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

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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

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> A reading edition. The full Hebrew of the maamar opposite an English rendering with the teaching woven in, a key point and an avodah sidebar for each section, a Shabbos-table dvar Torah, and a one-page summary.

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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.

How to read this edition

Bold type renders the Hebrew words themselves. *Lighter italic is the teaching woven in* — a gloss, a mechanism spelled out, a source named. Read only the bold and you have the maamar; read both and you have the maamar taught. Hebrew is on the right, English on the left; the Hebrew flows as prose and is complete. Each section carries a key point and an avodah sidebar for Rosh Hashanah 5787, which falls on Shabbos exactly as it did in 5743, the year this maamar was said.

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

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**

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

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

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.*

KEY POINT

Every mitzvah below produces something above. The shofar you hear is the cause of "the shofar above." So the question is never "why no shofar on Shabbos?" but "how is the shofar above produced on Shabbos?"

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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?

SECTION 2

אות א (המשך)

“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.

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

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.*

KEY POINT

The Baal Shem Tov reads Psalm 81 as *blow newly*. The shofar above is re-made every year; only a new shofar below can make it.

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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

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.*

ב) והנה כמו שהוא במצות תק"ש דר"ה שבכל שנה שהוא באופן חדש, עד"ז הוא בכל המצוות, כמארז"ל בכל יום יהיו בעיניך כחדשים, ויתירה מזו חדשים ממש. אלא שבתק"ש, מכיון שהיא מצוה כללית על כל השנה, כידוע הטעם על מה שנקרא בשם ראש השנה (ולא תחלת השנה) לפי שהוא הראש הכולל כל ימי השנה, ענין זה הוא ביתר שאת. וי"ל, דענין זה (החידוש שבתק"ש) הוא 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*

ענינה הוא שתמליכוני עליכם, ומכיון דאופן המצוות הוא לפי האופן דתמליכוני עליכם, כמובן ממארז"ל קבלו מלכותי תחלה ואח"כ אגזור עליכם גזירות, לכן ע"י שתק"ש הוא באופן חדש נעשה כן בכל המצוות. דע"י תקעו בחודש נעשה התחדשות כביכול במדת

מלכותו ית', בזה שהוא ית' מלך על ישראל (תמליכוני עליכם), ועי"ז גם במלכותו על כל העולמות [דגם זה נעשה ע"י ובשביל ישראל, שהקב"ה ממלא את בקשת ישראל מלוך על העולם כולו בכבודך, שבזה (ב„העולם כולו") נכללים כל העולמות כולם], שבכל ר"ה נמשך חיות חדש בכל סדר ההשתלשלות, חיות חדש שלא הי' עדיין מעולם, כמ"ש אדמו"ר הזקן באגה"ק, וחיות זה נמשך אח"כ גם בכל ימי השנה, ע"י י"ב ראשי חדשים, כמבואר בארוכה בספר עטרת ראש לאדמו"ר האמצעי. ועד"ז הוא גם במצוות, דענין החידוש שבמצוות (בכל יום כו' חדשים) 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.**

KEY POINT

Rosh Hashanah is a head, not a beginning. Shofar is coronation, and every mitzvah of the year is a decree of that King. A fresh coronation makes a fresh year.

IN AVODAH · ROSH HASHANAH 5787

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

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.*

ג) ובזה יובן זה שבר"ה שחל בשבת אין תוקעין במדינה, כי מה שצריך לתקוע בשופר בר"ה הוא (כנ"ל) בכדי לפעול עי"ז השופר שלמעלה, ובשבת יש בחי' זו (שופר) בלי עבודת האדם. דהנה ידוע, דביו"ט אומרים מקדש ישראל והזמנים שישראל אינהו דקדשינהו לזמנים, משא"כ שבת היא מקדשא וקיימא, ואינה תלוי' בישראל שיקדשוה. 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, sanctified and standing on its own; and that which Israel add to**

