

Discourse 4

*“Keter Yitnu Lecha HaShem Elo”heinu -
A crown is given to You, HaShem our God”*

Delivered on the 2nd day of Sukkot, 5725

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

1.

We recite,²²¹ “A crown is given to You, *HaShem*-יהו"ה our God, by the angels, the Supernal multitudes, and by Your people Israel who assemble below.” This is the matter of the coronation of *HaShem*-יהו"ה, blessed is He, which takes place on Rosh HaShanah, only that on Rosh HaShanah it is covered over (*BaKeseh*-בכסה).²²² Then, “on the day of our festival (*Yom Chageinu*-יום חגינו),” referring to the Holiday of Sukkot, it is drawn forth and becomes revealed.²²³

This is also the meaning of the verse,²²⁴ “You shall take for yourselves on the first day etc.,” about which it states in holy books²²⁵ that the words “on the first day-*BaYom HaRishon*-ביום הראשון 620” have the same numerical value as the word

²²¹ In the Kedushah of the Musaf prayer – This discourse is a continuation of the preceding discourses of this year, the discourse entitled “*Ze HaYom* – This day is the beginning of Your works,” of the 2nd day of Rosh HaShanah, Discourse 1, and the discourse entitled “*Shir HaMaalot* – A song of ascent,” of Shabbat Parshat Vayeilech, Shabbat Shuvah, 6th of Tishrei, Discourse 2.

²²² Psalms 81:4; See Talmud Bavli, Rosh HaShanah 8a and on.

²²³ See Likkutei Torah, Drushei Rosh HaShanah 54c and on.

²²⁴ Leviticus 23:40

²²⁵ Megaleh Amukot cited in Likkutei Torah, Shmini Atzeret 85d

“Crown-*Keter*-כתר-620,” since that is when the coronation is drawn into revelation.

This is brought about through taking the four species, as the verse continues, “You shall take for yourselves [on the first day] the fruit of a citron tree, the fronds of date palms, twigs of a Myrtle tree, and brook willows.” However, we must understand why these four species were chosen, that specifically through them, the matter of the coronation is drawn down and revealed below.

Now, it is explained²²⁶ that these four species were specifically chosen because they indicate the matter of oneness (*Achdut*). That is, just as on Rosh HaShanah there is the matter of oneness (*Achdut*), as the verse states,²²⁷ “You are standing this day, all of you etc.,” individuals who are as one,²²⁸ so likewise, the matter of oneness (*Achdut*) must be present in our service of *HaShem*-יהו"ה, blessed is He, on the holiday of Sukkot, which comes in continuation of Rosh HaShanah. This is the matter of taking the four species, which indicate the matter of oneness (*Achdut*).

However, this explanation does not yet suffice. For, in the four species there (not only is the matter of oneness, but) there also is the matter of multiplicity. For, in regard to the Etrog, which Torah calls “the fruit of the citron tree (*Pri Etz HaDar*-פרי עץ הדור),” it is called this because it is the fruit “that

²²⁶ See Maamarei Admor Hazaken 5568 Vol. 1, p. 447; Siddur Shaar HaLulav 261c and on; 264d and on; *Hemshech* “v’*Kachah*” 5637 Ch. 87; Also see the end of the discourse entitled “*U’Lekachtem Lachem*” 5675 (*Hemshech* 5672 Vol. 2, p. 679), and elsewhere.

²²⁷ Deuteronomy 29:9

²²⁸ Likkutei Torah, beginning of Nitzavim.

resides (*HaDar*-הדר) on the tree from year to year,”²²⁹ meaning that it withstands the atmospheric changes of the four yearly seasons [and continues to grow from year to year]. However, even though it withstands the atmospheric changes of the four yearly seasons, indicating the matter of oneness (*Achdut*), nonetheless, there also are four distinct yearly seasons and atmospheric changes.

This also is so of the Lulav, which the Torah calls “fronds (*Kapot*-כפות) of date palms,” about which our sages, of blessed memory, stated²³⁰ that its fronds must adhere (*Kefotim*-כפותים) to each other. Now, even though the [fronds] adhere to each other as one, they nonetheless are several fronds rather than a single frond, since in a single frond, the matter of adhering to each other (*Kapot*-כפות) cannot apply. Rather, only when there are several fronds, does the matter of adhering (*Kefotim*-כפותים) to each other apply. This being so, even though their adhesion to each other indicates the matter of oneness (*Achdut*), nonetheless, there also is a matter of multiplicity here, being that the [lulav] consists of several fronds.

This also is so of the “twigs of a Myrtle tree,” which must have “three leaves emerging from a single stem.”²³¹ Even though their emergence from a single stem indicates the matter of oneness (*Achdut*), nonetheless, there also is a matter of

²²⁹ Talmud Bavli, Sukkah 35a

²³⁰ See Talmud Bavli, Sukkah 32a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 645:3

²³¹ Talmud Bavli, Sukkah 32b *ibid*; Tur and Shulchan Aruch, Orach Chayim 646:3; Shulchan Aruch of the Alter Rebbe, Orach Chayim 645:2

multiplicity here, in that there specifically must be three [leaves] and not one.

This also is so of the “brook willows,” which “grow together [in brotherhood] (*Achvah*-אָחװה).”²³² Here too, the matter of “togetherness-*Achvah*-אָחװה” only applies where there is multiplicity. In contrast, where there is only one, the word “togetherness-*Achvah*-אָחװה” does not apply, as in the verse,²³³ “There is a lone and solitary man... who has neither son nor brother-*Ach*-אָח.”

