LIKKUTEI TORAH · V'ZOS HABERACHAH · MAAMAR 4

והיה מדי חדש בחדשו ומדי שבת בשבתו יבא...

"And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos"

◇

The weekdays are divine wisdom descending into the world of action so that the world can be lifted back up; Shabbos is that ascent, revealed as delight, and Rosh Chodesh draws from wisdom itself, before creation. Beyond both lie "the Shabbos of Shabbos" and "the New Moon of the New Moon," a level above all the worlds that will be revealed with Mashiach, when "all flesh" will bow before G-d.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok

THE BIG IDEA

The weekdays are divine wisdom descending into the world of action so that the world can be lifted back up; Shabbos is that ascent, revealed as delight, and Rosh Chodesh draws from wisdom itself, before creation. Beyond both lie "the Shabbos of Shabbos" and "the New Moon of the New Moon," a level above all the worlds that will be revealed with Mashiach, when "all flesh" will bow before G-d.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

Isaiah foresees all flesh bowing before G-d "every New Moon on its New Moon and every Shabbos on its Shabbos," and the Alter Rebbe asks why Rosh Chodesh, on which work is permitted, is not called "the day of work." First, the week: the six days are called "days of Bereishis" because divine Chochmah descends through them into Beriah, Yetzirah and Asiyah so that the energy of that labor can rise again through prayer. Shabbos is the ascent itself, as delight; divine speech returns to its source, so weekday speech stops. But ascent needs help from above (Kabbalas Shabbos, "Draw me, we will run"). Through the week the soul is "sick with love," like the Ofanim's "great noise" or a villager dazzled by the king; on Shabbos it is healed by "the sun of righteousness," like a city-dweller at home with the king. Rosh Chodesh is speech receiving from Chochmah itself, "before the work of creation": work is allowed, but the day is elevated. Finally, "its Shabbos" and "its New Moon" are levels beyond the whole chain of worlds, revealed in the days of Mashiach, when the fiery element, "all flesh," will reach true bowing, and G-d's "face" will be revealed.

OUTLINE

1 **Weekdays and Shabbos** ¶1–3

The question about Rosh Chodesh. The six days are Chochmah descending into action for the sake of ascent; Shabbos is the ascent as delight, which is why weekday speech and affairs stop.

2 **Ascent needs help from above** ¶4–6

Kabbalas Shabbos and "Draw me"; the daily ascent of prayer and the drawing down of the Amidah; the villager and the city-dweller; the lovesick soul healed by "the sun on Shabbos."

3 **Rosh Chodesh** ¶7–9

Yechezkel's east gate opens on Rosh Chodesh. Divine speech receives on weekdays through the emotions, on Rosh Chodesh from Chochmah itself, "from before creation"; so work is permitted, yet it is not counted among the days of work.

4 **The Shabbos of Shabbos and the future bowing of all flesh** ¶10–11

"Its Shabbos" and "its New Moon" are beyond the whole chain of worlds and will be revealed with Mashiach. "All flesh," the element of fire, will then bow; bowing "before Me" is drawing G-d's revealed "face" down into the world.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ספר המאמרים תשמ"ד • ש"פ חוקת, א' דראש חודש תמוז ה'תשד"מ • 5744 • ד"ה והיה מדי חודש בחדשו P. קעב

The Rebbe opens by noting that this verse closes the haftarah of Shabbos Rosh Chodesh, which mentions both the New Moon and Shabbos. Drawing on Likkutei Torah, he explains that Shabbos is an ascent from below to above. During the six days the Infinite was clothed in physical Asiyah; the supplied excerpt cuts off as it begins to describe what happens to the worlds on Shabbos. He then gives the chain of descent within a person's soul. Building a house begins with delight, then will, then intellect, then the emotive attributes, and only then the deed. Sometimes, though, speech and deed receive directly from intellect without passing through the middos. That is the east-facing gate, and it is why work is permitted on Rosh Chodesh yet the day is not counted among the days of work. Each day therefore has an advantage the other lacks. Shabbos rises to the world of thought but lacks action. On Rosh Chodesh, action itself is perfected, because it receives directly from the mochin. The future 'New Moon of its New Moon' and 'Shabbos of its Shabbos' are higher still: then there will be pilgrimage every Shabbos and Rosh Chodesh, and the bowing will reach even the lowest level, 'flesh.' Turning to that Shabbos as Erev Rosh Chodesh, the Rebbe explains 'venifkadta ki yipaked moshavecha' from other discourses. The remembrance and birth of the moon come about only through the total self-nullification of Erev Rosh Chodesh, when the moon (David, Malchus) vanishes completely and so receives from Yehonasan, the sun.

The Rebbe leaves the integrated Shabbos-Rosh Chodesh issue unresolved, but tentatively suggests that the month is already present in Torah on Erev Rosh Chodesh through the haftarah reading. Similarly, why is 'Tomorrow is the New Moon' read on Erev Rosh Chodesh, if the birth of the moon happens on Rosh Chodesh itself? He suggests that in Torah the month already exists the day before, through the reading of the haftarah, but says the inner explanation is still needed. From this he draws a call: Chassidus must be learned with understanding and comprehension in the Chabad faculties of the soul, rather than as an unexamined decree; practical observance, however, must be carried out as a decree. One should knock on the door at midnight to have it explained, trusting that toil brings a 'find' beyond its measure, until the teachings become one's own flesh and blood and lead to the coming of Mashiach.

The lesson: Chassidus must be studied with genuine understanding, not accepted as an unexamined decree. One should toil and even knock on the door at midnight to have it explained, until it becomes one's own flesh and blood and is carried into action, and this spreading of the wellsprings brings

Mashiach.

KEY CONCEPTS

Days of Bereishis ששת ימי בראשית

The six weekdays, named for reishis, "beginning," which is Chochmah: the days are divine wisdom clothed in the emotive attributes and descending into physical action.

Descent for the sake of ascent ירידה לצורך עלייה

The divine light descends into the lower worlds so that, through a person's labor and prayer, the world of action itself can be lifted up and included in G-d's oneness.

Sick with love חולת אהבה

The weekday state of Knesses Yisrael and of the Torah scholar: a longing for the Infinite that can never be satisfied within the worlds; healed on Shabbos by revealed delight.

Villager and city-dweller בן כפר ובן כרך

The weekday ascent is the excited awe of one who sees the king rarely; the Shabbos ascent is the calm delight of one who lives near the king.

Divine speech דבור, דבר הוי'

The level of Malchus and Knesses Yisrael, the "revealed world"; on weekdays it descends, on Shabbos it returns to its source, and on Rosh Chodesh it receives from Chochmah itself.

Shabbos of Shabbos שבתו של שבת

A level beyond the whole chain of descent, compared to which even Shabbos is like a weekday; it will be revealed in the days of Mashiach.

Bowing השתחואה

Self-nullification (bittul) that is also a drawing down: it brings the level beyond the worlds into revelation, G-d's "face."

SECTION 1 · ¶1–3

Weekdays and Shabbos

1 והיה מדי חדש בחדשו[1,2,3] ומדי שבת בשבתו יבא כל בשר להשתחות לפני אמר ה'.

"And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos, all flesh shall come to bow down before Me, says Havayah."

The maamar opens with the next-to-last verse of Isaiah, where G-d promises that in the end of days "all flesh," all mankind, will come to bow before Him. Plainly "every New Moon on its New Moon" means "from one New Moon to the next"; in section 4 the maamar will read the doubled words as "the New Moon of the New Moon" and "the Shabbos of Shabbos," levels higher than the ordinary New Moon and Shabbos.

(ועיין מזה ברבות בא ספט"ו בגמרא פ"ק [פרק קמא] דסוטה דף ה' ע"א זח"א [זהר חלק א] קי"ו א' קפ"א א' ח"ב [חלק ב'] קנ"ו ב' קנ"ז א' ח"ג [חלק ג'] ע"ז א' ע"ט ב' קמ"ה[4] א')

(And see on this Rabbah on Bo, end of chapter 15; in the Gemara, first chapter of Sotah, page 5a; Zohar I, 116a, 181a; II, 156b, 157a; III, 77a, 79b, 145a.)

The Alter Rebbe lists places in the Midrash, the Talmud and the Zohar that discuss this verse. At the end of the Midrash on Parshas Bo, for example, the mouth that said "your New Moons... My soul hates" is the one that promised "every New Moon on its New Moon," since the months are G-d's gift to Israel; and in Sotah 5a Chizkiyah learns from "all flesh shall come to bow" that a person's prayer is heard only if his heart is soft like flesh.

הנה כתיב כל הנקי בשמי ולכבודי בראתיו[5] יצרתיו[6] אף עשיתיו[7,8] (בישעיה מ"ג ז') (ועיין מזה בב"ב [בבבא בתרא][9] דע"ה ב' יומא ל"ח א' רבות כי תשא ספמ"ו זח"א [זהר חלק א] צ"ו ב' רכ"א ח"ב [חלק ב'] מ"ב ב' ח"ג [חלק ג'] רכ"ה א' רכ"ח א')

Now it is written, "Everyone that is called by My Name, and for My glory, I have created him, I have formed him, indeed I have made him" (in Isaiah 43:7). (And see on this Bava Basra, page 75b; Yoma 38a; Rabbah on Ki Sisa, end of chapter 46; Zohar I, 96b, 221; II, 42b; III, 225a, 228a.)

A second verse sets the framework: "Everyone that is called by My Name... I have created him, I have formed him, indeed I have made him." In Chassidus the three verbs are the three lower worlds, Beriah (creation), Yetzirah (formation) and Asiyah (action, "made"); among the places listed, Yoma 38a learns from it that all G-d created He created for His glory, and Bava Basra 75b that in the future the righteous will be called by His Name, a point the maamar returns to in paragraph 11.

פי' שכדי להיות נקרא בשמי וכמ"ש נעשה אדם בצלמנו[10] כדמותנו ירד ונשתלשל בבחי' בי"ע להיות לו גם בחי' המעשה.

This means: in order to be called by My Name, as it is written, "Let us make man in our image, after our likeness," [it] descended and came down step by step into the level of Beriah, Yetzirah and Asiyah, so as to have also the level of action.

> This is what the verse means: so that what is "called by My Name," man made "in our image," could exist, it had to descend step by step through Beriah, Yetzirah and Asiyah until it had the level of action as well, "indeed I have made him." The rest of the maamar explains why that descent into action is needed.

והנה ראש חודש אע"פ [אף על פי] שמותר בעשיית מלאכה מ"מ אינו נקרא בלשון הפסוק יום המעשה

Now Rosh Chodesh [the New Moon], although doing work is permitted on it, is nevertheless not called, in the language of the verse, "the day of work."

> Now the maamar raises its question. Work is permitted on Rosh Chodesh, the New Moon, yet Scripture does not call it "the day of work."

וכמ"ש מחר חודש[11] וגו' ובאת אל המקום אשר נסתרת שם ביום המעשה[12, 13, 14, 15] (בשמואל א' סימן כ' י"ט)

(וע"ש בת"י [בתרגום יונתן] ובפרש"י [ובפירש רש"י / ובפירוש רש"י] והרד"ק [והרבי דוד קמחי])[16]

As it is written, "Tomorrow is the New Moon…," "and you shall come to the place where you hid on the day of work" (in I Samuel, chapter 20, [verse] 19). (And see there in Targum Yonasan, in Rashi's commentary and in the Radak.)

> Before Rosh Chodesh, Yehonasan tells David, who is hiding from Shaul, "Tomorrow is the New Moon," and that he should then wait at the place where he hid "on the day of work (yom hamaaseh)." Plainly this may mean "the day of the deed," and Radak first explains it as the day of Shaul's oath about David; but Targum Yonasan renders it "the weekday," and Rashi explains it as a day on which work is done. Radak adds that it seems they did not work on Rosh Chodesh, as women still refrain from work on it, so Rosh Chodesh is not counted as a working day.

והענין כי ששת ימי המעשה נק' ששת ימי בראשית לפי שנמשכו מבחי' ראשית זו חכמה[17, 18] וכמ"ש כולם בחכמה עשית[19]

The explanation is that the six days of work are called "the six days of Bereishis" because they are drawn from the level of reishis (beginning), which is Chochmah, as it is written, "You made them all with wisdom,"

> To answer, the Alter Rebbe first explains the six weekdays. They are called "the six days of Bereishis" ("In the beginning") because they flow from reishis, "beginning," which is Chochmah: the Targum Yerushalmi renders Bereishis as "with wisdom," and the Psalm says, "You made them all with wisdom."

וכמאמר עושה בראשית[20] והמחדש בטובו[21] בכל יום תמיד מעשה בראשית

And as in the words "Who makes Bereishis" and "Who in His goodness renews each day, continually, the work of Bereishis."

> The prayers say the same: in Baruch She'amar G-d "makes Bereishis," and in the Yotzer blessing He "renews each day, continually, the work of Bereishis." Creation was not finished once; it is renewed from Chochmah every day.

ותכלית ירידת החכמה בששת ימי המעשה ול"ט מלאכות החורש הזורע[22] כו' הוא לצורך עלייה שיתעלו כל בחי' המעשה ג"כ לקשרם בה' אחד שהמלאכות הם לצורך האדם וחיותו וקיומו

And the purpose of the descent of Chochmah into the six days of work and the thirty-nine labors, plowing, sowing and so on, is for the sake of ascent: that all the levels of action, too, be elevated, to bind them to the One G-d. For the labors are for the needs of man, his life and his sustenance.

> Why does divine wisdom descend into the week and into the thirty-nine labors (plowing, sowing and the rest, the Mishnah's categories of work forbidden on Shabbos)? So that the world of action can rise with it. Every labor serves a person's life and sustenance. (The printing's בשתת is an evident misprint for בששת, "into the six.")

וכאשר האדם נושא את נפשו בתפלתו להי' אחד בק"ש [בקריאת שמע] ואהבת כו' ובתפלה ברוך אתה כו' הרי גם כל כחות החיונית שבמלאכות שמהם חיותו וקיומו מתעלים עמו ונכללים באחד כי בהם ועל ידם ניתן הכח לאדם להעלות ולקשר נפשו באלקים חיים בק"ש [בקריאת שמע] ותפלה

And when a person lifts up his soul in his prayer to the One G-d, in the Shema, "And you shall love...," and in the prayer, "Blessed are You...," then all the vital powers that are in the labors, from which come his life and sustenance, are also elevated with him and included in the One. For in them and through them the strength is given to a person to elevate and bind his soul to the living G-d in the Shema and prayer.

> When that person gives his soul over to G-d in the Shema ("And you shall love...") and in the Shemoneh Esreh ("Blessed are You..."), all the life-energy he drew from that labor rises with him and is included in G-d's oneness. It was that very energy that gave him the strength to pray, so the week's work is lifted up through his prayer. (The printing's הככח is an evident misprint for הכח, "the strength.")

(והעלאה זו היא ע"י החכמה שהיא בחינת ביטול ולכן ע"י החכמה יוכל להיות ביטול היש וזהו שהששת ימי המעשה נק' ששת ימי בראשית שהוא בחי' חכמה שבכח החכמה הנמשך בהמדות יומשך להיות ביטול היש

(This elevation is through Chochmah, which is the level of self-nullification (bittul); therefore through Chochmah there can be the nullification of the yesh (independent existence). And this is why the six days of work are called the six days of Bereishis, which is the level of Chochmah: by the power of Chochmah drawn into the emotive attributes (middos), the nullification of the yesh will be drawn forth.

> A parenthesis: this lifting works through Chochmah, whose nature is self-nullification (bittul), the sense of being nothing before G-d. Drawn into the emotive attributes of the week, Chochmah brings the nullification of the yesh, a creature's sense of being a separate, self-standing thing; that is the deeper reason the week-days are named for Chochmah.

ועיין בזח"א [בזהר חלק א] בראשית) (דל"א סע"א [סוף עמוד א]) אינון שיתא יומין נפקין מן בראשית[23] וע"ש במק"מ [במקדש מלך] הטעם שהחכמה נק' ראשית ועמ"ש במ"א גבי ענין יין המשומר בענביו[24] ששת ימי בראשית

And see Zohar I, Bereishis (page 31, end of side a): "Those six days go forth from Bereishis"; and see there in the Mikdash Melech (a commentary on the Zohar) the reason Chochmah is called reishis. And see what is explained elsewhere on the matter of the wine preserved in its grapes since the six days of Bereishis.)

> The Zohar says that "those six days go forth from Bereishis," as cedars come forth from Lebanon, and the Mikdash Melech (Rabbi Shalom Buzaglo's commentary on the Zohar) explains there why Chochmah is called reishis. The Gemara's "wine preserved in its grapes since the six days of Bereishis," the hidden reward of the righteous, is the subject of another discourse the text points to.

והנה ששת ימי המעשה הם בחינת המשכות מלמעלה למטה והשתלשלות אור א"ס ב"ה להתלבש בבי"ע להיות כח המעשה

Now the six days of work are the level of drawings-down from above to below, and the chain of descent (hishtalshelus) of the Infinite Light (Or Ein Sof), blessed be He, to be clothed in Beriah, Yetzirah and Asiyah, so as to be the power of action.

> Summing up: the six days are a movement from above to below, the Infinite Light descending through the chain of worlds until it is clothed in Beriah, Yetzirah and Asiyah and becomes the power behind physical action.

