

Discourse 1

“Zeh HaYom Techilat Ma’asecha - This day is the beginning of Your works”

Delivered on the 2nd day of Rosh HaShanah, 5714

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

On Rosh HaShanah we recite,³³ “This day is the beginning of Your works.” Now, the questions about this are well known.³⁴ Namely, is it not the case that the world was created on the twenty-fifth day of Elul?³⁵ That is, Rosh HaShanah is the sixth day of the creation and is the day that Adam, the first man, was created. This being so, why is the day of Rosh HaShanah called, “The beginning of Your works?” Moreover, why was the day of Rosh HaShanah, which is “the beginning of Your works,” not established on the twenty-fifth of Elul, the day on which the world was created?

About this it is explained³⁶ that the substance of the day of Rosh HaShanah is that it is the time that we coronate and draw forth the Kingship of *HaShem*-יהו"ה, blessed is He. Now, the matter of Kingship-*Malchut* is specifically that the people accept it willingly. This is the difference between a kingdom (*Melchuah*-מלוכה) and a government (*Memshalah*-ממשלה), in

³³ Rosh HaShanah Musaf liturgy – Talmud Bavli, Rosh HaShanah 27a

³⁴ See Likkutei Torah, Nitzavim 57a and elsewhere.

³⁵ Midrash Vayikra Rabba 29:1

³⁶ See the discourse entitled “*Tiku*” 5677 (Sefer HaMaamarim 5667 p. 1 and on.)

that government (*Memshalah*-משלה) can be imposed upon the people by force and is not necessarily accepted willingly. In contrast, the matter of a kingdom (*Meluchah*-מלוכה) is specifically in the fact that the people accept it willingly.

Now, this matter of the willing acceptance of *HaShem*'s יהו"ה Kingship, blessed is He, is specifically drawn forth by man. This is why at the very beginning of human existence, Adam, the first man, said³⁷ to all the creatures:³⁸ "Come, let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker." This likewise is why the song of that day³⁹ states,⁴⁰ "*HaShem*-יהו"ה has reigned, He has donned grandeur," because it was upon Adam's declaration that the novelty of *HaShem*'s יהו"ה Kingship was introduced and actualized, in that the drawing forth of His Kingship was specifically accomplished by man.

Now, this matter returns and reawakens every year. That is, on Rosh HaShanah we must draw forth *HaShem*'s יהו"ה Kingship anew. This is as stated by our sages, of blessed memory,⁴¹ "The Holy One, blessed is He, said: 'On Rosh HaShanah say (*Imroo*-אמרו) verses of kingship (*Malchiyot*) before Me, in order to crown Me as King over you.'" His honorable holiness, the Alter Rebbe, explained⁴² that the word

³⁷ See Zohar I 221b; Zohar III 107b; Tikkunei Zohar, Tikkun 56; Pirke d'Rabbi Eliezer, Ch. 11 (and RaDa"l commentary there); Midrash Tanchuma, Pekudei 3.

³⁸ Psalms 95:6

³⁹ That is, the song that the Levites sang in the Holy Temple on Friday, which is the sixth day of Creation when man was created.

⁴⁰ Psalms 93:1

⁴¹ Talmud Bavli, Rosh HaShanah 16a, 34b

⁴² Maamarei Admor HaZaken 5565 Vol. 2, p. 888; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 399.

“say-*Imroo*-אמר” is of the same root as the word in the verse,⁴³ “And *HaShem*-יהו"ה has distinguished you (*He'emeercha*-האמירך) today,” which is a term of praise. In other words, on Rosh HaShanah we must praise and exalt *HaShem*'s-יהו"ה Kingship-*Malchut*, through which we draw forth *HaShem*'s-יהו"ה Supernal desire and pleasure to reign.

Now, it is the souls of the Jewish people who accomplish this, as stated,⁴⁴ “He became King over Yeshurun, when the numbers of the nation gathered – the tribes of Israel in unity.” In other words, the matter of, “He became King over Yeshurun,” was accomplished specifically, “when the numbers of the nation gathered,” which refers to the souls of the Jewish people, and moreover, in a manner of “the tribes of Israel in unity.” That is, all the Jewish people, from⁴⁵ “the heads of your tribes” until “the hewer of your wood and the drawer of your water,” are all included together.

In other words, even though generally,⁴⁶ “their minds are dissimilar to each other and their faces are dissimilar to each other,” nonetheless, they all are included as one. This inclusion is because they all willingly accept the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, upon themselves. More particularly, the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, is because of the inner aspect of their souls. This is one of the differences between accepting the yoke of *HaShem*'s-

⁴³ Deuteronomy 26:18; Also see Rashi to Talmud Bavli, Brachot 6a that it is a term of praise and distinction.

