



Oholei Yoel

Learning a Maamor

לע"נ

הרב יואל בן יצחק מאיר הכהן ליפשיץ ז"ל ♦ הגאון החסיד ר' יואל בן ר' רפאל הכהן כהן ז"ל

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"The Fourth Dimension"

For When We Are Beyond Help

(d"h Tiku Ba'chodesh Shofar..., 5718)



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☆ LETTER FROM THE EDITOR ☆

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By the Grace of G-d

As we are approaching the High Holiday, *OHOLEI YOEL* rejoices in its release of its latest issue of *LEARNING A MAAMOR*, in which the *maamor* that the Rebbe delivered on the Shabbat *Nitzovim*, just days prior to *Rosh Hashanah 5719*, titled, "*Tiku Bchoidesh Shofer...*" is translated and elucidated.

With the Rebbe's *maamorim*, there is the unique challenge in which the Rebbe's *maamorim* often serve as the, "*the collector for all the other camps,*" tying up all the *loose ends*, so to speak, of the *maamorim* of all his predecessors, and together with this, bringing them all to unprecedented heights and depths. Often, this entails ever so brief *one-liners*, which reference to an entire in-depth explanation of his predecessors. Hence, there is the need to give background to these concepts, in order to understand what the Rebbe is telling us in the *maamor*.

For this reason, after the translation of a chapter of the *maamor*, we provide a detailed explanation of the concepts discussed in the chapter, and together with this, we have created (i) *The Backstory*, (ii) *The Rest of the Story*, and (iii) *Footnotes*.



As well, we have installed *Links* taking to you to a webpage which explains the concept, item or person mentioned or being quoted.

Lastly, we have added after each chapter a *Test Yourself* with questions and answers on the chapter, followed by *Meditations* based upon the teachings of that chapter.

May our present studying of the Rebbe's *maamorim* usher in the era in which we will hear, "*New Torah [teachings] from Me will come forth,*" from the Rebbe's mouth.

Avrohom Hakohain Lipszyc
Oholei Yoel,
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☆ SUMMARY ☆

◆ Core Issue Discussed

Rosh Hashanah is the *Head* of the year, which, as the head of a body, encompasses within it the life-force of the entire body, albeit, on a higher all-encompassing *general* level, from which the life-force then evolves into all the *particular* life-forces of each organ of the body, so too, month, week, and day of the year. So too, the *Service* of *Rosh Hashanah* is the all-encompassing service of the year.

Our service is to make of ourselves an *Empty Vessel* to receive and retain what G-d puts in us. On *Rosh Hashana*, on the higher encompassing level, this service is made possible through the sounding of the shofar. However, we can do this on our own, and hence, evoke the merit of our forefathers with the sounding of the shofar. However, when we have sinned, and hence, the merit of our forefathers is not enough, we need to evoke the *teshuvah* power of the shofar sounding.

This, in turn, evokes the *Essence Love* of the *Essence of G-d*, which in turn makes of us a humble *Empty Vessel* to receive the *new* Divine influences given to us on *Rosh Hashanah*.

◆ Synopsis:

Chapter One:

The connection between, "For it is a statute for Israel," and, "the judgment of the G-d of Jacob"?

Chapter Two:

The service of Rosh Hashanah is an all-encompassing service of the upcoming year, and not just a service of repentance for the sins of the past year.

Chapter Three -Part One:

The *service* throughout the year must be with joy. For the foundation of *service* is to first become an empty vessel, in which to then receive Divinity, and this can only be done through joy.

Chapter Three -Part Two:

One's service of bitterness is not only about his sins, but of the mere descent of the soul into the knowledge of the existence of evil. Morse so, besides the being occupied with evil, the greater tragedy is that he is presently not occupied with good! And nevertheless, this bitterness is but a preparation to serve G-d, which the service itself must be done with joy.

Chapter Four:

"A prisoner cannot free himself." Hence, he needs help. This help comes from Above through the merits of our forefathers

Chapter Five:

After explaining that Rosh Hashanah has its service, in which it is the all-inclusive *Head* of the entire year, in CHAPTER TWO, the *maamor* began to explain the service of all year-round. Now the *maamor* is turning to the service of Rosh Hashanah, and explains that there is the way the service is when the generation is *kosher*, and the way it is once we have transgressed.

Chapter Six:

Reconciling a contradiction between saying that one must be an empty vessel in order to receive Divine influences, and the teaching that G-d only fills a filled vessel: Concerning the *Animalistic*

Soul, one must be empty of any foreign desires that contradict Divinity, and empty of ego. While concerning the *G-dly Soul*, one must be filled with Torah and Mitzvot.

Chapter Seven:

In conclusion, on *Rosh Hashanah* a new life-force must be drawn for the entire year. For this we need the *shofar service*. For the "*improved generation*," this is through the merit of our forefathers. For the not "*improved generation*," this through *teshuvah*. Drawing it down below, even into the physical.

☆ INTRODUCTION ☆

In the teachings of kabbalah and chassidus, the primary service of *Rosh Hashanah's*, is spelled out in our prayer, "*Our G-d and G-d of our fathers, reign over the entire world in Your glory.*"

When Rabbi Yoseph Yitzchok of Lubavitch, the *Previous Rebbe*, chose one of two potential *Baal Tefilah* (cantor) to lead the services, the other questioned the *Previous Rebbe* as to why he chose the other over him. Rabbi *Previous Rebbe* answered, "*because he cries during his prayers.*" To which the cantor answered, "*But I too cry during my prayers!*" And the *Previous Rebbe* responded, "*True. However, you cry by the prayer of, 'Who will live, and who will die,' while he cries by the prayer, 'Our G-d and G-d of our fathers, reign over the entire world in Your glory.'*"

The depths of this prayer lay in that it is G-d's reign over the entire universe that is the very life-force of the entire universe, as it is a *Ray of Light* of G-d's *Infinite Kingship* that is the very soul of the entire world. Hence, in truth, through our prayers, and primarily, through the service of the *Sounding of the Shofar*, we are re-enacting G-d's *creatio ex nihilo*, and bringing a *new* life-force for the upcoming year.

In many *Rosh Hashanah maamorim*, the discussion is on how do we reach into the *Essence* of G-d, to arouse a will for G-d to want to reign over us, for another year. What is unique in this *maamor* is that the Rebbe is focusing on how do we receive this *new Divine Life-force*. This leads the *maamor* to discussion the antithetical truths concerning receiving G-d's gift to us:

- (i) "*A full vessel does not hold* (what is placed in it), *while an empty vessel does.*" -Which tells us that we must make of ourselves an *empty vessel*.
- (ii) "*The attribute of the Holy One, blessed be He, is that a full vessel holds,* (while) *an empty vessel does not hold.*" -Which tells us that we must make of ourselves a *full vessel*.

Additionally, our sages state, "*A prisoner cannot free himself.*" Hence, as an egocentric creature, we are imprisoned of being a vessel filled with *self*, and need help from *Above*. This help from *Above*, if we are an, "*improved generation,*" comes to us through the merits of our forefather. However, if we are not an, "*improved generation,*" and therefore, the merits of our forefathers are not enough, and hence we need the service of *teshuvah*.

Nevertheless, it is through this service of *teshuvah* that we reach an even higher connection that that of what the merits of our forefathers afford us. Only through the service of *teshuvah* do we reach into the *Essence* of G-d, where there is the unconditional *Essence Love* that G-d has for the Children of Israel.

The incredible journey that the Rebbe takes us on in this *maamor* is laden with deep insights into Torah teachings, both of the *Revealed* and the *Esoteric* schools. With this, we become privy to understanding ourselves, and our purpose in life. Therefore, I ask of you to take this journey, not only from a cerebral and academic approach. Rather, fully embrace what the *maamor* offers you, by also employing your *Emotional Intelligence (EQ)*, allowing for the ultimate experience of learning chassidus, known as, "*Alibo D'nafsho, - In accordance with your soul,*" meaning, to take the teaching to heart, and to make it personal. And by doing so, may become an *Empty Filled Vessel* receiving G-d's blessings for a good and sweet year.

☆ CHAPTERS ONE ☆

The connection between, "For it is a statute for Israel," and, "the judgment of the G-d of Jacob"?

"Sound the shofar on the New Moon... For it is a statute for Israel, the judgment of the G-d of Jacob." And we need to understand, why does it say, "New Moon," plain, without listing which *New moon*

--(Which therefore, our sages needed to extrapolate and explain which month it is [that the verse is speaking of])--

Seemingly, the verse should have clearly stated, "On the seventh month (*new moon*)"?

So too, we have to understand that which the verse states, "For it is a statute for Israel, the judgment of the G-d of Jacob," which is saying that because ("For"), "it is a statute for Israel," therefore it is, "the judgment of the G-d of Jacob." What is the connection of these concepts (1. "a statute for Israel," and, 2. "judgment of the G-d of Jacob.") one to another?

The *B'chaya* (Rabbi Bachya ben Asher; [-Link](#)), on *Parshat Kedoshim* writes that the mitzvoit (precepts) that are called "Statutes (*chukim*)" were specifically given to Israel as it is stated (-Psalms 147:19), "His statutes and judgements to Israel," and it is written (-ibid 81:5), "a statute for Israel." And this is the terminology *chukim* (statutes), from the etymology of *chakikah* (engravings) and form, for they (Israel) are the (reflection of) the forms of the concepts (as they are) above. And therefore, these (*chukim* -statutes) were giving specifically to Israel.

And in *Parshat Emor*, in the beginning of the portion concerning the holidays he (the Bchaya) writes in the name of the Jerusalem Talmud ([-Link](#)) and in the name of the *Midrash Tehillim* ([-Link](#)), "There is no other nation which sets rules for its G-d (as does the Jewish nation)... And the angels report that, 'Your sons decreed that Rosh Hashanah is to be on a certain day... Immediately the Holy One, blessed be He, sat down on that day to judge his world..., why, for (it is stated), 'For it is a statute for Israel,' --Israel decreed (that today be) the statute of Rosh Hashanah, and therefore it is-- 'the judgment of the G-d of Jacob,' for He fulfills their (Israel's) decrees and agrees with them. Hence it is said (-Psalms 57:3), 'I call to G-d Most Holy, to G-d Who is fulfills (His promises) to me.'"

Hence, according to this midrash, the meaning to the verse, "For it is a statute for Israel, the judgment of the G-d of Jacob," is that through, "a statute for Israel," that Israel below establishes the day of *Rosh Hashanah*, it becomes, "the judgment of the G-d of Jacob," that The Holy One, blessed be He, sits down to judge (the world).

תקעו בחדש שופר גוי' כי חק לישראל הוא משפט לאלקי יעקב¹. וצריך להבין² מ"ש בחדש סתם, ואינו מפרש באיזה חדש
--(שלכן הוצרכו חז"ל ללמוד ולבאר איזה חדש הוא³)--
ולכאורה הול"ל בפירוש בחדש השביעי.

ועוד צריך להבין מ"ש כי חק לישראל הוא משפט לאלקי יעקב, דמשמעות הכתוב הוא שע"י חק לישראל נעשה משפט לאלקי יעקב, ולכאורה, מהי שייכות הענינים זה לזה.

והנה, בבחי' פ' קדושים⁴ כתב שהמצוות שנקראים חוקים נתן הקב"ה לישראל דוקא, כמ"ש⁵ חקיו ומשפטיו לישראל, וכתב חק לישראל הוא, וזהו לשון חוקים, מלשון חקיקה וציור, כי הם ציורי הענינים של מעלה, ולכן נותנים זאת לישראל דוקא.

ובפ' אמור⁶ בתחלת פ' המועדים כתב בשם הירושלמי⁷ ובשם מדרש תהלים⁸, אין לך אומה שמעכבת על אלקי כו', ותשובת המלאכים היא בניך גזרו שיהי' ר"ה ביום פלוני, מיד הקב"ה יושב באותו יום לדון עולמו כו', למה, כי חק לישראל הוא, ישראל גזרו חק ר"ה, והרי הוא משפט לאלקי יעקב, שהוא מקיים גזירתם ומסכים עמהם, הוי אומר אקרא⁹ לאלקים עליון לא-ל גומר עלי.

ולפי מדרש זה הנה פירוש הכתוב כי חק לישראל הוא משפט לאלקי יעקב, שע"י חק לישראל, שישראל למטה קובעים היום דר"ה, אזי נעשה משפט לאלקי יעקב, שהקב"ה יושב בדיון.

- 1 תהלים פא, ד-ה.
- 2 בכל הבא לקמן – ראה ד"ה תקעו תרל"ד (סה"מ תרל"ד ס"ע שט ואילך).
- 3 ר"ה ח, סע"א ואילך.
- 4 יט, יט.
- 5 תהלים קמז, יט.
- 6 כג, ד.
- 7 סנהדרין פ"א ה"ב.
- 8 פרק ד.
- 9 תהלים נז, ג.

◆ The Point Being

The point being made in this chapter, --besides the introductory questions into the *maamor*-- is that the Jewish people establish the Jewish calendar, by the Jewish courthouse proclaiming which day is *Rosh Chodesh*, the first day of the month, --also called the *New Moon*, being that the Jewish calendar is based on the *Lunar Orbit*. This means that the holidays, --including *Rosh Hashanah*-- which are set by its date in the Jewish calendar --for example, "On the first day of the seventh month...", are built upon the *Statute of Israel*, meaning the day that the Jewish courthouse establishes as *Rosh Chodesh*.

Hence, our verse, concerning *Rosh Hashanah* tells us, "For it is a statute for Israel, --it is through us establishing the day of the *New Moon*, that it then becomes-- *the judgment of the G-d of Jacob* --*Rosh Hashanah*,_the day of judgement--."

In building this point, the *maamor* also brings us the teaching that the reason why the statutes --*chukim*- of G-d were given specifically to the Jewish people, is because within us --"Let us make mankind in our image and likeness"-- are engraved --*chakikah*-- the forms of the supernal being.

◆ Which Month?

Asaf, one of the ten composers of the chapters of Psalms, states (-81:4), "Sound the shofar on the New (Moon), on the appointed time for the day of our festival." The Jewish calendar is based on the lunar orbit, and therefore, the first day of any Jewish calendar month is called the, "New Moon." However, the verse does not tell us which month. And therefore, our sages (-Talmud, Rosh Hashanah 8a) need to extrapolate:

"From where is it known that the Day of Judgment is in Tishrei? As it is written (-Psalms 81:4): 'Sound a shofar on the New Moon, at the covered time for our Festival day.' Which is the Festival day on which the moon is covered (i.e., hidden)? You must say that this is Rosh Hashanah, which is the only Festival that occurs at the beginning of a month, when the moon cannot be seen. And it is written in the next verse (-Psalms 81:5): 'For this is a statute for Israel, a judgment of the G-d of Jacob,' implying that this is the Day of Judgment."

THE BACKSTORY

Authorship:

Even though the *Book of Psalms* is accredited to King David, nevertheless, our sages state (-Bava Basra 14b): "David composed the Book of Psalms through ten elders: [Adam](#), [Melchizedek](#), [Abraham](#) (called in Psalms, 'Eitan HaEzrachi') [Moses](#), [Heiman](#), [Yedutun](#), [Asaph](#), and the [three sons of Korach](#)."

See [here](#) for more details

Hence, the first question of the *maamor* is why the ambiguity of the verse, instead of clearly stating that it is speaking of the *Seventh Month*, called, *Tishrei*?

◆ Different Types of Mitzvot

The Torah gives us 613 Mitzvot (precepts; [-Link](#)), divided into two primary categories of 248 *Positive Precepts* ("Thou Shall...") and 365 *Prohibition Precepts* ("Thou Shall Not..."). The sages argue over which is to be counted as a precept of its own and which are to be just a sub-division of a different precepts. Nevertheless, they all agree that the total precepts, and the totals of the two categories of precepts are as stated above.

There are various ways that our sages categorize the 613 Mitzvot. For example, all the precepts are categorized in either being, "Between man and G-d," and, "Between man and man." One of the primary categorizations, which we find in the Torah itself is that of:

- (i) "Statutes," called, *Chukim*, which are the precepts that we do not perceive their reasoning. While we may extrapolate from them lessons of how to be a better person and other side benefits, however, we do not understand the reason for the precept itself.
- (ii) "Judgements," called, *Mishpatim*, which are the precepts of which our sages state that were they not to have been commanded in the Torah, we would have learned them from the Animal Kingdom. Examples are, not stealing what doesn't belong to you, we would have learned from the ant, and modesty from the cat, etc. These are logical precepts to the human mind.
- (iii) "Testimonies," called, *Aidut*, which we would not have come to this conclusion on our own, but once the Torah tells it to us, it makes sense. These are all the commemorations of miracles, such as holidays, and such as Shabbat commemorating creation which concludes with G-d's 'resting'.

Hence, we find in the Torah all the three terminologies of (-Deuteronomy 4:45), "These are the *Aidut*, and the *Chukim* and the *Mishpatim*, which Moses spoke to the children of Israel ..."

We are now going to be exploring the deeper mystical side of *Chukim*.

NOTE: In the verse quoted, "For it is a statute for Israel, the judgment of the G-d of Jacob," the word "judgement" is not referring to the category of precepts called *Mishpatim*, but to the literal sense of the word, that it is the day in which G-d judges the world.

◆ A Second Question: What's the Connection?

The second question of the *maamor* is, that the verse, "For it is a statute for Israel, the judgment of the G-d of Jacob," seems to be saying that, specifically, "For --because-- it is a statute for Israel --therefore, this brings about that it should be-- the judgment of the G-d of Jacob."

Hence, we need to understand what is the connection here between the, "it is a statute for Israel," and the, "Judgement of the G-d of Jacob," in which the, *Statute of Israel*," brings about the, "Judgement of the G-d of Jacob."

NOTE: This chapter is going to end with an answer to this question, in which the *Statute of Israel* refers to the Jewish courthouse establishing the day of the *New Moon*, and how G-d accepts this setting of the *New Moon* of the *Seventh Month*, which is the day of *Rosh Hashanah*, which in turn is the day of the *Judgment of G-d of Jacob* upon all creation.

THE REST OF THE STORY

The Beauty of Obedience:

Rabbi Yoseph Yitzchok of Lubavitch ([-Link](#)) said:
 "The world says, 'if only we were able to fulfill the *chukim* (which we do not understand, and hence lack in feelings and passion in their observance) *with the same passion that we fulfill the mishpotim*,' while I say, 'If only we could fulfill the *mishpotim* with the same obedience that we fulfill the *chukim*!'"

For ultimately, the selflessness of obedience trumps the ego of passion. Hence, the beauty of *chukim*.

However, let us see how we get to this answer.

◆ The Engraving Effect of Statutes

To begin with the Rebbe quotes from the mystical teachings of the *B'Chaya*, Rabbi Bchaya ben Asher, concerning the mystical meaning of the statute prohibition of *Klayim* and *Shatnez* (-[Link](#)), on the concept of *chukim* -statutes:

"According to a kabbalistic approach, the statutes which is part of the group known as chukkim is an example of something not only related to matters physical, terrestrial, and this is why G-d speaks of (-Job 38:33), 'תקנות שמים', -laws (statutes) of heaven.'

"Statutes which are known as 'laws of heaven' have been addressed only to the people of Israel. The Psalmist speaks of (-Psalms 147:19): 'His statutes and laws to Israel', and in Psalm (-81:4) he speaks of, 'for it is a statute for Israel.'

"...And this is the terminology of Chukim from the language of (chakika) engravings and forms, because they are forms of intellectual supernal concepts."

THE BACKSTORY

The B'Chaya:

Rabbeinu ("our teacher") Bchaya is considered by Jewish scholars to be one of the most distinguished of the biblical exegetes of Spain.

*He was a pupil of the *Rashba*, Rabbi Shlomo ibn Aderet (-[Link](#)). In his biblical exegesis, Bahya took as his model the *Ramban* (Nachmanides), Rabbi Moses ben Nahman (-[Link](#)), the teacher of Rabbi Shlomo ibn Aderet, who was the first major commentator to make extensive use of the Kabbalah as a means of interpreting the Torah.*

And then the *Maamor* quotes another teaching of the *B'Chaya* in which the *maamor* is establishing with this teaching that:

- (i) *Chukim* (statutes), in its deeper mystical meaning refers to *chakikah*, the supernal engraving and forms of *Above*, and hence, were given specifically to Israel, which are the physical embodiment of being physically, metaphysically and spiritually of, *"Let us make man in our image and likeness."*

And then the *Maamor* quotes another teaching of the *B'Chaya* concerning the establishments of holidays being only through the Jewish Courthouse in the Land of Israel appointing which day is to be *Rosh Chodesh*, the first day of the Jewish calendar month, in which he quotes from the Jerusalem Talmud and from the *Midrash Tehillim*:

"This is proof of the preference G-d accorded to the soil of the land of Israel and how dear it is to the L-rd. We also have a quotation from the Jerusalem Talmud (-Sanhedrin 1:2) where the words from

THE BACKSTORY

The Jerusalem Talmud:

The Jerusalem Talmud probably originated in Tiberias in the School of Johanan bar Nappaha (-[Link](#)). It is a compilation of teachings of the schools of Tiberias, Sepphoris and Caesarea.

However, the redaction of the Jerusalem Talmud was forcibly interrupted in the mid-fourth century when the Romans suppressed Jewish scholarship in Israel and most of the Talmudic scholars fled to Babylon. The redactors of the Babylonian Talmud, on the other hand, were able to thoroughly review the Talmud and present us—about 150 years later—with a finished product, which became accepted as the final word in Jewish law and tradition.

Additionally, the Jerusalem Talmud consists mostly of halachic rulings, while, the Babylonian Talmud is a mix (a play on the word Babel, meaning "mixed") of scripture, halachah and discussion.

