יום טוב של ר"ה שחל להיות בשבת

ד"ה יום טוב של ר"ה שחל להיות בשבת · ליל ערב ר"ה ה'תשמ"ג

קובץ שלשלת האור · היכל תשיעי, שער ראשון · אוצר החסידים

The Yom Tov of Rosh Hashanah That Falls on Shabbos

DISCOURSE Maamar of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, said at the farbrengen of the night of Erev Rosh Hashanah 5743

BASE TEXT The Tzemach Tzedek's maamar להבין הטעם, Ohr HaTorah Rosh Hashanah — retraced and expanded

PUBLISHED Kovetz Shalsheles HaOr, Heichal 9 Shaar 1, *Maamarei Yom Tov shel R"H, Adon Olam, 5743*; fifth printing, Otzar HaChassidim, Brooklyn 5753

> Bilingual study edition: the Rebbe's Hebrew opposite an English translation with the elucidation woven clause by clause, deep-dive commentary, an avodah sidebar for every section, and the complete footnote apparatus.

PREPARED BY

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The same kevius, forty-four years on.

This maamar was said on the night of Erev Rosh Hashanah 5743, when the first day of Rosh Hashanah fell on Shabbos (18 September 1982). It was first printed for Rosh Hashanah 5747, again a Shabbos. This year, 5787, the first day of Rosh Hashanah is again Shabbos, 12 September 2026 — a year in which the shofar is not sounded on the first day, and this maamar explains what is.

About this edition

How to read the English column

Bold type renders the Hebrew words themselves. *Lighter italic is editorial elucidation* — a gloss, a source, a spelled-out mechanism — woven into the sentence at the point where a reader new to the maamar needs it. Read only the bold and you have the maamar; read both and you have the maamar taught. The elucidation carries no authority beyond itself; where it departs from the Hebrew, the Hebrew governs.

The Hebrew column and its line numbers

The Hebrew is transcribed line by line from the printed pages of the source scan (עמ' תכא–תכח), with the source's line breaks preserved exactly. The source carries no continuous line numbering, so each printed page opens with a gold page badge and each line carries a small boxed numeral counted from the top of that page. A citation such as "תכה 17" points to the seventeenth printed line of page תכה. Footnote superscripts are reproduced where they fall; the footnotes themselves are collected in the apparatus at the back, never inline.

Genre and structure

This is a **maamar** — a Chassidic discourse — not a sicha. It is the first of two in the kovetz; the second, ד"ה אדון עולם (second day of Rosh Hashanah 5743), is cross-referenced in the footnotes but not included in the source pages provided. The discourse has seven printed sections (א–ז); this edition divides them into eight units, splitting the long first section at the Baal Shem Tov's teaching on תקעו בחודש. Each unit follows the same sequence: a *Before we read* orientation, the bilingual body, deep-dive boxes for foundational concepts at the point of use, an *In avodah* sidebar with a practical takeaway for Rosh Hashanah, and a summary.

Citations

The apparatus reproduces all 76 printed footnotes as printed. Each is classified VERIFIED — confirmed against the cited source or a readily checkable reference — or AS CITED — a real source reproduced as the printing gives it, with an internal locator (page, volume, siman) not independently confirmed here. Where the printing appears to contain a slip it is reproduced as printed and flagged (‡) rather than silently corrected. A misattribution in matters of Torah is a substantive wrong, not a formatting error; nothing here is asserted at a confidence higher than it was checked at.

Why this maamar, this year

The same kevius, forty-four years on. This maamar was said on the night of Erev Rosh Hashanah 5743, when the first day of Rosh Hashanah fell on Shabbos (18 September 1982). It was first printed for Rosh Hashanah 5747, again a Shabbos. This year, 5787, the first day of Rosh Hashanah is again Shabbos, 12 September 2026 — a year in which the shofar is not sounded on the first day, and this maamar explains what is.

The argument at a glance

Eight moves, one question: on a Shabbos Rosh Hashanah, what does the shofar do, who does it, and how?

MISHNAH	Shofar on a Shabbos Rosh Hashanah: in the Mikdash yes, in the medinah no. The Tzemach Tzedek asks how a safeguard displaces a Torah command, why the Mikdash-proof did not extend the mitzvah everywhere, and why the Shofros verses are still said. (Ois alef)
LEVER	Every mitzvah below produces its counterpart above; shofar below makes "the shofar above." The Baal Shem Tov: תקעו בחודש — blow *newly*, every year. The Maggid: what is above is from you. (Ois alef)
HEAD	Rosh, not techilah: shofar is coronation, and every mitzvah of the year is a decree of that King. Renew the coronation and the year's mitzvos are new; new light (Igeres HaKodesh 14) distributed through twelve Rashei Chadashim. (Ois beis)
SHABBOS	The shofar above is delight; Shabbos is delight ready-made and complete (מקדשא וקיימא). So the shofar's urgency drops, and a safeguard can defer it. Two strata: Shabbos's own delight, and what Israel add. (Ois gimmel)
ASIYAH	The shofar also carries delight down to Asiyah (pa'ul / yatzur / neshamah be'apo). Shabbos does this too: letters of thought, not speech; the am ha'aretz cannot lie. But the Mikdash shofar drew a third, higher delight. (Ois dalet)
SOURCE	Two delights in mitzvos; the particular is higher, because it comes from the *source* of delights. The shofar's single dreadful note is that source — above felt delight — distributing itself into every deed, as at Sinai. (Ois hei)
COVENANT	On Rosh Hashanah all returns to the Essence and is renewed: kingship, worlds, covenant. The prince's cry and the plain garments: the bond remade from below expression, hence new. Musaf's three blessings are the map. Only the Mikdash, revelation-in-stone, could receive the source. (Ois vav)
TORAH	Torah is the Mikdash now. Shofros verses on a Shabbos Rosh Hashanah do what the shofar did in the Mikdash: draw the simple delight, with great joy. Every Jew can draw it, down to every made thing — until the shofar sounds on Shabbos in the Mikdash, in Yavneh, everywhere. (Ois zayin)

SECTION 1

אות א · עמ' תכא

The Mishnah, the Tzemach Tzedek's three questions, and the lever

BEFORE WE READ

The Mishnah (Rosh Hashanah 4:1) rules that when Rosh Hashanah falls on Shabbos the shofar was sounded in the Beis HaMikdash but not in the *medinah* — the Mishnah's word for everywhere outside the Mikdash. The Gemara supplies the reason: Rabbah's decree lest someone unskilled carry the shofar four cubits through a public domain to reach an expert. The Tzemach Tzedek, in his maamar להבין הטעם, refuses to let the matter rest there. A rabbinic safeguard is displacing a Torah command on its own day; and the Mikdash proves the command was fully in force. This maamar is the Rebbe's retracing of the Tzemach Tzedek's answer, said on the night of Erev Rosh Hashanah 5743 — the Tzemach Tzedek's own birthday, as the Rebbe notes — and enriched with the Baal Shem Tov, the Maggid, the Alter Rebbe, the Mitteler Rebbe, the Rebbe Maharash, the Rebbe Rashab and the Frierdiker Rebbe. This year, as in 5743, the first day of Rosh Hashanah is Shabbos.

On the Yom Tov of Rosh Hashanah that fell on Shabbos, in the Mikdash they would blow the shofar, but not in the *medinah*. *After the churban, Rabban Yochanan ben Zakkai extended the blowing to wherever a beis din sat; the baseline rule stood, and stands: no shofar on Shabbos outside the Mikdash.* **And it needs to be understood — as the Tzemach Tzedek is exacting about in his maamar "Lehavin HaTaam" — tekias shofar is a positive commandment of the Torah, as it is written, "a day of teruah it shall be for you"; how, then, did they nullify it because of a decree, "lest one carry it..."?** *The puzzle is one of halachic weight. A rabbinic fence is here overriding a Torah obligation — not at some margin, but in the mitzvah's own hour.* **And there is something even more astonishing: from the fact that in the Mikdash they did blow even on Rosh Hashanah that fell on Shabbos, it is proven that the mitzvah of tekias shofar exists, and in actual practice, even on the Yom Tov of Rosh Hashanah that falls on Shabbos — so why did they nullify it in chutz la'aretz, and even in the *medinah*, because of the decree "lest one carry it"?** *The first question could be deflected by saying that on Shabbos the mitzvah simply does not apply. The Mikdash closes that exit: the obligation was live on Shabbos — it was carried out there — and yet everywhere else a safeguard prevailed over it.* **And it also needs to be understood: why are the verses of Shofros said even on Rosh Hashanah that falls on Shabbos? For although the recitation of the verses is bound to, and follows in sequence from, the blowing of the shofar — and on Rosh Hashanah that falls on Shabbos there is no blowing in the *medinah* — nevertheless the recitation of the**

עמ' תכא

1 יום טוב של ר"ה שחל להיות בשבת במקדש היו
תוקעין אבל לא במדינה[1]. וצריך
2 להבין [כמו שמדייק אדמו"ר הצ"צ[2] במאמרו ד"ה
להבין הטעם[3]], הרי תק"ש
3 היא מ"ע דאורייתא כמ"ש[4] יום תרועה יהי' לכם,
והיאך ביטלו[5] אותה משום גזירה
4 שמא יעבירנו כו'[6]. וביותר יש לתמוה[7], דמזה
שבמקדש היו תוקעין גם בר"ה כשחל
5 בשבת הרי מוכח שמצות תק"ש ישנה גם בפועל
גם ביו"ט של ר"ה שחל להיות
6 בשבת, ולמה ביטלו אותה בחו"ל ואפילו במדינה
מפני הגזירה שמא יעבירנו. וגם
7 צריך להבין[8] מה שפסוקי שופרות אומרים גם
בר"ה שחל בשבת, דהגם שאמירת
8 הפסוקים קשורה ובאה בהמשך לתקיעת שופר,
ובר"ה שחל בשבת אין תוקעין
9 במדינה, מ"מ אמירת הפסוקים היא גם בר"ה
שחל בשבת.

verses takes place even on Rosh Hashanah that falls on Shabbos. *This third question will turn out to be the door to the practical resolution: on a Shabbos Rosh Hashanah, the Shofros of Musaf are not a memorial of a mitzvah we cannot perform. They are doing something.*

And he explains this (in the aforementioned maamar) on the basis of what is known — that all of our mitzvos are (in order) that through an arousal from below there be an arousal from above. *Isarusa dilesata, isarusa dile'eila: the Zohar's axiom that human action beneath initiates a corresponding divine movement above. A mitzvah is not only a duty discharged; it is a lever.* **That is: Israel's fulfilling the mitzvos is in order to bring about, through this, the mitzvos above.** *"The mitzvos above" is not a figure of speech. In Chassidus each mitzvah below has a supernal counterpart — a specific flow of light into a specific divine "limb," as the next line says.* **For all the mitzvos above are effected by the person below fulfilling the mitzvos, as it is written, "and you shall do them" — it is written *atem*, "you": "I account it to you as though you had made Me";** *the Zohar's daring reading of Vayikra 25:18, in which the human doer participates in constituting the very divine structure the mitzvah addresses;* **"the 248 commandments are the 248 limbs of the King" — the level of Z"A,** *Zeir Anpin, the six emotive sefiros in their full "figure," the supernal body whose 248 limbs are the 248 positive commandments,* **and the drawing of light into the vessels of Z"A, and likewise the enlarging of the vessels, comes about specifically through the lower person's fulfillment of the mitzvos,** *the Kuntres Acharon's formulation: every mitzvah fills, repairs and expands its limb above,* **as it is written, "which a person shall do, and live by them" — for the mitzvos above come about specifically through "a person shall do them," a soul in a body.** *Not an angel, not a disembodied soul: the mechanism runs only through embodied action. This is why the question of who blows, and where, is not a technicality.* **And so it is in the mitzvah of tekias shofar: through Israel blowing the shofar, a blowing of the shofar above is brought about.** *Hold this premise; the whole maamar stands on it. If the shofar below produces the shofar above, then "why is there no shofar on Shabbos?" becomes "is the shofar above produced on Shabbos some other way?" — and that is exactly where ois gimmel will go.*

10 ומבאר זה (במאמר הנ"ל) ע"פ הידוע דכל
המצוות שלנו הוא (בכדי) שע"י
11 אתעדל"ת אתעדל"ע. היינו, דמה שישראל
מקיימים את המצוות הוא בכדי
12 לפעול עי"ז המצוות שלמעלה. דהנה כל המצוות
שלמעלה נעשים הם ע"י שהאדם
13 שלמטה מקיים את המצוות, וכמ"ש[9] ועשיתם
אותם, אתם כתיב, מעלה אני עליכם
14 כאילו עשאוני[10], רמ"ח פיקודין אינון רמ"ח
אברין דמלכא[11], בחינת ז"א, והמשכת
15 האור בהכלים דז"א וכן הגדלת הכלים היא ע"י
קיום המצוות של האדם התחתון
16 דוקא[12], כמ"ש אשר יעשה אותם האדם וחי
בהם[13], דהמצוות שלמעלה הוא דוקא ע"י
17 אשר יעשה אותם האדם, נשמה בגוף. דכמו"כ
הוא במצות תק"ש, שע"י שישראל
18 תוקעים בשופר, נעשה עי"ז תקיעת שופר
שלמעלה[7].

DEEP DIVE

Isarusa dilesata — the lever, and the "limbs of the King"

Two ideas are welded together in this opening, and the maamar assumes both. The first is the Zohar's באתערותא דלתתא אתערותא דלעילא: the created order is built so that initiative from below draws response from above. This is not petition — it is causation. The second is the Tikkunei Zohar's רמ"ח פיקודין אינון רמ"ח אברין דמלכא, cited in Tanya chs. 4 and 23: the 248 positive commandments correspond to 248 "limbs" of the supernal "figure" of Z"A — the six middos of Atzilus as they form a complete structure. A limb is a vessel; a vessel carries light. The Alter Rebbe's Kuntres Acharon puts the two together: each mitzvah draws light into its limb and enlarges the limb — and it can do so only when performed by a soul in a body, because the mitzvah's whole design is to bring the highest light into the lowest material act.

The consequence for shofar is precise. There is a "shofar above" — a supernal movement of which the ram's horn is the earthly handle. Ordinarily that movement is caused by Israel blowing. The Tzemach Tzedek's answer will not be that the shofar above is unnecessary on Shabbos, but that on Shabbos it is *already there*.

IN AVODAH · ROSH HASHANAH 5787

The lever is in your hand. Whatever you do this Rosh Hashanah — hearing the shofar on the second day, saying the Shofros verses on Shabbos, the way you stand in Musaf — the maamar asks you to hold one thought: this act is not a report to Heaven. It is the cause of something in Heaven. Before you begin Musaf on Shabbos, take ten seconds to say it plainly: *what happens above today is going to be made by what I do below.* That is not grandiosity; it is the Zohar's description of how the system works.

SUMMARY

The Mishnah rules: shofar in the Mikdash on Shabbos, not elsewhere. The Tzemach Tzedek asks three things — how a rabbinic fence can displace a Torah command; why, given that the Mikdash proves the command was live on Shabbos, it was still set aside elsewhere; and why the Shofros verses are said even without blowing. The answer begins from a principle: every mitzvah below effects its counterpart above, and specifically the shofar below produces "the shofar above." The question is now transformed: on Shabbos, is the shofar above produced by other means?

