

Discourse 1

“*Hayom Harat Olam* - Today the world is conceived”

Delivered on the 2nd day of Rosh HaShanah, 5713

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

We recite,³¹ “Today the world was conceived; Today all forms of the worlds stand in judgment.” However, this must be better understood.³² For, the day of Rosh HaShanah is the day that Adam, the first man, was created, whereas the world was created on the twenty-fifth of Elul.³³ Thus, Rosh HaShanah is the sixth day from the beginning of the act of creation, and is the day that Adam, the first man, was created. This being the case, why does it state, “Today-*Hayom*-היום (referring to the day of Rosh Hashanah) all forms of the worlds stand in judgment”? That is, what is the relationship between the creation of Adam and all the forms of the worlds? Why is it that all the forms of the worlds are caused to stand in judgment on the day of Adam’s creation?

³¹ In the Musaf liturgy of Rosh HaShanah

³² See the discourse entitled “*Hayom Harat Olam*” 5679 (Sefer HaMaamarim 5679); Also see the beginning of *Hemshech* 5695 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 318b).

³³ Midrash Vayikra Rabba, Ch. 29; Pesikta d’Rav Kahana, Pesikta 23 (“*Bachodesh HaShvi’T*”); Yalkut Shimoni Pinchas, Remez 782; Tosefot entitled “*L’Tekufot*” Talmud Bavli Rosh HaShanah 8a.

This likewise is the substance of the question asked in the teachings of Chassidut about the words,³⁴ “This day-*Zeh Hayom* זה היום (which refers to Rosh HaShanah) is the beginning of Your works.” That is, the world was created on the twenty-fifth of Elul, whereas Rosh HaShanah is the day that Adam, the first man, was created. This being so, how do we recite, “This day is the beginning of Your works,” in reference to Rosh HaShanah?

It is possible to answer³⁵ that we recite, “This day is the beginning of Your works,” on the day that Adam was created because man is the ultimate intention in creation. That is, *HaShem*’s יהוה’s intention in creation is for man.³⁶ Nevertheless, the words, “This day is the **beginning** of Your works,” are still not understood. For, seemingly, it should have stated, “This day is the **essential root** of Your works.”

However, the explanation of the matter³⁷ is that from the fact that it states, “This day is the beginning of Your works,” it is understood that aside for the aspect of, “the beginning of Your works,” there also is the aspect of the end and culmination of the action. This is similar to the words,³⁸ “The end action arose first in thought.” This then, is the meaning of the words, “This day is the beginning of Your

³⁴ In the Musaf liturgy of Rosh HaShanah

³⁵ Likkutei Torah Nitzvavim 47a; Maamarei Admor HaEmtza’ee, Dvarim Vol. 3, p. 840 & p. 845.

³⁶ See Rabbeinu Nissim and Chiddushei Agadot of the Maharsha to Talmud Bavli, Rosh HaShanah 16a.

³⁷ See the discourse entitled “*Hayom Harat Olam*” 5679 *ibid.* (Sefer HaMaamarim 5679, p. 1); Also see Sefer HaMaamarim, Kuntreisim Vol. 2 *ibid.*, p. 324a and on.

³⁸ Lecha Dodi liturgy – סוף מעשה במחשבה תחילה

works.” Namely, that although the world was created on the twenty-fifth of Elul, that is only the aspect of the end action, whereas it is specifically “This day-*Hayom*-היום” of Rosh HaShanah, the day that man was created, which is “the beginning of Your works.”

2.

This may be better understood by prefacing with an explanation of the matter of, “The end action arose first in thought.” The explanation of this,³⁹ is (not like the simple explanation, but rather) that the “end action” of the upper level comes to be the first thought of the lower level. This is as explained by the commentators of *Sefer Yetzirah*, regarding the words, “their end is bound with their beginning,”⁴⁰ that the end of the upper level is bound to the beginning of the lower level.

The explanation is that the matter of thought (*Machshavah*) refers to the world of Emanation-*Atzilut*. For thought (*Machshavah*) is the aspect of wisdom-*Chochmah*, as in the teaching,⁴¹ “The thought (*Machshavah*) and the jubilee (*Yovla*) never separate.” That is, thought (*Machshavah*) refers to wisdom-*Chochmah* and the jubilee (*Yovla*) refers to understanding-*Binah*, and they are called,⁴² “the two lovers

³⁹ Sefer HaMaamarim 5679 *ibid.* p. 5; Sefer HaMaamarim Kuntreisim Vol. 2 *ibid.* p. 327a and on.

⁴⁰ Sefer Yetzirah 1:7

⁴¹ Zohar I 123a

⁴² Zohar III 4a

who never separate.” Now, since the Supernal Father-*Abba* (which is wisdom-*Chochmah*) dwells in the world of Emanation-*Atzilut*,⁴³ and since wisdom-*Chochmah* is thought (*Machshavah*), therefore, the world of Emanation-*Atzilut* is called by the term, “thought-*Machshavah*-מחשבה.” This is especially true of the aspect of the wisdom-*Chochmah* within it, which is the beginning and primary aspect of the world of Emanation-*Atzilut*, and is thus the beginning of the thought (*Machshavah*).

To further explain, thought (*Machshavah*) is not just a garment of the soul, but is a power of the soul. That is, it is the power of revelation of the soul. In other words, when it is necessary for there to be any revelations from the soul, it comes through the power of thought (*Machshavah*), which is the power of revelation (*Ko'ach HaGiluy*). That is, it is through this power that there is a revelation in thought (and then subsequently in speech and action). Nevertheless, the thought (*Machshavah*) is not the soul itself, but is only a garment for the soul.

