

# והי' ביום ההוא

תשכ"ח

V'Haya BaYom HaHu

5728

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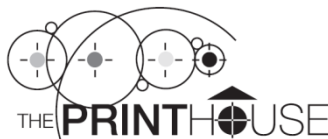
## About Simply Chassidus

Simply Chassidus releases one *ma'amar* of the Rebbe each month with English translation and commentary. Each *ma'amar* is divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually on Shabbos morning, participants can finish one *ma'amar* per month, with time to review the *ma'amar* on Shabbos Mevarchim.

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Reviewed with Rabbi Fischel Oster in the *zechus of refuah shleima* for אר"י יהודה בן שרה רבקה.

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## Section One

The Rebbe said this *ma'amar* on the second day of Rosh Hashanah in 5728 (1967), and it is based on a *possuk* from Yeshayahu which describes the future redemption:

And it shall come to pass on that day [when Moshiach comes], that a great shofar shall be sounded, and those lost in the land of Assyria and those exiled in the land of Egypt shall come and they shall bow down before Hashem on the holy mountain [of the Bais HaMikdash] in Jerusalem.

וְהָיָה | בְּיוֹם הַהוּא  
יִתְקַע בְּשׁוֹפָר גָּדוֹל  
וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ  
אֲשׁוּר וְהַנִּדְחִים בְּאֶרֶץ  
מִצְרַיִם וְהִשְׁתַּחֲוּ  
לַיהוָה בְּהַר הַקֹּדֶשׁ  
בִּירוּשָׁלַם:

**והי' 1** ביום ההוא יתקע בשופר גדול ובאו האובדים בארץ אשור והנדחים בארץ מצרים והשתחוו לה' בהר הקדש בירושלים, ומדייק אדמו"ר הזקן (בהמאמר ד"ה זה שבלקו"ת<sup>2</sup>) מ"ש בשופר גדול, מהי המעלה דשופר גדול.

In Likkutei Torah, the Alter Rebbe asks the following question on this *possuk*:

### Question One:

This *possuk* calls the shofar of Moshiach the "*shofar gadol*" (the big shofar). Why is the size of the shofar significant?

The Alter Rebbe also asks an additional question on this *possuk*:

גם צריך להבין (כמו שמדייק בהמשך המאמר<sup>3</sup>) מ"ש יתקע סתם ולא נאמר מי הוא התוקע.

### Question Two:

Why does the *possuk* say that the *shofar gadol* "shall be sounded" without saying **who** will sound the shofar?

The Mittler Rebbe adds an additional detail to this question:

ואדמו"ר האמצעי<sup>4</sup> מוסיף עוד דיוק בזה שנאמר יתקע, דלשון יתקע (תי"ו בקמ"ץ) מורה שיתקע מעצמו.

### Question Three:

Our *possuk* uses the word *yi'tokah* (shall be sounded), which implies that the shofar will **sound itself**. (In contrast, another *possuk* uses the alternate form of *yiskah* which does **not** imply that it will sound itself.) What does it mean that the *shofar gadol* will "sound itself"?

Based on the *ma'amarim* of the Alter Rebbe and Mittler Rebbe, the *ma'amar* explains **why** the *shofar gadol* will be needed:

ונקודת הביאור (בהדרושים<sup>5</sup>) היא, דההתעוררות שעל ידי שופר סתם הוא רק 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.

A "regular" shofar (which is **not** *gadol*) is able to inspire Jews who already have some level of "closeness" to Hashem. However, in order to awaken and inspire those Jews who are "lost in the land of Assyria" and "exiled in the land of Egypt" and cause them to "come and bow down before Hashem on the holy mountain [of the Bais HaMikdash] in Jerusalem", the *shofar gadol* is needed.

This explains **what** the *shofar gadol* accomplishes, but does not explain what the "*shofar gadol*" is. In order to answer this question (question one), the Alter Rebbe contrasts the *shofar gadol* with the (present-day) *shofar* of Rosh Hashanah:

**ובכדי** לבאר העילוי דשופר גדול שיהי' לע"ל, מקדים בהמאמר<sup>6</sup> ביאור ענין שופר דראש השנה (עכשיו), דעל ידי שישראל תוקעין בשופר, שהיא הצעקה דפנימיות הלב שלמעלה מהשכל, עי"ז נמשך פנימיות הלב דלמעלה כביכול, רצון העליון שלמעלה מהחכמה.

The present-day shofar of Rosh Hashanah represents the “cry of the inner aspect of the heart which is beyond intellect.” In other words, it represents the Jew’s **natural** desire to connect to Hashem (and not just a desire which comes from his understanding of G-dliness).

When a Jew expresses this deep desire to connect to Hashem, it awakens Hashem’s corresponding “natural” desire to connect to the Jew (which is beyond the “logical” assessment of whether or not he is “worthy” of this connection).

Hashem’s reaction to a Jew’s “natural” desire is referred to in the following *possuk*:

And *Havayah* shall appear over them, and His arrows shall go forth like lightning. And *Ad-noy Elokim* (written: *Havayah*) shall sound the shofar, and He shall go with the whirlwinds of the south.

וַיִּי עֲלֵיהֶם יִרְאֶה וַיֵּצֵא  
 כְּבָרֶק חֲצוֹ וְאֵד-נִי יִי  
 אֲד-נוֹי אֱלֹכִים (writte: חַוַּיָּה) שֶׁל  
 בְּשׁוֹפָר יִתְקַע וְהֵלֵךְ  
 בְּסַעֲרוֹת תִּימָן:

ועל זה נאמר וְאֵד-נִי הוֹי' בשופר יתקע, דכמו שתקיעת שופר דהאדם היא הצעקה דפנימיות הלב, עד"ז הוא למעלה, דענין תקיעת שופר הוא המשכת וגילוי הפנימיות.

When this *possuk* says that “*Ad-noy Elokim* (written as *Havayah* but pronounced *Elokim*) shall sound the shofar,” this refers to the revelation of the inner aspect of G-dliness which is **beyond** creation.

The *ma'amar* contrasts this “sounding of the *shofar*” with the *shofar gadol* of Moshiach to answer question one:

והחילוק בין שופר סתם לשופר גדול הוא, דשופר סתם הוא המשכת וגילוי הפנימיות דאלקות שלמעלה מעולמות אבל שייך לעולמות, סובב כל עלמין, ושופר גדול הוא המשכת וגילוי הפנימיות דאלקות שלמעלה משייכות לעולמות, למעלה גם מסובב.

**Answer to Question One:**

In addition to the *shofar's* physical size, the term *gadol* also refers to the spiritual level represented by the *shofar*:

- The revelation of the inner aspect of G-dliness represented by "*Ad-noy Elokim* shall sound the shofar" (the "smaller" *shofar* of Rosh Hashanah) is **beyond** creation, but still has some level of **connection** to creation. This level is referred to as *sovev kol almin*.
- The revelation of the *shofar gadol*, however, is the revelation of the inner aspect of G-dliness which is **completely beyond** creation and does **not** have any connection to creation. This level is **beyond** *sovev kol almin*.

This difference explains why the first *possuk* says **who** will blow the *shofar* (*Ad-noy Elokim*) but the second one does not:

וזהו שבשופר סתם כתיב ואד' הוי' בשופר יתקע, דאד' הוי' הם שמות, אלא ששמות אלה (אד' הוי' בניקוד אלקים) הם נעלים ביותר<sup>3</sup>, ובשופר גדול כתיב יתקע סתם ולא נאמר מי הוא התוקע, כי תקיעה זו היא המשכה וגילוי מבחינת סתימא דכל סתימין, שלמעלה משמות.

**Answer to Question Two:**

Regarding the "regular" *shofar*, the *possuk* says that "*Ad-noy Elokim* shall sound the shofar" because these names represent extremely high levels of G-dliness which are beyond creation (*sovev kol almin*). However, regarding the *shofar gadol* it simply says that "it will be blown" because this revelation is **completely** beyond creation – the level of "the most hidden of all the hidden [levels]" which can't be expressed through any name.

The *ma'amar* continues to explain the *shofar gadol* based on the Tzemach Tzedek's commentary on the Alter Rebbe's *ma'amar* in Likkutei Torah:

(ב) **ובכדי** לבאר העילוי דשופר גדול עוד יותר, מביא הצ"צ<sup>2</sup> (בהביאור שלו<sup>10</sup> להמאמר ד"ה והי' ביום ההוא יתקע בשופר גדול שבלקו"ת) מ"ש בלקו"ת בד"ה להבין המשנה<sup>11</sup> יו"ט של ראש השנה שחל להיות בשבת במקדש היו תוקעין אבל לא במדינה<sup>12</sup>, דזה שבראש השנה צריך לתקוע בשופר הוא בכדי לעורר עי"ז למעלה התענוג בבריאת העולמות, וכיון שבשבת מצד עצמו ישנו התענוג, לכן בראש השנה שחל להיות בשבת אין צריך [כ"כ<sup>13</sup>] לתקיעת שופר.