"Blow the shofar in the new-month" — the Baal Shem Tov's reading

BEFORE WE READ

Psalm 81 — the psalm of the day for Rosh Hashanah — says תקעו בחודש שופר. The Baal Shem Tov noticed that the word order is wrong: it should say "blow the shofar in the month." From the misplaced word he drew a principle that governs everything that follows: the tekios themselves must be *new* every year. The Maggid's reading of דע מה למעלה ממך then explains why newness below is required at all.

And with this they explain the verse, "Blow the shofar in the *chodesh*" — for the Baal Shem Tov's well-known precision on this verse is that seemingly it should have said "blow the shofar in the *chodesh*" *with the object next to the verb, tik'u shofar bachodesh* **— and he explains that the phrase "blow in the *chodesh*" (*bachodesh* placed adjacent to *tik'u*) means that *bachodesh* modifies the blowing: every year the tekios must be in a new manner.** *Chodesh, "month," and chadash, "new," are one root. Read as the Baal Shem Tov reads it, the psalm does not tell you when to blow; it tells you how: newly.* **And the reason for this is that every year the level of the shofar is renewed.** *Above, that is: the supernal "shofar" of ois alef is not a fixed fixture but is re-made each Rosh Hashanah.* **And since all the matters above come about through the avodah of Israel — as in the teaching of the Maggid on the Mishnah "know what is above you," that all that is above is from you** *— the Maggid re-punctuates da mah lema'alah mimach: not "know what is above, over you," but "know that what is above is from you"* **— therefore Israel's tekias shofar must be in a new manner, so that through it a new matter is effected above.** *The logic is tight. If the shofar above renews each year, and if everything above is produced from below, then the renewal above requires a renewal below. Routine tekios cannot produce a new shofar above; and a new shofar above is what the year needs.*

עמ' תכב

1 ובזה מבארים מ"ש[14] תקעו בחודש שופר, שידוע
דיוק הבעש"ט בזה[15], שלכאורה
2 הול"ל תקעו שופר בחודש, ומבאר בזה, דמ"ש
תקעו בחודש (בחודש
3 בסמיכות לתקעו) הוא, כי בחודש קאי על תקעו,
דבכל שנה צ"ל התקיעות באופן
4 חדש. והטעם על זה, כי בכל שנה מתחדש בחינת
השופר. ומכיון שכל הענינים
5 שלמעלה נעשים ע"י עבודת בנ"י, כתורת הה"מ[16]
בפירוש המשנה[17] דע מה למעלה
6 ממך דכל מה שלמעלה הכל הוא ממך, לכן צ"ל
התק"ש דישראל באופן חדש בכדי
7 שעי"ז יופעל למעלה ענין חדש.

DEEP DIVE

"Da mah lema'alah — mimach": the Maggid's inversion

The Mishnah in Avos says דע מה למעלה ממך — "know what is above you: a seeing eye, a hearing ear, and all your deeds written in a book." The Maggid of Mezritch reads the same four words with a shifted stress: *know that what is above is from you*. The heavenly order is not a fixed backdrop against which human life is judged; it is responsive material, continually shaped by human avodah. This is the Baal Shem Tov's principle of אתערותא דלתתא pushed to its limit: not only that action below draws response from above, but that the very configuration of the supernal — how the "shofar above" sounds this year — is determined here.

The maamar will invoke this teaching three times (ois alef, ois gimmel, ois zayin), each time to close a gap between an exalted level and the ordinary Jew. Its final use is the boldest: even the "simple delight" of the Essence, which no world can contain, is *from you*.

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New, not merely again. The Baal Shem Tov's reading is a demand on the second-day shofar, and on the Shabbos Musaf: do not hear it as last year's sound. One concrete practice: before the tekios, name silently one thing that is different about your life this year than last — and ask that the coronation address *that*. A shofar heard by the person you are now, about the year you are actually entering, is a new shofar. A shofar heard on autopilot is the old one.

SUMMARY

The Baal Shem Tov reads "blow *in the new*" from the word order of Psalm 81: every year the tekios must be new, because every year the shofar above is renewed. The Maggid's "what is above is from you" explains the necessity: a renewed shofar above can only be produced by a renewed shofar below.

SECTION 3

אות ב · עמ' תכב

Rosh, not techilah: how the shofar's newness seeds every mitzvah of the year

BEFORE WE READ

Newness is required of all mitzvos, every day. So what is special about shofar? The answer runs through the name of the day: Rosh HaShanah, the *head* of the year, not its *beginning*. A head contains the whole body in miniature and governs it. Shofar is the mitzvah of coronation — תמליכוני עליכם — and every other mitzvah is a decree of the King whose kingship the shofar establishes. Renew the coronation and you renew the decrees; renew the head and the year follows.

Now, just as it is with the mitzvah of tekias shofar of Rosh Hashanah — that every year it is in a new manner — so it is with all the mitzvos, as our Sages said, "every day they shall be in your eyes as new," and more than this, "actually new." *Two gradations the Rebbe is careful to keep apart: kachadashim, "as if new," the halachic minimum in the Shulchan Aruch that a mitzvah not feel like an old royal edict; and chadashim mamash, Rashi's stronger phrase on "this day" in Ki Savo — new in fact, not by an act of imagination.* **But in tekias shofar, since it is a general mitzvah encompassing the whole year — as is well known, the reason it is called "Rosh HaShanah" (and not "the beginning of the year") is that it is the head that includes all the days of the year — this matter is present with greater force.** *A beginning is the first in a sequence; a head is the organ that contains and directs all the rest. Rosh Hashanah is not day one of 354; it is the day in which the other 353 are present in potential.* **And it may be said that this matter (the newness in tekias shofar) is the root from which it flows that the mitzvos of the whole year, too, will be new.** *Here is the section's thesis: the newness of the year's mitzvos is not a parallel phenomenon to the newness of the shofar; it is downstream of it.*

8 ב) והנה כמו שהוא במצות תק"ש דר"ה שבכל שנה שהוא באופן חדש, עד"ז הוא

9 בכל המצוות, כמארז"ל[18] בכל יום יהיו בעיניך כחדשים, ויתירה מזו

10 חדשים ממש[19]. אלא שבתק"ש, מכיון שהיא מצוה כללית על כל השנה[20], כידוע[21]

11 הטעם על מה שנקרא בשם ראש השנה (ולא תחלת השנה) לפי שהוא הראש הכולל

12 כל ימי השנה, ענין זה הוא ביתר שאת. וי"ל, דענין זה (החידוש שבתק"ש) הוא

13 השרש שממנו נמשך שגם המצוות דכל השנה יהיו חדשים. דהנה מצות תק"ש בר"ה

For the substance of the mitzvah of tekias shofar on Rosh Hashanah is "that you should crown Me over you"; *the Gemara's "say before Me Malchuyos, so that you crown Me over you — and with what? With the shofar";* **and since the manner of the mitzvos follows the manner of "crown Me over you" — as is understood from our Sages' statement, "accept My kingship first, and afterward I will decree decrees upon you"** *— the Mechilta's explanation of why "I am the L-rd your G-d" precedes every*

14 ענינה הוא שתמליכוני עליכם[22], ומכיון דאופן המצוות הוא לפי האופן דתמליכוני

15 עליכם, כמובן ממארז"ל[23] קבלו מלכותי תחלה ואח"כ אגזור עליכם גזירות, לכן ע"י

16 שתק"ש הוא באופן חדש נעשה כן בכל המצוות.
דע"י תקעו בחודש נעשה התחדשות
17 כביכול במדת מלכותו ית', בזה שהוא ית' מלך
על ישראל (תמליכוני עליכם), ועי"ז
18 גם במלכותו על כל העולמות [דגם זה נעשה ע"י
ובשביל ישראל, שהקב"ה ממלא
19 את בקשת ישראל מלוך על העולם כולו
בכבודך[24], שבזה (ב„העולם כולו") נכללים
20 כל העולמות כולם], שבכל ר"ה נמשך חיות
חדש בכל סדר ההשתלשלות, חיות חדש
21 שלא הי' עדיין מעולם, כמ"ש אדמו"ר הזקן
באגה"ק[25], וחיות זה נמשך אח"כ גם בכל
22 ימי השנה, ע"י י"ב ראשי חדשים, כמבואר
בארוכה בספר עטרת ראש לאדמו"ר
23 האמצעי[26]. ועד"ז הוא גם במצוות, דענין החידוש
שבמצוות (בכל יום כו' חדשים)
24 במשך כל השנה, נמשך הוא מהחידוש דתק"ש
שבר"ה.

command: a decree has the weight of the King who issues it, and no more — **therefore, through the tekias shofar being in a new manner, the same comes about in all the mitzvos.** *If the coronation is fresh, every decree of that King is fresh. If the coronation is stale, the year's mitzvos inherit the staleness.* **For through "blow in the new" a renewal is effected, as it were, in His attribute of Malchus — in that He is King over Israel ("crown Me over you") — and through this, also in His kingship over all the worlds** *[the sequence matters: Israel first, then the cosmos; the maamar explains why in the bracket]* **[for this too is effected through, and for the sake of, Israel: the Holy One fulfills Israel's request, "Reign over the entire world in Your glory," in which ("the entire world") all the worlds without exception are included],** *so the Musaf petition is not a pious wish but the operative request that extends the new kingship past Israel to everything,* **such that every Rosh Hashanah a new vitality is drawn into the whole order of Hishtalshelus, a vitality that never yet existed, as the Alter Rebbe writes in Igeres HaKodesh;** *Igeres HaKodesh §14: on Rosh Hashanah a new and higher light descends that never shone before since the six days of creation — the cosmic face of chadashim mamash;* **and this vitality is afterward drawn also into all the days of the year, through the twelve Rashei Chadashim, as is explained at length in the Mitteler Rebbe's Ateres Rosh.** *The head releases its vitality into the body in monthly pulses; each Rosh Chodesh is a valve through which the year's new life reaches that month.* **And so it is in the mitzvos: the newness in the mitzvos ("every day... new") throughout the whole year is drawn from the newness of the tekias shofar of Rosh Hashanah.**

DEEP DIVE

Tamlichuni aleichem — coronation before commandment

The Gemara (Rosh Hashanah 16a) has the Holy One say: "Say before Me on Rosh Hashanah Malchuyos, Zichronos and Shofros. Malchuyos — so that you crown Me over you. Zichronos — so that your remembrance rise before Me for good. And with what? With the shofar." The shofar is the instrument of coronation, and coronation is logically prior to law: the Mechilta reads "I am the L-rd your G-d" at the head of the Ten Commandments as the King saying, *accept My kingship first, and then I will issue decrees*. In the Rebbe's hands this becomes a theory of freshness. The felt weight of every mitzvah of the year is a function of the coronation that authorizes it. A renewed coronation renews the decrees; hence the Baal Shem Tov's demand for new tekios is not only about the shofar — it is the year's entire mitzvah-life being set at its source.

The bracket in the Hebrew adds the cosmological scale. Malchus over Israel is renewed first; then, because Israel ask מלוך על העולם כולו בכבודך, His kingship over all worlds is renewed too. Igeres HaKodesh §14 describes the effect — a light that never shone before — and the Mitteler Rebbe's Ateres Rosh describes the distribution: from the head of the year into twelve heads of months.

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Rosh, not techilah. Treat this Rosh Hashanah as the head that contains the year, not the first square on the calendar. Practically: during Malchuyos in Musaf, when you reach מלוך על העולם כולו, hold in mind one specific mitzvah or commitment you want to be *new* in 5787 — a shiur, a chessed, a davening. According to this section, the freshness of that mitzvah in Adar is decided by the freshness of your coronation now. You are not planning the year; you are seeding it.

SUMMARY

All mitzvos must be new every day — kachadashim and, more, chadashim mamash. But shofar is the general mitzvah of the year, because Rosh Hashanah is the *head* that contains all the year's days. Its newness is the root of every other mitzvah's newness: shofar is coronation (tamlichuni aleichem), and the mitzvos are the King's decrees, whose quality follows the coronation. A renewed coronation renews Malchus over Israel and, through Israel's request, over all worlds — the new light of Igeres HaKodesh §14, distributed through the twelve Rashei Chadashim.

SECTION 4

אות ג · עמ' תכג

Why not in the medinah: Shabbos is delight, ready-made and complete

BEFORE WE READ

Now the first answer. Shofar below produces the "shofar above." What is the shofar above? Delight — *taanug* — as the Tzemach Tzedek shows from the words שפרו and אמרי שפר. And Shabbos is the day of delight: מקדשא וקיימא, holy on its own, without Israel's sanctification, its delight already whole. On a weekday Rosh Hashanah the shofar must *make* the taanug above; on a Shabbos Rosh Hashanah the taanug is there before anyone lifts a horn. The mitzvah loses its urgency — "with all the shturem," the Rebbe says in Yiddish — and the Sages could let a safeguard defer it.

And with this will be understood why, on Rosh Hashanah that falls on Shabbos, there is no blowing in the *medinah*: for the reason one must blow the shofar on Rosh Hashanah is (as above) in order to effect thereby the shofar above — and on Shabbos this level (shofar) exists without the avodah of man. *This sentence is the hinge of the whole maamar. The mitzvah is a means; on Shabbos the end is already achieved; a means whose end is achieved loses its necessity, and the Sages could permit a safeguard to override it.* **For it is known that on Yom Tov we say "Who sanctifies Israel and the seasons," since Israel are the ones who sanctify the seasons** *— the beis din's fixing of the new month sets the date of every festival, so festival holiness is downstream of Israel —* **whereas Shabbos is "sanctified and standing," and does not depend on Israel sanctifying it.** *Its holiness was fixed at creation, arrives every seventh day regardless, and is recognized in the blessing "Who sanctifies the Shabbos" — not "Israel and the Shabbos."* **Therefore on Shabbos there are many matters that are ready-made, and some of them in a state of completeness, even without the avodah of man.** *Min hamuchan — laid out in advance; and not merely present but, in some respects, perfect. Those two words, ready-made and complete, are about to do the work.*

עמ' תכג

1 ג) ובזה יובן[27] זה שבר"ה שחל בשבת אין תוקעין במדינה, כי מה שצריך לתקוע

2 בשופר בר"ה הוא (כנ"ל) בכדי לפעול עי"ז השופר שלמעלה, ובשבת יש

3 בחי' זו (שופר) בלי עבודת האדם[28]. דהנה ידוע, דביו"ט אומרים מקדש ישראל

4 והזמנים שישראל אינהו דקדשינהו לזמנים[29], משא"כ שבת היא מקדשא וקיימא,

5 ואינה תלוי' בישראל שיקדשוה[30]. ולכן יש בשבת ריבוי ענינים שהם מן המוכן, ומהם

Yet it is written, "to make the Shabbos" — Israel *make* the Shabbos — and it is written, "Remember the Shabbos day to sanctify it" — Israel are required to sanctify the Shabbos. *An apparent contradiction with what was just said: if Shabbos is holy on its own, what is left for Israel to make or sanctify?* **The explanation is that in Shabbos there are two levels: that which Shabbos is,**

6 כמה באופן דשלימות, גם בלי עבודת האדם. והנה כתיב[31] לעשות את השבת,

7 דישראל עושים את השבת, וכן כתיב[32] זכור את יום השבת לקדשו, דישראל צריכים

sanctified and standing on its own; and that which Israel add to it through their avodah. *Both statements are true, of different strata. The Frierdiker Rebbe's maamar Es Shabsosai (5700), cited in the footnote, subdivides further into three levels; the maamar needs only the two.* For Shabbos is the matter of delight, and nevertheless they said, "whoever delights the Shabbos" — one is required to delight the Shabbos; and it is written, "and you shall call the Shabbos a delight" — one must ***call***, that is, draw, delight into the Shabbos; because through the avodah of Israel a loftier delight is drawn into Shabbos. *Vekarasa — "you shall call" — is read in Chassidus as "you shall summon," as one calls a person into a room. Israel's Shabbos observance is not decoration on a finished day; it summons a delight that the day does not have on its own.*

8 לקדש את השבת. והענין הוא, שבשבת יש שתי
מדריגות[33], מה ששבת מקדשא
9 וקיימא מצד עצמו, ומה שישראל מוסיפים בו ע"י
עבודתם. דהנה שבת הו"ע
10 התענוג, ואעפ"כ אמרו[34] כל המענג את השבת,
שצריכים לענג את השבת, וכן
11 כתיב[35] וקראת לשבת עונג, שצריך לקרוא
ולהמשיך עונג בשבת, כי ע"י העבודה
12 דישראל ממשיכים בשבת עונג נעלה יותר. אבל
יש עונג בשבת מצד עצמו, מצד זה

But there is delight in Shabbos on its own — from the fact that Shabbos is sanctified and standing — and it is a delight in completeness. For the general matter of Shabbos is that then completeness comes about in the whole of creation, as it is written, "and the heavens and the earth and all their host were completed" — ***vayechulu*** is the matter of completeness, as the Tzemach Tzedek explains it — *the root כלה carries "finished" and also "perfected," and Shabbos is the moment the six days become a whole* — from which it is understood that the delight of Shabbos, too (as it is on its own), is in completeness. *So the innate Shabbos delight is not a lesser, rough version of what Israel add; within its own level it is entire. This is why the shofar, whose function is to produce delight above, finds its work already done.* And this is why, on Rosh Hashanah that falls on Shabbos, there is no such compulsion to blow the shofar in the ***medinah***.