We thus find that thought (*Machshavah*) possesses an advantage and superiority, but also a disadvantage and lacking. Namely, when it is compared to matters that are beneath it (such as speech and action), not only is thought (*Machshavah*) not a separate garment, but a unified garment, but beyond that, thought (*Machshavah*) is the power of the soul, meaning that thought (*Machshavah*) is the power of

⁴³ See Ramaz to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

revelation of the soul. However, in comparison to that which transcends it, thought (*Machshavah*) is merely a garment, meaning that within thought (*Machshavah*) itself, we will not find that which transcends it.

The same applies to the world of Emanation-*Atzilut*, which is called thought (*Machshavah*). That is, the world of Emanation-*Atzilut* is not the world of novel creation. Rather, it is solely the aspect of the revelation of that which is concealed (*Giluy HaHe'elem*), revealing He who transcends the world of Emanation-*Atzilut* and the restraint of the *Tzimtzum*. Although the world of Emanation-*Atzilut* indeed possesses the aspect of the limitation of ten *Sefirot*, as it states,⁴⁴ “Ten and not nine; Ten and not eleven,” nevertheless, they are called, “Ten *Sefirot* without being-*Bli Ma*”^h בלי מה⁴⁵ and are solely the aspect of the revelation of that which is concealed (*Giluy HaHe'elem*).

It goes without saying that this is likewise the case regarding the aspect of the lights (*Orot*) of the world of Emanation-*Atzilut*, that they are the aspect of the revelation of that which is concealed (*Giluy HaHe'elem*). However, this is also the case with the vessels (*Keilim*), which are in a state of measure and limitation, yet they too are solely the aspect of the revelation of that which is concealed (*Giluy HaHe'elem*). That is, they reveal He who is concealed, Who precedes and transcends the restraint of the *Tzimtzum*. That is, whether they are due to the estimation in potential that preceded the

⁴⁴ Sefer Yetzirah 1:4

⁴⁵ Sefer Yetzirah ibid.

restraint of the *Tzimtzum*,⁴⁶ or whether due to the point of the impression (*Reshimu*) that remained after the restraint of the *Tzimtzum*, when there was a subsequent return of illumination following the restraint of the *Tzimtzum*, the vessels were made to be in a state of measure and limitation. Thus, the vessels are the aspect of the revelation of the concealed, in that they reveal that which is concealed, which precedes the restraint of the *Tzimtzum*.

Now, the general matter of the world of Emanation-*Atzilut* is that it is in a state of closeness to the Luminary. That is, the term Emanation-*Atzilut*-אצילות is of the same root as “close to Him-*Etzlo*-אצלו,” meaning that it is in close proximity.⁴⁷ It is not only the case that the lights (*Orot*) of Emanation-*Atzilut* are in a state of closeness, but even the vessels (*Keilim*) of Emanation-*Atzilut* are in a state of closeness. This is as stated,⁴⁸ “He and His life force are one, and He and His organs are one.” That is, the aspect indicated by “He”, blessed is He, illuminates His life force, and the aspect indicated by “He”, blessed is He, illuminates His organs. Thus, due to the fact that the aspect indicated by “His life force” senses Him, and the aspect indicated by “His organs” senses Him, they therefore are all in a state of oneness. Therefore because of this, the world of Emanation-

⁴⁶ See Sefer HaMaamarim 5709 p. 38 and on; Shaar HaYichud of the Mittler Rebbe, translated and elucidated under the title The Gate of Unity Ch. 10-11 and the citation to Mikdash Melech there.

⁴⁷ See Pardes Rimmonim, Shaar 16 (Shaar ABY”A), and elsewhere.

⁴⁸ Introduction to Tikkunei Zohar 3b

Atzilut-אצילות is of the same root as, “close to Him-*Etzlo-*אצלו,” meaning that it is in close proximity.

However, on the other hand, the name Emanation-*Atzilut*-אצילות is a term that means, “emanation-*Ha’atzalah-*האצלה” and indicates separation.⁴⁹ In other words, it already is the existence of something, in that the world of Emanation-*Atzilut* is also a world,⁵⁰ and the term “world-*Olam-*עולם” is of the root, “concealment and hiddenness-*He’elem-*העלם.”⁵¹ In other words, the world of Emanation-*Atzilut* is already in a state of existence, only that its existence is one of utter nullification to its Source and is nullified of any sense of independent being (*Bittul B’Metziyut*).

In other words, when it comes to that which transcends the world of Emanation-*Atzilut*, it is not applicable to say that its existence is in a state of nullification, since there is no independence of being there whatsoever. However, the world of Emanation-*Atzilut* does exist, except that immediately upon coming into being, it is entirely nullified and is in a state of nullification of any sense of separate existence (*Bittul b’Metziyut*) apart from its Source.

The same likewise applies to the line of light (*Kav*), since the beginning of the revelation of the line (*Kav*) is in wisdom-*Chochmah*. This is as stated,⁵² “*HaShem-*יהו"ה” acquired me as the beginning of His way,” and similarly,⁵³

⁴⁹ See Pardes Rimonim ibid.

⁵⁰ See Sefer HaMaamarim 5710 p. 112.

⁵¹ See Likkutei Torah, Shlach 37d and elsewhere.

