

Discourse 1

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

Delivered on the 2nd day of Rosh HaShanah, 5717

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

1.

On Rosh HaShanah we declare,³³ “This day is the beginning of Your works, a remembrance of the first day.” The question about this (as discussed extensively by his honorable holiness, my father-in-law, the Rebbe, in the continuum of discourses of Rosh HaShanah),³⁴ is well known.³⁵ That is, at first glance, it would seem that the beginning of the year (Rosh HaShanah) should have been established on the twenty-fifth day of Elul. For, is it not so that the world was created on the twenty-fifth day of Elul?³⁶ This means that Rosh HaShanah was established on the sixth day of creation. If so, why is the sixth day of creation called “The beginning of Your works”?

This question is further compounded by the fact that the sixth day of creation is actually the end of creation. How then is the end of creation called “The beginning of Your works”? Are not the “beginning” and the “end” two separate matters?

³³ In the Rosh HaShanah *Musaf* liturgy (Talmud Bavli, Rosh HaShanah 27a

³⁴ Sefer HaMaamarim 5704, which was published on the 23rd of Elul, 5716.

³⁵ Likkutei Torah, Nitzavim 47a and on, 51b, and elsewhere.

³⁶ Midrash Vayikra Rabba 29; Pirke d’Rabbi Eliezer Ch. 8; Rabbeinu Nissim (Ra”N) to Talmud Bavli, Rosh HaShanah 16a.

More so, they are opposites! For, the “beginning” of something is its commencement, which is the matter of its revelation, whereas the “end” is its conclusion and the termination of its revelation. In other words, “conclusion” is the matter of limitation, which is the opposite of revelation. This being so, that the “beginning” and the “end” are two opposites, how is it that Rosh HaShanah, which is the end of the creation, is called “the beginning of Your works”?

Furthermore,³⁷ even from a spiritual perspective, Rosh HaShanah should have been established on the twenty-fifth of Elul, which is “the beginning of Your works.” This is because the world exists through the matter of speech (*Dibur*) which was already present on the twenty-fifth of Elul. That is, when the existence of the world was initially brought about through speech (*Dibur*), the utterance³⁸ “In the beginning-*Bereishit*-בראשית God created the heavens and the earth,” was said on the twenty-fifth of Elul.

About this Talmud states,³⁹ “The verse, ‘In the beginning-*Bereishit*-בראשית’ is also one of the ten utterances of creation.” Moreover, this general utterance, “In the beginning-*Bereishit*-בראשית etc.,” includes all the other utterances in it.⁴⁰ This is why the creation likewise occurred in this manner. That is, the existence brought about on the first day included the

³⁷ See Sefer HaMaamarim 5677 p. 11

³⁸ Genesis 1:1

³⁹ Talmud Bavli, Rosh HaShanah 32a

⁴⁰ See Likkutei Torah, Behar 41d; Bamidbar 12d; Maamarei Admor HaZaken 5562 Vol. 1 p. 182; Vol. 2 p. 432; Also see the discourse entitled “*VeHayah Eikev Tishme’un* – And it shall be that because you will listen,” 5716, translated in The Teachings of The Rebbe 5716, Discourse 27, Ch. 2 and on, and elsewhere.

totality of creation, as Rashi states⁴¹ about the words,⁴² “the heavens and the earth,” that “the heavens” includes the heavens and all its progeny, and “the earth” includes the earth and all its progeny. The reason for this is because the utterance “In the beginning-*Bereishit* בְּרֵאשִׁית” is a general utterance that includes all the utterances.

We thus find that the twenty-fifth of Elul itself is the matter of speech (*Dibur*), whereas the sixth day of creation, which is when Adam, the first man, was created – meaning, souls in bodies – is the matter of thought (*Machshavah*). This accords with the teaching,⁴³ “Israel arose in thought (*Machshavah*).” Furthermore, within thought itself, this is the highest level of thought (*Machshavah*).⁴⁴

Now, since thought and speech are very distant when compared to each other, how then is it that the day that Adam, the first man, was created – which is the matter of thought (*Machshavah*) – is called, “The beginning of Your works,” which refers to the matter of speech (*Dibur*)? This being so, shouldn’t Rosh HaShanah have been established on the twenty-fifth of Elul - the time of the matter of speech (*Dibur*) - which is “the beginning of Your works?”

However, from the fact that Torah specifically established Rosh HaShanah on the day that Adam, the first man, was created, it is understood that Rosh HaShanah specifically relates to souls in bodies. The general explanation is that Rosh HaShanah is the time about which our sages, of blessed

⁴¹ Rashi to Genesis 1:14

⁴² Genesis 1:1

⁴³ Midrash Bereishit Rabba 1:4

⁴⁴ See Likkutei Torah, Shir HaShirim 19b, 34c

memory, stated,⁴⁵ “Recite before Me on Rosh HaShanah verses of Kingship so that you will crown Me as King over you.” For, on Rosh HaShanah, “all things revert to their initial state,”⁴⁶ referring to the withdrawal of *HaShem*’s יהו"ה quality of Kingship-*Malchut* to its root and source.