In order to further explain how high the revelation of the *shofar gadol* is, the Tzemach Tzedek quotes an explanation of the Alter Rebbe from another Rosh Hashanah *ma'amar* in Likkutei Torah. In that *ma'amar*, the Alter Rebbe explains the statement of the Mishnah that "when the *yom tov* of Rosh Hashanah falls out on Shabbos, they would blow the *shofar* in the Bais HaMikdash, but not in the country [outside of the Bais HaMikdash]."

The prohibition against blowing the *shofar* on Shabbos anywhere other than the Bais HaMikdash is a Rabbinic prohibition which was enacted to prevent someone from accidentally carrying a *shofar* in a public domain and transgressing the prohibition to carry in a public domain on Shabbos.

How can the Sages take away this fundamental mitzvah of Rosh Hashanah simply to avoid a potential mistake?

The Alter Rebbe explains that the purpose of the mitzvah of blowing the *shofar* is to re-awaken Hashem's desire to create the world by reminding Him of the pleasure that He receives when we connect to Him (represented by blowing the *shofar*). Since Shabbos is a time when Hashem's pleasure in creation is **already** revealed, blowing the *shofar* becomes less important – and can therefore be pushed off

due to the concern that someone could come to transgress the prohibition against carrying on Shabbos.

However, if Hashem's pleasure in creation is already revealed on Shabbos, why do we still blow the *shofar* in the Bais HaMikdash if Rosh Hashanah falls out on Shabbos?

זוה שבמקדש היו תוקעין גם בראש השנה שחל בשבת הוא, כי בתענוג כמה מדריגות, ודרגת התענוג שממשיכים על ידי תקיעת שופר במקדש היא נעלית יותר מדרגת התענוג דשבת. שהתענוג דשבת הוא מבחינת חיצונית הכתר, שרש הנאצלים, והתענוג שהמשיכו על ידי תקיעת שופר במקדש הוא מבחינת פנימיות הכתר, בחינה תחתונה שבמאציל<sup>14</sup>

The Alter Rebbe explains that there are **many** levels to Hashem's pleasure, and the level of pleasure which can be accessed by blowing the *shofar* in the Bais HaMikdash is **higher** than the pleasure which is present on the day of Shabbos. Therefore, blowing the *shofar* in the Bais HaMikdash presents a significant additional benefit which outweighs the risk of the potential Shabbos violation.

In terms of the *sefiros*, the pleasure which is present on Shabbos comes from the external level of *kesser*, which is the source of **creation**. The pleasure from the blowing of the *shofar* in the Bais HaMikdash, however, comes from the internal level of *kesser*, the lowest level of G-dliness which is **beyond** creation.

The Tzemach Tzedek adds to this explanation of the Alter Rebbe:

ומוסיף הצ"צ, שגם בהתענוג דבחינה תחתונה שבמאציל, ישנם כמה מדריגות. והתענוג שנמשך בבית ראשון על ידי תקיעת שופר הוא נעלה יותר מהתענוג שנמשך בבית שני. ובבית ראשון עצמו, השופר דיוהכ"פ דשנת היובל [שמצות יובל היתה רק בבית ראשון<sup>15</sup>] הוא נעלה יותר מהשופר דראש השנה.



Even within the internal level of *kesser*, Hashem's pleasure which is present at this level can still be subdivided into many levels (and not all levels which are "beyond creation" are considered equal); the pleasure that was caused by blowing the *shofar* in the **first** Bais HaMikdash is higher than the pleasure that was caused by blowing the *shofar* in the **second** Bais HaMikdash. And even within the first Bais HaMikdash, the blowing of the *shofar* on Yom Kippur during a year of *yovel* (which happens every fifty years and was only observed during the time of the first Bais HaMikdash) causes an even greater level of pleasure than blowing the *shofar* on Rosh Hashanah!

In summary, we have mentioned the following levels of blowing the *shofar* (listed from lowest to highest):

1. On Rosh Hashanah outside the Bais HaMikdash
2. On Rosh Hashanah inside the second Bais HaMikdash
3. On Rosh Hashanah inside the first Bais HaMikdash
4. On Yom Kippur during the *yovel* year in the first Bais HaMikdash

Even though they reach extremely high levels, none of them can compare to the *shofar* of Moshiach described by our *possuk*:

ואעפ"כ גם בשופר דיובל נאמר<sup>16</sup> והעברת שופר תרועה, שופר סתם<sup>17</sup> ומזה מובן, ששופר גדול הוא למעלה גם מהגילוי שנמשך על ידי שופר דיובל.

Even regarding the *shofar* blown on Yom Kippur during the *yovel* year, the *possuk* says "and you shall announce with the *shofar* blasts," referring to the *shofar* as an "ordinary" *shofar* and **not** a *shofar gadol*. Based on this, we see that the revelation of the *shofar gadol* is even **higher** than the revelation caused by the *shofar* blown on Yom Kippur during the *yovel* year.

The *ma'amar* continues to explain the significance of the *shofar gadol* by comparing it to the *shofar* which was sounded at Matan Torah (the Giving of the Torah):

(ג) **ולהוסיף**, דשופר גדול שיהי' לע"ל הוא למעלה יותר גם משופר דמתן תורה, שהרי גם בשופר דמ"ת נאמר<sup>18</sup> ויהי קול השופר, שופר סתם.

When describing the *shofar* which was sounded at the time of Matan Torah, the *possuk* says, "the sound of the *shofar*" – and doesn't refer to it as a *shofar gadol*. Therefore, we can conclude that the *shofar gadol* of Moshiach is even greater than the *shofar* which was sounded at the time of Matan Torah.

However, the continuation of that *possuk* says "The sound of the shofar **grew increasingly stronger**," and in another *possuk* the *shofar* of Matan Torah is referred to as a *kol gadol* (great voice). This could seem to imply that the *shofar* of Matan Torah **is** as great as the *shofar gadol* of Moshiach.

The *ma'amar* shows that this is not the case:

דזה שממשיך בכתוב ויהי קול השופר הולך וחזק מאד הוא שקול השופר היה חזק מאד, קול גדול<sup>19</sup>, אבל בנוגע השופר שממנו נמשך הקול<sup>20</sup> לא נאמר שהי' שופר גדול, ומזה מובן דשופר גדול שיהי' לעתיד הוא למעלה גם מהשופר דמתן תורה.

Even though the word *gadol* is also used regarding the *shofar* of Matan Torah, in this case the term *gadol* refers to the **voice** of the *shofar* – and not the *shofar* itself. (The "voice" of the *shofar* refers to the **revelation** of the level of G-dliness represented by the *shofar*, while the "*shofar* itself" refers to the **essence** of the level of G-dliness [which is beyond revelation] that is represented by the *shofar*.)

Therefore, we see that the *shofar gadol* of Moshiach is greater than the *shofar* of Matan Torah. The *ma'amar* connects this to a statement in *Pirkei D'Rebbi Eliezer*:

וכדאיתא בפרקי דר"א<sup>21</sup> בענין ב' קרניו של אילו של יצחק, דקרן של שמאל נשמע קולו על הר סיני שנאמר ויהי קול השופר, וקרן של ימין שהוא גדול מהשמאל עתיד לתקוע בו לע"ל, שנאמר והי' ביום ההוא יתקע בשופר גדול.

The *Pirkei D'Rebbi Eliezer* teaches that both the left and right horns of the ram used at the *Akeida* (which Avraham slaughtered instead of Yitzchok) were used as a *shofar*:

- The voice of the left horn was heard on Har Sinai (at the time of Matan Torah), as it says, "and there was the sound of the *shofar*." [It says "the *shofar*" and not "a *shofar*", showing that it refers to a specific *shofar* – the *shofar* from the ram used at the *Akeida*.]
- The right horn, which is larger than the left, will be sounded in the time to come, as it says "and it will be on that day the *shofar gadol* will be sounded." [The word "*gadol*" from *shofar gadol* refers to the larger (*gadol*) right horn of the ram from the *Akeida*.]

Just as we explained above, the *Pirkei D'Rebbi Eliezer* also shows that the *shofar gadol* of Moshiach is greater than the *shofar* of Matan Torah.

The *ma'amar* explains **why** the *shofar* of Moshiach needs to be greater than the *shofar* of Matan Torah:

והטעם על זה שהשופר דמתן תורה הי' שופר סתם והשופר דלע"ל יהי' שופר גדול, מבאר אדמו"ר האמצעי<sup>22</sup>, כי במתן תורה היו כולם בקירוב לאלקות (גם לפני קול השופר), ולכן גם ע"י שופר סתם הי'

אפשר לעוררם. אבל בכדי לעורר את האובדים והנדחים הוא דוקא ע"י שופר גדול.

The Mittler Rebbe explains that at the time of Matan Torah the Jews were already close to G-dliness (they were on a very high spiritual level) – even before the *shofar* was sounded. Therefore, an “ordinary” *shofar* was sufficient to inspire them and bring them to an even higher level.

However, in order to awaken “those lost in the land of Assyria and those exiled in the land of Egypt” (Jews who are distant from any revealed connection to G-dliness), a much greater revelation – the *shofar gadol* – is necessary in order to inspire them and bring them close to G-dliness.

We are now able to answer question three:

### Question Three:

Our *possuk* uses the word *yi'tokah* (shall be sounded), which implies that the *shofar* will **sound itself**. What does it mean that the *shofar gadol* will “sound itself”?

