

Discourse 7

“Lehavin Inyan Pesukei Malchiyot – To understand the matter of the verses of Kingship”

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim MarCheshvan, 5721
By the grace of *HaShem*, blessed is He,

1.

To better understand²⁰² the matter of the verses of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and verses relating to the Shofar (*Shofarot*) that we recite on Rosh HaShanah, which are specifically verses from the Torah, Prophets (*Nevi'im*) and Scriptures (*Ketuvim*). However, at first glance, this day [of Rosh HaShanah] is automatically “the beginning of Your works.”²⁰³ This being so, why is it necessary to recall these verses? The Alter Rebbe thus explains²⁰⁴ that the verses we recite are like the aspect of the signet that sustains the matter.²⁰⁵

²⁰² Before commencing the discourse, the Rebbe said that this is a discourse of the Alter Rebbe from the year 5563 which relates to Rosh HaShanah and to Shabbat Bereishit. [The discourse of the Alter Rebbe is entitled “*B’Chochmah Yibaneh Bayit*” and was subsequently printed in Ma’amarei Admor HaZaken 5564 p. 217 and on (also see p. 353 note 92 there).]

²⁰³ See the liturgy of the Musaf of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a).

²⁰⁴ In the discourse entitled “*B’Chochmah Yibaneh Bayit*” 5563 ibid.

²⁰⁵ Also see Torah Ohr, Hosafot 120c; Likkutei Torah, Masei 91d; Also see the note of the Rebbe to the aforementioned discourse entitled “*B’Chochmah Yibaneh Bayit*” 5563.

This is analogous to a letter of a king of flesh and blood, that as long as he has not yet sealed it with his signet, it is of no consequence, since it can undergo change and revision in various different ways. However, once it is sealed with the signet of the king, this upholds what was written in the letter, and it cannot be changed even so much as a hairbreadth.

The same is likewise so above in *HaShem's* יהו"ה's Godliness. That is, when such and such a matter arose in His Supernal desire, such as the pleasure and desire for the quality of being King, the matter can still undergo change in various ways and come out in other ways. However, once the matter was said in Torah, with the verses of Kingship (*Malchiyot*), this is like the aspect of the signet of the Holy One, blessed is He, in that the signet of the Holy One, blessed is He, is Truth (*Emet-אמת*)²⁰⁶ and sustains the matter, so that it undergoes no change whatsoever.

This is because the Torah is the aspect of a signet. For, “the Torah came forth from wisdom-*Chochmah*,”²⁰⁷ and Wisdom-*Chochmah* is called a signet (*Chotem-חותם*), in that it sustains all matters of influence bestowed from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*). For, as known, the worlds are primarily conducted with Wisdom-*Chochmah*.

Now, just as Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is the aspect of the signet (*Chotem*) between the influence bestowed from the world of Emanation

²⁰⁶ Talmud Yerushalmi, Sanhedrin 1:1; Midrash Bereishit Rabba 1:2; See Rashi to Talmud Bavli, Shabbat 66a entitled “His Signet-*Chotmo*-חותמו.”

²⁰⁷ Zohar II 62a; 85a; 121a

(*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so likewise, the aspect of Wisdom-*Chochmah* of the Emanator (*Ma'atzeel*)²⁰⁸ is the signet (*Chotem*) that sustains all bestowals from the Emanator (*Ma'atzeel*) to the emanated, and the same is true to the highest of heights.

This is why we recite Torah verses regarding the matters of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and the Shofar (*Shofarot*), even though in any event, this day [of Rosh HaShanah] is automatically “the beginning of Your works.” This is because for the matter to be sustained with the aspect of the signet (*Chotem*), this only is brought about specifically through and according to the Torah.

This is why we also recite verses about the Shofar, in which matters relating to the Shofar are mentioned.²⁰⁹ This is to sustain the desire of the Emanator to be roused through the sound of the Shofar. For, although it already arose in His Supernal desire, blessed is He, it can still undergo change etc. However, when we recall and mention verses from the Torah and Prophets etc., this is the signet (*Chotem*) of the Holy One, blessed is He, and will not undergo change, even so much as a hairbreadth etc. This will suffice for the understanding.

²⁰⁸ This refers to Wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*) – See Likkutei Torah, Teitzei 39c. It is with this in mind that we may understand what is stated in the continuation “the same is likewise true to the highest of heights.” [This is an adaptation of the note of the Rebbe to the discourse entitled “*b'Chochmah Yibaneh Bayit*” 5563 *ibid.*]

²⁰⁹ This is true even though we blow, which affects an arousal from below to Above through the act. See *Hemshech* “*v'Kachah*” – 5637 Ch. 83 [Sefer HaMaamarim 5637 Vol. 2, p. 601]. [This is an adaptation of the note of the Rebbe to the discourse entitled “*b'Chochmah Yibaneh Bayit*” 5563 *ibid.*]

To elucidate, it is explained in the continuum (*Hemshech*) of discourses of the year 5666²¹⁰ on the matter of why we recite verses about the Shofar (*Shofarot*) after the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*). At first glance, the verses about the Shofar (*Shofarot*) should precede the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*). For, since the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*) dependent on the verses of Shofar (*Shofarot*), it should have begun with this. Even though the actual blowing of the Shofar precedes the blessings of Kingship (*Malchiyot*) and Remembrance (*Zichronot*), nevertheless, at first glance, it would seem that we also should recite the verses of Shofar (*Shofarot*) before the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*).

