



Likkutei Sichos

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An Enduring People

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1.

WHAT IS RASHI ADDING?

The beginning of our *parshah*¹ tells of the establishment of the covenant between Hashem and the Jewish people — “For you to pass into a covenant of Hashem, your L-rd... in order to establish you today as a people to Him...”² Commenting on the words, “In order to establish you today as a people to Him,” Rashi explains: “He takes the initiative to put Himself to so much trouble in order to keep you before Him as a people.”

We need to clarify: What **new insight** does Rashi offer with his explanation of the words “in order to establish...”? (How would we have understood these words without Rashi’s explanation?)

There are commentators³ who explain that Rashi is addressing a difficulty: The covenant was necessary (not “in order to establish... as a **people** to Him,” but) “so that they would fear them {all the punishments mentioned prior in the verse} and fulfill the Torah.”⁴ It was a covenant regarding keeping the mitzvos — so why does the verse say, “for you to pass into a covenant... in order to establish ... as a **people** to Him”?

Rashi answers that the verse does not explain the covenant’s purpose but gives a reason why “He **takes the initiative to put Himself** to so much **trouble**” (why Hashem makes such an effort to establish a covenant with the Jewish people): Since “Hashem has given you His word and swore to your forefathers not to exchange their offspring for another nation” (as Rashi explains **immediately** in his following comment),⁵ Hashem had no choice, so to speak, but to establish a covenant with the Jewish people. The covenant would ensure that the Jewish people would not violate the Torah and its mitzvos, and

¹ {*Nitzavim*.}

² *Devarim* 29:11-12.

³ Rabbi Eliyahu Mizrahi, *Gur Aryeh*, and *Sifsei Chachamim*.

⁴ Wording of Rabbi Eliyahu Mizrahi.

⁵ Rabbi Eliyahu Mizrahi here implies that it is all **one** comment. This is also the implication of the 1st and 2nd eds. {of Rashi}.

{consequently,} He would not have to distance Himself from them (which would contradict the promise made to their forefathers).

Meaning, the phrase “in order to establish you...” is not connected to “for you to pass into a covenant...” (which would mean that “to establish...” is the purpose of the covenant). Instead, this phrase was written (as a rationale) to explain why “He takes the initiative to put Himself to so much trouble” — Hashem troubles Himself “in order” to ensure that the Jewish people will remain “as a people to Him... as He spoke to you...”

However, this explanation is difficult to understand: “To establish you as a people to Him and that He be a G-d to you” and keeping the mitzvos are interdependent, as stated explicitly in numerous verses.⁶ And as the commentators themselves say **on this very verse** (as mentioned above), if the Jewish people will transgress Torah and its mitzvos, Hashem will have to distance Himself (contravening the promise that “He cannot separate Himself from you”)⁷ —

So why must Rashi offer a **novel** interpretation and say that “in order to establish...” is connected (**not** with that which is **explicit** in the verse “for you to pass into a covenant...,” but) to the fact that “He takes the initiative to put Himself to so much trouble...” which is **not** explicit in the verse? We could have understood the verse in a **straightforward** manner (and as such, Rashi would not have had to say anything) that the purpose of “for you to pass into a covenant...” — the covenant of keeping the mitzvos — was “in order to establish you... as a people to Him, and that He be a G-d to you” (that by keeping Torah and its mitzvos, the Jewish people will be “His people” and Hashem — “a G-d to you”).

⁶ See *Shemos* 19:5-6; *Vayikra* 26:3,12; et al.

⁷ Subsequent comment of Rashi.

2.

“IN ORDER TO KEEP YOU BEFORE HIM AS A PEOPLE”

Another point that is not smooth based on the above explanation: According to this explanation, Rashi’s *chiddush*⁸ is not in his interpretation of the words “to establish you today as a people to Him,” but only of the words “in order.”

— “In order” is not connected to the phrase, “for you to pass into a covenant...,” which is recorded in the previous verse, but to the fact that “He takes the initiative to put Himself to so much trouble.” [Alternatively: The words “in order” here do not mean “for the sake of” (a **future** goal and purpose) but “because” — they are a reason for what happened in the **past**; they explain why “He takes the initiative to put Himself to so much trouble.”]⁹ —

On this basis, we need to examine, however, why Rashi needs to quote, in his **caption**, all these words from the verse {viz., “in order to establish you today as a people to Him”} and again within his remarks itself, “(in order) to keep you before Him as a people.”

