זה היום תחלת מעשהך

Zeh HaYom
Techilas Maasecha
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.
This day is the beginning of Your works, a remembrance of the first day. 

The Tzemach Tzedek, [whose birthday is celebrated the day before Rosh HaShanah,] questions:

On the surface, there is a contradiction between the beginning of the quote and its conclusion. The meaning of the phrase “This day is the beginning of Your works,” (i.e., the actual beginning,) is that Rosh HaShanah (“This day”) is the beginning of all existence, the day when all the worlds first come into being, i.e., all worlds are now being created anew. 

The intent is that on every Rosh HaShanah, all the worlds come into existence anew, 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. On the eve of every Rosh HaShanah thereafter, the life-energy for all existence reverts to its initial state and must be drawn down anew through the Jew’s prayers and their sounding of the shofar.

1. The liturgy for Musaf 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.
just as they came into existence from absolute nothingness on the very first Rosh HaShanah of Creation.

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.

The Tzemach Tzedek proceeds to explain that two elements are manifest in our commemoration of Rosh HaShanah.

It is both “the beginning of Your works” and it is also “a remembrance of the first day.”

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,” it is evident that Rosh HaShanah’s being “a remembrance of the first day,” reflects a loftier dimension of the day 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
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.”
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” can be understood through an explanation of why the day of Rosh HaShanah is described as “the beginning of Your works.”

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

for the world was created on the 25th of Elul. 

Rosh HaShanah, by contrast, is the anniversary of the creation of Adam, the first man, which took place on the sixth day of Creation.

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 HaEmtzi’i, Devarim, Vol. 3, p. 840; Or HaTorah, Devarim, Vol. 3, p. 1254; the maamar entitled VeHaHaluyan… Zeh HaYom (Sefer HaMaamarim 5654, p. 13); the series of maamarei 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 Rabah, sec. 29:3; Pesikta DeRav Kahanah, pesikta 23; Yalkut Shimoni, Bamidbar, sec. 782, commenting on Bamidbar 2:1; Tosefos, s.v., betekufos, Rosh HaShanah 8a; see Pirkei DeRabbi Eliezer, the beginning of ch. 8 and the notes of Rav David Luria.
Why then is this day described as “the beginning of Your works”?

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

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

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

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

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, then, at the time of man's creation, that purpose was actually fulfilled.

As our Sages state (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.”

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

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


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 Kuntresim, Vol. 2, p. 301a).
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(even though, on the surface, Rosh HaShanah 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?

because the term “works” reflects fulfillment.

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.

So too, in the spiritual realms above –

[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

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.

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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).
Indeed, the very name *Adam*, “man,” comes from the phrase “I resemble the One Above,”* 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,

- the fulfillment of the entire Spiritual Cosmos becomes manifest in the world of *Asiyah*, and through man’s deeds and actions here below.

On this basis, we can understand the phrase, “This day is the beginning of Your works,” for “works” reflects fulfillment.

Thus, Rosh HaShanah, the day of man’s creation, is the beginning of the fulfillment of the Creation.

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:* 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


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

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\footnote{Kelim 26:7-8.} 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.

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 \textit{זֶה}, “this,” and \textit{הָיוֹם}, “day,” are used.

The expression “This day” reflects a superlative revelation.\footnote{The term \textit{זֶה}, “this,” indicates revelation, to use our Sages’ words,\footnote{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.} one points with his finger and says “This is it.”}

In Chassidus,\footnote{The maamar entitled \textit{Zeh HaYom}, 5669 (Sefer HaMaamarim 5669, p. 5). In connection with this subject, In the maamarim associated with Rosh HaShanah, \textit{Or HaTorah, Devarim}, Vol. 3, p. 1432, the maamar entitled Vayidaber Moshe is cited (\textit{Or HaTorah, Bamidbar}, Vol. 4, p. 1282).} the uniqueness of the revelation implied by the term \textit{זֶה} is explained in the context of our Sages’ statement,\footnote{Sifri, Rashi, to Bamidbar 30:2.} “All the prophets [began] their prophecies with \textit{koh},
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 (כ) 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 revelation in the Era of the Resurrection when “It will be said on that day, ‘Behold, this — זה — is our G-d.’”

Similarly, the term “day” indicates revelation, as it is written, “And G-d called the light, ‘day.’” Thus, Zeh hayom, “This day,” (two terms referring to revelation) reflects a superlative revelation.

