general life-force: whether to draw down the first revelation of the general life-force. Nevertheless, there is also

The two judgments do different work. On Rosh HaShanah each person is judged on the general life-force: whether the first revelation of life for the whole year will be drawn down to him at all.

משפט בכל יום אם ראוי להיות לו השתלשלות מחיות הכללי לחיות הפרטי היינו שיומשך מהעולם אל הגילוי דעם היות שכבר נדון בר"ה [בראש השנה] בהמשכת חיות כללי

a judgment every day: whether he is worthy to have a step-by-step descent (hishtalshelus) from the general life-force to the particular life-force, that is, that it be drawn from concealment into revelation. For although he has already been judged on Rosh HaShanah with the drawing down of a general life-force,

Each day there is a further judgment: whether the general life-force will flow down step by step into the particular life-force of that day and be revealed. Being granted the general life-force on Rosh HaShanah does not yet guarantee its daily expression.

הנה אפשר הוא שלא יומשך מחיות הכללי אל הגילוי בפרט כמו שאפשר שלא יומשך חיות מן המוח אל איזה אבר ולא תוכל העין לראות והרגל להלך כו'

it is still possible that [life-force] will not be drawn from the general life-force into revelation in particular, just as it is possible that life-force will not be drawn from the brain to some limb, and the eye will not be able to see, nor the foot to walk, etc.,

The body offers a parallel. The brain may be alive, yet life may fail to reach a particular limb, so that an eye cannot see or a foot cannot walk.

והחיות השייך לאותו אבר נשאר במוח בהעלם שנתעכב במוח ולא נמשך ומתפשט משם אל האברים וכך יכול

and the life-force that belongs to that limb remains in the brain in concealment, held back in the brain and not drawn and spread out from there to the limbs. So too, it can

In such a case the life meant for that limb stays hidden in the brain, held back instead of spreading out. The same can happen with the life-force of the year.

להיות שיהי' [שיהיה] נשאר החיות הפרטי החיות הכללי דר"ה [דראש השנה] ואז יקבל החסד ההוא בעולם העליון וע"ז הוא הדין בכל יום כו'

be that the particular life-force will remain [within] the general life-force of Rosh HaShanah, and then he will receive that kindness in the higher world. And about this is the judgment every day, etc.

A person's particular portion may stay hidden within the general life-force of Rosh HaShanah. The text says that he then receives that kindness in the higher world, and whether it is revealed here below is what the daily judgment decides.

(ועמ"ש מזהבפ' קרח ע"פ ויגמול שקדים⁴² ועמ"ש בפ' ראה ע"פ וברכך⁴³ בכל אשר תעשה) אבל בראש השנה נמשך החיות כללי לכל השנה והוא המשכת חיות חדש ממש

(And see what is written about this in Parshas Korach, on the verse "And it bore ripe almonds," and see what is written in Parshas Re'eh, on the verse "And He will bless you in all that you do.") But on Rosh HaShanah the general life-force for the whole year is drawn down, and this is the drawing down of an actually new life-force.

Two discourses elsewhere are cited, on Aharon's staff that "bore ripe almonds" (Korach) and on "He will bless you in all that you do" (Re'eh). The main point resumes: on Rosh HaShanah the general life-force of the whole year is drawn down, and it is truly new.

ולכן נקרא כל ר"ה [ראש השנה] תחלת מעשיך שנמשך אור וחיות מחדש להתהוות העולם כי בראש השנה דאשתקד לא נמשך החיות רק על שנה אחת⁴⁴ מלמעלה מהזמן בזמן

Therefore every Rosh HaShanah is called "the beginning of Your works," for light and life-force are drawn anew for the coming into being of the world. For on the Rosh HaShanah of last year the life-force was drawn down only for one year, from above time into time.

This is why every Rosh HaShanah is called "the beginning of Your works": the light and life that bring the world into being are drawn anew. The life-force given on last year's Rosh HaShanah came down from beyond time into time for one year only.

וכן גם בתחלת בריאת העולם היי [היה] המשכת החיות באותו ראש השנה על שנה א' מלמעלה מהזמן
כמו שכתוב

And so too at the beginning of the creation of the world: the drawing down of the life-force on that Rosh HaShanah was for one year, from above time, as it is written,

The same was true at creation itself. The life-force drawn on the first Rosh HaShanah was also given for one year, coming from a level above time.

כי אלף שנים בעיניך⁴⁵ כיום אתמול דהיינו שששה אלפי שנים דהוי עלמא⁴⁶ הם ששה ימים בלבד (ועי' בתשוי' [בתשובות] הרשב"א [הרבי שלמה בן אדרת] ח"א [חלק א'] סס"י [סוף סימן] ט' ורס"י [וריש סימן] תכ"ג)⁴⁷

“For a thousand years in Your eyes are like yesterday”: that is, the six thousand years that the world exists are only six days. (And see the Responsa of the Rashba, Part I, end of section 9 and beginning of section 423.)

Psalms 90:4, “a thousand years in Your eyes are like yesterday,” means that from G-d’s perspective the six thousand years of the world’s existence (Rosh HaShanah 31a) are like six days. The Alter Rebbe also points to two responsa of the Rashba.

אך גם זה הוא בחי' זמן ולמעלה מזה אין שום זמן כל עיקר וכולל כל הזמן שבמשך שיתא אלפי שני
בסקירה א' ומשם נמשך החיות

Yet this too is the level of time; and above this there is no time at all, and it includes all the time in the span of the six thousand years in a single glance. And from there the life-force is drawn

Yet even “a thousand years as a day” is still a measure of time. Above it is a level with no time at all, which takes in all six thousand years in a single glance, and from there each year’s life-force descends.

בר"ה [בראש השנה] על שנה א' ואח"כ בראש השנה שנקי' חג שהחדש מתכסה בו^{48, 49} היינו שהחיות הראשון עולה ומתכסה ונכלל במקורו וע"י השופר והתפלות נמשך אור וחיות חדש⁵⁰ ממש על שנה אחת

on Rosh HaShanah for one year. And afterwards, on [the next] Rosh HaShanah, which is called “the festival on which the moon is covered,” that is, the first life-force ascends and is covered and included in its source, and through the shofar and the prayers an actually new light and life-force is drawn down for one year.

Rosh HaShanah is “the festival on which the moon is covered” (Rosh HaShanah 8a-b), since the moon is hidden at the start of the month. The Alter Rebbe reads this inwardly: the previous year’s life-force ascends, is covered and absorbed into its source, and through the shofar and the prayers a completely new light and life for the coming year is drawn down.

ולכן נק' תחלת מעשיך תחלה ממש ואעפ"כ [ואף על פי כן] הוא גם רק זכרון בלבד ליום ראשון כי בר"ה [בראש השנה] הראשון הי' [היה] כ"ז [כל זה] מצד עצמו כי חפץ חסד הוא⁵¹

Therefore it is called "the beginning of Your works," an actual beginning. Even so, it is also only a remembrance of the first day, for on the first Rosh HaShanah all this was from His own side, "for He desires kindness,"

That is why Rosh HaShanah is a true "beginning." Still, it is "only a remembrance" of the first day, because on the first Rosh HaShanah G-d gave life purely on His own initiative, "for He desires kindness" (Micah 7:18).

אבל עכשיו באתעדל"ת [באתערותא דלתתא] תליא מילתא⁵² משנה שעברה וכמו שאנו רואים שלא כל השנים שוים יש שנה טובה ומתוקה⁵³ ויש כו'

but now the matter depends on the arousal from below (isarusa dilesata) of the past year. As we see, not all years are alike: there is a good and sweet year, and there is, etc.;

Today, by contrast, the new year's life depends on the arousal from below, the people's service during the past year. That is why years differ: some are good and sweet, and some are not.

והיינו מחמת שינוי אופן האתעדל"ת [האתערותא דלתתא] שמשנה שעברה איך ומה שהיא וא"כ הרי בחי' ר"ה [ראש השנה] דעתה הוא בחי' דין ומשפט ואעפ"כ [ואף על פי] שהחסד גובר על הדין שלכן קורין פרשת העקידה ויעקוד אברהם את יצחק בנו⁵⁴

and this is because of the change in the manner of the arousal from below of the past year, how and what it is. If so, the level of Rosh HaShanah now is the level of judgment and verdict. And although kindness prevails over judgment, which is why we read the portion of the Binding, "And Avraham bound Yitzchak his son,"

The difference between years comes from the quality of the past year's service, so Rosh HaShanah today is a day of judgment. Kindness does prevail over judgment, which is why the Torah reading of the Binding of Yitzchak (Genesis 22) is read on Rosh HaShanah.

שהוא סוד התגברות החסדים דאברהם על הגבורות דיצחק והמתקת הדין אעפ"כ [אף על פי כן] אינו דומה ליום ראשון ממש שהי' [שהיה] חסד ממש

which is the mystery of the prevailing of the kindnesses (chasadim) of Avraham over the severities (gevuros) of Yitzchak, and the sweetening of judgment, nevertheless it does not resemble the actual first day, which was actual kindness,

In Kabbalah Avraham stands for the chasadim (kindnesses) and Yitzchak for the gevuros (severities); Avraham binding Yitzchak signifies kindness overpowering and sweetening judgment. Even so, this is not the pure kindness of the first day of creation.

שהרי ההמשכה היתה מצד עצמו כי חפץ חסד הוא כי לא היה עדיין מי שיעורר כו'

for the drawing down was from His own side, “for He desires kindness,” since there was not yet anyone who could arouse, etc.

On the first day the drawing down came from G-d’s own side, purely because He desires kindness. There was not yet anyone below whose deeds could arouse it.

וכנגד בחי' זו נאמר זכרון ליום ראשון זכר בלבד ליום ראשון במה שאעפ"כ [שאף על פי כן] הגבורות נמתקים

And corresponding to this level it is said, “a remembrance of the first day”: only a reminder of the first day, in that, even so, the severities are sweetened,

So “a remembrance of the first day” describes the present Rosh HaShanah. It only resembles the first day, in that judgment is still sweetened by kindness.

אבל לא כשל יום ראשון ממש (וגם יש לומר פ"י זכרון ליום ראשון שזוכרים ומעוררים את יום ראשון ומגבירים מדת החסד שבחי' יצחק יוכלל בבחי' אברהם⁵⁵ אוהבי⁵⁶ כו' וע' בזהר פ' ויקרא)

but not like that of the actual first day. (One may also say that the meaning of “a remembrance of the first day” is that we remember and arouse the first day, and strengthen the attribute of kindness, so that the level of Yitzchak will be included in the level of “Avraham, who loves Me,” etc. And see in the Zohar, Parshas Vayikra

But the sweetening of today is not the pure kindness of the first day. The gloss offers a second reading: we “remember” and so arouse the first day, strengthening kindness so that Yitzchak’s judgment is included in Avraham’s love (Isaiah 41:8 calls Avraham “who loves Me”).

(דף י"ח ע"א) ובפ' הרמ"ז [הרב משה זכות] שם ועמ"ש לקמן בד"ה ביום השע"צ [השמיני עצרת] בפ"י זכרון ליום ראשון ובפ"י זה היום כו'

(page 18a), and in the commentary of the Ramaz there; and see what is written below, in the discourse beginning “On the day of Shemini Atzeres,” on the meaning of “a remembrance of the first day” and on the meaning of “This day,” etc.)

The gloss refers to the Zohar on Vayikra (18a), which explains why the Binding of Yitzchak is read on this day, with the Ramaz’s commentary. It also refers to a discourse later in Likkutei Torah, “On the day of Shemini Atzeres,” which explains both phrases of the prayer.

וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] אמרו לפני מלכיות⁵⁷ בראש השנה כדי שתמליכוני עליכם⁵⁸ אמרו דוקא שאתם צריכים לעורר זה באתעדל"ת [באתערותא דלתתא] עד שתמליכוני עליכם להיות נמשך גילוי החיות מדת מלכותו ית':^{59, 60, 61, 62}

And this is [the meaning of] what our Sages, of blessed memory, said: "Recite before Me [verses of] Kingship (Malchiyos) on Rosh HaShanah, so that you make Me King over you." "Recite," specifically: you need to arouse this with an arousal from below, until "you make Me King over you," so that the revelation of the life-force, the attribute of His Malchus (sovereignty), may He be blessed, will be drawn down.

The paragraph ends with the Talmud's teaching (Rosh HaShanah 16a) that G-d asks us to recite verses of Kingship on Rosh HaShanah "so that you make Me King over you." The word "recite" shows that the arousal must come from us, so that G-d's kingship, which is the life-force of the worlds, is drawn down anew.

SECTION 2 • 12-4

Kingship and Remembrance

2 ב והנה פיי שתמליכוני הוא כי נודע שיש ב' בחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע פיי ממכ"ע [ממלא כל עלמין] הוא החיות שמתלבש בעולמות לפי מדרגתם לכאוי"א [לכל אחד ואחד] כפום שיעורא⁶³ דיילי [דייליה] נשמות כך ומלאכים כך

2. Now, the meaning of "that you make Me King" is this. It is known that there are two levels: the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). The light that fills all worlds is the life-force that clothes itself in the worlds according to their level, in each and every one "according to its own measure": souls in one way and angels in another.

Section 2 explains what it means to "make G-d King." It starts from two modes of divine light: memalei kol almin, the life-force that enters each world according to its capacity, "according to its own measure," one way for souls and another for angels; and sovev kol almin, described below.

והוא בחי' כח הפועל שמלובש בהנפעל בתוכו ממש עד שגם בגשמיות אין לך עשב⁶⁴ שאין לו מזל המכה בו ואומר לו גדל⁶⁵

It is the level of the power of the Maker that is clothed in the made, truly within it, so much so that even in physicality "there is no blade of grass that has no mazal (constellation) that strikes it and tells it, 'Grow!'"

Memalei is the power of the Maker present within the thing made, giving it existence from within. The Midrash (Bereishis Rabbah 10:6) says that even every blade of grass has a mazal, a heavenly force, that strikes it and tells it to grow.

שהוא בחי' המשכות החיות בפרט לעשב זה ביחוד וגבוה מעל גבוה שומר⁶⁶ וגבוהים עליהם ובכא"א
[ובכל אחד ואחד] מהם לפי ערכו ומדרגתו כך הוא בחינת החיות מהבורא שנמשך

This is the level of the drawing down of life-force in particular to this blade of grass specifically. And “one higher than the high watches over [it], and there are higher ones above them”; and in each and every one of them, according to its rank and level, so is the level of the life-force from the Creator that is drawn

That is a particular flow of life to one specific blade of grass. Ecclesiastes 5:7 speaks of “one higher than the high” watching over, with still higher ones above them; so the Creator’s life-force reaches each creature through an ordered chain of levels, each according to its rank.

בו כסדר המדרגות דכתיב ולכבודי בראתיו יצרתיו⁶⁷ אף עשיתיו שהן ג' עולמות בי"ע ובפרט כמה
עולמות וברואים לאין קץ ותכלית ממש וכח הבורא מלובש ממש

into it, in the order of the levels, as it is written, “For My glory I have created it, I have formed it, I have also made it,” which are the three worlds of Beriah, Yetzirah and Asiyah; and in particular, many worlds and creatures, truly without end or limit. And the power of the Creator is actually clothed

Isaiah 43:7, “I have created it, I have formed it, I have also made it,” alludes to the three worlds of Beriah (creation), Yetzirah (formation) and Asiyah (action). Within these are countless worlds and creatures, and the Creator’s power is truly present in every one.

בכל אחד ואחד מהם לפי ערכו כמשל התחלקות אופן החיות הנמשך מכח הצומח שבארץ לכמה מיני
צמחים רבים שבעולם שונים זה מזה ובחינה זו נקרא ממכ"ע [ממלא כל עלמין]

in each and every one of them according to its rank, like the analogy of the way the life-force drawn from the power of growth in the earth is divided among the many kinds of plants in the world, which differ from one another. And this level is called the light that fills all worlds.

The analogy is the earth’s power of growth, a single force that expresses itself differently in each of the many kinds of plants. This indwelling, differentiated life-force is called the light that fills all worlds.

אבל בחי' סוכ"ע הוא האור והחיות שלמעלה מהשתלשלות והתלבשות בעולמות וכנגד בחי' זו הוא שנאמר אני הוי' לא שנית⁶⁸ ואמרו אתה הוא עד שלא⁶⁹ נברא העולם ומשנברא כו'

But the level of the light that encompasses all worlds is the light and life-force that is above the chain of descent (hishtalshelus) and above being clothed in the worlds. And corresponding to this level it is said, "I, Havayah, have not changed," and they said, "You are He before the world was created, and since it was created," etc.,

Sovev kol almin is the light that stays above the chain of worlds and is not clothed within them. Of this level Malachi 3:6 says, "I, Havayah, have not changed," and the morning prayers say, "You are He before the world was created, and You are He since it was created."

בשוה ממש שלכאורה אינו מובן איך הוא מאחר שאעפ"כ [שאף על פי כן] העולמות חיים וקיימים ממנו והיינו שכח הבורא מלוכש בהם ממש א"כ ה"ז [הרי זה] שינוי מכמו שהי' [שהיה] קודם כו'

exactly the same. Seemingly this is not understood: how can this be, since the worlds nevertheless live and exist from Him, that is, the power of the Creator is actually clothed in them? If so, this is a change from how it was before, etc.

This raises a difficulty. If the worlds live from G-d, with His power actually clothed in them, how can it be that nothing changed in Him once they were created?

אלא מפני שההארה המחיה כל העולמות כולם היא רק הארה חיצונית בלבד מעצמותו ית' ואינה נוגעת בכו כלל ואינה פועלת שינוי בו כלל

Rather, [it is] because the radiance that gives life to all the worlds is only an external radiance from His essence, may He be blessed; it does not touch Him at all and brings about no change in Him at all.

The answer is that the light that gives life to all the worlds is only an external radiance of His essence. It does not touch His essence and makes no change in it.

כי חיות כל העולמות הוא רק כמ"ש אנא אמלך⁷⁰ שמדת מלכותו ית' בלבד מה שהוא ית' נקי מלך ומתנשא כביכול עליהם זהו גופא החיות שלהם ובחי' זו אינה נוגעת לעצמיותו כלל כמשל המלך ב"ו

[בשר ודם]

For the life-force of all the worlds is only as it is written, "I will reign": His attribute of Malchus (sovereignty) alone, the fact that He, may He be blessed, is called King and is exalted, as it were, over them, is itself their life-force. And this level does not touch His essence at all, as in the analogy of a king of flesh and blood,

The worlds' life comes only from G-d's attribute of Malchus, kingship, expressed in the words "I will reign": the very fact that He is called their King is their life-force. As with a human king, this title does not reach His own being.

שהוא מהות בפ"ע [בפני עצמו] ומה שנקי מלך על המדינות הרי אין בבחינה זו התפשטות עצמותו ממש תוך המדינות רק ששמו נקי עליהם

who is an entity by himself; and in his being called king over the provinces there is no spreading forth of his actual essence into the provinces, only that his name is called over them.

A king is a person in his own right; being called king over the provinces does not mean that his essence spreads into them. Only his name, his authority, extends over them.

וזהו ענין שארז"ל [שאמרו רבותינו זכרונם לברכה] עד שלא נברא העולם היה הוא ושמו בלבד⁷¹ אבל עצמותו ית' מופלא ומרומם מהם ונקי סוכ"ע ולכן נקי הבריאה יש מאין פי'

And this is the matter of what our Sages, of blessed memory, said: "Before the world was created there was He and His Name alone." But His essence, may He be blessed, is wondrously beyond them and exalted above them, and is called the light that encompasses all worlds. And therefore creation is called "something from nothing" (yesh me'ayin). The meaning is:

This is the meaning of the teaching in Pirkei deRabbi Eliezer that before creation there was "He and His Name alone": His Name, His kingship, is distinct from His essence, which remains beyond the worlds and is called sovev kol almin. That is why creation is called "something from nothing" (yesh me'ayin).

כי בהשתלשלות עילה ועלול העילה מתפעל מהעלול ממנו והשפעותו בו גורם שינוי בו מפני שעצמות העילה ממש מתלבש בהעלול כמשל ההשתלשלות משכל למדות וממדות למחשבה שמהות השכל ממש מתלבש במדות וכן המדות במחשבה כו'

in a chain of cause and effect, the cause is affected by the effect that comes from it, and its influence upon it brings about a change in it, because the actual essence of the cause is clothed in the effect, as in the analogy of the progression from intellect to the emotive attributes (middos), and from the emotive attributes to thought, where the actual substance of the intellect is clothed in the emotive attributes, and likewise the emotive attributes in thought, etc.

In an ordinary chain of cause and effect, the cause is affected by its effect, because its very essence is clothed in it. So the intellect enters the emotions it produces, and the emotions enter thought.

אבל יש מאין אינו כן אלא שחיות כל העולמות ואשר בהם הנמשך מן המאציל אינו ממהותו ועצמותו כלל רק מאין ממש

But with something from nothing it is not so. Rather, the life-force of all the worlds and of what is in them, which is drawn from the Emanator, is not from His substance and essence at all, but from actual nothing,

Creation "something from nothing" is different: the life-force of the worlds does not come from the essence of the Emanator at all. It comes from "actual nothing," a level that has no relation to His essence.

כי מדת מלכותו ית' בלבד מחי' אותם כנ"ל (ועמ"ש מזה ע"פ יביאו לבוש מלכות^{72,73} גבי יחיד חי העולמים מלך כו')

for His attribute of Malchus alone gives them life, as mentioned above. (And see what is written about this on the verse "Let them bring royal apparel," on "The Only One, Life of the worlds, King," etc.)

That is because only His attribute of kingship gives the worlds life. The Alter Rebbe refers to his discourse on "Let them bring royal apparel" (Esther 6:8), on the blessing "The Only One, Life of the worlds, King."

והיא הנק' ממכ"ע [ממלא כל עלמין] שהוא בחי' החיות המתלבש בעולמות כח הפועל בנפעל⁷⁴ (ועי' מזה בד"ה כי תצא כו') ובכל ר"ה [ראש השנה] היא שנמשכת מחדש

And this is what is called the light that fills all worlds, which is the level of the life-force that is clothed in the worlds, the power of the Maker in the made (and see about this in the discourse beginning "When you go out," etc.). And on each Rosh HaShanah it is drawn down anew,

This kingship, the life-force clothed in the worlds as the power of the Maker in the made, is what is called memalei kol almin. Each Rosh HaShanah it is drawn down anew.

כי בכל ר"ה [ראש השנה] לא נמשך בחי' מלוכה זו להיות אנא אמלך רק על שנה א' ואח"כ חוזר ועולה ונכלל במקורו בבחי' המלך המרומם לבדו מאז⁷⁵

for on each Rosh HaShanah this level of kingship, that there be "I will reign," is drawn down only for one year; and afterwards it returns and ascends and is included in its source, in the level of "the King who alone was exalted from of old,"

On each Rosh HaShanah G-d's kingship, "I will reign," is drawn down for one year only. Then it returns and is absorbed into its source, the level the morning blessing calls "the King who alone was exalted from of old."

כמו קודם שנברא העולם שהי' נכלל בחי' שמו בבחי' הוא לבדו הוא כו' וכמ"ש כי ה' אלקיך אש אוכלה הוא⁷⁶ פי' כטבע האש שמסתלק למעלה ועמ"ש מזה בד"ה אתם נצבים

as before the world was created, when the level of His Name was included in the level of "He alone is," etc. And as it is written, "For Havayah your G-d is a consuming fire": that is, like the nature of fire, which withdraws upward. And see what is written about this in the discourse beginning "You are standing."

This is like the state before creation, when His Name was included in "He alone." Deuteronomy 4:24 calls G-d "a consuming fire," and the Alter Rebbe reads it by the nature of fire, which withdraws upward; so G-d's kingship withdraws to its source each year.

ולכן אמרו לפני מלכיות כדי שתמליכוני עליכם⁷⁷ שימשיכו הרצון למדת מלוכה להיות אנא אמלך והיינו המשכת אור חדש מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין]:

Therefore: "Recite before Me [verses of] Kingship, so that you make Me King over you": that they draw down the will for the attribute of kingship, that there be "I will reign"; and this is the drawing down of a new light from the level of the light that encompasses all worlds into the light that fills all worlds.

That is why we say Kingship verses on Rosh HaShanah, "so that you make Me King over you": to draw down anew G-d's will to be King. This is the drawing down of a new light from sovev kol almin into memalei kol almin.

3 ואח"כ אמרו לפני מלכיות כדי שיעלה זכרונכם לטובה לפני.⁷⁸ פי' עדי"מ כי הזכרון שיצטרך לזכור על הדבר אינו שייך

And afterwards: "Recite before Me [verses of] Kingship, so that your remembrance may rise before Me for good." The meaning, by way of analogy: remembrance, where one needs to remember something, applies

The Talmud's teaching goes on to the Remembrance verses: "so that your remembrance may rise before Me for good." (The printed text reads "Kingship" here, but in the Talmud this phrase belongs to the Remembrance verses, Zichronos.) To explain it, the Alter Rebbe first looks at what remembering means for a person.

אלא על דבר הרחוק ממנו במקום או בערך שאז שייך לומר ע"ז לשון זכרון שיזכור עליו ולא ישכח מלבו משא"כ כשהדבר אצלו וסמוך אצלו אין שייך לשון זכרון כלל.

only to a thing that is far from him, in place or in rank; then it is fitting to use the term "remembrance" about it, that he will remember it and not forget it from his heart. But when the thing is with him and near him, the term "remembrance" does not apply at all.

One only needs to "remember" something that is far away, in place or in rank, and could be forgotten. What is close at hand needs no remembering at all.

4 וכך יובן למעלה ענין זכרון שאנו אומרים בו ית' יעלה זכרוננו כו' הוא מפני שבאמת חיות כל העולמות הן עולמות התחתונים והן עולמות העליונים הרי באמת קמיה ית' הם כלא ממש חשיבא⁷⁹ כטפה מאוקינוס

And so the matter of remembrance is to be understood Above. [The reason] we say of Him, may He be blessed, "May our remembrance rise," etc., is that in truth the life-force of all the worlds, both the lower worlds and the higher worlds, is in truth considered before Him, may He be blessed, as actually nothing, like a drop in the ocean.

The analogy of remembrance is now applied Above. We ask G-d to "remember" us because before Him all the worlds, higher and lower, are considered as nothing at all, like a drop in the ocean, as the Zohar says, "all before Him is considered as nothing"; in that sense they are far from Him.

כי כל עיקר חיותם הוא ממחשבה א' שעלה במחשבה לפניו להיות התהוות ואצילת העולמות ונקי מחשבה הקדומה וכמשל ביטול מחשבה א' לגבי כללות הנפש כו'

For the whole of their life-force derives from a single thought that arose in thought before Him, that there be the coming into being and the emanation of the worlds; and it is called the Primordial Thought. And it is like the analogy of the nullity (bittul) of a single thought relative to the soul as a whole, etc.

All the worlds draw their life from a single thought that "arose in His thought" to bring them into being, called the Primordial Thought. As one thought is nothing compared to the whole soul that thinks it, so all the worlds are nothing compared to G-d.

והנה בר"ה [בראש השנה] שחוזר הכל לכמו שהיה לכן מבקשים שיזכור על המחשבה הקדומה ההיא שעלתה אז בתחילת אצילת העולמות כנ"ל

Now, on Rosh HaShanah, when everything returns to as it was, we therefore ask that He remember that Primordial Thought which arose then, at the beginning of the emanation of the worlds, as mentioned above.

On Rosh HaShanah everything returns to its state before creation, as explained in section 1. So we ask G-d to remember that original thought which first brought the worlds into being.

כי מאחר שבאמת היא כלא ממש חשיבי ואינה ערוך אליו לכן מבקשים זכרנו שיזכור ע"ז ויחזור להתלבש בבחי' מחשבה הנ"ל.

For since in truth it is considered as actually nothing and bears no comparison to Him, we therefore ask, "Remember us": that He remember this and again clothe Himself in the level of the thought mentioned above.

Because the worlds are as nothing and bear no comparison to Him, they need to be "remembered." We say "Remember us," asking that He again clothe Himself in that thought and so renew the worlds.

וז"ש [וזהו שכתוב] זוכר מעשה עולם ופוקד כל יצורי קדם וחיותם זוכר הברית (וע' בפרדס בעה"כ [בערכי הכינויים]⁸⁰ ערך זכירה וע' ברע"מ [ברעיא מהימנא] פ' פנחס) (דף רל"ט ע"א)

And this is [the meaning of] what is written, "You remember the work of the world and recall all the creatures of old," and the closing blessing, "who remembers the covenant." (And see in Pardes, Erchei HaKinuyim, the entry "Remembrance" (zechirah); and see the Raaya Mehemna, Parshas Pinchas (page 239a),

The Remembrance blessing of the Musaf prayer opens, "You remember the work of the world and recall all the creatures of old," and closes, "who remembers the covenant." The gloss cites Pardes Rimonim on the term "remembrance" and the Raaya Mehemna on Parshas Pinchas.

ובפי עקב (דרעי"א ע"א) ע"פ אזכיר את שמי⁸¹ ובפי הרמ"ז [הרב משה זכות] שם ועמ"ש בד"ה אסרי לגפן בפי מקדשי שמך כו'

and in Parshas Ekev (271a), on the verse "I will cause My Name to be remembered," and in the commentary of the Ramaz there; and see what is written in the discourse beginning "Binding to the vine," on the meaning of "those who sanctify Your Name," etc.

It also cites the Zohar on Ekev on Exodus 20:21, "In every place where I cause My Name to be remembered, I will come to you and bless you," with the Ramaz's commentary. It then refers to a discourse beginning "Binding his foal to the vine."

וע' בזהר בפי ויקהל (דף רי"ש ע"א)⁸² ספר זכרון⁸³ תרין דרגין דאינון חד ורזא דא שם הוי' שם חד הוי' חד ובזהר פ' יתרו

And see in the Zohar, Parshas Vayakhel (page 200a): "A book of remembrance: two levels that are one, and the mystery of this is Name [and] Havayah: the Name is one, Havayah is one." And in the Zohar, Parshas Yisro

The Zohar on Vayakhel reads Malachi's "book of remembrance" (sefer zikaron) as two levels that are one, alluding to the Name and Havayah, each of which is "one." The Kehot notes, following the Tzemach Tzedek, take these Zohar passages to place remembrance in the Sefirah of Yesod.

(דף ע' [שבעים] ע"א)⁸⁴ ועמ"ש"ל [ועיין מה שכתוב לעיל] בפי שלח ע"פ וזכרתם את כל מצות כו' למען תזכרו כו' (page 70a). And see what is written above in Parshas Shelach, on the verse "And you shall remember all the commandments," etc., "so that you remember," etc.,

The gloss also refers to the Zohar on Yisro and to a Likkutei Torah discourse on the verses of tzitzis, "And you shall remember all the commandments ... so that you remember."

וסד"ה זכור את יום השבת בענין זכור ושמור כו' וע' עוד בזהר ח"א [חלק א'] פ' וירא (דק"כ סע"ב [סוף עמוד ב]) ע"פ ויזכור אלקים כו'

and at the end of the discourse beginning "Remember the Shabbos day," on the matter of "Remember" and "Keep," etc. And see further in the Zohar, Part I, Parshas Vayera (end of 120b), on the verse "And Elokim remembered," etc.,

It mentions the discourse on "Remember the Shabbos day," on the two words "Remember" and "Keep," and the Zohar on Vayera on "And Elokim remembered."

ובפי ויצא (דקני"ט ע"ב)⁸⁵ ובפי בשלח (דמ"ז ע"א) ע"פ ויזכור ימי עולם⁸⁶ כו' ובמק"מ [ובמקדש מלך] שם וע' מענין ימי עולם בזח"ג [בזהר חלק ג] ס"פ נשא (דקמ"ה ע"ב)

and in Parshas Vayetze (159b), and in Parshas Beshalach (47a), on the verse "And he remembered the days of old," etc., and in the Mikdash Melech there. And see on the matter of "the days of old" in the Zohar, Part III, at the end of Parshas Naso (145b.)

Further Zohar passages follow: Vayetze, where, as the Kehot note puts it, remembrance for Rachel is drawn from Yesod; Beshalach, on Isaiah 63:11, "And he remembered the days of old," with the Mikdash Melech; and the end of Naso, on "the days of old."

ולכן קיי"ל [קיימא לן] דבר"ה [דבראש השנה] תוקעים בשל זכרים⁸⁷ דהיינו שופר של איל וע' בזהר ח"א [חלק א'] בפ"י ויחי (דרמ"ו ע"א) דעלמא עילאה עלמא דדכורא איהו כו':⁸⁸

Therefore we hold [as law] that on Rosh HaShanah we sound [the shofar] of males (zecharim), that is, the shofar of a ram. And see in the Zohar, Part I, in Parshas Vayechi (246a), that "the higher world is a male world," etc.

This is why, as we hold in practice (see Rosh HaShanah 26b), the shofar of Rosh HaShanah is of zecharim, males, that is, a ram's horn: zachar ("male") shares its root with zikaron ("remembrance"). The Zohar on Vayechi is cited, which calls the higher world a "male world."

SECTION 3 • 115-6

"With the shofar": the inner heart

5 ג ובמה בשופר הנה ענין השופר הוא שהוא קול פשוט שנמשך מהבל הלב ואינו כמו בחי' הדבור שהוא בחי' אותיות שנמשכים מן המוח

3. "And with what? With the shofar." Now, the matter of the shofar is that it is a simple sound, drawn from the breath of the heart; and it is not like the level of speech, which is the level of letters drawn from the brain.

Section 3 explains the end of the Talmud's teaching: "And with what? With the shofar." The shofar's blast is a simple sound without words, coming from the breath of the heart, unlike speech, whose letters are shaped by the mind.

כי אותיות הדבור נמשכים מאותיות המחשבה ואותיות המחשבה נמשכים מהשכל כו' משא"כ הקול פשוט הוא נמשך מן הבל הלב והוא למעלה מהשכל כי בלב יש חיצוניות ופנימית⁸⁹

For the letters of speech are drawn from the letters of thought, and the letters of thought are drawn from the intellect, etc.; whereas the simple sound is drawn from the breath of the heart, and it is above the intellect. For in the heart there is an outer dimension (chitzoniyyus) and an inner dimension (pnimiyyus).

Speech comes from the letters of thought, and thought from the intellect, so words are formed by the mind. The wordless sound comes from the breath of the heart and is above the intellect, because the heart itself has an outer and an inner dimension.

והנה חיצונית הלב הוא למטה מהשכל ומקבל ממנו כמ"ש לפי שכלו יהולל איש⁹⁰ שהתפעלות המדות שבלב הוא לפי השכל וכנודע

Now, the outer dimension of the heart is below the intellect and receives from it, as it is written, "A man is praised according to his intelligence": the arousal of the emotive attributes (middos) in the heart accords with the intellect, as is known.

The outer heart is below the intellect and receives from it. As Proverbs 12:8 says, "a man is praised according to his intelligence": the emotions a person feels follow what he understands.

אך התפעלות זו שבמדות אלו הוא רק בחי' חיצונית הלב ונקי רצון התחתון שהוא בחי' רעותא דליבא⁹¹ הנולד ונמשך מבחי' התבוננות השכל

But this arousal in these emotive attributes is only the level of the outer dimension of the heart, and it is called the lower will, which is the level of re'usa deliba (the desire of the heart), born and drawn from the level of the intellect's contemplation.

Emotion born of contemplation belongs to the outer heart. It is called the "lower will," re'usa deliba, the heart's desire that grows out of understanding.

אבל פנימית הלב שהוא הנקי רצון העליון אינו מקבל ונמשך מהשכל כלל אלא הוא גם למעלה מהשכל וזהו שנאמר לבכי דמשמע שני לבבות והיינו בחי' חיצוניי הלב ובחי' פנימית הלב כו'

But the inner dimension of the heart, which is what is called the Supernal Will, does not receive from the intellect or derive from it at all; rather, it is even above the intellect. And this is [the meaning of] what is said, levavi ("my heart"), which implies two hearts, namely the level of the outer dimension of the heart and the level of the inner dimension of the heart, etc.

The inner heart, called the Supernal Will, does not derive from the intellect at all; it is above it. That is why Scripture says levavi, "my heart," with a doubled letter, implying two hearts, outer and inner.

(וכמ"ש במ"א פי' מ"ש יפה את רעיתי⁹² כתרצה.⁹³ רעייתי מלשון רעותא דליבא שהוא רצון התחתון יהיה כתרצה רצון העליון שלמעלה מהשכל

(As is explained elsewhere on the meaning of what is written, "You are beautiful, my beloved (ra'ayasi), as Tirtzah": ra'ayasi is from the term re'usa deliba, which is the lower will; it is to become "as Tirtzah," the Supernal Will that is above the intellect.

The gloss cites an explanation of Song of Songs 6:4, "You are beautiful, my beloved, as Tirtzah": ra'ayasi ("my beloved") suggests re'usa, the heart's lower desire, which is to become "as Tirtzah," a word linked to ratzon, the Supernal Will above reason.

והיינו ע"י ויחד לבבי⁹⁴ עמ"ש ע"פ ויקהל משה וע"פ מי מנה⁹⁵ עפר יעקב⁹⁶ ועמ"ש עוד מענין חיצוניות הלב ופנימית הלב בד"ה אתם נצבים וכביאור ע"פ לכבתני

And this is through "Unite my heart"; see what is written on the verse "And Moshe assembled," and on the verse "Who has counted the dust of Yaakov." And see what is written further on the matter of the outer dimension of the heart and the inner dimension of the heart in the discourse beginning "You are standing," and in the explanation on the verse "You have captured my heart."