Hence, the Babylonian Talmud (-[Link](#)) is much more widely studied than the Jerusalem Talmud. Furthermore, if there is a disagreement between the two talmuds, the *halachah* (Torah law) follows the Babylonian Talmud.

Jeremiah (-29:1) *אל יתר זקני הגולה* ordinarily translated as, 'to the remainder of the elders in the diaspora,' are understood to mean that the prophet spoke to the most distinguished people of the diaspora (יתר=יותר, the play of words from which the word *remainder* now means *more (distinguished)*); He said that, 'a small band of Jews in the land of Israel is dearer to Me (G-d) than the elders of the Supreme Court (and their accumulated wisdom) in the diaspora, wherever that may be.' (The meaning behind this is that it was the courthouse in the Land of Israel that would establish the day of the New Moon, and hence,) *When the elders of the Jewish Courthouse used to assemble (in anticipation of the new moon) in the office near the Sanctuary called Chamber of the Hewn Rocks they used to intone the formula 'מקודש' -it has been sanctified,' three times after the testimony of witnesses claiming they had seen the new moon had been accepted. This day then was accepted in the celestial regions as the new moon. G-d would sit in judgment of people on New Year (which was also the day of the new moon) in accordance with the determination made on earth.'*

"Concerning this acceptance by the heavenly court of calendar decisions made by the Jewish Courthouse on earth, (-Psalms 57:3) writes, 'I call to G-d Most High, to G-d Who completes me.' David acknowledged that G-d

agreed with him. (Simply speaking, the verse is saying that G-d completes His promise to David. The sages are extrapolating that G-d completes the ruling of David, enacting what King David as established in his courthouse.)"

"In Midrash Tehillim (-Chapter 4) the verse selected to reflect the same idea (on the verse, -Deuteronomy 4:7), 'Like the L-rd our G-d whenever we call upon Him.' Rabbi Oshiyah said that there is no other nation which sets rules for its G-d as does the Jewish nation. As an example, consider the matter of calendar manipulation. When the elders of the people sit down to determine that the beginning of the new year has to be deferred by a month G-d agrees with their decision and says that whatever Israel has decided is in order. Concerning this matter David said: 'I call on the Supreme G-d and He agrees with me.' When is this matter effective? On New Year's. When the Jewish Courthouse sit down to proclaim a certain day as the beginning of the new year G-d adapts Himself to this decision, calling together His Supreme Court consisting of the requisite number of angels, saying to them: 'Go and check what the Jewish Courthouse on earth has decided.' When the angels report that the Jewish Courthouse on earth has decided that New Year's day is to be on a certain day. G-d assembles His court on that day to sit in judgment of mankind. This is the meaning of (-Psalms 47:6) 'G-d ascends amid the sound of the Teruah (Shofar blast).' Immediately after that the angels make all the appropriate arrangements for the celestial court to begin its deliberations. This is the meaning of (-Daniel 7:9), 'I watched till thrones were set up and the Ancient of days (G-d) sat down. His garment white as snow, etc.' Some of the angels acted as defenders of the Jewish people whereas others acted as accusers. All of this was initiated by the decision of the Jewish Courthouse as confirmed by the psalmist in (-Psalms 81:5), that 'It is a statute made by Israel, a judgment of the G-d of Yaakov.' The meaning of this line is that Israel decrees a law concerning Rosh Hashanah and G-d abides by Israel's decision.

THE BACKSTORY

The Midrash Tehillim:

Midrash Tehillim, also known as *Midrash Shochoer Tov* (because it begins with the verse Proverbs (-11:27), "...טוב שחר... - He who desires good (*Shochoer Tov*) seeks acceptance, but he who seeks evil, it will befall him."), is an aggadic (non-legalistic exegesis) midrash to the Psalms.

It has been known since the 11th century, when it was quoted by Nathan of Rome (-[Link](#)), by Rabbi Isaac ben Judah ibn Ghayyat (-[Link](#)), and by Rashi (-[Link](#)), who quoted it in his commentary (-Samuel I, 17:49, and on many other passages).

The work consists of two sections that are distinct in their language and style: the first and oldest section contains midrashim on Psalms 1–118. The second section, added at a later point offers midrashim on Psalms 119–150. Both sections encompass a range of styles and interpretation methods. The precise editors, dates, and places of composition are subject to debate.

"Another proof that this is so can be derived from (-Numbers 29:1), 'it will be your Day of Teruah,' i.e. you decide on the exact date. Whereas on other festivals the Torah describes these days as, "לה", -for the L-rd,' in this instance the Torah describes the day as, לכם' -for you,' yours.

"We also have the verse in our chapter (-verse 4) 'These are the festivals of the L-rd which you will proclaim.' It is as if G-d said: 'I have no festivals unless you have fixed the one which is yours.' All the other festivals are the L-rd's, whereas Rosh Hashanah is yours, seeing you set the date.

"The word קראנו in Deuteronomy (-4:7) which we mentioned earlier is a reference to, 'what we proclaimed,' i.e. the date the Jewish Courthouse decided. Thus far the Midrash Tehillim."

With this teaching the *maamor* is establishing that:

- (ii) The word *statute* has a specific connection with the Jewish courthouse in the Land of Israel establishing the Jewish calendar, by proclaiming which day is *Rosh Chodesh*, the beginning of the new month, which is established by a testimony of witnesses in having seen the *New Moon*.

- (iii) That G-d accepts this ruling, and specifically on the day that the Jewish courthouse established the *Rosh Chodesh* of the month of *Tishrei*, does G-d sit and do the annual judgment of *Rosh Hashanah* upon all of creation.

Now, according to this, we can understand the connection between the, "*For it is a statute for Israel,*" which refers to the Jewish courthouse establishing which day is *Rosh Hashanah*, and, "*the judgment of the G-d of Jacob,*" which is G-d accepting the day as *Rosh Hashanah* and hence, judging creation on this day.

◆ Test Yourself



- (1) How does the Talmud know that the verse, "Sound a shofar at the New Moon, at the covered time for our Festival day," is speaking of the New Moon of the Seventh Month (Tishrei)?
- (2) How does the *Bchaya* define, "It is a statute for Israel"?
- (3) What does King David mean with the verse, "G-d agreed with ("completed") me"?
- (4) What is the answer to the opening question of the *maamor*, concerning the connection between the, "For it is a statute for Israel," and, "the judgment for the G-d of Jacob"??

◆ Discussion/Meditation



☆ A meditation for trusting in G-d and His Torah giving us a healthy and successful life:

"I call to G-d Most High, to G-d Who completes (agrees to) me." -Psalms 57:3

G-d created the world with Ten Utterances ("And G-d said, 'Let there be...'"), and G-d gave the Torah through the Ten Commandments. The Ten Utterances are called, "Mundane things of which the holy Zohar (-Vol. III, 149b) states, "It is not the way of a king to occupy Himself with things of the mundane." The Ten Commandments are called (-Proverbs 8:30), "I was [His] delight every day." Hence, the Ten Commandments have dominance over the Ten Utterances, meaning that a ruling of the Torah dictates to the Ten Utterances what must happen in the world, and the Ten Utterances comply.

G-d decreed that, "the Torah is not in Heaven," anymore, since G-d gave it to Moses to bring to the Jewish people here on earth. Hence, power of giving a Torah ruling, with its dominance and dictating what will happen in the world was given to the physical Jews here below. Therefore, the rulings of Jewish Law, which dominate Jewish Life, have the power of, "I call to G-d Most High, to G-d Who completes (agrees to) me."

- Answers:
1. "Which is the Festival day on which the moon is covered, i.e., hidden? You must say that this is Rosh Hashana, which is the only Festival that occurs at the beginning of a month, when the moon cannot be seen."
 2. (i) From the etymology *chakika*, which means engraved, for the "engraved and forms of the supernal beings," of the, "our image and likeness," is how G-d created the Jew. (ii) This refers to the Jewish courthouse in the Land of Israel establishing the day of Rosh Hashana
 3. That when a Jewish courthouse gives a ruling here below, G-d makes it happen, such as the ruling of on which day will be Rosh Hashana. (The Talmud has other cases in which the ruling of the Jewish courthouse physically rules over the physical human body, in which it applies this verse)
 4. "For it is a statute for Israel," which refers to the Jewish courthouse establishing which day is Rosh Hashana, and, "the judgment of the G-d of Jacob," which is G-d accepting the day as Rosh

☆ CHAPTER TWO ☆

The service of *Rosh Hashanah* is an all-encompassing service of the upcoming year, and not just a service of repentance for the sins of the past year.

2) And this can be understood, with introducing the explanation in the general concept of *Rosh Hashanah*. For behold, it is known the emphasis concerning the name *Rosh Hashanah* (*'Head of the Year'*), and not *Beginning of the Year*, that just as the head of a person encompasses within it the entire life force of all the limbs of the body, and thereafter, from it (the head) is drawn forth the individual life force to each individual limb, so too, *Rosh Hashanah* encompasses within it the general life force of the entire year.

And from this we understand how it is in *avodah* (our service to G-d), that the *avoda* of *Rosh Hashanah* is an example of the service of the entire year, only that now (on *Rosh Hashanah*) it is in an all-encompassing fashion of the *avoda*, as the head has within it the all-encompassing life force of the entire body.

And so too it is understood from this, that in every day there must be a *kind of* the service of *Rosh Hashanah*. Just as by man, which from the head is drawn forth the life force of each individual limb.

And the concept of this is, that in addition to that which *Rosh Hashanah* is the beginning of the *Ten Days of Repentance* (the ten days starting with *Rosh Hashanah* and ending with *Yom Kippur* -[Link](#)), and also that the *'Mitzvah of the Day'* (of *Rosh Hashanah*) is (hearing the) *Shofar*, and *Shofar* (as well) is the concept of repentance,

--as Maimonides writes (and brought in many places), *"Even though the sounding of the shofar on Rosh Hashanah is a decree, it contains an allusion. It is as if [the shofar's call] is saying: 'Wake up you sleepy ones from your sleep and you who slumber, arise. Inspect your deeds, repent.'"*--

Nevertheless, the service of *Rosh Hashanah* is not *just* the repentance to remove all unwanted concepts (a correction for the all the sins of the past year), rather, there is the service of *Rosh Hashanah* as it is a service unto itself.

And this is evident from the mitzvah of the *Shofar* being a mitzvah for itself, separate from the the (mitzvah of) *Repentance*, that even the *Counters of the Mitzvot* who count *Repentance* as one of the *613 Mitzvot*, they count the mitzvah of *Shofar* and the mitzvah of *Repentance* as two (separate) mitzvot. Which from this is understood also concerning the service of *Rosh Hashanah*, that it is a (service) unto itself, separate of the (service) of repentance. Which (the *teshuvah* of *Rosh Hashanah*) is the *general* (all-encompassing) service for the entire year.

ב) ויובן בהקדם ביאור כללות הענין דר"ה, דהנה, ידוע הדיוק שנקרא בשם ראש השנה ולא תחלת השנה¹⁰, דכשם שראש האדם כולל כללות החיות של כל אברי הגוף ואח"כ נמשך ממנו חיות לכל אבר פרטי, כמו"כ ר"ה הוא כללות החיות של כל השנה.

ומזה יובן גם בעבודה, שהעבודה דר"ה היא דוגמת עבודת כל השנה, אלא שהיא כללות העבודה, וכמו הראש שבו הוא כללות החיות של כל הגוף.

וכמו"כ מובן מזה שבכל יום ויום צריך להיות מעין העבודה דר"ה, וכמו באדם, שנמשך חיות מהראש לכל אבר בפרטיות.

והענין בזה, שנוסף לכך שר"ה הוא התחלת עשיית, וגם מצות היום בשופר¹¹, והרי שופר הו"ע התשובה,

--וכמו"ש הרמב"ם¹² (והובא בכ"מ¹³) אע"פ שתק"ש בר"ה גזירת הכתוב, רמז יש בו, כלומר עורו ישנים משנתכם ונרדמים הקיצו מתרדמתכם וחפשו במעשיכם וחזרו בתשובה--,

מ"מ, העבודה דר"ה אינה רק ענין התשובה להסיר את הענינים הבלתי רצויים, אלא ישנה גם העבודה דר"ה כפי שהיא עבודה מצד עצמה.

וכדמוכח מזה שמצות השופר היא מצוה בפ"ע מלבד התשובה, דגם מוני המצוות שמונים את מצות התשובה בכלל התרי"ג מצוות¹⁴, הרי הם מונים מצות השופר ומצות התשובה לב' מצוות. ומזה מובן גם בנוגע לכללות העבודה דר"ה, שהיא גם עבודה בפני עצמה מלבד התשובה, שהיא כללות העבודה על כל השנה.

Meaning, that when there is the, “*Improved Generation*,” which then, the service of *Rosh Hashanah* and the service of *Shofar* is in a state of completion of (its own) service, then its concept is the all-encompassing service of the entire (upcoming) year. (And not of a repentance of the past year).

והיינו, שכאשר אכשר דרא, שאז העבודה דר"ה, העבודה בשופר, היא מצד שלימות העבודה, אזי ענינה הוא כללות העבודה של כל השנה כולה.

10) ראה לקו"ת תבוא מא, ג. נצבים מז, א-ב. ר"ה נח, א-ב. עטרת ראש בתחלתו.

11) ר"ה כו, ב.

12) הלי תשובה פי"ג ה"ד.

13) המשך תרס"ו ע"ב ואילך. סה"מ השי"ת ע"י 8 ואילך. ועוד.

14) סמ"ק מצוה נג. וראה לקו"ש חל"ח ע"י 18 ואילך.

◆ The Point Being

The point being made in this chapter is to establish what the *Rosh Hashanah* and its *avoda* (service) is really all about. And in order to do this, the *maamor* first embraces that *Rosh Hashanah* is about *teshuvah* (return; repentance) for all the negative doings of the past year. However, this is not the *pure* and *complete* service of *Rosh Hashanah* as it is unto itself. Even more so, *Rosh Hashanah* is the *head* (*Rosh*) of the upcoming year, which means that, as a human head is where the all-encompassing life-force of the entire body is, and from where there comes forth the individual life-force to each individual limb, hence, the service of *Rosh Hashanah* in itself is the all-encompassing service of the upcoming year, from which, the individual service of each day of the upcoming year comes forth.

Therefore, in a generation that is an, “*Improved Generation*,” in which the service of *Rosh Hoshanah* would be in its purest and completest manner, as a *head* unto the upcoming year, and as from which the service of each and every day of the upcoming year comes forth from, then the *Repentance* aspect and the service aspect of *Rosh Hashanah*, and of its mitzvah of *Shofar*, would be two separate services altogether.

Yes, Maimonides makes an, “*allusion*,” connection of the *Shofar* having in it the service of *Repentance*, and *Rosh Hashanah* is one of the ten days called the *Ten Days of Repentance*, but nevertheless, this is not the *complete service*, meaning the *truest service*, of neither *Rosh Hashanah* nor of the *Shofar*.

Once this chapter has clarified this, the *maamor* will be able to explore what the truest service of *Rosh Hashanah* is about. However, first we will see how this chapter clarifies for us this issue.

◆ The Head

Chassidus, in understanding the deeper meaning of what *Rosh Hashanah* is, begins with focusing on why it is called *Rosh*, which means, *Head*, instead of calling it *Beginning* of the year, --as we refer to it on our *Rosh Hashanah Musaf* prayer (based on the Talmud (-Rosh Hashanah27a)), “*This day is the beginning of Your works*”--?

The difference between *head* and *beginning* is not semantics, but contextual. *Beginning* means that its relationship with what follows is just chronological, that it is the first. However, the *Head* serves as (i) the center in which all that follows exists in its highest plane, and (ii) from which then comes forth each particular detail, individually. Hence, all the life-force and functions of every detail of the entire body exists within the *Head*. For example, the eye and its function exist first in the brain, and then through the nerve system it exists in the eye. Hence, if there is a severance in the connection (optic nerve) between the eye and the brain, or if the eye of the brain in which “the eye” exists (through a stroke, for example), then even though the eye ball itself is perfectly fine, the eye will lose its power of sight.

So too, it is with the *Head* of the year, which within it (the 48 hours of *Rosh Hashanah*) exists the entire 354 days of the (Jewish (lunar), or 384 days of a *Leap year*, or any other number of days depending on the amount of *full* months (30 days) verse *missing* months (29 days)) *year*.

Being that it is so, concerning the way G-d created the universe, therefore, so too, it is concerning our *avoda* service to G-d. Meaning, that just as *Rosh Hashanah* is the *all-encompassing* life-force of all days of the year, and from it then comes the particular individual life-force of each day of the year, so too, there is the *avoda* of *Rosh Hashanah* itself, as it is an all-encompassing sample of the entire upcoming year, and there is the sample of "*Rosh Hashanah*" *avoda* within each day of the year.

◆ One of Ten, and One of its Own

To understand the significance of *Rosh Hashanah* as it is the *Life-force* of the entire year, and as it stands on its own:

We find that, (i) *Rosh Hashanah* is one of the *Ten Days of Repentance*, that begin with *Rosh Hashanah* (the 1st day of *Tishrei*, and conclude with *Yom Kippur*, the 10th day of *Tishrei*), and (ii) the *Mitzvah of the Day* for *Rosh Hashanah* is the *Mitzvah of Shofar*^a, which is also defined as *teshuvah*, nevertheless, *Rosh Hashanah* is a *day unto itself*, with an *avoda of its own*.

THE REST OF THE STORY

The *Mitzvah of Shofar*:

Maimonides writes (-Laws of Teshuvah, Chapter 3, Law 4):

"Even though the sounding of the shofar on Rosh Hashanah is a decree, it contains an allusion. It is as if [the shofar's call] is saying: 'Wake up you sleepy ones from your sleep and you who slumber, arise. Inspect your deeds, repent, remember your Creator. Those who forget the truth in the vanities of time and throughout the entire year, devote their energies to vanity and emptiness which will not benefit or save: Look to your souls. Improve your ways and your deeds and let every one of you abandon his evil path and thoughts.'"

For ultimately, the selflessness of obedience trumps the ego of passion. Hence, the beauty of *chukim*.

The point being, that *teshuvah* is all about (-Laws of Teshuvah, Chapter 1, Law 1), "*If a person transgresses any of the mitzvot of the Torah, whether a positive command or a negative command - whether willingly or inadvertently...*" therefore, *teshuvah* is all about removing unwanted doings *of the past*. Nevertheless, the *teshuvah* of *Rosh Hashanah* is not just about the *past*, but of the highest *avoda* of the day of *Rosh Hashanah* *in itself*.

Even more so, even according to *counters of the mitzvot*^b who count *Teshuvah* as one of the 613 *Precepts*, nevertheless, they count the *mitzvah* of *Shofar* and the *mitzvah* of *Teshuvah* as two separate *mitzvot*. Hence, even seeing the *mitzvah* of *shofar* as being all about *teshuvah*, nevertheless, we clearly see that the *Rosh Hashanah* *mitzvah* of *shofar* is *not* only the *mitzvah* of *teshuvah*, but rather, as a *mitzvah of its own*.

And so too, it is about the the entire *avoda* of *Rosh Hashanah*, that besides being one of the *Ten Days of Repentance*, it is an *avoda of its own*.

Meaning, that for a generation that is an, "*Improved Generation*," and there is no need for the *teshuvah* of, "*If a person transgresses any of the mitzvot of the Torah, whether a positive command or a negative command - whether willingly or inadvertently...*," then the *avoda* of *Rosh Hashanah* would be the complete *avoda* of *Rosh Hashanah* *unto itself*, which is, the *all-emcompassing avoda of the entire year*, as a *Head* being the *all-encompassing* life-force of the entire body.

Now, that we understand that *Rosh Hashanah* is an *avoda* of its own, of the highest order, we can now explore what the *avoda* of *Rosh Hashanah*, as an *avoda* of its own, is all about.

- a. Hence, the law is (-Rosh Hashana 34b): *"If there are two towns, in one there are those who know how to sound the shofar, and in the other there are individuals who know how to recite the blessings, one should go to the place where they sound the shofar, and one does not go to the place where they know how to recite the blessings."*
- b. While all *counters* agree that there is only 613 Precepts, made up of 248 Obligations and 365 Prohibitions, nevertheless, they argue over *which* are to be counted as one of the 613 Precepts, and which are not to be counted as one (-even though they agree about the obligation or prohibition, but just not to count it as a precept of its own). For example, the *Sma"g* (-[Link](#)) counts *teshuvah* as a mitzvah (-Positive Precept #53), while Maimonides (-[Link](#)) does not count *Teshuvah* as its own mitzvah, and instead counts *Making a Confession* as a mitzvah (Positive Precept #73). So too, the *Minchas Chinuch* (-[Link](#)) does not count *teshuvah* as a mitzvah of its own.

◆ Test Yourself



- (1) What do we learn out from it being called Rosh (*Head of the*) Hashanah instead of Hatcholat (*Beginning of the*) Hashanah?
- (2) What is the *shofar* saying to us?
- (3) Is *teshuvah* (repentance; returning) for a sin an obligation or not?

◆ Discussion/Meditation



☆ A meditation for entering into a higher plane of reality;

While we live in the lowest plane of reality, the physical realm of deep complexity and multiplicity, nevertheless, there are portals through which we are given entrance in a higher plane of the very reality that we live in. Rosh Hashanah is but such a portal.

The passageway through this portal is within ourselves. For within our life we can function from different planes to the same reality. Within our brain, we can live reality through (i) the Reptilian Brain, in which everything is but a cause for Fight, Flight or Freeze, (ii) the Limbic Brain, where everything is but about Love or Loneliness, or, (iii) the Frontal Cortex, in which everything is an experience of Higher Intelligence.

In the latter, we can take it to an even higher plane, in which it now becomes all about the spirituality of selflessness, which gives us a connection with G-d, G-d's paradigm, and our avoda to G-d, which, ultimately, is our being in its highest reality.

