

Discourse 1

*“Yivchar Lanu et Nachalateinu...
He will choose our heritage for us...”*

Delivered on the 2nd day of Rosh HaShanah, 5723³³

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

1.

The verse states,³⁴ “He will choose our heritage for us, the pride of Yaakov that He loves always!” In his discourse by this title (in the continuum of discourses (*Hemshech*) of Rosh HaShanah 5703),³⁵ his honorable holiness, my father-in-law, the Rebbe, brings the explanation of the Targum translation, which states, “He will favor us to inherit our heritage, the Holy Temple of Yaakov whom He loves forever,” and examines the precise wording of this. For, the Holy Temple is the Temple of the Holy One, blessed is He, as it states,³⁶ “They shall make a Sanctuary **for Me**.” (In other words, the Jewish people only make the Holy Temple, but the Holy Temple itself is the Temple of the Holy One, blessed is He.) This being so, why is it called “the Holy Temple of Yaakov”? Additionally, we must understand the relationship between the “pride of Yaakov,” which refers to the Holy Temple, and “our heritage.”

³³ The original discourse was edited by the Rebbe and was given out as a pamphlet for Rosh HaShanah 5751.

³⁴ Psalms 47:5

³⁵ Sefer HaMaamarim 5703 p. 26 and on.

³⁶ Exodus 25:8

The discourse explains³⁷ that “our heritage” refers to the essential point of Jewishness that dwells in the inner point of the heart, which is “the Holy Temple of Yaakov.” This is as stated, “They shall make a Sanctuary for Me, and I will dwell within them (*b’Tocham*-בתוכם),” in that the verse does not say “within it-*b’Tocho*-בתוכו,” but, “within **them**-*b’Tocham*-בתוכם,” meaning, within each and every Jew.³⁸

Now, the simple explanation of the verse, “He will choose our heritage for us, the pride of Yaakov that He loves,” is that in the coming future He will return our Holy Temple to us.³⁹ We therefore must understand the relationship between the explanation (of the discourse) that the “pride of Yaakov” refers to the Holy Temple in each and every Jew, along with the (simple) explanation that the “pride of Yaakov” refers to the third Holy Temple that will speedily be built in our days.

2.

Now, this verse is in the Psalm recited seven times immediately before the sounding the Shofar [on Rosh HaShanah]. The relationship between this Psalm and the sounding of the Shofar is (as simply understood) due to the fact

³⁷ At the conclusion of the discourse (Sefer HaMaamarim 5703 *ibid.* p. 35).

³⁸ See [Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut)]; Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso (20b); [Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there)], and elsewhere.

³⁹ See the commentators to Psalms 47:5

that this Psalm contains the verse,⁴⁰ “God-*Elohi*”מֵאלֹהֵי־מ has ascended with the blast; *HaShem*-יהו"ה with the sound of the Shofar.”

About this our sages, of blessed memory, stated,⁴¹ “Initially the Holy One, blessed is He, sat upon the throne of judgment (from which He arose), [as it states], ‘God-*Elohi*”מֵאלֹהֵי־מ has ascended with the blast,’ and through the Jewish people taking their Shofars and sounding them before the Holy One, blessed is He, He rises from the throne of judgment and sits upon the throne of mercy, [as it states], ‘*HaShem*-יהו"ה with the sound of the Shofar.’ He then becomes filled⁴² with mercy and has compassion upon them and transforms the quality of judgement to mercy.” This is why we recite this Psalm before sounding of the Shofar, to bring proof from the Torah⁴³ about the drawing down (*Hamshachah*) affected, (namely, the He rises from the throne of judgment and sits upon the throne of mercy),⁴⁴ brought about through sounding the Shofar.

Now, from the fact that before sounding of the Shofar we (not only) recite (this verse, but) the whole Psalm, it is understood that all the verses in this Psalm relate to Him “rising from the throne of judgment and sitting on the throne of mercy”

⁴⁰ Psalms 47:6

⁴¹ Midrash Vayikra Rabba 29:3; Similarly see Midrash Tehillim to Psalms 47:6

⁴² This is as stated in Midrash Vayikra Rabba 29:3 *ibid.* That is, the matter of Him becoming filled with mercy and having compassion upon them etc., follows **after** it brings the verse “*HaShem*-יהו"ה with the sound of the Shofar.”

⁴³ Siddur Im Da”Ch 238b; *Hemshech* “ו’*Kachah*” 5637 Ch. 82-83; Sefer HaMaamarim 5699 p. 28, and elsewhere; Also see Likkutei Torah, Drushim L’Rosh HaShanah 56c.

⁴⁴ The proof from the Torah regarding the other matters that are drawn down through the sounding of the Shofar are included in the verses of the Shofar (*Shofarot*), as elucidated in the citations in the preceding note.

brought about through the sounding of the Shofar.⁴⁵ This is certainly so of the verse, “He will choose our heritage for us, the pride of Yaakov that He loves,” which immediately precedes the verse, “God-*Elohi*”מֵאלֹהֵי”מ has ascended with the blast; *HaShem*-יהו”ה with the sound of the Shofar.” This indicates that this verse relates directly to the matter indicated by the verse, “God-*Elohi*”מֵאלֹהֵי”מ has ascended with the blast etc.”

We therefore must better understand this. For, the matter of [the words], “He will choose our heritage for us,” is that the choice of the Holy One, blessed is He, in the Jewish people, is in and of Himself, (meaning that it is not the service of *HaShem*-יהו”ה, blessed is He, of the Jewish people that arouses Him to choose them).

Beyond this, the matter of free choice⁴⁶ is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, in which it is entirely inapplicable for there to be a matter of arousal from below. In other words, in addition to the fact that **in actuality** the choice stems from Himself, and is not roused by an arousal from below, but beyond that, in this “place” (in which the matter of free choice occurs), **it is entirely inapplicable** for it to be roused by an arousal from below.