This joining of the two hearts is "Unite my heart" (Psalms 86:11). The gloss refers to discourses on the outer and inner heart: on "And Moshe assembled," "Who has counted the dust of Yaakov," "You are standing," and "You have captured my heart."

ומ"ש מוח שליט על הלב⁹⁷ היינו על חיצוני הלב שנוולד מהשכל כנ"ל והמוח שליט עליו אבל פנימית הבל יותר גבוה מבחי' המוח

And what is said, "The brain rules over the heart," refers to the outer dimension of the heart, which is born of the intellect, as mentioned above, and the brain rules over it. But the inner dimension of the heart is higher than the level of the brain.

The saying that "the brain rules over the heart" (Zohar III, 224a) refers to the outer heart, which is born of the intellect. The inner heart is higher than the brain.

ולכן המוח מקבל מהלב כידוע שעיקר המזונות הם בלב ששם באים הדמים מהכבד שמקבל מאצטומכא ממוכח המאכל שמתהפך לדם בכבד וממנו נכנסים הדמים בלב והמוח מקבל חיות מהלב⁹⁸ כו'

Therefore the brain receives from the heart, as is known: the main nourishment is in the heart, for the blood comes there from the liver, which receives from the stomach the choicest part of the food, which is transformed into blood in the liver; and from it the blood enters the heart, and the brain receives life-force from the heart, etc.

This is why, physically, the brain receives from the heart. Food is refined in the stomach and liver into blood, the blood enters the heart, and from the heart the brain receives its life.

(ולכן נק' הקב"ה צור לבבי⁹⁹ ואורייתא מחכמה נפקת שהוא בחי' מוח וכדלקמן) והנה קול פשוט זה דשופר הוא מבחי' פנימית הלב

(Therefore the Holy One, blessed be He, is called "the Rock of my heart," while "the Torah comes forth from Chochmah," which is the level of the brain, as [will be explained] below.) Now, this simple sound of the shofar is from the level of the inner dimension of the heart,

So G-d is called "the Rock of my heart" (Psalms 73:26), the heart's inner core, while the Torah "comes forth from Chochmah," the level of the brain, as will be explained. The shofar's simple sound comes from this inner heart.

דהיינו כמ"ש צעק לכם אל^{100, 101} ה' שצעקת הלב הוא מבחינת פנימית הלב (וע' מזה בזח"ב [בוהר חלק ב'] פ' שמות)

that is, as it is written, "Their heart cried out to Ado-nai": the outcry of the heart is from the level of the inner dimension of the heart. (And see about this in the Zohar, Part II, Parshas Shemos

The proof is Lamentations 2:18, "Their heart cried out to Ado-nai": a cry that comes from the heart itself, deeper than words. The gloss cites the Zohar on Shemos, which teaches that a wordless cry is greater than all prayer, because the cry is in the heart.

(ד"י"ט סע"ב [סוף עמוד ב] ודף כ' ע"א) ובפרדס בעה"כ [בערכי הכינויים] ערך צעקה¹⁰² וע' במדרש רבה בשה"ש [בשיר השירים] ע"פ יונתי כו'

(end of 19b and page 20a), and in Pardes, Erchei HaKinuyim, the entry "Outcry" (tze'akah); and see in Midrash Rabbah on Shir HaShirim, on the verse "My dove," etc.,

It also cites Pardes on the term "outcry" (tze'akah), and Shir HaShirim Rabbah on Song of Songs 2:14, "My dove ... let me hear your voice."

השמיעני את קולך¹⁰³ כו' עד וכשצעקו בניי [בני ישראל] לפני הקב"ה מיד ויושע ה' כו' ובשמות רבה פכ"א ע"פ מה תצעק אלי¹⁰⁴ כבר שמעתי צעקתם כו'

"Let me hear your voice," etc., up to "And when the children of Israel cried out before the Holy One, blessed be He, immediately 'Havayah saved,'" etc.; and in Shemos Rabbah, section 21, on the verse "Why do you cry out to Me?": "I have already heard their outcry," etc.

As the text summarizes it, that Midrash says that as soon as Israel cried out before G-d, He saved them. Shemos Rabbah 21, on "Why do you cry out to Me?" (Exodus 14:15), says that G-d had already heard their cry.

ועי' בזהר חלק ב' בפ' בשלח (דני"ב ע"ב) ובפ"י הרמ"ז [הרב משה זכות] שם ונמשך ונולד מחמת ההסתר וההפך בירידתו למטה שנתרחק מאד מאור פני מלך חיים¹⁰⁵ א"ס ב"ה

And see in the Zohar, Part II, in Parshas Beshalach (52b), and in the commentary of the Ramaz there.) And it is drawn forth and born because of the concealment and the opposition in one's descent below, having become very distant from the light of the countenance of the King of life, the Infinite One (Ein Sof), blessed be He;

After the Zohar on Beshalach and the Ramaz, the main text resumes: the inner cry is born from the soul's descent into concealment and opposition, far from "the light of the King's countenance" (Proverbs 16:15), the Infinite One.

שמחמת זה תגבר מאד בנפשם הצעקה לה' ותתגלה בחי' פנימי' [פנימיות / פנימית] הלב שיש בכא"א [בכל אחד ואחד] מישראל לה' ית' למעלה מהשגתו כנ"ל והוא בחי' בע"ת [בעלי תשובה] בחילא יתיר¹⁰⁶

for because of this the outcry to G-d grows very strong in their souls, and the level of the inner dimension of the heart toward G-d, may He be blessed, that is in each and every one of Israel, above his comprehension, is revealed, as mentioned above. And this is the level of baalei teshuvah (returnees), [who come] "with greater strength."

Feeling that distance, the soul's cry to G-d grows strong, and the inner heart for G-d that every Jew has, above his understanding, is revealed. This is the level of baalei teshuvah, who, as the Zohar says, come "with greater strength."

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שאין צדיקים גמורים יכולים לעמוד במקומם כי דוקא מצד ההסתר תגדל הצעקה כו'

Therefore our Sages, of blessed memory, said that complete tzaddikim cannot stand in their place, for it is precisely because of the concealment that the outcry grows great, etc.

That is why the Sages said that complete tzaddikim cannot stand in the place of baalei teshuvah (Berachos 34b). The returnee's cry is stronger precisely because it comes out of concealment.

וזהו תכלית ירידת הנשמות בגופות לאתבא צדיקייא בתשובתא^{107, 108} כי בעוד שהיו בגן עדן היו כולם צדיקים שהיו נהנים מזיו השכינה¹⁰⁹ שזהו מעשה הצדיקים שעבודתם בשכל

And this is the purpose of the descent of the souls into bodies: "to bring the tzaddikim to return in teshuvah." For while they were in Gan Eden they were all tzaddikim, who "enjoy the radiance of the Shechinah," which is the work of the tzaddikim, whose service is with the intellect,

This is the purpose of the soul's descent into a body: "to bring the tzaddikim back in teshuvah." In Gan Eden all souls are tzaddikim, who "enjoy the radiance of the Shechinah" (Berachos 17a), a service of the intellect.

כמו שכתוב דע את אלקי¹¹⁰ כו' ואח"כ בירידתם למטה בגוף ונפש הבהמית נעשו בחינת בעלי תשובה לשוב למעלה

as it is written, "Know the G-d of [your father]," etc. And afterwards, in their descent below into a body and an animal soul, they became the level of baalei teshuvah, to return upward,

Their service there is with the mind, as in "Know the G-d of your father" (1 Chronicles 28:9). Descending into a body and an animal soul, they become baalei teshuvah, striving to return upward.

כי יש מסתיר ומעלים ומחמת זה תגדל הצעקה והיא בחינת פנימיות הלב וכמארז"ל [וכמאמר רבותינו זכרונם לברכה]¹¹¹ הידוע דעיקר תשובה בלב פי'

for there is [something] that hides and conceals, and because of this the outcry grows great, and it is the level of the inner dimension of the heart. And as in the well-known saying of our Sages, of blessed memory, that the essence of teshuvah is in the heart. The meaning is:

Below, something hides and conceals G-d, and that concealment makes the cry grow, revealing the inner heart. So the Sages' saying that the essence of teshuvah is in the heart refers to the inner heart.

כי תשובה דוקא הוא התגלות פנימית הלב שהוא למעלה מבחי' צדיקים גמורים שהם מבחי' מוח כנ"ל והתשובה היא מזה עצמו בהתבוננו עוצם ריחוקו אשר ירד פלאים כו' ועל ג"ע [גן עדן] התחתון ארז"ל [אמרו רבותינו זכרונם לברכה] מוטב דלידייני¹¹² כו'

teshuvah specifically is the revelation of the inner dimension of the heart, which is above the level of complete tzaddikim, who are from the level of the brain, as mentioned above. And the teshuvah comes from this very thing: as he contemplates the immensity of his distance, that he "has come down astonishingly," etc. And of the lower Gan Eden our Sages, of blessed memory, said, "Better that he be judged," etc.,

Teshuvah is the revelation of the inner heart, which is above complete tzaddikim, who serve from the brain. It comes from reflecting on how far one has fallen; even of the lower Gan Eden the Sages said, "Better that he be judged" and enter it (Chagigah 15b).

שכדאי כל יסורי גיהנם כו' וג"ע [וגן עדן] העליון הוא גבוה יותר לאין קץ וכ"ש [וכל שכן] שיש לבכות על ריחוקו מעצמות אור א"ס אשר יפה שעה אחת בתשובה ¹¹³ ומע"ט [ומעשים טובים] בעוה"ז ¹¹⁴ כו'

for all the sufferings of Gehinnom are worthwhile, etc. And the higher Gan Eden is higher without end; all the more so must one weep over his distance from the essence of the Infinite Light (Or Ein Sof), for "Better is one hour of teshuvah and good deeds in this world," etc.;

The lower Gan Eden is worth all the sufferings of Gehinnom, and the higher Gan Eden is infinitely higher; how much more should one weep over being far from the essence of the Infinite Light. As the Mishnah says (Avos 4:17), "Better is one hour of teshuvah and good deeds in this world" than all the life of the World to Come.

אשר מזה יהיה לבו צועק כו' וזהו ענין התקיעה קול פשוט מפנימי [מפנימיות / מפנימית] הלב ואח"כ שברים גנוחי גנה היינו בחי' לב נשבר ותרועה ילולי יליל ¹¹⁵ הוא בחי' התעוררות רחמים בבכיה כו'

from this his heart will cry out, etc. And this is the matter of the tekiah: a simple sound from the inner dimension of the heart. And afterwards the shevarim, "groaning sighs," which is the level of a broken heart; and the teruah, "wailing cries," which is the level of the arousal of compassion through weeping, etc.

From that reflection the heart cries out. This is the order of the shofar blasts: the tekiah, a simple sound from the inner heart; the shevarim, "groaning" (Rosh HaShanah 33b), a broken heart; and the teruah, "wailing," compassion aroused through weeping.

ומזה נולד ונמשך התקיעה השנית שהוא בחי' התגלות רצון העליון מלמעלה כי הנה הקב"ה נקרא צור לבבי. ^{116, 117, 118, 119}

And from this is born and drawn forth the second tekiah, which is the level of the revelation of the Supernal Will from above. For the Holy One, blessed be He, is called "the Rock of my heart."

From these is born the second tekiah, the revelation of the Supernal Will from above, G-d's answer to the cry from below. This is because G-d is called "the Rock of my heart," the inner heart's own source.

6 וג"כ לבבי בלשון רבים דמשמע ב' לבבות והיינו בחי' חיצונית ופנימית שבלב עד"מ הנ"ל וחיצונית הלב הוא למטה מהשכל כמ"ש בחכמה יסד ארץ ¹²⁰ כו'

And also, levavi ("my heart") is in the plural, which implies two hearts, namely the level of the outer and the inner dimension in the heart, in the analogy mentioned above. And the outer dimension of the heart is below the intellect, as it is written, "He founded the earth with Chochmah," etc.

Levavi, "my heart," is plural in form, pointing to two hearts, the outer and the inner. The outer heart is below the intellect, as Proverbs 3:19 says, "He founded the earth with Chochmah": the lower level is built by wisdom.

אבל פנימית הלב הוא בחי' רצון העליון שלמעלה מהחכמה והחכמה נק' בחי' עשי' [עשיה] לגבי בחי' רצון העליון

But the inner dimension of the heart is the level of the Supernal Will, which is above Chochmah (wisdom); and Chochmah is called the level of “making” (asiyah) relative to the level of the Supernal Will,

The inner heart is the Supernal Will, which is above Chochmah. Relative to that Will, even Chochmah is called “making” (asiyah), a lower, more defined stage.

כדכתיב כולם בחכמה עשית¹²¹ וכנודע ובחי' התקיעה שהוא קול פשוט הוא בחי' התגלות פנימית הלב שהוא בחי' רצון העליון שלמעלה מהחכמה הנ"ל וע"ז נאמר (בזכרי' [בזכריה] סי' ט') ואד' הוי' בשופר יתקע¹²²

as it is written, “You have made them all with Chochmah,” and as is known. And the level of the tekiah, which is a simple sound, is the level of the revelation of the inner dimension of the heart, which is the level of the Supernal Will that is above Chochmah, mentioned above. And of this it is said (in Zechariah, chapter 9), “And Ado-nai Havayah will sound the shofar”:

This is shown by Psalms 104:24, “You have made them all with Chochmah.” The tekiah, a simple sound, reveals the inner heart, the Supernal Will above Chochmah, and of this Zechariah 9:14 says, “And Ado-nai Havayah will sound the shofar.”

כמו עד"מ התקיעה שהיא קול פשוט מפנימית הלב כך עד"מ הוא בחי' המשכה וגילוי רצון העליון ב"ה והוא למעלה מבחי' האותיות שנמשכים מהחכמה

just as, by way of analogy, the tekiah is a simple sound from the inner dimension of the heart, so, by way of analogy, it is the level of the drawing down and revelation of the Supernal Will, blessed be He; and it is above the level of the letters that are drawn from Chochmah.

As our wordless tekiah comes from the inner heart, so G-d's “sounding of the shofar” is the drawing down and revelation of His Supernal Will. That Will is above the letters, which derive from Chochmah.

כי אורייתא מחכמה נפקת ועיקרה בחי' אותיות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל התורה כולה שמותיו של הקב"ה והיינו בחי' האותיות שבתורה וע"ש זה נק' מקרא לשון קריאה¹²³ שקוראו בשמותיו ועי"ז פונה עצמו כו'¹²⁴

For “the Torah comes forth from Chochmah,” and its essence is the level of letters, as our Sages, of blessed memory, said, “The entire Torah is names of the Holy One, blessed be He,” that is, the level of the letters in the Torah. And for this reason it is called Mikra (Scripture), a term of “calling” (keriah), for one calls Him by His names, and through this He turns Himself, etc.

The Torah “comes forth from Chochmah” and consists essentially of letters; as the text puts it, the whole Torah is names of the Holy One, blessed be He (the Kehot note traces this to the Ramban’s introduction to the Torah). That is why Scripture is called Mikra, from keriah, “calling”: in reading, one calls G-d by His names.

וע"כ הנגיעה פוסל בה וכן חסר ויתיר¹²⁵ כי הדקדוק הוא בהאותיות והיינו לפי דמחכמה נפקת שמשם נמשכי' [נמשכים / נמשכין] האותיות (וכמ"ש במ"א בד"ה לסוסתי בפ' בשלח)¹²⁶

Therefore touching [between letters] invalidates it, and so too a missing or an extra [letter], for the precision lies in the letters; and this is because it comes forth from Chochmah, from which the letters are drawn. (As is explained elsewhere, in the discourse beginning “To My mare,” in Parshas Beshalach.)

Because the Torah’s essence lies in its letters, a Torah scroll is invalid if letters touch, or if a letter is missing or extra (the note cites Shulchan Aruch, Yoreh De’ah 274). This exactness comes from the Torah’s source in Chochmah, from which the letters derive; the gloss cites the Torah Ohr discourse “To My mare.”

אבל בחי' רצון העליון הוא בחי' פנימית הלב שהוא בחי' קול פשוט שלמעלה מהאותיות כנ"ל וזהו ענין ובמה בשופר:

But the level of the Supernal Will is the level of the inner dimension of the heart, which is the level of a simple sound that is above the letters, as mentioned above. And this is the matter of “And with what? With the shofar.”

The Supernal Will, however, is the inner heart, a simple sound above letters. That is why the instrument of Rosh HaShanah is the shofar, as the Talmud says: “And with what? With the shofar.”

SECTION 4 • 17

Filling the blemishes; the ram's horn

7 ד והנה עוד זאת שעייז הוא ממלא כל הפגמים שנעשו על ידי העוונות משנה העברה

4. Now, there is this as well: through this it fills all the blemishes that were made by the sins of the past year.

Section 4 adds a further effect of the shofar: it fills all the blemishes made by the sins of the past year.

כי הפגמים שברמ"ח מ"ע [מצות עשה] ושס"ה ל"ת [לא תעשה] היינו בבחי' חכמה שממנה נמשכת התורה כנ"ל ועד שם מגיעים הפגמים כו' וע"י השופר שנמשך הארה מבחי' רצון העליון שלמעלה מהחכמה כנ"ל

For the blemishes in the 248 positive commandments and the 365 prohibitions are in the level of Chochmah, from which the Torah is drawn, as mentioned above, and the blemishes reach up to there, etc. And through the shofar, by which a radiance is drawn from the level of the Supernal Will that is above Chochmah, as mentioned above,

Sins blemish the 248 positive and 365 negative commandments, which derive from Chochmah, the source of the Torah, so the damage reaches as high as Chochmah. The shofar draws a light from the Supernal Will, which is above Chochmah.

לכן הוא ממלא כל הפגמים שנעשו בחכמה ומאיר אור חדש ביתר שאת ויתר עז¹²⁷ כמשל הנהר שנחרב ויבש שחופרים בעומק יותר וממלא החסרון

it therefore fills all the blemishes that were made in Chochmah, and shines a new light “with greater elevation and greater strength,” like the analogy of a river that has been laid waste and has dried up: one digs deeper, and it fills the lack,

Because its source is higher than the place of the damage, the shofar can fill the blemishes and even bring a new light, “with greater elevation and greater strength” (Genesis 49:3). The analogy is a dried-up river: by digging deeper one reaches the spring, which refills it.

וגם ביתר שאת כו' כי תלת קשרין מתקשראן דא בדא¹²⁸ ישראל באורייתא ואורייתא בקב"ה [בקודשא בריך הוא] והיינו כששומר דרכי התורה והמצות

and also "with greater elevation," etc. For "three bonds are bound to one another: Israel with the Torah, and the Torah with the Holy One, blessed be He"; that is, when one keeps the ways of the Torah and the mitzvos.

The river is not only refilled but can surpass its former state. The Zohar teaches that three are bound to one another, Israel to the Torah and the Torah to the Holy One, blessed be He, and this bond holds while one keeps the Torah's ways.

אבל אם ח"ו [חס ושלום] פגם באיזו מצוה הרי נחלש הקשר הלז ד'ישראל מתקשראן באורייתא ואזי אין עצה כ"א ע"י התשובה מעומקא דליבא שע"י מדלג שור וממשיך מבחי' קוב"ה [קודשא בריך הוא]

But if, G-d forbid, he has blemished some mitzvah, this bond of "Israel bound with the Torah" is weakened; and then there is no remedy except through teshuvah from the depth of the heart, by which one "leaps over a wall" and draws down from the level of "the Holy One, blessed be He,"

A sin weakens the bond between Israel and the Torah. The only remedy is teshuvah from the depth of the heart, which, like "leaping over a wall," bypasses the damaged link and draws directly from the Holy One, blessed be He.

שהוא בחי' סוכ"ע שנק' קדוש ומובדל ובו מתקשרא אורייתא שהיא בחי' חכמה כו' וע"י שקוב"ה [שקודשא בריך הוא] מאיר באורייתא וישראל

which is the level of the light that encompasses all worlds (sovev kol almin), which is called holy and separate, and with which the Torah, which is the level of Chochmah, is bound, etc. And through this, that the Holy One, blessed be He, shines into the Torah and into Israel,

"The Holy One, blessed be He" here means sovev kol almin, the transcendent light, called "holy" in the sense of separate, to which the Torah, Chochmah, is itself bound. When it shines into the Torah and into Israel, the bond is restored from above.

אזי ממלא כל הפגמים והחסרונות כמאמר אנת הוא שלימו דכולהו אנת הוא ממלא¹²⁹ כל שמהן¹³⁰ כו'

He then fills all the blemishes and deficiencies, as the saying goes, "You are the completion of them all; You are the One who fills all the Names," etc.

Then all blemishes and deficiencies are filled, as in Patach Eliyahu: "You are the One who fills all the Names; You are the completion of them all." There it adds that when He withdraws from them, all the Names remain like a body without a soul.

וזהו ויעבור הוי"ע על פניו ויקרא הוי"ע כו' ופסיק טעמא בגווייהו^{131, 132} כי יש ב' בחי' שמות הוי"ע א' בהשתלשלות יו"ד חכמה ה"א בינה כו'

And this is [the meaning of] “And Havayah passed before him (al panav) and proclaimed, ‘Havayah, Havayah,’” etc., with the cantillation breaking between them. For there are two levels of the Names Havayah: one is in the chain of descent (hishtalshelus): yud, Chochmah; hei, Binah, etc.

This explains Exodus 34:6, the opening of the Thirteen Attributes of Mercy: “And Havayah passed before him and proclaimed, ‘Havayah, Havayah.’” The cantillation separates the two Names because there are two levels of Havayah, one of which is within the chain of descent, its letters corresponding to the Sefiros: yud to Chochmah, hei to Binah, and so on.

ושם הם הפגמים על ידי תורה ומצות כמ"ש בכהאריז"ל [בכתבי האריז"ל] בקריאת שמע שעל המטה אם פגמתי באות יו"ד כביטול ק"ש [קריאת שמע] כו'

And there are the blemishes [incurred] through Torah and mitzvos, as is written in the writings of the Arizal, in the Shema recited at bedtime: “If I have blemished the letter yud by neglecting the recital of Shema,” etc.

It is this Name within the chain of descent that sins blemish. The Arizal's bedtime Shema includes the confession, “If I have blemished the letter yud by neglecting the recital of Shema.”

כי מצות ק"ש [קריאת שמע] הוא ליחדא בהוי"א אחד¹³³ איך שאין עוד מלבדו¹³⁴ וכולא כלא ממש חשיבי והמבטל זה פוגם באות יו"ד

For the mitzvah of reciting the Shema is to unify [Him] in “Havayah is One”: how “there is nothing else besides Him,” and everything is considered as actually nothing. And one who neglects this blemishes the letter yud,

The mitzvah of Shema is to unify G-d, to realize that “there is nothing else besides Him” (Deuteronomy 4:35) and that everything is truly nothing before Him. One who neglects this blemishes the yud.

שהוא בחי' חכמה בחי' ביטול כח מ"ה [מה]¹³⁵ כמ"ש והחכמה מאין תמצא¹³⁶ שנמשך ונולד תמיד מבחינת האין כו'

which is the level of Chochmah, the level of self-nullification (bittul), koach mah (“the potential of what”), as it is written, “And Chochmah is found from ayin (nothing)”: it is drawn and born continually from the level of ayin, etc.

The yud stands for Chochmah, the level of bittul, called koach mah, the potential of “what,” because Chochmah is continually born from ayin, “nothing,” as Job 28:12 is read: “Chochmah is found from nothing.”

ועי"י ביטול מ"ע [מצות עשה] ואהבת את¹³⁷ ה' פוגם באות ה' שהוא בחינת בינה לבא אה"ר [אהבה רבה] כו' ועי"י ביטול תלמוד תורה פוגם באות ו' שהוי"ו הוא המשכה קו ארוך מיו"ד שבראשו

And through neglect of the positive commandment "And you shall love Havayah" one blemishes the letter hei, which is the level of Binah, "the heart," great love (ahavah rabbah), etc. And through neglect of Torah study one blemishes the letter vav, for the vav is the drawing down of a long line from the yud at its head;

Neglecting the commandment "You shall love Havayah" (Deuteronomy 6:5) blemishes the first hei, Binah, called "the heart," the source of great love. Neglecting Torah study blemishes the vav, which is a long line drawn down from the yud at its top.

כי כל התורה הוא בחי' המשכות מחכמה עילאה והמבטל תלמוד תורה מקצר ההמשכות ופוגם באות ו' ועי"י ביטול מצות מעשיות באות ה' אחרונה של שם

for the whole Torah is the level of drawings-down from the higher Chochmah, and one who neglects Torah study cuts short the drawings-down and blemishes the letter vav. And through neglect of the practical mitzvos, [one blemishes] the final hei of the Name,

The whole Torah is a drawing down from the higher Chochmah, so neglecting its study cuts that line short. Neglecting the practical mitzvos blemishes the final hei of the Name.

שהוא בחי' עשיה כידוע אך כ"ז [כל זה] הוא בבחי' שם הוי' דלתתא שהוא בחי' התהוות ההשתלשלות כני"ל

which is the level of action (asiyah), as is known. But all this is in the level of the lower Name Havayah, which is the level of the coming into being of the chain of descent, as mentioned above.

The final hei corresponds to action (asiyah). All these blemishes are in the lower Name Havayah, the one that brings the chain of worlds into being.

אבל שם הוי' דלעילא עם היות שנקרא גי"כ הוי' ע"ש [על שם] התהוות שממנו ית' מ"מ הוא בחי' גילוי אור עליון שלמעלה מהשתלשלות והוא בחי' רצון העליון הנ"ל שהוא למעלה מעלה מן החכמה

But the higher Name Havayah, although it too is called Havayah on account of the coming into being that is from Him, may He be blessed, is nevertheless the level of the revelation of a supernal light that is above the chain of descent; and it is the level of the Supernal Will mentioned above, which is far, far above Chochmah.

The higher Name is also called Havayah, "bringing into being," because all being comes from Him, but it is the revelation of a supernal light above the chain of descent. It is the Supernal Will, far above Chochmah.

ולכן פסיק טעמא בגווייהו כו' אך ענין ויקרא הוי' היינו שהוא ית' קורא וממשיך¹³⁸ מבחי' שם הוי' הראשון שלמעלה מהשתלשלות כנ"ל להיות מתגלה בהוי' שבבחינת השתלשלות

And therefore the cantillation breaks between them, etc. But the matter of “And He proclaimed, ‘Havayah, Havayah’” is that He, may He be blessed, calls and draws down from the level of the first Name Havayah, which is above the chain of descent, as mentioned above, so that it be revealed in the Havayah that is in the level of the chain of descent.

That is why the cantillation separates the two Names: they are different levels. G-d “proclaims” the first, higher Havayah, calling it down so that it be revealed in the lower Havayah within the chain of descent.

(ועיין מזה¹³⁹ באדר"ר [באדרא רבא]) (דקל"ח ע"א) וע' בספר רוח דוד שם פי' שהשם הראשון הוא למעלה מהשתלשלות כו'

(And see about this in the Idra Rabba (138a), and see in the book Ruach David there, which explains that the first Name is above the chain of descent, etc.

The gloss cites the Idra Rabba, where the Zohar discusses the pause between the two Names, and the commentary Ruach David, which explains that the first Name is the one above the chain of descent.

וכן פי' המק"מ [המקדש מלך] בסוף ספר הדרת פ"מ ובביאור האדרא בספר קול ברמה¹⁴⁰ משמע דהשם השני הוא למעלה מהשתלשלות והוא מהפע"ח [מהפרי עץ חיים] שער הסליחות פ"ב [פרק ב'] וע' בזהר ס"פ תרומה (דקע"ה ע"ב)

And so the Mikdash Melech explains, at the end of the book פ"מ הדרת. But in the explanation of the Idra in the book Kol BeRamah, it is implied that the second Name is above the chain of descent, and this is from Pri Etz Chaim, Sha'ar HaSelichos, chapter 2. And see in the Zohar, at the end of Parshas Terumah (175b),

The Mikdash Melech agrees, at the end of the book cited as פ"מ הדרת, but the explanation of the Idra in Kol BeRamah implies the reverse, that the second Name is the higher one, following Pri Etz Chaim, Sha'ar HaSelichos. More Zohar passages are listed.

ובפ' בראשית (ד"כ ע"א)¹⁴¹ ובפע"ח [ובפרי עץ חיים] שער הנ"ל רפ"ח ובע"ח [ובעץ חיים] שער א"א למלאות כל הפגמים והחסרונות שנעשו בו ע"י העונות כו'

and in Parshas Bereishis (20a), and in Pri Etz Chaim, the above-mentioned sha'ar, beginning of chapter 8, and in Etz Chaim, Sha'ar Arich Anpin.) [This is in order] to fill all the blemishes and deficiencies that were made in it through the sins, etc.,

The gloss ends with Pri Etz Chaim and Etz Chaim's Sha'ar Arich Anpin. The purpose of drawing down the higher Name is to fill all the blemishes and deficiencies that sins caused in the lower Name.

וכמבואר למעלה במשל הנהר שיבש שע"י שמוציאים וחופרים מהמעיין מתמלא הנהר כו' וזהו ענין התשובה שע"י התשובה קוראים וממשיכים מבחי' הוי' שלמעלה מסדר ההשתלשלות וכמ"ש ממעמקים קראתיך¹⁴² הוי'

as explained above with the analogy of the river that dried up: by drawing out and digging from the spring, the river is filled, etc. And this is the matter of teshuvah: through teshuvah one calls and draws down from the level of Havayah that is above the order of the chain of descent, as it is written, "From the depths I have called You, Havayah."

This is the river analogy again: digging down to the spring refills the dry river. Teshuvah calls and draws down from the Havayah above the chain of descent, as Psalms 130:1 says, "From the depths I have called You, Havayah."

ולכן אומרים היג"מ [הי"ג מדות] בעשי"ת [בעשרת ימי תשובה] כי אז נמשך בחי' התגלות הוי' שלמעלה מההשתלשלות שהוא בחי' רצון העליון שלמעלה מהחכמה ע"י השופר קול פשוט שהוא התגלות פנימית הלב כנ"ל

Therefore we say the Thirteen Attributes [of Mercy] during the Ten Days of Teshuvah, for then the level of the revelation of the Havayah that is above the chain of descent is drawn down, which is the level of the Supernal Will that is above Chochmah, through the shofar, a simple sound, which is the revelation of the inner dimension of the heart, as mentioned above.

That is why the Thirteen Attributes of Mercy, which begin "Havayah, Havayah," are recited during the Ten Days of Teshuvah. Then the higher Havayah, the Supernal Will above Chochmah, is revealed through the shofar, the simple sound of the inner heart.

ולכן צ"ל השופר דוקא של איל או של יעל אבל של פרה פסול¹⁴³ כי פני שור מהשמאל¹⁴⁴ כתיב

Therefore the shofar must be specifically of a ram or of an ibex, but that of a cow is invalid, for it is written, "the face of an ox on the left,"

This also explains the halachah (Rosh HaShanah 26a) that the shofar must be from a ram or an ibex, not from a cow. Ezekiel's vision of the Chariot (1:10) places "the face of an ox on the left."

שהוא בחי' גבורות וא"א להמשיך על ידו בחי' רחמים רבים הנ"ל שהוא בחי' פנימית הלב רצון העליון which is the level of severities (gevuros), and it is impossible to draw down through it the level of the abundant compassion mentioned above, which is the level of the inner dimension of the heart, the Supernal Will.

The left side is gevuros, severity. Through it one cannot draw down the abundant compassion of the inner heart and the Supernal Will.

כי הרי אדרבה שמאל דוחה¹⁴⁵ כוי אלא על ידי שופר של איל כי והכשבים הפריד יעקב¹⁴⁶ שיש בהם בחי' רחמנות

For, on the contrary, “the left pushes away,” etc. Rather, [it is] through a ram’s shofar, for “And Yaakov separated the lambs”: they have in them the level of compassion,

As the Talmud says (Sotah 47a), “the left pushes away.” A ram’s horn is used because sheep carry compassion, as in “And Yaakov separated the lambs” (Genesis 30:40).

שהיא מדתו של יעקב¹⁴⁷ וכנראה בחוש שיש להם קול רחמנות שמעורר רחמים (ועמ"ש מזה בד"ה והניף הכהן אותם כוי על שני כבשים כפי' אמור)

which is the attribute of Yaakov; and as is seen tangibly, they have a voice of pity that arouses compassion. (And see what is written about this in the discourse beginning “And the kohen shall wave them,” etc., “with the two lambs,” in Parshas Emor.)

Compassion (rachamim) is Yaakov’s attribute, and sheep plainly have a plaintive voice that arouses pity. The gloss refers to the discourse on the two lambs waved by the kohen, in Parshas Emor.

ולכן עי"ז ממשיכים התגלות רצון העליון ורחמים רבים שלמעלה מהשתלשלות (ועמ"ש ע"פ כנשר יעיר כוי וע"פ ביום השלישי יקימנו כוי)

Therefore through this we draw down the revelation of the Supernal Will and the abundant compassion that is above the chain of descent. (And see what is written on the verse “As an eagle arouses,” etc., and on the verse “On the third day He will raise us up,” etc.)

So through a ram’s horn we draw down the revelation of the Supernal Will and the abundant compassion above the chain of descent. Two further discourses are cited, on “As an eagle arouses its nest” and “On the third day He will raise us up.”

והנה הגם שעיקר ההמשכה עי"י פנימית הלב צעק לבם עכ"ז [עם כל זה] הוא עי"י התקיעה בשופר דוקא מטעם כי עשיה היא לעילא ועמ"ש מזה בד"ה יביאו לבוש מלכות כוי

Now, although the main drawing down is through the inner dimension of the heart, “their heart cried out,” nevertheless it is through the sounding of the shofar specifically, for the reason that action [reaches] Above; and see what is written about this in the discourse beginning “Let them bring royal apparel,” etc.

Why a physical shofar, if the essential drawing down comes from the heart’s cry, “their heart cried out”? First, because the deed itself reaches Above; the gloss cites the discourse “Let them bring royal apparel.”

ועוד מפני שהתגלות פנמיית רצון העליון מלמעלה צ"ל נמשך למטה להתלבש בגשמיות כמאמר
כתבנו בספר חיים טובים כתבנו בספר פרנסה כו'

And further, because the revelation of the inner dimension of the Supernal Will from above must be drawn below, to be clothed in physicality, as in the saying, "Inscribe us in the book of good life," "Inscribe us in the book of livelihood," etc.,

Second, the revelation of the inner Supernal Will must come all the way down into physical things. So we pray in Avinu Malkeinu, "Inscribe us in the book of good life," "Inscribe us in the book of livelihood."

להיות מזונות גשמיים להאדם שזהו על ידי רחמים רבים הנ"ל שנמשכים ומתלבשים כל כך מטה מטה
בגשמיות עד שיהיה התגלות רחמנותם בהשפעה גשמיות

so that there be physical sustenance for man; and this is through the abundant compassion mentioned above, which is drawn down and clothed so very far below, in physicality, until its compassion is revealed in physical bestowal.

Physical food and livelihood come through that same abundant compassion, drawn so far down that it is expressed in physical blessing.

וכן גם כללות רחמים הנמשכים בר"ה [בראש השנה] למתק הדינים היינו ג"כ שנמשכים למטה ע"ד הנ"ל
כי הרי עיקר הדין שבר"ה [שבראש השנה] הוא על הגופות אם יחי' [יחיה] אם ימות

And so too the compassion as a whole that is drawn down on Rosh HaShanah to sweeten the judgments is also drawn down below, in the manner mentioned above. For the main judgment on Rosh HaShanah is on the bodies: whether he will live or whether he will die,

The compassion that sweetens the judgments of Rosh HaShanah must likewise come down into the physical. For the main judgment of Rosh HaShanah concerns the body: whether a person will live or die.

היינו אם תתקיים ותהיה הנפש בגוף או תסתלק ממנו משא"כ דין הנפשות הוא אחר המיתה כו'
that is, whether the soul will endure and remain in the body or depart from it; whereas the judgment of the souls is after death, etc.

That is, whether the soul will remain in the body or leave it. The judgment of souls as such takes place after death.

וכמ"ש בהגמ"י [בהגהות מיימוניות]¹⁴⁸ פ"ג [פרק ג'] מהלכות תשובה בשם הרמב"ן [הרבי משה בן נחמן] שאין אדם נידון בר"ה [בראש השנה] אלא לעניני עוה"ז כו'

As is written in the Hagahos Maimoniyos, chapter 3 of the Laws of Teshuvah, in the name of the Ramban, that a person is judged on Rosh HaShanah only for the matters of this world, etc.;

This follows Hagahos Maimoniyos on the Rambam's Laws of Teshuvah, chapter 3, citing the Ramban, that on Rosh HaShanah a person is judged only on matters of this world. The Kehot note cites the Rebbe's remark that Hagahos Maimoniyos speaks of judgment in general, while Likkutei Torah writes "the main judgment."

ע"ש וא"כ גם הרחמים הממתיקים את הדינים היינו שהרחמים נמשכים כ"כ [כל כך] למטה עד שמתלבשים בגשמיות

see there. If so, the compassion that sweetens the judgments too means that the compassion is drawn so far below that it is clothed in physicality.

Therefore the compassion that sweetens the judgments must descend all the way into physicality, to be clothed in it.