Answers:

1. That the relationship between Rosh Hashanah to the rest of the year is as that of a head of a human being to his body, in which (!) the entire body exists in its higher realm within its head, and (!!) that from the head comes forth all of the life-force and functions of the body. And so too, concerning the avoda of Rosh Hashanah, there are these two aspects.

2. "Wake up you sleepy ones from your sleep and you who slumber, arise. Inspect your deeds, repent, remember your Creator. Those who forget the truth in the vanities of time and throughout the entire year, devote their energies to vanity and emptiness which will not benefit or save: Look to your souls. Improve your ways and your deeds and let every one of you abandon his evil path and thoughts."

3. All agree that it is an obligation, and that this obligation is learned from a verse in the Torah. However, there is differences in opinion if *Teshuvah* is counted as one of the 613 Precepts, or do we only count the action of Confession as one of the 613 Precepts.

☆ CHAPTER THREE -PART ONE ☆

The *service* throughout the year must be with joy. For the foundation of *service* is to first become an empty vessel, in which to then receive Divinity, and this can only be done through joy.

3) And the concept here is, behold, in the matter of *avoda* of all year it is written (-Deuteronomy 28:47), "*Served G-d your G-d with happiness and with gladness of heart,*" that the *avoda* must be done specifically with joy.

(The reason for this is) because behold, the foundation, root and beginning of the *avoda* is to be a receiving vessel for the drawing forth of divinity. And the vessel for a drawing forth from Above is, as our sages, of blessed memory, say (-Brochos 40a), "*And empty vessel holds* (that which is placed in it)." And hence, the beginning of *avoda* is to make oneself an empty vessel.

And the matter of (making of oneself) an empty vessel is not through sadness, for on the contrary, sadness is an undesirable matter. And as explained in Tanya (-[Link](#); Chapter 26) at length, the metaphor of "*Two individuals who are wrestling with each other, each striving to throw the other— if one is lazy and sluggish he will easily be defeated and thrown, even though he be stronger than the other, exactly so is it in the conquest of one's evil nature; it is impossible to conquer it with laziness and heaviness... but rather with alacrity which derives from joy... As for what is written* (-Proverbs 14:23), '*In all sadness there would be profit,*' which means that some profit and advantage would be derived from it, the phrase, on the contrary, indicates that sadness in itself has no virtue, except that some profit is derived and experienced from it, namely, the true joy in the Lord G-d which follows from genuine anguish... at propitious moments... then will be fulfilled that which is stated (-Psalms 51:10), '*Make me hear joy and gladness; let exult the bones (after that, that) You crushed.*' This is the simple reason why Rabbi Isaac Luria (-[Link](#)), of blessed memory, instituted the recital of this Psalm after the Midnight Prayer, before commencing study, in order to study with the true joy in G-d which succeeds remorse."

So, it comes out, that the *avoda* itself needs to be done with joy, only that, prior to the *avoda*, one, sometimes, needs to be in (an *avoda* of) bitterness in order to remove the undesirable matters (within himself).

ג) והענין בזה, דהנה, בענין העבודה דכל השנה כתיב¹⁵ עבדת את הוי' אלקיך בשמחה ובטוב לבב, שהעבודה צריכה להיות בשמחה דוקא.

דהנה, יסוד ושרש וראשית העבודה הוא להיות כלי קיבול להמשכת אלקות, והכלי להמשכה שלמעלה הוא כמארז"ל¹⁶ כלי ריקן מחזיק, והיינו שראשית העבודה הוא לעשות את עצמו כלי ריקן,

והענין דכלי ריקן אינו נעשה ע"י העצבות, שהרי אדרבה, העצבות הו"ע בלתי רצוי, וכמבואר בתניא באריכות¹⁷ המשל משני אנשים המתאבקים זה עם זה, שאם האחד הוא בעצלות וכבדות, ינוצח בקל גם אם הוא גבור יותר מחבירו, וכמו"כ בנצחון היצר שאי אפשר לנצחו בעצלות וכבדות הנמשכות מעצבות, כי אם בזריזות הנמשכת משמחה, ומ"ש¹⁸ בכל עצב יהי מותר, הרי אדרבה, מלשון זה משמע שהעצב מצד עצמו אין בו מעלה, רק שיגיע ויבוא ממנו איזה יתרון, והיתרון הוא השמחה הבאה אחר העצבות לעתים מזומנים, שע"י נעשה אח"כ מ"ש¹⁹ תשמיעני ששון ושמחה תגלנה עצמות (לאחרי ש)דכית, ולכן תיקון האריז"ל לומר מזמור זה אחר אמירת תיקון חצות קודם הלימוד, כדי ללמוד בשמחה אמיתית הבאה אחר העצב כו'.

ונמצא, שהעבודה עצמה צריכה להיות בשמחה, אלא שמקודם העבודה צריך להיות לפעמים במרירות בכדי להסיר את הענינים הבלתי רצויים.

15) תבוא כח, מז.

16) ברכות מ, א. וראה גם ד"ה אתם נצבים תשי"א (תו"מ ח"ג ע' 340 ואילך).

17) פכ"ו.

18) משלי יד, כג.

19) תהלים נא, י.

◆ The Point Being

In the last chapter we established that there is the *avoda* of *Rosh Hashanah*, as *Rosh Hashanah* and its *avoda* is unto itself, a day for itself. Hence, to understand what the *avoda* of *Rosh Hashanah* is, the *maamor* will first explore what the *avoda* of all year around is, which is to, “serve G-d with joy, and with a gladdened heart.”

◆ A Vessel

In chassidus, the heart and soul of *avoda* of prayer is to connect with G-d, as the etymology of the Hebrew word for prayer, “*Tefillah*,” is extrapolated from the words (-Numbers 19:16), “*Tzomid psil -A Seal fastened.*”

Deeper yet, the process of connecting with G-d begins with the teaching of our sages (-Sotah 5a), “*Any person who has arrogance within him, the Holy One, Blessed be He, said: He and I cannot dwell (together) in the world, as it is stated (-Psalms 101:5-6): ‘He who slanders his neighbor in secret, him will I destroy; he who is haughty of eye and proud of heart, him will I not suffer [oto (him) lo ukhal].’* (These verses should be understood as follows:) *Do not read* (the verse as:) “*Oto lo ukhal*”; rather, (read it as:) *Itto* (with him) *lo ukhal*, (meaning,) *with him, I cannot* (bear to dwell).” Hence, the process is not that there is G-d and me, but rather, that I become a transparent receptacle to receive G-d, which through G-d shines into the world.

THE BACKSTORY

Prayer:

The *mitzvah* of prayer is (-Maimonides, Laws of Prayer, Chapter 1, Law 2), “*petition for all his needs with requests and supplications,*” Hence, how can the Chassidic concept of prayer, to connect with G-d, and to become a transparent vessel to Divinity, fulfill the biblical obligation of prayer?!

Therefore, the first step of *Chassidic prayer* is to become conscious that the ultimate *need* that we have is to be connected to G-d, and to be a conduit for G-d in this world!

Therefore, the *maamor*, explains that the, “*foundation, root and start,*” of *avoda* is to become a *receiving vessel*. And here the *maamor*, in explaining how to become a *receiving* vessel, quotes the sages (-Berachos 40a), “*an empty vessel holds^c* (that which is placed within it).” Hence, the first step of *avoda* is to become an *empty* vessel.

c. The Talmud is actually saying that the way of G-d is *not* like the way of mankind, in which, “*An empty vessel holds* (that which is placed within it, while) *a full* (vessel) *does not hold* (it). *The attribute of the Holy One, blessed be He, (however,) is not so,* (as, if G-d adds to a person who is) *a full vessel* (in terms of knowledge or good attributes, he will) *hold* (it; a person who is) *an empty* (vessel) *will not hold* (it).” The *maamor* will deal with this in CHAPTER SIX.

◆ Serve with Joy

In Torah-portion of rebuke, in Deuteronomy, the verse states (-28:47-48), “*Because you did not serve the L-rd, your G-d, with happiness and with gladness of heart, when [you had an] abundance of everything. Therefore, you will serve your enemies, whom the L-rd will send against you, [when you are] in famine, thirst, destitution, and lacking everything...*” In the simple context, the, “*with happiness and with gladness of heart,*” is speaking about our physical state of being, in where we had sustenance, etc., in abundance. However, Rabbi Isaac Luria, the *Arizal* (-[Link](#)), explains the deeper meaning of these words is that they are speaking of our state of service to G-d. The verse is telling us that we must serve G-d with joy. Hence, we see that the *avoda* of throughout the year must be done with joy. And that only through joy can we make of ourselves an *empty vessel*.

◆ Fighting with Joy

The process of *emptying* out our vessel, denotes that our vessel is full, and hence, needs to be emptied out. And what needs to be emptied out is what our *Evil Inclination* has filled it with. Namely, egocentric pursuits, among them, permissible -but for selfish purpose, and the forbidden.

Therefore, the *maamor* enters into the Rabbi Schneur Zalman, the *Alter Rebbe's* (-[Link](#)) discussion in *Tanya* (-[Link](#)), concerning fighting the *Evil Inclination*, in which seemingly, sadness, or at least, bitterness, has its place:

"Truly this should be made known as a cardinal principle, that as with a victory over a physical obstacle, such as in the case of two individuals who are wrestling with each other, each striving to throw the other— if one is lazy and sluggish he will easily be defeated and thrown, even though he be stronger than the other, exactly so is it in the conquest of one's evil nature; it is impossible to conquer it with laziness and heaviness, which originate in sadness and in a heart that is dulled like a stone, but rather with alacrity which derives from joy and from a heart that is free and cleansed from any trace of worry and sadness in the world.

"As for what is written, 'In all sadness there would be profit,' which means that some profit and advantage would be derived from it, the phrase, on the contrary, indicates that sadness in itself has no virtue, except that some profit is derived and experienced from it, namely, the true joy in the L-rd G-d which follows from genuine anguish over one's sins, at propitious moments with bitterness of soul and a broken heart. For thereby the spirit of impurity and of the sitra achra (Other (unholy) Side) is broken, as also the iron wall that separates him from his Father in Heaven, as is commented in the Zohar on the verse, 'A broken and a contrite heart, O G-d, Thou wilt not despise;' then will be fulfilled in him the preceding verses: 'Make me hear joy and gladness... Restore unto me the joy of Thy salvation, and uphold me with Thy generous spirit.'

"This is the simple reason why Rabbi Isaac Luria, of blessed memory, instituted the recital of this Psalm after the Midnight Prayer^d, before commencing study, in order to study with the true joy in G-d which succeeds remorse. For such joy has an excellence similar to that of a light emerging from the very darkness, as is written in the Zohar on the verse, 'Then I saw that wisdom excelleth folly as light excelleth darkness.' Note there, and it will suffice for him who understands. Furthermore, Scripture states it explicitly: 'Because thou didst not serve the L-rd thy G-d with joyfulness...' — and everyone is familiar with the commentary of Rabbi Isaac Luria, of blessed memory, on this verse."

From this we see, (i) the *avoda* itself must be done with joy, and (ii) even when there must be the *bitterness* over the past sins or egocentrism with which we filled our vessel, this is done *before* the actual *avoda*, while the *avoda* itself be done with joy.

d. *Midnight Prayer* is called *Tikkun Chatzoit* (-[Link](#)) It is a tearful prayer done sitting on the floor in mourning over the destruction of the Holy Temple.

THE REST OF THE STORY

Why the Bitterness?:

The conclusion is that bitterness is necessary to, "remove the undesirable matter from our vessel.

Why so?

Rabbi Sholom Dov Ber of Lubavitch, the *Rebbe RaSha"b* (-[Link](#)) explains:

Every sin creates an angel, which is made up of its body and its soul. *Teshuvah* entails obliterating this *negative* angel, in both, its body and its soul. Hence, we need the *Teshuvah* of (-[Psalms 149:6](#)), "and a double-edged sword in their hands."

The body of the angel is created by the *action* of the sin, and hence, is slain by the *action* of *Teshuvah*, simply said, by not sinning again.

The soul of the angel was created by the passion and pleasure of the sin. Hence, it is slain by removing the passion and pleasure, of the sin, by the present *bitterness* of having committed the sin.

Test Yourself



- (1) What is, "foundation, root and start," of avoda?
- (2) What is the simple and the mystical meaning of the verse, "Because you did not serve the L-rd, your G-d, with happiness and with gladness of heart"?
- (3) Why and when is there a time for bitterness in our service to G-d?

Discussion/Meditation



☆ A meditation for serving G-d with joy in difficult times^e:

The Holy brothers, Rabbi Elimelech of Lizenck (-[Link](#)) and Rabbi Zusha of Anipoli (-[Link](#)) were in prison, in which a wastebasket served as the restroom, hence, forbidden them to do the Mincha (afternoon) prayers. Rabbi Zusha, seeing that his brother was sad over this, asked him, "Why do you pray Mincha?" to which Rabbi Elimelech said, "Because G-d commanded us to!" And for this reason, you do so with joy?" continued Rabbi Zusha. "Yes," replied Rabbi Elimelech. "Then tell me brother, why are you not praying Mincha now? asked Rabbi Zusha. Because G-d commanded me not to pray in the presence of filth," replied Rabbi Elimelech. "Then should you not fulfill G-d's command to not pray Mincha now with joy?" concluded Rabbi Zusha. And Rabbi Elimelech and Rabbi Zusha began to dance in serving G-d with the not.

When we realize that our times of prosperity and goodness are but the act of G-d, and G-d's will for us to experience, then we must realize that the present experience of lacking and suffering is the act of G-d and His will for me. Hence, if G-d in our life is our source of joy, then G-d is in our life in our suffering as He is in our prosperity.

e. And nevertheless, it is G-d's desire for us to pray to Him and to do what He has made possible for us to do in order to change our predicament.

Answers:

1. To become a receptive vessel for G-d, which means that we must first be an *empty vessel*. Hence, becoming an empty vessel is the, "foundation, root and start," of avoda.
2. Simple Meaning: Because we didn't serve G-d when our situation was good and bountiful.
3. Mystical Meaning: Because our service to G-d was not done joyfully.
3. At specific set times, such as during our *Midnight Prayers*. The purpose is for us to remove the negative matter from our vessel

☆ CHAPTER THREE -PART TWO ☆

One's service of bitterness is not only about his sins, but of the mere descent of the soul into the knowledge of the existence of evil. Morse so, besides the being occupied with evil, the greater tragedy is that he is presently not occupied with good! And nevertheless, this bitterness is but a preparation to serve G-d, which the service itself must be done with joy.

And in greater detail, behold, the concept of bitterness is not specifically for sins and transgressions, but rather, for the very concept of the descent of the soul (from Heaven) to here below (Earth). For, while the soul was above, it states upon her (-Kings II 5:16), "*As the L-rd before Whom I have stood, lives,*" meaning that she (the soul) belongs only to G-dly concepts, and with her descent to below, she (now) belongs to physical concepts.

And even though she knows that there is a virtue in physical things, for the drawing forth of the *Encompassing Light* is specifically with the physical, with the *below* specifically, nevertheless, as she is below, when there falls within his (the person) heart delight and desires (for physical pleasures), etc. and this (then) rise up to the thoughts within his mind,

Meaning, that even when all of his *Thoughts, Speech* and *Actions* are as they should be, that in addition to the thought (of wanting physical pleasure) not being acted upon, behold, even within his *Thought* itself, the moment it *falls* (unintentionally) he immediately pushes it away, and nevertheless, being that for a few moments this desire and thought were in his mind and heart, this in itself is complete evil.

(And here the Rebbe explains why for the mind and the heart, even just a desire and thought (not acted upon!) is considered complete evil:)

And being that these faculties (mind; thought and heart; desire) do not have (are not) vessels (organs) of action, hence, within them (mind; heart) itself, there is already their *completion* (thought; desire), (and therefore, the lustful thought and desire in themselves are) complete evil.

And it is understood that this is a great pain for the *G-dly Soul*, of both, (i) from this alone that through this (descent, thought and desire) she becomes aware of the existence of evil, --for the soul in her own it is stated, "*As the L-rd lives, before Whom I have stood,*"-- and now, after there falls in his (the person's) mind and heart a (lustful) thought and desire, she (the soul) now knows of evil's existence, and this is for her a great pain.

And (ii) when there falls a desire and thought in his mind and heart, at that moment, he is occupied with evil concepts, which in place of his needing to be occupied with holy matters, he is in this moment occupied with evil matters.

ובפרטיות יותר, הנה ענין המרירות אינו על חטאים ועוונות דוקא, כי אם על עצם ענין ירידת הנשמה למטה, שהרי בהיותה למעלה נאמר בה²⁰ חי הוי' אשר עמדתי לפניו, שהיתה שייכת רק לעניני אלקות, ובירידתה למטה שייכת היא לענינים גשמיים.

ואף שיודע הוא שיש מעלה בדברים גשמיים, שהמשכת אור הסובב היא בגשמיות דוקא, בתחתונים דוקא, מ"מ, הרי בהיותו למטה נופלת לפעמים בלבו חמדה ותאוה כו' ועולה למחשבתו שבמוחו,

והיינו, שגם כאשר כל ענינו במחדומ"ע הם כדבעי, שנוסף לכך שאין זה נמשך מהמחשבה אל הפועל, הנה גם במחשבה גופא הרי זה באופן שכאשר נופלת המחשבה במוחו הרי הוא דוחה אותה מיד, מ"מ, כיון שלאיזה רגעים היתה חמדה ומחשבה זו בלבו ובמוחו, הרי זה עצמו הוא שלימות הרע.

והיינו, דכיון שכחות אלו אין להם כלי המעשה, הרי בהם עצמם ישנה כבר השלימות שלהם, שלימות הרע.

והרי מובן שזהו צער גדול לנפש האלקית, הן מצד עצם הענין שע"י נודע לה (זי דערוויסט זיך) ממציאיות הרע, שהרי הנשמה מצד עצמה כתיב בה חי הוי' אשר עמדתי לפניו, ולאחרי שנפלה החמדה והתאוה בלבו ומוחו יודעת היא כבר ממציאיות הרע, שזהו צער גדול אצלה,

והן מצד זה שכאשר נופלת החמדה והמחשבה בלבו ומוחו הרי הם מונחים בשעה זו בעניני רע, דתמורת זה שהיו צריכים להיות בעניני קדושה, הרי הם בשעה זו בעניני רע.

And within this itself there are two concepts: (i) That the faculties of thought and desire are (absorbed) in evil concepts, and (ii), --and this is the *main* issue,-- that in these moments he is not using his faculties for holy concepts, which *this* issue is worse, as is explained elsewhere, that the leaving (absence) of the *Light* is worse than its descent into evil.

(And based on this concept, that causing the absence of *Light* is worse than drawing the *Light* into where it doesn't belong (evil), the Rebbe explains a ruling of the *Alter Rebbe*:)

And this is why the our Rebbe (*Alter Rebbe*; [-Link](#)), in the *Laws of Torah-study*, rules (founded upon the words of the *Rishonim* ([-Link](#))), that (even) he who upon which it is said (-Psalms 50:16), "(And to the wicked G-d said,) *Who are you to recount My statutes?*" Nevertheless, he, from his side, needs to study Torah and perform mitzvot. Meaning, that even though in his (present) stature (of wickedness) he has no connection with Torah and Mitzvot, and as it states in Tanya, that one must first do repentance in order to break the *klipah* (opaque husks covering the *Light*. The name for evil in Kabbalah), which are a curtain separating, and a wall of iron that separates, between him and his *Father in Heaven*, --And even more so, that through his occupying himself (before he repents, and still belongs to evil) with Torah and Mitzvot he is at the moment drawing additional strength into *kelipot*,-- nevertheless, when he will later return with repentance, all of his Torah-study and Mitzvah-observance, will ascend together with him (in his repentance) to holiness.

And from this (ruling) we can understand concerning the above concept (of the great pain of the soul), that besides that which he is thinking evil thoughts with his faculty of thought, there is that in these moments he could have thought holy concepts, and he did not think them (the holy concepts), and with this he is losing a great and plentiful treasure.

(And with this (that (i) the G-dly Soul is now aware of evil, (ii) His mind and soul is completely absorbed in evil, and (iii) that he is not occupying himself in holiness), the Rebbe concludes that one's bitterness is not just concerning actual actions and speech of sin:)

And when he will concentrate upon all this, behold, this concentration alone is enough to bring him to a mighty bitterness.

(And now (after explaining what the bitterness of the soul is about, and the breaking of the *klipot* that it brings about), the Rebbe concludes that the service itself must be done specifically with joy:)

However, all of this (concentration, and the bitterness thereof) is before (in preparation of) the service (to G-d). However, the service itself must be done specifically with joy. And through the service of joy, one makes an *empty and receiving vessel*.

בזה גופא יש ב' ענינים. הא', שכח המחשבה והחמדה הם בעיני רע, והב' והוא העיקר, שברגעים אלו לא השתמש בכחות אלו עבור עניני קדושה, שענין זה גרוע עוד יותר, וכמבואר במ"א²¹ שסילוק האור הוא חמור יותר מהירידה ברע.

ולכן פסק רבינו בהלכות ת"ת²² (על יסוד דברי הראשונים), שגם מי שנאמר עליו מה לך לספר חוקי²³, הנה הוא מצד עצמו צריך ללמוד תורה ולקיים מצוות, והיינו, שאע"פ שמצד מצבו אינו שייך לתומ"צ, וכמ"ש בתניא²⁴ שצריך לעשות תשובה תחילה לשבר הקליפות שהם מסך מבדיל ומחיצה של ברזל המפסקת בינו לאביו שבשמים, ויתירה מזה, שע"י התעסקותו בתומ"צ הרי הוא מוסיף כח בקליפות לפי שעה²⁵, מ"מ, כשיחזור אח"כ בתשובה אזי יעלה עמו כל התומ"צ לקדושה, וכיון שברור הדבר שיעשה תשובה, שהרי לא ידח ממנו נדח²⁶, לכן צריך גם עכשיו לעסוק בתומ"צ, משא"כ אם לא יעסוק בתומ"צ, שאז לא יהי לו מה להעלות עמו בחזרתו לקדושה.

