

Discourse 1

“*Kvod Malchutcha Yomeiru -*
They will speak of the glory of Your kingdom”

Delivered on the 2nd day of Rosh HaShanah, 5712

By the grace of *HaShem*, blessed is He,

(His honorable holiness, the Alter Rebbe, stated the following in a discourse:)³¹

The verse states,³² “They will speak of the glory of Your kingdom, and they will tell of Your power; To inform the sons of man of His mighty deeds and the glorious splendor of His kingdom.”

Now, the primary construct of the attribute of kingship-*Malchut* is from the quality of might-*Gevurot*. This is to say that in order for it to be possible for the existence of separate beings and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* to come forth from the true reality of the simple singularity of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it is necessary for there to be concealments and restraints.

³¹ Prior to beginning this discourse, the Rebbe stated that this discourse is found in the writings of the Tzemach Tzeddek stating that it is a copy of a discourse said by the Alter Rebbe, Rabbi Shneur Zalman of Liadi, and recorded by Rabbi Pinchas Reizes of Shklov. It was said on the night of Rosh HaShanah 5566. (It was subsequently printed in the additions to Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 186 and on.)

³² Psalms 145:11-12

For, when it comes to the aspect of the world of Emanation-*Atzilut*, “He and His life force are one.”³³ This is analogous to the powers of the soul as they spread forth into thought, speech and action. It is the same with the aspects of the world of Emanation-*Atzilut*, that even the vessels (*Keilim*) therein, are all entirely an aspect of Godliness.

This is not the case however with the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, which are called the world of separation (*Olam HaPirud*). In other words, even the angelic beings therein, about whom it states,³⁴ “The hosts of the heavens bow to You,” are nevertheless in a state in which they experience tangible, separate existence. They thus are external and possess some element of free choice. (It should be noted that it is quite wondrous that it states here that angels possess an element of free choice. For, it explicitly states in Tanya,³⁵ that angelic beings have no freedom of choice.³⁶ Here however, the Alter Rebbe states that they do possess an element of free choice, and brings a proof of this.³⁷) This is as our sages, of blessed

³³ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20

³⁴ Nehemiah 9:6

³⁵ Tanya Ch. 39

³⁶ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Volume 3, section entitled, “The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgal*.”

³⁷ As the Rebbe will further explain in later discourses of this year, although on the one hand, angelic beings are utterly sublimated to the will of *HaShem*-יהו"ה, blessed is He, they nevertheless possess an element of independent existence and an element of concealment, to the extent that they can be mistaken as having independent power. Thus, the error of idolatry can arise from their existence, which would not be the case if they were entirely nullified of independent being. See the discourse entitled “*Vayikach HaShem Elokim*” of this year 5712 – Discourse 3, Ch. 4 and the citations there; Also see Likkutei Torah Behar 43d;

memory, stated,³⁸ “They removed Metatron from his place and smote him with sixty rods of fire.”

We must therefore state that the construct of kingship-*Malchut* is first from the aspect of the might-*Gevurot* of *HaShem*, blessed is He, so that by means of concealments and restraints, the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* can subsequently be drawn forth into existence. For, if this was not the case, everything would be in a state of complete limitlessness.

On the other hand, we must also state that there must be an aspect of sweetening the judgements (*Gevurut*). For, if this was not the so, the created beings could possibly remain entirely separated. It is with respect to this that it states,³⁹ “Avraham was awakened and crowned, and he rectified the throne.” Thus, through the sweetening of the judgments (*Gevurot*) it is possible for the separate worlds of created beings to come to be in a state of sublimation and nullification of their sense of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is as stated,⁴⁰ “The hosts of the heavens bow to You.”

Maamarei Admor HaZaken 5565 Vol. 1, p. 14; Sefer HaMaamarim 5682 p. 19; 5697 p. 234; Siddur Im Divrei Elokim Chaim p. 170d. (Also see Pilpul HaTmimim (Kfar Chabad), Kovetz 17, p. 324 by Rabbi Benyomin Walters for a lengthy clarification of this portion of the discourse with additional explanations.)