He therefore explains that the matter of reciting the verses of Shofar (*Shofarot*) after the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*) is in order to bring about a much loftier drawing forth etc. However, based on what is being explained in this discourse, the recitation of the verses of Shofar (*Shofarot*) are also like a signet (*Chotem*) to sustain the matter. In other words, even after it already arose in His Supernal desire, we nevertheless must affect the sustainment of the matter, so that it will be drawn down below etc. With this in mind, it also makes sense why the verses of Shofar (*Shofarot*) follow the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*).²¹¹

²¹⁰ At the conclusion of the *Hemshech*, p. 541 and on.

²¹¹ Also see Likkutei Sichot, Vol. 34 p. 186.

2.

The discourse continues that this is the meaning of the verse,²¹² “A house is built through wisdom (*Chochmah*).” The explanation of “a house is built” is that this happens when stones are placed one beneath the other in the proper order, after which, there is no changing of that order whatsoever. Moreover, this order was already previously prepared and ordered in the thoughts and intellect of the stonemason [before he placed the stones], such that it is not to be changed or deviated from. However, before completing the ordering of the matter in the thought and wisdom of the stonemason who builds [the house], the order of the building’s construct can still undergo change in various ways etc.

This likewise is understood in the analogue [that is, in *HaShem*’s יהו"ה Godliness]. For as known, the Zohar states about the Torah, which is the aspect of the signet [of the Holy One, blessed is He] in which it states,²¹³ “In the beginning (*Bereishit*-בראשית) God created,” which Targum²¹⁴ translates as “With wisdom (*Bechochmeta*-בחוכמתא),” that “He gazed into the Torah and created the world.”²¹⁵ In other words, it is with the Wisdom-*Chochmah* of Torah that “the house” of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is built from the world of Emanation (*Atzilut*). The same is so of the construct of the world of Emanation (*Atzilut*) from the

²¹² Proverbs 24:3

²¹³ Genesis 1:1

²¹⁴ See Targum Yerushalmi to Genesis 1:1; Zohar I 31b

²¹⁵ Zohar II 161a and on

Emanator (*Ma'atzeel*). (For, as known, it states in Zohar²¹⁶ that the verse,²¹⁷ “In the beginning God created etc.,” hints at all ten *Sefirot* of the world of Emanation-*Atzilut*.) This is because of the above-mentioned reason. This will suffice for the understanding.

3.

We may say that this also is the general matter of Rosh HaShanah and Shemini Atzeret. In other words, the primary matter of Rosh HaShanah is to affect the Supernal arousal of the desire for Kingship, as indicated by the words,²¹⁸ “Crown Me as King over you.” This is brought about through reciting the verses of Kingship (*Malchiyot*) until their concluding signet, which is the verse,²¹⁹ “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel*, *HaShem Elo'heinu*, *HaShem Echad*-שמע ישראל יהוה אלהינו יהוה אחד.”

The explanation of the words “Listen Israel-*Shema Yisroel*-שמע ישראל” is known,²²⁰ namely, that [the term “*Shema*-שמע”] indicates “summoning”²²¹ and “gathering” all of one’s matters etc. This is followed by Shemini Atzeret, as the verse states,²²² “The eighth day shall be a restriction (*Atzeret*-עצרת)”

²¹⁶ Zohar I 256b; See Ohr HaTorah, Bereishit 487b and on; See the discourse entitled “*Bereishit Bara*” 5651 (Sefer HaMaamarim 5651 p. 89 and on).

²¹⁷ Genesis 1:1

²¹⁸ Talmud Bavli, Rosh HaShanah 34b

²¹⁹ Deuteronomy 6:4; See the preceding discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1, Ch. 3.

²²⁰ Likkutei Torah, Ha’azinu 72b and elsewhere.

²²¹ See Samuel I 15:4 – “And Shaul summoned (*VaYishama*-וישמע) the people.”

²²² Numbers 29:35

for you,” [in which the term “*Atzeret*-עצרת” indicates “absorption”] meaning that the matter is caused to be absorbed etc.²²³

This is similar to the signet (*Chotem*), so that the matter is caused to be sustained in actuality, meaning that there should be a drawing down and revelation of the Kingship of the Holy One, blessed is He, through the Kingdom of the House of Dovid. This is as we request in the prayers of Rosh HaShanah that there should be “the flourishing of the might of Dovid,”²²⁴ upon which there also will be the fulfillment of the request,²²⁵ “Reign over the whole world with Your Glory etc.,” and,²²⁶ “Everything that has been made will know that You have made it, and it will be understood by everything that has been formed that You have formed it, and all who have breath in their nostrils will say, *HaShem*-יהוה, the God of Israel, is King, and His Kingship reigns over all!”

²²³ See Likkutei Torah, Drushim L’Shmini Atzeret 88d and elsewhere.

²²⁴ In the Amidah liturgy of Rosh HaShanah.

²²⁵ In the Musaf liturgy (in the verses of Kingship-*Malchiyot*).

²²⁶ In the Musaf liturgy (in the verses of Kingship-*Malchiyot*).