Furthermore, Rashi **deviates** from the wording of the verse: (a) The verse says, “to establish,” whereas Rashi writes, “to **keep**”; (b) the verse states, “as a people to Him,” and Rashi amends it — “**before** Him as a people”; and (c) Rashi omits the word “today.”

In light of this, the sentence, “He takes the initiative to put Himself to so much trouble” (with which he begins his interpretation) is not Rashi’s *chiddush* here. In actuality, his *chiddush* is, in his words, “(in order) to keep you before Him as a people”: Rashi’s intent is not to quote the verse;¹⁰ he is **explaining** the **straightforward meaning** of the verse — the term “to establish” means “to keep”; and the term, “as a people to Him” means “before Him as a people.”

⁸ {Novel insight.}

⁹ This is slightly implied from the above-mentioned commentators cited in fn. 3; see also *Maskil LeDavid*.

¹⁰ Hence, he omits the word “today,”

3.

AN ENDURING COVENANT

The explanation: Rashi's difficulty here is straightforward:

How is it possible to say that Hashem made a covenant “in order to establish you **today** as a people to Him” — that the Jewish people “**today**” (on the day that “Moshe assembled Israel in the presence of the Holy One, blessed is He”)¹¹ are **established** as a nation to Hashem — when the Jewish people had long been a nation, from the time of the Giving of the Torah, as explicitly stated in numerous verses?¹²

[And therefore, when the verse states,¹³ “This day you have become a people,” Rashi immediately comments that this does not mean that on that day “you have become a people,” but rather: “Every day, it should be in your eyes as if you had entered into the covenant with Him that day.” Likewise, on the verse,¹⁴ “This day, Hashem, your L-rd, is commanding you...,” Rashi comments: “On each day, they {the mitzvos} should be new in your eyes, as if you were commanded regarding them that day!” (And accordingly, it is understood that this is also the meaning of, “You have distinguished Hashem **today**... and Hashem has distinguished you **today** to be for Him a treasured people,”¹⁵ which is a thematic continuation¹⁶ of, “This day, Hashem, your L-rd, is commanding you.”)]

Rashi answers that “in order to establish...” does not mean “to inaugurate,” but “**to keep**” or to **retain** the Jewish people as “a people” (which is connected to Hashem's action):

The covenant formed at the time of the Giving of the Torah caused the Jewish people to **become** a people who are connected to Hashem. However, it

¹¹ Rashi on *Devarim* 29:9.

¹² See also the commentary of *Be'er Yitzchak* on Rashi, loc. cit.

¹³ *Devarim* 27:9.

¹⁴ *Devarim* 26:16.

¹⁵ *Devarim* 26:17,18.

¹⁶ See also *Likkutei Sichos*, vol. 9, p. 166.

was possible that later — if the Jewish people’s future conduct (or the conduct of future generations) would not be as it should be, Heaven forbid — there could be a change.¹⁷

The advantage of **this** covenant — “In order to **keep** you... as a people” — is that it introduced everlasting continuity to the covenant between Hashem and the Jewish people.

On this basis, we can also understand why Scripture emphasizes that specifically this covenant was made (not only with “those who are here,”¹⁸ but) also with “those who are not here” — “with future generations.”¹⁹

4.

BEFORE HIM AS A PEOPLE

However, a novice student of Torah²⁰ might ask: Since change in the first covenant²¹ was possible, how was this covenant different and more robust, rendering any change in it impossible?

{Therefore,} Rashi prefaces, “He takes the initiative to put Himself to so much trouble”: For this covenant, Hashem went to extra trouble; He **invested** Himself especially, as it were, in making this covenant.

¹⁷ See *Tanchuma* on *Devarim* 29.

¹⁸ *Devarim* 29:14.

¹⁹ **Rashi** on *Devarim* 29:14; see *Likkutei Sichos*, vol. 9, p. 166 at length — the meaning here is that the covenant was formed **directly** with “the future generations” (and not that they entered the covenant through their **ancestors** or the like); see there.

