



Shabbas instead of Tekios

On Shabbas Kodesh when Yisrael Carry the Throne of Glory Themselves HKB”H Sits on the Throne of Rachamim Even without Shofar Blasts

Rosh HaShanah 5784 approaches auspiciously. This year, the first of its two days falls on Shabbas Kodesh. Hence, it is fitting that we examine Chazal’s institution not to sound the shofar on Rosh HaShanah that falls on Shabbas. This is taught explicitly in the Mishnah (R.H. 29b). The Gemara (ibid.) explains the rationale for this institution: “מדאורייתא מישראל שרי ורבנן הוא דגזור ביה כדרבה דאמר רבה, הכל חייבין בתקיעת שופר, ואין הכל בקיאיין בתקיעת שופר, גזירה שמוא יטלנו בידו, הכל חייבין בתקיעת שופר, ויעבירונו ארבע אמות ברשות הרבים.” **Under Biblical law, it is surely permitted** (to blow the Shofar on Shabbas, because it is considered a skill rather than a “melachah”—a constructive, creative labor.); **but it is the Rabbis who decreed against it in accordance with a dictum of Rabbah. For Rabbah said: Everyone is obligated in the blowing of shofar, but not everyone is proficient in the blowing of shofar. Therefore, a decree was issued lest a person take it (a shofar) in his hand and go to an expert to learn (how to blow it) and transport it four amot through a public domain (“reshus harabim”).**

In reality, however, the commentaries are extremely bewildered by this decree. It seems inconceivable that our blessed sages would annul the mitzvah of “tekias shofar” on Shabbas solely out of a concern that a person who is not skilled in blowing the shofar might carry it through a “reshus harabim,” and thereby desecrate the Shabbas. In that case, they could have instituted many more various decrees to prevent the possibility of “chilul Shabbas.” For instance, they could have simply decreed that only someone who is proficient in blowing the shofar should be allowed to do so.

The Kedushah of Shabbas Ameliorates the “Din” in Place of the Shofar

We find a fantastic reconciliation concerning this baffling decree that is a common thread appearing in all of our sacred sefarim with numerous variations. It is based on the principle taught by Chazal that the mitzvah of “tekias shofar” is to cause HKB”H to vacate His throne of “din” and move over to occupy His throne of “rachamim”—divine mercy. Here is the pertinent, well-known passage in the Midrash (V.R. 29, 3):

“יהודה ברבי נחמן פתח עלה אלקים בתרועה ה' בקול שופר, בשעה שהקב"ה יושב ועולה על כסא דין בדין הוא עולה, מאי טעם, עלה אלקים בתרועה ובשעה שישראל נוטלין את שופריהן ותוקעין לפני הקב"ה, עומד מכסא הדין ויושב בכסא רחמים, דכתיב ה' בקול שופר ומתמלא עליהם רחמים ומרחם עליהם, והופך עליהם מדת הדין לרחמים, אימתי בחודש השביעי.”

Rabbi Yehudah the son of Rabbi Nachman began his discourse by citing the passuk (Tehillim 47, 6): **“Elokim rose with the ‘teruah’; Havaya with the sound of the shofar.”** The passuk first employs the name Elokim—the name associated with “midas hadin”—and subsequently employs the name Havaya—the name associated with “midas rachamim.” This indicates that initially HKB”H occupies the throne of “din” with the intent of judging strictly; but when Yisrael take their shofars and sound them in the presence of HKB”H, He vacates the throne of “din” and occupies the throne of “rachamim.” Thus, He treats them with extreme mercy, and transforms “midas hadin” to “rachamim” for them. When does this occur? In the seventh month.

Based on this, the Ma'or V'Shemesh (Rosh HaShanah) explains why Chazal annulled the practice of "tekias shofar" on Shabbas. For, as we know, "din" does not prevail on Shabbas Kodesh; it is strictly a day of "rachamim." Hence, the blowing of the shofar is unnecessary. This is explained in the passage from the Zohar hakadosh (Terumah 135b) that we recite on Shabbas night:

"כד עייל שבתא אייהא אתיחדת ואתפרשת מסטרא אחרא, וכל דינין מתעברין מנה, ואייהא אשתארת ביחודא דנהירו קדישא... וכל שולטני רוגזין ומארי דדינא כלהו ערקין ואתעברו מנה."

When the Shabbas enters, the holy Shechinah isolates herself and separates from the external (impure, evil) forces; all the forces of "din" leave her; she remains isolated with the holy light . . . and all the powers of anger and prosecutors flee and abandon her.