ועפ"ז מבאר מ"ש יתקע בשופר גדול, דלשון יתקע (תי"ו בקמ"ץ) מורה שיתקע מעצמו, כי הגילוי דבחינת שופר גדול לעורר את האובדים והנדחים יהי' מעצמו, בלי אתערותא דלתתא כלל<sup>23</sup>.

When Moshiach comes, the *shofar gadol* will awaken even those who don't have any revealed closeness to G-dliness. Because these Jews won't do anything to cause this revelation, we say that the revelation will happen “on its own.” Therefore, the *possuk* uses the word *yi'tokah* (shall be sounded) to imply that the revelation of the *shofar gadol* (the revelation of Hashem's essence) will happen on its own – and can therefore have an impact on **every** Jew.

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In the next section, the *ma'amar* will question our conclusion that the great revelation of the *shofar gadol* will happen "on its own."

## Section Two

The first section of the *ma'amar* explained the following points:

- The *shofar* of Moshiach is called the *shofar gadol* because it represents a higher level of G-dly revelation than an "ordinary" *shofar*. Even though the "ordinary" *shofar* represents extremely high revelations – the revelation of *sovev kol almin* and even higher levels which are beyond creation within the inner level of *kesser* – the *shofar gadol* has no connection to the limits of creation whatsoever.
- We explained that this quality of being "completely beyond the limits of creation" makes the *shofar gadol* superior to the *shofar* of Rosh Hashanah (even when it is blown in the Bais HaMikdash), superior to the *shofar* which is blown in the Bais HaMikdash on Yom Kippur during a *yovel* year, and even higher than the *shofar* which was blown at Matan Torah.
- Because the level of *shofar gadol* is completely beyond creation, it cannot be represented by any "name" of Hashem (such as *Havayah* or *Ad-noy*). Therefore, our *possuk* simply says that the *shofar gadol* "will be sounded" but doesn't mention the "name" of the one who will sound it.
- The reason why this tremendous revelation of *shofar gadol* will be necessary when Moshiach comes is because it needs to awaken even "those lost in the land of Assyria and those exiled in the land of Egypt." At Matan Torah only an "ordinary" *shofar* was needed in order to reach Jews who were **already** on a high spiritual level. However, to reach the most distant Jew, the revelation of the *shofar gadol* will be needed.
- This is why our *possuk* uses the word "*yitoka*", which implies that the *shofar gadol* will "sound itself": in order to affect the

Jews who are on the lowest spiritual level, the *shofar gadol* needs to come from a level which is completely beyond the limits of creation and cannot be "sounded" by the efforts of creation.

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However, the explanation that the *shofar gadol* is sounded "on its own" doesn't seem to fit with another explanation in the Alter Rebbe's *ma'amar* from Likkutei Torah (mentioned in the first section):

ד) **והנה** מבואר בתחלת המאמר<sup>24</sup> (לאחרי הדיוק בהפסוק והי' ביום ההוא יתקע בשופר גדול) דזה שאומרים<sup>25</sup> בראש השנה זה היום תחלת מעשיך הוא כי בכל ראש השנה הוא התהוות כל העולמות מחדש כמו שהי' בפעם הראשונה.

In the beginning of the *ma'amar* in Likkutei Torah, the Alter Rebbe explains why we say on Rosh Hashanah that "this [today] is the day of the beginning of Your actions [referring to the creation of the world]." Even though it has been thousands of years since the world was created, each year on Rosh Hashanah the life force within creation is renewed just as it was during the initial process of creation.

Based on this, it seems that Rosh Hashanah is the **same** as the first day of creation. However, this seems to contradict the conclusion of the phrase quoted above: "This is the day of the beginning of Your actions, a **remembrance** of the first day [of creation]."

If the **same** action of re-creating the world happens every Rosh Hashanah, why does it say that it's only a **remembrance** (meaning "similar to") the first day of creation?

ומ"ש זכרון ליום ראשון (שראש השנה הוא רק זכרון ליום ראשון) הוא, כי בתחלת הבריאה, המשכת הרצון והתענוג בבריאת העולמות היתה מצד עצמו, כי חפץ חסד הוא<sup>26</sup>, ועכשיו באתערותא דלתתא תליא מילתא.

The Alter Rebbe explains that even though the same spiritual creation **process** happens every Rosh Hashanah, the **cause** for this process was different when the world was first created. Since man was not yet created, there wasn't anyone to serve Hashem and awaken His desire to create the world. Therefore, Hashem awakened this desire "on His own" because "He desires to be kind [and therefore "gives" us creation even though it wasn't earned]."

However, this motivation for creation based on Hashem's kindness was only sufficient to create the world **before** man was created. Now that man is created and has the ability to serve Hashem, the re-creation of the world (which happens yearly on Rosh Hashanah) is dependent on our efforts.

The Alter Rebbe further clarifies exactly which type of service of Hashem is needed in order to re-awaken His desire to create the world:

ומבאר<sup>27</sup> שהעבודה (אתערותא דלתתא) שעל ידה ממשיכים הרצון והתענוג בבריאת העולמות היא כמאמר רז"ל<sup>28</sup> אמרו לפני מלכות כו' זכרונות כו' ובמה בשופר.

The Gemara in Rosh Hashanah relates:

"Hashem says: ...say the *pesukim* before Me which discuss My kingship, My remembrance [of the creation], and the *shofar*.

"Say the *pesukim* of My kingship in order to appoint Me as a King over you. Say the *pesukim* of My remembrance so I remember you for good. And how should this all be accomplished? With [the *pesukim* related to the *shofar* as well as the blowing of the] *shofar*."

From this we see that the way to awaken Hashem's desire to "become our king" and "remember us" (and therefore re-create the



world so we can continue to serve Him) is accomplished through the blowing of the *shofar* on Rosh Hashanah.

The *ma'amar* explains why the re-creation of the world is now dependent on the service of the Jews:

והטעם על זה שההמשכה עכשיו היא על ידי עבודת האדם הוא<sup>29</sup> כי ע"י שההמשכה (עכשיו) היא ע"י עבודתם של ישראל, דשורש ישראל הוא בהעצמות, הרצון והתענוג שנמשכים עכשיו הם נעלים יותר מהרצון והתענוג שנמשכו מצד עצמם (בתחלת הבריאה).

In the beginning, Hashem invested life force into creation because "He desires to be kind," a desire which He awakened "on His own" because "it is the nature of the One that is good to do good." Because this desire was connected to creation (and not directly for the **ultimate purpose** of creation – the service of the Jews), it was only a revelation of *chitzonius ha'razton* (an intermediary desire – something which is only desired in order to reach a greater goal).

However, when the Jews, who have a connection to Hashem's **essential** desire (His ultimate goal), reawaken Hashem's desire to create the world through **their** service (which is the ultimate purpose of creation), this draws down a higher pleasure and reveals a more "essential" desire for the creation of the world.

This implies that a revelation which happens "on its own" is inferior to a revelation which is brought about by the service of the Jews, which presents a contradiction to our conclusion from the first part of the *ma'amar*:

ועפ"ז צריך להבין, שהשופר דלמעלה (פנימיות רצון העליון<sup>30</sup>) שנמשך עכשיו, שהוא שופר סתם, המשכתו היא ע"י עבודת האדם, והשופר דלע"ל שהוא שופר גדול, יומשך מעצמו בלי אתערותא דלתתא כלל.

In the first part of the *ma'amar* we compared the revelation of G-dliness from the "ordinary" *shofar* to the revelation of the *shofar gadol*. We explained that the revelation of the ordinary *shofar* is **lower** because it has some connection to the limits of creation, while the *shofar gadol* – which "sounds **itself**" and is not caused by the efforts of the Jews – is a **higher** revelation that is completely beyond the limits of creation.

Based on what we learned in this section of the *ma'amar*, however, it would seem that the revelation of the *shofar* which is brought about by the service of the Jews (whose soul comes from Hashem's essence) should be **higher** than the *shofar* which "sounds itself."

#### Question Four:

If we know that the greatest revelations are caused by the service of the Jews, how can the tremendous revelation of the *shofar gadol* happen "on its own"?

The *ma'amar* adds to this question by relating the *shofar* of Rosh Hashanah to the *shofar gadol*:

**והנה** מבאר בהמאמר<sup>1</sup> דזה שלע"ל יתקע בשופר גדול הוא ע"ד שופר דראש השנה עכשיו, כי מצות אינן בטילות לע"ל [אלא שאז יהי השופר במדריגה נעלית יותר, שופר גדול].

In Likkutei Torah, the Alter Rebbe quotes the statement of the Gemara that "mitzvos will not be **nullified** in the time to come" but clarifies that the mitzvos will be done **differently** than they are now. In our case, the current process for blowing the *shofar* includes the *pesukim* of *malchuyos* (kingship), *zichronos* (remembrances), and *shofaros* (*pesukim* which mention the *shofar* – as well as the blowing of the *shofar* itself). However, in the time to come there will not be a spiritual need for the *malchuyos* and *zichronos*, and the only part which will remain is the *shofaros*.