²⁰ {“*Ben chamesh lemikra*,” in the Hebrew original, meaning, “a five-year-old beginning to study Scripture.” This term, borrowed from *Pirkei Avos* teaches that the appropriate age for a child to begin studying *Chumash* is at five. Rashi wrote his commentary on *Chumash* to solve problems that a 5-year-old student would encounter in understanding the simple meaning of a verse. Additionally, Rashi never expects the student to know more than the plain meaning of the earlier verses in the Torah.}

²¹ {Made at the Giving of the Torah.}

— As the verse states, “**for you to pass into** a covenant,” and as Rashi explains,²² “In a manner of passing” — Hashem (also), so to speak, “passed through” between “a barrier on one side and a barrier on the other.”²³

And moreover, He connected this covenant with “**His oath**” —

Consequently, its effect on the Jewish people was absolute. (Therefore, from their end, no change was possible.)

This elevation of the Jewish people that was brought about by this covenant is emphasized in Rashi’s commentary by (Rashi **deviating** from the wording of the verse “as a people to Him” and) explaining (that this means) “in order... **before Him** as a people”:

The difference between “as a people to Him” and “before Him as a people”: “As a people to Him” means that the “people” belong to Hashem; they are His people. “**Before Him** as a people” means that not only are the people His (which leaves open the possibility that they will be distant from Him); they are “before Him” and **stand** “before Him” — they are **together** and stand **together** with Him. This is similar to what Scripture says at the beginning of this week’s *parshah*, “You are standing today, all of you, **before** Hashem, your L-rd....”

And for this reason, no changes are possible in this covenant: Were they to remain only “His people” but still be able to be distant from Hashem, it would be possible for them not to perceive themselves as the people that Hashem has chosen. Consequently, it would be possible for there to be changes in the relationship. However, by Hashem “keeping” the Jewish people to (always) be “**before Him**” and **stand** “**before Him** as a people,” together with Him, it guarantees there will be no deterioration in the covenant.

²² {Rashi on *Devarim* 29:11.}

²³ {Rashi’s full comment reads as follows: “In a manner of passing. Thus would they forge a covenant: They would make a barrier on one side and a barrier on the other, and they would pass between them....”}

5.

A PEOPLE CONNECTED TO HIM

In this comment of Rashi, we see unmistakably that with his Torah commentary, Rashi not only aims “... to explain the plain meaning {of Scripture},”²⁴ and how every word in his Torah commentary is necessary in order to understand the **straightforward** meaning of the verse; he also alludes, with these same words, to ideas in the realm of “the wine of Torah.”²⁵

The idea in Rashi, according to *pshat*,²⁶ that the *chiddush* of this covenant was in the fact that the Jewish people became “**before Him** as a people” — is further explained in, and is consistent with, the explanation of the Alter Rebbe (in *Likkutei Torah* on this week’s *parshah*)²⁷ on the word “עַם, people”:

It means —

[not as is translated in numerous places, that the word עַם “is related etymologically to the word עֲוִימוּת {dimming}, for they {a nation} are separate entities,²⁸ foreign and distant from the level of the King”²⁹ — but the opposite:]

“His people, for they are like Him and relate to Him”; and, “in order to establish you... as a people to Him” means that **Hashem elevates the Jews** “to the level of supernal thought.”

²⁴ *Bereishis* 3:8; 3:24; et al.

²⁵ {The deeper teachings of Torah.} See *HaYom Yom*, p. 24.

²⁶ {The plain meaning of Scripture.}

²⁷ *Likkutei Torah*, “*Nitzavim*,” 44d.

²⁸ {The term “עֲוִימוּת” here connotes that the people’s connection to Hashem has “dimmed.”}

²⁹ *Tanya*, “*Sha’ar Hayichud VeHaEmunah*,” beg. of ch. 7; et al.

6.

TWO LEVELS OF ROSH HASHANAH

Another idea from the “wine of Torah” in this comment of Rashi:

In a comment on the words, “You are standing today,” the Alter Rebbe explains³⁰ that “**today** refers to Rosh Hashanah,” and explains that every Rosh Hashanah, there must be a (remembrance of the) covenant....”

He similarly explains³¹ the above-mentioned verses (in *parshas Ki Savo*) — “This day, Hashem, your L-rd, is commanding you... you have distinguished Hashem today... and Hashem has distinguished you today to be for Him a treasured people” — to refer to the covenant made on Rosh Hashanah.