An Allusion in Tehillim to the Shofar

We will now introduce a wonderful allusion from the divine kabbalist, Rabeinu Tzvi Hirsch of Zidichov, zy"a, the author of Ateret Tzvi on the Zohar hakadosh. David HaMelech said (Tehillim 126, 2): "אז ימלא שחוק בינו ולשונו: **then our mouth will be filled with laughter.**" The word "אז" is composed of the two letters "**aleph**" and "**zayin.**" They allude to Rosh HaShanah, the "**aleph**"—the first day of the year— which falls on "**zayin**"—Shabbas Kodesh, the seventh day of the week. The first letters of the words "ש'חוק ב'ינו ו'לשונו ר'נה" can be rearranged to spell "שופר". Thus, the passuk alludes to the fact that the joy and laughter of the songs and praises uttered on Shabbas Kodesh are a substitute for the shofar, because they portend "rachamim" for Yisrael.

We find this same wonderful interpretation presented in greater depth in the immaculate teachings of the Bnei Yissaschar (Ma'amarei HaShabbasos 1, 6). He refers to what our teacher, the Arizal (Sha'ar HaKavonos, Rosh HaShanah, Drush 2), presents in the name of the Zohar hakadosh (Pinchas 231b): Rosh HaShanah is two days long, because HKB"H judges the world with two levels of "din." On the first day, he applies a stricter form of judgment, "דינא קשיא"; whereas on the second day, he applies a lesser, more lenient form of judgment, "דינא רביא".

Therefore, in His infinite "rachamim" and "chesed"—mercy and kindness—HKB"H granted us the mitzvah

of "tekias shofar" on the two days of Rosh HaShanah. Thus, on the first day, we can mitigate the force of the strict judgment, and on the second day, we can mitigate the force of the lenient judgment. The Zohar hakadosh applies this concept to interpret the passuk (Tehillim 81, 4): "תקעו בחודש שופר בכסה ליום חגינו, כי חוק לישראל הוא משפט לאלקי: **blow the shofar at the moon's renewal, at the time appointed for the festive day, because it is a decree ("chok") for Yisrael, a judgment ("mishpat") for the G-d of Yaakov.** In other words, by blowing the shofar on Rosh HaShanah, we mitigate the "**chok**"—the "**strict judgment**"—and also the "**mishpat**"—the "**lenient judgment.**"

Accordingly, the Bnei Yissaschar explains the rationale for annulling "tekias shofar" on Shabbas. For, concerning the kedushah of the day of Shabbas, the Zohar hakadosh says (Yisro 88b): "בהדין יומא כל דינין אתנפיי: **on this day, all the forces of "din" are overturned and are not invoked in the world.** That being the case, we do not require the mitzvah of shofar on Shabbas to mitigate and ameliorate the two types of judgment, since the kedushah of Shabbas accomplishes this feat for us. He then adds another wonderful allusion: The gematria of שב"ת (702) equals קשי"א רבי"א (411+291). Thus, we learn that the kedushah of Shabbas ameliorates the two types of "din"—the "strict judgment" and the "lenient judgment."

The Service of Rosh HaShanah Is Aimed at Coronating HKB"H King of the Entire World

In honor of the auspiciously approaching beginning of the new year—Rosh HaShanah—I had a fascinating idea that I hope will please our Father in Heaven. I would like to present to our royal audience a novel reason for annulling "tekias shofar" on Rosh HaShanah that falls on Shabbas. To begin with, we will address the matter of HKB"H initially occupying the throne of "din" on Rosh HaShanah and then moving over to the throne of "rachamim" when Yisrael blow the shofar.

Now, the very fact that HKB"H sits on His Kisei HaKavod—Throne of Glory—is stated explicitly in the words of the navi (Yeshayah 6, 1): "ואראה אתה יושב על כסא רם ונשא": **and I saw the Lord sitting upon a high and lofty throne.** Without a doubt, this cannot be taken at face value. For, as we know, one of the thirteen principles of emunah states explicitly:

The Creator, blessed is His name, is not a physical entity, and no physical attributes can apply to Him, and there is nothing whatsoever comparable to Him. So, what does this really mean?

