

מאוצרות
ספר
השיחות

יו"ט של ראש השנה שחל להיות בשבת
ROSH HASHANAH THAT FALLS ON SHABBOS

SELECTIONS FROM
SEFER
HASICHOS

INSIGHTS INTO THE HOLIDAYS

BY THE LUBAVITCHER REBBE

מאוצרות

ספר השיחות

SELECTIONS FROM

SEFER HASICHOS

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ראש השנה

ROSH HASHANAH



ROSH HASHANAH | ראש השנה

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Introduction

According to Scriptural Law, the *shofar* should be sounded even when Rosh Hashanah falls on *Shabbos* and, indeed, was sounded on such a day in the *Beis HaMikdash* and its surroundings. Nevertheless, at present, we do not sound it on *Shabbos* because the Sages instituted a safeguard, forbidding the observance of the *mitzvah* lest an unlearned person desire to hear the sounding of the *shofar*, not know how to sound it himself, and carry it in the public domain to a colleague to sound it for him.¹

Approximately 250 years ago, the Alter Rebbe posed the following question:² Is it appropriate to bypass a *mitzvah* of such great spiritual import due to concern over the mere possibility that an unlearned person might violate the *Shabbos* prohibitions? In resolution, he explains that the spiritual quality of *Shabbos* generates an arousal in the spiritual realms comparable to that of sounding the *shofar*. Hence, the Sages felt justified in instituting that safeguard.

Every one of the later Lubavitcher Rebbeim discussed this question raised by the Alter Rebbe and his explanation, each in his own style. For example, we find the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, where the Rebbe Rashab delivered a series of *maamarim* addressing this matter over a period of three years. Moreover, the teaching of the Alter Rebbe also spread beyond the Lubavitch movement and was shared by chassidim from other followings. A Gerer chassid once expressed the concept in a pithy Yiddish that translation can hardly communicate: *Der Rav hut ufgeton az di malachim vus kumen arois fun di cholent zeinen di zelbe vos kumen arois fun di shofar*. “The Rav” – this is the way Polish chassidim would refer to the Alter Rebbe – “brought out the insight that the angels produced by the *Shabbos cholent* are the same as those produced by the *shofar*.”

In the *sichah* that follows, the Rebbe focuses on the application of the above concepts in our Divine service. What is the spiritual service involved in sounding the *shofar*? How does refraining from doing so express the service of G-d? And why, when Rosh HaShanah fell on *Shabbos*, was the *shofar* nevertheless sounded in the *Beis Hamikdash*?

The core of his answer revolves around the concept that not sounding the *shofar* on *Shabbos* is not mere passivity. On the contrary, it reflects our consciousness of a higher reality and desire to align ourselves with it. With this understanding, the sounding of the *shofar* in the era of the *Beis HaMikdash* takes on a different significance, indicating one’s willingness to act as a partner in an even loftier reality than that of *Shabbos*.

Aside from the fact that Rosh Hashanah falls on *Shabbos* this year, these concepts have taken on a further relevance to many, because the situation in the world at large forced many of us into passivity. The streets of major cities remained empty for weeks and much of our ordinary day-to-day activity was – and still is being – restrained. It is our hope that in the coming year we will be given a chance to act vigorously as partners in G-d’s greater plan, bringing the world to its ultimate purpose – that it become a dwelling for Him.

With wishes for a *Kesivah vachasimah tovah* – that we all be inscribed for a year of revealed goodness and blessing, including the greatest blessing, the coming of *Mashiach*.

1. *Rosh HaShanah* 27a.

2. *Likkutei Torah, Devarim*, p. 56aff.

Celebrating Rosh Hashanah on *Shabbos*

When the *Shofar* is not Sounded

1. With regard to “the festival of Rosh HaShanah that falls on *Shabbos*”¹ – the day on which the upcoming Rosh HaShanah, which receives blessing on this *Shabbos*,² will be celebrated – the *Mishnah* states,¹ “The *shofar* would be sounded in the *Beis HaMikdash*, but not in other places in the region.”

There is a well-known question: How is it possible to bypass the positive commandment³ to sound the *shofar* on Rosh HaShanah?

The sounding of the *shofar* is a fundamental dimension of Rosh HaShanah, as our Sages state,⁴ “The *mitzvah* of the day is the sounding of the *shofar*.” The reason for this emphasis is that the theme of Rosh HaShanah is the coronation of G-d as King. Thus, the *Gemara* quotes G-d as saying,⁵ “On Rosh HaShanah, recite before Me verses that emphasize My Kingship... so that you crown Me as King over you,” and the *Gemara* continues,⁴ “With what? With the *shofar*,” indicating that the sounding of the *shofar* brings about the coronation of G-d as King. This is also one of the reasons for the sounding of the *shofar* given by Rav Saadia Gaon⁶ who states: “This is the practice of kings at the initiation of their kingship. Trumpets and horns are sounded in their presence to

א. בנוגע ל"יום טוב של ראש השנה שחל להיות בשבת" (כהקביעות דראש השנה הבא עלינו לטובה שמתברך משבת זו) ש"במקדש היו תוקעין אבל לא במדינה" – ידועה הקשיא איך יתכן שתדחה המצוות עשה דתקיעת שופר:

תקיעת שופר הוא ענין עקרי בראש השנה - "מצות היום בשופר". וטעם הדבר - לפי שענינו של ראש השנה הוא הכתרת הקדוש ברוך הוא למלך, כדאיתא בגמרא אמר הקדוש ברוך הוא . . אמרו לפני בראש השנה מלכיות . . כדי שתמליכוני עליכם, והכתרת הקדוש ברוך הוא למלך נעשית על ידי השופר - "ובמה בשופר". וכמו שכתב הר"ם ג" ש'א' הטעמים דתקיעת שופר הוא לפי ש"כן עושין המלכים בתחלת מלכותם שתוקעין לפניהם בחצוצרות

1. *Rosh HaShanah* 4:1. See *Rambam*, *Hilchos Shofar* 2:6ff. Rabbah, one of the leading Sages mentioned in the Babylonian Talmud, explains (*Rosh HaShanah* 29b):

Everyone is obligated to sound the *shofar* [on Rosh HaShanah], but not everyone is expert in sounding the *shofar*. [Therefore, the Sages instituted] a decree [that the *shofar* should not be sounded on *Shabbos*], lest one take [a *shofar*] and go to an expert

to learn how to sound it, and [perhaps] carry it four cubits in the public domain.

Nevertheless, the restrictions of that decree did not apply in the *Beis HaMikdash*, its surroundings, or any place where an established Jewish court whose judges had been granted the unique *semichah* initiated by Moshe held sessions.

2. The *Zohar*, Vol. II, p. 63b, states that all the days of the coming week are

blessed from *Shabbos*. As explained in *Likkutei Sichos*, Vol. 37, p. 109, this also includes the following *Shabbos*.

3. *Bamidbar* 29:1.

4. *Rosh HaShanah* 26b in the *Mishnah*, 27a in the *Gemara*; *Rambam*, *loc. cit.*, 1:2.

5. *Rosh HaShanah* 16a; 34b.

6. Cited by Rav David Avudraham, *Taamai HaTekiyos*, *HaHnyan HaRishon*.

make it known and let it be heard everywhere that their kingship has begun.”

Thus, the question arises: How is it possible for there to be a celebration of Rosh HaShanah, the coronation of G-d as King, which is accomplished by sounding the *shofar*, when the *shofar* is not sounded?

In many chassidic discourses⁷ it is explained that when Rosh HaShanah falls on *Shabbos*, the coronation of G-d as King comes about through the spiritual influence of *Shabbos* in and of itself; therefore, there is no need for the sounding of the *shofar*. Every year, the coronation of G-d as King is accomplished by the sounding of the *shofar* because it arouses His desire for kingship by drawing down and revealing His pleasure in His kingdom. As a result of the pleasure the Jewish people's acceptance of His Kingship arouses, G-d is motivated, as it were, to renew the existence of the world and rule over it.

On *Shabbos*, as a result of the unique spiritual quality of the day, G-d's pleasure is drawn down and revealed on His own initiative, as it were. With regard to the first *Shabbos*, it is written⁸ that G-d “ceased work and rested,” taking pleasure in His creation.⁹ Similarly, so too, each week, this pattern is repeated and, at the commencement of *Shabbos*, Divine pleasure in His creation is aroused. Therefore, there is no need for the Jewish people to perform an action and sound the *shofar* to arouse G-d's pleasure; it comes about as a matter of course. To use wording coined by our Sages,¹⁰ *Shabbos* is “already sanctified from Above in an ongoing manner,” in contrast to the festivals whose

ובקָרְנוֹת לְהוֹדִיעַ וּלְהַשְׁמִיעַ בְּכָל מְקוֹם הַתְּחִלַּת מַלְכוּתָם.”

ועל פי זה איך יתכן מציאות של ראש השנה, “תמליכוני עליכם . . . במה בשופר”, ללא תקיעת שופר - איך תהיה הכתרת הקדוש ברוך הוא למלך אם לא על ידי תקיעת שופר?!

ומבאר בזה בדרושי חסידות שבראש השנה שחל בשבת נעשית הכתרת המלך מצד ענינו של יום השבת, ללא צורך בפעלה דתקיעת שופר, כי הכתרת המלך היא על ידי זה שמעוררים את הרצון למלוכה על ידי המשכת וגלוי התענוג, וכיון שביום השבת נמשך ונתגלה התענוג העליון מצד עצמו, אין צורך בפעלתם של ישראל על ידי תקיעת שופר. ובלשון חז"ל - ששבת "מקדשא וקיימא" מצד עצמו, דלא כיום טוב ש"ישראל אינהו

7. See *Likkutei Torah, Devarim*, p. 56a ff; *Siddur im Dach, Shaar HaTe-kiyos*, p. 240c ff.; *Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 1, p. 51ff., and the sources mentioned there

8. *Shmos* 31:17.

9. When a person rests, he regains the energy he invested in his labor and, as a result, feels satisfaction. So too, with the onset of *Shabbos*, the attributes G-d invested in creation returned to their source; He rested

from His work which, in and of itself, generated pleasure.

Moreover, after a person finishes working and rests, in that state of repose, his inner self is able to surface. Although initially, his resting only involves his energies returning to their source within him, afterwards, he undergoes a transition and achieves a higher level of tranquility and inner peace; he is at ease with his inner self. Moreover, when looking back at his activities, he is able to see

his inner self reflected in the work that he performed. All this generates a loftier sense of satisfaction and tranquility than mere rest. Similar concepts apply in the analog Above (*Likkutei Torah, Vayikra*, p. 42c ff., *Devarim*, pp. 57a-b; the series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, p. 543ff.; the series of *maamarim* entitled *BeShaah SheHikdimu*, 5672, Vol. 2, p. 1100ff.; *Toras Menachem*, 5742, p. 2257).

10. *Beitzah* 17a.

sanctification is brought about by the Jewish people.¹¹ To highlight this distinction, in our prayers on the festivals we bless G-d for “sanctifying Israel and the festive seasons.” (Similarly, on Rosh HaShanah, we bless Him for “sanctifying Israel and the Day of Remembrance.”) By contrast, *Shabbos* is “sanctified in an ongoing manner;” it is inherently holy. There is no need for any action on the part of the Jewish people to sanctify it.¹²

Even so, notwithstanding the influence of *Shabbos*, in the *Beis HaMikdash*, the *shofar* would be sounded, “because there are many, indeed, infinite dimensions of Divine pleasure.”¹³ In the *Beis HaMikdash*, since it was possible to evoke a loftier dimension of Divine pleasure than that which is drawn down on *Shabbos*, the *shofar* was sounded¹⁴ to draw down this most sublime pleasure.¹⁵ By contrast, in other places in the region it was impossible to call forth this unique sublime pleasure through the actions of the Jewish people;¹⁶ it was only possible to elicit the dimension of Divine pleasure that is inherently generated by *Shabbos*. Hence, the *shofar* was not sounded.