According to the above explanation that these two verses refer to two aspects of the covenant between the Jewish people and Hashem — “**to be His people**” and, “**to establish (keep) you... as a people to Him (before Him)**” — it follows that on Rosh Hashanah, **both** of these aspects are accomplished.

We will understand this by first explaining my father’s marginal notes³² on the *Zohar*,³³ where he explains that the verse, “This day you have become a people”³⁴ (also) refers to Rosh Hashanah. He says as follows:³⁵

Know that this verse can be explained as referring to Rosh Hashanah. This is the meaning of the words, “הַיּוֹם הַזֶּה, this day” — the day of Rosh Hashanah (which is called “הַזֶּה, this,” as it says,³⁶ “הַיּוֹם הַזֶּה, this day is the beginning of your works,” and it is loftier than “the 25th day {בכ”ה}³⁷ of Elul {on which} the world was created...”). On Rosh

³⁰ *Likkutei Torah*, “Nitzavim,” 44a ff.; similarly *Likkutei Torah*, “Ki Savo,” 42a.

³¹ *Likkutei Torah*, “Ki Savo” 41c; 42c; and see *Or HaTorah* on this verse; see *Likkutei Sichos*, vol. 24, p. 164.

³² {The Rebbe’s father, Rabbi Levi Yitzchok Schneersohn.}

³³ “*Likkutei Levi Yitzchak le’ Zohar*, vol. 2, p. 388.

³⁴ *Devarim* 27:9.

³⁵ {To better appreciate the discussion to follow, it is important to preface that in Hebrew, both phrases, הַיּוֹם הַזֶּה, and “הַיּוֹם הַזֶּה,” consists of a noun, יוֹם, “day,” with the definite article, הַ, as a prefix. הַזֶּה is a demonstrative, translated in English as “this.” So literally, the Hebrew phrase, הַיּוֹם הַזֶּה, would be rendered: “this, the day.”}

³⁶ *Musaf* prayer of Rosh Hashanah (*Rosh Hashanah* 27a).

³⁷ {The number כ”ה can also be read as the word “כה,” which means “so.” Chassidus explains that the word “this” connotes a clear, direct revelation of G-dliness, whereas “so” connotes concealment. Thus, the fact that the day of Rosh Hashanah is called “this” indicates that on Rosh Hashanah, there is a far loftier revelation than on the 25th of Elul — “so”.}

Hashanah, we became a people, as it says, “In order to establish you today as a people to Him,” which refers to Rosh Hashanah. See *Likkutei Torah, Maamar “Atem Nitzavim HaYom”*; see there.

We need to clarify: The fact that these two verses — “you **have become** a people” and “in order to **establish** you” — are cited is understood, for the intent here is only to prove the overall point, that the verse, “this **day** you have become a **people**” has a connection to the day of Rosh Hashanah. And this idea (that “הַיּוֹם, {the} day” {in which you have become a people} refers to Rosh Hashanah) is explicitly explained (in *Likkutei Torah*) on the verse, “in order to establish you הַיּוֹם, **today** as a **people** to Him.”

However, we need to clarify the proof that “הַיּוֹם הַזֶּה, this day” refers to Rosh Hashanah, for Rosh Hashanah “is called ‘זֶה, this’”: The fact that “הַיּוֹם, the day” refers to Rosh Hashanah is not because Rosh Hashanah “is called ‘זֶה, this,’” but because “הַיּוֹם, the day” {by itself, without the demonstrative, *this*} alludes to Rosh Hashanah (in the words of the Alter Rebbe:³⁸ “All places {in Scripture} where it says, “הַיּוֹם, the day,” it is referring to Rosh Hashanah”). And as *Ramaz*³⁹ (who is cited in *Likkutei Torah*⁴⁰) explains: “{Rosh Hashanah} is called “הַיּוֹם, the day” because it is the sixth day {of Creation}, on which Adam was created; it is the **known** day....” —

However, my father writes that the verse “הַיּוֹם הַזֶּה, this day you have become a people” refers to Rosh Hashanah, since it “is called ‘זֶה, this,’” and not (just) because of the words “הַיּוֹם, the day”!