12 דישראל ממשיכים בשבת עונג נעלה יותר. אבל
יש עונג בשבת מצד עצמו, מצד זה
13 ששבת מקדשא וקיימא, והוא עונג בשלימות.
דהרי כללות ענין השבת הוא שאז
14 נעשה שלימות בכל הבריאה, כמ"ש[36] ויכולו
השמים והארץ וכל צבאם, דויכולו הו"ע
15 השלימות כפירוש אדמו"ר הצ"צ[37], דמזה מובן
שגם התענוג דשבת (כמו שהוא מצד
16 עצמו) הוא בשלימות. וזהו מה שבר"ה שחל
בשבת אין הכרח כ"כ לתקוע בשופר

For shofar is the level of delight — as the maamar explains, that ***shofar*** is from the expression "make beautiful (***shapru***) your deeds," and from "who gives words of beauty (***shafer***)" (and further expressions the maamar brings there) — whose meaning is delight. *The Midrash on our very verse, tik'u bachodesh shofar: "shapru ma'aseichem," beautify your deeds; and Yaakov's blessing of Naftali, imrei shafer. Shofar, shapru, shefer — one root, and the root means the pleasing, the beautiful: taanug.* And since "all that is above is from you," therefore, in order that there be the level of delight (shofar) above, this is effected through

17 במדינה. דהנה שופר הוא בחינת תענוג[38], וכמו
שמבאר בהמאמר[39] דשופר הוא
18 מלשון שפרו מעשיכם[40] ומלשון הנותן אמרי
שפר[41] (וכן עוד לשונות שמביא
19 בהמאמר שם), שענינם הוא תענוג. ומכיון שכל
מה שלמעלה הכל הוא ממך, לכן

20 בכדי שיהי' בחינת התענוג (שופר) שלמעלה,
נעשה זה ע"י תק"ש דישראל. דכ"ז הוא
21 בר"ה שחל בחול. משא"כ בשבת, ענין התענוג
הוא מן המוכן (בלי עבודת האדם),
22 ועד שהתענוג הוא בשלימות (כנ"ל), ולכן בר"ה
שחל בשבת המצוה דתק"ש אינה
23 בתוקף כ"כ (עם כל השטורעם) כמו בר"ה שחל
בחול, ולכן היא נדחית מצד החשש
24 דשמא יעבירנו כו'.

Israel's tekias shofar. All this is on Rosh Hashanah that falls on a weekday. But on Shabbos, the matter of delight is ready-made (without the avodah of man), and to the point that the delight is complete (as above); *both properties are invoked: present without effort, and lacking nothing;* **therefore on Rosh Hashanah that falls on Shabbos the mitzvah of tekias shofar is not in such force (with all the *shturem*) as on Rosh Hashanah that falls on a weekday, and therefore it is set aside in the face of the concern "lest one carry it."** *Shturem is the Yiddish of the Rebbe's farbrengen: storm, urgency, full-throated necessity. Note what the maamar has and has not said. It has not said the mitzvah is absent on Shabbos — the Mikdash disproves that. It has said the mitzvah's inner urgency is lower, and that a lowered urgency is precisely the kind of thing a rabbinic safeguard can outweigh. The Tzemach Tzedek's first question is answered on its own terms.*

DEEP DIVE

Mekadsha v'kayma: the two strata of Shabbos

The Gemara (Beitzah 17a) contrasts the blessings: on Yom Tov, מקדש ישראל והזמנים; on Shabbos, מקדש השבת alone — because שבת מקדשא וקיימא, Shabbos is sanctified and standing from creation, while the festivals depend on the beis din's sanctification of the month (Berachos 49a). Chassidus reads this as a statement about the source of the day's light. Festival holiness is *isarusa dilesata*-dependent; Shabbos holiness descends of itself, an *isarusa dile'eila* that owes nothing to what was done below.

And yet the Torah commands לעשות את השבת and זכור... לקדשו, and the Sages speak of כל המענג את השבת. The resolution is stratification. Shabbos has an innate delight, whole within its own register — the completeness of ויכולו. Above it is a delight that Israel summon by their avodah, וקראת לשבת עונג. The Frierdiker Rebbe's maamar את שבתותי (5700) counts three levels in detail. For our maamar, two are enough: the shofar in the *medinah* would produce the first, which is already there; the shofar in the Mikdash reaches for something higher than both — ois dalet.

DEEP DIVE

Shofar as taanug: shapru, shefer, shofar

Vayikra Rabbah 29:6 reads Psalm 81's תקעו בחודש שופר as שפרו מעשיכם — "beautify your deeds" — and Yaakov blesses Naftali as הנותן אמרי שפר, "who gives words of beauty." The Tzemach Tzedek gathers these (and others) to establish that the shofar's root meaning is not sound but *pleasingness*: the shofar is the instrument of taanug, delight. This matters because delight is the highest of the soul's powers in Chassidus — above will, above intellect — and correspondingly, above, it is the deepest layer of divine self-relation to creation. To say "the shofar above" is to say "the divine delight in the world, renewed." Ois hei will divide taanug itself into revealed delight and the *source* of delights; until then, taanug is to be heard simply: the shofar is the sound of the world becoming pleasing to its Maker again.

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Do not resent the silence. On Shabbos morning this year there will be no shofar in your shul, and the natural feeling is loss. The maamar reframes it: the delight the shofar would have produced is *already present* — in perfect form — because it is Shabbos. So the avodah of the first day is not to miss the shofar but to receive what is min hamuchan: eat the seudah with the intent of וקראת לשבת עונג; let the delight of Shabbos itself be your first-day coronation. Then, the maamar says, there is a delight Israel add by avodah — that is the second thing to do: make the Shabbos, do not only have it.

SUMMARY

First answer. The shofar exists to produce "the shofar above," which is delight (shapru, shefer). Shabbos is delight ready-made and complete — *mekadsha v'kayma*, the completeness of vayechulu — so on a Shabbos Rosh Hashanah the shofar's work is already done. The mitzvah is not absent (the Mikdash proves it is live) but it lacks its full urgency, and a lowered urgency is exactly what a rabbinic safeguard can outweigh. Two strata of Shabbos are established: its innate delight, and a higher delight Israel summon by avodah.

SECTION 5

אות ד · עמ' תכד

Down to Asiyah — and the delight only the Mikdash could reach

BEFORE WE READ

A second function of the shofar: it does not only produce delight above (in Z"A); it carries that delight down through every world to Asiyah — the three verbs of the Rosh Hashanah prayer, פעול / יצור / נשמה באפו, are the three worlds of Beriah, Yetzirah, Asiyah. On Shabbos this too happens on its own: Shabbos raises the vitality of every world, even the physical one, even an am ha'aretz's nature. So why did the Mikdash blow? Because the Mikdash shofar drew a delight higher than anything Shabbos has — higher even than the delight Israel add on Shabbos — a delight drawn only on Rosh Hashanah, only by the shofar.

Furthermore: in addition to the fact that through tekias shofar the shofar (delight) above (in Z"A, etc.) is made — since what is above is from you — through tekias shofar one draws the delight (the level of shofar) into all the worlds without exception, down to the world of Asiyah. *Two effects, then: making the taanug above, and transporting it down. The first is the shofar as cause; the second is the shofar as channel.* **As we say in the prayers of Rosh Hashanah, "and every made thing (*pa'ul*) shall know that You made it, and every formed thing (*yatzur*) shall understand that You formed it, and everything with a soul in its nostrils (*neshamah be'apo*) shall say..." — and it is stated in the Siddur of the Arizal that these three expressions refer to the three worlds of Beriah, Yetzirah, Asiyah [*neshamah be'apo* refers to the world of Beriah, *yatzur* to the world of Yetzirah, and *pa'ul* to the world of Asiyah], which are the totality of all the worlds;** *Beriah, creation from nothing — the world of the soul; Yetzirah, formation — the world of the angels; Asiyah, making — the world of finished action, whose lowest rung is our physical universe; and the prayer names them bottom-up, made thing first, because that is the direction the shofar reaches;* **therefore on Rosh Hashanah we say these three expressions, because the drawing-down of Rosh Hashanah is into all the worlds, down to the world of Asiyah.**

עמ' תכד

1 ד) והנה נוסף לזה שע"י תק"ש נעשה השופר
(תענוג) למעלה (בז"א וכו'), דמה
2 שלמעלה הוא ממך, הנה ע"י תק"ש ממשיכים
התענוג (הבחינה דשופר)
3 בכל העולמות כולם, עד בעולם העשי'. וכמו
שאומרים בתפלות ר"ה וידע כל פעול
4 כי אתה פעלתו ויבין כל יצור כי אתה יצרתו
ויאמר כל אשר נשמה באפו כו', ואיתא
5 בסידור האריז"ל[42] דג' לשונות אלו קאי על ג'
עולמות בי"ע [נשמה באפו קאי בעולם
6 הבריאה, יצור בעולם היצירה ופעול בעולם
העשי'], שהם כללות כל העולמות, ולכן
7 אומרים בר"ה ג' לשונות אלו כי ההמשכה דר"ה
היא בכל העולמות כולם, עד בעולם

And the reason that on Rosh Hashanah which falls on Shabbos there is no blowing is that this matter, too, which is effected by tekias shofar — the drawing of delight into all the worlds down below — on Shabbos comes about from Shabbos itself. As is known, the drawing-down of Shabbos is into all the worlds, even Asiyah, as explained in several discourses (among them the

8 העשי'. וזה שבר"ה שחל בשבת אין תוקעין הוא
לפי שגם ענין זה שנעשה ע"י תק"ש,
9 המשכת התענוג בכל העולמות עד למטה, בשבת
נעשה זה מצד שבת עצמו. כידוע

10 שההמשכה דשבת היא בכל העולמות, גם בעשי'.
וכמבואר בכמה דרושים (ומהם
11 בהדרושים דר"ה)[43] שהחיות דכל העולמות, גם
דעולם העשי', בשבת הוא נעלה יותר
12 מהחיות שבימי החול. דבימי החול החיות
דעולמות הוא מאותיות הדיבור, ובשבת
13 החיות שלהם הוא מאותיות המחשבה. הרי
דשבת פועל בכל העולמות, גם בעולם
14 הגשמי. ועד שזה פועל שינוי גם בטבע של עם
הארץ[44] דבשבת (הרי מצד טבעו)
15 אינו יכול לשקר[45].

discourses of Rosh Hashanah): that the vitality of all the worlds, even of the world of Asiyah, is on Shabbos loftier than the vitality of the weekdays — for on weekdays the vitality of the worlds is from the letters of speech, and on Shabbos their vitality is from the letters of thought. *The Alter Rebbe's model of creation: worlds are sustained by divine "letters," the ten utterances. On weekdays these letters are in the mode of speech — externalized, addressed outward, coarse enough to become worlds. On Shabbos the same letters are held in the mode of thought — inward, unspoken, and therefore much more refined. The worlds do not cease; they are sustained from a higher and more intimate layer.* **So Shabbos acts in all the worlds, even the physical world — to the point that it effects a change even in the nature of an am ha'aretz, who on Shabbos (by his very nature) cannot lie.** *Halachic evidence for a metaphysical claim: the Yerushalmi and the Rambam rule that an am ha'aretz, ordinarily not trusted about tithes, is believed on Shabbos because "the awe of Shabbos is upon him." The footnote adds the Sambatyon, the river that rests on Shabbos: even the physical fabric of the world feels it. Point made: what the shofar would carry down to Asiyah, Shabbos has already carried.*

16 ומה שבמקדש היו תוקעין גם בר"ה שחל בשבת,
הוא לפי שבחינת התענוג (בחינת
17 שופר) שהמשיכו ע"י תק"ש במקדש היא נעלית
יותר[46]. והיינו דהתענוג
18 שממשיכים ע"י תק"ש במדינה הוא התענוג שיש
בשבת מצד עצמו, מצד זה ששבת
19 מקדשא וקיימא, ולכן בר"ה שחל בשבת אין
תוקעין במדינה, משא"כ ע"י תק"ש
20 במקדש ממשיכים בחינת תענוג נעלית יותר,
שאינה בשבת מצד עצמו (והוא ע"ד
21 שנת"ל בענין כל המענג את השבת, שיש בחינה
בתענוג שאינה בשבת מצד עצמו
22 ונעשית ע"י העבודה דישראל), ולכן במקדש היו
תוקעין בר"ה שחל בשבת. דבחינה

And the reason that in the Mikdash they did blow even on Rosh Hashanah that fell on Shabbos is that the level of delight (the level of shofar) which they drew through tekias shofar in the Mikdash is loftier. *Now the Tzemach Tzedek's second question — if the Mikdash proves the mitzvah is live, why not everywhere? — is engaged directly. The answer will be that the shofar was doing something different in the Mikdash.* **That is: the delight drawn through tekias shofar in the *medinah* is the delight that Shabbos has on its own — from the fact that Shabbos is sanctified and standing — and therefore on Rosh Hashanah that falls on Shabbos there is no blowing in the *medinah*; whereas through tekias shofar in the Mikdash one draws a loftier level of delight, which is not in Shabbos on its own (and this is along the lines of what was explained above regarding "whoever delights the Shabbos" — that there is a level of delight which is not in Shabbos on its own, and is made by the avodah of Israel),** *the two-strata structure of ois gimmel is reused, but now as an analogy: just as Shabbos has an added stratum that Israel summon, so the Mikdash shofar adds a stratum that Shabbos does not have,* **and therefore in the Mikdash they did blow on Rosh Hashanah that fell on Shabbos. For this level is higher even**

than the level of delight of "whoever delights the Shabbos" (the avodah of Shabbos), *higher, that is, than the second stratum too — the footnote goes further: higher even than the "good gift" Shabbos which the Holy One keeps in His treasury —* **and it is drawn only on Rosh Hashanah, through the avodah of tekias shofar.** *Three levels of delight now stand in a ladder: Shabbos on its own; Shabbos as Israel make it; and a third that only the Rosh Hashanah shofar in the Mikdash reaches. What is that third level? Ois hei names it.*

23 זו היא למעלה יותר מבחינת התענוג גם דכל המענג את השבת (העבודה דשבת)[47],

24 ונמשכת רק בר"ה ע"י העבודה דתק"ש.

