

Discourse 1

“Listen Israel, HaShem our God, HaShem is One - Shema Yisroel, HaShem Elohei”nu, HaShem Echad”

Delivered on the 2nd day of Rosh HaShanah, 5715

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

The verse states,³³ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” Now, this verse is recited in the verses of Kingship (*Malchiyot*) during the Musaf prayer of Rosh HaShanah. The substance of their recital (both the blessings in general, and particularly the verses of Kingship) is as our sages, of blessed memory, stated,³⁴ “Recite verses of Kingship before Me, so that you will crown Me as King over you.”

However,³⁵ in regard to the verse “Listen Israel-*Shema Yisroel*-שמע ישראל,” there are differing opinions in Talmud³⁶ as to whether or not this verse relates to Kingship (*Malchiyot*). However, the final conclusion is that indeed this verse is also a matter of Kingship and therefore is included in the verses of Kingship (*Malchiyot*). Moreover, it is the tenth and concluding verse of Kingship (*Malchiyot*), meaning that it is the primary and essential verse of Kingship (*Malchiyot*). We therefore must

³³ Deuteronomy 6:4

³⁴ Talmud Bavli, Rosh HaShanah 16a, 34b

³⁵ See *Hemshech “V’Kachah”* 5637, end of Ch. 80 (Sefer HaMaamarim 5637 Vol. 2, p. 595).

³⁶ Talmud Bavli, Rosh HaShanah 32b

understand why specifically about this verse there was disagreement as to whether it should be included in the verses of Kingship (*Malchiyot*) and that they concluded that indeed it is the most essential verse.

In addition, we must understand³⁷ why the verse states, “*HaShem* is One-*HaShem Echad*-אחד יהוה,” rather than, “*HaShem* is Singular-*HaShem Yachid*-יחיד יהוה.” For, as known,³⁸ the term “Singular-*Yachid*-יחיד” has a loftier meaning than the meaning conveyed by the term “One-*Echad*-אחד.” For, in the term “Singular-*Yachid*-יחיד” there is no room to consider any kind of division or separation, which is not so of the term “One-*Echad*-אחד,” in which there indeed is room to reason that there may be some kind of division, but that He nonetheless is “One-*Echad*-אחד.” In other words, the term “One-*Echad*-אחד” indicates a drawing forth of *HaShem*’s-הוה Oneness to separate beings. This being so, that the term “Singular-*Yachid*-יחיד” is loftier than the term “One-*Echad*-אחד,” why then does the verse specifically state, “*HaShem* is One-*HaShem Echad*-אחד יהוה?”

We must also understand the meaning of the statement in Talmud, that when reciting the *Shema*,³⁹ “Whosoever lengthens the One-*Echad*-אחד shall be rewarded with length of days and years,” and that this specifically refers to lengthening

³⁷ See the discourse entitled “*Shema Yisroel*” 5671 (Sefer HaMaamarim 5671, p. 166 and on); Also see the discourse “*Shema Yisroel*” 5720 (Sefer HaMaamarim 5720 p. 3 and on).

³⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

³⁹ Talmud Bavli, Brachot 13b

the letter *Dalet*-דל"ת of the word *One-Echad*-אחד. That is, we must understand this matter of lengthening of the *One-Echad*-אחד, specifically lengthening the letter *Daleth*-דל"ת.

2.

Now, to understand this, we must preface with an explanation of the statement in *Zohar*⁴⁰ that *HaShem*'s-יהו"ה ultimate Supernal intention in creation is, “to make Himself known.” In other words, *HaShem*'s-יהו"ה ultimate Supernal intent is for there to be knowledge (*Yediyah*) of His Godliness. That is, even though it is not readily understood how it could be applicable for created beings to have knowledge (*Yediyah*) into *HaShem*'s-יהו"ה Upper Existence,⁴¹ nevertheless, the *Zohar* states that *HaShem*'s-יהו"ה ultimate Supernal intent in creation is “to make Himself known.”