The above clarifies the intent of the phrase “This day is the beginning of Your works.” Rosh HaShanah is called “the beginning of Your works,” i.e., the beginning of the fulfillment of the Creation, because the revelation of G-dliness began at that time.

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

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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.

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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.
To explain the concept (why Rosh HaShanah, the anniversary of man’s creation, is considered “the beginning of Your works”) on a deeper level:

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.

It is well known that man’s Divine service has the power to change the past.

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 Sages 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.
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.

\[\text{It is understood that the above (most certainly) applies to the Divine service of Adam, the first man, who was “the handiwork of the Holy One, blessed be He,” and certainly had superlative spiritual potential.}\]

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 \textit{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.\(^5\)

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4. \textit{Bereishis Rabbah} 24:5; \textit{Koheles Rabbah} 3:11 (2).
5. \textit{Likkutei Sichos}, Vol. 6, p. 92ff. and p. 236. See also the footnotes in those sources.
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.

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.

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, *alam*, 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.

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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.

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.

The simple meaning (and the true meaning, for the true meaning of any verse never entirely departs from its simple meaning) of the term “the beginning of Your works” is the beginning of all works, including even the works of the first five days of Creation, before man was created, (which also includes even the dimension of time that comprised these days)* 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.

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*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.).
Therefore, this day is “the beginning of Your works.”

And on the very first Rosh HaShanah, the day of man’s creation enabled fulfillment to be realized within the Creation (“Your works”).

This was a radical and new development, and therefore, it is termed “the beginning of Your works”.

Similarly, 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.

Moreover, as a result, fulfillment and renewal is also generated in the spiritual realms above.
As the Maggid of Mezritch and the Alter Rebbe interpreted the teaching of the mishnah: “Know what is above you”:

That everything in the spiritual realms above is 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.

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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).

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.”

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.

The dimension of Rosh HaShanah that is “a remembrance of the first day” surpasses that which is “the beginning of Your works.”

To explain:

“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.

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
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.

In contrast, “the first day” implies (as explained by the Tzemach Tzedek in the maamar cited in sec. 1 above)\(^1\) that Divine energy was drawn down on His own initiative,

for there was no one who existed to arouse it, as it is written, “And there was no man….\(^3\) [The implication is that not only was there no arousal from below in actual fact, 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.
Then, Divine energy was drawn down because of G-d’s kindness, for “He desires kindness,”

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

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.

Firstly, at present – and indeed, from the creation of man 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 was drawn down as a result of His kindness, as implied by the verse.

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.

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).
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.  

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. 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 above even the source of kindness as it exists in His intellectual attributes.

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," thus emphasizing the dimension of desire (which is bound up with pleasure).  

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.

The desire, however, is that there be kindness.

From this desire, the potential for "the world [to be] built by kindness is drawn down." There are two

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.
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.,

that from G-d’s desire was “built,” brought into being, the kindness from which the world was built.\(^\text{10}\)

It is possible to explain that the inner reason why the first day of Creation is called “the first day” is 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, i.e., the motivating factor and source for the attribute of kindness from which all the worlds were brought into being.

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

that on every Rosh HaShanah,

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.
when the revelation of “He desires kindness” shined forth,

this revelation is drawn down anew.

To explain using the well-known interpretation\(^{11}\) of the verse,\(^ {12}\) *hayamim haeleh nizkarim 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.  

On this basis, we can understand why 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.”

The dimension of Rosh HaShanah that is “the beginning of Your works” is what is drawn down 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.

“*The first day*” (the revelation of “He desires kindness”) is the first light and revelation,

the source and the motivating factor for the existence of the entire *Seder HaHishtalshelus,* the Spiritual Cosmos (the framework in which *higher*...
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.

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.
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,

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),

draw down this revelation,

reaching to its source, to the level on which “He desires kindness” on His own initiative,

a level which no arousal from below can reach, is only possible,

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.
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,”

(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

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 came about because it arose in His thought.3

(an essential thought that transcends the revelation 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.

that in the future, the Jews would carry out the Torah and its mitzvos and thereby make a dwelling for G-d in the lower realms.4

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.
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.
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.”

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 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.

For pleasure and satisfaction is generated Above through our actions and Divine service, 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.”

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.”