ולכן צריך לתקוע הקול פשוט הנ"ל דוקא בשופר גשמי של כבש ואיל וכיוצא שיש בו רחמים ועיי' מתעורר כן מלמעלה שיהיו הרחמים רבים הנ"ל נמשכים ומתגשמים עד שיהיו השפעות בגשמיות¹⁴⁹ שהוא ענין רחמים גשמיים

Therefore one must sound the simple sound mentioned above specifically with a physical shofar, of a sheep or a ram and the like, in which there is compassion; and through this the same is aroused from above, that the abundant compassion mentioned above be drawn down and become physical, until its bestowals are in physicality, which is the matter of physical compassion.

That is why the simple sound must be blown on a physical horn, of a sheep or ram, an animal with compassion in it. This arouses the same above: abundant compassion drawn down until it becomes physical blessing.

כי השפעת חיים גשמיים היינו בחי' בהמיות ונעשה ג"כ ע"י התקיעה והתעוררות רחמים בקרן הכבשים שהוא בהמיות כו'

For the bestowal of physical life is the level of animality (behemiyus), and it too is brought about through the sounding and the arousal of compassion with the horn of the sheep, which is animality, etc.

Physical life is the level of "animality" (behemiyus), so it comes through blowing on an animal's horn and arousing compassion with it.

(וזהו כמ"ש רוח האדם העולה היא¹⁵⁰ למעלה ורוח הבהמה היורדת היא למטה לארץ. פי' רוח האדם העולה זהו כענין והרוח תשוב אל האלקים¹⁵¹)

(And this is as it is written, "The spirit of man that ascends upward, and the spirit of the beast that descends downward to the earth." The meaning: "the spirit of man that ascends" is like the matter of "And the spirit returns to G-d,"

The gloss connects this to Ecclesiastes 3:21, "the spirit of man that ascends upward, and the spirit of the beast that descends downward to the earth." The spirit of man ascending is like "the spirit returns to G-d" (Ecclesiastes 12:7).

והיינו בבחי' תשובה כמ"ש לקמן בד"ה האזינו השמים ועליה זו היא למעלה מעלה לעורר גילוי רצון העליון כו' וע' בזהר ר"פ צו שבחי' קול השופר נק' רוח

that is, in the level of teshuvah (return), as is explained below in the discourse beginning "Listen, O heavens"; and this ascent is very, very high, to arouse the revelation of the Supernal Will, etc. And see in the Zohar, at the beginning of Parshas Tzav, that the level of the sound of the shofar is called ruach (spirit).

That return is teshuvah, an ascent high enough to arouse the revelation of the Supernal Will. The Zohar at the start of Tzav calls the sound of the shofar ruach, "spirit."

אך כדי שיהי' [שיהיה] נמשך משם ההמשכה בהשפעות גשמיים שזהו בחי' בהמיות זהו ע"י בחי' ורוח הבהמה היורדת למטה לארץ שהיא בחי' ארץ העליונה והארץ הדום רגלי¹⁵² כמ"ש בד"ה כי תצא

But in order that the drawing down be drawn from there into physical bestowals, which is the level of animality, this is through the level of "and the spirit of the beast that descends downward to the earth," which is the level of the higher earth, and "the earth is My footstool," as is explained in the discourse beginning "When you go out."

For that revelation to come down into physical blessing, "the spirit of the beast that descends to the earth" is needed. This "earth" is the higher earth, of which it says, "the earth is My footstool" (Isaiah 66:1).

ולכן גם המלאכים נקראים בשם בהמה פני ארי [אריה] פני שור כו' לפי שהמלאכים הם שלוחי השפע להיות נמשך ההשפעה בעוה"ז גשמי ועמ"ש מזה בד"ה מה יפו פעמיך בנעלים¹⁵³ והם מקבלים מבחי' בהמה רבה¹⁵⁴

Therefore the angels too are called by the name "beast": "the face of a lion, the face of an ox," etc., because the angels are the messengers of the flow [of bounty], so that the bestowal be drawn into this physical world (and see what is written about this in the discourse beginning "How beautiful are your steps in sandals"); and they receive from the level of behemah rabbah (the great beast),

That is why angels are called by animal names, "the face of a lion, the face of an ox" (Ezekiel 1:10): they are the messengers who carry the divine flow into this physical world. They receive from behemah rabbah, "the great beast," a phrase from Jonah 4:11.

שהוא כללות השפע המתלבש בכי"ע וזהו אדם ובהמה תושיע¹⁵⁵ הוי' דהיינו על ידי ב' בחי' הנ"ל דאדם ובהמה כו' וכן מדת מלכותו ית' נקראת בשני שמות אלו דאדם ובהמה וכמ"ש במ"א

which is the bounty as a whole that is clothed in Beriah, Yetzirah and Asiyah. And this is [the meaning of] "Man and beast You save, Havayah": that is, through the two levels mentioned above, of "man" and "beast," etc. And so too His attribute of Malchus, may He be blessed, is called by these two names, "man" and "beast," as is explained elsewhere.)

The great beast is the divine flow as a whole as it is clothed in Beriah, Yetzirah and Asiyah. Psalms 36:7, "Man and beast You save, Havayah," alludes to these two levels, and G-d's Malchus is called by both names, "man" and "beast."

וזהו ויעבור הוי' על פניו ויקרא כו' פי' שגילוי זה הוא שעבר על פניו¹⁵⁶ דהיינו שלא כפי הראוי להיות מבחי' פניו

And this is [the meaning of] "And Havayah passed before him (al panav) and proclaimed," etc. The meaning: this revelation is that He passed over His face (panav), that is, not as befits [what comes] from the level of His face.

Now Exodus 34:6 can be read anew: "Havayah passed over His face (panav)." This revelation passes beyond the level of G-d's "face" rather than coming from it.

כי בחי' פניו שהוא פנימיות אינו יכול להתלבש כ"כ [כל כך] למטה ועמ"ש במ"א דפניו הם בחי' ע"ס [עשר ספירות]

For the level of His face, which is the inner dimension, cannot be clothed so far below. And see what is written elsewhere, that His face is the level of the Ten Sefiros.

His "face" is His inner dimension, which, as explained elsewhere, is the Ten Sefiros, and that cannot be clothed so far below.

אבל מלמעלה יותר יכול להשפיל א"ע [את עצמו] גם למטה (ועמ"ש בד"ה יביאו לבוש מלכות הנזכר למעלה ועמ"ש לקמן סדי"ה להבין פ"י הפסוק מי אל כמוך כו') וזהו ויעבור הוי" שער דרך פניו מלמעלה יותר כו' וד"ל [ודי למבין]: ^{157, 158, 159}

But from higher up He can lower Himself even below. (And see what is written in the discourse beginning "Let them bring royal apparel," mentioned above; and see what is written below, at the end of the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You,'" etc.) And this is "And Havayah passed": that He passed across His face, from higher up, etc. And this suffices for one who understands.

But a level higher than the face can lower itself even to the very bottom. So "Havayah passed" means that the revelation came from above His face, and could therefore reach down into physical blessing.

SECTION 5 • 18

Why the shofar of the Future is great

8 ה והנה כל זה הוא בחי' שופר דר"ה [דראש השנה] שע"ז נאמר ואד' הוי' בשופר יתקע ¹⁶⁰ כו'

5. Now, all this is the level of the shofar of Rosh HaShanah, of which it is said, "And Ado-nai Havayah will sound the shofar," etc.

Section 5 turns to the opening question. All that has been said so far concerns the shofar of Rosh HaShanah, of which Zechariah 9:14 says, "And Ado-nai Havayah will sound the shofar."

(ועמ"ש ע"פ כי כארץ תוציא צמחה ^{161, 162} כו' כן אד' הוי' יצמיח כו' שזהו ההתגלות שבר"ה [שבראש השנה] כו' ע"ש) אבל לעתיד לבא כתיב והיה ביום ההוא יתקע בשופר גדול ¹⁶³

(And see what is written on the verse "For as the earth brings forth its growth," etc., "so will Ado-nai Havayah cause to sprout," etc., that this is the revelation of Rosh HaShanah, etc.; see there.) But of the Time to Come it is written, "And it shall come to pass on that day that a great shofar shall be sounded."

The gloss refers to the discourse on Isaiah 61:11, "For as the earth brings forth its growth ... so will Ado-nai Havayah cause righteousness to sprout," which describes the revelation of Rosh HaShanah. Of the Time to Come, however, Isaiah speaks of a "great shofar."

והענין כי הנה כבר נת' [נתבאר] ענין שופר דר"ה [דראש השנה] שהוא להמשיך להיות בחי' ממכ"ע [ממלא כל עלמין] שהוא ענין התהוות מדת מלכותו ית' כאמרם ז"ל [זכרונו לברכה / זכרונום לברכה] אמרו לפני מלכות¹⁶⁴ כו'

The explanation: the matter of the shofar of Rosh HaShanah has already been explained, that it is to draw down so that there be the level of the light that fills all worlds (memalei kol almin), which is the matter of the coming into being of His attribute of Malchus, may He be blessed, as they, of blessed memory, said, "Recite before Me [verses of] Kingship," etc.,

As explained, the shofar of Rosh HaShanah draws down G-d's kingship so that it becomes memalei kol almin, the life-force within the worlds. That is the purpose of the Kingship verses, "so that you make Me King."

וכן למלאות כל הפגמים שנעשו בשם הוי' שבבחי' השתלשלות שהוא ג"כ בחי' ממלא כנ"ל יו"ד בחכמה כו'

and also to fill all the blemishes that were made in the Name Havayah that is in the level of the chain of descent (hishtalshelus), which is also the level of the light that fills [all worlds], as mentioned above: yud in Chochmah, etc.

It also fills the blemishes in the Name Havayah of the chain of descent, which is likewise the level of memalei, with its yud in Chochmah and so on.

וההמשכה היא מבחי' סוכ"ע שהוא רצון העליון ועי"ז הוא ממלא כל שמהן¹⁶⁵ כו' וזהו ענין שופר (ועמ"ש מזה בד"ה תקעו בחדש שופר ובד"ה שוש אשיש)

And the drawing down is from the level of the light that encompasses all worlds (sovev kol almin), which is the Supernal Will, and through this He "fills all the Names," etc. And this is the matter of the shofar. (And see what is written about this in the discourse beginning "Blow the shofar at the New Moon," and in the discourse beginning "I will greatly rejoice.")

The drawing down comes from sovev kol almin, the Supernal Will, which "fills all the Names." The gloss cites the discourses "Blow the shofar at the New Moon" and "I will greatly rejoice."

אמנם עכ"ז [עם כל זה] נקרא שופר סתם ולא שופר גדול והענין כי הנה גם בחי' סוכ"ע אע"פ [אף על פי] שהוא בחינה מה שאינו מתלבש ונתפס בתוך העולמות

However, even so, it is called plain "shofar" and not "great shofar." The explanation: even the level of the light that encompasses all worlds, although it is the level that is not clothed and grasped within the worlds,

Yet this is called only "a shofar," not "a great shofar." The reason is that even sovev kol almin, though it is not clothed or grasped within the worlds, has a limitation of its own.

והוא בחי' לא שניתני¹⁶⁶ כו' כמבואר למעלה עכ"ז [עם כל זה] מאחר שהוא בחי' סובב ומקיף לעלמין א"כ הוא בגדר בחי' עלמין

and it is the level of "I have not changed," etc., as explained above, nevertheless, since it is the level that encompasses and surrounds the worlds, it is therefore within the category of the level of worlds.

Sovev is the level of "I have not changed," yet it is still defined by its relation to the worlds: it is called the light that "encompasses" them. So it remains within the category of worlds.

וכמו עד"מ השמים והארץ שהשמים מקיפים את הארץ וכל אשר עליה וסובבים סביב הארץ תמיד שאע"פ [שאף על פי] שמאוד גבוה שמים מעל הארץ עד שהארץ היא

It is as, by way of analogy, with the heavens and the earth: the heavens surround the earth and all that is on it, and revolve around the earth constantly; and although the heavens are very high above the earth, to the point that the earth is

An analogy: the heavens encircle the earth and everything on it, and they are immensely higher than it, so much so that the earth is like a mustard seed compared to the heavens.

רק כגרגיר חרדל לגבי השמים¹⁶⁷ עכ"ז [עם כל זה] יש להם ערך זה לזה עד שמוכרח שגם השמים יש להם תכלית וגבול כיון שהם המקיפים הארץ כו'

only like a mustard seed relative to the heavens, nevertheless they bear a relation to each other, so much so that the heavens too must have an end and a limit, since they are what surrounds the earth, etc.,

Yet heaven and earth still bear a proportion to each other. Because the heavens surround the earth, they too must have an end and a limit.

רק שאעפ"כ [שאף על פי כן] גבהו שמים מעל הארץ¹⁶⁸ כו' ועד"ז יובן ג"כ הנמשל בענין סוכ"ע וממכ"ע [וממלא כל עלמין] דאע"פ [דאף על פי] שבחי' סוכ"ע הוא בבחי' אין סוף לגבי ההארה המתלבשת בעולמות להיות ממכ"ע [ממלא כל עלמין] ולא

only that, even so, "the heavens are higher than the earth," etc. And in the same way the analogue is also to be understood, regarding the light that encompasses all worlds and the light that fills all worlds: although the level of the light that encompasses all worlds is in the level of infinity relative to the radiance that is clothed in the worlds to be the light that fills all worlds, and is not

Still, "the heavens are higher than the earth" (Isaiah 55:9). The same holds for the analogue: sovev kol almin is infinite compared with the radiance clothed in the worlds as memalei kol almin.

כמו בגשמיות שהשמים הם בעלי גבול ממש עכ"ז [עם כל זה] מאחר שהוא בחי' סובב ומחיה לעלמין בבחי' מקיף עכ"פ [על כל פנים] הוא בערך וגדר בחי' עלמין

as in physicality, where the heavens are actually bounded, nevertheless, since it is the level that encompasses the worlds and gives them life in the manner of a surrounding [light], at any rate it bears a relation to, and is within the category of, the level of worlds.

Sovev is not limited the way physical heavens are. Yet because it surrounds the worlds and gives them life as an encompassing light, it is still related to them and within their category.

אבל עצמותו ית' מובדל לגמרי מגדר בחי' עלמין אפילו מלהיות מאיר בבחי' סובב ומקיף כו' ויתגלה לעי"ל [לעתיד לבוא] כי

But His essence, may He be blessed, is utterly separate from the category of the level of worlds, even from shining in the level of encompassing and surrounding, etc.; and it will be revealed in the Time to Come. For

G-d's essence, by contrast, is utterly beyond the category of worlds, beyond even shining to them as an encompassing light. That essence will be revealed in the Time to Come.

הנה כתיב הללוהו כרוב גודלו¹⁶⁹ פ"י שיש הרבה מיני גודלו זה למעלה מזה עד אין קץ ותכלית

it is written, "Praise Him according to His abundant greatness": that is, there are many kinds of His greatness, one above the other, without end or limit.

Psalms 150:2, "Praise Him according to His abundant greatness," implies that there are many kinds of divine greatness, one above the other without end.

ולכן נאמר כרוב גודלו ולא נאמר כגודל גודלו ומה שעתה הוא בחי' סובב ומקיף יתגלה לעתיד בבחי' פנימי

Therefore it says "according to His abundant greatness," and it does not say "according to the greatness of His greatness." And what is now the level of encompassing and surrounding will be revealed in the Future in the level of the inner [light].

So the verse says "His abundant greatness," not "the greatness of His greatness," as if there were only one. What is now an encompassing light will in the Future be revealed as an inner light.

וזהו ענין והיה ביום ההוא והוא ע"ד מ"ש ואמר ביום ההוא הנה אלקינו זה¹⁷⁰ שבח"י הוא בחי' סתים

And this is the matter of "And it shall come to pass on that day." It is along the lines of what is written, "And it shall be said on that day, 'Behold, this (zeh) is our G-d': that the level of hu ("He"), the level of the hidden,

This is the meaning of "on that day." Isaiah 25:9 says, "On that day they will say, 'Behold, this (zeh) is our G-d': the level called hu, "He," the hidden level, will become zeh.

דהיינו בחי' סוכ"ע כמ"ש בספ"ד [בספרא דצניעותא] ס"פ תרומה (דקע"ז ע"ב) ע"פ הוא עשנו¹⁷¹ הוא אקרי מאן דסתים ולא שכיח כו'

that is, the level of the light that encompasses all worlds, as is written in the Sifra deTzniusa, at the end of Parshas Terumah (177b), on the verse "He (hu) made us": "Hu is said of one who is hidden and not found," etc.,

Hu is sovev kol almin, as the Sifra deTzniusa explains on Psalms 100:3, "He (hu) made us": hu is said of one who is hidden and not found.

יהיה לע"ל [לעתיד לבוא] בבחי' זה שהוא בחי' התגלות לנוכח ועי' בזהר פ' שלח (דקע"א ע"א) מענין ביום ההוא ובפרדס שער י"ד פ"ג [פרק ג']¹⁷²

will be, in the Time to Come, in the level of zeh ("this"), which is the level of revelation face to face. And see in the Zohar, Parshas Shelach (171a), on the matter of "on that day," and in Pardes, Sha'ar 14, chapter 3.

In the Future it will become zeh, "this," a word used when pointing to what is present before one's eyes. The gloss cites the Zohar on Shelach on "that day" and Pardes, Sha'ar 14.

והנה אז כאשר יומשך בחי' סוכ"ע להיות בבחי' גילוי ממש אזי יומשך בחי' סוכב מבחי' עליונה יותר

Now, then, when the level of the light that encompasses all worlds is drawn down to be in the level of actual revelation, the level of encompassing will then be drawn from a higher level

When sovev kol almin itself is revealed in the Future, a new encompassing light will be drawn down from a far higher level.

(דהיינו מבחי' שאינו בגדר עלמין כלל ועמ"ש מזה בביאור ע"פ הבאים ישרש יעקב^{173, 174} כו' שזהו ענין השמים החדשים כו' ע"ש והיינו בחי' אשר אני עושה¹⁷⁵ אני דייקא הוא המאציל עליון ב"ה כו' משא"כ בשמים דעכשיו כתיב ואת כל אלה ידי עשתה¹⁷⁶ כו')

(that is, from a level that is not within the category of worlds at all; and see what is written about this in the explanation on the verse "Those who come, Yaakov will cause to take root," etc., that this is the matter of "the new heavens," etc.; see there. And this is the level of "which I make": "I" specifically, the supernal Emanator, blessed be He, etc.; whereas of the present heavens it is written, "And all these My hand has made," etc.

That higher level is not within the category of worlds at all. This is the meaning of "the new heavens ... which I make" (Isaiah 66:22), "I" Myself, the supernal Emanator, while of the present heavens it says, "All these My hand has made" (Isaiah 66:2).

וההפרש זה בין בחי' ידי עשתה לבחי' אשר אני ממש עושה יובן עפ"מ"ש [על פי מה שכתוב] בד"ה ויושט המלך לאסתר¹⁷⁷ בענין ההפרש בין בחי' שרביט הזהב אשר בידו¹⁷⁸ ובין מ"ש אח"כ ויושט המלך כו' ע"ש ג"כ מענין זה)

And this difference between the level of "My hand has made" and the level of "which I Myself make" will be understood according to what is written in the discourse beginning "And the king extended to Esther," on the difference between the level of "the golden scepter that was in his hand" and what is written afterwards, "And the king extended," etc.; see there, also on this matter.)

The difference between "My hand has made" and "which I Myself make" is explained in the Torah Ohr discourse on Esther 5:2. It contrasts "the golden scepter that was in his hand," whose tip alone Esther could touch, with what is written afterwards.

ואזי יתקע בשופר גדול פ"י דכמו בשופר דר"ה [דראש השנה] עכשיו הוא בחי' ההמשכה מסוכ"ע בממכ"ע [בממלא כל עלמין] כן גם לע"ל [לעתיד לבוא] שיומשך מבחי' עליונה הרבה יותר להיות בבחי' סובב אזי ג"כ השופר יהיה המשכה מבחי' ומדרגה העליונה העצומה ההיא

And then "a great shofar shall be sounded." The meaning: just as with the shofar of Rosh HaShanah now there is the level of the drawing down from the light that encompasses all worlds into the light that fills all worlds, so too in the Time to Come, when [the light] will be drawn from a much higher level to be in the level of encompassing, the shofar too will then be a drawing down from that tremendously high level and rank.

Then "a great shofar shall be sounded." Just as today's shofar draws from sovev into memalei, so in the Future, when a much higher level becomes the encompassing light, the shofar will draw from that tremendously high level.

ולכן נקרא שופר גדול שהוא המשכה מבחי' שאינו בגדר עלמין כנ"ל ולגדולתו אין חקר¹⁷⁹ למעלה מעלה מבחי' ההמשכה שמבחי' שופר סתם כי

Therefore it is called a "great shofar," for it is a drawing down from the level that is not within the category of worlds, as mentioned above, and "His greatness is unsearchable," far, far above the level of the drawing down that comes from the level of the plain shofar. For

That is why it is called "great": it draws from a level beyond the category of worlds, whose "greatness is unsearchable" (Psalms 145:3), far above the plain shofar.

הנה מצות אינן בטילות לע"ל¹⁸⁰ [לעתיד לבוא] (צ"ע [צריך עיון] בגמרא בנדה) (דס"א ע"ב)¹⁸¹ מיהו בסדרי טהרה בחידושי¹⁸² שם בשם הרשב"א [הרבי שלמה בן אדרת] והר"ן [והרבינו נסים] העלה כמשי"כ [כמה שכתוב] רק שלא יהיה באופן שהוא עתה שתוקעים מלכיות וזכרונות ואח"כ שופרות

the mitzvos will not be abolished in the Time to Come (this needs examination, in the Gemara in Niddah (61b); however, the Sidrei Taharah, in his novellae there, in the name of the Rashba and the Ran, concluded as I have written), only that it will not be in the manner it is now, when we sound for Malchiyos (Kingship) and Zichronos (Remembrances) and afterwards Shofaros (Shofar verses);

The shofar will still exist then, for the mitzvos will not be abolished in the Time to Come; the text notes that the Talmud (Niddah 61b) seems to say otherwise, but that the Sidrei Taharah, following the Rashba and the Ran, concludes as stated. What will change is the form: today we sound for the Kingship and Remembrance verses before the Shofar verses.

אבל לע"ל¹⁸⁰ [לעתיד לבוא] יהיה שופרות בלבד ונקרא גם לכך שופר גדול והטעם מובן ע"פ הנ"ל כי עתה צריך להיות ההמשכה בבחי' ממלא ולכך צ"ל מלכיות כדי שתמליכוני כו'

but in the Time to Come there will be Shofaros alone, and for this reason, too, it is called a "great shofar." And the reason is understood according to what was said above: now the drawing down must be in the level of the light that fills [all worlds], and therefore there must be Malchiyos, "so that you make Me King," etc.,

In the Future there will be Shofaros alone, which is another reason it is called a "great shofar." Today the drawing down must be into memalei, so we need the Kingship verses, "so that you make Me King."

וההמשכה היא למלא כל הפגמים כנ"ל משא"כ לע"ל [לעתיד לבוא] שמה שעכשיו הוא בחי' סוכ"ע יומשך בגילוי בבחי' ממכ"ע [ממלא כל עלמין] ממש א"צ [אין צריך / אינו צריך] מלכיות וזכרונות (וע' בלק"ת [בלקוטי תורה] (להאריז"ל)) בזכריה"פ ביום ההוא יהיה) רק שופרות בלבד שהשופר הוא גילוי פנימית כנ"ל.

and the drawing down is to fill all the blemishes, as mentioned above; whereas in the Time to Come, when what is now the level of the light that encompasses all worlds will be drawn down in revelation in the level of the light that fills all worlds itself, there is no need for Malchiyos and Zichronos (and see in the Likkutei Torah of the Arizal, on Zechariah, on the verse "On that day there shall be"), only Shofaros alone, for the shofar is the revelation of the inner dimension, as mentioned above.

Today's drawing down also serves to fill the blemishes. In the Future, when what is now sovev will be revealed within memalei itself, there will be no need for Kingship and Remembrance, only for the shofar, the revelation of the inner dimension; the gloss cites the Arizal's Likkutei Torah on Zechariah.

אך נקרא שופר גדול הגם דבאמת כל שופר הוא גילוי פנימית וכמ"ש גבי שופר אשרי העם יודעי

But it is called a "great shofar" although in truth every shofar is the revelation of the inner dimension, as it is written regarding the shofar, "Fortunate is the people who know

Every shofar, even today's, reveals the inner dimension. Psalms 89:16 says of the shofar, "Fortunate is the people who know the teruah," as the next part continues.

תרועה¹⁸³ ה' באור פניך יהלכון וכתוב ואור פניך כי רציתם¹⁸⁴ (תלים מ"ד) שהוא בחי' התגלות רצון העליון שהוא נקרא פניך

the teruah; Havayah, in the light of Your face they will walk." And it is written, "And the light of Your face, for You favored (retziam) them" (Psalms 44), which is the level of the revelation of the Supernal Will, which is called "Your face,"

The verse goes on, "in the light of Your face they will walk." Psalms 44:4, "the light of Your face, for You favored them (retziam)," shows that G-d's "face" is His will (ratzon), the Supernal Will.

דהיינו שהוא בחי' פנימית אלקותו ית' דהיינו בחי' טוב (וע' מענין אשרי העם יודעי תרועה זח"ג [זוהר חלק ג] בפ' ויקרא)

that is, it is the level of the inner dimension of His G-dliness, may He be blessed, that is, the level of the encompassing [light]. (And see on the matter of "Fortunate is the people who know the teruah" the Zohar, Part III, in Parshas Vayikra

That is the inner dimension of G-dliness, sovev kol almin. The gloss then collects Zohar passages on "Fortunate is the people who know the teruah," beginning with Parshas Vayikra.

(י"ח ב' צ"ט ב' קמ"ח סע"ב [סוף עמוד ב]) ומענין באור פניך יהלכון שם (דקמ"ט ע"א) גבי כדין באור פני כו' (18b; 99b; end of 148b); and on the matter of "in the light of Your face they will walk," there (149a), on "then, in the light of the face of," etc.,

It continues with further Zohar passages on "in the light of Your face they will walk."

ובפ"י הרמ"ז [הרב משה זכות] שם (ודר"א ע"ב) גבי באור פני כו' ור"פ בא (דל"ב ע"ב) ובפ"י הרמ"ז [הרב משה זכות] שם ועי' עוד בפ' ויקרא (דט"ו ע"ב)

and in the commentary of the Ramaz there; (and 231b), on "in the light of the face of," etc.; and at the beginning of Parshas Bo (32b), and in the commentary of the Ramaz there. And see further in Parshas Vayikra (15b),

It lists more Zohar passages with the Ramaz's commentary, including Bo and Vayikra.

גבי ישר יחזו פנימו¹⁸⁵ ובפ"י הרמ"ז [הרב משה זכות] שם ועמ"ש לעיל בפ' ראה ע"פ לעשות הישר כו' on "The upright will behold His face," and in the commentary of the Ramaz there; and see what is written above in Parshas Re'eh on the verse "to do what is right," etc.

Among them is the Zohar on Psalms 11:7, "The upright will behold His face." A Likkutei Torah discourse on Re'eh, on "to do what is right," is also cited.

ומענין ואור פניך כי רציתם נזכר בזח"ב [בוהר חלק ב'] בפ' בשלח דנ"ט ע"ב אך זה נקרא שופר סתם And the matter of "And the light of Your face, for You favored them" is mentioned in the Zohar, Part II, in Parshas Beshalach, 59b.) But this is called a plain shofar.

"The light of Your face, for You favored them" is also discussed in the Zohar on Beshalach. All this, however, is called only a plain shofar.

אבל שופר שלעתידי יהיה בחי המשכה מבחי רעוא דכל רעוין¹⁸⁶ שהוא בחי הרצון המקור לרצונות והוא למעלה מבחי הפנימית הלז הנמשך עתה כו' והיינו למעלה מבחי סוכ"ע.

But the shofar of the Future will be the level of a drawing down from the level of Ra'ava deChol Ra'avin (the Will of all wills), which is the level of the will that is the source of the wills; and it is above the level of this inner dimension that is drawn down now, etc., that is, above the level of the light that encompasses all worlds.

The shofar of the Future will draw from Ra'ava deChol Ra'avin, the Will of all wills, the source of every will. It is higher than the inner dimension revealed now, and higher than sovev kol almin.

(ולכן נקרא שופר גדול שלמעלה מבחי פנימית דהיינו רצון העליון סתם הנקי שופר סתם כי הוא בחי רעוא דכל רעוין.

(Therefore it is called a “great shofar,” which is above the level of the inner dimension, that is, the Supernal Will plain and simple, which is called a plain shofar; for it is the level of the Will of all wills.

That is why it is called “great”: it is above the inner dimension, the Supernal Will as such, which is the plain shofar. The great shofar is the Will of all wills.

ועמ”ש מענין רעוא דכל רעוין בד”ה למנצח על השמינית ועמ”ש עוד מענין סוכ”ע ומ ה שלמעלה מבחי סוכב בד”ה מזמור שיר חנוכת הבית כו’ ועמ”ש בפ’ שלח בד”ה אני דפ’ ציצית בפ”י וענין שמו הגדול

And see what is written on the matter of the Will of all wills in the discourse beginning “For the conductor, on the eighth,” and see what is written further on the matter of the light that encompasses all worlds, and what is above the level of the encompassing [light], in the discourse beginning “A psalm, a song for the dedication of the House,” etc. And see what is written in Parshas Shelach, in the discourse beginning “I,” of the passage of tzitzis, on the meaning and the matter of “His great Name,”

The gloss cites discourses on the Will of all wills (“For the conductor, on the eighth”), on what is above sovev (“A psalm, a song for the dedication of the House”), and on “His great Name” (in Shelach, on the passage of tzitzis).

שהוא התגלות אור א”ס שלמעלה מבחי שם הוי”ו צמצום כו’ ע”ש ולכן נקרא שמו הגדול ועד”ז י”ל

[יש לומר] ג”כ פ”י שופר גדול וגם לפמ”ש [לפי מה שכתוב] המקובלים הראשונים¹⁸⁷ דשמו גימטריא רצון.¹⁸⁸

which is the revelation of the Infinite Light (Or Ein Sof) that is above the level of the Name Havayah, [where] the yud is tzimtzum, etc.; see there. And therefore it is called “His great Name.” And in the same way one may also explain the meaning of “great shofar.” And also according to what the early Kabbalists wrote, that shemo (“His Name”) has the numerical value of ratzon (“will”).

“His great Name” is the revelation of the Infinite Light above the Name Havayah, whose yud already signifies contraction (tzimtzum). The “great shofar” can be explained the same way; and the early Kabbalists noted that shemo (“His Name”) has the numerical value of ratzon (“will”), 346.

ועמ"ש בפ' בשלח בד"ה וירא ישראל¹⁸⁹ בענין בחי' רצון שיש בו ג"כ צמצום בחי' יו"ד כו' אמנם בחי' רעוא דכל רעוין זהו מבחי' שמו הגדול.

And see what is written in Parshas Beshalach, in the discourse beginning "And Israel saw," on the matter of the level of will, in which there is also tzimtzum, the level of yud, etc.; however, the level of the Will of all wills is from the level of "His great Name."

A Torah Ohr discourse on "And Israel saw" explains that even will contains a contraction, a yud. The Will of all wills, however, is from the level of "His great Name," beyond any yud.

ועמ"ש עוד בפ' חקת בביאור ע"פ בואו חשבון¹⁹⁰ בענין כל פרוטה מצטרפת לחשבון גדול¹⁹¹ כו' והנה ז"ש [זהו שכתוב] ג"כ לע"ל [לעתיד לבוא] וברחמים גדולים אקבצך¹⁹² דהיינו שנמשכים מבחי' שופר גדול שממשיך בחינת רחמים גדולים ועיין מזה ברע"מ [ברעיא מהימנא] פ' תצא

And see further what is written in Parshas Chukas, in the explanation on the verse "Come to Cheshbon," on the matter of "every perutah combines into a great account," etc. And this is also what is written of the Time to Come, "And with great compassion I will gather you": that is, they are drawn from the level of the great shofar, which draws down the level of great compassion. And see about this in the Raaya Mehemna, Parshas Teitzei

The gloss also cites the explanation of "Come to Cheshbon," on "every perutah combines into a great account" (Bava Basra 9b). Isaiah 54:7, "with great compassion I will gather you," speaks of the Future: the great shofar draws down great compassion.

(דרע"י ע"א) ובפ"י הרמ"י [הרב משה זכות] שם ובכסא מלך פי' רחמים גדולים¹⁹³ הוא פנימית עתיק ועמ"ש סד"ה בעצם היום¹⁹⁴ נמול אברהם בפ"י וענין גדולה מילה שנכרתו עליה י"ג בריתות¹⁹⁵ כו'.

(277a), and in the commentary of the Ramaz there; and in the Kisei Melech, [where it] explains that "great compassion" is the inner dimension of Atik. And see what is written at the end of the discourse beginning "On that very day Avraham was circumcised," on the meaning and the matter of "Great is circumcision, for thirteen covenants were made over it," etc.)

The Raaya Mehemna, the Ramaz and Kisei Melech are cited; Kisei Melech explains "great compassion" as the inner dimension of Atik. The gloss also cites a discourse on circumcision, "Great is circumcision, for thirteen covenants were made over it" (Nedarim 31b).

והנה בזהר בפ' ואתחנן (דרס"ו ע"ב) פי' מ"ש והיה ביום ההוא יתקע מאי ביום ההוא¹⁹⁶ כו'

Now, in the Zohar, Parshas Va'eschanan (266b), it explains what is written, "And it shall come to pass on that day that [a great shofar] shall be sounded": "What is 'on that day'?" etc.,

The Zohar on Va'eschanan asks of this very verse, "What is 'on that day'?"

כדי"א [כמה דאת אמר] והיה יום אחד הוא יודע להי¹⁹⁷ ועיין מזה באדרא (דקלי"ד ב') ועמ"ש מזה בביאור ע"פ והיה מספר בניי [בני ישראל] שזהו ענין כי גדול יום¹⁹⁸ כוי

as it says, "And there shall be one day; it shall be known to Havayah." And see about this in the Idra (134b); and see what is written about this in the explanation on the verse "And the number of the children of Israel shall be," that this is the matter of "For great is the day," etc.;

It answers with Zechariah 14:7, "And there shall be one day; it shall be known to Havayah." The Alter Rebbe links this to his explanation of Hosea 2:2, "For great is the day."

ע"ש ועפ"ז [ועל פי זה] יובן דשייך שבבחי' ביום ההוא דהיינו בחי' כי גדול יום יתקע בשופר גדול דייקא וזהו ענין כרוב גודלו כוי וכנ"ל

see there. And according to this it will be understood that it is fitting that in the level of "on that day," that is, the level of "For great is the day," "a great shofar shall be sounded," great specifically. And this is the matter of "according to His abundant greatness," etc., as mentioned above.

So "that day" is the "great day," and fittingly on it a "great" shofar is sounded. This is the "abundant greatness" of Psalms 150.

וזהו ג"כ דגבי שופר סתם כתיב ואדי' הוי' בשופר יתקע משא"כ גבי שופר גדול כתיב יתקע ולא נזכר מי התוקע¹⁹⁹

And this is also why regarding the plain shofar it is written, "And Ado-nai Havayah will sound the shofar," whereas regarding the great shofar it is written "shall be sounded," and it does not mention who sounds it,

This also explains why Zechariah names the one who sounds the plain shofar, "Ado-nai Havayah," while Isaiah says only that the great shofar "shall be sounded," without saying who sounds it.

אלא לפי שהוא המשכה וגילוי מבחי' סתימא דכל סתימין מבחי' שמו הגדול שלמעלה משם אדי' והוי' כוי.

but [this is] because it is a drawing down and revelation from the level of Stima deChol Stimin (the Most Hidden of all hidden), from the level of "His great Name," which is above the Names Ado-nai and Havayah, etc.

The great shofar comes from the Most Hidden of all hidden levels, "His great Name," above both Ado-nai and Havayah, so no Name can be mentioned as its source.

גם י"ל [יש לומר] ע"ד מ"ש בפי אחרי סד"ה כי ביום הזה יכפר²⁰⁰ שלא נאמר ג"כ מי המכפר

One may also explain [it] along the lines of what is written in Parshas Acharei, at the end of the discourse beginning "For on this day He shall atone," that there too it does not say who atones,

A parallel comes from a discourse in Acharei on Leviticus 16:30, "For on this day He shall atone for you": the verse does not say who atones.

והיינו לפי שהוא מבחי' לפני הוי' תטהרו שהוא בחינה שלא נתפס בשום אות ורמיזא כלל כו' ע"ש:²⁰¹

and this is because it is from the level of "before Havayah you shall be purified," which is a level that is not grasped in any letter or allusion at all, etc.; see there.

That is because the atonement comes from the level of "before Havayah you shall be purified," beyond the Name itself, a level not grasped by any letter or allusion.

SECTION 6 • 19-11

They shall come and bow down

9 ו ואזי כתיב ובאו כו' והשתחוו לה'.²⁰² כי הנה גבי שופר סתם כתיב אשרי העם²⁰³ יודעי תרועה באור

פניך יהלכון שעם היות שהוא גילוי פנימית מ"מ יש בו בחי' הילוך עדיין

6. And then it is written, "And they shall come," etc., "and they shall bow down to Havayah." For regarding the plain shofar it is written, "Fortunate is the people who know the teruah; in the light of Your face they will walk": although it is the revelation of the inner dimension, there is nevertheless still in it the level of walking.