Our sacred sefarim teach us that all of the physical descriptions mentioned in the Torah in association with HKB”H—such as “וידבר ה'”, “ויראה ה'”, “וישמע ה'”, “וירחה ה'”, suggesting that Hashem saw, heard, smelled, spoke—imply that HKB”H, who is infinite and beyond our comprehension, constricted Himself to take on the appearance of these physical actions. This enabled Him to reveal aspects of Himself in this world that we could comprehend. So, understood in this light, what is the purpose of HKB”H, so to speak, sitting on His Kisei HaKavod?

It appears that we can explain this phenomenon based on the idea taught in our sacred sefarim that our task on Rosh HaShanah is to coronate HKB”H as King of the (entire) World. For this reason, on Rosh HaShanah and throughout the Aseres Yimei Teshuvah, we conclude the berachah of “אתה קדוש” with the depiction “המלך הקדוש”—**the holy King**. Also, in the berachah of “השיבה שופטינו”, we conclude with the depiction “המלך המשפט”—**the King of judgment**. The Tur (O.C. 118) provides us with a reason for these appellations in the name of the Machzor Vitri: **Throughout the entire year, we say “האל הקדוש” and “האל המשפט” with the exception of the Aseres Yimei Teshuvah when one says “המלך הקדוש” and “המלך המשפט”. It is because He now sits on the (throne of) judgment to judge the entire world, and He demonstrates that He is the King of judgment.**

This explains why in all the tefilos of Rosh HaShanah, both the silent amidahs and the repetition of the “shaliach tzibbur,” we beseech HKB”H, the King of the Universe, to reveal His sovereignty and dominion over the entire world. Beginning with the berachah of “אתה קדוש”, we say: “בהר ציון: **ותמלוך אתה הוא ה' אלקינו מהרה לבדך על כל מעשיך, בהר ציון: “קדוש” “משכן כבודך, ובירושלים עיר קדשך”—and You Hashem will rule alone over all those You have made, on Har Tziyon, the sanctuary of Your glory, and in Yerushalayim, Your holy city.** Then we continue in this vein by reciting the following in the middle berachah, which is unique to Rosh HaShanah: **“מלוך על כל העולם כולו בכבודך, והיגשא: “על כל הארץ ביקרך... וידע כל פעול כי אתה פעלתו, ויבין כל יצור כי אתה יצרתו, rule over the entire world in Your honor, and be raised**

above all the earth in Your glory . . . And all who were made will know that You made them, and all who were formed will know that You formed them, and all that have breath in their mouths will declare: Hashem, the G-d of Yisrael, is King, and His kingship has dominion over all.

Establishing His Kingship Is the Goal of Creation There Is No King without a People

To properly understand the concept of installing HKB”H as King on Rosh HaShanah, we will refer to the commentary of Rabeinu Bachayei (Bereishis 38, 30): **On Rosh HaShanah, the day on which the world was created, we say “המלך הקדוש” and “המלך המשפט”, because that day was the beginning of His deeds, and there is no king without a people.** This fact is also expressed by the author of the Tanya in Sha’ar HaYichud V’HaEmunah (Chapter 7): **Now, it is known to all that the purpose of the creation of the world is for the revelation of His Kingship, blessed is he; for there can be no king without a people.** The source for this fundamental principle is found in the Pirkei D’Rabbi Eliezer (Chapter 3):

Until the world was created, HKB”H and His exalted Name existed alone, and the thought arose in Him to create the world . . . Immediately, HKB”H consulted with the Torah, whose name is Tushiyah, about creating the world. She responded to Him and said, “Master of the Universe, if there is no army and no camp for the king, over whom does he rule? If there is no people to praise the king, where is the honor of the king?” HKB”H heard this, and it pleased Him . . . From here, the sages said: Every kingship which has no counsellors is not a proper kingship.

This concurs beautifully with what we have learned in the Gemara (R.H. 34a): **“בשישי היו אומרים ה' מלך גאות לבש, על: “שם שגמר מלאכתו ומלך עליהם”—on the sixth day (Friday), they would say (Tehillim 93, 1): “Hashem has reigned, He has donned grandeur,” commemorating the fact that He completed His work and reigned over them.** Now, the first day of creation was the 25th of Elul; the sixth day was the 1st of Tishrei, Rosh HaShanah, the day on which man was created. Thus, HKB”H became King of the World on Rosh HaShanah.