The explanation is that the general matter of knowledge of *HaShem*'s-יהו"ה Godliness on the part of the creatures, is only in relation to the *Sefirah* of kingship-*Malchut*, rather than the other *Sefirot*. This is because the *Sefirah* of kingship-*Malchut* is only an aspect of the spreading forth and expression of radiance, and because of this, the existence of created beings is brought about specifically through the *Sefirah* of Kingship-*Malchut*. For, from the perspective of the other *Sefirot*, there is

⁴⁰ *Zohar* II 42b

⁴¹ See Maamarei Admor HaZaken, *Parshiyot* Vol. 2, p. 739; *Torat Chayim*, *Vayakhel* 602b and on (p. 404a and on in the new edition); Also see the *Petach HaShaar to Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*.

no room for the existence of created beings. Rather, this is only possible specifically from the perspective of the *Sefirah* of Kingship-*Malchut*.

The same principle applies to the chaining down of the worlds (*Hishtalshelut*) in general. That is, the entire chaining down of the worlds (*Hishtalshelut*) is brought about from the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He. That is, even the worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) are from the aspect of Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He. This is because Kingship-*Malchut* of the Unlimited One (*Ein Sof*) becomes the Crown-*Keter* and Ancient One-*Atik* of Primordial Man (*Adam Kadmon*). Then Kingship-*Malchut* of Primordial Man (*Adam Kadmon*) becomes the Crown-*Keter* of the world of Emanation-*Atzilut*,⁴² and then through the Ten *Sefirot* of the world of Emanation-*Atzilut*, Kingship-*Malchut* of the world of Emanation-*Atzilut* becomes the Crown-*Keter* and Ancient One-*Atik* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).⁴³

Now, since the existence of the worlds is specifically brought about through the *Sefirah* of Kingship-*Malchut*, therefore, since it relates to created beings, the matter of knowledge (*Yediyah*) is applicable to this *Sefirah*. This is why the *Sefirah* of *HaShem*'s יהו"ה Kingship-*Malchut* is called the

⁴² See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7.

⁴³ See Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 2.

Indwelling Presence of *HaShem*-יהו"ה, blessed is He – the *Shechinah*-שכינה, for this aspect dwells (*Shochenet*-שוכנת) and manifests within the lower worlds.⁴⁴ It is also why the place where there is knowledge of *HaShem* 's-יהו"ה Godliness is in the Garden of Eden (*Gan Eden*), in which there is a revelation of the aspect of Kingship-*Malchut* of the world of Creation-*Briyah*⁴⁵ or Kingship-*Malchut* of the world of Formation-*Yetzirah*.⁴⁶

Now, in regard to the *Sefirah* of Kingship-*Malchut* itself, it is specifically through a garment (*Levush*) that novel existence can be brought forth. This is as stated,⁴⁷ “*HaShem*-יהו"ה has reigned, He has donned grandeur.” In other words, even though the *Sefirah* of Kingship-*Malchut* has some relation to the existence of worlds – and this is the difference between it and the other *Sefirot*, that is, the other *Sefirot* have no relation to the existence of worlds, whereas only the *Sefirah* of Kingship-*Malchut* relates to worlds (as mentioned above) – nevertheless, it is specifically through a garment that the existence of created beings comes about from the *Sefirah* of Kingship-*Malchut*.

The reason is because in the *Sefirah* of Kingship-*Malchut* itself, there are two levels; there is the inner aspect (*Pnimiyyut*) of Kingship-*Malchut* and the external aspect (*Chitzoniyyut*) of Kingship-*Malchut*. This applies to all levels of the *Sefirah* of Kingship-*Malchut*, even the aspect of Kingship-

⁴⁴ See Tanya Ch. 41 (57b) and Ch. 52, and elsewhere.