⁴⁵ To further elucidate according to what it states in the Siddur of the Arizal there, through reciting this Psalm we transform the quality of judgment to the quality of mercy. To elucidate, in the Siddur of the Arizal there, this matter is brought about through the recitation of the Psalm itself, (and not through the drawing down (and bringing of proof) that this will be brought about through the sounding of the Shofar). Also see the note at the end of this discourse.

⁴⁶ As explained at length in the aforementioned *Hemshech* of Rosh HaShanah – Sefer HaMaamarim 5703 p. 24.

However, the matter of “God-*Elohi*”*m*-אלהי”ם has ascended with the blast etc.,” is that it is the sounding of the Shofar of the Jewish people rouses Him to rise from the throne of judgment to the throne of mercy. Moreover, from the juxtaposition of the two verses, it is understood that the two matters are related to each other. In other words, through the Jewish people taking their Shofars and sounding them before the Holy One, blessed is He, they not only draw down the mercies that are roused through service of *HaShem*-יהו”ה, blessed is He, (which is arousal from Above that is roused through arousal from below), but rather, through doing so they also draw down the mercies⁴⁷ that stem from the choice of the Holy One, blessed is He, in the Jewish people, that “He will choose for us.”

3.

It should be added that the above-mentioned matter, (that through the Jewish people sounding the Shofar they also draw down the free choice of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, which is inapplicable to rouse through arousal from below), may also be understood based on what is

⁴⁷ See the discourse *ibid.*, (p. 27) that “the inner matter (of the love [indicated by the words] “that He loves, *Selah!*” is [itself] the mercies-*Rachamim*-רחמים.” It is possible to state that in the discourse he explains that the intention in the words used in the Targum in stating, “whom He loves forever-*d’Rachim l’Almin*-לעלמין דרחים,” is also to the mercies-*Rachamim*-רחמים.”

well known,⁴⁸ namely, that the primary⁴⁹ matter of Rosh HaShanah is the construct of Kingship-*Malchut*.

This is as our sages, of blessed memory, stated,⁵⁰ “Recite before Me verses of Kingship (*Malchiyot*) so that you will crown Me as King over you.” Though they said,⁵¹ “The *mitzvah* of the day is with the Shofar,” this is because the matter of “crown Me as King over you” is brought about through the sounding of the Shofar.⁵² This is as in the conclusion of the above-mentioned teaching of our sages, of blessed memory, “With what? With the Shofar.”⁵³

(On a simple level) the relationship between Rosh HaShanah and the construction of Kingship-*Malchut* is⁵⁴ because on Rosh HaShanah the act of creation is renewed. This is as we recite,⁵⁵ “This day is the beginning of Your works.” This is because on every Rosh HaShanah there is the novel

⁴⁸ See the beginning of the aforementioned *Hemshech*. Also see Pri Etz Chayim, Shaar Rosh HaShanah; Shaar HaKavanot there., and elsewhere.

⁴⁹ This is as stated in the aforementioned *Hemshech* of Rosh HaShanah *ibid*. Seemingly, the intention is to say that although on Rosh HaShanah there are also the matter of the Remembrances (*Zichronot*) and [verses regarding] the Shofar (*Shofarot*), nevertheless, the primary matter is that of Kingship (*Malchiyot*). Also see Likkutei Sichot, Vol. 4, p. 1,354, and the citations there.

⁵⁰ Talmud Bavli, Rosh HaShanah 16a, 34b.

⁵¹ Talmud Bavli, Rosh HaShanah 26b (in the Mishnah) and 27b.

⁵² See Rabbeinu Sa’adya Gaon cited in Avudraham, Ta’amei HaTekiyot that “the **first matter** in the sounding of the Shofar” is that “we then crown the Creator as King over us.”

⁵³ [Talmud Bavli, Rosh HaShanah 16a, 34b] – This refers to the **sounding** of the Shofar, (though also included in this is the recitation of the verses of the Shofarot). See Sefer HaMaamarim Tishrei p. 24, p. 26, and the notes there.

⁵⁴ See Likkutei Torah, Drushim L’Rosh HaShanah 58b and elsewhere; Also see Torat Menachem, Sefer HaMaamarim Tishrei p. 35 and on.

⁵⁵ In the *Musaf* liturgy of Rosh HaShanah, which is from Talmud Bavli, Rosh HaShanah 27a.

coming into being of all the worlds anew,⁵⁶ as it took place on the first time.

The explanation is that the existence of all the worlds is brought about through *HaShem*'s יהוה's quality of Kingship-*Malchut*. The drawing down of His quality of Kingship-*Malchut* which occurs on every Rosh HaShanah, (including the first Rosh HaShanah at the beginning of creation), is solely for a single year.⁵⁷ On the eve of Rosh HaShanah, upon darkness setting in,⁵⁸ *Malchut*-Kingship returns and ascends and becomes included in her Source.⁵⁹ However, the ascent and withdrawal is only in the inner aspect (*Pnimityut*) of Kingship-*Malchut*, meaning, in the pleasure (*Taanug*) and desire (*Ratzon*) of Kingship-*Malchut*. Thus, on Rosh HaShanah the vitality of the world, (even the matter of "crown Me as King over you"), stems from the externality (*Chitzoniyyut*) of Kingship-*Malchut*.⁶⁰

This is comparable to a person who does work when tired and his hands are weak, and in which he has no pleasure.⁶¹

⁵⁶ See Likkutei Torah and Ohr HaTorah in the next note, and elsewhere; Also see later in Ch. 6 [of this discourse] another explanation of the words "the beginning of Your works," namely, that it refers to the Jewish people.