However, the drawing down of *HaShem*’s יהו"ה quality of Kingship-*Malchut* from its ultimate root and source, is specifically brought about by souls (in bodies). For since they are rooted there themselves, they thus are capable of drawing down *HaShem*’s יהו"ה Kingship-*Malchut*, blessed is He, from its root and source. However, because the soul as it manifests in the body is in a concealed state, we therefore recite the verses of kingship-*Malchut*. That is, we bring proofs from Torah,⁴⁷ since Torah reveals the souls for what they are. Thus, it is through this that we awaken the quality of *HaShem*’s יהו"ה’s kingship-*Malchut* from its root and source, which is the meaning of, “Recite before Me verses of Kingship so that you will crown Me as King over you.”

2.

Now, in order to better understand this,⁴⁸ the verse states,⁴⁹ “Your Kingship is the kingship of all the worlds.” That is, the primary source of the existence of all worlds – even

⁴⁵ Talmud Bavli, Rosh HaShanah 16a, 34b

⁴⁶ See Pri Etz Chayim and Shaar HaKavanot, Shaar Rosh HaShanah

⁴⁷ See Likkutei Torah, Drushim l’Rosh HaShanah 56c and on, and elsewhere; Also see Likkutei Sichot, Vol. 4 p. 1,146, note 14.

⁴⁸ See *Hemshech* 5672 Vol. 3 p. 1,214 and on; *Sefer HaMaamarim* 5689 p. 16 and on.

⁴⁹ Psalms 145:13

worlds that transcend the world of Emanation-*Atzilut* – is specifically the aspect of “Your Kingship,” that is, *HaShem*’s-יהו"ה Kingship, the Kingship of the Unlimited One Himself, blessed is He, which is called “**Your** Kingship-*Malchutcha*-מלכותך,” literally! That is, this refers to the aspect of Kingship-*Malchut* of the Essential Self of the limitless light of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.

Now, the reason that the existence of the worlds is brought about specifically from the *Sefirah* of Kingship-*Malchut*, may be understood, by way of analogy, to the powers of the human soul below. That is, though they are not the soul itself, nonetheless, the powers of intellect (*Sechel*) and emotions (*Midot*) are close to the soul itself. Therefore, the soul powers are called its “adornments” (*Tikkunim*-תקונים),⁵⁰ because, the soul is adorned in them (*Mit'takenet*-מתתקנת) and is thereby elevated, specifically because the soul powers are close to the soul. Moreover, not only does this just apply to the soul powers of intellect (*Sechel*) and emotions (*Midot*) in and of themselves, but it also applies to whatever is affected by the powers of intellect (*Sechel*), since whatever is affected by the powers of the soul, is close to the powers, and thereby close to the soul itself. To clarify, not only is it, that whatever is affected by the powers of the soul is close to the powers, but since the soul powers themselves are close to the soul, therefore, whatever is affected by them is also close to the soul. However, all the above applies to intellect (*Sechel*) and emotions (*Midot*).

⁵⁰ See Torah Ohr, Parshat Va'era, in the discourse entitled “*Patach Eliyahu*” and the notes of the Rebbe Rashab to that discourse (Kehot 5741).

However, this is not so of the *Sefirah* of Kingship-*Malchut*. This is because the power of Kingship-*Malchut* is distant from the soul. Moreover, whatever is affected by the power of Kingship-*Malchut* is not only distant from the soul, but is even distant from the power of Kingship-*Malchut* of the soul.

However, this superiority of intellect (*Sechel*) and emotions (*Midot*) over the quality of Kingship-*Malchut* only applies to their revelations (*Gilyim*), whereas in the essential self of the soul it is like a reversed seal. That is, the quality of Kingship-*Malchut* is rooted much deeper in the essential self of the soul than its other soul powers. For, although the powers of intellect (*Sechel*) and emotions (*Midot*) are also drawn from the essential self of the soul, nevertheless, Kingship-*Malchut* is rooted much deeper in the essential self of the soul. We therefore see that for the purpose of Kingship-*Malchut*, a person will invest all his intellect and emotions. The reason is because Kingship-*Malchut* is rooted in the essential self of the soul to a much greater degree.

Moreover, this does not only apply to the power of Kingship-*Malchut* itself, but even to matters that are affected by the power of Kingship-*Malchut*. That is, the essential self of the soul is more pronounced in them than intellect (*Sechel*) and emotions (*Midot*).

Now, from this analogy we may understand how it is above in *HaShem*'s יהו"ה Godliness. That is, existence that comes in a way of the tangible being of "something" (*Yesh*), specifically comes from the *Sefirah* of *HaShem*'s יהו"ה Kingship-*Malchut*, blessed is He. To clarify, novel existence

necessarily came forth in a manner that it has tangible being (*Yesh*), specifically so that there can be two possible paths to choose from, thus making it possible for us to fulfill the Torah verse,⁵¹ “And you shall choose life,” and so that we can serve *HaShem*-יהוה, blessed is He, through self-restraint (*Itkafia*) and self-transformation (*It’hapcha*). Such an existence, which is in a state of tangible being (*Yesh*), comes specifically from the *Sefirah* of Kingship-*Malchut*. For, in relation to the other *Sefirot*, a tangible “something” cannot be. This is because the other *Sefirot* are in a state of closeness, and whatever is brought into being from them, also is in a state of closeness. Rather, since the *Sefirah* of Kingship-*Malchut* is in a state of distance, existence that is brought about in a way of the tangible being of “something” comes about specifically from it.