⁴⁵ In the upper Garden of Eden

⁴⁶ In the lower Garden of Eden

⁴⁷ Psalms 93:1

Malchut of the Unlimited One, blessed is He. That is, even *Malchut* of the Unlimited One has an inner aspect (*Pnimiyut*) and an external aspect (*Chitzoniyut*).

This may be better understood by observing the power of kingship as it is in the soul of man below. Here too, there are two aspects. The first is the aspect of exaltedness over another, which in a king, is the matter of exaltedness over the nation. The second is the aspect of the king's exaltedness, in and of himself. That is, the rulership and exaltedness of the king relative to his nation, is an aspect of the king that relates to the nation, to the extent that they are of sufficient consequence to him to rule over them. In contrast, his exaltedness, as it is in and of himself, is an aspect of the king that altogether does not relate to the nation, even to ruling over them. This is because he is altogether elevated and removed from them. This is similar to the essence of the soul, which is exalted and transcends the manifest powers of the soul. It is from this angle that there is an essential exaltedness in the aspect of kingship (*Malchut*).

This may likewise be understood about the *Sefirah* of Kingship-*Malchut* as it is above. That is, the inner aspect (*Pnimiyut*) of *HaShem*'s יהו"ה Kingship-*Malchut* is completely removed, transcendent and exalted, about which we recite,⁴⁸ "The King who is exalted alone." Therefore, it is specifically by way of a garment (*Levush*) that the existence of worlds can

⁴⁸ In the "Yotzer" blessing of the *Shema* recital.

come about from the *Sefirah* of *HaShem's* יהו"ה Kingship-*Malchut*.

Now, the garment (*Levush*) is the matter of restraint-*Tzimtzum*, up to and including the first restraint-*Tzimtzum*, which is in a manner of complete withdrawal (*Siluk*). Specifically through this the coming into being of worlds is possible. Moreover, the matter of the garment (*Levush*) even precedes the restraint of the *Tzimtzum*, this being the matter of *HaShem's* יהו"ה Primordial Thought (*Machshavah HaKedoomah*), "I will be King,"⁴⁹ in that thought (*Machshavah*) is a garment (*Levush*). This is like the letters of thought, which garb, hide and conceal the light and illumination. This is why the letters of thought are specifically in the *Sefirah* of understanding-*Binah*, because understanding-*Binah* conceals the essential point of wisdom-*Chochmah*. This then, explains why specifically through the garment (*Levush*) - which is the matter of *HaShem's* יהו"ה Primordial Thought (*Machshavah HaKedoomah*), "I will be king," and is the matter of the restraint-*Tzimtzum* - that the matter of the coming into being of worlds from the *Sefirah* of *HaShem's* יהו"ה Kingship-*Malchut* is actualized.

⁴⁹ See Likkutei Torah, Naso 21d; Nitzavim 51b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

3.

Now, although the coming into being of novel creation is by means of the Primordial Thought (*Machshavah HaKedoomah*) and the restraint of the *Tzimtzum* – especially the first restraint-*Tzimtzum*, which was in a manner of withdrawal (*Siluk*) – nevertheless, even subsequent to the restraint-*Tzimtzum*, there are two aspects to this drawing forth. That is, there is the general thought (*Machshavah Klallit*) and the particular thought (*Machshavah Pratit*). The general thought (*Machshavah Klallit*) includes the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) as one. The particular thought (*Machshavah Pratit*) is the drawing forth of the particulars of each of world, such as the worlds of Emanation-*Atzilut*, Creation-*Briyah* etc., until the world of Action-*Asiyah*.

Now, these two thoughts are not separate from each other. (That is, they are not separate thoughts). Rather, the general thought (*Machshavah Klallit*) includes all the details of the particular thought (*Machshavah Pratit*). It is only that as the particulars are included in the general thought (*Machshava Klallit*), they are included and subsumed in it, in that, as of yet, they are unspecified. In contrast, in the particular thought (*Machshavah Pratit*), all the particular matters come with all their details. However, even the general thought (*Machshavah Klallit*) contains all the details hidden within it.