We thus find that [besides the matter of oneness] all four species also have the matter of multiplicity and division. Therefore, this is unlike our service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah and Yom HaKippurim, which is in a way of oneness, without multiplicity and division. This is why on Rosh HaShanah “all sounds coming from the Shofar are fit,”²³⁴ and on Yom HaKippurim the service is performed in linen (*Bad*-בד) garments,²³⁵ which grows in a way that “each stalk is on its own-*Bad b'Bad*-בד בַּבַּד,”²³⁶ indicating the matter of oneness (*Achdut*),²³⁷ this being the negation of multiplicity and division.

²³² Rashi cited in Maamarei Admor HaZaken and Siddur ibid. See Talmud Bavli, Shabbat 20a that the “willow-*Aravah*-עֲרֵבָה” is called “fraternity-*Achavanah*-אָחװנה.”

²³³ Ecclesiastes 4:8

²³⁴ Talmud Bavli, Rosh HaShanah 27b

²³⁵ Leviticus 16:4

²³⁶ Talmud Bavli, Zevachim 18b and Rashi there.

²³⁷ See Ateret Rosh, Shaar Yom HaKippurim, Ch. 2 and on (28a and on); Maamarei Admor HaEmtza'ee, Sukkot (Devarim Vol. 4), p. 1,232 and on, and elsewhere.

2.

Now to understand this, we must preface with what was explained before²³⁸ on [the verse],²³⁹ “I will exalt You, my God, the King,” that the word “my God-*Elo*” *”האי-אלה”* has two opposite meanings. That is, “my God-*Elo*” *”האי-אלה”* is a term meaning power (*Ko’ach*-כח) (as in the verse,²⁴⁰ “He took away the mighty (*Eilei*-אילי) of the land”) and is also a term meaning “Godliness-*Elo*” *”הוט-אלה”*, referring to the matter of the light (*Ohr*-אור).

Now, light (*Ohr*-אור) and power (*Ko’ach*-כח) are two opposites. That is, by definition, light (*Ohr*-אור) adheres to its source, in a way that its adhesion is revealed. Moreover, light (*Ohr*) reveals its source, but does not affect any change in its luminary (*Ma’or*). In contrast, by definition, a power (*Ko’ach*-כח) is separate from its source and affects change in it.

Nonetheless, there is also an element of superiority to a power (*Ko’ach*-כח), over and above light (*Ohr*-אור). That is, light (*Ohr*-אור) does not bring a matter of novelty about, whereas specifically a power (*Ko’ach*-כח) brings a matter of novelty about, this being the general matter of novel coming into being, in a way that the novelty comes into being something from nothing (*Yesh MeAyin*). In this, the strength of its source is seen to a greater degree than in the matter of light (*Ohr*-אור).

²³⁸ In the preceding discourse of this year, 5725, entitled “*Zeh HaYom* – This day is the beginning of Your works,” Discourse 1, Ch. 3 (Sefer HaMaamarim 5725, p. 5).

²³⁹ Psalms 145:1

²⁴⁰ Ezekiel 17:13

Now, since Above, the Godly power has both these elements of superiority; the superior element of the power (*Ko'ach*-כח), which brings the matter of novelty about, as well as the superior element of the light (*Ohr*-אור), which affects no change in its Source and is in a state of [recognizable] adhesion to its Source, this is why, as explained, the word “my God-*Elo'hai*”אלהי-י” includes both the matter of the power (*Ko'ach*-כח) as well as the matter of the light (*Ohr*-אור), indicating that it has both elements of superiority.²⁴¹

3.

However, we must better understand²⁴² why it must be said that the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) also has the superior element of the light (*Ohr*-אור), in that it is in a state of adhesion to its source. That is, this makes sense in relation to the superior element of the light (*Ohr*), that it affects no change in its Source. For, this indeed must be, being that Above, in *HaShem's*”יהו”ה Godliness, the matter of change does not apply, Heaven forbid to think so, as the verse states,²⁴³ “I *HaShem*”יהו”ה have not changed.”

However, it is not understood why it must be said that the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) is not separate from its Source. On the contrary, at

²⁴¹ Also see the discourse entitled “*U'Lekachtem*” *ibid.* (*Hemshechs* 5672 *ibid.* Ch. 330 (p. 678)).

²⁴² See the discourse entitled “*LeMaan Da'at*” of Shabbat, Chol HaMoed Sukkot 5675 (*Hemshech* 5672 *ibid.* Ch. 331 (p. 680) and on).

²⁴³ Malachi 3:6

first glance, it would make sense to say that the power of the Actor (*Koach HaPo'el*) is indeed separate from its Source. This is because the power of the Actor (*Koach HaPo'el*) is a matter that generally only applies after the restraint of the *Tzimtzum*. This is because, before the restraint of the *Tzimtzum*, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled the whole space of the void, and the matter of the existence of worlds was altogether inapplicable.²⁴⁴

More specifically, the power of the Actor (*Koach HaPo'el*) is lower than the world of Emanation (*Atzilut*). For, just as novel existence was inapplicable before the restraint of the *Tzimtzum*, meaning, [as it was] in the aspect of the general world of Emanation (*Atzilut d'Klallut*), so likewise, it is not applicable for there to be the novel existence of a [tangible independent] “something” (*Yesh*) in the particular world of Emanation (*Atzilut d'Pratut*). In other words, even from the perspective of the *Sefirah* of Kingship-*Malchut* [the tenth *Sefirah*] as she is in the world of Emanation (*Atzilut*), the existence of a [tangible independent] “something” (*Yesh*) does not apply.