This is even more perplexing: In the note itself, immediately following this remark, my father quotes the verse, “*In order to establish you הַיּוֹם, today as a people to Him* — which refers to Rosh Hashanah”— and there, it does **not** say “הַיּוֹם (הַיּוֹם), **this** (day)” (and similarly, it does not say “הַיּוֹם הַזֶּה, this” in the verse, “you are standing הַיּוֹם, today,” which — “refers to Rosh Hashanah”!)!

³⁸ *Likkutei Torah*, “*Ki Savo*,” 42a.

³⁹ *Ramaz* on *Zohar*, vol. 2, 32b; quoted in *Nitzotzei Oros* on *Zohar*, loc. cit.; see also *Or HaChamah*, loc. cit.

⁴⁰ *Likkutei Torah*, “*Ki Savo*,” 41c.

Rather {we must explain that} there are two levels within Rosh Hashanah: One level which is called “הַזֶּה, this” — and **this** level of Rosh Hashanah is related to the verse “הַיּוֹם הַזֶּה, this day you have become a people” (which my father discusses); and a second level which is called “הַיּוֹם, the day” (without specifying which day), as in the verse “you are standing הַיּוֹם, today... in order to establish you today as a people to Him.”

7.

THIS DAY VS. THE DAY

The explanation:

Although (even) the term, “הַיּוֹם, the day” (without specifying which day,) that includes in it the definite article “the,” indicates that it is “a known day” — it does not approach {the uniqueness of} “הַיּוֹם הַזֶּה, **this** day,” which indicates that not only is it “a known day” (intellectually, etc.,) but {a day which can be described as} “הַזֶּה, **this**” — it can be **shown** (“they would point... with a finger”).⁴¹

This also explains the change in wording in Rashi’s Torah commentary:

On the verse (in *parshas Vaeschanan*),⁴² “That I command you today,” Rashi explains: “They should not be in your eyes like an old edict... but **like** a new one {— “כְּחֻדָּשׁה”} (with the letter כּה {— “like”} as a prefix functioning as a comparative marker). In contrast, on the (above-mentioned) verse in *parshas Ki Savo*, “הַיּוֹם הַזֶּה, this day, Hashem, your L-rd, is commanding you,” Rashi says: “On each day they should be **new** {חֲדָשִׁים} in your eyes” — **without** the כּה comparative marker. Similarly, on the verse (in *parshas Yisro*),⁴³ “בַּיּוֹם הַזֶּה, on this day, they came to the Sinai desert,” Rashi says, “that the words of Torah shall be **new** to you.”

⁴¹ Rashi on *Shemos* 15:2, and numerous other sources.

⁴² *Devarim* 6:6, quoting from the *Sifri* on the verse.

⁴³ *Shemos* 19:1.

On this basis, we can posit the reason {for this change}: In *parshas Yisro* and *parshas Ki Savo*, where the verses say, “הַיּוֹם הַזֶּה, **this** day,” and “בַּיּוֹם הַזֶּה, on **this** day” — emphasizing that the day of the Giving of the Torah was clearly revealed to the Jews — “they would point with a finger” (they **saw** it in front of their eyes), and thus, the words of Torah (from the Giving of the Torah) were literally “new” for them.

In contrast, the verse in *parshas Vaeschanan*, which does **not** say “הַיּוֹם, this,” means that while the day of the Giving of the Torah is present (and “known”) every day, nevertheless, since it is not in a manner of “הַיּוֹם, this” (pointing with a finger), they {the mitzvos — the king’s edicts} are only “בְּתוֹךְ הַיּוֹם, **like** a new one,” with a comparative כְּ.

8.

MAN’S DIVINE SERVICE

Similarly, Rosh Hashanah has two dimensions. As we say⁴⁴ regarding Rosh Hashanah: (a) “This day is the beginning of your works,” and (b) “a remembrance to the first day”:⁴⁵

“**This** day is the beginning of your works” refers to the sixth day of Creation, the day when **man** was created. At that time, the level of “הַיּוֹם, **this**”⁴⁶ was achieved⁴⁷ — G-dliness was **revealed** in the lower realms, for the revelation of G-dliness in the manner of “הַיּוֹם, this” exists only in (the soul of) a person.