This may be understood by what we observe in man below when he is roused with the desire to build a house.⁵⁰ The arousal itself is of a general desire, the source of which is his inner pleasure for a house, which awakens him with the general desire to build a house. The order is that, at first, it comes forth as a general thought (*Machshavah Klallit*). That is, at this point, he has yet to think about all the particulars of the house, such as its various rooms and all its other specifications. Subsequently, it then comes into particular thought (*Machshavah Pratit*), in which he thinks about all the particulars of the building. It is specifically when all the particulars are completed that his original inner pleasure and intention is completed to perfection. However, if any detail is missing, he will not yet be pleased by it.

This demonstrates that the general desire also contains all the particulars. For, since the general desire comes from the inner pleasure and intention, and the inner pleasure and intention is fulfilled specifically through the particulars, we therefore must say that the general desire already contained an estimation of all of the particulars that he subsequently will tell the contractor on how to construct the building, only that as they are in the general desire, they still are concealed.

The same is true above in Godliness, that all the particulars exist and are included in the general thought (*Machshavah Klallit*), and even higher, in the Primordial Thought (*Machshavah HaKedoomah*) that, “I will be King.”

⁵⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16.

This explains the matter of the estimation He made within Himself, in potential, for everything that will subsequently come out in actuality,⁵¹ only that it is included there in general, and is still in a state of hiddenness.

4.

Based on the above, we now may understand the statement in Zohar that *HaShem's* יהו"ה Supernal intent in creating the worlds is, "to make Himself known." For although, in and of itself, the matter of knowledge (*Yediyah*) only applies to the *Sefirah* of *HaShem's* יהו"ה Kingship-Malchut, nevertheless, since even in the loftiest levels all the particulars are included, therefore, even in the loftiest levels, there also is this matter of knowledge (*Yediyah*).

This is similar to the statement in Pardes Rimonim⁵² regarding the ten *Sefirot*. Namely, that in His wisdom, the Holy One, blessed is He, estimated that the revelation of His Godliness in the worlds should be through the ten *Sefirot*, and that the revelation of the limitless light of *HaShem* יהו"ה, the Unlimited One, blessed is He, in the worlds, will be by way of concealment and distance. He thus estimated in His blessed wisdom, that through the distance of the ten *Sefirot*, there would be revelation within the worlds, such as through the emanation

⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁵² See Pardes Rimonim, Shaar 2 (Shaar Ta'am HaAtzilut) Ch. 6; Shaar 4 (Shaar Atzmut v'Kelim) Ch. 10; Hemshech 5672 Vol. 1, p. 81 and on.

of the *Sefirah* of wisdom-*Chochmah*, which was specifically emanated in this particular manner. For, through this, there is concealment and distance in such measure, specifically for there to be knowledge (*Yediyah*) below.

The same applies to the emanation of the *Sefirah* of understanding-*Binah* and all the other *Sefirot*. The reason is because, even in the *Sefirah* of wisdom-*Chochmah*, there already is an estimation of all matters as they will be below. This is because ultimately, *HaShem* 's-יהו"ה Supernal intent is specifically for the lower world. Therefore, even in wisdom-*Chochmah* of the world of Emanation-*Atzilut* there already is an estimation of all matters as they will be below.

The same may be understood regarding the matter of knowledge of *HaShem* 's-יהו"ה Godliness. That is, even though, in and of itself, knowledge is only in the *Sefirah* of Kingship, and even higher, all the way to the arousal of the desire, nonetheless, since this matter itself is even included in the loftier levels, therefore, the knowledge also reaches the loftier levels,⁵³ to the point that it is possible to have knowledge of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

⁵³ There are individuals who recall that the Rebbe also stated: That is, through his knowledge of the utter lack of comparison between the *Sefirah* of Kingship-*Malchut* in relation to the levels in which it is included Above.