⁵⁷ See Likkutei Torah *ibid.* 58a-b; Ohr HaTorah, Rosh HaShanah Vol. 5 p. 2,079 and p. 2,081.

⁵⁸ This is as stated in the aforementioned *Hemshech* of Rosh HaShanah 5703 (p. 19), and elsewhere. In Iggeret HaKodesh, Epistle 14 (120b) [it states], "She withdraws to her source on every **eve** (**ערב** *Erev*) of Rosh HaShanah," and "on the **eve** (**ערב** *Erev*) of Rosh HaShanah." However, later there (121a) it states, "She withdraws on the **night** (**ליל** *Layl*) of Rosh HaShanah."

⁵⁹ Likkutei Torah *ibid.* 58a-b; Ohr HaTorah, Rosh HaShanah Vol. 5 p. 2,079 and p. 2,081.

⁶⁰ See the aforementioned *Hemshech* of Rosh HaShanah 5703 (p. 38) and elsewhere.

⁶¹ Siddur Im Da"Ch, Shaar HaTekiyot 246b and on.

As in the well-known saying,⁶² “On the eve of Rosh HaShanah (before the matter of “crown Me as King over you,”) the world is in a state of fainting.” This then, is the meaning of [the teaching], “Recite before Me verses of Kingship (*Malchiyot*) so that you will crown Me as King over you,” in that He should have desire (*Ratzon*) and pleasure (*Taanug*) in reigning as king.

Now, as known,⁶³ the withdrawal that occurs on Rosh HaShanah happens on all levels, (action, speech, thought, emotions, and intellect). That is, all things revert to their initial state, and the drawing down of Kingship-*Malchut* (the desire-*Ratzon* and pleasure-*Taanug*) in Kingship-*Malchut* of Rosh HaShanah is through affecting a drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Thus, from the fact that, as mentioned before, the matter of “crown Me as King over you” is brought about through the sounding of the Shofar, it is understood that the sounding of the Shofar reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, this must be better understood. For the sounding of the Shofar is a commandment (*mitzvah*) and the matter of commandments (*mitzvot*) specifically only applicable after He has become King, blessed is He. This is as in the teaching,⁶⁴

⁶² See Likkutei Dibburim Vol. 1 p. 5a

⁶³ Siddur Im Da"Ch, Shaar HaTekiyot 246b and on.

⁶⁴ See Mechilta (and Yalkut Shimoni) to Exodus 20:3; Torat Kohanim and Rashi to Leviticus 18:2; Also see the aforementioned *Hemshech* of Rosh HaShanah, Ch. 26 (p. 69); To further elucidate, it states in Talmud Bavli, Brachot 13a (in the Mishnah), “So that one should first accept upon himself the yoke of the Kingship of Heaven, and only afterwards accept upon himself the yoke of the *mitzvot*.”

“First accept My Kingship upon yourselves and then I will issue decrees upon you.” In order for there to be the matter of “crown Me as King over you,” (meaning that the Jewish people **make** *HaShem*-יהו"ה, blessed is He, the King), this is through reaching the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as He is before (and higher than) being a king. How then is it possible that through the sounding of the Shofar, (the fulfillment of the *mitzvot* and commandments of the King), they make *HaShem*-יהו"ה the King, blessed is He?⁶⁵

From this it is understood that the sounding of the Shofar has two matters in it. There is the *mitzvah* of sounding the Shofar, and there is the fact that through sounding the Shofar we reach the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the matter of being king.

4.

Now, elsewhere⁶⁶ it is explained that the reason that for there to be the construct of Kingship-*Malchut* it is necessary for there to be a drawing down of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is because the matter of

⁶⁵ In Mishneh Torah of the Rambam, in Hilchot Teshuvah 3:4 it states, “Even though the sounding of the Shofar on Rosh HaShanah is a scriptural decree, it contains an allusion etc., to return in repentance (*Teshuvah*).” However, see Likkutei Sichot Vol. 4, p. 1,145 and on (and also see later in this discourse in Ch. 9), that even through repentance (*Teshuvah*) it is not possible to reach this level.

⁶⁶ See the end of the discourse entitled “*Shir HaMaalot MiMaamakim*” 5674 (*Hemshech* 5672 Vol. 1, p. 404).

[the *Sefirah* of] Kingship-*Malchut* is revelation (*Gilyu*). Additionally, the matter of [the aspect of] Kingship-*Malchut* of each *Sefirah* is the matter of the power of revelation (*Ko'ach HaGilyu*) of that *Sefirah*.⁶⁷ It only is that the revelation brought about through the [aspect of] Kingship-*Malchut* of the *Sefirot* is in the world of Emanation (*Atzilut*).⁶⁸ However, for there to be revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is brought about through Kingship-*Malchut* as it is a stature (*Partzuf*) unto itself.

This is similar to the speech of a person, (since Kingship-*Malchut* is the matter of speech (*Dibur*), as it states,⁶⁹ “Kingship-*Malchut* is the mouth”), this being the matter of revelation to another. [That is], the matter of the construct of Kingship-*Malchut* on Rosh HaShanah is⁷⁰ that the revelation should not only be in the spiritual creations of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but should even be in the physical world of Action (*Asiyah*), and in this itself, all the way down, even in inanimate objects. This is as we recite in the prayers of Rosh HaShanah, “**Everything** that has been actualized shall know that You have actualized it.”

⁶⁷ See *Hemshech* 5672 *ibid*. Also see at length in *Hemshech* 5672 Vol. 2, Ch. 388 and on (p. 797 and on); *Sefer HaMaamarim* 5687 p. 24 and on, and elsewhere.