ומזה יובן גם בענין הנ"ל, שמלבד זאת שחושב בכח מחשבתו עניני רע, בזה שהי יכול לחשוב ברגעים אלו עניני קדושה ולא חשבם, הרי הוא מאבד הון גדול ורב.

וכאשר יתבונן בכל זה, הנה התבוננות זו עצמה מספיקה שיבוא למרירות עצומה.

אמנם, כל זה הוא קודם העבודה, אבל העבודה עצמה צריכה להיות בשמחה דוקא, וע"י העבודה בשמחה נעשה כלי ריקן מחזיק

(20) מלכים-ב ה, טז

(21) סה"מ תרס"ה ע' כח-כט. ועוד

(22) פי"ד ס"ג

(23) תהלים נ, טז. וראה סנהדרין קו, ב. חגיגה

טו, ב

(24) פי"ז (כג, א)

(25) הלי' ת"ת שם

(26) ע"פ שמואל-ב יד, יד

◆ The Point Being

In CHAPTER THREE -PART ONE the Rebbe ended with, "Only that, prior to the avoda, one, sometimes, needs to be in (an avoda of) bitterness in order to remove the undesirable matters (within himself)," in which the simple understanding is that we are speaking of the 'undesirable matters,' being actual sins. Here the Rebbe explains three dimensions to the bitterness, besides that of having committed any actual sins or transgressions.

- (a) The soul's descent from Heaven to the physical world. In heaven the soul knew only of G-d and of holiness. However, now, the soul becomes knowledgeable of the existence of evil.
- (b) The mere desire and thought for evil, for the mind and heart is a complete evil, even though not acted upon, for the faculties of the mind and the heart, thought and desire, have no tools of action, and thought and desire is their entirety. Hence, an evil thought or desire is complete evil for the mind and heart
- (c) And the greatest loss of all, even greater than being absorbed in evil, is that at the moment he is not absorbed and drawing forth holiness!

And nevertheless, this bitterness is not the service to G-d itself --which is to make of one's self an *empty and receiving vessel*--, but only a preparation to the service of G-d, which the service of G-d itself must be done with joy.

◆ A Higher Bitterness

In the arena of sins, remorse (bitterness) and *teshuvah* (repentance), --which are closely intertwined in being of one journey-- there are in general two categories: (i) Actual sins, and the remorse and *teshuvah* thereof, and (ii) the word for sin is *cheit* (חַטָּא), which also means *lacking; missing*, and here the verse (-Ecclesiastes 7:20), "For there is no righteous man on earth who does good and does not 'yechta' (sin)," means that there is no man who is not lacking, even a complete *tzadik*, righteous man, who has no sins at all. And this *lacking* is defined in chassidus as the soul's very descent into the physical body and the physical realm. For in the physical realm, even the holiest *tzadik*, with the holiest soul, living in its conscious oneness with G-d, nevertheless, its descent into a realm in which there is the paradigm of separation, the existence of evil, and the soul's consciousness of thereof, has already tainted the *love* and *awe* of the soul to G-d. Hence, the present consciousness and emotions of the soul is in a state of *yechta - lacking*. And for this there is the *bitterness* and the *teshuvah* of the verse (-ibid 12:7), "And the spirit returns (*teshuvah*) to G-d, Who gave it." Mystically speaking, not of death, but of returning to the consciousness and emotional state of as the soul was when it stood by G-d, in the state of before G-d, "gave it," to here below.

With this introduction, we can understand what the Rebbe is explaining here in the second part of chapter three.

◆ "In Greater Detail..."

The *maamor* explains that the service of G-d --which is to make of ourselves, "an empty vessel can receive"-- needs to be done with joy. Following this, the *maamor* explains the verse (-Proverbs 14:23), "In every toil (*etzev* - עֵצֶב: toil; sorrow; sadness) *there will be gain*." King Solomon says, "will be," meaning that in itself *sadness* is not a gain, only that from it will come out a gain. Hence, sadness is but a preparation that makes service possible. However, the service itself is not to be performed in sadness, but in joy. And the *maamor* concludes with, "only that sometimes there must first be bitterness (sorrow; sadness) in order to remove the negative things (sins, which, "separate between you and your Father in Heaven," and cause G-d to pronounce, "And to the wicked G-d said, 'Who are you to recount My statutes?'").

The *maamor* now explains a deeper level, that the bitterness is not to be just from actual performed sins, G-d forbid, but rather, even without any actual performed sins --whether it be in *Thought, Speech* or *Action*-- there is the need for having the preparation to the serving G-d with joy, in first experiencing a

bitterness of his present state of being, through which he will then experience a yearning, love and joy to being, “*an empty vessel holds,*” for G-d.

◆ *Then and Now*

Then, before the soul descended and clothed itself within a physical body, within a physical realm, the soul was in a state of (-Kings II 5:16), “*As the L-rd before Whom I have stood, lives...*” And while the verse simply speaks of Elisha the Prophet (-[Link](#)) making an oath --“*Chai - Live,*” is a term used in verses for taking an oath-- in the name of, “*the L-rd before Whom I have stood* --meaning, in his state of prophesy he stood before G-d--,” to *Naamon* (-[Link](#)) that he will not accept payment for the miracle of curing Naamon’s leprosy, nevertheless, mystically speaking, this verse speaks of every person’s soul, which stood before G-d, before it descended into this world.

Mystically speaking, this speaks of two very spiritual dimensions: (i) “*Before G-d,*” refers to standing higher than (“*before*”) the *Ineffable Tetragrammaton* name of G-d, which is the “*Special Name*” and “*Essence Name*” of G-d. (ii) “*Stood,*” represents total nullification and transparency to G-d, as explained elsewhere concerning our *standing* for the nucleus of all prayer, the *Shmoneh Esreh*, (-[Link](#)) also known as the *Amida* (*Standing Prayer*).

Hence, the soul as it was *Then*, before it descended into this world, was (i) in the holiest of environments (“*Before G-d*”), and (ii) in a state of total nullification, transparency and oneness with G-d (“*Stood*”), and hence, had no connection or belonging to any physical concepts, but only to G-dly concepts.

Now, after the soul descended and clothed itself into a physical body, within a physical world, the soul now has a connection and a belonging to physical concepts.

And this is an *uber descent*, and a very painful reality for the soul, over which a person must concentrate, to the point of feeling bitter, through which, the person shifts the dominance from the physical to the spiritual, releasing the soul from the depths of the constraints of the physical over it. Additionally, this conciseness of understanding that all of physicality is but *naught* and of imprisonment, gives birth to an immense yearning, love and joy to being connected to G-d, through serving G-d.

◆ *The True Greatness of the Physical*

The *maamor* here makes an, “*even though...*” comment:

“*Even though he knows that there is a virtue to physical things, that the Encompassing Light is drawn into the physical davka (only; specifically), nevertheless...*”

In other words, we are speaking of the concentration and emotional realization that the soul has descended into the physical should cause a bitterness, however, the individual knows that ultimately, it is only in the physical that the *Infinite Circular Encompassing Light* is drawn, while in the spiritual, only the *Finite Linear Permeating Light* is drawn, which is precisely why the Torah and its mitzvot were given *davka* to the physical world, with all mitzvot to be performed *davka* with physical objects, so that it draw the *Infinite Circular Encompassing Light* within the physical, and not just the *Finite Linear Permeating Light* that is within the spiritual.

Why is it so, that the spiritual is connected to the *Finite Linear Permeating Light*, while the physical is connected to the *Infinite Circular Encompassing Light*?

The process through which the *Finite Linear Permeating Light* works is called *Seder Hishtalshelut, Order of Evolution*, in which, through the process of *contraction* of the *Light* and of *concealment* of the *Vessels* the *chain* evolves from a higher link to a lower link. Hence, one defines a higher spiritual realm etc. from a lower one is (i) the strength of the *Light*, and (ii) the opaqueness and coarseness of the *Vessel*.

However, through this process, you can never contract and weaken a *Light* and thicken a *Vessel*, that its (the spiritual *Light*'s and spiritual *Vessel*'s) byproduct should be a physical thing. Hence, the physical does not come from the *Finite Linear Permeating Light*. It is only from the *Infinite Circular encompassing Light*^e that the physical can be created from, for the *Infinite Circular* has neither a definition, nor a hierarchy of levels, but rather encompasses everything alike, in which all are equally naught. Hence, the spiritual is no closer and appropriate than the physical.

This explains as well, why spiritual evolutions are all in the process of *cause* (higher realm) and *effect* (lower realm), in which there must be an association and relational values between the *cause* and its *effect* (albeit through the contraction and concealment of the *cause* (higher realm)). However, that which comes from the *Infinite Circular Encompassing Light* can only come through *creatio ex nihilo* (-[Link](#)), in which there is no association or relational values between the *nihilo* and its *ex*.

This why the *maamor* is pointing out, that even though he knows the virtue of the physical, and hence, why the bitterness, when only *now* in the physical, can he be connected with the *Infinite Circular Encompassing Light*, which is higher than the soul's original state of, "As the *L-rd* before Whom I have stood, lives...?"

And to this the *maamor* answers that nevertheless, while the soul is in the physical, at times there falls within his heart a desire, and from the heart it goes up to his mind to think about it, and at that moment the soul is not experiencing the virtue of the physical (its connection to the *Infinite Circular Encompassing Light*), but rather, is falling into a separation and disconnect from its state of oneness with G-d. Hence, the bitterness.

e. When the *maamor* is speaking within the *Light* itself, then the explanation is that spirituality comes from the *Finite Linear Permeating Light*, while the physical can only come from the *Infinite Circular Encompassing Light*. However, when the *maamor* takes it higher, into *Essence* and *Light*, in which *Light* is defined by being spiritual, while only the *Essence* defies any definition, be it spiritual or physical, the physical can only come from the *Essence* itself. Hence, our sages teach us, "Better one hour of *teshuvah* and good deed (in the physical world) than all of life of the world to come (the spiritual *Garden of Eden*)." For the *Garden of Eden* is but the spiritual pleasure of the (ray of the) *Light*. While in the physical *teshuvah* and good deeds lay the *Essence* of a G-d.

◆ Having Contact

Let us understand what it means, "there falls within his heart a desire, and from the heart it goes up to his mind to think about it." We are speaking here even of someone who immediately when an unholy thought enters his mind, he immediately pushes it out, without entertaining a second thought at all. Now, the first thought, which is an involuntary impulse, is not a sin. It is the second thought, which is voluntary, which is a sin. And we are speaking of someone who *didn't* allow for the second thought. Hence, we are speaking of someone who his *Thoughts*, *Speech* and *Actions* are completely free of sin. Nevertheless, the mere experience of, "there falls within his heart a desire, and from the heart it goes up to his mind to think about it," is a reason to be bitter. And for this there are two reasons:

- (i) For the moments that there is the lustful desire in his heart, or the lustful thought in his mind, this is a complete evil. Meaning, that it isn't incomplete just because it wasn't acted on. Because the heart is but about feelings (desires), and has not *tools* of action. Hence, any desire in itself is a complete experience for the heart. Therefore, an evil desire in the heart is a complete evil. And so too, concerning the mind and a thought, for thought alone is the complete experience of the mind, which also has no *tools* of action. Hence, an evil thought is a complete evil. And clearly this is a great pain for the soul, and hence, the bitterness just from the soul needing to deal with the person having an evil desire and thought, even if just for the moment of an impulse.
- (ii) Deeper yet, the mere fact that the soul is now aware of the existence of evil, in itself, is extremely painful for the soul. For, before the soul descended into this world, when it was, "As the *L-rd* before Whom I have stood, lives...," the soul had no knowledge that there was, or even could be, such a thing as evil. For, the soul lived in the consciousness of, "G-d is everything and everything is G-d," in which no evil exists.

◆ It's What You *Didn't* Do!

When a person is occupied in negativity, there are two unfortunate things taking place: (i) His *Thought*, *Speech* and *Action* are presently immersed in evil, and (ii) at the moment he is not occupied with doing what he should be doing. And the latter is a bigger loss than the first!

The *maamor* brings a quote from Rabbi Sholom DovBer of Lubavitch ([-Link](#); Sefer HaMaamorim 5665, Pages 28-29), that explains that the leaving of the *Light* is far more detrimental than having the *Light* drawn into evil.

The 613 *Mitzvot* are divided into 248 *Positive Precepts* ("Thou Shall...") and 365 *Negative Precepts* ("Thou Shall Not..."). Mystically speaking, the *Mitzvot* are the 'pipe system' through which the *Infinite Light* is drawn into the universe. More specifically, the 248 *Positive Precepts*, called in Kabbalah, the 248 *Organs of the King*, are the *organs* through which the *lifeorce* flows. The 365 *Negative Precepts* are to protect that the *Infinite Light* does not flow into, and become a *lifeorce*, for the *Other Side*.

When a Jew, who has a soul that is (-Tanya, Chapter 2), "*Truly a piece of G-d Above*," is occupied in something, he draws the *Infinite Light* into it. Hence, by doing any one of the 248 *Positive Precepts*, he is drawing the *Infinite Light*, into himself, the physical object he is doing the *mitzvah* with, and into the entire universe. However, when he transgresses one of 365 *Negative Precepts*, which are all about not engaging with the *non-kosher* physical items, he is drawing the *Infinite Light* into being a *lifeorce* for evil.

In other words, the original balance of the universe is that the *Other Side* receive only a very contracted ray of a ray of the *Light*, just that it can survive, and serve its purpose. This ray of a ray *lifeorce* is called *Back-to-Back* relationship, in which the giving is in the form of, "*as one who throws it over his shoulder*." Holiness, however, receives its *lifeorce* in the *Face-to-Face* relationship, in which the *Essence* of the *Infinite Light*, the *Supernal Will* of G-d, is drawn into the universe.

The *mission* is to create only a *Face-to-Face* relationship between G-d and the universe, through drawing the *Essence* of G-d into the physical world, hence, transforming the nether physical realm into a, "*Dwelling place for Him, blessed be He*. This is accomplished by using our *mundane* possessions for good deeds, the 248 *Positive Precepts*, in which the *mundane* physical object now becomes either an *Object of Holiness* (as in all the vessels of the Holy Temple, including the very *Temple Mount*), or an *Object of Mitzvah* (the *Sukkah* during the holiday of *Sukkot*). However, until *Moshiach* ([-Link](#)) comes, there exists the *Other Side*^f, and through transgressions (-Tanya, Chapter 24), "*It is comparable, by way of example, to one who seizes the king's head, drags it down and dips his face in a privy full of filth*," with the, "*King's Head*," referring to the *Essence Infinite Light*, and the, "*privy full of filth*," referring to the *Other Side*.

Amazingly, whilst one may think that the graver effect of sin is to bring the *Infinite Light* into the *privy of filth*, nevertheless, the graver effect of being occupied with sin is that in moment you are not being occupied with drawing the *Infinite Light* into the universe!

And in stating the point that not drawing the *Infinite Light* into the universe is *worse* than drawing the *Infinite Light* into the *privy of filth*, the Rebbe explains an astonishing law of the *Alter Rebbe*, in his *Code of Jewish Law* ([-Link](#)), in the *Laws of Torah-study*.

The verse states (-Psalms 50:16), "*But to the wicked, G-d says: What have you to do to declare My statutes, and that you have taken My covenant in your mouth*." And in the Talmud (-Sanhedrin 106b) the sages apply this to G-d speaking to the wicked *Doeg* ([-Link](#)), and (-Chagigah 16b) the Talmud tells a story of this verse being used as a divination through a child to *Acher* the heretic ([-Link](#)). Hence, it seems that one who is a sinner should *not* be studying Torah. More so, when a sinner studies Torah, his Torah-study begins a source of nourishment to the *Other Side*, which definitely would be saying that a sinner should not be studying Torah.

Nevertheless, the *Alter Rebbe* rules (-Laws of Torah-study, Chapter 4, Paragraph 3), "And there are those who say (*Menoras Hamo'ar* (-[Link](#)), and so too is the opinion of *Maimonides* (-[Link](#))...) that nevertheless, always one should occupy himself with Torah(-study)... And so said the sages of *Kabbalah*, that all the Torah and mitzvot that a person does while he is still wicked, even though this adds strength to the Husks (*Other Side*; evil) at the moment, nevertheless, when he later does *teshuvah*... he takes out from the Husks all of his Torah and Mitzvot and returns them to Holiness. And therefore, he should not refrain from occupying himself (with Torah and mitzvot) ever."

Hence, the fact that through his Torah and Mitzvot he will bring the *Light* into the *Husks* is ruled as less of a problem than to now draw the *Light* at all.

◆ Bitterness is But the Preparation

Acknowledging, concentrating, and emotionally identifying with all of this great anguish of the soul is enough to bring about the bitterness, which will break the *Husks* which serve as a separating curtain, and even more so, the *Iron Wall*, which separates us from our *Father in Heaven*.

Nevertheless, all this is but a necessary introduction to the service of G-d itself. For the service of G-d itself must be done with joy *davka*. And it is only through this service with joy that one makes of themselves an *Empty Vessel Holds* (receives).

Test Yourself



- (1) What is there for a person to be bitter about?
- (2) Why should a wicked person study Torah and do mitzvot, if with them he is empowering evil?
- (3) What is the only way to make of one's self an *Empty Vessel Holds*?

Discussion/Meditation



☆ *When Sinners Serve G-d*

The *maamor* speaks of the reason a sinner should do Torah and mitzvot is because it is a definite that he will repent and return to G-d, and then his Torah and mitzvot will ascend with him to holiness. But why would G-d care about the sinner, his ascent, and the ascent of any of his Torah and mitzvot?! The answer may be one of the most powerful truths to meditate upon:

"G-d loves me far more than G-d hates my sins!"

Answers:

1. (!) Physical people have impulses in their hearts for desiring, and in their minds for thinking, that which is impure. This is painful for the soul.
- (!!) Before descending into the physical, the soul had no knowledge of the existence of evil. Not he does. This is painful for the soul.
- (!!!) When the person is occupied with doing evil, at that moment his *not* occupied with doing good. This is *shade* painful for the soul.
2. Because, ultimately, he will repent, and then all his Torah and mitzvot will ascend from evil to holiness. However, if while he is evil he does not do Torah and mitzvot, when he repents, there will be nothing to ascend when he does *teshuvah*.
- Note*: we are taught concerning Torah-study, "*The Source (of Light) within her (the Torah) will bring him (the sinner) back to good.*" Hence, studying Torah while one is a sinner will in itself bring him back to repentance and goodness.
3. Only through serving G-d with joy.

☆ CHAPTER FOUR ☆

"A prisoner cannot free himself." Hence, he needs help.
This help comes from Above through the merits of our forefathers

4) However, behold, our sages say (-Brochois 5b), "A prisoner cannot free himself from prison (but depends on others to release him from his shackles)." Therefore, in order to be able to be in a state of *An Empty Vessel Holds*, one needs help from Above.

And this is the concept of the influence that is drawn forth from Above by our Patriarchs (Abraham, Isaac and Jacob). As the verse states (-Numbers 21:18), "A well dug by princes," the well is the digging through which one makes the *Empty Vessel*, and the *diggers of the well* are the *princes*, (who are the) Patriarchs of the world. Which through them the *Assembly of Israel* become in the state of *An Empty Vessel Holds*.

And therefore, at the beginning of the day we mention (in our prayers) the merits of the Patriarchs, which is that after (saying the verse (-Numbers 24:5)), "How goodly are your tents Jacob, your encampments Israel," --which the *Tents* and *Encampments* are (referring to) Torah and Prayer, which is the beginning of the service (to G-d) of the entire day-- , we say (-Psalms 5:8), "But I, with Your great loving-kindness, shall enter Your House," which ("great loving-kindness") refers to the merit of Abraham.

The meaning of *zechut* (merit), as my father-in-law the Rebbe (Rabbi Yoseph Yitzchok of Lubavitch (-Link)) explains, is from the terminology *zachus* and the *zechut* of Abraham is the cleanness and clearness that Abraham effected in the world. And this is hinted in the words, "Your great loving-kindness," for his (Abraham's) main service was in the realm of kindness. --For even though Abraham, our father, (Yuma 28b), "Abraham our Patriarch (was himself) an Elder and would sit in yeshiva," and he (-ibid), "fulfilled the entire Torah before it was given," and he learned and taught (others) (as is evident from the teaching of our sages (-ibid) that Eliezer, the servant of Abraham, "who draws and gives drink to others from his master's Torah,")-- nevertheless, the main service of Abraham was in the realm of kindness. And for this he is called (-Isaiah 41:8), "Abraham, who loved Me."

And as it states in the *Bahir* ((-Link) -Simon 191), and is brought in the *Pardes* ((-Link) -Gateway 24, Chapter 4) that the (Attribute of) *Kindness* said before the Holy One, blessed be He, "From the days that Abraham was on Earth I did not need to do my work, for Abraham stood and served in my place."

(ד) אך הנה אמרו רז"ל²⁷ אין חבוש מתיר את עצמו מבית האסורים, ולכן, כדי שיוכל להיות בבחינת כלי ריקן צריך לסיוע מלמעלה,

והו"ע ההמשכה שנמשכת מלמעלה ע"י האבות, כמ"ש²⁸ באר חפרוה שרים, באר הוא החפירה שעל ידה עושים הכלי ריקן, והחופרים את הבאר הם השרים, אבות העולם, שעל ידם נעשה כנס"י בבחי' כלי ריקן מחזיק.