Now, to understand this in greater detail, we must preface by explaining the teaching in Tikkunei Zohar,⁵⁴ “He and His life force are one, He and His organs are one.” This is similar to the fact that prior to the restraint of the *Tzimtzum* there is the matter of “He and His Name.”⁵⁵ That is, “He” refers to His Essential Being, and “His Name” refers to His light and illumination.⁵⁶ So likewise, after the restraint of the *Tzimtzum*, there also is the matter of “He and His life force.” That is, “He” refers to His Essential Being, as He is after the restraint of the *Tzimtzum*, whereas “His life force” refers to the source of the lights and illuminations, since the lights (*Orot*) are something external to His Essential Being, blessed is He. “His organs” refers to the lights (*Orot*) as they manifest within vessels (*Keilim*).

Now, the service of *HaShem*-יהו"ה, blessed is He, from below to Above in a manner of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) that is due to the lights (*Orot*), only reaches the aspect of the lights and revelations (*Orot v'Giluyim*). That is, even though it has reach in a manner of elevation after elevation to no end, nevertheless, this is only in

⁵⁴ Introduction to Tikkunei Zohar 3b

⁵⁵ Pirke d'Rabbi Eliezer Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11 *ibid.* – “Before the creation of the world there was Him and His Name alone.”

⁵⁶ See Torah Ohr, Vayera 14a; Likkutei Torah, VaEtchanan 2c; Also see *Shaar HaYichud* of the Mittler Rebbe *ibid.*

the aspect of lights and revelations (*Orot v'Giluyim*), rather than His Essential Being. In contrast, the service of *HaShem*-יהו"ה, blessed is He, and the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) that is due to the “organs,” – meaning that it is due to the lights (*Orot*) as they manifest within vessels (*Keilim*) and is due to the vessels (*Keilim*) themselves – indeed reaches His Essential Being, literally.

This may be better understood from what we observe below in the bestowal of intellect from a sage to his pupil. Namely, he desires to bestow influence. This is particularly so if he already has taught the pupil before, in which case his desire to teach him is further increased by the fact that, “his spirit is imparted within him.”⁵⁷ Now, this desire to bestow influence is due to the influence itself, and nothing more. Moreover, it can be said that this also is similar to how he bestowed influence to the student at first. For, since the desire to bestow influence to him is because, “his spirit is imparted within him,” therefore his desire to bestow influence accords to how he bestowed influence in the first place. All this is from the angle of the bestower of influence himself.

However, because the student, “wizens his teacher,”⁵⁸ the teacher reaches even higher, and in this itself, there are two manners; the first is when the student prepares himself to be a fitting receptacle to receive the influence of his teacher. In other words, by the student making himself receptive to the teachings, he makes something that was not a receptacle into a receptacle,

⁵⁷ See Zohar II 99b; Etz Chayim Shaar 39, Drush 7 & 8.

⁵⁸ See Talmud Bavli, Chagigah 14a

which is something of a novelty, and he thus causes the teacher to be roused to draw forth new bestowal of influence. However, though it is a novel bestowal, it nonetheless is only from the aspect of the lights and revelations (*Orot v'Giluyim*), and nothing more. However, the second manner is when the student asks questions on the teachings, and because of the difficulties and concealments of the questions, the teacher must reach deeper into himself to discover a new depth of intellect that resolves the questions, thus reaching even higher.

In other words, the first manner is in a way of direct light (*Ohr Yashar*), whereas the second manner is in a way of rebounding light (*Ohr Chozar*) that entirely transcends the direct light (*Ohr Yashar*). Thus, it is through this that the student reaches the source of the rebounding light (*Ohr Chozar*), literally to the very essence. The same is true above, that service of *HaShem*-יהו"ה, blessed is He, from the angle of the vessels (*Keilim*) reaches even higher.