(ועמ"ש בד"ה לא הביט און ביעקב[25] ומ"ש בד"ה בחודש השלישי[26] גבי על כל שבח מעשה ידיך)

(And see what is explained in the discourse beginning "He has not beheld iniquity in Yaakov," and what is explained in the discourse beginning "In the third month," on "all the praise of Your handiwork.")

In Torah Ohr, Yisro ("In the third month"), the Alter Rebbe explains "all the praise of Your handiwork": all the worlds are only G-d's "handiwork," the outermost power of action, as a craftsman's work holds only his skill and not his self. In Likkutei Torah, Balak ("He has not beheld iniquity"), the weekday is the Zohar's "small king": G-d's kingship clothed in Beriah, Yetzirah and Asiyah through contractions.

משא"כ השבת הוא בחי' העלאה ממטה למעלה בבחי' ענג וכמ"ש אז תתענג על[27] ה' וכמאמר ישמחו במלכותך ישבעו ויתענגו[28] מטובך כו'

Shabbos, however, is the level of ascent from below to above, in the mode of delight, as it is written, "Then you shall delight in Havayah," and as in the words "They shall rejoice in Your kingship...; they shall be satisfied and delight in Your goodness..."

Shabbos is the opposite movement: an ascent from below to above, in the mode of delight (oneg). Isaiah promises the one who honors Shabbos, "Then you shall delight in Havayah," and the Shabbos prayer says those who keep it "delight in Your goodness."

(עיין בהרמ"ז [בהרב משה זכות] ר"פ פקודי) (דף ר"כ ע"ב) גבי ולכן שבת נקרא טוב להודות[29] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אימתי גדול כשהוא בעיר אלקינו[30] כו'

(See the Ramaz at the beginning of Pekudei) (page 220b) on "therefore Shabbos is called 'It is good to give thanks'"; and as our Sages of blessed memory said, "When is He [called] great? When He is in the city of our G-d..."

The Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who wrote glosses on the Zohar) is cited on the words "therefore Shabbos is called 'It is good to give thanks,'" the opening of the Psalm for the Shabbos day. "When is He called great? When He is in the city of our G-d" is the Zohar's reading of Psalm 48: the Holy One is called "great" when Knesses Yisrael is with Him.

[ועמ"ש בד"ה וכל בניך] וכמ"ש בזח"א [בזהר חלק א] ויחי (דרל"ט)[31] משל למלכא דהוה יתיב בכורסייא וכתרא דמלכותא עליה אקרי מלך עילאה. כד נחית ואזיל לבי עבדיה מלך זוטא אקרי כך קב"ה [קודשא בריך הוא] כו' ע"ש

[And see what is explained in the discourse beginning "And all your children."] And as it is written in Zohar I, Vayechi (page 239): "A parable of a king who was sitting on his throne with the crown of kingship upon him: he is called a supreme king. When he goes down and goes to his servant's house, he is called a small king. So too the Holy One, blessed be He..."; see there.

> The Zohar's parable: a king sitting on his throne, wearing his crown, is called "a supreme king"; when he goes down to a servant's house, he is called "a small king." In Likkutei Torah, Shir HaShirim, the Alter Rebbe applies the same parable to the rising of Malchus and refers back to this maamar: on Shabbos speech rises to the supernal delight.

והיינו שבימות החול כשמתלבש בבי"ע נק' מלך זוטא

That is: on the weekdays, when He is clothed in Beriah, Yetzirah and Asiyah, He is called a small king.

> So it is with G-d: on the weekdays, when His light is clothed in the lower worlds, He is "a small king."

משא"כ בשבת הוא בחי' התגלות ענג ה' ומעין עולם הבא תענוג הנשמות שנהנין מזיו השכינה[32] ובחינת קיבול שכרן. אבל בימות החול הוא לעשותם.[33, 34, 35]

On Shabbos, however, there is the level of the revelation of the delight of G-d, a semblance of the World to Come: the delight of the souls, who enjoy the radiance of the Shechinah, and the level of receiving their reward. But the weekdays are [for] doing them.

> On Shabbos His delight is revealed, a foretaste of the World to Come, where, the Gemara says, the righteous "enjoy the radiance of the Shechinah," the time of receiving reward. The weekdays are for "doing them," as the Sages say: "Today to do them, and tomorrow to receive their reward."

2 ולכן כתיב בשבת ממצוא חפצך ודבר דבר[36] דבור אסור[37, 38] כי דבור הוא לשון הנהגה והמשכה[39] מלמעלה למטה וכמ"ש וידבר הוי' אל משה לאמר

Therefore it is written about Shabbos, "[refraining] from attending to your affairs and speaking words": speech is forbidden. For speech (dibbur) is a term of leadership and of drawing down from above to below, as it is written, "And Havayah spoke to Moshe, saying."

> Isaiah tells Israel to honor Shabbos by refraining "from attending to your affairs and speaking words," and the Gemara derives from it that one's speech on Shabbos should not be like weekday speech. The reason: dibbur, "speech," is also a term of leading, as in "He leads (yadber) nations under us"; in Torah Ohr, Va'eira, the Alter Rebbe explains that through the Torah, "And Havayah spoke to Moshe," speech draws G-d's own oneness down below.

וזהו בימות החול שהוא בחי' השתלשלות והמשכה מלמעלה למטה להתלבש גם בבחי' עשייה גשמיות

And this is [so] on the weekdays, which are the level of the chain of descent and drawing down from above to below, to be clothed even in the level of physical Asiyah.

> That downward flow is the character of the weekdays, when G-d's light descends even into the physical world of Asiyah. (The printing's התשלשלות and למלטה are evident misprints for השתלשלות and לְמַטָּה.)

וכמ"ש מלכותך מלכות כל עולמים[40] אפילו בעולם עשייה וכמ"ש אף עשיתיו[41] משא"כ בשבת ודבר דבר שהדבור חוזר למקורו ושרשו למעלה [ועמ"ש מזה בד"ה שובה ישראל עד]:

As it is written, "Your kingship is a kingship of all worlds," even in the World of Asiyah, and as it is written, "indeed I have made him." On Shabbos, however, "and speaking words" [is forbidden], for speech returns to its source and root above. [And see what is explained on this in the discourse beginning "Return, O Israel, unto."]

> The Psalm says His "kingship is a kingship of all worlds," reaching even Asiyah, and Isaiah's "indeed I have made him" is the same descent into action. On Shabbos divine speech goes back up to its source, so weekday speech is set aside; the discourse "Return, O Israel" (Likkutei Torah, Shabbos Shuvah) is mentioned as a further discussion.

3 קיצור. ששת ימי המעשה[42] הם ששה מדות עליונות והם בבחי' המשכה והשתלשלות להתלבש בבי"ע כמ"ש אף עשיתיו[43] והירידה לצורך עלייה וביטול היש

Summary. The six days of work are the six supernal emotive attributes, and they are in the mode of drawing down and chain of descent, to be clothed in Beriah, Yetzirah and Asiyah, as it is written, "indeed I have made him"; and the descent is for the sake of ascent and the nullification of the yesh.

> The "Summary" (kitzur) paragraphs restate each section briefly. The six weekdays are the six supernal emotive attributes (Chesed through Yesod), which descend and are clothed in the lower worlds, down to "I have made him"; that descent is for the sake of ascent and of the nullification of the yesh.

ולכן נקראים ימי בראשית היא בחי' חכמה דבחכמה הוא הבירור ובשבת הוא העלייה מבחי' עשייה עד לבחינת העונג ויתענגו מטובך ולכן נאמר בשבת ממצוא חפצך ודבר דבר:[44]

Therefore they are called the days of Bereishis, which is the level of Chochmah, for in Chochmah is the refinement (birur). And on Shabbos there is the ascent from the level of Asiyah up to the level of delight, "and they shall delight in Your goodness." Therefore it is said about Shabbos, "from attending to your affairs and speaking words."

> They are called "days of Bereishis" because they come from Chochmah, and Chochmah is what sorts out and refines (birur) the world, separating the holy from the unholy. Shabbos is the ascent from action up to delight, and that is why weekday affairs and weekday speech are set aside on Shabbos.

SECTION 2 • ¶4–6

Ascent needs help from above

4 ב אך אין דבר שירד למטה עולה למעלה עד שנותנים לו כח ועוז מלמעלה להעלותו

2. However, nothing that has descended below rises up above until strength and might are given to it from above to raise it.

> Section 2 begins with a principle: what has gone down cannot lift itself back up on its own; it needs strength and might given to it from above.

ועי"ז נתקן ענין קבלת שבת לכה דודי[45] שיהא הארה מלמעלה לקראת כלה היא כנסת ישראל כדי שפני שבת נקבלה

For this, the matter of receiving Shabbos, "Come, my Beloved," was instituted: that there be an illumination from above "to greet the bride," who is Knesses Yisrael (the Community of Israel), so that "we may receive the face of Shabbos."

> That is why the Friday-night welcome of Shabbos, the hymn "Come, my Beloved" (Lecha Dodi), was instituted: a light comes from above "to greet the bride," Knesses Yisrael, the collective soul of Israel, so that she can "receive the face of Shabbos."

וזהו משכני אחריך נרוצה[46] שבכל ימות החול הוא בחינת אחריך וצריך להיות משכני כדי שנרוצה ועד"ז הוא ענין כל שיר השירים ליתן כח ועוז לכנסת ישראל כו' אך מי שטרח בערב שבת[47] וכו'

And this is [the meaning of] "Draw me, we will run after you": all the weekdays are the level of "after you," and there must be "draw me" so that "we will run." And in this way is the theme of the whole Song of Songs: to give strength and might to Knesses Yisrael, etc. However, "one who toiled on the eve of Shabbos, etc."

> The same idea is in "Draw me, we will run after you": through the week Israel is only "after" G-d, following at a distance, and must first be drawn before she can run; the whole Song of Songs, the love song between G-d and Israel, is about this strength given from above. Yet "one who toiled on the eve of Shabbos will eat on Shabbos": in Likkutei Torah, Balak, the Alter Rebbe explains that one reaches the level of Yisrael, which is Shabbos, only through the weekday toil of Yaakov.

וצריך להיות בכל יום מעין העלאת שבת והוא ענין העלאה שבתפלה מויברך דוד עד ש"ע [שמונה עשרה] שכל הענינים המדוברים שם מדברים בענין העלאה ממטה למעלה להתכלל באור ה' ובברכת יוצר איך המלאכים מקדישים והאופנים ברעש גדול כו'

And every day there must be something like the ascent of Shabbos. This is the ascent in prayer from "And David blessed" until the Shemoneh Esreh, for all the matters spoken of there speak of ascent from below to above, to be included in the light of G-d. And in the blessing of Yotzer ["Who forms light"]: how the angels sanctify, "and the Ofanim [an order of angels] with a great noise..."

> Something of Shabbos's ascent must also happen every day, in the morning prayer. From "And David blessed" (near the end of Pesukei deZimra) until the Shemoneh Esreh, the prayers speak of rising from below to above; and in Yotzer, the first blessing before the Shema, we tell how the angels sanctify G-d and how the Ofanim rise "with a great noise."

והרעש הוא ענין תשוקתם וחפצם בכלות הנפש אך השרפים עומדים[48] מפני שבחי' התכללות וביטול זה הוא הנתפס במהותם ועצמותם

The noise is their longing and desire, with the expiring of the soul (kelos hanefesh). The Seraphim [a higher order of angels], however, stand, because this level of inclusion and self-nullification is what is grasped in their very being and essence.

> The Ofanim's "noise" is their longing to dissolve into G-d, a love so intense that the soul "expires" (kelos hanefesh). The Seraphim, a higher order of angels, "stand," as in Yeshayahu's vision, because that inclusion in G-d is part of their very being; they do not have to strain toward it.

אבל האופנים הם במדרגה שלמטה מהם רק שהם משיגים בהיות בחי' התכללות רחוק מהם שהוא קדוש ומובדל כו' ואינו בגדר עלמין לא בגדר ממלא ולא בגדר סובב כו'

But the Ofanim are on a level below them; they only perceive that the level of inclusion is far from them, for it is holy and set apart... and is not within the category of worlds, neither in the category of the light that fills all worlds (memalei) nor in the category of the light that encompasses all worlds (sovev)...

> The Ofanim are lower: all they grasp is that such inclusion is far from them, because G-d is "holy," utterly set apart. He is not within the category of worlds at all, neither the light that fills them nor even the light that encompasses them.

ואי לזאת כל חפצם וכל ישעם שתכלה אליו נפשם מה שלמעלה מיכולתם

And therefore all their desire and all their salvation is that their soul expire toward Him, [something] beyond their capacity.

> So all their desire is for something beyond their capacity: that their soul expire toward Him.

ולכן הרעש גדול וכן כל הענינים שמויברך דוד עד ש"ע [שמונה עשרה] הכל הוא בחי' העלאה ממטה למעלה בק"ש [בקריאת שמע] שימסור נפשו באחד ואהבת וגו'

Therefore the noise is great. So too all the matters from "And David blessed" until the Shemoneh Esreh are all the level of ascent from below to above, in the Shema, where one gives over his soul in "One," and "And you shall love...,"

> That distance is why their noise is so great. In the same way the whole order of morning prayer, from "And David blessed" through the Shema, where one gives over one's soul in the word "One" and then loves G-d "with all your soul," is a movement upward.

עד שמונה עשרה שאומרים ברוך אתה שהוא בחי' המשכה מלמעלה למטה שיהיה בחי' גילוי הוי' וכמ"ש ברוך הוי' אלהי ישראל מן העולם ועד העולם[49] פי' מעלמא דאתכסיא לעלמא דאתגליא

until the Shemoneh Esreh, where we say "Blessed are You," which is the level of drawing down from above to below, so that there be a revelation of the level of Havayah, as it is written, "Blessed is Havayah, the G-d of Israel, from the world and to the world," meaning: from the hidden world to the revealed world;

> The Shemoneh Esreh reverses direction: its "Blessed are You" is a drawing down from above, so that the Name Havayah is revealed. Plainly, "Blessed is Havayah... from the world and to the world (min haolam ve'ad haolam)" means "from everlasting to everlasting"; the maamar reads olam as "world": from the hidden world to the revealed world.

דהיינו שיהיה גילוי בחי' ההעלם מה שלמעלה מגדר עלמין ולית מחשבה תפיסא ביה[50] בחי' אני הוי' לא שניתי ואתה הוא עד שלא נברא העולם[51,52] כו' (ועמ"ש מזה בד"ה אז ישיר[53] משה ובני ישראל)

that is, that there be a revelation of the level of the hidden, which is beyond the category of worlds, and "no thought can grasp Him": the level of "I, Havayah, have not changed," and "You were [the same] before the world was created..." (And see what is explained on this in the discourse beginning "Then Moshe and the Children of Israel sang.")

> What is drawn into revelation is the hidden level beyond all worlds, which "no thought can grasp": the unchanging G-d of "I, Havayah, have not changed," the same "before the world was created" as after. In Torah Ohr, Beshalach ("Then Moshe sang"), the Alter Rebbe reads "from the world to the world" the same way, and explains baruch as drawing down from concealment into revelation, so that He is "You," present before us.

ועיקר הגלוי הוא בכל יום על ידי מעשה המצות ותלמוד תורה כנגד כולם[54,55] שהם כולם המשכת גילוי ההעלם כמ"ש במ"א

And the main revelation is every day, through the performance of the mitzvos, and the study of Torah, which is equal to them all; for they are all the drawing down of the revelation of the hidden, as is explained elsewhere.

> Yet the main daily revelation of the hidden comes through doing the mitzvos and studying Torah, which the Mishnah says "is equal to them all": each of them draws the hidden into revelation.

אך ההפרש שבין העלאה[56] שבשבת להעלאה שבחול שבשעת תפלה כי אינו דומה בן כפר שראה את המלך לבן כרך[57] שראה כו'

However, the difference between the ascent on Shabbos and the ascent on the weekday, at the time of prayer, is that "a villager who saw the king is not like a city-dweller who saw..."

> Now he distinguishes the weekday ascent of prayer from the ascent of Shabbos, with the Gemara's image: Yechezkel and Yeshayahu saw the same vision of the King, but Yechezkel described it at length, like a villager who saw the king once, and Yeshayahu briefly, like a city-dweller used to the king.

והענין כי הנה[58] והאופנים ברעש גדול כו' על ידי השגתם בחי' קדוש ומובדל למעלה מבחי' סובב וממלא כל עלמין הוא דומה לבן כפר שראה עד"מ שביטולו מפני המלך מחמת חידוש רוממותו למעלה מגדר השגתו

And the explanation is that "the Ofanim with a great noise...," through their perceiving the level of "holy and set apart," beyond the level of sovev and memalei kol almin, are like a villager who saw [the king], by way of analogy: his self-nullification before the king is because of the novelty of his exaltedness, beyond the bounds of his grasp.

> The Ofanim's "great noise" is the villager's response: they are overwhelmed by G-d's holiness because it is new to them and beyond their grasp, and their self-nullification comes from that astonishment.

וזהו בחי' ימי החול מה שאין כן בשבת הוא בחי' התגלות ענג העליון ישמחו במלכותך ישבעו ויתענגו מטובך אז הוא דומה לבן כרך עד"מ שאין חידוש בעיניו רוממות המלך אלא מתענג ונהנה מזיו יקר תפארת גדולתו

This is the level of the weekdays. On Shabbos, however, there is the level of the revelation of the supernal delight, "They shall rejoice in Your kingship; they shall be satisfied and delight in Your goodness"; then it is like a city-dweller, by way of analogy, in whose eyes the exaltedness of the king is no novelty, but rather he delights in and enjoys the radiance of the preciousness and beauty of his greatness.

> That is the weekday. On Shabbos the supernal delight is revealed ("they shall delight in Your goodness"), and one is like the city-dweller: the king's greatness is no novelty to him, so instead of being overwhelmed he enjoys the radiance of the king's glory.

ועל זה אמרו שמש בשבת צדקה[59] לעניים[60]

And on this they said, "The sun on Shabbos is charity (tzedakah) for the poor."

> On this the Gemara says, "The sun on Shabbos is charity for the poor": plainly, sunshine on Shabbos is a kindness to the poor. Rabbi Yitzchak learns it there from Malachi's "sun of tzedakah," and the maamar now explains it.

והענין כדכתיב שמש צדקה ומרפא בכנפיה[61] כי שמש ומגן[62] הוי' הוא המרפא בחי' רופא חולים ולכן הוא צדקה לעניים דלית לון מגרמייהו כלום.[63,64]

And the explanation is as it is written, "a sun of tzedakah (righteousness), with healing in its wings," for "Havayah is a sun and a shield"; it is the healing, the level of "Healer of the sick." And therefore it is charity for the poor, who have nothing of their own at all.

> In Malachi's "a sun of tzedakah with healing in its wings," tzedakah means righteousness; in the Sages' saying it means charity. The "sun" is G-d's own light ("Havayah is a sun and a shield"), and it is itself the healing, as the Shemoneh Esreh praises Him as "Healer of the sick"; so it is charity for the poor, who have nothing of their own.

5 וביאור הדבר[65] כי הנה כל ימות החול כנסת ישראל הוא בבחי' חולת אהבה כמ"ש סמכוני באשישות[66] רפדוני בתפוחים כי חולת אהבה אני

The explanation of the matter: throughout all the weekdays Knesses Yisrael is in the state of "sick with love," as it is written, "Sustain me with flasks [of wine], spread apples around me, for I am sick with love."

> Now he explains the healing. Throughout the week Knesses Yisrael is "sick with love," like the bride in the Song of Songs who asks to be sustained because she is faint with love.

והיינו מפני שהיא בבחי' עני דלית ליה מגרמיה כלום[67, 68, 69, 70] ונכספה וגם כלתה נפשה[71] לעלות אל דודה להתכלל באור[72] ה' אין סוף ב"ה שהוא למעלה מגדר ממלא וסובב[73]

That is, because she is in the state of a poor man, who has nothing of his own at all, and her soul "longs and even expires" to go up to her Beloved, to be included in the light of G-d, the Infinite One (Ein Sof), blessed be He, which is beyond the category of the light that fills all worlds and the light that encompasses them (memalei and sovev).

> She is like "a poor man, who has nothing of his own," as the Zohar says of the moon, which has no light of its own and only reflects the sun; the Kehot note adds that this is why King David, a "chariot" for Malchus, called himself "poor and needy." Her soul "longs and even expires" (Psalm 84) to rise to her Beloved and be included in the Infinite One, beyond both the light that fills the worlds and the light that encompasses them.

ואהבה בכלות הנפש כזו הוא בחי' חולה מפני תוחלת ממושכה[74] אשר תמיד נכספה וגם כלתה ולא תגיע לזה כל ימי חייה

And love with such expiring of the soul is the state of sickness, because of "hope deferred," for she always longs and even expires, and she will not attain it all the days of her life.

> Since what she longs for is beyond anything the worlds can hold, her longing is never fulfilled in this life; that is the "hope deferred" which, Proverbs says, "makes the heart sick."

ולכן נקראו תלמידי חכמים בעולם הזה קצירי ומריעי[75, 76] מפני שתלמידי חכמים הם המקבלים מבחי' חכמה שרואין את הנולד[77] מאין ליש ורואין שכל השתלשלות של בחי' יש הוא היפוך מבחי' אין

Therefore Torah scholars in this world are called "weak and ailing," because Torah scholars are those who receive from the level of Chochmah, who see what is born, from nothing to something, and see that the whole chain of descent of the level of yesh (something) is the opposite of the level of ayin (nothing).

> This is why the Gemara calls the Sages "ailing": Torah scholars receive from Chochmah, and "the wise man is one who sees what is born," read here as one who sees how things are born from nothing (ayin) into something (yesh). They see that the whole created yesh is the opposite of G-d's ayin.

לזאת תכלה נפשם בבחי' חולת אהבה להשתפך נפשם ממש[78]

Therefore their soul expires in the state of being sick with love, their soul pouring itself out, literally.

> So their soul expires with lovesick longing and pours itself out.

(בלק"ת [בלקוטי תורה (להאריז"ל)] פרשה וירא פי' חולה הוא כשחסר ממנו שער החמשים יש לפרש כי שער החמשים דבינה הוא המחבר חכמה שהיא אין עם הבינה שנקרא יש דהיינו להמשיך הביטול דחכמה גם בבחי' היש כמ"ש בביאור ע"פ וספרתם לכם.

(In the Likkutei Torah of the Arizal, Parshas Vayeira, it explains that "sick" is when the fiftieth gate is missing from him. It may be explained that the fiftieth gate of Binah is what joins Chochmah, which is ayin, with Binah, which is called yesh; that is, to draw the self-nullification of Chochmah also into the level of yesh, as is explained in the explanation on the verse "And you shall count for yourselves."

> A parenthesis: the Likkutei Torah of the Arizal on Vayeira (in his Ta'amei HaMitzvos, on the mitzvah of visiting the sick, the Kehot note says) explains "sickness" as the lack of the fiftieth gate; the word choleh, "sick" (חולה), has the numerical value 49 (8+6+30+5), one short of fifty. The Alter Rebbe suggests that the fiftieth gate of Binah is what joins Chochmah ("nothing," pure bittul) to Binah ("something," developed understanding), carrying Chochmah's bittul into the level of yesh.

והנה באצילות הוא חיבור חכמה ובינה בבחי' תרין רעין.[79] אבל בבריאה אין מאיר[80] בחינת חכמה עילאה רק בחי' הבינה ועל כן הבריאה בחי' יש.

Now in Atzilus there is the joining of Chochmah and Binah in the manner of "two companions." But in Beriah the level of supernal Chochmah does not shine, only the level of Binah; and therefore Beriah is the level of yesh.

> In Atzilus, Chochmah and Binah are joined as "two companions" who never part. In Beriah only Binah shines, not supernal Chochmah, which is why Beriah is the first world of separate existence (yesh); for this the Kehot note gives Tikkunei Zohar, Tikkun 6.

ולזאת בימות החול שהמל' יורדת לבי"ע על כן היא בבחי' חולת אהבה מזה שבחי' יש הוא היפוך האין. ובשבת הוא בחי' מרפא כי עולה באצילות חיבור האין ביש כו')

Hence on the weekdays, when Malchus descends into Beriah, Yetzirah and Asiyah, she is therefore in the state of being sick with love because of this: that the level of yesh is the opposite of ayin. And on Shabbos there is the level of healing, for she rises into Atzilus, the joining of ayin with yesh...)

> So on the weekdays, when Malchus (Knesses Yisrael) descends into Beriah, Yetzirah and Asiyah, she is lovesick at the gulf between yesh and ayin. On Shabbos she rises into Atzilus, where "nothing" and "something" are joined, and that is her healing.

וכך צריך האדם לעורר אהבה זו בתפלה כדכתיב חלו נא פני[81] אל ופי' חלו כמ"ש ויחל משה[82] מלמד שהחלה[83] כו' והוא בחי' והאופנים כו' ברעש גדול כו'

And so a person must arouse this love in prayer, as it is written, "Now entreat (chalu) the face of G-d"; and chalu is explained as in "And Moshe entreated (vayechal)," [of which the Sages say,] "This teaches that he became ill..."; and this is the level of "and the Ofanim... with a great noise..."

> The same love must be aroused in prayer. Malachi's "entreat (chalu) the face of G-d" shares its root with choleh, "sick," and the Gemara says of "Moshe entreated (vayechal)" that he prayed until he became ill; this is the longing "great noise" of the Ofanim.

אבל בשבת הוא בחי' רופא חולים כי שמש צדקה ומרפא בכנפיה[84] כי ישבעו ויתענגו מטובך[85] ואז תתענג על[86] ה'

But on Shabbos there is the level of "Healer of the sick," for "a sun of tzedakah with healing in its wings," because "they shall be satisfied and delight in Your goodness," and then "you shall delight in Havayah."

> On Shabbos, G-d is the "Healer of the sick": the "sun of tzedakah with healing" shines, because "they shall delight in Your goodness" and "you shall delight in Havayah." The longing is answered with delight.

ולכן שמש בשבת צדקה לעניים דלית להון מגרמייהו אשר נכספה וגם כלתה נפשם כי השמש מרפא (ועמ"ש בד"ה תקעו בחודש[87] בענין לעתיד הקב"ה מוציא חמה מנרתקה צדיקים מתרפאין בה)[88]

Therefore "the sun on Shabbos is charity for the poor," who have nothing of their own, whose soul longs and even expires; for the sun heals. (And see what is explained in the discourse beginning "Blow the shofar on the New Moon," on the matter that in the future the Holy One, blessed be He, will take the sun out of its sheath and the righteous will be healed by it.)

> So "the sun on Shabbos is charity for the poor": for those who have nothing of their own and whose soul longs, the sun heals. In Likkutei Torah, Rosh Hashanah ("Blow the shofar on the New Moon"), the Alter Rebbe explains the Sages' "in the future the Holy One will take the sun out of its sheath" as Havayah, the sun itself, revealed without Elokim, the shield that now screens it.

הוא בחינת שמש ומגן[89] הוי' אור אין סוף ב"ה בחי' חכמה עילאה

It is the level of "Havayah is a sun and a shield": the Infinite Light (Or Ein Sof), blessed be He, the level of supernal Chochmah.

> This "sun" is "Havayah is a sun and a shield": the Infinite Light as supernal Chochmah.

אשר הארתה ירדה ונתלבשה בבי"ע בששת ימי החול ובשבת חוזרת ועולה למקורה ושרשה וכמ"ש ושמרתם את השבת כי קדש היא[90] וגו' (עמ"ש מזה בד"ה שבת שבתון):[91]

Its illumination descended and was clothed in Beriah, Yetzirah and Asiyah during the six weekdays, and on Shabbos it returns and rises to its source and root, as it is written, "And you shall keep the Shabbos, for it is holy..." (See what is explained on this in the discourse beginning "A Shabbos of complete rest.")

> Through the week its light descends and is clothed in the lower worlds, and on Shabbos it returns and rises to its source: "keep the Shabbos, for it is holy," holy meaning set apart and above. The discourse "A Shabbos of complete rest" is mentioned for more on this.

6 קיצור. ענין קבלת שבת ומי שטרח בע"ש [בערב שבת][92] והוא ענין ההעלאה שבפסוד"ז [שבפסוקי דזמרה] וק"ש [וקריאת שמע] ושמו"ע [ושמונה עשרה] בא"י [ברוך אתה ה'] המשכה.

Summary. The matter of receiving Shabbos, and "one who toiled on the eve of Shabbos"; and this is the matter of the ascent in Pesukei deZimra (the Verses of Praise) and the Shema; and in the Shemoneh Esreh, "Blessed are You, Havayah" is drawing down.

> Summary of section 2: Shabbos is received with help from above, and it rests on the week's effort ("one who toiled on the eve of Shabbos"). Each day's prayer holds a smaller version of this: an ascent through Pesukei deZimra and the Shema, and then, in the Shemoneh Esreh, a drawing down in "Blessed are You, Havayah."

וההפרש שבין ההעלאה דחול ובין ההעלאה דשבת כמו בן כפר שראה את המלך לגבי בן כרך[93] וענין שמש צדקה ומרפא[94]:

And the difference between the ascent of the weekday and the ascent of Shabbos is like a villager who saw the king compared with a city-dweller; and the matter of "a sun of tzedakah with healing."

> The weekday ascent is like a villager overwhelmed at seeing the king; Shabbos is like the city-dweller who calmly enjoys the king's glory. And Shabbos is the "sun of tzedakah with healing" for the lovesick soul.

SECTION 3 • ¶7–9

Rosh Chodesh

7 ג וכל זה הוא בחי' שבת נגד ימות החול אך בחי' ראש חודש הוא ענין אחר שהרי מותר בעשיית מלאכה ואעפ"כ [ואף על פי כן] אינו נחשב מששת ימי המעשה.

3. And all this is the level of Shabbos as against the weekdays. The level of Rosh Chodesh, however, is another matter: for work is permitted on it, and nevertheless it is not counted among the six days of work.

> Section 3 returns to the opening question. Everything so far contrasted Shabbos with the weekdays; Rosh Chodesh is a third kind of day, since work is permitted on it, yet it is not counted as one of the six working days.

והנה כתיב כה אמר[95] ה' שער החצר הפנימית הפונה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החודש יפתח שיום החודש אינו בכלל ימי המעשה להיות סגור בו השער.

Now it is written, "Thus says Havayah: The gate of the inner courtyard that faces east shall be closed the six days of work, and on the Shabbos day it shall be opened, and on the day of the New Moon it shall be opened": [this shows] that the day of the New Moon is not included among the days of work, such that the gate would be closed on it.

> In Yechezkel's vision of the future Temple, G-d commands that the east gate of the inner court be shut on the six working days and opened on Shabbos and on Rosh Chodesh. Since it opens on Rosh Chodesh, Rosh Chodesh is not one of "the days of work."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5744 ,**ד"ה והיה מדי חודש בחדשו
>
> The Rebbe observes that the maamar explains Shabbos and Rosh Chodesh as separate matters. Since the verse is read as the haftarah of Shabbos Rosh Chodesh, it must speak of the two together. He raises this as an open question needing explanation and leaves it for another place.
>
> The Alter Rebbe: וכל זה הוא בחי' שבת נגד ימות החול אך בחי' ראש חודש הוא ענין אחר
>
> The Rebbe: תוכנו הוא רק ביאור ענין שבת בפ"ע וענין ר"ח בפ"ע

8 והענין יובן על דרך משל ומבשרי אחזה[96] אלוה שהדבור מקבל מבי' בחינות שלפעמים מקבל מבחי' המדות שלפי שאוהב את הדבר מדבר עבורו או מפני שכועס כו' ולפעמים מקבל מבחי' השכל וההבנה שמדבר מה שמבין בשכלו.

The matter will be understood by way of analogy, and [as] "from my flesh I behold G-d": speech receives from two levels. Sometimes it receives from the level of the emotive attributes: because one loves the thing, one speaks on its behalf, or because one is angry...; and sometimes it receives from the level of intellect and understanding: one speaks what one understands with one's mind.

> The answer comes through a human analogy, following Job's "from my flesh I behold G-d": what we see in ourselves teaches us about G-d. A person's speech can come from two places: from emotion (we speak up for what we love, or speak out of anger), or from intellect (we say what we understand).

כך עד"מ יובן למעלה למשכיל כי הנה אף על פי שלא מחשבותי מחשבותיכם[97] כו' אף על פי כן נאמר למעלה בחי' דבור ודבר הוי' שהיא בחי' עלמא דאתגלי והוא מקור בחי' כנסת ישראל

So too, by way of analogy, it will be understood above by one who contemplates: for although "My thoughts are not your thoughts...," nevertheless the level of speech is spoken of above, and "the word of Havayah," which is the level of the revealed world (alma d'isgalya); and it is the source of the level of Knesses Yisrael.

> The same is true, so to speak, above. G-d's thoughts are not like ours, yet Scripture speaks of divine "speech" and "the word of Havayah": this is "the revealed world" (alma d'isgalya), the level of Malchus, the source of Knesses Yisrael. (The printing's מקו is evidently מקור, "source.")

ולפעמים אשר כנסת ישראל מקבלת בחי' זו מבחינת המדות

And at times Knesses Yisrael receives this level from the level of the emotive attributes,

> Sometimes Knesses Yisrael receives this speech by way of the emotive attributes.

דהיינו בחי' אהבה מסותרת בכל ששת ימי החול אחר התפלה להיות סור מרע ועשה טוב[98] בקש שלום מחמת אהבה הטבעית המסותרת בלב כל ישראל

that is, the level of the hidden love, throughout all the six weekdays after prayer, to "turn from evil and do good, seek peace," out of the natural love hidden in the heart of every Jew.

> That is the "hidden love," the natural love for G-d latent in every Jewish heart, which through the six weekdays, after prayer, moves a person to "turn from evil and do good, seek peace."

ופי' בקש שלום להיות התקשרות שני[99] הפכים שכל מה שלמעלה מעלה הוא בחי' אין וכל מה שלמטה מטה הוא בחי' יש כו'

And "seek peace" means that there be a bonding of the two opposites: for whatever is higher and higher is the level of ayin (nothing), and whatever is lower and lower is the level of yesh (something)...

> "Seek peace" is read as making peace between two opposites: whatever is higher is closer to ayin ("nothing," self-nullification), and whatever is lower is more yesh ("something," self-assertion); peace joins them. (The printed text reads הפרים; the Kehot note's lemma reads הפכים, "opposites," which is apparently the correct reading.)

מה שאין כן בראש חודש היא מקבלת מבחי' השכל וההבנה שאז הוא שעת הכושר למעלה להמשיך לו ההשכלה וההבנה בהתחדשות מעשה בראשית מאין ליש

On Rosh Chodesh, however, she receives from the level of intellect and understanding, for then is an opportune time above to draw down to it insight and understanding in the renewal of the work of Bereishis from nothing to something,

> On Rosh Chodesh, however, Knesses Yisrael receives from intellect and understanding: it is an opportune time above (the text's שעת הושר apparently reads שעת הכושר) for insight into how creation is renewed from nothing to something to be drawn down.

ולהיות האהבה בבחי' ביטול וכמ"ש ודברי אשר שמתי בפיך[100] וכתיב ואשים דברי בפיך[101] דברי ממש (ועמ"ש בביאור ע"פ והיה מספר בני ישראל ובד"ה בחודש השלישי)

and that the love be in the state of self-nullification (bittul), as it is written, "And My words which I have put in your mouth," and it is written, "And I have put My words in your mouth": My words, literally. (And see what is explained in the explanation on the verse "And the number of the Children of Israel shall be," and in the discourse beginning "In the third month.")

> The resulting love is not emotional excitement but bittul, self-nullification. Then speech is truly G-d's own, as Isaiah says, "My words which I have put in your mouth": "My words," literally. Two parallel discussions are mentioned.

ובחינה זו נק' שער החצר הפנימית הפונה קדים[102, 103] מקדם למעשה בראשית (כי מעשה בראשית היינו בחי' החכמה כמו שמתלבשת בהמדות כשמ"ל [כמו שכתוב לעיל] בפי' ששת ימי בראשית.

And this level is called "the gate of the inner courtyard that faces east (kadim)": from before (mikedem) the work of Bereishis. (For the work of Bereishis is the level of Chochmah as it is clothed in the emotive attributes, as explained above on the meaning of "the six days of Bereishis."

> This is Yechezkel's "gate that faces east (kadim)": the word kadim is read as mikedem, "from before," meaning from before the work of creation. For "the work of Bereishis" means Chochmah as already clothed in the emotive attributes, as explained in paragraph 1.

מה שאין כן בראש חודש מקבל הדבור מבחינת החכמה עצמה ואינו דומה בחי' החכמה המלובשת במדות שהיא בתוכם בהעלם לבחי' גילוי החכמה עצמה שהיא רמה ונשגבה למעלה מעלה מן המדות כמ"ש מזה בד"ה באתי לגני.

On Rosh Chodesh, however, speech receives from the level of Chochmah itself. And the level of Chochmah clothed in the emotive attributes, where it is within them in concealment, is not like the level of the revelation of Chochmah itself, which is lofty and exalted far above the emotive attributes, as is explained on this in the discourse beginning "I have come into My garden."

> On Rosh Chodesh speech receives from Chochmah itself, not from Chochmah hidden inside the emotions. Chochmah hidden within the attributes cannot compare with Chochmah revealed in its own right, far above them; this is discussed in the discourse "I have come into My garden."

ועמ"ש בד"ה וידבר אלקים אל משה כו' וארא אל אברהם כו' שעל בחינה זו נאמר ושמי הוי' לא נודעתי להם[104] ועמ"ש עוד מענין הפונה קדים בד"ה ויקהל משה[105] ועי' בזח"א [בזהר חלק א] פי' נח דע"ה ב')[106]

And see what is explained in the discourse beginning "And G-d spoke to Moshe... and I appeared to Avraham...," that about this level it is said, "but by My Name Havayah I did not make Myself known to them." And see what is explained further on the matter of "that faces east" in the discourse beginning "And Moshe assembled"; and see Zohar I, Parshas Noach, page 75b.)

> Further parallels: in the discourse "And G-d spoke to Moshe," this is the level of which G-d says, "but by My Name Havayah I did not make Myself known to them" (the Patriarchs). In Torah Ohr, Vayakhel ("And Moshe assembled"), the Alter Rebbe explains "that faces east (kadim)" as kedem, the level above Chochmah, above reishis itself, revealed on Shabbos as the supernal will and delight; and the Zohar on Noach expounds the same gate.

והוא ענין מחדש חדשים[107] מקור ההתחדשות וכנסת ישראל מתעלית בבחי' זו שביום החודש יפתח כמו ביום השבת

And this is the matter of "He renews the months," the source of renewal; and Knesses Yisrael is elevated into this level, so that "on the day of the New Moon it shall be opened," as on the Shabbos day.

> This is the meaning of G-d as "He who renews the months," in the blessing over the new moon: He is the source of renewal itself. Knesses Yisrael rises into that source, and so the gate "shall be opened on the day of the New Moon" as on Shabbos.

אך לפי שהוא בחי' דבור ודבר ה' בחינת עלמא דאתגליא שהיא עצמה המתחדשת לכן מותר בעשיית מלאכה בראש חודש אבל אינו נחשב מכלל ימי המעשה לפי שהיא נתעלית למקורם וראשיתם

But since it is the level of speech and "the word of Havayah," the level of the revealed world, which is itself what is renewed, therefore work is permitted on Rosh Chodesh; but it is not counted among the days of work, because it is elevated to their source and beginning.

> But Rosh Chodesh is still the level of speech, "the revealed world," and that very level (Malchus, like the moon) is what is renewed, so work is permitted. Yet it is not counted among the days of work, because on it speech rises to the source and beginning of those days. (The printing's בראש חודש is evidently ברא חודש.)

(ועיין עוד בסש"ב [בספר של בינונים] ח"א [חלק א'] פט"ז[108] בענין מחשבה טובה הקב"ה מצרפה למעשה[109] כו' גבהו דרכיהם למעלה מעלה מבחי' המעשה[110] כו' ע"ש.

(And see further in Sefer Shel Beinonim (Tanya), Part I, chapter 16, on the matter of "a good thought the Holy One, blessed be He, joins to deed...": "their ways are exalted" far above the level of deed...; see there.

> The Tanya offers a parallel: love and awe that live in the mind's understanding and the depths of the heart are "exalted far above the level of deed," and G-d joins such "good thought" to deed (Tanya, chapter 16).

ועוד דוגמא לדבר ממשארז"ל [ממה שאמרו רבותינו זכרונם לברכה] רפ"ו דברכות בזמן שישראל עושין רצונו של מקום מלאכתן נעשית ע"י אחרים[111] הרי מצינו שא"צ [שאין צריך / שאינו צריך] לבחי' המעשה אף שמותר בעשיית מלאכה וכמ"ש מזה במ"א בד"ה מקושש עצים):[112]

And another example of this is from what our Sages of blessed memory said at the beginning of chapter 6 of Berachos: "When Israel does the will of the Omnipresent, their work is done by others." Thus we find that there is no need for the level of deed, even though work is permitted; and as is explained on this elsewhere, in the discourse beginning "Gathering wood.")

Another parallel: the Gemara says that when Israel does G-d's will, their work is done by others. In Likkutei Torah, Sh'lach ("Gathering wood"), the Alter Rebbe brings this with "strangers shall stand and pasture your flocks": Israel, serving G-d fully, need not lower themselves to that work; so a day can permit work without needing it.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR 5744, ד"ה והיה מדי חודש בחדשו

The Alter Rebbe's analogy speaks of speech receiving from either the middos or the intellect. The Rebbe sets this inside the full order of the soul: delight, will, intellect, middos, and then the deed of building a house. He extends the direct reception from intellect to action as well as speech, so that what makes Rosh Chodesh special is that its very work comes from Chochmah without the mediation of the middos.

The Alter Rebbe: שהדבור מקבל מבי' בחינות שלפעמים מקבל מבחי' המדות

The Rebbe: אמנם לפעמים מקבל הדבור והמעשה ישר מבחי' השכל (שלא ע"י המדות)

9 קיצור. והנה שבת הוא שהדבור חוזר למקומו אבל ר"ח [ראש חודש] הוא בחינת דבור ולכן מותר בעשיית מלאכה ואעפ"כ [ואף על פי כן] אינו נקרא יום המעשה לפי שבר"ח [שבראש חודש] מקבל הדבור מקדם למעשה בראשית:

Summary. Now Shabbos is that speech returns to its place; but Rosh Chodesh is the level of speech, and therefore work is permitted, and nevertheless it is not called a day of work, because on Rosh Chodesh speech receives from before the work of Bereishis.

Summary of section 3: on Shabbos divine speech returns to its source, so work stops. Rosh Chodesh is still speech, so work is permitted; but its speech draws from "before the work of creation," from Chochmah itself, so it is not called a working day.

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FROM THE REBBE'S MAAMAR 5744, ד"ה והיה מדי חודש בחדשו

The Alter Rebbe's summary contrasts the two days: on Shabbos speech returns to its source, while Rosh Chodesh remains speech. The Rebbe reads this as a two-way advantage. Shabbos ascends to the world of thought but lacks action. On Rosh Chodesh the action itself is in complete perfection,

yet it lacks Shabbos's ascent.

The Alter Rebbe: שבת הוא שהדבור חוזר למקומו אבל ר"ח הוא בחינת דבור

The Rebbe: דבכל אחד מהם ישנה מעלה שאינה בשני, דיש בזה מה שאין בזה

SECTION 4 · ¶10–11

The Shabbos of Shabbos and the future bowing of all flesh

10 ד והנה כ"ז [כל זה] הוא בחי' שבת וחודש. שאחר יומין דחול אך והיה מדי חודש בחדשו ומדי שבת בשבתו[113, 114] דהיינו חדשו של חודש ושבתו של שבת אז יבוא כל בשר וגו'.

4. Now all this is the level of the Shabbos and the New Moon that come after the weekdays. But "And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos" means the New Moon of the New Moon and the Shabbos of Shabbos; then "all flesh shall come…"

Section 4 finally explains the opening verse. Everything so far concerned the ordinary Shabbos and New Moon, which come after weekdays. The verse's doubled phrases point higher: "its New Moon" of the New Moon and "its Shabbos" of Shabbos, a Shabbos above Shabbos and a renewal above renewal, and only then will "all flesh come."

וביאור הענין כי הנה שבת שאחר ששת ימי המעשה הוא כי בו שבת מכל מלאכתו[115]

The explanation of the matter: the Shabbos that comes after the six days of work is because "on it He rested from all His work."

First, the ordinary Shabbos: it follows the six days of work because on it G-d "rested from all His work."

והוא עד"מ כאדם הממשיך שכלו ומורידו בתחבולות מעשיו כמו בענין הכתיבה שמתחכם איך לכתוב ואחר שכותב חוזר שלו למקורו ושרשו

This is, by way of analogy, like a person who draws his intellect and brings it down into the devices of his actions, as in writing, where he applies his wisdom to how to write; and after he writes, his intellect returns to its source and root.

The analogy is a person writing: while he writes, his intellect is lowered into the mechanics of forming letters; when he finishes, his mind returns to its own source. (The printing's שלו is evidently שכלו, "his intellect.")

כך הענין כי ששת ימים עשה[116] ה' את השמים ואת הארץ שירדה ונשתלשלה הארת חכמתו יתי' אפילו בעשייה גשמיות וכמ"ש כולם בחכמה עשית[117]

So too is the matter that "in six days Havayah made the heavens and the earth": the illumination of His wisdom, blessed be He, descended and came down step by step even into physical Asiyah, as it is written, "You made them all with wisdom."

> So too with creation: in the six days G-d's wisdom descended step by step even into the physical world, as "You made them all with wisdom."

אך ביום השבת חוזר למנוחתו ולמקורו העליון אבל שבתו של שבת הוא שגם יום השבת נחשב אצלו כימי החול

But on the Shabbos day it returns to its rest and to its supernal source. The Shabbos of Shabbos, however, is that even the Shabbos day is considered before Him like the weekdays;

> On Shabbos that wisdom returns to rest in its source. But "the Shabbos of Shabbos" is a level so high that, compared to it, even Shabbos is like a weekday.

שהוא בחינה מה שלמעלה מגדר ההשתלשלות להיות נמשך זיו והארה ממנו לחיות העולמות ולקיומם שא"כ היו העולמות בטלים והיו כלא היו

for it is the level of what is beyond the bounds of the chain of descent (hishtalshelus), from which radiance and illumination are drawn to give life to the worlds and sustain them, for otherwise the worlds would be nullified and would be as if they were not;

> It is the level beyond the whole chain of descent (hishtalshelus). From it, only a glow and reflection is drawn to give the worlds life, since if more than that were revealed the worlds would dissolve and be as if they never existed.

שהוא למעלה מעלה מגדר סובב וממלא כו' (ועמ"ש בד"ה שבת שבתון ובד"ה האזינו השמים ועד"ז יש להבין קצת ענין שבת בשבתו.

for it is far above the bounds of sovev and memalei... (And see what is explained in the discourse beginning "A Shabbos of complete rest" and in the discourse beginning "Listen, O heavens"; and in this way something of the matter of "Shabbos on its Shabbos" can be understood.

> It is far beyond both the encompassing light (sovev) and the indwelling light (memalei). (Parallel discussions are listed: "A Shabbos of complete rest" and "Listen, O heavens.")

ועמ"ש בד"ה מים רבים בפי' נח[118] ובמשנה ספ"ב [סוף פרק ב'] דעדיות פי' מדי שבת בשבתו מפסח עד העצרת והיינו לפי שבחג השבועות התגלות שער החמשים התגלות הכתר כמ"ש במ"א) **וכן חדשו של חודש מקור ראשית ההתחדשות כנ"ל**

And see what is explained in the discourse beginning "Many waters" in Parshas Noach. And in the Mishnah at the end of chapter 2 of Eduyos, "every Shabbos on its Shabbos" is explained as from Pesach to Atzeres; that is because on the festival of Shavuos there is the revelation of the fiftieth gate, the revelation of Keser, as is explained elsewhere.) **And so too the New Moon of the New Moon is the source of the beginning of renewal, as mentioned above.**

> The Mishnah in Eduyos reads "every Shabbos on its Shabbos" as the seven weeks from Pesach to Atzeres (Shavuos), shabbos meaning "week." That fits: on Shavuos the "fiftieth gate" is revealed, which is the revelation of Keser, the level above intellect; and in Torah Ohr, Noach ("Many waters"), the Alter Rebbe speaks of a lower Shabbos and a higher Shabbos to come, "the day that is entirely Shabbos." Likewise "the New Moon of the New Moon" is the very source of renewal.

אך גילוי בחינות אלו בימות המשיח שנאמר עליו הנה ישכיל עבדי[119] ירום[120] ונשא וגבה מאד (בישעיה סי' נ"ב) **(עיין זח"א** [זהר חלק א] **וישב דקפ"א ע"ב ח"ג** [חלק ג'] **רמ"ו ב')**

But the revelation of these levels is in the days of Mashiach, of whom it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high" (in Isaiah, chapter 52). (See Zohar I, Vayeishev, page 181b; III, 246b.)

> These levels will be revealed in the days of Mashiach, of whom Isaiah says, "My servant shall prosper (yaskil); he shall be exalted and lifted up and be very high." The Zohar on Vayeishev reads this verse of the moon, Malchus, whose light will then be renewed.

שאז יתנוצץ אור וגילוי א"ס ב"ה מה שלמעלה מגדר ההשתלשלות ואזי יבא כל בשר להשתחוות וגו'

For then the light and revelation of the Infinite One (Ein Sof), blessed be He, which is beyond the bounds of hishtalshelus, will shine forth; and then "all flesh shall come to bow down..."

> Then the Infinite Light, beyond the chain of descent, will shine openly, and that is when "all flesh shall come to bow down."

כי הנה ענין כל בשר הוא יסוד האש[121] כי בחי' החי הוא יסוד האש ולכן נקרא פני אריה פני שור כו' מראיהם כגחלי אש[122] מפני שהם שרפים כיסוד האש

For the matter of "all flesh" is the element of fire, since the level of the animate is the element of fire. And therefore [they] are called "the face of a lion, the face of an ox..."; "their appearance was like coals of fire," because they are burning ones (seraphim), like the element of fire.

> Now he explains "all flesh": flesh is the element of fire, since what is animate is fiery. So Yechezkel's holy Chayos, "living creatures" with the faces of a lion and an ox, look "like coals of fire": they are seraphim, "burning ones." In Likkutei Torah, Nasso, the Alter Rebbe likewise says that flesh is the element of fire and stands for love.

ולכן אמרו בגמרא עם הארץ אסור לאכול בשר[123] כי תכלית אכילת האדם שאוכל המאכל ונהפך לדם ונעשה בשר כבשרו שעי"ז יש להמאכל כח להתעלות בעילוי האדם

And therefore they said in the Gemara that an unlearned person (am haaretz) is forbidden to eat meat (basar). For the purpose of a person's eating is that he eats the food and it turns into blood and becomes flesh like his own flesh, so that thereby the food has the power to rise in the elevation of the person.

> This is why the Gemara, among its sayings about the unlearned, brings Rebbi's teaching that an unlearned person (am haaretz) may not eat meat: from "This is the law (torah) of the animal and the bird" he learns that only one who engages in Torah may eat it. Basar means both "flesh" and "meat." Food becomes blood and then flesh like the eater's own, and so it can be raised with him to the level of a human being.

וכאשר האדם נושא את נפשו להי' הרי גם כח המאכל כלול בו ומתעלה עמו ג"כ לפי שנעשה ג"כ בחי' אדם.

And when a person lifts up his soul to G-d, the power of the food too is included in him and rises with him as well, because it has also become the level of man.

> When the person then gives himself over to G-d in prayer, the energy of the food, now part of him, rises with him.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR 5744** ,ד"ה והיה מדי חודש בחדשו
>
> The Alter Rebbe already says in ¶11, "והנה כל בשר שהוא יסוד האש יבא ויגיע למדרגת השתחואה וביטול." The Rebbe's distinct framing in ¶10–11 is that "בחי' בשר, גם בדרגא הכי תחתונה, שענין ההשתחוואה יהי'." He also adds that "חדשו של חודש ושבתו של שבת" will be realized as pilgrimage to the Temple every Shabbos and Rosh Chodesh, like the three festivals (citing the Yalkut), and notes "אין והי' אלא לשון שמחה."
>
> The Alter Rebbe: כי הנה ענין כל בשר הוא יסוד האש
>
> The Rebbe: שענין ההשתחוואה יהי' גם בדרגא הכי תחתונה, בחי' בשר

11 והנה ת"ח [תלמיד חכם / תלמידי חכמים] הם בחי' קצירי ומריעי שהם בחי' חולת אהבה מיסוד האש וצמאון כו' מפני שמקבלים מבחי' חכמה והשגה שרואין את הנולד מאין ליש ועי"ז תגדל רשפי אש אהבתם[124] כו'

Now Torah scholars are in the state of "weak and ailing," which is the state of being sick with love, from the element of fire, and thirst..., because they receive from the level of Chochmah and comprehension, seeing what is born from nothing to something; and through this the fiery flames of their love grow...

> Torah scholars are "weak and ailing," lovesick with the fire and thirst of longing, because they receive from Chochmah and see how all things come from nothing; this makes the flames of their love burn higher (the Song of Songs' "its flames are flames of fire").

ולכך רשאים לאכול בשר שהוא מיסוד האש שכאשר נהפך והיה כבשרו נכלל בבחי' אדם להעלות ולקשר נפשו בה' ברשפי אש האהבה.

Therefore they are permitted to eat meat, which is from the element of fire: when it is transformed and becomes like his flesh, it is included in the level of man, to elevate and bind his soul to G-d with the fiery flames of love.

> So they may eat meat: the meat, itself fiery, becomes part of their flesh and is lifted with them when they bind their soul to G-d with that fiery love.

משא"כ ע"ה [עם הארץ] שהם מבחי' האהבה מסותרת לבד ואין בהם שום התפעלות רשפי אש הנ"ל

As for the unlearned, however, who have only the hidden love, and in whom there is no stirring at all of the fiery flames mentioned above,

> The unlearned person has only the "hidden love" latent in every Jew, with none of that burning excitement.

אין כח הבשר מתעלה עמו ואדרבה גורם להורידו למטה ח"ו [חס ושלום] (עמ"ש מזה בד"ה כי תצא[125] ובד"ה בהעלותך[126] ובד"ה ראשי המטות[127] גבי נדרים סייג לפרישות)[128]

the power of the meat does not rise with him; on the contrary, it causes him to be brought down below, G-d forbid. (See what is explained on this in the discourse beginning "When you go out," in the discourse [beginning] "When you kindle," and in the discourse beginning "The heads of the tribes," on "vows are a fence for abstinence.")

> So the meat's energy does not rise with him; it drags him down. In Likkutei Torah, Ki Seitzei, the Alter Rebbe says the same, that the meat lowers him, unlike "the righteous, who eats to satisfy his soul"; and in Beha'aloscha he explains that the unlearned cannot lift the meat up. (The printing's ובד" בהעלותך is evidently ובד"ה.) "Vows are a fence for abstinence" is Rabbi Akiva's saying in Avos 3:13: a person may vow to keep away from something the Torah permits, as a safeguard. The Mattos discourse is cited here because it treats the same idea: one who cannot lift a permitted pleasure up does better to hold back from it.

והנה כל בשר שהוא יסוד האש יבא ויגיע למדרגת השתחואה וביטול (ויי"ל [ויש לומר] שזהו ענין כל הנקרא בשמי[129] ועיין בפרשב"ם [בפירוש רשב"ם] בב"ב [בבבא בתרא] (ע"ה ב') בפירוש עתידים צדיקים להיות נקראים על שמו[130] של הקב"ה[131] כשיהיה בחי' גילוי שבתו וחדשו

Now "all flesh," which is the element of fire, will come and reach the level of bowing and self-nullification (bittul) (and it may be said that this is the matter of "everyone that is called by My Name"; and see the Rashbam on Bava Basra (75b), on the explanation of "In the future the righteous will be called by the name of the Holy One, blessed be He") when there will be the level of the revelation of "its Shabbos" and "its New Moon."

> In the future "all flesh," the fiery element, will reach bowing and self-nullification, when "its Shabbos" and "its New Moon" are revealed. The Alter Rebbe suggests that this is "everyone that is called by My Name": the Gemara in Bava Basra says that in the future the righteous will be called by the name of the Holy One, and the Rashbam there explains that their name will be the Name Havayah itself.

כי הנה מה שעכשיו הוא בחי' יסוד האש והתפעלות ההרגשה הוא מפני בחי' חולת אהבה והאופנים ברעש גדול כו'

For what is now the level of the element of fire and the stirring of feeling is because of the state of being sick with love, and "the Ofanim with a great noise...";

> For now, the fiery excitement of feeling comes from lovesickness, like the "great noise" of the Ofanim.

כי רם ונשא מהם התכללות וביטול באא"ס [באור אין סוף] ב"ה מחמת שהם למטה

for inclusion and self-nullification in the Infinite Light (Or Ein Sof), blessed be He, is high and exalted beyond them, because they are below.

> They make that noise because inclusion in the Infinite Light is beyond them; they are below it.

משא"כ כשיהיה בחי' גילוי שבתו וחדשו שלמעלה מהשתלשלות אז יגיעו ויבואו להשתחוות.

But when there will be the level of the revelation of "its Shabbos" and "its New Moon," which is beyond hishtalshelus, then they will reach and come to bow down.

> When the level above the chain of descent, "its Shabbos" and "its New Moon," is revealed, they will be able to reach true bowing. (The printing's ודשו is evidently וחדשו, "and its New Moon.")

וביאור ענין להשתחוות לפני כי הנה בחינת השתחואה גם שהיא בחינת ביטול היא בחי' המשכה ג"כ

And the explanation of "to bow down before Me": the level of bowing, although it is the level of bittul, is also the level of drawing down,

> Why "bow" in particular? Bowing is bittul, but it is also a drawing down.

שהיא המשכה מבחי' ביטול בחינת מה שלמעלה מגדר ההשתלשלות (ועיין ברבות פ' וירא פנ"ו גבי ונשתחוה ונשובה אליכם)[132, 133]

for it is a drawing down from the level of bittul, the level of what is beyond the bounds of hishtalshelus. (And see Rabbah, Parshas Vayeira, chapter 56, on "and we will bow down and return to you.")

> It draws into the world the bittul of the level beyond hishtalshelus. The Midrash says on Avraham's "we will bow down and return to you" that he came back from Mount Moriah in peace only in the merit of bowing, and that Israel was redeemed and the Torah given in its merit.

וע"ד זה הוא ענין השתחוואה שבתפלת שמו"ע [שמונה עשרה] כמ"ש סד"ה השמים כסאי שהוא המשכת ענין הביטול כמאמר ברוך אתה שיהא ברוך ונמשך להיות בבחי' אתה בחי' גילוי.

And in this way is the matter of the bowing in the prayer of Shemoneh Esreh, as is explained at the end of the discourse beginning "The heavens are My throne": it is the drawing down of the matter of bittul, as in the saying "Blessed are You," that it be blessed (baruch) and drawn down to be in the level of "You," the level of revelation.

> So too the bowing in the Shemoneh Esreh, which comes at "Blessed are You": baruch, "blessed," is read as "drawn down," into "You," the second person, the level of revealed presence. (The printing's סד"ה השמים is evidently סד"ה, "at the end of the discourse beginning.")

וזהו להשתחוות לפני כלומר שיהיה בחי' פנים הוא בחינת גילוי וכמו צהבו פניו[134] כו' והוא ענין יאר ה' פניו אליך וגו' יאר פניו[135] אתנו סלה[136]

And this is "to bow down before Me (lefanai)": that is, that there be the level of "face" (panim), which is the level of revelation, as in "his face beamed..." And this is the matter of "May Havayah make His face shine upon you...," "may He make His face shine with us, Selah."

> So "to bow down before Me" (lefanai, from panim, "face") means that G-d's "face," His revelation, be present, as the Gemara's "his face beamed" uses "face" for open expression. This is the Priestly Blessing, "May Havayah make His face shine upon you," and the Psalm's "may He make His face shine with us."

וזהו אמר ה' שיהיה בחי' אמירה והמשכה מלמעלה למטה בגילוי בחי' זו:

And this is "says Havayah": that there be the level of saying and drawing down from above to below, in the revelation of this level.

> Finally, "says Havayah" (amar) at the end of the verse means "saying" in the sense of drawing down from above: this level will be drawn down and revealed.

IN ONE'S AVODAH

Each day's prayer should hold a taste of Shabbos: rising through Pesukei deZimra and the Shema to give oneself over to G-d, and then drawing G-d's presence down in "Blessed are You." A person's work and eating are meant to be lifted up by that prayer, and the love for G-d that makes this possible must be aroused, not left as a hidden love; the Shabbos that crowns the week rests on the week's toil.

QUESTIONS FOR DISCUSSION

1. Why is Rosh Chodesh a day on which work is permitted, yet not counted as a "day of work"? How does the maamar's distinction between speech that comes from emotion and speech that comes from intellect answer this?
2. What is the difference between the Ofanim's "great noise" and the Seraphim's quiet standing, and how does it map onto the villager and the city-dweller?
3. In what sense is the weekday soul "sick with love," and why is Shabbos its healing?
4. Why may a Torah scholar eat meat while an unlearned person may not, according to the maamar? What does this say about the purpose of eating?
5. How can bowing, an act of self-nullification, also be a "drawing down"?

FOR CHILDREN · AGES 9–13

For the children at the table

Weekdays, Shabbos and Rosh Chodesh

THE BIG IDEA

During the week G-d's wisdom comes down into the world so that we can lift the world back up, and on Shabbos that lifting is revealed as delight and closeness to G-d.

The prophet Yeshayahu says that "every New Moon" and "every Shabbos," all people will come to bow before G-d. The maamar explains that in the six days of the week, G-d's wisdom comes down step by step into the physical world. It comes down so that the world can be lifted back up. On Shabbos that lifting happens, and so on Shabbos we stop our weekday work and weekday talk. Still, nothing that has come down can rise by itself; it needs strength from above. That is why we greet Shabbos with "Come, my Beloved," and say "Draw me, we will run after you." Every day our davening is a small Shabbos: we rise through the Shema, giving ourselves over to G-d, and then in "Blessed are You" we draw G-d's light down. Rosh Chodesh is special in its own way. Work is allowed, yet it is not called "a day of work," because on Rosh Chodesh the world receives from G-d's wisdom itself, as it was before creation. And in the days of Mashiach there will be an even higher Shabbos and Rosh Chodesh, beyond all the worlds.

THE MASHAL

A villager who sees the king for the first time is overwhelmed by how great he is, and bows in awe. Someone who lives in the king's city is used to seeing him, so instead of being startled, they enjoy the beauty of the king's greatness. During the week our closeness to G-d is like the villager's longing; on Shabbos it is like the city-dweller's calm delight.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that G-d's light comes down during the week so that the world can be lifted back up?
2. How is the villager who sees the king different from the person who lives in the king's city?
3. How can your davening on one weekday this week feel a little like Shabbos?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והיה מידי חדש בחדשו**

The note says a transcript of this very maamar by the Mitteler Rebbe is printed in the Siddur; it is a parallel record of the same teaching, also quoted in Derech Mitzvosecha.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסידור ריא, א. ונו"א נמצא בס' מאמרי אדה"ז — נ"ך ע' קצז מגוכתי"ק הצ"צ. בתוספות הגהות באוה"ת דברים כרך ו ע' ב'תקנט. וראה שם ע' ב'תקסז ואילך. קיצורים והערות נדפסו באוה"ת בראשית כרך א כה, א. ראה עוד ע"פ זה במאמרי אדה"ז — הקצרים ע' קסא ואילך. ועוד קיצורים וביאורים באוה"ת ברכה ע' א'תתצט. א'תתקד. וראה שם ע' ב'תקסז ואילך. וראה גם בסה"מ תרל"ב כרך א ע' נט. מאמר זה (הנחת כ"ק אדה"א בסידור) מובא בדרך מצותיך מצות קידוש החודש סט, א. מאמר זה נאמר בש"פ וארא ר"ח שבט תקס"ד — ראה רשימת המאמרים בסו"ס תקס"ד ע' שמה. ולהלן ברשימת הכתבי-יד.

2 **והי' מדי חודש בחדשו**

G-d's promise near the end of Isaiah: in the end of days all mankind will come to bow before Him, plainly "from one New Moon to the next and from one Shabbos to the next." The maamar reads the doubled words as "the New Moon of the New Moon" and "the Shabbos of Shabbos" (paragraph 10).

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע' סו, כג.

3 **והיה מדי חדש בחדשו**

At the end of the Midrash on Parshas HaChodesh: the mouth that said "your New Moons and festivals My soul hates" is the one that said "every New Moon on its New Moon," for the months are a gift to Israel.

Shemot Rabbah 15:29 שמות רבה ט"ו:כ"ט

... גם כי תרבו תפלה אינני שמע, הוא הפה שאמר (שם סה, כד): והיה טרם יקראו ואני אענה. הפה שאמר (שם א, יד): חדשיכם ומועדיכם שנאה נפשי. הוא שאמר (שם סו, כג): והיה מדי חדש בחדשו. למה אמר חדשיכם? לפי שחדשים מתנה הם לישראל, שנאמר: החדש הזה לכם:

Another interpretation: "This month shall be for you" (Exodus 12:2) - the ways of the Holy One blessed be He is not like the ways of flesh and blood. The way of flesh and blood is that two stand before the king; one prosecutes him [the accused] and one defends him. Not everyone who prosecutes defends, and one who defends does not prosecute. But the Holy One blessed be He is not so; He defends and He prosecutes. The mouth that said: "Alas, a sinful nation" (Isaiah 1:4), is the ...

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4 **(ועיין מזה ברבות . . קמ"ה א')**

The Tzemach Tzedek there adds several more places that discuss this verse.

KEHOT'S NOTE

ראה באוה"ת ברכה ע' א'תתקה שמציין לעוד כמה מקומות.

5 The Sages say there that all the Holy One created in His world, He created for His glory, citing this verse.

Yoma 38a:8 יומא ל"ח א:ח'

כְּשֶׁשָּׁמְעוּ חֲכָמִים בַּדָּבָר, אָמְרוּ: כֹּל מַה שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא לְכְבוֹדוֹ בָּרָאוֹ, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו". וְחָזְרוּ בֵּית גַּרְמוּ לְמָקוֹמָן. שָׁלְחוּ לָהֶם חֲכָמִים — וְלֹא בָּאוּ, כָּפְלוּ לָהֶם שְׁכָרָן וּבָאוּ. בְּכָל יוֹם הָיוּ נוֹטְלִין שְׁנֵים עָשָׂר מָנֶה, וְהַיּוֹם עֶשְׂרִים וְאַרְבָּעָה. רַבִּי יְהוּדָה אוֹמֵר: בְּכָל יוֹם עֶשְׂרִים וְאַרְבָּעָה, וְהַיּוֹם אַרְבָּעִים וּשְׁמוֹנָה.

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6 G-d promises to gather His scattered sons and daughters from every direction, "everyone that is called by My Name," whom He created for His glory. The maamar reads the three verbs, created, formed and made, as the worlds Beriah, Yetzirah and Asiyah. (context: Steinsaltz Tanakh)

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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7 Rabbah in the name of Rabbi Yochanan: in the future the righteous will be called by the name of the Holy One, blessed be He, as it says, "Everyone that is called by My Name." The maamar returns to this in paragraph 11.

Bava Batra 75b:3 בבא בתרא ע"ה ב:ג'

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרָאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עָשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם.

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

8 **כל הנק' בשמי ולכבודי בראתיו יצרתיו אף עשיתיו**

At the end of the Midrash on Ki Sisa, G-d says that although everything is His handiwork, He shows Himself as

Father and Maker only to one who does His will, citing this verse.

Shemot Rabbah 46:5 שמות רבה מ"ו:ה

... ואין קורא בשמך מתעורר להחזיק בך כי הסתרת פניך ממנו ותמוגנו ביד עונינו, כיון שראיתם עצמכם בצרה, אתם באים ואומרים אבינו אתה?! אלא, אע"פ שהכל מעשי ידי הן, איני מבקש להראות אב ויוצר, אלא למי שהוא עושה רצוני, שנאמר (שם מג): כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו. דבר אחר: ועתה ה' אבינו אתה אמר להם הקב"ה: הנחתם אבותיכם אברהם יצחק ויעקב, ולי אתם קוראים אב?! אמרו לו: לך אנו מכירים כאב. משל ליתומה, שהיתה מתגדלת אצל אפוטרופוס, והיה אדם טוב ונאמן. גדלה ושמרה כראוי, בקש להשיאה, עלה ...

Another matter: "But now, L-rd, You are our Father" (Isaiah 64:7) - the Holy One blessed be He said to them: 'What did you see that led you to seek Me now? Above it is written: "There is no one calling Your name, rousing himself to hold on to You, because You concealed Your face from us and melted us because of our iniquities" (Isaiah 64:6). Now that you see yourselves in distress, you come to Me and say: "You are our Father"? Even though everything is My handiwork, I ...

