

זֶה הַיּוֹם תַּחֲלֵת מַעֲשֵׂיךָ

Zeh HaYom

Techilas Maasecha

FOREWORD

The people listened intently, surprised at what the speaker was saying. Here was a man, sitting without a *yarmulka*, speaking in a slow and reserved voice: “It was the most profound spiritual experience in my life. His face turned stark white. Watching him, I understood what awe and reverence for G-d meant. Suddenly, his color turned bright red; the intensity he was investing in the activity was palpably evident. The tone in which he recited the blessings seemed to echo across the entire span of time. When he lifted the *shofar* to his lips....”

He was recalling what had happened over 30 years before. A relative had invited him to Crown Heights for Rosh HaShanah and managed to find him a place where he could see the Rebbe sounding the *shofar*. Though decades had passed, the imprint of the experience was still vibrantly alive, stirring his very core.

Chassidim would say that any difficulty understanding a *maamar* explaining the spiritual significance of the sounding of the *shofar* was resolved through the Rebbe’s sounding of the *shofar*, for then the concepts were not abstract; they became manifest before your eyes.

The converse is also true. Studying these concepts as explained in the Rebbe’s *maamarim* can make the sounding of the *shofar* – and, similarly, all other elements of our religious lives – an intensely vibrant experience.

WHAT MAN CAN ACHIEVE

The maamar that follows focuses on the concept that Rosh HaShanah does not commemorate the anniversary of the first day of creation, but rather the anniversary of man’s creation. The Hebrew name for man, Adam, is derived from the phrase, *Adameh l’Elyon*, “I resemble the One Above.” Implied is that the potentials existing within man’s soul reflect different dimensions of G-dliness:

a) the dimension that is *memale kol almin*, the G-dly light that permeates all existence and enclothes itself in the created beings according to their individual characters,

b) the dimension that is *sovev kol almin*, the G-dly light that transcends all existence and enables it to appreciate that all being has no existence apart from Him, and

c) the Essence of G-dliness, which defies all definition; it is not limited, nor is it transcendent, nor can it be said that either limitation or transcendent are beyond it.

All three of these dimensions are drawn down through the Jews' Divine service on Rosh HaShanah. More particularly, sounding the *shofar* is the *mitzvah* of the day which elicits these dimensions of G-diness.

The purpose of man's creation is not only to realize these powers within his own being, but to draw them down into world at large, making the world a dwelling for G-d, a place where His Essence is revealed.

The *maamar* explains these concepts through the interpretation of the verse from the *Mussaf* liturgy, "This day is the beginning of Your works, a remembrance of the first day": "This day is the beginning of Your works" is associated with man's service to call forth the light that is *memale kol almin*. "A remembrance of the first day" recalls the unlimited Divine light drawn down on G-d's initiative, the light that is *sovev kol almin*. And the fact that "the beginning of Your works" is mentioned before "a remembrance of the first day," alludes to the essential Divine pleasure aroused by man's Divine service.

TOWARDS THE ULTIMATE KINGSHIP

Similarly, these three rungs are reflected by the blessings of *Malchiyus*, *Zichronos*, and *Shofros*. *Malchiyos* relate to G-d's light that is *memale kol almin* (that "fills all the worlds"), as reflected by our Sages' statement¹ that on Rosh HaShanah, G-d instructs the Jewish people: "Recite verses before Me that highlight sovereignty to make Me King over you."

Zichronos relate to the essence of *Or Ein Sof* before which all existence is of no importance whatsoever; it is necessary to remember and call to mind, as it were, the world's existence. And *Shofros* call forth G-d's essential pleasure, pleasure that does not derive from anything external, but rather is His essential delight. The ultimate manifestation of all these three levels will come in the era of *Mashiach* when G-d's sovereignty will permeate all existence.

1. *Rosh HaShanah* 16a.

א) זה היום תחלת מעשיך זכרון ליום ראשון^א, ומדייק אדמו"ר הצ"צ= [בעל יום ההולדת דערב ראש השנה], דלכאורה יש כאן סתירה מרישא לסיפא, דפירוש זה היום תחלת מעשיך (תחלה ממש) הוא שבראש השנה (זה היום) הוא התחלת התהוות כל העולמות, היינו שבכל ראש השנה מתהווים כל העולמות מחדש^ד

— 1 —

זה היום תחלת מעשיך “This day is the beginning of Your works, a
זכרון ליום ראשון, remembrance of the first day.”¹

ומדייק אדמו"ר הצ"ח- The *Tzemach Tzedek*, [whose birthday is celebrat-
צ"ק [בעל יום ההולדת ed the day before Rosh HaShanah,]² questions:³
דערב ראש השנה],

דלכאורה יש כאן סתירה On the surface, there is a contradiction between
מרישא לסיפא, the beginning of the quote and its conclusion.

דפירוש זה היום תחלת The meaning of the phrase “This day is *the begin-*
מעשיך (תחלה ממש) הוא ning of Your works,” (i.e., the actual beginning,) is

שבראש השנה (זה) that Rosh HaShanah (“This day”) is the begin-
היום) הוא התחלת ning of all existence, the day when **all the worlds**
התהוות כל העולמות, first come into being, i.e., all worlds are now being
created anew.

הינו שפקל ראש The intent is that on every Rosh HaShanah, **all**
השנה מתהווים כל the worlds come into existence anew,
העולמות מחדש

All existence must be renewed each year. The life-energy drawn down every Rosh HaShanah (including the first Rosh HaShanah at the beginning of Creation) is only for one year.⁴ On the eve of every Rosh HaShanah thereafter, the life-energy for all existence reverts to its initial state⁵ and must be drawn down anew through the Jew's prayers and their sounding of the *shofar*.

1. The liturgy for *Mussaf* of Rosh HaShanah, based on *Rosh HaShanah* 27a.

2. As mentioned in *HaYom Yom*, entry for 29 Elul, and other sources. The 29th of Elul is the day preceding Rosh HaShanah, thus highlighting the *Tzemach Tzedek*'s connection to that holiday.

3. The *maamar* entitled *BaYom HaHu Yitakeh*, 5601, printed in *Or HaTorah, Devarim*, Vol. 5, p. 2077ff. See also the *maamar* of this title in *Likkutei Torah, Devarim*, p. 58a.

4. *Likkutei Torah, loc. cit.* 58b; *Or HaTorah, loc. cit.*

5. *Or HaTorah, loc. cit.*, p. 2081; *Siddur im Dach, Shaar HaTekiyos*, p. 246a ff.

כמו שהי' בפעם הראשונה, ופירוש זכרון ליום ראשון הוא שראש השנה הוא רק זכרון ליום ראשון. ומבאר בזה, דבראש השנה ישנם שני הענינים, שהוא תחלת מעשיך ושהוא זכרון ליום ראשון. ומזה שבתחלה אומרים שראש השנה הוא תחלת מעשיך ואח"כ מוסיפים שהוא זכרון ליום ראשון, מוכח, דזה שראש השנה הוא זכרון ליום ראשון הוא נעלה יותר⁶ מזה שהוא תחלת מעשיך.

כְּמוֹ שֶׁהָיָה בְּפֶעַם הָרִאשׁוֹנָה, just as they came into existence from absolute nothingness on the very first Rosh HaShanah of Creation.

וּפְרוּשׁ זְכוּרֹן לְיוֹם רִאשׁוֹן הוּא שְׂרָאשׁ הַשָּׁנָה הוּא רק זְכוּרֹן לְיוֹם רִאשׁוֹן. By contrast, the meaning of the conclusion of this phrase, “a remembrance of the first day,” is that every year, Rosh HaShanah merely commemorates “the first day,” the first Rosh HaShanah.

וּמְבַאֵר בְּזֶה, The *Tzemach Tzedek* proceeds to explain that

דְּבְרֵאשׁ הַשָּׁנָה יִשָּׁנֵם דְּשְׁנֵי הָעֲנִינִים, two elements are manifest in our commemoration of Rosh HaShanah.

שֶׁהוּא תְּחִלַּת מַעְשֶׁיךָ וְשֶׁהוּא זְכוּרֹן לְיוֹם רִאשׁוֹן. It is both “the beginning of Your works” and it is also “a remembrance of the first day.”

וּמִזֶּה שֶׁבְּתְחִלָּה אֹמְרִים שְׂרָאשׁ הַשָּׁנָה הוּא תְּחִלַּת מַעְשֶׁיךָ וְאַחַר כֵּן מוֹסִיפִים שֶׁהוּא זְכוּרֹן לְיוֹם רִאשׁוֹן, From the fact that first it is stated that Rosh HaShanah is “the beginning of Your works,” and only afterwards do we add that it is “a remembrance of the first day,”

מוֹכַח, דְּזֶה שְׂרָאשׁ הַשָּׁנָה הוּא זְכוּרֹן לְיוֹם רִאשׁוֹן הוּא נְעֻלָּה יוֹתֵר מִזֶּה שֶׁהוּא תְּחִלַּת מַעְשֶׁיךָ. it is evident that Rosh HaShanah’s being “a remembrance of the first day,” reflects a loftier dimension of the day⁶ than the fact that it is “the beginning of Your works,” for spiritual matters are characterized by a pattern of continuous ascent.

SUMMARY

Seemingly, the phrase, “This day is the beginning of Your works, a remembrance of the first day,” reflects an inherent contradiction. On one hand, “This day is the

6. See *Or HaTorah*, loc. cit., p. 2086, in the summary to sec. 1.

beginning of Your works," implies that Rosh HaShanah ("This day") is the beginning of all existence; it is not merely the anniversary of Creation. It is the day when all the worlds come into being, ("come into being" in present tense). Every year, creation is renewed. By contrast, the phrase, "a remembrance of the first day," indicates that Rosh HaShanah merely commemorates "the first day."

In resolution: Rosh HaShanah contains both elements, each one highlighting a different dimension of the day. Since spiritual matters are characterized by a pattern of continuous ascent, the fact that the description of Rosh HaShanah as "a remembrance of the first day" is stated as the concluding phrase demonstrates that this is a loftier dimension of the day than the fact that it is "the beginning of Your works."

ב) ויובן זה בהקדים הביאור בזה שאומרים על היום דראש השנה זה היום תחלת מעשיך, דידועה השאלה בזה, הרי בכ"ה באלול נברא העולם, וראש השנה הוא יום ברוא אדם הראשון שהוא יום וא"ו למע"ב שבו הי' סוף וגמר הבריאה,

— 2 —

On the surface, describing Rosh HaShanah as “the beginning of Your works” reflects a higher dimension than referring to it as “a remembrance of the first day,” for a remembrance is a mere recollection. However, the superiority of “a remembrance of the first day”

ויובן זה בהקדים הַבְּאוּר
בְּזֶה שְׂאוּמְרִים עַל
הַיּוֹם דְּרֹאשׁ הַשָּׁנָה זֶה
הַיּוֹם תַּחֲלֵת מַעֲשֶׂיךָ, can be understood through an explanation of why the day of Rosh HaShanah is described as “the beginning of Your works.”

דִּידוּעָה הַשְּׂאֵלָה בְּזֶה, There is a well-known question regarding this description and the conception of Rosh HaShanah as the first day of Creation:¹

הַרִי בְּכ"ה בְּאֵלוּל
נִבְרָא הָעוֹלָם, for the world was created on the 25th of Elul.²

וְרֹאשׁ הַשָּׁנָה הוּא יוֹם
בְּרֹא אָדָם הָרִאשׁוֹן Rosh HaShanah, by contrast, is the anniversary of the creation of Adam, the first man,

שֶׁהוּא יוֹם וַא"ו
לְמַעֲשֶׂה בְּרֵאשִׁית which took place on the sixth day of Creation.

שָׁבוּ הָיָה סוּף
וְגִמַּר הַבְּרִיאָה, True, on this day, Creation was brought to its conclusion and consummation, but seemingly, it was not its beginning.

1. Likkutei Torah, Devarim, p. 47c; Maamarei Admur HaEmtza'i, Devarim, Vol. 3, p. 840; Or HaTorah, Devarim, Vol. 3, p. 1254; the maamar entitled VeHalnyan... Zeh HaYom (Sefer HaMaamarim 5654, p. 13); the series of maamarim entitled Yom-Tov shel Rosh HaShanah, 5666, p. 20; the maamar entitled Zeh HaYom, 5669; the series of maamarim beginning Rosh HaShanah, 5695 (Sefer HaMaamarim Kuntreisim, Vol. 2, p. 318b, the maamar entitled Zeh HaYom, 5704, et al.

2. Vayikra Rabbah, sec. 29:1; Pesikta DeRav Kahanah, pesikta 23; Yalkut Shimoni, Bamidbar, sec. 782, commenting on Bamidbar 2:1; Tosafos, s.v., letekufos, Rosh HaShanah 8a; see Pirkei DeRabbi Eliezer, the beginning of ch. 8 and the notes of Rav David Luria.

ואיך אומרים על יום זה שהוא תחלת מעשיך. והביאור בזה, דתכלית הכוונה דבריאת העולם הוא שיהי' בו גילוי אלקות. ועד שע"י כל פרט ופרט שבהבריאה יתגלה כבודו של הקב"ה, כמארז"ל (בסיום וחותם דמס' אבות) כל מה שברא הקב"ה בעולמו לא בראו אלא לכבודו. וגילוי זה נעשה ע"י עבודת האדם. ולכן אומרים על היום דראש השנה זה היום תחלת מעשיך, כי ענין זה (שיהי' גילוי

ואיך אומרים על יום זה
שהוא תחלת מעשיך.

Why then is this day described as “the *beginning* of Your works”?

והביאור בזה, דתכלית
הכוונה דבריאת העולם הוא
שיהי' בו גילוי אלקות.

The explanation of this concept is based on the axiom that the ultimate intent of the creation of the world is for G-dliness to be revealed within it. Moreover, this does not apply merely to the world as a whole. Instead, the intent is that

ועד שעל ידי כל פרט
ופרט שבהבריאה יתגלה
כבודו של הקב"ה,

the glory of G-d be revealed through every individual element of the creation.

כמאמר רבותינו ז"ל
(בסיום וחותם דמסכת
אבות) כל מה שברא
הקב"ה בעולמו לא
בראו אלא לכבודו.

As our Sages stated (at the conclusion of the tractate of *Avos*):³ “Everything that the Holy One, blessed be He, created, He created solely for His glory.”

וגילוי זה נעשה על
ידי עבודת האדם.

This revelation of G-dliness is achieved exclusively by means of man’s Divine service.

ולכן אומרים על היום
דראש השנה זה היום
תחלת מעשיך,

Therefore, the phrase, “This day is the beginning of Your works” refers to Rosh HaShanah

כי ענין זה (שיהי' גילוי
אלקות בעולם), שהוא
המקבץ דמעשיך, התחל
ביום ברא האדם.

because this purpose – that G-dliness be revealed in the world – which is the intent of G-d’s “works,” the entirety of Creation, began on the day of man’s creation.

The Hebrew term for “world,” *olam* (עולם), relates to the term *helem* (העלם), which

3. *Avos* 6:11. It is worth noting that this chapter is studied on the *Shabbos* before Rosh HaShanah.

אלקות בעולם), שהוא המכוון דמעשיך, הותחל ביום ברוא האדם⁴. דנוסף לזה שאז דוקא נעשית האפשרות שיהי' גילוי אלקות בעולם, נעשה אז כן גם בפועל, כמארז"ל ' שאדם הראשון (ביום שנברא) הכריז לכל הברואים בואו" נשתחוה ונכרעה נברכה לפני ה' עושינו, וכולם ענו ואמרו ה'י מלך גאות לבש. ויש לומר,

means "concealment," implying that the nature of the world is that G-dliness is not apparent. The revelation of G-dliness is dependent on man's Divine service.

Indeed, for this reason, in his commentary to *Rosh HaShanah* 16a, Rabbeinu Nissim explains that the phrase "This day is the beginning of Your works" refers to the creation of man.

דְּנוֹסֵף לְזֶה שְׁאֵז דְּדוֹקָא
נְעֻשִׁית הָאִפְשָׁרוֹת שְׂיִהְיֶה
גִּלְוֵי אֱלֹקוֹת בְּעוֹלָם,

In addition to the fact that the potential for G-dliness to be revealed in the world was made possible at that time, i.e., with the creation of man,

נְעֻשָׂה אֲזַ כֵּן גַּם בְּפוֹעֵל,
then, at the time of man's creation, that purpose was actually fulfilled.

כְּמֵאֲמַר רַבּוֹתֵינוּ ז"ל שְׁאָדָם
הָרֵאשׁוֹן (בְּיוֹם שְׁנִבְרָא)
הִכְרִיז לְכָל הַבְּרוּאִים
בָּאוּ נִשְׁתַּחֲוּהוּ וְנִכְרְעוּ
נִבְרְכָה לִפְנֵי ה' עֹשֵׂנוּ,

As our Sages state⁴ (on the day of his creation), Adam, the first man, declared to all created beings, "Come, let us prostrate ourselves and bow; bend the knee before G-d, our Maker."⁵

וְכֻלָּם עָנוּ וְאָמְרוּ ה'
מֶלֶךְ גְּאוֹת לְבָשׁ.

And all the created beings responded, saying, "G-d has reigned. He has garbed Himself in grandeur."⁶ Thus, on the very day of his creation, man brought about the recognition of G-dliness by all creation.

וְיֵשׁ לוֹמַר, דְּזֶה שְׁאוּמְרִים
זֶה הַיּוֹם תְּחִלַּת מַעֲשֵׂיךְ

It is possible to explain that the phrase, "This day is the beginning of Your works" was chosen to describe Rosh HaShanah

4. *Zohar*, Vol. I, p. 221b; Vol. III, p. 107b; *Tikkunei Zohar*, *tikkun* 56 (p. 90b). See *OrHaTorah*, *Shmos*, p. 236ff.

5. *Tehillim* 95:6. Since this took place on the sixth day of Creation, in commemoration of this acknowledgment, this psalm was instituted as the "psalm of the day" for Friday.

6. *Ibid.* 93:1; *Pirkei DeRabbi Eliezer*, ch. 11; cited in the series of *maamarim* cited above (*Sefer HaMaamarim Kuntreisim*, Vol. 2, p. 301a).

דזה שאומרים זה היום תחלת מעשיך (הגם שראש השנה הוא לכאורה רק התחלת המכוון דמעשיך), הוא, כי מעשה מורה על השלימות, דכמו שבאדם השלימות דכל ענין הוא כשבא בפועל דוקא, עד"ז הוא גם למעלה נואדרבא, מזה נשתלשל

(הגם שראש השנה הוא לְכַאֲרָה רק התחלת המְכוּוֹן דְּמַעֲשֵׂיךְ), **is merely the beginning of the fulfillment of the intent of “Your works”**,

I.e., it is true that man's creation made it possible for G-d's intent in creation to be fulfilled, nevertheless, the actual beginning of creation was beforehand, on the 25th of Elul. Why, then, was it termed the actual beginning of His works?

הוא, כִּי מַעֲשֵׂה מוֹרָה **because the term “works” reflects fulfillment.**
עַל הַשְּׁלֵמוֹת,

דְּכָמוּ שְׁבָאָדָם הַשְּׁלֵמוֹת **In the human sphere, every potential reaches its fulfillment only when it is expressed in actual deed.** Until potential is actualized, it is lacking; its existence is not substantial. It is as if it does not exist.
דְּכָל עֲנִיָּן הוּא כְּשָׂבָא
בְּפוֹעַל דְּדוֹקָא,

עַל דְּרָף זֶה הוּא גַם לְמַעְלָה **So too, in the spiritual realms above –**

נְאֻדְרָבָא, **[Indeed, the focus of the comparison should be reversed.**

Generally, when we see entities on this physical plane, knowing that everything has a source in the spiritual realms above, we assume that they must have a spiritual parallel. Our focus, however, is on the entity as it exists on this plane. In truth, however, such a perspective is flawed. The fundamental existence of every entity is in its spiritual source above. It is only that, because it exists above, through a chainlike process of spiritual descent, a parallel entity comes into existence on this physical plane. Since the physical entity derives from that spiritual source, we can learn about that source by analyzing the physical entity from where it derives.⁷

מִזֶּה נִשְׁתַּלְשֵׁל כֵּן גַם **Similarly, the fact that man on this physical plane feels that the fulfillment of his potential is in actual deed comes as a result of his existence resembling and being derived from the spiritual realms above.**
בְּאָדָם הַתְּחִתּוֹן,

7. *Sichos Rosh HaShanah*, 5741, published in *Likkutei Sichos*, Vol. 19, pp. 287-288.

Nevertheless, it must be emphasized that the entire purpose of the existence of the spiritual realms above is for the sake of this world, as alluded to by the *Mishnah's* adage (Avos 2:1): “Know what is above you,” interpreted by the *Maggid (Or Torah*, sec. 480 in the *Kehos* printings) and the Alter Rebbe (Cited in *HaYom Yom*, entry for 13 Iyar) as meaning, “Know that what is Above,” in the higher realms “is from you” – dependent upon man's Divine service and existing for that purpose (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 2, p. 144).

כן גם באדם התחתון⁸, אדם אדמה לעליון⁹, שהשלימות דכל סדר ההשתלשלות היא בעשי' דוקא. וזהו זה היום תחלת מעשיך, דמעשה מורה על השלימות, שהיום דראש השנה יום ברוא אדם הראשון, הוא התחלת שלימות הבריאה.

אָדָם אֲדָמָה לְעִלְיוֹן]. Indeed, the very name *Adam*, “man,” comes from the phrase “I resemble the One Above,”⁸ i.e., our potentials and qualities are a reflection of G-d’s.]

Thus, just as in the human sphere, fulfillment only comes about when potential is actualized, so too,

שְׁהַשְׁלֵמוֹת דְּכָל סֵדֶר – the fulfillment of the entire Spiritual Cosmos
הַהַשְׁתַּלְשָׁלוֹת הַיָּהּ becomes manifest in the world of *Asiyah*, and
בְּעִשְׂי' דְּוָקָא. through man’s deeds and actions here below.

וְזֶהוּ זֶה הַיּוֹם On this basis, we can understand the phrase,
תְּחִלַּת מַעֲשֶׂיךָ, “This day is the beginning of Your works,”

דְּמַעֲשֶׂה מוֹרָה עַל הַשְׁלֵמוֹת, for “works” reflects fulfillment.

שְׁהַיּוֹם דְּרֵאשׁ הַשָּׁנָה יוֹם Thus, Rosh HaShanah, the day of man’s creation,
בְּרָא אָדָם הָרֵאשׁוֹן, בְּרָא אָדָם הָרֵאשׁוֹן,

הוּא תְּחִלַּת שְׁלֵמוֹת is the beginning of the fulfillment of the Creation.
הַבְּרִיאָה. Since deed reflects fulfillment, until the fulfillment of an entity’s purpose is possible, it is as if it does not exist. True, in fact, the world did exist, but since the fulfillment of its purpose was not yet possible, its existence is not significant.

To illustrate this concept by referring to a point of Talmudic law regarding ritual purity:⁹ The laws of purity apply only to objects that have been completely fashioned. For example, a shapeless piece of metal is not susceptible to ritual impurity until it is made into a useful object. Though the metal obviously exists, with regard to these laws, it cannot be said to have come into being until it has been fashioned into a complete and useful object.¹⁰

8. *Asarah Maamaros*, Vol. 2, sec. 33 (p. 193b); *Shelah*, pp. 3a, 20b, 301b, et al.; *Maamarei Admur HaEmtza’i, Devarim*, Vol. 1, p. 122.

9. See *Sichos Erev Rosh HaShanah*, 5733.

10. See *Rambam, Hilchos Kelim* 5:1.

ויש לומר דזהו גם הטעם על זה שראש השנה נקרא כאן (בהמשך לתחלת מעשיך) בשם זה היום, דזה היום הוא גילוי בתכלית [זה מורה על גילוי¹¹ כמו מראה באצבעו

Certain objects may be thought of as completely fashioned at a number of stages. Animal hides, for example, can be used at one stage as covers or blankets, or they can be further treated and refined and made into clothing.

Imagine that a substance which imparts impurity comes into contact with a hide in a less developed state. Is the hide ritually impure (because it can be used as a cover at this stage), or pure (because it can be further processed into a garment)?

The *Mishnah*¹¹ rules that the status of the hide is dependent upon its owner. If the owner would be expected to be content with the hide as a cover, the hide is impure. However, if the owner is a tanner who would ordinarily consider the hide to be unfinished at this stage and would be expected to further refine it in order to make a garment, it is pure, because it is not yet a significant entity. Similarly, with regard to the creation of the world, until man's potential made the revelation of G-dliness possible, the world's existence was not significant.