⁵² Proverbs 8:22

⁵³ Proverbs 4:7

“The beginning is wisdom-*Chochmah*,” which refers to the wisdom of Primordial Man (*Adam Kadmon*). Thus, the general totality of the revelation of the line (*Kav*) is the aspect of the revelation of that which is concealed (*Giluy HaHe’elem*), in that it is the return of illumination and is drawn forth from the limitless light of the Unlimited One, blessed is He, that preceded the restraint of the *Tzimtzum*.⁵⁴ Thus, in this respect, it is solely the aspect of the revelation of that which is concealed (*Giluy HaHe’elem*). Nevertheless, since it comes forth by means of the cessation of revelation caused by the restraint-*Tzimtzum*, it therefore is in an aspect of a limited, short line (*Kav*) etc.

Thus, it is about all of the above that it states, “The end action arose first in thought.” In other words, whatever is drawn forth and becomes revealed in the order of the chaining down of the worlds, even at the beginning of the chaining down – that is, what arose first in thought – is only the lowest aspect alone – that is, the end action. For, action is the lowest of aspects, and in action itself, there is the end of the action, and it is this aspect alone which is what manifests within and becomes revealed in the beginning of the chaining down of the worlds – in the beginning of thought.

The explanation of the matter is as follows:⁵⁵ The explanation of the teaching of our sages, of blessed, memory,

⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

⁵⁵ See Sefer HaMaamarim 5679 *ibid.* p. 4; Sefer HaMaamarim Kuntreisim Vol. 2 *ibid.* p. 326a.

that,⁵⁶ “Before the creation of the world there was Him and His Name alone,” is well known. (In books of Kabbalah⁵⁷ and Chassidut,⁵⁸ it states that this also applies prior to the emanation of the world of Emanation-*Atzilut*.) It is explained that “Him-*Hoo*-הוא” and “His Name-*Shmo*-שמו” both refer to aspects of the light. (That is, from the very fact that there are distinct levels that are called by unique names, it is understood that this only refers to the aspect of the light.) In other words, even the word “Him-*Hoo*-הוא” refers to an aspect of the light. Nevertheless, the term “Him-*Hoo*-הוא” refers to the essence of the light, and “His Name-*Shmo*-שמו” refers to the spreading forth of the light. Additionally, in “His Name-*Shmo*-שמו” itself (which is the expression and spreading forth of the light) there also are two levels. That is, there is the revelation to Himself and the revelation to another.⁵⁹

In other words, although the general light that precedes the restraint of the *Tzimtzum* entirely transcends the aspect of another, it nevertheless possesses these two levels within it. There is the aspect of the revelation to Himself, wherein there is no room at all for the existence of another. For, although this is already the aspect of an expression of light and illumination, it nevertheless is revelation to Himself, wherein there is no room whatsoever for the existence of another. Then there is the aspect of revelation to another. That is, even

⁵⁶ Pirke d’Rabbi Eliezer Ch. 3

⁵⁷ Avodat HaKodesh Vol. 1, Ch. 2 and on; Derech Emunah (of Rabbi Meir ibn Gabbai) Ch. 7.

⁵⁸ Ohr HaTorah Yitro, p. 838 and on; VaEtchanan p. 123 and on; Maamarei Raza”l v’Inyanim p. 284; *Hemshech* 5666 p. 185 and on, and elsewhere.

⁵⁹ See *Hemshech* 5672 Vol. 3, p. 1,282 and on, and elsewhere.

though this too transcends the existence of the aspect of another, nevertheless, it itself gives room for the existence of another, and relates to the other. Proof of this is from the fact that subsequent to the restraint of the *Tzimtzum*, the existence of another is brought forth into being from it. This is because even prior to the restraint of the *Tzimtzum* it already possessed a relation to an “other” in that, “He estimated within Himself, in potential, all that is destined to be in actuality.”⁶⁰

Now, this level in the revelation to another, that is in the aspect of the spreading forth of the light, is the matter of the end action (*Sof Ma’aseh*). This is because the general aspect of action is that it is the lowest and most final level. For, as is evident, the vitality in action is not at all comparable to the vitality in speech and thought. Moreover, in action itself, we are discussing the end action (*Sof Ma’aseh*), which indicates the very lowest and final level of action. This is comparable to the matter of the *Mazalot*, which are compared to the drawing forth of vitality to the hairs (*Sa’arot*) through the separation of the skull, which is a drawing forth in a separate manner etc.⁶¹ Thus, as stated in Etz Chayim,⁶² “It is like saying *Malchut* of *Malchut* of the Unlimited One-*Ein Sof*.” Thus, it is this aspect which is the “end action” (*Sof Ma’aseh*) that is drawn forth and revealed “first in thought” (*B’Machshavah Tchilah*), which is the aspect of wisdom-

⁶⁰ See Sefer HaMaamarim 5709 p. 38 and on; Shaar HaYichud of the Mittler Rebbe, translated and elucidated under the title The Gate of Unity Ch. 10-11 and the citation to Mikdash Melech there.

⁶¹ See Sefer HaMaamarim 5679 *ibid.* and Kuntreisim Vol. 2 *ibid.* p. 325a and on.

⁶² Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1

Chochmah. It is about this that it states,⁶³ “wisdom (*Abba*) suckles from the *Mazal*.” The same likewise applies to the line-*Kav*, about which it states,⁶⁴ “This glorious and holy thread... is called *Mazal*.” That is, it is like the hairs that are drawn forth through the separation of the restraint-*Tzimtzum*. In other words, even in the loftiest level of the first thought, only the most final and lowest level of the end action (*Sof Ma’aseh*) is drawn forth.

3.