ולכן בתחלת היום מזכירין זכות אבות, שזהו שלאחרי מה טובו אהליך יעקב משכנותיך ישראל²⁹, דאהליך ומשכנותיך הם תורה ותפלה, שהוא תחלת עבודת כל היום, אומרים ואני ברוב חסדך אבוא ביתך³⁰, בזכות אברהם,

דפירוש זכות הוא כמ"ש כ"ק מו"ח אדמו"ר³¹ שהוא מלשון זכות, וזכות אברהם היינו הנקיות והבהירות (ריינקייט און קלאַרקייט) שפעל אברהם בעולם, וענין זה נרמז בתיבות ברוב חסדך, לפי שעיקר עבודתו היתה בענין החסד, דהגם שאברהם אבינו זקן ויושב בישיבה היי³², וקיים כל התורה עד שלא ניתנה³³, ולמד ולימד (כדמוכח גם ממחז"ל³⁴ שאליעזר עבד אברהם הי' דולה ומשקה מתורת רבו לאחרים), מ"מ, עיקר עבודתו היתה בענין החסד, ולכן נקרא אברהם אוהב³⁵,

וכדאיתא בספר הבהיר³⁶ והובא בפרדס³⁷ שאמרה מדת החסד לפני הקב"ה מימי היות אברהם בארץ לא הוצרכתי לעשות מלאכתי שהרי אברהם עומד ומשמש במקומי.

And after this (saying, "But I, with Your great loving-kindness, shall enter Your House,") we say (-Psalms 5:8), "I shall prostrate myself toward Your Holy Temple in the fear of You," in the merit of Isaac. For his service was in the vein of (the Attribute of) *Strength*, as the verse states (-Genesis 31:42), "And the awe (meaning the G-d) *of Isaac*." (Hence, in the service of Isaac, G-d is referred to as Awe, which is from the *Attribute of Strength*.)

And after this we say (the verse of (-Psalms 69:14)), "But, as for me, may my prayer to You, O L-rd, be in a favorable time (lit. A time of will)," in the merit of Jacob.

And this is (how) we mention at the beginning of the day the merits of the Patriarchs.

And the (spiritual) concept of the Patriarchs exists within each and every one of Israel, as is explained in *Torah Ohr* (-Va'era 54a) concerning the meaning of the verse (-Exodus 6:3), "And I (G-d) appeared to Abraham, to Isaac and to Jacob," that the (word) *And I appeared* (וארא) is also *future tense that is present tense* (because of the prefix וַ), (which means) that always (the meaning of *present tense*) there is this concept by everybody (of all generations; -meaning of future tense). That, because of the concept of the Patriarchs that exists in each and every one of Israel, there becomes the "And I (G-d) Appeared," G-dly revelation, for each and every one of Israel.

And this is (the meaning of), "A well dug by princes," --which the concept of digging is to remove all the things that conceal and cover, etc.,-- and this digging is done through the Patriarchs, which through them (the Patriarchs) is removed all the things that conceal, etc., and through this there becomes (of each and every one of Israel) a *Empty Vessel Holds* the drawing forth of G-dliness.

And this concept (in the terms of) *Above* (*Supernal Realms* as explained in *Kabbalah*), is the *Foundation of the Feminine* (*Attribute of Kingship*) is a vessel to all that is drawn forth, due to her humility.

ואח"כ אומרים אשתחוה אל היכל קדשך ביראתך³⁰, בזכות יצחק, שעבודתו היתה בקו הגבורה, כמ"ש³⁸ ופחד יצחק.

ואח"כ אומרים ואני תפלתי גוי עת רצון³⁹, בזכות יעקב.

וזהו שמזכירים בהתחלת היום זכות אבות,

והרי ענינם של האבות ישנו בכאו"א מישראל, כמבואר בתו"א⁴⁰ בפירוש הכתוב⁴¹ וארא אל אברהם אל יצחק ואל יעקב, שוארא הוא גם לשון עתיד שהוא לשון הוה, שתמיד יש בחינה זו בכל אדם, והיינו, שמצד ענינם של האבות שישנו בכאו"א מישראל נעשה הענין דוארא, גילוי אלקות, בכאו"א מישראל.

וזהו באר חפרוה שרים, דענין החפירה הוא להסיר את הדברים המעלימים והמכסים, וחפירה זו היא ע"י האבות שבכאו"א, שעל ידם נעשית הסרת הדברים המעלימים כו', ועי"ז נעשה כלי ריקן להחזיק המשכת אלקות.

וענינו למעלה הוא שיסוד דנוקבא היא כלי קיבול לכל המשכות מצד הביטול שבה

(27 ברכות ה, ב

(28 חוקת כא, יח. תנחומא עה"פ וראה

לקו"ת חקת סב, ד. ועוד

(29 בלק כד, ה

(30 תהלים ה, ח. וראה זהר בהקדמה יא, א.

ח"ג ח, ב

(31 לקו"ד ח"ד תרוז, ב. סה"ש תש"ד ע' 124

(32 יומא כח, ב

(33 יומא שם. קדושין פב, א

(34 יומא שם. פרש"י לך טו, ב

(35 ישע"י מא, ח

(36 סי' קצא

(37 שער כב פ"ד

(38 ויצא לא, מב

(39 תהלים סט, יד

(40 ר"פ וארא (נה, א)

(41 ר"פ וארא (ו, ג)

◆ The Point Being

The *maamor*, after explaining that the *mission* is to make of ourselves an *Empty Vessel Holds*, goes on to explain that one cannot accomplish this on his own, for he is stuck, imprisoned, in being a *Vessel* filled with physical pursuits and pleasures, and an imprisoned person cannot free himself on his own. Rather, he needs help from *Above*, someone out of the prison. And this help from *Above* is brought through the services of Abraham (love), Isaac (awe) and Jacob (compassion).

◆ Freedom from Above

In the teachings, when one has faltered, then the redemption and the correction cannot come from the same realm in which the faltering happened. Rather, the redemption and correction can only come about when a higher *Light* is introduced, which can now correct the damage that was done in the lower realm. In the language of the Talmud (-Brochois 5b), "A prisoner cannot free himself."

When we speak of the service to G-d of making ourselves an *Empty Vessel Holds*, the reason this service is necessary is precisely because without the strenuous service, we are a *Filled Vessel Does Not Hold*. The human being is a creature focused on survival, driven to protect and preserve the "I exist." Ultimately, this means that the human being is innately an *egocentric* creature, filled with "I." Of this our sages taught (-Sotah 5a), "any person who has ego within him, the Holy One, blessed be He, said: He and I cannot dwell together in the world." Likewise, if one is *Filled* with physical pursuits, obsessions and pleasures, he is not *Empty* to receive G-dliness within him. Hence, one must strenuously work on becoming an *Empty Vessel Holds*.

However, as we just explained, being a *Filled Vessel* is the *innate* state-of-being for a person. He is *imprisoned* within this state of being. And, "A prisoner cannot free himself by himself." Therefore, for a person to be able to make of himself an *Empty Vessel Holds* he must receive help from *Above*.

◆ Introducing the Patriarchs

The first sacrifice brought in the Holy Temple every day was the *Tamid Sacrifice* (-Link). However, a sacrifice could only be brought once it is daytime. Therefore, an appointed priest would say to the priests, "Is the entire eastern sky illuminated even to Hebron?" The observer would say, "Yes," and then the offering of the sacrifice would begin. The Holy Temple was in Jerusalem, so why were they speaking of the sky being illuminated in Hebron? One of the explanations given is that for us to be able to accomplish our service to G-d here below, we must have the merit of our Patriarchs, who are buried in Hebron. Hence, the mystical meaning of the sky illuminating in Hebron is that the merit of our Patriarchs empowers us to be able to do our service to G-d.

This is also the reason why our *Amida* prayer begins with the *Blessing of the Patriarchs*, where we invoke the merit of Abraham, Isaac and Jacob, so that our prayers be successful.

So too, it is our Patriarchs, in the merit of their service to G-d, that draws the help from *Above* needed for us to be able to make of ourselves an *Empty Vessel*. And this is why, at the very beginning of our day, our service to G-d, we already mention the merit of our Patriarchs.

THE REST OF THE STORY

A New Mindset:

Albert Einstein said:

"We can't solve problems by using the same kind of thinking we used when we created them."

In other words, problems are most often created by a *worms-eye Point of View*. And in order to solve the problem, will we need to receive an *out-of-the-'worm's-eye'-box* paradigm. He will need to receive from *Above* a *bird's-eye Point of View*.

This is what the Talmud has taught millenniums prior: *A prisoner cannot free himself*

We begin our day by reciting the verse (-Numbers 24:5), "*How goodly are your tents Jacob, your encampments Israel,*" and the *Tents and Dwelling Place* are referring to Torah and Prayer, which is the beginning of our daily service. A Jew is to start his day with prayer, and then to study-Torah, and only after this he is to go out into the world and do his work. So, the verse speaking of Prayer and Torah-study (*Tents and Encampments*) is speaking of how we are starting our service to G-d.

And following this verse we are immediately reciting verses introducing the merit of Abraham, Isaac and Jacob.

Abraham: "*I, through your abundant kindness, come into Your house.*"

Abraham's service is the service of *kindness*.

Even though Abraham studied Torah, observed the mitzvot, learned and taught Torah, nevertheless, Abraham's primary service was that of *Kindness*. So much so, that the teachings of Kabbalah (-Bahir (-Link) Simon 191; Pardes (-Link) Gateway 24, Chapter 4) tell us of a conversation between the *Attribute of Kindness* and the Holy One, blessed be He: "*From the days that Abraham was on Earth I did not need to do my work, for Abraham stood and served in my place.*" And this is why Isaiah calls Abraham (-41:8), "*Abraham, who loved Me.*"

--Note: How did Abraham study the Torah and perform the mitzvot before it was given? The Talmud states (-Yuma 28b) that Abraham was an elder, and studied in (the) Torah-school of (Noah). So too, the Talmud states (-ibid) that Abraham observed the mitzvot, and even the *Seven Rabbinical Mitzvot* (-Link).

And how do we know that Abraham also taught Torah? The verse calls Abraham's servant *Eliezer*, (-Link), "*Dameshek.*" The Talmud, in looking for the meaning to this name, explains the word to be made up of two words, "*Doleh U'mashke -Draws and gives to drink,*" defining Eliezer as one, "*who draws (doleh) and gives drink (mashke) to others from his master's Torah.*" Hence, Abraham taught Torah to Eliezer, and through Eliezer to others.

Isaac: "*I shall prostrate myself toward Your Holy Temple in the fear of You.*"

Isaac's service is the service of *Awe and fear* of G-d. Hence, when Jacob of his being protected by the G-d of his grandfather Abraham and his father Isaac, Jacob states (-Genesis 31:42), "*G-d of Abraham and the Fear of Isaac.*"

Jacob: "*But, as for me, may my prayer to You, O L-rd, be in a favorable time (lit. A time of will).*"

Jacob's service is the service of *Compassion*. Hence, the verse of *prayer*, which is all about arousing the compassion of G-d, is the service of Jacob.

◆ A Mystical Merit

The Rebbe inserts a teaching (-Likkutei Dibburim Vol IV, page 607) of his father-in-law, Rabbi Yoseph Yitzchok of Lubavitch (-Link), which explains that the word *zechut*, which means *merit*, is mystically speaking from the word *zachus*, which means

THE BACKSTORY

The Mah Tovui Prayer:

After saying our *Morning Blessings* (-Link), and we are ready to begin our *Morning Prayers*, we begin with the *Mah Tovui Prayer*:

"How lovely are your tents, O Jacob; your encampments, O Israel! I, through your abundant kindness, come into Your house. I shall prostrate myself toward Your Holy Temple in the fear of You. As for me, through Your abundant grace, I enter your house to worship with awe in Your sacred place. But, as for me, may my prayer to You, O L-rd, be in a favorable time (lit. A time of will) answer me with Your true deliverance."

THE BACKSTORY

"My Father-in-Law, My Rebbe:

The Rebbe was the Previous Rebbe's son-in-law, married to Previous Rebbe's second daughter, Rebbetzin Chaya Mushka (-Link). However, they shared the same last name, because they were both descendants of Rabbi Menachem Mendel of Lubavitch (-Link). The Previous Rebbe, from his youngest son, Rabbi Shmuel of Lubavitch (-Link), and the Rebbe, from his eldest son, Rabbi Boruch Sholom (-Link).

cleanness and *cleanness*. Hence, the deeper meaning of the *Merit* of Abraham, Isaac and Jacob, is that through their making *clear and clean* the world, through their services of *Kindness, Awe, and Compassion*, their offspring, each and every Jew, receives the help from *Above*, to make of themselves an *Empty Vessel*.

And this is what Balaam (-[Link](#)) said, (-Numbers 24:5), "A well dug by princes." The "Well," refers to the *Empty Vessel*. "Dug," speaks of the removal of all the *concealments and coverings*, which *fill the well*, blocking it from being an *Empty Vessel Holds* for G-dliness. And, "Princes," are our Patriarchs.

◆ Our Inner Patriarchs

Our Patriarchs exist within each and every one of us. Meaning, that within each of us there is an Abraham, Isaac and Jacob, and their merits.

Upon the verse (-Exodus 6:3), "And I appeared to Abraham, Isaac and Jacob," the *Alter Rebbe* teaches (-Torah Ohr, V'eira 55a) that the word *va'eira* - ואֵרָא, serves also as *future tense, which is present*. Meaning, that the prefix *vov* (ו) serves as *and*, while the *aleph* (א) serves as *will* (future, will appear). And with this, the *Alter Rebbe* explains, that on a deeper mystical level, G-d is telling Moses that G-d will (future tense) appear to the Abraham, Isaac and Jacob within every Jew, throughout all generations (always; future tense, that is always a present tense). Meaning, that because of the concepts of Abraham (service with Love), Isaac (service with Awe) and Jacob (service with Compassion) that exist within every Jew, there will be the revelation of Divinity ("And I Appeared") within each and every Jew.

And this is the meaning of, "A well dug by princes (Patriarchs)." *Digging* means to remove all that which covers and conceals (*fills the Vessel*), and this *digging* is done by the *Patriarchs* within each and every one of us, removing all the *fills the Vessel*, hence, making of ourselves an *Empty Vessel Holds*.

◆ Mystically Speaking

Here the *maamor* takes a moment to explain this concept of an *Empty Vessel Holds* as it is in the Kabbalistic terms concerning the *Supernal Emanations* (-[Link](#)).

The *Ten Emanations* are the 'transformer' system through which the *Infinite Light* becomes the *Finite Lights*, each of specific definition. And hence, from the *Infinite Light*, which is *simple* and *one*, we now have the *Finite Lights*, which are *complex* and of *multiplicity*.

Within the system of the *Ten Emanations*, there are the *Giver* and the *Receiver*, in which the *Giver* represents the *Supernal Realm*, and the *Receiver* represents the *Lower Realm*. Hence, the teaching, *Kingship (Receiver) of Atzilut (Supernal Realm)* becomes the *Atik (Crown) of Brei'ah (Lower Realm)*. To understand this on practical terms, let us use the metaphor of a teacher and a student. The teacher (*Supernal Realm*) wants to teach the student (*Supernal Realm*) higher intellects. However, presently, the student is incapable of perceiving higher intellects, being that by definition he is now of lower intellects. For ultimately, what defines the teacher's intellect from the student's intellect is not the quantity of data, but the quality of intellect. The only way that the teacher can succeed in his quest is if he can find within himself the student's realm of intellect, then pulls back his own way of higher thinking, and *within himself* begins to think in the language of the student. However, there must also be the student's humility, in which he *nullifies* his own lower intellect way of thinking, in order to receive an out-of-the-box higher way of thinking.

In the *Ten Emanations* system this manifests itself in the relationship between the *Six Male Emotion Emanations* (teacher) and the *Feminine Emotion Emanation*, otherwise known as the *Emanation of Kingship* (student within self). And in order for there to be a flow from teacher to the student, through which the spiritual evolution of creating the universe happens, *Kingship* must have the humility and self-nullification to receive from the *Six Male Emotion Emanations*. And this *self-nullification* is the

Digging of the Well, emptying it out from all the Covers and Conceals, which were blocking it from Receiving the Revelation of Divinity. Hence, in Kabbalistic terms, the, "A well dug by princes," is, "The foundation of the Feminine is a vessel to receive all influences due to her self-nullification."

Test Yourself



- (1) How is one to break free from their spiritual imprisonment of self?
- (2) What are the services of *Abraham, Isaac* and *Jacob*?
- (3) What is a student's first job?

Discussion/Meditation



☆ *Our Inner Loving Parent*

Much has been discovered concerning our *inner family* ([-Link](#)) and the healing powers of our *inner loving parent*. Finding our *inner loving parent*, when we are accustomed to hearing only the voice of our *inner critical parent* is challenging. However, embracing that within each of us there exists the *Patriarchs, Abraham, Isaac* and *Jacob*, may prove to be a powerful way to circumvent our *inner critical parent*, by focusing on, "What would *Abraham, Isaac* and *Jacob* say to me, in facing these dark times, and my not giving up?"

Answers:
 1. "A prisoner cannot free himself." Hence, the job is to humbly open himself up to receiving help from Above. Deeper yet, to realize that this exists within him as an inheritance from our forefathers, *Abraham, Isaac* and *Jacob*. And by standing upon their merit, we embody their legacy, the service to G-d of Love, Fear and Compassion.
 2. Abraham's was the service of Kindness and Love. Isaac's was the service of Justice and Awe. And Jacob's was the service of Compassion.
 3. The first job of a student, which sets the foundation of their being a student, is a self-nullification from all his previous paradigms.

☆ CHAPTER FIVE ☆

After explaining that *Rosh Hashanah* has its service, in which it is the all-inclusive *Head* of the entire year, in CHAPTER TWO, the *maamor* began to explain the service of all year-round. Now the *maamor* is turning to the service of *Rosh Hashanah*, and explains that there is the way the service is when the generation is *kosher*, and the way it is once we have transgressed.

5) And behold, as it is with the service of year-round, so too, it is with the service of *Rosh Hashanah*, which then (on *Rosh Hashanah*) there is the *general* carving out to become an *Empty Vessel Holds*, in order to receive the Divine influence for the entire year. And this happens through the sounding of the *Shofar*, which represent the three *Patriarchs*.

The *tekiah* (1 long blast) is drawing from *Above to Below*, which represents Abraham. The *shevorim* (3 medium blasts) is elevating from *Below to Above*, which represents Isaac. And the *teruah* (9 mini blasts) represents Jacob, as the verse states (-Blessings in Musaf Services of *Rosh Hashanah*), "*Who hears the sound of the teruah of his nation Israel with compassion,*" and Jacob is the *Attribute of Compassion*.

And after the three (*Shofar*) sounds of *TeSh"Tr* there comes the final *tekiah*, which is drawing from *Above to Below*, which comes after the service of *ebb and flow* of the three sounds.

And this is also that which we say on *Rosh Hashanah* four times *Ub'chein* (*And so; and as such* - ובכן). *B'chein* (without the *vov* - בכין) equals 72, and is the *Name* which comes forth from the verses (-Exodus 14:19-21) "*And he traveled,*" "*And he came,*" and, "*And he stretched out,*" which in each (of those three verses) there are 72 letters, and within them there are 3 different fashions, which represent the three patriarchs. the *72 Letter Name* in the verse, "*And he travelled,*" is in the *Direct Fashion*, being that it represents Abraham, which is attribute is *direct fashion* (from *Above to Below*). And the *72 Letter Name* of the verse, "*And he came,*" is in the opposite fashion, being that it represents Isaac, the *Attribute of Strength* (strictness; awe), which is *Elevation; From Below to Above*. And the verse, "*And he stretched out,*" which represents Jacob, the *Attribute of Splendor* (compassion), so, even though it is the *center-connector* between *Kindness* and *Strictness*, nevertheless, it inclines towards *Kindness*, as it says (-Tikkunei Zohar, Introduction (17b)) "*Judgment (the Center Beam) is compassion,*" and therefore, also the verse, "*And he stretched out,*" the *72 Letter Name* is in *Direct Fashion*, as in the verse, "*And he travelled,*" which represents Abraham.

And this (three *72 Letter Name*) are *Kindness of Father* (*Wisdom*), *Strength of Mother* (*Understanding*), and *Knowledge*, which connects them, is from *Clear Air*. And therefore, in the verse, "*And he stretched out,*" (verse of Jacob; *Knowledge*), it states, "*Eastern Wind,*" which is the *Primordial Air*, and through this happened the *Splitting of the Sea*, which upon this it states (-ibid 14:14), "*And you shall remain silent,*" for (-Zohar Vol II, 48a), "*Upon Atik this thing*

(ה) והנה כמו שהוא בעבודת כל השנה, כמו"כ הוא גם בעבודה דר"ה, שאז צ"ל כללות ענין החקיקה להיות כלי ריקן לקבל שפע האלקי על כל השנה. וענין זה נעשה ע"י התקיעות, שהם כנגד הג' אבות⁴²,

תקיעה הו"ע ההמשכה מלמעלמ"ט כנגד אברהם, שברים הו"ע העלאה מלמטלמ"ע כנגד יצחק, ותרועה היא כנגד יעקב, כמ"ש⁴³ שומע קול תרועת עמו ישראל ברחמים, ויעקב היא מדת הרחמים,

ואחרי הג' קולות תש"ר בא תקיעה האחרונה שהיא המשכה מלמעלמ"ט, והו"ע ההמשכה שבאה אחרי העבודה ברצו"ש שבג' הקולות.