ויש לומר דזהו גם הטעם על זה שראש השנה נקרא כאן (בהמשך לתחלת מעשיך) בשם זה היום, It is possible to say that this is also the reason why here when describing Rosh HaShanah as (“the beginning of Your works”), the terms זה, “this,” and היום, “day,” are used.

דזה היום הוא גילוי בתכלית The expression “This day” reflects a superlative revelation.

[The term *zeh*, “this,” indicates revelation, to use our Sages’ words,¹² one points with his finger and says “This is it.”

In *Chassidus*,¹³ the uniqueness of the revelation implied by the term *zeh* is explained in the context of our Sages’ statement,¹⁴ “All the prophets [began] their prophecies with *koh*,

11. *Kelim* 26:7-8.

12. *Shmos Rabbah*, the end of ch. 23, the end of Tractate *Taanis* and *Rashi*’s commentary there; see also *Rashi*’s commentary to *Shmos* 15:2. These sources describe the revelation at the Splitting of the Sea of Reeds and the revelation in the Era of the Resurrection, i.e., consummate levels of revelation.

13. The *maamar* entitled *Zeh HaYom*, 5669 (*Sefer HaMaamarim* 5669, p. 5). In connection with this subject, In the *maamarim* associated with Rosh HaShanah, *Or HaTorah, Devarim*, Vol. 3, p. 1432, the *maamar* entitled *Vayidaber Moshe* is cited (*Or HaTorah, Bamidbar*, Vol. 4, p. 1282).

14. *Sifri, Rashi*, to *Bamidbar* 30:2.

ואומר זה טו, ויום מורה על גילויי" כמ"שי" ויקרא אלקים לאור יום, וזה היום (ב' לשונות של גילוי) הוא תכלית הגילוי, וזהו זה היום תחלת מעשיך, דזה שראש השנה הוא תחלת מעשיך, התחלת שלימות הבריאה, הוא שאז התחיל ענין הגילוי (דעל ידי עבודתו של אדם הראשון נעשה גלוי אלקות בעולם, כנזכר לעיל), ענין זה היום טו.

(‘so’) [while] Moshe [began] his prophecy with *zeh*, (‘this’). “So” also implies revelation, but a revelation that is amorphous and undefined. “This,” by contrast, reflects a clearly apparent and revealed state.

The world was created on the 25th (כה) of Elul. Thus, it was associated with the level of *koh*, i.e., a degree of revelation, but an incomplete one. As reflected by the phrase, *Zeh hayom*, “This day,” the purpose of Rosh HaShanah, the day of man’s creation, is to draw down the level of *zeh*. Moreover, ultimately, man’s creation, as implied by the phrase “This day is the beginning of Your works,” is associated with the ultimate revelation¹⁵ in the Era of the Resurrection when “It will be said on that day, ‘Behold, this — זה — is our G-d.’”¹⁶

וְיִוֵּם מוֹרָה עַל גְּלוֹי
כְּמוֹ שֶׁכָּתוּב וַיִּקְרָא
אֱלֹקִים לְאוֹר יוֹם, Similarly, the term “day” indicates revelation,¹⁷ as it is written,¹⁸ “And G-d called the light, ‘day.’”

וְזֶה הַיּוֹם (ב' לְשׁוֹנוֹת שֶׁל
גְּלוֹי) הוּא תְּכֵלִית הַגְּלוֹי, Thus, *Zeh hayom*, “This day,” (two terms referring to revelation) reflects a superlative revelation.]

וְזֶהוּ זֶה הַיּוֹם
תְּחִלַּת מַעְשֶׂיךָ, The above clarifies the intent of the phrase “This day is the beginning of Your works.”

דְּזֶה שֶׁרָאשׁ הַשָּׁנָה
הוּא תְּחִלַּת מַעְשֶׂיךָ, Rosh HaShanah is called “the beginning of Your works,”

הַתְּחִלַּת שְׁלֵמוֹת הַבְּרִיאָה, i.e., the beginning of the *fulfillment* of the Creation,

הוּא שֶׁאֵז הַתְּחִיל
עֲנִין הַגְּלוֹי because the revelation of G-dliness began at that time.

עֲנִין זֶה הַיּוֹם. That revelation is alluded to by the phrase *Zeh hayom*, “This day.”

15. *Or HaTorah, Devarim*, Vol. 3, p. 1434.

16. *Yeshayahu* 25:9.

17. See *Sefer HaMaamarim* 5669, *loc. cit.*

18. *Bereishis* 1:5; see *Torah Or*, p. 14a; *Sefer HaMaamarim* 5708, p. 118.

It is explained in *Chassidus*¹⁹ that *zeh* refers to the revelation of the *mahus*, what an entity truly is. Associating Rosh HaShanah with the phrase *Zeh hayom*, “This day,” implies that Rosh HaShanah (the day of man’s creation) revealed that the *mahus* of the world created on the 25th of Elul, the dimension of *koh*, is in truth, *zeh*.²⁰

SUMMARY

The superiority of “a remembrance of the first day” and the resolution of the seeming contradiction between the two phrases, “the beginning of Your works” and “a remembrance of the first day,” can be understood through an explanation of why Rosh HaShanah is described as “the beginning of Your works.” That description requires clarification: The world was created on the 25th of Elul.

Rosh HaShanah, by contrast, commemorates the creation of Adam, the first man, which took place on the sixth day of the Creation. True, it represents the conclusion and the consummation of the Creation, but seemingly, not its beginning.

In resolution, the ultimate intent of Creation is that G-dliness be *revealed* within it. This revelation of G-dliness is achieved by man’s Divine service. Therefore, the phrase, “This day is the beginning of Your works” refers to Rosh HaShanah because this purpose – the revelation of G-dliness in the world – began on the day of man’s creation. At the time of man’s creation, that purpose was actually fulfilled. As our Sages state, on the day he was created, Adam declared to all created beings, “Come, let us prostrate ourselves and bow; bend the knee before G-d, our Maker.”

Even though, on the surface, Rosh HaShanah is merely the beginning of the fulfillment of the intent of “Your works,” it can be described as “the beginning of Your works,” because the term “works” reflects fulfillment. In the human sphere, every potential reaches fulfillment only when it is expressed in actual deed. Similarly, the fulfillment of the entire Spiritual Cosmos becomes manifest when its intent is expressed through man’s deeds and actions.

The term “This day,” reflects a superlative revelation, because both terms “this” and “day” are associated with revelation. Thus, “This day is the beginning of Your works” implies that Rosh HaShanah makes possible the revelation and the consummation of G-d’s intent in Creation.

19. *Likkutei Torah, Devarim*, p. 47b-c; the beginning of *Sefer HaMaamarim* 5669.

20. This is also implied by *Sefer HaMaamarim* 5669, p. 5, which emphasizes that both terms *zeh* and *hayom* indicate revelation.

ג) וביאור הענין (שראש השנה, יום ברוא אדם הראשון, הוא תחלת מעשיך) בעומק יותר, הנה ידוע שעבודת האדם בכחה לשנות גם את העבר.

— 3 —

וּבְיַאֲוֵר הָעֲנִיָּן (שְׂרָאֵשׁ) **To explain the concept (why Rosh HaShanah, the anniversary of man's creation, is considered "the beginning of Your works") on a deeper level:**
 הַשָּׁנָה, יוֹם בְּרֵא אָדָם
 הָרֵאשׁוֹן, הוּא תְּחִלַּת
 בְּעִמְק יוֹתֵר, (מְעִשֶׁיךָ)

The *maamar* proceeds to offer a deeper resolution of the question how Rosh HaShanah can be considered “the beginning of Your works,” when in fact, the world was created beforehand. The fundamental thrust of the explanation is that not only did the creation of man generate the potential for a new and higher revelation of G-dliness in the world, but it also elevated the existence of everything created beforehand. Thus, it serves as a beginning not only for man, but for all of creation. Rosh HaShanah is therefore commemorated as the anniversary of all creation, not only the creation of man.

הִנֵּה יְדוּעַ שְׁעֵבֹדֵת הָאָדָם **It is well known that man's Divine service has the power to change the past.**
 בְּכַחֲהָ לְשַׁנּוֹת גַּם אֶת הָעֶבֶר.

Not only can a person change his own past, as reflected in the Divine service of a *baal teshuvah*, about whom it is said:¹ “When a person's repentance is motivated by love, his sin is eradicated as if it never existed,” he also has the potential to change the past of entities aside from his own self. This is what is important in this context, for as the *maamar* proceeds to state, the focus is on how the Divine service of Adam, the first man, affected the past of the entire world. Thus, our Sages rule² that [when] a sage nullifies a vow, [it is considered] as if the vow was never made. To clarify the implication of that ruling, our Sages² distinguish between the following two instances:

- a) A man consecrated a woman on the condition that she does not have physical blemishes. She did, but she later went to a doctor who surgically removed them.
- b) A man consecrated a woman on the condition that she was not bound by vows. She was, but she later went to a sage who nullified them.

1. *Rashi*, *Yoma* 86a.

2. *Kesubos* 74b.

ומזה מובן (במכ"ש) בנוגע לעבודתו של אדם הראשון שהי' יציר כפיו של הקב"ה,³ שהעילוי שפעל בכל הנבראים ע"י הכרזתו בואו נשתחוה גו' לפני ה' עושינו הוא גם בנוגע למציאותם שלפני עבודתו. דכיון⁴ שכוונת הבריאה מלכתחילה היא שהאדם ע"י עבודתו ימשיך גילוי אלקות בעולם⁵, לכן, לאחרי שנמשך בעולם גילוי אלקות

In the first instance, the consecration is not effective. Even though the doctor healed the woman and she is presently free of blemishes, she did have blemishes at the time she was consecrated. Hence, her consecration is invalidated. In the second instance, the consecration is effective. Even though she had taken vows (which were nullified only at a later date), the sage's nullification causes it to be considered as if she never made the vow. This reflects how a person can have an effect not only on one's own past, but also on the past of people and situations other than himself.

Similarly, the *Talmud Yerushalmi*³ rules that the court's decision to ordain a leap year retroactively affects a woman's physical status.

וּמִזֶּה מוּבֵן (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו
 שֶׁהַיְצִיר כְּפִיו (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו
 שֶׁהַיְצִיר כְּפִיו (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו
 שֶׁהַיְצִיר כְּפִיו (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו
 שֶׁהַיְצִיר כְּפִיו (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו

It is understood that the above (most certainly) applies to the Divine service of Adam, the first man, who was "the handiwork of the Holy One, blessed be He,"⁴ and certainly had superlative spiritual potential.

וְהַיְצִיר כְּפִיו (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו
 הַיְצִיר כְּפִיו (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו
 הַיְצִיר כְּפִיו (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו
 הַיְצִיר כְּפִיו (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו
 הַיְצִיר כְּפִיו (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו
 הַיְצִיר כְּפִיו (בְּמִכְלָל) שֶׁהַיְצִיר כְּפִיו

The spiritual ascent that he brought about within all the created beings through declaring "Come let us prostrate ourselves... before G-d Who made us," also had an effect on their existence before he carried out his service. For *from the very outset*, the intent of the Creation was that man, through his Divine service, would draw down the revelation of G-dliness into the world.⁵

3. *Nedarim* 6:8.

4. *Bereishis Rabbah* 24:5; *Koheles Rabbah* 3:11 (2).

5. *Likkutei Sichos*, Vol. 6, p. 92ff. and p. 236. See also the footnotes in those sources.

נעשה עי"ז עילוי גם במציאות העולם שהי' לפני"ז, ובפרט שענינו הוא הכנה להגילוי שנמשך ע"י עבודת האדם.

To cite a parallel: Our Rabbis speak⁶ of an instance when a man consecrates a woman on the condition that a certain stipulation is fulfilled and he uses the wording *al menas* ("on the condition") when stating that stipulation. When that stipulation is fulfilled, the consecration is effective not only from the time the stipulation was fulfilled, but retroactively, from the time of the actual consecration, when the stipulation was stated. Similarly, the world was created so that man would elevate it and infuse G-dliness into it. This was, as it were, the condition of its very creation.

לְכֹן, לְאַחֲרֵי שְׁנִמְשָׁךְ בְּעוֹלָם
גְּלוּי אֱלֻקוֹת נִעְשָׂה עַל
יְדֵי זֶה עֲלוּי גַם בְּמִצִּיאוֹת
הָעוֹלָם שֶׁהָיָה לְפָנָי זֶה,
Accordingly, after G-dliness was drawn down
into the world through man's Divine service, the
nature of the world's prior existence was also
elevated.

וּבְפִרְט שְׁעֲנִינוּ הוּא
הַכְּנָה לְהַגְלוּי שְׁנִמְשָׁךְ
עַל יְדֵי עֲבוֹדַת הָאָדָם.
This applies, in particular, since the world was
brought into being in a manner that prepared it for
the revelation of G-dliness that man would draw
down through his Divine service. For the world
was created to be G-d's dwelling.⁷

Despite the fact that the world was created on the 25th of Elul, Rosh HaShanah can be termed "the beginning of Your deeds," for it was only then that the possibility for the fulfillment of the purpose of Creation began. True, this was the intent of the creation of the world from the outset and thus, it could be argued, that man's creation did not introduce a radically new element into existence. This, however, is not so. Since the prevailing spiritual state of the world is one of Divine concealment – indeed, this is reflected in the very name of the world, *olam*, which relates to the term *helem*, "concealment"⁸ – the world's purpose (that its existence before man's Divine service is for the sake of, and thus in preparation for, the revelation to be brought about by that service) is also concealed. Moreover, it is not possible that there be a revelation of G-dliness in the world as the world exists in and of itself (before man's Divine service and certainly, before man's creation). Thus, the revelation of the true purpose of the world's prior existence that was brought about on Rosh HaShanah was a new development, the beginning of a radical new phase of existence that was not possible beforehand.

6. Rambam, *Hilchos Ishus* 6:17-18.

7. Tanya, ch. 36, based on *Midrash Tanchuma, Parshas Naso*, sec. 16.

8. *Likkutei Torah, Bamidbar*, p. 37d. See also *Likkutei Sichos*, Vol. 34, p. 122, note 63, and the sources mentioned there.

וזהו מה שהיום דראש השנה, יום ברוא אדם הראשון, הוא תחלת מעשיך, דפירוש הפשוט (ואין ענין יוצא מידי פשוט) דתחלת מעשיך הוא התחלת כל המעשים, גם המעשים שהיו בה' ימים הראשונים דמע"ב (כולל גם הזמן דימים אלו⁹), כי ע"י עבודתו של אדם הראשון נעשה עילוי וחדוש גם בהמציאות דעולם שהי' לפני זה,

On one hand, to emphasize the connection between Rosh HaShanah and the entire creation, the *maamar* explained that, from the outset, the world was created with the intent that man reveal its G-dly nature. Nevertheless, to highlight why this process of revelation is particularly associated with Rosh HaShanah – and thus why it, and not the 25th of Elul, is celebrated as the anniversary of Creation – the *maamar* explained that not only was this intent hidden, but it was not possible for it to be realized until man's creation.

וְזֶהוּ מַה שֶּׁהַיּוֹם
דְּרֹאשׁ הַשָּׁנָה, יוֹם
בְּרֵא אָדָם הָרִאשׁוֹן,
הוּא תְּחִלַּת מַעֲשֶׂיךָ, **This is what is meant by the statement that Rosh HaShanah, the day of man's creation, is "the beginning of Your works," the fulfillment of Creation.**

דְּפְרוּשׁ הַפְּשוּט (וְאֵין
עֲנִיָּן יוֹצֵא מִיַּדֵּי פְּשוּטוֹ) **The simple meaning (and the true meaning, for the true meaning of any verse never entirely departs from its simple meaning) of**

דְּתְּחִלַּת מַעֲשֶׂיךָ הוּא
הַתְּחִלַּת כָּל הַמַּעֲשִׂים, **the term "the beginning of Your works" is the beginning of all works,**

גַּם הַמַּעֲשִׂים שֶׁהָיוּ
בְּה' יָמִים הָרִאשׁוֹנִים
דְּמַעֲשֶׂה בְּרֵאשִׁית **including even the works of the first five days of Creation, before man was created,**

(כּוֹלֵל גַּם הַזְּמַן דְּיָמִים אֵלּוּ), **(which also includes even the dimension of time that comprised these days)⁹**

כִּי עַל יְדֵי עֲבוֹדָתוֹ שֶׁל
אָדָם הָרִאשׁוֹן נַעֲשֶׂה עֲלוּי
וְחִדּוּשׁ גַּם בְּהַמְּצִיאוֹת
דְּעוֹלָם שֶׁהָיָה לְפָנָיו זֶה, **since through the Divine service of Adam, the first man, the very being of the world that existed beforehand was elevated, and this elevation represented a radically new dimension of its existence.**

9. For time is also a new creation, brought into being from nothingness. Prior to creation, neither time nor space existed (*Siddur im Dach*, p. 75d ff.).

ולכן זה היום הוא תחלת מעשיך, ההתחלה של כל הבריאה.
 וכמו שבראש השנה בפעם הראשונה, ביום ברוא אדם הראשון, נעשה שלימות הבריאה (מעשיך), ובאופן של חידוש (תחלת מעשיך), עד"ז הוא בראש השנה שבכל שנה ושנה, דע"י שישראל מכתירים את הקב"ה שיהי' מלך עליהם ועל כל העולם, נעשה שלימות וחידוש בכל הבריאה, ועד שע"ז נעשה שלימות וחידוש גם למעלה,

וְלִכְּן זֶה הַיּוֹם הוּא תחלת מעשיך, **Therefore, this day is "the beginning of Your works,"**

ההתחלה של כל הבריאה. **the beginning of the entire Creation.**

וּכְמוֹ שֶׁבְּרֵאשִׁית הַשָּׁנָה בַּפְּעַם הָרִאשׁוֹנָה, בְּיוֹם בְּרָא אֱדָם הָרִאשׁוֹן, **And on the very first Rosh HaShanah, the day of man's creation enabled**

נַעֲשֶׂה שְׁלֵמוֹת הַבְּרִיאָה (מִעֲשִׂיךָ), **fulfillment to be realized within the Creation ("Your works").**

וּבִאֲפֶן שֶׁל חִדּוּשׁ (וּתְחִלַּת מִעֲשִׂיךָ), **This was a radical and new development, (and therefore, it is termed "the beginning of Your works").**

עַל דְּרָךְ זֶה הוּא בְּרֵאשִׁית הַשָּׁנָה שֶׁבְּכָל שָׁנָה וְשָׁנָה, **Similarly, each year on Rosh HaShanah,**

דְּעַל יְדֵי שִׁשְׁרָאֵל מְכַתִּירִים אֶת הַקַּב"ה שְׂיִהְיֶה מְלֶךְ עֲלֵיהֶם וְעַל כָּל הָעוֹלָם, **through the Jews' coronation of G-d as their King and King of the entire world,**

נַעֲשֶׂה שְׁלֵמוֹת וְחִדּוּשׁ בְּכָל הַבְּרִיאָה, **the entire Creation is renewed and brought to a heightened state of fulfillment.**

וְעַד שֶׁעַל יְדֵי זֶה נַעֲשֶׂה שְׁלֵמוֹת וְחִדּוּשׁ גַּם לְמַעְלָה, **Moreover, as a result, fulfillment and renewal is also generated in the spiritual realms above.**

כתורת הה"מ¹⁰ ואדמו"ר הזקן¹¹ על מאמר המשנה¹² דע מה למעלה ממך, דכל הענינים שלמעלה הם ממך.

כְּתוּרַת הָרַב הַמַּגִּיד **As the Maggid of Mezritch¹⁰ and the Alter Rebbe¹¹**
 וְאֲדַמו"ר הַזְקֵן עַל **interpreted the teaching of the *mishnah*:¹² "Know**
 מֵאֲמַר הַמְּשֵׁנָה דֵּע **what is above you":**
 מַה לְּמַעְלָה מִמֶּךָ,

דְּכָל הָעֲנִינִים **That everything in the spiritual realms above is**
 שְׁלֵמַעְלָה הֵם מִמֶּךָ. **from you, i.e., dependent on man's Divine service.**

SUMMARY

This section presents a deeper resolution of the question of how Rosh HaShanah can be considered "the beginning of Your works," when in fact, the world had already been created. Not only did the creation of man generate the potential for a new and higher revelation of G-dliness in the world, it retroactively elevated the existence of everything created beforehand. Since the world was created so that man would elevate it and infuse G-dliness into it, when G-dliness was drawn down into the world, the nature of the world's prior existence was also elevated. Therefore, Rosh HaShanah is commemorated as the anniversary of all creation, not only the creation of man. Each year, on Rosh HaShanah, through the Jews' coronation of G-d as their King and King of the entire world, the entire Creation is renewed and brought to a heightened state of fulfillment.

10. *Likkutei Amarim* of the Maggid, sec. 198 (p. 50c); *Or Torah*, p. 112b (in the Kehot printings from 5740 on, sec. 480).

11. As quoted in *Sefer HaSichos* 5703, p. 12; *Sefer HaSichos* 5704, p. 23; *HaYom Yom*, entry for 13 Iyar; the *maamar* entitled *Padeh BeShalom*, note 28 (*Sefer HaMaamarim Melukat*, Vol. 2, p. 144).

12. *Avos* 2:1.

ד) וּלְאַחֲרַי אָמְרוּ זֶה הַיּוֹם תְּחִלַּת מַעֲשֵׂיךָ מוֹסִיף זְכוּרוֹן לַיּוֹם רִאשׁוֹן, דוּזָה שֶׁרֵאשׁ הַשָּׁנָה הוּא זְכוּרוֹן לַיּוֹם רִאשׁוֹן הוּא נֶעְלָה יוֹתֵר מִזֶּה שֶׁהוּא תְּחִלַּת מַעֲשֵׂיךָ. כִּי תְּחִלַּת מַעֲשֵׂיךָ הוּא הַשְּׁלִימוֹת וְהַחִידוּשׁ דֵּה־בְּרִיאָה שֶׁנַּעֲשׂוּ עַ"י עֲבוֹדַת הָאָדָם (כִּנ"ל), דֵּה־מַשְׁכָּה מִלְּמַעְלָה שְׁעִי"ז הִיא רַק מִבְּחִי' שֶׁאֵתְּעַדְלִ"ת מִגַּעַת לְשֵׁם.

— 4 —

The *maamar* began by explaining the description of Rosh HaShanah as “the beginning of Your works, a remembrance of the first day” and stating that “a remembrance of the first day” reflects a loftier dimension of the day than the fact that it is “the beginning of Your works.” Sections 2 and 3 explained the positive dimension implied by “the beginning of Your works.” In this section, the *maamar* begins the explanation of “a remembrance of the first day.”

וּלְאַחֲרַי אָמְרוּ זֶה הַיּוֹם תְּחִלַּת מַעֲשֵׂיךָ מוֹסִיף זְכוּרוֹן לַיּוֹם רִאשׁוֹן, After describing Rosh HaShanah as “the beginning of Your works,” the Rosh HaShanah prayers add that it is “a remembrance of the first day.” The order reflects a process of ascent.

דְּזֶה שֶׁרֵאשׁ הַשָּׁנָה הוּא זְכוּרוֹן לַיּוֹם רִאשׁוֹן הוּא נֶעְלָה יוֹתֵר מִזֶּה שֶׁהוּא תְּחִלַּת מַעֲשֵׂיךָ. The dimension of Rosh HaShanah that is “a remembrance of the first day” surpasses that which is “the beginning of Your works.”

To explain:

כִּי תְּחִלַּת מַעֲשֵׂיךָ הוּא הַשְּׁלִמוֹת וְהַחִידוּשׁ דֵּה־בְּרִיאָה שֶׁנַּעֲשׂוּ עַל יְדֵי עֲבוֹדַת הָאָדָם (כִּנ"ל), “The beginning of Your works” reflects the fulfillment and renewal of Creation brought about by man’s Divine service (as explained above, sections 2-3).

This relates to Rosh HaShanah’s designation as “the Day of Judgment.” This is the day when man’s Divine service is evaluated and judgment is rendered according to the degree each person actualizes that potential.