Thus, for there to be the matter of the coming into being of the novel existence of “something” (*Yesh*) through the power of the Actor (*Koach HaPo'el*), the first restraint of *Tzimtzum* had to precede it, this being *Tzimtzum* in the aspect of the general world of Emanation (*Atzilut d'Klallut*), and there then also needed to be the subsequent *Tzimtzum* and separation between the particular world of Emanation (*Atzilut d'Pratut*) and the worlds of Creation, Formation, and Action (*Briyah*,

²⁴⁴ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

Yetzirah, Asiyah), this being the matter of the screen (*Masach*) and partition (*Parsa*), as known. Now, since the power of the Actor (*Koach HaPo'el*) specifically comes after the separation of *Tzimtzum* and the partition (*Parsa*), at first glance, it seems to be in a way of separation from its Source.

Likewise, at first glance, it seems that this must be because of the way the creations are brought into novel existence through the power of the Actor (*Koach HaPo'el*). For, being that the creations are limited, and moreover, the time of their existence is limited, in that “the duration of the world is six-thousand years,”²⁴⁵ this necessarily means that the power of the Actor (*Koach HaPo'el*) that brings the creations into being is also limited. This is because an unlimited power cannot manifest in a limited something. Thus, the limitation of the power is brought about specifically through its separation from its Source. This is because when it adheres to its Source it is limitless, and only as it is separate from its source does it become a limited power.

At first glance, this also seems to be proven by the sense of separateness that created beings have. That is, since according to their own senses, created beings are separate [from their Source], this means that the way they are brought into being is necessarily in a way of separateness. For, if this was not so, how could they possibly have a sense of separateness [from their Source]? This proves that the power that brings them into being, also has some room for a matter of separateness.

²⁴⁵ Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

Based on this, at first glance, it must be said that the power of the Actor (*Koach HaPo'el*) is unlike the light (*Ohr-אור*) which adheres to its Source, but rather is separate from its Source, and its relation to the matter of light (*Ohr-אור*) is only insofar that it does not affect any change in its Source.

However, [in answer to this] the explanation is that besides the primary and foundational matter, which is a simple matter that require no proof or sign at all, this being the faith that “there is no place devoid of Him,”²⁴⁶ and “there is nothing outside of Him,”²⁴⁷ meaning that even the created beings are not something outside of Him, Heaven forbid to think so, and this being so, how much more is it so, that the power of the Actor (*Koach HaPo'el*) which brings them into being, **certainly** is not outside of Him, as something separate, and this matter is firmly established in every Jew as a matter of simple faith, without the need for proofs or explanations etc., (as explained in Tanya).²⁴⁸

Moreover, even from the perspective of intellectual comprehension, it is understood that it must be said that the power of the Actor (*Koach HaPo'el*) is not separate, Heaven forbid to think so. That is, it is **not** like the power [manifest] in an object that is thrown, which becomes separate from the power of the hand [of the one who threw it] as will be explained.

²⁴⁶ Tikkunei Zohar, Tikkun 57 (91b)

²⁴⁷ Tanya, Likkutei Amarim, Ch. 21

²⁴⁸ Tanya, Likkutei Amarim, Ch. 42 (60b)

4.

This may be better understood by prefacing with the explanation in part two of Tanya,²⁴⁹ that the creation of the heavens and earth is unlike a craftsman who makes a vessel, after which the vessel no longer requires the craftsman [to keep it in existence]. That is, even when his hands are withdrawn from it and he goes out to the marketplace, the vessel continues to exist, literally in the same form and image as it came from the hands of the craftsman.

This is because the craftsman did not introduce anything new to the existence of the substance matter of the vessel, and his action only affected a change in its form, which only is a change from something to something. In contrast, the act of creating the heavens and earth is the creation of something from nothing (*Yesh MeAyin*), and therefore the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) must be constant and unceasing.

As known,²⁵⁰ there even is proof for this from [the example of] a stone throne from below to above. That is, since a novelty is introduced to the stone, which is in opposition to its nature [to fall], therefore it only persists as long as the power of the thrower propels the stone. However, once the power of the thrower dissipates and ceases, the stone returns to its nature to fall. Now, as this relates to the novelty of the coming into being

²⁴⁹ Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 2.

²⁵⁰ See Sefer HaMaamarim 5643 p. 40; 5660 p. 65 and on; 5664 p. 3 and on; *Hemshech* 5672 Vol. 1, p. 95 and on; Sefer HaMaamarim 5693 p. 536.

of the worlds, [this means that] the power that brings the worlds into novel existence must be constant in them etc.

To further explain, in truth, in regard to the conduct of the One Above (such as the creation of the worlds and the like), being that *HaShem*-יהו"ה, blessed is He, is [all powerful and] capable of the impossible, it neither is fitting nor applicable to say that it must be one way or another way because of some likeness in the creations themselves.²⁵¹

This is especially so when discussing the coming into being of novel creation. For, since the general matter of the creation of something from nothing is altogether not within the capacity of the creations [to fathom], but is solely in the capacity of the Creator, *HaShem*-יהו"ה, blessed is He,²⁵² it therefore is certainly inapplicable to bring proofs or questions based on examples found in created beings.²⁵³

However, even so, as known,²⁵⁴ it arose in His Supernal will that all matters (including the matter of the coming into being of novel creation from nothing to something) be in a way that everything may be understood according to intellect (there is room for it to be understood intellectually) and should accord to the intellect etc. Thus, only from this perspective does it apply to bring proof from the power of the thrower, which propels the stone as long as it is being propelled upward, and that the same is so of the coming into being of novel creations,

²⁵¹ See Shaalot uTeshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek p. 34b and on.