וזהו ג"כ מה שבר"ה אומרים ד"פ ובכ"ן⁴⁴, דהנה, בכ"ן עולה ע"ב, והוא השם היוצא מג' הפסוקים ויסע ויבא ויט⁴⁵, שבכל פסוק ישנו ע"ב אותיות, ויש בזה ג' אופנים שהם כנגד ג' האבות, ולכן, שם ע"ב בפסוק ויסע הוא באופן ישר, להיותו כנגד אברהם שמדתו היא המשכה באופן ישר, ושם ע"ב בפסוק ויבא הוא באופן הפוך, להיותו כנגד יצחק, מדת הגבורה, שענינה הוא העלאה מלמטלמ"ע, ובפסוק ויט שהוא כנגד יעקב מדת הת"ת, הרי עם היותה ממוצע בין חסד לגבורה, מ"מ היא נוטה לחסד, כמאמר⁴⁶ משפט (עמודא דאמצעיתא) איהו רחמי, ולכן גם בפסוק ויט שם ע"ב הוא באופן ישר, כמו בפסוק ויסע שכנגד אברהם.

והו"ע חסדים דאבא וגבורות דאימא, ששרשם מחו"ג דאריך, והדעת המחברם הוא מבחי' אורא דכ"א, ולכן בפסוק ויט כתיב רוח קדים, שהוא בחי' אור קדמון, ועי"ז נעשה הענין דקיי"ס, שעז"נ⁴⁷ ואתם תחרישון, בעתיקא תליא מילתא⁴⁸.

And so too, it is understood concerning the influences drawn forth on *Rosh Hashanah*, that because they are drawn forth from an exceedingly high realm, therefore, they are drawn through three times *Ub'chein*, which are the 72 Letter Name three times, reflecting Abraham, Isaac and Jacob.

And behold, all this is when there is the, "improved generation."

And in addition to this, there is the fourth *ub'chein*, which is the concept of *teshuvah*, which upon this (*teshuvah*) it is stated (-Esther 4:16), "*ubchein (and as such) I will come to the king contrary to the law,*" meaning that even when one has transgressed the ways of the Torah, nevertheless, *teshuvah* helps, for *teshuvah* is higher than Torah.

And this concept (*teshuvah*) is higher than the merits of the *Patriarchs*. Meaning, that even when one finds himself in a state that the Patriarch's merits can't help, because he has sinned, defected and transgressed the path, nevertheless, *teshuvah* helps, for it is hinted to in the additional, 4th *ub'chein*, which reaches into the *Essence* (of G-d, beyond *Light*), in the *True Essence*, which from there is the root (source) of *teshuvah*.

And in more detail, behold *ub'chein* (בבכין), with the *vov*, is the numerical value of *chasdo* (His kindness - חסדו; 78), which is the kindness of the *Ineffable Tetragrammaton* (-[Link](#)), which is higher than the *Order of Evolution*, and is higher than the Patriarchs' merits, which (the *patriarch's* merits) are below the *Ineffable Tetragrammaton*, as the verse states (-Exodus 6:3), "I appeared (to Abraham, to Isaac, and to Jacob with [the name] Almighty G-d,) but (with) My name YHWH (*Ineffable Tetragrammaton*; יהוה-יה), I did not become known to them."

And the four times of *ub'chein* are the four fashions of *Kindness* in the *Ineffable Tetragrammaton*, which therefore there are the four times *chasdoi* (His kindness) in *hodu* (-Psalms 118:1-4); "Give thanks... for His kindness is eternal," "Israel shall now say, 'For His kindness is eternal,'" "The House of Aaron shall now say, 'For His kindness is eternal,'" and, "Those who fear G-d shall now say, 'For His kindness is eternal.'"

And this is drawn afterwards, in greater detail, into the *Great Hallel* (-ibid 136), which has 26 times, "For His kindness is eternal," which is the numerical value of the *Ineffable Tetragrammaton*. And this is also the concept of the 26 generations (from Adam to Amram (father of Moses) before the Torah was given), which were sustained by *His Kindness* of the Holy One, blessed be He. Even though these generations were undesirable, and therefore could not be sustained from the *Kindness* of the *Order of Evolution*, nevertheless, there was drawn to them an influence of *Kindness*, and in greater measure, being that this influence comes specifically from the *Ineffable Tetragrammaton*, which is higher than the *Order of Evolution*.

וכמו"כ יובן גם בהמשכות דר"ה, שכיון שהמשכה היא מבחי' נעלית ביותר, לכן נמשכת היא ע"י ג"פ ובכך, שהו"ע שם ע"ב ג"פ כנגד אברהם יצחק ויעקב.

והנה, כל זה הוא כאשר אפשר דרא.

ונוסף לזה ישנו גם ובכך הד', שהו"ע התשובה, שעז"נ⁴⁹ ובכך אבוא אל המלך אשר לא כדת, היינו, שגם כאשר עבר על דת של תורה, מ"מ מועיל ענין התשובה, לפי שהתשובה היא למעלה מהתורה,

וענין זה הוא למעלה יותר מזכות אבות, והיינו, שגם כאשר נמצא במצב שזכות אבות אינו מועיל, לפי שחטא ופגם ועבר את הדרך, מ"מ מועיל ענין התשובה, שנרמז בהוספת ובכך הד', שמגיע בהעצמות, באמיתית עצמותו, שמשם הוא שרש התשובה.

ובפרטיות יותר, הנה ובכך בתוספת וא"ו בגימטריא חסדו, שהוא החסד דשם הו"י שלמעלה מהשתלשלות, והוא למעלה מזכות אבות שהיא למטה משם הו"י, כמ"ש וארא גוי ושמי הו"י לא נודעת לי להם.

וד"פ ובכך הם ד' אופנים בהחסד דהו"י, שלכן נאמר בהודו ד"פ חסדו, הודו גוי כי לעולם חסדו, יאמר נא גוי כל"ח, יאמרו נא בית אהרן כל"ח, יאמרו נא יראי ה' כל"ח⁵⁰, שהם כנגד ד' אותיות שם הו"י,

ונמשך אח"כ בפרטיות יותר בהלל הגדול שבו נאמר כי לעולם חסדו כ"ו פעמים, שהוא מספר שם הו"י. וזהו ג"כ ענין הכ"ו דורות שהיו ניזונים בחסדו של הקב"ה⁵¹, דאף שדורות אלו היו בלתי רצויים, שלכן לא היו יכולים להיות ניזונים מבחי' חסד דהשתלשלות, מ"מ, נמשך גם להם השפעת החסד, ובריבוי ביותר, לפי שהמשכה זו היא מצד שם הו"י דוקא שלמעלה מהשתלשלות.

And this is the general concept of the service of *Rosh Hashanah*, which has in it two fashions. The first fashion, when there is the, "improved generation," which then, the concept of the *shofar* is drawn through the Patriarchs. And the second fashion, when there are undesirable concepts, and *teshuvah* is needed to remove these (undesirable) concepts, which then the concept of the *shofar* is the service of *teshuvah*, which reaches higher than the Patriarchs, for the three Patriarchs are in (the realms of), "the ringed, the spotted and the stripped."

However, through *teshuvah*, we draw the *Essence Love* of the Holy One, blessed be He, to Israel. And this is the concept of the *Ineffable Tetragrammaton Name*, which is higher than the *Order of Evolution*, the *True Essence*.

וזהו כללות ענין עבודת ר"ה, שיש בזה ב' אופנים.

שיש בזה ב' אופנים. אופן הא', כאשר אפשר דרא, שאז ענין השופר הוא ההמשכה שע"י האבות, ואופן הב', כאשר ישנם ענינים בלתי רצויים וצריך לענין התשובה להסיר את ענינים אלו, הנה אז ענין השופר הוא עבודת התשובה שמגעת למעלה מזכות אבות, דג' אבות הם בעקודים נקודים וברודים⁵²

אמנם ע"י התשובה ממשיכים בחי' האהבה עצמית של הקב"ה לישראל, והוא ענין שם הוי' שלמעלה מהשתלשלות, אמיתית עצמות.

(42) ראה זח"ג צט, ב ובביאור"ז שם

(43) ברכת שופרות במוסף דר"ה

(44) ראה זח"ב נב, ב. ביאור"ז להצ"צ ס"ע

תיא ואילך. וש"נ

(45) בשלח יד יט-כא

(46) תקו"ז בהקדמה (יז, ב)

(47) בשלח יד, יד

(48) זח"ב מח, א

(49) אסתר ד, טז

(50) תהלים קיח, א-ד

(51) פסחים קיח, א

(52) מבוא שערים דרוש העקודים פ"א מ"ת

◆ The Point Being

After explaining that the service of all year-round is about making of ourselves an *Empty Vessel Holds*, and that this is only possible with help from *Above*, through the merit of our *Patriarchs*, now the *maamor* returns to understanding the service of *Rosh Hashanah*, the all-inclusive *Head (rosh)* to the *body* of the entire year.

And here, the *maamor* explains that at times when our sins block us from receiving the help of our three Patriarchs, we then need to enter into our fourth power, the power of *teshuvah*, which ultimately takes us far higher than the merits of our patriarchs.

◆ The Shofar Sounds

Now that we understand that our service to G-d year-round is to make of ourselves an *Empty Vessel Holds*, and we explained in CHAPTER TWO that *Rosh Hashanah*, as the *all-inclusive head* of the year, which contains within it the *all-inclusive* life force of its entire body, the entire year, we therefore understand that the service of *Rosh Hashanah* is that *all-inclusive* general carving out, in order to make

of ourselves an *Empty Vessel Holds*. --Which we than throughout the year bring into carving out detail by detail, day by day, of the year. This *all-inclusive* general carving out happens through the *shofar-sounding of Rosh Hashanah*.

The *shofar-sounding of Rosh Hashanah* is made up of sets. The set starts and end with a *tekiah*, which is one long blast. in the set itself, there are two sounds, the *shvorim*, which is three medium blasts, and the *teruah*, which is nine mini blasts.

These three sounds represent our three forefathers. To understand this, we will need to introduce that in our service to G-d there are two fashions:

- (i) Drawing down, *From Above to Below*
- (ii) Elevating up, *From Below to Above*

Our sages speak of a contradiction between the two verse (-Psalms 115:16), "*Heavens are the heavens unto G-d, and the earth He gave to mankind,*" and the verse (-Jeremiah 23:24), "*Do I not fill the heavens and the earth?*"

The sages explain with a metaphor of how there was first a people on the top of the mountain, and a people at the bottom of the mountain. The king had decreed that those on top may not descend below, and those below may not ascend to above. So too, until G-d gave the Torah at Mount Sinai, there was a decree separating *Heaven* spirituality from *Earth* physicality.

Then the king broke the decree, and said that the above should descend to below, and that the below should ascend to the above, and the King said, "*I will be the one to start.*"

So too, at Mount Sinai, the verse states (-Exodus 19:20), "*And G-d descended upon Mount Sinai,*" and (-ibid), "*And Moses ascend.*"

The ultimate goal is to bring together heaven and earth, spiritual and physical, as one. And just like in the metaphor, for the oneness to take place, we must have both, the descent of those on top, and the ascent of those on bottom, so too, we must have the drawing forth of the spirituality from *Above to Below*, and the elevation of the physical from *Below to Above*, in refining and transforming the physical into becoming a vessel for the spiritual. Hence, we have the two fashions of service, in which, for example, *Torah-study* is drawing the *Supernal Will* and *Supernal Wisdom* of G-d into our minds, *From Above to Below*, and then there is *Prayer* in which we purify and elevate our hearts from physical desires to loving G-d, *From Below to Above*.

Abraham, which was the service of kindness, is the service of *From Above to Below*, for kindness is all about G-d giving us from *Above*. this is the service of the *tekiah*, the one long blast.

THE REST OF THE STORY

The Shofar Sounds:

Concerning the sounds of the shofar, the verse states twice *tekiah* and it states *teruah*. Hence, we know that the shofar sounding needs to be a set of a *tekiah-teruah-tekiah*.

However, our sages, in seeking to define the sound of the *teruah*, has three opinions:

- 1) *shevorim* (3 medium blasts) + *teruah* (9 mini blasts).
- 2) *shevorim* (3 medium blasts)
- 3) *teruah* (9 mini blasts).

Now, because the *teruah* must be 'sandwiched' only by the two *tekiahs*, hence, we now have three sets that we sound, to cover all opinions:

- 1) *tekiah-shevorim-teruah-tekiah*
- 2) *tekiah-shevorim -tekiah*
- 3) *tekiah-teruah-tekiah*

The complete shofar-sounding set is made up of three times each set, which totals 30 sounds: (4 sounds x 3)+(3 sounds x 3)+(3 sounds x 3)

We do a complete set after the reading of the Torah, a second one in the silent *Musaf Amida*, and a third one in the chazzan's repetition of the *Musaf Amida*. Which then leaves us with a total of 90 sounds. And, in order to complete 100 sounds, we then do one set of each set (4+3+3).

Chabad's custom is that after the entire services are over, we then conclude with one more complete set of 30 sounds, in order to confuse the *Evil Inclination*.

Isaac, which was the service of awe and strictness, the Torah tells us was a well-digger. Digging below, until the waters below are reached, and come up. Isaac's service was that of *From Below to Above*. This is the service of *shevorim*, the three medium blasts.

Jacob was the service of compassion. The job of compassion is to draw both kindness and strictness into the center, and bind them. Kindness states, "It doesn't matter if he deserves or not. Our kindness demands that we give him." Strictness states, "He can only receive that which he deserves. Nothing more." Compassion states, "Let him know what he deserves, and then let us, with compassion, give him what he needs." Hence, while compassion is the *center-beam* between kindness and strictness, nevertheless, it ultimately leans toward kindness and does give what was unearned. This is the service of the *teruah*, the nine mini blasts.

Hence, the service of *Rosh Hashanah*, like the service of year-round, needs the help from *Above*, through the merits of our forefathers.

And then there is the fourth shofar-sound, which is the closing *tekiah* to the set. This is the service of *teshuvah*, and will be discussed soon.

◆ The 72 Letter Name

To understand the next point of the *maamor* we will need to introduce some kabbalistic teachings on the name of G-d.

The *Ineffable Tetragrammaton* (-[Link](#)), as the word *tetra* denotes, is the name that has four letters: *yud*, *hai*, *vov* and *hai*. the numerical value of this name is $10+5+6+5= 26$.

However, in the Hebrew letters of the Torah, there is the *letter* and there is the *fill*. The letter *aleph* is just א, however, the name of the letter, is *aleph*, which in Hebrew would be spelled out as, אַלֶּפֶּ. On a numerical value level, this would mean that the *letter* א =1, but with its *fill*, the numerical value is 111 ((80=ק)+(30=ל)+(1=א)).

With the *Ineffable Tetragrammaton*, we have the following *fills*: *yud* - יוד, which equals 20 ((4=ד)+(6=ו)+(10=י)) However, concerning the last three letters, there are different opinions as which letters make up there *fill*:

The first and last *hai*: (i) *hai-aleph* (א"ה), (ii) *hai-hai* (ה"ה), and (iii) *hai-yud* (י"ה).

The *vov*: (i) *vov-vov* (ו"ו), (ii) *vov-aleph-vov* (ו"א"ו), and *vov-yud-vov* (ו"י"ו).

In kabbalah, these different *fills* are called *fill with aleph*, *fill with hai*, and *fill with yud*. This is how we have the *Name of 45* (*fill of aleph*), *Name of 52* (*fill of hai*), *Name of 63* (*fill of yud*, with *vov's fill of aleph*), and *Name of 63* (*fill of yud*, with *vov's fill of yud*). In this *maamor* we will discussing only the *Name of 72*, of which the formula is:

$$\begin{array}{r}
 \text{Yud (י): } yud (10) + vov (6) + daled (4) = 20 \\
 + \text{ Hai (ה) } hai (5) + yud (10) = 15 \\
 + \text{ Vov (ו): } vov (6) + yud (10) + vov (6) = 22 \\
 + \text{ Hai (ה): } hai (5) + yud (10) = 15 \\
 \hline
 72
 \end{array}$$

One more point about these different *Names* is that they represent different is that they represent different *Emanations*, realms, etc. For this *maamor* we just need to know that the *Name of 72* represents the *Supernal Crown*, and more specifically, the *Ancient One*, which is the *Internal Dimension* (*Essence of*) the *Supernal Crown*, of which there is no solicitation or arousal through our service, for the *Ancient One* is also called the *Detached One*^f, of which no human service can have any effect.

f. The name of this dimension is *Atik*, which can come from the etymologies, (i) *Atika*, for example *Yerushalayim Ha'Atika*, in English, *Old (ancient) City of Jerusalem*, or (ii) *Netak*, which means *detached*.

◆ The Four *B'chen's* and the Three Verses

On the High Holidays, in the opening *Salutation Blessings* of the *Amidah*, we add on passages. Among them are the *Four Ub'chein's* (1. "And thus (*ub'chein*) shall Your name...," 2. "And so (*ub'chein*) And so, L-rd our G-d...," 3. "And so (*ub'chein*) L-rd, grant honor to Your...," and, 4. "And then (*ub'chein*) the righteous will...").

On a mystical level, the word *ub'chen* has the prefix *vov*, which in Hebrew means, *and*. If we remove this prefix, we now have *b'chen* (בִּכְנ), which has the numerical value of 72 ((50=י)+(20=כ)+(2=ב)). The first three *b'chein's*, which each equal 72, representing the three *Names of 72*, which come forth from the three verse (-Exodus 14:19-21) "*And he traveled*," "*And he came*," and, "*And he pitched*," which in each (of those three verses) there are 72 letters:

וַיֹּטֵעַ מַלְאָךְ הָאֱלֹהִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאֲחֶרֶיהֶם וַיֹּטֵעַ עִמּוֹד הָעֲנַן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם
 "Then the angel of G-d, who had been going in front of the Israelite camp, moved and went behind them, and the pillar of cloud moved away from in front of them and stood behind them."

וַיָּבֵא בֵּין | מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הָעֲנַן וְהַחֹשֶׁךְ וַיָּאֵר אֶת-הַלַּיְלָה וְלֹא-קָרַב זֶה אֶל-זֶה כָּל-הַלַּיְלָה
 "And he came between the camp of Egypt and the camp of Israel, and there were the cloud and the darkness, and it illuminated the night, and one did not draw near the other all night long."

וַיִּט מֹשֶׁה אֶת-יָדוֹ עַל-הַיָּם וַיִּזְלַח יְהוָה | אֶת-הַיָּם בְּרוּחַ קְדִים עֶזְרָה כָּל-הַלַּיְלָה וַיִּשָּׂם אֶת-הַיָּם לְחֶרֶב וַיִּבְקַעוּ הַמַּיִם
 "And Moses stretched out his hand over the sea, and the L-rd led the sea with the strong east wind all night, and He made the sea into dry land and the waters split."

Each of these verses (and each of the first three *ub'chein's*) represent one of the three forefathers. In order to understand this, we need to now reflect upon the introduction we gave to this chapter. There are two fashions in the service to G-d, that of *From Above to Below*, which we will now refer to as, "*Direct Light*," and that of *From Below to Above*, which we will now refer to as, "*Reflected Light*."

Rabbi Isaac Luria (-[Link](#)) in his prayer-book, concerning the *Krias Shema* (-[Link](#)), explains that⁹, when these three verses are written letter for letter above each other, the *topmost verse from right to left*, and the *middle verse from left to right*, the result will be 72 *Three Lettered Names of G-d*.

Accordingly, the first verse is to be understood as an activity initiated by G-d, or *Direct Light*. The second verse commencing with the word "ויבא - *And he came*," represents the response of the recipient of the *Direct Light*, namely, the *Reflected Light*, the response by the creature. This is why this verse is to be understood as having been written from *left to right*, i.e. using the alphabet backwards (Hebrew is written from right to left). The third verse, read in the customary mode from *right to left*, represents *Direct Light*, again.

As we explained in the introduction to this chapter, Abraham is the service of *Above to Below*, Isaac is the service of *Below to Above*, and Jacob, even though representing the *center-beam*, nevertheless, leaned towards *Kindness*, the service of Abraham, that of *From Above to Below*.

The *maamor* now explains this on kabbalistic terms:

Generally, as we did in this *maamor* until now, Abraham, Isaac and Jacob represent the *Primary Emotion Emanations of Kindness (Love), Strength (Strictness; Fear), and Splendor (Compassion)*. However, the *Ten Emanations* are divided into two categories: (i) *Three Intellects*, and (ii) *Seven Emotions*. Therefore, when we speak of the three forefathers in the realm of the *Three Intellects*, we have Abraham representing *Wisdom*, Isaac represents *Understanding*, and Jacob represents *Knowledge*.

Wisdom is on the *right side*, the side of *kindness* and *revelation*, *Wisdom* being the art of *creativity*, revealed through a *Flash*. *Understanding* is on the *left side*, the side of *strength* and *strictness*, in which the *creative flash* of *Wisdom* is dissected, measured, and defined, detail by detail.

And being that we are speaking of the *Name of 72*, which is in the *Supernal Crown*, hence, the *Three versus*, reflecting *Abraham*, *Isaac* and *Jacob* are being described here as: *Abraham*, *Kindness of Father (Wisdom)*, *Isaac*, *Strength of Mother (Understanding)*, which both have their roots in *Kindness* and *Strictness* of the *Outer Dimension* of the *Supernal Crown*, called *Erech Anpin (Long Faces^h)*. And *Jacob*, the *Da'art* which binds them.