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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.
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.

Because the revelation of “He desires kindness” is aroused and drawn down through man’s Divine service,

the pleasure and satisfaction associated with “My will [being] carried out” is drawn into G-d’s kindness. Thus, an essential dimension is drawn down into His will.

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:

For the “remembrance of the first day” that follows the preface of “the beginning of Your works,”

(i.e., the revelation of “He desires kindness” that comes after the preparatory step of man’s Divine service)

is loftier than the revelation of that quality as it existed in its own right,

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.
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:

The initial revelation of “He desires kindness” at the time of Creation also had its source in the essential Divine pleasure generated by the Divine service of the Jewish people.

[As explained above, 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.

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:

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

that to facilitate the fulfillment of G-d’s intent in Creation – His desire that the lower realm become a dwelling for Him –

it was necessary for the worlds, including this lowly material world to be created.

Afterwards, it was necessary that the Torah be given,

for then a dimension of strength and stability was contributed to the existence of the world,

as our Sages comment on the verse, “The earth feared and it was calmed.”

2. See Midrash Tanchuma, Parshas Naso, sec. 16; Parshas Bechukosai, sec. 3; Bereishis Rabbah, the end of ch. 83; Bamiidbar 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 HaHakdamos, 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.


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
And afterwards (after the Giving of the Torah), it is necessary that man actually carry out his Divine service. This includes the study of the Torah, and engaging in that study in a manner that: “Great is study for it leads to action,” i.e., the observance of mitzvos in actual practice. All these phases were necessary, 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 (and this thought was the reason why G-d was aroused to “desire kindness”).

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.

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, 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.
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?

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.

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,

[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,
as explained in Chassidus, 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.”

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.

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 Him; for His Essence.

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

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.
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.

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, as alluded to by the verse, as explained below.

“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, “The one who breaks through will ascend before them,” as explained below.

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 HaMaamaram Melukat, Vol. 1, p. 31ff.).
2. Rus 4:18.
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 will surpass the state of perfection that existed at the beginning of Creation. True, as mentioned, in the phrase,

\["These are the chronicles of Heaven and earth when they were created,"\]

*toldos* is written in a full form, because “the world was created in its fullness,”5 in a state of perfection. Nevertheless, the perfection of the world that came as a result of G-d’s creation –

\["These are the chronicles (toldos in a full form)… when they were created,” “the world was created in its fullness,”\] – is measured and limited. Every created being was created in a perfect state, as G-d desired that it be. Nevertheless, each being – and the world as a whole – was defined and limited. G-d’s unlimited dimension was not yet apparent in the world.

For since the very structure of the world involves definition and limitation,

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5. See *Bereishis Rabbah* 14:7; 13:3.
it is understood that even its perfection is defined and limited.

True, the creation came about because G-d “desired kindness,” and that desire transcends all limitations (as explained in sec. 4 above).

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.

Instead, the creation itself followed the motif of hishtalshelus, a chainlike progression, that by definition, involves higher and lower levels, i.e., limitation.

The perfection to be revealed in the Ultimate Future, by contrast, will be achieved through man’s Divine service, which will evoke and draw down the essential pleasure within G-d’s Essence (that is inherently above all limitations).

With this parenthetic 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
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. 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.

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.”

Peretz – [who was given that name when Tamar exclaimed: “What a breakthrough you accomplished!”] – is identified with 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.”

This state of unlimited perfection is accomplished through man’s Divine service. The process leading to it began on the sixth day of Creation

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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.
when Adam was created and began working the earth, i.e., making his imprint on Creation.

His work began with the “earth” in man himself, as alluded to in the verse,^9^

“And G-d formed man from the dust of the earth.”

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,

i.e., the entire Spiritual Cosmos,

(“for everything [came into being] from dust”).^10^

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^

In particular, the above applies after “the sixth day,” the sixth of Sivan, the day of the Giving of the Torah.

[At that time, man’s Divine service, the contribution of the sixth day of Creation, was elevated and perfected.]

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^9^ Bereishis 2:7.

^10^ Koheles 3:20.

^11^ Sec. 2 above.

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.”

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.

In particular, this applies on Rosh HaShanah, described with the phrase, “This day is the beginning of Your works.”

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, and indeed, is on a higher level.