Section 6 explains the next words of the verse, "and they shall come ... and bow down to Havayah." Of the plain shofar Psalms 89:16 says, "Fortunate is the people who know the teruah; in the light of Your face they will walk": even when the inner dimension is revealed, there is still "walking," a movement from level to level.

אבל בגילוי והמשכה שופר גדול דלע"ל [דלעתיד לבוא] שהוא בחי' גילוי רעוא דכל רעיון מקור כל הפנימית אזי ובאו כו'

But with the revelation and drawing down of the great shofar of the Time to Come, which is the level of the revelation of the Will of all wills (Ra'ava deChol Ra'avin), the source of all the inner dimension, then "they shall come," etc.,

With the great shofar of the Future, the revelation of the Will of all wills, the source of every inner dimension, they will no longer only walk but "come."

והשתחוּו השתחוואה הוא בחי' ביטול כו' (ועמ"ש סד"ה וכל העם רואים²⁰⁴ כו' וקול השופר כו' גבי ויהי קול מעל לרקיע²⁰⁵ כו' וסד"ה השמים כסאי²⁰⁶ כו')

“and they shall bow down”: bowing down is the level of self-nullification (bittul), etc. (And see what is written at the end of the discourse beginning “And all the people saw,” etc., “and the sound of the shofar,” etc., regarding “And there was a voice from above the firmament,” etc., and at the end of the discourse beginning “The heavens are My throne,” etc.)

And they will “bow down,” and bowing is bittul, complete self-nullification before G-d. The gloss cites the ends of two Torah Ohr discourses, on the voices and the shofar at Sinai and on “The heavens are My throne.”

ואזי ג"כ ובאו האובדים בארץ אשור והנדחים בארץ מצרים והשתחוּו כו' דהיינו אפילו הנשמות שירדו למטה מטה ונבלעו בתוך אשור ומצרים והשופר דעכשיו אינו מעוררם

And then, too, “those who were lost in the land of Assyria and those who were cast away in the land of Egypt shall come, and they shall bow down,” etc.: that is, even the souls that descended very far below and were swallowed up within Assyria and Egypt, whom the shofar of the present does not arouse;

Then even “those who were lost in the land of Assyria and those cast away in the land of Egypt” will come and bow. These are souls that sank very low and were swallowed up in Assyria and Egypt, whom today’s shofar cannot arouse.

אבל כאשר יתקע בשופר גדול גם הם יתעוררו כו' (כן פי' בספר טו"ב סי' תקפ"ו. ועמ"ש כה"ג [כהא"י גוונא] כד"ה שחורה אני²⁰⁷ ונאווה²⁰⁸ כפי' וירא ישראל את היד הגדולה אשר עשה²⁰⁹ ה' במצרים

but when the great shofar is sounded, they too will be aroused, etc. (So it is explained in the book טו"ב, section 586. And see what is written along these lines in the discourse beginning “I am black but comely,” on the meaning of “And Israel saw the great hand that Havayah had wielded in Egypt,”

When the great shofar sounds, even they will be aroused. The gloss cites the book טו"ב (§586) for this reading, and a discourse on “I am black but comely” explaining Exodus 14:31, “And Israel saw the great hand that Havayah had wielded in Egypt.”

דהיינו שאפילו בבחי' מצרים יש בחי' המשכת והתפשטות בחינת היד הגדולה שנמשכה ונתפשטה עד למטה מאד אפילו בבחי' מצרים דהיינו שנמשך חסד עליון כ"כ [כל כך] שאפילו בבחי' נפש השפלה ממדרגות תחתונות שבעשייה ומלובשת בגשמיות נופלין הרהורי תשובה

that is, even in the level of Egypt there is the level of the drawing down and spreading forth of the level of the great hand, which was drawn and spread forth very far down, even into the level of Egypt; that is, the supernal kindness is drawn down so far that even upon the level of a lowly soul, of the lowest levels in Asiyah, clothed in physicality, thoughts of teshuvah fall.

There the Alter Rebbe explains that "the great hand," the supernal kindness, extended far down, even into "Egypt," so that thoughts of teshuvah fall even upon a lowly soul in the lowest levels of Asiyah, clothed in physicality.

וזהו ענין היד הגדולה נמצא לפי שהיא בחי' יד הגדולה שהוא בחי' עליונה מאד על כן נמשכה ומתפשטת כ"כ [כל כך] למטה שאפילו בבחי' נפש השפלה כו'

And this is the matter of "the great hand." It follows that because it is the level of the great hand, which is a very high level, it is therefore drawn and spreads so far below, that even in the level of a lowly soul, etc.

The principle is that because the great hand comes from a very high level, it can reach very low. The height of the source gives the depth of its reach.

ועד"ז ממש הוא כאן שלפי שיהיה המשכה מבחי' שופר גדול רעדכ"ר [רעוא דכל רעוין] לכך יעורר אפילו מבחי' אשור ומצרים כו' ועיין מענין היד הגדולה בר"מ [ברעיא מהימנא] פ' כי תצא

And in exactly this way it is here: because there will be a drawing down from the level of the great shofar, the Will of all wills, it will therefore arouse even from the level of Assyria and Egypt, etc. And see on the matter of "the great hand" in the Raaya Mehemna, Parshas Ki Seitzei

So it is here: because the great shofar comes from the Will of all wills, it will arouse even those in Assyria and Egypt. The gloss cites the Raaya Mehemna on Ki Seitzei on "the great hand."

(דרע"ז ע"א)²¹⁰ שהוא ג"כ בחי' רחמים גדולים ולפי פירוש הרמ"ז [הרב משה זכות] שם הוא ממש ענין אחד עם בחינת שופר גדול ע"ש

(277a), that it too is the level of great compassion; and according to the commentary of the Ramaz there, it is actually one matter with the level of the great shofar; see there.)

There "the great hand" is also great compassion, and according to the Ramaz's commentary it is the very same matter as the great shofar.

והנה דרך כלל יש בהם ב' בחי' הא' האובדים בארץ אשור אשר הוא בחי' תענוג מלשון אשרי יושבי²¹¹
כוי

Now, in general there are two levels among them. The first: “those who were lost in the land of Ashur (Assyria),” which is the level of delight, from the term ashrei (“fortunate”): “Fortunate are those who dwell,” etc.;

Broadly, there are two kinds of lost souls. The first, “those lost in the land of Ashur,” relates to delight: Ashur recalls ashrei, “fortunate,” as in Psalms 84:5, “Fortunate are those who dwell in Your house.”

באשרי כי אשרוני בנות²¹² כוי ובקדושה העליונה זהו ענין אשר קדשנו במצותיו²¹³ כוי ובזהר ויחי
(דרמ"ז ע"א)²¹⁴

“In my happiness (be’ashri), for the daughters will call me happy,” etc. And in the supernal holiness, this is the matter of “who (asher) has sanctified us with His commandments,” etc. And in the Zohar, Vayechi (247a),

Leah named Asher saying, “In my happiness (be’ashri), for the daughters will call me happy” (Genesis 30:13). In holiness, this is the asher of the blessing, “who (asher) has sanctified us with His commandments.”

ע"פ מאשר שמנה לחמו²¹⁵ ומאי איהו עלמא דאתי כוי ע"ש ועמ"ש מזה בד"ה ביום השע"צ [השמיני עצרת]
בענין אשר נשבעת לאבותינו מימי קדם²¹⁶

on the verse “From Asher, his bread shall be rich”: “And what is it? The World to Come,” etc.; see there. And see what is written about this in the discourse beginning “On the day of Shemini Atzeres,” on the matter of “which (asher) You swore to our fathers from the days of old.”

The Zohar on Vayechi reads Genesis 49:20, “From Asher, his bread shall be rich,” as the World to Come. The gloss also cites the discourse “On the day of Shemini Atzeres” on Micah 7:20, “which (asher) You swore to our fathers.”

וזה לעומת זה²¹⁷ בחי' אשור היינו תענוגי עוה"ז שנתהוו מפסולת התענוג עליון ממה שנפל בשבירת
הכלים כוי

And “one opposite the other”: the level of Ashur is the pleasures of this world, which came into being from the refuse of the supernal delight, from what fell in the breaking of the vessels, etc.

Opposite holiness (“one opposite the other,” Ecclesiastes 7:14) stands Ashur, the pleasures of this world. They came into being from the refuse of the supernal delight, from what fell in the “breaking of the vessels,” the Kabbalistic account of how fragments of holiness fell into the lower realms.

(וע' בזהר בראשית דמ"ט ע"א גבי ואשרה אתקרי כו' ובספר טו"ב סי' תרמ"ט האריך בזה וע' בזהר ויקרא דכ"ג ע"א)

(And see in the Zohar, Bereishis, 49a, on "And it is called Asherah," etc.; and in the book טו"ב, section 649, he elaborates on this; and see in the Zohar, Vayikra, 23a.)

The gloss cites the Zohar on Bereishis on the name Asherah, the book טו"ב (§649), which elaborates on this, and the Zohar on Vayikra.

ופי' האובדים בארץ אשור היינו שמחמת שרודף אחר תענוגי עולם הזה למלאות תאוותו הרעה נאבד ונשקע הניצוץ אלקות שבנפשו²¹⁸ וממנו יונקים הקליפות וסט"א [וסטרא אחרא] כו'

And the meaning of "those who were lost in the land of Assyria": because one chases after the pleasures of this world to fill his evil craving, the spark of G-dliness in his soul is lost and sunk, and from it the kelipos and the sitra achra (the other side) draw nourishment, etc.,

One who chases this world's pleasures to satisfy an evil craving loses the spark of G-dliness in his soul, which sinks down, and the kelipos and the sitra achra, the forces opposed to holiness, feed on it.

וכמ"ש וישמן ישורון ויבעט²¹⁹ שמנת עבית כשית וע"מ [ועמ"ש] מזה סד"ה קדש ישראל כו' בפ' פנחס ואלו נק' אובדים שמאבדים את עצמן לדעת ח"ו [חס ושלום]

as it is written, "And Yeshurun grew fat and kicked; you grew fat, you grew thick, you became gross." And see what is written about this at the end of the discourse beginning "Israel is holy," etc., in Parshas Pinchas. And these are called "lost" (ovdim), for they knowingly destroy themselves, G-d forbid.

This is Deuteronomy 32:15, "Yeshurun grew fat and kicked." Such people are called ovdim, "lost," because they knowingly destroy themselves, G-d forbid.

(ועמ"ש בד"ה כנשר יעיר²²⁰ גבי מחל לנו כי פשענו כו' עד דרשו ה' בהמצאו ע"ש)

(And see what is written in the discourse beginning "As an eagle arouses," on "Forgive us, for we have transgressed," etc., up to "Seek Havayah while He may be found"; see there.)

The gloss cites the discourse "As an eagle arouses," from "Forgive us, for we have transgressed" through Isaiah 55:6, "Seek Havayah while He may be found."

והבי' הם הנדחים בארץ מצרים פי' מצרים לשון מיצר שמחמת המצור והמצוק אין להם לב לדעת כו' וכמ"ש גבי ישראל בהיותם במצרים ולא שמעו אל משה מקצר רוח²²¹

And the second are "those who were cast away in the land of Egypt (Mitzrayim)." The meaning: Mitzrayim is from the term meitzar (strait), for because of the siege and the distress they have no heart to know, etc., as it is written about Israel when they were in Egypt, "And they did not listen to Moshe, from shortness of spirit,"

The second kind are "those cast away in the land of Egypt." Mitzrayim suggests meitzar, straits: under siege and pressure they have no heart to know G-d, as Israel in Egypt "did not listen to Moshe, from shortness of spirit" (Exodus 6:9).

דהיינו מחמת רוב הצרה כדפרש"י [כדפירש רש"י / כדפירוש רש"י] שם ובת"א [ובתרגום אונקלוס] ולא קבילו מן משה מעיק רוח כו' ועד"ז נאמר (בישעיה ס"ט) ושכרת ולא מין.²²²

that is, because of the abundance of trouble, as Rashi explains there; and in Targum Onkelos, "And they did not accept from Moshe, from oppression of spirit," etc. And in the same way it is said (in Isaiah, chapter 59), "And drunk, but not from wine."

Rashi explains this as the result of great trouble, and Targum Onkelos renders it "oppression of spirit." Isaiah similarly speaks of one "drunk, but not from wine"; the text cites chapter 59, but the words are in Isaiah 51:21.

ופי' שמבולבל כשכור ולא משתיית היין כ" מצרה ויגון וכמ"ש בת"י [בתרגום יונתן] שם דרויא מן עקא כו'

The meaning: he is confused like a drunkard, and not from drinking wine but from distress and grief, as it says in Targum Yonasan there, "who are drunk from distress," etc.

That is, confused like a drunkard, not from wine but from distress and grief. Targum Yonasan renders it "drunk from distress."

ואלו נקי נדחים ולע"ל [ולעתיד לבוא] יתעלו כולם להיות ובאו כו' והשתחו כו' וז"ש [וזהו שכתוב] (בהושע ס"ט) [סוף סימן] י"א יחרדו כצפור ממצרים וכיונה מארץ אשור²²³ כו'

And these are called "cast away." And in the Time to Come they will all be elevated, so that "they shall come," etc., "and they shall bow down," etc. And this is [the meaning of] what is written (in Hosea, end of chapter 11), "They shall come trembling like a bird from Egypt, and like a dove from the land of Assyria," etc.,

These are "the cast away." In the Future all will be raised up to "come" and "bow down," as Hosea 11:11 says, "They shall come trembling like a bird from Egypt and like a dove from the land of Assyria."

והיינו ע"י כי הוא ישאג²²⁴ פ"י הוא היינו בחי' מאן דסתים כו' הוא דא עתיקא עיין באדר"ז [באדרא זוטא]
(דר"צ ע"א) ופ"י

and this is through "for He (hu) will roar." The meaning: hu is the level of "the one who is hidden," etc.; "Hu, this is Atika"; see the Idra Zuta (290a). And the meaning of

This happens through "for He (hu) will roar" (Hosea 11:10). Hu, "He," is the hidden level; the Idra Zuta says, "Hu, this is Atika," the Ancient One, the innermost level.

כי הוא ישאג היינו ענין והיה ביום ההוא יתקע בשופר גדול כו' ועי"ז יחרדו כו' שהוא בחי' ביטול
והשתחוואה²²⁵ וכמ"ש גבי שופר ויחרד כל העם²²⁶ כו'

"for He will roar" is the matter of "And it shall come to pass on that day that a great shofar shall be sounded," etc. And through this "they shall tremble," etc., which is the level of self-nullification and bowing down, as it is written regarding the shofar, "And all the people trembled," etc.

"For He will roar" is the great shofar. Through it "they will tremble," which means self-nullification and bowing, as at Sinai, where "all the people trembled" at the sound of the shofar (Exodus 19:16).

וכתיב אם יתקע שופר בעיר²²⁷ ועם לא יחרדו ופ"י בעיר היינו בחי' עיר אלקינו²²⁸ עולם הדבור מקור
דבי"ע כו'

And it is written, "Shall a shofar be sounded in the city and the people not tremble?" And the meaning of "in the city" is the level of "the city of our G-d," the world of speech, the source of Beriah, Yetzirah and Asiyah, etc.

Amos 3:6 asks, "Shall a shofar be sounded in the city and the people not tremble?" The "city" is "the city of our G-d," the world of speech, the source of the worlds of Beriah, Yetzirah and Asiyah.

והשופר הוא קול והמשכה להיות בנין עולם הדבור שהוא בחי' עיר כו' אך חרדה וביטול זה היינו בבחי'
ועם וכמ"ש למען הקים אותך לו לעם²²⁹ כו'

And the shofar is a voice and a drawing down, for the building of the world of speech, which is the level of "city," etc. But this trembling and self-nullification are in the level of "and the people," as it is written, "in order to establish you as His people," etc.

The shofar's voice builds the world of speech, the "city." But this trembling and nullification apply to "the people," those already bound to G-d, as in "to establish you as His people" (Deuteronomy 29:12).

אבל כדי שיומשך חרדה וביטול זה גם בבחי' האובדים והנדחים זהו ע"י שופר גדול כי הוא ישאג ועי"ז יחרדו כצפור ממצרים כו'

But in order that this trembling and self-nullification be drawn also into the level of "the lost" and "the cast away," this is through the great shofar, "for He will roar," and through this "they shall come trembling like a bird from Egypt," etc.

For the lost and the cast away to tremble and be nullified as well, the great shofar is needed, "for He will roar," and then "they shall come trembling like a bird from Egypt."

כי גם מצרים ואשור בטלים ומבוטלים בהגלות נגלות גילוי אור א"ס ב"ה עצמו דקמיה כחשכה כאורה²³⁰ ואז יהיה בקרבך קדוש

For Egypt and Assyria too are nullified and utterly nullified when the revelation of the Infinite Light (Or Ein Sof) itself, blessed be He, is revealed, before which "darkness is like light." And then there will be "the Holy One in your midst,"

Even Egypt and Assyria are nullified when the Infinite Light itself is revealed, before which "darkness is like light" (Psalms 139:12). Then, as Hosea 11:9 says, "the Holy One will be in your midst."

ולא אבא בעיר²³¹ פי' שיש בחי' צירופי אותיות והמשכות הנמשכים בלעומת זה ונקראים ג"כ עיר דהיינו בחינה שאמרו דור הפלגה נעשה לנו עיר ומגדל²³² כו'

"and I will not come into the city." The meaning: there is a level of combinations of letters and drawings-down that are drawn into the opposing side, and they too are called "city," that is, the level of which the generation of the Dispersion said, "Let us make for ourselves a city and a tower," etc.

The verse continues, "and I will not come into the city." There is also an unholy "city," combinations of letters and flows drawn to the opposing side, like the city and tower of the generation of the Dispersion (Genesis 11:4).

ועי' בזהר פי' נח (דע"ה)²³³ אכן לעתיד לבא שיתעלו כל הנשמות אזי יהיה בקרבך קדוש ולא יומשך ההשפעה לבחי' עיר הנ"ל:^{234, 235, 236, 237}

And see in the Zohar, Parshas Noach (75). But in the Time to Come, when all the souls will be elevated, then there will be "the Holy One in your midst," and the bestowal will not be drawn to the level of "city" mentioned above.

The gloss cites the Zohar on Noach. In the Future, when all souls are raised up, the Holy One will be in their midst and no flow will reach that unholy "city."

10 **בהר הקדש הנה ארז"ל** [אמרו רבותינו זכרונם לברכה] **כאברהם שקראו הר**²³⁸ **כי באברהם כתיב הלך ונסוע הנגבה**²³⁹ **בחי אהבה נקי הר**

“On the holy mountain”: our Sages, of blessed memory, said, “Like Avraham, who called it ‘mountain.’” For of Avraham it is written, “going and journeying toward the south”; the level of love is called “mountain,”

“On the holy mountain”: the Talmud (Pesachim 88a) says that Avraham called the place of the Temple a “mountain.” Avraham, of whom it says he went “journeying toward the south” (Genesis 12:9), is the attribute of love, so love is called a “mountain.”

כמו הר שבולט מארץ המישור והר הקודש הוא האהבה שבבחי ביטול כי קדש הוא בחי חכמה²⁴⁰

like a mountain that rises up from the flat land; and “the holy mountain” is the love that is in the level of self-nullification (bittul), for “holy” is the level of Chochmah.

Love stands out like a mountain rising from flat land. “The holy mountain” is love joined with self-nullification, for “holy” is the level of Chochmah, the level of bittul.

(ועמ"ש בד"ה בהעלותך²⁴¹ את הנרות בענין אהרן חייך שלך גדול משלהם כו' ואפשר זהו בחי אהרן א' הר י' וכנודע דבחי אהרן ממשיך אה"ר [אהבה רבה] שלמעלה מבחי חסד לאברהם²⁴² כמש"ש [כמה שכתוב שם] וזהו ענין הר הקדש כו' ועמ"ש בד"ה קול דודי כו' מדלג על ההרים כו'):

(And see what is written in the discourse beginning “When you kindle the lamps,” on the matter of “Aharon, by your life, yours is greater than theirs,” etc. And perhaps this is the level of Aharon: alef, har (“mountain”), nun. And as is known, the level of Aharon draws down great love (ahavah rabbah), which is above the level of “kindness to Avraham,” as is written there. And this is the matter of “the holy mountain,” etc. And see what is written in the discourse beginning “The voice of my Beloved,” etc., “leaping over the mountains,” etc.)

The gloss connects this to a discourse on Aharon, to whom G-d said, “Yours is greater than theirs,” and suggests that Aharon’s name contains har, “mountain.” Aharon draws down ahavah rabbah, a great love above Avraham’s kindness, which may be “the holy mountain.”

11 בירושלים יראה שלם²⁴³ שלימות היראה²⁴⁴ כי עתה כתיי [כתיב] להודיע לבני האדם²⁴⁵ גבורותיו וכבוד

הדר מלכותו פי' הדר מלכותו הוא ההידור בנבראים המתהווים ממדת מל' ית'

“In Jerusalem” (Yerushalayim): yirah shalem, “complete awe,” the completeness of awe. For now it is written, “To make known to the sons of man His mighty deeds (gevurosav), and the glory of the splendor of His kingdom.” The meaning of “the splendor of His kingdom” is the splendor in the creatures that come into being from His attribute of Malchus, may He be blessed,

“In Jerusalem” (Yerushalayim) is read as yirah shalem, complete awe, after the Midrash that Avraham called the place Yireh and Shem called it Shalem. Now, says Psalms 145:12, G-d makes known “His mighty deeds” and “the splendor of His kingdom”: the splendor is the vast array of creatures that come into being from His Malchus.

כמ”ש אלף אלפים ישמשוניי [ישמשוניה]²⁴⁶ לגדוד א' ולגדודיו אין מספר²⁴⁷ שזהו בחי' הידור עצום מאד

ומ”מ הוא ע”י שמתחלה להודיע לבני האדם דבורותיו שהתהוותם הוא ע”י בחי' גבורות וצמצומים

as it is written, “A thousand thousands serve Him,” for one troop, and His troops are without number, which is a level of very great splendor. Nevertheless, it is through this, that first [there is] “to make known to the sons of man His mighty deeds”: that their coming into being is through the level of gevuros (severities) and contractions (tzimtzumim).

Daniel 7:10 speaks of “a thousand thousands” serving Him, and the Talmud (Chagigah 13b) says that this is only one troop, while His troops are without number. Yet this splendor exists only because first He makes known His “mighty deeds,” the gevuros and contractions through which creatures come into being.

כי אילו היה מדת מלכותו יתבי' [יתברך] מתגלה עליהם כמו שהיא לא היו יכולים לקבל כלל והיו

מתבטלים במציאותם ממש וכמארז”ל [וכמאמר רבותינו זכרונם לברכה] הושיט אצבעו הקטנה ביניהם²⁴⁸

For if His attribute of Malchus, blessed be He, were revealed upon them as it is, they would not be able to receive [it] at all and would be actually nullified out of existence, as our Sages, of blessed memory, said: “He stretched out His little finger among them,”

If G-d’s kingship were revealed to the creatures as it truly is, they could not receive it and would simply cease to exist. As the Talmud says (Sanhedrin 38b), when angels objected to the creation of man, G-d stretched out His little finger among them and burned them.

שהיא בחי' מל' מדריגה העשירי [העשירות] שבי”ס [שבי' ספירות] ושרפן שנתבטלו לגמרי כי אין בע”ג [בעלי

גבול / בעל גבול] יכול לקבל בחי' א”ס

which is the level of Malchus, the tenth level of the Ten Sefiros, “and He burned them,” so that they were utterly nullified; for a finite being cannot receive the level of the Infinite (Ein Sof).

The “little finger” is Malchus, the tenth and lowest of the Ten Sefiros. Even it consumed them, because a finite being cannot receive the Infinite.

אלא שהן הן גבורותיו²⁴⁹ שמצמצם עצמו שלא יהיה מדת מלכותו בגילוי כ"כ [כל כך] ואז יהיה הפחד והיראה בגבול כפי שיוכלו הנבראים שאת

Rather, “these are His mighty deeds”: that He contracts Himself, so that His attribute of Malchus is not so revealed; and then the fear and the awe will be limited, as much as the creatures can bear.

So “these are His mighty deeds”: He contracts Himself so that His kingship is not revealed too much. Then fear and awe are limited, as much as the creatures can bear.

וזה לא נקי יראה שלם כי אין היראה בשלימות אבל לעתיד ע"י ואת רוח הטומאה אעביר²⁵⁰ כוי יהיה בחי יראה שלם

And this is not called “complete awe,” for the awe is not in completeness. But in the Future, through “And I will remove the spirit of impurity,” etc., there will be the level of complete awe.

Such awe is not “complete awe,” because it is limited. In the Future, when G-d removes “the spirit of impurity from the land” (Zechariah 13:2), there will be complete awe.

(והיינו בחי הר הקדש שהוא אהבה עליונה מאד וגם כלולה עם בחי שלימות היראה ועמ"ש בד"ה וידעת היום²⁵¹ בענין התכללות אהוי"ר [אהבה ויראה] גבי וכל הלבבות ייראוך וכל קרב וכליות יזמרו כוי

(And this is the level of “the holy mountain,” which is a very lofty love, and is also included with the level of the completeness of awe. And see what is written in the discourse beginning “And you shall know this day,” on the matter of the inter-inclusion of love and awe, regarding “And all hearts will fear You, and all innermost parts and kidneys will sing,” etc.,

That future state joins “the holy mountain,” a very lofty love, with the completeness of awe. The gloss cites a discourse on the inter-inclusion of love and awe, on the prayer “All hearts will fear You, and all innermost parts will sing to Your Name.”

ולקמן בד"ה ביום השמע"צ [השמיני עצרת] ועמ"ש בד"ה קול דודי הנ"ל גבי מדלג כוי ומקפץ כוי וע' בזהר (ישב)

and below, in the discourse beginning “On the day of Shemini Atzeres.” And see what is written in the discourse beginning “The voice of my Beloved,” mentioned above, regarding “leaping,” etc., “and skipping,” etc. And see in the Zohar, Vayeshev

It also cites the discourses “On the day of Shemini Atzeres” and “The voice of my Beloved,” on “leaping” and “skipping,” and the Zohar on Vayeshev.

(דקפ"ג סע"ב [סוף עמוד ב]) ²⁵² בענין ירושלים הבנויה כעיר שחוכרה לה יחדיו ע"ש ואפשר לומר דבחי זו יהיה ע"י שופר גדול. ^{253, 254}

(end of 183b), on the matter of "Jerusalem that is built like a city that is joined together"; see there.) And it may be said that this level will be through the great shofar.

That Zohar passage discusses Psalms 122:3, "Jerusalem, built like a city joined together." The Alter Rebbe suggests that this complete level will come through the great shofar.

והנה בזמן שבהמ"ק [שבית המקדש] קיים היה נוהג מצות יובלות ועיקר שופר נאמר בתורה גבי יובל והעברתם שופר תרועה ²⁵⁵ כו'

Now, when the Holy Temple stood, the mitzvah of the Jubilee years was in force; and the main [mention of the] shofar in the Torah is said regarding the Jubilee: "And you shall sound the shofar of teruah," etc.,

In Temple times the Jubilee was in force, and the Torah's main mention of the shofar is for the Jubilee: "You shall sound the shofar of teruah" (Leviticus 25:9).

ביוה"כ [ביום הכפורים] תעבירו שופר כו' והיינו ביוה"כ [ביום הכפורים] של שנת היובל ועי"ז וקראתם דרור בארץ ²⁵⁶ כו' ונפטרו עבדים לבתיהן כו'

"on Yom Kippur you shall sound the shofar," etc., that is, on the Yom Kippur of the Jubilee year; and through this, "And you shall proclaim freedom in the land," etc., and slaves were released to their homes, etc.

The Jubilee shofar was sounded on Yom Kippur of the Jubilee year. Then "you shall proclaim freedom in the land" (Leviticus 25:10), and the slaves went home free.

והענין שהוא מבחי שופר גדול כי ענין יציאת העבדים לחירות היינו ע"י גילוי מבחי עלמא דחירו כמ"ש בזהר פ' תצוה (דקפ"ג ע"א) ובפ' אמור (דצ"ב ע"ב) ²⁵⁷

And the explanation is that it is from the level of the great shofar. For the going out of the slaves to freedom is through a revelation from the level of alma decheiru (the world of freedom), as is written in the Zohar, Parshas Tetzaveh (183a), and in Parshas Emor (92b).

The Jubilee shofar is from the level of the great shofar, because the slaves' release comes from a revelation of alma decheiru, "the world of freedom," as the Zohar teaches on Tetzaveh and Emor.

וגילוי והמשכה זו זהו בחי' שופר גדול וכמ"ש בזהר בשלח (דמ"ו ע"ב) ויקרא (ד"ו ע"ב) ²⁵⁸ ואתחנן (דרס"ו ע"ב) ²⁵⁹ והוא מעין הגילטי שיהיה לע"ל [לעתיד לבוא]

And this revelation and drawing down is the level of the great shofar, as is written in the Zohar, Beshalach (46b), Vayikra (6b), Va'eschanan (266b); and it is a foretaste of the revelation that will be in the Time to Come.

This revelation is the great shofar, as the Zohar says in Beshalach, Vayikra and Va'eschanan, where Isaiah's great shofar is the shofar of the Jubilee, through which slaves go free. It is a foretaste of the revelation of the Future.

ולכן נאמר יובל הוא קדש תהי' [תהיה] לכם ²⁶⁰ והוא כענין בחי' הר הקדש כ"י הנ"ל וע' מענין יובל בזה"ג [בזהר חלק ג] (דק"ח סע"ב [סוף עמוד ב] ודק"ט ע"א) ובאדר"ז [ובאדרא זוטא] (דר"צ סע"ב [סוף עמוד ב]).

Therefore it is said, "It is a Jubilee; it shall be holy to you," and this is like the matter of the level of "the holy mountain," etc., mentioned above. And see on the matter of the Jubilee in the Zohar, Part III (end of 108b, and 109a), and in the Idra Zuta (end of 290b);

That is why the Torah says, "It is a Jubilee; it shall be holy to you" (Leviticus 25:12), like "the holy mountain." The gloss lists further Zohar passages on the Jubilee.

ח"ב [חלק ב'] (פ"ג [דף פ"ג] כ"י ²⁶¹ פ"ה ב' רי"א א' מ"ו ב') וע' בפרדס בעה"כ [בערכי הכינויים] ערך יובל ובשער י"ג ספ"ג [סוף פרק ג'] ופ"ד וספ"ז

Part II (83b, 85b, 211a, 46b). And see in Pardes, Erchei HaKinuyim, the entry "Jubilee" (yovel), and in Sha'ar 13, end of chapter 3, chapter 4, and end of chapter 7.

It continues with passages in the Zohar, Part II, and in Pardes, both the entry "Jubilee" and Sha'ar 13.

ולכן עיקר מצות יובל לא ²⁶² היה רק בבית ראשון ולא בבבית שני אלא שמ"מ מונין היו אותו כדי לקדש שמיטות

Therefore the main mitzvah of the Jubilee was only in the First Temple [era] and not in the Second Temple, except that they nevertheless counted it, in order to sanctify the Sabbatical years.

Therefore the Jubilee was fully observed only in the First Temple era, not in the Second, when it was only counted, to fix the Sabbatical years (Arachin 32b).

וגם בבית ראשון דוקא בזמן שכל יושביה עליה ²⁶³ שאז הוא בחי' כעיר שחברה לה יחדיו ²⁶⁴ כ"י

And even in the First Temple [era], only at a time when "all its inhabitants are upon it," for then it is the level of "like a city that is joined together," etc.,

Even in the First Temple era it applied only when "all its inhabitants are upon it," the whole people in its land, the level of "a city joined together."

כניל והיינו בחיי המשכת ה' עילאה בה' תתאה כמ"ש בע"ה [בעץ חיים] ובוהר פ' שמות (ד"ט ע"ב)

as mentioned above; and this is the level of the drawing down of the higher hei into the lower hei, as is written in Etz Chaim, and in the Zohar, Parshas Shemos (9b);

That joining is the drawing down of the higher hei into the lower hei, Binah into Malchus, as Etz Chaim and the Zohar on Shemos explain.

ע"ש במק"מ [במקדש מלך] וגילוי זה דבחי' עלמא דחירו עיקרו בחי' ה' עילאה ועמ"ש במ"א ההפרש בתקיעת שופר

see there, in the Mikdash Melech. And this revelation of the level of the world of freedom is essentially the level of the higher hei. And see what is written elsewhere about the difference in the sounding of the shofar

The revelation of "the world of freedom" is essentially the higher hei. The gloss refers to another discourse on how the shofar of Rosh HaShanah too differed between the First and Second Temple eras.

דראש השנה גם כן בין זמן בית ראשון לזמן בית שני והוא בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה] שחל להיות בשבת במקדש היו²⁶⁵ תוקעין אבל לא במדינה.

of Rosh HaShanah, too, between the time of the First Temple and the time of the Second Temple; and it is in the discourse beginning "When the festival of Rosh HaShanah fell on Shabbos, in the Temple they would sound [the shofar], but not in the country."

That discourse is on the Mishnah (Rosh HaShanah 4:1), "When Rosh HaShanah fell on Shabbos, in the Temple they would sound the shofar, but not in the country."

ועכשיו שבעוונותינו חרב בהמ"ק [בית המקדש] אעפ"כ [אף על פי כן] יש לנו יוה"כ [יום הכפורים] שבו מאיר בחי' עלמא דחירו בחי' יובל כמ"ש באדר"ז [באדרא זוטא] [דר"צ סע"ב [סוף עמוד ב]] ובפ' בא [דל"ט ע"ב] ובפרשה אחרי [דס"ט ע"ב] ובפ' אמור [דק"ב ב']

And now that, because of our sins, the Holy Temple is destroyed, we nevertheless have Yom Kippur, on which the level of the world of freedom, the level of the Jubilee, shines, as is written in the Idra Zuta (end of 290b), and in Parshas Bo (39b), and in Parshas Acharei (69b), and in Parshas Emor (102b).

Now that the Temple is destroyed, we still have Yom Kippur, on which "the world of freedom," the light of the Jubilee, shines, as the Zohar teaches in several places.

ולכן תוקעים ביוהכ"פ [ביום הכפורים] אחר נעילה תקיעה אחת והוא מבחי' שופר גדול כי תקיעות דר"ה [דראש השנה] זהו בחי' שופר סתם שע"ז נאמר ואדני הוי' בשופר יתקע ²⁶⁶ כנ"ל ²⁶⁷

Therefore on Yom Kippur, after Ne'ilah, we sound a single tekiah, and it is from the level of the great shofar. For the soundings of Rosh HaShanah are the level of the plain shofar, of which it is said, "And Ado-nai Havayah will sound the shofar," as mentioned above;

That is why a single tekiah is sounded at the end of Ne'ilah on Yom Kippur (the Rema, Orach Chaim 623, per the Kehot note): it is from the level of the great shofar. The shofar of Rosh HaShanah is the plain shofar, "And Ado-nai Havayah will sound the shofar."

אבל ביוהכ"פ [ביום הכפורים] שמאיר בו בחי' יובל עלמא דחירו היינו בחי' התגלות זו דשופר גדול והיינו בחי' נעילה שאז הוא העלייה הגדולה

but Yom Kippur, on which the level of the Jubilee, the world of freedom, shines, is the level of this revelation of the great shofar; and this is the level of Ne'ilah, for then is the great ascent,

On Yom Kippur the light of the Jubilee shines, the revelation of the great shofar, and its peak is Ne'ilah, the great ascent.

והוא בחי' התגלות זו דשופר גדול וע"כ הוא גמר חתימה ויש בחי' ביטול בנבראים ע"ד מ"ש בשופר גדול והשתחוו לה' כו' ועמ"ש מענין יובל שהוא בחי' שבת שבתון בד"ה מקושש עצים ²⁶⁸ כפי' שלח.

and it is the level of this revelation of the great shofar. Therefore it is the final sealing, and there is a level of self-nullification in the creatures, along the lines of what is said of the great shofar, "and they shall bow down to Havayah," etc. And see what is written on the matter of the Jubilee, that it is the level of "a Shabbos of Shabbos-rest" (Shabbos Shabbason), in the discourse beginning "Gathering wood," in Parshas Shelach.

So Ne'ilah is the final sealing, and the creatures experience self-nullification, like the "bowing down to Havayah" of the great shofar. The gloss cites a discourse in Shelach on the Jubilee as "a Shabbos of Shabbos-rest."

אך באמת כל זה הוא רק הארה מבחי' שופר גדול ועיקר התגלות עצמותו יהיה לע"ל [לעתיד לבוא] כב"א [במהרה בימינו אמן] כי אז יתקע בשופר גדול ממש: ²⁶⁹

But in truth all this is only a radiance from the level of the great shofar, and the main revelation of His essence will be in the Time to Come, speedily in our days, amen; for then "a great shofar shall be sounded" in actuality.

Yet all of these are only glimmers of the great shofar. The full revelation of His essence will come in the Future, when the great shofar is actually sounded.

SECTION 7 • ¶12-15

Havayah as Elokim; the handbreadth

12 ז והנה ברבות פ' ויצא פ' עי' [עייין] ²⁷⁰ אתה אמרת והיה ²⁷¹ הוי' לי לאלקים חייך כל טובות וכו' והיה ביום ההוא יתקע בשופר גדול כו'

7. Now, in [Midrash] Rabbah, Parshas Vayetze, section 70: “You said, ‘And Havayah shall be Elokim to me’; by your life, all the good things,” etc., “And it shall come to pass on that day that a great shofar shall be sounded,” etc.