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9 **(ועיין מזה בב"ב רכ"ח א)**

On the verse "Everyone that is called by My Name," where the Tzemach Tzedek copies many passages about it.

KEHOT'S NOTE

ראה באוה"ת נ"ך כרך א ע' רמ על הפסוק שמעתיק הרבה לשונות.

10 **נעשה אדם בצלמנו**

G-d says at the climax of creation, "Let us make man in our image": man, made in the divine image, is what is "called by My Name."

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

11 **מחר חודש**

Yehonasan to David, who is hiding from Shaul: "Tomorrow is the New Moon," and your empty seat at the king's table will be noticed.

I Samuel 20:18 שמואל א כ:י"ח

וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד מוֹשָׁבֶךָ׃

And Jonathan said unto him: 'To-morrow is the new moon; and thou wilt be missed, thy seat will be empty.

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12 Yehonasan tells David to come to the place where he hid "on the day of the deed (yom hamaaseh)": plainly the day of an earlier incident, or, as the Targum and Rashi read it, the weekday, as against Rosh Chodesh, when work was not done. The maamar takes the second reading: Scripture does not call Rosh Chodesh "the day of work." (context: Steinsaltz Tanakh)

I Samuel 20:19 שמואל א כ:י"ט

וְשָׁלַשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־נִסְתַּרְתָּ שָּׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל׃

And in the third day thou shalt hide thyself well, and come to the place where thou didst hide thyself in the day of work, and shalt remain by the stone Ezel.

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13 **ביום המעשה**

The Targum renders "on the day of work" as "on the weekday" (beyoma dechula).

Targum Jonathan on I Samuel 20:19 תרגום יונתן על שמואל א כ:י"ט

וּבִתְלָתוּת יוֹמַיָּא תִּתְבָּעֵי לַחֲדָא וּתְהַךְ לְאַתְרָא דְּאִסְתַּמְרְתָּא תַּמָּן בְּיוֹמָא דְּחוֹלָא וְתִתֵּיב בְּסָטַר אָבֶן אָתָא׃

Mikraot Gedolot (Public Domain)

14 **ביום המעשה**

Rashi: the day on which David hid was a day on which work is done, and so Targum Yonasan renders it "the weekday."

Rashi on I Samuel 20:19 רש"י על שמואל א כ:י"ט

וְשָׁלַשְׁתָּ. שְׁלֹשֶׁת יָמִים, וְאָז תֵּרֵד מְאֹד, כְּלוֹמַר לְכָשֶׁתַּגִּיעַ הַיּוֹם הַשְּׁלִישִׁי, תֵּרֵד בַּמָּקוֹם סֵתֶר וְתִתְחַבֵּא הַרְבֵּה, כִּי אָז יְבַקְּשׁוּךָ, וּבָאתָ אֶל הַמָּקוֹם הַסֵּתֶר הַזֶּה אֲשֶׁר אַתָּה נִסְתָּר בּוֹ הַיּוֹם, שֶׁהוּא יוֹם מַעֲשֶׂה מְלָאכָה וְכֵן תִּרְגֵּם יוֹנָתָן: "בְּיוֹמָא דְחוֹלָא", שֶׁאוֹתוֹ הַיּוֹם נִסְתָּר, כְּמָה שֶׁנֶּאֱמַר (פסוק כד): "וַיִּסָּתֶר דָּוִד בַּשָּׂדֶה" מִיָּד, "וַיְהִי הַחֹדֶשׁ" מָחָר: הָאֶבֶן הָאָזֶל. אֶבֶן שֶׁהָיְתָה אוֹת לְהוֹלְכֵי דְרָכִים: הָאָזֶל. הוֹלְכֵי הַדֶּרֶךְ, וְכֵן תִּרְגֵּם יוֹנָתָן: "אֶבֶן אָתָא", אֶבֶן הָאוֹת:

For three days. You shall triple the days, and then you should go down very much, i.e., when the third day arrives, you should go down into a secret place, and hide very well, because they will seek you then. And you shall come to this secret place, where you are hiding today, which is a work day. And similarly Targum Yonoson renders, on a week day, for he hid on that day, as it is stated, 'and Dovid hid in the field,' and immediately, 'it was the New Moon' ...

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15 **ביום המעשה**

Radak first explains "the day of the deed" as the day of the oath Shaul swore to Yehonasan that David would not be killed; then, with the Targum, as a weekday, since David was now hiding on Rosh Chodesh, and it seems they did not work on Rosh Chodesh, as women still refrain, perhaps

because many came with its offering to bow before G-d, as in Yechezkel's prophecy.

Radak on I Samuel 20:19 רד"ק על שמואל א כ:יי"ט

16 ועי"ש בת"י ובפרש"י והרד"ק

On the custom, mentioned by Radak, that women do not do work on Rosh Chodesh.

KEHOT'S NOTE

התרגום: ביומא דחולא. ובפרש"י: שהוא יום מעשה מלאכה וכן תרגם יונתן ביומא דחולא. והרד"ק: והוא אותו יום שהיה מעשה השבועה שנשבע שאול ליהונתן שלא יומת דוד שהיה שם נסתר דוד בשדה. וי"ת ובתלתות יומי תתבעי לחדא כלומר ביום החדש ומחרתו תפקד שישאל עליך אבי . . ותרגם ביום המעשה ביומא דחולא כלומר ביום חול שעושין בו מלאכה לפי שהיה נסתר עתה ביום ראש חדש כי נראה שהיה מנהגם שלא לעשות מלאכה בראש חדש כמו שהוא מנהג הנשים היום, ואפשר כי מפני קרבן ראש חדש היו רבים פנויים ממלאכה ובאים להשתחות לפני ה' וכן נראה בנבואת יחזקאל לעתיד עכ"ל. בענין שאין הנשים עושות מלאכה ראה באוה"ת בראשית כרך א כד, א.

17 ראשית זו חכמה

The psalmist: "The beginning (reishis) of wisdom is the fear of Havayah." The Kehot note gives this verse, which joins reishis to wisdom, for "reishis is Chochmah."

Psalms 111:10 תהילים קי"א:י'

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

ראה תהלים קיא, י. ת"י על בראשית ברא. מא"א אות ב, סנ"ח.

18 ראשית זו חכמה

The Targum Yerushalmi renders the Torah's first words, "Bereishis bara," as "With wisdom (bechuchma) G-d created": reishis is Chochmah.

Targum Jerusalem, Genesis 1:1 תרגום ירושלמי, בראשית א:א'

בראשית בְּחוּכְמָא בְּרָא יְיָ׃

In wisdom (be-hukema) the L-rd created.

Targum Jerusalem on Torah (Public Domain) • Targum Jerusalem, trans. J. W. Etheridge, London, 1862 (Public Domain)

19 כולם בחכמה עשית

The psalmist marvels at creation: "How manifold are Your works, Havayah; You made them all with wisdom."

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

20 וכמאמר עושה בראשית

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת ברוך שאמר.

21 המחדש בטובו בכי"ת

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

22 ול"ט מלאכות החורש הזורע

The Mishnah's list of the thirty-nine principal labors forbidden on Shabbos, beginning with sowing and plowing.

Shabbat 73a:6–7 שבת ע"ג א:ו'-ז'

מַתְנִי' אֲבוֹת מְלָאכוֹת אַרְבָּעִים חָסֵר אַחַת: הַזּוֹרֵעַ, וְהַחוֹרֵשׁ, וְהַקּוֹצֵר, וְהַמְעַמֵּר, וְהַדָּשׁ, וְהַזּוֹרֶה. הַבּוֹרֵר, הַטּוֹחֵן, וְהַמָּרַקֵּד, וְהַלָּשׁ, וְהָאוֹפֶה. הַגּוֹזֵז אֶת הַצֶּמֶר, הַמְלַבְּנוֹ, וְהַמְנַפְּצוֹ, וְהַצּוֹבְעוֹ, וְהַטּוֹוֶה, וְהַמֵּיסֵךְ, וְהָעוֹשֶׂה שְׁתֵּי בָתֵּי נִירִין, וְהָאוֹרֵג שְׁנֵי חוּטִין, וְהַפּוֹצֵעַ שְׁנֵי חוּטִין. הַקּוֹשֵׁר, וְהַמַּתִּיר, וְהַתּוֹפֵר שְׁתֵּי תְּפִירוֹת, הַקּוֹרֵעַ עַל מְנָת לִתְפּוֹר [שְׁתֵּי תְּפִירוֹת].

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KEHOT'S NOTE

שבת עג, א.

23 אינון שיתא יומין נפקין מן בראשית

Rabbi Yosi asks what "the six days of Bereishis" are; the answer: as cedars come forth from Lebanon, "those six days go forth from Bereishis," and they are the six supernal attributes of "Yours, Havayah, is the greatness."

Zohar, Bereshit 32:330–35:339 ספר הזהר, בראשית ל"ב:ש"ל-ל"ה:של"ט

R. Jose propounded the question: 'What are the "six days of Bereshith" of which the Rabbis speak so often?' R. Simeon answered: 'These are, in truth, "the cedars of Lebanon which he has planted". As the cedars spring from Lebanon, so these six days spring from Bereshith.

The Zohar; London, Soncino Press, 1933 (Public Domain)

24 יין המשומר בענביו משי"ב

Rabbi Yehoshua ben Levi explains "no eye has seen" (the reward of the World to Come) as "the wine preserved in its grapes since the six days of Creation."

Berakhot 34b:24–25 ברכות ל"ד ב:כ"ד-כ"ה

מַאי "עַיִן לֹא רָאָתָה"? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זֶה יַיִן הַמְשׁוּמָּר בַּעֲנָבָיו מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר: זֶה עֵדֶן, שֶׁלֹּא שָׁלְטָה בּוֹ עֵין כָּל בְּרִיָּה. שֶׁמָּא תֹּאמַר: אָדָם הָרִאשׁוֹן הֵיכָן הָיָה? בַּגָּן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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31 **וכמ"ש בזח"א ויחי דרל"ט**

In the Shir HaShirim discourse the parable is applied to the rising of Malchus (speech), and it refers back to this maamar: the difference between Shabbos and the weekday is that on Shabbos speech rises to the supernal delight and supernal Chochmah, which is why Isaiah 58:13 forbids "speaking words." The Balak discourse uses the same parable (Likkutei Torah, Balak 3:41).

KEHOT'S NOTE

מובא גם לקמן שה"ש נא, ב ושם מציין לכאן. ולעיל פ' בלק עב, ב.

32 **שנהנין מזיו השכינה**

Rav's saying: in the World to Come there is no eating or drinking; the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵיכָּא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

33 **אימתי אקרי גדול כשהוא בעיר אלקינו**

The Zohar on the praise of the sons of Korach, "Great is Havayah... in the city of our G-d": when is the Holy One called great? When Knesses Yisrael is with Him.

Zohar III, 5a זח"ג ה, א

Zohar II, 235a זח"ב רלה, א

KEHOT'S NOTE

זח"ג ה, א. ועי"ג"כ זח"ב רלה, א. ז"ח תשא. חקת.

34 **קיבול שכרן אבל בימות החול הוא לעשותם**

Rabbi Yehoshua ben Levi: "Today to do them," and tomorrow to receive their reward: this world is for doing the mitzvos, the next for reward.

Avodah Zarah 3a:4–5 עבודה זרה ג' א:ד'-ה'

אֶלָּא כָּךְ אוֹמְרִים הַגּוֹיִם לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, יִשְׂרָאֵל שֶׁקִּיבְּלוּהָ הֵיכָן קִיְּימוּהָ? אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא: אֲנִי מֵעִיד בָּהֶם שֶׁקִּיְּימוּ אֶת הַתּוֹרָה כּוּלָּהּ. אוֹמְרִים לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, כְּלוּם יֵשׁ אָב שֶׁמֵּעִיד עַל בְּנוֹ? דִּכְתִיב: "בָּנַי בְּכוֹרִי יִשְׂרָאֵל". אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא: שָׁמַיִם וָאָרֶץ יָעִידוּ בָּהֶם שֶׁקִּיְּימוּ אֶת הַתּוֹרָה כּוּלָּהּ.

ברכות לד, ב.

25 **בד"ה לא הביט און ביעקב**

On that page the Zohar's parable is applied to G-d's kingship: on the weekdays, clothed in Beriah, Yetzirah and Asiyah, it is "a small king," a descent made through gevuros and contractions; on Shabbos it rises and unites with its root in Atzilus, through the revelation of the supernal delight.

KEHOT'S NOTE

לעיל פ' בלק עב, ב.

26 **בד"ה בחודש השלישי**

There "all the praise of Your handiwork" is explained: the heavens and the earth are only "the work of Your hands," the power of action, which in a person is the outermost garment of the soul and does not touch his essence; so the life clothed in all the worlds is only an outer glow.

KEHOT'S NOTE

תו"א פ' יתרו.

27 **אז תתענג על ה'**

After telling Israel how to honor Shabbos, the prophet promises, "then you shall delight in Havayah." The maamar takes this delight as the character of Shabbos itself.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישעי' נח, יד.

28 **ישמחו במלכותך ישבעו ויתענגו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תפלת שבת.

29 **טוב להודות**

The Psalm "for the Shabbos day" opens, "It is good to give thanks to Havayah."

Psalms 92:2 תהילים צ"ב:ב'

טוֹב לְהֹדוֹת לַה' וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן׃

It is a good thing to give thanks unto the L-RD, And to sing praises unto Thy name, O Most High;

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30 **בעיר אלקינו**

The sons of Korach: "Great is Havayah and much praised in the city of our G-d, His holy mountain."

Psalms 48:2 תהילים מ"ח:ב'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הַר־קָדְשׁוֹ׃

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Eruvin 22a:5–6 עירובין כ"ב א:ה'-ו'

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם״, ״הַיּוֹם לַעֲשׂוֹתָם״ — וְלֹא לְמָחָר לַעֲשׂוֹתָם, ״הַיּוֹם לַעֲשׂוֹתָם״ — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חֲנַי, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב ״אֶרֶךְ אַפַּיִם״? ״אֶרֶךְ אַף״ מִבְּעֵי לֵיהּ!

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KEHOT'S NOTE

ראה ע"ז ג, א. עירובין כב, א.

35 Chizkiyah learns from this verse that a person's prayer is heard only if he makes his heart [soft] like flesh: "all flesh shall come to bow."

Sotah 5a:14 סוטה ה' א:י"ד

אָמַר רַב חִסְדָּא, וְאִיתֵּימָא מָר עוּקְבָא: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: ״מְלָשְׁנִי בַּסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל״. אַל תִּקְרֵי ״אֹתוֹ״, אֶלָּא ״אִתּוֹ לֹא אוּכָל״. אִיכָּא דְּמַתְנֵי לַהּ אַמְסַפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: ״מְלָשְׁנִי בַּסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית״.

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PARAGRAPH 2

36 ממצוא חפצך ודבר דבר

The prophet tells Israel how to honor Shabbos: refrain from pursuing your affairs and from speaking [weekday] words, and call Shabbos a delight.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע' נח, יג.

37 דבור אסור

The Gemara derives from "speaking words" that one's speech on Shabbos should not be like one's weekday speech: speech is forbidden, thought permitted.

Shabbat 113b:1 שבת קי"ג ב:א'

שֶׁלֹּא יְהֵא דִּבּוּרְךָ שֶׁל שַׁבָּת כְּדִבּוּרְךָ שֶׁל חוֹל. דִּבּוּר אָסוּר, הִרְהוּר — מוּתָּר. בְּשִׁלְמָא כּוּלְּהוּ — לְחַיֵּי, אֶלָּא שֶׁלֹּא יְהֵא הֵילּוּכְךָ שֶׁל שַׁבָּת כְּהֵילּוּכְךָ שֶׁל חוֹל מַאי הִיא? כִּי הָא דְּאָמַר רַב הוּנָא אָמַר רַב, וְאָמְרִי לֵיהּ אָמַר רַבִּי אַבָּא אָמַר רַב הוּנָא: הָיָה מְהַלֵּךְ בְּשַׁבָּת וּפָגַע בְּאַמַּת הַמַּיִם, אִם יָכוֹל לְהַנִּיחַ אֶת רַגְלוֹ רִאשׁוֹנָה קוֹדֶם שֶׁתֵּעָקֵר שְׁנִיָּה — מוּתָּר, וְאִם לָאו — אָסוּר.

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KEHOT'S NOTE

שבת קי"ג, ב. ושי"נ. שו"ע או"ח סש"ו, א.

38 דבור אסור

The halachah that certain speech about weekday matters is forbidden on Shabbos.

Shulchan Arukh, Orach Chayim 306:1 שולחן ערוך, אורח חיים ש"ו:א'

באיזה חפצים מותר לדבר בשבת. ובו יד סעיפים: ממצוא חפציך חפצך אסורים אפי' בדבר שאינו עושה שום מלאכה כגון שמעיין נכסיו לראות מה צריך למחר או לילך לפתח המדינה כדי שימהר לצאת בלילה למרחץ וכן אין מחשיכים על התחום לשכור פועלים אבל מחשיך על התחום להביא בהמתו וי"א שאם אין הבהמה יכולה לילך ברגלים כגון שהוא טלה קטן אינו רשאי להחשיך דאינו רשאי להביא דאסור לטלטל ב"ח שהם מוקצים: הגה והי"ה דאסור לטייל למצוא סוס או ספינה או קרון לצאת בו. (מרדכי סוף פרק מי שהחשיך):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

39 דבור הוא לשון הנהגה והמשכה

There the Alter Rebbe derives dibbur from "He leads (yadber) nations under us," a term of leadership and drawing down: through the Torah, of which it says "And Havayah spoke to Moshe," G-d's own singular essence is drawn down to be revealed below, and one who speaks a law of Torah is like a king who commands.