In the teachings of kabbalah and chassidus, *Da'at - Knowledge* is not the simple vast knowing of data. Rather, --leaning upon the verse (-Genesis 2:), "*And Adam yoda (knew; etymology of da'at) Eve,*" in which *yoda (da'at)* is speaking of *consummation*,-- the intellect faculty of *Knowledge* represents the intellect which, (i) binds intellect with emotions, making sure that from an intellect (i.e. about the goodness of G-d) comes forth emotions (i.e. to love G-d). (ii) consummates *Wisdom* with *Understanding*, for without either of them, there can be no birth of true emotions. Now, even though, *Knowledge* is lined up beneath *Wisdom* and *Understanding*, --and so too, *Splendor (Compassion)* is lined up beneath *Kindness* and *Strength*,-- nevertheless, the power of binding two opposite can only come from a level that is higher than both antithetical emanations. Hence, *Jacob*, who is *Da'at*, that is to bind *Kindness of Father (Wisdom)* together with *Strength of Mother (Understanding)*, must come from that which is *Above* both, namely the *Clear Air* which floats above the *brain* (both, the *right hemisphere (Wisdom)* and the *left hemisphere (Understanding)*), and even above the *skull*, which serves as a crown to the brain. And so too, with the source of the antithetical emanations, as they are in the *Outer Dimension of the Supernal Crown (Erech Anpin)*, the one that binds them must come from a higher plane, namely, the *Ancient One*, the *Inner Dimension of the Supernal Crown*, the *True Essence*.

And this is why, in the verse of *Jacob* we find the *East Wind*, which is the *Primordial Air*, from which the *Splitting of the Sea* happened ("*and the L-rd led the sea with the strong east wind all night, and He made the sea into dry land and the waters split.*"), concerning which *Moses* commanded *Israel*, (-Exodus 14:14), "*And you shall remain silent,*" being that, "*Upon the Ancient One (Essence of the Supernal Crown) does it depend,*" and as explained earlier, the *Ancient One*, which is *detached*, above and beyond the entire *Order of Evolution*, and hence, cannot be aroused through the service of mankind, but rather, mankind must but remain silent.

This is concerning the *Three Verses* of the *Three Names of 72*, in the process of the *Splitting of the Sea*. And so too, it is concerning the influences of *Rosh Hashanah*, being that it is drawn from an extremely high plane, therefore, it is drawn through the three times *ub'chein*, which are the *Name of 72* three times, representing *Abraham*, *Isaac* and *Jacob*.

However, this is all only when we are speaking of an "*improved generation,*" meaning a righteous generation.

g. I have found this in the *Kedushas Levi* (-[Link](#); *Parshat Beshalach*).

h. The emanations of the *Supernal Crown* are called *Long Faces*, in relationship to the *Six Male Emotion Emanations* of the *Chain of Evolution*, which are called *Small Faces*.

i. It seems that the *Fourth Ub'chein* is the one that is *Atik*, and here we are saying of the *Third Ub'chein*, the one that binds the first two, being, "*Upon the Ancient One does it depend*"? The explanation might be, as the *Rebbe* explains in a different *maamor* (-d"r L'cho Dodi, 5714, concerning the difference of *Z"r* and *Malchut* and their connection to *Atik*), that there is a difference when we say that upon *Atik* it is '*hanging,*' which denotes its connection with *Atik* is, (i) only *hanging*, and (ii) this would mean that it is connected with the *7 Lower Ones* of *Atik*, while there is the higher dimension in which it is connected to the *Three Heads* of *Atik*, the *Essence of Atik*. And maybe, this is the difference between the *Third Ub'chein* and the *Fourth Ub'chein*.

◆ The Fourth B'chen

Then comes the *Fourth B'chen*, which is the concept of *teshuvah*. Which upon this *b'chen* we apply the verse of *Esther* (-[Link](#)), when, in order to save the Jewish people, she went unannounced to the king, "*ub'chein (and as such) I will come to the king contrary to the law.*" Mystically speaking, *Esther* refers to the Jewish people, and "*contrary to the law,*" means that even when the Jew has transgressed the ways

of Torah, nevertheless, "Ub'chein - and as such", with teshuvah, she, "will come to the king." Because, teshuvah is higher than the plane of Torah, and this (Fourth Ub'chein; teshuvah) is higher than the plane of the forefathers' merits (the first Three Ub'chein's).

Meaning, that even when one is in a state that the forefathers' merits cannot help him, because he has sinned, defected and transgressed the Torah path, nevertheless, teshuvah does help. And this is hinted in the Fourth Ub'chein, the ultimate Name of 72, which reaches into the Essence, beyond any Name or Light, but rather, is the True Essence of G-d, which from there is the root of teshuvah. Therefore, even where the forefathers' merits can't help, and Torah can't help, for he has transgressed the Torah, and therefore, the first Three Ub'chein's can't help, and the first Tekiah, shevorim and teruah shofar sounds cannot help, nevertheless, teshuvah, the Fourth Ub'chein, and the final tekiah can help.

◆ In Greater Detail...

Until now, the maamor made no notice of the word being ub'chein, with a vov (ובין), while we were focusing only the word b'chein, without the vov (בין), equaling 72. Now the maamor will turn to the fact

THE BACKSTORY

The Hallel and the Great Hallel:

Saying Hallel (-Link) is one of the 7 Rabbinical Mitzvot (-Link). The mitzvah is to recite the Hallel on holidays, to show gratitude to G-d for the miracles that took place on those holidays.

The Hallel is made up of Psalms, chapters 113-118. In chapter 118, verses 1-4, we have the Small Hodu verses that end with, "For His kindness is eternal."

There is also Psalms, chapter 136, which is called the Great Hallel, which is made up of 26 verses, each ending with, "For His kindness is eternal."

that the word is ubchein (ובין), which has the numerical value of 78, which represents the word chasdo (חסד), His (G-d's) kindness. And the Four Ub'chein's are the four fashions of Kindness of the Ineffable Tetragrammaton, the four-letter name of G-d. And this is why the Small Hallel, the Hodu has the four verses of, For His Kindness is eternal; "(-Psalms 118:1-4); "Give thanks... for His kindness is eternal," "Israel shall now say, 'For His kindness is eternal,'" "The House of Aaron shall now say, 'For His kindness is eternal,'" and, "Those who fear G-d shall now say, 'For His kindness is eternal.'"

And then, these four fashions of kindness of the four letters of G-d's name evolve and manifest into the full expressions of details of the Ineffable Tetragrammaton, in the Great Hallel (-Psalms, Chapter 136), in its 26 verses ending with, "For His

kindness is eternal," which reflects the numerical value of the Ineffable Tetragrammaton.

And this (Great Hallel; 26 verses of "For His kindness is eternal") is also the explanation behind the teaching of our sages (-Pesachim 118a), "Rabbi Yehoshua ben Levi said: These twenty-six hodu, give praise, to what do they correspond? (They) correspond to the twenty-six generations that the Holy One, Blessed be He, created in His world, and (to whom He) did not give the Torah. (There were ten generations from Adam to Noah, another ten from Noah to Abraham, and six generations from Abraham to Moses and the revelation at Sinai, i.e., Isaac, Jacob, Levi, Kehat, Amram, and Moses.) And (why did these generations survive, despite the fact that they did not learn Torah or perform mitzvot? They survived only because G-d) sustained them through His kindness, (even though they were undeserving)."

Mystically this means, that even though these generations were undesirable, and therefore could not receive from the Kindness of the Order of Evolution, nevertheless, there was drawn to them the influence of Kindness to sustain them, and in great measure, because this kindness was drawn to them from the Ineffable Tetragrammaton (26 generations, 26 verses, numerical value of the Ineffable Tetragrammaton), far higher than the Order of Evolution. Meaning, that the Order of Evolution, is the process of the Finite Linear Permeating Light, and hence, is defined and limited, and restricted with the limitations and worthiness of the recipient. However, the Kindness of the Ineffable Tetragrammaton, which is higher than the Order of Evolution, is not limited as such, and hence, the recipients received life in great measure, and lived for longer life spans that the later generations.

◆ Fourth Shofar Sound

And so too, it is concerning the service of *Rosh Hashanah*, in which there are two fashions:

- (i) When there is the, "*Improved Generation*, then there is the influence of the *shofar* drawn through the forefathers (first three *ub'chein's*, first three *shofar sounds* (first *tekiah*, *shevorim* and *teruah*)).
- (ii) Where there are within us undesirable concepts, and we need *teshuvah* to remove them, then the service of the *shofar* is that of *teshuvah*, which reaches higher than the merits of our forefathers.

Here the *maamor* uses a different kabbalistic definition of the reach of the forefathers, that they are in the realms of, "*the ringed, the spotted and the stripped.*"

These three terminologies come from the story (-Genesis 30:28-43) of when Jacob was trying to work out a deal with his father-in-law Laban (-[Link](#)). The agreement was that Jacob would remove from the herd of sheep all the *ringed, spotted and stripped* sheep, referring to colorations of the wool, leaving only the complete white wool sheep. And then, all the sheep that will from here on be born with the *ringed, spotted and stripped* markings would belong to Jacob.

In kabbalah and chassidus, these three different markings represent three different links in the *Chain of Evolution*.

- (i) *Ringed*: represents the first post-*Tzimtzum* (-[Link](#)) realm, called *Primordial Man*. The Hebrew word *akudim* (אקודים) literally means *bound*, and is referring to all the *Ten Emanation Lights* being bound together in one *Vessel*.
- (ii) *Spotted*: represents the realm of *Tohu - Chaos* (-[Link](#)), which is the world in which the *Ten Emanations* were *Ten Pure Lights* in *Ten Vessels*. The word *pure* here means that *Kindness* was only *pure kindness*, without any compilation of the other nine emanations. Hence, each *Light* was *infinitely* what it is (i.e. *Kindness* was *infinitely kindness*, *Strength* was *infinitely strength*, et.), and the *Vessels* were *pure vessels*, meaning, refined and delicate, rather than coarse and durable. The outcome of having infinite *Lights* in delicate *Vessels* was that the *Vessels* shattered.
- (i) *Striped*: represents the world of *Tikkun - Correction* (-[Link](#)), also known as the world of *Atzilut*. In this world there are *Ten Lights* in *Ten Vessels*. Only, that the *Lights* were each a compilation of all the others. Hence, we have the *7 Emotion Emanations* equaling 49, for each emotion is compiled of all the other *Emotion Emanations*, which totals to 7x7 (i.e. *Kindness of Kindness, Strength of Kindness, Compassion of Kindness...*, *Kindness of Strictness, Strictness of Strictness, Compassion of Strictness...*, *Kindness of Compassion, Strictness of Compassion, Compassion of Compassion*, etc.). So too, when we speak of all *Ten Emanations*, including the *Three Intellects* as well, we have the total of 100. Additionally, the *Vessels* were coarse and durable. This combination of finitely defined *Lights* and durable *Vessels* make for a stabilized world.

Even though the *maamor* doesn't prescribe which realm reflects which forefather, it would be safe to assume that the world in which there are all the *Lights* bound in one *Vessel*, reflects Abraham, *Kindness* and *Revelation*. The world in which each *Light* was infinite and in its own *Vessel*, reflects Isaac, *Strength*. And the world in which there was each *Light* being a compilation of all the other *Lights* reflects the Jacob, *Compassion*, the *center-beam* that connects the *right* (*kindness*) and the *left* (*strictness*).

Hence, the forefathers' merits were within the *Order of Evolution*. However, *teshuvah* draws the unconditional *Essence Love* from the Holy One, blessed be He, to Israel, which is the *Ineffable Tetragrammaton* that is above the *Oder of Evolution*, and is the *True Essence* of G-d.

Test Yourself



- (1) If the numerical value of G-d's name is 26, how can it also equal 45, 52, 63 and 72?
- (2) What is the difference of the *shofar service* of a "improved generation," or one that battles with undesirable concepts?
- (3) What is the *Chain of Evolution*?

Discussion/Meditation



☆ *It's Never Hopeless*

G-d gave us a *cause and reaction* relationship with G-d, in which, through our observance of Torah and Mitzvot, we cause Divine influences to be drawn into the world, bringing with them blessings. However, transgressions cause coverings and concealments, which block us from being able to connect and receive, and even block us from receiving the *help* of the forefathers' merits.

However, even when in such a state of being, there is the power of *teshuvah*, which not only removes the coverings and concealments, not only draw all that we should have drawn through Torah and Mitzvot, but even greater than that, *teshuvah* takes us to where Torah and Mitzvot couldn't:

The Essence of G-d, has but unconditional Essence Love for Israel.

Answers:

1. The four letters of G-d's name equal 26. However, when you spell out each letter, for example *yud* is *yud-vov-daled*, you get all the different numbers, depending on how you spell out the last three letters of G-d's name.
2. For the "improved generation," the *shofar service* is one of Torah and Mitzvot, through the merits of Abraham (*service of Love*), Isaac (*service of Fear*) and Jacob (*service of Compassion*). However, when the generation is struggling with undesirable concepts, then the *shofar service* is that of *teshuvah*.
3. The *Chain of Evolution*, called in Hebrew, *Seder Hish'talshelut*, refers to *Finite Light*, as it evolves from higher realm to lower realm, from emanation to emanation, and from world to world, in which the *Light* gets smaller and weaker, while the *Vessels* get thicker and more opaque, until we have, from the *Infinite Light*, a finite world.

☆ CHAPTER SIX ☆

Reconciling a contradiction between saying that one must be an empty vessel in order to receive Divine influences, and the teaching that G-d only fills a filled vessel: Concerning the *Animalistic Soul*, one must be empty of any foreign desires that contradict Divinity, and empty of ego. While concerning the *G-dly Soul*, one must be filled with Torah and Mitzvot.

6) However, we need to understand that which we explained earlier, that the main service is to be an *Empty Vessel Holds*, for seemingly, this is in contradicting with what our sages say (-Brochos 40a), "*The attribute of the Holy One, blessed be He, is that a full vessel holds, (while) an empty vessel does not hold.*" Which from this is understood that one must specifically be a filled vessel.

However, the concept is, that in truth there is no contradiction at all. For, concerning the body and the *Animalistic Soul*, one needs to be in the state of an empty vessel, while concerning the *G-dly Soul*, one must be in a state of a full vessel. Meaning that one be filled with Torah and Mitzvot.

And in greater depth, from the language of our sages it is implied that in the very thing that the vessel must be empty, for (only) an *Empty Vessel Holds*, in this itself he must be a full vessel.

And this will be understood in accordance with the teaching of our sages (-Brochos 55a), "*The Holy One, blessed be He, only grants wisdom to one who already possesses wisdom, as it is stated (Daniel 2:21), 'He gives wisdom unto the wise.'*" And (-Shabbat 92a), "*The shechina (Divine Presence) only rests upon one who is wise, strong, etc.*"

In the words of kabbalah this means that the *Lower Wisdom* is a vessel for *Higher Wisdom*.

And this will be understood by way of metaphor of a teacher transmitting an intellect to a student, who is of no comparison to him (the student's intellect to the teacher's). The student needs to (first) be specifically a full vessel, meaning that he should be an intellectual, for even when the teacher has all the virtues of a teacher, nevertheless, it is known the saying, "*A head one cannot place upon (the student).*" And it is mandatory that the student (on his own, before the teacher can teach him) be with a 'brain'.

And together with this, the student needs to also be an empty vessel, as the teaching (of our sages (-Kesubos 103b)), "*cast fear upon your students.*" Meaning, that it is not enough that at the time of receiving the intellect, he (student), must empty himself out of all foreign desires that is confusing the mind, but more so, that even in the very understanding and grasping itself, which this (understanding and grasping) is the 'vessel' of intellect, in this *itself*, he (student) needs to be an empty vessel.

ו) אמנם עדיין צריך להבין משנת"ל שעיקר העבודה היא להיות בבחינת כלי ריקן מחזיק, דלכאורה הרי זה סותר למארז"ל¹⁶ מדת הקב"ה כלי מלא מחזיק כלי ריקן אינו מחזיק, שמזה מובן שצריך להיות בבחינת כלי מלא דוקא.

אך הענין הוא, שבאמת אין זו סתירה כלל, לפי שמצד הגוף ונה"ב צריך להיות בבחינת כלי ריקן, אבל מצד נה"א צריך להיות בבחינת כלי מלא, והיינו שיהי' כלי מלא בהענינים דתומ"צ.

ובעומק יותר, הנה מלשון רז"ל משמע שבאותו הענין עצמו שצריך להיות כלי ריקן, דכלי ריקן מחזיק, בענין זה עצמו צריך להיות כלי מלא,

ויובן ע"פ מארז"ל אין הקב"ה נותן חכמה אלא למי שיש בו חכמה, שנאמר⁵³ יהיב חכמתא לחכימין⁵⁴, ואין השכינה שורה אלא על חכם וגבור כו'⁵⁵.

ובאותיות הקבלה ענינו הוא שחכמה תתאה היא כלי לחכמה עילאה.

ויובן עדי"מ ברב המשפיע שכל לתלמיד שבאין ערוך אליו, צריך התלמיד להיות כלי מלא דוקא, והיינו שיהי' בר שכל, כי גם כאשר הרב המשפיע יש לו כל המעלות של משפיע, הרי ידוע המאמר⁵⁶ אַ קאָפּ קען מען ניט אַרויף שטעלן, ובהכרח שהתלמיד יהי' בר שכל.

וביחד עם זה, צריך התלמיד להיות גם כלי ריקן, כמאמר⁵⁷ זרוק מרה בתלמידים, והיינו, שלא זו בלבד שבשעת קבלת השכל צריך לרוקן את עצמו (אויסליידיקן זיך) מרצונות זרים המבלבלים לשכל, הנה עוד זאת, שגם בענין ההבנה והשגה עצמה שהיא כלי לשכל, בזה גופא צריך להיות כלי ריקן,

And even more so, that even in the very concept itself that the teacher is transmitting to him, he must be an empty vessel. Meaning, that he cannot be thinking anything in his mind, but to (simply) receive (hear) the words of the teacher as they are (being said, without seeking to understand them), for if he will be thinking with his mind, then the transmission of the teacher will be mixed with the intellect of the student.

And even more so, and this is the *main* point, at the time that he will be thinking with his intellect about what the teaching, at that moment, he is losing the words of the teacher (which the teacher is now saying), and will not receive all of his (teacher's) words. Which this is far worse, as we explained earlier (CHAPTER THREE -PART TWO) that the leaving of the *Light* is far worse than the *Light* descending into evil.

And so too, it is understood concerning *service* (to G-d), that simultaneously, and in the very concept itself, one must be a full vessel and an empty vessel. That even though one must be filled with Torah and Mitzvot, behold, in this (his Torah and mitzvot) itself, he needs to be an empty vessel, meaning that he must be with self-nullification, and then he becomes a vessel to receive the Divine transmissions.

ויתרה מזה, שגם בענין זה עצמו שמשפיע לו צריך להיות כלי ריקן, והיינו שלא יחשוב מאומה בהשכל אלא יקבל את דברי הרב כמו שהם, שהרי אם יחשוב בהשכל, אזי תהי' השפעת הרב מעורבת עם שכלו של התלמיד,

ועוד זאת והוא העיקר, שבשעה שיחשוב בשכלו אודות הענין הנשפע הרי בשעה זו מאבד את דברי הרב ואינו מקבל את כל דבריו, שזהו ענין גרוע עוד יותר, ע"ד משנת"ל שסילוק האור גרוע יותר מהירידה ברע.

וכמו"כ יובן בעבודה, שבבת אחת ובאותו הענין עצמו צריך להיות כלי מלא וכלי ריקן, דעם היות שצריך להיות כלי מלא בהענינים דתומ"צ, הנה בזה עצמו צריך להיות כלי ריקן, והיינו שיהי' בביטול, ואז נעשה כלי קיבול להמשכת אלקות.

(53) מבוא שערים דרוש העקודים פ"א מ"ת
דניאל ב, כא
(54) ברכות נה, א
(55) שבת צב, א
(56) סהמ"צ להצ"צ ג, א. סה"מ תרנ"ט ע"ג.
ובכ"מ
(57) כתובות קג, ב

◆ The Point Being

After explaining the necessity of being an *Empty Vessel*, and that this is one's primary service to G-d, to make of one's self an *Empty Vessel*, the *maamor* introduces an exact contrary teaching, that G-d does not fill but an already filled vessel.

The answer is that one must simultaneously be both, an empty and a full vessel. Even more so, of the very thing that one needs to filled with, one needs to be empty in. In other words, one must be filled with Torah and Mitzvot, and the Torah and Mitzvot must be done with humility and self-nullification, empty of ego.

◆ The Teaching:

The *maamor* set itself upon the teaching, "*An empty vessel holds, and a full vessel doesn't hold,*" from which the primary point of the *maamor* became about how one can become an empty vessel for G-d to fill. However, let us now take a look at the entire teaching of our sages concerning the empty/full vessel:

"And Rabbi Zeira, and some say Rabbi Hanninah bar Pappa, said: Come and see that the attribute of flesh and blood is unlike the attribute of the Holy One, Blessed be He. The attribute of flesh and blood is (that) an empty vessel holds (that which is placed within it, while) a full (vessel) does not hold (it). The attribute of the Holy One, blessed be He, (however,) is not so, (as, if G-d adds to a person who is) a full vessel (in terms of knowledge or good attributes, he will) hold (it; a person who is) an empty (vessel) will not hold it."

According to this teaching, the primary focus of one's service to G-d should be to fill their vessel with Torah and Mitzvot, rather than focusing on making of himself an empty vessel?!

The answer is, that both are true, and are of no contradiction at all. A person is a city of two kings, (i) the *G-dly Soul* (-[Link](#)), which is (-Tanya, Chapter 2), "*Truly a piece of G-d Above*," and (ii) the *Animalistic Soul* (-[Link](#)), which is from the *Husks*, albeit not fully opaque, but neither transparent, and hence, conceals our Divinity within us. The *Animalistic Soul* is intrinsically self-serving and egocentric. Hence, concerning the *Animalistic Soul*, one must make of themselves an empty vessel. while, however, of the *G-dly Soul*, one must make of themselves a full vessel.

◆ Emptying the Vessel

Looking into the words of the teaching concerning the empty and full vessel, it is implied that the very thing that the vessel must be filled with, it must be empty from.

What does this mean?