Section 7 brings the Midrash (Bereishis Rabbah 70:6): Yaakov said, “And Havayah shall be Elokim to me” (Genesis 28:21), and G-d answered that all the good things He gives Yaakov’s children will come with that same word, vehayah, including “And it shall come to pass on that day that a great shofar shall be sounded.”

דהנה מבואר לעיל דענין שופר של ראש השנה הוא להמשיך להיות בחינת ממכ"ע [ממלא כל עלמין] והוא ענין שם אדני.

For it is explained above that the matter of the shofar of Rosh HaShanah is to draw down so that there be the level of the light that fills all worlds (memalei kol almin), and this is the matter of the Name Ado-nai,

To explain the connection, the Alter Rebbe recalls that the shofar of Rosh HaShanah draws down memalei kol almin, which is the Name Ado-nai.

שהוא בחי' מל' וכמ"ש סד"ה כי כארץ תוציא צמחה בענין כן אדני ²⁷² הוי' יצמיח צדקה כו' ובד"ה אדני שפתי תפתח. ²⁷³

which is the level of Malchus, as is written at the end of the discourse beginning “For as the earth brings forth its growth,” on the matter of “so will Ado-nai Havayah cause righteousness to sprout,” etc., and in the discourse beginning “Ado-nai, open my lips.”

The Name Ado-nai is the level of Malchus, G-d’s kingship. He refers to his discourses on “so will Ado-nai Havayah cause righteousness to sprout” (Isaiah 61:11) and “Ado-nai, open my lips” (Psalms 51:17).

13 והמשכה זו היינו משם הוי' שהוא סובב כל עלמין שיהיה נמשך ומאיר בשם אדני. וזהו ואדני הוי' בשופר יתקע.

And this drawing down is from the Name Havayah, which is the light that encompasses all worlds (sovev kol almin), so that it be drawn and shine in the Name Ado-nai. And this is [the meaning of] “And Ado-nai Havayah will sound the shofar.”

The drawing down of the present shofar is from the Name Havayah, sovev kol almin, into the Name Ado-nai. That is the meaning of “And Ado-nai Havayah will sound the shofar” (Zechariah 9:14): the two Names stand side by side, joined through the shofar.

שע"י השופר מתייחד שם אדני שהוא כסא דין כי אדני אותיות דינא ²⁷⁴ עם שם הוי' שהוא מדת הרחמים. וכמ"ש ברבות אמור ס"פ כ"ט והוא עומד מכסא דין לכסא רחמים ²⁷⁵ כו'.

For through the shofar the Name Ado-nai, which is the Throne of Judgment, since Ado-nai has the letters of dina (“judgment”), is united with the Name Havayah, which is the attribute of mercy. As is written in [Midrash] Rabbah, Emor, end of section 29: “And He rises from the Throne of Judgment to the Throne of Mercy,” etc.

Through the shofar the Name Ado-nai, the Throne of Judgment (its letters spell dina, “judgment”), is united with Havayah, the attribute of mercy. As the Midrash says (Vayikra Rabbah 29), when Israel sounds the shofar, G-d rises from the Throne of Judgment and sits on the Throne of Mercy.

וביאר הדברים יובן ע"פ המבואר לעיל (בד"ה תקעו בחודש שופר פי' בחדש זמן חידוש לבנה)

And the explanation of the matter will be understood according to what is explained above (in the discourse beginning “Blow the shofar at the New Moon”: the meaning of bachodesh is the time of the renewal of the moon),

This is explained in the earlier discourse “Blow the shofar at the New Moon,” where bachodesh is read as the time of the moon’s renewal.

בענין מתחלה עלה במחשבה לברוא את העולם במדת הדין ²⁷⁶ כמ"ש בראשית ברא אלקים ²⁷⁷ ראה שאין העולם מתקיים שיתף עמו מדת הרחמים

on the matter of “At first it arose in [His] thought to create the world with the attribute of judgment, as it is written, ‘In the beginning Elokim created’; He saw that the world would not endure, [and] He joined the attribute of mercy with it,”

There the Alter Rebbe cites Rashi’s comment on Genesis 1:1, “In the beginning Elokim created”: at first G-d thought to create the world with judgment; seeing that it would not endure, He joined mercy to it.

והוא ענין יחוד שם הוי' בשם אלקים ואדני שעיי' נמשך הביטול להיות היש בטל לאין וכללות יחוד זה והמשכה זו הוא בר"ה [בראש השנה] עיי' השופר כו' ע"ש.

and this is the matter of the unification of the Name Havayah with the Names Elokim and Ado-nai, through which self-nullification (bittul) is drawn down, so that the yesh (something) be nullified to the ayin (nothing). And this unification and this drawing down as a whole is on Rosh HaShanah, through the shofar, etc.; see there.

This joining is the unification of Havayah with the Names Elokim and Ado-nai, which draws self-nullification into creation, so that the yesh ("something") is nullified to the ayin ("nothing"). This unification as a whole takes place on Rosh HaShanah, through the shofar.

וזהו והוי"ה עליהם יראה²⁷⁸ ויצא כברק חצו ע' [עיי' בת"ז [בתיקוני זהר] תקון למ"ד (דע"ז ב')²⁷⁹ וברכות בא פט"ו [פרק ט"ו / פרשה ט"ו]²⁸⁰ והיינו עיי' ואדני הוי' בשופר יתקע כנ"ל.

And this is [the meaning of] "And Havayah will appear over them, and His arrow will go forth like lightning" (see Tikkunei Zohar, Tikkun 30 (77b), and [Midrash] Rabbah, Bo, section 15); and this is through "And Ado-nai Havayah will sound the shofar," as mentioned above.

That is the meaning of the same verse in Zechariah, "And Havayah will appear over them, and His arrow will go forth like lightning," cited with Tikkunei Zohar and Shemos Rabbah. It comes about through "And Ado-nai Havayah will sound the shofar."

וכ"ז [וכל זה] הוא עכשיו אכן לעתיד לבא שנאמר והיה הוי' לי לאלקים²⁸¹ שבח"י שם הוי' היינו מה שעכשיו הוא בח"י סובב כל עלמין יהיה לעתיד בבחינת ממלא כל עלמין ע"ד בח"י ומדרגת שם אלקים.

And all this is now. But in the Time to Come, of which it is said, "And Havayah shall be Elokim to me," the level of the Name Havayah, that is, what is now the level of the light that encompasses all worlds, will in the Future be in the level of the light that fills all worlds (memalei kol almin), like the level and rank of the Name Elokim.

All this is the present. In the Future, as Yaakov said, "Havayah shall be Elokim to me": the Name Havayah, now transcendent (sovev), will be revealed within the worlds (memalei), the way Elokim is now.

14 ויהיה גילוי אלקות כמ"ש ונגלה כבוד²⁸² הוי' כוי ואזי יצטרך להיות ההמשכה ע"י השופר מבחי' אור א"ס ממש שלמעלה משם הוי' להמשיך האור בשם הוי'.

And there will be a revelation of G-dliness, as it is written, "And the glory of Havayah shall be revealed," etc. And then the drawing down through the shofar will need to be from the level of the actual Infinite Light (Or Ein Sof), which is above the Name Havayah, to draw the light into the Name Havayah,

In the Future there will be an open revelation of G-dliness, "And the glory of Havayah shall be revealed" (Isaiah 40:5). Then the shofar will have to draw from the Infinite Light itself, above the Name Havayah, into Havayah.

ע"ד שממשיכים בשופר של ראש השנה משם הוי' בשם אדני ואלקים כנ"ל. וכיון שכן והיה ביום ההוא יתקע בשופר גדול.²⁸³

in the way that with the shofar of Rosh HaShanah we draw down from the Name Havayah into the Names Ado-nai and Elokim, as mentioned above. And since this is so: "And it shall come to pass on that day that a great shofar shall be sounded."

This parallels the present shofar, which draws from Havayah into Ado-nai and Elokim. Because the Future shofar draws from a level above Havayah, it is a "great shofar."

והענין דהנה ארז"ל [אמר רבותינו זכרונם לברכה] בפ"ג [בפרק ג'] דנדה (כ"י²⁸⁴ א') חמשה שיעורין טפח²⁸⁵ שופר דופן סוכה לולב כוי

The explanation: our Sages, of blessed memory, said in chapter 3 of Niddah (26a), "Five [things] have the measure of a handbreadth (tefach): the shofar, the wall of a sukkah, the lulav," etc.

To explain this, the Alter Rebbe brings the Talmud (Niddah 26a): five things have the measure of a handbreadth (tefach), among them the shofar, the wall of a sukkah and the lulav.

וכל אלו להמשיך האור בבחי' מלכות מתחלה בראש השנה ויום הכפורים בבחי' שמאלו תחת לראשי.²⁸⁶

And all of these are to draw the light into the level of Malchus: first on Rosh HaShanah and Yom Kippur, in the level of "His left hand is under my head,"

All these draw light into Malchus. On Rosh HaShanah and Yom Kippur this is the level of "His left hand is under my head" (Song of Songs 2:6).

ואח"כ בסוכות בבחי' וימינו תחבקני וכמ"ש מזה בד"ה ושאתם מים כששון ובד"ה ביום השמיני עצרת
ובד"ה שוש אשיש גבי בכסה ליום חגנו.²⁸⁷

and afterwards on Sukkos, in the level of "and His right hand embraces me," as is written about this in the discourse beginning "And you shall draw water with joy," and in the discourse beginning "On the day of Shemini Atzeres," and in the discourse beginning "I will greatly rejoice," regarding "at the covering [of the moon], for our festival day."

On Sukkos it is the level of "and His right hand embraces me." The gloss cites three discourses: "And you shall draw water with joy," "On the day of Shemini Atzeres," and "I will greatly rejoice," on "at the covering [of the moon], for our festival day."

15 והמשכות אלו זהו ע"י שופר סוכה ולולב ולכן שעירון טפח ע"ש. אף ידי יסדה ארץ²⁸⁸ וימיני טפחה²⁸⁹ שמים.

And these drawings-down are through the shofar, the sukkah and the lulav; therefore their measure is a handbreadth (tefach), on account of "My hand, too, founded the earth, and My right hand spread out (tipchah) the heavens."

These drawings-down come through shofar, sukkah and lulav, so their measure is a tefach, a handbreadth, alluding to Isaiah 48:13: "My hand, too, founded the earth, and My right hand spread out (tipchah) the heavens."

אשר טפחה מלשון טפח והוא כף היד שמודדים בו הטפחים. והם בחי' עשר ספירות במספר עשר
אצבעות²⁹⁰ חמש כנגד חמש²⁹¹ כו'.

For tipchah is from the term tefach, which is the palm of the hand, with which handbreadths are measured. And they are the level of the Ten Sefiros, in the number of the ten fingers, five opposite five, etc.

Tipchah comes from tefach, the palm with which handbreadths are measured. The ten fingers of the hands, "five opposite five" (Sefer Yetzirah), correspond to the Ten Sefiros.

גם ב' ידות אלו שהן ימין ושמאל הם סוכ"ע וממכ"ע [וממלא כל עלמין]. וקרוב לזה פי' בלק"ת [בלקוטי תורה
(להאריז"ל)] מהאריז"ל [מהאריז"ל זכרוננו לברכה] ע"פ

Also, these two hands, right and left, are the light that encompasses all worlds and the light that fills all worlds. And something close to this is explained in the Likkutei Torah of the Arizal, on the verse

The two hands, right and left, are sovev kol almin and memalei kol almin, the heavens and the earth of the verse. The Arizal's Likkutei Torah gives a similar explanation of a verse in Psalms.

הנה טפחות²⁹² נתת ימי²⁹³ (בתהלים ס"י ל"ט) יעו"ש [יעו"ש שם] וע' מענין ידי כו' וימיני טפחה פ"ב [פרק ב'] דחגיגה (י"ב ב')

“Behold, You have made my days handbreadths” (in Psalms, chapter 39); see there. And see on the matter of “My hand,” etc., “and My right hand spread out”: Chagigah, chapter 2 (12b);

That verse is Psalms 39:6, “Behold, You have made my days handbreadths.” The gloss then lists sources on “My hand ... and My right hand spread out,” beginning with Chagigah, chapter 2.

פ"ק [פרק קמא] דכתובות (דף ה' סע"א [סוף עמוד א]) ומ"ש ע"ז בביאור ע"פ נשא את ראש בני גרשון בענין מקדש ה' כוננו ידיך.²⁹⁴

Kesubos, chapter 1 (end of page 5a); and what is written about this in the explanation on the verse “Take a census of the sons of Gershon,” on the matter of “the Sanctuary, Ado-nai, that Your hands established”;

Kesubos 5a teaches that the deeds of the righteous are greater than the making of heaven and earth: of heaven and earth it says “My hand,” but of the Sanctuary, “Your hands established” (Exodus 15:17). A discourse on “Take a census of the sons of Gershon” is also cited.

רבות בראשית (ספ"א [סוף פרק א']) זח"א [זהר חלק א] (ד"ל ע"א) ח"ב [חלק ב'] שמות (ד"כ ע"א) בא (ל"ז ב') יחרו (פ"ג [דף פ"ג] ב'). ח"ג [חלק ג'] פנחס (רמ"ז א').

[Midrash] Rabbah, Bereishis (end of section 1); Zohar, Part I (30a); Part II, Shemos (20a), Bo (37b), Yisro (83b); Part III, Pinchas (247a).

Further sources follow in Bereishis Rabbah and in the Zohar.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] גבי כוס של ברכה ומגביהו מן הקרקע טפח²⁹⁵ ספ"ז דברכות (דנ"א סע"א [סוף עמוד א]) ופ"י מהרש"א [מהרש"א] ע"ש [על שם] כוס ישועות אשא.²⁹⁶

And this is [the meaning of] what our Sages, of blessed memory, said about the cup of blessing, “and he lifts it a handbreadth from the ground” (end of chapter 7 of Berachos, end of 51a); and the Maharsha explains [it] on account of “I will lift up the cup of salvations.”

The same idea explains the Talmud’s rule for the cup of blessing (Berachos 51a): one “lifts it a handbreadth from the ground.” The Maharsha links this to Psalms 116:13, “I will lift up the cup of salvations.”

והיינו כי כוס גימטריא אלקים²⁹⁷ הוא בחי' אף ידי יסדה ארץ. ואשא לחברו לשם הוי' עי"ש [על שם] מ"ש ארוממך אלקי המלך.²⁹⁸

That is, kos ("cup") has the numerical value of Elokim, which is the level of "My hand, too, founded the earth"; and "I will lift up" is to join it to the Name Havayah, on account of what is written, "I will exalt You, my G-d (Elokai), the King."

Kos, "cup," equals Elokim in numerical value (86), corresponding to "My hand founded the earth." "I will lift up" means joining it to the Name Havayah, as in Psalms 145:1, "I will exalt You, my G-d, the King."

ולכן מגביהו מן הקרקע טפח לחברו לבחי' וימיני טפחה שמים גם טפח זה רומז לבחי'

Therefore he lifts it a handbreadth from the ground, to join it to the level of "and My right hand spread out the heavens." This handbreadth also alludes to the level of

So the cup is lifted a handbreadth from the ground, joining it to "My right hand spread out the heavens." The handbreadth also alludes to a further level.

כי כל בשמים ובארץ²⁹⁹ דאחיד בשמיא ובארעא כו' ובזח"ג [ובזוהר חלק ג] שופטים (דרע"ג סע"ב [סוף עמוד ב])³⁰⁰ פי' ומסלקו מן הקרקע טפח בסוד יו"ד כו'

"for all that is in heaven and on earth," "which holds onto heaven and earth," etc. And in the Zohar, Part III, Shoftim (end of 273b), it explains "and he raises it a handbreadth from the ground" in the mystery of the yud, etc.

That level is "for all that is in heaven and on earth" (1 Chronicles 29:11), which holds heaven and earth together. The Zohar on Shoftim explains the handbreadth as the mystery of the yud.

וזה יובן ע"פ מ"ש סדי"ה המגביהי לשבת^{301, 302} שמגביה הה"א עי"י היו"ד שבתוך הה"א שבו ועל ידו נעשה מן דלי"ת ה"א ועי"ז הוא עליית המלכות בסוכ"ע

And this will be understood according to what is written at the end of the discourse beginning "Who is enthroned on high": that He raises the hei through the yud within the hei, which is in it and through which a hei is made from a dalet; and through this is the ascent of Malchus into the light that encompasses all worlds.

The discourse "Who is enthroned on high" (Psalms 113:5) explains: the hei is a dalet with a yud inside it, and the yud raises the dalet into a hei. This is the ascent of Malchus into sovev kol almin.

וזהו ומגביהו טפח כו' ועד"ז הוא מצות מזוזה לקובעה בטפח הסמוך לרה"ר [לרשות הרבים] ³⁰³ פ"ג [פרק ג'] דמנחות (ל"ג ב') וכן בנר חנוכה ³⁰⁴ בטפח הסמוך לפתח ³⁰⁵ (שבת כ"ב א').

And this is “and he lifts it a handbreadth,” etc. And in the same way is the mitzvah of mezuzah, to affix it in the handbreadth nearest the public domain (chapter 3 of Menachos, 33b), and likewise with the Chanukah lamp, in the handbreadth nearest the doorway (Shabbos 22a).

This is “lifting it a handbreadth.” Likewise the mezuzah is placed within the handbreadth nearest the public domain (Menachos 33b), and the Chanukah lamp within the handbreadth nearest the doorway (Shabbos 22a).

ועמ"ש בענין מזוזה ונר חנוכה בד"ה נר חנוכה כו' כדי שתהא מזוזה מימין ונר חנוכה משמאל ומ"ש מענין פתח בד"ה קול דודי ³⁰⁶ הנה זה בא בשה"ש [בשיר השירים].

And see what is written on the matter of the mezuzah and the Chanukah lamp in the discourse beginning “The Chanukah lamp,” etc., [on] “so that the mezuzah be on the right and the Chanukah lamp on the left”; and what is written on the matter of the doorway in the discourse beginning “The voice of my Beloved, behold, he comes,” on Shir HaShirim.

The gloss cites the Torah Ohr discourse on the Chanukah lamp, which explains why “the mezuzah is on the right and the Chanukah lamp on the left,” and a discourse on Shir HaShirim about the doorway.

וזהו ששופר דר"ה [דראש השנה] שיעורו טפח להיות ההמשכה מסוכ"ע בממל"ע [בממלא כל עלמין] מבחינת וימיני טפחה שמים והיינו מ"ש שהטפח הוא בחינת יו"ד

And this is why the shofar of Rosh HaShanah has the measure of a handbreadth: so that there be the drawing down from the light that encompasses all worlds into the light that fills all worlds, from the level of “and My right hand spread out the heavens.” And this is what is written, that the handbreadth is the level of yud;

So the shofar of Rosh HaShanah measures a handbreadth: it draws from sovev into memalei, from “My right hand spread out (tipchah) the heavens.” The handbreadth is the level of yud.

והיינו שההמשכה מבחינת יו"ד דשם הוי' והיו"ד בחי' צמצום ועמ"ש בד"ה ולא אבה הוי' אלקיך לשמוע אל בלעם וכל זה בשופר דעכשיו שההמשכה היא משם הוי' בשם אדי כנ"ל ע"כ שיעורו טפה בחי' יו"ד כו'

that is, the drawing down is from the level of the yud of the Name Havayah, and the yud is the level of tzimtzum (contraction). And see what is written in the discourse beginning "And Havayah your G-d did not want to listen to Bilam." And all this is with the shofar of the present, where the drawing down is from the Name Havayah into the Name Ado-nai, as mentioned above; therefore its measure is a handbreadth, the level of yud, etc.

That is, today's drawing down comes from the yud of the Name Havayah, and the yud is tzimtzum, contraction. Because today's shofar draws from Havayah into Ado-nai, its measure is a handbreadth, the yud.

אבל לע"ל [לעתיד לבוא] שבחי' הוי"ה יהיה בבחי' אלקים וההמשכה יהיה מעצמות אור א"ס שלמעלה משם הוי"ה ועי"ז יהיה עליות המלי' ולא בבחי'

But in the Time to Come, when the level of Havayah will be in the level of Elokim, and the drawing down will be from the essence of the Infinite Light that is above the Name Havayah, and through this there will be the ascents of Malchus, not in the level of

In the Future, Havayah will be in the place of Elokim, and the drawing down will come from the essence of the Infinite Light above Havayah. Then the ascent of Malchus will no longer be in the measure of handbreadths.

הנה טפחות נתת ימי אלא ע"ד אורך ימים נתת לו³⁰⁷ מבחי' אריך אנפין לכן יתקע בשופר גדול מבחי' שלמעלה מע"ס [מעשר ספירות]

"Behold, You have made my days handbreadths," but rather along the lines of "length of days You gave him," from the level of Arich Anpin (the Long Countenance), therefore "a great shofar shall be sounded," from the level that is above the Ten Sefiros,

It will not be "You have made my days handbreadths" but "length of days You gave him" (Psalms 21:5), from Arich Anpin, the "Long Countenance," the level of Keser. Therefore the shofar of the Future is "great," from a level above the Ten Sefiros.

שהם במספר עשר אצבעות כו' ועמ"ש ע"פ מי מנה עפר יעקב בענין ולפני אחד מה אתה סופר:^{308, 309, 310}

which are in the number of the ten fingers, etc. And see what is written on the verse "Who has counted the dust of Yaakov," on the matter of "And before One, what do you count?"

The Ten Sefiros are counted like the ten fingers. As Sefer Yetzirah says, "before One, what do you count?": the great shofar comes from the One who is beyond all counting.

IN ONE'S AVODAH

A person should reflect on how far his soul has come down from G-d and let that distance awaken the inner heart's cry, above reason, which reaches higher than the tzaddik's service of the intellect. On Rosh HaShanah he must arouse from below and make G-d King, so that the life of the new year is drawn down; and the mitzvah must be done with a physical shofar, so that divine compassion reaches physical life.

QUESTIONS FOR DISCUSSION

1. How can Rosh HaShanah be both a true "beginning" and only a "remembrance" of the first day?
2. Why does the cry of the baal teshuvah reach higher than the intellectual service of the complete tzaddik?
3. If the essential drawing down comes from the heart's cry, why must the shofar be a physical ram's horn?
4. In what sense is even sovev kol almin still "within the category of worlds," and what will the great shofar reveal beyond it?
5. Why does Isaiah not say who sounds the great shofar, while Zechariah names Ado-nai Havayah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והי' ביום ההוא

Another transcript (hanachah) of this same maamar, recorded as taught on the Shabbos before Rosh HaShanah 5571 (1810).

KEHOT'S NOTE

הנחה אחרת בסה"מ תקע"א ע' ערב בכותרת: "תורה שנאמרה שבת שלפני ר"ה שנת תקע"א לפ"ק". הגהות וביאורים למאמר זה באוה"ת ר"ה ע' איתח. איתח. שם כרך ה ע' בעז (המאמר בשינויים ותוס' הגהות). שם ע' ב'פו. כרך ו ע' ביתצא. וראה אוה"ת נ"ך כרך ב ע' תשפח. נתבאר גם בד"ה זה — תשכ"ח (נדפס בסה"מ מלוקט ח"ו ע' ג ואילך). תשמ"ב.

2 והי' ביום ההוא יתקע

Isaiah's prophecy of the ingathering of the exiles at the great shofar. The whole maamar is an explanation of this verse, phrase by phrase.

ישעיהו כ"ז:13ג

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאָרֶץ אֲשׁוּר וְהִנְדָּחִים בְּאָרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע"י כז, יג.

3 והיה ביום ההוא יתקע

Bamidbar Rabbah on Naso brings the same list of joyful vehayah verses, including this one.

Bamidbar Rabbah 13:5ה

4 Rabbi holds that the ten tribes will come to the World to Come, as it says, "On that day a great shofar shall be sounded."

Sanhedrin 110b:8ח

רבי אומר: באים הם לעולם הבא, שנאמר: "ביום ההוא יתקע בשופר גדול וגו'". אומר רבה בר בר חנה אומר רבי יוחנן: שבעה רבי עקיבא לחסידותיה, שנאמר: "הלך וקראת את הדברים האלה צפונה ואמרת שובה משבך ישראל נאם ה' לוא אפיל פני בכם כי חסיד אני נאם ה' לא אשור לעולם".

William Davidson, Vocalized Aramaic (CC-BY-NC)

5 The Talmud learns that the future redemption will be in Tishrei from the shared word "shofar": "Blow the shofar at the New Moon" and "a great shofar shall be sounded."

Rosh Hashanah 11b:3ג

בניסן נגאלו — כדאיתא. בתשרי צתידין ליגאל — איתא "שופר" "שופר". כתיב הקא: "תקעו בחדש שופר", וכתיב ה'תם: "ביום ההוא

יתקע בשופר גדול."

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6 Moshe said, "You shall be lost among the nations"; Isaiah came and said, "On that day a great shofar shall be sounded," and the lost will come.

Makkot 24a:31א

משה אמר וְאֶבְדְּתֶם בְּגוֹיִם, כָּאֲשֶׁר־יִשְׁעֶיהוּ וְאָמַר: "וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל."

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7 One who sees a shofar in a dream should rise early and say "On that day a great shofar shall be sounded," before another verse, "Blow the shofar in Givah," comes first.

Berakhot 56b:11א

הַרְוָאָה שׁוֹפָר בְּחִלּוֹם, יִשְׁכִּים וְיֹאמַר "וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל", קוֹדֶם שֶׁיִּקְרָא בְּפֶסֶק אֲחֵר — "תִּקְעוּ שׁוֹפָר בְּגִבְעָה".

Who dreams of a horn should on rising say, "And it shall come to pass in that day, that a great horn shall be blown" (Is. xxvii. 13), before another verse occurs to him, viz. : "Blow ye the horn of Gibeah" (Hos. 5:8).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

8 יתקע בשופר גדול

The Zohar asks what it matters whether the shofar is large or small, and answers that it is the supernal shofar through which slaves go free, the Jubilee, for the supernal Jubilee is great. This is where the text says the question is already raised.

ספר זוהר, ואתחנן י"ח:קכ"ד-134:20-124:18 Zohar, Vaetchanan

כ"קל"ד

He then began a discourse on the verse: "And it shall come to pass in that day that a great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt" (Isa. 27, 13). 'What is meant', he said, 'by "that day"? It is that day which shall be known to the Holy One, blessed be He, as it is written, "But it shall be one day which is known unto the L-rd" ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

9 והיה ביום ההוא יתקע בשופר גדול

The Midrash teaches that vehayah ("and it shall come to pass") signals joy, and lists this verse among its examples.

Bereshit Rabbah 42:3ג

ויחלק עליהם לילה - רבי בנימין בר יפת משם ר' יונתן: הלילה נחלק מאיליו. ורבנן אמרי: יוצרו חלקו. אמר הקב"ה: אביהם פעל עמי בחצי הלילה, אף אני פועל עם בניו בחצי הלילה. ואימתי? במצרים, שנאמר (שמות יב): ויהי בחצי הלילה, והי' הכה כל בכור וגו'. אמר רבי תנחומא: אית דמפקין לישנא אחרינא. אמר הקדוש ברוך הוא: אביהם

יצא בחצי הלילה, אף אני אצא עם בניו בחצי הלילה, שנאמר (שם): כה אמר ה' כחצות הלילה אני יוצא. וכסם וירדפם, וכי יש אדם רודף הרוגים?! אמר רבי פנחס: רודפיו של אבינו אברהם ...

Another interpretation, "it was in the days of Amrafel" - Rabbi Tanhuma in the name of Rabbi Hiyya the Great and Rabbi Berekhya in the name of Rabbi Eliezer: The following exposition was brought with us in our hands when we came up from the Diaspora: Wherever it is stated: "It was [vayhi] in the days," it indicates trouble. is seen as a combination of the words vay and hi, both expressions of woe and misfortune. "It was in the days of Amrafel" - what was the trouble there? "They ...

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10

והיה ביום ההוא יתקע בשופר גדול

G-d tells Yaakov: you said vehayah, "and Havayah shall be G-d to me"; by your life, all the blessings and consolations I give your children will come in this language, including "And it shall come to pass on that day that a great shofar shall be sounded."

Bereshit Rabbah 70:6 ע"ר: בראשית רבה

ושבתי בשלום אל בית אבי - ר' יהושע דסכנין בשם ר' לוי, נטל הקדוש ברוך הוא שיחתן של אבות, ועשאן מפתח לגאולתן של בנים. אמר לו הקב"ה: אתה אמרת והיה לי לאלקים, חייך! כל טובות וברכות ונחמות שאני נותן לבניך, איני נותן אלא בלשון הזה, שנאמר (זכריה יד): והיה ביום ההוא יצאו מים חיים מירושלים. (ישעיה יא) והיה ביום ההוא, יוסיף ה' שנית ידו לקנות את שאר עמו. (יואל ד) והיה ביום ההוא, יטפו ההרים עסיס. (ישעיה כז) והיה ביום ההוא, יתקע בשופר גדול וגו':

"And I return to my father's house in peace" - Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The Holy One blessed be He took the conversations of the patriarchs and rendered them the key to the redemption of the descendants. The Holy One blessed be He said to him [Jacob]: 'You said: "[The L-rd] will be [vehaya] my G-d," as you live, all the goodness, blessings, and consolations that I give to your children, I give it to them only in this language,' as it is stated: ...

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11

והיה ביום ההוא יתקע בשופר גדול

Freedom comes to Israel from the side of the Jubilee, and so it will be in the Time to Come, as it is written, "On that day a great shofar shall be sounded."

ספר הזהר, בשלח ד"ג: כ"ב: ס"ג: 4:52-5:63 Zohar, Beshalach

AND THE L-RD WALKED BEFORE THEM BY DAY. The expression "and the L-rd" means the Holy One, blessed be He, and His Council. 'This illustrates what we have been taught,' said R. Isaac, 'namely, that the Patriarchs were the Shekinah's chariot. Abraham is indicated by the words "walked before them by day"; Isaac by "in a pillar of cloud"; Jacob by "to lead them the way"; and David by the words "by

night in a pillar of fire"; and all these four formed a supernal holy Chariot, for the assistance ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

12

יתקע בשופר גדול

The Zohar calls the great shofar of Isaiah the shofar through which slaves go out to the freedom of the worlds.

ספר הזהר, ויקרא י"א: פ"ח: 10:80-11:88 Zohar, Vayikra

He then began to discourse on the verse: "And there was the voice of a trumpet (shofar) exceedingly loud" (Ex. 19, 16). 'The ancient scribes', he said, 'differed as to the correct intonation of this verse. Some punctuated it so as to read, "And there was a voice, the trumpet exceeding strong", making the voice and the trumpet two things, the trumpet being the signal for slaves to go forth to everlasting freedom.

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13

יתקע בשופר גדול ובאו האובדים בארץ אשור

The Zohar says that all that was lost in the time of exile will return and be renewed in the higher lights, as it is written, "a great shofar shall be sounded, and those who were lost ... shall come."

ספר הזהר, ויגש י"ז: ק"ח: 10:99-11:108 Zohar, Vayigash

When the Holy One, blessed be He, will raise that still voice from the dust and join the vau with it, then all that was lost to them in the time of exile will be restored, and they will feast on the supernal radiances that will stream with added brightness from the supernal world, as Scripture says: "And it shall come to pass in that day, that a great horn shall be blown; and they shall come that were lost in Assyria, and they that were dispersed in the land ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

14

והשתחוו לה' בהר הקדש בירושלים

Everything came about in the merit of bowing down; the exiles will be gathered in only in the merit of bowing, as it says, "and they shall bow down to Havayah on the holy mountain in Jerusalem."

בראשית רבה נ"ו: כ"ב: 56:2 Bereshit Rabbah

... אלא בזכות השתחוויה שנאמר (ישעיה כז) והיה ביום ההוא יתקע בשופר גדול וגו' והשתחוו לה' בהר הקדש בירושלים בהמ"ק לא נבנה אלא בזכות השתחוויה שנאמר (תהלים צט) רוממו ה' אלקינו והשתחוו להר קדשו המתים אינן חיינן אלא בזכות השתחוויה שנאמר (שם צה) באו ונשתחוה ונכרעה נכרעה לפני ה' עושנו:

"Abraham said to his young men: You stay here with the donkey, and I and the lad will go to there; we will prostrate ourselves, and we will return to you" (Genesis 22:5). He said to Isaac: 'Do you see what I see?' He said to him: 'Yes.' He said to his two young men [his attendants]: 'Do you see what I see?' They said to him: 'No.' He said: 'Since the donkey does not see it and you do not see it: "You stay here with the donkey." From ...

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15

והשתחוו לה' בהר הקדש בירושלים

"To the place where the rivers go": the place where Israel gathers in this world is where they will gather in the Time to Come, as this verse says, in Jerusalem.

Kohelet Rabbah 1:14ד"ר א"י: קוהלת רבה

ראיתי את כל המעשים שנעשו וגו'. אמר רבי אבא בר כהנא לזון שהיה יושב בפרשת דרכים והיו לפניו שני שביליו אחד תחלתו מישור וסופו קוצים וארזים וקנים, ואחד תחלתו קנים וארזים וקוצים וסופו מישור, והיה מזוהר לעוברין ולשבים ואומר זו תחלתו מישור וסופו ארזים וקוצים וקנים, וזה תחלתו קוצים וארזים וקנים וסופו מישור, אין הבריות צריכין להחזיק לו טובה שהוא מזוהרין לטובתן שלא ליגזו. כך אין הבריות צריכין להחזיק ...

"I have seen all the actions that were performed under the sun; and, behold, everything is vanity and herding wind" (Ecclesiastes 1:14). "I have seen all the actions that were performed..." Rabbi Abba bar Kahana said: This is analogous to an elderly man who was sitting at a fork in the road and there were two paths before him. One, its beginning was level and its end was thorns, cedars, and reeds; and one, its beginning was thorns, cedars, and reeds, and its end was level. He would caution the ...

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16

דמאי מעליותא דשופר גדול

The note points there for the question of what makes the future shofar "great"; it is the Tzemach Tzedek's version of this maamar with added glosses.

KEHOT'S NOTE

ראה גם באוה"ת ר"ה ע' ביעז. ד"ה והיה ביום ההוא תשמ"ב.

17

ואד' ה' בשופר יתקע

"And Ado-nai Havayah will sound the shofar and go forth in the storms of the south." The Alter Rebbe reads it as the shofar of the present Rosh HaShanah, which the verse does not call "great."

Zechariah 9:14זכריה ט"ד: זכריה

וה' עליהם יראה ויצא ככרך חצו ואדני ה' בשופר יתקע והלה בסערות תימן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכריה ט, ד.

18

וקושיא זו מבואר בזהר פ' ואתחנן (דרס"ו ע"ב) וע"ש

As the note quotes it, the Tzemach Tzedek summarizes the Zohar: it asks what difference it makes whether the shofar is large or small, and answers that the drawing down is from a higher level.

KEHOT'S NOTE

"מה לון ביה אי הוא רב או זעיר כו' ותיירץ שהמשכה הוא מבחי' עליונה יותר" — אוה"ת ויקרא כרך ב ע' תקצג. וראה ביהל אור ע' קמה ושם מפרש "כי שופר דעכשוו שיעורו רק טפח לפי שמקור ההמשכה מבחי' יו"ד דשם

הוי' והיו"ד צמצום כו', אבל לע"ל התגלות כתר עליון שמו הגדול, ועיי' יהי עליות המלי ולא בבחי' הנה טפחות כו', כ"א אורך ימים נתת לו וזהו ע"י שופר גדול דוקא". וראה שם ע' תנ עוד פ"י.

19

Kehot's note points to Ruth 1:2 for these words.

Ruth 1:2רות א'ב: רות

ושם האיש אלימלך ושם אשתו נעמי ושם שני בניהו מחלון וכליון אפרתים מבית לחם יהודה ויבאו שדי-מואב ויהיו-שם:

And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem in Judah. And they came into the field of Moab, and continued there.

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20

ענין השתחואה פי וירא פנ"י

On "And all stature shall bow before You," the Alter Rebbe cites the same Midrash on the virtue of bowing and the end of this maamar, explaining bowing as a bittul in which the sitra achra is subdued and linking it to Netzach, the branch of Chochmah, the level of sight.

KEHOT'S NOTE

ראה לקמן סוכות פב, ב ובמ"מ לשם.

21

בר"ה אנו אומרים זה היום

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בתפלת מוסף.

22

זה היום תחלת מעשיך זכרון ליום ראשון

The Talmud says that our prayer "This day is the beginning of Your works, a remembrance of the first day" follows Rabbi Eliezer, who holds that the world was created in Tishrei.

Rosh Hashanah 27a:15-16ט"ו-ט"ז

שנה היובל לראש השנה לתקיעה ולברכות וכו'. אמר רב שמואל בר יצחק: כמאן מצלינן האידנא "זה היום תחלת מעשיך זכרון ליום ראשון", כמאן — כרב' אליעזר, דאמר: בתשרי נברא העולם. מתיב רב עינא: שנה יובל לראש השנה לתקיעה ולברכות, והא איכא "זה היום תחלת מעשיך זכרון ליום ראשון", דבראש השנה איתא, וביוכל ליתא! כי קתני — אשארא.

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23

ולכאורה יש כאן סתירה

The note points to this discourse of the Rebbe for the apparent contradiction between "the beginning of Your works" and "a remembrance of the first day."