⁶⁸ This is as stated in *Hemshech* 5672 *ibid*. Ch. 389 (p. 800) according to the second manner of explanation.

⁶⁹ Introduction to Tikkunei Zohar (“*Patach Eliyahu*”) 17a

⁷⁰ See the discourse entitled “*Shir HaMaalot*” [5674] cited before that “the intention in the drawing down of Kingship-*Malchut* on Rosh HaShanah is in order that there be the revelation of His Kingship below.” Also see *Torat Menachem, Sefer HaMaamarim Tishrei* p. 107.

That is, even inanimate objects (of the world of Action-*Asiyah*)⁷¹ “should know that You have actualized it.”

This then, is the meaning of [the teaching], “Recite before Me verses of Kingship (*Malchiyot*) so that you will crown Me as King over you... and with what? With the Shofar.” For, amongst the reasons that it is not sufficient for there to only be the recitation of the verses of Kingship (*Malchiyot*), but there also must be the sounding of the Shofar, is because⁷² the matter of the crowning of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is for there be a drawing down of the revelation in the world of Action (*Asiyah*), and this is brought about through the sounding of the Shofar in action (*Ma'aseh*).

That is, it is through the act of sounding the Shofar, in which we blow a Shofar that comes from the horn of an animal, that there is a drawing down of the revelation even in physical matters; the animal within man. In order for this revelation to be drawn down even further, into the inanimate, it is necessary for the Shofar [horn] that is sounded to be separate (and disconnected from the animal), [so that it will be] inanimate (*Domeh*).

Now, the greater the degree that the drawing is drawn to below, is because the root of the drawing down is even higher above. The example for this is brought from the power of the wondrousness (*Ko'ach HaHafla'ah*) of Wisdom-*Chochmah*,

⁷¹ “Actualized-*Pa'ul*-פְּעוּל” refers to the world of Action-*Asiyah*. (See the Siddur of the Arizal there; Mishnat Chassidim, Mesechet Leil Rosh HaShanah, Ch. 8, Mishnah 2; cited in Likkutei Torah, Shlach 47a), that “**everything** that has been actualized refers even to the inanimate objects of the world of Action-*Asiyah*.”

⁷² See Torat Menachem, Sefer HaMaamarim Tishrei p. 107; Similarly, also see Likkutei Torah, Drushim L'Rosh HaShanah 59d; Ateret Rosh, Shaar Rosh HaShanah, end of Ch. 19.

that the descent is according to the manner of the wondrousness (*Hafla'ah*). That is, in order to draw down an intellectual matter and garb it in an analogy, (and that the analogy will be aligned to the matter), this specifically comes about when the person knows the subject matter to its essence.

To further explain, in the power of lowering the intellect, there are two matters. [Firstly], that it is within the teacher's ability to **constrict** the intellect so that it be commensurate to the recipient student, and that it is within his ability to **conceal** the intellect through garbing it in an analogy. Additionally, to be able to constrict the intellect, this requires an even higher power.

It can be said that the reason that the discourse brings the matter of the lowering from [an example of] the garbing of the [intellectual matter within an] analogy, is because here we are discussing the power of the **wondrousness** (meaning, the divestment) of the Wisdom-*Chochmah*, which is more related to the descent and garbing [of the intellect] within the analogy. For, even though the matter of the **garbing** (*Hitlabshut*) of the analogy is seemingly the **opposite** of the matter the wondrousness (*Hafla'ah*), (which is not so of the descent of the restraint), nevertheless, by the fact that he garbs the intellect within the analogy, there comes to be the recognition and revelation of the power of the wondrousness of Wisdom-*Chochmah*. For, the fact that the garbing [of the matter] within the analogy is the opposite of the wondrousness, is when the wondrousness is limited and defined in the form that transcends manifestation within the analogy. However, when it comes to the true matter of the wondrousness, it is even possible for there

to be manifestation and garbing [of the matter] within the analogy.

It may thus be said that the revelation brought about through Kingship-*Malchut* as it is included in the *Sefirot* of *Zeir Anpin*, [meaning], the revelation within the world of Emanation (*Atzilut*), is similar to the descent of the restraint (*Tzimtzum*). However, the revelation brought about through Kingship-*Malchut* as it is a stature (*Partzuf*) unto itself, [meaning], the revelation within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is similar to the descent of the manifestation and becoming garbed within analogies and allegories.⁷³

From the above we can understand the great elevation of the drawing down through which there is caused to be the construct of Kingship-*Malchut*, (and especially the construct of Kingship-*Malchut* on Rosh HaShanah). Namely, that it is not constrained within the limitation and form that transcends manifestation. It is for this reason that through this drawing down, there is a drawing down and manifestation of the revelation even within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves, even within the class of the inanimate (*Domem*), so that even the inanimate knows “that You have actualized it.”

⁷³ See Torah Ohr, Vayera 14b and on

It can be said that according to this explanation, the reason that in order for there to be the construct of Kingship-*Malchut*, it is necessary that there be a drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is because in order that there be the descent all the way to below (in a manner of manifestation), this is brought about through the drawing down of a power that is wondrous and beyond limitation, as the descent (and manner of the revelation of Kingship-*Malchut*) has relation relative to the power of His wondrousness. For, since His wondrousness is specifically not constrained by limitations or by any upper [spiritual] forms whatsoever, it thus is within His ability to even descend to below, and it is the descent to below that is the revelation of His wondrousness.

Beyond this, the revelation of His wondrousness is also in **the manner** of the descent. For, to the degree that He is wondrously beyond, to that degree it is within His ability to descend further down. From this it is understood that when it is stated in the teachings of Chassidus (where this explanation is presented) that on Rosh HaShanah there must be a drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the intention in this is to the wondrousness (*Hafla'ah*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and not His actual Essential Self.