And on Rosh HaShanah itself, each year, this motif is expressed in a loftier manner, 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.
Thus, on every Rosh HaShanah, a new and higher light is drawn down. Never yet has such a lofty light shined forth.¹⁵

This motif will continue until the Redemption when “The one who breaks through will ascend before them,”¹⁶ 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.
The three dimensions explained above 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 stems from and reveals how “He desires 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”

are (parallel to) the three services of Malchiyos, Zichronos, and Shofros, the three blessings recited in the Mussaf service of Rosh HaShanah. Malchiyos highlight 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.

To explain this concept:

(As explained in the Tzemach Tzedek’s maamar cited above) 1 Malchiyos relate to G-d’s light that is memale kol almin (that “fills all the worlds”),

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1. The maamar entitled BaYom HaHu Yitakeh (Or HaTorah, Devarim, Vol. 5, p. 2080ff.); see also Likkutei Torah, Devarim, p. 58b ff.
This is reflected by our Sages’ statement\(^2\) that on Rosh HaShanah, G-d instructs the Jewish people: “Recite verses before Me that highlight sovereignty to make Me King over you.”

Just as on the earthly plane, kingship comes about through the initiative of the people,

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 states\(^4\) 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.

so too, with regard to the Kingdom of Heaven,\(^6\)

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

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2. Rosh HaShanah 16a.
3. Devarim 17:15.
6. See Berachos 58a.
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, 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 to fulfill everything that He will decree and command with an approach of kabbalos ol, the acceptance of G-d’s yoke,

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.”

This wording indicates that the mitzvos are being fulfilled because of G-d’s command and decree – 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, Devorim, pp. 50c, 54a; Derech Chayim, sec. 49ff. (p. 56d ff.), sec. 50 (p. 55c); Ateres Rosh, Derech LeAsres 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.)
In our Sages’ words, G-d requests of the Jews “to make Me King over you.”

And through the Divine service of the Jews, He will reign over the entire earth.

The fact that the Divine service of the Jews can arouse G-d’s desire for sovereignty is possible because G-d’s sovereignty is (generally) associated with the measured Divine light that is \textit{memale kol almin}, i.e., a level of G-dliness that can be called forth by an arousal from below, in a manner resembling the concepts explained above with regard to “the beginning of Your works.”

Nevertheless, the statement that man’s acceptance of G-d’s sovereignty arouses only the level of \textit{memale kol almin} is problematic.

On Rosh HaShanah, the life-energy for all existence returns to its original state of nonexistence.

According to the \textit{Kabbalah}, the vitality for all existence emanates from G-d’s attribute of \textit{Malchus}, “sovereignty.” Time, whose source is in \textit{Malchus}, is cyclic. On the eve of Rosh HaShanah, the vitality for the entire world, and indeed, the attribute of \textit{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.
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.

[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.]

As explained in Likkutei Torah,10 the Jews’ potential to arouse the revelation of G-d’s sovereignty from His Essence and Being stems from the covenant that He established with us that we would be His people,11 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

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

Nevertheless, although the source of the vitality 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.

– 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

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.

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

Zichronos are associated with Or Ein Sof that is sovev kol almin, the light that transcends all the worlds,\(^{15}\) which is holy, i.e., separate from all the worlds.

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 – 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.

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.

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

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.

(It is only that the matter is distant from it in actual place and/or in its level) as Rambam writes, “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.

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

For in relation to G-d’s light that is sovev kol almin, the worlds do exist, (it is just that they are “in a distant place,” i.e., of no importance whatsoever).
This parallels G-d's desire for kindness which, as explained above, 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 importance whatsoever. That level, too, is drawn down into the world and leaves its imprint upon it.

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, 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.

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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.
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.  

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

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,

as indicated by the verse, “On Your behalf, my heart says: ‘Seek my inner dimension’; I will seek Your inner dimension, O G-d.”

Through “seek[ing] out my inner dimension,” man’s calling out from the inner dimensions of his heart is evoked, i.e., “I will seek Your inner dimension, O G-d;”

calling forth and drawing down the inner and essential dimension of the Or Ein Sof.

23. See Likkutei Torah, Devarim, p. 44c, et al.
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.
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. This is particularly true based on the well-known concept\(^\text{26}\) that shofar (whose name alludes to the phrase “beautify your deeds”)\(^\text{27}\) is identified with Divine pleasure. Indeed, the pleasure identified with the shofar is the source of all pleasure, 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

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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.).
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.
Until this point, the *maamar* highlighted the three dimensions of Divine light 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 stems from and reveals how “He desires 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.” 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.

Parallels to these three dimensions (the light that is *memale kol almin*, the light that is *sovev kol almin*, and *Atzmus Or Ein Sof*) exist, as it were, within man. Since man (*adam*) was given his name because “I resemble (*adamah*) the One Above,” therefore, there exist within his makeup parallels to all the dimensions of G-dliness that exist Above.

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

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1. Yeshayahu 14:14, interpreted in this positive context by Shelah, p. 3a, et al.
This is the day of your beginning, the year 1982.

G-d’s light that is memale kol almin, the light that is invested in the worlds and influences them in a revealed manner.

Man’s encompassing powers, such as will,

which have an effect on all his powers and limbs, but are not revealed within them,

parallel the light that is sovev kol almin, which influences the world in a concealed manner.

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 enclothed 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.

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.

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

By contrast, the Divine service associated with Shofros involves the essence of the soul, for, as explained above, the sound of the shofar is the inner voice of the innermost dimension of the heart.

In this, however, there is a paradox:

Although the shofar gives voice to the inner outcry of the innermost dimension of the heart, nevertheless, the outcry must [be communicated] by sounding a physical shofar.

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,

as explained in the maamar of the Tzemach Tzedek cited above.\(^5\)

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.

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\(^5\) The maamar entitled BaYom HaHu Yitakeh, Or HaTorah, Devarim, Vol. 5, p. 2084; see also Likkutei Torah, Devarim, p. 59b.
From this, the parallel in our spiritual service can be understood:

Even though the Divine service associated with sounding the shofar must involve the innermost dimension and essence of the soul, it must also involve the aspect of inanimate matter within a person.

Since a human being is “a world in microcosm,” 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.

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.

And it is specifically through such service that the inner outcry from the innermost dimension of the soul is aroused and revealed.

As is well known with regard to the four levels – inanimate, vegetative, animal, and human – that it is specifically the parallel to inanimate matter in man’s powers, the potential to utter letters, is that which relates to his uniquely human dimension, the ability to communicate.

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

6. See Bereishis Rabbah, chs. 8, 12; Koheles Rabbah, ch. 1; Avas deRabi Nasan, ch. 31.
8. Torah Or, p. 4a; Toras Chayim, Bereishis, p. 21a ff. (see also Likkutei Sichos, loc. cit., p. 114ff.).
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.

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.

(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)

and also the essence of the soul (which transcends even these encompassing powers)

which are aroused and revealed by the parallel to inanimate matter within man as will be explained.
Therefore, it is necessary to sound a physical shofar, an inanimate object.

For the revelation of the inner voice of the heart’s inner dimension is not even sensed in the will lodged within the head (identified by Kabbalah with the skull).

How much more so is it not revealed and enclothed in man’s wisdom, understanding, and knowledge, his intellectual powers, or the emotions in his heart, which in contrast to will are conscious and limited potentials.

Instead, it is specifically in those levels that parallel inanimate matter in man, the Divine service of kabbalas ol, the parallel to 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 to be expressed. 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.

[to cite a well-known concept that is somewhat analogous, within the lower level of fear of G-d is revealed the sublime awe and reverence of Him],

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.
or on an even lower level, the potential for action, 

(which relates to the parallel to inanimate matter in man's body).

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

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

So fundamental is this [act] that it (the actual sounding of the *shofar*) is the only *mitzvah*

that is intrinsically associated with Rosh HaShanah, as our Sages state:  

“The *mitzvah* of the day is [the sounding of] the *shofar*.”

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, in the name of the Alter Rebbe (that was made in connection with Rosh HaShanah):

“We have absolutely no comprehension of how dearly G-d cherishes the body of a Jew.”

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The intent is not that not only a Jew’s soul, but also his body is cherished by G-d.

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.

This is intimated by the words “We have absolutely no comprehension.”

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.

For the cherished nature of a Jew’s body (which is inanimate matter) originates in G-d’s Essence, which is above all understanding. As the Alter Rebbe writes in *Tanya*, G-d’s choice of the Jewish people is vested in their bodies. As explained in other sources, 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.

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12. See *Sefer HaSichos, Toras Shalom*, p. 120.
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) 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.
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, let us prostrate ourselves and bow; bend the knee before G-d, our Maker.”

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 the inner dimension of Divine pleasure (as explained above).

For it is through such service that G-d’s desire for a dwelling in the lower realms is fulfilled.

This is also reflected in the simple understanding of what is achieved through sounding the shofar.

The satisfaction aroused Above from the fulfillment of His will – [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.
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.
Now, satisfaction and pleasure are aroused Above from the Jews’ fulfillment of G-d’s will throughout the year.

**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.

The peaks reached on Rosh HaShanah are dependent 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.

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, the Divine pleasure resulting from the fulfilment of His will on Rosh HaShanah is also increased.

It can be assumed that each and every Jew accomplished everything expected of him in the previous year, for the prevailing assumption (*chazakah*) is that every Jew is virtuous1 – and

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the concept of chazakah is a powerful pillar within Torah Law.  

In particular, this is true after the Divine service of the month of Elul,

and, in Elul itself, after Chai Elul (the 18th of Elul),

which introduces vitality into all matters of the month of Elul,

[in addition to being the radiant day on which the two great luminaries, the Baal Shem Tov and the Alter Rebbe, were born]. Thus, Chai Elul has two dimensions: the influence generated by the fact that it is the birthday of “the two luminaries,” and the influence it introduces into the Divine service of Elul.

Thus, at this time, the chazakah regarding the virtuous nature of every Jew is even more powerful.

From day to day (in the days from Chai Elul onward), the virtuous nature of every Jew progressively grows and shines forth.

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


This is particularly true during the days when *Selichos* are recited. It is thus evident that at this time, “You are standing today,” as is written in the Torah portion that was read this Shabbos from which “all the days [of the coming week] are blessed.”

The interpretation of this verse given by the Baal Shem Tov is well known. “Today” refers to Rosh HaShanah, “the Day of Judgment.” And “you” (i.e., every member of the Jewish people, all together) are “standing,” i.e., your merit will be upheld and stand strong; you will emerge victorious in judgment.

This (i.e., the Jews’ victory in judgment) is already evident on the eve of Rosh HaShanah. Therefore, it is Jewish custom to wear white clothes and wrap oneself in white clothes on the eve of Rosh HaShanah in anticipation of a positive judgment.

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5. The beginning of *Parshas Nitzavim*, *Devarim* 29:9.
And we proceed with happiness, indeed great happiness, to coronate the King on Rosh HaShanah, for on the eve of Rosh HaShanah, all the necessary preparations have already been completed, for happiness breaks through all barriers. This will also serve as preparation, so that shortly thereafter, “The one who breaks through, [i.e., Mashiach,] will ascend before [us],” and the good and sweet year for which the Jewish people will all be inscribed and sealed will include and highlight the fact that the year will be a year of redemption, indeed, the true and ultimate Redemption, led by our righteous Mashiach.

May “The one who breaks through ascend before [us],” 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 maamrim 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.
ZEH HAYOM TECHILAS MAASECHA 5742

(1) ראו לארש ברקנוטר, ע"ש שלח משנתו – 85, "לקראת ראש השנה, עוץ ומעשים". 85.

(2) ראו לארש ברקנוטר, ע"ש שלח משנתו – 85, "לקראת ראש השנה, עוץ ומעשים". 85.

(3) ראו לארש ברקנוטר, ע"ש שלח משנתו – 85, "לקראת ראש השנה, עוץ ומעשים". 85.

(4) ראו לארש ברקנוטר, ע"ש שלח משנתו – 85, "לקראת ראש השנה, עוץ ומעשים". 85.

(5) ראו לארש ברקנוטר, ע"ש שלח משנתו – 85, "לקראת ראש השנה, עוץ ומעשים". 85.

(6) ראו לארש ברקנוטר, ע"ש שלח משנתו – 85, "לקראת ראש השנה, עוץ ומעשים". 85.

(7) ראו לארש ברקנוטר, ע"ש שלח משנתו – 85, "לקראת ראש השנה, עוץ ומעשים". 85.
זה היום תחלת מעשיך, ה'תשנ"ב

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מקודם

כד) דגם "הזמן עצמו הוא.. בחי' נברא מחודש כו'" – סידור (עם דא"ח) עה, סע"ד ואילך.
כה) לקו"א להה"מ (היצאת קה"ת) סקצ"ח (נ, סע"ג). או"ת קיב, ב (בהוצאת קה"ת תש"מ ואילך – סת"פ).
כו) סה"ש ה'תש"ג ע

כז) אבות פ"ב מ"א.
כח) או"ת בשערו

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.

דבריאת האדם

מל) באוה"ת שם ד"יום ראשון" הוא "ר"ה первый.. יום שנברא אדה"ר" (ולא כ"ה אלול). ועפ"ז, הפירוש ד"לא.

שמתחדש

מ) ראה עט"ר שער ר"ה פ"י (ט, ב) "דאותו בחי' חפץ חסד שהי'建立健全 בתחלת ברה"ע הוא עצמו בכל ר"ה מצד מעשה התחתונים".

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 רפל"ו.

מד) ראה המשך תרס"ו ע' ה ואילך (וראה גם שם ע' תמ), שמצד הטעמים ד"בגין דישתмыслון לי'" ו"יתגלו שלימות כוחו" (זח"ב מב, א. ע"ח שער ההקדמות הקדמה ג') הי' מספיק העולמות כמו הם בכח, דלמעלה "כח אין חסר פועל", ומכ"ש שהי' מספיק התהוות דעולמות העליונים. וזה שנתהוו העולמות בפועל, ועד לעוה"ז

מא) כ"מ מהבואר בשערי אורה שם שע"י מעשה התחתונים "מעורר בבחי' עצמות אור אין סוף במדריגה היותר נעלה שלא הי' כן מצד התעוררות רצון וחפץ חסד".

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

נ) סה"מ תקס"ה ח"א ע' תפט. או"ת שה"ש כרך ב ע' תרעט. בלק ע' תתקצז. סה"מ תרס"ב ע' שלח. תרע"ח ע'.

נא) 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).

נב) רות ד, יח.

נג) ב"ר פי"ב, ו. שמו"ר פ"ל, ג.

נד) בראשית ב, ד.

נה) ראה ב"ר פי"ד, ז. פי"ג, ג.
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(ן) ראו שם עוד על תורת עולם מצוות, בהנשתלשות מ"לפ"י עדcheon מהנשתלות - מכלילמ"י, עניין זה נToolBar (שם ושמשה ובו ע"ם ושתלשות המ"לפ"י).

(ט) ראו שם עוד על תורת עולם מצוות - א"א. עם"ש, שבד שרי מ"לפ"י. פרש"י ר"ד ור"ד - א"א.

(ס) ראו פארשי מ"לפ"י ברש"א, א"א, פרש"י שבד שרי מ"לפ"י. פרש"י ר"ד ור"ד - א"א.

(סא) ברכות ח, א. "שירי".

(סב) אגה"ק סי"ד.

(סג) ע"פ מיכה, יג. וש"נ.

(סד) אוה"ת בברכה, יד. וש"נ.

(סה) ר"ה טז, סע"א. וש"נ.

(סו) שופטים יז, טו.

(סז) ראו ברכות נח, א.

(סח) כמארז"ל קבלו מלכות תחילה ואח"כ אוגור עליכם גזירות (ראו מכילתא (ויל"ש) ע"פ יתרו כ, ג. פארשי). ולה으 מברכות יג, א.

(סט) ראו לקו"ת שלח מ, א. נצבים נ, ג. דרושים לר"ה נד, א. דרך חיים (שער התפילה) פמ"ט ואילך (נו, ד ואילך).

(ספ) שם ספ"נ (נה, רע"ג). עט"ר דרוש לעשי"ת נח, סע"ב ואילך. המשך תרס"ו ע' נו. ד"ה אדון עולם ה'תש"ג ס"ד (תורת מנחם – ספר המאמרים ח"א ע' סא).

(סח) ראו בארוכה לקו"ש ח"ד ע.

(סחא) נצבים מד, ב.

(סחא) נצבים כט, יא-יב.

(סחב) המשך תרס"ו ע' תקלח.

(סחע) כ"ה להדיא בהמשך הנ"ל ע' תקלט.

(סחע) ראו בכ"ז אוה"ת בברכה, יד. וראה שם ס"ע ב"קיב. וראה ד"ה יו"ט של ר"ה ה'תש"ג ס"ג ואילך (לקמן ע' נג ואילך).