However, *HaShem*’s יהו"ה ultimate Supernal intent in the creation, is for there be a revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and not merely the aspect of the “end action” (*Sof Ma’aseh*) alone. For, *HaShem*’s יהו"ה intention in the creation is as stated,⁶⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” The matter of a dwelling place⁶⁶ is that it is like the dwelling of a human being here below, in that the essential being of the person dwells within it. Similarly, it states,⁶⁷ “It is the

⁶³ Zohar III (Idra Rabba) 289b; Etz Chayim, Shaar HaKlallim Ch. 5, Shaar 13 (Shaar Arich Anpin) Ch. 9; Shaar 14 (Shaar Abba v’Imma) Ch. 3 & Ch. 8; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

⁶⁴ Zohar III (Idra Rabba) 134a

⁶⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

⁶⁶ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah Balak, p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3, and elsewhere.

⁶⁷ Isaiah 44:13

splendor of man to dwell in a house,” referring to the essential being of man. In the same manner, the intention in the dwelling place in the lower worlds, is that there should specifically be a revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This matter is specifically drawn forth through the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people,⁶⁸ since⁶⁹ “the Jewish people arose first in thought.” That is, they arose in the loftiest level of thought, which is the innermost aspect of the thought.⁷⁰ Thus, it is through their service of *HaShem*-יהו"ה, blessed is He, that they affect a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Thus, this is the meaning of why it states,⁷¹ “This day is the beginning of Your works.”⁷² For, although the world was created on the twenty-fifth of Elul, nevertheless, in the creation itself, there only is the revelation of the aspect of the end action (*Sof Ma'aseh*) alone. Thus, the novelty of the day of Rosh HaShanah, that is, the day that Adam, the first man, was created, is that through the service of *HaShem*-יהו"ה, blessed is He, by souls, both generally and particularly in the month of Elul, and even more particularly during the ten days of repentance, whereupon the service of *HaShem*-יהו"ה is in an

⁶⁸ See Sefer HaMaamarim 5679 p. 6

⁶⁹ Midrash Bereishit Rabba 1:4

⁷⁰ See Likkutei Torah Shir HaShirim 19b

⁷¹ In the Musaf liturgy of Rosh HaShanah

⁷² See Sefer HaMaamarim 5679 *ibid.* p. 6; Sefer HaMaamarim Kuntreisim Vol. 2 *ibid.* p. 330b.

inner aspect (*Pnimityut*),⁷³ our service reaches the aspect of the of the innerness (*Pnimityut*) Above. This is as stated,⁷⁴ “Seek My innerness.” Thus, through this service of *HaShem*-יהו"ה, blessed is He, a drawing forth is caused (not only from the aspect of the “end action” (*Sof Ma'aseh*), but also) of the aspect of “the beginning of Your works.”

This then, is why it also states, “Today all forms of the worlds stand in judgment.” For, it is through the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, that a drawing forth of, “the beginning of Your works,” is brought about to all creatures throughout all of creation, “all forms of the worlds.”

4.

Now, we still must understand what exactly is newly introduced specifically on the day of Rosh HaShanah. For the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people, takes place throughout the whole year. For,⁷⁵ “each and every day he performs his service,” in that each and every day there is the service of *HaShem*-יהו"ה, blessed is He,⁷⁶ “to work it (*L'Avdah*-לעבדה) and to guard it (*L'Shamra*-לשמרה).” That is, “to work it (*L'Avdah*-לעבדה)” refers to the two-hundred and forty-eight positive commandments-*mitzvot*,

⁷³ See Sefer HaMaamarim 5679 *ibid.* p. 14

⁷⁴ Psalms 27:8 – The term “My countenance-*Panai*-פני” of this verse, “Seek My countenance” is of the same root as “face-*Panim*-פנים” which also means “innerness-*Pneem*-פנים.”

⁷⁵ Zohar III 94b

⁷⁶ Genesis 2:15

and “to guard it (*L'Shamra*-לשמרה)” refers to the three-hundred and sixty-five prohibitive commandments-*mitzvot*.⁷⁷ What then is the specific novelty of the day of Rosh HaShanah?

However, the explanation of the matter⁷⁸ is that the service of *HaShem*-יהו"ה, blessed is He, throughout the year, is service according to reason and intellect. Therefore, since that service of *HaShem*-יהו"ה, blessed is He, is according to reason and intellect, it therefore only reaches those levels Above that are in a state of measure and limitation.

For example, even in regard to the service of *HaShem*-יהו"ה, blessed is He, through prayer, about which it states,⁷⁹ “Behold! A ladder (*Sulam*-סלם) was set earthward and its top reached heavenward,” although it reaches the aspect indicated by the word, “heavenward,” nevertheless, because it is a service of *HaShem*-יהו"ה that is according to reason and intellect, it reaches only those levels Above that are in a state of measure and limitation.

The same is likewise true in regard to the service of *HaShem*-יהו"ה, blessed is He, of the *Shema* recital. That is, the *Shema* recital is service of *HaShem*-יהו"ה, blessed is He, that transcends intellect and reason. For, the essential matter of the *Shema* recital is to give one's soul over to the Oneness of *HaShem* with the recital of, “*HaShem* is One-*HaShem Echad*-

⁷⁷ See Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27a, Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 45 (88b), and elsewhere.

⁷⁸ See Sefer HaMaamarim 5679 *ibid.* p. 9 and on; Kuntreisim Vol. 2 *ibid.* p. 331b and on.