In contrast, according to the previous explanation (in chapter three) that the reason that the drawing down of Kingship-*Malchut* on Rosh HaShanah must be from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is because the ascent and withdrawal of Kingship-*Malchut* is on all levels, (and therefore the drawing down must be from the highest of levels), and thus the drawing down must be from the actual Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

6.

Now, as known,⁷⁴ on Rosh HaShanah there are two matters. The primary matter of Rosh HaShanah (the 1st of Tishrei) is that on this day man was created, and each and every year there is a renewal of the matter of the creation of man (*Adam*-אדם), about which it states,⁷⁵ “You are called ‘man-*Adam*-אדם.’”⁷⁶ Another matter of Rosh HaShanah is that since man is the ultimate purpose for the totality of creation, therefore, each and every year, on the day that man was created, there also is a renewal of the totality of creation that was created on the 25th of Elul.⁷⁷

⁷⁴ See Siddur Im Da”Ch ibid. p. 245c and on.

⁷⁵ Talmud Bavli, Yevamot 61a

⁷⁶ Likkutei Torah, Nitzavim 47b

⁷⁷ Midrash Vayikra Rabba Ch. 29 and elsewhere. See the citations in Torat Menachem, Sefer HaMaamarim Tishrei p. 41, note 7.

Now, it can be said that this is why it states, “This day is the beginning of Your works, a remembrance of the first day.” For, “This day is the beginning of Your works” refers to man (*Adam*-אדם)⁷⁸ (who is the most primary of “Your works”) and was actually created on this day itself.

However, the words “a remembrance of the first day” refer to the fact that on Rosh HaShanah there is remembrance of the first day of creation (the 25th of Elul) on which the world was created. Thus, when it is stated that on Rosh HaShanah there is the construct of [the stature (*Partzuf*) of] Kingship-*Malchut*, this is for the sake of two matters.

That is, it is so that through Kingship-*Malchut* there will be the construct of the worlds anew (as explained before in chapter three), and the primary aspect of Kingship-*Malchut* is for the birth of the souls [of the Jewish people] (the creation of man). For, the souls [of the Jewish people] and Kingship-*Malchut* are one and the same matter,⁷⁹ as also understood from the fact that Kingship-*Malchut* is called the “Ingathering of the souls of Israel-*Knesset Yisroel* ישראל-בנסת.”⁸⁰

Based on this, to affect there to be the construction of [the stature (*Partzuf*) of] Kingship-*Malchut*, it is necessary for us to affect a drawing down from a “place” in which there not (only is not the existence of the worlds, but not even) the existence of the souls [of the Jewish people]. Now, this must

⁷⁸ See Ra”N to Talmud Bavli, Rosh HaShanah 16a that “This day is the beginning of Your works etc.,” “is discussing the formation of man.”

⁷⁹ This is as stated in the discourse by this same title in the *Hemshech* of Rosh HaShanah 5703 (p. 35).

⁸⁰ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “*Knesset Yisroel* ישראל-בנסת.”]

be better understood. For, how is it possible that through the toil the souls [of the Jewish people], that is, through their own toil they could reach a “place” that transcends their existence?

The essential point of the explanation is that at the time of the withdrawal of Kingship-*Malchut* (in the levels that transcends Kingship-*Malchut*), the souls [of the Jewish people] and their service of *HaShem*-יהו"ה, blessed is He, is seemingly of no consequence, (since the souls [of the Jewish people] and Kingship-*Malchut* are one matter), which is so of the existence of the souls [of the Jewish people]. However, the matter of “crown Me” (in that the Jewish people request and plead of the Holy One, blessed is He, that He be the King) is inner nullification (*Bittul Pnimi*) to *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul⁸¹ which itself is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Thus, when the essential self of the soul is revealed, it affects a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and through this, there also is caused to be the construct of [the stature (*Partzuf*) of] Kingship-*Malchut*.

⁸¹ The hint at this aspect in the Shofar is the constricted end of it – not the constriction brought about by sin, but rather, the fact that he is “the nation-*Am*-עם,” and not the [expansive side of the Shofar which is indicative of] the expansiveness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, where the soul is rooted. It is for this reason that this reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. (See the discourse entitled “*Shir HaMaalot*” in the aforementioned *Hemshech* of Rosh HaShanah, and the end of the *Hemshech* of Rosh HaShanah 5695).

The explanation of the construct of [the stature (*Partzuf*) of] Kingship-*Malchut*, brought about through drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, through the revelation of the essential self of the soul, may be understood based on what is explained in various places⁸² on the teaching,⁸³ "Israel arose in thought," namely, that this thought (*Machshavah*) refers to the Essential Thought (*Machshavah Atzmit*). This is because in general thought (*Machshavah*) is external to the thinker. [For example, when a person thinks about something, the thought of it is lower than the person himself, and it thus is automatically as though it is outside and external to him.] In contrast, the "thought of Israel" is one with the thinker Himself, blessed is He.

This is the meaning of the teaching,⁸⁴ "In who did He consult? In the souls of the righteous *Tzaddikim*," (and as stated,⁸⁵ "Your nation is all righteous *Tzaddikim*"). That is, the consultation meant by [the question], "In who did He consult?" does not only refer to [consultation about] creating the worlds, (that is, whether or not to create the worlds), but even to the very thought (*Machshavah*) of the worlds existing, (meaning, whether there should even be the thought (*Machshavah*) of worlds existing or not).

⁸² Sefer HaMaamarim 5679 p. 302 and on; 5700 p. 18 and elsewhere.

