

Discourse 11

“Dovid Melech Yisroel – Dovid, King of Israel”

Delivered on Shabbat Parshat Vayeishev,
The 21st of Kislev, 5721
By the grace of *HaShem*, blessed is He,

1.

It states,⁴⁹⁵ “Dovid, King of Israel, [lives and endures].” (In his short discourses) his honorable holiness, the Alter Rebbe, explains in a discourse by the same title,⁴⁹⁶ that “Dovid, King of Israel-*Dovid Melech Yisroel*-דוד מלך ישראל,” refers to a revelation from [the aspect of] Yisroel, and when by way of the chaining down (*Hishtalshehut*) it reached the world of Action (*Asiyah*), the letter *Hey*-ה was exchanged to a *Dalet*-ד, and this is the [reason] for the name Dovid-דוד.

[He continues with the verse],⁴⁹⁷ “The ways (*Halichot*-הליכות) of the world are His,” [meaning that] we must praise Him (*Hallel*-הלל) with praises (*Tehilot*-תהילות), which is of the same root as in [the verse],⁴⁹⁸ “When His flame would shine (*b’Heelo*-בהילו) [above my head].” That is, the ten lower *Sefirot* of the world of Action (*Asiyah*) must be illuminated like the [ten

⁴⁹⁵ Talmud Bavli, Rosh HaShanah 25a

⁴⁹⁶ Subsequently printed in Maamarei Admor HaZaken, HaKtzarim (Kehot 5741), p. 341.

⁴⁹⁷ Habakkuk 3:6

⁴⁹⁸ Job 29:3

Sefirot of the] upper world of Emanation (*Atzilut*). This is why the entire book of Psalms (*Tehillim*-תהילים) was said from the ten lower *Sefirot* of the world of Action (*Atzilut*), which was in order to reach the world of Emanation (*Atzilut*).

2.

The explanation is that word “King-*Melech*-מלך” indicates the matter of revelation (*Giluy*), as explained in Likkutei Torah⁴⁹⁹ about the travels [of the Jewish people in the desert], that the *Sefirah* of Kingship-*Malchut* is the matter of revelation (*Giluy*). This then, is the meaning of his words that “Dovid, King of Israel-*Dovid Melech Yisroel*-דוד מלך ישראל,” refers to a revelation from [the aspect of] *Yisroel*-ישראל, which is the aspect of the world of Emanation (*Atzilut*).⁵⁰⁰

Now, the primary revelation of Kingship-*Malchut* of the world of Emanation (*Atzilut*) is in the world of Action (*Asiyah*), as in the teaching,⁵⁰¹ “The lower Mother (*Imma Tata’ah*) – (which refers to Kingship-*Malchut*) – dwells in [the world of] Action (*Asiyah*).” However, in the world of Action (*Asiyah*) the letter *Hey*-ה became exchanged with the letter *Dalet*-ד.

This may be understood as explained by his honorable holiness, my father-in-law, the Rebbe, in the *Hemshech* entitled “*Bati LeGani*,” about the letters *Dalet*-ד and *Reish*-ר,⁵⁰² in that [the names of] both [letters] indicate the opposite of wealth.

⁴⁹⁹ Likkutei Torah, Masei 89d and on; Also see *Hemshech* 5672 Vol. 1 p. 404; Vol. 2, p. 797 and on, and elsewhere.

⁵⁰⁰ See Likkutei Torah, Balak 72d

⁵⁰¹ See Tikkunei Zohar, Tikkun 6, 23a

⁵⁰² Sefer HaMaamarim 5710, p. 119 and on, Ch. 6 there.

Only that the letter *Dalet*-ד is of the side of holiness, whereas the letter *Reish*-ר is of the side opposite of holiness, like the difference between “*HaShem* is One-*HaShem Echad*-יהו"ה”⁵⁰³ and “[You shall not prostrate to a different god-*el acher*-אל אחר.”⁵⁰⁴ This is because the letter *Dalet*-ד has a *Yod*-י behind it, indicating nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is not so of the letter *Reish*-ר.