³⁸ Talmud Bavli, Chagigah 15a

³⁹ Zohar III 99b

⁴⁰ Nehemiah 9:6

2.

Now, it states,⁴¹ “In the beginning of the rule of the King, He engraved an engraving in the upper purity.”⁴² That is, it arose in His simple will to have a dwelling place in the lower worlds.⁴³ Nevertheless, it subsequently is necessary for there to be an arousal of the, “feminine waters,” from below to above, so that He should derive delight from the sublimation of the created beings, all of whom, “are as nothing before Him.”⁴⁴

However, we must understand how it is possible for Him to derive delight from them? That is, this is analogous to the nullification of a fly to a human being, in that there is utterly no comparison between them. In the same manner, everything was created through numerous restraints and constrictions (*Tzimtzumim*) throughout the entirety of the chaining down of the worlds (*Hishtalshelut*). It is thus necessary for there to be an awakening from below to Above, to draw forth the aspect of pleasure (*Ta'anug*), as in the verse,⁴⁵ “Then you will delight in *HaShem*-יהו"ה.”

Now, it is necessary to draw this forth on Rosh HaShanah specifically, which is called,⁴⁶ “This day is the

⁴¹ Zohar I (Bereishit) 15a

⁴² See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁴³ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

⁴⁴ Zohar I 11b; Daniel 4:32

⁴⁵ Isaiah 58:14

⁴⁶ Musaf Liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a).

beginning of Your works,” in that it is the day that everything returns to its beginning. It is for this reason that it states,⁴⁷ “On Rosh HaShanah recite verses of kingship before Me.” Similarly, it states,⁴⁸ “And *HaShem*-יהוה has distinguished you today to be a treasured people for Him,” utilizing terms of pride. This is like when a precious object is brought before the king, and praised before him, so that the king is drawn to delight in it.⁴⁹ Thus, it is for this reason that we recite,⁵⁰ “In every generation crown God, for He alone is exalted and holy.” That is, we must draw forth *HaShem*’s pleasure in the aspect of His Kingship. This is also the reason for the recital of the three paragraphs that begin with, “Therefore-*U’VeChein*-ובכן,”⁵¹ that we recite on Rosh HaShanah, all of which is for the above reasons.

3.

Now, we must further understand this. For, if the above is the case, then on the eve of Rosh HaShanah, prior to the aforementioned drawing forth of the Supernal pleasure to create the worlds through our recital of the verses of kingship, from where do the worlds derive their existence?

⁴⁷ Talmud Bavli, Rosh HaShanah 16a; 34b

⁴⁸ Deuteronomy 26:18

⁴⁹ This Rebbe will clarify this at greater length in the discourse of later this year, 5712, entitled, “*Livyatan Zeh* – This Leviathan You fashioned to be amused with,” (Discourse 15).

⁵⁰ Amida Liturgy of Rosh HaShanah

⁵¹ Amidah liturgy of Rosh HaShanah; See Zohar II 52a

The explanation, however, is as known, that there are inner (*Pnimityut*) and outer (*Chitzoniyut*) aspects to everything. This is clearly observable in thought, speech, and action, within each of which, the soul manifests. However, it is clear that the power of the soul that manifests in speech is more inner than the power of the soul that manifests in action. Similarly, the power of the soul that manifests in thought is more inner than the power of the soul that manifests in speech. Nonetheless, each of them include all three aspects, that is, each includes *ChaBa*"*D*, *ChaGa*"*T* and *NeHi*"*Y*,⁵² as is clearly observable that even action includes all three. It is only that one is a more inner aspect, whereas the other is a more external aspect.

It is the same way with the creation of the worlds, that is, with the attribute of kingship-*Malchut*, in that it possesses all the *Sefirot* within it, as mentioned above. Because of this, the angelic beings that receive from the attribute of kingship-*Malchut*, have a grasp of Godliness, delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He,⁵³ and have six wings etc.⁵⁴ (It may be pointed out that the three categories *ChaBa*"*D*, *ChaGa*"*T* and *NeHi*"*Y* are reflected in this specification. That is, the matter of the intellectual *Sefirot*, *ChaBa*"*D*, is reflected in the fact that they have a grasp of Godliness and delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He. The six wings refers

⁵² See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 & 41, and the commentative explanations and citations there.