⁸³ Midrash Bereishit Rabba 1:4

⁸⁴ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:1

⁸⁵ Isaiah 60:21

From this it is understood that the souls of the Jewish people, (in whom He consulted as to whether or not there even should be the thought (*Machshavah*) to create worlds) themselves transcend that thought (*Machshavah*). This is because the thought of the creation of the worlds, even on the loftiest of levels, is like a person who thinks about something, (such as the thought **to create worlds**), in which the thought is external to him. In contrast, Israel arose in *HaShem* יהו"ה's Essential Thought (*Machshavah Atzmit*).

It is explained there that the reason that the consultation regarding the thought of the creation of the worlds was with the Jewish people who arose in *HaShem* יהו"ה's Essential Thought, (even though His Essential Thought is higher than the thought of creating the worlds), is because in the Essential Thought (*Machshavah Atzmit*) there are two ways. One way is thinking of Himself, and the other way is thinking of something external to Himself, however even so, the thought itself is not external to Him, being that **He Himself** is the thinker.

Thus, when it states that "Israel arose in thought," it is in the second way of the Essential Thought (*Machshavah Atzmit*), in that, so to speak, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, thinks of something outside of Himself. [This is the meaning of the verse,⁸⁶ "You are children to *HaShem* יהו"ה your God." For, since the root of the souls [of the Jewish people] is in the Essential Thought (*Machshavah Atzmit*), meaning that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה

⁸⁶ Deuteronomy 14:1

Himself, blessed is He, thinks about something outside of Himself, so to speak, therefore, even as they come forth in the drawing down, they are like His children.

This is because, in a child (the likeness) of the two above-mentioned matters is present. That is, though the child is separate from his father, nonetheless, even so, he has the essence of the father within himself.] Therefore, the consultation in regard to the thought of the worlds was with the Jewish people. For *HaShem's* יהו"ה Supernal intent in creating the world, [meaning, that the **lower worlds** should be a **dwelling place for the Holy One, blessed is He**], is fulfilled by the souls [of the Jewish people].⁸⁷

Now, it can be said that the relationship between the souls [of the Jewish people] and Kingship-*Malchut*, as they are rooted in *HaShem's* יהו"ה Essential Thought (*Machshavah Atzmit*), is that the very fact that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, thinks about something outside of Himself, so to speak, is comparable to Kingship-*Malchut*. This is because Kingship-*Malchut* is specifically the matter of [reigning] over another, [as it states],⁸⁸ "There is no king without a nation."

Based on this, we can explain why it is through the revelation of the essential self of the soul, (brought about through sounding of the Shofar), that the construct of [the

⁸⁷ [See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.]

⁸⁸ Rabbeinu Bachaye to Genesis 38:30; Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 (81b) and elsewhere. Also see the citations in Torat Menachem, Sefer HaMaamarim Tishrei p. 234 note 86.

stature (*Partzuf*) of] Kingship-*Malchut* is caused. For, through the revelation of the root of the soul as it is in *HaShem* 's-יהו"ה Essential Thought (*Machshavah Atzmit*), there thereby is caused to be the drawing down of Kingship-*Malchut* from its true root, as it is in *HaShem* 's-יהו"ה Essential Thought (*Machshavah Atzmit*).

8.

Now, this must be better understood. For, according to what we explained before, the fact that through the sounding of the Shofar there is caused to be the matter of “crown Me as King over you,” is because through the sounding of the Shofar there is a revelation of the root of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which transcends the matter of the commandments (*mitzvot*). However, from the fact that the sounding of the Shofar is a commandment (*mitzvah*), it is understood that the matter of “crown Me as King over you” is also related to the *mitzvah* of the sounding of the Shofar.

This may be better understood based on what his honorable holiness, my father-in-law, the Rebbe, explains in the above-mentioned continuum of discourses (*Hemshech*) of Rosh HaShanah.⁸⁹ That is, in the Supernal desire of “I shall be

⁸⁹ Sefer HaMaamarim 5703 p. 6 and on.

King” (*Ana Emloch*-אנא אמלוך),⁹⁰ there are three levels.⁹¹ There is the revealed desire (*Ratzon Galuy*), there is the hidden desire (*Ratzon Ne’elam*), and there is the desire that was decided in His Essential Self (*Ratzon HaMuchlat b’Atzmuto*).

These three levels are divided into two categories, because in regard to the revealed desire (*Ratzon Galuy*) and the hidden desire (*Ratzon Ne’elam*), both are revealed to Himself. Rather, the difference between them is only in regard to the actualization [that stems from them]. That is, the revealed desire (*Ratzon Galuy*) is in a state of revelation relative to the actualization [drawn from it], whereas the hidden desire (*Ratzon Ne’elam*) is only the decision, which does not relate to the actualization, (and is why it is called “hidden” (*Ne’elam*), in that it is hidden and distant from the actualization).

In contrast, the desire that was decided in His Essential Self (*Ratzon HaMuchlat b’Atzmuto*) is utterly hidden, meaning that even relative to Himself it is hidden. [An example is the desire for a home. Every person, (because of the essential self of his soul, even when he is not aware of it), has the desire for a home, being that this relates to the essential self of his being.]

There also is another difference between the revealed desire (*Ratzon HaGaluy*) and the hidden desire (*Ratzon HaNe’elam*). That is, the arousal of the revealed desire (*Ratzon HaGaluy*) comes about through arousal from below, meaning, through the Jewish people accepting the yoke of *HaShem*’s-

⁹⁰ [See Maggid Dvarav I’Yaakov of the Rav, the Maggid of Mezhritch, Ch. 83; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10, and elsewhere.]

⁹¹ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17, and elsewhere.]