DIAGRAM · THE LADDER OF DELIGHT IN THE MAAMAR

4 · ABOVE REVEALED DELIGHT — תענוג הפשוט · מקור התענוגים

The source of delights — the simple delight of the Essence

Drawn only on Rosh Hashanah, by the shofar — in the Mikdash, where revelation lodged in the stones; and now by the Shofros verses, because Torah is the Mikdash. Higher than any Shabbos, even Shabbos-in-the-Mikdash. Felt as dread, not pleasure. (Ois hei–zayin)

▲ only the Mikdash shofar / the Shofros verses reach here

3 · SHABBOS AS ISRAEL MAKE IT — כל המענג את השבת

The delight Israel summon

וקראת לשבת עונג — the stratum added by avodah: the seudah, the rest, the intent. Not in Shabbos on its own. (Ois gimmel)

▲ added by human avodah

2 · SHABBOS ON ITS OWN — שבת מקדשא וקיימא

Innate delight, ready-made and complete

The completeness of ויכולו; reaches every world down to Asiyah (letters of thought; the am ha'aretz cannot lie). This is what the shofar in the *medinah* would have produced — hence no shofar in the medinah on Shabbos. (Ois gimmel–dalet)

▲ present without avodah on Shabbos; on a weekday, produced by the shofar

1 · WEEKDAY ROSH HASHANAH — ר"ה שחל בחול

Nothing ready-made

The shofar must make the delight above and carry it down — the mitzvah in full force, "with all the shturem." (Ois gimmel)

DEEP DIVE

Speech and thought: how the worlds are alive on Shabbos

In Shaar HaYichud VehaEmunah the Alter Rebbe explains that every created thing is sustained moment by moment by the divine "letters" of the ten utterances with which the world was made. The Chassidic literature of Rosh Hashanah (Likkutei Torah, and the Frierdiker Rebbe's 5703 hemshech cited here) adds a rhythm: during the six days the letters are in the mode of *speech* — projected outward, coarsened into a vitality the worlds can carry as their own; on Shabbos the same letters are in the mode of *thought* — drawn back into the intimacy of the Speaker, finer, higher, closer to their source. The worlds do not go dark on Shabbos. They are lit from a deeper place. This is why Shabbos changes even the physical: the Sambatyon stills; an am ha'aretz cannot lie. It is also why the shofar's downward function — carrying delight into Asiyah — is pre-empted on a Shabbos Rosh Hashanah: the descent has already occurred, in the mode of thought.

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Reach Asiyah. The shofar's second function is to bring the delight *down* — into the made thing, the finished, the physical. On the second day, when you hear the tekios, do not only look up. Look at something ordinary in your life — your work, your kitchen, a difficult relationship — and hear the shofar as being blown *into that*. And on Shabbos, when there is no shofar, test the maamar's claim on yourself: the awe of Shabbos is on the am ha'aretz so that he cannot lie. Choose one ordinary honesty for Shabbos Rosh Hashanah and keep it flawlessly; that is Asiyah being reached by Shabbos, and you will have felt the thing the maamar describes.

SUMMARY

Second function of the shofar: it carries delight into every world, down to Asiyah (the three verbs pa'ul, yatzur, neshamah be'apo = Asiyah, Yetzirah, Beriah). On Shabbos this too happens of itself: the worlds are sustained from the letters of thought rather than speech, and even the physical is changed (the am ha'aretz cannot lie; the Sambatyon rests). But the Mikdash shofar drew a *third* delight, higher than Shabbos's innate delight and higher than the delight Israel add — drawn only on Rosh Hashanah, only by shofar.

SECTION 6

אות ה · עמ' תכד–תכו

The source of delights: why a single dreadful note is the highest pleasure

BEFORE WE READ

The central section. Taanug in mitzvos comes in two modes: the delight of having done what the King commanded, equal in every mitzvah because the divine will is one; and the particular delight of *this* mitzvah, different in each. Conventional Chassidic doctrine ranks the general above the particular. The Tzemach Tzedek reverses it — and the reversal explains the shofar. Revealed delight is variegated, composite, felt; the *source* of delights is simple, above feeling, and produces awe rather than pleasure. That is why a single, unlovely, terrifying note is the highest taanug of all, and why the same sound was heard at Sinai.

The matter is (as explained in the maamar there): in the delight that is in mitzvos there are two modes. The first mode is the delight from having fulfilled the command of the Holy One, "Who sanctified us with His commandments and commanded us" — and this delight is equal in all the mitzvos, for since the will is equal in all the mitzvos, the delight that comes from the will is likewise equal in all of them. *The blessing formula is the evidence: every mitzvah is introduced by the same words, because at the level of ratzon, divine will, tefillin and tzedakah are indistinguishable — each is simply what He wants.* **And the second mode is the particular delight in each mitzvah — for in each mitzvah there is a distinct delight. And the maamar explains that the particular delight of each mitzvah is loftier than the delight from the will which is equal in all the mitzvos. This is a novel teaching in this discourse: for in many places it is explained that the particular intention of each mitzvah is lower in level than the general intention, whereas here he explains that the particular delight is loftier.** *The Rebbe flags the tension openly rather than smoothing it — a footnote defers the reconciliation to the companion maamar Adon Olam — and then gives the reason the reversal holds here.* **For the delight clothed in the will (which is equal in all the mitzvos) is the level of *revealed* delight; whereas the particular delight of each mitzvah is rooted in the level of the *source of delights*, which is far, far above the level of revealed delight — and from the source of delights a ray is drawn to each level according to its level, specifically.** *Here is the architecture. Revealed delight (giluy hataanug) is delight as it has already taken shape and entered the will. The source of delights*

25 ה) והענין הוא (כמבואר בהמאמר שם[48]), דהנה בתענוג שבמצוות יש שני אופנים.

26 אופן הא' הוא התענוג מזה שקיים ציווי הקב"ה, אשר קדשנו במצוותיו

27 וצונו, דתענוג זה הוא בכל המצוות בשוה, דמכיון שהרצון הוא שוה בכל המצוות,

28 במילא גם התענוג שמצד הרצון הוא בכולם בשוה. ואופן הב' הוא התענוג הפרטי

עמ' תכה

1 שבכל מצוה, דבכל מצוה יש תענוג מיוחד. ומבאר בהמאמר, דהתענוג הפרטי שבכל

2 מצוה הוא נעלה יותר מהתענוג שמצד הרצון שבשוה בכל המצוות. דזהו חידוש

3 בדרוש זה. דבכ"מ[49] מבואר דהכוונה הפרטית שבכל מצוה היא למטה במדריגה

4 מהכוונה הכללית, וכאן מבאר דהתענוג הפרטי הוא נעלה יותר[50]. דהתענוג המלובש

5 בהרצון (שהוא בשוה בכל המצוות) הוא בחינת גילוי התענוג, משא"כ התענוג הפרטי

(mekor hataanugim) is delight before differentiation — but, paradoxically, it is the source that individuates: because it is above every particular form, it can give each thing exactly the delight proper to it, and no other. The general delight is uniform because it is already downstream; the particular delights are diverse because they come straight from the spring.

6 שבכל מצוה שרשו הוא מבחינת מקור התענוגים
שלמעלה מעלה מבחינת גילוי
7 התענוג, ומבחינת מקור התענוגים נמשך הארה
לכל בחינה כפי מדריגתה דוקא.

On this basis the maamar explains there the matter of the shofar — that shofar is an expression of delight ("who gives words of beauty") — for at first sight this is not understood: delight is present specifically when there are several particulars, and so it is in the delight of sound (melody and instruments), which exists specifically when there is a composition of several sounds; and since the shofar is a single sound, how can there be delight in it? *The objection is aesthetic and exact. Pleasure in sound is harmonic; it needs variety, tension, resolution. A shofar has one note.* **And in practice we see that in the sound of the shofar there is no delight; on the contrary, it arouses dread, as it is written, "shall a shofar be blown in a city and the people not tremble?"** *Amos — the shofar as alarm; and the footnote notes this is one of R. Saadiah Gaon's ten reasons for the Rosh Hashanah shofar.* **And so at Mattan Torah it is written, "and the sound of the shofar was exceedingly strong, and all the people in the camp trembled," and it is written, "and the people saw, and they trembled, and they stood at a distance" — because of the greatest and most wondrous revelation, "in the sound of the shofar You appeared to them," they were in bittul ("and they stood at a distance"); and dread and bittul are the opposite of delight. So how can it be said that shofar is from the expression of, and is the matter of, delight?** *The maamar has made the question as strong as it can be: not merely no pleasure, but the active opposite of pleasure — terror and self-effacement.*

8 ועפ"ז מבאר שם[51] ענין השופר מה ששופר הוא
מלשון תענוג (הנותן אמרי שפר),
9 דלכאורה אינו מובן, הרי ענין התענוג הוא כשיש
כמה פרטים דוקא, וכמו"כ הוא
10 בתענוג שבקול (ניגון וכלי זמר) שהוא דוקא
כשיש הרכבה של כמה קולות, ומכיון
11 דשופר הוא קול אחד, איך שייך שיהי' בו תענוג.
ובפועל אנו רואים, דקול שופר אין
12 בו תענוג, ואדרבה הוא מעורר חרדה כמ"ש[52] אם
יתקע שופר בעיר ועם לא יחרדו[53],
13 וכן במ"ת כתיב[54] וקול שופר חזק מאד ויחרד כל
העם אשר במחנה וכתיב[55] וירא
14 העם וינועו ויעמדו מרחוק, דמצד הגילוי הכי
גדול ונפלא דבקול שופר עליהם
15 הופעת[56] היו בביטול (ויעמוד מרחוק), דחרדה
וביטול הם היפך התענוג, והיאך
16 אומרים דשופר הוא מלשון וענינו תענוג. והענין
בזה הוא (כמבואר בהמאמר שם[51]),

The explanation of this (as explained in the maamar there) is that the reason shofar is delight is that it is the level of the source of delights, which is above the level of revealed delight. Therefore there is found in the sound of the shofar no sensation of delight at all (on the contrary, it casts dread), because it is above the level of revealed delight; rather, it is from the level of the source of delights. *The move: the absence of felt pleasure is not evidence against delight but evidence of its altitude.*

17 דמה ששופר הוא תענוג הוא להיותו בחינת מקור
התענוגים שלמעלה מבחינת גילוי
18 התענוג. ולכן לא ימצא בקול השופר שום הרגשת
תענוג כלל (ואדרבה הוא מטיל

19 חרדה), לפי שהוא למעלה מבחינת תענוג גלוי,

כ"א הוא מבחי' מקור התענוגים.

20 ומבחינה זו נמשכים כל פרטי התענוגים. דזהו מה

ששופר הוא מלשון שפרו

21 מעשיכם, מעשיכם לשון רבים, דע"י תק"ש נפעל

בכל מעשה ומעשה השיפור

22 והתענוג השייך למעשה פרטי זה, כי ההמשכה

מבחינת מקור התענוגים היא (כנ"ל)

23 באופן דהתחלקות פרטים דוקא. וזוהי ג"כ

השייכות דשופר למ"ת, וכמו שאומרים

What is felt is always already revealed; the source is by definition above what can be felt, and when a creature meets it the only possible response is awe. The dread of the shofar is the signature of the source. **And from this level all the particular delights are drawn. This is what "shofar" from "beautify your deeds" means — *your deeds*, in the plural: through tekias shofar there is effected, in every single deed, the beautification and the delight proper to that particular deed — because the drawing from the level of the source of delights is (as above) specifically in the manner of a division into particulars.** *Recall ois gimmel's claim that shofar is the root of the year's mitzvos. It now has its mechanism. The single, undifferentiated note is drawn from the source; and the source distributes itself into a distinct delight for each of the coming year's deeds. The plural "deeds" in the Midrash is not loose speech; it is the point.*

23 באופן דהתחלקות פרטים דוקא. וזוהי ג"כ

השייכות דשופר למ"ת, וכמו שאומרים

24 במוסף דר"ה אתה נגלית כו' ללמד לעמך תורה

ומצוות כו' ובקול שופר עליהם

25 הופעת, דבמ"ת היתה המשכת העצמות, אנא

נפשי כתבית יהבית[57], המשכת בחינת

26 מקור התענוגים שלמעלה מבחינת גילוי התענוג,

ומזה נמשך אח"כ התענוג בעשרת

עמ' תכו

1 הדברות, בכל דבור בפרט (על כל דבור ודבור

פרחה נשמתן[58]) התענוג השייך

2 לדבור זה במיוחד, ואח"כ נמשך זה בפרטיות יותר

ללמד לעמך תורה ומצוות, בכל

3 מצוה ומצוה בפרט.

And this is also the connection of the shofar to Mattan Torah, as we say in the Musaf of Rosh Hashanah, "You revealed Yourself... to teach Your people Torah and mitzvos... and in the sound of the shofar You appeared to them": for at Mattan Torah there was the drawing-down of the Essence — "I, My very self, wrote and gave" *— the Gemara's reading of Anochi as an acronym, ana nafshi ksavis yehavis: the Giver put Himself into the giving —* **the drawing of the level of the source of delights, which is above the level of revealed delight; and from this was afterward drawn the delight in the Ten Commandments, in each utterance in particular ("at each and every utterance their souls flew out") — the delight belonging to that utterance especially; and afterward this was drawn in yet greater particularity, "to teach Your people Torah and mitzvos," in each and every mitzvah in particular.** *A three-stage cascade: Essence, undivided, in the sound of the shofar; then ten utterances, each with its own delight so intense the soul left the body; then 613 particulars. Sinai is the paradigm case of the source of delights dividing itself into deeds. Rosh Hashanah, the next section says, repeats the pattern every year.*

DEEP DIVE

Giluy hataanug and mekor hataanugim

In the psychology of Chassidus the soul's powers stand in a hierarchy: action, speech, emotion, intellect, will, and above will, delight — *taanug*. Delight is the reason behind the will: one wills what one delights in. But even delight has an inside and an outside. *Revealed* delight is delight that has taken a form — it is delight *in* something, and so it is already shaped by the thing, and can be felt. The *source* of delights is the capacity for delight before it fastens on any object: unformed, unfelt, simple. Above, the parallel holds. Divine delight as clothed in the divine will — "He desires the mitzvos" — is uniform, because the will is one. Divine delight at its source is beyond form; and precisely because it is beyond every particular form, it is the origin of every particular delight, giving each mitzvah the delight that is its own.

The doctrinal reversal follows. Usually the general kavanah of a mitzvah — to fulfill the King's will — outranks the particular kavanah, because the general reaches the will while the particular stops at a reason. But delight is above will; and the particular *delight* is drawn not from the will but from the source. So in the register of taanug the particular stands higher. The Rebbe notes the tension with the standard doctrine and points to the companion maamar Adon Olam §5 for the reconciliation; the point for shofar is the one drawn here.

DEEP DIVE

Charadah: dread as the fingerprint of the source

Why does the highest delight feel like terror? Because feeling is a creature's register, and a creature can register only what has already descended into form. When the source itself — unformed, unbounded — touches a finite being, the being has no faculty tuned to it, and what it experiences is the collapse of its own scale: charadah, dread; bittul, self-effacement; ויעמדו מרחוק, they stood far off. The maamar's proof-texts are all sound: the alarm-shofar of Amos, the mounting shofar of Sinai, the trembling camp. A single unornamented note, drawn from above all music, and the human response to it is not "how beautiful" but the shaking of the knees. In avodah this is the Chassidic account of why the moment of tekios feels the way it does — the throat tightens, the room goes still — and why that feeling should be trusted rather than corrected.

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Trust the dread. If, on the second day, the shofar frightens you a little — if your chest tightens at the tekiah gedolah — the maamar says: that is not an obstacle to delight; it is delight at its source, meeting you. Do not try to manufacture a sweet feeling. And bring one deed into the sound. The shofar distributes itself into *ma'aseichem*, your deeds, in the plural. Before the tekios, choose one deed of the coming year you want beautified — a specific one — and hear the shofar as being blown into it. On Shabbos, without the shofar, do the same at ובקול שופר עליהם הופעת in Musaf: that line is the source of delights, described.

SUMMARY

Two modes of delight in mitzvos: the general delight of fulfilling the King's will, equal in all; and the particular delight of each mitzvah. Against the usual ranking, the Tzemach Tzedek places the particular higher, because it is drawn from the *source* of delights, above revealed delight. This explains the shofar: its single note gives no pleasure and even inspires dread because it is above felt delight altogether — it is the source. From that source, each of "your deeds" receives its own beautification. Mattan Torah is the paradigm: the Essence in the shofar-sound, then the ten utterances, then every mitzvah.

SECTION 7

אות ו · עמ' תכו–תכז

Everything returns to its source: the covenant, the simple cry, the plain garments

BEFORE WE READ

What Sinai did once, Rosh Hashanah does every year. On Rosh Hashanah "all things return to their primordial state" and must be renewed from the very Essence. The covenant with Israel is renewed — אתם נצבים היום, and "this day" is Rosh Hashanah. Two parables from the Rebbe Maharash's Hemshech V'Kacha say how: the prince who has forgotten the language of the court and cries out in a wordless voice; the friend who comes to the king in plain clothes. In both, the bond is remade by something *lower* than any expression — and that is why it is new. The three blessings of Musaf are then read as a map of this: Malchuyos, Zichronos, Shofros.

And so it is also in the matter of the tekias shofar of Rosh Hashanah, which is the drawing from the level of the source of delights (above the level of revealed delight). For on Rosh Hashanah all things return to their primordial state, and every matter must be renewed from its first source and root, up to the Essence and Being. *The Siddur im Dach's teaching: on Rosh Hashanah the divine will to sustain creation, which was a free act, lapses as it were to its origin, and must be re-willed. Nothing carries over on inertia. Therefore the renewal must reach not merely a high level but the Essence itself — the only place where a will that has returned to nothing can be re-issued.* **And so it is also in the matter of the covenant and bond of the Holy One with Israel: on every Rosh Hashanah the covenant and bond are made anew, as it is written, "You are standing this day" (Rosh Hashanah) "... to pass into the covenant of the L-rd your G-d"; for the drawing of the covenant (on Rosh Hashanah) is from the Essence, which is above all revelations.** *Likkutei Torah reads hayom in Nitzavim as Rosh Hashanah, the day of judgment, when all Israel stand. A covenant is a bond that survives the failure of its reasons; it is therefore, in Chassidus, always sourced above reason — in the Essence.*

4 ו) ועד"ז הוא גם בענין תקיעת שופר דר"ה, שהיא ההמשכה מבחינת מקור

5 התענוגים (שלמעלה מבחי' גילוי התענוג). שהרי בר"ה חוזרים כל

6 הדברים לקדמותם וצריך לחדש כל ענין ממקורו ושרשו הראשון, עד מעצמות

7 ומהות[59]. וכמו"כ הוא גם בענין הברית וההתקשרות דהקב"ה עם ישראל, דבכל ר"ה

8 נעשה הברית וההתקשרות מחדש, כמ"ש[60] אתם נצבים היום (ר"ה[61]) גו' לעברך

9 בברית ה' אלקיך, דהמשכת הברית (בר"ה) היא מהעצמות שלמעלה מכל הגילויים.

And it is understood also from the two parables about tekias shofar brought in the Hemshech V'Kacha of the Rebbe Maharash: one parable, in the name of the Baal Shem Tov, of a king's son who, by crying out in a simple voice, was recognized by the king as the voice of his only son — and although there were in it no words in the language of the king's country,

10 וכמובן גם משני המשלים על תק"ש שהובאו בהמשך וככה לאדמו"ר מהר"ש[62], משל

11 אחד בשם הבעש"ט מבן מלך שע"י שצעק בקול פשוט הכיר המלך שהוא קול בנו

nevertheless precisely this effected the renewal of the bond between the king and his son; *the prince, long in a far land, has lost the court's language; what remains is the voice itself, and the father knows it. The shofar is the wordless cry.* and a second parable from the great and pious rabbi, R. Levi Yitzchak of Berditchev (the well-known and famous lover of Israel), regarding simple garments — for garments are lower than a simple voice — that by wearing the simple garments, specifically, the bond between the king and his friend was renewed. *The friend once stood beside the king in the plain clothes of a shared past; returning in those clothes revives the bond. Garments are outside the person entirely, lower even than an inarticulate voice.* The point of the matter understood from these two parables is that the renewal of the covenant and bond effected on Rosh Hashanah through tekias shofar is not on account of the level of revelations [for in a simple voice there is not even the language of the king's country, and all the more so simple garments, which are below voice] — rather, in a new manner that never yet existed. *Two things are argued at once. First, the bond is renewed by what is below expression, not above it — which is exactly what one expects if it comes from the Essence, which is equally beyond the sublime and the plain. Second, therefore, the renewal is not a return to a former state; it is a bond never before in existence — Igeres HaKodesh §14 again.*

12 יחידו, ואף שאין בזה תיבות בלשון מדינת המלך,
מ"מ, הנה דוקא זה פעל חידוש
13 הקשר בין המלך ובנו, ומשל ב' מהרה"ג החסיד
מהרלי"צ ז"ל מבארדיטשוב[63] (אוהב
14 ישראל הידוע ומפורסם[64]) מענין לבושים
פשוטים (דלבושים הם למטה מקול פשוט),
15 דע"י שלבש הבגדים הפשוטים דוקא, נתחדש
הקשר שבין המלך לידידו. דנקודת
16 הענין המובנת משני משלים אלו הוא, דחידוש
הברית וההתקשרות שנעשה בר"ה
17 ע"י תק"ש אינו מצד בחי' הגילויים [שהרי בקול
פשוט אין בו אפילו מלשון מדינת
18 המלך, וכש"כ לבושים פשוטים שהם למטה
מקול], כי אם, באופן חדש שלא הי' עדיין
19 מעולם[65]. וזהו ג"כ הקשר והשייכות דתק"ש
בר"ה עם קול שופר שהי' במ"ת [כמובא

And this is also the connection and relationship of the Rosh Hashanah tekias shofar with the sound of the shofar at Mattan Torah [as cited in Abudraham in the name of R. Saadiah Gaon among the reasons for the tekios (the third reason), and as also explained in the aforementioned hemshech, in the parable of R. Levi Yitzchak of Berditchev, that the Rosh Hashanah tekias shofar is the very garment that was at Mattan Torah — "and there was the sound of the shofar"]: *in the Berditchever's parable, the simple garment the friend wears before the king is identified with the shofar-sound of Sinai; each year we come to the King wearing Sinai;* **just as the sound of the shofar at Mattan Torah is the drawing of the level of the source of delights, and up to the drawing of the Essence, as above — so it is also in the Rosh Hashanah tekias shofar: the covenant renewed on Rosh Hashanah is from the Essence, and likewise the renewal of the will for the existence of the worlds, and of the level of kingship effected through tekias shofar (the matter of "crown Me over you") — since all things return to their primordial state — is**

19 מעולם[65]. וזהו ג"כ הקשר והשייכות דתק"ש
בר"ה עם קול שופר שהי' במ"ת [כמובא
20 באבודרהם בשם הרס"ג בטעמי התקיעות (הענין
השלישי), וכמבואר גם בהמשך
21 הנ"ל בהמשל דהרלי"צ ז"ל מבארדיטשוב
דתק"ש דר"ה הוא אותו הלבוש שהי'
22 במ"ת, ויהי[66] קול השופר], דכשם שקול השופר
דמ"ת הוא המשכת בחי' מקור
23 התענוגים ועד להמשכת העצמות כנ"ל, עד"ז
הוא גם בענין תק"ש דר"ה, דענין
24 הברית שמתחדש בר"ה הוא מהעצמות, וכן
התחדשות הרצון לקיום העולמות

25 ולבחינת מלוכה שע"י תק"ש (ענין תמליכוני עליכם), מכיון שכל הדברים חוזרים

26 לקדמותם, הוא מהעצמות. וזהו גם מה שהתחלת ברכת שופרות היא בענין מ"ת,

27 אתה נגלית כו' על הר סיני ללמד לעמך תורה ומצוות, ומסיימים וחותמים שומע

עמ' תכז

1 קול תרועת עמו ישראל ברחמים, ולפנ"ז בברכת זכרונות חותמים זוכר הברית שקאי

2 (בעיקר) על הברית דהקב"ה וישראל, אתם נצבים היום גו' לעברך בברית ה' אלקיך,

3 ולפנ"ז בברכת מלכיות מסיימים מלך על כל הארץ, שזה נעשה ע"י שתמליכוני

4 עליכם, וכמו שאומרים לפנ"ז (בהפסוקים) מלך[67] ישראל וגואלו.

from the Essence. *Three renewals from one source: covenant (Zichronos), the will to sustain worlds, and kingship (Malchuyos). All three are from the Essence, because all three had returned to nothing.* **And this is also why the beginning of the blessing of Shofros is the matter of Mattan Torah — "You revealed Yourself... on Mount Sinai to teach Your people Torah and mitzvos" — and they conclude and seal, "Who hears the sound of the teruah of His people Israel in mercy"; and before this, in the blessing of Zichronos, they seal "Who remembers the covenant," which refers (chiefly) to the covenant of the Holy One and Israel — "You are standing this day... to pass into the covenant of the L-rd your G-d"; and before this, in the blessing of Malchuyos, they conclude "King over all the earth," which comes about through "crown Me over you," as we say before it (in the verses), "King of Israel and his Redeemer."** *The maamar now reads the Musaf backwards, from Shofros to Malchuyos, and finds the same structure three times. Shofros opens at Sinai and closes at the wordless teruah: the source of delights, the simple cry. Zichronos closes at the covenant: the bond from the Essence. Malchuyos closes at kingship over all the earth — but only after "King of Israel," because (ois beis) Malchus over the worlds is reached through Malchus over Israel. The liturgy is the maamar's outline.*

5 וזהו[68] מה שבמקדש היו תוקעין גם בר"ה שחל בשבת, דמכיון דענין תק"ש בר"ה

6 הוא המשכת בחינת מקור התענוגים שלמעלה מבחינת גילוי (כמו קול

7 השופר שהי' במ"ת), דבחינה זו היא נעלית מבחינת התענוג דשבת (גם מבחינה הכי

8 נעלית דשבת), לכן צריך לתקוע גם בר"ה שחל בשבת. ומה שהיו תוקעין רק במקדש

9 ולא במדינה הוא לפי שהמשכת בחינה זו (מקור התענוגים) תלוי' בתנאי המקום,

10 ולכן דוקא בבית המקדש שהי' בו אלקות בגילוי, ועד שהגילוי שבביהמ"ק הי'

And this is why in the Mikdash they did blow even on Rosh Hashanah that fell on Shabbos: since the matter of tekias shofar on Rosh Hashanah is the drawing of the level of the source of delights, which is above the level of revelation (like the sound of the shofar that was at Mattan Torah), and this level is loftier than the level of the delight of Shabbos (even than the loftiest level of Shabbos), therefore one must blow even on Rosh Hashanah that falls on Shabbos. *The second question is now fully answered. The Mikdash shofar was not producing the delight Shabbos already has; it was drawing the source of delights, which no Shabbos — not innate, not Israel-made, not even the "gift" — contains. A shofar doing that is obligatory on Shabbos.* **And the reason they blew only in the Mikdash and not in the *medinah* is that the drawing of this level (the source of delights) depends on the conditions of the place; and therefore specifically in the Beis HaMikdash, where G-dliness was in revelation — to the point that the revelation in the Beis HaMikdash was clothed in the very stones of the House (and likewise in the Mishkan) — was it possible to draw this level.** *Why place, of all things? Because the*

11 בהתלבשות[69] באבנים של הבית (ועד"ז במשכן),
הי' אפשר להמשיך בחינה זו. ולכן
12 במקדש היו תוקעין גם בר"ה שחל בשבת, כי
בחינה זו (מקור התענוגים) היא נעלית
13 יותר מבחינת שבת, ואפילו מבחינת שבת כמו
שהי' במקדש ובר"ה.

source of delights, being above all form, needs a vessel in which the highest is already present in the lowest — and the Mikdash was exactly that: the Divine not hovering over the building but lodged in its masonry. Only such a place could receive a delight that is above every delight and deliver it into deeds. **And therefore in the Mikdash they blew even on Rosh Hashanah that fell on Shabbos, because this level (the source of delights) is loftier than the level of Shabbos — even than the level of Shabbos as it was in the Mikdash and on Rosh Hashanah.** *The maamar closes every loophole: not even the Shabbos-in-the-Mikdash-on-Rosh-Hashanah, the most exalted Shabbos conceivable, reaches the source. Only the shofar does.*

DIAGRAM · THE THREE BLESSINGS OF MUSAF AS THE MAAMAR READS THEM (OIS VAV)

שופרות	זכרונות	מלכיות
Shofros Opens at Sinai (אתה נגלית), seals at the wordless קול תרועה: the source of delights, the prince's simple cry. On a Shabbos Rosh Hashanah, these verses are the Mikdash shofar.	**Zichronos** Seals זוכר הברית אתם — the covenant of נצבים היום, renewed every Rosh Hashanah from the Essence, above all revelations.	**Malchuyos** Seals מלך על כל הארץ — kingship over all worlds, reached only after מלך ישראל וגואלו: Malchus over Israel first, then the cosmos. Renewed from the Essence via תמליכוני עליכם.

DEEP DIVE

The two parables of Hemshech V'Kacha (5637)

The Rebbe Maharash's hemshech וככה of 5637, ch. 70, brings two parables for the shofar. From the Baal Shem Tov: a prince sent by his father to a distant land, who over the years forgets the language of the court; in his longing he cries out, and the king, hearing a voice with no words, knows it as his only son and their bond is renewed. From R. Levi Yitzchak of Berditchev, the Kedushas Levi: a king's friend from years of hardship, who comes to the palace not in finery but in the plain garments of the old days; the sight of the garments renews the king's love. The Rebbe extracts the common structure and sharpens it: the bond is remade not by the highest expression but by the lowest — a cry below language, clothes below voice. This is the signature of the Essence, which is no more present in eloquence than in a shout, and can therefore be reached by the shout when eloquence has failed. The Berditchever's further point, that the plain garment *is* the shofar-sound of Sinai, gives the yearly shofar its ancestry: each Rosh Hashanah we return in the garment we were given at the mountain.

DEEP DIVE

Why the Mikdash: revelation lodged in stone

The maamar makes the Mikdash's uniqueness a matter of place, not of persons or of halachic status alone. Ohr HaTorah Vayeitzei and Sefer HaMaamarim 5687 describe the Mikdash as the site where G-dliness was *bihislabshus*, clothed, in the physical stones — not a presence resting above a building but a presence become the building. The source of delights is the highest level in the maamar; the stones are the lowest material; and the maamar's claim is that the highest could be drawn only where it already inhabited the lowest. This is the general Chassidic law of dirah b'tachtonim in a specific case: the Essence is found where above and below are one. Ois zayin will ask what plays the Mikdash's role now.

IN AVODAH · ROSH HASHANAH 5787

Come in plain clothes. The covenant is renewed each year not by your best davening but by your simplest cry. On Shabbos, when the shofar itself is absent, the maamar leaves you the two parables: at שומע קול תרועת עמו ישראל ברחמים in Musaf, let one wordless moment happen — a breath, a held silence — that is the prince's voice. And come as you are: not the person you would like to present, but the one who once stood at Sinai in plain clothes. Per the Berditchever, that garment is the shofar. You are wearing it.

SUMMARY

On Rosh Hashanah all things return to their source and are renewed from the Essence — the will for worlds, the kingship, and the covenant with Israel ("You are standing this day"). The two parables of Hemshech V'Kacha — the prince's wordless cry, the friend's plain garments — show that the bond is remade by what is *below* expression, hence by the Essence, hence as something never before in existence. The three Musaf blessings map this: Malchuyos, Zichronos, Shofros. The Mikdash blew on Shabbos because it drew the source of delights, higher than any Shabbos; and only the Mikdash, where revelation lodged in the very stones, could receive it.

SECTION 8

אות ז · עמ' תכז–תכח

Torah as Mikdash: the Shofros verses, the simple delight, and the year to come

BEFORE WE READ

The third question, and the conclusion. Since the churban, "the Holy One has in His world only the four cubits of halachah" — Torah is the Mikdash now. Therefore the Shofros verses are said on a Shabbos Rosh Hashanah even in chutz la'aretz: through verses of Torah, we do — in likeness — what the shofar did in the Mikdash. The delight drawn is *taanug hapashut*, the simple delight of the Essence, of which the Rebbe Rashab wrote that it is like the day that is entirely Shabbos. And since all that is above is from you, every Jew has the power to draw even that, and to bring it down — to the whole world, to the true and complete redemption, when the shofar will sound on Shabbos in the Mikdash, in Yavneh, and perhaps everywhere.

And as it was in the Beis HaMikdash, so it is also in Torah. For "from the day the Beis HaMikdash was destroyed, the Holy One has in His world only the four cubits of halachah." *Berachos 8a. The maamar reads the Gemara at full strength: not that halachah is a consolation for the lost Mikdash, but that halachah is where the Mikdash's function — revelation lodged in the lowest — now takes place.* **And therefore we say the Shofros verses even on Rosh Hashanah that falls on Shabbos, even in chutz la'aretz: since Torah is the level of Mikdash (and the person who blows and who hears — "there is no free person except one who occupies himself with Torah," for through Torah study as it ought to be, the matter of freedom comes about in likeness of what existed when the Beis HaMikdash stood)** — *the parenthesis binds the person to the place: the Mikdash was a place of freedom, of a Jew standing unbound before G-d; the ben chorin of Avos 6:2 is the same standing, achieved through Torah. The footnote cites the Alter Rebbe's Shulchan Aruch that the mitzvah is essentially to hear, which is why the maamar names the hearer alongside the blower.* **therefore, through the recitation of the Shofros verses of Torah, we do (in likeness) that very thing which was done through tekias shofar in the Mikdash.** *The third question is answered, and the answer is astonishingly practical: on a Shabbos Rosh Hashanah, the verses in Musaf are not a memory of a shofar we cannot blow. They are a Torah-Mikdash in which the source of delights is drawn — the very thing the shofar in the Mikdash accomplished, done by the mouth of every Jew, everywhere.*

14 ז) וכמו שהי' בביהמ"ק, עד"ז הוא גם בתורה.
דמיום שחרב ביהמ"ק אין לו
15 להקב"ה בעולמו אלא ארבע אמות של הלכה
בלבד[70]. ולכן אומרים פסוקי
16 שופרות גם בר"ה שחל בשבת גם בחו"ל, דכיון
שתורה היא בחינת מקדש (ואדם
17 התוקע והשומע[71] הרי אין לך בן חורין אלא מי
שעוסק בתורה[72] (דע"י עסק התורה
18 כדבעי נעשה ענין החירות בדוגמת שהי' בזמן
שביהמ"ק הי' קיים)), לכן ע"י אמירת
19 פסוקי שופרות דתורה עושים (דוגמת) אותו
הענין שהי' נעשה ע"י תק"ש במקדש.

20 וזה נעשה בשמחה גדולה, כמבואר בהמשך יו"ט
של ר"ה שחל להיות בשבת לכ"ק
21 מו"ח אדמו"ר[73] שהכתרת המלך היא בשמחה
גדולה. ובחינת התענוג שממשיכים ע"י
22 תק"ש במקדש, ועד"ז ע"י פסוקי שופרות (גם
בחו"ל), היא בחינת תענוג הפשוט, ע"ד
23 המבואר בארוכה בהמשך יו"ט של ר"ה שחל
להיות בשבת לכ"ק אדמו"ר
24 (מהורש"ב)[74] בענין התענוג שהוא דוגמת בחינת
יום שכולו שבת ומנוחה לחיי
25 העולמים[75]. ומכיון דכל מה שלמעלה הכל הוא
ממך (כנ"ל מתורת הה"מ), לכן בכחו
26 של כל אחד מישראל לעשות לא רק כל הענינים
דהשתלשלות (גם ענינים הכי

עמ' תכה

1 נעלים), אלא שבכחו לעשות גם התענוג הפשוט,
ושזה יומשך גם למטה, מלוך על
2 העולם כולו בכבודך כו' ועד שידע כל פעול כי
אתה פעלתו, ועאכו"כ שיהי' מלך
3 ישראל (כולל) וגואלו, בגאולה האמיתית
והשלימה ע"י משיח צדקנו, שאז יתקעו גם
4 ביו"ט של ר"ה שחל להיות בשבת בביהמ"ק
ובירושלים[76] וי"ל דגם בכל מקום ומקום (כי
5 אז יתבטלו כל הענינים דגזירות), במהרה בימינו
ממש ובשמחה גדולה.

And this is done with great joy, as explained in the Frierdiker Rebbe's hemshech Yom Tov shel Rosh Hashanah shechal lihyos b'Shabbos, that the coronation of the king is with great joy. *Two hemshechim of this same title exist — the Rebbe Rashab's of 5666 and the Frierdiker Rebbe's of 5703 — and the maamar draws on both here: from 5703, that a coronation is joyous, not grim; from 5666, what kind of delight is at stake.* **And the level of delight drawn through tekias shofar in the Mikdash — and likewise through the Shofros verses (even in chutz la'aretz) — is the level of the *simple delight*, along the lines of what is explained at length in the Rebbe Rashab's hemshech Yom Tov shel Rosh Hashanah shechal lihyos b'Shabbos concerning the delight that is in likeness of "a day that is entirely Shabbos and rest, for life everlasting."** *Taanug hapashut — the delight of the Essence in itself, before any object; the delight of the World to Come, of which the last Mishnah of Tamid says it is a day wholly Shabbos. The maamar's ladder reaches its top: innate Shabbos delight; Israel-made Shabbos delight; the source of delights; and now that source is named as the simple delight, the Essence's own.* **And since "all that is above is from you" (as above, from the teaching of the Maggid), therefore it is in the power of every single Jew to effect not only all the matters of Hishtalshelus (even the loftiest matters), but it is in his power to effect even the simple delight — and that it be drawn down below as well: "Reign over the entire world in Your glory... until every made thing shall know that You made it";** *the Maggid's teaching, used for the third and final time, now reaches past the entire order of worlds to the Essence's own delight, and then insists on the descent: to Asiyah, to the made thing, per ois dalet;* **and all the more that there should be "the King of Israel (as a whole) and his Redeemer" — in the true and complete redemption through Moshiach Tzidkeinu, when they will blow even on the Yom Tov of Rosh Hashanah that falls on Shabbos, in the Beis HaMikdash and in Yavneh — and it may be said, in every single place as well (for then all matters of decrees will be nullified) — speedily in our days, actually, and with great joy.** *The maamar ends where the Mishnah began. In the Mikdash they blew; after the churban, in Yavneh; in the redemption, the Rebbe adds, everywhere — because the safeguard that silenced the shofar in the medinah was a decree, and decrees have no place in a world where the source of delights has been drawn into every stone. Until then, on*

this Shabbos, the Shofros verses are the Mikdash, and the coronation is done with great joy.

DEEP DIVE

Taanug hapashut and the day that is entirely Shabbos

The Rebbe Rashab's hemshech of 5666 (pp. 544–545 in the standard edition) describes a delight that is *pashut*, simple — not the delight in this or that, but the Essence's delight in itself, the delight the Mishnah in Tamid calls "a day that is entirely Shabbos and rest for life everlasting." It is beyond even the source of delights as that source relates to particulars; it is delight with no object at all. The maamar's final claim is that *this* is what the Mikdash shofar drew, and what the Shofros verses draw now — and that its descent is the content of the redemption: a world in which the simple delight is present in every made thing. In the language of ois dalet: Shabbos now sustains the worlds from the letters of thought; the redemption sustains them from the simple delight above thought. The shofar on Shabbos in the rebuilt Mikdash is that world's coronation.

DEEP DIVE

Torah as Mikdash after the churban

Berachos 8a: since the churban, the Holy One has "only the four cubits of halachah." The plain sense is a lament; the Chassidic reading is a relocation. The Mikdash was the place where the highest was clothed in the lowest — the Shechinah in stone. Halachah is the same structure: the Divine will, infinite, clothed in the ruling about a lost object or a disputed wall. Therefore what required the Mikdash can be done through Torah, and the maamar's application is exact: verses of Torah recited in Musaf on a Shabbos Rosh Hashanah are a Mikdash-act, drawing the source of delights, wherever a Jew stands — "even in chutz la'aretz." The parenthesis on בן חורין adds the human side: the one who occupies himself with Torah stands as free before G-d as a Jew in the courtyard of the Mikdash. The mouth that says the verses is the shofar; the room in which they are said is the Mikdash.

IN AVODAH · ROSH HASHANAH 5787

Musaf on Shabbos is the Mikdash. This is the maamar's gift to a year like this one. On Shabbos, Rosh Hashanah 5787, when the shofar is not blown, the ten Shofros verses in Musaf are not consolation; per this maamar they draw, in likeness, exactly what the shofar drew in the Mikdash — the simple delight of the Essence. So say them as a shofar: standing, aloud, slowly, every verse, and with great joy (the Frierdiker Rebbe: a coronation is joyous). And the closing word of the maamar is the closing avodah: the shofar blown everywhere on a Shabbos Rosh Hashanah is the redemption. Ask for it, out loud, in the last line of Shofros.

SUMMARY

Third answer, and conclusion. Torah is the Mikdash since the churban ("four cubits of halachah"); therefore the Shofros verses, said on Shabbos even in chutz la'aretz, do in likeness what the shofar did in the Mikdash — draw the source of delights, now named as the simple delight of the Essence, the delight of the day that is entirely Shabbos. This is done with great joy. And since all that is above is from you, every Jew can draw even that, and bring it down to the whole world — to the true and complete redemption, when the shofar will sound on a Shabbos Rosh Hashanah in the Mikdash, in Yavneh, and perhaps everywhere.

In avodah: this Rosh Hashanah

Shabbos and Sunday, 1–2 Tishrei 5787 — the practical program the maamar implies, gathered from the sidebars. Editorial; the maamar governs.

Day one — Shabbos, no shofar

01 **Receive what is ready-made.** The delight the shofar would have produced is already here, complete, because it is Shabbos (ois gimmel). Do not spend the morning missing the shofar. Eat the seudah as a coronation meal; let וקראת לשבת עונג be the first day's tekiah.

02 **Make the Shabbos, do not only have it.** There is a stratum Israel add by avodah (ois gimmel). One deliberate act of oneg with intent — a niggun at the table, a Torah thought said aloud — is that stratum.

03 **Say the Shofros verses as a shofar.** Per ois zayin, the ten verses of Shofros in Musaf draw, in likeness, what the shofar drew in the Mikdash. Stand; say every verse aloud and slowly; at ובקול שופר עליהם הופעת know that this line is the source of delights described; at שומע קול תרועת עמו ישראל ברחמים let one wordless moment happen — the prince's cry.

04 **Do it with joy.** The Frierdiker Rebbe: a coronation is with great joy (ois zayin). A Shabbos Rosh Hashanah Musaf said mournfully has misread the day.

05 **Prove ois dalet on yourself.** The awe of Shabbos is on the am ha'aretz so that he cannot lie. Choose one ordinary honesty for the day and keep it flawlessly; that is Shabbos reaching Asiyah, and you will have felt it.

Day two — Sunday, the shofar

06 **New, not again.** Before the tekios, name silently one thing that is different about your life this year, and ask that the coronation address it (ois alef, Baal Shem Tov). A shofar heard by the person you are now is a new shofar.

07 **Trust the dread.** If the tekiah gedolah tightens your chest, that is the source of delights meeting you, not an obstacle to it (ois hei). Do not manufacture sweetness.

08 **One deed into the sound.** שפרו מעשיכם is plural: the shofar distributes itself into your deeds. Choose one specific deed of 5787 you want beautified, and hear the shofar blown into it (ois hei).

09 **Look down as well as up.** The shofar carries delight to Asiyah, the made thing (ois dalet). Bring one ordinary place in your life — work, kitchen, a hard relationship — into the sound.

10 **Come in plain clothes.** Not the self you would like to present, but the one who stood at Sinai; per the Berditchever that garment *is* the shofar (ois vav).

Through the year

11 **Twelve valves.** The head's new vitality reaches the year through the Rashei Chadashim (ois beis). On each Rosh Chodesh, check one thing: is the coronation's freshness reaching this month's mitzvos, or have they become an old edict? If the latter, ois beis says the fix is at the head: re-enter the coronation.