⁵³ Rambam Hilchot Teshuvah 8:2; Tanya Ch. 39

⁵⁴ Isaiah 6:2

to the matter of the six emotive *Sefirot*, *ChaGa*”*T* and *NeHi*”*Y*.) If this is the case with the angelic beings, then it is certainly the case with souls.

Now, the *Sefirah* of kingship-*Malchut* receives influence from *Zeir Anpin*. However, there are two general manners in which it may receive influence. There is an aspect that is called, “face-to-face” (*Panim b’Panim*), and there is an aspect that is called, “back-to-back” (*Achor b’Achor*). The aspect of, “face-to-face” (*Panim b’Panim*), is when the *Sefirah* of kingship-*Malchut* receives from the inner aspect of *Zeir Anpin*. This is analogous to a person who hears and receives words of wisdom directly from the mouth of the wise sage. There are others, however, who receive in a way of externality (*Achorayim*), solely from the aspects of *NeHi*”*Y*. This is analogous to receiving the intellect and wisdom from the written word of the sage. In other words, although the intellect is manifest within the writing, nevertheless, it is received only through the external aspect (*Achorayim*), through the *Sefirot* of *NeHi*”*Y* (or even lower, the aspect) of action-*Asiyah*. (This is especially true when the recipient only receives it in an external manner, with his attributes of *NeHi*”*Y* alone.)

Now, it states about Rosh HaShanah,⁵⁵ “Blow the *shofar* at the New Moon, at the covered time-*Kese*-כֶּסֶה for our festival day.” This is analogous to a king who, when he wishes to rouse fear, conceals himself. Thus, at this time of concealment, the worlds are sustained in their existence solely

⁵⁵ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a; Beitza 16a

by the “impression of life” (*Kista d’Chayuta*),⁵⁶ and they only receive from the aspects of *NeHi”Y*, meaning, in an external manner (*Achorayim*). At such a time the recipient receives only from the aspects of *NeHi”Y*, and it thus is called, “back-to-back” (*Achor b’Achor*).

In contrast, when the kingdom is in a state of joy, then the king reveals himself, and makes a feast. It is about such a time that the verse states,⁵⁷ “and His right arm embraces me,” which refers to the subsequent holiday of Sukkot.⁵⁸

Thus, on Rosh HaShanah, we must call out to the King, that He should return His face and inner aspect toward us. That is, it is necessary to draw forth the pleasure from the root of all pleasures, through the verses of the Torah that we recite. For, the Torah came forth from wisdom-*Chochmah*,⁵⁹ and is rooted even higher, in the inner aspect of the crown-*Keter* (Desire), in the aspect of the Ancient One-*Atik* Himself.⁶⁰

Nevertheless, this alone is inadequate, because the attribute of kingship-*Malchut* is the aspect of speech (*Dibur*), as it states,⁶¹ “By the word of *HaShem*-יהוה the heavens were made.” Thus, since,⁶² “a prisoner cannot free himself from

⁵⁶ Zohar I 83a

⁵⁷ Song of Songs 2:6; 8:3

⁵⁸ See Pri Etz Chaim Shaar Rosh HaShanah Ch. 1; Shaar HaSukkot Ch. 4; Likkutei Torah Drushei Sukkot 79a-b; Shmini Atzeret 87a and elsewhere.

⁵⁹ Zohar II 62a; 85a; 121a

⁶⁰ Likkutei Torah Bamidbar 7a and elsewhere; See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26 and the explanations there.

⁶¹ Psalms 33:6

⁶² Talmud Bavli, Brachot 5b

prison,” it is necessary for the speech to be accompanied by the blowing of the *Shofar*. In other words, there must be the aspect of the *Tekiyah*, which is the simple cry of the desire of the heart (*Re’uta d’Leeba*), whereby the concealed essence of the heart is drawn forth into revelation.⁶³ Through this, “a spirit awakens a spirit and draws forth a spirit,”⁶⁴ from concealment into revelation, drawing forth the aspect of the Supernal desire.