דֵּה־הַמְּשָׁכָה מִלְּמַעְלָה שְׁעַל יְדֵי זֶה הִיא רַק מִבְּחִינָה שְׁאֵתְּעַרְוֹתָא מִלְּתַתָּא מִגַּעַת לְשֵׁם. The Divine energy drawn forth through this service comes from a level that can be affected by an arousal from below. There are levels of G-dliness that can be drawn down by man’s service, and

משא"כ ענין יום ראשון הוא (כמו שמבאר הצ"צ בדרוש הנ"ל¹) שההמשכה אז היתה מצד עצמו, כי לא הי' עדיין מי שיעורר כמ"שכט ואדם אין גו'ל [היינו, דלא רק שלא הי' אתערותא דלתתא בפועל אלא שלא הי' שייך כלל שיהי' אתעדל"ת].

higher, more transcendent rungs that cannot be drawn down through man's service because of its inherent limitations.

For example, man's expression of kindness can draw down Divine kindness. Devoting his intellect to Torah study can call forth G-d's intellectual attributes. Seemingly, however, there is no way that he can evoke Divine potentials that transcend definition and defy limitation.

מה ש'אין כן ענין יום ראשון הוא (כמו ש'מבאר הצ"מח-צ"ד בדרוש הנזכר לעיל)

In contrast, "the first day" implies (as explained by the *Tzemach Tzedek* in the *maamar* cited in sec. 1 above)¹

שההמשכה אז היתה מצד עצמו,

that Divine energy was drawn down on His own initiative,

כי לא היה עדין מי שיעורר

for there was no one who existed to arouse it,

כמו שכתוב ואדם אין גו'ל

as it is written,² "And there was no man...."³

[היינו, דלא רק שלא היה אתערותא דלתתא בפועל

[The implication is that not only was there no arousal from below in actual fact,

אלא שלא היה שייך כלל שיהיה אתערותא דלתתא].

the possibility that there be an arousal from below did not exist, because man was yet to be created.]

1. The *maamar* entitled *BaYom HaHu Yitakeh*, 5601, printed in *Or HaTorah, Devarim*, Vol. 5, p. 2080; *Likkutei Torah, Devarim*, p. 58b. See also *Likkutei Torah, op. cit.*, p. 47b, *Shir HaShirim*, p. 11a; *Or HaTorah, Devarim*, Vol. 3, pp. 1242-1243, 1253-1254.

2. *Bereishis* 2:5.

3. *Or HaTorah, loc. cit.*, interprets the term "the first day" as "the first Rosh HaShanah... the day that Adam, the first man, was created" (and not the 25th of Elul). According to this interpretation, the meaning of the phrase "for there was no one who existed to arouse it, ... 'And there was no man....'" that there was no one to arouse the desire to create man. Even the creation of man (not only the creation of the world at large on the 25th of Elul) came because "He desires kindness," as explained below.

וההמשכה אז היתה מצד חסדו ית', כילא חפץ חסד הוא. והיינו, דנוסף לזה שההמשכה עכשיו (ע"י אתעדל"ת) היא בחי' דין ומשפט וההמשכה אז היתה מצד חסדו ית', עולם חסד יבנה⁴, הנה חסד זה (דיום ראשון) הוא למעלה לא רק מהחסד כמו שהוא במדות

וְהַמְשִׁכָּה אֶז הַיְתָה
מִצַּד חֶסֶדוֹ יִתְבָּרֵךְ, **Then, Divine energy was drawn down because of G-d's kindness,**

כִּי חָפֵץ חֶסֶד הוּא. **for "He desires kindness,"⁴**

i.e., G-d, as it were, desires to express His essential kindness and for that kindness to define the character of all existence,

וְהִינּוּ, **The implication is that there is a difference between the spiritual gestalt that prevails at present and the gestalt that prevailed then, at the very beginning of Creation.**

דְּנוֹסֵף לְזֶה שֶׁהַמְשִׁכָּה
עֲכָשְׁיוֹ (עַל יָדֵי
אֲתְעָרֻתָא דְלִתְתָא) הִיא **Firstly, at present – and indeed, from the creation of man⁵ onward – Divine energy is drawn down (as a result of an arousal from below) and is subject to the scales of judgment and assessment.**

Judgment implies that the person's conduct is evaluated and beneficence is meted out according to what he deserves. Accordingly, even if his conduct is exemplary, the beneficence he receives will be limited, since by nature our humanity places inherent limitations on our service. At the beginning of Creation, by contrast, boundless Divine beneficence

וְהַמְשִׁכָּה אֶז הַיְתָה
מִצַּד חֶסֶדוֹ יִתְבָּרֵךְ, **was drawn down as a result of His kindness, as implied by the verse,⁶**

עוֹלָם חֶסֶד יִבְנֶה, **"The world was built by kindness."**

הִנֵּה חֶסֶד זֶה (דְּיוֹם רֵאשׁוֹן)
הוּא לְמַעַלָּה לֹא רַק מִתְחַסֵּד
כְּמוֹ שֶׁהוּא בְּמִדּוֹת **Moreover, the kindness (expressed on the first day) is not only above kindness as it functions as one of G-d's emotive qualities, but it is –**

There is a difference between kindness and judgment. When one gives because judgment obligates him to do so, he gives according to what the other deserves.

4. *Michah* 7:18.

5. And more particularly, from the time of the Giving of the Torah onward.

6. *Tehillim* 89:3; see the reference to this verse in *Tanya, Shaar HaYichud VehaEmunah*, ch. 4 (p. 79a).

אלא גם למעלה משרשו כמו שהוא במוחין וכו', כי ענינו הוא (לא חסד אלא) חפץ חסד, ענין החפץ (תענוג⁷), אלא שהחפץ הוא שיהי' חסד, ומזה נמשך להיות עולם

When he gives as an expression of his own kindness, his giving is a reflection of his own generosity and is not limited by the other person's worthiness.

Even so, kindness itself is an emotion, and emotions are, by nature, aspects of a person's character that relate to others. Intellect reflects a deeper, more elevated dimension of his being, one that is more bound up with his inner self.⁷

Similar concepts apply Above. G-d's emotive attributes reflect levels of G-dliness that recognize the limitations of our world. His intellectual attributes, by contrast, surpass those limitations.⁸ Now, every emotion has a source in intellect. There is a reason and a rationale that calls forth a particular feeling. G-d's desire for kindness, that was manifest at the beginning of Creation, surpassed not only kindness as it exists within His emotive attributes, it is surpassed

אָלָא גַם לְמַעְלָה מִשְׂרָשׁוֹ
כְּמוֹ שֶׁהוּא בְּמוֹחִין וְכוּ',
above even the source of kindness as it exists in His intellectual attributes.

כִּי עֲנִינוּ הוּא (לֹא חֶסֶד
אָלָא) חֶפֶץ חֶסֶד,
For its defining characteristic is (not the emotive quality of kindness, which is defined and limited like all emotive qualities) but "the desire for kindness," which is associated with the loftier rung of *ratzon*, "will,"

עֲנִין הַחֶפֶץ (תְּעִנוּג),
thus emphasizing the dimension of desire (which is bound up with pleasure).⁹

As explained in *Chassidus*, desire and pleasure (*ratzon* and *taanug* in chassidic terminology) are bound up with a person's innermost dimensions. The same applies to the parallels to these potentials Above.

אָלָא שֶׁהַחֶפֶץ הוּא
שִׂיחָהּ חֶסֶד,
The desire, however, is that there be kindness.

וּמִזֶּה נִמְשָׁךְ לְהִיּוֹת
עוֹלָם חֶסֶד יִבָּנֶה,
From this desire, the potential for "the world [to be] built by kindness is drawn down." There are two

7. See *Likkutei Sichos*, Vol. VI, pp. 114-115 (translated in *Crown Jewels*, Vol. 1, p. 142ff.).

8. The *maamar* entitled *Issa BeMidrash Tehillim*, *Sefer HaMaamarim* 5708, p. 273.

9. See *Likkutei Torah*, *Bamidbar*, p. 38c, *Devarim*, p. 93c, *Shir HaShirim*, pp. 28d, 33d.

חסד יבנה, דמחפץ זה נבנה החסד שממנו נבנה העולם.¹⁰

ויש לומר, שהטעם הפנימי על זה שיום הראשון דהבריאה נק' בשם יום ראשון הוא, כי הגילוי דחפץ חסד שהאיר ביום זה הוא אור וגילוי (יום הוא אור וגילוי) הראשון, שהוא הסיבה והשרש להמשכת מדת החסד שממנה נתהוו כל העולמות. וזהו זכרון ליום ראשון, דבכל ראש השנה, ע"י שמזכירים אופן ההתהוות שהיתה

interpretations of that verse: a) that it was through the attribute of kindness that our world came into being; and b) that the realm of kindness itself had to be built, i.e.,

דמחפץ זה נבנה החסד
שממנו נבנה העולם.

that from G-d's desire was "built," brought into being, the kindness from which the world was built.¹⁰

ויש לומר, שהטעם
הפנימי על זה שיום
הראשון דהבריאה נקרא
בשם יום ראשון הוא,

It is possible to explain that the inner reason why the first day of Creation is called "the first day" is

כי הגילוי דחפץ חסד
שהאיר ביום זה הוא
אור וגילוי (יום הוא
אור וגילוי) הראשון,

that the revelation of "He desires kindness" revealed on this day is the absolute first light and revelation ("day" implies light and revelation) of all existence,

שהוא הסבה והשרש
להמשכת מדת
החסד שממנה נתהוו
כל העולמות.

i.e., the motivating factor and source for the attribute of kindness from which all the worlds were brought into being.

וזהו זכרון ליום ראשון,

This is what is meant by "a remembrance of the first day":

דבכל ראש השנה,

that on every Rosh HaShanah,

על ידי שמזכירים אופן
ההתהוות שהיתה
ביום הראשון,

through man's remembrance of the way existence came into being on the first day,

10. See *ibid.*, *Shir HaShirim*, pp. 11d, 25b; *Sefer HaMaamarim* 5708, p. 273.

ביום הראשון, שהאיר אז הגילוי דחפץ חסד, עי"ז ממשיכים¹¹ גילוי זה. וזהו שהענין שראש השנה הוא זכרון ליום ראשון הוא נעלה יותר מזה שר"ה הוא תחלת מעשיך, כי תחלת מעשיך הוא מה שנמשך ע"י אתערותא דלתתא, ויום ראשון (הגילוי דחפץ חסד) הוא אור וגילוי הראשון שהוא השרש והסיבה לכל סדר ההשתלשלות (מעלה

שְׁהָאִיר אֶז הַגְּלוֹי when the revelation of “He desires kindness”
 דְּחַפֵּץ חֶסֶד, shined forth,

עַל יְדֵי זֶה מְמַשִּׁיכִים this revelation is drawn down anew.
 גְּלוֹי זֶה.

To explain using the well-known interpretation¹¹ of the verse,¹² *hayamim haeleh nitzkarim venaasim*, “These days are recalled and commemorated.” *Naasim*, translated as “commemorated,” literally means “are made.” Through the recollection of the events that transpired on these days, the spiritual influences that caused those events to transpire are drawn anew, “making” the day in a spiritual sense. Thus, in the context mentioned above, through the Jews’ recollection of “the first day,” G-d’s kindness that originally shined forth at that time is evoked again.

וְזֶהוּ שֶׁהַעֲנִין שְׂרָאשׁ הַשָּׁנָה On this basis, we can understand why the dimen-
 הוּא זְכוּר לְיוֹם רֵאשׁוֹן sion of Rosh HaShanah that is “a remembrance of
 הוּא נְעֻלָּה יוֹתֵר מִזֶּה שְׂרָאשׁ the first day” is higher than the dimension of Rosh
 הַשָּׁנָה הוּא תְּחִלַּת מַעֲשֵׂיךָ, HaShanah that is “the beginning of Your works.”

כִּי תְּחִלַּת מַעֲשֵׂיךָ הוּא The dimension of Rosh HaShanah that is “the begin-
 מֵה שְׁנִמְשָׁךְ עַל יְדֵי ning of Your works” is what is drawn down
 אֶתְעֻרוֹתָא דְּלִתְתָּא, through an arousal from below, i.e., man’s Divine
 service. Thus it can draw down only those levels of
 G-dliness to which man’s Divine service relates and
 not the higher, more transcendent levels.

יוֹם רֵאשׁוֹן (הַגְּלוֹי) “The first day” (the revelation of “He desires
 דְּחַפֵּץ חֶסֶד) הוּא אֹר kindness”) is the first light and revelation,
 וְגִלּוֹי הָרֵאשׁוֹן

שֶׁהוּא הַשְּׂרָשׁ וְהַסְּבָה the source and the motivating factor for the exis-
 לְכָל סֵדֵר הַהַשְׁתַּלְשְׁלוֹת tence of the entire *Seder HaHishtalshelus*, the
 (מַעֲלָה וּמַטָּה), Spiritual Cosmos (the framework in which higher

11. Ramaz, *Tikkun Shovavim*, quoted and explained by Chida in *Lev David*, ch. 29.

12. *Esther* 9: 28.

ומטה), והוא עצמו הוא למעלה מהגדר דמעלה ומטה (עילא ותתא).

and lower levels exist). The Hebrew term *Seder HaHishtalshelus* literally means a "Chainlike Order," i.e., the different levels of existence are like links in a chain, one higher than the other.

והוא עצמו הוא למעלה מהגדר דמעלה ומטה (עילא ותתא). The dimension of "He desires kindness," by contrast, **is itself above the entire framework of higher and lower realms (i.e., what is above and what is below).**

The section thus concludes with a paradox. On one hand, the level of "He desires kindness" transcends our mortal capacities and cannot be drawn down by our Divine service. On the other hand, it is through the Jews' recollection of "the first day" that G-d's kindness that originally shined forth at that time is evoked again. This paradox will be the focus of the following section.

SUMMARY

As mentioned, the description of Rosh HaShanah as "a remembrance of the first day," reflects a loftier dimension of the day than the fact that it is "the beginning of Your works." "The beginning of Your works" reflects the fulfillment and renewal of Creation brought about by man's Divine service. The Divine energy called forth through this service comes from a level that can be affected by an arousal from below. There are higher, more transcendent rungs of G-dliness that cannot be drawn down through such service because of its inherent limitations.

"The first day," by contrast, implies that Divine energy was drawn down on His own initiative, expressing those higher rungs. Divine energy was drawn down because "He desires kindness," as an expression of G-d's essential generosity that surpasses any and all connection to man's Divine service. Thus, the dimension of Rosh HaShanah that is "a remembrance of the first day" is higher than the dimension of Rosh HaShanah that is "the beginning of Your works."

Every year, on Rosh HaShanah, through the Jews' recollection of "the first day," G-d's kindness that originally shined forth at that time is evoked again. This section thus concludes with a paradox. On one hand, the level of "He desires kindness" transcends our mortal capacities and cannot be drawn down by our Divine service. On the other hand, it is through the Jews' recollection of "the first day," that the kindness of G-d that originally shined forth at that time is evoked again.

ה) וְהִנֵּה זֶה שִׁישְׂרָאֵל ע"י עֲבוּדָתָם (שִׁמְזֻכִּירִים אֹפֶן הַהֲתַהוּוּת שֶׁהִיָּתָה בְּיוֹם הַרְאֻשׁוֹן) מִמְשִׁיכִים הַגִּילּוּי הַנ"ל מְגִיעַ בְּשִׂרְשׁוֹ עַד בְּחֻפֵּץ חֶסֶד מִצַּד עֲצֻמוֹ וְאִין אֲתַעְדֵּל"ת מִגַּעַת לְשָׁם, כִּי הַשֶּׁרֶשׁ דִּישְׂרָאֵל הוּא לְמַעְלָה יוֹתֵר גַּם מִהֶעֱנִין דְּחֻפֵּץ חֶסֶד.

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This section of the *maamar* focuses on a paradox that arises based on the explanations in the previous section. On one hand, the level of “He desires kindness” transcends all mortal capacities and seemingly, cannot be drawn down by the Jews’ Divine service. Nevertheless,

וְהִנֵּה זֶה שִׁישְׂרָאֵל עַל
 יְדֵי עֲבוּדָתָם (שִׁמְזֻכִּירִים
 אֹפֶן הַהֲתַהוּוּת שֶׁהִיָּתָה
 בְּיוֹם הַרְאֻשׁוֹן) **the fact that, through their Divine service, the
 Jews (i.e., by recalling the manner in which all
 existence was brought into being on the first day),**

מִמְשִׁיכִים הַגִּילּוּי
 הַנִּזְכָּר לְעֵיל **draw down this revelation,**

מְגִיעַ בְּשִׂרְשׁוֹ עַד בְּחֻפֵּץ
 חֶסֶד מִצַּד עֲצֻמוֹ **reaching to its source, to the level on which “He
 desires kindness” on His own initiative,**

וְאִין אֲתַעְרוּתָא דְלִתְתָּא
 מִגַּעַת לְשָׁם, **a level which no arousal from below can reach, is
 only possible,**

כִּי הַשֶּׁרֶשׁ דִּישְׂרָאֵל
 הוּא לְמַעְלָה יוֹתֵר גַּם
 מִהֶעֱנִין דְּחֻפֵּץ חֶסֶד. **because the source of the Jewish people is
 even higher than the dimension of “He desires
 kindness.”**

As discussed above, the dimension of Rosh HaShanah that is “the beginning of Your works” is drawn down in a manner commensurate with the Jews’ Divine service. The dimension of Rosh HaShanah that is “a remembrance of the first day” is above man’s service and cannot be evoked by an arousal from below. Nevertheless, this lofty level is called forth on Rosh HaShanah by the Jews’ recollection of this dimension in their Rosh HaShanah service, through their prayers and their sounding of the shofar, because the essence of the souls of the Jewish people stands above this level as well.

וכידוע בענין במי נמלך בנשמותיהן של צדיקים¹ (ועמך כולם צדיקים²), דזה שנתעורר כביכול להיות חפץ חסד הוא מצד זה שעלה במחשבה³ (מחשבה עצמית, שלמעלה מהגילוי דחפץ חסד) שעתידין ישראל לקיים תומ"צ ולעשות דירה לו ית' בתחתונים⁴. ולכן, ע"י העבודה דישראל נמשך [ונעשה⁵] גם הגילוי דחפץ חסד.

וְכִידוּעַ בְּעֵינַי בְּמִי נִמְלָךְ
בְּנִשְׁמוֹתֵיהֶן שֶׁל צְדִיקִים
As is well known with regard to the concept,¹
“With whom did He consult regarding the creation
of the world? With the souls of the righteous,”

(וְעִמָּךְ כְּלָם צְדִיקִים), (the intent of the phrase “the souls of the righteous”
is the entire Jewish people, as it is written: “Your
people are all righteous.”)²

דְּזֶה שֶׁנִּתְעוֹרַר כְּבִיכּוֹל
לְהִיּוֹת חֹפֵץ חֶסֶד All existence resulted from G-d's being aroused, as it
were, so that “He would desire kindness” –

G-d's Essence is far above His desire for kindness. It was necessary, as it were, to motivate a desire for kindness. That arousal

הוּא מְצַד זֶה שֶׁעָלָה
בְּמַחְשְׁבָה came about because it arose in His thought³

(מַחְשְׁבָה עֲצֵמִית, שֶׁלְמַעַלָּה
מֵהַגְּלוּי דְּחֹפֵץ חֶסֶד) (an essential thought that transcends the revela-
tion of “He desires kindness”)

The intent is not a level of conscious thought – for we are speaking about levels far above revelation – but rather an essential thought that is one with His Essence.

שֶׁעֲתִידִין יִשְׂרָאֵל לְקַיֵּם
תּוֹרָה וּמִצְוֹת וְלַעֲשׂוֹת דִּירָה
לוֹ יִתְבַּרַךְ בְּתַחְתּוֹנִים. that in the future, the Jews would carry out the
Torah and its *mitzvos* and thereby make a dwell-
ing for G-d in the lower realms.⁴

וְלִכֵּן, עַל יְדֵי הָעֲבוּדָה
דִּישְׂרָאֵל נִמְשָׁךְ [וְנִעֲשָׂה]
גַּם הַגְּלוּי דְּחֹפֵץ חֶסֶד. Therefore, through the Divine service of the Jews,
even the revelation of “He desires kindness” is
drawn down [and indeed, “made,” i.e., generated
anew.]

1. See *Bereishis Rabbah* 8:7; *Rus Rabbah* 2:3.

2. *Yeshayahu* 60:21.

3. The *maamar* entitled *VeKibeil HaYehudim*, sec. 30, in *Shaarei Orah*, p. 97b, associates this with our Sages' statement, “Israel arose in [G-d's] thought.”

4. This is explicitly stated in *Shaarei Orah*, *loc. cit.*

ומזה מובן, שהגילוי דחפץ חסד שנעשה עכשיו ע"י מעשינו ועבודתינו, הוא נעלה יותר מכמו שהי' גילוי זה בתחלת הבריאה, כי ע"י מעשינו ועבודתינו נעשה נחת רוח למעלה, נח"ר לפני שאמרתי ונעשה רצוני⁵, דנח"ר ותענוג זה (שנעשה רצוני, ע"י ישראל) הוא בעצמותו ית' (נח"ר לפני) שלמעלה מהתענוג דחפץ חסד,

It is explained in *Chassidus*,⁵ that “The same dimension of ‘He desires kindness’ generated within His Essence at the beginning of the Creation of the world is itself renewed every Rosh HaShanah as a result of the actions of the created beings.”

ומזה מובן, שהגילוי דחפץ חסד שנעשה עכשיו על ידי מעשינו ועבודתינו, Moreover, it is understood from the above that the revelation of “He desires kindness” that is drawn down at present through our actions and Divine service

הוא נעלה יותר מִכְמוֹ שְׁהָיָה גִלּוּי זֶה בְּתַחֲלַת הַבְּרִיאָה, is loftier than the revelation of this quality initially, at the time of Creation.

The last statement – that a created being can evoke an even loftier dimension of Divine light than originally revealed – requires explanation. The resolution highlights the core of the relationship between the Jews and G-d – that the Jews are bonded with G-d’s Essence and their service calls forth His innermost pleasure.

כִּי עַל יְדֵי מַעֲשֵׂינוּ וְעַבְדוּתֵינוּ נַעֲשֶׂה נַחַת רוּחַ לְמַעַלָּה, For pleasure and satisfaction is generated Above through our actions and Divine service,

נַחַת רוּחַ לְפָנַי שְׁאַמְרָתִי וְנַעֲשֶׂה רְצוֹנִי as our Sages comment,⁶ it is as G-d says, “Satisfaction and pleasure [was generated] for Me, that I spoke and My will was carried out.”

דְּנַחַת רוּחַ וְתַעֲנוּג זֶה (שְׁנַעֲשֶׂה רְצוֹנִי, עַל יְדֵי יִשְׂרָאֵל) הוּא בְּעֶצְמוֹתוֹ יִתְבָּרַךְ (נַחַת רוּחַ לְפָנַי) שְׁלִמְעָלָה מִהַתַּעֲנוּג דְּחַפֵּץ חָסֵד, The satisfaction and pleasure (generated by the Jews because “My will was carried out”) is within G-d’s Essence (as implied by the words “[was generated] for Me”), which is above the pleasure associated with “He desires kindness.”

5. Ateres Rosh, *Shaar Rosh HaShanah*, sec. 10, p. 9b.

6. *Toras Kohanim* (quoted by Rashi) to *Vayikra* 1:9; *Sifri* (quoted by Rashi) to *Bamidbar* 28:8.

וע"י שהגילוי דחפץ חסד נתעורר ונמשך ע"י עבודת האדם, נמשך בו הנח"ר והתענוג דנעשה רצונימב. וזהו גם הטעם (הפנימי) על זה שלפני שאומרים שראש השנה הוא זכרון ליום ראשון אומרים שהוא תחלת מעשיך, דזכרון ליום ראשון שלאחרי קדימת הענין דתחלת מעשיך (המשכת הגילוי דחפץ חסד שלאחרי קדימת העבודה) הוא נעלה יותר מכמו שהוא מצד עצמו, כמו שהי' בתחלת הבריאה.

The word לפני, translated as "for Me," shares the root of the word, פנים, "face," which also means "inner dimension." The pleasure generated by the Jews' Divine service affects G-d's inner dimension.

וְעַל יְדֵי שְׁהִגְלוֹי דְחַפֵּץ
חֶסֶד נִתְעוֹרֵר וְנִמְשָׁךְ עַל
יְדֵי עֲבוֹדַת הָאָדָם,
Because the revelation of "He desires kindness" is
aroused and drawn down through man's Divine
service,

נִמְשָׁךְ בּוֹ הַנְּחַת רוּחַ
וְהַתְעוּגָה דְנַעֲשֶׂה רְצוֹנִי.
the pleasure and satisfaction associated with "My
will [being] carried out" is drawn into G-d's kind-
ness.⁷ Thus, an essential dimension is drawn down into
His will.