3.

However, based on this, we must understand the words,⁵² “In the beginning He created-*Bereishit Bara*-בראשית ברא,” which Targum translates as,⁵³ “With wisdom-*b’Chochmeta*-בהכמתא He created,” meaning that novel existence is brought about from the aspect of Wisdom-*Chochmah*. However, according to what we just explained, novel existence is brought about from the aspect of Kingship-*Malchut*.

⁵¹ Deuteronomy 30:19

⁵² Genesis 1:1

⁵³ Targum Yerushalmi to Genesis 1:1

The explanation is that novel existence cannot be drawn into being from the power of kingship and rulership, as it is in and of itself, even as it is in the aspect of the “Crown of Kingship-*Keter Malchut*. There first must be a chaining down of the worlds (*Hishtalshelut*), which begins with wisdom-*Chochmah*.

By way of analogy, this may be understood through the powers of the human soul below. That is, the aspect of the “Crown of Kingship (*Keter Malchut*) is the desire for kingship. This desire of the “Crown of Kingship” causes an essential elevation and exaltedness of the soul and a desire to rule over a nation. Nevertheless, at this point, it all is within himself and nothing actual has come out at all, for the matter of kingship must still be actualized.

To further explain, two novel matters are introduced in the aspect of the “Crown of Kingship” (*Keter Malchut*), which is the desire for kingship. The first is that the essential elevation of the soul is revealed. Before this, its essential elevation is utterly concealed and it altogether is inapplicable for it to come into revelation.⁵⁴ What is meant here is not concealment caused by anything external that covers over it, being that an essence undergoes no concealments by anything external to it. Rather, what is meant is that, in and of itself, the essence is in a state of concealment, and at this stage, it can possibly never be revealed.

⁵⁴ To give an example: It states about Shaul that (Samuel I 9:2), “From his shoulders and up, he was higher than any of the people,” by nature of birth, as is simply understood. However, he himself had no sense whatsoever of his elevation over others, even in himself. (Also see Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim Vol. 2 p. 414 and on.)

Now, although in various places⁵⁵ it is explained that whatever is concealed must necessarily be revealed, nevertheless here, the concealment has no tangible existence whatsoever. Therefore, the revelation here is much loftier. This then, is the novelty of the desire for kingship, which is called the “Crown of Kingship” (*Keter Malchut*), namely that the essential elevation and exaltedness, becomes revealed.⁵⁶

Now, along with this revelation there is yet another matter, that is, his desire to be elevated and exalted as ruler over a nation is drawn forth. This is the second matter introduced with the “Crown of Kingship” (*Keter Malchut*). That is, it causes the desire to be elevated and exalted as ruler over a nation.

To explain, as it is in and of itself, the Crown of Kingship (*Keter Malchut*) is in a state of elevated separation and conceals the revelation of the soul powers. However, when it comes into revelation, the desire to be elevated and exalted as ruler over a nation also comes to be.

However, even though it is in the aspect of the “Crown of Kingship (*Keter Malchut*) that the essential elevation and exaltedness comes to be revealed, and there even is caused to

⁵⁵ See *Hemshech* 5672 *ibid.* p. 1,213.

⁵⁶ What is meant here is as follows: The revelation is in that level itself, in that, like every revelation of the essence of *HaShem*-יהו"ה, blessed is He, there is a revelation of His essential elevation, as He is, in and of Himself, and this is what comes into revelation. In other words, it is from the aspect of the essential concealment of *HaShem*-יהו"ה, blessed is He, which has no tangible existence – which certainly is simply understood as having no relation to be any kind of tangibly felt matter being drawn from it – that tangible existence is drawn forth (meaning, a tangibly felt existence that is borne and is non-intrinsic, in and of itself). Moreover, it is from this essential concealment and essential elevation and rulership of *HaShem*-יהו"ה, blessed is He, that the desire to rule over a nation comes forth.

be the desire to be exalted in rulership over a nation, nevertheless, in and of itself, this is insufficient, and there must specifically be actualization of kingship and exalted rulership.

From this example we may understand how it is above in *HaShem's* יהו"ה Godliness. That is, from the aspect of the Crown-*Keter* itself, and even from the aspect of the "Crown of Kingship" (*Keter Malchut*), the existence of tangible being is not yet possible. Rather, there must be a drawing of the chaining down of the worlds (*Hishtalshelut*), beginning with Wisdom-*Chochmah*. The difference between the word, "first-*Rishon*-ראשון" and the word, "beginning-*Reishit*-ראשית" is well known. That is, the word "first-*Rishon*-ראשון" does not imply that it necessarily will be followed by a second and a third. In contrast, the word "beginning-*Reishit*-ראשית" implies that it is followed by a second and third.