4.

Now, all this is specifically accomplished through the *Shofar*. For, as known, there are four categories, which are the inanimate (*Domem*), the vegetative (*Tzome’ach*), the animate (*Chay*), and the speaker (*Medaber*). The lowest is the inanimate (*Domem*), yet we nevertheless see that the vegetative (*Tzome’ach*) is dependent upon what it receives from the inanimate (*Domem*). Similarly, the animate (*Chay*) is sustained by the vegetative (*Tzome’ach*) and the speaker (*Medaber*) is sustained by the animate (*Chay*) etc.

The reason is because, at its root, the inanimate (*Domem*) is from the loftiest level of all, from the aspect of the world of *Tohu*-chaos, as we see empirically that in the summertime, there is a revelation of something from nothing (*Yesh m’Ein*) specifically from the inanimate (*Domem*), from

⁶³ This Rebbe will clarify this at greater length in the discourse of later this year, 5712, entitled, “*Atem Nitzivim* – You are standing this day, all of you, before *HaShem*” (Discourse 15).

⁶⁴ See Zohar II 162b; Zohar I 99b

which all the grasses and trees grow. This is because the loftiest of them all can chain down and descend the furthest down.

Now, in man, there is the aspect of rectification (*Tikkun*), which refers to the Godly soul that is within him, which is the aspect of the sublimation of the power of nullification-*Ko'ach Ma''h מ"ה-כה* of wisdom-*Chochmah-חכמה*, that causes refinement.⁶⁵ However, man also possesses the aspect of the protrusion of *Nogah-נוגה*, which is called the “image-*Tzelem-צלם*,”⁶⁶ and is that which is refined. Therefore,⁶⁷ “in the time that the Holy Temple was standing, rejoicing was only through the consumption of the sacrificial meats,” which is the aspect of the animate (*Chay*). For, when the aspect of the protrusion of *Nogah-נוגה* is refined, then there is great joy, since it is rooted in a much loftier source.

It is for this reason that through the *Shofar-שופר* we can draw forth the aspect of delight (*Ta'anug*) from the Supernal source of delight. This is accomplished through,⁶⁸ “improve your deeds-*Shifru Ma'aseichem-מעשיכם*.” In other words, through man⁶⁹ and the refinement reflected by the *Shofar-שופר*, that is, the one who refines and that which is refined, there is an ascension of the “feminine waters” from the aspect

⁶⁵ Etz Chaim, Shaar 53 (Shaar Mochin d'Tzelem) Ch. 8; Shaar 39 (Shaar Ma'n uMa'd) Drush 1; Shaar 19 (Shaar Rapa'ch Nitzotzin) Ch. 5 citing Zohar Pekudei, and elsewhere.

⁶⁶ Genesis 9:6

⁶⁷ Talmud Bavli, Pesachim 109a

⁶⁸ See Midrash Vayikra Rabba 29:6

⁶⁹ That is, man-*Adam-אדם*-45 who possesses the aforementioned aspect of the power of *Ma''h מ"ה*-45, which is the source of the ability to refine, as mentioned above.

of *Tohu*-chaos to rectification-*Tikkun*, which affects the aforementioned drawing forth. Thus, the verse states,⁷⁰ “the matter is very near to you – in your mouth and in your heart – to do it.”

However, if there is only the aspect of the sounding of the *Tekiyah*, meaning that there is only the aspect of the drawing forth of the simple sound from the Supernal Source, the created beings would be incapable of receiving and withstanding “the fear of Yitzchak.”⁷¹ Rather, it would be similar to the statement that,⁷² “He outstretched His finger between them and burned them,” meaning that there was a revelation of the concealed light that was beyond the capacity of their vessels to receive and withstand. There thus are angels that are created and nullified of their existence each day. It is about this that the verse states,⁷³ “He causes vegetation to sprout for the animal,” about which the Zohar states,⁷⁴ “He swallows it up in a single gulp,” through the aforementioned revelation of light. Similarly, there are angelic beings that are called,⁷⁵ “planks of standing acacia wood (*Atzei Sheeteem Omdim*),” about whom we recite,⁷⁶ “May Your Name be praised forever, our King, Who forms

⁷⁰ Deuteronomy 30:14

⁷¹ Genesis 31:42

⁷² Talmud Bavli, Sanhedrin 38b

⁷³ Psalms 104:14; Zohar I 18b; Zohar III 217a; Sefer HaMaamarim 5663 Vol.