⁴⁴ Deuteronomy 33:5

⁴⁵ Deuteronomy 29:9-10

⁴⁶ Talmud Bavli, Brachot 58a

יהו"ה Kingship, blessed is He, during the rest of the year, and accepting His yoke on Rosh HaShanah. Namely, accepting the yoke of *HaShem's*-יהו"ה Kingship on Rosh HaShanah, is with the innerness of the soul⁴⁷ and the result is this matter of inclusion. This is because the matter of accepting of the yoke of *HaShem's*-יהו"ה Kingship is equal for everyone, and more specifically, because it comes from the innerness of the soul, in which all Jews are equal.

Thus, it is through this that the verse states, "You are standing today, all of you." The term, "today-*Hayom*-היום," refers to Rosh HaShanah,⁴⁸ because it was specifically then that, "He became King over Yeshurun," which refers to the drawing forth *HaShem's*-יהו"ה Kingship, blessed is He.

This is why Rosh HaShanah was specifically established on the sixth day from the beginning of creation, the day that Adam, the first man, was created. For, since Rosh HaShanah is the time of drawing forth *HaShem's*-יהו"ה Kingship, blessed is He, and the drawing forth of His Kingship is specifically through man (as mentioned before), therefore Rosh HaShanah was specifically established on the day that Adam, the first man, was created. For, it is through their service of Him that the souls of the Jewish people draw forth the matter of *HaShem's*-יהו"ה Kingship, blessed is He.

⁴⁷ See the discourse entitled "*Zeh HaYom*" 5662 (Sefer HaMaamarim 5662, p. 225).

⁴⁸ Zohar II 32b; Zohar III 231a; See Likkutei Torah, Tavo 41c.

2.

This is also why Rosh HaShanah is called “the beginning of Your works,” because it is through the matter of *HaShem*’s-יה"ה Kingship (*Meluchah*-מלוכה) that the existence of the worlds is sustained. That is, their existence is specifically brought about through the matter of His Kingship-*Malchut*.

The explanation is that when it arose in *HaShem*’s-יה"ה simple will, blessed is He, “I will be King,”⁴⁹ there then was an arousal of desire for worlds to exist, since “there is no King without a nation.”⁵⁰ In other words, even though “before the creation of the world, there was Him and His Name alone,”⁵¹ which is the aspect of His essential exaltedness (that is loftier than His transcendence over a nation) and is the primary aspect of His Kingship, nevertheless, this only refers to the reality that, in and of Himself, He is essentially exalted, blessed is He. It therefore is a concealed aspect within Himself.

However, because the desire, “I will be King,” arose in His simple will, that His Kingship should specifically be revealed, and since the revelation of His Kingship must specifically be over a nation, since “there is no King without a nation,” therefore, because of the arousal of the desire for Kingship, from this, a desire was also aroused for the existence

⁴⁹ Idra Rabba cited in Derech Mitzvotcha 170b; Also see Likkutei Torah Naso 21d.

⁵⁰ Rabbeinu Bachaye to Genesis 38:30, and beginning of Balak; Emek HaMelech, Shaar 1, Ch. 1; Tanya Shaar HaYichud v’HaEmunah Ch. 7, and elsewhere.

⁵¹ Pirke d’Rabbi Eliezer Ch. 3

of worlds. For, it is through the existence of the world that the aspect of a nation, meaning, tangible separate beings (*Yesh*), becomes possible.

This is because we find two opposites in the matter of a nation. The term “nation-*Am*-עם” is of the same root as the word, “dimmed-*Ommemut*-עוממות,” in that they are separate entities that are distinct and separate from the level of the King.⁵² Nevertheless, there must be some common denominator between the nation and the King, as only then is it applicable for Him to be King over them.⁵³ This is accomplished through His *Sefirah* of Kingship-*Malchut*, being that the substance of the quality of Kingship-*Malchut* is the matter of concealment. For, although, as known, Kingship-*Malchut* is the aspect of the revelation of all the *Sefirot*, it only is so in regard to the aspect of the Kingship-*Malchut* of each *Sefirah*. This is to say that the revelation of each *Sefirah* comes about through the aspect of its Kingship-*Malchut*. However, regarding the aspect of Kingship-*Malchut* as a stature (*Partzuf*) in and of itself, it is the aspect of concealment.

In other words, the aspect of Kingship-*Malchut* as the tenth *Sefirah* of *Zeir Anpin* is an aspect of revelation. For, since *Zeir Anpin* is the aspect of light (*Ohr*) and light is always in a state of ascent and adhesion to its Luminary, therefore revelation comes about specifically through Kingship-*Malchut*.