וְזֶהוּ גַם הַטַּעַם (הַפְּנִימִי)
עַל זֶה שֶׁלִּפְנֵי שְׂאוֹמְרִים
שְׂרָאשׁ הַשְּׁנָה הוּא זְכוֹר
לְיוֹם רֵאשׁוֹן אוֹמְרִים
שֶׁהוּא תְּחִלַּת מַעֲשֶׂיךָ,
This is the (inner) reason why *before* we mention
that Rosh HaShanah is "a remembrance of the first
day," which emphasizes the revelation from Above, we
describe it as "the beginning of Your works," which
highlights the importance of man's Divine service:

דְּזְכוֹר לְיוֹם רֵאשׁוֹן
שֶׁלְאַחֲרֵי קְדִימַת הָעֲנִיָּן
דְּתְחִלַּת מַעֲשֶׂיךָ
For the "remembrance of the first day" that
follows the preface of "the beginning of Your
works,"

(הַמְשַׁכַּת הַגְּלוֹי דְחַפֵּץ חֶסֶד
שֶׁלְאַחֲרֵי קְדִימַת הָעֲבוֹדָה)
(i.e., the revelation of "He desires kindness" that
comes after the preparatory step of man's Divine
service)

הוּא נְעֻלָּה יוֹתֵר מִכְמוֹ
שֶׁהוּא מִצַּד עֲצָמוֹ,
is loftier than the revelation of that quality as it
existed in its own right,

כְּמוֹ שֶׁהָיָה בְּתְחִלַּת
הַבְּרִיאָה.
as it was revealed at the beginning of Creation, for
the Jew's Divine service infuses an essential dimension
into that revelation.

7. See *Shaarei Orah*, loc. cit.

SUMMARY

The previous section concluded with a paradox. On one hand, the level of “He desires kindness” transcends our mortal capacities and cannot be drawn down by our Divine service. On the other hand, it is through the Jews’ recollection of “the first day,” that G-d’s kindness that originally shined forth at that time is evoked again. This is possible because the source of the Jews is higher than the dimension of “He desires kindness.”

The resolution of this paradox depends on the concept that the source of the Jewish people surpasses all revelations of Divine light including the dimension of “He desires kindness.” This concept is reflected in the explanation of our Sages’ teaching: “With whom did G-d consult regarding the creation of the world? With the souls of the righteous,” i.e., the Jewish people. G-d’s Essence is far above His desire for kindness. It was necessary, as it were, to motivate a desire for kindness. That arousal came about because it arose in His thought that in the future, the Jews would carry out the Torah and its *mitzvos* and make a dwelling for G-d in the lower realms.

Similarly, every year, on Rosh HaShanah, through the Divine service of the Jews, even the revelation of “He desires kindness” is drawn down and generated anew. Indeed, the revelation of “He desires kindness” that is drawn down through our actions and Divine service at present is loftier than the initial revelation of this quality at the time of Creation. For the pleasure and satisfaction generated Above through our actions and Divine service infuses a dimension of His Essence into His desire for kindness.

ו) **והגם** שגם הגילוי דחפץ חסד שהי' תחלה, שרש המשכתו הוא מהתענוג עצמי בעבודתם של ישראל נוכנ"ל, שזהו הסיבה לזה שנתעורר להיות חפץ חסד], מ"מ, ע"י עבודתם של ישראל בפועל, ניתוסף עליו נעלה יותר,

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At the end of the previous section, it was explained that the dimension of “He desires kindness” evoked by the Jews through their recollection of Rosh HaShanah as “a remembrance of the first day” is loftier than the dimension of “He desires kindness” that was revealed at the beginning of Creation. This concept raises a question:

והגם שגם הגילוי דחפץ חסד שהיה תחלה, The initial revelation of “He desires kindness” at the time of Creation also

שרש המשכתו הוא מהתענוג עצמי בעבודתם של ישראל had its source in the essential Divine pleasure generated by the Divine service of the Jewish people.

וכנזכר לעיל, שזהו הסבה לזה שנתעורר להיות חפץ חסד. [As explained above,¹ it – the pleasure that would be generated by the Divine service of the Jews – was the reason G-d was aroused to desire kindness.]

Thus, how can it be said that the Divine service of the Jewish people infuses an essential dimension into G-d's desire for kindness that did not exist previously? Seemingly, even initially, His desire for kindness was motivated – and thus infused with – the essential dimension of G-dliness which is later evoked by the Jews through their Divine service.

מכל מקום, על ידי עבודתם של ישראל בפעל, נתוסף עליו נעלה יותר, Nevertheless, i.e., despite the truth of the above, the actual Divine service of the Jewish people infuses an even loftier dimension.

For prior to actual Creation, there merely “arose in His thought,” the pleasure He would derive through the service of the Jewish people. It had yet, however, to be actualized. And it is this actualization that possesses a distinct quality lacking even in the desire for kindness as it arose in His thought. The Rebbe now brings proof for the need of actualization:

1. In the previous section, in the explanation of the statement of the *Midrash*, “With whom did G-d consult?....”

וכמובן מזה שבכדי שתושלם הכוונה דנתאוה הקב"ה להיות לו ית' דירה בתחתונים² הוצרך להיות בריאת העולמות בפועל, עד לעולם הזה התחתון³, ואח"כ הוצרך להיות מתן תורה שאז דוקא נעשה התוקף דקיום העולם כמארז"ל⁴ עה"פ⁵ ארץ יראה

As can be understood from the fact

Before explaining the concept mentioned above, the *maamar* cites a parallel concept as an illustration of the underlying motif:

שְׁבַכְדֵי שְׁתִּשְׁלַם הַכּוֹנֵה דְּנִתְאַוָּה הַקַּב"ה לְהִיּוֹת לוֹ יְת' דִּירָה בְּתַחְתּוֹנִים
 that to facilitate the fulfillment of G-d's intent in
 Creation – His desire that the lower realm become
 a dwelling for Him² –

הַצָּרָף לְהִיּוֹת בְּרִיאַת הָעוֹלָמוֹת בְּפֹעֵל, עַד לְעוֹלָם הַזֶּה הַתַּחְתּוֹן,
 it was necessary for the worlds, including this
 lowly material world to be created.³

אַחֲרַי כִּן הַצָּרָף לְהִיּוֹת מִתֵּן תּוֹרָה
 Afterwards, it was necessary that the Torah be
 given,

שְׁאֵז דְּדוֹקָא נַעֲשֶׂה הַתְּקַף דְּקִיּוּם הָעוֹלָם
 for then a dimension of strength and stability was
 contributed to the existence of the world,

כְּמֵאֲמַר רַבּוֹתֵינוּ ז"ל עַל הַפְּסוּק אֶרֶץ יִרְאָה וְשִׁקְטָה,
 as our Sages comment⁴ on the verse,⁵ “The earth
 feared and it was calmed.”⁶

2. See *Midrash Tanchuma, Parshas Naso*, sec. 16; *Parshas Bechukosai*, sec. 3; *Bereishis Rabbah*, the end of ch. 83; *Bamidbar Rabbah* 13:6; *Tanya*, ch. 36.

3. The above statement holds true according to the Alter Rebbe's conception that the reason for Creation was that G-d desired a dwelling in the lower realms. As stated in the series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, p. 5 ff. (see also p. 440), other reasons are given for Creation, “in order that He be known” (*Zohar*, Vol. II, p. 42a) and “so that the perfection of His powers be revealed” (*Etz Chayim, Shaar HaHakdamas, hakdamah* 3). According to these rationales, the actual creation of the worlds would not have been necessary, the potential for their existence would have been sufficient, for with regard to G-d, *ein hakoach chaseir poel*, “[G-d's] potential is not lacking; the actual expression [of that potential does not contribute fulfillment to Him]” (*Pardes* 11:3). Since those rationales focus on G-d's potentials for revelation, the existence of the potential is complete in and of itself. Even if one would postulate that these potentials should be revealed, certainly, it would have been sufficient to bring the higher spiritual worlds into being, for in these worlds, this revelation is perfect. The fact that the lower worlds, including our material world (a realm where G-dliness is hidden) were created is to fulfill His desire for a dwelling in the lower realms.

4. *Shabbos* 88a; *Avodah Zarah* 3a.

5. *Tehillim* 76:9.

6. Our Sages explain that at the beginning of Creation, all existence was in a state of fear, and after the Giving of the Torah, it was calmed. What was the reason for the world's initial fear? At Creation, G-d made a stipulation that if the Jews would accept the Torah, the existence of the world would be maintained. Otherwise, He would return all existence to

ושקטה, ואח"כ צ"ל עבודת האדם (שלאחרי מ"ת) בפועל, לימוד התורה, ובאופן דגדול לימוד שמביא לידי מעשה⁷ בקיום המצוות בפועל – אף שכל זה הי' בידעתו ובמחשבתו ית' גם מקודם (ומחשבה זו היא הסיבה לזה שנתעורר להיות חפץ חסד) –

<p>ואַחַר כֵּן צְרִיכָה לְהִיטֵב עֲבוּדַת הָאָדָם (שְׁלֹא אַחֲרֵי מִתֵּן תּוֹרָה) בְּפֹעֵל,</p> <p>לְמוֹד הַתּוֹרָה, וּבְאוּפֵן דְּגִדּוּל לְמוֹד שְׂמִיכָא לְיַדֵּי מַעֲשֵׂה בְּקִיּוּם – הַמְצִוֹת בְּפֹעֵל –</p> <p>אִף שֶׁכָּל זֶה הָיָה בְּיַדֵּיעְתּוֹ וּבְמַחְשְׁבֹתּוֹ יִתְבָּרֵךְ גַּם מִקּוֹדֵם</p> <p>(וּמַחְשְׁבָה זֹו הִיא הַסְּבָבָה לְזֶה שֶׁנִּתְעוֹרֵר – לְהִיטֵב חֶפֶץ חֶסֶד)</p>	<p>And afterwards (after the Giving of the Torah), it is necessary that man actually carry out his Divine service. This includes</p> <p>the study of the Torah, and engaging in that study in a manner that: “Great is study for it leads to action,”⁷ i.e., the observance of <i>mitzvos</i> in actual practice. All these phases were necessary,</p> <p>even though all of this was in G-d’s knowledge and thought from beforehand, i.e., before Creation, G-d knew that all this would transpire</p> <p>(and this thought was the reason why G-d was aroused to “desire kindness”).</p>
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Thus, the essential pleasure that would be aroused by man’s Divine service existed before Creation.

To clarify the issue: G-d knows in a very different way than man knows. Man’s knowledge comes as a result of the existence of a known object, i.e., he is knowing something that exists outside himself. G-d’s knowledge, by contrast, brings about the very existence of the known object. For all existence other than Him comes into being from absolute nothingness, and it is by His thinking about and knowing that object that it comes into being.⁸

Accordingly, were G-d’s foreknowledge of the creation of the world, the Giving of the Torah, and man’s observance of His will to resemble mortal knowledge,⁹ there

non-being. Thus, until the Jews’ acceptance of the Torah, the world’s existence was not firmly established.

7. *Kiddushin* 40b; *Rambam, Hilchos Talmud Torah* 1:3, 3:3; the Alter Rebbe’s *Hilchos Talmud Torah* 4:3.

8. Thus, all existence is not separate from Him. As *Rambam* writes (see *Hilchos Yesodei HaTorah* 2:10; *Moreh Nevuchim*, Vol. 1, ch. 68): “He is the Knower, the knowledge, and the object of that knowledge.”

9. Even when humans have foreknowledge of the future, their foreknowledge is no different from their knowledge of past events. In both instances, the event is the cause of the knowledge. G-d’s foreknowledge is different, as explained in the main text.

כי המחשבה שהיתה מקודם היא מחשבה עצמית שבעצמותו ית' שלמעלה מגילוי, וזה שמצד מחשבה זו נעשה ההתעוררות דחפץ חסד הוא רק באופן דהבדלה [היינו, שהמחשבה נשארה בעצמותה ולא נמשכה בהענין דחפץ חסד¹⁰, והענין דחפץ חסד

would be no question that the actual occurrence of the events would obviously contribute a vital element that did not exist beforehand.

However, since G-d's knowledge is the source of all things and events, seemingly, the fact that the events actually occur do not add anything. To borrow an expression,¹⁰ *ein hakoach chaseir poel*, “[G-d's] potential is not lacking; the actual expression [of that potential does not contribute fulfillment to Him].” Thus, seemingly, His potential to create the world – and ultimately, for a dwelling for G-d in the world to be brought about – is complete in and of itself.

Nevertheless, the fact that He did create the world and make a setting for man's Divine service indicates that the Creation and man's Divine service do contribute an aspect of fulfillment. What is the nature of that contribution?

כִּי הַמַּחְשְׁבָה שֶׁהִיְתָה מְקוּדָם הִיא מַחְשְׁבָה עֲצֵמִית שֶׁבְעֲצֻמוֹתוֹ יִתְבָּרַךְ שְׁלֹמֶעֱלָה מִגִּילוּי, G-d's **original thought was an essential thought that existed within His Essence** and, hence, was **above revelation**. For His Essence is intrinsically transcendent, above all connection to even the highest levels of Divine revelation.

וְזֶה שֶׁמִּצַּד מַחְשְׁבָה זוֹ נַעֲשֶׂה הַהֲתַעוּרֹת דְּחַפֵּץ חֶסֶד הוּא רַק בְּאוֹפֵן דְּהַבְדָּלָה **Though this essential thought gave rise to the arousal of “He desires kindness,”** the actual arousal is **distant** from that essential thought. Ordinarily, in a cause and effect relationship, there is a direct connection between the cause and the resulting effect. In this instance, however,

[הַיְינוּ, שֶׁהַמַּחְשְׁבָה נִשְׁאַרָה בְּעֲצֻמוֹתָהּ וְלֹא נִמְשְׁכָה בְּהַעֲנִין דְּחַפֵּץ חֶסֶד, **[the thought remains absorbed in His Essence and is not drawn down into His desire for kindness.** Although that desire emanated from His Essence, its essential dimension remains separate from the desire itself. In contrast,

10. *Pardes* 11:3.

שנעשה עי"ז הוא רק החפץ והתענוג בחסד, גילויים], וע"י עבודת האדם בפועל, נעשה גילוי העצמות¹¹, דירה לו ית', לו לעצמותיו.

as explained in *Chassidus*,¹¹ the actions of mortals “arouse the essence of G-d’s infinite light, [activating] the loftiest level of revelation, a level which was not [even called forth] as a result of the arousal of His [initial] will and desire for kindness.”

וְהַעֲנִין דְּחַפֵּץ חֶסֶד שֶׁנַּעֲשֶׂה
עַל יְדֵי זֶה הוּא רַק הַחֶפֶץ
וְהַתְּעוּג בְּחֶסֶד, גִּלּוּיִים],
His desire for kindness that came about as a result
of that thought is merely the desire for, and pleasure
in, kindness, relating only to revealed levels
of G-dliness, which are removed from His Essence.]

וְעַל יְדֵי עֲבוּדַת הָאָדָם
בְּפֶעֶל, נַעֲשֶׂה גִלּוּי הָעֲצוּמוֹת,
Through man’s actual Divine service, there is
a revelation of G-d’s Essence and His Essence is
drawn down,

דִּירָה לוֹ יִתְבָּרַךְ,
לוֹ לְעֲצוּמוֹתָו.
creating a dwelling for Him; for His Essence.¹²

Man’s making this world into G-d’s dwelling does not merely elevate the world by drawing down essential G-dly light into it. Since His desire for a dwelling (i.e., that His Essence be revealed) arose in His Essence, this – that His Essence be revealed – affects His Essence itself. Through this, His essential desire is fulfilled and His essential pleasure is called forth and becomes manifest throughout all existence.

SUMMARY

At the end of the previous section, it was explained that the dimension of “He desires kindness” evoked by the Jews through their recollection of Rosh HaShanah as “a remembrance of the first day” is loftier than the dimension of “He desires kindness” that was revealed at the beginning of Creation. That concept raises a question, for seemingly, that the initial revelation of “He desires kindness” at the time of Creation also has its source in the essential Divine pleasure generated by the Divine service of the Jewish people. Thus, seemingly, even initially, as well, His desire for kindness was motivated – and thus infused with – the essential dimension of G-dliness evoked by the Jews through their Divine service. What then does their

11. *Shaarei Orah*, loc. cit.

12. *Sefer HaMaamarim* 5565, Vol. 1, p. 489; *Or HaTorah*, *Shir HaShirim*, Vol. 2, p. 679, *Bamidbar*, Vol. 3, p. 997; *Sefer HaMaamarim* 5662, p. 338; *Sefer HaMaamarim* 5678, p. 193; the series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, pp. 3, 445; *Sefer HaMaamarim* 5699, p. 48, et al.

actual Divine service contribute?

A parallel concept is cited as an illustration of the underlying motif: For the fulfillment of G-d's intent in Creation - His desire that the lower realm become a dwelling for Him - there had to be an actual creation - the Torah had to be given, and man must carry out his Divine service. Seemingly, since at the very outset, G-d knew that all this would happen and G-d's knowledge is an active force - bringing about the existence of the objects of His knowledge - that knowledge is complete in and of itself. The fact that these events did actually occur seemingly does not add anything.

Nevertheless, the fact that He did create the world and make a setting for man's Divine service indicates that the Creation and man's Divine service do contribute an aspect of fulfillment. What is the nature of that contribution?

G-d's essential conception existed within His Essence and, hence, was above revelation.

Though this essential thought gave rise to the arousal of His desire for kindness, the actual arousal is distant from that essential thought. The thought remains absorbed in His Essence and is not drawn down into His desire for kindness. Thus, it is not revealed in the world brought into being from that desire. Through man's actual Divine service, there is a revelation of G-d's Essence, and His Essence is drawn down, creating a dwelling for His Essence.

(ז) וְזָהרָם¹ שהשלימות דעולם שתהי' לע"ל, אלה תולדות פרץ² תולדות מלא³,

— 7 —

The previous sections explained three dimensions associated with Rosh HaShanah as reflected by the phrase, “This day is the beginning of Your works, a remembrance of the first day”:

- a) “the beginning of Your works” – the limited Divine light drawn down as a result of man’s Divine service;
- b) “a remembrance of the first day” – the unlimited Divine light drawn down on G-d’s initiative, because “He desires kindness”; and
- c) the fact that “the beginning of Your works” is mentioned before “a remembrance of the first day,” which alludes to the essential Divine pleasure aroused by man’s Divine service.

In this section, the *maamar* explains how these three dimensions connect to the ultimate purpose of man’s existence.

וְזָהוּ שְׁהַשְׁלֵמוֹת דְּעוֹלָם
שְׁתִּהְיֶה לְעֵתִיד לְבָא, On the basis of the above, we can understand
the concept that the consummate purpose of
the world, which will be realized in the Ultimate
Future,¹ as alluded to by the verse,²

אֵלֶּה תוֹלְדוֹת פְּרֵץ “These are the chronicles of Peretz.”

Peretz is the progenitor of King David and thus the ancestor of *Mashiach*. The connection between Peretz and *Mashiach* is also reflected in the Prophet Michah’s description of *Mashiach* as *haporeitz*, “the one who breaks through,” as it is written,³ “The one who breaks through will ascend before them,” as explained below.

תוֹלְדוֹת מְלֵא, In the above phrase, the word *toldos*, “chronicles,” is
written in a full form,

i.e., containing a *vav*. As our Sages point out, in all but two instances – this phrase

1. The concepts that follow are also explained in the *maamar* entitled *Zeh HaYom*, 5741 (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 1, p. 31ff.).

2. *Rus* 4:18.

3. *Michah* 2:13.

תהי' נעלית יותר מהשלימות שהיתה בתחלת הבריאה, אלה תולדות השמים והארץ בהבראם⁴ תולדות מלא, עולם על מילואו נברא⁵, שהשלימות דעולם כמו שהוא מצד הבריאה [אלה תולדות (מלא) גו' בהבראם, עולם על מילואו נברא] היא במדידה והגבלה. דכיון שהגדר דעולם הוא מדידה והגבלה, הרי מוכן, שגם

and the verse,⁴ “These are the chronicles of Heaven and earth when they were created” – when the *Tanach* uses the word *toldos*, it writes it in a short form, without the extra letter *vav*. Using the longer form indicates that on two occasions – at the time of Creation and in the Era of *Mashiach* – the world was or will be in a perfect state. Moreover, the state of perfection to be reached in the Era of *Mashiach*

תהי' נעלית יותר
מהשלימות שהי'תה
בתחלת הבריאה,
will surpass the state of perfection that existed
at the beginning of Creation. True, as mentioned,
in the phrase,

אלה תולדות השמים
והארץ בהבראם
“These are the chronicles of Heaven and earth
when they were created,”⁴

תולדות מלא, עולם
על מילואו נברא,
toldos is written in a full form, because “the world
was created in its fullness,”⁵ in a state of perfection.
Nevertheless,

שהשלימות דעולם כמו
שהוא מצד הבריאה
the perfection of the world that came as a result
of G-d's creation –

[אלה תולדות (מלא)
גו' בהבראם, עולם
על מילואו נברא]
[“These are the chronicles (*toldos* in a full form)...
when they were created,” “the world was created
in its fullness,”] –

היא במדידה והגבלה.
is measured and limited. Every created being was
created in a perfect state, as G-d desired that it be. Nev-
ertheless, each being – and the world as a whole – was
defined and limited. G-d's unlimited dimension was
not yet apparent in the world.

דכיון שהגדר דעולם
הוא מדידה והגבלה,
For since the very structure of the world involves
definition and limitation,

4. Bereishis 2:4.

5. See Bereishis Rabbah 14:7; 13:3.

השלימות שלו היא במדידה והגבלה. והגם שהבריאה היתה מצד זה שחפץ חסד הוא, שהוא למעלה מהגבלה (כנ"ל סעיף ד), הרי הענין דחפץ חסד הוא רק הסיבה להבריאה, אבל הבריאה עצמה היתה באופן דהשתלשלות מעלה ומטה. משא"כ השלימות שתהי' לע"ל, מכיון שנעשית ע"י עבודת האדם שע"ז נמשך גילוי התענוג העצמי שבעצמותו ית' (שאין שייך בו שום גדר), לכן השלימות דעולם לע"ל תהי'

הרי מוכן, שגם השלמות שלו היא במדידה והגבלה. **it is understood that even its perfection is defined and limited.**

והגם שהבריאה היתה מצד זה שחפץ חסד הוא, **True, the creation came about because G-d "desired kindness,"**

שהוא למעלה מהגבלה (כנ"ל לעיל סעיף ד), **and that desire transcends all limitations (as explained in sec. 4 above).**

הרי הענין דחפץ חסד הוא רק הסבה להבריאה, **Nevertheless, G-d's desire for kindness was merely the motivation for the Creation, and (as explained in that section,) it was not drawn down into the Creation itself.**

אבל הבריאה עצמה היתה באופן דהשתלשלות מעלה ומטה. **Instead, the creation itself followed the motif of *hishtalshelus*, a chainlike progression, that by definition, involves higher and lower levels, i.e., limitation.**

מה שאין פן השלמות שתהיה לעתיד לבא **The perfection to be revealed in the Ultimate Future, by contrast,**

מכיון שנעשית על ידי עבודת האדם **will be achieved through man's Divine service,**

שעל ידי זה נמשך גילוי התענוג העצמי שבעצמותו יתברך **which will evoke and draw down the essential pleasure within G-d's Essence**

(שאין שייך בו שום גדר), **(that is inherently above all limitations).**

With this parenthetical phrase, the *maamar* explains the difference between this essential pleasure and G-d's desire for kindness. G-d's desire for kindness is unlimited. Nevertheless, it is merely the motivation for Creation and is not drawn down within the creation itself. The rationale is that the unlimited nature of this desire

למעלה ממדידה והגבלה, אלה תולדות פרץ, דענין פרץ נשקרא כן על שם מה פרצת עליך פרץ⁷ הוא שפורץ כל המדידות וההגבלות.

ושלמות זו שנעשית ע"י עבודת האדם הותחלה ביום הששי למע"ב כשנברא האדם

itself constitutes a definition. It is defined by its simplicity and transcendence, and because of that simplicity and transcendence, it cannot be drawn down directly into a limited world.

G-d's essential pleasure, by contrast, defies all definition. It is not limited, nor is it transcendent, nor can it be said that either limitation or transcendent are beyond it.⁶ Hence, this pleasure can also be drawn down into the limits of the created worlds and redefine them, elevating them until they reflect this essential pleasure. This is accomplished by man's Divine service, through which he makes this world G-d's dwelling.