This then, is the meaning of [the Alter Rebbe’s words that] in the world of Action (*Asiyah*) “the letter *Hey*-ה was specifically exchanged to a letter *Dalet*-ד,” (rather than the letter *Reish*-ר). For, although Kingship-*Malchut* descended to the world of Action (*Asiyah*), and “her feet descend unto death,”⁵⁰⁵ nevertheless, since it is in the world of holiness, it specifically is [exchanged] with the letter *Dalet*-ד.

This then, is the meaning of the name Dovid-דוד (with the letter *Yod*-י),⁵⁰⁶ as [written in the manuscript of] the discourse of his honorable holiness, the Alter Rebbe.⁵⁰⁷ For, when the two letters *Hey*-ה of the world of Emanation (*Atzilut*) – (and as known, the ten *Sefirot* of the world of Emanation (*Atzilut*) are the four letters of *HaShem*’s-יהו"ה name of Being-*Havayah*-הוי"ה),⁵⁰⁸ come to the world of Action (*Asiyah*) they become exchanged with the [letter] *Dalet*-ד, through which the name Dovid-דוד comes to be. (This is similar to the exchange

⁵⁰³ Deuteronomy 6:4

⁵⁰⁴ Exodus 34:14; See Vayikra Rabba 19:2

⁵⁰⁵ Proverbs 5:5; Ohr HaTorah, Na”Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

⁵⁰⁶ See Kings I 3:15, 11:4; Ezekiel 34:23; Amos 9:11; Zachariah 12:7, and elsewhere.

⁵⁰⁷ That is [how it is written] in manuscript 750 p. 35b [2].

⁵⁰⁸ See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1; Shaar 42 (Shaar Drushei ABY”A) Ch. 1-2

of the letters of the word “One-*Echad*-אחד” with the letters of the word “forever-*Va’ed*-וְעַד.”⁵⁰⁹

However, *HaShem*’s-יהו"ה ultimate Supernal intent in the descent of Kingship-*Malchut* of the world of Emanation (*Atzilut*) to the world of Action (*Asiyah*) is in order to bring about the nullification (*Bittul*) of the world of Action (*Asiyah*) to *HaShem*-יהו"ה, blessed is He, by which it will ascend to the world of Emanation (*Atzilut*). That is, this too is brought about by Kingship-*Malchut*. For, as known, two matters are brought about by Kingship-*Malchut*;⁵¹⁰ the bringing into being of novel existence, and the matter of nullification and ascent.

This then, is the matter of Psalms (*Tehillim*-תהילים), as explained in the discourse that “we must praise Him (*Hallel*-הלל) with praises (*Tehilot*-תהילות), which is of the same root as in [the verse],⁵¹¹ ‘When His flame would shine (*b’Heelo*-בהילו) [above my head],” (this being the matter of illumination and revelation). That is, the ten lower *Sefirot* of the world of action must be illuminated like [the ten *Sefirot* of] the upper world of Emanation (*Atzilut*) (this being the matter of the ascent of the world of Action (*Asiyah*) “in order to reach the world of Emanation (*Atzilut*)”).

⁵⁰⁹ Zohar II 134a; Imrei Binah, Shaar HaKriyat Shema, Ch. 70 and on; Sefer HaMaamarim 5678 p. 384 and on; Also see at length in the earlier Discourse 1 (“*Teekoo Bachodesh Shofar*”) and Discourse 3 (“*Chassidim v’Anshei Ma’aseh*”) of earlier this year, 5721.

⁵¹⁰ See *Hemshech* 5672 Vol. 2 p. 801 and on, and elsewhere.

⁵¹¹ Job 29:3

3.

The Alter Rebbe concludes the discourse by stating, “Therefore, each person must say the Psalm that correlates to this year of his life, and praise Him (*Hallel*-הלל) with praises (*Tehilot*-תהילות) etc. This will suffice for the understand.” This appears to be the source for what his honorable holiness, my father-in-law, the Rebbe said,⁵¹² that the early Sages established that each person should recite the Psalm corresponding to the years of his life, meaning that if he is thirteen years old, he should recite Psalm 14, and so on.

⁵¹² See the letters printed at the end of Tehillim Ohel Yosef Yitzchak p. 214; Igrot Kodesh of the Rebbe Rayatz, Vol. 10, p. 53; Also see Vol. 1, p. 31.