KEHOT'S NOTE

ראה ד"ה והי' ביום ההוא — ר"ה תשמ"ב. ד"ה זה היום — כ"ט אלול תשמ"א.

24

ואתה מחי את כולם

"You alone are Havayah ... and You give life to them all." The Alter Rebbe uses it for the ongoing gift of life-force to

all of creation.

Nehemiah 9:6 ט"ו: נחמיה

אתה־הוא ה' לְבַדְךָ אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם הַשָּׁמַיִם וְכָל־צָבָא
הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחַיֶּה אֶת־כָּל־וְצָבָא
הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

Thou art the L-RD, even Thou alone; Thou hast made heav-
en, the heaven of heavens, with all their host, the earth and
all things that are thereon, the seas and all that is in them,
and Thou preservest them all; and the host of heaven wor-
shippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

25

חדשים לבקרים

"They are new every morning; great is Your faithfulness."
Here it shows that each day's life-force is new.

Lamentations 3:23 ג': כי־גדל איכה

חֲדָשִׁים לְבִקְרִים רַבָּה אֱמוּנָתְךָ:

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

איכה ג, כג.

26

פסח

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

וע' תי"ז (קמח, א-ב. [תנ"ח צג, ג-ד]). [כ].

27

פסח שבועות סוכות הם כנגד ג' אבות

Kehot's note points to Zohar III, 257b for these words.

Zohar III, 257b רנו, זח"ג

KEHOT'S NOTE

זח"ג רנו, ב. טו"א"ח סתי"ו. מנורת המאור (לר"י אלנקאווה) ח"ב הלי ר"ח
בשם ר' יהודה בן הרא"ש.

28

פסח שבועות סוכות הם כנגד ג' אבות

The Tur cites his brother: the festivals were instituted to
correspond to the Patriarchs, Pesach to Avraham ("knead
and make cakes," and it was Pesach), Shavuot to Yitzchak
(the shofar of Sinai was from Yitzchak's ram) and Sukkot
to Yaakov.

Tur, Orach Chayim 417 טור, אורח חיים

... יותר מהאנשים ושמעתי מאחי הר"י טעם לדבר לפי שהמועדים
נתקנו כנגד אבות פסח כנגד אברהם דכתיב (בראשית יח) לוחי ועשי
עוגות ופסח היה שבועות כנגד יצחק שתקיעת שופר של מתן תורה
היה בשופר מאילו של יצחק סוכות כנגד יעקב דכתיב (בראשית לד)
ולמקנהו עשה סוכות וי"ב ראשי חדשי השנה שגם הם נקראים מועדים
כנגד י"ב שבטים וכשחטאו בעגל ניטלו מהם וניתנו לנשותיהם לזכר
שלא היו באותו חטא:

Orach Chaim, Vilna, 1923 (Public Domain)

29

לוחי ועשי עוגות

Avraham tells Sarah, "Knead and make cakes," for the an-
gels; tradition says it was Pesach, linking Avraham to that
festival.

Genesis 18:6 ו"ח: בראשית

וַיָּמְהָר אַבְרָהָם הָאֱלֹהָה אֶל־שָׂרָה וַיֹּאמֶר מְהֵרָה שְׁלֹשׁ סָאִים קֶמַח סֶלֶת
לֹחִי וְעָשִׂי עֻגוֹת:

And Abraham hastened into the tent unto Sarah, and said:
'Make ready quickly three measures of fine meal, knead it,
and make cakes.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

בראשית יח, ו.

30

חסד דרועא ימינא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

31

חסד דרועא ימינא

In Patach Eliyahu, Chesed is the right arm, Gevurah the
left arm and Tiferes the body, the image behind "the two
arms and the body."

Tikkunei Zohar 17a:16-17 ט"ז-ט"ז: תיקוני זוהר

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא.
תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית
קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה
מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי
אלקינו.

Constantinople, 1740 (CC-BY-NC)

32

מ"ת בקול השופר

Kehot's note points to Exodus 19:16 for these words.

Exodus 19:16 ט"ט: שמות

KEHOT'S NOTE

שמות יט, טז-טז.

33

אילו של יצחק

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

טו"א"ח ס"י תי"ו.

34

"And Yaakov journeyed to Succos, and made booths for
his cattle," linking Yaakov to the festival of Succos.

Genesis 33:17 ל"ג: בראשית

וַיַּעֲקֹב נָסַע סֻכּוֹתָה וַיִּבְנֶן לּוֹ בָּתִּים וַלְמִקְנֵהוּ עָשָׂה סֻכּוֹת עַל־כֵּן קָרָא שְׁם־
הַמָּקוֹם סֻכּוֹת:

And Jacob journeyed to Succoth, and built him a house, and
made booths for his cattle. Therefore the name of the place
is called Succoth.

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35 תרין דרועין וגופא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת"ז בהקדמה שם.

36 ויוהכ"פ נקי ג"כ ראש השנה בכתוב

Ezekiel dates his vision "at the beginning of the year (berosh hashanah), on the tenth of the month," that is, Yom Kippur, so Yom Kippur too is called Rosh HaShanah in Scripture.

יחזקאל מ'א:1 Ezekiel 40:

Nedarim 23b נדרים כ"ג

KEHOT'S NOTE

יחזקאל מ, א. נדרים כג, ב תוד"ה ואת. ראה לקמן סד, א ובמ"מ לשם.

37 וכ"כ בפע"ח

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שער ר"ה ספ"א.

38 בסוד הפנימית ובראש השנה בסוד החיצונית

The Arizal writes that the nesirah is done during the Ten Days; on Yom Kippur, although the nesirah was already done in the outer aspect, it is now done in the inner aspect, that of the souls.

Pri Etz Chaim, Gate of Rosh Hashana 1:9 פרי עץ חיים, שער ראש השנה א' ט'

ביוה"כ, אנו אומרים זכרנו, אף שכבר נעשית הנסירה מן החיצוניות, עכשיו ביום זה נעשה הנסירה בבחי' פנימית, בבחי' הנשמות. ברי"ה ויוה"כ וסוכות, דמורה דחילו עד יוה"כ, שמאלו תחת לראשי. וביה"כ חיבוק, כדי להחזירו פנים בפנים. ובסוכות רחימו, וימינו תחבקני, לכן יש בו ניסוך המים. והמצות שבו, שהוא לולב ואתרוג, הם הארת החכמה בחסד. ויוה"כ הוא הארת אמא בחבוק השמאל, ובש"ע הזווג:

Pri Etz Chaim (Public Domain)

39 רישא וגלגלתא

The Zohar speaks of the upper bond, "the head, the skull and the brains," and another bond, "the two arms and the body," the same image of head and limbs used here.

Zohar, Emor 31:147-32:155 ספר זוהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה

40 ונקי לכך ראש חדש שהוא חיות כללי לחדש

A parallel discussion of Rosh Chodesh as the general life-force of the month.

KEHOT'S NOTE

עטרת ראש שער ר"ה ספ"ב. ומרומז גם במשנה (ריש מסכת ר"ה): באחד בניסן ר"ה למלכים ולרגלים — שרגל שבו הוא באמצע החודש (ראה גמרא שם ד, א) (ראה לקו"ש ח"ו ע' 409 הערה 4. שיחות ר"ה שבט תשמ"ו). — משיחת ש"פ עקב תנש"א.

41 אדם נידון בכ"י

Rabbi Yosi says, "A person is judged every day," as it says, "You visit him every morning." The Alter Rebbe reconciles

this with Rosh HaShanah as the day of judgment.

Rosh Hashanah 16a:6-7 א:ר-ו:7

... הכל נידונין בראש השנה, וגזר דין שלהם נחתם כל אחד ואחד בזמנו: בפסח — על התבואה, בעצרת — על פירות האילן, בחדג נידונין על המים. ואדם נידון בראש השנה, וגזר דין שלו נחתם ביום הכפורים. רבי יוסי אומר: אדם נידון בכל יום, שנאמר: "ותפקדנו לנקרים". רבי נתן אומר: אדם נידון בכל שעה, שנאמר: "לרגעים תבחנו".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ר"ה טז, א.

42 ע"פ ויגמול שקדים

The discourse on Aharon's staff that "bore ripe almonds" explains that almonds ripen in twenty-one days, faster than any fruit, a sign of the speed with which the drawings-down through Aharon reach from the highest levels to below.

KEHOT'S NOTE

לעיל קרח נה, ג.

43 ובפ' ראה ע"פ וברכך

The note identifies the discussion of "He will bless you in all that you do," to which the text refers, with this place in Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת פ' ראה ע' תשכב.

44 רק על שנה אחת

An earlier maamar in this parsha.

KEHOT'S NOTE

ראה לעיל נו, ב.

45 כי אלף שנים בעיניך

"For a thousand years in Your eyes are like yesterday when it has passed." From G-d's perspective each thousand years is one day.

Psalms 90:4 ד:ד'90 Psalms

כי אלף שנים בעיניך כיום אתמול כי יעבר ואשמורה כל'לה:

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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KEHOT'S NOTE

תהלים צ, ד. ראה אוה"ת דברים כרך ה ע' ב'פט ואילך.

46 שששה אלפי שנין דהוי עלמא

Rav Ketina says, "The world exists for six thousand years," the basis for reading the six thousand years as six divine days.

Rosh Hashanah 31a:8-9 א:ח-ט'31a Rosh

וקמיפלגי בדרב קטינא, דאמר רב קטינא: שיתא אלפי שני הוה עלמא וחד קרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אמר אביי: תרי קרוב, שנאמר: "תחינו מיומים". במוספי דשבתא מה היו אומרים? אמר רב עזר בר רבא אמר רב: "היו לר".

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KEHOT'S NOTE

ר"ה לא, א.

- 47 **בתש"ו הרשב"א ח"א סס"י ט' ורס"י תכ"ג**
The note points there in connection with the two responsa of the Rashba that the text cites.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 450.

- 48 **בר"ה שנק' חג שהחודש מתכסה בו**
There the Alter Rebbe explains that Rosh HaShanah is the inclusive source of the year's life-force, divided afterwards into twelve months and days, so the light of the month is nullified in it like the sun's rays in the sun: hence "the festival on which the moon is covered."

KEHOT'S NOTE

ר"ה ח, סע"א. לעיל מו, ב.

- 49 **חג שהחודש מתכסה בו**
"Which festival is it on which the moon is covered? Rosh HaShanah," from "Blow the shofar at the New Moon, at the covering, for our festival day."

ראש השנה ח' א:י"ז-י"ח ב:א:17-8b:1 Rosh Hashanah

ממאי דתשרי הוא? דכתיב: "תקעו בחדש שופר בכסה ליום חגנו", אזהו חג שהחודש מתכסה בו — הוי אומר זה ראש השנה. וכתיב: "כי חק לישראל הוא משפט לאלקי יעקב".

William Davidson, Vocalized Aramaic (CC-BY-NC)

- 50 **וע"י השופר והתפלות נמשך אור וחיות חדש**
The note points to this collection of commentaries on Iggeres HaKodesh 14, which deals with the new light drawn down each Rosh HaShanah.

KEHOT'S NOTE

ראה בליקוט פירושים ומ"מ — חסידים לאגה"ק סי' יד.

- 51 **כי הפץ חסד הוא**
"He does not keep His anger forever, for He desires kindness." On the first day the kindness came only from G-d's own desire.

Micah 7:18ה"ז:י"ח

מי"אל כמוך נשא עון ועבר על-פשע לשאירת נחלתו לא-החזיק לעד אפו כ"הפץ חסד הוא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

- 52 **ולכן . . ואעפ"כ הוא גם רק זכרון בלבד ליום ראשון . . באתעלד"ת תליא מילתא**

Since Rosh HaShanah is at least "a remembrance of the first day," even now, when all depends on the arousal from below, the role of that arousal is to recall and reawaken the "He desires kindness" of the first day.

KEHOT'S NOTE

מזה שהוא עכ"פ "זכרון ליום ראשון", מוכן שגם עכשיו ש"באתעלד"ת תליא מילתא" — ענינה של האתעלד"ת הוא שעל ידה נזכר ונתעורר בחי "הפץ חסד" שהי' "ביום ראשון" (ראה בארוכה עט"ר שער ר"ה פ"י). — לקו"ש ח"ט ע' 190.

- 53 **יש שנה טובה ומתוקה**
Explains "good and sweet": good from the side of the kindnesses (chasadim), sweet from the side of the severities (gevuros) that have been sweetened.

KEHOT'S NOTE

ראה בלקו"ש ח"ט ע' 370 בשם לקו"י אגרות ע' שיא טובה מצד החסדים, מתוקה מצד הגבורות שנמתקו.

- 54 **ויעקד אברהם את יצחק בנו**
"And he bound Yitzchak his son and laid him on the altar." The Binding is the Torah reading of Rosh HaShanah, and the Alter Rebbe reads it as kindness (Avraham) overpowering judgment (Yitzchak).

בראשית כ"ב:ט"ז:9 Genesis 22:9

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹקִים וַיָּבֶן שָׁם אֲבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֶךְ אֶת-הַעֲצִים וַיַּעֲקֵד אֶת-יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמָּעַל לְעִצִּים:

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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KEHOT'S NOTE

בראשית כב, ט.

- 55 **יצחק יוכלל בכח"י אברהם**
The Zohar explains that we read the portion of Yitzchak on this day because on this day Yitzchak was bound below and bound to what is above, citing "And he bound Yitzchak his son." The text cites it for Yitzchak's inclusion in Avraham.

ספר זוהר, ויקרא מ"ג:רצ"ח-מ"ד:ש"ז Zohar, Vayikra 43:298-44:307

On this day (of New Year) Isaac is crowned, and becomes the head of the patriarchs.' Said R. Abba: 'We read the portion of Isaac (Gen. XXI, XXII) on this day, because on this day he was bound below and was also united to the One above.

The Zohar; London, Soncino Press, 1933 (Public Domain)

- 56 **אברהם אוהבי**
"The seed of Avraham who loves Me." Avraham is the attribute of love and kindness.

ישעיהו מ"א:ח:8 Isaiah 41:8

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּידָּךְ זָרַע אֲבְרָהָם אֱהָבִי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT'S NOTE

ישע"י מא, ח.

57 אמרו לפני מלכיות

The words here quote Rosh Hashanah 16a:15-16; the passage is shown below.

Rosh Hashanah 16a:15-16 ט"ז א:ט"ו-ט"ז ראש השנה

ומפני מה אמרה תורה נסכו מים בְּחַג — אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: נִסְכּוּ לְפָנַי מִיָּם בְּחַג, כִּדִּי שְׂתַכַּרְכוּ לָכֶם גְּשָׁמֵי שָׁנָה. וְאָמְרוּ לְפָנַי בְּרָאשׁ הַשָּׁנָה מַלְכוּת וְזִרְנוֹנוֹת וְשׁוֹפְרוֹת. מַלְכוּת — כִּדִּי שְׂתַמְלִיכוּנִי עֲלֵיכֶם, וְזִרְנוֹנוֹת — כִּדִּי שְׂיַעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבְמָה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תוֹקְעִין בְּשׁוֹפָר שֶׁל אֵיל? אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אֵיל, כִּדִּי שְׂאֲזָכוֹר לָכֶם עֲקִידַת יִצְחָק בֶּן אֲבִרְהָם, וּמַעֲלָה אֲנִי עֲלֵיכֶם כְּאֵילוֹ עֲקִידָתָם ...

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KEHOT'S NOTE

ר"ה טז, א.

58 כדי שתמליכוני עליכם

The note points there for a discussion of “so that you make Me King over you.”

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 220.

59 ויצא פי עי

Later in this maamar (section 7) the Alter Rebbe returns to this Midrash on Vayetze, “You said, ‘And Havayah shall be Elokim to me,’” and explains through it why the future shofar is great.

KEHOT'S NOTE

ראה לקמן ס, ג.

60 ויעקב נסה סכתה

The words here quote Genesis 33:10; the passage is shown below.

Genesis 33:10 ל"ג: בראשית

וַיֹּאמֶר יַעֲקֹב אֶל-יָצָא אִם-נָא מִצָּאתִי חַן בְּעֵינֶיךָ וְלִקְחַת מִנְחָתִי מִיָּדִי כִּי עַל-כֵּן רָאִיתִי פָנֶיךָ כִּרְאֹת פָּנַי אֱלֹקִים וְתַרְצֵנִי:

And Jacob said: ‘Nay, I pray thee, if now I have found favour in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of G-d, and thou wast pleased with me.

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KEHOT'S NOTE

בראשית לג, יז.

61 בד"ה ביום השמ"ע

In the discourse “On the day of Shemini Atzeres,” the Alter Rebbe explains that from Rosh HaShanah to Yom Kippur we seek G-d's face with Kingship, Remembrance and Shofar verses and cry “King, King” to draw His kingship upon us, the revelation of His will.

KEHOT'S NOTE

ראה לקמן פב, א ואילך.

62 The introduction to Midrash Esther contrasts vayehi bimei, a sign of trouble, with vehayah, and cites this verse

among the vehayah verses.

אסתר רבה, פתיחתא 11א"א Esther Rabbah, Petichta 11a

PARAGRAPH 2

63 לכאור"א כפום שיעורא לדילי

Kehot's note points to Zohar II, 103a for these words.

Zohar II, 103a זח"ב קג, אא

KEHOT'S NOTE

זח"ב קג, א-ב.

64 אין לך עשב

The words here quote Bereshit Rabbah 6:6; the passage is shown below.

Bereshit Rabbah 6:6 ו'6: בראשית רבה

... שנה ומרקיע עד הרקיע מהלך ת"ק שנה ראה כמה הוא גבוה ותנן באחד בתקופת תמוז אין צל לכל בריה דכתיב (תהלים יט) ואין נסתר מחמתו גלגל חמה יש לו נרתיק שנאמר (שם) לשמש שם אהל בהם וברכיה של מים לפניו בשעה שהוא יוצא הקדוש ב"ה מתיש כחו במים שלא יצא וישרוף את העולם אבל לע"ל הקב"ה מערטלו מנרתיקו ומלהט בו את הרשעים שנאמר (מלאכי ג) וליהט אותם היום הבא רבי ינאי ור"ש תרוייהון אמרין אין גיהנם אלא יום שהוא מלהט את הרשעים מה טעם (שם) הנה יום בא בוער ...

Where are the orbs of the sun and the moon situated? They are in the second firmament, as it is stated: “G-d set them in the firmament of the heavens.” Rabbi Pinhas said in the name of Rabbi Abahu: There is an explicit verse, and the members of the Great Assembly elaborated on it: “You, the L-rd, alone, You made the heavens, the heaven of heavens, and all their host...” (Nehemiah 9:6). Where is all their host situated? It is in the firmament that is above the heavens. From the ...

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Zohar I, 251a זח"א רנא, אא

KEHOT'S NOTE

ראה ב"ר פ"ו, ו. זח"א רנא, א.

65 אין לך עשב שאין לו מזל המכה בו ואומר לו גדל

Rabbi Simon: “There is no blade of grass that has no mazal in the firmament that strikes it and tells it, ‘Grow!’” Here it shows the particular life-force reaching each creature.

Bereshit Rabbah 10:6 ו'10: בראשית רבה

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharma-

cist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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66 וגבוה מעל גבוה שומר

"For one higher than the high watches, and there are higher ones above them." The Alter Rebbe uses it for the ordered chain of levels through which life descends.

Ecclesiastes 5:7

אם-עשק רש וגזל משפט וצדק תראה במדינה אלי-תתמה עלי-חפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

67 ולכבודי בראתיו יצרתיו

"Everyone who is called by My Name, for My glory I have created him, formed him, also made him": creation, formation and action, the worlds of Beriah, Yetzirah and Asiyah.

Isaiah 43:7

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישעיהו מג, ז.

68 אני הוי לא שנית

"For I, Havayah, have not changed." The level of G-d that the creation of the worlds does not affect.

Malachi 3:6

כי אני ה' לא שנית ואתם בני-יעקב לא קליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

69 עד שלא נבה"ע הי' הוא ושמו בלבד

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פדר"א פ"ג. וראה ג"כ ת"ז תי"ט. וראה הקדמת השלי"ה בתחלתה.

אנא אמלוק

There the Alter Rebbe explains that all the worlds come from a single thought that arose before G-d, "there is no king without a people," as in "I will reign"; yet even this will to reign is only a garment ("Havayah reigns, He is clothed in majesty"), not a real desire as with a king of flesh and blood.

KEHOT'S NOTE

ע' נשא (כא, ד). וש"נ. [כ].

71 עד שלא נברא העולם היה הוא ושמו בלבד

"Before the world was created there was the Holy One, blessed be He, and His great Name alone." The Alter Rebbe reads "His Name" as Malchus, the kingship that later gives the worlds life.

Pirkei DeRabbi Eliezer 3:2-3

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוצאיו ומוצאיו, אינו מתחיל לבנות. כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, וגיהנם, וגן עדן, וכסא הכבוד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

72 ע"פ יביאו לבוש מלכות

There the Alter Rebbe explains that G-d's kingship spreads forth to bring the worlds into being from nothing to something and sustains physical existence; to make a physical world He clothed Himself in majesty, drawing down His Malchus.

KEHOT'S NOTE

תו"א ז, ג.

73 יביאו לבוש מלכות

"Let them bring royal apparel that the king has worn." The opening of a Torah Ohr discourse on G-d's kingship as the source of the worlds.

Esther 6:8

יביאו לבוש מלכות אשר לבש-בו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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74

כח הפועל בנפעל

There the Alter Rebbe explains that the source of the worlds' life is only a radiance from G-d, like the light of the sun, which brings about no change in Him; and that the phrase "the power of the Maker in the made" found in the books applies below, in the level of Asiyah, which is called "made."

KEHOT'S NOTE

עי ע"ח ש' ס' אבי"ע (פ"ב) קרוב לסופו. וע' שלח (מז, א). וע' ת"ז (ת"י"ט) מ, ב. [כ].

75

המלך המרומם לבדו מאז

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

76

כי ה' אלקיך אש אוכלה הוא

"For Havayah your G-d is a consuming fire." Read here through the nature of fire, which withdraws upward, for the annual withdrawal of G-d's kingship to its source.

Deuteronomy 4:24 דברים ד': כ"ד

כי ה' אלקיך אש אוכלה הוא אל קנא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

77

אמרו לפני מלכיות כדי שתמליכוני עליכם

"Recite before Me Kingship verses, so that you make Me King over you." This paragraph explains what making G-d King accomplishes.

ראש השנה ט"ז א: ט"ו-ט"ז Rosh Hashanah 16a:15-16

... נסכו לפני מים בַּחג, כְּדִי שִׁיתְכַּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאָמְרוּ לִפְנֵי בְּרֹאשׁ הַשָּׁנָה מַלְכוּיֹת זְכוּנוֹת וְשׁוֹפְרוֹת. מַלְכוּיֹת — כְּדִי שֶׁתִּמְלִיכוּנִי עֲלֵיכֶם, זְכוּנוֹת — כְּדִי שֶׁיַּעֲלֶה זְכוּנוֹתֵיכֶם לִפְנֵי לְטוֹבָה, וּבִמְהָ — בְּשׁוֹפֵר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תוֹקְעִין בְּשׁוֹפָר שֶׁל אֵיל? אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: תִּקְעוּ לִפְנֵי בְּשׁוֹפָר שֶׁל אֵיל, כְּדִי שֶׁאֲזַכֹּר לָכֶם עֲקִידַת יִצְחָק בֶּן אֲבָרָהֶם, וּמַעֲלָה אֲנִי עֲלֵיכֶם כְּאִילוֹ עֲקִידָתְכֶם עֲצֻמְכֶם לִפְנֵי.

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PARAGRAPH 3

78

כדי שיעלה זכרוכם לטובה לפני

"Remembrance verses, so that your remembrance may rise before Me for good." The second part of the Talmud's teaching on the verses of Rosh HaShanah.

ראש השנה ט"ז א: ט"ו-ט"ז Rosh Hashanah 16a:15-16

... נסכו לפני מים בַּחג, כְּדִי שִׁיתְכַּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאָמְרוּ לִפְנֵי בְּרֹאשׁ הַשָּׁנָה מַלְכוּיֹת זְכוּנוֹת וְשׁוֹפְרוֹת. מַלְכוּיֹת — כְּדִי שֶׁתִּמְלִיכוּנִי עֲלֵיכֶם, זְכוּנוֹת — כְּדִי שֶׁיַּעֲלֶה זְכוּנוֹתֵיכֶם לִפְנֵי לְטוֹבָה, וּבִמְהָ — בְּשׁוֹפֵר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תוֹקְעִין בְּשׁוֹפָר שֶׁל אֵיל? אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: תִּקְעוּ לִפְנֵי בְּשׁוֹפָר שֶׁל אֵיל, כְּדִי שֶׁאֲזַכֹּר לָכֶם עֲקִידַת יִצְחָק בֶּן אֲבָרָהֶם, וּמַעֲלָה אֲנִי עֲלֵיכֶם כְּאִילוֹ עֲקִידָתְכֶם עֲצֻמְכֶם לִפְנֵי.

PARAGRAPH 4

79

קמ"י . . כלא ממש חשיבא

The Zohar's teaching that "all before Him is considered as nothing." The Alter Rebbe uses it to show that the worlds are "far" from G-d and so need to be remembered.

Zohar I, 11b זח"א יא, 11b

KEHOT'S NOTE

זח"א יא, ב.

80

וע' בפרדס בעה"כ בערך זכירה

The Tzemach Tzedek quotes Pardes there: "Remembrance is in Yesod, for it is what brings all things to remembrance."

KEHOT'S NOTE

הלשון נעתק באוה"ת פי יתרו כרך ז ע' ב'תשד "זכירה ביסוד כי הוא המזכיר כל הדברים". וראה גם באוה"ת ר"ה ע' איתלו.

81

אזכיר את שמי

"In every place where I cause My Name to be remembered, I will come to you and bless you." The Zohar on Ekev, cited here, discusses this verse.

שמות כ': כ"א Exodus 20:21

מִזְבַּח אֲדָמָה תַּעֲשֶׂה-לִּי וְזִבְחֹתַי עָלָיו אֶת-עֹלֹתֶיךָ וְאֶת-שְׁלֵמֶיךָ אֶת-צֹאנְךָ וְאֶת-בְּקָרְךָ בְּכָל-הַמָּקוֹם אֲשֶׁר אֶזְכִּיר אֶת-שְׁמִי אָבּוּא אֵלֶיךָ וּבִרְכָתֶיךָ:

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

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82

וע' בזהר בפי ויקהל (דף ר"ש ע"א)

There the Tzemach Tzedek writes that it is understood from this Zohar that remembrance is in Yesod.

KEHOT'S NOTE

מוכן לזכרון הוא ביסוד — אוה"ת יתרו כרך ז ע' ב'תשה. וראה אוה"ת ר"ה ע' איתלו.

83

ספר זכרון

"And a book of remembrance was written before Him for those who fear Havayah and think of His Name." The Zohar on Vayakhel reads "book" and "remembrance" as two levels that are one.

מלאכי ג': ט"ז Malachi 3:16

אָז נִדְּבְרוּ יְרָאֵי ה' אִישׁ אֶל-רֵעֵהוּ וַיִּקְשֹׁב ה' וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכוּרֹן לִפְנֵי לִירְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ:

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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84 ובוהר פ' יתרו (דף ע"א)

The Tzemach Tzedek discusses this Zohar on the “book of remembrance,” the “book” of that remembrance.

KEHOT'S NOTE

בענין ספר הזכרון ספר דההוא זכרון — אוה"ת יתרו כרך ז ע' ב'תשה. וראה אוה"ת ר"ה ע' איתלו.

85 ובפ' ויצא (דקנ"ט, ע"ב)

There the Tzemach Tzedek explains this Zohar: the remembrance of Rachel is drawn from Yesod, the level of Mazla.

KEHOT'S NOTE

פ' ברחל זכירה שנמשך מהיסוד בחי מזלא — אוה"ת בראשית פ' וירא כרך ד תשנב, ב. וראה שם תשנט, א.

86 ויזכור ימי עולם

“And he remembered the days of old, Moshe and his people.” The Zohar on Beshalach, cited here, discusses this verse.

ישעיהו ס"ג:י"א Isaiah 63:11

וַיִּזְכֹּר יְמֵי־עוֹלָם מִשָּׁה עֲמוֹ אֵיךְ הִמְעַלְם מִיָּם אֶת רֵעִי צֹאנֹו אֵיךְ הָשָׂם בְּקִרְבּוֹ אֶת־רוּחַ קְדָשׁוֹ:

Then His people remembered the days of old, the days of Moses: ‘Where is He that brought them up out of the sea With the shepherds of His flock? Where is He that put His holy spirit In the midst of them?’

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87 דבריה תוקעים בשל זכרים

“On Rosh HaShanah they sound with [horns] of males,” the shofar of a ram, which the Talmud discusses there. The Alter Rebbe links zecharim to zikaron, remembrance.

ראש השנה כ"ו ב:ח'ט"ז Rosh Hashanah 26b:8-9

ובתעניות בשל זכרים כפופין, ופיהן מצופה כסף, ושתי הצופרות באמצע. שופר מקצר וְהַצּוֹפְרוֹת מְאֻיָּכוֹת, שְׁמֵצוֹת הַיּוֹם בְּהַצּוֹפְרוֹת. שְׁנֵה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקִּיעָה וּלְכַרְכוֹת. רַבִּי יְהוּדָה אוֹמֵר: בְּרֹאשׁ הַשָּׁנָה תוֹקְעִין בְּשַׁל זְכָרִים וּבִיּוֹבְלוֹת בְּשַׁל יְעָלִים.

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KEHOT'S NOTE

ראה ר"ה כו, ב.

88 וע' בוח"א בפ' ויחי . . עלמא דדכורא

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

אוה"ת ר"ה כרך ה ע' ב'פח. באוה"ת בראשית כרך ו תתשמב, ב מבאר זהוה בארוכה עם הגהות. נזכר גם לעיל בפ' מטות פב, ב.

PARAGRAPH 5

89 בלב יש חיצוניות ופנימית

The note sends the reader to the Rebbe's index of subjects, under “heart,” for the other places that discuss its inner and outer dimensions.

KEHOT'S NOTE

...והיה כיום ההוא יתקע בשופר גדול ובאו האובדים

ראה לעיל במפתח ענינים מכ"ק אדמו"ר ערך לב. וראה גם תו"א ז, ב.

90 לפי שכלו יהולל איש

“A man is praised according to his intelligence.” The Alter Rebbe reads it as the outer heart's emotions following the intellect.

משלי י"ב:ח' Proverbs 12:8

לְפִי־שִׁכְלוֹ יִהְיֶה־אִישׁ וְנִצָּחֶה־לֵב יִהְיֶה לְבוֹ:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

91 חיצוניות הלב ונקי רצון התחתון שהוא בחי רעותא דליבא

On “Unite my heart,” the Alter Rebbe explains that re’usa deliba has two levels: the inner point of the heart, “great love” above reason that comes from above as a gift, and the outer heart, love derived from contemplating G-d's greatness, each according to his measure.

KEHOT'S NOTE

ראה לעיל פ' בלק סז, ג. וראה גם אוה"ת ר"ה ע' אשפח.

92 כמ"ש במ"א פ' מ"ש יפה את רעיתי

The discourse on “my beloved” (ra’ayasi) explains it as friendship and love, with the analogy of food refined into blood that rises to the heart and from the heart to the brain; all the emanated levels are as nothing and come from one thought, “I will reign.”

KEHOT'S NOTE

ראה לקמן שה"ש יג, ד ואילך.

93 יפה את רעיתי כתרצה

“You are beautiful, my beloved, as Tirtzah.” Read here as the lower will (re’usa) rising to become the Supernal Will (ratzon).

Song of Songs 6:4:ד' שיר השירים

יִפֶּה אֶת רַעֲיָתִי כְּתִרְצָה נְאֻהָ כִּירוּשָׁלַם אֵימָה כְּנִדְגָלוֹת:

Thou art beautiful, O my love, as Tirtzah, Comely as Jerusalem, Terrible as an army with banners.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

94 ויחד ללכי

“Unite my heart to fear Your Name.” Here, the joining of the outer and inner heart.

Psalms 86:11א"ו: Psalms 86

הוֹרֵנִי ה' דְּרֶכְךָ אֶהְלֶךְ בְּאַמְתֶּךָ יַחַד לִבִּי לִירְאָה שְׁמֶךָ:

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

95 וע"פ מי מנה

In this discourse the Alter Rebbe brings “Unite my heart” and explains that the heart's will has an inner level, the point of the heart, a love above reason given from above,

and an outer level born of contemplating G-d's greatness; "Unite my heart" joins the two.

KEHOT'S NOTE

לעיל פי בלק סו, ג.

- 96 "Who has counted the dust of Yaakov?" The opening of a Likkutei Torah discourse on Balak cited for the two levels of the heart.

Numbers 23:10 כ"ג:יג

מי מנה עפר ועקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 97 מוח שליט על הלב

The Zohar says that the brain, which is masculine, rides and rules over the heart. The Alter Rebbe limits this to the outer heart.

Zohar III, 224a זח"ג רכד, א

KEHOT'S NOTE

זח"ג רכד, א. ועי' בסש"ב ח"א פ"ב [כ].

- 98 כידוע שעיקר המזונות הם בלב. . והמוח מקבל חיות מהלב

On "I sleep, but my heart is awake," the Alter Rebbe asks why G-d is likened to the heart rather than the brain: the heart's life-giving is a circuit, the blood made from food in the liver coming to the heart and going out to every limb, while the brain's influence is a bestowal alone; so G-d's bestowals, which depend on the arousal from below, are called "heart."

KEHOT'S NOTE

ראה לקמן שה"ש לג, ד. אוה"ת שה"ש כרך ב עי' תקיח. פי ואתחנן עי' רכא.

- 99 צור לבבי

"The Rock of my heart and my portion is G-d forever." G-d is the inner source of the heart, above the brain.

Psalms 73:26 ויג:כ"ו

כלה שארי ולבבי צור-לבבי וחלקי אלקים לעולם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כה.

- 100 צעק לבם אל ה'

"Their heart cried out to Ado-nai." A cry from the heart itself, which the Alter Rebbe identifies with the inner heart.

Lamentations 2:18 ויח:י"ח

צעק לבם אל-אדני חומת בת-ציון הורידו כנחל דמעה יומם ולילה אל-תתני פוגת לך אל-תדם בת-עינך:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

איכה ב, יח.

101

צעק לבם אל ה'

The Zohar on Shemos, cited in the gloss: a cry in which one says nothing is greater than all prayer, for the cry is in the heart, as it says, "Their heart cried out to Ado-nai."

Zohar, Shemos 49:354-50:364 ד"ש:נ"ד-נ"ש:ד"ש

What is the difference between imploring and crying?" Said R. Isaac: 'The former means prayer in actual words (Ps. 39, 13; LXXXVIII, 14; XXX, 3), the latter crying without words. R. Judah said: 'Hence crying is more poignant than all other expression of grief, because it is entirely a matter of the heart, as it says, "Their heart cried unto the lord" (Lam. 2, 18). This crying comes nearer to the Holy One, blessed be He, than imploring and praying in words, as it says, "If he (the orphan) cries ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

- 102 בוח"ב פי שמות ד"ט סע"ב ודף כ' ע"א ובפרדס בעה"כ ערך צעקה

There the Alter Rebbe explains "My heart said to You, 'Seek My face'": the cry of the heart has two levels, an outer cry that comes from contemplating G-d's greatness and His constant renewal of creation, and an inner cry above knowledge; at the end of that section he cites the same Zohar on Shemos and Pardes on "outcry."

KEHOT'S NOTE

נזכר גם לעיל מד, ב וש"נ.

103

השמיעני את קולך

"My dove ... let me hear your voice, for your voice is sweet." The Midrash on this verse is cited for the power of Israel's cry.

Song of Songs 2:14 ד"ד:יד

יונתי בחגוי הסלע בסתר המדרגה הראיני את-מראיך השמיעני את-קולך כיקולך ערב ומראיך נאנה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

104

מה תצעק אלי

"Why do you cry out to Me? Speak to the children of Israel and let them travel." G-d's words at the sea.

Exodus 14:15 וי"ט:ט"ו

ויאמר ה' אל-משה מה-תצעק אלי דבר אל-בני-ישראל ויסעו:

And the L-RD said unto Moses: 'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

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105

מאור פני מלך חיים

"In the light of the King's countenance is life." The soul's descent takes it far from this light.

Proverbs 16:15 וי"ט:ט"ו

באור-פני-מלך חיים ורצונו כעב מלקוש:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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KEHOT'S NOTE

משלי טז, טו.

106

בע"ת בחילא יתיר

The Zohar says that baalei teshuvah stand in a place where complete tzaddikim have no permission to stand, for they draw near to the King with the desire of the heart and with great strength.

Zohar I, 129bב, זח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב.

107

לא תבא צדיקייא בתיובתא

There the Alter Rebbe brings the saying that the King Mashiach will "bring the tzaddikim to return in teshuvah," teshuvah being the level of "with all your might," and explains that a tzaddik who never sinned comes to it not because of a past opposition but because even the higher Gan Eden counts as a "wilderness" and even the higher Chochmah as "making."

KEHOT'S NOTE

זח"ג (קנג, ב). ועל"ק שה"ש (ג, סע"ב). [כ].

108

לא תבא צדיקייא בתיובתא

The Zohar's phrase about bringing the tzaddikim back in teshuvah, which the Alter Rebbe uses for the purpose of the soul's descent into the body.