לְכֵן הַשְּׁלֵמוֹת דְּעוֹלָם
לְעֵתִיד לְבֹא תִהְיֶה לְמַעַלָּה
מְמַדִּידָה וְהַגְּבֻלָּה,
אֵלֶּה תוֹלְדוֹת פֶּרֶץ,
Therefore, the perfection that the world will reach in the Ultimate Future will be beyond limitation or definition, as alluded to by the verse,

“These are the chronicles of Peretz.”

דְּעֵנִין פֶּרֶץ נְשֻׁקְרָא כֵּן עַל
שֵׁם מַה פִּרְצָתָ עֲלֵיד פֶּרֶץ
Peretz – [who was given that name when Tamar exclaimed:⁷ “What a breakthrough you accomplished!”] – is identified with

הוּא שְׁפוֹרֵץ כָּל
הַמְּדִידוֹת וְהַגְּבֻלּוֹת.
breaking through all boundaries and limitations.

In contrast, from G-d's desire for kindness, the vitality that is drawn down conforms to the structure of the Spiritual Cosmos and is meted out, “according to the limitations of the recipients.”⁸

וְשְׁלֵמוֹת זוֹ שְׁנַעֲשִׂית עַל יְדֵי
עֲבוֹדַת הָאָדָם הַתְּחִלָּה בְּיוֹם
הַשְּׁשִׁי לְמַעֲשֵׂה בְּרֵאשִׁית
This state of unlimited perfection is accomplished through man's Divine service. The process leading to it began on the sixth day of Creation

6. The series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, p. 168.

7. *Bereishis* 38:29; see *Ramban's* commentary.

8. *Shaarei Orah*, p. 97b. Indeed, the source of miracles (which draw down Divine light that transcends the Spiritual Cosmos) is from G-d's Essence (which is loftier than His desire for kindness). Implied is that even though G-d's desire for kindness is not limited by the structures of the Spiritual Cosmos, the Divine light drawn down from that desire is. To bring about a miracle, i.e., a revelation of light that transcends those structures, it is necessary to tap G-d's Essence.

והתחיל לעבוד את האדמה, בתחלה את האדמה שבהאדם גופא, וייצר ה' אלקים את האדם עפר מן האדמה⁹, ואח"כ ועי"ז גם את האדמה שמחוצה לו, היינו כל סדר ההשתלשלות (דהכל ה' מן העפריט), וכנ"ל שפעל בכל הבריאה הענין דנשתחוה ונכרעה נברכה לפני ה' עושינו. ובפרט לאחר יום הששי דמ"ת [שאז נעשה עליוי

כְּשֶׁנִּבְרָא הָאָדָם וְהִתְחִיל לְעִבּוֹד אֶת הָאֲדָמָה, when Adam was created and began working the earth, i.e., making his imprint on Creation.

בְּתַחֲלָה אֶת הָאֲדָמָה שֶׁבְּהָאָדָם גּוּפָא, His work began with the “earth” in man himself, as alluded to in the verse,⁹

וַיִּצְרֶה אֱלֹקִים אֶת הָאָדָם עֹפָר מִן הָאֲדָמָה, “And G-d formed man from the dust of the earth.”

וְאַחַר כֵּן וְעַל יְדֵי זֶה גַּם אֶת הָאֲדָמָה שֶׁמְחוּצָה לוֹ, And afterwards – and as a result of this – i.e., that man’s Divine service must begin within his own self; this enables him to grow and continue his Divine service with the “earth” outside his own being as well,

הֵינּוּ כֹל סֵדֶר הַהִשְׁתַּלְשְׁלוֹת i.e., the entire Spiritual Cosmos,

(דִּהְכֹל הָיָה מִן הָעֹפָר), (“for everything [came into being] from dust”).¹⁰

וּכְנֻזָּר לְעִיל שְׁפַעַל בְּכֹל הַבְּרִיאָה הָעֲנִיָן דְּנִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לְפָנֵי ה' עֹשֵׂנוּ. As explained,¹¹ immediately upon his creation, Adam motivated the entire creation to turn in homage to G-d, declaring, “Come, let us prostrate ourselves and bow; bend the knee before G-d, our Maker.”¹²

וּבִפְרֹט לְאַחֲרֵי יוֹם הַשְּׁשִׁי דְּמַתֵּן תּוֹרָה In particular, the above applies after “the sixth day,” the sixth of Sivan, the day of the Giving of the Torah.

שְׁאֵז נַעֲשֶׂה עֲלוּי וְשִׁלְמוֹת בְּיוֹם הַשְּׁשִׁי דְּמַעֲשֶׂה בְּרֵאשִׁית], [At that time, man’s Divine service, the contribution of the sixth day of Creation, was elevated and perfected.]

9. Bereishis 2:7.

10. Koheles 3:20.

11. Sec. 2 above.

12. Tehillim 95:6.

ושלימות ביום הששי דמעשה בראשית¹³, שעבודת האדם והפעולה בעולם (שנעשית ע"י עבודתו) שלאחרי מ"ת היא באופן נעלה יותר. ובפרט בראש השנה, זה היום תחלת מעשיך, שהוא דוגמת תחלת מעשיך שנעשה ע"י עבודת אדם הראשון בראש השנה הראשון, ועוד למעלה יותר, ובראש השנה גופא הנה בכל שנה ושנה ענין זה הוא באופן נעלה יותר, כהציווי¹⁴ מעלין בקודש, ועד שבכל ראש השנה נמשך אור

Thus, *Rashi* comments on the phrase, "The sixth day".¹³ "On the sixth of Sivan, when the Jews received the Torah, all existence brought into being at the time of Creation was strengthened, as if the world was created anew. This is the implication of the phrase the sixth day, i.e., a reference to the sixth of Sivan."

שְׁעֲבוֹדַת הָאָדָם וְהַפְעֵלָה בְּעוֹלָם (שְׁנַעֲשִׂית עַל יְדֵי עֲבוֹדָתוֹ) שְׁלֹאֲחֲרֵי מִתֵּן תּוֹרָה הִיא בְּאוֹפֵן נִעְלָה יוֹתֵר. For man's Divine service and his contribution to the world (achieved through his Divine service) after the Giving of the Torah is on a far loftier level. After the Giving of the Torah, man's Divine service taps and unleashes the G-dly power invested in the Torah. Thus, it possesses infinite G-dly power, not only the limited power of a mortal.

וּבִפְרָט בְּרֹאשׁ הַשָּׁנָה, In particular, this applies on Rosh HaShanah, described with the phrase,

זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ, "This day is the beginning of Your works."

שֶׁהוּא דְּגִמַּת תְּחִלַּת מַעֲשֶׂיךָ שְׁנַעֲשִׂה עַל יְדֵי עֲבוֹדַת אָדָם הָרִאשׁוֹן, בְּרֹאשׁ הַשָּׁנָה הָרִאשׁוֹן, Each year, on Rosh HaShanah, man's Divine service resembles "the beginning of Your works," generated through the Divine service of Adam, the first man, on the first Rosh HaShanah,

וְעוֹד לְמַעְלָה יוֹתֵר, and indeed, is on a higher level.

וּבְרֹאשׁ הַשָּׁנָה גּוֹפָא הִנֵּה בְּכָל שָׁנָה וְשָׁנָה עֲנִיֵן זֶה הוּא בְּאוֹפֵן נִעְלָה יוֹתֵר, And on Rosh HaShanah itself, each year, this motif is expressed in a loftier manner,

כְּהַצְוִי מְעֲלִין בְּקֹדֶשׁ, as we are charged,¹⁴ "Always advance in holy matters."

13. *Bereishis* 1:31; see also similar statements in his commentary to *Shabbos* 88a and *Avodah Zarah* 3a.

14. *Berachos* 28a.

חדש עליון יותר שלא הי' מאיר עדיין מימי עולם אור עליון כזה¹⁵, ועד להגאולה שאז יעלה הפורץ לפנינו¹⁶ ויפרוץ כל המדידות וההגבלות.

וְעַד שֶׁבָּכַל רֹאשׁ הַשָּׁנָה
נִמְשָׁךְ אֹר חֲדָשׁ עָלְיוֹן יוֹתֵר
שֶׁלֹּא הָיָה מְאִיר עֲדֵין מִימֵי
עוֹלָם אֹר עָלְיוֹן כָּזֶה, **Thus, on every Rosh HaShanah, a new and higher light is drawn down. Never yet has such a lofty light shined forth.**¹⁵

וְעַד לְהַגְאֵלָה שְׂאֹז
יַעֲלֶה הַפּוֹרֵץ לְפָנֵינוּ
This motif will continue until the Redemption when "The one who breaks through will ascend before them,"¹⁶

וְיִפְרוֹץ כָּל הַמְּדִידוֹת
וְהַהֲגָבֻלוֹת. **and break through all barriers and limitations.**

SUMMARY

The consummate purpose of the world will be realized in the Ultimate Future. Although the world was created in a complete state, the state of perfection to be reached in the Era of *Mashiach* will surpass the state of perfection that existed at the beginning of Creation, for that initial state of perfection was defined and limited. The perfection to be revealed in the Ultimate Future, by contrast, will be achieved through man's Divine service, which will draw down the essential pleasure that emanates from G-d's Essence, which is inherently above all definitions and limitations.

This state of unlimited perfection is accomplished through man's Divine service, beginning with the service of Adam directly after his creation. Each year, on Rosh HaShanah, man's Divine service represents a further stage in the Divine service that Adam began.

15. *Tanya, Iggeres HaKodesh*, Epistle 14.

16. *Michah* 2:13. See *Bereishis Rabbah* 85:14; *Aggadas Bereishis*, ch. 63.

ח) וְהִנֵּה ג' עֲנִינִים הַנִּלְהַבְּתִים בְּרֵאשִׁית הַשָּׁנָה (תְּחִלַּת מַעֲשֵׂיךָ, זְכוּרֹן לְיוֹם רֵאשִׁית
(הַגִּילּוּי דְחַפְץ חֶסֶד), וְהַמְשַׁכְתָּ גִילּוּי תְעִנוּג הַעֲצָמִי שֶׁלֹּא מֵעֵלָה מִחַפְץ
חֶסֶד) הֵם (ע"ד) ג' הַעֲנִינִים דְּמַלְכוּת זְכוּרֹנוֹת וְשׁוֹפְרוֹת. וְהַעֲנִין הוּא, דְּמַלְכוּת הֵם
בְּכַחַי מִמַּכְעָ (כַּמְבוֹאֵר בְּדֵרוֹשׁ הַנִּלְהַבְּתִים דְּהַצִּי"צ) אֲוֵר שֶׁבְעֶרְךָ הָעוֹלָמוֹת שֶׁאֵתְעַדְלִי

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וְהִנֵּה ג' עֲנִינִים הַנִּזְכָּרִים **The three dimensions explained above that are
לְעֵיל הַנְּמֻשְׁכִּים drawn down on Rosh HaShanah:
בְּרֵאשִׁית הַשָּׁנָה**

(תְּחִלַּת מַעֲשֵׂיךָ, {a) “the beginning of Your works,” – the Divine
light drawn down as a result of man’s Divine service;

זְכוּרֹן לְיוֹם רֵאשִׁית b) “a remembrance of the first day” – Divine light
(הַגִּילּוּי דְחַפְץ חֶסֶד), drawn down on G-d’s initiative (**that stems from and
reveals how “He desires kindness”**);

וְהַמְשַׁכְתָּ גִילּוּי תְעִנוּג and c) the revelation of His essential pleasure that
הַעֲצָמִי שֶׁלֹּא מֵעֵלָה transcends even His desire for kindness, alluded
מִחַפְץ חֶסֶד) to by the fact that “the beginning of Your works” is
mentioned before “a remembrance of the first day”}

הֵם (עַל דְּרָךְ) ג' are (parallel to) the three services of *Malchiyos*,
הַעֲנִינִים דְּמַלְכוּת *Zichronos*, and *Shofros*, the three blessings recited in
זְכוּרֹנוֹת וְשׁוֹפְרוֹת. the *Mussaf* service of Rosh HaShanah. *Malchiyos* high-
light G-d’s sovereignty, that He is King over the entire
world. *Zichronos* reflect our prayer that G-d remember
us positively, and *Shofros* emphasize the power of the
sounding of the *shofar*.

וְהַעֲנִין הוּא, **To explain this concept:**

דְּמַלְכוּת הֵם בְּכַחַינָה (As explained in the *Tzemach Tzedek’s maamar*
מִמְּלֵא כָּל עֲלָמִין cited above)¹ *Malchiyos* relate to G-d’s light that
(כַּמְבוֹאֵר בְּדֵרוֹשׁ הַנִּזְכָּר is *memale kol almin* (that “fills all the worlds”),
לְעֵיל דְּהַצִּמְחָה-צִדְקָה)

1. The *maamar* entitled *BaYom HaHu Yitakeh (Or HaTorah, Devarim, Vol. 5, p. 2080ff.)*; see also *Likkutei Torah, Devarim, p. 58b ff.*

מגעת לשם, וזהו אמרו לפני מלכיות כדי שתמליכוני עליכם², דכמו שענין המלוכה למטה נעשה ע"י העם כמ"ש³ שום תשים עליך מלך, עד"ז הוא במלכותא דרקיעא⁴, דזה שהקב"ה נעשה מלך הוא ע"י שתמליכוני, שישראל מקבלים עליהם

אור שְׁבַעֲרֵךְ הָעוֹלָמוֹת
שְׂאֵתֶּעְרוּתָא דִּלְתַתָּא
מִנְעַת לְשָׁם,
i.e., Divine light that relates to the world, which
can be called forth by an arousal from below, i.e.,
through our Divine service.

וְזֶהוּ אִמְרוּ לְפָנַי מִלְכִּיּוֹת
כְּדִי שְׂתִמְלִיכוּנִי עֲלֵיכֶם,
This is reflected by our Sages' statement² that on Rosh
HaShanah, G-d instructs the Jewish people: "Recite
verses before Me that highlight sovereignty to
make Me King over you."

דְּכָמוּ שְׁעָנִין הַמְּלוּכָה
לְמַטָּה נִעְשָׂה עַל יְדֵי הָעָם
Just as on the earthly plane, kingship comes
about through the initiative of the people,

כְּמוֹ שְׂכַתּוּב שׁוֹם
תְּשִׂים עָלֶיךָ מֶלֶךְ,
as reflected by the verse,³ "Appoint a king over
yourselves," i.e., the people must accept a sovereign
and make him king,

When Scripture describes Shaul, Israel's first king, it states⁴ that he was "from his shoulders up, taller than all the people," implying that a king is, by nature, exalted far above the level of his people.⁵ Why would a person who is fundamentally loftier than the populace lower himself to serve as their king? His desire to reign is called forth by the people. By paying homage to him and accepting him as their king, they evoke a corresponding desire within the king to lower himself and accept the task of reigning over others.

עַל דְּרָךְ זֶה הוּא
בְּמַלְכוּתָא דְּרַקִּיעָא,
so too, with regard to the Kingdom of Heaven,⁶

דְּזֶה שְׂהִקְב"ה נִעְשָׂה מֶלֶךְ
הוּא עַל יְדֵי שְׂתִמְלִיכוּנִי,
G-d's assumption of Kingship comes as a result
of the Jewish people making Him King, for G-d is
fundamentally above the worlds. It is only

2. Rosh HaShanah 16a.

3. Devarim 17:15.

4. I Shmuel 9:2.

5. The series of maamarim entitled BeShaah SheHikdimu, 5772, Vol. 1, p. 472, et al.

6. See Berachos 58a.

עול מלכות שמים ומבקשים מלוך כו' [נדבבקשה וקבלה זו נכללת גם הבקשה שיגזור עלינו גזירות וקבלת עול מצוות⁷, לקיים כל מה שיגזור ויצוה בדרך קבלת עול, וכהנוסה דברכת (כל) המצוות אשר קדשנו במצותיו וצונו, שקיום המצוות הוא מצד הציורי והגזירה⁸], שעי"ז נעשה הקב"ה למלך על כל ישראל, שתמליכוני עליכם, ועל

שִׁשְׁרָאֵל מִקְבָּלִים
עֲלֵיהֶם עַל מְלֻכּוֹת שָׁמַיִם
וּמִבְקָשִׁים מְלוֹךְ כּו' when the Jews accept upon themselves the yoke of the Kingdom of Heaven and ask G-d to reign –

[this request and this acceptance of His Kingship also includes the request that He issue decrees that they will fulfill and the acceptance of the yoke of His *mitzvos*,

As our Sages state,⁷ G-d, as it were, tells the Jewish people, “Accept My sovereignty first. Afterwards, I will issue decrees upon you.” Thus the acceptance of His sovereignty includes the commitment

לְקַיֵּם כָּל מַה שְׁיִגְזוֹר
וַיִּצְוֶה בְּדֶרֶךְ קִבְלַת עַל, to fulfill everything that He will decree and command with an approach of *kabbalos ol*, the acceptance of G-d’s yoke,

וְכַהֲנוּסָה דְבִרְכַּת (כָּל)
הַמִּצְוֹת אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ, as reflected in the wording of the blessing recited before the performance of (all) the *mitzvos*: “Who sanctified us with His *mitzvos* and commanded us.”

שְׁקִיּוּם הַמִּצְוֹת הוּא
מִצַּד הַצִּוּי וְהַגְזִירָה], This wording indicates that the *mitzvos* are being fulfilled because of G-d’s command and decree]⁸ –
שֶׁעַל יְדֵי זֶה נַעֲשֶׂה הַקַּב"ה
לְמִלְכּוּת עַל כָּל יִשְׂרָאֵל, as a result of this, the Holy One, blessed be He, consents to lower himself and become King over the Jewish people.

7. See *Mechilta* (and *Yalkut Shimoni*) to *Shmos* 20:3; *Rashi*’s commentary to *Vayikra* 18:2. See also the series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5703, sec. 26 (*Sefer HaMaamarim* 5703, p. 69). Note also the *mishnah* (*Berachos* 13a), which speaks of “accept[ing] the yoke of the Kingdom of Heaven first, and afterwards, accept[ing] the yoke of *mitzvos*.”

8. See *Likkutei Torah, Bamidbar*, p. 40a, *Devarim*, pp. 50c, 54a; *Derech Chayim*, sec. 49ff. (p. 56d ff.), sec. 50 (p. 55c); *Ateres Rosh, Dersuhim LeAseres Yemei Teshuvah*, sec. 72ff.; the series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, p. 56; the *maamar* entitled *Adon Olam*, 5743, sec. 4 (*Sefer HaMaamarim Melukat, Toras Menachem*, Vol. 1, p. 61).

ידם גם מלך על כל הארץ. וזה שע"י העבודה דישראל מעוררים ענין המלכות הוא, כי ענין המלכות הוא (בכללות) באור הממלא, שאתערותא דלתתא מגעת לשם. וע"ד הענין דתחלת מעשיך. והגם שבראש השנה חוזרים כל הדברים לקדמותם, והמשכת

שְׁתַּמְלִיכוּנִי עֲלֵיכֶם, In our Sages' words, G-d requests of the Jews **"to make Me King over you."**

וְעַל יָדָם גַּם מְלֶךְ וְעַל כָּל הָאָרֶץ. **And through** the Divine service of the Jews, He will **reign over the entire earth.**

וְזֶה שְׁעַל יְדֵי הָעֲבוּדָה דִּישְׂרָאֵל מְעוֹרְרִים עֲנִיִן הַמְּלָכוֹת הוּא, **The fact that the Divine service of the Jews can arouse G-d's desire for sovereignty is possible because**

כִּי עֲנִיִן הַמְּלָכוֹת הוּא (בְּכִלְלוֹת) בְּאוֹר הַמְּמַלֵּא, G-d's **sovereignty is (generally) associated with the measured Divine light that is *memale kol almin*,**

שְׂאֵתְעוֹרֹתָא דִּלְתַתָּא מִגַּעַת לְשָׁמַיִם. i.e., a level of G-dliness **that can be called forth by an arousal from below,**

וְעַל דְּרַךְ הָעֲנִיִן דִּתְחִלַּת מַעְשֵׂיךְ. **in a manner resembling the concepts explained above with regard to "the beginning of Your works."**

וְהִגַּם **Nevertheless,** the statement that man's acceptance of G-d's sovereignty arouses only the level of *memale kol almin* is problematic.

שְׁבְרָאֵשׁ הַשְּׁנָה חוֹזְרִים כָּל הַדְּבָרִים לְקִדְמוּתָם, **On Rosh HaShanah, the life-energy for all existence returns to its original state** of nonexistence.

According to the *Kabbalah*, the vitality for all existence emanates from G-d's attribute of *Malchus*, "sovereignty." Time, whose source is in *Malchus*, is cyclic. On the eve of Rosh HaShanah, the vitality for the entire world, and indeed, the attribute of *Malchus* itself, is withdrawn and returns to its source. Only the most external dimension of all existence remains. G-d's desire to maintain all existence is absorbed within His self, as it were. For that life-energy to be drawn down again, His desire for sovereignty must be called forth anew from His Essence.

המלכות דראש השנה היא מעצמות או"ס שלמעלה מענין המלכות וזוהי שבכחם של ישראל להמשיך מעצמות או"ס הוא לפי שהם מושרשים בהעצמות, וע"ד המבואר בלקו"ת⁹, דזה שביכלתם של ישראל לעורר התגלות מלכותו ית' מעצמותו ומהותו הוא מצד הברית אשר כרת ה' עמנו להיות לו לעם¹⁰, שיהיו דומים להמלך,

והמשכת המלכות דראש השנה היא מעצמות אור אין סוף שלמעלה מענין המלכות

Now, on Rosh HaShanah, *Malchus* (“sovereignty”) is drawn down from the essence of *Or Ein Sof* that is far loftier than the attribute of *Malchus*. This is achieved by the Divine service of the Jewish people on Rosh HaShanah, and particularly, by their sounding of the *shofar*.

וזהו שבכחם של ישראל להמשיך מעצמות אור אין סוף הוא לפי שהם משרשים בהעצמות,

[The potential for the Jewish people to draw down the attribute of *Malchus* and the vitality for all existence from the Essence of *Or Ein Sof* stems from their being rooted in G-d’s very Essence.⁹

ועל דרך המבואר בלקוטי תורה, דזה שביכלתם של ישראל לעורר התגלות מלכותו יתברך מעצמותו ומהותו

As explained in *Likkutei Torah*,¹⁰ the Jews’ potential to arouse the revelation of G-d’s sovereignty from His Essence and Being

הוא מצד הברית אשר כרת ה' עמנו להיות לו לעם,

stems from the covenant that He established with us that we would be His people,¹¹

שיהיו דומים להמלך, אנשים כמותו,

that we would resemble the King, being as it were, people “like” Him.]

Based on the adage,¹² “There is no king without a nation,” *Chassidus* explains¹³ that kingship involves a fusing of opposites: On one hand, as explained above, a king is far above the level of his nation. Simultaneously, the king and his people must share a certain commonality. The people must be able to appreciate him and willingly accept his authority. Otherwise, the term “king” is not appropriate. It is not fitting

9. *Likkutei Sichos*, Vol. 4, p. 1147.

10. *Likkutei Torah, Devarim*, p. 44b.

11. *Devarim* 29:12-13.

12. *Rabbeinu Bachaye*, commentary to *Bereishis* 38:30.

13. *Likkutei Torah, loc. cit.*, p. 44d; *Toras Menachem*, Vol. 22, p. 70.

אנשים כמותו], הנה זהו ששרש ההמשכה הוא מעצמות אוא"ס, אבל ההמשכה עצמה היא שנמשכת ענין המלכות^{עג}, שבכללות הוא ממכ"ע. וענין זכרונות הוא

to say that a person is king over animals and beasts. Instead, a king must have a nation, *people like him* who share a certain relationship with him, appreciate his superior qualities, and submit themselves to his kingship.

Accordingly, the motif of kingship is seemingly not fitting with regard to G-d, for it is not possible for any entity to be on a level to share a relationship with G-d and be "like Him." Nevertheless, to be King, G-d established – and each year renews – a covenant with the Jewish people, investing His Essence within them and thus raising them up to the level where they would be His nation, like Him, as it were. Every year, through their Divine service on Rosh HaShanah, and particularly through sounding the *shofar*, the Jews activate that potential and accept G-d as King, in this way, drawing down vitality for themselves and for all existence for the coming year.

הנה זהו ששרש ההמשכה Nevertheless, although **the source** of the vitality הוא מעצמות אור אין סוף, **drawn down** by the Jewish people is from **the Essence of Or Ein Sof** –

Thus, a conceptual difficulty arises: Previously, it was stated that the Jews' Divine service can draw down only a level of G-dliness that relates to the worlds, and here, the *maamar* is saying that their Divine service evokes G-d's Essence, a level far higher than the G-dliness that relates to the worlds.

In resolution, the *maamar* explains that man's service is multidimensional. The source of the service is the potential invested in the Jewish people from G-d's Essence.

אבל ההמשכה עצמה היא – nevertheless, the service itself comes as a result of man's limited efforts and thus **the G-dly vitality drawn down in correspondence to that service, stems from** the level of *Malchus*,¹⁴

שבכללות הוא **which as a whole reflects only the level of *memale kol almin***, the level of G-dliness that relates to the worlds and their limitations. G-d's Essence itself is not drawn down by this dimension of man's service.

14. The series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, p. 538.

באוא"ס הסוכ"ע"ד שקדוש ומובדל מעולמות. כי ענין הזכרון אינו שייך אלא בדבר הרחוק, במקום או במעלה, ועד שאין הדבר תופס מקום לגבי'. וזהו דזכרונות הוא בעצמות אוא"ס דכולא קמי' כלא חשיבא"ע"ה. וע"ד הענין דזכרון ליום ראשון"ע. אלא

After having explained the connection between “the beginning of Your works” with *Malchiyos*, the *maamar* continues:

וְעִנֵּן זְכוּרוֹת הוּא בְּאוֹר
אֵין סוּף הַסּוֹכֵב כָּל עֲלָמִין
Zichronos are associated with *Or Ein Sof* that
is *sovev kol almin*, the light that transcends all the
worlds,¹⁵

שְׁקָדוֹשׁ וּמְבֻדֵּל מֵעוֹלָמוֹת.
which is holy, i.e., separate from all the worlds.

כִּי עִנֵּן הַזְּכוּרֹן אֵינוֹ שֵׁיף
אֶלָּא בְּדָבָר הַרְחוּק, בְּמָקוֹם
For the concept of remembrance is relevant only
with regard to an entity that is distant, either in
space – if an entity is standing in front of a person, it
is not fitting to say he remembers it; he sees it –

אוּ בְּמַעְלָה, וְעַד שֶׁאֵין
הַדָּבָר תּוֹפֵס מְקוֹם לְגַבִּי'.
or in level, to the extent that the matter is of no
importance at all to him.

When a person is deeply involved in something of great import, he may well forget other less important matters. His preoccupation with the matter that he considers of substance causes other subjects to completely fade. Because of their lack of importance, it is almost as if they no longer exist. Even when he is reminded of them, they are of little consequence.

וְזֶהוּ דְזְכוּרוֹת הוּא
בְּעֲצָמוֹת אוֹר אֵין סוּף
דְּכוּלָּא קָמִי' כְּלָא חֲשִׁיבָא.
Thus, *Zichronos* relate to the essence of *Or Ein
Sof* before which all existence is of no importance
whatsoever.¹⁶

Although the *maamar* is referring to G-d's light and not His Essence, it is referring to a lofty level of light, so transcendent that all existence is of no significance in relation to it. *Or Ein Sof* has to be reminded, as it were, of the world's existence.

15. *Ibid.*, p. 539.

16. See *Or HaTorah, Devarim*, Vol. 5, p. 2081; *Likkutei Torah, Devarim*, p. 58d; the series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, loc. cit.

שאעפ"כ גם ענין הזכרון שייך דוקא על דבר שישנו במציאות גם לפני שזוכרים עליו (אלא שהדבר הוא רחוק ממנו במקום ובמעלה). וזהו מה שזכרונות הוא בבחינת סובב, כי גם לגבי סובב יש המציאות דעולמות (ורק שהם במקום רחוק, דכלא ממש חשיבי) עי.

וְעַל דֶּרֶךְ הָעֲנִינִן הַזְכָּרוֹן
לְיוֹם רִאשׁוֹן.

This parallels the concept of “a remembrance of the first day,”¹⁷ which as explained above,¹⁸ refers to the very first and loftiest revelation of G-dliness, a level far above the existence of all the worlds.

אֲלֵא שְׂאֵף עַל פִּי כֵּן גַּם
עֲנִינִן הַזְכָּרוֹן שִׁיף דִּוְקָא
עַל דְּבָר שִׁישְׁנו בְּמַצִּיאוֹת
גַּם לִפְנֵי שְׁזוֹכְרִים עָלָיו

Nevertheless, the concept of remembrance is relevant only with regard to an entity that exists even before it is remembered.

To speak in human terms, we remember experiences that happened in the past. If it never existed, it cannot be remembered. Similarly, in the analogue, remembrance is only relevant with regard to a level of G-dliness that recognizes the existence of the worlds and indeed, ultimately, serves as the source for their existence. On a level that is utterly transcendent, the concept of remembrance is not at all relevant.

(אֲלֵא שְׂהֶדְבָר הוּא רְחוֹק
מִמְּנוּ בְּמָקוֹם וּבְמַעְלָה).

(It is only that the matter is distant from it in actual place and/or in its level) as Rambam writes,¹⁹ “level” is the spiritual parallel to “space.” Thus, the intent is that the *Zichronos* refer to a level of G-dliness which, though transcendent, does not nullify the existence of the worlds entirely.

וְזֶהוּ מַה שְׁזָכְרוֹנוֹת
הוּא בְּבַחֲיַיִת סוֹבֵב,

As such, the *Zichronos* are identified with G-d's light that is *sovev kol almin*.

כִּי גַם לְגַבֵּי סוֹבֵב יֵשׁ
הַמַּצִּיאוֹת דְּעוֹלָמוֹת

For in relation to G-d's light that is *sovev kol almin*, the worlds do exist,

(וְרַק שֶׁהֵם בְּמָקוֹם רְחוֹק,
דְּכָלֵא מִמַּשׁ חֲשִׁיבִי).

(it is just that they are “in a distant place,” i.e., of no importance whatsoever).

17. See the series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, *loc. cit.*, which states that the *Zichronos* blessings “resemble ‘the remembrance of the first day.’”

18. Sec. 4.

19. *Hilchos Yesodei HaTorah* 2:6.

וענין שופרות הוא כמבואר בדרוש הנ"ל דהצ"צ^ע דקול השופר הוא קלא פנימא

This parallels G-d's desire for kindness which, as explained above,²⁰ shares a connection with the world.

As explained above, although *Malchiyos* is associated with G-d's light that is *memale kol almin*, the intent is not that the *source* of the light it draws down is *memale kol almin*. Instead, the source of this light is from G-d's Essence, but the light that is drawn down is the light that is *memale kol almin*. Similarly, with regard to *Zichronos*, the source of the light evoked is G-d's Essence, but the light that is drawn down is the light that is *sovev kol almin*.

Thus, through these blessings, the Jews draw down two dimensions of Divine light that relate to the world: one that maintains the world's framework of existence and upholds its structure, and a second that highlights how the world is absolutely *batel*, that there is a higher plane of existence in comparison to which the world is of no importance²¹ whatsoever. That level, too, is drawn down into the world and leaves its imprint upon it.

יְעַנֵּן שׁוֹפְרוֹת הוּא
כְּמִבּוֹאֵר בְּדְרוֹשׁ הַנֶּזְכָּר
לְעֵיל דְּהַצְמַח-צִדִּיק

The *Shofros* blessing represents a third rung, a level entirely above the framework of the worlds. As explained in the *maamar* of the *Tzemach Tzedek* cited above,²²

דְּקוֹל הַשׁוֹפָר הוּא קְלָא
פְּנִימָאָה שְׂמִבְּחֵינָת
פְּנִימֵיּוֹת הַלֵּב,

the sound of the *shofar* is an inner sound that emanates from the innermost dimension of the heart. The *Tzemach Tzedek's maamar* highlights the uniqueness of a cry from the heart, an expression of emotion so powerful it cannot find expression in words or even in thought.

20. Sec. 7.

21. Man's service in drawing down these levels also differs. With regard to *Malchiyos*, man's Divine service, his acceptance of G-d as King, is significant. Indeed, as mentioned above, G-d, as it were, asks man to crown Him as King. For just as on the earthly plane, there is no concept of a king independent of his subjects, so too Above, man's existence and his willingness to subjugate himself to G-d's sovereignty, calls forth His Kingship.

Zichronos, by contrast, point to a level of G-dliness that man's service cannot draw down. Although it is evoked by man's recitation of this blessing, it is not that man's service is significant. On the contrary, the very blessing implies that man and his service are insignificant and G-d must be reminded of them, as it were.

22. *Or HaTorah, Devarim*, Vol. 5, p. 2081; *Likkutei Torah, Devarim*, p. 58d; see also *ibid.*, p. 44b ff.; the beginning of the series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666; the beginning of the series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5710, sec. 1, p. 1ff., *et al.*

שמבחי' פנימיות הלב, דמזה מובן, שההמשכה שע"י שופר היא מפנימיות ועצמות אוא"ס שלמעלה גם מסובב^ט. וכמ"שפ"א לך אמר לבי בקשו פני את פניך הוי' אבקש, דע"י בקשו פני, הצעקה דפנימיות הלב, עי"ז את פניך הוי' אבקש, ההמשכה מפנימיות ועצמות אוא"ס. והוא ע"ד המשכת וגילוי תענוג העצמי שלמעלה גם

Other sources in *Chassidus* explain that the heart possesses both inner and external dimensions. Its external dimensions reflect a response to things outside oneself. The inner dimension of the heart expresses his true self. To explain this in terms of our Divine service: The external dimensions of the heart are activated through meditation on the greatness of G-d. This awareness arouses love and fear of Him. The inner dimensions of the heart express the innate love and fear the soul possesses as a result of its inherent G-dly nature.²³

דמנה מוכן, **From this, it is understood** – i.e., since man's Divine service calls forth a parallel level within G-dliness –

שְׁהַמְשָׁכָה שְׁעַל יְדֵי שוֹפֵר הִיא מְפִנִּימִיּוֹת וְעֲצָמוֹת אִוֵּר אֵינן סוֹף שְׁלִמְעֵלָה גַם מְסוֹבֵב. **the G-dly influence evoked by the *shofar* is from the inner dimension and Essence of the *Or Ein Sof* which is above even G-d's light that is *sovev kol almin*,**²⁴

וְכִמּוֹ שְׁכָתוֹב לְךָ אָמַר לְבִי בִקְשׁוּ פָנַי אֵת פְּנִיךָ הוֹי' אֲבַקֵּשׁ, **as indicated by the verse,²⁵ "On Your behalf, my heart says: 'Seek my inner dimension'; I will seek Your inner dimension, O G-d."**

דְּעַל יְדֵי בִקְשׁוּ פָנַי, הִצְעָקָה דְּפְנִימִיּוֹת הַלֵּב, **Through "seek[ing] out my inner dimension," man's calling out from the inner dimensions of his heart**

עַל יְדֵי זֶה אֵת פְּנִיךָ הוֹי' אֲבַקֵּשׁ, **is evoked, i.e., "I will seek Your inner dimension, O G-d;"**

הַמְשָׁכָה מְפִנִּימִיּוֹת וְעֲצָמוֹת אִוֵּר אֵינן סוֹף. **calling forth and drawing down the inner and essential dimension of the *Or Ein Sof*.**

23. See *Likkutei Torah, Devarim*, p. 44c, et al.

24. The series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, p. 540.

25. *Tehillim* 27:8 (recited during the month of Elul, and continuing on Rosh HaShanah and throughout Tishrei until Hoshana Rabbah). We have translated the verse as explained in *Chassidus*, see *Likkutei Torah, Devarim*, p. 44c.

מהענין דחפץ חסד. ובפרט ע"פ הידוע²⁶ דשופר (מלשון שפרו מעשיכם²⁷) הוא תענוג, ושבחי' התענוג דשופר הוא מקור התענוגים, ועד שעשוע המלך בעצמותו.

וְהוּא עַל דְּרָךְ הַמְּשַׁכֵּת וְגִלּוּי תְּעֵנוּג הָעֲצָמִי שֶׁלְּמַעַלָּה גַם מִהֶעֱנִין דְּחַפֵּץ חֶסֶד. This parallels drawing down G-d's essential pleasure that transcends even the dimension of "He desires kindness," as explained in secs. 5 and 6 above.

וּבִפְרָט עַל פִּי הַיְדוּעַ דְּשׁוֹפָר (מְלִשׁוֹן שֶׁפָּרוּ מִעֲשֵׂיכֶם) הוּא תְּעֵנוּג, This is particularly true based on the well-known concept²⁶ that *shofar* (whose name alludes to the phrase "beautify your deeds")²⁷ is identified with Divine pleasure.

וְשֶׁבְחֵינָת הַתְּעֵנוּג דְּשׁוֹפָר הוּא מְקוֹר הַתְּעֵנוּגִים, Indeed, the pleasure identified with the *shofar* is the source of all pleasure,

וְעַד שֶׁעֲשׂוּעַ הַמֶּלֶךְ בְּעֲצָמוֹתוֹ. reaching even the pleasure of the King in His Essence, pleasure that does not derive from anything external, but rather is His essential delight.

SUMMARY

The three dimensions that are drawn down on Rosh HaShanah: a) "the beginning of Your works" – the Divine light drawn down as a result of man's Divine service; b) "a remembrance of the first day" – Divine light drawn down on G-d's initiative that reflects His desire for kindness; and c) the revelation of His essential pleasure that transcends even His desire for kindness, alluded to by the fact that "the beginning of Your works" is mentioned before "a remembrance of the first day," parallel the three services of *Malchiyos*, *Zichronos*, and *Shofros*.

Malchiyos relate to G-d's light that is *memale kol almin*, (that "fills all the worlds"); Divine light that relates to the world and which can be called forth by man's service. This is reflected by our Sages' statement that on Rosh HaShanah, G-d instructs the Jewish people: "Recite verses before Me that highlight sovereignty to make Me King over you." Thus, it relates to "the beginning of Your works" – the Divine light drawn down as a result of man's Divine service.

The statement that man's acceptance of G-d's sovereignty arouses only the level of

26. *Or HaTorah*, loc. cit., p. 2110; see also p. 2112. See also the *maamar* entitled *Yom-Tov shel Rosh HaShanah*, 5743, sec. 3 ff. (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 1, p. 53ff.).

27. *Vayikra Rabbah* 29:6; *Midrash Tehillim* 81:4.

memale kol almin is problematic. On Rosh HaShanah, the life-energy for all existence returns to its original state of nonexistence. For that life-energy to be drawn down again, His desire for sovereignty must be called forth from His Essence, which is far above the level of *memale kol almin*. The Jewish people have the potential to evoke that desire because they are rooted in His Essence.

In resolution: Man's service is multidimensional. The source of the service is the potential invested in the Jewish people from G-d's Essence. Nevertheless, the service itself comes as a result of man's limited efforts and thus the G-dly vitality drawn down reflects only the level of *memale kol almin*.

Zichronos are associated with G-d's infinite light that is *sovev kol almin*, the light that transcends all the worlds, for the concept of a remembrance is relevant only with regard to an entity that is distant. This blessing refers to a lofty level of light that is so transcendent that all existence is of no significance in relation to it. It has to be reminded, as it were, of the world's existence. This parallels the concept of "a remembrance of the first day," which refers to the very first and loftiest revelation of G-dliness. Nevertheless, this level – like the light that is *sovev kol almin* – recognizes the existence of the worlds, and indeed, serves ultimately as the source for their existence.

The *Shofros* blessing represents a level entirely above the framework of the worlds, for the sound of the *shofar* emanates from the inner dimension of the heart and calls forth the inner dimension and Essence of the *Or Ein Sof*. This evokes the pleasure experienced by the King in His Essence.

ט) וְהִנֵּה ג' עֲנִינִים אֱלוֹ (מִמְלֵא סוֹבֵב וְעֲצֻמוֹת אוֹא"ס) יֵשׁ כְּבִיכּוֹל דּוֹגְמָתָם בְּאָדָם. דְּכִיּוֹן שְׂאָדָם הוּא אֲדָמָה לְעֵלְיוֹן, לִכֵּן יֵשׁ בּוֹ דּוֹגְמָת כָּל הָעֲנִינִים שֶׁלִּמְעַלָּה. דְּכַחוֹת הַפְּנִימִיִּים שְׂבָאָדָם, שֶׁהֵם בְּגִילּוֹי בְּאֲבְרֵי הַגּוּף, הֵם דּוֹגְמָת אוֹר הַמְּמֵלֵא

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Until this point, the *maamar* highlighted the three dimensions of Divine light drawn down on Rosh HaShanah:

- “the beginning of Your works” – the Divine light drawn down as a result of man’s Divine service;
- “a remembrance of the first day” – Divine light drawn down on G-d’s initiative (that stems from and reveals how “He desires kindness”); and
- the revelation of His essential pleasure that transcends even His desire for kindness, alluded to by the fact that “the beginning of Your works” is mentioned before “a remembrance of the first day.” These three dimensions of man’s service on Rosh HaShanah thus reflect three fundamental dimensions of G-dliness: a) G-d’s light that is *memale kol almin*, the light that invests itself in the worlds; b) His light that is *sovev kol almin*, His light that transcends the worlds; and c) *Atzmus Or Ein Sof*, the Essence of G-d’s infinite light.

וְהִנֵּה ג' עֲנִינִים אֱלוֹ (מִמְלֵא סוֹבֵב וְעֲצֻמוֹת אוֹר אֵינן סוֹף) Parallels to **these three dimensions** (the light that is *memale kol almin*, the light that is *sovev kol almin*, and *Atzmus Or Ein Sof*)

יֵשׁ כְּבִיכּוֹל דְּגִמְתָּם בְּאָדָם. exist, as it were, within man.

דְּכִיּוֹן שְׂאָדָם הוּא אֲדָמָה לְעֵלְיוֹן, Since man (*adam*) was given his name because “I resemble (*adamah*) the One Above,”¹

לִכֵּן יֵשׁ בּוֹ דְּגִמְת כָּל הָעֲנִינִים שֶׁלִּמְעַלָּה. therefore, there exist within his makeup parallels to all the dimensions of G-dliness that exist Above.

דְּכַחוֹת הַפְּנִימִיִּים שְׂבָאָדָם, Man’s internal powers, his powers of intellect, feeling, and the like,

שֶׁהֵם בְּגִילּוֹי בְּאֲבְרֵי הַגּוּף, which are revealed in the limbs of the body –

There are potentials that relate to different organs in the body: a person thinks with his brain, feels with his heart, and moves with his feet. These potentials

1. *Yeshayah* 14:14, interpreted in this positive context by *Shelah*, p. 3a, et al.

שמתלבש ומשפיע בעולמות בכחי' גילוי². וכחות המקיפים שבאדם, וכמו הרצון שפועל בכל הכחות והאברים אלא שאינו בגילוי בהם³, הם דוגמת אור הסובב⁴ שהשפעתו בעולמות הוא בהעלם⁵. ועצם הנפש שלמעלה גם מכחות המקיפים הוא דוגמת עצמות אוא"ס. ומזה מוכן, שהעבודות דמלכיות וזכרונות הם בכחות

הם דגמת אור הממלא שמתלבש ומשפיע בעולמות בבחינת גלוי. parallel G-d's light that is *memale kol almin*, the light that is invested in the worlds and influences them in a revealed manner.²

וכחות המקיפים שבאדם, וכמו הרצון שפועל בכל הכחות והאברים אלא שאינו בגלוי בהם, Man's encompassing powers, such as will, which have an effect on all his powers and limbs, but are not revealed within them,³

הם דגמת אור הסובב שהשפעתו בעולמות הוא בהעלם. parallel the light that is *sovev kol almin*,⁴ which influences the world in a concealed manner.²

For example, a person walks because he desires to do so. Nevertheless, will is merely the motivating force; it is his power to walk (considered an internal, conscious power) that is encloded within his limbs that enables him to actually take those steps. Since will is not the actual force that brings about the activity, it is described as an “encompassing power,” for its influence is removed and hidden. In that way, it serves as an analogy for the light that is *sovev kol almin*, the infinite G-dly energy that is present in all existence, but is not openly revealed.

ועצם הנפש שלמעלה גם מכחות המקיפים הוא דגמת עצמות אור אין סוף. The essence of the soul, which is above even the soul's encompassing powers, parallels *Atzmus Or Ein Sof*, the Essence of *Or Ein Sof*.

ומזה מוכן, שהעבודות דמלכיות וזכרונות הם בכחות (הפנימיים ומקיפים) הנפש, From this, it is understood that the Divine service associated with *Malchiyos* and *Zichronos* involves the soul's (internal and encompassing) powers.

Although there is a fundamental difference between the soul's internal powers and

2. *Tanya*, ch. 48 (p. 67b ff.).

3. *Likkutei Torah, Bamidbar*, p. 52d; *Derech Mitzvosecha*, p. 15a.

4. *Ibid.*

הפנימיים ומקיפים) הנפש, והעבודה דשופרות היא בעצם הנפש. וכנ"ל, שקול השופר הוא קלא פנימאה שמפנימיות הלב. והנה הגם שענין השופר הוא צעקה פנימית שמפנימיות הלב, מ"מ, צריכה להיות הצעקה ע"י תקיעה בשופר גשמי דוקא, שופר של כבש ואיל, חי (שלמטה ממדבר), כמבואר בדרוש הנ"ל דהצ"צ⁵, ויתירה מזו, שקרן השופר צ"ל תלוש (מהכבש והאיל), דומם. דמזה מובן גם בעבודה

its encompassing ones, both share a fundamental characteristic – they represent the soul's powers and not its essence.

וְהַעֲבוּדָה דְשׁוֹפְרוֹת
היא בְּעֵצָם הַנְּפֶשׁ. By contrast, the Divine service associated with *Shofros* involves the essence of the soul,

וְכַנְזָפָר לְעֵיל, שְׁקוֹל
הַשׁוֹפָר הוּא קְלָא פְּנִימָאָה
שְׁמִפְּנִימִיּוֹת הַלֵּב. for, as explained above, the sound of the *shofar* is the inner voice of the innermost dimension of the heart.

וְהֵנָּה הַגֵּם In this, however, there is a paradox:

שְׁעֲנִין הַשׁוֹפָר הוּא צְעָקָה
פְּנִימִית שְׁמִפְּנִימִיּוֹת הַלֵּב, Although the *shofar* gives voice to the inner outcry of the innermost dimension of the heart,

מְכַל מְקוֹם, צְרִיכָה לְהִיּוֹת
הַצְעָקָה עַל יְדֵי תְקִיעָה
בְּשׁוֹפָר גְּשָׁמִי דְּדוֹקָא, nevertheless, the outcry must [be communicated] by sounding a physical *shofar*.

שׁוֹפָר שֶׁל כֶּבֶשׂ וְאֵיל,
חֵי (שְׁלִמְטָה מִמְּדַבֵּר), a horn from a sheep or a ram, i.e., from an animal (which is lower than the level of a man).

Although the Divine service connected with sounding the *shofar* expresses the soul's deepest reaches, it is not expressed through a spiritual service, e.g., meditation or prayer, but through a physical activity – sounding the *shofar*. Moreover, that outcry is not sounded with a human's voice, but with an animal's horn,

כְּמִבּוֹאֵר בְּדְרוֹשׁ הַנִּזְכָּר
לְעֵיל דְּהַצְמַח-צֶדֶק, as explained in the *maamar* of the *Tzemach Tzedek* cited above.⁵

וְיִתְיַרָה מִזּוֹ, שְׁקָרְן הַשׁוֹפָר
צְרִיף לְהִיּוֹת תְּלוּשׁ
מִהַכֶּבֶשׂ וְהָאֵיל, דּוֹמֵם. Moreover, the horn of the *shofar* must be detached (from the sheep or the ram), i.e., it is no longer on the level of a living being, but rather is an inanimate object.

5. The *maamar* entitled *BaYom HaHu Yitakeh, Or HaTorah, Devarim*, Vol. 5, p. 2084; see also *Likkutei Torah, Devarim*, p. 59b.

הרוחנית, שהעבודה דשופר עם היותה מפנימיות ועצמות הנפש, צריכה להיות (גם) בהדומם שבאדם. ועי"ז דוקא מתעוררת ומתגלית הצעקה הפנימית שמפנימיות הלב. וע"ד הידוע⁶ בענין דצח"מ שבאדם שדוקא הדומם שבאדם שייך להמדבר שבו,

דְּמִזָּה מוֹכֵן גַּם From this, the parallel in our spiritual service can
בְּעִבּוּדָה הַרוּחָנִית, be understood:

שֶׁהַעֲבוּדָה דְּשׁוֹפָר Even though the Divine service associated with
עִם הַיְיִוָּתָהּ מְפָנִימִיּוֹת sounding the *shofar* must involve the innermost
וְעֲצָמוֹת הַנֶּפֶשׁ, dimension and essence of the soul,

צָרִיכָה לְהִיּוֹת (גַּם) it must also involve the aspect of inanimate
בְּהַדוּמָם שֶׁבְּאָדָם. matter within a person.

Since a human being is “a world in microcosm,”⁶ it can be understood that the four forms of existence – human, animal, vegetative and inanimate – that are found in the world at large have parallels in man’s “world in microcosm,” not only in his body, but also within his soul. The potential to utter letters is the parallel to inanimate matter, man’s emotions, the parallel to the plant kingdom, his intellect, the parallel to the animal kingdom, and his ability to communicate, the parallel to humanity.⁷

In the world at large, it is through sounding an inanimate object, the *shofar*, that the essence of the soul is expressed. Similarly, the inner spiritual service that accompanies that act must involve the “inanimate” dimensions of our souls.

וְעַל יְדֵי זֶה דְּדוֹקָא מְתַעוֹרְרָת And it is specifically through such service that
וּמְתַגַּלֶּית הַצְּעָקָה הַפְּנִימִית the inner outcry from the innermost dimension
שֶׁמְפָנִימִיּוֹת הַלֵּב. of the soul is aroused and revealed.

וְעַל דְּרָף הַיְדוּעָה בְּעִנְיַן דּוּמָם As is well known with regard to the four levels
צוּמָח חַי מְדַבֵּר שֶׁבְּאָדָם – inanimate, vegetative, animal, and human –

שֶׁדוֹקָא הַדּוּמָם שֶׁבְּאָדָם that it is specifically the parallel to inanimate
שֶׁיֵּךְ לְהַמְדַּבֵּר שָׂבוּ, matter in man’s powers, the potential to utter letters,
is that which relates to his uniquely human dimension, the ability to communicate.⁸

Man’s highest potential is the power of communication. With that power, man

6. See *Bereishis Rabbah*, chs. 8, 12; *Koheles Rabbah*, ch. 1; *Avos deRabbi Nasan*, ch. 31.

7. *Likkutei Sichos*, Vol. 6, p. 113.

8. *Torah Or*, p. 4a; *Toras Chayim, Bereishis*, p. 21a ff. (see also *Likkutei Sichos*, loc. cit., p. 114ff.).

עד"ז הוא גם בהמקיפים דאדם שלמעלה מחילוקי דרגות דצח"מ (בדוגמת הסובב שלמעלה מחילוקי הדרגות דהשתלשלות), וגם בעצם הנפש (שלמעלה גם מכחות המקיפים), שהתעוררותם והתגלותם היא דוקא ע"י הדומם שבאדם. ולכן צריך לתקוע בשופר גשמי דוקא, דומם, כי הגילוי דקלא פנימאה שמפנימיות הלב הוא לא בהרצון

extends beyond his self and relates to another. (For that reason, Jewish thought uses the term *medaber*, "speaker," to describe a human, not *maskil*, "thinker.") The lowest rung in a person's hierarchy of powers are his letters of speech. For these letters, as they exist in and of themselves, independent of the content they express, do not reveal anything about a person's inner self. Nevertheless, it is specifically through the letters, the lowest dimension of the person's powers, that his highest potential, his ability to communicate, is expressed.

על דרך זה הוא גם
בהמקיפים דאדם
שלמעלה מחילוקי דרגות
דומם צומח חי מדבר

A similar motif applies regarding the encompassing powers possessed by a person, which are above the different levels of inanimate life, plant life, animal life, and humankind –

Previously, it was explained that the power within man identified with inanimate matter – letters – is identified with and calls forth his highest and most human dimension, speech and communication. Nevertheless, although these two powers are different from each other, they are both elements in man's set of conscious powers and hence, there is a measure of interrelation between them.

Man's encompassing powers are of a different nature entirely, for they are above his conscious control. Certainly, this applies with regard to the essence of the soul. Therefore, the comparison is not entirely accurate. Even so, a similar motif is apparent: It is the lower activities and powers that call forth the higher powers.

(בדגמת הסובב שלמעלה
מחילוקי הדרגות
דהשתלשלות),
(and which resemble G-d's light that is *sovev kol almin* which is above the different rungs and levels within the Spiritual Cosmos in that they transcend his entire array of conscious powers)

וגם בעצם הנפש (שלמעלה
גם מכחות המקיפים),
and also the essence of the soul (which transcends even these encompassing powers)

שהתעוררותם והתגלותם
היא דוקא על ידי
הדומם שבאדם.
which are aroused and revealed by the parallel to inanimate matter within man as will be explained.

שבראש (גלגלתא), ועאכו"כ שאינו מתגלה ומתלבש בחב"ד שבמוחין או במדות שבלב, אלא דוקא בהדומם שבו, העבודה דקבלת עול, דומם שבנפש האדם, [וע"ד הידוע⁹ בענין יראה תתאה שבה דוקא מתגלה בחינת יראה עלאה],

וְלִכֵּן צָרִיךְ לְתַקוּעַ לְשׁוֹפָר גַּשְׁמִי דְּדוֹקָא, Therefore, it is necessary to sound a physical *shofar*,

דוּמָם, an inanimate object.

כִּי הַגְּלוּי דְּקֵלָא פְּנִימָאָה For the revelation of the inner voice of the heart's inner dimension is not even sensed in the will שְׁמִפְּנִימִיּוֹת הַלֵּב הוּא לֹא lodged within the head (identified by *Kabbalah* בְּהַרְצוֹן שְׁבָרָאשׁ (גְּלִגְלָתָא), with the skull).

וְעַל אַחַת פְּמָה וְכַמָּה שְׁאִינוּ How much more so is it not revealed and מְתַגְּלָה וּמְתַלְבֵּשׁ בַּחב"ד enclosed in man's wisdom, understanding, שְׁבִמְדוּת שְׁבַלְב, and knowledge, his intellectual powers, or the emotions in his heart, which in contrast to will are conscious and limited potentials.

אַלָּא דְּדוֹקָא בְּהַדוּמָם שְׁבוּ, Instead, it is specifically in those levels that parallel inanimate matter in man,

הַעֲבוּדָה דְּקַבְלַת עַל, the Divine service of *kabbalas ol*, the parallel to דוּמָם שְׁבַנְפֶּשׁ הָאָדָם inanimate matter in man's soul –

Man's intellect and emotion have energy; they move him. *Kabbalas ol* is the acceptance of G-d's yoke, doing what G-d wants not because one understands that it is right or feels motivated to do so but because he must; he has no other choice. On the surface, this is a dry and lifeless approach, and hence, comparable to inanimate matter. On the other hand, it is this approach of *kabbalas ol* that becomes a medium for the essence of a Jew is above the definitions and structures of intellect and emotion, so much so that because of their definitions and structures, emotion and intellect cannot reveal that essence. *Kabbalas ol*, by contrast, because it is undefined, can give expression to the soul's essence.

[וְעַל דְּרַךְ הַיְדוּעַ בְּעֵינֵינוּ] [to cite a well-known concept that is somewhat יְרָאָה תַתְּאָה שְׁבַה דְּדוֹקָא analogous, within the lower level of fear of G-d is מְתַגְּלָה בְּחִינַת יְרָאָה עֲלֵאָה],⁹ revealed the sublime awe and reverence of Him],⁹

9. See *Torah Or*, p. 114d; *Likkutei Torah, Devarim*, p. 31a; the Mitteler Rebbe's *Biurei Zohar*, p. 81a-b; the *Tzemach Tzedek's Biurei Zohar*, p. 423; *Kuntreis HaAvodah*, ch. 3 (p. 18). As explained in these sources, the fundamental element of all fear and awe is *bittul*, the transcendence of self-concern.

ולמטה יותר – ענין המעשה (ששייך להדומם דגוף האדם), תקיעה בשופר גשמי. ועד שענין זה (תקיעת שופר במעשה) דוקא היא המצוה היחידה – מצות היום דראש השנה, כמארז"ל¹⁰ מצות היום בשופר. ובזה יובן מאמר כ"ק מו"ח אדמו"ר¹¹ בשם אדמו"ר הזקן (בקשר לראש השנה) "מען האט גאר קיין השגה ניט, ווי עס איז טייער

– or on an even lower level, the potential for action,
ענין המעשה – ולמטה יותר –

(which relates to the parallel to inanimate matter
in man's body). (ששייך להדומם
דגוף האדם),

Kabbalas ol is, after all, a potential within the soul, an expression of man's spiritual energy, while action involves his actual physical person,

תקיעה בשופר גשמי. **sounding an actual, physical *shofar*** and that reveals the essence of the soul.

ועד שענין זה (תקיעת שופר במעשה) דוקא **So fundamental is this [act] that it (the actual sounding of the *shofar*) is the only *mitzvah*** היא המצוה היחידה

– מצות היום דראש השנה, כמאמר רבותינו ז"ל מצות היום בשופר. **that is intrinsically associated with Rosh HaShanah, as our Sages state:¹⁰ "The *mitzvah* of the day is [the sounding of] the *shofar*."**

ובזה יובן מאמר כ"ק מורי וחקמי אדמו"ר בשם אדמו"ר הזקן (בקשר לראש השנה) **On this basis, i.e., based on the motif described above, that the lowest level arouses and calls forth the highest level, we can understand the statement of my revered father-in-law, the Rebbe Rayatz,¹¹ in the name of the Alter Rebbe (that was made in connection with Rosh HaShanah):**

"מען האט גאר קיין השגה ניט, ווי עס איז טייער בא השם יתברך דער גוף פון א אידן", **"We have absolutely no comprehension of how dearly G-d cherishes the body of a Jew."**

10. *Rosh HaShanah* 26b, 27a; *Rambam, Hilchos Shofar* 1:2.

11. The *Igros Kodesh* of the Rebbe Rayatz, Vol. 4, p. 230; quoted in *HaYom Yom*, entry for 29 Elul.

בא השי"ת דער גוף פון א אידן", דאין הכוונה בזה שאפילו הגוף הוא יקר אצל השי"ת, אלא שעקר היוקר הוא בהגוף. דזהו שאומר "מען האט גאר קיין השגה ניט", כי יוקר הגוף הוא למעלה מהשגה והבנה, כי יוקר הגוף דישראל (דומם) הוא מצד העצמות¹².

דאין הפונה בזה
שאפילו הגוף הוא יקר
אצל השם יתברך,
The intent is not that not only a Jew's soul, but also his body is cherished by G-d.

אלא שעקר היוקר
הוא בהגוף.
Instead, it is primarily the body that is cherished.
It is not that G-d loves and cherishes a Jew *despite* his body; rather, it is the very body that evokes His essential love.

דזהו שאומר "מען האט
גאר קיין השגה ניט",
This is intimated by the words "We have absolutely no comprehension."

כי יוקר הגוף הוא
למעלה מהשגה והבנה,
For the cherished nature of the body surpasses understanding and comprehension.

We can understand why G-d cherishes the soul; its lofty spiritual qualities are evident. Why, however, a physical body is cherished defies explanation. Moreover, the reason it cannot be explained is not that it is below explanation, but rather that it defies explanation because it utterly surpasses and transcends the level of understanding.

כי יוקר הגוף דישראל
(דומם) הוא מצד העצמות.
For the cherished nature of a Jew's body (which is inanimate matter) originates in G-d's Essence,¹²
which is above all understanding. As the Alter Rebbe writes in *Tanya*,¹³ G-d's choice of the Jewish people is vested in their bodies. As explained in other sources,¹⁴ just as in the human realm, choice expresses the essence of the soul, a level above all intellectual comprehension, so too, through G-d's choice, He invests His very Essence.

12. See *Sefer HaSichos, Toras Shalom*, p. 120.

13. *Tanya*, ch. 49.

14. *Toras Shalom, loc. cit.; Likkutei Sichos*, Vol. 11, p. 4ff.

ויש להוסיף, דכיון שנתאוה הקב"ה להיות לו ית' דירה בתחתונים, שגם העולם הגשמי (שמחוץ להאדם) יהי' דירה לו ית', לכן אין מספיק מה שקלא פנימאה (בחינת פנימיות הלב) מתגלה על ידי הדומם (קבלת עול, ומעשה) שבאדם, אלא צריך שגילוי קול זה (קלא פנימאה, שמבחינת פנימיות הלב) יהי' על ידי שופר של בהמה, וכזה גופא, כמו שהוא נפסק ממקום חיותו, דומם, דעי"ז דוקא פועל האדם (גם) בהעולם (ובדומם

ויש להוסיף, דכיון
שנתאוה הקב"ה להיות לו
יתברך דירה בתחתונים,

שגם העולם הגשמי
(שמחוץ להאדם) יהיה
דירה לו יתברך,

לכן אין מספיק מה
שקלא פנימאה (בחינת
פנימיות הלב) מתגלה
על ידי הדומם (קבלת
על, ומעשה) שבאדם,

אלא צריך שגילוי קול
זה (קלא פנימאה,
שמבחינת פנימיות הלב)

יהיה על ידי שופר
של בהמה,

וכזה גופא, כמו שהוא
נפסק ממקום חיותו, דומם,

דעל ידי זה דוקא פועל
האדם (גם) בהעולם (ובדומם
שבו) שיהיה דירה לו יתברך.

בדגמת כמו שהיה בראש
השנה בפעם הראשונה,

A further point can be added: Since the Holy One, blessed be He, desired a dwelling in the lower realms,

i.e., that the physical world (that is outside the human realm) will also become His dwelling,

therefore, the inner voice (the expression of the inner dimension of the heart) revealed through the parallels to inanimate matter in man's powers (the services of *kabbalas ol* and actual observance) is not sufficient. Though these powers represent the parallels to inanimate matter within man, they are still expressions of his soul, the soul of man.

Instead, it is necessary that the revelation of this voice (the inner voice that emerges from the inner dimension of the heart)

be expressed through the horn of an animal, a level far lower than that of man.

Moreover, that horn is used only after it has been detached from its source of nurture, when it has descended to the level of inanimate matter.

Through such actions, man (also)¹⁵ causes the world (even its inanimate aspects) to become G-d's dwelling.

This emulates the example of Adam on the very first Rosh HaShanah.

15. I.e., in addition to making a dwelling for G-d in his own self, he creates such a dwelling in the world at large.

שבו) שיהי' דירה לו ית'. בדוגמת כמו שהי' בראש השנה בפעם הראשונה, שאדם הראשון פעל (גם) בהנבראים (שמחוצה לו) שיהי' בהם נשתחוה ונכרעה נברכה לפני ה' עושינו. וענין זה דשופר [תקיעת שופר בגשמיות, בשופר של בהמה, וכמו שנעשה דומם] הוא מלשון שפרו מעשיכם, פנימיות התענוג (כנ"ל), כי עי"ז דוקא נשלמת הכוונה דנתאוה הקב"ה. וכ"ה גם בפשטות הענינים שהנח"ר שלמעלה מזה שנעשה רצוני [דנח"ר זה הוא פנימיות התענוג, שלמעלה מהתענוג דחפץ חסד (כנ"ל סעיף ג)]

שְׂאָדָם הָרְאשׁוֹן פָּעַל (גַּם) בְּהִנְבְּרָאִים (שְׁמַחֻצָּה לוֹ) שִׁיְהִיָּה בְּהֵם
 For Adam (also) motivated the created beings (outside of Him) to accept G-d's sovereignty. Not only did he submit himself to G-d in homage, he declared to all existence – “Come,

נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לְפָנֵי ה' עֹשֵׂנוּ.
 let us prostrate ourselves and bow; bend the knee before G-d, our Maker.”¹⁶

וְעִנִּין זֶה דְּשׁוֹפָר [תְּקִיעַת שׁוֹפָר בְּגִשְׁמִיּוֹת, בְּשׁוֹפָר שֶׁל בְּהֵמָה, וְכִמוֹ שְׁנַעֲשֶׂה דְּדוֹמָם] הוּא מְלִשׁוֹן שִׁפְרוּ מַעֲשֵׂיכֶם,
 This aspect of the sounding of the *shofar*, [sounding an actual physical *shofar*, the horn of an animal, after it has already been detached and has become inanimate,] is referred to with the phrase *shapru maaseichem*, “improve your deeds.” *Shapru* is interpreted as alluding to

פְּנִימִיּוֹת הַתְּעִנוּג (כַּפְּנִיָּה לְעֵיל),
 the inner dimension of Divine pleasure (as explained above).

כִּי עַל יְדֵי זֶה דְּדוֹקָא נִשְׁלָמָת הַכּוֹנֵה דְּנִתְאוּהָ הַקַּב"ה.
 For it is through such service that G-d's desire for a dwelling in the lower realms is fulfilled.

וְכֵן הוּא גַם בְּפִשְׁטוּת הָעִנִּינִים
 This is also reflected in the simple understanding of what is achieved through sounding the *shofar*.

שְׁהֵנַחַת רוּחַ שְׁלִמְעָלָה מְזֵה שְׁנַעֲשֶׂה רְצוֹנֵי
 The satisfaction aroused Above from the fulfillment of His will –

[דְּנִתְאוּהָ רוּחַ זֶה הוּא פְּנִימִיּוֹת הַתְּעִנוּג, שְׁלִמְעָלָה מְהַתְּעִנוּג דְּחַפֵּץ חֶסֶד (כַּפְּנִיָּה לְעֵיל סְעִיף ג)]
 [this satisfaction stems from the inner dimension of pleasure, which surpasses the pleasure in His desire for kindness (as explained in sec. 3 above)]

16. See sec. 2 above.

הוא מקיום המצוה כפשוטה בגשמיות (בשופר דומם של בהמה), נעשה רצוני.

הוא מקיים המצוה – comes from the actual fulfillment of the *mitzvah* in a simple, physical sense

(בשופר דומם של בהמה), (with the inanimate horn of an animal).

נעשה רצוני. Through this act, G-d's will is fulfilled.

SUMMARY

Parallels to the three dimensions mentioned above exist, as it were, within man. Man (*adam*) was given this name because "I resemble (*adamah*) the One Above." Therefore, parallels to all the dimensions of G-dliness found Above exist within his makeup. Man's internal powers, his powers of intellect, feeling, and the like, parallel G-d's light that is *memale kol almin*. Man's encompassing powers, like will, parallel the light that is *sovev kol almin*. And the essence of the soul which is above even the soul's encompassing powers parallels *Atzmus Or Ein Sof*, the Essence of G-d's infinite light.

The Divine service associated with *Malchiyos* and *Zichronos* involves the soul's (internal and encompassing) powers. The Divine service associated with *Shofros* involves the essence of the soul.

In this, however, there is a paradox: Although the *shofar* gives voice to the inner outcry of the innermost dimension of the heart, the outcry must be communicated by sounding a physical *shofar*, a horn from an animal, after it was detached. The motif involved is that our loftiest potentials are given expression by our lowest ones. For example, within man's powers, his highest potential – communication – is given expression by his lowest potential – the ability to utter letters, which are described with the analogy of inanimate matter. Similarly, our potentials for *kabbalas ol* and action, which are also described with the analogy of inanimate matter, are mediums for the expression of the essence of the soul.

Continuing that line of thought, the *maamar* quotes the Alter Rebbe's adage, "We have absolutely no comprehension of how dearly G-d cherishes the body of a Jew." The intent is that a Jew's body, his physical and material person, expresses G-d's essential desire that transcends all comprehension. So too, the sounding of the *shofar* on the physical plane causes not only man, but the entire world, to become G-d's dwelling, thereby fulfilling His essential desire. This emulates the example of Adam on the very first Rosh HaShanah, for he motivated all existence to accept G-d's sovereignty.

In this vein, the term *shofar* is interpreted as connected to Divine pleasure, for it is through this physical deed that G-d's essential will and pleasure are expressed.

י) **והנה** הנח"ר והתענוג דלמעלה מזה שנעשה רצוני הוא בכל השנה, אלא שבראש השנה הוא עיקר מצות היום וכו', והעילוי שבראש השנה הוא לפי אופן העבודה והנח"ר שעי"ז במשך כל השנה. דכשישראל מוסיפים (בעבודתם, ובמילא) בהנח"ר במשך כל השנה, ניתוסף גם בהנח"ר מזה שנעשה רצוני בראש השנה. ומכיון שכל אחד ואחד מישראל פעל בודאי בשנה שעברה כל הענינים, כל ישראל

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וְהִנֵּה הַנְּחִיָּה וְהַתְּעוּגָה
דְּלַמְעָלָה מִזֶּה שְׁנַעֲשֶׂה
רְצוֹנִי הוּא בְּכָל הַשָּׁנָה,
Now, satisfaction and pleasure are aroused Above
from the Jews' fulfillment of G-d's will throughout
the year.

אֲלָא שְׁבְרָאשׁ הַשָּׁנָה הוּא
עֵקֶר מִצְוֹת הַיּוֹם וְכוּ',
Rosh HaShanah is, however, unique. On it, the
Divine pleasure aroused by the commitment of *kab-*
balas ol associated with the sounding of the *shofar*
receives unique focus, for sounding the *shofar* is the
fundamental *mitzvah* of the day.

וְהַעֲלוּי שְׁבְרָאשׁ הַשָּׁנָה
הוּא לְפִי אֹפֶן הַעֲבוּדָה
וְהַנְּחִיָּה רִיחַ שְׁעַל יְדֵי
זֶה בְּמִשְׁךְ כָּל הַשָּׁנָה.
The peaks reached on Rosh HaShanah are depen-
dent on the nature of the Divine service of the
Jewish people – and G-d's satisfaction that is aroused
thereby – over the course of the entire year.

דְּכַשְׂיִשְׂרָאֵל מוֹסִיפִים
(בְּעִבּוּדָתָם, וּבְמִילָא)
בְּהַנְּחִיָּה רִיחַ בְּמִשְׁךְ
כָּל הַשָּׁנָה,
When the Jewish people increase (their Divine
service and, as a result) the satisfaction they
arouse on high over the course of the entire year,

נִתּוּסָף גַּם בְּהַנְּחִיָּה רִיחַ
מִזֶּה שְׁנַעֲשֶׂה רְצוֹנִי
בְּרָאשׁ הַשָּׁנָה.
the Divine pleasure resulting from the fulfilment
of His will on Rosh HaShanah is also increased.

וּמִכִּיּוֹן שְׁכָל אֶחָד וְאַחַת
מִיִּשְׂרָאֵל פָּעַל בְּוִדְאֵי בְּשָׁנָה
שְׁעִבְרָה כָּל הָעֲנִינִים,
It can be assumed that each and every Jew accom-
plished everything expected of him in the previous
year, for

כָּל יִשְׂרָאֵל בְּחֻזְקָה
כְּשֵׁרוֹת הֵם,
the prevailing assumption (*chazakah*) is that
every Jew is virtuous¹ – and

1. Rambam, *Hilchos Kiddush HaChodesh* 2:2.

בחזקת כשרות הם², דענין החזקה הוא עמוד חזק בתורה, ובפרט לאחרי העבודה דחודש אלול, ובאלול גופא לאחרי ח"י אלול שמכניס חיות בכל הענינים דחודש אלול³ נוסף לזה שהוא יום הבהיר שבו נולדו שני המאורות הגדולים⁴, שאז החזקת כשרות דכאו"א מישראל היא ביתר שאת ויתר עוז, ומיום ליום (בהימים שמח"י אלול ואילך) הכשרות דכאו"א מישראל היא באופן דהולך ומוסיף ואור,

דענין החזקה הוא
עמוד חזק בתורה,
the concept of *chazakah* is a powerful pillar
within Torah Law.²

ובפרט לאחרי העבודה
דחודש אלול,
In particular, this is true after the Divine service
of the month of Elul,

ובאלול גופא לאחרי
ח"י אלול
and, in Elul itself, after *Chai* Elul (the 18th of
Elul),

שמכניס חיות בכל
הענינים דחודש אלול
which introduces vitality into all matters of the
month of Elul,³

[נוסף לזה שהוא יום
הבהיר שבו נולדו שני
המאורות הגדולים],
[in addition to being the radiant day on which
the two great luminaries, the Baal Shem Tov and
the Alter Rebbe, were born].⁴ Thus, *Chai* Elul has two
dimensions: the influence generated by the fact that it
is the birthday of "the two luminaries," and the influ-
ence it introduces into the Divine service of Elul.

שאז החזקת כשרות דכל
אחד ואחת מישראל היא
ביתר שאת ויתר עוז,
Thus, at this time, the *chazakah* regarding the vir-
tuous nature of every Jew is even more powerful.

ומיום ליום (בהימים
שמח"י אלול ואילך)
הכשרות דכל אחד ואחת
מישראל היא באופן
דהולך ומוסיף ואור,
From day to day (in the days from *Chai* Elul
onward), the virtuous nature of every Jew pro-
gressively grows and shines forth.