This is because the revelation of each *Sefirah* comes about through its aspect of Kingship-*Malchut*. However, in

⁵² See Tanya, Shaar HaYichud v’HaEmunah, Ch. 7.

⁵³ See Likkutei Torah, Nitzavim 44d, and elsewhere.

regard to the aspect of Kingship-*Malchut* as a stature (*Partzuf*) in and of itself, it is the aspect of concealment. Therefore, it is through the concealment affected by the *Sefirah* of Kingship-*Malchut*, and particularly through the partition (*Parsa*) that separates (between the world of Emanation and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*), that the worlds are brought forth into tangible existence (*Yesh*), so much so, that they even have a sense of separate and independent existence.

For, from the aspect of *Zeir Anpin* alone, it is not possible for there to be an aspect of tangible existence of an entity that senses itself as separate from the aspect of *Zeir Anpin*. This is because *Zeir Anpin* is the aspect of revelation and within *Zeir Anpin* all matters that exist (concealed) in *Arich Anpin*, come into a state of revelation. For, even though *Zeir Anpin* is the aspect of “smallness-*Zeir*-זעיר,” nevertheless, all matters (that are concealed in *Arich Anpin*) become revealed there, albeit in a manner of “smallness-*Zeir*-זעיר.”

Moreover, *Zeir Anpin* is primarily the matter of kindnesses, as it states,⁵⁴ “He remembered His kindness.”⁵⁵ It therefore is not possible for the tangible existence of something that senses itself as a separate entity to arise from the aspect of *Zeir Anpin*. That is, as a result of the revelation (*Giluy*) of the aspect of *Zeir Anpin*, the power of the One who brings

⁵⁴ Psalms 98:3; See Ohr HaTorah (Yahal Ohr) to Psalms 98:3 (p. 356).

⁵⁵ The term “He recalled-*Zachar*-זָכַר” also means “masculine” and is thus a reference to *Zeir Anpin*, the bestower of influence (*Mashpia*), as opposed to the feminine-*Nukvah* aspect of the recipient, which is the aspect of kingship-*Malchut*. (See Ohr HaTorah, Yahal Ohr *ibid.*)

everything into being, blessed is He, would be felt and apparent within the created being.

However, this is not so of the *Sefirah* of Kingship-*Malchut*, which is the aspect of concealment (*He'elem*). This is because the *Sefirah* of Kingship-*Malchut* is called, “the ingathering of Israel” (*Knesset Yisroel*-כְּנֶסֶת יִשְׂרָאֵל),⁵⁶ in that she “gathers-*Konneset*-כּוֹנֶסֶת” all the upper lights into herself and covers over them. This concealment is in such a manner that the lights that Kingship-*Malchut* gathers into herself are not drawn into revelation to the recipients, which is the difference between the concealment affected by Kingship-*Malchut*, as opposed to the concealment affected by the vessels (*Keilim*).

For, although the vessels (*Keilim*) also conceal, nevertheless, the concealment affected by them is only of the light as it essentially is. However, the light (*Ohr*) that manifests in the vessels (*Keilim*) is indeed revealed. In contrast, the concealment of Kingship-*Malchut* is not only the concealment of the lights (*Orot*) as they essentially are (in that Kingship-*Malchut* “gathers-*Konneset*-כּוֹנֶסֶת” them within herself), but rather, even the lights that are “gathered” within her are concealed. That is, they are not drawn to the recipients from the aspect of Kingship-*Malchut*.

Thus, there are two aspects to the *Sefirah* of Kingship-*Malchut*. There is the aspect called, “the sea-*Yam*-יָם,” and the aspect called, “the land-*Aretz*-אֶרֶץ.”⁵⁷ The “sea-*Yam*-יָם” refers

⁵⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 1 (The *Sefirah* of Kingship-*Malchut*).

⁵⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 1 (The *Sefirah* of Kingship-*Malchut*) *ibid*.

to the aspect of the concealment (*He'elem*) of Kingship-*Malchut* and is the matter of “the ingathering of Israel” (*Kneset Yisroel*-כנסת ישראל), in that she “gathers-*Konneset*” all of lights into herself and covers over them. The “land-*Aretz*” refers to the aspect of the revelation (*Giluy*) of Kingship-*Malchut*, through which the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are brought into being. About this the verse states,⁵⁸ “All originate from the dust,” meaning that the creation of novel existence brought forth from the aspect of the “land-*Aretz*” of Kingship-*Malchut*, does not even have what the aspect of the “sea-*Yam*” of Kingship-*Malchut* has. This then, is what is meant that the concealment of the *Sefirah* of Kingship-*Malchut* brings about the existence of tangible entities who sense themselves as separate and independent beings.