Based on this, we see that while the aspects of *malchuyos* and *zichronos* will be nullified, the *shofar* (of Rosh Hashanah) will **not** be nullified in the time to come. Even though it won't be **nullified**, the concept of the *shofar* will **change** to be expressed as the *shofar gadol* of Moshiach. This shows that the *shofar gadol* of Moshiach **can** be compared to the current "ordinary" *shofar* (as they are both expressions of the same mitzvah); the difference is that the *shofar gadol* will be "higher" than the "ordinary" *shofar*, but their spiritual function is similar.

The Rebbe explains the basis for the connection between the current "ordinary" *shofar* of Rosh Hashanah and the *shofar gadol*:

ויש לומר, שהמקור לזה (שיתקע בשופר גדול שייך לתקיעת שופר דראש השנה) הוא מה דאיתא בגמרא<sup>32</sup>, דטעמו של המ"ד בתשרי עתידין להגאל הוא אתיא שופר שופר, כתיב<sup>33</sup> הכא תקעו בחודש שופר וכתוב התם ביום ההוא יתקע בשופר גדול.

Another section of the Gemara in Rosh Hashanah discusses the two opinions regarding when the ultimate *geula* will happen; Rabbi Eliezer says that we will be redeemed in Tishrei, while Rabbi Yehoshua maintains that we will be redeemed in Nissan.

The basis for the opinion which says that we will be redeemed in Tishrei is a *gezeira shova* (an association between the concepts discussed in two different *pesukim* based on the usage of a common word) between the following two *pesukim*:

1. *Tiku ba'chodesh shofar* (blow the shofar in "the month" - referring to Tishrei)
2. *Ba'yom ha'hu yitoka ba'shofar gadol* (on that day that the great shofar will be sounded)

According to Rabbi Eliezer, the common word *shofar* implies that just like the event in the first *posuk* (the blowing of the *shofar*) occurs in

the month of Tishrei, so too the event referred to in the second *possuk* (the final *geula*) will also occur in the month of Tishrei. This implies that there is a connection between "ordinary" *shofar* of Rosh Hashanah and the *shofar gadol*.

This strong connection between the *shofar* of Rosh Hashanah and the *shofar gadol* of Moshiach builds on the previous question:

ועפ"ז צריך להבין עוד יותר מה שהובא לעיל מהדרושים, דפירוש יתקע (תי"ו בקמ"ן) בשופר גדול הוא יתקע בעצמו בלי אתערותא דלתתא כלל, הרי מענינים העקריות דראש השנה הוא עבודת האדם [וכמבואר בכ"מ<sup>34</sup> דהטעם על זה שראש השנה הוא באחד בתשרי, אף שבכ"ה באלול נברא העולם<sup>35</sup> ואחד בתשרי הוא יום הששי למעשה בראשית, הוא, כי ביום זה נברא האדם],

Based on the fact that the *shofar gadol* is connected to the *shofar* of Rosh Hashanah, it is even more difficult to understand how the *shofar gadol* will happen "on its own."

One of the fundamental concepts of the day of Rosh Hashanah is the importance of a person's **own** efforts to accept Hashem as his King.

[Parenthetically, the Rebbe points out that this is the reason why Rosh Hashanah is on the first day of the month of Tishrei (the sixth day of creation) and not the 25<sup>th</sup> day of Elul, when creation actually began. Because the focus of Rosh Hashanah is a person's **own** efforts in serving Hashem, and man was created on the sixth day of creation, Rosh Hashanah was therefore established on this day.]

וכיון דענין יתקע בשופר גדול הוא ע"ד תקעו בחודש שופר דראש השנה (תשרי<sup>36</sup>), ה' ראוי לכאורה שהמשכת ענין זה תהי' על ידי עבודת האדם, ואעפ"כ מבואר בהדרושים, דפירוש יתקע הוא יתקע מעצמו בלי אתערותא דלתתא כלל.

**Question Five:**

If the *shofar gadol* is connected to the *shofar* of Rosh Hashanah, it would seem that the revelation of the *shofar gadol* should also be accomplished through the service of man. If so, why does Chassidus explain that the word *yitoka* implies that the *shofar gadol* will be sounded "by itself" without any "inspiration from below" **at all**?

גם צריך להבין, דכל הענינים שבתורה (מלשון הוראה), הם הוראה בעבודת האדם, וכיון דזה שיתקע בשופר גדול יהי' מלמעלה בלי אתערותא דלתתא, מהי ההוראה מזה בעבודת האדם.

### Question Six:

The word "Torah" comes from the Hebrew word *hora'ah*, meaning "lesson," to teach us that **every** concept in Torah has a lesson for every Jew regarding his service of Hashem. If the *shofar gadol* will be sounded "by itself," how can it contain a lesson for us in our service of Hashem?

The *ma'amar* begins to answer these questions based on a *ma'amar* of the Rebbe Maharash:

ה) **ויבן** זה ע"פ המבואר בדרושי אדמו"ר מהר"ש<sup>37</sup>, דזה ששופר צדו אחד קצר וצדו השני רחב הוא על שם מן המיצר קראתי י-ה ענני במרחב י-ה<sup>38</sup>.

The Rebbe Maharash explains that the reason why the *shofar* is narrow at one end and wide on the other is because of the concept represented in following *possuk*:

From the [narrow] straits I called *Kah* [the name of Hashem spelled "י-ה"]; *Kah* ענני במרחב י-ה: answered me [and put me in a] a wide open place.

On a simple level, this *possuk* means that Dovid HaMelech called out to Hashem when he was in a "narrow" (difficult) situation, and

Hashem answered him by removing his difficulties and placing him in a "wide open" (pleasant) situation.

We see how this concept is represented by the *shofar*:

דכמו שקול השופר, ע"י שיוצא מן המיצר מצדו הקצר עי"ז דוקא הוא במרחב ובהתפשטות בצדו הרחב, כמו"כ הוא ברוחניות, שע"י הצעקה מן המיצר והדוחק, מן המיצר קראתי י-ה, עי"ז דוקא ענני במרחב י-ה.

Physically, the sound of the *shofar* is created by making a small buzzing noise with one's lips into the narrow end, and then a much greater sound is produced from the wide end.

The same is true on a spiritual level; when a Jew cries out to Hashem in a challenging situation – from the "straits" – this painful cry is what causes Hashem to answer him in a "wide open (peaceful)" way.

The Rebbe Maharash connects this to another statement of the Gemara in Rosh Hashanah:

ומבאר שם, דזהו שאמרו רז"ל<sup>39</sup> כל שנה שרשה בתחלתה מתעשרת בסופה, דרשה בתחלתה [שישראל עושין עצמן רשין בראש השנה לדבר תחנונים ותפלה כענין שנאמר<sup>40</sup> תחנונים ידבר רש<sup>41</sup>] היא הקריאה מן המיצר, ועי"ז מתעשרת - ענני במרחב. וכמבואר במאמר הנ"ל של אדמו"ר מהר"ש<sup>42</sup> המעלה דתפלת עני על תפלת עשיר.

The Gemara says, "Any year which begins 'poor' will end up 'rich'." Rashi interprets the "beginning of the year" to refer to Rosh Hashanah, and "poverty" to mean that "the Jews make themselves 'poor' on Rosh Hashanah to state their humble requests and prayers, as it says, 'A poor man speaks with humble requests.'" This approach of "making oneself poor" on Rosh Hashanah represents "calling from the straits," and therefore causes the end of the year to be "rich" – to be "answered in a wide open way."

The Rebbe Maharash explains that this represents the advantage of a "poor man's prayer" over a "rich man's prayer"; the prayer of a poor man who experiences tremendous suffering is able to reach a deeper level than the prayer of the rich man. (This is true both in terms of physical poverty and spiritual poverty.)

The *ma'amar* explains that the prayer of the poor man is greater in two ways:

ויש לומר, שהמעלה בתפלת עני היא בשני ענינים. בהתפלה עצמה, כתורת הבעל שם טוב<sup>43</sup> על הפסוק<sup>44</sup> תפלה לעני כי יעטוף ולפני הוי' ישפוך שיחו, דתפלת העני היא שלפני הוי' ישפוך שיחו, וגם שתפלת העני מתקבלת יותר.

1. The prayer **itself** of the poor man is greater. This is the meaning of the teaching of the Ba'al Shem Tov on the *possuk*, "The prayer of a poor man who enwraps himself [in his pain] and pours out his speech before [in front of] *Havayah*." The Ba'al Shem Tov explains that the phrase "before *Havayah*" can also mean "**higher than** *Havayah*", implying that the poor man's prayer can reach the levels of G-dliness which are **beyond** the name *Havayah*.
2. The prayer of the poor man is **accepted** to a greater degree.

The *ma'amar* adds another point:

ועוד ענין, שגם התענוג דהאדם מההשפעה שנמשכה לו ע"י תפלתו, התענוג של העני הוא תענוג גדול יותר, כתורת הה"מ שהובאה במאמר הנ"ל<sup>45</sup>.

Additionally, the poor man receives a greater **pleasure** than the rich man would when his prayer is answered, because the pleasure that one receives from relief depends on the previous pain that he was experiencing – and the poor man had a much higher degree of pain.