Our sages teach us (-Shabbat 92a), "*The Holy One, blessed be He, only grants wisdom to one who already possesses wisdom, as it is stated (Daniel 2:21), 'He gives wisdom unto the wise.'*" And (-Shabbat 92a), "*The shechina (Divine Presence) only rests upon one who is wise, strong, etc.*" Hence, one must be a filled vessel in order to be able to hold that which G-d places in him.

--Here the *maamor* puts this thought into kabbalistic terms: "*Lower Wisdom is a vessel for Higher Wisdom.*"

The meaning behind this, --through which the reconciliation of the contradiction becomes clear,-- is, *Lower Wisdom* is a kabbalistic term for the *Emanation of Kingship*, which, as explained earlier, is the *Receiver*, the *Feminine Mystic*. And, as we explained earlier, it is the *humility* and the *self-nullification* of the *Emanation of Kingship*, which allows it to become a *Receiver*. The highest *Giver* is the first of the *Ten Emanations*, which is the *Emanation of Wisdom*, which houses the *Infinite One*.

Thus, what the *maamor* is saying with this kabbalistic equation is, it is precisely the emptiness, the self-nullification, of the *Lower Wisdom*, the *Receiver*, which allows it to be the *Vessel* for the *Higher Wisdom*. Meaning, that the definition of *empty* is that while it is filled with spirituality, it is empty, meaning totally self-nullified.

And the *maamor* will explain this concept of precisely that which the vessel is filled with, it must be empty with, through a metaphor.--

◆ The Teacher and the Student

In the teachings of Chassidus the teacher and the student represent two completely different paradigms and intellectual realms. When the teacher is teaching the student, the challenge is to take a paradigm of the teacher's realm, and to transmit it to the student, in a way that the student can perceive a *teacher's paradigm's thought*. This we discussed previously, in explaining that the teacher must find the 'student' within him. Let us now focus on the *student's receiving* the teacher's paradigm thought.

On the one hand, the student must be *full*. Meaning, that he must come to the lecture being a person with a *brain*, and with an appropriately developed intellect. As the known *Yiddish* adage declares, "א קאפ א שטעלן מען ניט ארויף שטעלן," one cannot place a head on your shoulders. One must already have a, "*head on their shoulders*," before a teacher can start refining, forming, elevating, and molding a student's mind to higher thinking. From this perspective, the student must come to the table already *full*. However, together with this, the student must be an *empty* vessel, in order to receive the teacher's intellectual

teaching. As our sages teach that when Rabbi Yehudah the Prince, known as *Rebbi* (-[Link](#)) on his death bed was teaching his son Rabbi Gamliel (-[Link](#)) how to succeed him as the head of the *Sanhedrim* (Rabbinic Court -[Link](#)), Rebbi said, “*cast fear upon your students.*” The reason for this is, that in order for the student to be able to receive new teachings of a higher thinking, they must first be *empty* of being stuck in their own paradigms of thinking. *Fear* denotes that they are in a state of awe and self-nullification, open to receiving, without reservation.

The *emptiness* that is necessary for the student to be able to receive the higher teaching, is not only from any foreign desires that interfere with intellectualism. Rather, in addition to this, within the realm of intellectualism, the faculties of *understanding* and *grasping* itself must first be silenced. Even more so, the student’s trying to understand and grasp the very teaching of the teacher at the time when the teacher is transmitting it, must be silenced. In other words, the student at the time of receiving the teaching must think of nothing, but to hear the words his teacher is saying. For, if at the time of the teacher’s speaking the student is thinking and trying to understand and grasp, the student will be using a *student’s thinking*, and now his own thoughts will be mixed in with the teacher’s, rather than, making sure that at the moment, all he is doing is receiving the *teacher’s* thought. Additionally, and *most importantly*, at the moment that he is thinking about what his teacher said, he is not hearing what the teacher is now saying. And this is even far worse than of having received all the words of his teacher, even if they are mixed with his own lower thinking. --Just as we explained earlier, that the leaving of the *Light* is far worse than drawing the *Light* into evil.

◆ Simultaneously *Full* and *Empty*

So too, it is concerning our service of G-d.

One must simultaneously be a *full* and an *empty* vessel, in order to be able hold that which G-d places in him. Meaning, “*The Holy One, blessed be He, only grants wisdom to one who already possesses wisdom, as it is stated (Daniel 2:21), ‘He gives wisdom unto the wise.’”* And (-Shabbat 92a), “*The shechina* (Divine Presence) *only rests upon one who is wise, strong, etc.*” Hence, one must be a *filled* vessel, *filled* with Torah and mitzvot, in order to be able to hold the Divine *Light* that G-d places in him. Nevertheless, *only*, “*an empty vessel holds* (that which is placed within it, while), *a full* (vessel) *does not hold* (it),” meaning that the very Torah and mitzvot that *fill* him must be *empty*, must be with humility and self-nullification. And only then can one be a receiving vessel for Divine influences.

Test Yourself



- (1) What is the contradiction in the teachings of what kind of vessel a person must be in order to receive Divine influences?
- (2) How can one be both, *full* and *empty* at the same time?
- (3) Why must one embrace *fear* in order to grow?

Discussion/Meditation



☆ Fully Empty

The only *fullness* that leaves no room to receive from G-d, is the fullness of *self*. Regardless of how full one may be of blessings and goodness, there is always room for more goodness and blessings. Actually, goodness and blessings draw upon themselves more goodness and more blessings. It is only one's ego, selfishness, and self-serving paradigm that *fills* oneself to the point that there is no room left to receive any influence from G-d.

Answers:

1. On the one hand, we are being taught that our job is but to make ourselves an *empty* vessel, in order that we be able to receive from G-d. However, on the other hand, we are taught, that when it comes to receiving from G-d, only a *full* vessel can hold on to what G-d places in it?!
2. One must be *filled* with Torah and mitzvot, and simultaneously *empty* of ego.
3. "One cannot fix the problem with the same thinking that created it." However, in order to let go of one's thinking, one must accept that there is a higher way of thinking. Not only must one accept, but rather, one must stand in awe of the existence of a higher thinking, in order to silence their own lower thinking.

☆ CHAPTER SEVEN ☆

In conclusion, on *Rosh Hashanah* a new life-force must be drawn for the entire year. For this we need the *shofar service*. For the "improved generation," this is through the merit of our forefathers. For the not "improved generation," this through *teshuvah*. Drawing it down below, even into the physical.

And this is (the meaning of the verse), "*Sound the shofar on the New Moon...*" "*On the new,*" refers to *Rosh Hashanah*, in which there is made a new life-force for the entire year. For during the entire year there is no *new*, rather (it is) only a drawing forth from the *general* (which is drawn on *Rosh Hashanah*) to the *particular*. However, on *Rosh Hashanah* there is a bringing of a *new* life-force, which is drawn upon only one year. And on the next *Rosh Hashanah* again a (new) life-force for the next year.

And on the new moon, which is *Rosh Hashanah*, there needs to be the service of the shofar, which is the concept of the influence drawn through the forefathers, as mentioned earlier. And there also needs to be the hint within the shofar of the service of *teshuvah* (for when it is not an 'improved generation'), which is the concept of the fourth *ub'chein*, as mentioned earlier.

And this is what (the verse) concludes with, "*For it is a statute for Israel,*" "*statute,*" is the *protruding signature ring* from Above, which effects within the Children of Israel a *sunken signature ring*. For the *protruding signature ring* of Above is the drawing forth of the *Essence Love*, and through this there is made the *sunken signature ring Below*, which is the concept of the self-nullification of the *Empty Vessel*.

And the concept in this is, that when it is not enough the state of the forefathers' merits, but rather, the state of *teshuvah* of the shofar is needed, then there must be the revelation of the *Essence Love* of the *Essence* (of G-d), which through this, the Children of Israel become in a state of an *Empty Vessel* for the Divine influences.

Which, this is (what the verse continues with), "*the judgment of the G-d of Jacob.*" which is the concept of drawing Divinity into Jacob, the realm of *Small Faces*, and even lower, in the realm of *yud okeiv* (heel; י-עקב), in the lower levels.

And the influences are drawn also into the physical things, in a, (being) "*written and sealed for the good,*" for a good and sweet year, with a seeable and revealed goodness.

ז והו תקעו בחדש שופר גו', בחדש קאי על ר"ה שבו נעשה התחדשות החיות על כל השנה, דבכל השנה אין ענין של חידוש, אלא רק המשכה מן הכלל (שנמשך בר"ה) אל הפרט, אבל בר"ה הוא חידוש החיות שנמשך רק על שנה אחת בלבד, ובר"ה השני נמשך עוד פעם חיות על השנה השני.

ובחדש שהוא ר"ה צריך להיות עבודת השופר, שהו"ע ההמשכה שע"י האבות כנ"ל, וגם צריך להיות הרמז שבשופר על עבודת התשובה (כאשר לא אפשר דרא), שהו"ע ובכן הדי' כנ"ל.

וזהו שמסיים כי חק לישראל הוא, חק הוא החותם בולט שמלמעלה שפועל בנש"י בחי' חותם שוקע⁵⁸, דחותם בולט שמלמעלה הוא המשכת האהבה עצמית, ועי"ז נעשה חותם שוקע למטה, שהו"ע הביטול דכלי ריקן.

והענין בזה, שכאשר לא מספיק הענין דזכות אבות, אלא צריך לענין התשובה שבשופר, אזי צריכה להיות התגלות האהבה עצמית שמצד העצמות, שע"י ז נעשים ישראל בבחי' כלי ריקן להמשכת אלקות,

שזהו משפט לאלקי יעקב, שהו"ע המשכת אלקות ביעקב, בחי' ז"א, ולמטה יותר בבחי' יו"ד עקב, במדריגות התחתונות ביותר,

וההמשכה היא גם בדברים הגשמיים, בכתובה וחתימה טובה לשנה טובה ומתוקה בטוב הנראה והנגלה.

58) ראה לקו"ת עקב יג, ג. שה"ש מה, א ואילך

◆ The Point Being

On *Rosh Hashanah* it is necessary to draw down a *new* and *unprecedented* life-force for the upcoming year, for each *Rosh Hashanah* draws down a life-force for only one year. And to draw this *new* and *unprecedented* life-force, we need the service of the sounding the shofar. However, in order to become an *Empty Vessel* to receive this new life-force, we need the help from *Above*, which is drawn through the merit of our forefathers. However, if we are not an, "*improved generation*, and hence, cannot receive the merits of our forefathers, then we need the service of *teshuvah* in the shofar service. This arouses the *Essence Love* of the *Essence* of G-d, which then effects upon the Children of Israel to become an *Empty Vessel*, receiving the new life-force, drawing it down, all the way into having a good and sweet year *physically*, as well.

◆ The Passport

The last chapter of a *maamor*, traditionally returns to the opening questions of the first chapter. It is noteworthy to explain what the tradition of these opening questions and closing answers of a *maamor* do.

Historically, especially with Rabbi Sholom DovBer of Lubavitch, wo delivered *series*, in which, every week for sometimes as long as 3.5 years, each *maamor*, week after week, would continue to build and develop this one concept. In the manuscripts of his writing, in which Rabbi Sholom DovBer wrote the entire series, chapter after chapter, we can see that originally, he wrote the entire series, without any opening or closing chapters. Separately, he would then write the opening and closing chapters, with their questions that he asked and answered, at the time of turning the next set of chapters of the series into a *maamor*. And usually, these questions and answers evolved around the Torah-portion of the Shabbat he '*happened*' to have delivered these couple of chapters of his ongoing pre-written *series*.

Chassidim, therefore, referred to these questions and answers as *The Passport* of the *maamor*, allowing it to pass through the *customs* of leaving Heaven, and entering into Earth. The meaning behind this is, that concerning esoteric teachings, there are spiritual customs, through where there has to be a justification for revealing this *secrets*, called the *Jewel of the Crown* (Torah) of G-d. And, there is a price to pay, when a Rebbe teaches chassidus, in which a *Heavenly Tribune* is set to judge the right of taking the must refined delight of G-d, and placing it into the minds of coarse and unworthy human beings.

We have the documented story, that while Rabbi Schneur Zalman of Liadi, sat in prison (1798), being tried for treason (The *Alter Rebbe* took it upon himself to financially uphold his teacher/colleague *Rabbi Mendel of Vitebsk* (-[Link](#)), who lived in the *Holy Land*, which was then under the Ottoman Turkish Empire (-[Link](#)). Hence, during the *Russian-Turkish War* (-[Link](#)) the *Alter Rebbe's* antagonists were able to use the *Alter Rebbe's* sending funds to the *Ottoman Empire* as accusations of treason.), that he was visited from Heaven by his teachers, the *Baal Shem Tov* (-[Link](#)) and the *Maggid* (-[Link](#)), in which they informed him that the reason why he was sitting in prison here below, is because there is a *Heavenly Tribune* up above, questioning whether the *Alter Rebbe* had the right to write, reveal and publish the esoteric teachings that he did in the *Tanya* (-[Link](#)). Interestingly enough, the *Tanya* has 53 chapters, and the *Alter Rebbe* sat in prison from 53 days.

Chassidim therefore explained, that the asking of practical questions on the *revealed* Torah-portion,

THE REST OF THE STORY The Prison



Petropavlovsk Fortress,
where the Alter Rebbe was imprisoned

and using the *esoteric* teachings to then lead up to answering the questions, and then answering the questions, served as a *Passport* to bring the esoteric teachings to us.

The *Rebbe*, however, in seeing the absolute perfection of a *Rebbe* and of their teachings, has literally build entire esoteric teachings on the specific Torah-portion verses and the specific questions asked, connected to the specific esoteric teachings of that specific *maamor*. Hence, while it may have been seen by chassidim as “*just*” a *Passport*, it is important to know that when we speak of a *Rebbe* and his teachings, there is never a “*just*,” in the realm of the *absolute* and its perfection.

◆ *New*

The first question the *maamor* asked is, why in our verse, “*Sound the shofar on the New Moon... For it is a statute for Israel, the judgment of the G-d of Jacob,*” does it not tell us which *New Moon* it is speaking of, but rather just plain, “*On the New Moon?*”

In Hebrew we call a month, *choidesh*, which literally means *new*. The reason for this is that the Jewish calendar is based on the *Lunar Cycle*, and hence, a month is the cycle of the *birth* (re-appearance) of a *New Moon*, *Waxing Crescent*, *Waxing Gibbous*, *Full Moon* *Waning Gibbous*, *Waning Crescent*, until the entire disappearance of the moon. Therefore, the word *choidesh* refers to the *new* month of the moon cycle.

For our discussion, the word *BaChoidesh*, without a definition of a specific *New Moon*, is referring to the *New Moon* (month) upon which the *New* takes place. And this is only on *Rosh Hashanah* (the *New Moon* of the seventh month of the annual month-cycle, called *Tishrei* (-[Link](#))).

To understand this, the *maamor* explains to us how the life-force of the universe functions. For the universe to be able to exist there must shine forth a *Ray of Light* of the *Infinite One*. Kabbalah and Chassidus explain that this *Ray of Light* is the life-force of the universe for only one year. Hence, on each *Rosh Hashanah*, the (-*Rosh Hashanah* Musaf Prayers), “*This is the day of the beginning of your works* (creating the universe),” *creation ex nihilo* needs to be re-enacted, by drawing a totally *New* and unprecedented *Ray of Light*, through which the universe will be brought into existence, and vivified for the next entire year.

This *new* *Ray of Light* that is drawn on *Rosh Hashanah* then evolves from being the *general* life-force of the entire year, to becoming the *particular* life-forces of each month, week, and day. The exact process is explained as:

From *Rosh Hashanah*, the *general* life-force evolves into becoming 12 (13 on a leap year) *particular* life-forces of 12 (13) different months. While being now a *particular* life-force of a particular month, nevertheless, it remains a *medium general* life-force of 4+ weeks. Hence, from *Rosh Chodesh* (first day of the month), the life-force now evolves into four or five *particular* life-forces for the four or five weeks of the month, meaning that we now have 4 or 5 *mini general* life-forces for the 4 or 5 *Shabbatot* of the month, from which the life-force then evolves into the *particular* seven life-forces of the seven days of the week.

What becomes clear to us from this process is, that the only time that there is a *new* life-force is on *Rosh Hashanah*. For every other *New Moon* is not a *new* experience, but an evolution process of bringing forth the *particular* life-force from the *general* life force. This is why the verse is calling *Rosh Hashanah*, just *New Moon*, plain, without giving us a specific *New Moon* of the year. Because, the *New Moon* of *Rosh Hashanah* is in truth the only ‘*new*’ that there is among all the *New Moon*’s in the entire year!

◆ Sound the Shofar

And for this *New Ray of Light* life-force of the universe to be drawn, we need the service of the sounding the shofar. Hence, the verse tells us, "*Sound the shofar (on the New Moon)...*"

And this *sounding of the shofar* is primarily made up of the three different sounds (*first tekiah, shevorim, teruah*), which represent the three forefathers (Abraham, Isaac and Jacob), for in order to receive this *new life-force*, we need to be *Empty Vessels*, and because we are innately stuck (a prisoner) in being *full vessels (full of self)* and because a, "*A prisoner cannot free himself,*" hence, we need help from *Above*, which comes to us through the merits of our forefathers (*first tekiah, shevorim, teruah*, which reflect the service and merits of Abraham, Isaac and Jacob).

However, the shofar has to also hint to us its service of *teshuvah*, for when we are not, "*improved generations,*" and hence, cannot be helped by our forefathers' merits, and need to have *teshuvah*. This is the fourth sound of the shofar, the *final tekiah*. Which is the *Fourth Ub'chein*, as explained earlier.

◆ Signature Rings

Then the verse continues with, "*For it is a statute for Israel.*" The Hebrew word for *statute* is *chok* (חוק), which has different meanings as well. One of these meanings comes from the etymology *chakikah* (חִקְיָה), which means *engraved*.



The way signature rings work is that there are two kinds of signature rings: (i) *Protruding*, in which on the ring the insignia is protruding, and when pressed upon melted wax, will create a *sunken* (engraved) signature. (ii) *Sunken*, in which the insignia is engraved into the ring, and when pressed upon melted wax, will create a protruding signature.

Mystically speaking, *protruding* signifies *Love*, while *sunken* signifies *Fear*, in our discussion, signifying *self-nullification*.

When the verse says, "*a statute -chok (also engraved),*" this is referring to the *Protruding Ring of Above*, which is the *Essence Love* of the *Essence* of G-d unto the Children of Israel. And the *Protruding Ring*; *Essence Love* of G-d impresses upon the Children of Israel here below to become a *Sunken Ring*, becoming an *Empty Vessel* to receive and hold the Divine influence that G-d gives to them, the *New Life-force* of this *Rosh Hashanah*.

Hence, the words, "*For it is a statute for Israel,*" mystically means that the, "*The sounding of the shofar,*" needed, "*on the New Moon,*" is "*Statute (chok), the Protruding Ring of G-d's Essence Love,*" which effects, "*A chok (engraving) for Israel,*" making of the Children of Israel into a *Sunken Ring*, an *Empty Vessel* of *self-nullification*, to receive and to hold the new Divine influence.

Meaning, that when the forefathers' merits are not enough, and we need the *teshuvah* concept of the shofar, then, what we need is the revelation of the *Essence Love* of the *Essence* of G-d, which through this, Israel becomes an *Empty Vessel* for the Divine influences, which is the closing words of the verse, "*the judgment of the G-d of Jacob.*"

◆ The Heel

In the terms of kabbalah, Jacob represents the *Six Male Emotion Emanations* of the *Ten Emanations*, which are called *Small Faces* (-See Note h.). Being that the *Emotion Emanations* are the *Lower Emanations*,

offshoots of the *Three Intellect Emanations*, which are the *Three Heads*, therefore, they are called *Small Faces*. Relevant to our discussion, is that we are speaking of drawing Divinity into the lower realms, to be a life-force for them, as well, having the life-force of the *New Ray of Light*, to vivify all of the universe.

The Torah tells us (-Genesis 25:26) that Jacob was called Jacob because when he was born he was holding on to the heel of his twin brother Esau (-[Link](#)). The Hebrew name for Jacob, is *Yakov*, which is from the etymology *okeiv*, which means *heel*.

Mystically speaking, the name *Yakov* (יעקב) is *yud - okeiv* (י - עקב), of which the *yud* represents G-d, and the mission of Jacob was to bring Divinity, not only into the spiritual realms, and not even only into the higher physical realm, but that even the *heel* be permeated with G-d's will, and vivified by the *New Ray of Light*.

The Rebbe now closes the *mamor* with a blessing:

"And this Divine influence is drawn into even physical things, with a ksivah v'chasimah tova (to be written and sealed for the good), l'shana tova u'mesuka (for a good and sweet year), with seeable and revealed goodness."



Test Yourself



- (1) What, mystically speaking, are *Signature Rings*?
- (2) What is a Jew's reaction to G-d's *Essence Love* for them?
- (3) Why the verse end, speaking of Jacob?

Discussion/Meditation



☆ *The Center Jewel of G-d's Crown*

The Torah is G-d's crown, and teachings of chassidus are the main center jewel of the crown. On the one hand, is precisely this center jewel of G-d's crown that gives us the strength to fight the lowest and most difficult battles with out *Evil Inclination*. On the other hand, it is precisely this center jewel of G-d's crown that offers us the depths of a true intimate relationship with G-d. The highest and the lowest, within our relationship with G-d. And G-d wants us to have both of them.

Answers:

1. The *Protruding Signature Ring*, represents *Love*, while the *Sunken Signature Ring*, represents *Awe*. It is the *Protruding Ring* of G-d, His *Essence Unconditional Love* for us, which creates within us the *Sunken Signature Ring*, the *humility* and *Awe* that we have before G-d.
2. *Humility* and *self-nullification* of one's ego.
3. Because Jacob represents having G-d permeate all of the universe, including the *heel* of the universe. And this is what is needed on *Rosh Hashanah*, as we draw a new life-force from G-d into the *entire* universe.

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