2. See *ibid.*, *Hilchos Issurei Biah* 1:20, et al.

3. See the talks of *Chai* Elul, 5705 (*Likkutei Dibburim*, Vol. 3, p. 946; *Sefer HaSichos* 5705, p. 122), explained in *Likkutei Sichos*, Vol. 19, p. 250ff.; Vol. 29, p. 161ff.; see also *Likkutei Dibburim*, Vol. 1, p. 34a.

4. *Sefer HaSichos* 5703, p. 141ff.; see *Likkutei Sichos*, Vol. 24, p. 178ff., and the sources cited there.

ובפרט בימי הסליחות, הרי ברור שאתם נצבים היום כולכם⁵, כמ"ש בהסדרה שקראו בשבת דמיני⁶ מתברכין כולהו יומין, וכפירוש הבעש"ט⁷ דהיום קאי על ראש השנה⁸ שהוא יום הדין, ואתם (כאו"א מישראל, כולכם) נצבים קיימים ועומדים שזוכים בדין, דענין זה (הזכי' בדין) יש כבר בערב ראש השנה, שלכן בערב ראש השנה לובשים

ובפרט בימי הסליחות, This is particularly true during the days when *Selichos* are recited.

הרי ברור שאתם נצבים היום כולכם, It is thus evident that at this time, "You are standing today,"⁵

כמו שכתוב בהסדרה שקראו בשבת דמיני, מתברכין כולהו יומין, as is written in the Torah portion that was read this *Shabbos* from which "all the days [of the coming week] are blessed."⁶

וכפירוש הבעל-שם-טוב The interpretation of this verse given by the Baal Shem Tov is well known.⁷

דהיום קאי על ראש השנה שהוא יום הדין, "Today" refers to Rosh HaShanah,⁸ "the Day of Judgment."

ואתם (כל אחד ואחת מישראל, כולכם) And "you" (i.e., every member of the Jewish people, all together)

נצבים קיימים ועומדים שזוכים בדין, are "standing," i.e., your merit will be upheld and stand strong; you will emerge victorious in judgment.

דענין זה (הזכי' בדין) יש כבר בערב ראש השנה, This (i.e., the Jews' victory in judgment) is already evident on the eve of Rosh HaShanah.

שלכן בערב ראש השנה לובשים לבנים, ומתעטפים לבנים וכו', Therefore, it is Jewish custom⁹ to wear white clothes and wrap oneself in white clothes on the eve of Rosh HaShanah in anticipation of a positive judgment.

5. The beginning of *Parshas Nitzavim*, *Devarim* 29:9.

6. *Zohar*, Vol. III, pp. 63b, 88a.

7. *Kovetz Michtavim to Tehillim Yosef Yitzchak*, p. 193; *HaYom Yom*, entry for 25 Elul; the *Igros Kodesh* of the Rebbe Rayatz, Vol. 3, p. 430ff.; *Kesser Shem Tov* (5759 edition), *Hosafos*, sec. 41.

8. The gloss of *Ramaz* to the *Zohar*, Vol. II, p. 32b (cited in *Likkutei Torah, Devarim*, p. 41c); see also *Zohar*, Vol. III, p. 231a.; *Paanach Razeh*, the end of *Parshas Nitzavim*.

9. *Tur, Orach Chayim* 581, based on *Talmud Yerushalmi, Rosh HaShanah* 1:3.

לבנים ומתעטפים לבנים¹⁰ וכו', והולכים בשמחה, ובשמחה גדולה¹¹, להכתיר את המלך בראש השנה, כי כבר בערב ראש השנה ישנם כל ההכנות הדרושות, דשמחה פורצת כל הגדרים¹². וזה נעשה גם הכנה קרובה ליעלה הפורץ לפנינו בקרוב ממש, שבהכתיבה וחתימה טובה לשנה טובה ומתוקה יהי' ויוכלל ויודגש שהשנה תהי' שנת גאולה, גאולה האמיתית והשלימה ע"י משיח צדקנו, יעלה הפורץ לפנינו, ובמהרה בימינו ממש.

והולכים בשמחה, And we proceed with happiness, indeed great
ובשמחה גדולה, להכתיר happiness,¹⁰ to coronate the King on Rosh
את המלך בראש השנה, HaShanah,

כי כבר בערב ראש for on the eve of Rosh HaShanah, all the neces-
השנה ישנם כל sary preparations have already been completed,
ההכנות הדרושות,

דשמחה פורצת for happiness breaks through all barriers.¹¹
כל הגדרים.

וזה נעשה גם הכנה This will also serve as preparation, so that shortly
קרובה ליעלה הפורץ thereafter, "The one who breaks through, [i.e.,
לפנינו בקרוב ממש, *Mashiach*,]¹² will ascend before [us],"

שבהכתיבה וחתימה טובה and the good and sweet year for which the Jewish
לשנה טובה ומתוקה יהיה people will all be inscribed and sealed will include
ויכלל ויודגש שהשנה and highlight the fact that the year will be a year
תהיה שנת גאולה, of redemption,

גאולה האמיתית והשלימה indeed, the true and ultimate Redemption, led by
על ידי משיח צדקנו, our righteous *Mashiach*.

יעלה הפורץ לפנינו, May "The one who breaks through ascend before
[us],"

ובמהרה בימינו ממש. speedily, in our days.

10. As the *maamar* entitled *Yom-Tov shel Rosh HaShanah*, 5703, sec. 2, states, the coronation of a king is carried out "with great joy."

11. See the series of *maamarim* entitled *Samach Tisamach*, p. 40ff. (*Sefer HaMaamarim* 5657, p. 223ff.); the *maamar* entitled *Samach Tisamach*, 5741, sec. 5 (*Sefer HaMaamarim Melukat, Toras Menachem*, Vol. 4, p. 242ff.).

12. See sec. 7 above.

SUMMARY

The Jews' Divine service on Rosh HaShanah and the pleasure Above aroused thereby is enhanced by their Divine service over the course of the preceding year. Since there is a prevailing assumption (*chazakah*) that every Jew is virtuous, it can be assumed that every Jew accomplished everything expected of him in the previous year. This is particularly true after the Jew's preparatory Divine service before Rosh HaShanah, beginning in the month of Elul. Hence, the Jews can be assured of a positive judgment on Rosh HaShanah and can confidently and joyously accept G-d's sovereignty, bringing a year of blessing, including the ultimate blessing, the coming of *Mashiach*.

(* יצא לאור בקונטרס ראש השנה – תשמ"ט, "לקראת ראש השנה . . ג' דסליחות, שנת הקהל, שנת תשמ"ח".

- (א) תפלת מוסף דר"ה, מר"ה כז, א.
- (ב) בר"ה והי' ביום ההוא יתקע בשופר גדול תר"א, נדפס באוה"ת ר"ה כרך ה ע' ב'עז ואילך. וראה גם ד"ה זה (בשינויים) בלקו"ת ר"ה נח, א ואילך.
- (ג) "היום יום" כט אלול, ערב ר"ה. ועוד.
- (ה) כי החיות שנמשך בכל ר"ה (כולל גם ר"ה הראשון שבתחלת הבריאה) הוא רק על שנה אחת (לקו"ת שם נח, ב. אוה"ת שם ע' ב'עט), ובכל ר"ה חוזרים כל הדברים לקדמותם (אוה"ת שם ע' ב'פא. ובכ"מ. ובארוכה – סידור (עם דא"ח) שער התקיעות רמו, א ואילך).
- (ה) ראה אוה"ת שם ע' ב'פו בה"קיצורים" ס"א בסופו.
- (ו) לקו"ת נצבים מזו, ג. מאמרי אדהאמ"צ דברים ח"ג ע' תתמ. אוה"ת נצבים ע' א'רנר. ד"ה והענין כו' זה היום תרנ"ד (סה"מ תרנ"ד ע' יג). המשך תרס"ו ע' כ. רד"ה זה היום תרס"ט. המשך ר"ה תרצ"ה בתחלתו (סה"מ קונטרסים ח"ב שיח, ב). רד"ה זה היום ה'תש"ד. ועוד.
- (ז) ויק"ר רפכ"ט. פסיקתא דר"כ פיסקא כג (בחוודש השביעי). יל"ש עה"פ (פיניחס כט, א) ובחוודש השביעי (רמו תשפב). תוד"ה לתקופות – ר"ה ח, א. וראה פרקי דר"א רפ"ח ובהגהות הרד"ל שם.
- (ח) ולהעיר שלומדים פרק זה בהשבת שלפני ראש השנה.
- (ט) ראה עד"ז ר"ן לר"ה טז, א ד"זה היום תחלת מעשיך כו"י" על יצירת אדם קאמרינן".
- (י) זח"א רכא, ב. ח"ג קז, ב. תקו"ז תנ"ו (צ, ב). וראה אוה"ת וארא ס"ע רלו ואילך.
- (יא) תהלים צה, ו.
- (יב) שם צג, א. פרקי דר"א פי"א (הובא גם בהמשך ר"ה הנ"ל פי"ז (סה"מ קונטרסים שם שא, ריש ע"ב)).
- (יג) ראה שיחת יום ב' דר"ה שנה זו (ה'תשמ"א) ס"ח ט (לקו"ש ח"ט ע' 287-88).
- (יד) עש"מ (לרמ"ע מפאנו) מאמר אם כל חי ח"ב סל"ג (קצג, ב). של"ה ג, א. כ, ב, שא, ב. ובכ"מ. מאמרי אדהאמ"צ דברים ח"א ע' קכב. ושי"נ.
- (טו) ראה ד"ה זה היום תרס"ט (סה"מ תרס"ט ע' ה). ובאוה"ת דרושים לר"ה ריש ע' א'תלב מציין לד"ה וידבר משה אל ראשי המטות לאמר זה הדבר (אוה"ת מטות ע' א'פב) בענין "כל הנביאים נתנבאו בכה ומשה נתנבא בזה", ושם ג"כ ענין בכ"ה באלול נברא העולם הבריאה בבחי' כה, ור"ה נק' זה היום להמשיך בחי' זה". ושם ע' א'תלד מביא בהמשך ל"זה היום תחלת מעשיך" ע"ד שלע"ל נאמר ואמר ביום ההוא הנה אלקינו זה" – שהוא הפסוק שהובא בגמ' ובמדרש שבהערה הבאה.
- (טז) ל' חז"ל – שמו"ר ספכ"ג. תענית בסופה ובפרש"י שם. וראה גם פרש"י עה"פ בשלח טו, ב.
- (יז) ראה סה"מ תרס"ט שם.
- (יח) בראשית א, ה. וראה תו"א וירא יד, סע"א. סה"מ ה'תש"ח ע' 118.
- (יט) ראה גם לקו"ת נצבים מזו, ב-ג ובארוכה בסה"מ תרס"ט בתחלתו, ד"זה" הוא גילוי המהות. וזהו "זה היום", העולם כמו שנברא בכ"ה באלול הי' בבחי' "כה", ובר"ה (יום ברוך אדה"ר) נעשה בבחי' "זה". ובסה"מ תרס"ט שם (ע' ה) דזהו גם פירוש "זה היום", כי (גם) "יום" הוא גילוי.
- (כ) דנוסף לזה שביכלתו לשנות את העבר שלו – ד"השב מאהבה נעקר עונו מתחלתו" (רשי" ד"ה מכאן – יומא פו, סע"א) – ביכלתו לשנות גם העבר שחוץ ממנו*, כמו "חכם עוקר את הנדר מעיקרו" (כתובות עד, ב); כשב"ד מעברין את השנה – בתול' חוזרין (ירושלמי נדרים פ"ו ה"ח. ועוד).
- (* דזה שנוגע כאן הוא שינוי העבר בהדברים שחוץ ממנו – ראה לקמן בפנים, דע"י עבודת אדה"ר נעשה שינוי בהעבר שבעולם.
- (כא) ראה בר"ר פכ"ד, ה. קה"ר פ"ג, יא (ב).
- (כב) ראה עד"ז לקו"ש ח"ו ע' 92 ואילך. וראה שם ע' 236 ובהערות שם.
- (כג) וזה שר"ה הוא "תחלת מעשיך" – אף שזהו כוונת כל הבריאה מלכתחילה – הוא, כי מכיון שגדר העולם הוא כשמו עולם מלשון העלם והסתר (לקו"ת שלח לו, ד. וראה לקו"ש חל"ד ע' 112 הערה 63. ושי"נ), הרי ענין זה גופא (שמציאות העולם שלפני עבודת האדם הוא הכנה להגילוי שלאח"ז) הוא בו בהעלם, ויתירה מזו, שבהעולם מצד עצמו (לפני עבודת האדם, ומכ"ש לפני בריאת האדם) אין שייך שזה יהי' בגילוי. ונמצא, שגם הגילוי דמציאות העולם בעבר שנעשה בר"ה – הוא באופן של "חידוש", התחלת ענין חדש שלא הי' שייך

מקודם.

(כד) דגם "הזמן עצמו הוא.. בחי' נברא מחודש כו" – סידור (עם דא"ח) עה, סע"ד ואילך.
 (כה) לקו"א להה"מ (הוצאת קה"ת) סקצ"ח (ג, סע"ג). או"ת קיב, ב (בהוצאת קה"ת תשמ"מ ואילך – סת"פ).
 (כו) סה"ש ה'תש"ג ע' 12. ה'תש"ד ע' 23. "היום יום" יג אייר. וראה ד"ה פדה בשלום ה'תשל"ח הערה 28 (תורת מנחם – ספר המאמרים ח"ב ע' קמד).

(כז) אבות פ"ב מ"א.

(כח) אוה"ת שבהערה 2 – ע' ב'פ. לקו"ת שם נח, ב. וראה גם לקו"ת נצבים מז, ב. שה"ש יא, סע"ד. אוה"ת נצבים ע' א'רמב-ג. שם ע' א'רנג-ד.

(כט) בראשית ב, ה.

(ל) באוה"ת שם ד"יום ראשון" הוא "ר"ה הראשון.. יום שנברא אדה"ר" (ולא כ"ה אלול). ועפ"ז, הפירוש ד"לא הי' עדיין במי שיהי' אתעל"ת כמ"ש ואדם אין גו"י" הוא לכאורה – שלא הי' מי שיעורר הענין דבריאת האדם. וגם בריאת האדם (לא רק הבריאה דכ"ה באלול) היתה מצד כי חפץ חסד הוא.

(לא) מיכה ז, יח.

(לב) תהלים פט, ג. וראה שעהיוה"א פ"ד (עט, סע"א).

(לג) ראה לקו"ת שלח לח, ג. ברכה צג, ג. שה"ש כח, ריש ע"ד. שם לג, סע"ד.

(לד) ראה לקו"ת שה"ש יא, ד. כה, ב. סה"מ ה'תש"ח ריש ע' 273.

(לה) וכידוע הפירוש ב"נוכרים ונעשים", דע"י ש"נוכרים" – עי"ז "נעשים" (ראה רמ"ז בס' תיקון שובבים. הובא ונת' בס' לב דוד (להחיד"א) פכ"ט).

(לו) ב"ר פ"ח, ז. רות רבא פ"ב, א (ג).

(לז) ישעי' ס, כא.

(לח) בשערי אורה שבהערה הבאה, שזהו"ע "ישראל עלו במחשבה".

(לט) כ"ה להדיא בשערי אורה שער הפורים ד"ה וקבל היהודים פ"ל (צז, ב).

(מ) ראה ע"ט שער ר"ה פ"י (ט, ב) "דאותו בחי' חפץ חסד שהי' בעצמותו בתחלת ברה"ע הוא עצמו שמתחדש בכל ר"ה מצד מעשה התחוננים".

(מא) תו"כ (הובא בפרש"י) עה"פ ויקרא א, ט. ספרי (הובא בפרש"י) עה"פ פינחס כח, ח.

(מב) ראה שערי אורה שם.

(מג) ראה תנחומא נשא טז. בחוקותי ג. ב"ר ספ"ג. במדב"ר פי"ג, ו. תניא רפ"ו.

(מד) ראה המשך תרס"ו ע' ו ואילך (וראה גם שם ע' תמ), שמצד הטעמים ד"בגין דישתמודעון ליי"ו ו"יתגלו שלימות כחותיו" (זח"ב מב, א. ע"ח שער ההקדמות הקדמה ג') הי' מספיק העולמות כמו שהם בכח, דלמעלה "כח אין חסר פועל", ומכ"ש שהי' מספיק ההתהוות דעולמות העליונים. וזה שנתהוו העולמות בפועל, ועד לעוה"ז התחתון – הוא בכדי להשלים הכוונה דנתאה כו' דירה בתחוננים.

(מה) שבת פח, א. ע"ז ג, א.

(מו) תהלים עז, ט.

(מז) קידושין מ, ב. וש"נ. רמב"ם הל' ת"ת פ"א ה"ג. פ"ג ה"ג. הל' ת"ת לאדה"ז פ"ד ס"ג.

(מא) כ"מ מהמבואר בשערי אורה שם שם ש"ע" מעשה התחוננים "מעורר בבחי' עצמות אור אין סוף במדריגה היותר נעלה שלא הי' כן מצד התעוררות רצון וחפץ חסד".

(מב) וכיון דזה שנתאה כו' דירה (שהעצמות יהי' בגילוי) הוא שנתאה בעצמותו – הרי זה (שהעצמות הוא בגילוי) נוגע כביכול גם לעצמותו, מכיון שע"ז דוקא נשלם זה שנתאה.

(ג) סה"מ תקס"ה ח"א ע' תפט. אוה"ת שה"ש כרך ב ע' תרעט. בלק ע' תקצז. סה"מ תרס"ב ע' שלח. תרע"ח ע' קצג. המשך תרס"ו ס"ע ג. שם ע' תמה. סה"מ תרצ"ט ע' 48. ובכ"מ.

(גא) בהבא לקמן ראה גם ד"ה זה היום דיום ב' דר"ה שנה זו (ה'תשמ"א) ס"ג (תורת מנחם – ספר המאמרים ח"א ע' לא).

(גב) רות ד, יח.

(גג) ב"ר פי"ב, ו. שמו"ר פ"ל, ג.

(גד) בראשית ב, ד.

(גה) ראה ב"ר פי"ד, ז. פי"ג, ג.

(נו) ראה שערי אורה שם, שמצד הענין דחפץ חסד – ההמשכה היא ע"פ סדר ההשתלשלות "לפי ערך הגבלת המקבלים", וענין הנסים (שהמשתתם הוא למעלה מסדר ההשתלשלות) שרשו הוא מהעצמות (שלמעלה מחפץ חסד).

(נד) וישב לח, כט.

(נח) בראשית ב, ו.

(נט) קהלת ג, כ.

(ס) ראה פרש"י עה"פ בראשית א, לא. פרש"י שבת שם ד"ה מלמד. פרש"י ד"ה ה' דהששי – ע"ז שם.

(סא) ברכות כח, א. וש"נ.

(סב) אגה"ק סי"ד.

(סג) ע"פ מיכה ב, יג. וראה ב"ר פפ"ה, יד. אגדת בראשית ס"פ סג.

(סד) אוה"ת שבהערה 2 – ע' ב'פ ואילך. וראה לקו"ת שם נח, ב ואילך.

(סה) ר"ה טז, סע"א. וש"נ.

(סו) שופטים יז, טו.

(סז) ראה ברכות נח, א.

(סח) כמארז"ל קבלו מלכותי תחלה ואח"כ אגזור עליכם גזירות (ראה מכילתא (ויל"ש) עה"פ יתרו כ, ג. פרש"י עה"פ אחרי יח, ב. וראה המשך יו"ט של ר"ה ה'תש"ג פכ"ו (סה"מ ה'תש"ג ע' 66)). ולהעיר מברכות יג, א (במשנה): שיקבל עליו מלכות שמים תחלה ואח"כ מקבל עליו עול מצוות.

(סט) ראה לקו"ת שלח מ, א. נצבים נ, ג. דרושים לר"ה נד, א. דרך חיים (שער התפלה) פמ"ט ואילך (נו, ד ואילך). שם ספ"נ (נח, רע"ג). עט"ר דרוש לעשיית נח, סע"ב ואילך. המשך תרס"ו ע' נו. ד"ה ארון עולם ה'תשמ"ג ס"ד (תורת מנחם – ספר המאמרים ח"א ע' סא).

(ע) ראה בארוכה לקו"ש ח"ד ע' 1147.

(עא) נצבים מד, ב.

(עב) נצבים כט, יא-יב.

(עג) המשך תרס"ו ע' תקלח.

(עד) כ"ה להדיא בהמשך הנ"ל ע' תקלט.

(עה) ראה בכ"ז אוה"ת שבהערה 2 ע' ב'פא ובלקו"ת שם נח, ג. המשך תרס"ו שם.

(עו) ראה גם המשך תרס"ו שם, דענין זכרונות הוא "כמו זכרון ליום ראשון".

(עז) ועד"ז הענין ד"חפץ חסד", שיש לו איזו שייכות לעולמות, כנ"ל סעיף ז.

(עח) אוה"ת שבהערה 2 ע' ב'פא. לקו"ת שם נח, ד ואילך. וראה גם לקו"ת נצבים מד, ב ואילך. המשך תרס"ו בתחלתו. המשך ר"ה ה'תש"י סוף ס"א ואילך. ובכ"מ.

(עט) המשך תרס"ו ע' תקמ.

(פ) תהלים כז, ח (המזמור שנוהגים לומר מר"ח אלול עד הו"ר). וראה לקו"ת נצבים מד, ג.

(פא) אוה"ת ר"ה כרך ה ע' ב'קי. וראה שם ס"ע ב'קיב. וראה ד"ה יו"ט של ר"ה ה'תשמ"ג ס"ג ואילך (לקמן ע' נג ואילך).

(פב) ויק"ר פכ"ט, ו. מדרש תהלים פא, ד.

(פג) תניא פמ"ח (סז, ב ואילך).

(פד) לקו"ת קרח נב, ד. ספר המצוות להצמח צדק טו, א. ובכ"מ.

(פה) ראה גם לקו"ת וסהמ"צ שם.

(פו) אוה"ת שבהערה 2 ע' ב'פד. לקו"ת שם נט, ב.

(פז) תו"א בראשית ד, א. תו"ח בראשית כא, א ואילך.

(פח) ראה תו"א קיד, ד. לקו"ת ראה לא, א. ביאור"ז לאדהאמ"צ פא, א-ב. ביאור"ז להצמח צדק ע' תכג. קונטרס העבודה פ"ג (ע' 18).

(פט) ר"ה כז, ב (במשנה). שם כז, א. רמב"ם הל' שופר פ"א ה"ב.

(צ) אגרות-קודש שלו ח"ד ע' רל, נעתק ב"היום יום" כט אלול, ערב ר"ה.

(צא) ראה ספר השיחות תורת שלום ע' 120.

(צב) רמב"ם הל' קה"ח פ"ב ה"ב.

- צג) ראה שיחת ח"י אלול ה'תש"ה (לקו"ד כרך ג ע' 946. ספר השיחות ה'תש"ה ע' 122). – נת' בלקו"ש חי"ט שיחה לח"י אלול (ע' 250 ואילך). חכ"ט שיחה לח"י אלול (ע' 161 ואילך). וראה גם לקו"ד כרך א לד, א.
- צד) ספר השיחות ה'תש"ג ע' 141 ואילך. וראה לקו"ש חכ"ד ע' 178 ואילך, ובהנסמן שם.
- צה) ר"פ נצבים.
- צו) זח"ב סג, ב. שם פח, א.
- צז) קובץ מכתבים לתהלים אהל יוסף יצחק ע' 193. "היום יום" כה אלול. אגרות-קודש אדמו"ר מהוריי"צ ח"ג ס"ע תל ואילך. כתר שם טוב (הוצאת תשנ"ט) בהוספות סי' מא.
- צח) רמ"ז לזח"ב לב, ב (הובא בלקו"ת תבוא מא, ג). וראה גם זח"ג רלא, א. פענת רזא ס"פ נצבים.
- צט) טור או"ח סתקפ"א, מירושלמי ר"ה פ"א ה"ג.
- ק) ראה ד"ה יו"ט של ר"ה ה'תש"ג רפ"ב, שהכתרת המלך היא "בשמחה גדולה".
- קא) ראה בארוכה המשך שמח תשמח ס"ע 40 (סה"מ תרנ"ז ע' רכג) ואילך. ד"ה שמח תשמח דש"פ תצא שנה זו (ה'תשמ"א) ס"ה (תורת מנחם – ספר המאמרים ח"ד ס"ע רמב ואילך).