In the Rebbe Maharash's *ma'amar*, he explains this with a teaching of the Maggid:

In the *tefillah* of *nishmas kol chai* we say, "even if our eyes shone like the sun and the moon... it would not be sufficient to thank You, Hashem..." The Maggid asks the obvious question: The sun is clearly brighter than the moon; why do we say "even if our eyes shone like the sun **and the moon**?"

The reason why we also mention the moon is because the moon has a certain advantage over the sun. Even though the sun's light is greater, the sun's light is constant, and "constant pleasure is not considered pleasure." The moon, on the other hand, is able to experience the pleasure of having new light after having nothing at all, and "pleasure only exists with something new."

The Maggid also provides an analogy for this: We see that a poor person has much more pleasure when he earns 100 *zahuvim* and is able to leave his state of poverty than a king who gains significant additional riches for his treasury. Even though the amount which the king receives is greater, the poor man is experiencing wealth **for the first time.**"

Based on this, we are able to understand the connection between the *shofar gadol* and the *shofar* of Rosh Hashanah:

**ועפ"ז** יש לבאר השייכות דיתקע בשופר גדול לראש השנה, כי זה שלע"ל יתקע בשופר גדול בכדי לעורר את האובדים והנדחים, הוא, כי האובדים והנדחים הם בתכלית המיצר, וזה מעורר וממשך התקיעה דשופר גדול (ההמשכה מבחינת סתימא דכל סתימין), תכלית המרחב.

Earlier in the *ma'amar*, we were unable to find a common point between the *shofar* of Rosh Hashanah and the *shofar gadol* of



Moshiach. However, based on what we learned above, we see that both of them follow the pattern of "calling out from the narrow strait" and "being answered in a wide open" way.

As explained at the beginning of the *ma'amar*, the *shofar gadol* is needed in order to awaken those who are "lost and exiled" – Jews who are "in the narrow straits." The very fact that these Jews are "in the narrow straits" awakens the "sounding of the *shofar gadol*" (the revelation of the most concealed level of G-dliness) just like blowing into the narrow end of a *shofar* causes a tremendous sound from the wider end.

וזהו השייכות דיתקע בשופר גדול לראש השנה (תקעו בחודש שופר), כי ענין ראש השנה הוא דע"י שהיא רשה בתחלתה (מרשית השנה, רשית חסר<sup>46</sup>), היא מתעשרת.

As explained above, Rosh Hashanah follows the same pattern: "Any year which is 'poor' at the beginning (when the Jews express their humble requests on Rosh Hashanah – the "narrow straits") is 'rich' at the end (when Hashem blesses them with abundance – the "wide open" response).

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In the final section, the *ma'amar* will answer the remaining questions and explain how the *shofar gadol* can "sound itself" if it is awakened by the suffering of the Jews in *galus*.

## Section Three

In the first two sections of the *ma'amar* we explained the following points:

- The *shofar gadol* is a revelation of G-dliness which is completely beyond the limits of creation. Even though an "ordinary" *shofar* (such as the *shofar* of Rosh Hashanah or the *shofar* of Matan Torah) is also a very high level of G-dly revelation, it has some connection to the limits of creation.
- Because this revelation is beyond the limits of creation, it cannot be referred to with any "name" of Hashem. The *possuk* uses the word "*yitoka*" to imply that the *shofar gadol* will "sound itself," as it is beyond the reach of the limited creation.
- This extremely high revelation of the *shofar gadol* is necessary in order to awaken even those who are "lost in the land of Assyria" and "exiled in the land of Egypt" and awaken within them the desire to "come and bow down before Hashem on the holy mountain [of the Bais HaMikdash] in Jerusalem." (These first three points answered questions one, two, and three.)
- However, Chassidus explains that a revelation which happens "from above" is inferior to a revelation which is brought about through the service of the Jews (who are connected to Hashem's essence). If so, how can the *shofar gadol* (which "sounds itself") be higher than the *shofar* of Rosh Hashanah (which happens through the efforts of the Jews)? [Question Four]
- Furthermore, the *shofar gadol* is connected to the *shofar* of Rosh Hashanah. Since the revelation of Rosh Hashanah is brought about through the service of the Jews, it would seem

that the revelation of the *shofar gadol* should also be accomplished through the service of the Jews. If so, why does Chassidus explain that the word *yitoka* implies that the *shofar gadol* will be sounded "by itself" without any "inspiration from below" **at all**? [Question Five]

- The final question of the *ma'amar* focused on the lesson which we can learn from the *shofar gadol*: The word "Torah" comes from the Hebrew word *hora'ah*, meaning "lesson," to teach us that **every** concept in Torah has a lesson for every Jew regarding his service of Hashem. If the *shofar gadol* will be sounded "by itself," how can it contain a lesson for us in our service of Hashem?
- In order to answer these questions, the *ma'amar* introduced a new "theme" of Rosh Hashanah: calling out from the "narrow straits" and being answered by Hashem in a "wide open way." When the Jews make themselves "poor" (humble) on Rosh Hashanah, then Hashem answers them with a "rich" (abundant) year. [This also parallels the shape of the *shofar*, which is narrow at one end and wide on the other.]
- This enabled us to begin to understand the connection between the *shofar gadol* and Rosh Hashanah: Rosh Hashanah follows the pattern of calling out to Hashem from the "narrow straits" and being answered in a "wide open way." So too, the revelation of the "wide open" *shofar gadol* is caused by the suffering of the Jews who are in the "straits" of the darkest *galus* in Assyria and Egypt.

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In order to fully explain this point, the *ma'amar* explains an additional aspect of the effect of the *shofar gadol*:

(ו) **ויש** לומר, דעל ידי התקיעה בשופר גדול בכדי לעורר את האובדים בארץ אשור והנדחים בארץ מצרים נעשה עילוי גם בארץ אשור וארץ מצרים.

In addition to affecting the **Jews** who are lost in Assyria and exiled in Egypt, the *shofar gadol* also affects the **countries themselves** and brings them to a higher level.

We can understand why this happens by understanding the purpose of why the Jews were sent there in the first place:

כי הכוונה בזה שישראל גלו לארץ אשור ולארץ מצרים, ועד שע"ז נעשו אובדים ונדחים, היא, בכדי שע"י מיצר הגלות, ובפרט מיצר הגלות של אלה שע"י הגלות נעשו במצב דאובדים ונדחים, יתעורר ויומשך השופר גדול, שע"ז יתעלו ישראל למדריגה נעלית יותר מהמדריגה שהיו קודם שגלו. ולכן, כשיתקע בשופר גדול ותושלם הכוונה שבשבילה נבראה ארץ אשור וארץ מצרים, תהי' עלי' גם בהם.

The reason why the Jews were exiled to the lands of Assyria and Egypt to such an extent that they became "lost and pushed away" was in order for the suffering of *galus* (especially those who are in the worst situation within *galus*) to awaken and draw down the revelation of the *shofar gadol*. Through this revelation, the Jews reach a higher level than they had achieved before they went into *galus* (based on the principle that "any descent is for the sake of a greater ascent").

Therefore, when the *shofar gadol* is blown and this ultimate purpose (for which the lands of Assyria and Egypt were created) is accomplished, this **reveals** the ultimate purpose of these lands, elevating them to a higher level as well.

This effect of the *shofar gadol* enables us to see an additional connection between the *shofar gadol* and Rosh Hashanah:

**ועפ"ז** יש להוסיף עוד ענין בהשייכות דיתקע בשופר גדול לראש השנה, כי בראש השנה שני ענינים. שהוא יום בריאת האדם, ושעי"ז נעשה עילוי גם בכללות הבריאה (כדלקמן).

Rosh Hashanah has two main aspects:

1. It is the day when man was created.
2. Through the creation of man, the entire creation was brought to a higher level (as will be explained shortly).

These two aspects are explained in a *ma'amar* of the Rebbe Rashab:

והענין הוא כמ"ש אדמו"ר (מהורש"ב) נ"ע בהמאמר ד"ה זה היום תחלת מעשיך זכרון ליום ראשון<sup>47</sup>, דצריך להבין, הרי ראש השנה (זה היום) הוא באחד בתשרי שהוא יום הששי למעשה בראשית, ואיך הוא זכרון ליום ראשון.

In a *ma'amar* on the statement from *davening*, "This [Rosh Hashanah] is the day of the beginning of Your actions, a remembrance of the first day [of creation]," the Rebbe Rashab asks the following question:

How is it possible to refer to Rosh Hashanah as a "remembrance of the **first** day" if Rosh Hashanah is on the first day of Tishrei, the **sixth** day of creation?

ומבאר<sup>48</sup>, דהרצון לבריאת העולם הוא חיצוניות הרצון, ופנימיות הרצון הוא בישראל. ושני ענינים אלה בזמני השנה הם בכ"ה אלול ובראש השנה. דבכ"ה אלול שבו נברא העולם הוא חיצוניות הרצון, ובראש השנה (אחד בתשרי) שבו נברא האדם, אתם קרויין אדם<sup>49</sup>, הוא פנימיות הרצון.

The Rebbe Rashab explains that Hashem's desire to create the world is referred to as *chitzonius ha'ratzon* (an intermediary desire – something which is only desired in order to reach a greater goal),

while Hashem's desire for the Jewish people is referred to as *pnimius ha'ratzon* (an essential desire – the ultimate goal).