ספר הזהר, בהעלותך ט"ו:פ"ז-ט"ז:פ"ח 15:87-16:94 Zohar, Beha'alotcha

ט"ז:צ"ד

109

נהנים מזיו השכינה

In the World to Come "the tzaddikim sit with their crowns on their heads and enjoy the radiance of the Shechinah."

ברכות י"ז א:י"ב Berakhot 17a:12

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שגאה ולא תחרות, אלא צדיקים יושבין ועטרתיהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות יז, א.

110

דע את אלקי

The words here quote I Chronicles 28:9; the passage is

...והיה ביום ההוא יתקע בשופר גדול ובאו האובדים

shown below.

I Chronicles 28:9ט"ח:ט"ז דברי הימים א

ואתה שלמה־בני דע את־אלהי אביר ועבדהו בלב שלם וכןפש הפצה כי כל־לבות דורש הי וכל־יצר מחשבות מבין אם־תדרשנו ימצא לה ואם־תעזבנו יניחה לעד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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KEHOT'S NOTE

דה"א כח, ט.

111

וכמארז"ל

As the note quotes it, Reishis Chochmah says that the essence of teshuvah is "with all one's heart," and brings the Jerusalem Talmud on "Rend your hearts": if you rend your hearts in teshuvah, you will not need to rend your garments.

KEHOT'S NOTE

ערי"ח ש' התשובה (פ"ד) עיקר התשובה בכל לבבו (קלא, א). ושם (ספ"ז) מירוש' פ"ב תענית עה"פ וקרעו לבבכם אם קרעתם לבבכם בתשובה אין אתם קורעים בגדיכם כו', יעו"ש. [כ].

112

מוטב דלדייני

Rabbi Meir said of Elisha ben Avuyah, "Better that he be judged and come to the World to Come." The Alter Rebbe infers that Gan Eden is worth any suffering.

חגיגה ט"ו ב:ג' Chagigah 15b:3

כי נח נפשיה דאחר, אמרי: לא מידן לדייניה, ולא לעלמא דאמי ליתי. לא מידן לדייניה — משום דעסק באורייתא, ולא לעלמא דאמי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלדייניה וליתי לעלמא דאמי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטר מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב.

113

יפה שעה אחת בתשובה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות פ"ד, מ"ז.

114

יפה שעה אחת בתשובה ומע"ט בעוה"ז

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." This is why one weeps over one's distance from G-d.

Pirkei Avot 4:17ט"ז:ד משנה אבות

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

115 גנוחי גנה . ילולי יליל

The Talmud debates whether the teruah is “groaning” (genuchei ganach) or “wailing” (yelulei yalil); from this come the shevarim and the teruah.

Rosh Hashanah 33b:10 ראש השנה ל"ג ב'

אמר אביי: בְּהָא יוֹדָא פְּלִיגִי, דְּכַתִּיב: “יּוֹם תְּרוּעָה יְהִיָּה לָכֶם”, וּמִתְרַגְּמִינָן: “יּוֹם יִבְכָּא יְהֵא לְכוּן”. וְכַתִּיב בְּאַיְמִיָּה דְּסִסְרָא: “בְּעַד הַחֲלוּן נִשְׁקָפָה וְתִיבֵב אִם סִסְרָא”. מִרְ סָבַר גְּנוּחֵי גָנָח. וּמִרְ סָבַר יְלוּלֵי יַלִּיל.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ר"ה לג, ב.

116 שאין צ"ג יכולים לעמוד במקומם

Rabbi Abahu: “In the place where baalei teshuvah stand, complete tzaddikim do not stand.”

Berakhot 34b ברכות ל"ד

KEHOT'S NOTE

ברכות לד, ב.

117 הקב"ה נקי צור לבבי

the passage shares nothing with the note

Psalms 73:26 תהילים ע"ג:כ"ו

כִּלְה שְׂאֵרֵי וּלְבָבִי צוּר־לִבִּי וְחֻלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו. וראה ביהל אור שם ע"רס. לקמן בשם"ש לג, ד. אוה"ת ואחנן ע"ר, רכא.

118 The Midrash on “Why do you cry out to Me?”, which, as the text cites it, says that G-d had already heard their cry.

Shemot Rabbah 21:1 שמות רבה כ"א:א

119 The Midrash on “My dove ... let me hear your voice,” which the text cites up to: when Israel cried out before the Holy One, blessed be He, at once Havayah saved them.

Shir HaShirim Rabbah 2:14 שיר השירים רבה ב':יד

PARAGRAPH 6

120 בחכמה יסד ארץ

“Havayah founded the earth with Chochmah; He established the heavens with understanding.” Here the outer heart, the “earth,” is below Chochmah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחִכְמָה יִסֵּד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבּוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

...והיה ביום ההוא יתקע בשופר גדול ובאו האובדים

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KEHOT'S NOTE

משלי ג, יט.

121 כולם בחכמה עשית

“You have made them all with Chochmah.” Chochmah is the level of “making” relative to the Supernal Will.

Psalms 104:24 תהילים ק"ד:כ"ד

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־ם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

122 ואד' הוי' בשופר יתקע

“And Ado-nai Havayah will sound the shofar.” G-d's sounding of the shofar is the revelation of His Supernal Will.

Zechariah 9:14 זכריה ט':יד

וְה' עֲלֵיהֶם יִרְאֶה וַיֵּצֵא כִכָּרָק חֲצוֹ וְאֲדֹנָי ה' בְּשׁוֹפָר יִתְקַע וְהָלַךְ בְּסַעְרוֹת תִּימָן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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123 מקרא לשון קריאה

The note points there for the explanation of Mikra (Scripture) as “calling.”

KEHOT'S NOTE

ראה ביאורו"ז להצ"צ כרך ב ע' תרכ.

124 כל התני כולה שמותיו

There the Alter Rebbe explains that the Written Torah is called Mikra, from kariah, “calling,” like one who calls his friend by name, for the whole Torah is names of the Holy One, blessed be He; the same two points this paragraph makes.

Zohar III, 73a זח"ג עג, 73a

KEHOT'S NOTE

רמב"ן עה"ת בהקדמה. זח"ג עג, א. ע' פינחס (עו, ב). וש"נ. [כ].

125 הנגיעה פוסל בה וכן חסר ויתיר

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שו"ע י"ד סע"ד, ד-ה.

126 בד"ה לסוסי בפי בשלח

In the discourse “To My mare,” the letters of the Torah are called “horses.” The Alter Rebbe explains there that “the Torah comes forth from Chochmah,” and that through its letters the Holy One, who is holy and separate and before whom even Chochmah counts as “making” (“You have

made them all with Chochmah”), is drawn down and revealed below.

KEHOT’S NOTE

תו”א סג, ד.

PARAGRAPH 7

- 127 Yaakov’s blessing of Reuven: “greater in elevation and greater in strength.” Here, the new light drawn by the shofar exceeds what was there before the blemish.

בראשית מ”ט:49

רְאוּבֵן בְּכֹרִי אֶתָּה כָּחִי וְרֵאשִׁית אוֹנִי יִתֵּר שְׁאֵת וְיִתֵּר עָז:

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 128 תלת קשרין מתקשראן דא בדא

“Three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel,” each with a hidden and a revealed aspect.

זוהר III, 73a עג, זח”ג

KEHOT’S NOTE

ראה זח”ג עג, א-ב.

- 129 אנת הוא שלימו דכולהו אנת הוא ממלא

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

ת”ו בהקדמה (פתח אלי’).

- 130 אנת הוא שלימו דכולהו אנת הוא ממלא כל שמהן

Patach Eliyahu: “You are the One who fills all the Names, and You are the completion of them all; when You withdraw from them, all the Names remain like a body without a soul.”

Tikkunei Zohar 17b:2-3 ג”ב-ג”ב:2-3

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

- 131 ופסיק טעמא בגווייהו

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

זח”ג (קלח, א). [כ].

...והיה ביום ההוא יתקע בשופר גדול ובאו האובדים

- 132 ופסיק טעמא בגווייהו

The Idra Rabba notes that in “Havayah, Havayah” there is a cantillation pause between the Names, as in every place where a name is said twice, such as “Avraham, Avraham.”

ספר זוהר, האדרא רבא ל”ר”ל-31:230-30:238 Zohar, Idra Rabba

ל”א:רל”ח

- 133 בביטול ק”ש . . כי מצות ק”ש הוא ליחדא בהוי אחד

As the note quotes it, “neglecting the recital of Shema” does not mean simply not reciting it, but the absence of the service of Shema: the mitzvah is to unify G-d even from the side of the worlds, so that after their creation they are not a separate existence but wholly nullified and united.

KEHOT’S NOTE

בד”ה ולקחתם לכם תרס”ה ע’ לג כי “אין הכוונה בביטול ק”ש בפרי”מ שלא קרא ק”ש, אלא הכוונה על העדר העבודה דק”ש כו’, דהנה מצות ק”ש היא מצות לייחדו והיינו לייחדו גם מצד העולמות דגם לאחר שנבראו העולמות אינם בבחי’ מציאות יש ודבר נפרד כ”א בטילים ומיוחדים בתכלית כו” ע”ש.

- 134 שאין עוד מלבדו

“Havayah is G-d; there is nothing else besides Him.” The content of the unity affirmed in the Shema.

דברים ד’:ל”ה-4:35 Deuteronomy

אֵתָּה הָרָאָתָּ לְדַעַת כִּי הִי הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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- 135 חכמה . . כח מ”ה

Kehot’s note points to Zohar III, 34a for these words.

זוהר III, 34a לד, זח”ג

KEHOT’S NOTE

זח”ג לד, א. הקדמת ת”ו בתחלתה. ובכ”מ.

- 136 והחכמה מאין תמצא

“And wisdom, where (me’ayin) shall it be found?” Read in Chassidus as “Chochmah is found from ayin (nothing),” Chochmah as the level of bittul.

איוב כ”ח:12 Job

וְהַחֲכֵמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT’S NOTE

איוב כח, יב.

- 137 ואהבת את ה’

“And you shall love Havayah your G-d with all your heart.” Neglecting it blemishes the hei of Binah.

דברים ו’:ה’-6:5 Deuteronomy

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

138 אך ענין ויקרא הוי' הוי' . . קורא וממשיך

The Tzemach Tzedek refers to this passage there, in his discussion of “He proclaimed, ‘Havayah, Havayah’” as calling down the higher Name.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תקסד שם מציין לכאן, ובעוד כמה מקומות בענין זה.

139 ועיין מזה באד"ר (דקל"ה ע"א)

There the Tzemach Tzedek quotes the Idra Rabba on the two Names, “the first is complete and the last is complete in all of them,” and in Tisa he brings an excerpt from this passage.

KEHOT'S NOTE

”קדמאה שלים בתראה שלים בכולהו” — אוה"ת פ' וארא כרך ז ע' ב'תקסד. באוה"ת פ' תשא ע' ב'סב מביא קטע מכאן.

140 ובביאור האדרא בספר קול ברמה

The view of Kol BeRamah, that the second Name is the higher one, is also brought there.

KEHOT'S NOTE

מובא גם באוה"ת פ' תשא ע' ב'סב.

141 וע' בזהר ס"פ תרומה (דקע"ה ע"ב) וכפ' בראשית (ד"כ ע"א)

The wording of this gloss, with its Zohar references, is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת תשא ע' ב'סב. וראה גם בפ' וארא כרך ז ע' ב'תקסד.

142 ממעמקים קראתיך

“From the depths I have called You, Havayah.” Teshuvah calls down the higher Havayah from the depths of the heart.

Psalms 130:1 ק"ל:א'

שיר המעלות ממעמקים קראתיך ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

143 צ"ל השופר של איל . . של פרה פסול

The words here quote Rosh Hashanah 26a:5-6; the passage is shown below.

Rosh Hashanah 26a:5-6 ו"ה-א:ה'

ורבי יוסי אמר לך: דפּרָה נְמִי אֶקְרִי שׁוֹפֵר, דְּכַתִּיב: “וְתִיטֵב לְה' מְשׁוֹר פֶּרִי, אִם שׁוֹר — לָמָּה פֶּרִי, וְאִם פֶּרֶ — לָמָּה שׁוֹר? אֵלָּא: מֵאִי “שׁוֹר פֶּרִי” — מְשׁוֹפֵר. וְרַבְּנָן? כְּדֵרֵב מִתְּנָה. דְּאָמַר רַב מִתְּנָה: מֵאִי “שׁוֹר פֶּרִי” — שְׁהוּא גְדוֹל כְּפֶרֶ.

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...והיה כיום שהוא יתקע בשופר גדול ובאו האובדים

KEHOT'S NOTE

ר"ה כו, א-ב.

144 פני שור מהשמאל

In Ezekiel's vision, the face of a lion on the right, the face of an ox on the left. The ox belongs to the left, severity, so a cow's horn is invalid for the shofar.

Ezekiel 1:10 יחזקאל א:י'

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

145 שמאל דוחה

“Let the left hand always push away and the right hand draw near.” The left, gevurah, cannot draw down compassion.

Sotah 47a:6-7 ו"ז-א:ר'

תְּנוּ רַבְּנַי: לְעוֹלָם תִּהְיֶה שְׂמֹאל דּוּחָה וְיָמִין מְקַרְבָּת, לֹא כְּאֵלִישַׁע שְׁדָּחְפוּ לְגִחְזִי בְּשֵׁתִי דִידִי, וְלֹא כִּיהוֹשֻׁעַ בֶּן פְּרָחְיָה שְׁדָּחְפוּ לִישׁוֹ הַנוֹצֵרִי מִתְלַמִּידֵי בְּשֵׁתִי דִידִי. אֵלִישַׁע מֵאִי הִיא, דְּכַתִּיב: “וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כֶּפֶרִים,” וְכַתִּיב: “וַיֹּאמֶר אֵלָיו לֹא לִפִּי הִלֵּךְ כְּאֲשֶׁר הִפֵּךְ אִישׁ מֵעַל מְרַכְבּוֹ לְקִרְאָתָהּ הֵעֵת לְקַחַת אֶת הַכֶּסֶף וְלְקַחַת בְּגָדִים וְזֵיתִים וְכֶרֶמִים וְצֹאן וְבָקָר וְעֶבְדִּים וְשִׁפְחוֹת.”

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KEHOT'S NOTE

סוטה מז, א. וש"נ.

146 והכשבים הפריד יעקב

“And Yaakov separated the lambs.” Sheep belong to Yaakov, whose attribute is compassion.

Genesis 30:40 בראשית ל:מ'

וְהַכְּשָׁבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פָּנָי הַצֹּאן אֶל־עֶקֶד וְכָל־חֹמֹם בְּצֹאן לָבָן וַיִּשְׁתַּלּוּ עֲדָרִים לָבָדוּ וְלֹא שָׂתָם עַל־צֹאן לָבָן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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KEHOT'S NOTE

בראשית ל, מ.

147 רחמנות שהיא מדתו של יעקב

The note points to this lexicon for compassion as Yaakov's attribute.

KEHOT'S NOTE

קה"י ערך יעקב (ד).

ישע"י סו, א.

148 עיקר הדין שבר"ה הוא על הגופות . . וכמ"ש בהגמ"י

In the footnote the Rebbe notes that Likkutei Torah writes "the main judgment," while Hagahos Maimoniyos says "a person is judged," judgment in general.

KEHOT'S NOTE

בספר השיחות תנש"א ע' 36. ובמכתב כללי לר"ה תנש"א (מיום כ"ה אלול תש"נ, נדפס הספר השיחות תנש"א כרך ב ע' 869) בהערה בשולי הגליון, מציין שבלקו"ת כותב "ועיקר הדין" אבל בהגמ"י "אדם נדון כו" דין סתם ע"ש.

149 ולכן צריך לתקוע . . השפעותם בגשמיות

A parallel explanation of why the shofar must be physical, so that the compassion is drawn down into physical bestowal.

KEHOT'S NOTE

ראה עדי"ו בעטרת ראש שער ר"ה פ"יט. ד"ה וביום שמחתכם — תש"מ.

150 רוח האדם העולה היא למע'

"Who knows whether the spirit of man ascends upward and the spirit of the beast descends downward to the earth?" Read here as the two directions of ascent and descent.

Ecclesiastes 3:21א"כ

מי יודע רוח בני האדם העלה היא למעלה ורוח בהמה הירדת היא למטה לארץ:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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KEHOT'S NOTE

קהלת ג, כא.

151 והרוח תשוב אל האלקים

"And the spirit returns to G-d who gave it." Read as teshuvah, the ascending "spirit of man."

Ecclesiastes 12:7ז"ב

ושב העפר על־הארץ כשהיה והרוח תשוב אלי־האלקים אשר נתנה:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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KEHOT'S NOTE

קהלת יב, ז.

152 והארץ הדום רגלי

"The heavens are My throne and the earth is My footstool." The "earth" to which the spirit of the beast descends is this higher earth.

Isaiah 66:1א"ו

כה אמר ה' השמים כסאי והארץ רגלי איוה בית אשר תבנולי ואיוה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

בד"ה מה יפו פעמך בנעלים

There the Alter Rebbe explains that in the Chariot the face of the lion is love and the face of the ox is awe, and that the animal soul, the "shoe" of the soul, is drawn from the dregs of the ofanim, the angels of the Chariot.

KEHOT'S NOTE

לקמן שה"ש מג, ג.

154 בהמה רבה

"And much cattle (behemah rabbah)." In Kabbalah "the great beast" is the source from which the angels receive.

Jonah 4:11א"י

ואני לא אחוס עלי־נינוה העיר הגדולה אשר ישבה הרבה משתים עשרה רבוא אדם אשר לא ידע ביו־מינו לשמאלו ויבמה רבה:

and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?

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155 אדם ובהמה תושיע הוי'

"Man and beast You save, Havayah." The two levels of "man" and "beast" through which salvation comes.

Psalms 36:7ז"ו

צדקתך כהררי־אל משפט־ך תהום רבה אדם ובהמה תושיע ה':

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

156 ויעבור הוי' על פניו

The opening of the Thirteen Attributes of Mercy. The Alter Rebbe reads the two Names as two levels of Havayah, and "passed over His face" as a revelation from above the divine "face."

Exodus 34:6ז"ד

ויעבר ה' על־פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב־חסד ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

157 ככהאריו"ל בקשהמ"ט אם פגמתי באות יו"ד

KeHOT's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ח שט"ז, פ"ב ופ"ח.

158 אומרים הי"ג מדות בעשי"ת

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה שריע או"ה סתר"ב.

159 כתבו בס' חיים

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבינו מלכנו לעשי"ת.

PARAGRAPH 8

160 ואדי הוי בשופר יתקע

"And Ado-nai Havayah will sound the shofar." The plain shofar, whose sounder is named.

Zechariah 9:14 זכריה ט"ד

וה' עליהם יראה ויצא כנרק חצו ואדי' ה' בשופר יתקע והלך בסערות תימן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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161 ע"פ כי כארץ תוציא צמחה

There the Alter Rebbe explains "For as the earth ... so will Ado-nai cause to sprout": on Rosh HaShanah and Yom Kippur a higher teshuvah "sprouts," in proportion to the "sowing" of Torah and mitzvos during the year, even though the arousal from above that comes then is higher than what the mitzvos themselves draw down.

KEHOT'S NOTE

לעיל נא, ד. וראה בד"ה שובה ישראל תשל"ז הערה 6 (נדפס בסה"מ מלוקט ח"ד ע"ט).

162 כי כארץ תוציא צמחה

"For as the earth brings forth its growth ... so will Ado-nai Havayah cause righteousness and praise to sprout." The opening of a discourse on the revelation of Rosh HaShanah.

Isaiah 61:11 ישעיהו ס"א

כי כארץ תוציא צמחה וכגנה ורועיה תצמיח כן אדני ה' יצמיח צדקה ותהלה נגד כל־הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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163 The great shofar of the Future, explained in this section.

Isaiah 27:13 ישעיהו כ"ז

והיה ביום ההוא יתקע בשופר גדול וכאו האבדים בארץ אשור והנדהים בארץ מצרים והשתחוו לה' בהר הקדש בירושלם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt;

...והיה ביום ההוא יתקע בשופר גדול ובאו האובדים

And they shall worship the L-RD in the holy mountain at Jerusalem.

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164 אמרו לפני מלכות

"Recite before Me Kingship verses, so that you make Me King over you." The purpose of the present shofar.

Rosh Hashanah 16a:15-16 ראש השנה ט"ו א:ט"ו ט"ז

ומפני מה אמרה תורה נסכו מים בחג — אמר הקדוש ברוך הוא: נסכו לפני מים בחג, כדי שיתברכו לכם גשמי שנה. ואמרו לפני בראש השנה מלכות וזרונות ושופרות. מלכות — כדי שתמליכוני עליכם, וזרונות — כדי שיעלה זרונותיכם לפני לטובה, ובמה — בשופר. אמר רבי אבהו: למה תוקעין בשופר של איל? אמר הקדוש ברוך הוא: תקעו לפני בשופר של איל, כדי שאזכור לכם עמידת יצחק בן אברהם, ומעלה אני עליכם כאילו עקדתם ...

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165 ממלא כל שמהו

Patach Eliyahu: "You are the One who fills all the Names." The drawing down from above fills the blemishes in the Name Havayah.

Tikkunei Zohar 17b:2-3 תקוני זוהר י"ז ב:ג' 2-3

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

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166 לא שנית

"For I, Havayah, have not changed." The level of sovev kol almin, which is nevertheless still related to the worlds.

Malachi 3:6 מלאכי ג' 6

כי אני ה' לא שנית ואתם בני־יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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167 שהארץ . לגבי השמים

There the Alter Rebbe writes that even among physical things the earth is like a mustard seed compared with the world of the spheres (galgalim), and all the more so is anything physical as nothing compared with the spiritual.

KEHOT'S NOTE

ע"ל מסעי (פח, ג), שם איי נגד עולם הגלגלים, יעו"ש. [כ].

168 גבהו שמים מעל הארץ

"For as the heavens are higher than the earth, so are My ways higher than your ways." The heavens are far above

the earth yet still in proportion to it.

ישעיהו נ"ה:ט"ז: Isaiah 55:9

כִּי־גָבְהוּ שָׁמַיִם מֵאָרֶץ כֵּן גָּבְהוּ דְרָכַי מִדְרָכֵיכֶם וּמַחְשַׁבְתִּי מִמַּחְשַׁבְתֵּיכֶם:

For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

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KEHOT'S NOTE

ישע"י נה, ט.

169

הללוהו כרוב גודלו

"Praise Him according to His abundant greatness." There are many levels of divine greatness, one above the other.

Psalms 150:2 תהילים קנ"ב:2

הַלְלוּהוּ בְּגִבּוֹרָתוֹ הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

תהלים קנ, ב. ראה לעיל פי' נצבים מד, ד.

170

ואמר ביום ההוא הנה אלקינו זה

"And it shall be said on that day, 'Behold, this is our G-d.' The hidden "He" will become the revealed "this."

ישעיהו ט"ה:ט"ז: Isaiah 25:9

וְאָמַר בְּיוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קִיְּינוּ לוֹ וְיִוָּשִׁיעֵנוּ זֶה הִי קִיְּינוּ לוֹ נְגִילָה וְנִשְׂמָחָה בִּישׁוּעָתוֹ:

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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KEHOT'S NOTE

ישע"י כה, ט.

171

הוא עשנו

"Know that Havayah is G-d; He made us." The Sifra deT-zniusa reads hu, "He," as the hidden level.

Psalms 100:3 תהילים ק':3

דַּעוּ כִּי־ה' הוּא אֱלֹהִים הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ עַמּוֹ וְנֵצֵאן מִרְעִיתוֹ:

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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172

ובפרדס שער י"ד פ"ג

The note points there in connection with the Pardes passage on "that day."

KEHOT'S NOTE

ראה אוה"ת פי' תצא ע' תתעו.

173

ע"פ הבאים ישרש יעקב

In the discourse on "Those who come, Yaakov will cause to take root," the Alter Rebbe explains the rooting through Yaakov, the middle bar, and the voice of Yaakov, which

...והיה ביום ההוא יתקע בשופר גדול ובאו האובדים

joins the spiritual to the physical, the voice itself containing fire, water and spirit.

KEHOT'S NOTE

תו"א נד, ג.

174

הבאים ישרש יעקב

"Those who come, Yaakov will cause to take root." The opening of a Torah Ohr discourse cited for "the new heavens."

ישעיהו כ"ז:ו: Isaiah 27:6

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב וְיִצְיָן וּפְרַח יִשְׂרָאֵל וּמָלְאוּ כְּנִי־תֵבֶל תְּנוּכָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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175

אשר אני עושה

"For as the new heavens and the new earth which I make." "I" Myself: the Future revelation from a level beyond the worlds.

ישעיהו ס"ו:כ"ב: Isaiah 66:22

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לְפָנַי נִאֲמָה־י כֵּן יַעֲמֵד וְיִרְעַכְם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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176

ואת כל אלה ידי עשתה

"All these My hand has made." The present heavens come from "My hand," not from "I" Myself.

ישעיהו ס"ו:כ"ב: Isaiah 66:2

וְאֵת־כָּל־אֵלֶּה יְדֵי עֲשֵׂתָהּ וַיְהִי כָל־אֵלֶּה נִאֲמָה־י וְאֵלֶּיָּה אָבִיט אֶל־עֲנִי וְנִכְה־רוּחַ וְחֵרֵד עַל־דִּבְכִּי:

For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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KEHOT'S NOTE

ישע"י סו, ב.

177

בד"ה ויושט המלך לאסתר

There the Alter Rebbe explains that when Esther stood in the courtyard all her ascent reached only "the tip of the scepter," whereas afterwards, with the king in the house, she wept and pleaded to arouse abundant compassion, so that darkness would be turned to light.

KEHOT'S NOTE

תו"א צד, ב.

178

שרביט הזהב אשר בידו

"And the king extended to Esther the golden scepter that was in his hand, and Esther came near and touched the tip

of the scepter.” Cited for the difference between “My hand” and “I.”

אסתר ה':ב' Esther 5:2

וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בַּחֲצַר נִשְׁאַה חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שִׁרְבִיט הַזֶּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגְע בְּרֹאשׁ הַשִּׁרְבִיט:

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

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179 ולגדולתו אין חקר

“Great is Havayah and highly praised, and His greatness is unsearchable.” The source of the great shofar.

תהילים קמ"ה:ג Psalms 145:3

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

180 מצות אינן בטילות לע"ל

Iggeres HaKodesh 26 brings the Raaya Mehemna's teaching that in the Future, when Israel tastes of the Tree of Life, the Tree of Good and Evil, the realm of prohibition and permission, impurity and purity, will no longer rule over them; the note points there on what becomes of the mitzvos in the Time to Come.

KEHOT'S NOTE

ראה אנה"ק סכ"ו (קמה, א). לקו"ש ח"ה ע' 244. חט"ו ע' 141 ושי"נ. חיי"ט ע' 183. סה"ש תשנ"ב ע' 27 ואילך. בארוכה נתבאר באוה"ת ר"ה ע' ב'ק"ג. פי' בשלח ע' תעה ואילך. וראה המשך תער"ב פרק קצנ.

181 צ"ע בגמרא בנדה (דס"א ע"ב)

The note quotes the Gemara, “Rav Yosef said: This means that the mitzvos will be abolished in the Time to Come,” and refers to the Rebbe's discussion of its wording.

KEHOT'S NOTE

”אמר רב יוסף זאת אומרת מצוות בטילות לעתיד לבוא.” וראה בסה"ש תשנ"ב ע' 29 הערה 25. שם ע' 30 לשון הגמרא.

182 בסדרי טהרה בחידושי

As the note explains, these novellae discuss at length the view of the Rashba and the Ran on whether the mitzvos will be abolished.

KEHOT'S NOTE

נדפסו בסוף הלי יו"ד חידושים על מס' גדה דשם מבאר בארוכה בשיטת הרשב"א והר"ן. וראה בסה"ש תשנ"ב ע' 28 הערה 22 שמציין לספרים שנשמנו בספר שדי חמד כללים מ ע"ש. וראה שם ע' 30 הערה 39 שתירוצו עולה רק לגירסת הרא"ש ע"ש.

אשרי העם יודעי תרועה

“Fortunate is the people who know the teruah; Havayah, in the light of Your face they will walk.” Every shofar reveals the light of G-d's face.

תהילים פ"ט:טז Psalms 89:16

אֲשֶׁר־יָדְעֵי תְרוּעָה ה' בְּאוֹר־פָּנָיו יִהְלְכוּ:

Happy is the people that know the joyful shout; They walk, O L-RD, in the light of Thy countenance.

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KEHOT'S NOTE

תהלים פט, טז.

184 “And the light of Your face, for You favored them.” G-d's face is His will (ratzon).

תהילים מ"ד:ד Psalms 44:4

כִּי לֹא בְחַרְפָּם יִרְשׁוּ אֶרֶץ וְזִרְעָם לֹא־הוֹשִׁיעָה לָמוֹ כִּי־יָמִינָהּ וְזִרְעָהּ וְאוֹר פָּנָיו כִּי רָצִיתָם:

For not by their own sword did they get the land in possession, Neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou wast favourable unto them.

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185 ישר יחזו פנימו

“The upright will behold His face.” One of the verses on the divine face cited in the gloss.

תהילים י"א:ז Psalms 11:7

כִּי־צָדִיק ה' צִדְקוֹת אָהֵב יִשָּׁר יַחְזוּ פָּנָיו:

For the L-RD is righteous, He loveth righteousness; the upright shall behold His face.

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186 רעוא דכל רעיו

KEHOT's marei makom for these words (its note is below).

KEHOT'S NOTE

זח"ב (פח, ב). [כ].

187 המקובלים הראשונים

The note identifies “the early Kabbalists” who equate she-mo with ratzon with this source.

KEHOT'S NOTE

עבודת הקודש ח"א רפ"ב בשם תלמיד הרמב"ן. וראה באוה"ת ענינים ע' קפב שמביא דעת המגן דוד שחולק על זה. ובע"ה שמ"א פ"ג הביא בי' דעות אלו ע"ש בארוכה.

188 שמו גימטריא רצון

KEHOT's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ה ש' הק"ש (ס"פ כה). [כ].

189 בד"ה וירא ישראל

There the Alter Rebbe distinguishes the lower Havayah, which brings the worlds into being, from the higher Havayah, reached only through self-nullification; refrain-

ing from evil makes above a yud, a contraction, and doing good a hei, an expansion.

KEHOT'S NOTE

תו"א סב, א.

190 בכיור ע"פ כווא חשבון

The explanation of "Therefore the rulers say, 'Come to Cheshbon,'" on the meaning of "the reckoning (cheshbon) of the world," begins here.

KEHOT'S NOTE

לעיל פי חקת טו, ד.

191 כל פרוטה מצטרפת לחשבון גדול

"Every single perutah combines into a great account," said of charity; cited for the theme of a "great" account.

Bava Batra 9b:1א' ט' כבא בתרא

"משגשג ארחתיה דאימיה", משמיה דרבי אלעזר - מאי דכתיב: "ויקלש צדקה כשרי"י? לומר לה: מה שריון זה - כל קליפה וקליפה מצטרפת לשריון גדול, אף צדקה - כל פרוטה ופרוטה מצטרפת לחשבון גדול. רבי חנינא אמר מהכא: "וכבד עדים כל צדקתינו"; מה כגד זה - כל נימא ונימא מצטרפת לכגד גדול, אף צדקה - כל פרוטה ופרוטה מצטרפת לחשבון גדול.

William Davidson, Vocalized Aramaic (CC-BY-NC)

192 וברחמים גדולים אקבצך

"And with great compassion I will gather you." The ingathering of the Future comes from the great shofar, which draws down great compassion.

Isaiah 54:7ז' י"ד ישעיהו

כרגע קטן עזבתיה וברחמים גדלים אקבצך:

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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KEHOT'S NOTE

ישע"י נד, ז.

193 ובכסא מלך פי רחמים גדולים

The wording of Kisei Melech on "great compassion" is quoted there.

KEHOT'S NOTE

ראה הלשון באוה"ת נ"ך כרך א ע' רסו.

194 סד"ה בעצם היום

In the discourse "On that very day Avraham was circumcised," the Alter Rebbe explains "Great is circumcision, for thirteen covenants were made over it": the "great circumcision" comes from above ("Havayah your G-d will circumcise your heart"), and it is drawn down through the Thirteen Attributes of Mercy, which are above Chochmah and above the Name Havayah, as a covenant is above reason.

KEHOT'S NOTE

תו"א יג, ג.

גדולה מילה שנכתרה עליה י"ג בריתות

Rabbi Yishmael: "Great is circumcision, for thirteen covenants were made over it." Cited for the connection between "great" and the Thirteen Attributes.

נדרים ל"א ב' ח-ט' 31b:8-9 Nedarim

רבי אלעזר בן עזריה אומר: מאוסה היא הערלה, שנתגנו בה רשעים שנאמר: "כי כל הגוים ערלים". רבי ישמעאל אומר: גדולה מילה, שנקרתו עליה שלש עשרה בריתות. רבי יוסי אומר: גדולה מילה שדווקא את השבת חמורה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

196 והיה ביום ההוא יתקע מאי ביום ההוא

The Zohar asks, "What is 'on that day'?" and answers with "one day, known to Havayah," then explains the great shofar as the supernal Jubilee.

ספר זוהר, ואתחנן י"ח:קכ"ד-134:20-18:124 Vaetchanan Zohar

He then began a discourse on the verse: "And it shall come to pass in that day that a great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt" (Isa. 27, 13). 'What is meant', he said, 'by "that day"? It is that day which shall be known to the Holy One, blessed be He, as it is written, "But it shall be one day which is known unto the L-rd" ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

197 והיה יום אחד הוא יודע לה'

"And there shall be one day; it shall be known to Havayah." The Zohar's explanation of "that day."

זכריה י"ד:7 Zechariah

והיה יום אחד הוא יודע לה' לא יום ולא לילה והיה לעת ערב והיה אור:

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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198 כי גדול יום

"For great is the day of Yizre'el." "That day" is the great day, on which a great shofar is sounded.

הושע ב'ב' Hosea 2:2

ונקבצו בני יהודה ובני ישראל יחדו ושמו להם ראש אחד ועלו מן הארץ כי גדול יום יזרעאל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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199 כתיב יתקע ולא נזכר מי התוקע

The Rebbe adds the Mittlerer Rebbe's point that yitaka, with a kamatz under the tav, means that the shofar will sound by itself, and explains that the plain shofar awakens those

who are somewhat near, while the great shofar awakens even the lost and the cast away.

KEHOT'S NOTE

“ואדמוי”ר האמצעי [בספר עטרת ראש שער ר”ה פכ”ב] מוסיף עוד דיוק בזה שנאמר יתקע לשון יתקע (תי”ו בקמ”ץ) מורה שיתקע מעצמו. ונקודת הביאור (בהדרושים) [לקו”ת שם ס, א עט”ר שם] היא, דההתעוררות שעל ידי שופר סתם הוא לאלה שהם בקירוב קצת, ובכדי לעורר את האובדים בארץ אשור והנדחים בארץ מצרים שגם הם יתעוררו לבוא לירושלים ולהשתחוות לה, הוא על ידי שופר גדול” — ד”ה והיה ביום ההוא תשכ”ח, נדפס בסה”מ מלוקט ח”ו ע”ג.

- 200 “For on this day He shall atone for you ... before Havayah you shall be purified.” The verse does not name the one who atones, for the atonement is from a level above the Name.

ויקרא ט”ז:Leviticus 16:30

כ”כיום הנה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה’ תטהרו:
For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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- 201 Rav Yosef infers from a ruling about burial shrouds that “the mitzvos will be abolished in the Time to Come,” the passage the text says needs examination.

נדה ס”א בבבא נידה

PARAGRAPH 9

- 202 ובאו כו’ והשתחוו לה’

The lost of Assyria and the cast away of Egypt, whom only the great shofar will arouse.

ישעיהו כ”ג:Isaiah 27:13

והנה ביום ההוא יתקע בשופר גדול ובאו האבדים בארץ אשור והנדחים בארץ מצרים והשתחוו לה’ בהר הקדש בירושלם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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KEHOT'S NOTE

ישע”י כז, יג.

- 203 “Fortunate is the people who know the teruah; Havayah, in the light of Your face they will walk.” With the plain shofar there is still “walking.”

תהילים פ”ט:Psalms 89:16

אשרי העם ידעי תרועה ה’ באור־פניך יהלכון:

Happy is the people that know the joyful shout; They walk, O L-RD, in the light of Thy countenance.

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- 204 סדי”ה וכל העם רואים

There the Alter Rebbe explains “And all the people saw the voices ... and the sound of the shofar”: the “voices” are drawings-down of the Infinite Light from concealment to

...והיה ביום ההוא יתקע בשופר גדול ובאו האובדים

revelation, the torches are the fiery yearning upward, and all came through the sound of the shofar, the source of delights.

KEHOT'S NOTE

תו”א עד, ב.

- 205 ויהי קול מעל לרקיע

“And there was a voice from above the firmament.” Cited from the Torah Ohr discourse on the voices at Sinai.

יחזקאל א’:Ezekiel 1:25

ויהי־קול מעל לְרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעֶמְדָם תִּרְפִּינָה כְּנִפְיָהֶן:

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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- 206 וסדי”ה השמים כסאו

the passage shares nothing with the note

KEHOT'S NOTE

תו”א בתחלתו.