²⁵² Tanya, Iggeret HaKodesh, Epistle 20 (130b), and elsewhere.

²⁵³ Also see Moreh Nevuchim 2:17, 3:20-21

²⁵⁴ See Sefer HaMaamarim 5658 p. 120; 5692 p. 425

in that the power of the Actor must constantly be in the acted upon (*Ko'ach HaPo'el BaNifal*).

However, there still seems to be room to say that the power of the Actor (*Ko'ach HaPo'el*) is separate from its Source, just as the power of the thrower becomes separate from the power in the hand of the thrower. In other words, not only does the analogy of the power in the thrown object only demonstrate that novel creation needs the constant power of the Actor (*Ko'ach HaPo'el*) to be in it, (just as throughout the time that the stone is propelled upward it requires the power of the thrower), nonetheless, this does not prove that the power of the Actor (*Ko'ach HaPo'el*) is in a state of adhesion to its Source [in the Actor] and is not separate from it.

On the contrary, from the analogy of the power in a thrown object, the very opposite can be proven.²⁵⁵ For, in throwing a stone from below to above, even though it is true that with the cessation of the power of the thrower, the ascent of the stone will also cease, nevertheless, as long as the power of the thrower is in the stone, the nature of the stone is changed to ascend from below to above, and this is so even though it already became separate from the power in his hand.

In other words, even though the power of the thrower is measured and limited, as is so of the power of the human hand in general (even as it still is in his hand), how much more is this so, of the power of the thrower as it manifests in the stone and propels it, that it is doubly limited, in that it also is separate from the power as it is in his hand. Nonetheless, it is in his power

²⁵⁵ Also see Sefer HaMaamarim 5660 and 5664 *ibid*.

and ability to affect a novelty in the stone that is the opposite of its nature.

It thus also seems possible to say that this is so of the coming into being of the creation of something from nothing. That is, since it only is for the limited duration of “the six-thousand years of the world,” it can be that the power of the Actor (*Ko’ach HaPo’el*) which brings it to being could be separate from its Source (like the power in a thrown object as it is separate from the hand) but even so, it has the power and ability to affect the novelty of the coming into being of something from nothing, (similar to the novelty affected in the propulsion of the stone from below to above, which is the opposite of its nature).

5.

However, [in answer to this] the explanation is that the proof that the power of the Actor (*Ko’ach HaPo’el*) adheres to its Source, is from the acts of the Creator as He conducts the creations **after** they have been brought into existence. For, in the analogy of throwing a stone, once a person has thrown the stone, he no longer has any control or dominion whatsoever over the trajectory that the stone will travel. For, since the power that propels the stone has become separate from his hand, he can no longer change it etc.

In contrast, in the creation of the heavens and the earth, even after the world was created, we see that there are many changes in the way bestowal comes from Above, both in regard to the world at large, as well as in regard to a person who serves

HaShem-יהו"ה, blessed is He, this being the ultimate intent of the creation, as our sages, of blessed memory, stated,²⁵⁶ "[The word] 'In the beginning-*Bereishit*-בראשית' means 'for the Jewish people,' who are called 'the beginning-*Reishit*-ראשית.'"

An example of this is the spiritual bestowal and drawing down of Godly revelation in one's soul and in the world, when his service of *HaShem*-יהו"ה, blessed is He, is specifically as it should be. For example, in the study of Torah, if a person is meritorious, it becomes an elixir of life for him, but if he is not meritorious it becomes the opposite, Heaven forbid.²⁵⁷

Similarly, there are many different changes in serving *HaShem*-יהו"ה in prayer (*Tefillah*). For, in addition to the general matter of prayer (*Tefillah*) being "a ladder that is set earthward and its head reaches heavenward,"²⁵⁸ and there are many rungs on a ladder, this being the matter of changes, there also are the changes that sometimes his requests are fulfilled and sometimes etc.

Similarly, in prayer (*Tefillah*) itself, there are various changes and variations in serving Him. That is, when one's contemplation (*Hitbonenut*) in prayer is solely to know the matter intellectually, then even though he has the intellectual wealth, it nonetheless does not affect him in any way etc. In contrast, when one's intention in contemplating (*Hitbonenut*) is to arouse love and fear of *HaShem*-יהו"ה during prayer, and more importantly, to affect his conduct throughout the day in

²⁵⁶ See Rashi and Ramban to Genesis 1:1

²⁵⁷ See Talmud Bavli, Yoma 72b

²⁵⁸ See Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

actual deed, being that “action is most important,”²⁵⁹ he then has both the intellectual wealth and the action, done in a way of closeness to *HaShem*’s-יהו"ה Godliness etc.

Now, since our service of *HaShem*-יהו"ה, blessed is He, is itself the ultimate intention in creation (as mentioned above), therefore, based on the changes in our service of Him, changes are also caused in the conduct of the world.