These two types of desire are represented by different days of the year:

- *Chitzonius ha'ratzon* is connected to the 25<sup>th</sup> day of Elul, the day that the creation of the world began.
- *Pnimius ha'ratzon* is connected to Rosh Hashanah (the 1<sup>st</sup> day of Tishrei), the day that man was created (specifically referring to the Jewish people who are referred to by the name "Adam").

Based on this, the Rebbe Rashab explains the statement, "This [Rosh Hashanah] is the day of the beginning of Your actions, a remembrance of the first day [of creation]":

וזהו זה היום תחלת מעשיך זכרון ליום ראשון, דבראש השנה שני ענינים<sup>50</sup>. ענין העיקרי דראש השנה הוא שהוא תחלת מעשיך, המשכת עצמות אוא"ס (שלמעלה מרצון לעולמות) ע"י עבודת האדם, ועוד ענין בראש השנה שהוא זכרון ליום ראשון, שההמשכה דעצמות אוא"ס נמשכת גם בהרצון לבריאת העולמות, ועי"ז בהעולמות<sup>51</sup>.

Rosh Hashanah has two aspects:

1. The main aspect of Rosh Hashanah is the fact that the Jews bring about the revelation of the essence of *ohr ein sof* which is **beyond** the desire for the creation of the world (*chitzonius ha'ratzon*). This is represented by the phrase "This is the day of the **beginning** of Your actions." (The word "beginning" represents the revelation of the essence of *ohr ein sof* because the *ohr ein sof* is the "beginning of" [precedes] creation.)

2. Additionally, Rosh Hashanah is also “a remembrance of the **first day** (the 25<sup>th</sup> of Elul),” because the revelation of the essence of *ohr ein sof* is also drawn down into the desire for the creation of the world (*chitzonius ha'ratzon*). (In other words, when the Jews accomplish their ultimate purpose and reveal Hashem's essence, this also reveals the ultimate purpose for Hashem's desire to create the world.) Through drawing down *ohr ein sof* into the **desire** for the creation of the worlds, it also reveals *ohr ein sof* within the **world itself**.

Based on this, we can now see an additional connection between the *shofar gadol* and Rosh Hashanah:

ועפ"ז, השייכות דיתקע בשופר גדול לראש השנה היא בשני הענינים שבו, המשכת הגילוי דשופר גדול לישראל שייכת לתחילת מעשיך, והעילוי שיהי' עי"ז בארץ אשור וארץ מצרים שייך לזכרון ליום ראשון.

The two aspects of the *shofar gadol* parallel the two aspects of Rosh Hashanah:

1. The fact that the *shofar gadol* will be a revelation which awakens all of the **Jews** parallels the fact that Rosh Hashanah is “the beginning of Your actions” – the revelation of Hashem's essential desire for the **Jewish people**.
2. The fact that the *shofar gadol* also elevates the **lands** that the Jews are exiled to (such as Assyria and Egypt) parallels the fact that Rosh Hashanah is a “remembrance of the first day” – the revelation of Hashem's essential desire within the **world itself**.

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Earlier in the *ma'amar*, we explained that the *shofar gadol* will be sounded “on its **own**,” but then explained that the revelation of the

*shofar gadol* is **caused** by the “narrow straits” (suffering) of the Jews in *galus* (specifically, those who are “lost in the land of Assyria and exiled in the land of Egypt). The *ma’amar* begins to resolve this contradiction:

(ז) **והנה** ע"פ המובא לעיל (ס"ה) מהדרוש דאדמו"ר מהר"ש שהמיצר דשופר הו"ע שנה שרשה בתחלתה, דענין רשה בתחלתה הוא זה שישראל עושין עצמן רשין בראש השנה, מובן, דענין המיצר שעל ידו הוא המשכת המרחב הוא גם כשהמיצר הוא מצד הביטול, שעבודתו היא בשלימות אלא שמצד הביטול שלו הוא מרגיש שהוא נמצא במיצר, גם ע"י מיצר זה הוא המשכת המרחב.

Earlier in the *ma’amar* (in Chapter Five), we explained (based on a *ma’amar* of the Rebbe Maharash) that the common theme between Rosh Hashanah and the *shofar gadol* is the pattern “from the narrow straits to the wide open situation.” We based this on the explanation of Rashi on a statement of the Gemara that said that “when the Jews make themselves ‘poor’ (humble) on Rosh Hashanah, Hashem will make the year ‘rich’ (blessed with abundance).”

The fact that Rashi used the expression that the Jews “**make themselves** poor” implies that the “narrow strait” doesn’t need to be externally imposed; it can be a result of **putting oneself** in a “narrow strait” as well. This means that (even) someone who has attained personal spiritual perfection can have the *bittul* to feel that he is completely inadequate and insignificant before Hashem – and that this “self-imposed narrow strait” can cause Hashem to respond in a “wide open” way.

The same concept can be applied to the *shofar gadol* as well:

ועד"ז הוא בנוגע הגילוי דשופר גדול שמתעורר ונמשך ע"י המיצר דהאובדים והנדחים, דגם כשעבודתו היא בשלימות אלא שמתבונן שלגבי הרוממות דאוא"ס גם העבודה האמיתית לחטא יחשב<sup>22</sup> ולכן



הוא מרגיש את עצמו לאובד ונדח, שעי"ז נתעורר ונמשך הגילוי דשופר גדול.

As explained above, the revelation of the *shofar gadol* is caused by the suffering of those who are "lost in the land of Assyria and exiled in the land of Egypt." In addition to those Jews who are **actually** in this spiritual exile, this concept can also be applied to Jews who **see themselves** as being in a spiritual exile.

This means that even someone who has attained spiritual "perfection" can feel that his service of Hashem is completely inadequate (and can even be considered as a "sin") when he considers the level of service that Hashem's greatness actually deserves, and therefore **feel** that he is "lost" and "exiled." This tremendous *bittul* is (also) able to bring about the revelation of the *shofar gadol*.

This answers question four:

#### Question Four:

If we know that the greatest revelations are caused by the service of the Jews, how can the tremendous revelation of the *shofar gadol* happen "on its own"?

#### Answer to Question Four:

In actuality, the revelation of the *shofar gadol* **is** (or can be) caused by the efforts of the Jews when they have the *bittul* to **see** themselves as "lost and exiled".

Based on this, we are also able to answer question five:

ויש לומר שגם אז (כשהמשכת הגילוי דשופר גדול היא ע"י הביטול שלו) שייך לשון יתקע (תי"ו בקמ"ץ), יתקע מעצמו, כי כשעושה עצמו עני ורש, דענין העני הוא שאין לו משל עצמו כלום והוא רק מקבל זה שנותנים לו בדרך צדקה, הוא מכיר ומרגיש דזה שע"י

עבודתו נמשך הגילוי הוא לא מצד העילוי שלו (שבכחו להמשיך), אלא מצד חסד הקב"ה<sup>53</sup>, יתקע מעצמו, וכאילו שההמשכה היא בלי אתערותא דלתתא כלל.

Even though a Jew is able to **cause** the revelation of the *shofar gadol* through his **own efforts** to serve Hashem with *bittul*, this can still be considered as the *shofar gadol* being sounded "**on its own**" (*yitoka*). When a Jew has complete *bittul* (he is "poor"), he realizes that anything he has accomplished cannot be attributed to his own efforts; even his "own" accomplishments are truly *tzedaka* from Hashem. (Just like the only source of a poor person's money is *tzedaka*, a humble ("poor") person realizes that his accomplishments are only due to the abilities and opportunities which Hashem has given him.)

Nevertheless, the revelation from above **is** brought about by a Jew's efforts because Hashem graciously allowed him to **earn** this reward (which is truly *tzedaka*) to avoid the shame of receiving an unearned gift.

We are now able to answer question five:

### Question Five:

If the *shofar gadol* is connected to the *shofar* of Rosh Hashanah, it would seem that the revelation of the *shofar gadol* should also be accomplished through the service of man. If so, why does Chassidus explain that the word *yitoka* implies that the *shofar gadol* will be sounded "by itself" without any "inspiration from below" **at all**?

### Answer to Question Five:

Even when the Jews are able to bring about the revelation of the *shofar gadol*, we still say that the *shofar gadol* "sounds itself" (*yitoka*) because the *bittul* of the Jews enables them to see that the perceived results of their own efforts are truly just "*tzedaka*" which Hashem

gives "on His own." Therefore, all these efforts are not considered as any "inspiration from below" **at all**.

Returning to question four (above), our answer only seems to apply to the Jews who **see** themselves as "lost and exiled." On the other hand, if the *shofar gadol* is brought about due to the Jews who are **actually** "lost and exiled," the revelation of the *shofar gadol* would have nothing to do with the service of the Jews. If so, how is it that the *shofar gadol* can be such a great revelation if it's not caused by the service of the Jews?