This may also be understood as it relates to our service of *HaShem*-יהו"ה, blessed is He. That is, the service of *HaShem*-יהו"ה of the Godly soul, as it is, in and of itself, only reaches the aspect of lights and revelations (*Orot v'Giluyim*) and nothing more. That is, even though in the service of *HaShem*-יהו"ה, blessed is He, of the Godly soul, as it is, in and of itself, there also is caused to be additional light, nevertheless, it is only in the lights and revelations alone (*Orot v'Giluyim*).

However, when the Godly soul contemplates matters that relate to the animalistic soul and explains them to the animalistic soul, even though, in and of itself, the animalistic

soul is as indicated by the verse,⁵⁹ “The spirit of the animal descends down,” nevertheless, the effect of the Godly soul upon the animalistic soul is that not only will it not be in a state of descent, but it comes to be in a state of ascent. This is a novelty, in that something that was not a receptacle is transformed into a receptacle.

Therefore, because of this novelty, a new drawing forth from Above is likewise awakened. In other words, since he has transformed his animalistic soul to be receptive, it is not just affected to be a receptacle for the light, but he even elicits the drawing forth of new light and illumination. Nevertheless, even this drawing forth of new illumination is only from the aspect of lights and revelations (*Orot v'Giluyim*), and nothing more.

However, when the Godly soul causes the animalistic soul to be transformed (*It'hapcha*) or harnessed (*Itkafia*), meaning that even before anything is explained to the animalistic soul and it does not yet understand, he compels it to accept the yoke of *HaShem's* יהו"ה, Kingship, blessed is He, then even though the animalistic soul conceals and hides, he nevertheless transforms it from one extreme to the other. Through doing so, he reaches the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, blessed is He, who transcends all illuminations and revelations (*Orot v'Giluyim*). The reason is because *HaShem's* יהו"ה Supernal intent is specifically for the lower beings. Therefore, it is specifically through serving *HaShem* יהו"ה, blessed is He, with

⁵⁹ Ecclesiastes 3:21

our animalistic soul, that we reach the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, blessed is He.

With the above in mind we can understand the statement in Zohar that *HaShem* יהו"ה's Supernal intent in creation is "to make Himself known." In other words, even though the existence of the worlds is because, "He desires kindness,"⁶⁰ and,⁶¹ "It is the nature of the good to bestow goodness," nevertheless, there indeed is a Supernal intent, which is "to make Himself known."

That is, even though, in and of itself, the matter of knowledge (*Yediyah*) only applies specifically in the *Sefirah* of *HaShem* יהו"ה's Kingship-*Malchut*,⁶² and even in loftier levels, knowledge (*Yediyah*) is only applicable up to the aspect of the arousal of His will, blessed is He, as stated by his honorable holiness, my father-in-law, the Rebbe, in the name of the Shnei Luchot HaBrit,⁶³ nonetheless,⁶⁴ "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."

This matter of a "dwelling place" may be compared to how a person dwells, in that his essential self and being dwells in his dwelling place. In the same way, *HaShem* יהו"ה's Supernal intent for "a dwelling place for Himself in the lower

⁶⁰ Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 *ibid*.

⁶¹ See Emek HaMelech, Shaar 1 (Shaar Sha'ashuey HaMelech) Ch. 1; Tanya Shaar HaYichud veHaEmunah Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza'ee, Kuntreisim p. 5.

⁶² See *Hemshech* 5666 p. 5 and on; Sefer HaMaamarim 5702 p. 30 and on.

⁶³ Shnei Luchot HaBrit 4a-b

⁶⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

worlds” is for His Singular Preexistent Intrinsic and Essential Being to be revealed below.⁶⁵ Thus, through this, even the matter of, “making Himself known” reaches even higher, meaning that the knowledge of *HaShem*-יהו"ה, blessed is He, reaches higher, until it even reaches the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This is similar to the statement in Tanya,⁶⁶ that no thought can grasp Him, except as He is grasped and manifest in Torah and *mitzvot* etc.

6.