However, more specifically, this comes about through the partition (*Parsa*) that separates (between the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*)). This is because even in regard to the concealment (*He'elem*) of the *Sefirah* of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*, it still is not possible for there to be tangible beings who sense themselves as existing separately and independently. Rather, it is specifically through the medium of the partition (*Parsa*) that separates (between the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah,*

⁵⁸ Ecclesiastes 3:20

Asiyah) that the aspect of tangible beings who sense themselves as existing separately and independently can be.

Now, this same principle applies to the totality of the chaining down of the worlds (*Hishtalshelut*) brought about from the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, which was initiated by the restraint of the *Tzimtzum*.⁵⁹

This then, is the substance of the matter of Rosh HaShanah. That is, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship and sublimating themselves to Him from the innerness of their souls – (since, as will soon be explained, the inner aspect of Kingship-*Malchut* must be drawn forth, therefore the service of *HaShem*-יהו"ה in this, must necessarily be from the innerness of the soul) – they thus draw forth the Kingship of *HaShem*-יהו"ה, blessed is He, through which the matter of His “nation-*Am*-עַם” comes into existence. Through this, the existence of the worlds is sustained, and this is why it states about Rosh HaShanah, “This day is the beginning of Your works.”

3.

Now, the drawing forth of *HaShem*’s-יהו"ה Kingship-*Malchut* on Rosh HaShanah does not only relate to the matter of Kingship-*Malchut*, in and of itself. Rather, there must also be a drawing forth of *HaShem*’s-יהו"ה desire (*Ratzon*) and

⁵⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11 and on.

pleasure (*Ta'anug*) for Kingship-*Malchut*. The reason is because on Rosh HaShanah (from the evening of Rosh HaShanah until after the blowing of the Shofar),⁶⁰ there is a withdrawal (*Siluk*) of the inner aspect of Kingship-*Malchut*, which specifically refers to the matter of *HaShem* 's-יהו"ה desire (*Ratzon*) and pleasure (*Ta'anug*) for Kingship-*Malchut*. That is, it is withdrawn to its root and source, and to the root of its root, in the aspect of the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He.

This withdrawal is not merely like a concealment (*He'elem*), meaning that in a concealed way it still exists and is just not revealed. Rather, its light is as naught. This is similar to what is explained⁶¹ about the restraint of the *Tzimtzum*; that it is the concealment of the light (*Ohr*) within its Luminary (*Ma'or*), which is the matter of the absence of light (to the point that it does not exist as light (*Ohr*)). That is, as the light is included in its Luminary (*Maor*) all that remains of it is the potential for light (*Ohr*). Moreover, not only is it that there is no aspect of existence to the light, except for the potential for the light as it is included in the Luminary, but even beyond this, there only is *HaShem*-יהו"ה, the Luminary Himself, blessed is He. That is, the Luminary, blessed is He, includes everything within Himself, and thus also includes the potential for light. Because of this, the light has no recognizable existence whatsoever in Him, even in a way of a potential.

⁶⁰ See Tanya Iggeret HaKodesh, Epistle 14 (120b)

⁶¹ Torah Ohr, Vayera, discourse entitled "*Patach Eliyahu*" 14b

However, this withdrawal (*Siluk*) is only of the inner aspect of Kingship-*Malchut*, whereas externally, it remains in existence and is not withdrawn. Because of this, we can understand the answer to the question,⁶² “How is it possible that the existence of the worlds is sustained on Rosh HaShanah?” In other words, since the worlds exist through the *Sefirah* of Kingship-*Malchut*, and on Rosh HaShanah Kingship-*Malchut* is withdrawn, this being so, how can the existence of the worlds be sustained on Rosh HaShanah?

The explanation is that the withdrawal (*Siluk*) is only in the inner aspect (*Pnimitiyut*) and not in the external aspect (*Chitzoniyut*), for as the verse states,⁶³ “By the word of *HaShem*-יהוה the heavens were made.” That is, the existence and sustainment of the worlds is from the letters of speech. Manifest within the letters of speech are the aspects of the emotions and intellect, up to the aspect of the crown-*Keter*, which is the inner aspect of the letters. The withdrawal on Rosh HaShanah is only of the inner aspect of the letters, meaning, the *Sefirot* that are manifest within the letters. However, the externality, which are the letters themselves, remain in existence and are not withdrawn. As a result, the existence of the worlds is retained on Rosh HaShanah.

⁶² See Maamarei Admor HaZaken ibid. p. 888 and on; Biurei HaZohar of the Tzemach Tzedek ibid. p. 400 and on; p. 414; Siddur Im Divrei Elokim Chayim, Shaar HaTekiyot, p. 246c; Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,366 and on; Sefer HaMaamarim 5665 p. 9 and on; Discourse entitled “*KaNesher*” 5682 Ch. 2 (Sefer HaMaamarim 5682 p. 38).