(סחע) ויק"ר פכ"ט, ו. מדרש תהלים פא, ד.

(סחעג) תניא פמ"ח (סז, ב ואילך).

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

(סחע) ראו גם לקו"ת וסחמ"צ שם.

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

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

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

(סחפה) אגרות-קודש שלח ח"ד ע' רל, נעתק ב"היום יום" כט אלול, וראה לקו"ת נט, ב.

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

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(סחפה) אגרות-קודש שלח ח"ד ע' רל,نعתק ב"היום יום" כט אלול, וראה לקו"ת נט, ב.

(סחפב) וייק"ר פכ"ט, ו. מדרש תהלים פא, ד.

(סחפן) תניא פמ"ח (סז, ב ואילך).

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

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

(סחפג) אגרות-קודש שלח ח"ד ע' רל,نعתק ב"היום יום" כט אלול, וראה לקו"ת נט, ב.

(סחפג) אגרות-קודש שלח ח"ד ע' רל,نعתק ב"היום יום" כט אלול, וראה לקו"ת נט, ב.

(סחפג) ויק"ר פכ"ט, ו. מדרש תהלים פא, ד.

(סחפג) תניא פמ"ח (סז, ב ואילך).

(סחפג) לקו"ת קרח נב, ד. ספר המצוות לה查看更多 ע"ם, א. בכ"מ.

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

(סחפג) אגרות-קודש שלח ח"ד ע' רל,نعתק ב"היום יום" כט אלול, וראה לקו"ת נט, ב.

(סחפג) אגרות-קודש שלח ח"ד ע' רל,نعתק ב"היום יום" כט אלול, וראה לקו"ת נט, ב.

(סחפג) ויק"ר פכ"ט, ו. מדרש תהלים פא, ד.

(סחפג) תניא פמ"ח (סז, ב ואילך).

(סחפג) לקו"ת קרח נב, ד. ספר המצוות לה查看更多 ע"ם, א. בכ"מ.

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

(סחפג) אגרות-קודש שלח ח"ד ע' רל,نعתק ב"היום יום" כט אלול, וראה לקו"ת נט, ב.

(סחפג) אגרות-קודש שלח ח"ד ע' רל,نعתק ב"היום יום" כט אלול, וראה לקו"ת נט, ב.

(סחפג) ויק"ר פכ"ט, ו. מדרש תהלים פא, ד.

(סחפג) תניא פמ"ח (סז, ב ואילך).

(סחפג) לקו"ת קרח נב, ד. ספר המצוות לה陈某 ע"ם, א. בכ"מ.

(סחפג) ראו תהלים כז, ח (המזmour שנוהגים לומר מר"ח אלול עד הו"ר). וראה לקו"ת נצבים מד, ג.
זה היום תחלת מעשיך, ה'תשמ"ב

unce (א) ראוה ששת אלול הלשון (לך"ז) ברך וברך 946. ספר השיחות הש"י (ע. 122). ג' בלכד"ז חיות


(א) ספר השיחות הש"י (ע. 141 ז"א. ראוה ז"א ברך וברך 178 ז"א. רובעמן קס.

(א) ר"ו זב

(א) ז"ב סלו ב. סל שמח. ק.

(א) קובץ מכתבים לתהלים אדוניצי וchez יאaklı. "ופר MASS ח"ב אלול. אגרות-קרדס אורטיזי נסודי ה"ב צי

ולجزاء. חור תשובתrait ה"ב מובחרת א.א. ק.

(א) ר"ז לחה ב ('הובא מלבני התומא מוב.搌. ראוה ג'ブラック אל.א. פנסון ראו"ך קדובץ.

(א) ס"כ ווא' ס"כ כ. מדרשמלי בס"ב ה"ב.

(א) ראוה ב"י ב' של ר"ז נפת參考ים ש婫נה המまでの 40 (מ"ה נפת"א. ראוה ז"א ברך וברך. "כה שמעת השמע ד"פ תצא שנה ו

(א) ראוה באראבוה המשך שמן תשומת ס"ב ע. 40 (מ"ה נפת"א. ראוה ז"א ברך וברך. "כה שמעת השמע ד"פ תצא שנה ו

(ה) "הושפ"ת (ח) מ"ה חכית – ספר המאמרה ח"כ ס"ב יאanaly ליאלק. כ"ב.