We can now begin to comprehend the notion of HKB”H sitting on His Kisei HaKavod—His Throne of Glory. In truth, from His perspective, HKB”H does not need a Throne of Glory. Notwithstanding, He diminishes or contracts Himself by sitting on the Kisei HaKavod to reveal Himself and His kingship in the world. As it is written (Tehillim 145, 13): **”מלכותך מלכות כל עולמים וממשלתך בכל דור ודור—Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation.** As explained, the revelation of His Kingship is accomplished through Yisrael. They coronate HKB”H as King by fulfilling all of His mitzvos.

This is the implication of the passuk (ibid. 29, 10): **”וישב ה' מלך לעולם—Hashem sits enthroned as King forever.** Similarly, we recite in the tefilah of Nishmat: **”המלך היושב על כסא רם ונשא—the King, Who sits on a high and lofty throne.** This is also the underlying meaning of the passuk in the Megillah (Esther 1, 2): **”בימים ההם כשבת המלך: אחשורוש על כסא מלכותו אשר בשושן הבירה—in those days, when Achashveirosh sat on his royal throne, which was in the capital city of Shushan.** According to Rashi, this refers to when he actually became king.

With this in mind, we can explain a fascinating concept taught in our sacred sefarim and based on a teaching in the Zohar hakadosh (Tzav 29b): **”All of the neshamos are hewn from beneath the Kisei HaKavod.”** Let us explain what this means in keeping with our current discussion. The fact that HKB”H sits on His Kisei HaKavod to rule as King over the entire world is exclusively in the merit of all the neshamos of Yisrael. They accepted and received the Torah at Har Sinai and establish HKB”H as King of the Universe day in and day out by observing the Torah and His mitzvos. Hence, when understood in this light, the Kisei HaKavod upon which HKB”H sits as King of the World is founded on the neshamos of Yisrael.

On Rosh HaShanah HKB”H Sits atop the Throne of Judgment to Assess if Yisrael Are Upholding the Kingship of HKB”H over the Entire World

Continuing on this sacred pilgrimage, we will now explain the reason HKB”H initially sits on the throne of judgment on Rosh HaShanah. As the aforementioned Midrash says: **”בשעה שהקב”ה יושב ועולה על כסא דין בדין הוא עולה.”** This is consistent with an explicit passuk (Mishlei

29, 4): **”מלך במשפט יעמיד ארץ—through justice a king establishes a land.** In other words, the sovereignty of HKB”H in the world is established by the fact that He is the King of judgment who judges all human beings; he rewards those who conform with His will and punishes those who transgress it.

Therefore, annually, on the day that the world was created, on Rosh HaShanah, when HKB”H renews creation, He sits on the Throne of “din” to assess every Jew’s actions and behavior during the past year. Did their actions and behavior establish Him as King of the entire world? For, if they did not behave in a manner consistent with the precepts of the Torah and “yirah,” chas v’shalom, and did not uphold His kingship properly, then the Kisei HaKavod He occupies is the throne of judgment. He will then punish the sinners who prevented Him from reigning as King of the World.

This also explains very nicely the continuation of the Midrash: **”When Yisrael take their shofars and sound them before HKB”H, He rises from the throne of ‘din” and sits down on the throne of ‘rachamim.”** Let us recall the first of the ten reasons Rabeinu Saadiah Gaon gives for the mitzvah of “tekias shofar”—to coronate HKB”H as King of the World. Here are his sacred words:

”הענין הראשון, מפני שהיום תחילת הבריאה, שבו ברא הקב”ה העולם וגמלך עליו, וכן עושים המלכים שתוקעים לפנייהם בחצוצרות ובקרנות, להודיע ולהשמיע בכל מקום תחילת מלכותו, וכן אנו ממליכין עלינו את הבורא יתברך ביום זה, וכן אמר דוד בחצוצרות וקול שופר הריעו לפני המלך ה”.

The first reason: Because this day is the beginning of the creation; on it, HKB”H created the world and reigned over it as king. This is the protocol of kings—horns and trumpets are sounded for them, announcing everywhere the beginning of their kingship. In similar fashion, we make the Creator, Blessed is He, our King on this day. In the words of David HaMelech (Tehillim 98, 6): “With trumpets and the sound of the shofar, call out before the King, Hashem.”