⁶³ Psalms 33:6

Now, this withdrawal (*Siluk*) (of the inner aspect) is called, “sleep-*Dormita* דורמיטא,”⁶⁴ in that it is analogous to sleep, because during sleep, the soul ascends high above and draws vitality unto itself.⁶⁵ Now, although for the soul, this is a matter of ascent, nonetheless, for the body it is complete darkness, since during sleep, the body is devoid of reason and intellect. Rather, all that remains is “the impression of life” (*Kista d’Chayoota* קיסטא דחיותא).⁶⁶ This being so, for the body this is surely a great descent. The same is true of the withdrawal (*Siluk*) of Rosh HaShanah; in that in relation to the letters (*Otiyot*) it is complete withdrawal, and this is certainly so in relation to the worlds themselves.

This is likewise the difference between Rosh HaShanah and Shabbat and Festivals.⁶⁷ The ascents of Shabbat and the Festivals are in such a way that even the vessels (*Keilim*) ascend together with the lights (*Orot*). In contrast, on Rosh HaShanah, only the lights (*Orot*) ascend. This is why on Shabbat it is called an “ascent” (*Aliyah*), whereas on Rosh HaShanah it is called a “withdrawal” (*Siluk*). On Shabbat the ascent is of the lights (*Orot*) together with the vessels (*Keilim*), meaning that the vessels (*Keilim*) become refined, through which they draw forth and receive loftier and more elevated light and illumination. Therefore, this is called an ascent (*Aliyah*), even for the worlds.

⁶⁴ See Shaar HaKavanot, Inyan Rosh HaShanah; Pri Etz Chayim, Shaar Rosh HaShanah, and elsewhere.

⁶⁵ Midrash Bereishit Rabba 14:9

⁶⁶ See Zohar I 83a

⁶⁷ See Ohr HaTorah ibid. p. 1,367; Sefer HaMaamarim 5660 p. 2 and on; 5665 p. 87 and on.

In contrast, on Rosh HaShanah only the lights ascend, and it therefore is called “withdrawal” (*Siluk*).⁶⁸ For, although in relation to the lights (*Orot*) it is an ascent, nevertheless, in relation to the vessels (*Keilim*), it is a matter of concealment and descent, in that they lack the lights (*Orot*).

Elsewhere, it is explained that the withdrawal of Kingship-*Malchut* on Rosh HaShanah is an even greater withdrawal than the withdrawal (*Siluk*) that occurred with the restraint of the *Tzimtzum*. For, in the matter of the restraint of the *Tzimtzum*, the withdrawal was only in relation to the recipients of the letters, whereas the letters themselves did not undergo any change and the light remained in them as before. In contrast, the withdrawal of Rosh HaShanah is in relation to the letters too, in that even the letters (*Otiyot*) themselves lack light. This is comparable⁶⁹ to work that is done in a way of weakness and slackness of the hands, wherein the lacking is not only in the product of the work, in that it is not as it should be, but rather, the lacking is even in the hands, in that they lack illumination and vitality.

This then, is the service of *HaShem*-יהו"ה, blessed is He, of the day of Rosh HaShanah. Namely, there must be a drawing forth of the inner aspect of *HaShem* 's-יהו"ה Kingship-*Malchut* into the letters (of Creation). That is, there must be a drawing forth of *HaShem* 's-יהו"ה desire (*Ratzon*) and pleasure (*Ta'anug*) to reign.

⁶⁸ See Tanya, Kuntres Acharon, 157b.

⁶⁹ See Siddur Im Divrei Elokim Chayim ibid. p. 246b and on.

The explanation is that although, as explained before, “there is no King without a nation,” which is due to the desire (*Ratzon*) and pleasure (*Ta’anug*) in being exalted and ruling specifically over separate beings, and therefore, since the worlds are the aspect of tangible separate beings, there is a desire and pleasure for kingship and rulership over them, it nevertheless remains necessary to draw forth the desire (*Ratzon*) and pleasure (*Ta’anug*) in the matter of Kingship-*Malchut*.

The reason⁷⁰ is because the matter of Kingship-*Malchut* over separate entities, as it is Above in *HaShem*’s-יהו"ה Godliness, cannot be compared to how this is below. For, as this matter is below, the nation (*Am*-עם) indeed is separate from the king. However, such is not the case Above in *HaShem*’s-יהו"ה Godliness. This is because, “I *HaShem*-יהו"ה have not changed,”⁷¹ and, “You are He before the world was created, You are He after the world was created,” literally equally.⁷²

That is, all the concealments, whether they are concealments due to the aspect of Kingship-*Malchut* or whether they are concealments due to the restraint of the *Tzimtzum* and the separating partitions (*Parsa’ot*) etc., only conceal relative to those below, but not to the One Above, *HaShem*-יהו"ה, blessed is He. This being so, in truth they are not at all separate beings. It therefore is necessary to draw forth *HaShem*’s-יהו"ה desire

⁷⁰ See Sefer HaMaamarim 5679 p. 13.