כמה באופן דשלימות, גם בלי עבודת האדם. והנה כתיב לעשות את השבת, דישראל עושים את השבת, וכן כתיב זכור את יום השבת לקדשו, דישראל צריכים לקדש את השבת. והענין הוא, שבשבת יש שתי מדריגות, מה ששבת מקדשא וקיימא מצד עצמו,

ומה שישראל מוסיפים בו ע"י עבודתם. דהנה שבת הו"ע התענוג, ואעפ"כ אמרו כל המענג את השבת, שצריכים לענג את השבת, וכן כתיב וקראת לשבת עונג, שצריך לקרוא ולהמשיך עונג בשבת, כי ע"י העבודה דישראל ממשיכים בשבת עונג נעלה יותר. אבל יש עונג בשבת מצד עצמו, מצד זה

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.*

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

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*.**

במדינה. דהנה שופר הוא בחינת תענוג, וכמו שמבאר בהמאמר דשופר הוא מלשון שפרו מעשיכם ומלשון הנותן אמרי שפר (וכן עוד לשונות שמביא בהמאמר שם), שענינם הוא תענוג. ומכיון שכל מה שלמעלה הכל הוא ממך, לכן בכדי שיהי' בחינת התענוג (שופר) שלמעלה, נעשה זה ע"י תק"ש דישראל. דכ"ז הוא בר"ה שחל בחול. משא"כ בשבת, ענין התענוג הוא מן המוכן (בלי עבודת

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 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**

האדם), ועד שהתענוג הוא בשלימות (כנ"ל), ולכן בר"ה שחל בשבת המצוה דתק"ש אינה בתוקף כ"כ (עם כל השטורעם) כמו בר"ה שחל בחול, ולכן היא נדחית מצד החשש דשמא יעבירנו כו'.

(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.*

KEY POINT

Shofar produces delight above. Shabbos is delight ready-made and complete. On a Shabbos Rosh Hashanah the shofar's work is already done — and the delight is yours to receive, and to add to.

IN AVODAH · ROSH HASHANAH 5787

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

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.**

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

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

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

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.*

ומה שבמקדש היו תוקעין גם בר"ה שחל בשבת, הוא לפי שבחינת התענוג (בחינת שופר) שהמשיכו ע"י תק"ש במקדש היא נעלית יותר. והיינו דהתענוג שממשיכים ע"י תק"ש במדינה הוא התענוג שיש בשבת מצד עצמו, מצד זה ששבת מקדשא וקיימא, ולכן בר"ה שחל בשבת אין תוקעין במדינה, משא"כ ע"י תק"ש במקדש ממשיכים בחינת תענוג נעלית יותר, שאינה בשבת מצד עצמו (והוא ע"ד שנת"ל בענין כל המענג את השבת, שיש בחינה בתענוג שאינה בשבת מצד עצמו ונעשית ע"י העבודה דישראל), ולכן במקדש היו תוקעין בר"ה שחל בשבת. דבחינה זו היא למעלה יותר מבחינת התענוג גם דכל המענג את השבת (העבודה דשבת), ונמשכת רק בר"ה ע"י העבודה דתק"ש.

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.*

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)

KEY POINT

Shabbos reaches down to the physical — even an am ha'aretz cannot lie on Shabbos. But the Mikdash shofar drew a delight higher than any Shabbos.

IN AVODAH · ROSH HASHANAH 5787

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

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 (mekor hataanugim) is delight before differentiation — but, paradoxically, it is the source that individuates: because it is above*

ה) והענין הוא (כמבואר בהמאמר שם), דהנה בתענוג שבמצוות יש שני אופנים. אופן הא' הוא התענוג מזה שקיים ציווי הקב"ה, אשר קדשנו במצוותיו וצונו, דתענוג זה הוא בכל המצוות בשוה, דמכיון שהרצון הוא שוה בכל המצוות, במילא גם התענוג שמצד הרצון הוא בכולם בשוה. ואופן הב' הוא התענוג הפרטי שבכל מצוה, דבכל מצוה יש תענוג מיוחד. ומבאר בהמאמר, דהתענוג הפרטי שבכל מצוה הוא נעלה יותר מהתענוג שמצד הרצון שבשוה בכל המצוות. דזהו חידוש בדרוש זה. דבכ"מ מבואר דהכוונה הפרטית שבכל מצוה היא למטה במדריגה מהכוונה הכללית, וכאן מבאר דהתענוג הפרטי הוא נעלה יותר. דהתענוג המלובש בהרצון (שהוא בשוה בכל המצוות) הוא בחינת גילוי התענוג, משא"כ התענוג הפרטי שבכל מצוה שרשו הוא מבחינת מקור התענוגים שלמעלה מעלה מבחינת גילוי התענוג, ומבחינת מקור התענוגים נמשך הארה לכל בחינה כפי מדריגתה דוקא.

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.

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

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.*

דמה ששופר הוא תענוג הוא להיותו בחינת מקור התענוגים שלמעלה מבחינת גילוי התענוג. ולכן לא ימצא בקול השופר שום הרגשת תענוג כלל (ואדרבה הוא מטיל חרדה), לפי שהוא למעלה מבחינת תענוג גלוי, כ"א הוא מבחי' מקור התענוגים. ומבחינה זו נמשכים כל פרטי התענוגים. דזהו מה ששופר הוא מלשון שפרו מעשיכם, מעשיכם לשון רבים, דע"י

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. 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*

תק"ש נפעל בכל מעשה ומעשה השיפור והתענוג השייך למעשה פרטי זה, כי ההמשכה מבחינת מקור התענוגים היא (כנ"ל) באופן דהתחלקות פרטים דוקא. וזוהי ג"כ השייכות דשופר למ"ת, וכמו שאומרים

באופן דהתחלקות פרטים דוקא. וזוהי ג"כ השייכות דשופר למ"ת, וכמו שאומרים במוסף דר"ה אתה נגלית כו' ללמד לעמך תורה ומצוות כו' ובקול שופר עליהם הופעת, דבמ"ת היתה המשכת העצמות, אנא נפשי כתבית יהבית, המשכת בחינת מקור התענוגים שלמעלה מבחינת גילוי התענוג, ומזה נמשך אח"כ התענוג בעשרת הדברות, בכל דבור בפרט (על כל דבור ודבור פרחה נשמתן) התענוג השייך לדבור זה במיוחד, ואח"כ נמשך זה בפרטיות יותר ללמד לעמך תורה ומצוות, בכל מצוה ומצוה בפרט.

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.*

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.*

KEY POINT

The highest delight is not felt as pleasure but as dread, because it is the *source* of delights, above feeling. The single note of the shofar distributes itself into every deed of the year.

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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

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.*

ו) ועד"ז הוא גם בענין תקיעת שופר דר"ה, שהיא ההמשכה מבחינת מקור התענוגים (שלמעלה מבחי' גילוי התענוג). שהרי בר"ה חוזרים כל הדברים לקדמותם וצריך לחדש כל ענין ממקורו ושרשו הראשון, עד מעצמות ומהות. וכמו"כ הוא גם בענין הברית וההתקשרות דהקב"ה עם ישראל, דבכל ר"ה נעשה הברית וההתקשרות מחדש, כמ"ש אתם נצבים היום (ר"ה) גו' לעברך 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,

וכמובן גם משני המשלים על תק"ש שהובאו בהמשך וככה לאדמו"ר מהר"ש, משל אחד בשם הבעש"ט מבן מלך שע"י שצעק בקול פשוט הכיר המלך שהוא קול בנו יחידו, ואף שאין בזה תיבות בלשון מדינת

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

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.*

מעולם. וזהו ג"כ הקשר והשייכות דתק"ש בר"ה עם קול שופר שהי' במ"ת [כמובא באבודרהם בשם הרס"ג בטעמי התקיעות (הענין השלישי), וכמבואר גם בהמשך הנ"ל בהמשל דהרלי"צ ז"ל מבארדיטשוב דתק"ש דר"ה הוא אותו הלבוש שהי' במ"ת, ויהי קול השופר], דכשם שקול השופר דמ"ת הוא המשכת בחי' מקור התענוגים ועד להמשכת העצמות כנ"ל, עד"ז הוא גם בענין תק"ש דר"ה, דענין הברית שמתחדש בר"ה הוא מהעצמות, וכן התחדשות הרצון לקיום העולמות ולבחינת מלוכה שע"י תק"ש (ענין תמליכוני עליכם), מכיון שכל הדברים חוזרים לקדמותם, הוא מהעצמות. וזהו גם

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**

מה שהתחלת ברכת שופרות היא בענין מ"ת, אתה נגלית כו' על הר סיני ללמד לעמך תורה ומצוות, ומסיימים וחותמים שומע קול תרועת עמו ישראל ברחמים, ולפנ"ז בברכת זכרונות חותמים זוכר הברית שקאי (בעיקר) על הברית דהקב"ה וישראל, אתם נצבים היום גו' לעברך בברית ה' אלקיך, ולפנ"ז בברכת מלכיות מסיימים מלך על כל הארץ, שזה נעשה ע"י שתמליכוני עליכם, וכמו שאומרים לפנ"ז (בהפסוקים) מלך 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.*

וזהו מה שבמקדש היו תוקעין גם בר"ה שחל בשבת, דמכיון דענין תק"ש בר"ה הוא המשכת בחינת מקור התענוגים שלמעלה מבחינת גילוי (כמו קול השופר שהי' במ"ת), דבחינה זו היא נעלית מבחינת התענוג דשבת (גם מבחינה הכי נעלית דשבת), לכן צריך לתקוע גם בר"ה שחל בשבת. ומה שהיו תוקעין רק במקדש ולא במדינה הוא לפי שהמשכת בחינה זו (מקור התענוגים) תלוי' בתנאי המקום, ולכן דוקא בבית המקדש שהי' בו אלקות בגילוי, ועד שהגילוי שבביהמ"ק הי' בהתלבשות באבנים של הבית (ועד"ז במשכן), הי' אפשר להמשיך בחינה זו. ולכן במקדש היו תוקעין גם בר"ה שחל בשבת, כי בחינה זו (מקור

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*

התענוגים) היא נעלית 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	Zichronos	Malchuyos
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.	Seals זוכר הברית אתם — the covenant of נצבים היום, renewed every Rosh Hashanah from the Essence, above all revelations.	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.

KEY POINT

On Rosh Hashanah the covenant is renewed by what is below words — the prince's cry, the plain garments — and is therefore new. Only the Mikdash, revelation in stone, could receive the source.

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

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.*

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

וזה נעשה בשמחה גדולה, כמבואר בהמשך יו"ט של ר"ה שחל להיות בשבת לכ"ק מו"ח אדמו"ר שהכתרת המלך היא בשמחה גדולה. ובחינת התענוג שממשיכים ע"י תק"ש במקדש, ועד"ז ע"י פסוקי שופרות (גם בחו"ל), היא בחינת תענוג הפשוט, ע"ד המבואר בארוכה בהמשך יו"ט של ר"ה שחל להיות בשבת לכ"ק אדמו"ר (מהורש"ב) בענין התענוג שהוא דוגמת בחינת יום שכולו שבת ומנוחה לחיי העולמים. ומכיון דכל מה שלמעלה הכל הוא ממך (כנ"ל מתורת הה"מ), לכן בכחו של כל אחד מישראל לעשות לא רק כל הענינים דהשתלשלות (גם ענינים הכי נעלים), אלא שבכחו לעשות גם התענוג הפשוט, ושזה יומשך גם למטה, מלוך על העולם כולו בכבודך כו' ועד שידע כל פעול כי אתה פעלתו, ועאכו"כ שיהי' מלך ישראל (כולל) וגואלו, בגאולה האמיתית והשלימה ע"י משיח צדקנו, שאז יתקעו גם ביו"ט של ר"ה שחל להיות בשבת בביהמ"ק וביבנה וי"ל דגם בכל מקום ומקום (כי 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.

KEY POINT

Torah is the Mikdash now. The Shofros verses in Musaf on a Shabbos Rosh Hashanah draw what the Mikdash shofar drew: the simple delight of the Essence. Say them as a shofar, with great joy.

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.

AT THE SHABBOS TABLE

The year the shofar was silent

This Rosh Hashanah begins on Shabbos, and so on the first day no shofar will be blown. Everyone in shul knows the halachah; fewer know that the halachah is one of the strangest in the calendar. The shofar is a Torah command — יום תרועה יהיה לכם — and the Sages set it aside on its own day because someone might carry the shofar through the street to an expert. A safeguard has silenced the Torah. And the Mishnah adds a detail that makes the strangeness worse: in the Beis HaMikdash they *did* blow on Shabbos. So the mitzvah was fully in force. Why, then, silence it everywhere else?

The Tzemach Tzedek asked exactly this on his own birthday, Erev Rosh Hashanah, and the Rebbe retold his answer at a farbrengen forty-four years ago, in a year when Rosh Hashanah, like this year, fell on Shabbos. The answer begins from a rule of Chassidus: a mitzvah is not a report to Heaven; it is a cause in Heaven. When a Jew blows the shofar below, a "shofar above" is sounded — and the shofar above, the Tzemach Tzedek shows from the words שפרו and אמרי שפר, is delight. The shofar is the sound of the world becoming pleasing to its Maker again.

> *On Shabbos the delight is already here — whole, before anyone lifts a horn.*

Shabbos is the day of delight, and, unlike the festivals which Israel sanctify by fixing the calendar, Shabbos is holy of itself: מקדשא וקיימא. Its delight is ready-made and complete. So on a Shabbos Rosh Hashanah the shofar arrives to do a job that is already done. The mitzvah does not vanish — the Mikdash proves it is live — but it loses its urgency, its *shturem*, and an urgency lowered is exactly what a rabbinic safeguard can outweigh. That is the first half of the answer. The silence of the shofar on Shabbos is not a loss; it is a sign that the thing the shofar makes is present without it.

Then why did the Mikdash blow? Because the Mikdash shofar was reaching for something Shabbos does not have. Here the maamar turns to the strangest fact about the shofar: it gives no pleasure. A single raw note — no melody, no harmony — and the Torah says it makes people *tremble*: at Sinai, at the alarm in Amos. How can that be delight? The Tzemach Tzedek answers that there are two kinds of delight. The delight we feel is delight that has already taken a shape. Above it is the *source* of delight — unshaped, unfelt, simple — and when a creature meets the source it does not feel pleasure; it feels its own smallness. The dread of the shofar is the fingerprint of the highest delight of all. And from that source, the Midrash's שפרו מעשיכם — *your deeds*, plural — every deed of the coming year receives its own beauty.

The Rebbe Maharash told two parables for this. A prince, long in a far country, forgets the language of his father's court; in his longing he cries out, wordless, and the king knows the voice of his only son. A friend of the king returns not in finery but in the plain clothes of the hard years they shared, and the sight of the clothes renews the king's love. The bond is remade not by our best expression but by our simplest — and the Berditchever adds that the plain garment is the very sound of the shofar at Sinai. Each Rosh Hashanah we come back to the King wearing Sinai.