⁷⁹ Genesis 28:12

יהו"ה אחד⁸⁰ with utter self-sacrifice (*Mesirat Nefesh*) that transcends reason and intellect, as indicated by the continuing words,⁸¹ “And you shall love יהו"ה-*HaShem*, your God, with all your heart and with all soul and with all your being.” Nevertheless, the service of יהו"ה-*HaShem*, blessed is He, in the *Shema* recital, is brought about through reason and intellect. That is, through the general and particular contemplations (*Hitbonenut*) during the verses of praise (*Psukei D’Zimrah*) and the blessings of the *Shema* recital, one comes to a state in which he truly senses that, “יהו"ה-*HaShem* our God, *HaShem* is One-*HaShem Echad* יהו"ה אחד.”⁸² That is, it is through his contemplation through reason and intellect that he comes to grasp – with reason and intellect itself – that he must transcend reason and intellect.

This being the case, even his self-sacrifice (*Mesirat Nefesh*) is according to reason and intellect. In other words, his self-sacrifice (*Mesirat Nefesh*) is a sense that is of the intellect, and thus, it only is potential self-sacrifice (*Mesirat Nefesh*), not actual self-sacrifice. Therefore, even the service of יהו"ה-*HaShem*, blessed is He, of the *Shema* recital, only reaches those levels Above that are in a state of measure and limitation.

Now, the *Shema* recital is the matter indicated by the verse,⁸³ “For what great nation is there, who has a god so close

⁸⁰ See Zohar II 119a; Zohar III 33a; Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 12; Bayit Chadash to Tur, Orach Chayim, 61.

⁸¹ Deuteronomy 6:5

⁸² Deuteronomy 6:4

⁸³ Deuteronomy 4:7

to them, as *HaShem*-יהו"ה our God, whenever we call to Him," about which our sages, of blessed memory, stated,⁸⁴ "to Him and not to His attributes."

There are two explanations of this.⁸⁵ There is the explanation of the Pardes Rimonim⁸⁶ that, "to Him," refers to His light that manifests within the vessels. On the other hand, there is the explanation of the Baal Shem Tov, that it refers to the aspect of Godliness in the vessels themselves. Beyond this, however, "to Him" refers to a level that transcends both these matters and is higher and more transcendent than both. Nevertheless, all these are only states of measure and limitation, since this is service of *HaShem*-יהו"ה, blessed is He, that is according to reason and intellect.

In contrast, the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is a service that is due to the innerness of the heart and innerness of the soul. This is as stated,⁸⁷ "Seek My innerness," and similarly,⁸⁸ "As waters reflect a face to a face, so is the heart of man to man." That is, it is through this service that we draw forth *HaShem*'s-יהו"ה Supernal innerness from Above. Thus, it is specifically the day of Rosh HaShanah that is, "the beginning of Your works."

⁸⁴ Sifri cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah), Ch. 2

⁸⁵ See Likkutei Torah, Behar 43b; Keter Shem Tov, Hosafot 33 and on.

⁸⁶ See Pardes Rimonim, Shaar 4 (Shaar Atzamat v'Keilim), Ch. 1 and on; Shaar 32 there.

⁸⁷ Psalms 27:8

⁸⁸ Proverbs 27:19 – The term "face-*Panim*-פנים" also means "innerness-*Pneem*-פנים," as mentioned before.

The explanation of the matter as it relates to serving *HaShem*-יהו"ה, blessed is He, is as follows: As known, there are two manners of serving *HaShem*-יהו"ה, blessed is He.⁸⁹ There is the service of restraining the opposing side (*Itkafia Sitra Achara*), and there is the service of transforming darkness into light (*It'hapcha Chashucha L'Nehora*).⁹⁰ In the service of *HaShem*-יהו"ה, blessed is He, through restraining the opposing side (*Itkafia Sitra Achara*), there are various matters.

To further explain,⁹¹ it is known that there are two views regarding the matter of darkness.⁹² The first view is that darkness is merely the absence of light, whereas the second view is that darkness is a creation in and of itself. Now, according to the first view, that darkness is the absence of light, it is not applicable to transform the darkness into light, since darkness has no positive existence at all, but is merely the absence of light. Therefore, according to this view, the meaning of transforming darkness into light can only relate to the **place** in which there is darkness. That is, that there no longer should be darkness there and that even an impression of darkness should no longer remain there, but that rather, it should be filled with light.

⁸⁹ See Tanya, Ch. 27 (34a) and elsewhere.

⁹⁰ Zohar I 4a

⁹¹ See Sefer HaMaamarim 5679 *ibid.* p. 17 and on; Sefer HaMaamarim Kuntreisim Vol. 2 *ibid.* p. 342a and on.

⁹² See the note of the Rebbe in Sefer HaMaamarim 5708 p. 239 that these two views are not actually contradictory, but are complimentary, and the citations there.

This likewise is the meaning of the statement of our sages, of blessed memory,⁹³ “Great is repentance, in that one’s intentional sins become counted as merits.” That is, a person who possessed intentional sins (*Zedonot*) should no longer even possess an impression of the intentional sins, but should only have merits (*Zechuyot*).

However, according to this explanation, the use of the specific words, “**transforming** darkness into light (*It’hapcha Chashucha L’Nehora*)” is unclear. We may therefore explain the matter of transforming darkness into light in a different manner, that it refers to the sparks of Holiness that fell and were separated from their source, to the point that their light became darkened, Heaven forbid, may the Merciful One save us.⁹⁴ Because of this they are called, “darkness-*Choshech*-חשך,” indicating that the sparks of Holiness do indeed have existence, but that they must be transformed into light. This then, is the meaning of transforming darkness into light (*It’hapcha Chashucha L’Nehora*). However, all this is according to the first view, that darkness is merely the absence of light and illumination.