2, p. 51.

⁷⁴ Zohar III 154b; 240b, See Sefer HaMaamarim 5663 *ibid*.

⁷⁵ Exodus 26:15; 36:20; Zohar II 169b; Midrash Shemot Rabba 33:4; 35:6

⁷⁶ See liturgy of the blessings of the Shema recital; Tur Orach Chayim 59.

servants, and Whose ministering servants all stand (*Omdim*) etc.”

However, about the revelation of the coming future it is written,⁷⁷ “and they will enter caves in the rocks and tunnels in the ground, because of the fear of *HaShem*-יהו"ה etc.” This is why we must also sound the broken short blasts that are called the *Shevarim*-שברים. For, they “break up the overwhelming strength of the judgments.”⁷⁸ This is the meaning of the verse,⁷⁹ “You shattered the sea with Your might; You smashed the heads of sea serpents upon the water.” That is, it is shattered into small fragments.

The sound of the *Teru'ah*-תרועה, on the other hand, is of the root,⁸⁰ “wimpering-*Yeihulei Yalil*-ילילי,” and is in order to rouse mercy from the thirteen attributes of mercy. Through this, it can then be followed by the final long blast of the *Tekiyah*-תקיעה, from below to Above, so that it is all in a manner of “running” (*Ratzo*) and “returning” (*Shuv*). (This concludes the quote from the aforementioned discourse of the Alter Rebbe.)

5.

Now, the aforementioned discourse of the Alter Rebbe explains all this in regard to the attribute of kingship-*Malchut* of the world of Emanation-*Atzilut*. In truth, however, it is

⁷⁷ Isaiah 2:19

⁷⁸ Zohar III 99b

⁷⁹ Psalms 74:13

⁸⁰ Talmud Bavli, Rosh HaShanah 33b; 34a

equally applicable to levels that are much higher, in elevation after elevation (higher and higher, and even higher). For, regarding what was explained before, that on Rosh HaShanah everything returns to its beginning, what is meant is not just that there is an inclusion (*Hitkallelut*) and concealment (*He'elem*) of the attribute of kingship-*Malchut* alone, but rather, that there is a complete withdrawal (*Siluk*).⁸¹

This is as explained by his honorable holiness, my father-in-law, the Rebbe (in his continuum of discourses of Rosh HaShanah).⁸² He explains that the withdrawal of the *Sefirah* of kingship-*Malchut* is in a manner of concealment in which it has no existence, which is not comparable whatsoever to a concealment that has existence.⁸³ This is what is meant by the specific usage of the terms, “concealment and **withdrawal** (*He'elem V'Siluk*) of kingship-*Malchut*.” In other words, the concealment of the attribute of kingship-*Malchut* is in a manner of withdrawal (*Siluk*), in that it is utterly nullified of its existence (and no longer exists). This is similar to the

⁸¹ This Rebbe will clarify this at greater length in the discourse of later this year, 5712, entitled, “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*-יהוה” (Discourse 15).

⁸² Sefer HaMaamarim 5699 p. 18 and on; 5708 p. 54 and elsewhere.

⁸³ The example given in the discourse of the difference between these two, is like the difference between the existence of fire in a coal as compared to the fire as it exists in the flint. The fire of the coal is an example of a concealment that has an existence, and therefore, it is brought forth into revelation with relative ease, requiring that one merely blow on the coal. In contrast, there is no existence of actual fire in the flint, except in the way of the potential of an ability. Thus, it is far more difficult to bring forth the revelation of fire from the flint, and it requires that the flint be struck with force and toil. (See Sefer HaMaamarim 5699 *ibid.* & 5708 *ibid.*)

withdrawal (*Siluk*) mentioned regarding the restraint-*Tzimtzum*.