This itself is the difference between the Crown-*Keter* and Wisdom-*Chochmah*. The Crown-*Keter* is called "first-*Rishon*-ראשון," in that it is in a state of elevated separation. In contrast, Wisdom-*Chochmah* is called "beginning-*Reishit*-ראשית," in that it is the beginning (*Reishit*) of the chaining down of the worlds (*Hishtalshelut*). It is called "beginning-*Reishit*-ראשית" in the feminine form, being that relative to the "first-*Rishon*-ראשון" which is the aspect of the Crown-*Keter*, it is the recipient.

This is like the explanation in Zohar⁵⁷ about the difference between the Crown-*Keter* and Wisdom-*Chochmah*. That is, though both are the matter of a point (*Nekudah*), there nevertheless is a difference between them. For, the point

⁵⁷ Zohar I 3b, cited in Pelach HaRimon, Shaar 3, Ch. 2.

(*Nekudah*) of the Crown-*Keter* is not bound to what follows it, whereas the point of Wisdom-*Chochmah* is bound to what follows it, in that it adheres to the levels that follow it. In other words, it is the beginning of tangible being.

This is as stated,⁵⁸ “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין.” That is, there are two opposites here. On the one hand it is “from nothing-*Ayin*-אין,” but on the other hand, it is “found” in a state of tangible being. About this the verse states,⁵⁹ “I am first-*Anee Rishon*-ראשון-אני,” referring to wisdom-*Chochmah*. This is because the word “I-*Anee*-אני” has the same letters as, “nothing-*Ayin*-אין,” only that the order of its letters is exchanged, so that there is the aspect of “I-*Anee*-אני,” referring to Wisdom-*Chochmah* as it receives from the “first-*Rishon*-ראשון,” which is the Crown-*Keter*.⁶⁰

Moreover, even the drawing forth in Wisdom-*Chochmah* is insufficient in and of itself, and it must be as stated in Zohar that,⁶¹ “The verse,⁶² ‘You have made them all with wisdom-*Chochmah*’ means, in understanding-*Binah*.” Moreover, even this is still insufficient, for as stated there in Zohar,⁶³ “He formed all forms within it and engraved all engravings within it.” The matter indicated by the word, “engraving” (*Chakikah*) is greater than the matter indicated by the word, “form” (*Tziyur*). That is, this “engraving” (*Chakikah*) refers to the matter of *Zeir Anpin*. Furthermore, even this is not

⁵⁸ Job 28:12

⁵⁹ Isaiah 44:6

⁶⁰ See Tanya, Iggeret HaKodesh, Epistle 17 (126a), and elsewhere.

⁶¹ Zohar III 43a

⁶² Psalms 104:24

⁶³ Zohar I 2a

yet sufficient, but it is specifically through the aspect of Kingship-*Malchut* that novel existence comes about.

Thus, it is about this that the Tosefta to Zohar on the verse,⁶⁴ “In the beginning God created the heavens and the earth,” states that the words, “In the beginning-*Bereishit* בראשית God created,” refers to Wisdom-*Chochmah*, and that the words, “the heavens and the earth” include all the *Sefirot*. However, the next verse continues,⁶⁵ “And the earth was chaos and void etc.,” meaning that at that point, there was not yet the novel existence of worlds. That is, it was only with the utterance, “And God said let there be light-*Yehiy Ohr* יהי אור,”⁶⁶ which is the matter of the ten utterances of the Supernal speech of the aspect of Kingship-*Malchut*, that there then was caused to be the novel existence of the worlds – specifically from this aspect.⁶⁷

This is also the meaning of the verse,⁶⁸ “I am first and I am last.” That is, for there to be the existence of novel creation, the drawing forth must necessarily to be in the entire chaining down of the worlds (*Hishtalshelut*), and this is the meaning of “I am first and I am last.” The words, “I am first-*Anee Rishon* אני ראשון” refer to the Crown-*Keter* and to Wisdom-*Chochmah*, and the words, “I am last-*Anee Acharon* אני אחרון” refer to Kingship-*Malchut*.

Now, just as this is so in general, that in and of themselves, all the *Sefirot* are insufficient, but the *Sefirah* of

⁶⁴ Zohar I 31:2; Genesis 1:1

⁶⁵ Genesis 1:2

⁶⁶ Genesis 1:3

⁶⁷ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and the section there entitled “The third name which is drawn forth after יהוה and יהו” is the name *Ya”H*-יה.”

⁶⁸ Isaiah 44:6

Kingship-*Malchut* is specifically necessary, so likewise, in the *Sefirah* of Kingship-*Malchut* itself – which is inclusive of all the *Sefirot* – for novel existence to be brought into being it is not sufficient for there to solely be the aspect of the “Crown of Kingship” (*Keter Malchut*), or even the aspect of Wisdom-*Chochmah* of Kingship-*Malchut*. Rather, there must specifically be the aspect of Kingship-*Malchut* of Kingship-*Malchut*, and it is from this aspect that novel existence comes into being. In other words, all the other *Sefirot* are intermediaries to draw down the Crown-*Keter* (“the first-*Rishon*-ראשון”) until the aspect of Kingship of Kingship-*Malchut* of *Malchut* (“the last-*Acharon*-אחרון”), since it is from this aspect that novel existence can be brought into being.