12 **Ask for the shofar everywhere.** The maamar's last line: in the redemption they will blow on a Shabbos Rosh Hashanah in the Mikdash, in Yavneh, and perhaps everywhere. Ask for it in the last line of Shofros, and mean the "everywhere."

Glossary

אתערותא דלתתא / דלעילא	isarusa dilesata / dile'eila	Arousal from below / from above. The Zohar's axiom that human action initiates a corresponding divine movement; the maamar's first principle.
רמ"ח אברין דמלכא	ramach eivarin d'malka	The 248 positive commandments as the 248 "limbs of the King" (Tikkunei Zohar; Tanya 4, 23) — vessels of Z"A filled and enlarged by mitzvos done by a soul in a body.
ז"א (זעיר אנפין)	Z"A, Zeir Anpin	The six emotive sefiros of Atzilus as a complete "figure"; the locus of "the shofar above."
דע מה למעלה ממך	da mah lema'alah mimach	Avos 2:1, read by the Maggid as "know that what is above is from you"; invoked three times in the maamar.
תקעו בחודש שופר	tik'u bachodesh shofar	Tehillim 81:4, the Rosh Hashanah psalm. The Baal Shem Tov reads the misplaced *bachodesh* as "blow newly": the tekios must be new each year.
כחדשים / חדשים ממש	kachadashim / chadashim mamash	"As if new" (Shulchan Aruch 61:2) and "actually new" (Rashi, Ki Savo 26:16) — two grades of newness in mitzvos.
תמליכוני עליכם	tamlichuni aleichem	"Crown Me over you" (Rosh Hashanah 16a) — the content of the shofar as coronation; the mitzvos are decrees whose quality follows the coronation.
ראש השנה (ולא תחלת השנה)	Rosh, not techilah	The head that contains all the year's days, not merely its first day; why the shofar's newness seeds every mitzvah.
מקדשא וקיימא	mekadsha v'kayma	Shabbos is "sanctified and standing" (Beitzah 17a) — holy of itself, unlike the festivals which Israel sanctify.
מן המוכן	min hamuchan	Ready-made; present without human avodah — the status of delight on Shabbos, which pre-empts the shofar's work.
ויכולו	vayechulu	"Were completed" (Bereishis 2:1), read by the Tzemach Tzedek as completeness: the innate Shabbos delight is whole.
שפרו מעשיכם / אמרי שפר	shapru / imrei shefer	The root of *shofar* as pleasingness, beauty — hence the shofar is the instrument of taanug.
בי"ע	BY"A	Beriah, Yetzirah, Asiyah — the three created worlds, named by the Rosh Hashanah prayer as neshamah be'apo, yatzur, pa'ul.
אותיות הדיבור / המחשבה	letters of speech / thought	The mode in which the divine utterances sustain the worlds on weekdays (outward, coarse) versus Shabbos (inward, refined).

תענוג	taanug	Delight; in Chassidus the highest soul-power, above will; above, the deepest layer of divine relation to creation.
גילוי התענוג	giluy hataanug	Revealed delight: delight that has taken form and entered the will; uniform across all mitzvos.
מקור התענוגים	mekor hataanugim	The source of delights: above form and feeling; individuates — gives each thing its own delight. The shofar's level.
חרדה	charadah	Dread; the creature's response to the source, since only revealed delight can be felt. The shofar's signature.
אנא נפשי כתבית יהבית	ana nafshi ksavis yehavis	Shabbos 105a on *Anochi*: "I, My very self, wrote and gave" — the Essence in the giving at Sinai.
חוזרים לקדמותם	chozrim lekadmusam	On Rosh Hashanah all things return to their primordial state and must be renewed from the Essence (Siddur im Dach).
קול פשוט / לבושים פשוטים	simple voice / plain garments	The two parables of Hemshech V'Kacha 5637: the bond with the King renewed by what is below expression.
בהתלבשות באבנים	revelation in the stones	The Mikdash as the place where G-dliness was clothed in the very masonry; why only there the source could be drawn.
ארבע אמות של הלכה	four cubits of halachah	Berachos 8a: since the churban, Torah is where the Mikdash's function lives; hence Shofros verses act as the Mikdash shofar.
תענוג הפשוט	taanug hapashut	The simple delight of the Essence in itself (Hemshech 5666), like "a day that is entirely Shabbos" (Tamid, end); the maamar's summit.
שטורעם	shturem	Yiddish: storm, urgency. The full force of the shofar-mitzvah, which is lower on a Shabbos Rosh Hashanah.

The maamar's footnote apparatus

All 76 footnotes transcribed as printed at the foot of each source page, keyed to the page on which each is printed. ‡ marks a locator flagged for spot-check against the cited edition before wider circulation.

FN	AS PRINTED	REFERENCE	STATUS	NOTE
1 תכא	משנה ר"ה רפ"ד (כט, ב).	Mishnah, Rosh Hashanah beginning of ch. 4 (29b).	VERIFIED	Rosh Hashanah 4:1: "Yom tov of Rosh Hashanah that fell on Shabbos — in the Mikdash they would blow, but not in the medinah."
2 תכא	דערב ר"ה הוא יום הולדת שלו („היום יום" כט אלול, ערב ר"ה. ועוד).	Erev Rosh Hashanah is his birthday (Hayom Yom, 29 Elul, Erev R"H; and elsewhere).	VERIFIED	The Tzemach Tzedek was born 29 Elul 5549; Hayom Yom entry for 29 Elul.
3 תכא	נדפס באוה"ת ר"ה (כרך ה) ע' ב'קט ואילך. וראה גם ד"ה להבין המשנה בלקו"ת ר"ה (נו, א ואילך) ובסידור (עם דא"ח) שער התקיעות (רמ, ג ואילך). המשך יו"ט של ר"ה תרס"ו. תש"ג. ועוד.	Printed in Ohr HaTorah, Rosh Hashanah (vol. 5) p. 2109 ff. See also d"h Lehavin HaMishnah in Likkutei Torah, Rosh Hashanah 56a ff., and in the Siddur (im Dach), Shaar HaTekios 240c ff.; Hemshech Yom Tov shel R"H 5666; 5703; and elsewhere.	AS CITED	Ohr HaTorah pagination (ב'קט = 2109) reproduced as printed. This is the base maamar of the Tzemach Tzedek on which the entire discourse is built.
4 תכא	פינחס כט, א.	Bamidbar (Pinchas) 29:1.	VERIFIED	"יום תרועה יהיה לכם".
5 תכא	כ"ה באוה"ת שם. וברד"ה זה תרנ"ט, תרס"ה, תש"ג ועוד: איך דחו. ובסידור שם: איך הי' כח ביד חכמים לעקור.	So in Ohr HaTorah there. In the opening of this d"h in 5659, 5665, 5703 and elsewhere: "how did they set aside." In the Siddur there: "how had the Sages the power to uproot."	AS CITED	Records the textual variants of the question across editions.
6 תכא	כמסקנת הגמרא (בבלי) בר"ה שם.	As the conclusion of the Gemara (Bavli), Rosh Hashanah there.	VERIFIED	Rosh Hashanah 29b, Rabbah's reason: שמא יעבירנו ד' אמות ברשות הרבים.
7 תכא	אוה"ת שם.	Ohr HaTorah there.	AS CITED	
8 תכא	ראה גם המשך תרס"ו בתחלתו.	See also Hemshech 5666 at its beginning.	AS CITED	Hemshech Yom Tov shel Rosh Hashanah 5666 of the Rebbe Rashab (the opening of Hemshech Samach Vov).
9 תכא	בהר כה, יח.	Vayikra (Behar) 25:18.	VERIFIED	"ועשיתם אותם".
10 תכא	זח"ג קיג, א. וראה הגהות הרח"ו לזהר שם. לקו"ת שלח מה, ב. ובכ"מ.	Zohar III 113a; see the glosses of R. Chaim Vital to the Zohar there; Likkutei Torah, Shelach 45b; and elsewhere.	AS CITED	The reading אתם כתיב — "you have made Me, as it were."

11 תכא	ראה תקו"ז תיקון ל' (עד, סע"א), הובא בתניא פ"ד. רפכ"ג. ועוד.	See Tikkunei Zohar, Tikkun 30 (74a end); cited in Tanya ch. 4 and beginning of ch. 23; and elsewhere.	VERIFIED	Tanya chs. 4 and 23 cite רמ"ח פיקודין אינון רמ"ח אברין דמלכא; Tikkunei Zohar folio reproduced as printed.
12 תכא	ראה קו"א בתניא ד"ה להבין מ"ש בפע"ח (קנה, ב): שכל המצוות לתקן רמ"ח אברי ז"א. וראה תו"א מקץ לה, ד. לה, ג. יתרו סז, ד ואילך. המשך יו"ט של ר"ה תש"ג פ"ה. ובכ"מ.	See Kuntres Acharon in Tanya, d"h Lehavin mah shekasuv b'Pri Etz Chayim (155b): that all the mitzvos are to rectify the 248 limbs of Z"A. See Torah Ohr, Mikeitz 35d; 35c; Yisro 67d ff.; Hemshech Yom Tov shel R"H 5703 ch. 5; and elsewhere.	AS CITED	Torah Ohr locators reproduced exactly as printed ("לה, ד. לה, ג."); flag for spot-check against the printed Torah Ohr before wider circulation. ‡
13 תכא	אחרי יח, ה. וראה לקו"ת תצא מ, רע"ג. שה"ש ב, א.	Vayikra (Acharei) 18:5; see Likkutei Torah, Teitzei 40c top; Shir HaShirim 2a.	VERIFIED	Verse verified; Likkutei Torah locators as cited.
14 תכב	תהלים פא, ד. ולהעיר, אשר מזמור זה הוא שירו של יום ר"ה (ר"ה ל, ב).	Tehillim 81:4. Note that this psalm is the Song of the Day for Rosh Hashanah (Rosh Hashanah 30b).	VERIFIED	"תקעו בחודש שופר"; Psalm 81 as R"H shir shel yom, Rosh Hashanah 30b.
15 תכב	כתר שם טוב (הוצאת קה"ת) סקי"ט (טז, א). סרנ"ו (לה, א).	Kesser Shem Tov (Kehot ed.) §119 (16a); §256 (35a).	AS CITED	The Baal Shem Tov's diyuk on תקעו בחודש שופר.
16 תכב	לקו"א להה"מ (הוצאת קה"ת) סקצ"ח (נ, סע"ג). או"ת קיב, ב (בהוצאת קה"ת תש"מ ואילך — סת"פ).	Likkutei Amarim of the Maggid (Kehot ed.) §198 (50c end); Ohr Torah 112b (Kehot ed. 5740 ff.: §480).	AS CITED	
17 תכב	אבות פ"ב מ"א.	Avos 2:1.	VERIFIED	"דע מה למעלה ממך".
18 תכב	שו"ע (ודאדה"ז) או"ח סס"א ס"ב. וראה פרש"י עה"פ ואתחנן ו, ו. מספרי שם.	Shulchan Aruch (and of the Alter Rebbe), Orach Chaim §61:2. See Rashi on Devarim (Va'eschanan) 6:6, from the Sifri there.	VERIFIED	OC 61:2: לא יהיו בעיניך כדיוטגמא ישנה אלא כחדשה; Rashi Devarim 6:6.
19 תכב	פרש"י עה"פ תבוא כו, טז (וראה לקו"ש חכ"ד ע' 193 הע' 40).	Rashi on Devarim (Tavo) 26:16 (see Likkutei Sichos vol. 24 p. 193 n. 40).	VERIFIED	Rashi 26:16: בכל יום יהיו בעיניך חדשים; LS locator as cited.
20 תכב	וראה גם לקמן ד"ה אדון עולם ס"ב בתחלתו.	See also below, d"h Adon Olam §2 at its beginning.	AS CITED	Cross-reference to the companion maamar in this kovetz (not included in the uploaded pages).
21 תכב	לקו"ת תבוא מא, ג. נצבים מז, א. ר"ה נח, א. עט"ר שער ר"ה בתחלתו. ובכ"מ.	Likkutei Torah, Tavo 41c; Nitzavim 47a; Rosh Hashanah 58a; Ateres Rosh, Shaar Rosh Hashanah at its beginning; and elsewhere.	AS CITED	Why it is called "Rosh" HaShanah and not "Techilas" HaShanah.
22 תכב	ר"ה טז, א. לד, ב.	Rosh Hashanah 16a; 34b.	VERIFIED	"אמרו לפני מלכיות כדי שתמליכוני עליכם... ובמה בשופר".

23 תכב	ראה מכילתא (וילˇש) עה"פ יתרו כ, ג. פרש"י עה"פ אחרי יח, ב. וראה המשך יו"ט של ר"ה תש"ג פכ"ז (סה"מ תש"ג ע' 69).	See Mechilta (and Yalkut Shimoni) on Shemos (Yisro) 20:3; Rashi on Vayikra (Acharei) 18:2; see Hemshech Yom Tov shel R"H 5703 ch. 27 (Sefer HaMaamarim 5703 p. 69).	VERIFIED	Mechilta Bachodesh 6: קבלו מלכותי ואחר כך אקבל גזירותי; Rashi Acharei 18:2. Hemshech locator as cited.
24 תכב	תפלת מוסף דר"ה.	Musaf of Rosh Hashanah.	VERIFIED	"מלוך על העולם כולו בכבודך".
25 תכב	סי' יד.	§14.	VERIFIED	Igeres HaKodesh §14: בכל ר"ה יורד אור חדש שלא היה מאיר עדיין מעולם.
26 תכב	בתחלתו (ג, ב). וראה גם לקו"ת ר"ה שם.	At its beginning (3b). See also Likkutei Torah, Rosh Hashanah there.	AS CITED	Ateres Rosh of the Mitteler Rebbe.
27 תכג	בהבא לקמן — ראה אוה"ת שבהערה 3.	For what follows — see Ohr HaTorah cited in note 3.	AS CITED	
28 תכג	ראה גם לקו"ת ר"ה נז, א. סידור (עם דא"ח) רמג, א.	See also Likkutei Torah, Rosh Hashanah 57a; Siddur (im Dach) 243a.	AS CITED	
29 תכג	ברכות מט, א.	Berachos 49a.	VERIFIED	ישראל דקדשינהו לזמנים.
30 תכג	ביצה יז, א.	Beitzah 17a.	VERIFIED	שבת מקדשא וקיימא.
31 תכג	תשא לא, טז.	Shemos (Tisa) 31:16.	VERIFIED	"לעשות את השבת".
32 תכג	יתרו שם, ח.	Shemos (Yisro) 20:8.	VERIFIED	"זכור את יום השבת לקדשו".
33 תכג	ד"ה את שבתותי ה'ש"ת פ"ב — סה"מ ה'ש"ת ע' 81 ואילך (ולהעיר גם מלקו"ת בהר רד"ה את שבתותי — מא, א). וראה שם פ"ד — ס"ע 85 ואילך (ובכ"מ), שבפרטיות יש ג' מדריגות בשבת.	D"h Es Shabsosai 5700 ch. 2 — Sefer HaMaamarim 5700 p. 81 ff. (note also Likkutei Torah, Behar, opening of d"h Es Shabsosai — 41a). And see there ch. 4 — end of p. 85 ff. (and elsewhere), that in detail there are three levels in Shabbos.	AS CITED	Frierdiker Rebbe, 5700.
34 תכג	שבת קיח, א.	Shabbos 118a.	VERIFIED	כל המענג את השבת (118a–b).
35 תכג	ישעי' נח, יג.	Yeshayah 58:13.	VERIFIED	"וקראת לשבת עונג".
36 תכג	בראשית ב, א.	Bereishis 2:1.	VERIFIED	"ויכולו השמים והארץ וכל צבאם".
37 תכג	אוה"ת ד"ה ויכולו (בראשית מב, ב ואילך. שם כרך ג תקח, ב ואילך).	Ohr HaTorah, d"h Vayechulu (Bereishis 42b ff.; ibid. vol. 3, 508b ff.).	AS CITED	