“(A remembrance of) the **first** day” refers to the twenty-fifth {כ”ה} of Elul (the first day of Creation), which is the level of “כֹּה”: On that day, the (primary) **innovation of the world’s creation** took place. However, it took place in a manner of כֹּה (“**like** it was new”) — which indicates that the entity itself is not

⁴⁴ *Musaf* prayer of Rosh Hashanah (*Rosh Hashanah* 27a).

⁴⁵ Regarding the discussion below, see *Or HaTorah, Maamar “Zeh Hayom”* (discourses for Rosh Hashanah, pp. 1432ff.) in *Sefer HaMa’amarim* 5669, and other sources; and see *Likkutei Torah, “Nitzavim,”* 47b,c.

⁴⁶ {See fn. 37.}

⁴⁷ Similar to “**This** is my G-d — He revealed Himself to them in His glory, and they would point to Him with a finger” (Rashi on *Shemos* 15:2).

seen; only an “image” is perceived (a reflection of it). In our context, the innovation {of the creation of the physical world} was not seen in a manner in which one could “point with a finger”; the G-dly energy which created and innovated the existence of the {physical} world is (on its own) concealed in this world.

However, today, even **this** aspect, the innovation of “the first day” — the creation of the world (which occurred for the first time on the twenty-fifth day of Elul) — is achieved on Rosh Hashanah, for today, all G-dly revelations are dependent on Man’s Divine service. Even the creation of the world is renewed on Rosh Hashanah — the day of the creation of man.

9.

PLEASURE IN THE ACT OF CREATION

The fact that Rosh Hashanah is also the day when the creation of the world is renewed (“פֶּה”) is not something secondary or supplementary (to its core element [the sixth day of the creation of the world, the day of the creation of man]); rather, it comes as a **result** of the fact that “**this** day is the beginning of Your works” — the revelation of G-dliness that is connected to man is renewed on Rosh Hashanah.

Concerning this idea, Chassidus brings an analogy⁴⁸ of “a man who performs work because he has pleasure in it or a desire for it.” When he becomes exhausted from the work, he must reawaken his **pleasure** in the work. By regaining his pleasure in the work, **his actual performance is automatically** fortified so that it will not be performed wearily.

The same is true of Rosh Hashanah: Rosh Hashanah marks the time of {Hashem saying}, “Crown Me” — when we elicit Supernal **pleasure** in His role

⁴⁸ *Siddur im Dach, Maamar “Lehavin Inyan Tekias Shofar”* (end of 246a ff.).

as King. This elicited pleasure is the **inner** emanation⁴⁹ from Above (the essence of G-dliness — “this”), which is linked specifically with the Jewish people (man). Through this dynamic, automatically, Creation is renewed, as is the **world’s** vitality (the action).

And it is understood that since the renewal of Creation and the vitality of the world on Rosh Hashanah happens (not as an independent phenomenon, as on the twenty-fifth of Elul, but) as a by-product of the renewal of the inner emanation to the Jewish people, it is wholly **superior**⁵⁰ to the renewal of the world which takes place on the twenty-fifth of Elul:

The renewal of the world, which takes place on Rosh Hashanah, is not only brought about so that there should **be** a world but so that within the world there should be a **revelation** of G-dliness⁵¹ (that the “הַיְי, this” of Rosh Hashanah is drawn into the “פֶּה”). Just as on the sixth day of Creation, Adam did not only crown Hashem as king by himself; he also influenced **all creations** by declaring, “Come, let us prostrate ourselves and bow down; let us bend the knee before Hashem our Maker.”⁵²

[Nevertheless, there is a major difference between the Divine revelation within man and the Divine revelation in the world. The soul of a Jew can see the core of the Divine — “this”; in contrast, for the world, even when it experiences a revelation of the Divine, the light is not completely revealed — only a “reflection” shines, as discussed above.]

⁴⁹ See *Siddur im Dach*, ibid. (244c ff.) at length regarding two levels of Divine influence — an external influence for the worlds, and an inner influence for the Jewish souls; see there.

⁵⁰ See *Siddur im Dach*, ibid. (246c): “Through the radiance of the inner {Divine light}, **additional strength and might** is drawn to the external levels.”

⁵¹ See also *Likkutei Sichos*, vol. 14, p. 123, et al.