Now, there are two matters here. The first matter is the elevated exaltedness of Kingship-*Malchut*, by which novel existence is brought into being in a transcendent encompassing way (*Makif*). The second matter is the letters (*Otiyot*) of Kingship-*Malchut*, these being the particular matters and powers of Kingship-*Malchut*, which is the aspect of the power of the Actor in the acted upon, in a manner of closeness.⁶⁹

4.

This then, is the meaning of the verse,⁷⁰ “Your Kingship is the Kingship of all the worlds.” That is, the existence of all the worlds is specifically from kingship-*Malchut*. For example, the existence of the worlds of Creation, Formation and Action

⁶⁹ See *Hemshech* 5672 Vol. 2 p. 674.

⁷⁰ Psalms 145:13

(*Briyah, Yetzirah, Asiyah*) is specifically from Kingship-*Malchut* of the world of Emanation (*Atzilut*). The way that the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are brought into being is through a concealing restraint (*Tzimtzum*) and veil (*Parsa*). The root of the concealing restraint (*Tzimtzum*) and veil (*Parsa*) is the essential elevation and exaltedness of Kingship-*Malchut*. That is, the withdrawal to above of the aspect of Kingship-*Malchut*, causes a concealing restraint (*Tzimtzum*) and veil (*Parsa*), and through this, the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) come into novel existence.

Now, just as this is so of the coming into being of the world of Creation (*Briyah*) - that it receives its existence from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), so likewise, this is so of the creation of all the particulars of all the worlds. That is, the aspect of Kingship-*Malchut* of the world of Creation (*Briyah*) becomes the aspect of the Crown-*Keter* of the world of Formation (*Yetzirah*) and Kingship-*Malchut* of the world of Formation (*Yetzirah*) becomes the Crown of the world of Action (*Asiyah*), until finally, this lowly world is brought into being.

Moreover, just as it is that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are brought into novel existence from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), so likewise, the world of Emanation (*Atzilut*) is brought into being specifically from the aspect of Kingship-*Malchut*.

To further explain, as known, the existence of the world of Emanation-*Atzilut* is from the Crown-*Keter*, and in the

Crown-*Keter* there are two aspects; The Ancient One-*Atik* and the Long Patient One-*Arich*. In this, the aspect of the Ancient One-*Atik* is like the essential elevation and exaltedness of *HaShem*-יהו"ה, blessed is He, whereas the aspect of the Long Patient One-*Arich* is like the desire (*Ratzon*) for exalted rulership over a nation. This being so, it is understood that the world of Emanation (*Atzilut*) is brought into being from the aspect of Kingship-*Malchut*.

The same is likewise so of the worlds that transcend the world of Emanation (*Atzilut*). Their existence comes from the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*). Moreover, this matter is even so before the restraint of the *Tzimtzum*, that existence is specifically from the aspect of Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. This is because it is not possible for novel existence to come from the other *Sefirot*, except specifically from the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

To further clarify, even before the restraint of the first *Tzimtzum*, there was a matter of novel existence. This is the meaning of the teaching,⁷¹ "He estimated within Himself in potential, that which is destined to be in actuality." This is the matter of existence that precedes the restraint of the first *Tzimtzum*. Such existence is brought about because it arose in

⁷¹ See Etz Chayim, the beginning of Shaar 1 (Drush Iggulim v'Yosher); Mikdash Melech to Zohar I 15a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

His simple will, “I shall reign.”⁷² The reason is because He delights and has pleasure in kingship. The matter of this pleasure is His essential exaltedness, whereas what arose in His simple will, “I shall reign” is the desire for exalted rulership over a nation. It is this aspect that brought about the potential estimation within Himself of that which is destined to be brought out into actuality.

Moreover, the entire existence of the totality of the chaining down of the worlds (*Hishtalshelut*), which follows the restraint of the first *Tzimtzum*, comes into novel being from the aspect of Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. (This bears similarity to the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), through the concealing restraint (*Tzimtzum*) and veil (*Parsa*.) In other words, it is from the elevated exaltedness and withdrawal of the aspect of Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, that the restraint of *Tzimtzum* itself was brought about, through which novel existence came into being. Additionally, existence was brought about through what it states,⁷³ “He engraved an engraving,” referring to the matter of the letters (*Otiyot*) of speech, through which the totality of novel existence was brought about.⁷⁴

⁷² Idra Rabba, cited in Sefer HaMitzvot of the Tzemach Tzeddek 170b; Also see Likkutei Torah, Naso 21d, Nitzavim 51b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on, and elsewhere.

⁷³ See Zohar I 15a; Shaar HaYichud of the Mittler Rebbe *ibid.* translated as The Gate of Unity, Ch. 10 and on.