⁷¹ Malachi 3:6

⁷² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), particularly the section entitled, “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the Place-*Makom*-מקום of all beings.”

(*Ratzon*) and pleasure (*Ta'anug*) to be King, so that there should be pleasure in this, as if they truly were separate.

4.

Now, the drawing forth of HaShem's יהו"ס desire (*Ratzon*) and pleasure (*Ta'anug*) for the matter of kingship, is accomplished through our reciting the verses of kingship (*Malchiyot*). This is as taught by our sages, of blessed memory,⁷³ “The Holy One, blessed is He, said: Say (*Imroo-* אמרו) before Me on Rosh HaShanah verses of kingship (*Malchiyot*), in order to crown Me as King over you.” In other words, we must praise and exalt the matter of *HaShem's* יהו"ס Kingship (*Meluchah*), through which we awaken and draw forth *HaShem's* יהו"ס desire (*Ratzon*) and pleasure (*Ta'anug*) to be King.

However, the teaching continues, “With what? With the Shofar.” That is, reciting the verses of kingship alone is not enough to accomplish this, because the recitation is with the aspect of letters (*Otiyot*) and there was a withdrawal (*Siluk*) in relation to the letters (as explained above in chapter three). It therefore is not possible for there to be a drawing forth of *HaShem's* יהו"ס kingship by means of the letters (*Otiyot*) alone. Rather, this is specifically accomplished through the sounding of the Shofar.

⁷³ Talmud Bavli, Rosh HaShanah 16a, 34b

This is because the sound of the Shofar is a simple cry that comes from the very essence of the soul, which transcends measure and limitation. Thus, it is specifically through the sounding of the Shofar that the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) is drawn forth. That is, the withdrawal (*Siluk*) that took place was from the aspect of the chaining down of the worlds (*Hishtalshelut*). It therefore is necessary to affect a drawing forth from a level that transcends the chaining down of the worlds (*Hishtalshelut*).

This is specifically accomplished through the sounding of the Shofar. The *Tekiyah*, which is the first sound of the Shofar, is the simple cry of the voice. The *Shevarim* and the *Teru'ah*, which are the broken blasts that follow, are⁷⁴ “moans and whimpers,” that are the cry of the heart.⁷⁵ That is, these are cries that come from the very essence of one’s soul, in that he does not find any reality to his existence whatsoever, to the point that he feels that the entire chaining down of the worlds (*Hishtalshelut*) is a matter of constraint and constriction. It is for this reason that we recite the verse,⁷⁶ “From the constraint I called out to *Ya”h-יְהוָה*.”

Now, this is so even if one’s state and standing throughout the rest of the year was as it should be. However, this is even more so regarding a person who sinned and transgressed and veered from the straight path. In his case, not only does he have the constraints and limitations that apply to

⁷⁴ Talmud Bavli, Rosh HaShanah 33b

⁷⁵ See Sefer HaMaamarim 5661 p. 202; 5702 p. 5; 5710 p. 7 and on; Sefer HaMaamarim 5665 p. 92; 5679 p. 15 and on, and elsewhere.

⁷⁶ Psalms 118:5

holiness, but even the constraints of the opposing side of evil. This realization should affect a state of tremendous bitterness (*Merirut*) in him, which is the meaning of the words, “From the constraint I called out to Ya”h-ה”י.” That is, because of the constraint, he comes to the aspect of, “I called out to Ya”h-ה”י,” referring to the aspect of Ya”h-ה”י of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו”ה Himself, blessed is He.⁷⁷

Through this, the continuation of the verse is brought about, namely, that “Ya”h-ה”י answered me with expansiveness.” That is, there is a drawing forth of the True Expansiveness of *HaShem*-יהו”ה, blessed is He. All this is accomplished specifically because of the constraint. This is why the Shofar is specifically blown from its narrow side that is constrained and constricted, in that it is specifically because of the constraint that the expansiveness is drawn forth.

This is also the meaning⁷⁸ of the teaching of our sages, of blessed memory, when they stated,⁷⁹ “Any year that is poor (*Rashah*-רשע) at its beginning will be made wealthy at its end.” The word “poor-*Rashah*-רשע” is a term indicating lackings. This is as stated,⁸⁰ “The eyes of *HaShem*-יהו”ה your God, are always upon it, from the beginning (*MeReishit*-מֵרֵשִׁית) of the

⁷⁷ See the discourse entitled “*Min HaMeitzar* 5671 & 5697; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and Vol. 3 (The Letters of Creation, Part II), section regarding the *Shofar*.