In order to answer this question, the Rebbe brings an explanation of the Frierdiker Rebbe:

**ולהוסיף**, דע"פ מ"ש כ"ק מו"ח אדמו"ר (בהמאמר ד"ה והי' ביום ההוא יתקע בשופר גדול<sup>54</sup>) שהשופר גדול יעורר את נקודת היהדות שבכל אחד מישראל, מובן, דזה שכל ישראל (גם וכולל האובדים והנדחים) ירצו לצאת מהגלות וללכת לירושלים ולהשתחוות לה' הוא שע"י הגילוי דשופר גדול יתעורר הרצון האמיתי<sup>55</sup> דישראל.

The Frierdiker Rebbe explains that the *shofar gadol* will awaken the *nekudas ha'yahadus* (essential Jewish core) which is concealed within every Jew. This implies that the **reason** why every Jew (even those who are "lost and exiled") will want to "bow down before Hashem on the holy mountain [of the Bais HaMikdash] in Jerusalem" (which will happen as a result of the *shofar gadol*) is because this is the **true desire** of every Jew.

The Rebbe contrasts this with the Jews' desire to leave Mitzrayim (Egypt) at the time of Pesach:

דזהו החילוק שבין הגאולה דיציאת מצרים וגאולה העתידה, שביציאת מצרים, חפצם של ישראל לצאת מטומאת מצרים ולדבקה בו ית'<sup>56</sup> היתה מצד הגילוי דלמעלה<sup>57</sup>, משכני<sup>58</sup>,

When Hashem took the Jews out of Mitzrayim, He "pulled them out" by showering them with (temporary) G-dly inspiration from above. (As soon as the Jews were in the desert and this inspiration was gone, they immediately began to suggest that they should return to Mitzrayim.)

ובגאולה העתידה, הרצון לצאת מהגלות ולבוא לירושלים יה' הרצון דישראל, והגילוי דלמעלה (שופר גדול) הוא רק סיבה שעל ידו יתגלה הרצון דישראל. והעבודה שלהם תהי' מצד עצמם - המעלה דראש השנה, עבודת האדם<sup>52</sup>.

However, when the *shofar gadol* will be blown and the Jews will leave the final *galus*, this desire to leave *galus* will express the **true** desire of the Jew - and not just temporary inspiration which is imposed on them from above. The *shofar gadol* will remove the "external covering" which conceals the *nekudas ha'yahadus* and allow it to come into full expression.

Based on this, we see how even the Jews who are "lost and exiled" will leave *galus* based on their **own** desire and effort. This explains how the *shofar gadol* can be compared to the *shofar* of Rosh Hashanah - even for the Jews who can't achieve the *bittul* required to make it happen.

Nonetheless, there still is a difference between the Jews who are "lost and exiled" due to their own service of *bittul* and the Jews who are literally "lost and exiled" in the depths of *galus*:

אלא שבהאובדים והנדחים כפשוטם, המעלה דעבודת האדם היא לאחרי הגילוי דשופר גדול שעל ידו מתעורר רצונו האמיתי דהאדם, אבל המשכת הגילוי דשופר גדול הוא מצד מלמעלה. ועוד אופן ביתקע בשופר גדול, שגם המשכת הגילוי דשופר גדול היא ע"י עבודה, כנ"ל.

The Jews who are **literally** "lost and exiled" in *galus* only have the advantage of serving Hashem through their own efforts **after** the *shofar gadol* is sounded, which reveals their *nekudas ha'yahadus* and true desire to connect to Hashem. The revelation of the *shofar gadol* itself, however, happens on its own "from above."

On the other hand, the Jews who have the *bittul* to **feel** as if they are "lost and exiled" are actually able to **cause** the revelation of the *shofar gadol* from "below to above."

Based on the above, we are now able to answer question six:

### Question Six:

The word "Torah" comes from the Hebrew word *hora'ah*, meaning "lesson," to teach us that **every** concept in Torah has a lesson for every Jew regarding his service of Hashem. If the *shofar gadol* will be sounded "by itself," how can it contain a lesson for us in our service of Hashem?

ח) **וזהו** והי' ביום ההוא יתקע בשופר גדול, דההוראה מזה שביום ההוא יתקע בשופר גדול, יתקע מעצמו, היא, שבסוף זמן הגלות שנשארו רק כמה רגעים שקודם ליום ההוא שיתקע בשופר גדול

Now that we are at the end of *galus* and only moments away from the time when the "*shofar gadol* will be sounded" -

[The Rebbe parenthetically stresses how close we are to this event:]

[ויתירה מזה שבנוגע לכמה ענינים התחיל כבר הענין דיתקע בשופר גדול, כמובן ממאמר הנ"ל דכ"ק מו"ח אדמו"ר<sup>ע</sup>, ובפרט שמעת כתיבת המאמר עד עכשיו כבר עברו כו"כ שנים, ועאכו"כ בזמן האחרון שראו במוחש שכו"כ שהיו תחלה במצב של אובדים ונדחים רח"ל התעוררו בתשובה ע"י התקיעה בשופר גדול<sup>ע1</sup>]

[Not only are we **close** to the time that the *shofar gadol* will be sounded; with regard to many areas, the concept of the *shofar gadol* has already **begun**. If this was already the case when the Frieddiker Rebbe wrote his *ma'amar* in 1943, and many years have passed since then, it is surely the case now. Additionally, in recent times [in 1968, when this *ma'amar* was said, which was right after the Six Day War] we have **seen** that those Jews who were "lost and exiled" have been awakened to return to Judaism through the sounding of the (spiritual) *shofar gadol*.]

The Rebbe returns to the lesson which this teaches us at the end of *galus*:

צריכה להיות העבודה בביטול, ההכרה והרגשה שכל הענינים שנפעלו ע"י עבודתו, הן בנוגע לעצמו והן בנוגע לזולתו, היא לא מצד המעלות שלו אלא מצד הנתינת כח מלמעלה.

The fact that the *shofar gadol* happens "on its own" teaches us that the service of Hashem in these last moments of *galus* must be done with *bittul*. This means that a Jew must have the recognition and feeling that everything that he accomplishes – whether regarding himself or his effect on others – is not due to his **own** abilities. Rather, everything that he accomplishes is due to the abilities and resources which are given to him from above.

ולהעיר, שהרגש זה אינו פועל חלישות בעבודתו, ואדרבה, ע"י הרגש זה, עבודתו היא ביתר שאת.

At first glance, one could think that a Jew would have less energy and enthusiasm in his service of Hashem if he did not attribute his own successes to himself. The *ma'amar* clarifies that the exact opposite is true:

דכשהעבודה שלו קשורה עם מציאותו, העבודה היא במדידה והגבלה. וגם כשהעבודה שלו היא באופן דבכל מאודך, הרי היא

מאדך, מאד שלך<sup>62</sup>, וע"י ההרגש שהענינים שנעשים ע"י עבודתו הם לא מצד הכחות שיש לו אלא מצד האלקות, עי"ז הוא יוצא מהמציאות וההגבלות שלו, והעבודה שלו היא למעלה ממדידה והגבלה<sup>63</sup>.

When a Jew's service of Hashem is connected to his own (limited) existence, his service is **also** limited. Even if his service is done in a way of "all your might" (as we say in *shema*, which usually represents an **unlimited** type of service), it is nonetheless "all **your** might" – it is only unlimited in comparison to his own limitations (but not **truly** unlimited).

On the other hand, when a Jew feels that everything that he accomplishes is only due to the abilities which are given to him by Hashem, this takes him beyond **all** his own limitations and makes it possible for him to serve Hashem without any limitations **at all**.

The Rebbe concludes:

ט) **והנה** מבואר בהמאמר ד"ה והי' ביום ההוא יתקע בשופר גדול<sup>64</sup> בענין שופר דראש השנה, דהגם שעיקר ההמשכה היא ע"י הצעקה דפנימיות הלב מ"מ צ"ל התקיעה בשופר גשמי דוקא, כי עשי' היא לעילא, וגם בכדי שהגילוי דפנימיות רצון העליון [בחינת שופר דלמעלה<sup>65</sup>] יומשך למטה בגשמיות.

In Likkutei Torah, the Alter Rebbe explains that although the main impact of the *shofar* on Rosh Hashanah comes from the **spiritual** "sounding of the *shofar*" (the essential cry of the soul to connect to Hashem), nevertheless the **physical** *shofar* needs to be sounded as well because "[a revelation caused by an action in] the [physical world of] Asiyah has the highest spiritual source." Additionally, through blowing the **physical** *shofar*, this allows the revelation of *pnimius ha'ratzon* (the spiritual *shofar* above) to be drawn down into the physical world.

ומזה מובן, דכמו"כ הוא בנוגע להתקיעה דשופר גדול ביום ההוא, שאין מספיק הענינים שהיו עד עכשיו, והתקיעה בשופר גדול צריכה להיות באופן שכל ישראל, גם וכולל האובדים והנדחים, יבואו וישתחוו לה' בהר הקודש בירושלים, בירושלים כפשוטה, ע"י משיח צדקנו שיוליכנו קוממיות לארצנו, בעגלא דידן בקרוב ממש.

From this we see that the same must be true with the *shofar gadol* of Moshiach; it isn't enough that we've already had the **spiritual** effect of the *shofar gadol*. The **physical** *shofar gadol* needs to be sounded so that **all** Jews - even those (literally) "lost and exiled" - will "bow down before Hashem on the holy mountain [of the Bais HaMikdash] in Yerushalayim" - the actual **physical** city of Yerushalayim, through Moshiach *tzidkeinu* who will bring us to our land, may it be immediately!