⁷⁴ It is possible that the matter of “He engraved an engraving” was stated relative to the estimation within Himself, in potential, of that which is destined to be

Thus, about this the verse states,⁷⁵ “**Your** Kingship is the kingship of all the worlds.” That is, all the worlds are brought into novel existence from the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He. This refers to the essential exaltedness of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He, from which the novel existence of the entire chaining down of the worlds (*Hishtalshelut*) came about, up to and including the novel existence of this lowly world, which is the ultimate purpose of the entire chaining down (*Hishtalshelut*).

This is as stated by the Alter Rebbe in Tanya,⁷⁶ that the ultimate purpose of the chaining down of the worlds (*Hishtalshelut*) was not for the upper worlds, since for them it is a great descent from the light of His countenance, blessed is He. Rather, he explains that the ultimate purpose is specifically for this lowly world. However, it all is brought about from the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which is the matter of His essential exaltedness and elevation. About this the verse states, “**Your** Kingship is the kingship of all the worlds.”

5.

Now, as known, on Rosh HaShanah all things revert to their initial state, so that the aspect of Kingship-*Malchut* is withdrawn to its root and source. That is, it withdraws to the

brought in actuality. For further elucidation, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity *ibid.*, Ch. 10 and on.

⁷⁵ Psalms 145:13

⁷⁶ See Tanya, Ch. 36

aspect of the essential exaltedness and elevation of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. It is in this regard that we serve *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, which is the matter of coronating Him as our King, thus affecting a drawing down of His Kingship-*Malchut* from its root and source, that is, from His essential exaltedness and elevation.

This is the matter of the general acceptance of the yoke of *HaShem*'s-יהו"ה kingship on Rosh HaShanah. This accords to the explanation of his honorable holiness, my father-in-law, the Rebbe, in his continuum of discourses of Rosh HaShanah,⁷⁷ regarding the difference between accepting the yoke of *HaShem*'s-יהו"ה kingship throughout the rest of the year, in comparison to accepting the yoke of His kingship on Rosh HaShanah. That is, throughout the rest of the year, the acceptance of the yoke of *HaShem*'s-יהו"ה kingship relates to particular matters and powers. However, accepting the yoke of His kingship on Rosh HaShanah is the general acceptance of the yoke of His kingship. That is, this is the matter expressed in the teaching,⁷⁸ "First accept My Kingship and then accept My edicts." That is, our acceptance of the yoke of *HaShem*'s-יהו"ה kingship on Rosh HaShanah is not in relation to His edicts and commandments-*mitzvot*, but is the general acceptance of the yoke of His Kingship. Through this general acceptance we affect a drawing down of His Kingship-*Malchut* from its root and source, which is His essential elevation and exaltedness.

⁷⁷ Sefer HaMaamarim 5704 p. 13 and on.

⁷⁸ See Mechilta to Yitro 20:3

With this in mind, we can understand why the Torah specifically established Rosh HaShanah on the day that Adam, the first man, was created. This is because the drawing down from the essential elevation and exaltedness of *HaShem*-יהו"ה, blessed is He, is specifically accomplished by the souls of the Jewish people.

The explanation is that⁷⁹ in kingship, there actually are two matters. The first matter is exalted rulership over a nation, as in the teaching,⁸⁰ “There is no king without a nation.” The word “nation-*Am*-עם” is a term that means “dimness-*Ommemut*-עוממות,” indicating that the subjects of the king are beings that are separate from him,⁸¹ and therefore, the kingship over them is by force and dominion.

The second matter of kingship, is kingship over kings, like a king who rules over other kings, such as an emperor like Caesar.⁸² Now, it is not applicable to say that kings are separate from kingship. Moreover, the kingship over them is not by way of force and dominion. Rather, it is because the king is so wondrously superior, elevated and exalted over and above them, that he even is king over kings, in that even kings are sublimated and nullified to him.

Now, these two matters are also present in the souls of the Jewish people, in that they are sometimes called “servants”

⁷⁹ See *Hemshech* 5672 Vol. 2 p. 750 and on; Vol. 3 p. 1,402.

⁸⁰ Rabbeinu Bachaye to Genesis 38:30; Tanya Shaar HaYichud VeHaEmunah, Ch. 7 (81b) (translated as The Gate of Unity and Faith).

⁸¹ See Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith *ibid.*; Also see the discourse entitled “*Min HaMeitzar*” 5660 (Sefer HaMaamarim 5660 p. 5).

⁸² See Midrash Shemot Rabba 23:1; Torah Ohr Miketz 40b; Ohr HaTorah Beshalach p. 498 and on, and elsewhere.

(*Avadim*-עבדים), as in the verse,⁸³ “For the children of Israel are My servants (*Avadim*-עבדים),” and they are sometimes called, “the King’s daughter” (*Bat Melech*-בת מלך), as in the verse,⁸⁴ “All the glory of the King’s daughter (*Bat Melech*-בת מלך) is within etc.”