⁷⁸ See *Sefer HaMaamarim* 5627 p. 428 and on; *Sefer HaMaamarim Kuntreisim* Vol. 1, p. 118a and on.

⁷⁹ Talmud Bavli, Rosh HaShanah 16b

⁸⁰ Deuteronomy 11:12

year to year's end.” The word, “the beginning-*MeReishit*-מרשית,” in this verse is spelled missing the letter *Aleph*-א.⁸¹ The letter *Aleph*-א refers to the aspect of the crown-*Keter* (desire and pleasure). Thus, the word, “from the beginning-*MeReishit*-מרשית,” missing the letter *Aleph*-א, indicates that on Rosh HaShanah, even the aspect of (the desire and pleasure of) the crown-*Keter* is missing. This is because the withdrawal of Kingship-*Malchut* is in such a manner that all its *Sefirot* are caused to withdraw, up to and including the aspect of its crown-*Keter* (the desire and pleasure to be King).

The explanation is that the general matter of the ten *Sefirot* of the world of Emanation-*Atzilut* is to be the medium between the Limitless Light of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, and the worlds. From this it is understood that the primary intention in the chaining down of the ten *Sefirot*, is specifically for the *Sefirah* of Kingship-*Malchut*, since it is through it that the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are brought into being.

In other words, the aspect of the “nothingness-*Ayin*-אין” of kingship-*Malchut* is the source for the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This aspect is the same as the “nothingness-*Ayin*-אין” of the crown-*Keter*, which is the matter of the desire for worlds to exist. About this the verse states,⁸² “Thus said *HaShem*-יהו"ה, King of Israel and

⁸¹ That is, the term “beginning-*Reishit*-ראשית” is normally spelled with the *Aleph*-א.

⁸² Isaiah 44:6; See Pardes Rimonim, Shaar 3, Ch. 1; Etz Chayim, Shaar 42, Ch. 1.

its Redeemer, *HaShem*-יהו"ה, Master of Legions; I am first and I am last, and besides Me there is no God." That is, the word, "I am-*Ani*-אני" shares the same letters as the word, "nothingness-*Ayin*-אין." Thus, the words "I am first" refer to the aspect of the "nothingness-*Ayin*-אין" of the crown-*Keter* and the words "I am last" refer to the aspect of the "nothingness-*Ayin*-אין" of Kingship-*Malchut*.

Nevertheless, for the aspect of Kingship-*Malchut* to relate to being the source for newly created, tangible beings, this is accomplished through the medium of the ten *Sefirot*. That is, the light and illumination is drawn down from level to level until it is of relative quality to be the source for tangible, created beings. Thus, on Rosh HaShanah, at which time *HaShem*-יהו"ה withdraws His kingship-*Malchut*, all the *Sefirot* are affected to withdraw, including wisdom-*Chochmah* and understanding-*Binah* and even the crown-*Keter*.

The same applies to the entire chaining down of the worlds (*Hishtalshelut*), in which the withdrawal of Rosh HaShanah is from the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*) Himself, blessed is He. This affects a withdrawal (*Siluk*) from the revelations that are drawn from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This then, is what is meant by,⁸³ "Any year that is poor (*Rashah*-רשע) at its beginning." Because of this the drawing forth of Rosh HaShanah must specifically be from the concealed Essential Self of *HaShem*-יהו"ה, blessed

⁸³ Talmud Bavli, Rosh HaShanah 16b

is He. This is the meaning of the continuation, “it will be made wealthy at its end.” (As known,⁸⁴ this is accomplished, in actuality, immediately following the sounding of the Shofar.)

The matter of wealth is not merely that lackings are fulfilled, but rather, essential wealth is the matter of drawing forth the concealed Essential Self of *HaShem*-יהו"ה, blessed is He, specifically into the concealment of Kingship-*Malchut*. This is the meaning of “I am first and I am last.” That is, “I am (*Ani*-אני) first,” which is the aspect of the (desire and pleasure of the) crown-*keter*, is specifically drawn forth into “I am (*Ani*-אני) last,” which is the aspect of the “nothingness-*Ayin*-אין” of kingship-*Malchut*.

5.

From the above, we may understand why Rosh HaShanah was established on the sixth day of creation, the day on which Adam, the first man, was created. For, on Rosh HaShanah “all things revert to their original state,”⁸⁵ and kingship-*Malchut* is caused to withdraw (*Siluk*), the result of which is that there also is a withdrawal (*Siluk*) in all the *Sefirot*, up to and including the aspect of the crown-*Keter*. Moreover, this is likewise the case with the entire chaining down of the worlds (*Hishtalshelut*) as a whole, in that there even is a

⁸⁴ See Likkutei Levi Yitzchak, Igrot Kodesh, p. 421.