Only the Mikdash could receive that source, because there G-dliness was lodged in the very stones. And here the maamar gives its gift to a year like this one. Since the churban, the Gemara says, the Holy One has "only the four cubits of halachah" — Torah is the Mikdash now. So on a Shabbos Rosh Hashanah, when we say the ten Shofros verses in Musaf, we are not remembering a shofar we cannot blow. We are, in the maamar's words, doing in likeness what the shofar did in

the Mikdash — drawing the simple delight of the Essence itself, the delight of the day that is entirely Shabbos. And we are to do it, the Frierdiker Rebbe says, with great joy, because a coronation is joyous.

THE AVODAH · THIS SHABBOS

1. **Do not resent the silence.** The delight is here, ready-made. Eat the seudah as a coronation.
2. **Say the Shofros verses as a shofar.** Standing, aloud, slowly, every verse; at שומע קול תרועת עמו ישראל let one wordless moment be the prince's cry.
3. **On Sunday, trust the dread** — and bring one specific deed of the year into the sound.
4. **Ask for the shofar everywhere.** The maamar ends: in the redemption they will blow on a Shabbos Rosh Hashanah in the Mikdash, in Yavneh, and perhaps in every place. Mean the "every place."

The Rebbe said this maamar on the night of Erev Rosh Hashanah 5743, and the first day of that Rosh Hashanah was Shabbos. Forty-four years later the calendar has returned to the same place. The shofar will be silent on Shabbos morning; per this maamar, that silence is the sound of a delight already complete — and the verses we say instead reach higher than the shofar in the street ever could. במהרה בימינו ממש ובשמחה גדולה.

The maamar on one page

The question. The Mishnah: when Rosh Hashanah falls on Shabbos, shofar in the Mikdash, not elsewhere. How can a rabbinic safeguard silence a Torah command — especially when the Mikdash proves the command was live on Shabbos — and why are the Shofros verses still said?

The lever. Every mitzvah below produces its counterpart above; the shofar below sounds "the shofar above." The Baal Shem Tov: תקעו בחודש — blow *newly*, every year, because the shofar above is renewed every year and, per the Maggid, what is above is from you.

The head. Rosh Hashanah is the head of the year, not its beginning. Shofar is coronation; every mitzvah is a decree of that King. Renew the coronation and the year's mitzvos are new — a light never before shone, distributed through the twelve Rashei Chadashim.

Shabbos. The shofar above is delight. Shabbos is delight ready-made and complete, holy of itself. So on a Shabbos Rosh Hashanah the shofar's work is done before it is blown; the mitzvah keeps its existence but loses its urgency, and a safeguard may defer it. Shabbos even carries the delight down to the physical: the worlds live from letters of thought, and an am ha'aretz cannot lie.

The source. But the Mikdash blew — because its shofar drew a delight higher than any Shabbos. Delight has a revealed form, which we feel, and a source, which we cannot; the shofar's single dreadful note is the source, and from it every deed of the year receives its own beauty, as at Sinai the Essence became ten utterances and then every mitzvah.

The covenant. On Rosh Hashanah everything returns to the Essence and is renewed: kingship, worlds, covenant. The prince's wordless cry and the friend's plain garments show that the bond is remade from below expression, and is therefore new. Musaf's three blessings are the map. Only the Mikdash, where revelation lodged in the stones, could receive the source.

Torah. Since the churban, Torah is the Mikdash. The Shofros verses said on a Shabbos Rosh Hashanah do what the Mikdash shofar did: they draw the simple delight of the Essence, with great joy. Every Jew can draw it, and bring it down to every made thing — until the shofar sounds on a Shabbos Rosh Hashanah in the Mikdash, in Yavneh, and everywhere.

The avodah. Receive the delight that is ready-made; add the stratum Israel make; say the Shofros verses as a shofar; trust the dread; bring one deed into the sound; come in plain clothes; check the twelve valves through the year; ask for the shofar everywhere.

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.

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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.

APPARATUS

This reading edition omits the printed footnotes. The Full Elucidated Edition of this maamar carries all 76 footnotes as printed, each with a verification status.

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