It is thus understood that the concealment and withdrawal (*Siluk*) of the attribute of kingship-*Malchut* does not just apply to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*. Rather, it applies to all levels of kingship-*Malchut*, even including the aspect of kingship-*Malchut* of the Unlimited One (*Ein Sof*), blessed is He.

6.

Now, based upon this, an even greater question arises. Namely, why is it that Rosh HaShanah was established specifically on the sixth day of creation, which is the day that Adam, the first man, was created? Why was it not established on the twenty-fifth of Elul instead, which is when the entire world was created?⁸⁴ For, since the matter of Rosh HaShanah is the concealment and withdrawal of kingship-*Malchut* to its very first Source, and it is from there that there is a renewal of the totality of the drawing forth of the worlds, just as there was at the beginning of creation, then Rosh HaShanah should have been established on the twenty-fifth of Elul, which is the day that all novel created beings were first brought forth into existence! Why then was Rosh HaShanah established on the sixth day of creation, the day when the body of Adam, the first man, was brought into existence? (The souls already existed

⁸⁴ Midrash Vayikra Rabba 29; Talmud Bavli, Rosh HaShanah 8a, Tosefot entitled "*L'Tekufot*," and elsewhere.

prior to the sixth day and even prior to the totality of creation. This is as stated,⁸⁵ “The thought of the Jewish people preceded everything.” Thus, all that was newly introduced with the creation of Adam, the first man, was the existence of his body.)

The explanation is as follows: The ultimate intention in the existence of the worlds is that⁸⁶ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” We do not know why He desired this,⁸⁷ but as explained,⁸⁸ there is no questioning a desire. What we do know, however, is that the reason for creation is that, “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” The beginning of the fulfillment of this intention for a “dwelling place in the lower worlds,” was on the sixth day of creation, the day that Adam, the first man, was created.⁸⁹ For, the soul is a “part of God from Above,”⁹⁰ literally,⁹¹ “and He who blows, blows from within Himself, from His innermost essential being.”

In contrast, the body is physical, and was created in such a way that at first it was an unformed lump (*Golem*). (This is the distinction between the formation of the body of man and all the other creations.⁹²)

⁸⁵ Midrash Bereishit Rabba 1:4

⁸⁶ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

⁸⁷ Sefer HaMaamarim 5679 p. 32; 5700 p. 18 and elsewhere.

⁸⁸ Or HaTorah Balak p. 997; *Hemshech* 5666 p. 7 and on, and elsewhere.

⁸⁹ See Likkutei Torah Netzavim 47c; *Hemshech* 5666 p. 20 and elsewhere.

⁹⁰ Job 31:2

⁹¹ Tanya Ch. 2

⁹² See Torah Ohr Bereishit 3d and on.

Thus, when the soul, which is a literally a, “part of God from Above,” bonded with the body, which is physical, the matter of, “a dwelling place in the lower worlds” began to be fulfilled. It is for this reason that Rosh HaShanah was established specifically on the sixth day of creation, and not on the twenty-fifth of Elul. For, it is specifically on the day that Adam, the first man, was created, that the fulfillment of the intention in creation began, namely, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

In other words, before the creation of Adam, the first man, there was only an external drawing forth, about which it states,⁹³ “By the word of *HaShem*-יהוה the heavens were made,” which is an aspect of externality (*Chitzoniyut*). In contrast, specifically with the creation of Adam, the first man, there was a drawing forth of the innerness (*Pnimiyyut*), since it was specifically then that the fulfillment of the desire of “the Holy One, blessed is He, that there be a dwelling place for Himself in the lower worlds, began to be fulfilled.”

Thus, it is for this reason that the day of Rosh HaShanah was established specifically on the day that Adam, the first man, was created, because this was the ultimate intention in the “dwelling place in the lower worlds,” namely, that the inner light should illuminate in the externality of the world, even below ten-handbreadths. May we have a good and sweet year, with revealed and apparent goodness!

⁹³ Psalms 33:6