KEHOT'S NOTE

ראה תו"א נו, א.

40 מלכותך מלכות כל עולמים

David's praise: "Your kingship is a kingship of all worlds (olamim), and Your dominion is in every generation." Plainly olamim means "all ages"; the maamar reads it as all worlds, down to Asiyah.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

41 אף עשיתיו

"Indeed I have made him": the descent into the world of action (Asiyah).

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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PARAGRAPH 3

42 Kehot's note points to Ezekiel 46:1 for these words.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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43 **אף עשיתיו**

"Indeed I have made him": the final stage of descent, into Asiyah.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

44 **ממצוא חפצך ודבר דבר**

The Shabbos restriction on weekday affairs and speech, now explained as the result of Shabbos's ascent.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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PARAGRAPH 4

45 **וע"ז נתקן ענין קבלת שבת לכה דודי**

The note says Kabbalas Shabbos and Lecha Dodi are explained there according to Chassidus.

KEHOT'S NOTE

ראה מאמרי אדה"ז תפלה ע' תנה ואילך, שמבאר שם ע"פ חסידות. וראה בהגהות כ"ק אדמו"ר מהורש"ב לסידור (נדפס בסידור עם דא"ח בהוספות שיט, ד). אוה"ת סוכות ע' אתשמא.

46 **משכני אחריך נרוצה**

The bride to her beloved, the king: "Draw me; we will run after you." In the allegory Israel asks G-d to draw her; the maamar reads "after you" as the weekday distance, which needs G-d's drawing before Israel can run.

Song of Songs 1:4 שיר השירים א':ד'

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ׃

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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KEHOT'S NOTE

שה"ש א, ד.

47 **מי שטרח בערב שבת**

In the Gemara's account of the future, those who ask for the Torah only then are told, "One who toiled on the eve of Shabbos will eat on Shabbos": the reward rests on the effort made before.

Avodah Zarah 3a:10 עבודה זרה ג' א:י'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, תְּנֵה לָנוּ מֵרֹאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בָּרוּךְ הוּא: שׁוֹטִים שֶׁבָּעוֹלָם! מִי שֶׁטָּרַח בָּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בָּעֶרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֶלָּא אַף עַל פִּי כֵן, מִצְוָה קַלָּה יֵשׁ לִי וְסוּכָּה שְׁמָהּ, לְכוּ וַעֲשׂוּ אוֹתָהּ.

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KEHOT'S NOTE

ע"ז ג, א. ראה לעיל פ' בלק עב, ב.

48 **השרפים עומדים**

In Yeshayahu's vision of the Throne, "Seraphim stood above Him." The maamar takes their standing as the calm of beings for whom inclusion in G-d is their nature.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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49 **ברוך הוי' אלהי ישראל מן העולם ועד העולם**

The same words close the fourth book of Psalms, the second place the Kehot note gives.

Psalms 106:48 תהילים ק"ו:מ"ח

בָּרוּךְ־ה' אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־יָהּ׃

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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50 **ולית מחשבה תפיסא ביה**

From Eliyahu's prayer that opens the Tikkunei Zohar: "no thought can grasp You at all."

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א':י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

51 **עד שלא נברא העולם**

That passage speaks of the essence of the Infinite Light, above even being the source of Chochmah, and of "the higher Shabbos," when Chochmah rises and is included in

weighs the other mitzvos listed there.

Mishnah Peah 1:1 משנה פאה א׳:א׳

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָּאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

56 **אך ההפרש שבין העלאה**

The note says the substance of this passage (the difference between the weekday and Shabbos ascent) is quoted there.

KEHOT'S NOTE

תוכן הדברים מובא באוה״ת מג״א (הוצאת תש״נ) ע׳ ערה. ובסה״מ תרכ״ט (הוצאת תשכ״ט ע׳ תשנ״ב) ע׳ פג ואילך.

57 **אינו דומה בן כפר . . לבן כרך**

Rava: all that Yechezkel saw, Yeshayahu saw; Yechezkel is like a villager who saw the king, and Yeshayahu like a city-dweller who saw the king.

Chagigah 13b:5 חגיגה י״ג ב:ה׳

אָמַר רָבָא: כָּל שֶׁרָאָה יְחֶזְקֵאל, רָאָה יְשַׁעְיָה. לְמָה יְחֶזְקֵאל דּוֹמֶה — לְבֶן כְּפָר שֶׁרָאָה אֶת הַמֶּלֶךְ, וּלְמָה יְשַׁעְיָה דּוֹמֶה — לְבֶן כְּרַךְ שֶׁרָאָה אֶת הַמֶּלֶךְ. אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב: ״אָשִׁירָה לַהּ׳ כִּי גָאֹה גָּאָה״ — שִׁירָה לְמִי שֶׁמִּתְגָּאֶה עַל הַגֵּאִים. דְּאָמַר מָר: מֶלֶךְ שֶׁבַּחַיּוֹת — אֲרִי, מֶלֶךְ שֶׁבַּבְּהֵמוֹת — שׁוֹר, מֶלֶךְ שֶׁבָּעוֹפוֹת — נֶשֶׁר, וְאָדָם מִתְגָּאֶה עֲלֵיהֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְגָּאֶה עַל כּוּלָּן וְעַל כָּל הָעוֹלָם כּוּלּוֹ.

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KEHOT'S NOTE

ראה חגיגה יג, ב.

58 **כי הנה כל ימות החול**

A passage from this maamar (the explanation of Knesses Yisrael as "sick with love" through the week) is brought there.

KEHOT'S NOTE

קטע באוה״ת פ׳ וירא פח, ב. וראה באוה״ת נ״ך כרך א ע׳ תקלז, ושם ע׳ תכו שמציין לכאן.

59 **שמש בשבת צדקה . . כי הנה כל ימות החול**

The note points there for a further discussion of "the sun on Shabbos is charity for the poor."

KEHOT'S NOTE

ראה המשך בששה״ק תער״ב ח״ג ע׳ א׳תסב. ח״ב ע׳ תשע ואילך.

its source: the unchanging level beyond the worlds that this part mentions.

KEHOT'S NOTE

פדר״א פ״ג. וראה לעיל פ׳ בהר מג, ב ובמ״מ לשם.

52 **ואתה הוא עד שלא נברא העולם**

Pirkei DeRabbi Eliezer opens its account of creation: "Before the world was created, there was only the Holy One, blessed be He, and His great Name." The Kehot note gives it as the source of the prayer's "You were [the same] before the world was created."

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג׳:ב׳-ג׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שֶׁבָּעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

53 **בד״ה אז ישיר**

There "Blessed is Havayah... from the world to the world" is read as from the hidden world to the revealed world, from the light that encompasses the worlds to the light that fills them, and baruch as drawing down from concealment into revelation, to be "You," present before us: the drawing down of the hidden that this part describes.

KEHOT'S NOTE

תו״א סב, ב.

54 **ות״ת כנגד כולם**

The Gemara's version of the same list, ending "and the study of Torah is equal to them all."

Shabbat 127a:15 שבת קכ״ז א:ט״ו

אִינִי?! וְהָא אֲנַן תְּנַן: אֵלּוּ דְבָרִים שֶׁאָדָם עוֹשֶׂה אוֹתָם וְאוֹכֵל פֵּירוֹתֵיהֶן בָּעוֹלָם הַזֶּה, וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כִּיבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָּאַת שָׁלוֹם שֶׁבֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כּוּלָּם [וְהֲנֵי — אֵין, מִידֵּי אַחֲרִינָא — לָא]!

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KEHOT'S NOTE

ריש פאה. שבת קכו, א.

55 **ותלמוד תורה כנגד כולם**

"The study of Torah is equal to them all": Torah study out-

60 **שמש בשבת צדקה לעניים**

Rabbi Yitzchak: "The sun on Shabbos is charity (tzedakah) for the poor," as it says, "a sun of tzedakah and healing."

Taanit 8b:12 תענית ח' ב:י"ב

וְאָמַר רַבִּי יִצְחָק: שֶׁמֶשׁ בְּשַׁבָּת — צְדָקָה לָעֲנִיִּים, שֶׁנֶּאֱמַר: "וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא". וְאָמַר רַבִּי יִצְחָק: גָּדוֹל יוֹם הַגְּשָׁמִים, שֶׁאֲפִילּוּ פְּרוּטָה שֶׁבַּכִּיס מִתְבָּרֶכֶת בּוֹ, שֶׁנֶּאֱמַר: "לָתֵת מְטַר אַרְצְךָ בְּעִתּוֹ וּלְבָרֵךְ אֵת כָּל מַעֲשֵׂה יָדֶךָ".

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KEHOT'S NOTE

תענית ח, ב.

61 **שמש צדקה ומרפא בכנפיו**

G-d promises through Malachi that for those who fear His Name "a sun of righteousness (tzedakah) will shine, with healing in its wings." The Gemara reads tzedakah as charity, and the maamar reads the sun's healing as Shabbos healing the lovesick soul.

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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KEHOT'S NOTE

מלאכי ג, כ.

62 **כי שמש ומגן ה'**

The psalmist, longing for G-d's courts: "For Havayah, G-d, is a sun and a shield." In Likkutei Torah (Rosh Hashanah) Havayah is the sun itself and Elokim the shield that screens it.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

63 **ברוך ה' אלקי ישראל**

The close of the song of thanks David gave when the Ark was brought to Jerusalem: "Blessed is Havayah, the G-d of Israel, from everlasting to everlasting (min haolam ve'ad haolam)." The maamar reads olam as "world": from the hidden world to the revealed world.

I Chronicles 16:36 דברי הימים א ט"ז:ל"ו

בָּרוּךְ ה' אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעֹלָם וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהַלֵּל לַה'

Blessed be the L-RD, the G-d of Israel, From everlasting even to everlasting. And all the people said: 'Amen, 'and praised the L-RD.

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KEHOT'S NOTE

דה"א טז, לו. תילים סו"ס קו. [כ].

64 **אני ה' לא שיתי**

G-d through Malachi: "For I, Havayah, have not changed, and you, children of Yaakov, have not perished." The maamar cites it for the G-d beyond the worlds, unchanged by creating them.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

PARAGRAPH 5

65 **וביאור הדבר**

The note points to this series of maamarim for a longer treatment of this passage on Knesses Yisrael's lovesickness.

KEHOT'S NOTE

ראה המשך וככה תרל"ז פרק סג ואילך. אוה"ת נ"ך ע' עז. ראה גם ע' תרס.

66 **סמכוני באשישות**

The bride, faint with love, asks to be sustained and refreshed, "for I am sick with love." The maamar reads her as Knesses Yisrael through the week.

Song of Songs 2:5 שיר השירים ב':ה'

סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי:

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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KEHOT'S NOTE

שה"ש ב, ה.

67 **דלית ליה מגרמיה כלום**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זח"א (קסח, ב. קעט, ב. קע, א. קפא, א). [כ].

68 **בחי' עני דלית ליה מגרמיה כלום**

Quoted in the note: Knesses Yisrael says this verse because Israel counts by the moon, which has nothing of its own; so David, though a king, called himself "poor and needy" as a chariot for Malchus, and so is the collective of Israel in itself.

KEHOT'S NOTE

פי' שפסוק זה אומרת כנס"י בהיות כי ישראל מונים ללבנה שלית לה מגרמא כלום שזהו מ"ש דהע"ה כי עני ואביון אני כו', והיינו גם בהיותו מלך עכ"ז להיות כי הי' מרכבה למדת המל' אמר ע"ע אני ואביון כי מצד עצמו לית לי' מג"כ, וכן כלליות כנס"י מצד עצמם הם ג"כ בבחי' לית לי' מגרמי' כלום — וככה תרל"ז סעי' סג.

69 **דלית ליה מגרמיה כלום**

The Zohar on "a prayer of the poor": the poor man clings to his poverty, as "one who has nothing of his own," and his prayer comes before G-d first.

Zohar, Vayishlach 3:55–66 ספר הזהר, וישלח ג׳:נ״ה-ס״ו

The reason why the prayer of the poor is admitted first into the presence of the Almighty is indicated in the verse: "For he hath not despised nor abhorred the lowliness of the poor, etc." (Ibid. 22, 25).

The Zohar; London, Soncino Press, 1933 (Public Domain)

70 **דלית ליה מגרמיה כלום**

When the Holy One created the world He made the moon and diminished its light, "for it has nothing of its own," and it shines only through the sun.

Zohar, Vayeshev 3:34–5:44 ספר הזהר, וישב ג׳:ל״ד-ה׳:מ״ד

71 **ונכספה וגם כלתה נפשה**

The psalmist longs for the Temple: "My soul longs, and even expires, for the courts of Havayah."

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

ע״פ תהלים פד, ג.

72 **להתכלל באור ה׳**

A passage from this maamar is quoted there.

KEHOT'S NOTE

קטע מובא באוה״ת שה״ש כרך א ע׳ ריב.

73 **שהוא למעלה מגדר ממלא וסובב**

The note records a gloss there on the phrase "beyond the category of memalei and sovev."

KEHOT'S NOTE

בוככה תרל״ז ע׳ צח יש הגהה.

74 **תוחלת ממושכה**

"Hope deferred makes the heart sick, and desire fulfilled is a tree of life": unfulfilled longing is a sickness.

Proverbs 13:12 משלי י״ג:י״ב

תּוֹחֶלֶת מְמֻשָּׁכָה מַחֲלָה־לֵב וְעֵץ חַיִּים תַּאֲוָה בָאָה׃

Hope deferred maketh the heart sick; But desire fulfilled is a tree of life.

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75 **שו״ה חכמים — ומריעי**

Kehot's note points to Nedarim 49a for these words.

Nedarim 49a נדרים מ״ט א

KEHOT'S NOTE

נדרים מט, א. [כ].

76 **קצירי ומריעי**

On the prayer "for the weak and the ailing" (ktzirei umri'ei), the Gemara explains the "weak" as the actually sick and the "ailing" as the Sages. (Kehot: Nedarim 49a)

Nedarim 49b:1–2 נדרים מ״ט ב:א׳-ב׳

כְּמַאן מְצַלֵּינַן עַל קְצִירֵי וְעַל מְרִיעֵי [כְּמַאן — כְּרַבִּי יוֹסֵי]. מִדְּאָמַר קְצִירֵי וּמְרִיעֵי, שְׁמַע מִינַּהּ: קְצִירֵי — קְצִירֵי מַמָּשׁ, מְרִיעֵי — רַבָּנַן. וּמוּתָּר בְּעָבָה. מַתְנִיתִין דְּלָא כְּבַבְלָאֵי, דְּאָמַר רַבִּי זֵירָא: בַּבְלָאֵי טַפְּשָׁאֵי, דְּאָכְלִי לְחָמָא בְּלַחְמָא.

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77 **מבחי׳ חכמה שרואין את הנולד**

Asked who is called wise, the Sages answer, "One who sees what is born," what will come of things; the maamar reads it as seeing creation come into being from nothing.

Tamid 32a תמיד ל״ב א

KEHOT'S NOTE

ראה תמיד לב, א.

78 **להשתפך נפשם ממש**

A further discussion of the soul's "pouring out" in love.

KEHOT'S NOTE

ראה אוה״ת ויקרא כרך ג ע׳ תשפא. ספר החקירה פד, ב.

79 **חו״ב בבחי׳ תרין רעין**

Kehot's note points to Zohar III, 4a for these words.

Zohar III, 4a זח״ג ד, א

KEHOT'S NOTE

ראה זח״ג ד, א.

80 **בבריאה אין מאיר בחי׳ ח״ע רק בחי׳ הבינה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת״ז ת״ו.

81 **חלו נא פני א-ל**

Malachi rebukes the priests who offer blemished animals: "Now entreat (chalu) the face of G-d, that He may be gracious to us; this has come from your hand." The maamar takes chalu from the root of illness: prayer as lovesick longing. (context: Steinsaltz Tanakh)

Malachi 1:9 מלאכי א׳:ט׳

וְעַתָּה חַלּוּ־נָא פְּנֵי־אֵל וִיחָנֵּנוּ מִיֶּדְכֶם הָיְתָה זֹאת הֲיִשָּׂא מִכֶּם פָּנִים אָמַר ה׳ צְבָאוֹת׃

And now, I pray you, entreat the favour of G-d That He may be gracious unto us!— This hath been of your doing.— Will He accept any of your persons? Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי א, ט.

82 **ויחל משה**

After the golden calf, "Moshe entreated (vayechal)

Havayah his G-d" for the people.

Exodus 32:11 שמות ל"ב:י"א

וַיְחַל מֹשֶׁה אֶת־פְּנֵי ה' אֱלֹקָיו וַיֹּאמֶר לָמָּה ה' יֶחֱרֶה אַפְּךָ בְעַמֶּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכֹחַ גָּדוֹל וּבְיָד חֲזָקָה:

And Moses besought the L-RD his G-d, and said: 'L-RD, why doth Thy wrath wax hot against Thy people, that Thou hast brought forth out of the land of Egypt with great power and with a mighty hand?