The difference between these two matters, is that the aspect of servants (*Avadim*-עבדים) is like a servant who has no essential interest or desire in fulfilling the will of his master, but rather does so out of fear of the master. He therefore compels himself to fulfill it and through this, he comes to desire to fulfill his master’s will. In contrast, the aspect of the “King’s daughter” (*Bat Melech*-בת מלך) is that his essential desire is to fulfill his master’s will. This is the matter of the King over kings.

The explanation of these two aspects as they are in the souls of the Jewish people is as follows: The aspect of servants (*Avadim*-עבדים) comes about from manifestation in the body, whereas the aspect of the King’s daughter (*Bat Melech*-בת מלך) comes from the essence of the soul, which transcends manifestation in a body.

To further explain, the soul has five levels. In ascending order, these are the *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah* and *Yechidah*.⁸⁵ Now, the aspects of the *Nefesh*, *Ru’ach* and *Neshamah* manifest in the body, within the brain (*Mo’ach*), the heart (*Lev*) and the liver (*Kaved*). However, more particularly, the primary manifestation is of the *Nefesh* in the liver (*Kaved*)

⁸³ Leviticus 25:55

⁸⁴ Psalms 45:14

⁸⁵ Midrash Bereishit Rabba 14:9

and from there it spreads to all the limbs and organs. That is, in general, the aspects of *Nefesh*, *Ru'ach* and *Neshamah* come in a way of inner manifestation. In contrast, the *Chayah* aspect of the soul does not come in a way of inner manifestation, but only in a transcendent encompassing manner, at the very least. The essence of the soul, which altogether transcends manifestation in the body, is the aspect of the singular-*Yechidah* essence of the soul which, in and of itself, has no relation to the body or to matters of physicality, only that it becomes limited by the parameters of the body and acts within the body through the levels below it.

About this the blessing states,⁸⁶ “The soul that You have given within me, she is pure (*Tehorah Hee*). You created her etc.” The words, “She is pure” (*Tehorah Hee*) refer to the essential self of the soul (as it is above), which transcends manifestation in a body. This is followed by the aspect indicated in the continuing words, “You created her,” until the aspect of “You blew her into me,” referring to the aspects of the soul that manifest in the body. These are the two aspects of “servants” (*Avadim*) and “the King’s daughter” (*Bat Melech*). That is, from the perspective of the soul that manifests in the body, it is in a state of the servitude of a servant (*Eved*). In contrast, from the perspective of the singular *Yechidah* essence of the soul, which transcends manifestation in the body, it is the aspect of the “King’s daughter” (*Bat Melech*). This is because the singular-*Yechidah* essence of the soul is connected to the

⁸⁶ In the “*Elohai Neshamah*” blessing in the morning blessings – also see the next discourse of this year, 5717.

Singular One-*Yachid*,⁸⁷ *HaShem*-יהו"ה, blessed is He, and therefore its essential desire is to fulfill the will of its Master, *HaShem*-יהו"ה, blessed is He.

This essential aspect is also the state of the soul of King Moshiach, who includes all the souls in the aspect of their singular *Yechidah* essence.⁸⁸ Therefore, he will teach Torah in a way of sight⁸⁹ which transcends the limitations of grasp and comprehension. This is because of the singular-*Yechidah* essence of the soul, which is called the King of kings, and will be revealed in the coming future.

Now, in our service of *HaShem*-יהו"ה, blessed is He, these two aspects correspond to serving *HaShem*-יהו"ה, blessed is He, in a way that accords with reason and intellect, and serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect. Serving *HaShem*-יהו"ה, blessed is He, according to reason and intellect, is the aspect of servants (*Avadim*). That is, it is like a servant who does not have an essential interest and desire to fulfill the will of his master, but compels himself to do so, through which he eventually comes to desire to fulfill the will of his master. The same applies to serving *HaShem*-יהו"ה, blessed is He, according to reason and intellect. That is, the desire is not the result of the essential self of his soul, only that

⁸⁷ See Sefer HaMaamarim 5696 p. 57; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on; Also see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration, in regard to the singular *Yechidah* essence of the soul.

⁸⁸ See Ramaz (Rabbi Moshe Zacuto) to Zohar III 260b; Sefer HaMaamarim 5698 p. 200; 5699 p. 207.

⁸⁹ See Likkutei Torah, Tzav 17b; Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and on; Sefer HaMaamarim 5698 *ibid.*, 5699 *ibid.*

through contemplation he comes to compel himself to serve, until he comes to desire it.

However, this is not so of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect and is an essential desire. The desire brought about through reason and intellect cannot at all be compared to service through the desire of the heart (*Re'uta d'Leeba*), as in the teaching,⁹⁰ "There is desire (*Ratzon*) and there is desire (*Ratzon*)." That is, desire (*Ratzon*) that accords to reason and intellect is brought about by force of reason, whereas desire (*Ratzon*) from the desire of the heart (*Re'uta d'Leeba*) is an essential desire.