Based on the above, we may understand why the verse states,⁶⁷ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad* אחד-יהו"ה.” That is, there are opinions in Talmud that this verse should not be included in the verses of Kingship (*Malchiyot*) on Rosh HaShanah. However, the final conclusion is that it indeed is included the verses of Kingship (*Malchiyot*) and that, on the contrary, it is the essential and primary verse.

The explanation⁶⁸ is that the matter of Kingship-*Malchut* is like the teaching,⁶⁹ “There is no king without a nation,” specifying “a nation” which consists of separate beings

⁶⁵ See *Hemshech* 5666 p. 3 and elsewhere.

⁶⁶ See Tanya, end of Ch. 4.

⁶⁷ Deuteronomy 6:4

⁶⁸ See *Hemshech* “*V’Kachah*” *ibid*; See the discourse entitled “*Shema Yisroel*” 5720 and the discourse entitled “*Tiku*” 5721 (Sefer HaMaamarim 5720, p. 3 and on; 5721 p. 6 and on).

⁶⁹ Rabbeinu Bachaye to Genesis 38:30, beginning of Balak, and elsewhere; Also see Tanya Shaar HaYichud veHaEmunah Ch. 7 (81b).

who are, nonetheless, sublimated and nullified to the King, *HaShem*-יהו"ה, blessed is He. This is the aspect of the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the Lower Unity (*Yichuda Tata'a*). Now, because the verse, "Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד-יהו"ה," is the matter of the Upper Unity (*Yichuda Ila'a*) of *HaShem*-יהו"ה, blessed is He, therefore there is the opinion that this verse should not be included in the verses of Kingship (*Malchiyot*) on Rosh HaShanah. They nevertheless concluded that it should be included in the verses of Kingship (*Malchiyot*). The reason is because even the Upper Unity (*Yichuda Ila'a*) is for the lower beings, for as explained above, everything is specifically for the lower beings. This explains the matter from Above to below.

The same is likewise true from below to Above. For, since *HaShem*'s-יהו"ה Supernal intent in the sublimation and nullification of the tangible sense of self (*Yesh*) is that through and by means of doing so, a person ultimately comes to essential nullification to *HaShem*-יהו"ה, blessed is He, and complete nullification of sense of independent existence (*Bittul B'Metziyut*), therefore this verse is also included in the verses of Kingship (*Malchiyot*). Beyond this, this verse is the concluding and essential verse of the verses of Kingship (*Malchiyot*). This is because the service of *HaShem*-יהו"ה, blessed is He, of the Lower Unity (*Yichuda Tata'a*) is entirely impossible without a radiance of *HaShem*'s-יהו"ה Upper Unity

(*Yichuda Ila'a*) blessed is He, as explained at length in Kuntras Etz HaChayim.⁷⁰

This is also why the verse states “One-*Echad*-אחד” and not “Singular-*Yachid*-יחיד,” and we specifically lengthen the word “One-*Echad*-אחד.” For, although the word “Singular-*Yachid*-יחיד” is loftier than the word “One-*Echad*-אחד,” since “Singular-*Yachid*-יחיד” refers to His Essential Oneness, blessed is He, whereas “One-*Echad*-אחד” indicates the drawing forth of His Oneness, blessed is He, to separate beings, nonetheless, we must specifically lengthen the word “One-*Echad*-אחד,” since *HaShem*’s-יהוה ultimate Supernal intent is for His Oneness, blessed is He, to be drawn below. This itself is the meaning of, “lengthening,” that the Oneness of *HaShem*-יהוה, blessed is He, should be drawn forth all the way down below.