In general, this is the difference between the time of the Holy Temple and the time of exile. That is, during the time of the Holy Temple there was bestowal in abundance, “each man under his vine and under his fig tree.”²⁶⁰ Moreover, in addition to the abundance of bestowal in the conduct of the natural order, there also were miracles that transcended the natural order. This is as our sages, of blessed memory, stated,²⁶¹ “Ten miracles were wrought for our ancestors in the Holy Temple etc.” In contrast, this is not so during the time of the exile, when “because our sins we were exiled from our land,”²⁶² at which time the conduct is in the opposite way etc.

Now, since even after the world was created, there are various changes to the way the world is conducted according to His will, blessed is He, this proves that the power of the Actor (*Ko'ach HaPo'el*) that brings the creations into being, is not separate from its Source, Heaven forbid to think so. In other words, it is **not** like the throwing of the stone, in which the power manifest in the stone becomes separated from the hand

²⁵⁹ See Mishnah Avot 1:17

²⁶⁰ See Kings I 5:5; Micah 4:4

²⁶¹ Mishnah Avot 5:5

²⁶² See the holiday Musaf liturgy.

of the thrower, and it therefore is impossible for him to change the course of its trajectory etc.

6.

However, even this proof is not yet sufficient. For, even in the analogy of the power manifest in an object that is thrown, once it separates from the hand of the thrower, if he can run after [the trajectory of] the stone and catch it, he can change its trajectory, even though the power of the thrower, which propels the stone, has already separated from him.

This being so, at first glance, it seems that the same could be said about the coming into being of novel creation. That is, [it could be said] that the power of the Actor (*Ko'ach HaPo'el*) is separate from its Source [in the Actor] and the fact that there are changes in the conduct of the creation, stems from new drawings forth from Him, blessed is He, in addition to the power of the Actor (*Ko'ach HaPo'el*) that already became separate from its Source to bring novel creations into being.

More specifically, the changes in the conduct of creation after the world was already created, are in regard to miracles that transcend the natural order, and even in the conduct of the natural order itself. This being so, it goes without saying that when it comes to changes in miraculous matters that transcend the natural order, it can be said that they come about through a new drawing forth from Him, blessed is He. This is because the general matter of miracles is the matter of overriding the natural order. However, beyond this, even about changes in the

conduct of the natural order itself, it can be said that this is due to a new drawing forth from *HaShem*-יהו"ה, blessed is He. Therefore, it cannot be proven from this that the power of the Actor (*Ko'ach HaPo'el*) adheres to its Source [in the Actor] and is not separate from it.

However, the explanation is²⁶³ that proof that the power of the Actor (*Ko'ach HaPo'el*) adheres to its Source and is not separate from Him, is from the fact that the world is sustained constantly. This is so of the hosts of the earth, who are sustained as species, and how much more so, of the hosts of the heavens, who are sustained as individuals.²⁶⁴ About this the verse states,²⁶⁵ "The heavens declare the glory of God," and,²⁶⁶ "Raise your eyes on high and see Who created these! He brings their legions forth by number... by the abundance of His power and by the vigor of His strength, not one is missing!"

Now, it obviously must be said that they do not exist on their own, being that, in and of themselves, their existence dissipates. For since they were brought into being (in that nothing can create itself) they necessarily must decompose and dissipate, since anything that is brought into being must decompose and be lost. In other words, it is not just possible that they will decompose and be lost, but they necessarily must decompose and be lost in actuality. This is as in the known

²⁶³ Also see Sefer HaMaamarim 5660 and 5664 *ibid*.

²⁶⁴ Also see the second discourse entitled "*Ein Aroch*" 5694 Ch. 30 (Sefer HaMaamarim 5711 p. 142).

²⁶⁵ Psalms 19:2

²⁶⁶ Isaiah 40:26

principle,²⁶⁷ that “whatever is possible for a species necessarily comes into actuality etc.”

However, since they are not destroyed, but remain sustained in their existence, whether it is the hosts of the earth in their species or the hosts of the heavens in their individuals, and as stated in Talmud Yerushalmi²⁶⁸ to the verse,²⁶⁹ “These are the chronicles of the heavens and earth when they were created,” that “they are as strong [now] as on the day they were created,” this is clear proof that the power of the Actor (*Ko’ach HaPo’el*) is not separate, Heaven forbid that one think so, but adheres to its Source.

In other words, it is because the power adheres to its Source that it is eternal, and it therefore is by means of this that the creations are sustained in a way they are not destroyed. In contrast, if the power was separate from its Source, there then would need to be changes in it, for there is no similarity to how it is at the beginning, when it is first drawn forth and is close to its Source, in comparison to how it is at the end of being drawn forth, when it is distant from its Source.

Thus, due to this, there would have to be a difference between the beginning of the creation and the period that follows afterwards, meaning, that there would have to be a weakening of the creation, this being the matter of its decomposition and cessation, in that it would have to continuously decompose and dissipate [to a greater and greater extent]. That is, it would be like what Rabbeinu Bachaye

²⁶⁷ Moreh Nevuchim Part 2, Ch. 1, Iyun 3

²⁶⁸ See Talmud Yerushalmi, Brachot 1:1; Sefer HaChakirah of the Tzemach Tzedek 4a, 62a, 103a and on. Also see *Hemshech “Mayim Rabim”* 5636 Ch. 33.

²⁶⁹ Genesis 2:4

writes,²⁷⁰ that from the moment a baby is born he begins to dry out [and age].

It therefore must be said that it only is because the power of the Actor (*Ko'ach HaPo'el*) adheres to its Source, that the heavens and earth are sustained in a way they are as strong [now] as the day they were created, without any decomposition or weakening at all.

Now, in regard to what our sages, of blessed, memory, stated,²⁷¹ “The world will exist for six-thousand years, and for one [thousand years] it will be destroyed,” this is not a matter of destruction brought about by the weakening of its powers etc. For, throughout the duration of the six-thousand years they are as strong as they day they were created. Rather, so it arose in His will, blessed is He, that the world that is as strong as the day it was created, will be destroyed after six-thousand years.

More specifically, based on what is explained elsewhere²⁷² about the matter that “[for] one [thousand years] it will be destroyed,” what is meant is not that the bestowal will cease, but it rather is like how it will be at the resurrection [of the dead], that there will be souls in bodies, but the bodies will be unlike the physical bodies in our times.

That is, they will neither be coarse, nor will they be as physical. The same so of [the matter of] “[for] one [thousand years] it will be destroyed.” That is, then too, the heavens and

²⁷⁰ Perhaps the intention is to what Rabbeinu Bachaye writes in his commentary to Genesis 1:28 (the note of the Rebbe to the aforementioned discourse entitled “*Ein Aroch*” – Sefer HaMaamarim 5711 *ibid.*)

²⁷¹ Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

²⁷² See Ohr HaTorah to Tehillim (Yahal Ohr) p. 720 and on; Ohr HaTorah, Shir HaShirim Vol. 1, p. 9 and on; Sefer HaMaamarim 5627 p. 264 and on, and elsewhere.

the earth will exist, except that they will ascend to a much higher level, and will no longer be coarse etc. This ascent will be to such an extent that in comparison to the current state of the existence of the world, it is called “destruction.”

Proof for the fact that it cannot be said that there will be a cessation to the bestowal, so that they actually will dissipate and be lost, is that the sages [specifically] said, “The world will exist for six-thousand years, and for one (meaning one-thousand) it will be destroyed.” Now, if the cessation of bestowal was in a way of actual loss and cessation, the statement “and for one [thousand years it will be destroyed etc.],” would not apply.

From all the above it is understood that the constant sustainment of the world, which continues without any decomposition and weakening, proves that the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) is not separate [from its Source], Heaven forbid to think so, but it adheres to its Source.

7.

However, based on the above explanation, that the power of the Actor (*Ko'ach HaPo'el*) adheres to its Source, we must understand how it has the element of superiority of a power (*Ko'ach*-כֹּחַ) relative to the light (*Ohr*-אור) in regard to the matter of novelty.

To elucidate, it was explained before²⁷³ that the difference between a power (*Ko'ach*-כח) and a light (*Ohr*-אור) is that light (*Ohr*-אור) is the matter of revelation (*Gilyu*). That is, because it adheres to its Source it therefore reveals its Source, and just as the light (*Ohr*) itself is not a matter of novelty, therefore its effect is also not in a way of novelty.

It is in this that there is an element of superiority to the power (*Ko'ach*-כח) over and above the light (*Ohr*-אור). For, since the power (*Ko'ach*-כח) is in a state of concealment (*He'elem*), in that it is not in a state of [recognizable] adhesion to its Source, but is like something separate from it, meaning that it is like something novel, therefore its effect is also in a way of novelty.

The likeness to this Above in *HaShem*'s-יהו"ה Godliness, is the matter of the novelty of creation of something from nothing. That is, it is [specifically] in this, that there is the revelation of the power (*Ko'ach*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. For, the power to bring something into existence from nothing is specifically [only] within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, being that His existence is intrinsic to Him and He is not caused by any cause that preceded Him, Heaven forbid to think so. Therefore, it is solely within His power and ability to create something from absolute nothingness and zero, literally.²⁷⁴

²⁷³ In the preceding discourse entitled "*Zeh HaYom* – This day is the beginning of Your works," Discourse 1, Ch. 5 (Sefer HaMaamarim 5725 p. 8 and on).

²⁷⁴ Tanya, Iggeret HaKodesh, Epistle 20 (130b).

This matter specifically comes in the power (*Ko'ach*-כח),²⁷⁵ and not in the light (*Ohr*-אור). This is because the power (*Ko'ach*-כח) is the aspect of concealment (*He'elem*) and is like something separate from its Source, like something that is novel, as explained before.

However, based on the explanation above, that even the power of the Actor (*Ko'ach HaPo'el*) adheres to its Source, we must understand how it has the power of novelty, being that it is the aspect of concealment (*He'elem*) etc. At first glance, how does it apply for it to have both matters, that on the one hand, it adheres to its Source, but that [on the other hand] it also has the matter of concealment (*He'elem*) and novelty?

However, the explanation is that the adhesion (*Dveikut*) of the power (*Ko'ach*-כח) is unlike the adhesion (*Dveikut*) of the light (*Ohr*-אור). This is because the light (*Ohr*-אור) is in a state of actual adhesion (*Dveikut*), and is in a state of the constant spreading forth and revelation from the Essence, without any separation whatsoever.

In contrast, the adhesion (*Dveikut*) of the power (*Ko'ach*-כח) is not in a state of spreading forth, but is in a state of novelty which is renewed from its Source, as in the words,²⁷⁶ “He renews the act of creation every day, constantly.” In regard to the words “every day,” it is not just every day, but there is a renewal of the act of creation at all times and at every moment.²⁷⁷ This is the matter of the novelty and renewal of the

²⁷⁵ See the discourse entitled “*ULekachtem*” *ibid.* (*Hemshech* 5672 *ibid.* Ch. 329, (p. 678)).

²⁷⁶ In the *Yotzer* blessing of the *Shema* recital.

²⁷⁷ See *Likkutei Torah*, Nitzavim 47a; *Sefer HaMaamarim* 5665 p. 236 and on, and elsewhere.

power of the Actor (*Ko'ach HaPo'el*) which is renewed from its Source.

Now, as known, the example for this is from the renewal of the power of one's intellect (*Ko'ach HaSechel*) and all his other powers during sleep. That is, during sleep the power of intellect (*Ko'ach HaSechel*) becomes concealed from the vessel of the brain, since [during sleep] the intellect withdraws and is concealed in its source. (This is why [during sleep] it is possible to dream, in which a bonding of two opposites is possible.²⁷⁸

This is because, during sleep, the light of the intellect (*Ohr HaSechel*) does not illuminate in one's brain in the same way as when he is awake, but it rather withdraws and becomes concealed in its source.) Through this, he is renewed with new vitality, and as a result, after having slept, a person is able to think much better.

The same is so of the power of the Actor (*Ko'ach HaPo'el*) which brings the creations into existence from nothing to something (*Yesh MeAyin*), that at each and every moment it becomes concealed and included in its Source and then returns and is renewed with new vitality.

From this itself, we can understand the superiority of the power (*Ko'ach*-כח), over and above the light (*Ohr*-אור). For, the fact that by definition, the light (*Ohr*-אור) must be in a constant state of adhesion (*Dveikut*) [to its Source] and if [the adhesion] ceases for even moment, it will be nullified of its existence, which is not so of the adhesion (*Dveikut*) of the power (*Ko'ach*-כח) [to its Source], in a way that it undergoes cessation and is [then] renewed from its Source with new vitality. This is

²⁷⁸ See Torah Ohr, Vayeishev 28c

because the power (*Ko'ach*-כֹּחַ) reaches the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends all lights (*Orot*) and revelations (*Giluyim*).²⁷⁹

The explanation is that the matter of the power (*Ko'ach*) is like the matter of the vessels (*Keilim*),²⁸⁰ about which it states in Tikkunei Zohar,²⁸¹ “He and His organs are one,” in which there are two explanations.²⁸² The first explanation is that this refers to the union (*Yichud*) of the vessels (*Keilim*) with the lights (*Orot*).²⁸³ The second explanation is that this refers to the union (*Yichud*) of the vessels (*Keilim*) to their Source.

Now, the difference between them is that the union (*Yichud*) of the vessels (*Keilim*) to the lights (*Orot*) is like the union (*Yichud*) of two things that are different. In other words, even though they become united with each other, such that the vessel (*Kli*) has an effect on the light (*Ohr*) and the light (*Ohr*) has an effect on the vessel (*Kli*), nonetheless, this is like the union of two different things, and is not in a way that the vessel (*Kli*) [itself] becomes light (*Ohr*).

In contrast, in regard to the union (*Yichud*) of the vessels (*Keilim*) to their Source, it is in a way that the vessel (*Kli*) itself becomes the power of the Essential Self (*Ko'ach HaEtzem*). This is because of the matter of novelty and renewal in the power (*Ko'ach*-כֹּחַ) (for as explained before, the power (*Ko'ach*-כֹּחַ) is like the matter of vessels (*Keilim*)), in that it is

²⁷⁹ See *Hemshech* 5672 *ibid.* Ch. 334 (p. 687).

²⁸⁰ Also see *Sefer HaMaamarim* 5664 p. 2, p. 8.

²⁸¹ Introduction to Tikkunei Zohar 3b

²⁸² Also see *Hemshechs* 5672 Vol. 1, p. 301 and on.

²⁸³ See Tanya, *Iggeret HaKodesh*, Epistle 20 (130b)

renewed from its Source with new vitality after becoming concealed in its Source, until its existence [itself] is the power of the Essential Self (*Ko'ach HaEtzem*).

This then, is the meaning of “I will exalt You, my God, the King.” That is, the word “my God-*Elo'hai*” אלהי-י is both a term of “Godliness-*Elo'hut*” אלהות, this being the matter of the light (*Ohr* אור), as well as a term of “power-*Ko'ach*” כח.” For, even though the general and primary superiority is in the matter of the light (*Ohr* אור), which is in a state of revealed adhesion (*Dveikut*) etc., it nonetheless is called “my God-*Elo'hai*” אלהי-י which also indicates the matter of the “power” (*Ko'ach* כח). This is because of the element of superiority there is in the matter of the power (*Ko'ach* כח), over and above the matter of the light (*Ohr* אור), that it specifically the power (*Ko'ach* כח) is in a way that its existence is the Essential Self, as explained before.

8.

Now, it was explained before²⁸⁴ that on Rosh HaShanah there is a drawing down of the aspect of *HaShem*’s יהוה’s essential exaltedness, and that this is why service of Him on Rosh HaShanah stems from the essential self of the soul. In other words, all the particulars of serving Him on Rosh HaShanah are with the essential self [of the soul], meaning, repentance in essence, and accepting of His yoke in essence etc.

²⁸⁴ In the preceding discourse of this year, 5725, entitled “*Zeh HaYom* – This day is the beginning of Your works,” Discourse 1, Ch. 8-9 (Sefer HaMaamarim 5725, p. 11 and on); Discourse entitled “*Shir HaMaalot* – A song of ascent,” Discourse 2 Ch. 7 (Sefer HaMaamarim 5725 p. 21).

This is as explained in the Siddur²⁸⁵ in regard to the intentions (*Kavanot*) of the sounding of the Shofar on Rosh HaShanah, that it is a matter of essential pleasure (*Taanug Atzmi*), essential intellect (*Sechel Atzmi*), essential emotions (*Midot Atzmiyim*), and even the power of action (*Ma'aseh*) is as it is in essence (*Atzmi*), that is, all the particular powers [of the soul] are as they are in the essential self [of the soul].

This is also the meaning of the verse,²⁸⁶ “You are standing this day all of you... the heads of your tribes, your elders etc.” That is, even though there are different levels, from “the heads of your tribes” until “the drawer of your water,” nonetheless, “You are standing... all of you,” individuals who are as one,²⁸⁷ similar to the particular soul powers as they stem from the essential self of the soul.

However, since our service of *HaShem*-יהו"ה, blessed is He, throughout the whole year must specifically be with the particular powers, “with all your heart, and with all your soul, and with all your being (*Bechol Me'odecha*-בכל מאדך),”²⁸⁸ meaning, “with each and every quality (*Midah*-מדה) etc.,”²⁸⁹ to the point that even the acceptance of the yoke of His Kingship throughout the year must specifically be in specific matters, therefore, for there be a drawing down of empowerment from serving Him on Rosh HaShanah, to be able to serve Him

²⁸⁵ Siddur Im Da"Ch, Shaar HaTekiyot p. 246a and on.

²⁸⁶ Deuteronomy 29:9-10

²⁸⁷ Likkutei Torah, beginning of Nitzavim ibid.

²⁸⁸ Deuteronomy 6:5

²⁸⁹ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Also see Rashi to Deuteronomy 6:5.

throughout the rest of the year, there must be the intermediary medium between them.

This is the matter of serving Him on Sukkot, [during which time],²⁹⁰ “You shall take for yourselves [on the first day] the fruit of a citron tree, [the branches of date palms, twigs of a Myrtle tree] and brook willows.” For, the matter of “on the first day-*BaYom HaRishon*-הַרְאִשׁוֹן-620” is that it shares the same numerical value as the “Crown-*Keter*-כֶּתֶר-620,” (as explained before). That is, it is like Rosh HaShanah, the matter of which is the drawing down of the Essential Self that transcends divisions.

However, together with this we take the four species, which (not only have the matter of oneness (*Achdut*), but) also the matter of multiplicity (as explained before). In other words, the abundance and multiplicity is in a way of oneness (*Achdut*). It is therefore like the intermediary through which there is a drawing down [of the soul] being essentially moved on Rosh HaShanah, which transcends division, through serving Him in the way of “Yaakov went on his way,”²⁹¹ throughout the whole of the year.

Now, it can be said that the superiority of serving *HaShem*-יְהוָה, blessed is He, on Sukkot, which is in a way of oneness of abundance and multiplicity, over and above serving Him on Rosh HaShanah, which is in a way of oneness that transcends division, is like the superiority of the power (*Ko'ach*-כֹּחַ) over and above the light (*Ohr*-אֹר). For, even though the power (*Ko'ach*-כֹּחַ) is an aspect of separateness, (and

²⁹⁰ Leviticus 23:40

²⁹¹ Genesis 32:2; See Sefer HaSichot 5696 p. 43.

is unlike the light (*Ohr*-אור) which is in a state of constant adhesion (*Dveikut*), and it comes into a state of division to bring forth the greatness of creations and the abundance of creations, as the verse states,²⁹² “How great are Your works, *HaShem*-יהו"ה,” and,²⁹³ “How abundant are Your works, *HaShem*-יהו"ה,” nonetheless, its adhesion (*Dveikut*) to its Source is recognized in it (by the constancy of the sustainment of the creations “by the abundance of His power and by the vigor of His strength, not one is missing!” as explained in chapter six), in a much higher way than the adhesion (*Dveikut*) of the light (*Ohr*-אור) (as explained in chapter seven).

9.

This then, is the meaning of, “A crown is given to You, *HaShem*-יהו"ה our God, by the angels, the Supernal multitudes, and by Your people Israel who assemble below.” That is, even though the angels are in a state of abundant multiplicity, and the Jewish people are also in a state of abundant multiplicity, nonetheless, a oneness (*Achdut*) is caused in the abundant multiplicity, this being the matter of the word “assemble-*Kvutzei*-קבוצי.”

That is, all the abundance gathers to one place and one matter. Through this, the drawing down of the Crown-*Keter* is caused (the matter of the oneness-*Achdut*-אחדות), throughout the whole year, so that it will be a blessed year, in a way that even the abundant multiplicity of creations recognize that

²⁹² Psalms 92:6

²⁹³ Psalms 104:24; See Torah Ohr, Va'era 56a

“*HaShem* is One-*HaShem Echad*-יהו"ה אחד,”²⁹⁴ and even higher, the aspect of the Singular One-*Yachid*,²⁹⁵ until, “there is nothing besides Him.”²⁹⁶

²⁹⁴ Deuteronomy 6:4; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

²⁹⁵ See Torah Ohr *ibid.* 55b and on; *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

²⁹⁶ Deuteronomy 4:35; See Ginat Egoz *ibid.*; Also see *Hemshech* 5672 *ibid.* p. 687.