Now, although the desire of the heart (*Re'uta d'Leeba*) also comes from reason and intellect, for as we clearly observe, it is specifically through contemplation (*Hitbonenut*) that we reach the desire of the heart (*Re'uta d'Leeba*), nonetheless, it is not in a manner that the contemplation (*Hitbonenut*) causes the desire of the heart (*Re'uta d'Leeba*). Rather, the contemplation only **reveals** the desire of the heart (*Re'uta d'Leeba*). Moreover, the contemplation (*Hitbonenut*) itself is into the wondrousness of *HaShem*-יהו"ה, the Unlimited One, blessed is He. In other words, the contemplation (*Hitbonenut*) is not into those matters indicated by the verse,⁹¹ "How abundant are Your works, *HaShem*-יהו"ה," or,⁹² "How great are Your works, *HaShem*-יהו"ה," all of which are within the parameters of grasp and comprehension. Rather, here the contemplation

⁹⁰ See Zohar III (Idra Rabba) 129a; Torah Ohr Vayakhel 87d; Sefer HaMitzvot of the Tzemach Tzedek 88b, and elsewhere.

⁹¹ Psalms 104:24

⁹² Psalms 92:6

(*Hitbonenut*) is into the wondrousness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who utterly transcends the parameters of grasp and comprehension. It is specifically such contemplation (*Hitbonenut*) that reveals the desire of the heart (*Re'uta d'Leeba*).

Now, at times, the revelation of the desire of the heart (*Re'uta d'Leeba*) is not brought about through our service of *HaShem*-יהו"ה below. Rather, sometimes the revelation comes from above, as indicated by the verse,⁹³ "*HaShem*-יהו"ה has exposed His holy arm." For example, this can happen in times when the Luminary is close to the spark,⁹⁴ such as a time about which the verse states,⁹⁵ "Seek *HaShem*-יהו"ה when He can be found, call upon Him when He is near." This type of revelation is not commensurate to the manner of preparation, and moreover, even when there is no preparation at all on the part of man, nevertheless, a revelation of the desire of the heart (*Re'uta d'Leeba*) is caused from above.

Now, the superiority of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), over and above serving Him in a way of reason and intellect, is as follows: Serving *HaShem*-יהו"ה, blessed is He, in a way of reason and intellect, which is the aspect of servants (*Avadim*-עבדים), only awakens the aspect of *HaShem*'s-יהו"ה elevated rule over a nation. In contrast, serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends

⁹³ Isaiah 52:10

⁹⁴ See *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, 21b, 24d and on, 91a; *Maamarei Admor HaEmtza'ee*, *Dvarim* Vol. 2 p. 524; *Sefer HaMaamarim* 5651 p. 53; 5698 p. 2.

⁹⁵ Isaiah 55:6; *Talmud Bavli*, *Rosh HaShanah* 18a; *Yevamot* 49a, 105a

reason and intellect, stems from the singular-*Yechidah* essence of the soul, which is the aspect of the King over kings, and awakens the essential exaltedness and elevation of *HaShem*-יהו"ה, blessed is He.

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This then, is the meaning of the words,⁹⁶ “This day is the beginning of Your works, a remembrance of the first day.” That is, the Torah specifically established Rosh HaShanah on the day that Adam, the first man, was created. For, since on Rosh HaShanah all things revert to their initial state, the withdrawal of the aspect of Kingship-*Malchut* is to its original root and source, which is the essential elevation and exaltedness of *HaShem*-יהו"ה, blessed is He. Thus, in order to draw down from the essential elevation and exaltedness of *HaShem*-יהו"ה, blessed is He, this is specifically brought about through the souls of the Jewish people serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which stems from the singular-*Yechidah* essence of the soul (and becomes revealed on Rosh HaShanah). Through this, they awaken the essential exaltedness and elevation of *HaShem*-יהו"ה, blessed is He, and this is the reason that Rosh HaShanah was specifically established on the day that Adam, the first man, was created.

This is also the matter of King Moshiach, about whom it states,⁹⁷ “He will be exalted and become high and exceedingly (*Me'od*-מאד) lofty.” The word “exceedingly-*Me'od*-מאד,”

⁹⁶ In the Rosh HaShanah *Musaf* liturgy (Talmud Bavli, Rosh HaShanah 27a

⁹⁷ Isaiah 52:13

shares the same letters as “man-*Adam*-אדם,” and refers to the aspect of the singular-*Yechidah* essence of the soul. For, as previously mentioned, Moshiach will include all the souls within himself, as they are in the aspect of the singular-*Yechidah* essence. Furthermore, the way he will teach Torah will be in a way of sight, which is higher than the parameters of intellectual grasp and comprehension, and stems from the singular-*Yechidah* essence of the soul, and it is specifically from the aspect of the singular-*Yechidah* essence of the soul that it is possible to awaken the essential exaltedness and elevation of *HaShem*-יהו"ה, blessed is He.

However, because the soul manifests and is concealed in the body, we therefore recite the verses of kingship. That is, the Torah reveals the souls of Israel for what they essentially are, and then, through their service of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), they draw down the Kingship-*Malchut* of *HaShem*-יהו"ה, blessed is He, from His essential exaltedness and elevation, and draw it all the way down below, so that a good and sweet new year with openly revealed and apparent goodness is drawn forth.