This is also indicated by the two meanings of the word “Listen-*Shma*-שמע.” That is, the word “Listen-*Shma*-שמע” is a composite of, “*Sham Ayin*-עַ-שָׁם-there are seventy there,”⁷¹ in which the term, “*Sham*-שָׁם-340” is numerically equal to *HaShem*’s-יהוה name *Ba”N*-בִּין-52 (יִרְדֵּה הָיָה וְיָהִי הָיָה) coupled with the RaPa”Ch-רפֿ”ח-288 sparks that fell from the world of Chaos-*Tohu* (thus equalling 340). Additionally, the word “Listen-*Shma*-שמע” means “to summon” and “gather.”⁷² In other words, the separate sparks must be gathered, so that the Oneness of *HaShem*-יהוה, blessed is He, will be revealed and drawn forth in them. This is because *HaShem*’s-יהוה Supernal

⁷⁰ Kuntres Etz HaChayim, Ch. 7

⁷¹ Zohar III 236b (Ra’aya Mehemna)

⁷² See Samuel I 15:4, 23:8

intent is specifically for His Oneness to be drawn forth below, which is the essential and primary matter of His Kingship-*Malchut*.

An example for this⁷³ may be drawn from a king below,⁷⁴ about which it states,⁷⁵ “The heart of kings is unfathomable.” That is, when a request is desired of him, all matters are of no consequence in relation to him. However, if something novel is brought before him, such as a talking bird, specifically through this, the interest of the king is aroused. That is, although the speech of a parrot cannot at all be compared to the speech of a human being, in that a human being speaks with knowledge and intelligence, whereas a speaking bird is only capable of repeating what it was taught, and even then, it’s articulation is unlike the articulation of a human being, nonetheless, since it is a novelty, it is specifically through this that the interest of the king is awakened.

It similarly is understood that in regard to *HaShem’s*-יהו"ה Supernal Kingship, blessed is He, it states,⁷⁶ “By whom was He crowned king? By the souls of the righteous-*Tzaddikim*.” This is because they are found here below and by their hand *HaShem’s*-יהו"ה Supernal intent in creation is fulfilled to its ultimate perfection. This is as stated in Tanya,⁷⁷

⁷³ See *Hemshech* “*V’Kachah*” *ibid.* p. 128 and on.

⁷⁴ See *Likkutei Amarim* of the Rav, the *Maggid* of *Mezhritch* 5a; *Ohr HaTorah* of the Rav, the *Maggid* of *Mezhritch*, 83a, 86d, 98a; *Likkutei Torah Bamidbar* 20a, *Shlach* 48d; *Maamarei Admor HaZaken* 5562 Vol. 1, p. 194; Vol. 2, p. 435; 5565 Vol. 2 p. 888.

⁷⁵ *Proverbs* 25:3

⁷⁶ *Midrash Bereishit Rabba* 8:7 and elsewhere.

⁷⁷ *Tanya*, Ch. 36

that *HaShem* 's-יהו"ה Supernal intent in creation is not for the upper worlds, but specifically for this world. Therefore, His Supernal intent is for the souls below, rather than for angels. For, although angels also have love and fear of *HaShem*-יהו"ה, blessed is He, and knowledge of His Godliness, and moreover, the service of the souls of the Jewish people here below cannot compare to the service of the angelic beings – for, aside for the fact that the service of *HaShem*-יהו"ה of the souls of the Jewish people comes through great toil, and even after great toil, it still cannot be compared to the service of the angelic beings – still and all, since the angels are not in a place where there is evil, their service of *HaShem*-יהו"ה is not a novelty. That is, even though the angels are in the world of Creation-*Briyah* or the world of Formation-*Yetzirah*, in which evil already has some presence,⁷⁸ nevertheless, it cannot at all be compared and is altogether different than how evil is here below. This being the case, there is nothing novel about the service of *HaShem*-יהו"ה of the angelic beings.

Only the service of *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people below, who specifically are in a place where there is evil, and who even have an evil inclination that seduces and entices them, is service that is certainly a novelty. This is the reason why our service of *HaShem*-יהו"ה, blessed is He, here below, reaches the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends all limitations, and it is from Him that abundant

⁷⁸ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah L'Drush; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

spiritual and physical goodness is drawn forth. May we be inscribed and sealed for goodness, for a good and sweet new year, with openly apparent and revealed goodness to each and every one!