However, the second view is that the darkness indeed has an existence in and of itself. This is indeed the correct view. Proof for this is from the fact that the verse states,⁹⁵ “and there was darkness-*Choshech*-חשך upon the surface of the deep.”⁹⁶ Since this verse precedes the coming into being

⁹³ Talmud Bavli, Yoma 86b; Tanya Ch. 7

⁹⁴ See Sefer HaMaamarim 5670 p. 103; *Hemshech* 5672 Vol. 2, p. 770.

⁹⁵ Genesis 1:2

⁹⁶ See Chizkuni commentary to Genesis 1:2

of the light (*Ohr*) with the utterance,⁹⁷ “Let there be light-*Yehi Ohr*-אור-יהי,” it is impossible to state that darkness is merely the absence of light. For, if there was an existence of the light first, it would be applicable to state, in negation, that darkness is merely the absence of light. However, when there is no existence of light, and there is not yet even the assumption of the existence of light, it is not applicable to negate the existence of light. Thus, since the matter of darkness-*Choshech*-חשך preceded the coming into being of the light-*Ohr*-אור, it therefore is necessary to state that the darkness-*Choshech*-חשך is a creation unto itself. This is further proven by the statement,⁹⁸ “First there was darkness and then light returned,” and similarly,⁹⁹ “At first light and darkness served intermingled with one another.” This indicates that darkness is not merely the absence of light, but is a creation, in and of itself.

According to this view, the specific words “**transforming** darkness into light (*It’hapcha Chashucha L’Nehora*)” make more sense. That is, that the darkness itself should be transformed into light. This also explains the aforementioned matter that,¹⁰⁰ “Great is repentance, in that one’s intentional sins become counted as merits.” That is, the intentional sins (*Zedonot*) themselves are transformed into merits (*Zechuyot*).

⁹⁷ Genesis 1:3

⁹⁸ Talmud Bavli, Shabbat 77b

⁹⁹ Rashi to Genesis 1:4

¹⁰⁰ Talmud Bavli, Yoma 86b; Tanya Ch. 7

This then, is the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah and Yom Kippur, which is the service of transforming the intentional sins (*Zedonot*) themselves into merits (*Zechuyot*). This is the meaning of the matter of serving *HaShem*-יהו"ה, blessed is He, by “transforming darkness into light.” It is through this kind of service of *HaShem*-יהו"ה, blessed is He, that “the beginning of Your works,” is caused to be drawn forth.

6.

We must now understand why it is specifically through the service of *HaShem*-יהו"ה, blessed is He, of transforming darkness into light, that the aspect of, “the beginning of Your works,” is drawn forth. A summarized explanation of this is as follows:

At first glance, it is not understood how it is possible for darkness to be transformed into light. That is, when it comes to the service of *HaShem*-יהו"ה, blessed is He, through restraint (*Itkafia*),¹⁰¹ it makes sense, since this was something that always existed. That is, prior to the restraint of the *Tzimtzum*, there was an illumination of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, whereas His power to limit was concealed. This then, is the root of serving *HaShem*-יהו"ה, blessed is He, through restraint (*Itkafia*), which is the subjugation of the darkness due to the illumination of

¹⁰¹ And this similarly applies to the service of transformation (*It'hapcha*) as is understood according to the first view presented above.

the light. However, in regard to serving *HaShem*-יהו"ה, blessed is He, through transformation (*It'hapcha*) – that is, to transform the darkness itself into light – we must understand how it is possible to transform darkness into light.

This is because light and darkness are two separate creations, and therefore, even in their root they are two matters that are separate from each other; the power of limitation and the power of limitlessness. For, just as the limitless light of *HaShem*-יהו"ה, the Unlimited One, possesses the power of limitlessness, so too, He possess the power of limitation.¹⁰² That is, they are two separate and defined matters; the limitless and the limited, or in a different way of expressing it; concealment (*He'elem*) and revelation (*Gihuy*). How then is it possible for darkness to be transformed into light?

The explanation¹⁰³ is that the strength to be able to serve *HaShem*-יהו"ה, blessed is He, by transforming darkness into light (*It'hapcha Chashucha L'Nehora*), is from a level that transcends both limitlessness (*Bli Gvul*) and limitation (*Gvul*). That is, from a level in which there is neither limitation (*Gvul*) nor limitlessness (*Bli Gvul*). It rather is rooted in He who has both the potential for limitation (*Gvul*) and limitlessness (*Bli Gvul*). However, in truth, we cannot even use the descriptive term, “potential-*Ko'ach*-כח” in relation to this, but only the term, “ability-*Yecholet*-יכולת.” That is, He has the ability for limitation (*Gvul*) and He has the

¹⁰² Avodat HaKodesh Vol. 1, Ch. 8; Derech Emunah Ch. 2

¹⁰³ See Sefer HaMaamarim 5679 *ibid.* p. 21 and on; Sefer HaMaamarim Kuntreisim Vol. 2, p. 346a and on.

ability for limitlessness (*Bli Gvul*). That is, He has the ability to conceal and He has the ability to reveal.

Moreover, here these are not two separate matters, but rather, His ability to conceal and His ability to reveal are all one matter, which is the matter of His unlimited ability, that in everything, He has the ability to conceal and to reveal. In other words, they are not two separate matters that are equal to each other, but rather, they are one matter, which is His utter omnipotence, that He has the ability for everything and anything, since He is above to no end and below to no limit.¹⁰⁴ Thus, because of His unlimited ability, which transcends both revelation (*Gilyu*) and concealment (*He'elem*), both light (*Ohr*) and darkness (*Choshech*), it is possible for darkness to be transformed into light.