דְּמִקְדָּשֵׁיהוּ לְמִנְיָי, שְׁלֹכֵן
אוֹמְרִים בְּיוֹם טוֹב “מִקְדָּשׁ
יִשְׂרָאֵל וְהַזְּמָנִים” (וְכֵן בְּרֵאשׁ
הַשָּׁנָה - “מִקְדָּשׁ יִשְׂרָאֵל
וְיוֹם הַזְּכוּרֹן”), מֵה שְׂאִין בֶּן
בְּשֶׁבֶת שֶׁ“מִקְדָּשׁ וְקִמְא”
לֹא פְעֻלָּתָם שֶׁל יִשְׂרָאֵל.
וְאִף עַל פִּי כֹן, “בְּמִקְדָּשׁ הָיָה
תּוֹקְעִין” - כִּי, “יֵשׁ כַּמָּה
בְּחִינּוֹת בְּעִנְיַן הַתְּעִנוּג לְאִין
קוֹץ וְתִכְלִית”, וְכִיּוֹן שֶׁבְּמִקְדָּשׁ
יְכוּלִים לְהַמְשִׁיךְ תְּעִנוּג נְעֻלָּה
יּוֹתֵר מִהַתְּעִנוּג שֶׁנִּמְשָׁךְ עַל יְדֵי
הַשֶּׁבֶת, לָכֵן בְּמִקְדָּשׁ הָיָה תּוֹקְעִין
כְּדֵי לְהַמְשִׁיךְ הַתְּעִנוּג הַיּוֹתֵר
עֲלֵיוֹן, מֵה שְׂאִין בֶּן בְּמִדְּיָה
שֶׁבְּלֹא הָיָה אִי-אֶפְשֵׁר לְהַמְשִׁיךְ
מִבְּחִינַת הַתְּעִנוּג הַיּוֹתֵר עֲלֵיוֹן,
כִּי אִם, הַבְּחִינָה שֶׁנִּמְשָׁכֶת מִצַּד
עִנְיָנוּ שֶׁל יוֹם הַשֶּׁבֶת.

11. *Berachos* 49a. The sanctification of the festivals is dependent upon the sanctification of the new month by the *Sanhedrin*, Israel's highest court. In the Talmudic era, the Sages would sanctify each new month based on the testimony of witnesses who sighted the new moon. (Several centuries after the destruction of the Second *Beis HaMikdash*, under the guidance of Hillel II, the *Sanhedrin* established a fixed calendar, sanctifying all the coming months until the reestablishment of the *Sanhedrin* in the era of *Mashiach*.)

12. Therefore, Jews are required to “observe the *Shabbos*,” i.e., align themselves with its holiness (*Shmos* 31:16). Nevertheless, the Jews amplify the holiness of the *Shabbos* by “calling *Shabbos* ‘a delight’” (*Yeshayahu* 58:13) and by “taking pleasure in the *Shabbos*” (*Shabbos* 118a). See *Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 1, p. 53ff., and the sources cited there.

13. *Likkutei Torah, Devarim* 57b.

14. Similarly, when Rosh HaShanah fell on *Shabbos*, the *shofar* would be sounded in any place where there was an established Jewish court whose judges had been granted the unique *semichah* initiated by Moshe and continued in an unbroken chain until after the era of the Second *Beis HaMikdash* (*Rosh Hashanah* 4:1; *Rambam, loc. cit.*, 2:9). Note, that it is well-known that the *shofar* would be sounded in the court of Rabbeinu Yitzchak Alfasi on Rosh HaShanah which fell on *Shabbos* (*Rabbeinu Nissim, Ritva, et al.*, to *Rosh HaShanah*, 29b.; *Maggid Mishneh, Rambam, loc. cit.*).*

*See *Toras Menachem*, 5745, Vol. 1, page 475, where the Rebbe offers several explanations why Rabbeinu Yitzchak Alfasi and the judges of his court permitted the sounding of the *shofar* on such a day.

15. In *Likkutei Torah, Devarim*, p. 57c, the Alter Rebbe describes the pleasure aroused by the *shofar* with

an analogy of the pleasure a father receives when he sees his son who comes from a far-removed place. This pleasure touches the inner dimension of the father's – in the analog, G-d's – being. This is a higher dimension of pleasure than G-d derives from His creation.

16. In the era of the Second *Beis HaMikdash* the Jewish people had undergone a significant spiritual descent, making it impossible to draw down these loftier levels of Divine pleasure. “Therefore, the Sages enacted several decrees and safeguards in that era” (*Likkutei Torah, Devarim*, 57c). “For as is well-known from the *Gemara*, the majority of the decrees, stringencies, and safeguards instituted by our Sages were enacted specifically in the era of the Second *Beis HaMikdash*” (*ibid.*). This includes also the decree explained by Rabbah to bypass the positive commandment to sound the *shofar* on Rosh HaShanah when that day falls on *Shabbos*.

Can Man's Initiative be Replaced?

2. Nevertheless, further clarification and explanation is still necessary:

One of the fundamental dimensions of Rosh HaShanah – in addition to the coronation of G-d as King – is that His coronation is meant to be accomplished through the Divine service of the Jewish people, as indicated by G-d's request, "Recite before Me verses that highlight My Kingship... so that you crown Me as King over you;" i.e., through their Divine service, the Jews bring about G-d's coronation.

This concept is connected with the well-known explanation¹⁷ why Rosh HaShanah is celebrated on the first of Tishrei, the anniversary of the day Adam, the first man, was created, even though it was the sixth day of creation. Seemingly, since in our prayers, we refer to Rosh HaShanah as "the day of the beginning of Your work, a commemoration of the first day," it would have been appropriate to celebrate Rosh HaShanah on the 25th of Elul, the anniversary of the first day of creation. Nevertheless, Rosh HaShanah is celebrated on the first of Tishrei because, at the beginning of creation, G-d's creative energy was drawn down into all existence since "He desires kindness."¹⁸ However, at the present time, the renewal of existence is dependent upon an arousal from below that is achieved by man's Divine service in accepting G-d as King and thus, reawakening His desire for a world where His sovereignty would be manifest.

Adam, the first man, evoked such an arousal from below on the day he was created, crowning G-d as King by saying,¹⁹ "G-d has reigned. He has garbed Himself in grandeur." He proceeded to reveal G-d's sovereignty

ב. אָבֵל עֲדִין דְּרוּשׁ בְּאוּר
וְהַסְבֵּר: מִהֶעֱנִינִים הָעֵקָרִים
דְּרֹאשׁ הַשָּׁנָה (נוֹסֵף עַל
הַכְּתָרַת הַקְּדוֹשׁ בְּרוּךְ הוּא
לְמֶלֶךְ כְּשֶׁלְעֲצָמָה, גַּם)
שֶׁהַהֲכָתֶרָה נְעֻשִׂית עַל יְדֵי
עֲבוּדָתָם שֶׁל יִשְׂרָאֵל –
"אֲמָרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה
מִלְכִּיּוֹת . . . שֶׁתִּמְלִיכֵנִי
עֲלֵיכֶם," שֶׁיִּשְׂרָאֵל עַל יְדֵי
עֲבוּדָתָם פּוֹעֵלִים הַכְּתָרַת
הַקְּדוֹשׁ בְּרוּךְ הוּא.

וּכְדוּעָה" הַבְּאוּר בְּטַעַם
קְבִיעַת רֹאשׁ הַשָּׁנָה בְּאֶחָד
בְּתִשְׁרֵי, יוֹם בְּרֹאשׁ אָדָם
הָרִאשׁוֹן, שֶׁהוּא יוֹם שֶׁשִׂי
לְמַעֲשֵׂה בְּרֵאשִׁית, וְלֹא
בְּכ"ה בְּאֶלּוּל, יוֹם רִאשׁוֹן
לְמַעֲשֵׂה בְּרֵאשִׁית - כִּי
שֶׁבְּהַתְחַלַּת הַבְּרִיאָה הָיָה
כָּל הָעֲנִינִים מִצַּד "כִּי חָפֵץ
חֶסֶד הוּא"², אָבֵל עֲכָשׁוּ
בְּאֲתַעְרוּתָא דְּלִתְתָּא תְּלִיא
מִלְתָּא, שֶׁצָּרִיךְ לְהִיּוֹת עַל
יְדֵי עֲבוּדַת הָאָדָם דְּנוֹקָא,
כְּמוֹ שֶׁהָיָה בְּיוֹם בְּרֹאשׁ אָדָם
הָרִאשׁוֹן שֶׁהַכְּתִיר אֶת הַקְּדוֹשׁ
בְּרוּךְ הוּא לְמֶלֶךְ בְּאֲמָרוֹ "ה'
מֶלֶךְ גָּאוֹת לְבֶשׂ", וְגַלְהָה
מִלְכּוּתוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ
הוּא בְּכָל הַבְּרִיאָה, בְּאֲמָרוֹ

By contrast, in the era of the First *Beis HaMikdash*, when the Jews functioned on a higher spiritual rung, they were able to draw down the loftier level of Divine pleasure even in other places in the region (*ibid.*; the other *maamarim* cited

in footnote 7). Accordingly, during that era, the *shofar* was sounded universally on such a day.

17. See the *maamarim* entitled *Zeh HaYom*, 5741 (*Toras Menachem*, *Sefer HaMaamarim Melukat*, Vol. 1, p. 29ff.), and *Zeh HaYom* (*ibid.*,

Vol. 1, p. 41ff.) and the sources cited there. (See Lessons in *Sefer HaMaamarim*, Festivals, Vol. 1. P. 1f., where this *maamar* is translated and explained.)

18. *Michah* 7:18.

19. *Tehillim* 93:1.

over existence, telling all the created beings in the world,²⁰ “Come, let us prostrate ourselves and bow; let us kneel before G-d, our Maker.”

The name Adam is applied to mankind as a whole, and particularly, to the Jewish people. His soul included the souls of all the Jewish people, and within every Jew is contained a spark of his soul.²² Each year, the anniversary of his creation is designated as Rosh HaShanah, for the Jews emulate the act he performed when created and crown G-d as King over themselves and, thereby, extend His kingship over the entire world.

Based on the above, clarification is necessary: How is it possible that the *shofar* not be sounded on Rosh HaShanah when it falls on *Shabbos*? True, Divine pleasure is drawn down on His initiative, as a result of the inherent influence of *Shabbos*. Nevertheless, by bypassing the sounding of the *shofar*, G-d’s coronation through the Divine service of the Jewish people – a fundamental element of Rosh HaShanah – will be lacking.

In resolution, it can be explained that refraining from sounding the *shofar* implies more than remaining passive. It constitutes part of the totality of the Divine service within man’s soul²³ associated with sounding the *shofar*. It is not that the Divine service associated with sounding the *shofar* is not carried out when Rosh HaShanah falls on *Shabbos*.²⁴ Instead, as will be explained, on such a day, the Divine service usually associated with sounding the *shofar* is accomplished by not sounding the *shofar*. Moreover, this type of Divine service possesses an advantage over the Divine service

לְכֹל הַנְּבְרָאִים שְׁבַע עוֹלָם “בְּאוֹ
וְנִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לְפָנָי ה’
עוֹשֵׁנוּ”²¹, וְלָכֵן נִקְבַּע רֹאשׁ הַשָּׁנָה
לְיוֹם בְּרֹא הָאָדָם, כִּיּוֹן שִׁי שְׂרָאָל
”אַתֶּם קְרוּיִין אָדָם”²², עַל שֵׁם
אָדָם הָרִאשׁוֹן, שֶׁהָיָה כְּלוּל מִכָּל
נִשְׁמוֹת יִשְׂרָאֵל וּבְכָל נִשְׁמָה יֵשׁ
חֵלֶק מִנִּשְׁמַת אָדָם הָרִאשׁוֹן²³
מִכְתִּירִים הַקְדוּשׁ בְּרוּךְ הוּא
לְמַלְךְ (עַל עֲצָמָם, וְעַל יְדֵי זֶה גַם)
עַל כֹּל הָעוֹלָם.

וְעַל פִּי זֶה צְרִיךְ לְהִבִּין: אִיךְ
יִתְכַּן שְׁבְרֵאשׁ הַשָּׁנָה שֶׁחָל בְּשַׁבַּת
שָׂאִין תּוֹקְעִין בְּשׂוֹפָר (כִּיּוֹן
שֶׁנִּמְשָׁךְ הַתְּעִנוּג מֵעֲצָמוֹ, מִצַּד
עֲנִינּוֹ שֶׁל יוֹם הַשַּׁבָּת) יִחַסֵּר הָעֲנִינּוֹ
שֶׁהַחֲתָרָה צְרִיכָה לְהִיּוֹת עַל יְדֵי
עֲבוּדָתָם שֶׁל יִשְׂרָאֵל דְּקִיאָ?²⁴

וַיֵּשׁ לּוֹמַר, שְׂגָם זֶה שָׂאִין
תּוֹקְעִין בְּשׂוֹפָר הוּא חֵלֶק מִכְּלִלוֹת
הָעֲבוּדָה דְּתִקְיַעַת שׂוֹפָר (בְּנִפְשׁ
הָאָדָם²³), הִינּוּ, שָׂאִין הַכּוֹנֵה
שְׁבְרֵאשׁ הַשָּׁנָה שֶׁחָל בְּשַׁבַּת
לֹא קִיַּמַת הָעֲבוּדָה דְּתִקְיַעַת
שׂוֹפָר²⁴), כִּי אִם, שֶׁהָעֲבוּדָה
דְּתִקְיַעַת שׂוֹפָר הִיא בְּאִפְסָן שֶׁל
שְׂאִין תּוֹקְעִין בְּשׂוֹפָר,
וְלֹא עוֹד, אֲלֵא, שְׁבַע עוֹדָה זֶה יֵשׁ
עַדּוּי לְגַבֵּי הָעֲבוּדָה דְּתִקְיַעַת
שׂוֹפָר בְּפִעֵל נִמְשָׁךְ בְּרֹאשׁ הַשָּׁנָה

20. *Ibid.* 95:6. See *Pirkei D’Rabbi Eliezer*, ch. 11.