It is likely that Rabeinu Saadiah Gaon deduced this reason from what we are taught in the Gemara (ibid. 34b): **”אמר הקב”ה, אמרו לפני בראש השנה מלכיות וזכרונות ושופרות, מלכיות כדי שתמליכוני עליכם, וזכרונות כדי שיבוא לפני זכרוניכם לטובה, ובמה בשופר.”** **HKB”H said: Recite before Me on Rosh HaShanah**

verses of “Malchiyos” (Kingship), “Zichronos” (Remembrance), and “Shofaros” (pertaining to the shofar). “Malchiyos” so that you may accept My sovereignty upon yourselves; “Zichronos” so that your remembrances should come before Me favorably; and how should this be done? With the shofar. The Ritva explains that the answer “with the shofar” applies not only to Zichronos but also to Malchiyos. Since we establish the Kingship of HKB”H through the mitzvah of “tekias shofar,” it makes Him remember us in a positive, meritorious light.

That being the case, we can understand why the blowing of the shofar prompts HKB”H to vacate the throne of “din” and move over to the throne of “rachamim.” For, seeing as we coronate HKB”H as King of the World with the mitzvah of “tekias shofar,” it turns out that He sits, so to speak, on His royal throne on account of Yisrael. Therefore, in that merit, He decides to occupy the throne of “rachamim,” so that He will treat and judge Yisrael with divine mercy for having enthroned Him and made Him King.

This explains very nicely the statement in the Gemara (Yoma 86a): “גדולה תשובה שמגיעת עד כסא הכבוד”—the power of teshuvah is so great that it reaches all the way up to the Kisei HaKavod. Let us elaborate. When a person sins, chas v’shalom, he is viewed as having committed treason; he rebelled against the sovereignty of HKB”H. Hence, HKB”H sits, so to speak, on the throne of “din” to punish those who rebelled and committed acts of treason against His sovereignty. Clearly, this is not the ideal or desired state of affairs. When Yisrael perform teshuvah for all of their transgressions, however, their teshuvah reaches the Kisei HaKavod. Their teshuvah influences HKB”H to return to His royal throne and rule the world in the merit of Yisrael.

A Fascinating Insight from the Shela HaKadosh: on Shabbas Kodesh Yisrael Carry the Kisei HaKavod

Following this line of reasoning, we will now proceed to explain why Chazal annulled the mitzvah of “tekias shofar” when Rosh HaShanah falls on Shabbas. In tefilas Shacharis, in the berachah of “yotzer ohr,” our blessed sages instituted the following formula: **“לאל אשר—to G-d, Who rested from all activity, and on the seventh day**

ascended and sat on His Kisei HaKavod. This implies that HKB”H only sits on His Kisei HaKavod on Shabbas Kodesh. This is also evident from the passage from the Zohar hakadosh (Terumah 135a) that we customarily recite on Shabbas evening prior to Arvis: **“קוב”ה אחד לעילא “לא יתיב על כורסייא דיקרא עד דאתעבידת איהי ברזא דאחד” HKB”H, Who is One above, does not sit on His Throne of Glory until she is made in the mystery of “One.”**

An explanation for this notion is found in the Zohar Chadash (Bereishis 22a). In fact, HKB”H already sits on His Throne of Glory during the six weekdays; however, He only does so ideally on Shabbas:

“אמר רב יהודה אמר רב, לא ישב הקב”ה על כסא כבודו, עד שבא שבת ונתעלה וישב על כסאו. אמר לו רבי יוסי, והא קודם שנברא העולם ישב היה הוה ויהיה. אמר רב יהודה, אי משמוע לן דעל כסא כבודו מומש הוא לא, אלא הכי תנינן, עד שלא נברא העולם לא היה מי שיקלט להקב”ה ויכיר אותו, כיון שברא עולמו, ברא המלאכים וחיות הקדש והשמים וכל צבאם, וברא את האדם, וכולם מוכנים לשבח ליוצרם ולפארו. ועדיין לא הוה פאר ושבח לפניו, עד שנכנס שבת ושקטו כולם, ופצחו רנה ושבחה העליונים והתחתונים, ואז ישב על כסא כבודו, כלומר אזי היה מי שיכיר את כבודו וישבח לכבודו.”

To summarize: Rav Yehudah says in the name of Rav that HKB”H did not ascend and sit on His Kisei HaKavod until the arrival of Shabbas. Rabbi Yossi questions this assertion and asserts that He did sit on it prior to the creation of the world. Rav Yehudah explains the matter as follows: Before the world was created, there did not exist anyone to praise HKB”H and acknowledge Him. When He created His world, He created malachim, Chayos HaKodesh, the heavens with its heavenly bodies and constellations, and man. They were all ready to praise their Creator and to glorify Him. Yet, He was not glorified and praised until the arrival of Shabbas, and they all became quiet. Then songs of joy and praise erupted among those in the heavens and those down below. He then sat down on His Kisei HaKavod. In other words, at last there existed someone who would recognize His glory and praise His glory.