The same applies In our service of *HaShem*-יהו"ה, blessed is He. That is, because of the essence of the soul, which transcends its particular powers, it is possible to serve *HaShem*-יהו"ה, blessed is He, by transforming darkness into light. Thus, this is what is meant that through this service of *HaShem*-יהו"ה, blessed is He, of transforming darkness into light, there is a drawing forth of the aspect of, "the beginning of Your works." For, since the service of *HaShem*-יהו"ה, blessed is He, of transforming darkness into light, is from the essence of the soul, it therefore reaches the aspect of the essential ability (*Yecholet*) that transcends both revelation

¹⁰⁴ See Tikkunei Zohar, end of Tikkun 57; Ohr HaTorah al Maamarei Razal v'Inyanim p. 110 and on; Discourse entitled "*V'Nachah*" 5714 (Torat Menachem, Sefer HaMaamarim Nissan p. 171 and on; Sefer HaMaamarim 5714 p. 131 and on).

(*Giluy*) and concealment (*He'elem*), and it is through this that there is a drawing forth of “the beginning of Your works.”

7.

This then, is the meaning of the words, “This day is the beginning of Your works.” For, Rosh HaShanah is the day that Adam, the first man, was created. It is Adam who said to all creatures,¹⁰⁵ “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker,” through which he drew down the aspect of *HaShem*'s-יהו"ה Kingship, blessed is He. This is as stated,¹⁰⁶ “*HaShem*-יהו"ה has reigned, He has donned grandeur.” The same is true each and every year, that through the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people accepting the yoke of His Kingship upon themselves on Rosh HaShanah, they draw down the aspects of His will (*Ratzon*) and pleasure (*Ta'anug*) for Kingship. That is, they draw down the aspect of, “the beginning of Your works,” which is the beginning of *HaShem*'s-יהו"ה will and pleasure for His attribute of Kingship-*Malchut*.

It is in this regard that our sages, of blessed memory, stated,¹⁰⁷ “On Rosh HaShanah recite before Me verses of Kingship.” The verse specifies, “Before Me-*Lefanai*-לפני,” meaning, before *HaShem*-יהו"ה, blessed is He and blessed is

¹⁰⁵ Psalms 95:6; Pirke d'Rabbi Eliezer Ch. 11; Zohar I 221b

¹⁰⁶ Psalms 93:1

¹⁰⁷ Talmud Bavli, Rosh HaShanah 16a, 34b.

His name.¹⁰⁸ This drawing forth is accomplished through the Shofar.¹⁰⁹ For, the voice of the Shofar is (not merely a heard voice, but is rather) an “inner voice that is not heard.”¹¹⁰ For, the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is from the innerness (*Pnimityut*) of the soul, as it states,¹¹¹ “Seek My innerness.” This service that is from the innerness of the soul is specifically the service of *HaShem*-יהו"ה, blessed is He, of transformation (*It'hapcha*), through which intentional sins (*Zedonot*) are transformed into merits (*Zechuyot*). For, through the service of restraint (*Itkafia*), intentional sins (*Zedonot*) only become like unintentional sins (*Shegagot*). However, through serving *HaShem*-יהו"ה, blessed is He, in a way of transformation (*It'hapcha*), intentional sins (*Zedonot*) become like merits (*Zechuyot*). It is through this that we draw forth the aspect of, “the beginning of Your works,” and even beyond the aspect of “the beginning of Your works” we not only draw forth the aspect of the revelation to another, and not only the aspect of the revelation to Himself, but more than this, we draw forth the essential light of *HaShem*-יהו"ה, blessed is He. However, even beyond this light, we draw forth the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, in the

¹⁰⁸ See Likkutei Torah Acharei 28b and elsewhere.

¹⁰⁹ See Talmud Bavli, Rosh HaShanah 16a ibid.

¹¹⁰ See Zohar I 50b; Also see the discourse entitled “*Atem Nitzavim* – You are standing this day” 5712, translated in The Teachings of The Rebbe 5712, Discourse 24.

¹¹¹ Psalms 27:8 – The term “My countenance-*Panai*-פני” of this verse, “Seek My countenance” is of the same root as “face-*Panim*-פנים” which also means “innerness-*Pneem*-פנים.”

most literal sense, which is *HaShem* 's-יהו"ה ultimate intention of making a "dwelling place for Himself in the lower worlds."

8.

This then, explains the words, "Today all forms of the worlds stand in judgment." For, by means of drawing down the aspect of "the beginning of Your works" within the souls of the Jewish people, it also is drawn down to the entire chaining down of the worlds (*Seder HaHishtalshelut*). This is similar to what we observe here below, in man, that when a person's thoughts, speech and actions lack pleasure in something, they cannot at all be compared to his thoughts, speech and actions when he has pleasure in it. That is, because of the pleasure, the thought, speech and action themselves are entirely different.

This is similarly understood regarding how it is Above, that when there is a drawing forth of the inner light (that is, the inner pleasure and intention in the creation) in the souls of the Jewish people, then all other creatures are likewise caused to be elevated to a loftier state of being. This is as we recite at the conclusion of the blessings of the verses of Kingship (*Malchiyyot*), "*HaShem*-יהו"ה, the God of Israel, is King, and His Kingship rules over all."