⁸⁵ Pri Etz Chayim & Shaar HaKavanot, Shaar Rosh HaShanah; Siddur of the Arizal, Rosh HaShanah and elsewhere; Likkutei Torah, Nitzavim 51b and elsewhere; Also see the discourse entitled “*Atem Nitzavim* – You are standing this day” 5712, translated in The Teachings of The Rebbe 5712, Discourse 24.

withdrawal in the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), including the aspect of the concealed Essential Self of *HaShem*-יהו"ה, blessed is He.

It is therefore necessary to affect a drawing forth from the aspect of the concealed Essential Self of *HaShem*-יהו"ה, blessed is He. This is why Rosh HaShanah was established specifically on the day that Adam, the first man, was created. This is because the drawing forth of the concealed Essential Self of *HaShem*-יהו"ה, blessed is He, is specifically affected and accomplished by the souls of the Jewish people, because “the Jewish people ascended in thought.”⁸⁶ In other words, the souls of the Jewish people are of the aspect of thought (*Machshavah*).

Moreover, in thought itself, they are in a state of ascension and elevation, as it states,⁸⁷ “They resided there in the service of the King,” about which our sages, of blessed memory, stated,⁸⁸ “In whom did He consult? In the souls of the righteous *Tzaddikim*.” This is to say that it was through the souls of the Jewish people that the decision was made to desire worlds. It thus is understood that they themselves are higher than the desire (*Ratzon*) and transcend it. It therefore is specifically the Jewish people who have the ability to affect a drawing forth from the concealed Essential Self of *HaShem*-יהו"ה, blessed is He. That is, since they are of a transcendent level in which there was no withdrawal (*Siluk*), it is specifically

⁸⁶ Midrash Bereishit Rabba 1:4, and elsewhere.

⁸⁷ Chronicles 4:23

⁸⁸ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

the souls of the Jewish people who build (*Binyan*) *HaShem's*-יהו"ה Kingship-*Malchut* on Rosh HaShanah.

This is also why it states, “This day is the beginning of Your works.” That is, specifically “this day,” which is the day that Adam, the first man, was created, “is the beginning of Your works.” For, on Rosh HaShanah “all things revert to their original state,” and it is specifically through the souls of the Jewish people that there is a drawing forth of *HaShem's*-יהו"ה Kingship-*Malchut*, blessed is He, the result of which is that the aspect of “the nation-*Am*-עַם” is made, which sustains the existence of the worlds. Thus, the day of Rosh HaShanah is the true “beginning of Your works.”

About this the verse states,⁸⁹ “He became King over Yeshurun, when the numbers of the nation gathered – the tribes of Israel in unity.” That is, all the Jewish people, from⁹⁰ “the heads of your tribes” until “the hewer of your wood and the drawer of your water,” are all included together. For, due to the inner essence of their souls they all stand together and accept the yoke of *HaShem's*-יהו"ה Kingship. This is the service of *HaShem*-יהו"ה, blessed is He, of accepting His yoke, that is required during the evening prayers (*Arvit*) of Rosh HaShanah, during the morning prayers (*Shacharit*) and particularly when the Shofar is sounded.

For, as explained, the general service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is the acceptance of the yoke of His Kingship, blessed is He. For the same reason, on Rosh

⁸⁹ Deuteronomy 33:5

⁹⁰ Deuteronomy 29:9-10

HaShanah, the recitation of the letters (*Otiyot*) of Psalms and the letters (*Otiyot*) of prayer should be increased.⁹¹ Moreover, it is important to value the preciousness of this time and to fill every moment with the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship and matters that are brought about through the acceptance of His yoke.

Through this we affect that, "He became King over Yeshurun." That is, this is brought about through our acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, and through sublimating ourselves (*Bittul*) to Him, to the point that one's entire being is solely directed to desiring that *HaShem*-יהו"ה, blessed is He, be his King. Through this, the concealed Essential Self of *HaShem*-יהו"ה, blessed is He, is drawn forth in all matters to which the blessings of the Holy One, blessed is He, are drawn, and in a manner of⁹² "unlimited blessing."

⁹¹ See Sefer HaMaamarim 5697 p. 310; Also see the end of the discourse entitled "*Atem Nitzavim* – You are standing this day" 5711, translated in The Teaching of The Rebbe 5711, Discourse 16, and the citations there.

⁹² Malachi 3:10; See Talmud Bavli, Shabbat 32b and elsewhere.