⁵² *Tehillim* 95:6; *Zohar* vol. 3, end of “*Emor*”; see *Pirkei DeRabbi Eliezer*, ch. 11.

10.

A COMPLETE REVELATION

This perfection that Rosh Hashanah (the day of the creation of man, “הַיּוֹם, this”) brings to the renewal of the world (that even in the world, G-dliness is revealed), is not only a tangential result of the primary element of Rosh Hashanah. Rather, it itself is a **primary** aspect of Rosh Hashanah.

[This is so to the extent that the **primary** judgment of Rosh Hashanah “concerns bodies”⁵³ — it relates to **physical** matters — which is related to the fact that the revelation of “the Supernal **inner** desire” must be drawn “below to be garbed in the physical.”]⁵⁴

True, the Divine revelation in a manner of “הַיּוֹם, this” (as it is in man) is far more sublime than the revelation that happens in the world, as explained above. Nevertheless, the perfection of a revelation occurs when it reaches **all** things, even the low levels where only a Divine revelation in a manner of “כֶּהָ” takes place, but the essence of G-dliness is not seen.

This is similar to what Rambam writes:⁵⁵ “Just as a wise man is recognized through his wisdom... so, too, he must be recognized through his actions — through his eating...” The sign of a truly wise person is that his wisdom is discernible (not only when his wisdom itself is revealed in his scholarship, but) even in his ordinary actions — which seem to be unrelated to “his wisdom” — in that they are done in accordance with his wisdom.

⁵³ *Likkutei Torah*, “Rosh Hashanah,” 59b.

⁵⁴ *Likkutei Torah*, *ibid.*; and see there (and this is quoted in *Or HaTorah*, *Maamar “Ze Hayom”* which was cited above), which explains that this is why the sound of the shofar, which represents the cry of **the innermost** point of the heart, must be made specifically with a physical shofar.

⁵⁵ *Mishneh Torah*, “*Hilchos Deos*,” beg. of ch. 5.

11.

AN ENDURING COVENANT

On the basis of the above discussion, we will also understand the connection of the covenant “to be for Him a... people,” and “you have become a people” to “הַיּוֹם הַזֶּה, **this** day” (the level of “הַזֶּה, this”); and the connection of the covenant “in order to **establish**... as a people to Him” to “הַיּוֹם, today” (without specifying {“הַזֶּה, this”} — the level of “כֹּה”):

The levels of “הַזֶּה, this” and “כֹּה” as they exist within a person are his soul and body (— or, alternatively, the essence of his soul, and the element of his soul en clothed in his body).

At the Giving of the Torah, the essence of the covenant between the Jewish people and Hashem was forged (“you have become a people”), which is primarily connected with **the soul** — in which G-dliness shines clearly, in a manner of “הַזֶּה, this.” And as long as the Jewish people were in the **desert**, removed from the physicality of the world, **this** covenant sufficed to maintain the connection to Hashem.

However, when they had to enter the land of Israel, a settled land, the covenant with the soul (itself) was not enough. In order for this covenant to remain intact even when a Jew lowered himself into physical matters, etc., the covenant with the soul had to also affect the element of the soul en clothed in the body, and through it, the body itself so that even in **this** state, we will be “**before Him** as a people.” (The idea here is similar to the explanation above, that the level of “הַזֶּה, this” is drawn into and affects the level of “כֹּה”).

This causes the covenant to endure eternally in any situation a Jew may find himself.

Therefore, every year, when Rosh Hashanah arrives, and the covenant is renewed, the Jewish people are **certain** (already from Rosh Hashanah eve)⁵⁶

⁵⁶ Tur, “Orach Chaim,” end of ch. 581.

that they will emerge meritorious in judgment — and in addition to being meritorious in spiritual matters (related to the soul), they are also sure to be meritorious in basic, physical matters (related to the body).

And every Jew will be written and sealed for good, for a good and sweet year, concerning both physical matters — children, health, and livelihood in abundance, literally — and concerning spiritual matters — and in physical and spiritual matters combined, with revealed and open goodness.

— From a talk delivered on *Motzei Shabbos parshas Nitzavim*, 5738 (1978) and *Shabbos parshas Ki Savo*, 5740 (1980)