It appears that we can explain the matter based on a tremendous chiddush presented by the Shela hakadosh (Ki Sisa) in relation to the passuk (Shemos 30, 12): **“כיתשא—when you elevate the heads of Bnei Yisrael.** In reality, the fiery malachim called “Chayos HaKodesh” carry the Kisei HaKavod. The ideal and goal of creation, however, are for the people of Yisrael themselves to carry the Kisei HaKavod by studying Torah and performing mitzvos and good deeds.

The Shela presents support for this from a statement in the Midrash (B.R. 47, 6): "האבות הן הן המרכבה"—**the Avos are in fact the Chariot**. According to the Zohar hakadosh (Tzav 28b), this means that the Avos carry the Kisei HaKavod upon which HKB"H sits, so to speak. Furthermore, the Zohar hakadosh (Vaeschanan 262b) teaches that the three Avos are in a sense three legs of the Kisei HaKavod, while David HaMelech is the fourth leg. The Megaleh Amukos on Vaeschanan (252) provides us with a wonderful allusion to this: The gematria of the words מרכב"ה שלימ"ה (267+385), meaning perfect Chariot, equals אברה"ם יצחק יעקב"ב דוד (248+208+182+14=652), the four legs of the chariot.

Accordingly, the Shela writes that this is indeed the purpose of the creation. It was the divine will that Yisrael, with their good deeds and kedushah, would carry the Kisei HaKavod. This then is the import of what HKB"H said to Moshe Rabeinu: "כי תשא את ראש בני ישראל"—when you elevate Yisrael to the elite level of being a "ראש", they will then merit and qualify **"to carry"** ("לשאת") the Kisei HaKavod. This is the implication of the words "כי תשא". Furthermore, the Torah alludes to how this elite level can be attained: "כי תשא את ראש". In other words, if you elevate the letters רא"ש to the letters that follow them in the aleph-Beis, they become שב"ת. This suggests that in the merit of observing the Shabbas, they will merit carrying the Kisei HaKavod.

Thus, we learn a valuable lesson from the remarks of the Shela hakadosh. On Shabbas Kodesh, Yisrael achieve an extremely high level of kedushah. They themselves carry the Kisei HaKavod instead of the "Chayos HaKodesh." Let us explain. On Shabbas, Yisrael refrain from all of their mundane work and chores and relate exclusively to HKB"H, uniting with Him by studying Torah and serving Hashem. Thus, they

coronate HKB"H King of the World. Therefore, on this sacred day, they deserve to carry the Kisei HaKavod.

So, while in reality, HKB"H also sits on His Kisei HaKavod during the six weekdays; nevertheless, the primary, ideal situation occurs only on Shabbas Kodesh. Only then does HKB"H rise and sit on His Kisei HaKavod when it is being carried by Yisrael, His holy people, and not by the "Chayos HaKodesh." For this reason, they instituted the formula which we recite in all three of the tefilos on Shabbas: "ישמחו במלכותך שומרי שבת וקוראי עונג"—**they shall rejoice in Your sovereignty, those who observe the Shabbas and call it a delight**. The people of Yisrael rejoice in the sovereignty of HKB"H, Who occupies the Kisei HaKavod of His Kingship, which they are carrying.

This explains magnificently why Chazal annulled the mitzvah of "tekias shofar" on Rosh HaShanah that falls on Shabbas Kodesh. As we have learned, the blowing of the shofar is designed to prompt HKB"H to rise from the throne of "din" and move over to sit down on the throne of "rachamim." But that only applies to Rosh HaShanah that falls on a weekday, when the "Chayos HaKodesh" are carrying the Kisei HaKavod. For, under those circumstances, we require the shofar to coronate HKB"H and have Him move from the throne of "din" to the throne of "rachamim." That is not the case when Rosh HaShanah falls on Shabbas. For, then the people of Yisrael themselves carry the Kisei HaKavod, because they have coronated HKB"H with their Torah and devoted service. Thus, HKB"H already sits on the throne of "rachamim." This is the implication of the formula: **"On the seventh day, He ascended and sat on His Kisei HaKavod."** As we have explained, this means that He rose from sitting on the throne of "din" and sat down instead on the throne of "rachamim."

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