21. *Yevamos* 61a.

22. *Likkutei Torah, Devarim*, p. 47b.

23. Similar concepts apply with regard to all the *mitzvos*. In addition to the actual performance of the *mitzvos*, every *mitzvah* has its spiritual theme in man’s Divine service, the intent inspiring its observance. Thus, *Rambam* writes (at

the conclusion of *Hilchos Temurah*), “Most of the Torah’s laws are solely... intended to correct a person’s character traits and structure his conduct as a whole.”

Rambam specifically highlights this concept concerning sounding the *shofar*, stating (in *Hilchos Teshuvah* 3:4), “Even though sounding the *shofar* on Rosh HaShanah is a Scriptural decree, it contains an allusion, “Wake up you sleepy ones

from your sleep and you who slumber, arise....”

24. In any event, it is impossible to say that the Divine service associated with sounding the *shofar* is lacking when Rosh HaShanah falls on *Shabbos*. This is reflected by the fact that even on such a day, the *Shofros* verses are recited, indicating that the Divine service associated with the *shofar* is incumbent upon man on such a day. See section 9, below.

carried out when the *shofar* is actually sounded when Rosh HaShanah falls during the week.

(We must say so, because it is obvious that the holiness of *Shabbos* does not, Heaven forbid, detract from the level of Divine service achieved on Rosh HaShanah. Instead, the opposite is true; *Shabbos* enhances the level of Divine service achieved on Rosh HaShanah.)

Beyond this level, there is an even loftier level of Divine service that was carried out in the *Beis HaMikdash*, where the *shofar* was actually sounded even when Rosh HaShanah fell on *Shabbos*, as will be explained in sec. 7ff.

When a Nation Pays Homage

3. The above concepts can be understood by clarifying the theme of man's Divine service when sounding the *shofar* and that involved in the observance of *Shabbos*.²⁵

As reflected by G-d's request, "Crown Me as King over you... With what? With the *shofar*," the Divine service associated with sounding the *shofar* is one of *bittul*, self-nullification.²⁶ As is well known,²⁷ the coronation of a king is brought about by the *bittul* of his nation. When they subjugate themselves in homage before the king, devoting their wills and their souls to him, he is aroused with a desire for kingship.

Similarly, the Divine service of *Shabbos* is associated with *bittul*. As explained in *Chassidus*,²⁸ on *Shabbos*, a Jew "ceases work and rests, as one who stands with *bittul* in the king's presence." During the week, G-dly

שָׁחַל בְּיָמֵי הַשָּׁבוּעַ (דְּפָשִׁיטָא שְׁקֻדָּשַׁת הַשַּׁבָּת אֵינָה גּוֹרֵעַת חֵס וְשָׁלוֹם מִמַּעַלְתַּי רֹאשׁ הַשָּׁנָה, אֲלֵא אֲדַרְבֵּהּ, שְׁעַל יְדֵי הַשַּׁבָּת נִתְוֹסַף עוֹד יוֹתֵר בְּמַעַלְתַּי רֹאשׁ הַשָּׁנָה); וְעִבּוּדָה נְעֻלִית עוֹד יוֹתֵר - בְּמַקְדָּשׁ, שְׁבוּ תוֹקְעִין בְּשׁוֹפָר בְּפֻעַל מְחַשׁ גַּם בְּרֹאשׁ הַשָּׁנָה שְׁחַל בְּשַׁבָּת, כְּדִלְקָמֹן.

ג. וְיִוָּבֵן בְּהִקְדָּם הַבְּאוּר דְּתִקְעַת שׁוֹפָר וְשַׁבָּת בְּעִבּוּדַת הָאֱדָם²⁵:

הַעֲבוּדָה דְּשׁוֹפָר ("תַּמְלִיכוּנֵי עֲלֵיכֶם . . . וּבְמָה בְּשׁוֹפָר) הִיא עֲנִין הַבְּטוּל - כִּידוּעֵי²⁶ שֶׁהִכְתֵּרַת הַמֶּלֶךְ נְעֻשִׁית עַל יְדֵי הַבְּטוּל שֶׁל הָעָם, שְׁעַל יְדֵי זֶה שֶׁמִּתְבַּטְּלִים לְפָנָיו בְּמִסִּירַת רְצוֹנָם וּנְפֻשָׁם אֵלָיו, מִתְעוֹרֵר הַמֶּלֶךְ לְחַפּוּץ בְּמְלוּכָה.

וְכֵן הַעֲבוּדָה דְּשַׁבָּת קְשׁוּרָה עִם עֲנִין הַבְּטוּל - כְּמִבְּאֵר בְּדְרוּשֵׁי חֲסִידוּת²⁷ שֶׁעֲנִין הַשַּׁבָּת הוּא שֶׁ"שׁוֹבֵת וְנָח כְּעוֹמֵד לְפָנָי הַמֶּלֶךְ בְּבְטוּל", הֵינִי, שְׁבִימוֹת הַחַל

25. With regard to the concepts that follow, see also the communal letter sent out on 25 Elul, 5749, printed in *Likkutei Sichos*, Vol. 39, p. 422ff.

26. For this reason, it is specifically an animal's horn that is used to sound the *shofar*. Animals possess a greater degree of *bittul* than humans, as obvious from the fact that a young boy can control an entire herd of animals. Using such a horn – indicative of an approach

not motivated by the mind – arouses a degree of *bittul* that transcends knowledge.

Moreover, the *shofar* blast itself is a simple sound, stemming from the inner will of the heart that transcends knowledge (*Likkutei Torah*, loc. cit., p. 56b; see also the *maamarim* cited in footnote 7, et al.).

Self-nullification is an inadequate

translation for the term *bittul*. *Bittul* does not mean becoming less of oneself, but rather subsuming one's own identity to something greater and identifying with that greater entity.

27. See the extensive explanations in *Sefer HaMaamarim* 5665, p. 2ff., *Sefer HaMaamarim* 5703, p. 6ff. See also the sources cited in footnote 7.

28. *Derech Mitzvosecha, mitzvas milah*, sec. 5, p. 8a, et al.

light is not revealed. Hence, man's identity is evident and is expressed in the activities he performs. By contrast, *Shabbos* is a day inherently endowed with holiness by G-d, as it is written,²⁹ "He sanctified it." On that day, every Jew feels that he is "standing in the presence of the King," as it were. In such a situation, one cannot raise his hand to act, for making even the slightest independent gesture in the king's presence is equated with an act of rebellion.³⁰

On this basis, it is possible to understand the lofty nature of the *bittul* experienced when Rosh HaShanah falls on *Shabbos*. Although every *Shabbos* is associated with *bittul*, as explained, it is understood that the *bittul* of Rosh HaShanah through which G-d is coronated as King is more consummate than the *bittul* of *Shabbos*.³¹ Nevertheless, the *bittul* of *Shabbos* enhances³² the *bittul* of Rosh HaShanah. Thus, when Rosh HaShanah falls on *Shabbos*, the *bittul* is comparable to "the *Shabbos* of *Shabbos*,"³³ or "[the ascent of] *Shabbos* on *Shabbos*,"³⁴ elevating it above the *bittul* of an ordinary *Shabbos* or of Rosh HaShanah that falls during the week.

Going Beyond Who We Are

4. It is possible to explain the superiority of the *bittul* of Rosh HaShanah that falls on *Shabbos* over that of Rosh HaShanah in an ordinary year by comparing it to the first *Shabbos* which followed directly after the first Rosh HaShanah, the sixth day of creation, which fell on Friday.

Although on the sixth day of creation, Adam, the

שְׁהָאֹר הָאֱלֹקִי אֵינוּ בְּגִלּוּי, אֲזִי נִרְגְּשֵׁת מְצִיאֹת הָאָדָם שְׁעוֹשֵׂה מְלֹאכְתּוֹ כו', מֵה שְׂאִין כֵּן בְּיוֹם הַשַּׁבָּת, דְּמִקְדָּשָׁא וְקִימָא עַל יְדֵי הַקְדוּשׁ בְּרוּךְ הוּא, "וַיִּקְדָּשֵׁהוּ"³³, הָרִי זֶה כְּמוֹ הַעוֹמֵד לְפָנֵי הַמֶּלֶךְ, שְׂלֵא יָרִים יָדוֹ לַעֲשׂוֹת מְלֹאכָה, וְאֶפְלוּ לֹא בְּאֶפֶן ד'מַחֲוֵי בְּמַחֲוֵי"³⁴ בְּלִבָּהּ.

וּמִזֶּה מוּבְנֵת מַעְלַת הַבְּטוּל בְּרֵאשׁ הַשָּׁנָה שְׁחָל בְּשַׁבָּת:

אֶף עַל פִּי שְׁכָל שַׁבָּת קָשׁוּר עִם עֵינֵי הַבְּטוּל (כַּנ"ל), הָרִי מוּבָן שֶׁהַבְּטוּל דְּרֵאשׁ הַשָּׁנָה שְׁעַל יָדוֹ פּוֹעֲלִים הַכְתָּרַת הַמֶּלֶךְ הוּא בְּאֶפֶן נִעְלָה יוֹתֵר מִהַבְּטוּל דְּשַׁבָּת.³³ וְלֹאִיֶּדָה "אֶהְיֵי"³⁴ הַבְּטוּל דְּשַׁבָּת לְהַבְּטוּל דְּרֵאשׁ הַשָּׁנָה, שֶׁהַבְּטוּל דְּרֵאשׁ הַשָּׁנָה שְׁחָל בְּשַׁבָּת הוּא בְּבַחֲיִנַת "שַׁבָּת שַׁבְתוֹן"³³, "שַׁבָּת בְּשַׁבְתוֹ"³⁴, לְגַבֵּי הַבְּטוּל דְּ(שַׁבָּת ו) רֵאשׁ הַשָּׁנָה סִתָּם (שְׁחָל בִּימֵי הַשְּׁבוּעַ).

ד. וַיֵּשׁ לְבָאָר מַעְלַת הַבְּטוּל דְּרֵאשׁ הַשָּׁנָה שְׁחָל בְּשַׁבָּת לְגַבֵּי רֵאשׁ הַשָּׁנָה סִתָּם - עַל דֶּרֶךְ הַשַּׁבָּת הָרֵאשׁוֹנָה שְׁהִיְתָה בְּסִמְכוּת וּבְהִמְשָׁךְ לְרֵאשׁ הַשָּׁנָה הָרֵאשׁוֹן, בְּיוֹם שְׁשֵׁי לְמַעֲשֵׂה בְּרֵאשִׁית, עָרַב שַׁבָּת:

אֶף עַל פִּי שְׁבוּיִם שְׁשֵׁי לְמַעֲשֵׂה

29. *Shmos* 20:11.

30. See *Pesachim* 57b, *Chagigah* 5b, cited in *Derech Mitzvosecha*, loc. cit.

31. As is well known, the *bittul* experienced throughout the year is on a lower level of spiritual expression than the exercise of one's inner powers of intellect and emotion. Ordinarily, *bittul* reflects a lower level of *kabbalas ol*. The person carries

out G-d's will even though his heart and mind are not fully aligned with his actions. By contrast, the *bittul* of Rosh HaShanah involves the inner dimension and essence of the soul, tapping an aspect of the soul that is deeper than that of intellect and emotion (*Sefer HaMaamarim* 5702, p. 8, et al.).

32. In the original, the Rebbe is bor-

rowing the wording of our Sages, *Zevachim* 91a.

33. *Shmos* 31:15, et al., translated according to the context in which it is used by the Rebbe here. See *Likkutei Torah*, *Devarim*, p. 70b, et al.

34. *Bamidbar* 28:10, translated according to the context in which it is used by the Rebbe here. See *Likkutei Torah*, *Bamidbar*, p. 45a, et al.

first man, brought about *bittul* throughout the creation as a whole, by saying, “Come let us prostrate ourselves and bow...” that *bittul* was not complete. Firstly, it was a *bittul* based on a rationale: Adam instructed the created beings to “bow before G-d” because He is “our Maker.” The awareness of that fact leads to a logical consequence – that it is necessary to be *batel* to Him. Furthermore, the expression of homage to G-d initiated by Adam came about through an activity – prostration. When an activity – even an activity like prostration that expresses one’s *bittul* – is involved, the identity of the one who prostrates himself is felt.

When Rosh HaShanah falls on *Shabbos*, *Shabbos* augments the *bittul* of the day, bringing a person to the point that his *bittul* to the King is so comprehensive that he is unable to do anything, not even prostrate himself. While standing in the presence of the King, a person is encompassed by consummate *bittul* to the extent that he is incapable of any action.

To clarify the concept – in general, *bittul* is expressed in two ways:

a) A person negates his own identity and dedicates his soul and will to G-d to the extent that in his entirety, he is nothing but “a servant of the King,”³⁵ like a servant whose entire existence is as an extension of his master’s.³⁶ Nevertheless, since the servant performs a service to express his *bittul*, the servant’s identity is felt.

b) While standing in the presence of the King, the person’s existence is not felt at all to the extent that it would not be appropriate to say that there is a person who negates himself to the King, for nothing exists aside from the King. This is consummate *bittul*.

35. See *Shevuos* 47b, which explains the positive dimension of such *bittul*, stating, “The servant of the king is a king.”

36. For this reason, “Whatever a servant acquires is acquired by his master” (*Kiddushin* 23b; see the

sources cited there). Moreover, the intent is not that the servant acquires the object and then his master acquires it from him, but rather he is considered nothing more than an extension of his master, and thus, from the very outset, his master

בראשית פעל אדם הראשון הבטול בכל הבריאה, “באו נשתחוה ונכרעה גו’ - לא היה הבטול בתכלית השלמות, כי נוסף לכך שהבטול היה מצד הטעם, “באו נשתחוה גו’ לפני ה’ עוֹשֵׁנו” (דכיון שהוא “עוֹשֵׁנו” צריכים להיות בטלים אליו), הרי, ההשתחוואה עצמה היא פעולתו של המשתחוה, וכיון שהוא עושה פעלה, אפלו פעלת ההשתחוואה שמבטאת הבטול שלו, הרי זה באפן שנגרשת מציאותו.

וההוספה בהבטול דיום השבת לגבי הבטול דראש השנה - שעל ידי הבטול להמלך אינו יכול לעשות שום פעלה, אפלו לא פעלה של השתחוואה, כאמור, שבמדו לפני המלך הרי הוא בבטול בתכלית.

ובאור הענין - ב”בטול” יש ב’ אופנים (בכללות):

אפן הא’ - שהאדם מבטל את עצמו ומוסר נפשו ורצונו להקדוש ברוך הוא עד שכל מציאותו אינה אלא “עבד מלך”³⁵, כמו העבד שכל מציאותו היא מציאות האדון, אבל אף על פי כן, כיון שישינה “עבודה” של “בטול” שנעשית על ידי העבד, נגרשת מציאותו של העבד.

ואפן הב’ - בעמדו לפני המלך באפן שמציאותו אינה נרגשת כלל, עד כדי כה, שלא שיד לומר שהוא “בטול” אל המלך, כיון שאין מציאות חוץ מהמלך, בטול בתכלית.

acquires the object (see *Rashba’s* commentary to the passage cited). See the extensive explanation of the parallel to this concept in our Divine service in the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 326ff.

This concept can be explained further by comparing it to a well-known explanation regarding *mesirus nefesh*. There is one type of *mesirus nefesh* that a) stems from the understanding that one is mandated to sacrifice his life for G-d's sake,³⁷ and b) involves a person who is aware that he is sacrificing his life for G-d's sake; he is conscious of the sacrifice he is making.³⁸

There is a loftier expression of *mesirus nefesh*, one in which the person's dedication is so all-encompassing that it is not appropriate to speak of him "giving over his soul;" he is not at all conscious of his own soul. He does not feel the independent existence of a soul that is being dedicated to G-d; all that is felt is G-d alone.

It can be said that, in an ultimate sense, such *bittul* and *mesirus nefesh* is even loftier than the level of *yechidah*.³⁹ As indicated by the name *yechidah*, the *bittul* and *mesirus nefesh* stemming from that level of the soul involves an act, to borrow a phrase from the liturgy,⁴⁰ *yechidah leyachdach*, "one nation, its oneness affirming Your oneness." When the *yechidah* affirms G-d's oneness, its identity is felt. Above the *yechidah*, exists the essence of the soul that cannot be named at all,⁴¹ because it is not an independent entity to be described with a name or title, for the essence of the soul is subsumed in consummate *bittul*.

ועל דרך הידוע בענין המסירת נפש: יש מסירת נפש באופן שנוסף לךך שמבין בשכלו⁴¹ שבשביל הקדוש ברוך הוא צריך למסור נפשו, המסירת נפש עצמה היא באופן שנגרש ש"מוסר את נפשו" להקדוש ברוך הוא; ויש דרגא נעלית יותר - שלא שיך לקרותה בשם "מסירת נפש", כיון שאין מציאות של "נפש" שמוסרים אותה להקדוש ברוך הוא, כי אם, הקדוש ברוך הוא לבדו.

ויש לומר, שהבטול והמסירת נפש לאמתו הוא למעלה גם מבחינת היחידה, כי הבטול והמסירת נפש ד"יחידה", הוא (כמזגש בשם "יחידה") באופן ד"יחידה ליחידה"⁴², הינו, "פעולה" של "ליחידה" את הקדוש ברוך הוא, ובמילא, נגרש ענין של "מציאות"; ולמעלה מזה - עצם הנשמה שאין לקרותה בשם⁴³, כיון שאין מציאות שיאמר עליה שם ותאר (אפלו לא "יחידה ליחידה"), בטול בתכלית.

When Action is Not Called For

5. Based on the above, it is possible to explain the distinction between the *bittul* experienced on Rosh Hashanah when it falls during the week (which is expressed

ה. על פי זה יש לבאר החלוק שבין הבטול בראש השנה שחל בימי השבוע שמתבטא על ידי

37. To cite a parallel: *Parshas Nitzavim* (*Devarim* 30:20) speaks of "loving G-d... because He is your life," i.e., love motivated by a reason.

38. See *Likkutei Sichos*, Vol. 20, p. 73ff., translated in *Selections from Likkutei Sichos, Bereishis*, p. 176ff., which explains similar concepts.

39. The term *yechidah* refers to the loftiest of the five names of soul, referring to the soul as it is bonded

with G-d in a complete and utter way.

40. The *Hoshanos* of the third day of *Sukkos*. See *Likkutei Torah, Devarim*, pp. 25a, 27a, et al. Those sources speak of the soul's inherent desire to return and unite with G-d, implying that there is a sense of separation that the soul seeks to overcome. The loftier aspect spoken about in the main text implies that there is no separation whatsoever;

the soul has no identity apart from G-d.

41. To refer to a well-known *Midrashic* expression (*Bereishis Rabbah* 14:9): "It (the soul) is called by five names." Thus, even *yechidah* is only a name, a specific title, for the soul itself which is above being named (see *Sefer HaMaamarim* 5696, p. 56, and the sources mentioned there).

through sounding the *shofar*) and the *bittul* experienced on Rosh HaShanah when it falls on *Shabbos* (which is expressed by not sounding the *shofar*):

Sounding the *shofar* is an activity through which one nullifies himself to G-d, crowning Him as King over himself and over the entire world in a manner similar to the proclamation of Adam, the first man, “Come, let us prostrate ourselves...” The implication is that there is a person with an identity who nullifies himself to G-d and crowns Him as King over the entire world. Thus, his identity is felt.

However, when he reaches a level where his entire existence is *batel* – i.e., he does not have to nullify his existence, because he is inherently *batel* – it is not befitting to sound the *shofar* and proclaim one’s *bittul* to G-d, saying, “Come, let us prostrate ourselves...” for there is no existence outside of G-d.

Moreover, the inappropriateness of the act of bowing comes not only because of the inner stance of the one bowing down, but also because of the very act of bowing. As mentioned in sec. 3 above, when a person stands in a king’s presence, he would not⁴² even lift his hand, make any gesture, or perform any activity, even one like sounding the *shofar* which reflects *bittul*. Such an action is also considered an inappropriate gesture.⁴³ In the presence of the King, nothing else exists; there is only the King.

From the above, it is understood that even when Rosh HaShanah falls on *Shabbos*, G-d is crowned as King through the Divine service of the Jewish people. However, in that instance, their Divine service is not expressed through deeds and actions,

42. The intent is that the person’s identity is subsumed in *bittul* to the extent that he is unable to perform any action. It is not that he consciously has to refrain from doing so.

43. To cite a parallel: In another source (*Heichaltzu*, 5659, ch. 13), it is explained that “when considering G-d’s awesome greatness and exaltedness as it truly is, all

תקיעת שופר, להבטול בראש השנה שחל בשבת שמתבטא על ידי זה שאין תוקעין בשופר:

התקיעה בשופר היא “פעלה” של “התבטלות”, שמבטל את עצמו להקדוש ברוך הוא, ומכתירו למלך עליו ועל העולם כולו, על דרך הכרזתו של אדם הראשון “באו נשתחוהו”, הינו, שישנה מציאותו של האדם המבטל את עצמו להקדוש ברוך הוא ומכתירו למלך על כל העולם, הינו שנגרשת מציאותו.

אבל, כשמגיע לדרגה כזו שהוא בטל במציאות לגמרי (לא רק שמבטל את עצמו, אלא שבטל בעצם) – לא שני שיתקע בשופר ויכריז על הבטול להקדוש ברוך הוא, “באו נשתחוהו גו”, כיון שאין מציאות כלל זולתו יתברך.

ויתרה מזוה – שלילת ההשתחוואה היא (לא רק מצד המשתחוואה, אלא) גם מצד פעלת ההשתחוואה עצמה, כאמור לעיל (סעיף ג) שבעמדו לפני המלך לא ירים את ידו, אפלו לא באפן ד’מחוי במחוג”, שבוזה נכללת גם השלילה דפועלת הבטול) על ידי תקיעת שופר, כי גם פעלת הבטול היא בבחינת “מחוי במחוג”, ובעמדו לפני המלך אין שום מציאות, כי אם מציאות המלך בלבד.

ומזה מובן שגם בראש השנה שחל בשבת נעשה הקדוש ברוך הוא מלך על ידי עבודתם של ישראל, אלא, שעבודתם אינה באפן של עשייה ופעולה חיובית, אפלו לא הפעלה

service performed by man, however genuine it may be, is absolutely of no significance at all. Indeed, it can be likened to sin.” (See the *maamar* entitled *Veyikan’u ami*, 5651.)

not even the act of prostration – that is comparable to the *bittul* brought about by sounding the *shofar* – but rather through their being so utterly *batal* to the extent that they cannot even sound the *shofar*.

דִּהְשַׁתְּחוּאָה (הַבְּטוּל שֶׁעַל יְדֵי תְּקִיעַת שׁוֹפָר), כִּי אִם, עַל יְדֵי זֶה שֶׁבְּטִלִים בְּתַכְלִית עַד שֶׁאֵין כִּוְלִים אֶפְלוּ לְתַקֹּעַ בְּשׁוֹפָר.

Does G-d Acknowledge Man's Importance?

6. It is possible to say that these two expressions of *bittul* – an act through which one nullifies himself and an inherent *bittul* expressed by utter stillness – are connected with the two ways through which G-d's light is revealed:

There is one level of Divine light that enclothes itself in the world, brings it into being, grants it vitality, and sustains it. From the standpoint of that level of Divine light, the world – and man – exist. Man's purpose is to nullify his existence and that of the world to the G-dly light that brings them both into being, grants them vitality, and sustains their existence. However, from the standpoint of G-d's light that transcends the world, nothing else exists outside of Him; all existence is utterly and totally *batal*.

This same distinction can be made between the weekdays and *Shabbos*. On weekdays, the revelation of G-d's light involves *tzimtzum*, “contraction,” and a descent to this worldly plane to bring into existence and grant vitality to all the individual entities brought into being during the six days of creation, as we say in our prayers,⁴⁴ “in His goodness, He renews every day, the work of creation continuously.” Thus, this light engenders the perception that the world is a distinct entity whose identity must be nullified.⁴⁵

By contrast, on *Shabbos*, a different reality sets in. “G-d ceased (*vay'chal Elokim*)... and rested... from all the work which He had performed.”⁴⁶ G-d's name *Elokim* refers to the G-dly light that serves as the direct source to bring into being and grant vitality to

ו. וַיֵּשׁ לְזוּמָה, שֶׁב' הָאוֹפָנִים הָאֲמוּרִים בְּהַבְּטוּל (פְּעֻלַּת הַהִתְבַּטְּלוּת אוֹ בְטוּל בְּעֵצָם) קְשׁוּרִים עִם ב' אוֹפָנִים בְּגִלּוּי הָאוֹר הָאֱלֹקִי:

מֵצַד הָאוֹר הָאֱלֹקִי שֶׁמְתַלְבֵּשׁ בְּעוֹלָם לְהוֹרֹתוֹ וּלְהַחְיֹתוֹ וּלְקַיְּמוֹ, יִשְׁנָה מְצִיאוֹת הָעוֹלָם וְהָאָדָם, אֲלֵא, שֶׁהָאָדָם מְבַטֵּל אֶת נַעֲזָחוֹ (וְאֵת הָעוֹלָם) לְגַבֵּי הָאוֹר הָאֱלֹקִי שֶׁמְחִיָּה וּמְהִיָּה וּמְקַיֵּם אוֹתוֹ. אֲבָל מֵצַד הָאוֹר הָאֱלֹקִי שֶׁלְּמַעַל מִהָעוֹלָם - אֵין מְצִיאוֹת זוּלָתוֹ. יִתְבָּרַךְ בְּטוּל הַמְצִיאוֹת לְגַמְרֵי.

וְזֶהוּ גַם הַחֲלוּק שֶׁבִּין יְמוֹת הַחַל לְיוֹם הַשַּׁבָּת - שֶׁבִּימֹת הַחַל הָאוֹר הָאֱלֹקִי הוּא בְּאִפְּן שֶׁל צְמֻצוּם וִירִידָה לְמַטָּה לְהוֹרֹת וּלְהַחְיֹת כָּל פְּרִטֵי הַנְּבְרָאִים דְּשֵׁשֶׁת יְמֵי בְּרֵאשִׁית, כְּמֵאמְרֵי⁴⁴ הַמְּחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית, הֵינּוּ, שֶׁהָעוֹלָם הוּא יֵשׁ וְנִצְיָאוֹת, וְצָרִיךְ לְבַטְלוֹ, מִה שֶׁאֵין כֵּן בְּיוֹם הַשַּׁבָּת, “וַיְכַל אֱלֹקִים גּו' וַיִּשְׁבֹּת גּו' מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה”⁴⁶,

44. The blessing *Yotzer or* recited in the Morning Service.

45. The very fact that G-d's light

adapts itself to the level of the worlds by undergoing *tzimtzum* so that it can enclothe itself in them indicates

that the worlds possess a degree of importance in relation to this level of G-dly light.

existence. Thus, the phrase *vay'chal Elokim* can also be translated as “*Elokim* ceased.” On *Shabbos*, the veiling and self-limiting influence that results from G-d’s name *Elokim* “ceases”⁴⁷ and the Divine light that sustains the world ascends and is included in its source.

As a result, the worlds – i.e., the entire framework of created existence – ascends to its root and source in G-dliness. In Kabbalistic terminology, this means that the created worlds of *Beriah*, *Yetzirah*, and *Asiyah* ascend to the realm of *Atzilus*,⁴⁸ the world of oneness. In that realm, the *sefirah* of *chochmah*⁴⁹ shines forth and is revealed. *Chochmah* is characterized by consummate *bittul*. It is subsumed in the perception that “G-d alone exists; there is nothing other than Him.”⁵⁰

Based on the above, it can be said that when Rosh HaShanah falls during the week, in an apparent sense, the Divine service of that day involves man becoming *batel* to the G-dly light that shares a relationship with the world so that the world can be brought into being and G-d can rule over it. Therefore, this degree of *bittul* is expressed through activity on man’s part – sounding the *shofar*, an act through which his identity is felt.

By contrast, when Rosh HaShanah falls on *Shabbos*, man’s *bittul*, even in a revealed sense, is related to the level of G-dliness that transcends the world. In relation to this level, the world does not exist.⁵¹ Therefore,

אֵי נִתְעַלָּה הָאוֹר הָאֱלֹקִי וְנִכְלָל
בְּמִקּוּרֹו, וְהָעוֹלָמוֹת עוֹלִים
לְשֵׁרֶשׁ וּמְקוּרָם, עוֹלָמוֹת בִּי”ע
מִתְעַלִּים לְעוֹלָם הָאֲצִילוֹת^ל שְׁבוּ
מֵאִיר וּמִתְגַּלָּה בְּחִינַת הַחֻקָּה,
שְׁעוֹנֵינָה תְּכֵלִית הַבְּטוּל, ש”הוּא
לְבַדּוֹ הוּא וְאֵין זוּלָתוֹ”^ל.

וְעַל פִּי זֶה יֵשׁ לּוֹמָה, שְׁבִרְאֵשׁ
הַשָּׁנָה שְׁחָל בִּימֹות הַשְּׁבִיעִי
הַבְּטוּל (בְּגִלוּי) הוּא לְדַרְגַּת
הָאֱלֹקוֹת שְׁבַעַרְךָ לְמִצִּיאוֹת
הָעוֹלָם, לְהוֹוֹת הָעוֹלָם וְלִמְלוֹךְ
עָלָיו, וְלִכֵּן גַּם הַבְּטוּל הוּא עַל
יְדֵי פְעֻלָּה וְעֵשִׂיָה דְתִקְיַעַת
שׁוֹפָר, בְּאִפְסָן שְׁנִרְגָשֶׁת מִצִּיאוֹתוֹ;
מָה שְׁאֵין כֵּן בְּרֵאֵשׁ הַשָּׁנָה שְׁחָל
בְּשִׁבְתָּ - הַבְּטוּל (גַּם בְּגִלוּי) הוּא
לְדַרְגַּת הָאֱלֹקוֹת שְׁאֵינָה בְּעַרְךָ
הָעוֹלָם (שְׁלִגְבֵי דְרָגָא זֹו לֹא
יִשְׁנָה מִצִּיאוֹת הָעוֹלָם^ל), וְלִכֵּן

46. *Bereishis* 2:2, included in the *Kiddush* recited Friday night.

47. *Likkutei Torah, Bamidbar*, p. 72a. Similarly, G-d’s “resting on *Shabbos*” can be understood as an analogy that seeks to illustrate how the creative energy invested in existence returns to its source on *Shabbos*, like a person who “gets back to himself” after working hard on a particular project (*ibid.*, *Vayikra*, p. 43c).

48. See *Sefer HaMaamarim* 5665, p. 11, *Sefer HaMaamarim* 5703, p. 40.

49. The simple translation of *chochmah* is “wisdom.” However, as explained in *Chassidus* (see *Heichaltzu*, 5659, ch. 5, *et al.*), *choch-*

mah does not refer to wisdom in a simple sense, but rather the ability to transcend one’s understanding and appreciate novel frontiers which makes it possible to grasp a new concept. Thus, it is identified with *bittul*, rising above oneself.

50. The marginal note in *Tanya*, ch. 35.

51. Note the clarification in the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 332, regarding the explanation given in many sources (*Toras Shmuel*, 5626 p. 55; *ibid.*, 5632, Vol. 2, p. 349, *et al.*) that the world truly exists and is not a figment of imagination. Those sources cite *Sanhedrin* 7:11 that rules

that although there are practitioners of magic who merely produce illusions, there are also those who actually perform black magic and can be held liable for performing a deed.* The fact that Torah Law makes a distinction between the two and considers one to have actually performed a deed indicates that the world is a true entity and not merely an illusion, for if it were merely an illusion, there would be no difference between the two. Nevertheless, this explanation applies only in relation to the G-dly light, the *ayin*, that is the direct source that brings into being the *yesh*, existence in our world. However, with regard to the essence of G-d’s infinite light, “there

man's *bittul* is expressed by refraining from action, not sounding the *shofar*, in expression of consummate *bittul*.

It is possible to say that a similar concept applies also to man's Divine service of drawing down and revealing G-d's kingship through the expression of *bittul* (the coronation of G-d as King.) When Rosh HaShanah falls on *Shabbos*, the consummate *bittul* expressed by not sounding the *shofar* draws down a loftier dimension of G-d's kingship than is drawn down by the act of sounding the *shofar* when Rosh HaShanah falls during the week.

When Utter *Bittul* Leads to a Yes and Not a No

7. Nevertheless, based on the above explanations, it is necessary to clarify why in the *Beis HaMikdash*, the *shofar* was also sounded when Rosh HaShanah fell on *Shabbos*. Seemingly, in the state of utter *bittul* that prevails on such a day and in such a place, there is no one to sound the *shofar* for all existence comes to a standstill. However, the fact that the *shofar* was sounded in the *Beis HaMikdash* appears to indicate that there does exist a person who is nullifying his existence and taking action to crown G-d as King. Seemingly, he is not in a state of utter and complete *bittul*.

The following explanation can be given to resolve that apparent contradiction: The very fact which makes it necessary to clarify that an entity transcends its existence indicates that the entity being described as transcendent has not utterly transcended its individual existence.⁵² By contrast, when an entity is

גם הבטול הוא באפן של העדר הפעלה והעשייה, שאין תוקעין בשופר בטול בתכלית.

ויש לומר שכן הוא גם בנוגע להמשכת וגלוי מלכותו יתברך שפועלים על ידי הבטול (ענין ההכתרה) - שההמשכה בראש השנה שחל בשבת על ידי הבטול בתכלית שמתבטא בזה שאין תוקעין בשופר, היא נעלית יותר מההמשכה שעל ידי הפעלה דתקיעת שופר בראש השנה שחל בימות השבוע.

ז. אמנם, על פי זה צריך להבין זה שבמקדש תוקעין גם ביום טוב של ראש השנה שחל בשבת - הרי במעמד ומצב של בטול המציאות אין מי שיתקע בשופר, והתקיעה בשופר מוכיחה (לכאורה) שיש מציאות האדם שמבטל את עצמו כו', ולא בטול המציאות לגמרי?

ויש לומר הבאור בזה:

גם ושלילת המציאות שצריך לגדר המציאות, שלכן יש צורך בשלילת המציאות, מה שאין פן בענין שלא שייך לגדר המציאות

is no [other] existence whatsoever." See also the Rebbe's *Hadran al Ha-Rambam*, 5735, footnote 50, which discusses these concepts.

* Unless a person's violation of a

Scriptural prohibition involves the performance of an action, he is not liable for punishment by a Jewish court.

52. To explain by analogy: When

a person stands at attention in the presence of a king – even when he does so instinctively, without having to consciously bring himself to attention – he feels his identity and, therefore, he must be absolutely still.

entirely beyond the framework of individual existence, it is not appropriate even to speak of its transcendence.

To explain by referring to a somewhat similar concept: In *Tanya*,⁵³ the Alter Rebbe writes of a person, “who says of a lofty and profound concept [that it is so deep] that it cannot be touched with one’s hands. Whoever hears this will mock him, because the sense of touch refers and applies only to physical objects, which may be grasped by the hands.”

Similarly, in the present context, the fact that a person standing in the presence of the king does not lift his arm to do anything – he does not even prostrate himself to the king – i.e., his own existence is nullified entirely and he ceases all activity, actually indicates that his individual identity is not entirely eclipsed.⁵² He still shares a connection to the realm of individual existence; it is only that finding himself in the presence of the king, his identity is expressed through the fact that his being is wholly nullified.

By contrast, one who has absolutely no sense of his own existence at all does not even think of nullifying or negating his existence; he is focused exclusively on the king. In such an instance, when the king desires that a specific action be performed, he does not hesitate even for a moment before doing it because he does not think of himself at all, not even of the negation of his existence. He acts solely in order to enable the will of the king to be fulfilled.

It is self-evident that such a person’s actions are carried out spontaneously, as a matter of course. In this vein, our Sages speak⁵⁴ of a person bowing when reciting *Modim* as an instinctive response. Moreover, this response is so ingrained within the person that he is not even aware that he is instinctively bowing.

53. *Tanya, Shaar HaYichud VehoE-munah*, ch. 9.

54. See *Talmud Yerushalmi, Berachos* 2:4, cited by *Tosafos, Shabbos* 118b, *et al.* Significantly, in those sources, the instinctive bowing is

seen as a sign of underdeveloped Divine service – that despite the fact, that the person lacked the awareness to bow as a full-hearted act, his body nevertheless did so instinctively. In *Chassidus*, however, the instinctive

כָּלֵל לֹא שִׁיךְ אֶפְלוֹ הַשְּׁלִיָּה דְמִצִּיאוֹת. וְעַל דֶּרֶךְ מָה שֶׁכָּתַב רַבְּנוּ הַזֶּקֶן בְּתַנְיָא” - “כְּאוֹמֵר עַל אִיזוֹ חֻקָּה רַמָּה וְעִמְקָה שְׂאֵי אֶפְשֶׁר לְמַשֵּׁשָׁה בְיָדַיִם, שֶׁכֵּל הַשּׁוֹמֵעַ יִצְחַק לוֹ, לְפִי שְׁחוּשׁ הַמְּשׁוּשׁ אֵינּוּ מְתִיחַס וְנוֹפֵל אֲלָא עַל עֲשִׂיָּה גְשְׁמִית הַנִּתְפַּסֵּת בְּיָדַיִם.”

וְעַל דֶּרֶךְ זֶה בְּגִדּוֹן דִּידוֹן, שְׁגָם זֶה שְׁבַעֲמֵדוֹ לְפָנֵי הַמֶּלֶךְ אֵינּוּ מָרִים אֶת יָדוֹ לַעֲשׂוֹת מְאוּמָה (אֶפְלוֹ לֹא לְהַשְׁתַּחֲוֹת לְמֶלֶךְ), הֵינּוּ, שְׁלִילַת מִצִּיאוֹתוֹ - הֵרִי זֶה מִפְּנֵי שֶׁשִּׁיךְ עֲדִין לְגִדּוֹר הַמִּצִּיאוֹת, אִם כִּי בְּאֶפֶן שֶׁל שְׁלִילַת הַמִּצִּיאוֹת.

מָה שְׂאִין כֵּן כְּשֶׁאֵינּוּ שִׁיךְ לְגִדּוֹר שֶׁל מִצִּיאוֹת כָּלֵל (גַּם לֹא שְׁלִילַת וּבִטּוֹל הַמִּצִּיאוֹת), וְכֵן עֲנִינּוּ הוּא הַמֶּלֶךְ עֲצָמוֹ - אִזוֹ, כְּשֶׁרְצוֹן הַמֶּלֶךְ הוּא שְׁתַּהֲיָה אִיזוֹ עֲשִׂיָּה, בּוֹדְאֵי שֶׁלֹּא יִתְעַכֵּב אֶפְלוֹ לְרַגַע א' לַעֲשׂוֹת הַדְּבָר, כִּינּוּ שְׂאִינּוּ חוֹשֵׁב כָּלֵל עַל עֲצָמוֹ, גַּם לֹא עַל שְׁלִילַת מִצִּיאוֹתוֹ, וְכֵן עֲנִינּוּ הוּא שְׁרְצוֹן הַמֶּלֶךְ נִשְׁלָם עַל יָדוֹ.

וּמוֹבָן, שֶׁבְּדַרְגָּא זֶה הָעֲשִׂיָּה שֶׁלוֹ הִיא בְּאֶפֶן שֶׁנַּעֲשָׂה מִמִּילָא, עַל דֶּרֶךְ “מִנְפְּשִׁיָּה כְּרַע”^{מא}, וַיִּתְרָה מִזֶּה - שֶׁאֶפְלוֹ אֵינּוּ מְרַגֵּשׁ שׁ”מִנְפְּשִׁיָּה כְּרַע”.

response is highlighted as an expression of the person’s Divine service becoming thoroughly internalized within his being. See also *Likkutei Dibburim* (in English translation), Vol. 2, p. 209.

On this basis, it is possible to understand why the *shofar* was sounded in the *Beis HaMikdash* when Rosh HaShanah fell on *Shabbos*.

Even when a person's existence is entirely nullified, the very fact that he ceases activity as a result of his nullification indicates that he shares a connection to the realm of individual existence. As long as he is in this intermediate state, he cannot perform the act of sounding the *shofar*. Any and every service or act – even one that expresses *bittul* – represents a contradiction to absolute *bittul*.

However, in a place that transcends the concept of individual existence entirely, so much so that it is not even appropriate to speak of nullifying one's existence, there is no necessity to refrain from activity (thus nullifying one's existence). Instead, a person can act and perform deeds. This does not represent a contradiction to his *bittul*, because the *bittul* that characterizes such a person is not one that nullifies his individual existence, but rather one that transcends the entire concept of independent existence entirely.

This is a state of absolute oneness with G-d, an expression of the fact that fundamentally, “Israel and the Holy One, blessed be He, are entirely one.”⁵⁵ Accordingly, since sounding the *shofar* on Rosh HaShanah is a *mitzvah* of the Torah, this act is performed, but the individual existence of the person sounding the *shofar* is not at all felt. Instead, he is like one who bows instinctively, without even being aware that he is bowing as an instinctive response. It is as if the sounding of the *shofar* is performed on its own accord.⁵⁶

Above Infinity

8. Sounding the *shofar* in the *Beis HaMikdash* when Rosh HaShanah falls on *Shabbos* as an expression of *bittul* that entirely transcends the concept of

ועל פי זה מוכן שבמקדש היו תוקעין גם בראש השנה שחל בשבת:

כל זמן שישנו גדר של מציאות (שליילת המציאות), לא יכולה להיות הפעלה דתקיעת שופר, כי כל עבודה ופעולה, גם עבודת ופעולת הבטול, היא בסתירה להבטול במציאות לגמרי.

אבל במקום ודגא שלמעלה מגדר של מציאות כלל, עד שלא שיה אפלו שליילת המציאות – אין הכרח במצב של העדר הפעולה דוקא (שליילת המציאות), אלא יכול להיות גם מצב של פעולה ונעוטה, ואין זה בסתירה להבטול, כיון שאין זה בטול של שליילת המציאות, כי אם, למעלה מגדר של מציאות כלל – להיותו חד ממש עם הקדוש ברוך הוא, “ישראל וקודשא בריך הוא כולא חד”⁵⁵, ובמילא, כיון שתקיעת שופר בראש השנה היא מצוה בתורה, נעשית פעולה זו (לא באפן שישנה מציאותו של האדם שתוקע בשופר, אלא) באפן ד”מנפשיה כרע”, ועד שאינו מרגיש אפלו ש”מנפשיה כרע”, כי אם, שהפעלה דתקיעת שופר נעשית מאליה.

ח. וענין זה (התקיעה בשופר במקדש בראש השנה שחל בשבת, מצד הבטול שלמעלה

55. See *Zohar*, Vol. III, p. 73a.

56. See *Toras Menachem, Sefer HaMaamarim Melukat*, p. 95, Vol.

1, p. 16, where the Rebbe recalls the verse (*Zechariah* 9:14). “The great *shofar* will be sounded” and explains that a passive form is used without

mentioning who will be sounding the *shofar* because the revelation of “the great *shofar*” emanates from a source in G-dliness totally above

individual existence – above even the nullification of individual existence – is brought about by a corresponding revelation of G-dly light that transcends the entire concept of existence. This light cannot be described as transcendent in an ordinary sense. To use the phraseology employed by *Chassidus*, it is *shelilas hachiyuv*, transcending defined existence, and *shelilas hashelilah*, transcending transcendence;⁵⁷ “there is nothing that it is, and there is nothing that it is not.”

The G-dly light that is revealed on *Shabbos* represents G-dliness that transcends the world. Through its revelation, the existence of the worlds as independent entities is nullified, enabling them to ascend to *Atzilus*, as explained in sec. 6, above. Nevertheless, the fact that on the first *Shabbos*, G-d “ceased all His work”⁵⁸ – and mirroring G-d’s pattern, the Jews cease their work every *Shabbos* – negating and nullifying the world, indicates that this level of G-dly light shares a connection to the realm of existence.⁵⁹ Indeed, this concept applies even regarding the *bittul* of *chochmah* of *Atzilus*, which is subsumed in the perception that “G-d alone exists; there is nothing other than Him.” Saying “there is nothing other than Him” indicates that there is a necessity to negate the existence of something else. Similarly, this concept also applies regarding the term *ein sof*, generally translated as “infinite,”⁶⁰ but literally meaning “without end,” i.e., negating an end, implying the negation of a connection to the framework of existence that is defined by time and space.⁶¹

מגדר של מציאות כָּלֵל, גם לא שלילת המציאות נעשה על ידי גלוי אור אלקי שלמעלה מגדר המציאות לגמרי, גם לא באפן של שלילת המציאות, שלילת החיוב ושלילת השלילה:

גם האור האלקי שמתגלה ביום השבת, בחינת האלקות שלמעלה מהעולם, שעל ידי זה נעשה בטול ועלית העולם עד לבחינת האצילות (כנ"ל סעיף ו) - הרי, מזה גופא נשבת מכל מלאכתו, שלילת ובטול העולם, מוכח, שדרגא זו שיכת לגדרי העולם, ואפלו הבטול דחכמה דאצילות הוא באפן ש"הוא לבדו הוא ואין זולתו", שלילת המציאות, ועד שגם "אין סוף" הוא תאר ששולל "סוף", שמורה על שיכותו לגדרי המציאות (זמן ומקום).⁶²

definition. As a result, although man will be sounding the *shofar*, his identity will be subsumed to the extent that it will be felt that the *shofar* is being sounded from Above.

57. See footnote 65, which explains this term.

58. *Bereishis* 2:3.

59. To refer back to the analogy used in footnote 52, on *Shabbos*, the world’s spiritual state resembles that of a person who instinctively stands at attention in the presence of the king.

60. The concept also applies to the translation of the Hebrew term, *ein sof*, “infinite.” “Infinite” implies the negation of finiteness, i.e., it is used to refer to the negation of the boundaries of our existence.

61. Similar concepts apply to the description of G-d as *yachid*, “singularly unique.” True, it is a loftier descriptive term than *echad*, “one” – because “one” can be interpreted as being the first in a sequence, while *yachid* implies unique distinction. Nevertheless, it is a descriptive term,

implying that it has a connection to other beings, for every description implies a comparison with other entities. With regard to one’s own self, there is no need for any description.

Furthermore, we find the expression, *Yechido shel olam*, “the One Who is unique in the world,” indicating that the descriptive term *yachid* shares a connection to the world, and also, to the dimension of the world (עולם, *olam*, in Hebrew) that relates to the word העלם, *helel-em*, “concealment.”

There is a loftier form of being, one that transcends the framework of what is above and what is below: G-d's Essence that transcends all description and definition. He transcends all existence and transcends even transcendence. He manifested this dimension of His Being in the *Beis HaMikdash*,⁶² as can be understood from the verse,⁶³ “Even the heavens and the celestial heights cannot contain You, and yet this House can.”⁶⁴

Therefore, in the *Beis HaMikdash*, the *shofar* was sounded when Rosh HaShanah fell on *Shabbos* because from the standpoint of G-d's Essence which transcends any possibility of description and definition – and which was manifest in the *Beis HaMikdash* – it is not necessary to nullify the existence of man or the world, for the transcendence of His Essence is of such an absolute nature that it is above the nullification of the existence of other beings.⁶⁵ On the contrary, it arose in His will to reign over our limited world and for His coronation as King of the world to be brought about specifically through the act of sounding the *shofar*, thus giving place to other existence.

Seeing the World through the Torah's Glasses

9. To use different wording and, in doing so, to reveal

וּלְמַעַל מִזֶּה (לְמַעַל גַּם
מִגִּדְרֵי דְמַעַלָּה וּמַטָּה) - מֵהוּתוֹ
וְעֲצֻמוֹתוֹ יִתְבָּרַךְ שְׁלֹמֹה מֶלֶךְ
תָּאֵר וְגִדְרֵי כו', שְׁלִילַת הַחַיּוּב
וְשְׁלִילַת הַשְּׁלִיָּה, שְׁגָלוֹי זֶה
נַעֲשֶׂה בְּמִקְדָּשׁ⁶², כְּמוֹ שְׁכַתוֹב⁶³
"הַשָּׁמַיִם וְהַשָּׁמַיִם לֹא
יְכַלְכְּלוּךָ אֶף כִּי הַבַּיִת הַזֶּה"
בְּנִיחוּתָא⁶⁴.

וְלִכְן בְּמִקְדָּשׁ הָיוּ תוֹקְעִין גַּם
בְּרֵאשִׁי הַשָּׁנָה שְׁחַל בְּשֶׁבֶת - כִּי,
מִצַּד מֵהוּתוֹ וְעֲצֻמוֹתוֹ יִתְבָּרַךְ
שְׁלֹמֹה מֶלֶךְ תָּאֵר וְגִדְרֵי (שְׁזָה
נִתְגַּלָּה בְּמִקְדָּשׁ) אֵין הַכֶּרֶחַ
בְּשְׁלִילַת הַמְּצִיאוֹת (לְהוּתוֹ גַּם
שְׁלִילַת הַשְּׁלִיָּה⁶⁵), וְאֵדְרָבָה,
עֵלָה בְּרִצּוֹנוֹ לְמִלּוּךְ עַל הָעוֹלָם,
וְעֵלָה בְּרִצּוֹנוֹ שֶׁהִתְתַּרָּה תְּהִיָּה
עַל יְדֵי פְעֵלָה וְעֵשִׂיָּה דְתִקְיַעַת
שׁוֹפֵר דְּוִקָא.

ט. בסגנון אחר - בעמק יותר:

62. As mentioned above, footnote 14, the *shofar* was also sounded when Rosh HaShanah fell on *Shabbos* in every place where a court whose judges possessed the *semichah* dating back to Moshe held sessions. This also relates to the concept stated in the main text, that sounding the *shofar* on Rosh HaShanah when it falls on *Shabbos* is possible only where G-d's presence is manifest, because “from the destruction of the *Beis HaMikdash* onward, the ‘four cubits of *halachah*,’ the laws of the Torah, are the only sanctuary and dwelling place where the singular uniqueness of the Holy One, blessed be He, is manifest (*Tanya*, ch. 34).” Thus, the place where judges decide Torah Law is a *Beis HaMikdash* in microcosm.

63. *I Melachim* 8:27.

64. This verse, recited by King Shlomoh at the dedication of the First *Beis HaMikdash* is usually understood as a rhetorical statement, “The heavens... cannot contain You, how much less this House.” See *Likkutei Sichos*, Vol. 21, p. 148, and the sources mentioned there, where the interpretation mentioned in the main text is presented.

65. The term the main text uses when describing G-d's transcending transcendence is *shelilas hashelilah*. That term has two implications:

a) It is not appropriate to say that He transcends entities that are incomparably lower than Him, because He has no connection to

them at all, just like it is not relevant to say that an intellectual concept cannot be touched (see the beginning of sec. 7, above).

b) He cannot be defined as being “transcendent” in the simple sense, because He cannot be defined in that or any way. This allows for the possibility of the existence of entities that are incomparably lower than He; to quote a well-known expression (the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 168): “there is nothing that He is, and there is nothing that He is not, and, consequently, He contains the potential for everything.”

a deeper understanding: As is well-known, the difference between the *mitzvos* and the Torah⁶⁶ is that the *mitzvos* are commandments instructing man how to conduct himself in this world. Thus, the *mitzvos* recognize the existence of man and of the world and their purpose is to direct man how to act in the world. As such, man and the world possess a certain measure of importance in relation to them.

By contrast, the Torah is G-d's "hidden treasure,"⁶⁷ above the world entirely.⁶⁸ Accordingly, the Torah's laws, i.e., the *mitzvos* as conceived by the Torah, do not focus on the existence of man or the world in their own right, but rather, as they are relevant within the context of the Torah. From the Torah's perspective, man and the world exist only in order that the laws of the Torah can actually be fulfilled.

To illustrate the distinction between the Torah and the *mitzvos* by using the example of the sounding of the *shofar*:⁶⁹ From the standpoint of the *mitzvah* of sounding the *shofar*, which is G-d's command to man, both man and the world exist and it is necessary for man to crown G-d as King over himself and the world by sounding the *shofar*. Accordingly, the existence of man and the world are significant. However, from the standpoint of the Torah, the opposite is true. That act is performed solely because it arose in G-d's will that His coronation as King of the world be brought about by sounding the *shofar*. The existence of man and the world are not significant in and of themselves; they exist only as intermediaries to enable G-d's will to be fulfilled.

It is possible to say that sounding the *shofar* in the *Beis HaMikdash* on Rosh HaShanah when it falls on *Shabbos* reflects the Torah's conception of sounding

ידועים⁷⁰ החלוק שבין מצוות לתורה - שמצוות הם צווי להאדם איך להתנהג בעולם, הינו שישנה מציאותו של האדם והעולם, והמצוות הם להורות להאדם איך להתנהג בעולם, ובמילא, נרגש בהם מציאות האדם והעולם; מה שאין כן תורה היא "חמודה גנוזה"⁷¹ דהקדוש ברוך הוא שלמעלה מהעולם, ובמילא, גם בדיני התורה, המצוות כפי שהם מצד התורה, לא נרגש מציאות האדם והעולם, כי אם, תורה, ומציאות האדם והעולם אינה אלא כדי שדיני התורה יתקיימו בפעל.

ולדגמא בשופר: מצד גדר ה"מצוה" דשופר (צווי להאדם) - ישנה מציאות האדם והעולם, וצריך להכתיר את הקדוש ברוך הוא למלך על האדם והעולם על ידי תקיעת שופר, ובמילא, נרגשת מציאות האדם והעולם, אבל מצד התורה הרי זה להפך - שכיון שעלה ברצונו יתברך שהכתרתו תהיה על ידי תקיעת שופר לכן נעשית הפעלה דתקיעת שופר, ובמילא, לא נרגשת מציאות האדם והעולם, כיון שכל ענינם אינו אלא שעל ידם יתקיים רצונו יתברך.

ויש לומר, שהתקיעה בשופר בראש השנה שחל בשבת במקדש - שעקר ענינו של המקדש הוא

66. See the elaborate explanation of this concept in *Sefer HaSichos 5748*, Vol. 1, p. 213, and footnote 80, there, and, *ibid.*, Vol. 2, p. 666ff.

67. *Shabbos 88b*.

68. See also *Shabbos, op. cit.*, and

Sotah 21a, et al., which speaks of the Torah existing before the world.

69. See *Likkutei Sichos*, Vol. 6, p. 122 (translated in *Selections from Likkutei Sichos*, Vol. 2, pp. 282-283) that illustrates by analogy how it is possible to view a single situation

from entirely different perspectives.

70. See *Ramban, Shmos 25:1*, which states "[G-d's] primary desire in [the construction of] the Sanctuary was [for] a place where the Divine presence would rest, i.e., the Ark."

the *shofar*, its sounding is conceived not as a *mitzvah* to be fulfilled by man, but as the Torah's truth, an absolute spiritual reality. (The connection between the Torah and the *Beis HaMikdash* is reflected in the fundamental dimension of the *Beis HaMikdash* – the Ark,⁷⁰ in which were placed the Tablets of the Ten Commandments and the Torah scroll written by Moshe, i.e., the Ark was identified with the Torah.)⁷¹ From the Torah's standpoint, there is no contradiction between sounding the *shofar* and the ultimate conception of *bittul* because, in this instance, the existence of man – the one who sounds the *shofar* – is not felt at all. All that is felt is the fulfillment of G-d's will – that He be coronated by sounding the *shofar*.

There is a parallel to this concept even in the present age: the recitation of the verses of *Shofros*. These verses which speak of the sounding of the *shofar* are recited even when Rosh Hashanah falls on *Shabbos*,⁷² i.e., the focus is on the Torah's conception of sounding the *shofar*. Our recitation follows the motif,⁷³ “My tongue will repeat Your word,” i.e., “the Torah is ‘Your word,’ my tongue is merely responding, repeating what You say,”⁷⁴ reflecting the consummate state of *bittul*, that “Israel, the Torah, and the Holy One, blessed be He, are entirely one.”⁷⁵

Making the Abstract Actual

10.⁷⁵ There is another fundamental concept relevant to the points mentioned above: When we study and contemplate very lofty concepts like those mentioned previously – concepts that are so elevated that describing

הָאָרוֹן, שְׁבוּ נִמְצְאִים הַלּוּחֹת וְהַסֵּפֶר תּוֹרָה, עֲנִין הַתּוֹרָה” – היא (לְמַעַלָּה מִגֶּדֶר שֶׁל “מִצְוָה”) כְּמוֹ שְׁעֵנִין הַ“שׁוֹפָר” – הוא מִצְדַּד הַתּוֹרָה, שֶׁלֹּכֵן, אֵין זֶה בְּסִתְיָרָה לְתַכְלִית הַבְּטוּל, כִּינֵן שְׁבִתְקִיעָה זוֹ לֹא נִרְגְּשֶׁת מְצִיאוֹת הָאָדָם, כִּי אִם, מְלוּי רְצוֹנוֹ יִתְבָּרֵךְ שִׁכְתִּירוֹהוּ עַל יְדֵי תְקִיעַת שׁוֹפָר.

– וְדִגְמָתוֹ גַּם בְּזִמְן הַזֶּה – אֲמִירַת פְּסוּקֵי שׁוֹפְרוֹת גַּם בְּיוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל בְּשַׁבָּת,⁷³ שְׁוֵהוּ עֲנִין הַשׁוֹפָר כְּפִי שֶׁהוּא בַתּוֹרָה, וְנַעֲשֶׂה בְּאִפְנֵי ד’ תַּעֲן לְשׁוֹנֵי אִמְרָתְךָ,⁷⁴ “שֶׁהַתּוֹרָה הִיא אִמְרָתְךָ, אֶלָּא שֶׁלְשׁוֹנֵי תַעֲן כְּעוֹנָה אַחֵר הָאוֹמֵר מַה שֶׁהוּא אוֹמֵר,⁷⁵ בְּאִפְנֵי שֶׁ”יִשְׂרָאֵל אוֹרִיִּתָא וְקוֹדֵשָׁא בְּרִיךְ הוּא כּוֹלָא חַד”מ”ב.

71. This also relates to the concept explained in footnotes 14 and 62, that the *shofar* was sounded on Rosh HaShanah that fell on *Shabbos* wherever there was a court with judges possessing the *semichah* extending back in an unbroken chain to Moshe, the one who received the Torah. This indicates an emphasis on *bittul*, a *bittul* comparable to that of Moshe, who was no more than a medium for G-dliness, to the extent that “the Divine presence spoke from his throat” (see *Zohar*,

Vol. III, p. 232a). See also *Torah Or*, p. 68c.

72. See *Or HaTorah, Devarim*, Vol. 5, p. 2114, which states:

From the time of the destruction of the *Beis HaMikdash* and onward, the Holy One, blessed be He, has no place in the world [where His presence is manifest] except the ‘four cubits of *halachah*’ (*Berachos* 8a); the Torah is also His Sanctuary. Therefore, [just like the *shofar*

was sounded in the *Beis HaMikdash* when Rosh HaShanah fell on *Shabbos*,] the *Shofros* verses – verses from the Torah – are also recited when Rosh HaShanah falls on *Shabbos*.

73. *Tehillim* 119:172.

74. *Torah Or*, p. 67b.

75. In the original, this section appears as section 11. We omitted a section that deals primarily with blessing the upcoming month of Tishrei on the *Shabbos* that precedes it.

י. וְעוֹד עֲנִין עֲקָרֵי בְנוּגָע לְהֶאֱמוּר לְעִיל – שְׁגַם כְּשִׁלּוּמְדִים וּמִתְבּוֹנְנִים בְּעֵינֵיהֶם הִכִּי נַעֲלִים, כְּעֲנִין הַנִּלְ, שְׁאִינוֹ אֶפְלוּ בְּגֶדֶר

them as “lofty” is inappropriate because they are above all possible definitions and descriptions – we must be conscious that even so, “action is most essential.”⁷⁶ Indeed, if with regard to other matters of Torah, the general principle “action is most essential” applies, how much more so, is this true with regard to such lofty matters.

There is a practical directive from the above that every member of the Jewish people should seek to put into practice: Each person must try and bring himself – as appropriate for his own individual level – to a state that he carries out all the aspects of the Torah and its *mitzvos* without any self-awareness. He should not feel that *he* is studying Torah or observing *mitzvos*. Instead, his observance should be instinctive, as a natural expression of who he is, fulfilling the Torah and its *mitzvos* spontaneously, without feeling his personal identity, or even that he is transcending his identity. Rather, his observance should be motivated by the inherent awareness that G-d and the Jewish people “are entirely one.”

To cite an archetypal application with regard to the *mitzvah* of *tzedekah*⁷⁷ – an encompassing *mitzvah*: A person should give *tzedekah* without feeling that he is the one giving,⁷⁸ but rather that the act of *tzedekah* is being performed as a matter of course, as it were; that there is no “giver,” all there is, is the act of *tzedekah*.

שֶׁל “עֲנִיִן נִעְלָה”, כִּי אִם לְמַעַל מִכָּל גִּדְר וְתֵאָר, צְרִיכִים לִידַע שֶׁ“הַמַּעֲשֵׂה הוּא הָעֵקֶר”⁷⁶, וְאִדְרָבָה, בְּמִכָּל שֶׁכֵּן וְקָל וְחִמְר מִשְׁאֵר עֲנִיִן הַתּוֹרָה שֶׁבָּהֶם יִשְׁנו הַכֹּלֵל שֶׁ“הַמַּעֲשֵׂה הוּא הָעֵקֶר”, וְעַל אַחַת כַּמָּה וְכַמָּה עֲנִיִן הַכִּי נִעְלָה כּו’.

וּמִהֵהוּרָאוֹת בְּנוֹגֵעַ לְעִבּוּדָה כַּפֻּעַל - שֶׁכָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל צָרִיךְ לְהַשְׁתַּדֵּל וְלַפְעוּל בְּעֵצְמוֹ (כָּל חַד וְחַד לְפּוֹים שְׁעוֹרָא דִּילֵיה) שֶׁעִבּוּדָתוֹ בְּכָל עֲנִיִן הַתּוֹרָה וּמִצְוֹת תְּהִיָה לְלֵא הַרְגֵּשֶׁת הַמִּצְוִיאוֹת שְׁלוֹ, הִינֵנּוּ, שְׂאִין זֶה בְּאִפְן שֶׁהוּא לּוֹמֵד תּוֹרָה וּמִקְיָם מִצְוֹת, כִּי אִם, בְּאִפְן דְּ“מִנְפְּשִׂיָה כְּרַע”, הִינֵנּוּ, שְׂקִיּוֹם הַתּוֹרָה וּמִצְוֹת נַעֲשֶׂה כְּמוֹ מֵאֲלֵיו, לְלֵא הַמִּצְוִיאוֹת שְׁלוֹ, וְעַד שְׂאִין זֶה בְּאִפְן שֶׁלְּיִלֵּת הַמִּצְוִיאוֹת, כִּי אִם, מִפְּנֵי שִׁישְׂרָאֵל וְקוּדְשָׁא בְּרִיךְ הוּא כּוּלָּא חַד.