- 207 בד”ה שחורה אני

There the Alter Rebbe explains that charity given from one’s own toil (“a fifth to Pharaoh”) brings a revelation of the Infinite Light into the soul, and from this come the “four hands,” the first being the great hand: “And Israel saw the great hand that Havayah had wielded in Egypt,” the supernal kindness spreading so far down, even into “Egypt,” that thoughts of teshuvah fall even upon a lowly soul clothed in physicality.

KEHOT'S NOTE

לקמן ש”ה ש, ו, סע”ד ואילך.

- 208 “I am black but comely.” The opening of the Likkutei Torah discourse cited on “the great hand.”

שיר השירים א’:Song of Songs 1:5

שחורה אני ונאונה בנות ירושלם כְּאֵהָלִי קֶדֶר כִּירְעוֹת שְׁלֹמֹה:

‘I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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- 209 וירא ישראל את היד הגדולה אשר עשה ה’ במצרים

“And Israel saw the great hand that Havayah had wielded in Egypt.” The great hand reached down even into “Egypt.”

שמות י”ד:Exodus 14:31

וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגְּדֹלָה אֲשֶׁר עָשָׂה ה’ בְּמִצְרַיִם וַיֵּירָאוּ הָעָם אֶת־ה’ וַיֹּאמְרוּ בְּהִי וּבְמֹשֶׁה עֲבָדוּ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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- 210 בר”מ פ’ כי תצא (דרע”ז ע”א)

The note points there for the Raaya Mehemna on “the great hand.”

KEHOT'S NOTE

זוה לעומת זה

"G-d has made the one opposite the other." Worldly delight (Ashur) stands opposite holy delight (asher).

קהלת ז:י"ד Ecclesiastes 7:14

ביום טובה ה'ה בטוב וקיום רעה ראה גם את'ה לעמ'ה עשה האלקים על-דברת שלא ימצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

ופי האובדים . . ונשקע הניצוץ אלקות שבנפשו

The Rebbe remarks that a spirit of impurity desires to rest only on a holy vessel, in a place from which holiness has departed.

KEHOT'S NOTE

בס"ה תנש"א ע' 372 בשולי העמוד מציינ ע"ז: "להעיר ש"רוח הטומאה . . אינה מתאוה לשרות אלא בכלי של קודש במקום קדושה שנסתלקה משם כו" (שו"ע אדה"ז או"ח (מהדו"ת) סוס"ד, וראה בארוכה אוה"ח ר"פ חוקת" עכ"ל.

וישמן ישורון ויבעט

"And Yeshurun grew fat and kicked; you grew fat, thick and gross." Indulgence leads to rebellion and loss.

דברים ל"ב:ט"ו Deuteronomy 32:15

וישמן ישורון ויבעט שמנת עבית כשית ויטש אלוה עשהו וינבל צור ישעתו:

But Jeshurun waxed fat, and kicked— Thou didst wax fat, thou didst grow thick, thou didst become gross— And he forsook G-d who made him, And contemned the Rock of his salvation.

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KEHOT'S NOTE

דברים לב, טו.

בד"ה כנשר יעיר

On "Forgive us, for we have transgressed," the Alter Rebbe explains that one who does not guard the G-dly spark in his soul is negligent with it and it is lost; forgiveness is the return of G-d's will, drawn down by teshuvah "from the depths," which lifts the spark out of the kelipah to its source.

KEHOT'S NOTE

לקמן פ' האזינו עה, א ואילך.

ולא שמעו אל משה מקוצר רוח

"And they did not listen to Moshe, from shortness of spirit and hard labor." The distress of Egypt left no heart to listen.

שמות ו:ט"ו Exodus 6:9

וידבר משה פן אליבני ישראל ולא שמעו אלימשה מקצר רוח ומעבדה קשה:

ראה אוה"ת פ' בשלח ע' תל.

אשרי יושבי

"Fortunate are those who dwell in Your house." Ashrei, happiness and delight, the holy root of the word Ashur.

Psalms 84:5:ה"ה תהילים

אשרי יושבי ביתך עוד יהללוך סלה:

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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KEHOT'S NOTE

תהלים פד, ה.

באשרי כי אשרוני בנות

Leah names Asher: "In my happiness, for the daughters will call me happy."

Genesis 30:13:ג"ה בראשית

ותאמר לאה באשרי כי אשרוני בנות ותקרא את שמו אשר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג. ראה ד"ה והי ביום ההוא תשמ"ב (ע' 7).

אשר קדשנו במצותיו

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

עת"ז (ת"ל) עד, ב. וריש (תט"ל). [כ].

ובזהר ויחי (דרמ"ז ע"א)

The wording of this Zohar passage, with glosses.

KEHOT'S NOTE

הלשון עם הגהות בביאורו להצ"צ כרך ב ע' תשמ. וראה אוה"ת פ' ויחי כרך ב שפה, א. אוה"ת פ' שופטים ע' תתיח.

מאשר שמנה לחמו

"From Asher, his bread shall be rich." The Zohar on Vayechi reads it as the World to Come.

Genesis 49:20:כ"ט בראשית

מאשר שמנה לחמו והוא יתן מעדנימלך:

As for Asher, his bread shall be fat, And he shall yield royal dainties.

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אשר נשבעת לאבותינו מימי קדם

"Which You swore to our fathers from the days of old." Another asher discussed in a later discourse.

Micah 7:20:כ"ז מיכה

תתן אמת לעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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And Moses spoke so unto the children of Israel; but they hearkened not unto Moses for impatience of spirit, and for cruel bondage.

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KEHOT'S NOTE

שמות ו, ט.

222

ושכרת ולא מין

"Therefore hear this, afflicted one, drunk but not from wine." Confusion from distress; the text's reference to chapter 59 is to this verse.

Isaiah 51:21א"כ:א"י

לכן שמעו עתה ושתה ושכרת ולא מין:

Therefore hear now this, thou afflicted, And drunken, but not with wine;

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223

יחרדו כצפור ממצרים וכיונה מארץ אשור

"They shall come trembling like a bird from Egypt and like a dove from the land of Assyria." The return of both kinds of lost souls.

Hosea 11:11א"י:א"י

יחרדו כצפור ממצרים וכיונה מארץ אשור והושבתים עלי-בתיהם נאם-ה'

They shall come trembling as a bird out of Egypt, And as a dove out of the land of Assyria; And I will make them to dwell in their houses, saith the L-RD.

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224

כי הוא ישאג

"They shall follow Havayah, who will roar like a lion, for He will roar." The roar is the great shofar.

Hosea 11:10א"י:א"י

אחרי ה' ילכו כארנה ישאג כיהוא ויחרדו בנים מים:

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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225

ועי' יחרדו כו' שהוא בחי' ביטול והשתחוואה

The note points there for the meaning of trembling (charadah).

KEHOT'S NOTE

בענין חרדה ראה מאמרי אדה"צ אתהלך עי קכב.

226

ויחרד כל העם

At Sinai, "a very strong sound of the shofar, and all the people trembled." Trembling is self-nullification.

Exodus 19:16א"י:ט"ז

ויהי ביום השלישי בהית הבקר ויהי קול וברקים וענן כבד עלי-ההר וקל שפר חזק מאד ויחרד כל-העם אשר במחנה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

...והיה ביום ההוא יתקע בשופר גדול ובאו האובדים

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KEHOT'S NOTE

שמות יט, טז.

227

אם יתקע שופר בעיר

"Shall a shofar be sounded in the city and the people not tremble?" The "city" is the world of speech.

Amos 3:6א"י:ו

אם-יתקע שופר בעיר ועם לא יחרדו אם-תהיה רעה בעיר וה' לא עשה:

Shall the horn be blown in a city, And the people not tremble? Shall evil befall a city, And the L-RD hath not done it?

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KEHOT'S NOTE

עמוס ג, ו.

228

עיר אלקינו

Kehot's note points to Psalms 48:2 for these words.

Psalms 48:2א"י:ב"ח

גדול ה' ומהלל מאד בעיר אלקינו הר-קדשו:

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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KEHOT'S NOTE

ע"פ תהלים מח, ב.

229

למען הקים אותך לו לעם

"In order to establish you today as His people." "The people" already bound to G-d.

Deuteronomy 29:12א"י:ב"ח

למען הקים-אתך היום לו לעם והוא יהיה-לך לאלקים כאשר דבר-לך וכאשר נשבע לאבותיך לאברהם ליצחק וליעקב:

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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KEHOT'S NOTE

דברים כט, יב.

230

כחשכה כאורה

"Even darkness is not dark for You ... darkness is like light." Before the Infinite Light itself even Egypt and Assyria are nullified.

Psalms 139:12א"י:ט"ז

גם-חשך לא-יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

231

בקרבת קדוש ולא אבוא בעיר

"The Holy One in your midst, and I will not come into the

city.” In the Future no flow will go to the unholy “city.”

Hosea 11:9 ט"ז:ט

לֹא אֶעֱשֶׂה חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחַת אֶפְרַיִם כִּי אֵל אֲנִי וְלֹא אִישׁ
בְּקִרְבִּי קְדוֹשׁ וְלֹא אָבֹא בְּעִיר:

I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; For I am G-d, and not man, The Holy One in the midst of thee; And I will not come in fury.

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KEHOT'S NOTE

הושע יא, ט.

232

נעשה לנו עיר ומגדל

The generation of the Dispersion: “Let us build ourselves a city and a tower ... and make ourselves a name.” The unholy “city.”

Genesis 11:4 ד"ד:א

וַיֹּאמְרוּ הִבָּה נִבְנֶה-לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה-לָּנוּ שֵׁם פֶּן נִפְזָר עַל-פְּנֵי כָל-הָאָרֶץ:

And they said: ‘Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.’

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KEHOT'S NOTE

בראשית יא, ד.

233

ועי' בזהר פ' נח דע"ה

There the same Zohar is cited: the city and tower were meant for unity and joining, and because joining draws from a very high place, G-d said “nothing will be withheld from them”: since they would not accept self-nullification and the yoke, they would have drawn that flow from holiness to unholy places.

KEHOT'S NOTE

מובא גם בתו"א יא, ב. וראה הלשון במאמרי אדה"ז פרשיות פ' נח ע' סב. אוה"ת בראשית כרך ו' תתרע, א. המשך זאת חנוכה המזכר תר"מ סעי' יד. ובאוה"ת נ"ך כרך א ע' תקג.

234

בד"ה ביום השמע"צ

In the discourse “On the day of Shemini Atzeres,” the Alter Rebbe explains that asher in “who (asher) has sanctified us with His commandments” comes from be'ashri, “in my happiness,” and ashrei, words of praise for a good without end: the supernal delight, revealed through the mitzvos, which are the Supernal Will above Chochmah.

KEHOT'S NOTE

לקמן פג, ג.

...והיה ביום ההוא יתקע בשופר גדול ובאו האובדים

235

The Zohar on Bereishis on the name Asherah, cited for the unholy counterpart of delight.

Zohar, Bereshit 80:207-82:215 ו"ז:פ"ב:רט"ו

236

Kehot's note points to Zohar, Vayikra 58:386-60:396 for these words.

Zohar, Vayikra 58:386-60:396 ו"ז:פ"ב:שצ"ו

237

דרשו ה' בהמצאו

“Seek Havayah while He may be found.” The end of the passage cited from the discourse “As an eagle arouses.”

Isaiah 55:6 ו"ה:ה

דְּרִשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֵהוּ בְּהִיטוֹ קְרוֹב:

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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PARAGRAPH 10

238

כאברהם שקראו הר

“Not like Avraham, of whom ‘mountain’ is written,” as it says, “on the mountain of Havayah it will be seen.” Avraham saw the Temple site as a mountain.

Pesachim 88a:4 ד"ד:א פסחים

אֵלָּא, לֹא כְּאַבְרָהָם שֶׁכְּתוּב בּוֹ “הַר”, שֶׁנֶּאֱמַר: “אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהָר ה' יִרְאֶה”, וְלֹא כִּי צִחֶק שֶׁכְּתוּב בּוֹ “שְׂדֵה”, שֶׁנֶּאֱמַר: “וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשְׂדֵה”, אֵלָּא כִּי צִחֶק שֶׁקְרָאוּ “בֵּית”, שֶׁנֶּאֱמַר: “וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֱלֹהִים”.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ראה פסחים פח, א.

239

הלוך ונסוע הנגבה

“And Avram journeyed, going and journeying toward the south.” Avraham’s path is the path of love.

Genesis 12:9 ט"ב:ט

וַיֵּסַע אַבְרָם הַלֹּךְ וְנֹסֵעַ הַנִּגְבָּה:

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט.

240

קדש הוא בחי' חכמה

The note points to this lexicon’s entry under the letter kuf, for kodesh, “holy,” as the level of Chochmah.

KEHOT'S NOTE

מא"א אות ק, ס"ז.

241

בד"ה בהעלותך

The discourse “When you kindle the lamps” opens with Rashi: Aharon was distressed at not sharing in the princes’ dedication offerings, and G-d told him, “By your life, yours is greater than theirs, for you kindle and prepare the lamps.”

KEHOT'S NOTE

ראה לעיל פי בהעלותך לא, ג.

242 חסד לאברהם
 “You give truth to Yaakov, kindness to Avraham.” Aharon’s great love is above Avraham’s kindness.

Micah 7:20: כי יוכיח

תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:
 Thou wilt show faithfulness to Jacob, mercy to Avraham, As Thou hast sworn unto our fathers from the days of old.

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PARAGRAPH 11

243 בירושלים יראה שלם
 Avraham called the place Yireh and Shem called it Shalem; G-d joined the two names into Yerushalayim. The Alter Rebbe reads it as “complete awe.”

Taanit 16a טז תענית

Bereshit Rabbah 56:10 יי: רבה ניו: ראשית

... קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים רי ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומעונתו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ד"א מלמד שהראה לו הקב"ה בית המקדש חרב ובנוי חרב ובנוי שנא' שם המקום ההוא ה' יראה הרי בנוי היך מה דאת אמר (דברים טו) שלש פעמים בשנה יראה אשר יאמר היום בהר ה' הרי חרב ...

“Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen” (Genesis 22:14). “Abraham called the name of that place The L-rd will see” - Rabbi Yohanan said: He said before Him: ‘Master of the universe, when You said to me: “Take you your son, your only one,” I had something to argue in response: Yesterday you said: “For it is through Isaac [that descendants will be considered for you]...” and now You say: ...

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KEHOT’S NOTE

תוד"ה הר — תענית טז, א. ב"ר פניו, י.

244 בירושלים יראה שלום שלימות היראה
 Part of the completeness of awe is that awe is complete in every Jew: even the lightest of the light, when something touches his Jewishness and he does not delude himself that he is still within his Judaism, gives his life even for a mere act, even for a shoelace strap.

KEHOT’S NOTE

. . . אז פון די ענינים אין שלימות היראה איז אויך, אז די יראה איז בשלימות בא יעדער אידן, און ווי מען זעט בפועל, אז אפילו א קל שבקלים, בשעת עס קומט צו אן ענין וואס ער ווייסט אז דאס רירט אן זיין אידישקייט, און נאָרט זיך נישט אז “עודנו ביהדותו” [לי אדה"ו בתניא פי"ד (ט, ב)] איז ער זיך מוסר נפש אפילו אויף נאָר אַ מעשה (בלי אמונה) און אפילו אויף ערקתא דמסאנא (סנהדרין עד, רע"ב). — שיחת עשרה בטבת תשל"ט.

245 להודיע לבני האדם
 “To make known to the sons of man His mighty deeds, and the glory of the splendor of His kingdom.” The splendor of creation depends on the prior contractions.

Psalms 145:12 תהילים קמ"ה: יי: 125

להודיע לבני האדם גבורתיו וכבוד הדר מלכותו:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT’S NOTE

תהלים קמה, יב.

246 אלף אלפים ישמשוני
 “A thousand thousands serve Him, and ten thousand times ten thousand stand before Him.” The vast host of creatures.

Daniel 7:10 יי: דניאל 7:10

נהר די־נור נגד ונפק מן־קדמוהי אלף אלפין ישמשונה ורבו רבון קדמוהי יקומו ודינא יתב וספרין פתיחו:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT’S NOTE

דניאל ז, י.

247 לגדוד א' ולגדודיו אין מספר
 “A thousand thousands serve Him” is the number of one troop, “and His troops are without number.”

חגיגה י"ג ב: Chagigah 13b:13

תניא, רבי אומר משום אבא יוסי בן דוסאי: “אלף אלפין ישמשוניה” — מספר גדוד אחד, “ולגדודיו אין מספר”. ורבי ירמיה בר אבא אמר: “אלף אלפין ישמשוניה”, לנהר דינור, שנאמר: “נהר דינור נגד ונפק מן קדמוהי אלף אלפין ישמשוניה ורבו רבון קדמוהי יקומו”.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT’S NOTE

חגיגה יג, ב.

248 הושיט אצבעו הקטנה ביניהם
 When the angels asked, “What is man that You remember him?”, G-d stretched out His little finger among them and burned them.

Sanhedrin 38b:5 ה' ב: סנהדרין

אמרו לפניו: רבוננו של עולם, “מה אנוש כי תזכרנו וכן אדם כי תפקדנו?” הושיט אצבעו קטנה ביניהן ושרפם. וכן כת שניה. כת שלישית אמרו לפניו: רבוננו של עולם, ראשונים שאמרו לפניך מה הועילו? כל העולם כולו שלך הוא. כל מה שאתה רוצה לעשות בעולמך — עשה.

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Yoma 21b:9 יומא כ"א ב: ט"ז

יש אש אוכלת ואינה שותה — הא ידין. שותה ואינה אוכלת — דחולין. אוכלת ושותה — דאליהו, דכתביב: “ואת המים אשר בתעלה לחכה”.

אִכְלֵת לְחִין כִּיבְשִׁין — דְּמַעֲרָכָה. יֵשׁ אֵשׁ דּוֹחָה אֵשׁ — דְּגִבְרִיאֵל, וְיֵשׁ
אֵשׁ אִכְלֵת אֵשׁ — דְּשִׁכְיָנָה, דְּאָמַר מֶר: הוֹשִׁיט אֶצְבְּעוֹ בִּינִיָּהֶם וְשָׂרְפֵן.

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KEHOT'S NOTE

סנהדרין לח, ב. יומא כא, ב. ראה לעיל פי' אמור לו, א. לקריש ח"י ע"י 52.

249

הן הן גבורותיו

The Men of the Great Assembly answered the question
“Where are His mighty deeds?”: this is the might of His
might, that He restrains Himself and is long-suffering.
The Kehot note cites it for “these are His mighty deeds.”

Yoma 69b:15ו"ט ב:ט"ו

אֲתוּ אִינְהוּ וְאָמְרוּ: אֲדַרְכָּהּ, זֶה הִיא (גְּבוּרָת) גְּבוּרָתוֹ: שְׂכֹכֶשׁ אֶת יָצְרוֹ
— שְׁנוֹתָן אַרְךְ אֲפִים לְרַשְׁעִים. וְאֵלוּ הֵן נִוְרָאוֹתָיו — שְׂאֵלְמָלָא מוֹרְאָא
שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא הֵימָּךְ אוֹמָה אַחַת יְכוּלָה לְהִתְקַיֵּים בֵּין הָאוֹמֹת?

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KEHOT'S NOTE

יומא סט, ב. יליש נחמי' רמז תתרעא.

250

ואת רוח הטומאה אעביר

“And I will remove the spirit of impurity from the land.”
Then complete awe will be possible.

Zechariah 13:2זכריה י"ג:ב

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמַר הִי צָבָאוֹת אֶרֶץ אֲתִישָׁמוֹת הַעֲצִיבִים מִן־הָאָרֶץ
וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמֵאָה אֶעֱבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts,
That I will cut off the names of the idols out of the land, And
they shall no more be remembered; And also I will cause the
prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

251

בדי"ה וידעת היום

In the explanation of “And you shall know this day,” the
Alter Rebbe teaches that a single holy attribute, love alone
or awe alone, can at times be overpowered by its unholy
counterpart, but when love and awe are included in each
other the opposing forces cannot touch them; and Yaakov,
the attribute of truth, joins the two.

KEHOT'S NOTE

לעיל פי' ואתחנן ה, א.

252

ועי' בזהר וישב (דקפ"ג סע"ב)

The Tzemach Tzedek's commentary on Psalms, cited for
“Jerusalem, built like a city joined together.”

KEHOT'S NOTE

ראה יהל אור ע' תפ.

...והיה ביום ההוא יתקע בשופר גדול ובאו האובדים

שופר גדול

253

“This is the great shofar, through which slaves go out to
the freedom of the worlds.”

Sofar Zohar, Vayikra 10:80-11:88פ"ח פ"א פ"א

254

שופר גדול

The great shofar is the supernal shofar through which
slaves always go free: the Jubilee, the great supernal
Jubilee.

Sofar Zohar, Vaetchanan 18:124-20:134קכ"ד י"ח קכ"ד
כ"קל"ד

255

והעברתם שופר תרועה

“You shall sound the shofar of teruah ... on Yom Kippur
you shall sound the shofar throughout your land.” The
shofar of the Jubilee.

Leviticus 25:9ו"ט כ"ה ויקרא

וְהַעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעָשׂוֹר לַחֹדֶשׁ בַּיּוֹם הַכִּפּוּרִים
תַּעֲבִירוּ שׁוֹפָר בְּכָל־אַרְצְכֶם:

Then shalt thou make proclamation with the blast of the
horn on the tenth day of the seventh month; in the day of
atonement shall ye make proclamation with the horn
throughout all your land.

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KEHOT'S NOTE

ויקרא כה, ט (בלי יחיד).

256

וקראתם דרור בארץ

“And you shall proclaim freedom in the land to all its in-
habitants.” The release of the slaves in the Jubilee.

Leviticus 25:10י"י כ"ה ויקרא

וְקִדַּשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרַאתֶם דְּרוֹר בְּאֶרֶץ לְכָל־יֹשְׁבֶיהָ יוֹבֵל
הוּא תְּהִיָּה לָכֶם וּשְׁכֶתֶם אִישׁ אֶל־אֶחָזְתּוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תִּשְׁבּוּ:

And ye shall hallow the fiftieth year, and proclaim liberty
throughout the land unto all the inhabitants thereof; it shall
be a jubilee unto you; and ye shall return every man unto his
possession, and ye shall return every man unto his family.

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257

ובפי' אמור (דצ"ב ע"ב)

The wording of this Zohar on “the world of freedom” is
quoted there.

KEHOT'S NOTE

ראה הלשון באוה"ת ויקרא כרך ב ע' תרו.

258

ויקרא (ד"ו ע"ב)

Two explanations of “the sound of the shofar” in this
Zohar are given there.

KEHOT'S NOTE

ראה אוה"ת ר"ה ע' אישנו דשם נתבאר ב' פירושים בקול השופר ע"ש.

259

ואתחנן (דרס"ו ע"ב)

The wording of the Zohar on Va'eschanan about the great
shofar is quoted there.

KEHOT'S NOTE

your children I give only in this language,” including “a great shofar shall be sounded.”

בראשית רבה ע:67 Bereshit Rabbah

ושבתי בשלום אל בית אבי - ר' יהושע דסכנין בשם ר' לוי, נטל הקדוש ברוך הוא שיחתן של אבות, ועשאן מפתח לגאולתן של בנים. אמר לו הקב"ה: אתה אמרת והיה לי לאלקים, חייך! כל טובות וברכות ונחמות שאני נותן לבניך, איני נותן אלא בלשון הזה, שנאמר (זכריה יד): והיה ביום ההוא יצאו מים חיים מירושלים. (ישעיה יא) והיה ביום ההוא, יסיף ה' שנית ידו לקנות את שאר עמו. (יואל ד) והיה ביום ההוא, יטפו ההרים עסיס. (ישעיה כז) והיה ביום ההוא, יתקע בשופר גדול וגו':

“And I return to my father’s house in peace” - Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The Holy One blessed be He took the conversations of the patriarchs and rendered them the key to the redemption of the descendants. The Holy One blessed be He said to him [Jacob]: ‘You said: “[The L-rd] will be [vehaya] my G-d,” as you live, all the goodness, blessings, and consolations that I give to your children, I give it to them only in this language,’ as it is stated: ...

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272 כן אדני הוי' יצמיח צדקה

“So will Ado-nai Havayah cause righteousness and praise to sprout.” The opening of a discourse on Malchus and Rosh HaShanah.

ישעיהו ס"א:11 Isaiah 61:11

כי כארץ תוציא צמחה וכגנה ירועה תצמיח כן אדני ה' יצמיח צדקה ותהלה נגד כל־הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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273 אדני שפתי תפתח

“Ado-nai, open my lips.” The opening of a discourse on the Name Ado-nai, Malchus.

תהילים נ"א:17 Psalms 51:17

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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PARAGRAPH 13

274 אדני אותיות דינא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זח"א (קיה, א). [כ].

והוא עומד מכסא דין לכסא רחמים

When Israel takes up the shofar and sounds it before the Holy One, blessed be He, He rises from the Throne of Judgment and sits on the Throne of Mercy, and is filled with compassion for them.

ויקרא רבה כ"ט:29 Vayikra Rabbah

276 מתחלה עלה במחשבה לברוא את העולם במדת הדין

At first it arose in G-d's thought to create the world with the attribute of judgment; He saw that the world would not endure, gave precedence to mercy and joined it with judgment.

Rashi on Genesis 1:1:א' ראש"י על בראשית

277 בראשית ברא אלקים

“In the beginning Elokim created.” The Name of judgment appears at the start of creation.

בראשית א':1 Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

In the beginning G-d created the heaven and the earth.

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278 והוי' עליהם יראה

“And Ado-nai Havayah will sound the shofar.” The shofar joins the Name Ado-nai with the Name Havayah.

זכריה ט':14 Zechariah 9:14

וְהו' עֲלֵיהֶם יֵרָאֶה וְיֵצֵא כְכֹרֶק חֲצוֹ וְאֲדֹנָי ה' בְּשׁוֹפָר יִתְקַע וְהָלַךְ בְּסֻעָרֹת תִּמְנֶן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכרי' ט, יד.

279 בת"ז תיקון למ"ד (דע"ז ב')

There “His arrow will go forth like lightning” is a revelation that is not grasped in thought but only a passing flash, citing the same Tikkun on the voices and lightnings at Sinai.

KEHOT'S NOTE

וראה לעיל פי ואתחנן ג, ב. הלשון באוה"ת נ"ך כרך א ע' תקיח.

280 וברכות בא פט"ו

The wording of the Midrash (Shemos Rabbah 15) is quoted there.

KEHOT'S NOTE

ראה הלשון באוה"ת נ"ך כרך א ע' תקיח.

281 והי' הוי' לי לאלקים

Kehot's note points to Genesis 28:21 for these words.

בראשית כ"ח:21 Genesis 28:21

וְשָׁכַתִּי בְּשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,
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KEHOT'S NOTE

בראשית כח, כא.

PARAGRAPH 14

282 ונגלה כבוד ה'

"And the glory of Havayah shall be revealed, and all flesh together shall see." The open revelation of the Future.

ישעיהו מ"ה:5:40 Isaiah

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע"י מ, ה.

283 והיה ביום ההוא יתקע בשופר גדול

The great shofar, which draws from above the Name Havayah.

ישעיהו כ"ז:13 Isaiah

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאָרֶץ אֲשׁוּר וְהַנִּדְחִים בְּאָרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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284 ארז"ל פ"ג דנדה (כ"ו א')

The Talmud on the five things measuring a handbreadth is brought there too.

KEHOT'S NOTE

מובא גם ביהל אור ע' קמז. ראה בהמשך תעריב ח"ג ע' ארלא.

285 "Five [things] have the measure of a handbreadth": among them the shofar, the wall of the sukkah and the lulav.

נדה כ"ו א' י"ג:26a Niddah

תנא: רבי אושעיא זעירא דמן חבריא — חמשה שיעורין טפה, ואלו הן: שליא, שופר, שדרה, דופן סוכה, והאזוב.

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286 שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." The left hand of Rosh HaShanah and Yom Kippur, the right hand of Sukkos.

שיר השירים ב:6 Song of Songs

שְׁמָאלוֹ תַּחַת לְרָאשִׁי וְיְמִינוֹ תַּחְבֵּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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...והיה ביום ההוא יתקע בשופר גדול ובאו האובדים

287 בכסה ליום חגנו

"Blow the shofar at the New Moon, at the covering, for our festival day." Cited from the discourse "I will greatly rejoice."

Psalms 81:4:ד' Psalms

תקעו בחדש שופר בכסה ליום חגנו:

Blow the horn at the new moon, at the full moon for our feast-day.

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PARAGRAPH 15

288 אף ידי יסדה ארץ

"My hand, too, founded the earth, and My right hand spread out the heavens." Tipchah, "spread out," is read as tefach, "handbreadth."

ישעיהו מ"ח:13 Isaiah

אֲף־יָדִי יָסְדָה אֶרֶץ וְיְמִינִי טָפַחַה שָׁמַיִם קָרָא אֲנִי אֶלֶיָּהֶם יַעֲמְדוּ יַחְדָּו:

Yea, My hand hath laid the foundation of the earth, And My right hand hath spread out the heavens; When I call unto them, They stand up together.

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KEHOT'S NOTE

ישע"י מח, יג.

289 The deeds of the righteous are greater than the making of heaven and earth: for heaven and earth it says "My hand founded," but for the Sanctuary, "Your hands established."

כתובות ה' א' י"א:5a Ketubot

דַּרְשׁ בַּר קַפְרָא: גְּדוּלִים מַעֲשֵׂה צְדִיקִים יוֹתֵר מִמַּעֲשֵׂה שָׁמַיִם וָאָרֶץ, דְּאֵילוּ מַעֲשֵׂה שָׁמַיִם וָאָרֶץ כְּתִיב: "אֶף יָדִי יָסְדָה אֶרֶץ וְיְמִינִי טָפַחַה שָׁמַיִם", וְאֵלוּ מַעֲשֵׂה יְדֵיהֶם שֶׁל צְדִיקִים כְּתִיב: "מִכּוֹן לְשִׁבְתָּהּ פְּעֻלַּת ה' מְקֻדָּשׁ אֲדֹנִי כוֹנֵנוּ יָדֶיךָ".

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290 והם בחי' עשר ספירות במספר עשר אצבעות

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בספר יצירה.

291 עשר אצבעות חמש כנגד חמש

"Ten Sefiros ... in the number of the ten fingers, five opposite five."

ספר יצירה א':ג:1 Sefer Yetzirah

עשר ספירות בלימה מספר עשר אצבעות חמש כנגד חמש וברית יחיד מכוונת באמצע כמלת הלשון וכמילת מעור:

The decade out of nothing is analogous to that of the ten fingers (and toes) of the human body, five parallel to five, and in the centre of which is the covenant with the only One, by the word of the tongue and the rite of Abraham.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

292 בלקו"ת מהאריז"ל ע"פ הנה טפחות

The note says that the content of this passage is brought there.

KEHOT'S NOTE

מובא ביהל אור ע' קמו תוכן הענין דכאן.

293 הנה טפחות נתת ימי

"Behold, You have made my days handbreadths." The measured, contracted mode of the present.

Psalms 39:6 ל"ט: ו' תהילים

הנה טפחות נתתה ימי וחלדתי כאלו נגדך אף כל יאדם נצב סלה:

Behold, Thou hast made my days as hand-breadths; and mine age is as nothing before Thee; surely every man at his best estate is altogether vanity. Selah

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294 מקדש ה' כוננו ידיך

"The Sanctuary, Ado-nai, that Your hands established." Both hands, as against the one "hand" of creation.

Exodus 15:17 ש"ו: י"ז שמות

תבאמו ותטעמו בהר נחלתה מכוון לשבתה פעלת ה' מקדש אדני כוננו ידיך:

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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295 Among the ten things said of the cup of blessing: one takes it in both hands, passes it to the right, and lifts it a handbreadth from the ground.

Berakhot 51a:16 א"ט: ט"ז ברכות

אמר רבי זירא אמר רבי אבהו, ואמר לה במתניתא תנא: עשרה דברים נאמרו בכוס של ברכה: טעון הדחה ושטיפה. חי ומלא. עיטור ועיסור. נוטל בשתי ידיו, ונותנו בזמין. ומגביהו מן הקרקע טפח, ונותן עיניו בו. ויש אומרים: אף משגרו במתנה לאנשי ביתו.

R. Zera said in the name of R. Abbahu (another version: it was taught in a Baraita) : Ten things are said with reference to the cup used for the Grace after meals : It requires washing and rinsing, undiluted [wine] and must be full, crowning and covering ; he takes it with both hands and places it in the right hand, raises it a handbreadth from the floor and gazes at it. Some also say : He sends it as a present to his household,

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296 כוס ישועות אשא

"I will lift up the cup of salvations." The Maharsha's reason for lifting the cup.

Psalms 116:13 ג"ג: י"ז תהילים

כוס ישועות אשא וכשם ה' אקרא:

I will lift up the cup of salvation, And call upon the name of the L-RD.

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297 כוס גימטריא אלקים

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בר"מ זח"ג (קמה, סע"א). [כ].

298 ארוממך אלקי המלך

"I will exalt You, my G-d, the King." Raising Elokim (the cup) to join Havayah.

Psalms 145:1 א"א: תהילים

תהלה לך ארוממך אלוהי המלך ואברכה שמה לעולם ועד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

299 כי כל בשמים ובארץ

"For all that is in heaven and on earth [is Yours]." The level that joins heaven and earth.

I Chronicles 29:11 א"א: כ"ט דברי הימים

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כי כל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

300 ובזח"ג שופטים (דרע"ג סע"ב)

The note points there for the Zohar on lifting the cup a handbreadth, in the mystery of the yud.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ב שלב, ב. בהמשך תער"ב ח"ג ע' ארלא.

301 סד"ה המגביהי לשבת

There the Alter Rebbe explains: the dalet is "that which has nothing of its own," and it becomes a hei through the yud within it; this is the mitzvah, as tzedek becomes tzedakah, raising the yud to the Infinite Light so that it be "a place for Your dwelling."

KEHOT'S NOTE

תו"א לח, ד.

302 המגביהי לשבת

"Who is enthroned on high." Read as raising the yud within the hei.

Psalms 113:5 ה"ג: תהילים

מי כה: אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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303 בטפח הסמוך לרה"ר

The mezuzah is placed within the handbreadth nearest the public domain.

מנחות ל"ג ב:ג'ב-2:33b Menachot

אמר רבא מצוה להניחה בטפח הסמוך לרה"ר מאי טעמא רבנן אמרי כדי שיפגע במזוזה מיד רב חנינא מסורא אומר כי היכי דתינטריה אמר רבי חנינא בוא וראה שלא כמדת הקב"ה מדת בשר ודם מדת בשר ודם מלך יושב מבפנים ועם משמרין אותו מבחוץ מדת הקב"ה אינו כן עבדיו יושבין מבפנים והוא משמרן מבחוץ שנאמר (תהלים קכא, ה) ה' שומרך ה' צלך על יד ימינך

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304 בד"ה נר חנוכה

There the Alter Rebbe explains why the mezuzah is on the right and the Chanukah lamp on the left: the mezuzah is an elevation from below to above, like the mitzvos.

KEHOT'S NOTE

תו"א מב, ג.

305 The Chanukah lamp is placed within the handbreadth nearest the doorway, on the left, "so that the Chanukah lamp be on the left and the mezuzah on the right."

Shabbat 22a:2"ב א:2 Shabbat

אמר רבא: נר חנוכה מצוה להניחה בטפח הסמוך לפתח. והיכא מנח לקה? רב אחא בריה דרבא אומר: מימין רב שמואל מדפתי אומר: משמאל. והילכתא משמאל, כדי שתהא נר חנוכה משמאל ומזוזה מימין.

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306 בד"ה קול דודי

In the discourse "The voice of my Beloved, behold, he comes," the Alter Rebbe explains that the Song of Songs speaks of "leaping," while the Torah says "Havayah will pass over the doorway": the doorway is Malchus, "This is the gate to Havayah," the beginning of divine service in awe, through which the great revelation of the King came to Israel in Egypt.

KEHOT'S NOTE

לקמן שה"ש טו, ב.

307 אורך ימים נתת לו

"He asked life of You; You gave it to him, length of days forever." The level of Arich Anpin, beyond measured handbreadths.

Psalms 21:5"ה א:5 Psalms

חיים שאל ממך נתתה לו ארך ימים עולם ועד:

He asked life of Thee, Thou gavest it him; even length of days for ever and ever.

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KEHOT'S NOTE

ראה תהלים כא, ה.

308 Kehot's note points to Mishnah Rosh Hashanah 3:2 for

these words.

Mishnah Rosh Hashanah 3:2"ב ג:2 Mishnah

כל השופרות כשרין חוץ משל פרה, מפני שהוא קרן. אמר רבי יוסי, והלא כל השופרות נקראו קרן, שנאמר (יהושע ו), במשך בקרן הויכל:

All shofars are fit [to be blown on Rosh Hashanah], except for that of a cow because it is [called] a horn [and not a shofar]. Rabbi Yose said, "But are not all shofars [also] called a horn, as it is stated (Joshua 6:5), 'upon a long blast from the ram's horn'?"

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

309 Kehot's note points to Chagigah 12b for these words.

חגיגה י"ב בב Chagigah

310 ולפני אחד מה אתה סופר

"And before One, what do you count?" The source of the great shofar is beyond the ten counted Sefiros.

Sefer Yetzirah 1:7"ז א:7 Sefer

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok