

Discourse 1

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

Delivered on the 2nd day of Rosh HaShanah, 5725

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

1.

We recite,³³ “This day is the beginning of Your works, a remembrance of the first day,” referring to Rosh HaShanah, the day that Adam, the first man, was created.³⁴ It is called “the beginning of Your works” (meaning of all Your works). That is, even though the world was created on the 25th of Elul,³⁵ nonetheless, that is not called “the beginning of Your works.” This is because the intention for creation had not been fulfilled until the sixth day of creation, the day on which Adam, the first man, was created. It was then that the intention for the creation was fulfilled, and therefore it is “the beginning of **all** Your works.”³⁶

Now, the question posed by his honorable holiness, my father-in-law, the Rebbe, (in the *Hemshech* of Rosh HaShanah

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

³⁴ Midrash Vayikra Rabba, Ch. 29; Pesikta d’Rav Kahana, Pesikta 23 (*Bachodesh HaShevi’i*).

³⁵ Midrash Vayikra Rabba and Pesikta d’Rav Kahana *ibid.*; Tosefot entitled “*L’Tekufot*” in Talmud Bavli, Rosh HaShanah 8a.

³⁶ See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Rosh HaShanah 27a.

5704)³⁷ is well known. Is it not so that all matters, especially the matter of creation, must be in order, meaning in the order of beginning and end. This being so, since the sixth day of creation was the **end** of the creation, it still is not understood why it is called “the **beginning** of Your works.”

The general explanation is³⁸ that the coming into being of the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) stems from *HaShem*’s יהו"ה desire for Kingship-*Malchut*. That is, it arose in His Supernal will, blessed is He, “I shall reign as king” (*Ana Emloch*).³⁹ Now, this is not Kingship-*Malchut* as it comes to be after the existence of separate creations, but is the matter of Kingship-*Malchut* as “He reigned before anything was created.”⁴⁰ That is, this is His essential exaltedness and rulership.

Now, this matter was drawn down and revealed by Adam, the first man though his declaration,⁴¹ “*HaShem* יהו"ה reigns as King, He has donned grandeur,” by which he drew *HaShem*’s יהו"ה essential exaltedness and rulership into revelation.

In the same way, Adam, the first man, affected the matter of *HaShem*’s יהו"ה Kingship-*Malchut* in all the creations. For, the difference between kingship and

³⁷ See the beginning of the discourse entitled “*Zeh HaYom*” (Sefer HaMaamarim 5704 p. 3).

³⁸ See the end of the discourse entitled “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 1 toward the end (p. 634)).

³⁹ *Idra Rabba*, cited in Sefer HaMitzvot of the Tzemach Tzedek, p. 170b; Also see Likkutei Torah Naso 21d; Nitzavim 51b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7 & Ch. 10.

⁴⁰ See the liturgical hymn “*Adon Olam*”; Also see *Hemshech* 5672 Vol. 1, p. 622; Discourse entitled “*Adon Olam*” 5703 (Sefer HaMaamarim 5703 p. 10 and on).

⁴¹ Psalms 93:1; Pirkei d’Rabbi Eliezer, Ch. 11

dictatorship is well-known.⁴² That is, kingship is specifically by the desire [of the people], as it states,⁴³ “They willingly accepted His sovereignty upon themselves.” This matter of willingly accepting His kingship, was brought about by Adam, the first man, as Zohar states,⁴⁴ that upon his creation, Adam, the first man, said to all the creatures – thus affecting them – “Come! Let us prostrate and bow, let us kneel before *HaSheM*-יהו"ה, our Maker.”⁴⁵

This is why the day that Adam, the first man, was created, is “the beginning of Your works.” For, even though the world was created on the 25th of Elul, nonetheless, since on the day Adam, the first man, was created, *HaSheM*’s-יהו"ה desire “I shall reign as King” was fulfilled, in that the matter of His essential exaltedness was drawn into revelation, this being the reason for the entire creation, therefore, the day Adam, the first man, was created, is “the beginning of Your works.”

The same is so on the Rosh HaShanah of each and every year. For, as known,⁴⁶ on every Rosh HaShanah, all things revert to their initial state, and the totality of creation must be drawn down anew. This is done by rousing His desire of “I shall reign as King” (*Ana Emloch*), this being the aspect of *HaSheM*’s-יהו"ה essential exaltedness, blessed is He. In other words, even though, at first glance, [one would think] that the drawing of Rosh HaShanah is just a particular drawing for that

⁴² Likkutei Torah, Nitzavim 55b, 56b

⁴³ In the evening prayers (*Arveet*).

⁴⁴ Zohar I 221b, 107b; Tikkunei Zohar, Tikkun 56 (90b)

⁴⁵ Psalms 95:6

⁴⁶ See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and elsewhere.

specific year, in Iggeret HaKodesh⁴⁷ on the verse,⁴⁸ “A Land that... the eyes of *HaShem*-יהו"ה your God are always upon it, from the beginning of the year to the end of the year,” it is explained that “on each and every year there is a descent and illumination etc., of a new light etc.” In other words, since this specifically is from His essential exaltedness, it truly is novel and essential.

This then, is why every Rosh HaShanah is “the beginning of Your works.” For, on it there is a drawing down of the matter of *HaShem*’s-יהו"ה essential exaltedness, just like on the first Rosh HaShanah, when Adam, the first man, drew the matter of *HaShem*’s-יהו"ה essential exaltedness into revelation.

2.

Now, to understand this in greater depth, we should preface⁴⁹ with what King Dovid said in the name of all Israel,⁵⁰ “I will exalt You, my God, the King.” The meaning of “I will exalt You,” is that in truth, *HaShem*’s-יהו"ה exaltedness is His essential exaltedness, which is utterly beyond all relation to being exalted and elevated over the creations.⁵¹ In other words, His essential exaltedness transcends the chaining down of worlds (*Hishtalshelut*).

⁴⁷ Tanya, Iggeret HaKodesh, Epistle 14

⁴⁸ Deuteronomy 11:12

⁴⁹ See the discourse entitled “*Ani LeDodi*” and “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 1, Ch. 305 (p. 621) and on); Also see *Sefer HaMaamarim* 5692 p. 307 and on.

⁵⁰ Psalms 145:1

⁵¹ See *Pirush HaMilot* of the Mittler Rebbe, Ch. 160 (108c and on).

Moreover, it does not only transcend the *Sefirah* of Kingship-*Malchut*, but also transcends the *Sefirah* of Wisdom-*Chochmah*, this being the beginning of the chaining down (*Hishtalshelut*) of the worlds. It even transcends the aspect of Wisdom-*Chochmah* of the Crown-*Keter*, which also is in the chaining down of the worlds (*Hishtalshelut*), as known from what Rabbi Moshe Zacuto said,⁵² that the world of Emanation (*Atzilut*) comes **from** the aspect of the Concealed Wisdom-*Chochmah Stima'ah*, meaning that it is the externality (*Chitzoniyut*) of the Concealed Wisdom-*Chochmah Stima'ah*, this being the source of the revealed Wisdom-*Chochmah*, and is therefore in the category of Emanation (*Atzilut*).

Beyond this, even the externality (*Chitzoniyut*) of the Crown-*Keter*, being that it at the very least, it is the source of the chaining down (*Hishtalshelut*), it therefore relates to the chaining down (*Hishtalshelut*). For, as known,⁵³ the externality (*Chitzoniyut*) of the Crown-*Keter* is counted amongst the *Sefirot*, and thus is only the aspect of His exaltedness over the chaining down (*Hishtalshelut*) of the worlds, and is not His essential exaltedness.

Rather, His essential exaltedness, which is His true exaltedness, is the innerness (*Pnimiyyut*) of the Crown-*Keter*, this being the aspect of the Ancient One-*Atik-עתיק*, which is of the same root as the word “removed-*Ha'atakah-העתקה*,” indicating that He is “removed-*Ne'etak-נעתק*” and utterly separate from the matter of the chaining down of the worlds

⁵² Ramaz to Zohar III 88b

⁵³ See Torah Ohr 91c and on; Likkutei Torah, Shlach 49c; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 275, and elsewhere.

(*Hishtalshelut*) altogether. This is why it is not counted in the enumeration of the *Sefirot*.

However, based on the above, the matter of “I will exalt You,” which indicates bringing exaltation and elevation Above, is not understood. For, since this refers to His essential exaltedness (as mentioned above), how does it apply to elevate and exalt it any higher?

However, the explanation is that the meaning of “I will exalt You” is that⁵⁴ it refers to drawing **down** the aspect of His essential exaltedness from Above to below. In other words, His essential exaltedness should be drawn down into revelation below. This is the meaning of the word “I will exalt You-*Aromeemcha*-אָרומעםך,” with the long final letter *Khaf*-ך, indicating drawing [His exaltedness] all the way down.⁵⁵ This is because, in and of itself, His essential exaltedness is hidden and concealed, in that the entire matter of His exaltedness is that He is elevated and separately removed and transcendent, and thus is automatically concealed and hidden.

This then, is the matter of “I will exalt You-*Aromeemcha*-אָרומעםך,” that the novelty in this is in relation to the worlds, that even in them, there should be a drawing down of the aspect of His exaltedness, so that it illuminates in open revelation.

Another explanation of “I will exalt You, my God, the King,” is that it refers to the matter of ascent from below to Above. In other words, the aspect of “**my** God-*Elo*” אֱלֹהֵי-יְהוָה,” meaning, “the God who is mine,” (as in the two explanations of

⁵⁴ See Torah Ohr, Mikeitz 40c

⁵⁵ See Pirush HaMilot of the Mittler Rebbe, Ch. 160 (108c and on).

this, which will be explained later at length), should be exalted and elevated in the aspect of His essential exaltedness.

These two matters were brought about on Rosh HaShanah by Adam, the first man. This is because at the beginning of the creation, the matter of His exaltedness was in a state of concealment. For, even though as the verse states, “with the speech of *HaShem*-יהו"ה that the heavens were made, and all their hosts with the breath of His mouth,”⁵⁶ nonetheless, this was concealed, and it was Adam, the first man, who drew the aspect of His essential exaltedness down to be revealed below, this being the matter of drawing down from Above to below.

So likewise, Adam, the first man, also affected the elevation of the entire creation from below to Above, by saying to all the creations, “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker,”⁵⁷ this being the matter of the **ascent** to the aspect of His essential exaltedness.

3.

The explanation is that the word “my God-*Elo*”*hai*-אלה” has two meanings. That is the word “*Elo*”*hai*-אלה” means “power-*Ko’ach*,” and the word “*Elo*”*hai*-אלה” means “Godliness-*Elo*”*hut*-ת-אלהו.”⁵⁸

Now, at first glance, these are two opposites. For, “Godliness-*Elo*”*hut*-ת-אלהו” refers to *HaShem*’s-יהו"ה Godly

⁵⁶ Psalms 33:6

⁵⁷ Psalms 95:6

⁵⁸ See Ohr HaTorah, Yitro p. 750 and on.

radiance, this being the aspect of light (*Ohr*) and revelation (*Giluy*) that spreads from His Essential Self, blessed is He. It is in this regard that the world of Emanation (*Atzilut*) is called “the world of Godliness” (*Olam HaElo”hut*).⁵⁹ That is, it is the spreading forth of a radiance from the limitless light of the Unlimited One, *HaShem*-יהו”ה, blessed is He, [the Emanator] who Emanates.

In contrast, the matter of a “power-*Ko’ach*-כח” is not the aspect of light (*Ohr*) and revelation (*Giluy*). That is, it is not the spreading forth of a radiance from its Source, but rather is found to exist **from** its Source, like something separate from it, that comes forth in the aspect of a concealed power (*Ko’ach Ne’elam*).

Nonetheless, both meanings are included in the word “*Elo”hai*-”אלה”י,” being that each has an element of superiority to it. That is, there is an element of superiority to the “light-*Ohr*-אור” relative to the “power-*Ko’ach*-כח,” and there is an element of superiority to the “power-*Ko’ach*-כח” relative to the “light-*Ohr*-אור” (as will soon be explained). This is why the word “*Elo”hai*-”אלה”י,” bears both meanings, in that it has both elements of superiority.

4.

This may be understood by prefacing with an explanation of the difference between a “light” (*Ohr*-אור) and a name (*Shem*-שם). [That is, the matter of a “name-*Shem*-שם) is

⁵⁹ See Tanya, Likkutei Amarim, Ch. 49 (69a); Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha’Amanat Elo”hut, Ch. 4; *Hemshech* 5666 p. 429.

the matter of Kingship-*Malchut*, “my God the King,” as we recite,⁶⁰ “then was His Name proclaimed King.” This is because that which spreads forth from the king over His ministers, servants, and all the people of the land, is not the essential self of the king, but his name,] which is similar to the difference between a “light-*Ohr*-אור” and a “power-*Ko’ach*-כח.”

The explanation is that “light” (*Ohr*) is in a state of recognizable adhesion [to its source] (*Dveikut Nikeret*), whereas a name (*Shem*) is in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*) and is concealed. In other words, light (*Ohr*) is revelation, meaning that light (*Ohr*) reveals its Luminary (*Ma’or*). For, in the light (*Ohr*) it is openly revealed whether it is the light of a candle, the light of the moon, the light of the sun, or the light of day. This is because the Luminary (*Ma’or*) is revealed in the light (*Ohr*), as known, that every light (*Ohr*) bears a similarity to its luminary (*Ma’or*), being that light adheres to its luminary (*Ma’or*).

Now, just as light (*Ohr*) itself is a revelation, therefore its effect on that which is illuminated is also in a way of revelation (*Giluy*). That is, it is recognized in that which is illuminated, whether it is illuminated by the light of a candle, the light of the moon, or the light of the sun.

The same is so of the matter of light (*Ohr*) as it is Above, that it bears a similarity to its Luminary (*Ma’or*), and beyond this, it bears a similarity to matters in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, which even transcends the matter

⁶⁰ In the liturgical hymn “*Adon Olam*.”

of being a Luminary (*Ma'or*). For, just as the primary aspect of *HaShem*'s יהו"ה Godliness is not that worlds are brought into being by Him,⁶¹ so likewise, it is not the primary aspect of His Godliness that light (*Ohr*) is drawn from Him.

That is, besides the matter of light (*Ohr*), the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, bears [countless] matters to no end within Himself, so to speak, and all matters in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, are also drawn forth in His light (*Ohr*).

Proof of this is from the matter of the coming into being of something from nothing (*Yesh MeAyin*). For, as explained in Iggeret HaKodesh,⁶² the coming into being of novel existence is from the limitless light of the Unlimited One (*Ohr Ein Sof*), and the light (*Ohr*) bears similarity to its Luminary (*Ma'or*), this being the Essential Self and Being of the One who Emanates, *HaShem*-יהו"ה, blessed is He etc., for He alone literally has the power and ability to create something from absolute nothing and zero etc.

However, as it is in His Essential Self, blessed is He, the power to bring novel existence into being does not stem from the fact that He is the Luminary (*Ma'or*), but from the fact that He is the Creator. Nevertheless, it also is drawn forth in the light (*Ohr*).

The reason (that there is a drawing forth into the light (*Ohr*) of the power to bring novel existence into being,

⁶¹ Torah Ohr, Megillat Esther 99b

⁶² Tanya, Iggeret HaKodesh, Epistle 20 (130a and on)

stemming from [His ability as] the Creator), is because the light (*Ohr*) is similar to its Luminary (*Ma'or*) (as stated in Iggeret HaKodesh).

Now, what is meant here is that since in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, it does not apply to differentiate between the matter of Him being the Luminary (*Ma'or*) and all the other matters within Him, so likewise, since [the light (*Ohr*)] is similar to its Luminary (*Ma'or*), it therefore is also similar to all other matters in His Essential Self.

However, all the other matters in His Essential Self are concealed in the light (*Ohr*), whereas that which is revealed in the light (*Ohr*) is just the aspect of the Luminary (*Ma'or*), this being the matter of the light (*Ohr*) being similar to its Luminary (*Ma'or*). The reason is because so it arose in His desire, blessed is He, that all other matters will be in the light (*Ohr*) in a concealed and hidden way, and that only the matter of the Luminary (*Ma'or*) will be revealed. However, in a concealed way, the light (*Ohr*) has all the matters of His Essential Self within it.

In contrast, the matter of a name (*Shem*-שם) is that it is the aspect of concealment (*He'elem*). For, through the name (*Shem*) one does not know the essential being of that which is called by this name. Even though the vitality is drawn through the name (*Shem*), as known⁶³ from the explanation of the

⁶³ See Ramban and Rabbeinu Bachaye to Genesis 2:19; Ohr Torah of the Rav, the Maggid of Mezhritch 4b and on; Likkutei Torah, Behar 41c, and elsewhere.

verse,⁶⁴ “Whatever Adam called each living creature, that is its name.”

This refers to the matter of names (*Shemot*-שמות) in the Holy Language (*Lashon HaKodesh*), which are not by human convention. Rather, there is an actual relationship between the name (*Shem*-שם) of a thing and its essence, in that its name indicates its root. This is as stated in *Shnei Luchot HaBrit*,⁶⁵ that Adam, the first man, knew the secret of the Supernal Chariot (*Merkavah*) and therefore knew [by what names] to call [each creature], that ‘this one is fitting to be called ‘ox-*Shor*-שור,’⁶⁶ being that it is rooted in the aspect of the face of the ox (*Pnei Shor*) of the Supernal Chariot (*Merkavah*),” and the same with all other novel creations.

Nevertheless, all this is in a state of concealment. That is, we only know that vitality is drawn down through the name (*Shem*-שם), but nonetheless the vitality is not revealed by the name (*Shem*-שם). Similarly, the root of the thing is not revealed through the name (*Shem*-שם). It only is that we know that the names given to all creations are in alignment with their root, and therefore by the differences of their names we can know the differences between the roots of the creations. However the name itself neither reveals the root, nor is it at all recognized in it.

The same is so of the name of each person as an individual. That is, even though the name (*Shem*-שם) affects the bond of the soul in the body, and the vitality drawn from the

⁶⁴ Genesis 2:19

⁶⁵ *Shnei Luchot HaBrit* (ShaLa”H), Hakdamat Beit HaMikdash 14a

⁶⁶ *Midrash Bereishit Rabba* 17:4

soul to enliven the body is rooted in the name (*Shem*) (as the Alter Rebbe explains in Likkutei Torah),⁶⁷ nevertheless, this is concealed and is not at all recognized. We thus find⁶⁸ that there can be many individuals with the same name, because they are of one root (as explained in books of Kabbalah), but they nonetheless are very different from each other, not only externally, but even primarily.

This then, is the general difference between a light (*Ohr*-אור) and a name (*Shem*-שם). That is, light (*Ohr*) is revelation (*Giluy*). This means that the light (*Ohr*) itself is the aspect of revelation (*Giluy*), in that it bears similarity to its Luminary (*Ma'or*) and is even revealed in that which is illuminated by it, as explained before. In contrast, a name (*Shem*) is the aspect of concealment (*He'elem*), meaning that relative to that which is called by it, it is concealed, and is also [concealed] relative to the person who calls it by that name.

However, there also is a matter of superiority to a name (*Shem*) relative to the matter of light (*Ohr*). This is because light (*Ohr*) is only a radiance and does not draw the essential self forth. That is, in the light (*Ohr*), the essential self is not drawn, whereas a name (*Shem*) draws forth the essential self (*Etzem*) [of the one called by it].

That is, when we call a person by his name, he turns to the one who calls him (not just with his externality, but) with the totality of his essential self. Moreover, it cannot be said that the fact that a person turns to the one who calls him by his name,

⁶⁷ Likkutei Torah, Behar ibid.

⁶⁸ See Maamarei Admor HaZaken 5563 p. 303 and on; Ohr HaTorah, Shemot p. 104; Sefer HaMaamarim 5630 p. 68; 5668 p. 82.

is just a matter of human convention, that he decided in himself that when called by this name, he will turn to the one who called him. For, we see that by calling [him] by name, new vitality from the essence of his soul is drawn out.

For example, if a person falls into a deep faint, may the Merciful One protect us, at which time all revelations of his soul that relate to his body withdraw and ascend to their root in the essence of his soul, so much so, that (not only are eating and drinking not of any benefit to him, but even) a matter of healing is not of any benefit. Nonetheless, by whispering his name into his ear, he is revived and new vitality is drawn from the essence of his soul.⁶⁹ This then, is the superiority of a name (*Shem*) over and above light (*Ohr*), in that it is not just a radiance, but relates to the essential self (*Etzem*), such that it reaches and arouses the essential self (*Etzem*).

This is also why the matter of a name (*Shem*) specifically has greater relation to the manifestation of the soul in the body (in that through it, there is caused to be a bond of the vitality of the soul with the body) in that it specifically is then that he is called by name.

This is why we find⁷⁰ that though the soul of Rabbi Shimon Bar Yochai, and the soul of Hamnuna Sabba, were a spark (and possibly even higher than the aspect of a spark) of the soul of our teacher Moshe (as explained in books of Kabbalah),⁷¹ they nonetheless are not called by the name Moshe-משה, but by the name Shimon-שמעון or by the name

⁶⁹ See Sefer HaMaamarim 5699 p. 163; 5701 p. 82; 5702 p. 73 and elsewhere.

⁷⁰ See Maamarei Admor HaZaken and Ohr HaTorah ibid.

⁷¹ See Chessed L'Avraham, Ma'ayan 5, Nahar 25; Emek HaMelech, Shaar 11 (Shaar Dikna Kadisha), Ch. 9 (62a), and elsewhere.

Hamnuna-המנונא. This is because the name specifically relates to the union of the vitality with the body (his [particular] body) and the manifestation of the soul in the body is in a way that the essential self is defined in this [manner] etc.⁷²

5.

Now, the difference between the light (*Ohr*-אור) and the power (*Ko'ach*-כח) is similar to the difference between the light (*Ohr*-אור) and the name (*Shem*-שם). For,⁷³ in regard to the matter of the light (*Ohr*), since it is the revelation (*Giluy*) [of what is], as explained before, it therefore is not a matter of novelty.

This is as explained in the preceding discourse,⁷⁴ that being that the light (*Ohr*) is subsumed in the Luminary (*Ma'or*), and moreover, as it is subsumed in the Luminary (*Ma'or*) it actually is with much greater strength (as explained in Shaar HaYichud VeHaEmunah),⁷⁵ this being so, the existence of the light (*Ohr*) is not a matter of novelty, but is only the revelation of the light (*Ohr*) that first was included in the Luminary (*Ma'or*) [and then was revealed].

Furthermore, just as the light (*Ohr*) is not a matter of novelty, so likewise its effect in illuminating that which is illuminated by it, is also not in a manner of novelty, since that

⁷² There is a small portion of the discourse missing at this juncture.

⁷³ See the discourse entitled "*Atem Nitzavim*" 5674 *ibid.* (*Hemshech* 5672 *ibid.* p. 632 and on).

⁷⁴ In the discourse entitled "*Atem Nitzavim*" 5724 (in the portion of the discourse that we do not have) [Discourse 48; Also see the discourse that preceded it, entitled "*Keitz Sam LaChoshech* – He set and end to darkness," Discourse 44.]

⁷⁵ Tanya, Shaar HaYichud VeHaEmunah, Ch. 3

[which is illuminated] also existed before this, except that before [being illuminated] it could not be seen, and through the light (*Ohr*) illuminating, it is seen.

The same so of the growth brought about [in vegetation] by the light of the sun and the light of the moon, as the verse states,⁷⁶ “With the bounty of the sun’s crops, and with the bounty of the moon’s yield.” That is, it is not something novel in the physicality [itself], but is only its sprouting and growth. This is as stated in Iggeret HaKodesh⁷⁷ in regard to the matter of the constellation (*Mazal*) that strikes [the plant] and tells it to grow,⁷⁸ that this only is a matter of growth from smallness and immaturity (*Katnut*) to largeness and maturity (*Gadlut*).

All the above is in relation to the matter of the light (*Ohr*). That is, since it is the aspect of revelation (*Ohr*), cessation does not apply in it etc., and the automatic result is that there is no matter of novelty in it.

In contrast, the matter of a power (*Ko’ach*-כֹּחַ) is in a way of novelty. For example, in the power to act and cause an action (*Ko’ach HaPe’ulah*) as it is in man, the action that is caused is not the essential power that brings about the act (*Ko’ach HaPo’el*). This is because the power that brings about the act (*Ko’ach HaPo’el*) is a spiritual power, whereas the action that comes from it is physical. This being so, the action brought about by the power (*Ko’ach*) [to act] is a matter of novelty.

⁷⁶ Deuteronomy 33:14

⁷⁷ Tanya, Iggeret HaKodesh, Epistle 20 (132a)

⁷⁸ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10

This likewise is so of the power of a craftsman (*Ko'ach HaUman*) to makes something, such as a vessel, that it is the introduction of something new. That is, at first it was simple [unformed] substance (*Chomer Pashut*) and then through the power of the craftsman, form (*Tzurah*) was newly added to it.

Now, even though the substance (*Chomer*) is what bears the form (*Tzurah*), and this being so, at first glance, it could be said that the form (*Tzurah*) is only the matter of revealing that which is concealed in the substance (*Chomer*), in truth, the fact that the substance (*Chomer*) bears the form (*Tzurah*) is only incidental and secondary to it.

In other words, the substance (*Chomer*) is such that form (*Tzurah*) can be given to it. However, this is not in a way that the form (*Tzurah*) was already included hidden within the substance (*Chomer*), neither in a way of concealment that has some element of [tangible] existence, nor even in a way of concealment that has no [tangible] existence. This being so, the form (*Tzurah*) made [in it] by the craftsman is a matter of novelty.

Now, the matter of novelty is even more recognized in the power of throwing (*Ko'ach HaZrikah*). That is, when a person throws a stone up [into the air] from below to above, this causes a novelty, in that it is the opposite of the natural order. That at, the nature of a stone is to fall down. However, through the power of the throw, a novelty is caused in the stone, which is the opposite of its nature, so that [instead of falling] it goes up.

This then, is the element of superiority of a power (*Ko'ach*), over and above light (*Ohr*). That is, light (*Ohr*) does

not have the matter of novelty in it. For, since light is the matter of revelation (*Gilyu*), cessation does not apply in it, and it follows automatically that the matter of novelty is not applicable to it (as explained before). In contrast, this is not so of a power (*Ko'ach*). For, since it is the aspect of concealment (*He'elem*), the matter of cessation applies to it etc. However, because of this itself, it has an element of superiority, in that it causes a matter of novelty.

Now, in this way we can understand the matter of a power (*Ko'ach*-כח) as it is Above. This is as the verse states,⁷⁹ “You made the heavens and the earth with Your great power (*Kochacha*-כחה).” That is, the matter of a power (*Ko'ach*-כח) is that through it the novelty of the [existence] of the heavens and the earth from nothing to something is caused.

This refers to the matter of the novel existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), brought forth through the aspect of the power (*Ko'ach*-כח) of Kingship-*Malchut* of the world of Emanation (*Atzilut*), as it is after the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), by which the novel existence of the creations of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is caused from nothing to something (*Yesh MeAyin*).

The same is so of the general worlds (*Olamot d'Klallut*). For, as known,⁸⁰ Primordial Man (*Adam Kadmon*) is the “the

⁷⁹ Jeremiah 32:17

⁸⁰ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Shaar 2 (Hishtalshelut Yod Sefirot Derech Iggulim) Anaf 2; Shaar 3 (Seder Atzilut of Rabbi Chayim Vital) Ch. 1; Maamarei Admor HaZaken, Inyanim p. 1 and on; Shaar

Man of Creation (*Adam d'Briyah*)” of the general worlds (*Klallut*). This is because its existence is after the first restraint of *Tzumtzum*, through which the general matter of the chaining down of the worlds (*Hishtalshehut*) is caused, in a way of novel existence brought forth from nothing to something, this being the matter of a power (*Ko'ach*-כֹּחַ) etc.

6.

To explain, everything that was said above about the difference between a light (*Ohr*-אור), a name (*Shem*-שֵׁם) and power (*Ko'ach*-כֹּחַ), does not contradict⁸¹ what is explained in various places⁸² that a name (*Shem*-שֵׁם) and a light (*Ohr*-אור) are one and the same, and that what Midrash calls a “name-*Shem*-שֵׁם” is called “light-*Ohr*-אור” in Zohar and books of Kabbalah.

For, this statement that [the matter of a] name (*Shem*-שֵׁם) and light (*Ohr*-אור) are one and the same matter, is only in general. In other words, as matters are in general, even light (*Ohr*-אור) is only like a name (*Shem*-שֵׁם). This is because all revelations, even [the revelation] of the highest of lights, are utterly incomparable to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and are an aspect of concealment (*He'elem*) relative to Him, similar to the aspect of a name (*Shem*-שֵׁם).

HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18; Ohr HaTorah, Inyanim p. 77 and on; Discourse entitled “*Mah Rav Tuvcha*” 5644.

⁸¹ Also see Sefer HaMaamarim 5630 p. 67 and on; 5668 p. 81 and on.

⁸² Likkutei Torah, Behar ibid., and elsewhere.

On the other hand, because “there is no place devoid of Him,”⁸³ and “there is nothing besides Him,”⁸⁴ therefore even the concealment (*He’elem*) in the aspect of a name (*Shem*-שם) is like light (*Ohr*-אור). For, relative to His Essential Self, before whom nothing conceals or hides, even the greatest concealment and hiddenness is a matter of light (*Ohr*-אור) and revelation (*Giluy*). It is in this regard that, in general, [the matter of a] name (*Shem*-שם) and light (*Ohr*-אור) are considered as one and the same matter, and therefore, that which Midrash calls a name-*Shem*-שם” is called “light-*Ohr*-אור” in the Zohar and books of Kabbalah.

However, more specifically, there are matters that both from the upper perspective, as well as the lower perspective are the aspect of light (*Ohr*-אור), and there are matters that are the aspect of a name (*Shem*-שם) and a power (*Ko’ach*-כח).

7.

Now, based on what was explained above, that there is an element of superiority to the matter of light (*Ohr*-אור), over and above the matter of a name (*Shem*-שם) and power (*Ko’ach*-כח), and that there is an element of superiority to the matter a name (*Shem*-שם) and power (*Ko’ach*-כח), over and above the matter of a light (*Ohr*-אור), and as explained before, the superior element of the light (*Ohr*-אור) is in regard to the matter of revelation (*Giluy*), whereas the superior element of the power (*Ko’ach*-כח) is that it brings the matter of novelty about, it is

⁸³ Tikkunei Zohar, Tikkun 57 (91b)

⁸⁴ Deuteronomy 4:35

thus understood why the word “my God-*Elo*”*hai*”אלה”י” has two meanings.

That is, it is a word indicating “Godliness-*Elo*”*hut*”אלהו”ת,” as well as a word indicating “power-*Ko*’*ach*”כח.” This is to indicate that it both has the superior element of light (*Ohr*-אור), which is the matter of revelation (*Gilyu*), as well as the superior element of a power (*Ko*’*ach*”כח), which brings the matter of novelty about.

This then, is the meaning of “my God, the King-*Eloh*”*ai* *HaMelech*”המלך”אלה”י.” That is, the aspect of “my God-*Eloh*”*ai*”אלה”י” with both its meanings, indicating the superior element of the light (*Ohr*-אור) and the superior element of the power (*Ko*’*ach*”כח), stem from the aspect of Kingship-*Malchut* (“the King-*HaMelech*”המלך).

In other words, through the aspect of Kingship-*Malchut* there is a drawing down of light that is the aspect of “my God-*Eloh*”*ai*”אלה”י,” both as a word meaning “Godliness-*Elo*”*hut*”אלהו”ת,”⁸⁵ and a word meaning “power-*Ko*’*ach*”כח.” In other words, the Godly light comes in an aspect of the power of the Actor in the acted upon (*Ko*’*ach HaPo*’*el BaNifal*) to bring about the existence of creations that are in an aspect of novelty, in a way of something from nothing (*Yesh MeAyin*).

As known⁸⁶ about the difference between the *Sefirah* of Kingship-*Malchut* and the other *Sefirot*, the existence of creations as something separate is specifically brought about through Kingship-*Malchut*. In contrast, this is not so of the

⁸⁵ Also see *Hemshech* 5672 Vol. 2, Ch. 330.

⁸⁶ See *Sefer HaMaamarim* 5679 p. 63 and on.

levels above it, which are not in the aspect of a source for the worlds.

This goes without saying about Wisdom-*Chochmah* and Understanding-*Binah*. For, in man, they are analogous to the intellect, which does not require another [person to exist], being that a person can sit by himself and think thoughts of intellect. Even in the emotions, which do relate to others, being that doing a kindness to himself does not apply, but only [doing kindness] to another, and as known,⁸⁷ proof of this is from our forefather Avraham, who was anguished when he did not have guests, being that the quality of love and kindness-*Chessed* only apply specifically to another.

Nonetheless, it is not imperative that the bestowal of the emotions be specifically to one who is entirely other, meaning, completely separate from oneself. For, there can also be bestowal of emotions to his children and ministers etc. In contrast, the quality of Kingship-*Malchut* is as in the teaching,⁸⁸ “There is no king without a nation,” in which the word “nation-*Am*-עַם” means “dimness-*Omemut*-עֹמָמוּת,” referring to those who are separate, foreign, and distant from the level of the King (as explained in Shaar HaYichud VeHaEmunah).⁸⁹

Thus, it is in this regard that from the matter of “the King-*HaMelech*-הַמֶּלֶךְ” - the aspect of Kingship-*Malchut* - there is a drawing down to be “my God-*Eloah*”-אֱלֹהַי, as a word

⁸⁷ See *Hemshech* 5672 Vol. 1, p. 81; *Sefer HaMaamarim* 5679 *ibid.*, and elsewhere.

⁸⁸ Rabbeinu Bachaye to Genesis 38:30; Also see the beginning of Parshat Balak; Kad HaKemach, Rosh HaShanah (2) section entitled “*v’Od*” (Shavel edition, p. 379).

⁸⁹ Tanya, Shaar HaYichud VeHaEmunah, Ch. 7

meaning “Godliness-*Elo”hut*”אלהו”ת” as well as “power-*Ko’ach*”כח.” That is, to bring forth the creations in a way of novelty the Godly light (*Ohr*”אור”) comes as the aspect of the power of the Actor in the acted upon (*Ko’ach HaPo’el BaNifal*”כח הפועל בנפעל”).

About this the verse states, “I will exalt You, my God, the King.” For, since from the aspect of Kingship-*Malchut* (“the King-*HaMelech*”המלך”) there is a drawing down to be “my God-*Elo”hai*”אלה”י,” as a term of “Godliness-*Eloh”ut*”אלהו”ת” and as a term of “power-*Ko’ach*”כח,” through which the novelty of the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) as separate beings is caused, in that this is brought by way of cessation, separation, and novelty, and not by way of revelation (*Giluy*), it therefore is necessary for there to be the matter of “I will exalt You, my God, the King,” meaning that within the aspect of “my God, the King-*Elo”hai HaMelech*”המלך”אלה”י there should be a drawing forth, illumination, and revelation, of the essential exaltedness of *HaShem*”יהוה”, blessed is He.

This is the matter of “I will exalt You” in a way of drawing down from Above to below, that the aspect of His essential exaltedness should be drawn down and illuminate in an openly revealed way in the creations below. Similarly, “I will exalt You, my God, the King,” [also is] from below to Above, meaning, the matter of elevating the aspect of “my God, the King-*Elo”hai HaMelech*”המלך”אלה”י to the aspect of *HaShem’s*”יהוה”s essential exaltedness, blessed is He.

Now, this matter was brought about by Adam, the first man, when he said,⁹⁰ “*HaShem*-יהו"ה reigns as King, He has donned grandeur,” by which he drew His essential exaltedness into revelation and affected this in all the creations, in saying,⁹¹ “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker,” as mentioned (in chapter two).

The same is so every single year, that on every Rosh HaShanah there is a drawing and revelation of *HaShem*'s-יהו"ה essential exaltedness all the way down. This is because on Rosh HaShanah, stemming from the very essence of our soul, our service of *HaShem*-יהו"ה, blessed is He, is that in the very essence of our soul we are moved,⁹² and the essential self of the soul takes hold of His essential exaltedness, which is the Essential Self of the One Above, and this is drawn all the way down to the lowest power.

This is as his honorable holiness, my father-in-law, the Rebbe, said,⁹³ that on Rosh HaShanah, the primary service of *HaShem*-יהו"ה, blessed is He, is in reciting of the letters (*Otiyot*) [of the *Machzor*].⁹⁴ Now, the matter of reciting the letters (*Otiyot*) is compared to the matter of the vessel (*Kli*), this being the name (*Shem*-שם) and the power (*Ko'ach*-כח).⁹⁵

⁹⁰ Psalms 93:1; Pirkei d'Rabbi Eliezer, Ch. 11

⁹¹ Psalms 95:6

⁹² See the discourse entitled “*Atem Nitzavim*” *ibid.* (*Hemshech* 5672 p. 634); Also see the end of the discourse entitled “*Dirshu*” 5691 (*Sefer HaMaamarim* 5691 p. 37 and on).

⁹³ See *Sefer HaMaamarim* 5697 p. 310.

⁹⁴ The liturgy for Rosh HaShanah.

⁹⁵ See the discourse entitled “*Shir HaMa'alot*” of Shabbat Shuva, the 6th of Tishrei of this year, 5725, Discourse 2, Ch. 5 (*Sefer HaMaamarim* 5725 p. 18).

Beyond this, the *mitzvah* of the day is with the Shofar,⁹⁶ and sounding the Shofar is a matter of action (*Ma'aseh*) which is lower than speech (*Dibur*). That is, even though “sounding the Shofar is a skill and not a labor,”⁹⁷ it nonetheless is an action (*Ma'aseh*), which even is lower than reciting the letters (*Otiyot*) of the verses of Kingship (*Malchiyot*), Remembrances (*Zichronot*), and the Shofar (*Shofarot*). This is because the matter of the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is that it stems from the essential self of the soul, as it is drawn and penetrates all the way down to the lowest power [of the soul].

9.

This also is why about Rosh HaShanah the verse states,⁹⁸ “You are standing this day (referring to Rosh HaShanah),⁹⁹ all of you, before *HaShem*-יהו"ה your God; the heads of your tribes, your elders... from the hewer of your wood to the drawer of your water.” That is, even though the verse specifies ten levels within the Jewish people,¹⁰⁰ nonetheless, “You are all standing,” as individuals who are as one. This is as the Alter Rebbe explained in Likkutei Torah,¹⁰¹ that all the sparks of the souls stand and are elevated to their first source etc.

⁹⁶ Talmud Bavli, Rosh HaShanah 26b (in the Mishnah) and 27a there.

⁹⁷ Talmud Bavli, Rosh HaShanah 29b

⁹⁸ Deuteronomy 29:9-10

⁹⁹ See Pa'aneach Raza, end of the Torah portion of Nitzavim; Megaleh Amukot, Nitzavim, section entitled “*Asiri*” (60d).

¹⁰⁰ See Zohar II 82a, cited in Likkutei Torah, beginning of Nitzavim.

¹⁰¹ Likkutei Torah, beginning of Nitzavim *ibid*.

To preface with the difference between Rosh HaShanah (which is the sixth day from the [beginning of the] act of creation) and “the sixth day”¹⁰² [referring to] the giving of the Torah (on the sixth day of Sivan);¹⁰³ though they are related to each other, as our sages, of blessed memory, taught,¹⁰⁴ “What is [the meaning of] the verse,¹⁰⁵ ‘The earth feared and was silent’? At first it feared, and in the end it was silent. This is the meaning of the verse,¹⁰⁶ ‘And there was evening and there was morning, **the** sixth day (*HaShishi*-ששית),’ with the additional prefix letter *Hey*-ה [indicating ‘the known sixth day,’ that is the sixth of Sivan], teaching us that the Holy One, blessed is He, set a condition with the act of creation of the heavens and the earth, saying to them, ‘If the Jewish people accept the Torah, then you will exist etc.’” That is, (even as the world was created in a state of wholeness) the giving of the Torah [and its acceptance by the Jewish people] is what gave strength and sustainment to the act of creation.¹⁰⁷

There nevertheless is a difference between them. That is, at the giving of the Torah there were different levels of Jewish people. That is, even though the revelation from Above, (“*HaShem*-ה' descended upon Mount Sinai”¹⁰⁸ “with His entire entourage”),¹⁰⁹ was in a way that transcended division,

¹⁰² Genesis 1:31

¹⁰³ See Rashi to Genesis 1:31

¹⁰⁴ Talmud Bavli, Shabbat 88a

¹⁰⁵ Psalms 76:9

¹⁰⁶ Genesis 1:31

¹⁰⁷ See Midrash Bereishit Rabba 14:7; Also see there 12:6, 13:3 (and Yefeh To'ar commentary there).

¹⁰⁸ Exodus 19:20

¹⁰⁹ See Midrash Shemot Rabba 29:2; Pesikta Rabbati, Ch. 21 (Pesikta Aseret HaDibrot) 7.

nonetheless, as this revelation was drawn down, there indeed were different levels, such that Moshe was in a partition unto himself, and Aharon was in a partition unto himself etc.¹¹⁰ In contrast, about Rosh HaShanah the verse states, “You are standing this day, all of you.” That is, even from the perspective of the lower beings there is no matter of division.

The reason is¹¹¹ because the Torah was revealed at the giving of the Torah, this being the aspect of Wisdom-*Chochmah*, and there is division in the aspect of Wisdom-*Chochmah*. Even though the Torah is the **essence** of Wisdom-*Chochmah*, it nonetheless is an inner manifest light (*Ohr Pnimi*) (meaning, that Wisdom-*Chochmah*, wherever it may be, is an inner manifest light (*Ohr Pnimi*), even the essence of Wisdom-*Chochmah*). That is, [Wisdom-*Chochmah*] comes into a state of measure according to the capacity of the recipients, and therefore there was a matter of division in this, so that Moshe was in a partition unto himself, and Aharon was in a partition unto himself etc.

In contrast, on Rosh HaShanah *HaShem*'s יהוה's essential exaltedness is drawn forth, and moreover, our service of Him on Rosh HaShanah is with the essential self of our soul, this being something that transcends all division, in which all are equal. In other words, even the particular levels, from “the heads etc.,” until the “the drawer of your water,” which in each one as an individual, are likened to the ten powers of his soul,

¹¹⁰ See Mechilta and Rashi to Exodus 19:24; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), Section on the *Cheereek*-חֶרֶק vowel.

¹¹¹ See the end of the discourse entitled “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 1 toward the end (p. 634)).

are in a way of “all of you,” that is, individuals who are as one. This is because even the revealed powers of the soul become imbued with the essential self that transcends all division.

This is also explained by his honorable holiness, my father-in-law, the Rebbe, in his Sichah talk of Rosh HaShanah 5705,¹¹² that on Rosh HaShanah there is the matter of coronating the King and prostrating [before Him]. The difference between them is that the matter of coronating the King, means that we subjugate ourselves to Him in all that He commands, in which all that He commands is already a matter of form.

In other words, though it is not yet a matter of an actual command, nonetheless, since accepting the yoke of His Kingship means that one is subjugating himself to Him, in whatever He will command, from here there then is the drawing down of particular desires. Thus, this is nullification to the aspect of His desire (*Ratzon*).

In contrast, the prostrating [before Him] is the matter of subjugating and nullifying one’s essential self to His Essential Self, meaning that it is an essential nullification to the Master of the desire (*Baal HaRatzon*), blessed is He.

This also is the superiority of accepting the yoke of *HaShem*’s יהו"ה Kingship on Rosh HaShanah, over and above accepting His yoke throughout the rest of the year. That is, accepting His yoke throughout the rest year is nullification to the aspect of His desire (*Ratzon*), whereas accepting His yoke

¹¹² Sefer HaSichot 5705 p. 9.

on Rosh HaShanah is the nullification of one's essential self to the Master of the desire (*Baal HaRatzon*).¹¹³

This then, is the meaning of "You are standing this day, all of you etc." That is, on Rosh HaShanah we are affixed and stand in a state of essential nullification of self (*Bittul Atzmi*) to the Master of the desire (*Baal HaRatzon*), thus causing a drawing forth of His essential exaltedness...¹¹⁴ in all ten powers of the soul, and in a way that this illuminates in open revelation.

This is the meaning of, "You are standing this day," in which the word "this day-*HaYom*-היום" indicates the matter of light (*Ohr*) and revelation (*Giluy*), as our sages, of blessed memory, stated [on this verse],¹¹⁵ "Just as the day illuminates etc." In other words, the aspect of the essential exaltedness is drawn into revelation in all ten powers of the soul, until the lowest power, so that the aspect of the essence illuminates in all of them, until this is even drawn forth into the world, so that the Kingship of *HaShem*-יהו"ה, blessed is He, is sensed in all of creation, just as it was on the very first Rosh HaShanah, at which time Adam, the first man, said, "*HaShem*-יהו"ה reigns as King, He has donned grandeur," "Come! Let us prostrate ourselves and bow etc." Likewise, from the aspect of His essential exaltedness, a new light is drawn down etc. and comes with our being inscribed and sealed for goodness, for a good and sweet year.¹¹⁶

¹¹³ Also see the beginning of the discourse entitled "*Zeh HaYom*" 5662 (Sefer HaMaamarim 5662 p. 225 and on).

¹¹⁴ There is a small portion of the discourse missing here.

¹¹⁵ Midrash Tanchuma Nitzavim 1

¹¹⁶ The conclusion of the blessing is missing.