38 תכג	ראה גם לקו"ת ר"ה, נו, ד ואילך. סידור (עם דא"ח) רמב, ג ואילך.	See also Likkutei Torah, Rosh Hashanah 56d ff.; Siddur (im Dach) 242c ff.	AS CITED	
39 תכג	שבהערה 3 (ע' ב'קי).	Cited in note 3 (p. 2110).	AS CITED	
40 תכג	ויק"ר פכ"ט, ו. מדרש תהלים פא, ד.	Vayikra Rabbah 29:6; Midrash Tehillim 81:4.	VERIFIED	Vayikra Rabbah 29:6 on תקעו בחודש שופר — שפרו מעשיכם; Midrash Tehillim as cited.
41 תכג	ויחי מט, כא.	Bereishis (Vayechi) 49:21.	VERIFIED	"הנותן אמרי שפר".
42 תכד	ועד"ז במשנת חסידים מס' ליל ר"ה פ"ח מ"ב. — הובאו בלקו"ת שלח מז, א.	And similarly in Mishnas Chassidim, Maseches Leil R"H 8:2. — Cited in Likkutei Torah, Shelach 47a.	AS CITED	Siddur HaArizal on the three verbs פעול / יצור / נשמה באפו.
43 תכד	לקו"ת שי"ש סו, ג. המשך יו"ט של ר"ה תש"ג פס"ז. ובכ"מ.	Likkutei Torah, Shir HaShirim 66c; Hemshech Yom Tov shel R"H 5703 ch. 67; and elsewhere.	AS CITED	Weekday chayus from letters of speech; Shabbos chayus from letters of thought.
44 תכד	ויתירה מזו, ששבת פועל שינוי (לא רק בטבע דישראל, אלא) גם בסמבטיון (ב"ר פי"א, ה. תנחומא תשא לג. וראה גם סנהדרין סה, ב ובפרש"י שם ד"ה סבטיון יוכיח), גשם העולם.	And more than this: Shabbos effects a change (not only in the nature of a Jew but) even in the Sambatyon (Bereishis Rabbah 11:5; Tanchuma Tisa 33; see also Sanhedrin 65b and Rashi there s.v. Sabatyon yochiach) — the physicality of the world.	VERIFIED	Bereishis Rabbah 11:5 and Sanhedrin 65b on the Sambatyon resting on Shabbos; Tanchuma locator as cited.
45 תכד	ירושלמי דמאי רפ"ד. רמב"ם הל' מעשר רפי"ב. וראה לקו"ש חי"ד ע' 1038 הערה 24.	Yerushalmi Demai beginning of ch. 4; Rambam, Hilchos Maaser beginning of ch. 12; see Likkutei Sichos vol. 14 p. 1038 n. 24.	VERIFIED	Yerushalmi Demai 4:1 and Rambam Maaser 12:1 — an am ha'aretz is believed on Shabbos because אימת שבת עליו; LS locator as cited.
46 תכד	ראה גם לקו"ת ר"ה נז, ב ואילך. סידור (עם דא"ח) רמג, סע"א ואילך.	See also Likkutei Torah, Rosh Hashanah 57b ff.; Siddur (im Dach) 243a end ff.	AS CITED	
47 תכד	ויתירה מזו, שהוא למעלה גם מבחינת מתנה דשבת, כמבואר באוה"ת שבהערה 3 בסיום המאמר (ע' ב'קיד).	And more than this: it is higher even than the level of "the gift" of Shabbos, as explained in Ohr HaTorah cited in note 3, at the conclusion of the maamar (p. 2114).	AS CITED	מתנה טובה יש לי בבית גנזי (Shabbos 10b) — the Tzemach Tzedek places the Mikdash-shofar level above even this.
48 תכד	ס"ד (ע' ב'קיא ואילך).	§4 (p. 2111 ff.).	AS CITED	In the Tzemach Tzedek's maamar (note 3).
49 תכה	לקו"ת שלח מ, א. עט"ר דרוש לעשי"ת נח, סע"ב ואילך. המשך תרס"ו ע' נו. ועוד.	Likkutei Torah, Shelach 40a; Ateres Rosh, Derush for Aseres Yemei Teshuvah 58b end ff.; Hemshech 5666 p. 56; and elsewhere.	AS CITED	Sources placing the particular kavanah of each mitzvah below the general kavanah.
50 תכה	התיווך בזה — ראה לקמן ד"ה אדון עולם ס"ה.	For the reconciliation — see below, d"h Adon Olam §5.	AS CITED	The companion maamar resolves the apparent contradiction; not included in the uploaded pages.

51 תכה	פ"ב ופ"ד.	Chs. 2 and 4.	AS CITED	Of the Tzemach Tzedek's maamar (note 3).
52 תכה	עמוס ג, ו.	Amos 3:6.	VERIFIED	"אם יתקע שופר בעיר ועם לא יחרדו".
53 תכה	ולהעיר, שזהו אחד מטעמי תק"ש בר"ה — רס"ג, הובא באבודרהם בטעמי התקיעות (ענין השביעי). וראה טור (ונ"כ) או"ח ר"ס תקפא: השלמה לשו"ע אדה"ז או"ח שם: אוה"ת נצבים ע' א'רפ ואילך — בנוגע לתק"ש בחודש אלול.	Note that this is one of the reasons for shofar on R"H — R. Saadiah Gaon, cited in Abudraham in the reasons for the tekios (the seventh reason). See Tur (and commentaries) OC beginning of §581; Hashlamah to Shulchan Aruch HaRav OC there; Ohr HaTorah Nitzavim p. 1280 ff. — regarding shofar in the month of Elul.	VERIFIED	R. Saadiah Gaon's ten reasons are preserved in Abudraham, Seder Tefillos Rosh Hashanah; Tur OC 581 opens with Elul shofar. Ohr HaTorah locator as cited.
54 תכה	יתרו יט, טז. — ולהעיר שזהו אחד מטעמי תק"ש בר"ה — רס"ג הובא באבודרהם שם (הענין השלישי), הובא להלן בפנים.	Shemos (Yisro) 19:16. — Note that this is one of the reasons for shofar on R"H — R. Saadiah Gaon cited in Abudraham there (the third reason), cited below in the body.	VERIFIED	"וקול שופר חזק מאד ויחרד כל העם".
55 תכה	יתרו כ, טו.	Shemos (Yisro) 20:15.	VERIFIED	"ויראו העם וינועו ויעמדו מרחוק" — 20:15 in the printed numbering used here (20:18 in editions that count the Decalogue differently).
56 תכה	תפלת מוסף דר"ה (ברכת שופרות).	Musaf of Rosh Hashanah (the blessing of Shofros).	VERIFIED	"ובקול שופר עליהם הופעת".
57 תכה	שבת קה, א (ע"פ גירסת העין יעקב). וראה לקו"ת שלח מח, סע"ד. אוה"ת יתרו ע' תתקא ואילך.	Shabbos 105a (per the reading of the Ein Yaakov); see Likkutei Torah, Shelach 48d end; Ohr HaTorah Yisro p. 901 ff.	VERIFIED	אנכי — אנא נפשי כתבית יהבית, Shabbos 105a; the Ein Yaakov reading noted as printed.
58 תכו	ראה שבת פח, ב. בשבת שם „יצתה", אבל בתניא (רפל"ד. פל"ו) ובכ"מ הובא „פרחה". וראה שמו"ר פכ"ט, ד. שהש"ר פ"ה, טז (ג).	See Shabbos 88b. In Shabbos there the reading is "yatzsah," but in Tanya (beginning of ch. 34; ch. 36) and elsewhere it is cited as "parchah." See Shemos Rabbah 29:4; Shir HaShirim Rabbah 5:16 (3).	VERIFIED	Shabbos 88b: על כל דיבור ודיבור...; יצתה נשמתן Tanya ch. 36: פרחה נשמתן.
59 תכו	ראה סידור (עם דא"ח) רמו, א-ב.	See Siddur (im Dach) 246a–b.	AS CITED	
60 תכו	נצבים כט, ט-יא. וראה לקו"ת נצבים מד, א-ב.	Devarim (Nitzavim) 29:9–11; see Likkutei Torah, Nitzavim 44a–b.	VERIFIED	"אתם נצבים היום... לעברך בברית ה' אלקיך".
61 תכו	לקו"ת שם. וראה גם לקו"ת ר"פ תבוא (מא, ג), מרמ"ז לזח"ב לב, ב. וראה גם זח"ג רלא, א. פענח רזא ס"פ נצבים.	Likkutei Torah there; see also Likkutei Torah beginning of Tavo (41c), from the Ramaz on Zohar II 32b; see also Zohar III 231a; Paaneach Raza end of Nitzavim.	AS CITED	"Hayom" of Atem Nitzavim = Rosh Hashanah.

62 תכו	תרל"ז, פ"ע. וראה לקמן ד"ה אדון עולם ס"ח ואילך.	5637, ch. 70; see below d"h Adon Olam §8 ff.	AS CITED	Hemshech V'Kacha 5637 of the Rebbe Maharash.
63 תכו	מספר קדושת לוי (ר"ה צו, א).	From Sefer Kedushas Levi (Rosh Hashanah 96a).	AS CITED	
64 תכו	ראה סה"ש ה'ש"ת ע' 115. וראה גם לקמן ד"ה אדון עולם ס"י.	See Sefer HaSichos 5700 p. 115; see also below d"h Adon Olam §10.	AS CITED	
65 תכו	ראה אגה"ק סי"ד.	See Igeres HaKodesh §14.	VERIFIED	As in note 25.
66 תכו	יתרו יט, יט.	Shemos (Yisro) 19:19.	VERIFIED	"ויהי קול השופר".
67 תכז	ישעי' מד, ו.	Yeshayah 44:6.	VERIFIED	"מלך ישראל וגואלו".
68 תכז	בהבא לקמן ראה אוה"ת שבהערה 3 פ"ז (ע' ב'קיד).	For what follows see Ohr HaTorah cited in note 3, ch. 7 (p. 2114).	AS CITED	
69 תכז	ראה אוה"ת ויצא קעח, ב. סה"מ תרפ"ז ע' פד.	See Ohr HaTorah Vayeitzei 178b; Sefer HaMaamarim 5687 p. 84.	AS CITED	
70 תכז	ברכות ח, א.	Berachos 8a.	VERIFIED	'אין לו להקב"ה בעולמו אלא ד אמות של הלכה בלבד.
71 תכז	ראה שו"ע אדה"ז או"ח סתקפ"ה ס"ד: קודם שיתקע יברך כו' לשמוע קול שופר כו' לפי שהתקיעה אינה עיקר המצוה אלא שמיעת קול שופר הוא עיקר המצוה כו'.	See Shulchan Aruch HaRav OC §585:4: before blowing he recites the blessing "...to hear the sound of the shofar..." because the blowing is not the essence of the mitzvah; hearing the sound of the shofar is the essence of the mitzvah.	AS CITED	Siman 585 is the siman of the shofar blessing; wording reproduced as printed.
72 תכז	אבות פ"ו מ"ב.	Avos 6:2.	VERIFIED	אין לך בן חורין אלא מי שעוסק בתלמוד תורה.
73 תכז	תש"ג, רפ"ב.	5703, beginning of ch. 2.	AS CITED	Hemshech Yom Tov shel R"H 5703 of the Frierdiker Rebbe.
74 תכז	תרס"ו ע' תקמד-ה.	5666 pp. 544–545.	AS CITED	Hemshech Samach Vov of the Rebbe Rashab.
75 תכז	תמיד בסופה.	Tamid, at its end.	VERIFIED	Tamid 33b: יום שכולו שבת ומנוחה לחיי העולמים.
76 תכח	ראה משנה ר"ה רפ"ד (כט, ב).	See Mishnah Rosh Hashanah beginning of ch. 4 (29b).	VERIFIED	After the churban R. Yochanan ben Zakkai instituted blowing wherever there is a beis din; "in Yavneh."

Reshimu, Atzmut OS, and how these editions are made

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RESHIMU

Reshimu builds runtime governance infrastructure for autonomous AI agents. The product is a set of gates an agent's output must pass before it becomes an action: a *scope gate* that holds the agent inside the boundary it was given, an *entity-grounding gate* that refuses claims not traceable to a real source, an *irreversibility gate* that stops and escalates before an act that cannot be undone, and a *hand-off gate* that decides when a human must be in the loop. The gates are deterministic. No language model sits in the evaluator seat, because a model cannot be the judge of the call it is about to make.

ATZMUT OS

Atzmut OS is the layer above the gates: it records what an agent was asked to do, what it did, which gate fired, what was escalated to a person, and what that person decided. It is the audit trail that makes an agent's work reviewable after the fact instead of merely plausible in the moment.

Why this work and this text belong together

An AI that writes about Torah fails in exactly the way an unattended agent fails: fluently. It produces a citation shaped like a citation, a Hebrew phrase shaped like the phrase, a source chain that reads correctly and points nowhere. A fluent fabrication in matters of Torah is not a formatting error; it is a misattribution, and a misattribution is a substantive wrong. So the same discipline the gates apply to an agent is applied here to the text.

The method, in the order it runs

1. **The printed page is the only source.** The scan is rasterized to high-resolution images and cropped into tight bands, one band per printed line. The Hebrew is transcribed from those images line by line. Nothing is reconstructed from memory, and no Hebrew is generated — if a word cannot be read, it is not written.
2. **Printed line breaks are preserved,** so that a reference to a page and line points at the same words in this edition and in the sefer.
3. **Every footnote is reproduced as printed,** collected in one apparatus at the back, and classified: `VERIFIED` where the citation was confirmed, `AS CITED` where a real source is reproduced as the printing gives it with an internal locator not independently checked here. Where the printing appears to contain a slip it is reproduced and flagged (‡), never silently corrected.
4. **Elucidation is typographically separated from translation.** Bold renders the Hebrew's own words; lighter italic is editorial. The reader can always see where the maamar stops and the explanation starts.
5. **Nothing is asserted above the confidence it was checked at.** Unverified claims are labelled or left out. Silence is preferred to a confident guess.

The corpus side of this work is published as **OpenChassidus** — a federated, source-verified body of Chassidic text and synthesis. Comments, corrections, and requests for a particular maamar are welcome at shimon@reshimu.ai.

Colophon

SOURCE

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ELUCIDATION

Translation, interwoven elucidation, deep-dive commentary, avodah sidebars, diagrams, glossary and summaries prepared for this edition. They are editorial, marked as such throughout, and carry no authority beyond themselves.

VERIFICATION

Every citation in the apparatus is classified VERIFIED or AS CITED; no locator has been corrected by guesswork, and one (fn. 12, Torah Ohr locators) is flagged ‡ for spot-check.

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