יהו"ה Kingship upon themselves and requesting of Him, "Reign over the whole world in Your glory."⁹²

This matter, (that the arousal of the revealed desire (*Ratzon Galuy*) comes about through the arousal from below), took place even at the beginning of creation, only that, at that time, the arousal of the desire was through the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) which came about in and of itself.⁹³ This is as in the teaching, "In who did He consult? In the souls of the righteous *Tzaddikim*." That is, because the pleasure He would have in the service of Him of the righteous *Tzaddikim* arose before Him, there thereby was the arousal of the revealed desire (*Ratzon Galuy*) for Kingship. [This is comparable to a king of flesh and blood, that the (revealed) desire for kingship is roused by the people crowning him.]

However, the arousal of the hidden desire (*Ratzon HaNe'elam*) does not come about by arousal from below, but because He rouses Himself. He explains there⁹⁴ that the fact that through an arousal from below an arousal of the revealed desire (*Ratzon Galuy*) is caused, this is not because of the greatness of the arousal from below, in and of itself, being that a novel creation is of no relative comparison to the Creator whatsoever, (nor even to the level of the revealed desire (*Ratzon HaGaluy*)), especially considering that even the revealed desire (*Ratzon HaGaluy*) is in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the

⁹² See the liturgy of the *Musaf* prayer of Rosh HaShanah.

⁹³ See Etz Chayim, Shaar 28 (Shaar HaIbburim), Ch. 2; Shaar 39 (Shaar Ma"N uMa"D), Drush 2, and elsewhere.

⁹⁴ Sefer HaMaamarim [5703] *ibid.* p. 15 and on.

Tzimtzum). Rather, this is only because it thus arose in the will of *HaShem*-יהו"ה, blessed is He, in His hidden desire (*Ratzon HaNe'elam*), and even higher, as it was decided in the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*), namely, that the arousal from below should awaken the revealed desire (*Ratzon Galuy*).

However, it can be said, that the fact that it was decided in the desire decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) that the arousal of the revealed desire (*Ratzon Galuy*) should be brought specifically about through arousal from below, is so that the Kingship of *HaShem*-יהו"ה, blessed is He, over the worlds, should (also) stem from the worlds.

[This is similar to how it is in the earthly kingdom,⁹⁵ that the kingship is brought about through the nation crowning the king, [as it states],⁹⁶ “You shall surely set a king over yourself,” in that the sublimation and self-nullification of the people to the king stems from **their** existence.]⁹⁷

With the above in mind, we can understand the relationship between “crown Me as King over you” and (also) the *mitzvah* of sounding of the Shofar. That is, the fulfillment of the *mitzvah* of sounding of the Shofar is arousal from below that arouses the revealed desire (*Ratzon Galuy*). For, the nullification (*Bittul*) stemming from the essential self of the soul

⁹⁵ Which is similar to the heavenly kingdom (Talmud Bavli, Brachot 58a), for which reason “it is from the [ways of the] earthly kingdom that we may explain and elucidate the matter of the Heavenly Kingdom” (See the aforementioned *Hemshech* of Rosh HaShanah, Ch. 2, p. 6).

⁹⁶ Deuteronomy 17:15

⁹⁷ See Likkutei Sichot Vol. 8 p. 26.

during the sounding of the Shofar, is not arousal from below to awaken the revealed desire (*Ratzon Galuy*).

This is because the matter of arousal from below means that it is the toil **of the lower** (existence), which awakens the drawing down. This is why both matters are necessary. That is, the arousal from below which awakens the revealed desire (*Ratzon Galuy*) is in fulfilling the *mitzvah* of sounding of the Shofar, whereas the drawing down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*), [that it should be the case, that the arousal from below causes an awakening of the revealed desire (*Ratzon Galuy*), is because so it was decided in the desire decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*)] that through nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul during the sounding of the Shofar [the revealed desire is revealed].

9.

Now, in the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) there also are two matters. For, just as it is with the revealed desire (*Ratzon Galuy*), that it is through the drawing down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) that there should be an awakening of the revealed desire (*Ratzon Galuy*) through the arousal from below – even though the arousal from below is of utterly no comparison – and this matter is itself the wondrousness of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

יהו"ה Himself, who is not constrained by any limitations whatsoever and it is also in His ability, blessed is He, that the arousal will be caused by something that is of utterly no comparison, [similar to what was explained before (in chapter five) about the matter of His wondrousness, that His wondrousness is that he is unlimited and it thus is in His ability to descend down below].

Then there is the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) itself, stemming from the free choice (*Bechirah*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. That is, the fact that He decided to desire this, is not because through this there will be a revelation of His wondrousness, but because thus He chose with His free choice.

We can therefore say that this is the explanation of the three (general) matters present in the sounding of the Shofar. There is the *mitzvah* of it, there is the matter of repentance and return (*Teshuvah*)⁹⁸ to *HaShem*-יהו"ה, blessed is He, and there is the matter of inner nullification (*Bittul Pnimi*) to *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul. Fulfilling the *mitzvah* of sounding of the Shofar is the arousal from below that awakens the revealed desire (*Ratzon Galuy*), (as explained before). Through repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, with the sounding of the Shofar, repentance (*Teshuvah*) being the matter of departing from one's own limitations, there is caused to be a drawing down of the wondrousness (the limitlessness) of the

⁹⁸ Mishneh Torah, Hilchot Teshuvah 3:4

Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, namely, that the arousal (of the revealed desire – *Ratzon Galuy*) is brought about by something entirely incomparable, [by virtue of] the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) as it relates to the revealed desire (*Ratzon Galuy*).

However, through the revelation of the essential self of the soul brought about through sounding the Shofar, there is a drawing down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) itself, meaning, the free choice of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

10.