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## Footnotes from the Original Hebrew

\* יצא לאור בקונטרס ראש השנה - תשנ"ב, "לקראת ראש השנה . . כ"ה אלול, שנת ה'תנש"א".

(1) ישע'י כז, יג. והוא מפסוקי שופרות דר"ה.

(2) דרושים לר"ה נח, א ואילך. וראה גם מאמר זה (בשינויים קלים) באוה"ת דברים כרך ה' דרושי ר"ה ע' ב'עז ואילך. וראה ביאור למאמר זה באוה"ת ר"ה ע' א'תה ואילך. שם א'תח ואילך.

(3) נט, ד.

(4) עטרת ראש שער ר"ה פכ"ב.

(5) לקו"ת שם ס, א. עט"ר שם.

(6) לקו"ת שם נח, ד ואילך. עט"ר שם פי"ח ואילך.

(7) זכרי' ט, יד. וגם פסוק זה הוא מפסוקי שופרות דר"ה.

(8) ראה בארוכה לקו"ת נצבים נא, ג.

(9) שיום ההולדת שלו הוא בערב ר"ה - נולד כ"ט אלול תקמ"ט ("היום יום" כט אלול. ועוד).

(10) ר"ה ע' א' תה ואילך. וראה שם ע' א'תח.

(11) ר"ה רפ"ד (כט, ב).

(12) לקו"ת דרושי ר"ה נו, א ואילך. וראה שם נז, א ואילך.

(13) בלקו"ת שם (נז, ריש ע"ב) שבשבת "אינו נצרך לשופר". אבל באוה"ת ר"ה ע' א'תלח "בשבת אין צריך כ"כ לתקיעת שופר". ולהעיר, דעפ"ז מובן זה שגם בר"ה שחל בשבת ישנה המצוה דתק"ש, אלא שאינה בתוקף כ"כ כבר"ה שחל בימי השבוע (לפי שבשבת אין צריך כ"כ לתק"ש), ולכן היא נדחית מפני החשש שמא יעבירו ד' אמות ברה"ר.

(14) ראה לקו"ת שם נז, ד.

(15) ראה ערכין לב, ב. רמב"ם הל' שמיטה ויובל פ"י ה"ה.

(16) בהר כה, ט.

(17) בלקו"ת ר"ה ס, רע"ג "תקיעות דר"ה זהו בחינת שופר סתם . . אבל ביוהכ"פ . . התגלות זו בשופר גדול". ומבאר בסיום הענין שם "הוא רק הארה מבחי' שופר גדול".

(18) יתרו יט, יט.

(19) בעט"ר שער ר"ה פכ"א (כב, ב) מובא לשון הפסוק (ואתחנן ה, יט) קול גדול ולא יסף. וראה זח"ב פא, ב ד"קול גדול ולא יסף" קאי על קול השופר.

(20) ויש לומר, דקול גדול הוא הגילוי ושופר הוא העצם שממנו נמשך הגילוי, כמ"ש בזהר שם "אתרא דקלא נפיק מיני אקרי שופר". וזהו שלע"ל יהי שופר גדול, שאז יהי בגילוי העצם שלמעלה מגילוי.

(21) פל"א.

(22) עט"ר שם פכ"ב.

(23) כ"ה הלשון (בלי אתעדל"ת כלל) בעט"ר שם בתחלת הפרק ובסופו.

(24) לקו"ת ר"ה נח, א-ב. וראה גם עט"ר שם פ"י (ט, ב).

(25) בתפלת מוסף דר"ה.

(26) מיכה ז, יח.

(27) לקו"ת שם נח, ב ואילך. עט"ר שם פי"א ואילך.

(28) ר"ה טז, א. לד, ב.

(29) ראה עט"ר שם פי"ב (יב, א). וראה לקמן ע' יז ואילך. ע' כט ואילך. ע' מא ואילך. וש"נ.

(30) ראה לעיל ס"א.

(31) לקו"ת שם נט, סע"ג ואילך.

(32) ר"ה יא, ב.

(33) תהלים פא, ד.

(34) ראה לקמן ע' מא ואילך ובהנסמן שם.

(35) ויק"ר רפכ"ט. ובכ"מ - נסמן לקמן שם הערה 7.

(36) ראה סה"מ תרנ"ד ע' קלח (ועד"ז באוה"ת בא ע' רס) דהטעם של המ"ד בתשרי עתידין להגאל כי תשרי הוא "זמן התעוררות תשובה מלמטה". וצריך ביאור, שהילפותא שבתשרי עתידין להגאל (לפי שתשרי הוא מלמטה) הוא מהכתוב יתקע בשופר גדול (אתיא שופר שופר) דפירוש יתקע הוא יתקע מעצמו.

(37) ראה סה"מ תרכ"ז ע' תא. ושם ע' שצח.

(38) תהלים קית, ה. וראה זח"ב ס, רע"א.

(39) ר"ה טז, ב.

(40) משלי יח, כג.

(41) פרש"י ר"ה שם.

(42) סה"מ תרכ"ז ע' שצט ואילך.

(43) כתר שם טוב (הוצאת קה"ת) סי' צו (יג, ג).

(44) תהלים קב, א.

(45) סה"מ שם ס"ע תו ואילך.

(46) עקב יא, יב. וראה ר"ה שם.

(47) דשנת תרע"ג (נדפס בהמשך תער"ב ח"א ע' קכז) ודשנת תרע"ו (נדפס בהמשך הנ"ל ח"ב ע' א'קמ).

(48) המשך תער"ב ח"א ע' קלד. ועד"ז שם ח"ב ע' א'קמו.

(49) יבמות סא, א.

(50) ראה גם ד"ה יבחר לנו דיומ ב' דראש-השנה תשכ"ג סעיף ו (לעיל ע' ה). אלא שהביאור שם הוא ד"תחלת מעשיך" קאי על האדם ו"זכרון ליום ראשון" קאי על כללות הבריאה. ובהמשך תער"ב שם, שגם "תחלת מעשיך" קאי על ההמשכה בעולם (המשכת הרצון למלוכה), ו"זכרון ליום ראשון" הוא "דע"י הרצון למלוכה נמשך הרצון לעולמות ושיהי' בבחינת גילוי אור". וראה הערה הבאה.

(51) דהעולמות כמו שהם מצד פנימיות הרצון, ענינם הוא לא עולמות אלא זה שעל ידם נשלמת הכוונה (שלמעלה מרצון לעולמות). וזה שענינם הוא עולמות הוא ע"י שהתהוותם היא מהרצון לברוא עולמות (מצד כי חפץ חסד הוא), וע"י שהרצון לעולמות נמשך מפנימיות הרצון (ראה הערה הקודמת), ההמשכה דאוא"ס היא (גם) בהעולמות שענינם הוא עולם.

(52) סה"מ תרנ"ט ע' סד. וראה גם סה"מ תרנ"א ע' עה ואילך. ע' ריב ואילך.

(53) וזה שההמשכה היא ע"י עבודה, גם זה הוא חסד הקב"ה שההמשכה לא תהי' נהמא דכסופא.

(54) נדפס ב"הקריאה והקדושה" תשרי תש"ג ובסה"מ אידיש ע' 78 ואילך.

(55) ראה רמב"ם הל' גירושין ספ"ב.

(56) לשון אדמו"ר הזקן בתניא פל"א (מ, ב).

(57) ולכן יציאתם ממצרים היתה באופן דכי ברח העם (תניא שם. לקו"ת ויקרא ג, א).

(58) שה"ש א, ד. וראה אוה"ת שה"ש עה"פ (ע' נט. עה). ובכ"מ.

(59) ועפ"ז מתורץ הדיוק שבהערה 36.

(60) ראה בארוכה שיחת ש"פ בראשית (ב) שנה זו (תשכ"ח).

(61) להעיר, שמאמר זה נאמר לאחרי ההתעוררות שלאחרי מלחמת ששת הימים (המו"ל).

(62) ראה תו"א מקץ לט, ד. ספהמ"צ להצ"צ קכג, ב. ובכ"מ.

(63) ראה עד"ז לקמן ח"ג ע' ק.

(64) לקו"ת ר"ה נט, ד.

(65) ראה לעיל ס"א.

ב"ה

לע"נ

הרה"ח הרה"ת אי"א נו"נ עוסק בצ"צ

ר' דניאל יצחק ע"ה

בן יבלחט"א ר' אפרים שליט"א

מאסקאוויץ

שליח כ"ק אדמו"ר זי"ע

למדינת אילינוי

נלב"ע ב' אדר שני ה'תשע"ד

ת.נ.צ.ב.ה



DEDICATED IN MEMORY OF

RABBI DANIEL ז"ל MOSCOWITZ

LUBAVITCH CHABAD OF ILLINOIS

REGIONAL DIRECTOR



וְאֲנִי דָּנִיֵּאל נִהְיֵיתִי ... וְנִאְקוּם וְאֶעֱשֶׂה אֶת מְלַאכְתַּת הַמֶּלֶךְ

AND I, DANIEL ... ROSE AND DID THE KING'S WORK

(DANIEL 8:27)