וְלִדְגְמָא מוּחֲשִׂית בְּמִצְוֹת הַצְּדָקָה (מִצְוָה כְּלָלִית⁷⁷) - שְׁנִתְיַנַּת הַצְּדָקָה הִיא בְּאִפְן שֶׁלֹּא נִרְגַּשׁ אֲצִלוֹ שֶׁהוּא הִ“נּוֹתָן”⁷⁸, אֲלֵא, שֶׁפְּעֻלַּת הַצְּדָקָה נַעֲשִׂית כְּמוֹ מֵאֲלֵיהָ, שְׂאִין מִצְוִיאוֹת שֶׁל “נּוֹתָן”, כִּי אִם, מִצְוֹת הַצְּדָקָה.

משיחות ש"פ נצו"י, כ"ג אלול ה'תשמ"ט

76. Avos 1:17.

77. See *Tanya*, ch. 37, *et al.*

78. A person must endeavor to advance and reach the approach mentioned in the main text even when he already gives to charity in an

exemplary manner, i.e., even though he feels that he is the one giving *tzedekah*, he gives in a gracious manner. Moreover, he knows that he is not only giving, he is also receiving, indeed, receiving more than he gives, as our Sages say (*Vayikra* 34:8,

et al.), “More than the giver does for the poor person, the poor person does for the giver.” Even though these are desirable modes of giving *tzedekah*, the main text encourages a person to elevate his giving to an entirely higher standard.

(א)	ראש השנה רפ"ד. וראה רמב"ם הלכות שופר פ"ב ה"ו ואילך.	(ה)	("הענין הראשון").	(ז)	ברכות מט, א.
(ב)	ראש השנה כו, ב – במשנה. שם כז, א. רמב"ם שם פ"א ה"ב.	(ו)	ראה לקוטי תורה דרושי ראש השנה נו, א ואילך. סידור (עם דא"ח) שער התקיעות רמ, ג ואילך. סה"מ מלוקט ח"א ע' תכא ואילך. ושם נסמן.	(ח)	אף על פי שישראל מוסיפים בקדושת השבת – ויקראת לשבת עונג" (ישעי' נח, יג), "המענג את השבת" (שבת קיח, סע"א) – ראה סה"מ מלוקט שם ע' תכג. ושם נסמן.
(ג)	שם טז, סע"א. לה, ב.	(ז)	ביצה יז, א.		
(ד)	הובא באבודרהם בטעמי התקיעות				

- (ט) וכן ב"כל מקום שיש בו בית דין קבוע והוא שיהיה סמוך כו" (ראש השנה רפ"ד. רמב"ם שם פ"ב ה"ט). ולהעיר מהידוע שבבית דינו של הר"ף תקעו ביום טוב של ראש השנה שחל בשבת (ר"ן וריטב"א ועוד – ראש השנה שם. מגיד משנה שם).
- (י) מצד ירידת הדור בזמן בית שני, ש"לכן גזרו בו חכמים כמה גזירות וסייגים" (כנודע בגמרא שרוב הגזירות והחומרות והסייגים היו בזמן בית שני דוקא), כולל גם גזרה דרבה לדחות המצוות עשה דתקיעת שופר בראש השנה שחל בשבת; מה שאין כן בזמן בית ראשון שהיו ישראל במדרגה נעלית יותר, ויכלו להמשיך בחינת התענוג היותר עליון גם כמדינה (לקוטי תורה שם נו, ג. דרושים שבהערה ה).
- (יא) ראה ד"ה זה היום תשמ"א (סה"מ מלוקט ח"ב ע' צט ואילך), תשמ"ב (סה"מ מלוקט ח"ג ע' ג ואילך). ושם נסמן.
- (יב) מיכה ז, יח.
- (יג) תהלים צג, א.
- (יד) שם צה, ו, וראה פרקי דרבי אליעזר פ"א.
- (טו) יבמות סא, רע"א.
- (טז) לקוטי תורה נצבים מז, ב.
- (יז) כמו בכל המצוות, שנוסף על קיום המצוה בפועל ממש, יש גם תוכן המצוה (כוונת המצוה וכיוצא בזה) בעבודת האדם, כמו שכתב הרמב"ם (סוף הלכות תמורה) ש"רוב דיני התורה אינם אלא . . . לתקן הדעות וליישר כל המעשים". ומפורש בנוגע לתקיעת שופר – "אף על פי שתקיעת שופר בראש השנה גזירת הכתוב, רמז יש בו כו" (רמב"ם הלכות תשובה פ"ג ה"ד).
- (יח) ובלאו הכי אי אפשר לומר כן, שהרי, גם בראש השנה שחל בשבת אומרים פסוקי שופרות, היינו, שגם בשבת ישנה העבודה דשופר. וראה לקמן סעיף ט.
- (יט) בהבא לקמן – ראה גם מכתב כ"ה אלול שנה זו.
- (כ) ולכן תוקעין בשופר של בהמה דוקא שיש בה בחינת ביטול יותר לעורר בחינת ביטול שלמעלה מן הדעת, וגם התקיעה עצמה היא בקול פשוט וברעותא דלבא שבבחינת למעלה מן הדעת כו' (לקוטי תורה שם נו, ד. דרושים שבהערה ה).
- (כא) ראה בארוכה סה"מ תרס"ה ע' ו באילך. תש"ג ס"ע 6 ואילך. וראה לקוטי תורה וסידור שבהערה ה. ובכמה מקומות.
- (כב) ספר המצוות להצמח צדק מצוות מילה פ"ה (דרך מצותיך ח, א). ובכמה מקומות.
- (כג) יתרו כ, יא.
- (כד) ראה פסחים נו, ב. בגיגה ה, ב – הובא בספר המצוות שם.
- (כה) להעיר מהידוע שהביטול שבכל השנה הוא למטה מכל הכחות פנימיים, והביטול דראש השנה הוא בפנימיות ועצמות הנפש (סה"מ תש"ב ע' 8. ועוד).
- (כו) לשון חז"ל – זבחים צא, רע"א.
- (כז) תשא לא, טו. ועוד.
- (כח) פינחס כח, יו"ד.
- (כט) ראה שבועות מז, ב.
- (ל) ולכן "כל מה שקנה עבד קנה רבו" (קידושין כג, ב. ושם נסמן) – שאין זה באופן שתחילה קונה העבד ואחר כך קונה האדון ממנו, כי אם, שמלכתחילה קנה רבו (ראה חידושי הרשב"א שם). וראה בארוכה המשך תרס"ו ע' שכו ואילך.
- (לא) ועל דרך מה שכתוב בפרשתנו (סוף פרשת נצבים) "לאהבה את ה' אלקיך גו' כי הוא חייך", אהבה על פי טעם כו'.
- (לב) נוסח הושענות דיום ג. וראה לקוטי תורה פרשת ראה כה, א. כו, א. ובכמה מקומות.
- (לג) ובלשון הידוע – "המשה שמות נקראו לה" (בראשית רבה פי"ד, ט), היינו, שגם "יחידה" אינה אלא "שם", תואר מסויים, להנשמה עצמה שהיא למעלה משם כו' (ראה סה"מ תרצ"ו ס"ע 56. ושם נסמן).
- (לד) ועל דרך המבואר במקום אחר (ד"ה החלצו תרנ"ט פי"ג) ש"לפי אמיתית עוצם גדולתו ורוממותו גם העבודה האמיתית היא כלא ממש, ואדרבה לחטא יחשב כו" (וראה ד"ה ויכנעו עמי תרנ"א).
- (לה) נוסח ברכת יוצר.
- (לו) בראשית ב, ב.
- (לז) ראה סה"מ תרס"ה ע' יא. תש"ג ע' 40.
- (לח) תניא פל"ה בהגה"ה.
- (לט) להעיר מהמשך תרס"ו ע' תלב, שהמבואר בכמה מקומות שהעולם הוא מציאות ולא דמיון (כידוע הראיה מהדין דשנים לוקטין קישואין) הוא רק לגבי האין שמהוה את היש, אבל לגבי עצמות אור אין סוף "אין שום מציאות כלל".
- (מ) שערי היחוד והאמונה פ"ט.
- (מא) ראה ירושלמי ברכות פ"ב ה"ד. הובא בתוספות שבת קיח, סע"ב. ועוד.
- (מב) ראה זהר ח"ג עג, א.
- (מג) וגם התואר "יחיד" – עם היותו למעלה מ"אחד", הרי הוא תואר, ועד שנקרא בשם "יחידו של עולם", שיש לו שייכות ל"עולם" (כולל גם שעולם הוא מלשון העלם).
- (מד) ועל דרך זה ב"כל מקום שיש בו בית דין כו" – כ"י, "משחרב בית המקדש אין להקב"ה בעולמו משכן ומכון לשבתו הוא יחודו יתברך אלא ארבע אמות של הלכה כו" (תניא פל"ד).
- (מה) מלכים א, ח, כו.
- (מו) ראה לקו"ש חכ"א ריש ע' 148. ושם נסמן.
- (מז) להעיר, שהלשון שלילת השלילה כולל שני ענינים: (א) שלא שייך לומר עליו שהוא מושלל מהדברים שלמטה בלי ערך ממנו, כיון שאינו שייך אליהם כלל, כמו שלא שייך לשלול ענין המימוש בנוגע לסברא שכלית. (ב) שאינו מוגדר בהגדר ד"שלילה" ומושלל מזה, ולכן, אפשר שיהיו גם הדברים שאינם בערך אליו. ובלשון הידוע (המשך תרס"ו ע' קסח) "שלילת החיוב ושלילת השלילה ומילא יש בו הכל".
- (מח) ראה בארוכה ספר השיחות תשמ"ח (קה"ת, תשמ"ט) ח"א ע' 213 ובהערה 80. שם ח"ב ע' 666 ואילך.
- (מט) שבת פח, ב.
- (נ) ראה רמב"ן ריש פרשת תרומה.
- (נא) ועל דרך זה ב"כל מקום שיש בו בית דין . . . סמוך" – כ"י, הסמיכות איש מפי איש עד משה רבינו, מקבל התורה, מדגישה את ענין הביטול, על דרך הביטול דמשה, ששכינה מדברת מתוך גרונו (ראה גם תורה אור יתרו סח, ג).
- (נב) ראה אור התורה דרושי ראש השנה (כרך ה' ע' ב' קיד): ולפי שמשחרב בית המקדש אין להקב"ה בעולמו אלא ד' אמות של הלכה, נמצא התורה גם כן נקראת מקדש, ועל כן מזכירים פסוקי שופרות גם ביום טוב של ראש השנה שחל להיות בשבת.
- (נג) תהלים קיט, קעב.
- (נד) תורה אור יתרו סז, ב.
- (נה) אבות פ"א מי"ז.
- (נו) ראה תניא פל"ז. ובכמה מקומות.
- (נז) אף שגם כשיש אצלו הרגש שהוא ה"נותן" נעשית פעולת הנתניה בסבר פנים יפות, ובפרט בידעו שהוא לא רק "נותן", אלא גם "מקבל", ועד שמקבל יותר ממה שנותן – "יותר ממה שבעל הבית עושה עם העני העני עושה עם בעל הבית" (ויקרא רבה פל"ד, ח. ועוד).

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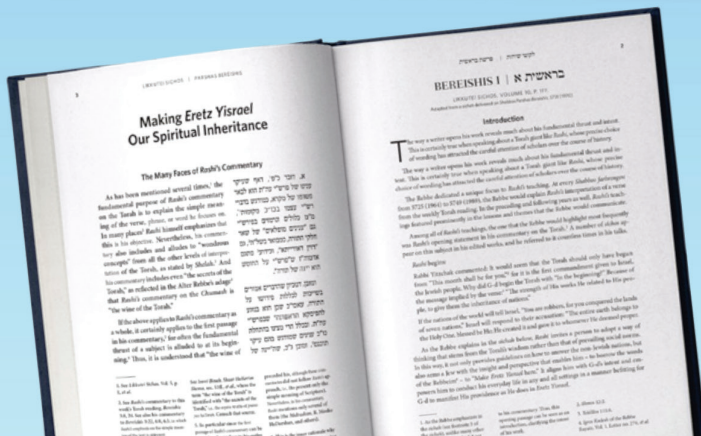
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