Now, it can be said that the inner reason that on every Rosh HaShanah all things revert to their initial state, is because the drawing down of Kingship-*Malchut*, (including the drawing down of Kingship-*Malchut* for the sake of the worlds), comes about through [the matter of] “Recite before Me verses of Kingship (*Malchiyot*),” that is, the nullification (*Bittul*) stemming from the essential self of the soul reaches and draws down the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) itself, and thereby in the world as well there is a drawing down of a much higher revelation.

Even though it is so that the matter that (primarily) relates to the worlds is the drawing down of the revealed desire (*Ratzon Galuy*), nonetheless, being that the arousal and drawing down of the revealed desire (*Ratzon Galuy*) (brought about

through arousal from below) is through the drawing down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) itself, because of the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, therefore there also is a drawing down of something similar to this in the world as well. Through this there thereby is the fulfillment of *HaShem*'s-יהו"ה Supernal intent in creating the worlds, that there should be "a dwelling place for Himself in the lower worlds."⁹⁹

11.

This then, is the meaning of the verse, "He will choose our heritage for us, the pride of Yaakov." The plea of this verse recited before sounding the Shofar (and this applies to the whole Psalm in general) is that through our service of *HaShem*-יהו"ה, blessed is He, of sounding the Shofar, (in addition to fulfilling the *mitzvah* of sounding the Shofar, as well as the matter of repentance (*Teshuvah*) which accompanies the sounding of the Shofar), there also should be the revelation of the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The fact that the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is

⁹⁹ This is similar to what was explained before in Ch. 7, that the decision for the drawing down of the creation of the worlds was brought about because Israel arose in the essential thought. Since it is through the Jewish people, specifically, that there is the fulfillment of the intent in the creation of the worlds.

because He chose this with His free choice, [as the verse states], “He will choose for us.” The verse continues, “our heritage, the pride of Yaakov,” in that the revelation of this matter is the essential point of Jewishness, our heritage, which dwells within the inner point of the heart of each and every Jew, “the Holy Temple of Yaakov.”

Based on what was explained above (in chapter ten), that through the revelation of the root of the souls there is caused to be a drawing down of a similarity to this revelation even in the world at large, and that thereby there is caused to be the fulfillment of the Supernal intent of *HaShem*-יהו"ה, blessed is He, that there be a dwelling place for Himself in the lower worlds, we can explain the relationship between the explanation that the “pride of Yaakov” refers to the Holy Temple within each and every Jew, together with the explanation that it refers to the third Holy Temple. For, the primary matter of the dwelling place for the Holy One, blessed is He, in the lower worlds will take place in the third Holy Temple,¹⁰⁰ may it be built speedily in our days through our righteous Moshiach.

It can be said that in addition to the relationship between the verse “He will choose our heritage for us etc.,” and the general matter of the sounding of the Shofar, there especially is a connection with the verse (the follows it), “God-*Elohi*”מ-אלהי"ם has ascended with the blast; *HaShem*-יהו"ה with the sound of the Shofar.” About this [verse] our sages, of blessed memory, explained that “through the Jewish people taking their

¹⁰⁰ See the end of the discourse entitled “*Gadol Yihiyeh Kvod HaBayit HaZeh* – The glory of this latter Temple will be greater” 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 38, (Torat Menachem, Sefer HaMaamarim Av p. 119 and on).

Shofars and sounding them before the Holy One, blessed is He, He rises from the throne of judgment and sits upon the throne of mercy.”¹⁰¹

The explanation is that the mercies that are drawn down through arousal from below are in a state of limitation, commensurate to the arousal from below. However, the connection between the two verses is that through the Jewish people taking their Shofars and sounding them, this is not just an arousal from below, but rather, through this that there is a

¹⁰¹ It can be said that in the verses of the Shofar (*Shofarot*) it (also) speaks about the matter of the drawing down in the world (the construct of Kingship-*Malchut*) brought about through the sounding of the Shofar by the Jewish people – meaning, the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) as it relates to the revealed desire (*Ratzon Galuy*); Whereas in the Psalm that precedes the sounding of the Shofar it discusses the matter of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) itself, as it is drawn only to the Jewish people. It is for this reason that it is specifically this Psalm in which there is the emphasis of the choice (*Bechirah*) of the Holy One, blessed is He, in the Jewish people, and in continuation of this, the mercies of the Holy One, blessed is He, who has mercy upon the Jewish people. Based upon what was explained before (in chapter eight) that the drawing down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) is through the nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, that stems from the essential self of the soul, and that the matter of the *mitzvah* of the sounding of the Shofar is in order to arouse the revealed desire (*Ratzon Galuy*) – it can be said that the drawing down of the matters of this Psalm (“He will choose for us,” and the transformation of the quality of judgment to mercy) are also preparatory to the sounding of the Shofar (which precedes the fulfillment of the *mitzvah*).^{*} For, even in the preparation for the sounding of the Shofar there is the revelation of the nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, that stems from the essential self of the soul. Also see the previous note to the Siddur of the Arizal that the transformation of the quality of judgment to mercy is brought about through **the recitation of the Psalm**. [^{*}To further elucidate based upon the words of the Midrash, “Through the Jewish people **taking their Shofars** and sounding them before the Holy One, blessed is He, He rises from the throne of judgment and sits upon the throne of mercy,” it seemingly should have simply said that “they sound their Shofars.” Of what relevance is it that “they take their Shofars”? It may thus be stated that the intention in them “taking... and sounding” is that they take their Shofars in order to sound them, and it is through this [preparation] itself that they transform the quality of judgment to mercy.]

revelation of the free choice of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in the Jewish people, and therefore, the mercies drawn down through this are unlimited mercies. Moreover, they are drawn down from the Holy One, blessed is He, Himself, (from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He) to each and every single Jew, so that each and every one of them is inscribed and sealed for good, with a good and sweet year, [filled] with goodness that is clearly apparent and seen and is openly revealed!