This then, is the meaning of the words, "Today all forms of the worlds stand in judgment." That is, through drawing down the inner light in the souls of the Jewish people on this day of Rosh HaShanah, a drawing down of the inner

light to all forms of the worlds is accomplished. This itself is the novelty of the day of Rosh HaShanah. That is, on Rosh HaShanah the inner aspect of the light is drawn into the outer light, thus fulfilling *HaShem's* יהו"ה ultimate intent of making a “dwelling place for Himself in the lower worlds.” That is, the ultimate perfection of the service of *HaShem*-יהו"ה, blessed is He, is accomplished in transforming darkness into light (*It'hapcha Chashucha L'Nehora*).

The explanation is as follows:¹¹² Although it is true that even prior to the restraint of the *Tzimtzum* there was an illumination of the inner light within the outer light, nevertheless, prior to the restraint of the *Tzimtzum*, the outer light did not have any existence. Rather, the outer light was entirely included in the inner light, which is not *HaShem's*-יהו"ה ultimate Supernal intent. This is because *HaShem's*-יהו"ה ultimate intent is to have a dwelling place in the lower worlds. This means that the outer light should indeed have existence, but that as it is in its existence, an illumination of the inner light should be within it.

It is because of this Supernal intent that it was necessary for there to be a restraint-*Tzimtzum*, specifically in a manner of complete withdrawal (*Siluk*). For, at first glance, it is not understood why the restraint of the *Tzimtzum* had to be in a way of complete withdrawal (*Siluk*) and that there should

¹¹² See Sefer HaMaamarim 5679 *ibid.* p. 7.

subsequently be the drawing forth of the line of light (*Kav*). Why did the line (*Kav*) not simply remain as it was at first?¹¹³

However, the explanation is that in the illumination of the light in the line (*Kav*) as it was before the *Tzimtzum*, the existence of the vessels (*Keilim*) was not possible. However, after the vessels (*Keilim*) were already brought forth into existence, they then are able to receive the light of the line (*Kav*).¹¹⁴ At first, however, (prior to their existence), when there was only the illumination of the line (*Kav*), the existence of the vessels (*Keilim*) was not possible. (That is, they then were entirely included and nullified in the light.) However, since *HaShem's* יהו"ה Supernal intent is that the existence of the vessels (*Keilim*) should be, and that as they are in their existence, they receive the light of the line (*Kav*), therefore the restraint of the *Tzimtzum* was specifically in a manner of complete withdrawal (*Siluk*). For, it is through this withdrawal that the vessels (*Keilim*) were brought forth into being, and then the light of the line (*Kav*) was drawn forth into them.

The same principle applies with the existence of the body of man.¹¹⁵ That is, the human body differs from the bodies of all other creatures, in that the body of man was formed first, as the verse states,¹¹⁶ “And *HaShem* יהו"ה God formed the man of the dust of the earth,” and only afterwards

¹¹³ See *Hemshech* 5666 p. 4; *Hemshech* 5672 Vol. 1, p. 28; *Sefer HaMaamarim* 5678 p. 283; 5684 p. 84; 5702 p. 28; 5708 p. 12, and elsewhere.

¹¹⁴ See *Etz Chayim*, *Shaar HaKlallim*, Ch. 1

¹¹⁵ See *Sefer HaMaamarim* 5679 *ibid.* p. 6.

¹¹⁶ *Genesis* 2:7

it continues, “and He blew into his nostrils the soul of life.”¹¹⁷ This is because of the root of the human body Above, wherein the vessels (*Keilim*) were brought forth into existence first, and only afterwards the light of the line (*Kav*) was drawn forth into them. Thus, it is for this reason that the body of man was first brought into existence, and only afterwards the soul was drawn into him.

The explanation is that if the body and soul were formed as one, the body would then have no existence, but would be entirely included in the soul. This, however, is not the ultimate Supernal intent of יהו"ה-*HaShem*. Rather, יהו"ה-*HaShem*'s ultimate intent is that the body of man should exist, and that its existence should be in such a manner that choice (*Bechirah*) is granted to the person, to have the ability to either conceal and hide the light of the soul, or instead, that in the existence of the body, as it is, the soul can illuminate within it. It is for this intent and purpose that יהו"ה-*HaShem*, blessed is He, brought forth the body of man into existence first, so that as the body exists, as it is, the light of the soul can illuminate within it.

This is the matter that is renewed on Rosh HaShanah. That is, through the service of יהו"ה-*HaShem*, blessed is He, of Rosh HaShanah, there is a fulfillment and completion of יהו"ה-*HaShem*'s Supernal intent in having a dwelling place in the lower worlds. For although even before the restraint of the *Tzimtzum* there was an illumination of the inner light in the outer light, nevertheless, this was not in a way that the outer

¹¹⁷ See Torah Ohr, Bereishit 3d; Torat Chayim Bereishit 18d and on.

light had any existence. However, through the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, "Today all forms of the worlds stand in judgment." That is, there is a drawing forth of the inner light to all forms of the worlds, specifically as they are in their existence.

This affects that on Rosh HaShanah even the bestowal of physical sustenance is signed and sealed for the good from *HaShem*'s-יהו"ה full and generous hand,¹¹⁸ as He is in His essential and true magnanimity (*Chesed*), which is utterly limitless (*Bli Gvul*).¹¹⁹ In other words, it is through our service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, out of the inner essence of the soul, in that we, "seek My innerness," that there will be a drawing forth of the inner essence above, even in the bestowal of physical sustenance in our physical matters. May we all merit, together with all the Jewish people, to be inscribed and sealed for good, with openly revealed and apparent goodness!

¹¹⁸ See the third blessing of the Grace after Meals (*Birkhat HaMazon*).

¹¹⁹ See *Sefer HaMaamarim*, Kuntreisim Vol. 2 *ibid.* p. 322a, and elsewhere.