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KEHOT'S NOTE

שמות לב, יא.

83 מלמד שהחלה

Rabbi Elazar: Moshe stood in prayer before the Holy One until he grew ill (hecheluhu); and Rabbi Eliezer the Great: until he was seized by a "fire in the bones."

Berakhot 32a:21–23 ברכות ל"ב א:כ"א-כ"ג

אָמַר רָבָא אָמַר רַב יִצְחָק: מְלַמֵּד שֶׁהֶחֱלָה עֲלֵיהֶם מִדַּת רַחֲמִים. וְרַבָּנַן אָמְרִי: מְלַמֵּד שֶׁאָמַר מֹשֶׁה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם! חוּלִּין הוּא לְךָ מֵעֲשׂוֹת כַּדָּבָר הַזֶּה. "וַיְחַל מֹשֶׁה אֶת פְּנֵי ה'", תַּנְיָא, רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר: מְלַמֵּד שֶׁעָמַד מֹשֶׁה בִּתְפִלָּה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא עַד שֶׁאָחֲזַתּוּ אַחִילוּ. מַאי אַחִילוּ? אָמַר רַבִּי אֶלְעָזָר: אֵשׁ שֶׁל עֲצָמוֹת. מַאי אֵשׁ שֶׁל עֲצָמוֹת? אָמַר אַבָּיֵי: אִשְׁתָּא דְּגַרְמֵי.

Raba said in the name of Rab Isaac: It teaches that he called into play [hal] the attribute of mercy upon them. The Rabbis say : It teaches that Moses spake before the Holy One, blessed be He, "L-rd of the universe ! It would be profanation [hullin] for Thee to do such a thing." "And Moses besought the L-rd." There is a teaching : R. Eliezer the Elder said : This teaches that Moses stood in prayer before the Holy One, blessed be He, until ahilu seized him. What ...

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KEHOT'S NOTE

ברכות לב, א.

84 שמש צדקה ומרפא בכנפיה

The sun of righteousness (tzedakah) with healing in its wings.

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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85 וכך צריך האדם לעורר אהבה זו . . ויתענגו מטובך

The note points there for the lovesick prayer of the weekday and its healing on Shabbos.

KEHOT'S NOTE

ראה אוה"ת וישלח כרך ה ע' תתעח.

86 ואז תתענג על ה'

"Then you shall delight in Havayah": the delight of Shabbos.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי ה' דִּבֵּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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87 בד"ה תקעו בחדש

There "a sun and a shield" is explained: Havayah is the sun itself and Elokim the shield that hides it so that only its glow is seen; in the future G-d "takes the sun out of its sheath," revealing Havayah without a shield.

KEHOT'S NOTE

לעיל נה, א.

88 הקב"ה מוציא חמה מנרתקה צדיקים מתרפאין בה

Reish Lakish: in the future the Holy One will take the sun out of its sheath; the righteous will be healed by it, and the wicked judged by it.

Nedarim 8b:6 נדרים ח' ב:ו'

ופְּלִיגָא דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר: אֵין גֵּיהִנֹּם לָעוֹלָם הַבָּא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, צַדִּיקִים מִתְרַפְּאִין בָּהּ וּרְשָׁעִים נִידּוֹנִין בָּהּ. שֶׁנֶּאֱמַר: "וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ וְגוֹ'". וְלֹא עוֹד, אֶלָּא שֶׁמִּתְעַדְּנִין בָּהּ, שֶׁנֶּאֱמַר: "וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק".

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89 שמש ומגן הוי'

"For Havayah, G-d, is a sun and a shield."

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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90 ושמרתם את השבת כי קדש היא

G-d to Moshe: "You shall keep the Shabbos, for it is holy to you." The maamar reads "holy" as set apart and above, the source to which the light returns.

Exodus 31:14 שמות ל"א:י"ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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KEHOT'S NOTE

שמות לא, יד.

but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

PARAGRAPH 8

96 **ומבשרי אחזה אלו-ה**

Job in his suffering: "from my flesh I shall behold G-d." Chassidus reads it: from the workings of my own self I can understand G-d.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

97 **שלא מחשבותי מחשבותיכם**

G-d, through Isaiah, calling sinners to return: "For My thoughts are not your thoughts, nor are your ways My ways." The maamar cites it so that the analogy is not taken literally.

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע' נה, ח.

98 **סור מרע ועשה טוב**

David's counsel for a good life: "Turn from evil and do good; seek peace and pursue it." The maamar reads "peace" as joining two opposites, ayin and yesh.

Psalms 34:15 תהילים ל״ד:ט״ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

99 **ופי' בקש שלום להיות התקשרות שני הפכים**

The explanation of "seek peace" as bonding two opposites is quoted there, with further references.

KEHOT'S NOTE

מובא באוה״ת נ״ך כרך א ע' תקנד ומציין לכמה מקומות בדא״ח.

100 **ודברי אשר שמתי בפיך**

G-d's covenant with Israel: "My spirit that is upon you and My words that I have put in your mouth shall not depart

91 **בלק״ת פ' וירא**

The note says Yahel Or brings this teaching on "sickness" as the lack of the fiftieth gate, in the name of the book Me'orei Or; the original is the Arizal's Ta'amei HaMitzvos, on the mitzvah of visiting the sick.

KEHOT'S NOTE

להאריז״ל בטעהמ״צ בד״ה מצות ביקור חולים. ראה גם ביהל אור ע' קנח שמביא זה בשם ספר מאו״א. וראה גם אוה״ת שה״ש ע' רד.

PARAGRAPH 6

92 **מי שטרח בע״ש**

"One who toiled on the eve of Shabbos will eat on Shabbos."

Avodah Zarah 3a:10 עבודה זרה ג׳ א:י׳

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, תְּנֵה לָנוּ מֵרֹאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בָּרוּךְ הוּא: שׁוֹטִים שֶׁבָּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֶלָּא אַף עַל פִּי כֵן, מִצְוָה קַלָּה יֵשׁ לִי וְסוּכָּה שְׁמָהּ, לְכוּ וַעֲשׂוּ אוֹתָהּ.

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93 **כמו בן כפר שראה את המלך לגבי בן כרך**

The villager and the city-dweller who saw the king.

Chagigah 13b:5 חגיגה י״ג ב:ה׳

אָמַר רָבָא: כָּל שֶׁרָאָה יְחֶזְקֵאל, רָאָה יְשַׁעְיָה. לְמָה יְחֶזְקֵאל דּוֹמֶה — לְבֶן כְּפָר שֶׁרָאָה אֶת הַמֶּלֶךְ, וּלְמָה יְשַׁעְיָה דּוֹמֶה — לְבֶן כְּרַךְ שֶׁרָאָה אֶת הַמֶּלֶךְ. אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב: "אֲשִׁירָה לַה' כִּי גָאֹה גָּאָה" — שִׁירָה לְמִי שֶׁמִּתְגָּאֶה עַל הַגֵּאִים. דְּאָמַר מָר: מֶלֶךְ שֶׁבַּחַיּוֹת — אַרְיֵה, מֶלֶךְ שֶׁבַּבְּהֵמוֹת — שׁוֹר, מֶלֶךְ שֶׁבָּעוֹפוֹת — נֶשֶׁר, וְאָדָם מִתְגָּאֶה עֲלֵיהֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְגָּאֶה עַל כּוּלָּן וְעַל כָּל הָעוֹלָם כּוּלּוֹ.

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94 "A sun of righteousness with healing in its wings."

Malachi 3:20 מלאכי ג׳:כ׳

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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PARAGRAPH 7

95 **כה אמר ה' שער החצר הפנימית**

G-d's instructions to Yechezkel for the future Temple: the east gate of the inner court is closed on the six working days and opened on Shabbos and on the New Moon.

Ezekiel 46:1 יחזקאל מ״ו:א׳

כֹּה־אָמַר אֲדֹנָי ה׳ שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days;

from your mouth." The maamar reads "My words" literally: speech that is G-d's own.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

101 **ואשים דברי בפיך**

G-d to Israel: "I have put My words in your mouth, and covered you in the shadow of My hand."

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

102 **שער החצר הפנימית הפונה קדים**

The east gate of the inner court; the maamar reads kadim, "east," as kedem, "before" Creation.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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103 **שער החצר הפנימית הפונה קדים**

Rabbi Shimon expounds Yechezkel's gate: it is shut on the six weekdays so that the holy not serve the profane, and opened on Shabbos and the New Moon, when the moon shines to join the sun and the world is nourished from holiness.

Zohar, Noach 43:361–44:373 ספר הזהר, נח מ"ג:שס"א-מ"ד:שע"ג

R. Simeon began his discourse with the verse: Thus saith the L-rd G-d: The gate of the inner court that looketh towards the east shall be shut the six working days; but on the Sabbath day it shall be opened, and in the day of the new moon it shall be opened (Ezek. 46, 1). He said: 'If this verse is attentively considered, it is found to contain an allusion with which we are familiar. The reason why the gate is to be shut on the six working days is ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

104 **ושמי הוי' לא נודעתי להם**

G-d to Moshe: "I appeared to Avraham, to Yitzchak and to Yaakov..., but by My Name Havayah I did not make Myself known to them": a level beyond what the Patriarchs knew.

Exodus 6:3 שמות ו':ג'

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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105 **בד"ה ויקהל משה**

There the Alter Rebbe explains that the six days are called "of Bereishis" because they receive from reishis, supernal Chochmah, and that "that faces east (kadim)" is kedem, the level above Chochmah, above reishis itself, "for the first has a second": on Shabbos this gate opens, the revelation of supernal will and delight.

KEHOT'S NOTE

תו"א פז, ד.

106 **וע' בזח"א פ' נח דע"ה ב'**

The note points there for a discussion of the Zohar passage on Noach referred to in the text.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' תכד.

107 **מחדש חדשים**

The blessing over the new moon ends, "Blessed are You, Havayah, who renews the months."

Sanhedrin 42a:4–5 סנהדרין מ"ב א:ד'-ה'

מָרִימָר וּמָר זוּטְרָא מְכַתְּפֵי אַהֲדָדֵי וּמָבָרְכִי. אֲמַר לֵיקִהּ רַב אַחָא לְרַב אָשֵׁי: בְּמַעְרְבָא מָבָרְכִי "בָּרוּךְ מְחַדֵּשׁ חֳדָשִׁים". אֲמַר לֵיקִהּ: הַאי נָשֵׁי דִּידַן נָמֵי מָבָרְכִי. אֶלָּא כִּדְרַב יְהוּדָה, דְּאָמַר רַב יְהוּדָה: "בָּרוּךְ [וכו'] אֲשֶׁר בְּמַאֲמָרוֹ בָּרָא שְׁחָקִים, וּבְרוּחַ פִּיו כָּל צְבָאָם. חק וּזְמַן נָתַן לָהֶם שֶׁלֹּא יְשַׁנּוּ אֶת תַּפְקִידָם, שָׂשִׂים וּשְׂמֵחִים לַעֲשׂוֹת רְצוֹן קוֹנָם. פּוֹעֲלֵי אֱמֶת שֶׁפְּעוּלָתָן אֱמֶת. וְלַלְּבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ עֲטֶרֶת תִּפְאֶרֶת לַעֲמוּסֵי בָטֶן, שֶׁהֵן עֲתִידִין לְהִתְחַדֵּשׁ כְּמוֹתָהּ וּלְפָאֵר לְיוֹצְרָם עַל ...

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KEHOT'S NOTE

סנהדרין מב, א.

108 **ועיין בסש"ב ח"א פט"ז**

A further discussion of the idea from Tanya ch. 16 used here as a parallel.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך א כג, ב.

109 **מחשבה טובה הקב"ה מצרפה למעשה**

"A good thought is joined to deed": if one intended to do a mitzvah and was prevented, Scripture credits him as if he

had done it.

Kiddushin 40a:12–13 קידושין מ' א:י"ב-י"ג

מַחְשָׁבָה טוֹבָה מְצָרְפָהּ לְמַעֲשֶׂה, שֶׁנֶּאֱמַר: "אָז נִדְבְּרוּ יִרְאֵי ה' אִישׁ אֶל רֵעֵהוּ וַיַּקְשֵׁב ה' וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ". מַאי: "וּלְחֹשְׁבֵי שְׁמוֹ"? אָמַר רַב אַסִי: אֲפִילּוּ חָשַׁב אָדָם לַעֲשׂוֹת מִצְוָה וְנֶאֱנַס וְלֹא עֲשָׂאָהּ - מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ עֲשָׂאָהּ. מַחְשָׁבָה רָעָה אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מְצָרְפָהּ לְמַעֲשֶׂה, שֶׁנֶּאֱמַר: "אֶוֶן אִם רָאִיתִי בְלִבִּי לֹא יִשְׁמַע ה'". וְאֶלָּא מָה אֲנִי מְקַיֵּים: "הֲנִנִי מֵבִיא אֶל הָעָם הַזֶּה רָעָה פְּרִי מַחְשְׁבוֹתָם"? מַחְשָׁבָה שֶׁעוֹשָׂה פְּרִי הַקָּדוֹשׁ ...

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110 גבהו דרכיהם למעלה מעלה מבחי' המעשה

Love and awe in the mind and hidden in the heart "are exalted far above the level of deed" and cannot clothe themselves in it unless the Holy One joins them to deed; this is "a good thought."

Tanya, Likkutei Amarim 16:8 תניא, חלק ראשון; ליקוטי אמרים ט"ז:ח'

אַךְ הַדַּחְיָלוּ וּרְחִימוּ שֶׁבְּתִבּוּנוֹת מוֹחוֹ וְתַעֲלוּמוֹת לִבּוֹ הַנִּזְכָּרוֹת לְעֵיל - גָּבְהוּ דַּרְכֵיהֶם לְמַעְלָה מַעֲלָה מִבְּחִינַת הַמַּעֲשֶׂה, וְאִי אֶפְשָׁר לָהֶם לְהִתְלַבֵּשׁ בִּבְחִינַת מַעֲשֶׂה הַמְּצוֹת לִהְיוֹת לָהֶם בְּחִינַת מוֹחִין וְחַיּוּת לְהַעֲלוֹתָן לְפָרְחָא לְעֵילָּא, אִם לֹא שֶׁהַקָּדוֹשׁ־בָּרוּךְ־הוּא מְצָרְפָן וּמְחַבְּרָן לִבְחִינַת הַמַּעֲשֶׂה; וְהֵן נִקְרָאוֹת בְּשֵׁם "מַחֲשָׁבָה טוֹבָה", כִּי אֵינָן דְּחִילוּ וּרְחִימוּ מַמָּשׁ בְּהִתְגַּלּוּת לִבּוֹ, כִּי אִם בְּתִבּוּנַת מוֹחוֹ וְתַעֲלוּמוֹת לִבּוֹ כַּנִּזְכָּר לְעֵיל.

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111 בזמן שישראל עושין רצונו של מקום מלאכתן נעשית ע"י אחרים

Rabbi Shimon bar Yochai: when Israel does the will of the Omnipresent, their work is done by others, as it says, "Strangers shall stand and pasture your flocks."

Berakhot 35b:7 ברכות ל"ה ב:ז'

... אֶפְשָׁר אָדָם חוֹרֵשׁ בְּשָׁעַת חֲרִישָׁה, וְזוֹרֵעַ בְּשָׁעַת זְרִיעָה, וְקוֹצֵר בְּשָׁעַת קְצִירָה, וְדָשׁ בְּשָׁעַת דִּישָׁה, וְזוֹרֶה בְּשָׁעַת הָרוּחַ, תּוֹרָה מַה תְּהֵא עָלֶיהָ? אֶלָּא בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי אֲחֵרִים, שֶׁנֶּאֱמַר: "וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וְגוֹ'", וּבִזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי עַצְמָן, שֶׁנֶּאֱמַר: "וְאַסְפְתָּ דְגָנֶךָ". וְלֹא עוֹד אֶלָּא שֶׁמְּלָאכְתָּ אֲחֵרִים נַעֲשֵׂית עַל יָדָן, שֶׁנֶּאֱמַר: "וְעָבַדְתָּ אֶת אוֹיְבֶךָ וְגוֹ'".

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. lxi. 5) ; and at the time when Israel perform not the will of the All-present, ...

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112 בד"ה מקושש עצים

That discourse brings the same Gemara (Berachos 35b) with "strangers shall stand and pasture your flocks": when Israel serves G-d fully, others do the plowing and sowing, and Israel need not lower themselves to that work of refinement; its explanation later refers back to this maamar on why Rosh Chodesh is not called "the day of work."

KEHOT'S NOTE

לעיל פ' שלח מב, ג שבזמן שישראל עושין רצש"מ כתיב ועמדו זרים ורעו כו' שלא יצטרכו ישראל להשפיל עצמן לברר בירורים — אוה"ת בראשית כרך א כד, ב.

PARAGRAPH 10

113

Among things that last twelve months the Mishnah lists the judgment of the wicked, learned from "every New Moon on its New Moon"; Rabbi Yochanan ben Nuri says from Pesach to Atzeres, learning from "every Shabbos on its Shabbos," that is, seven weeks.

Mishnah Eduyot 2:10 משנה עדיות ב':י'

אַף הוּא הָיָה אוֹמֵר, חֲמִשָּׁה דְבָרִים שֶׁל שְׁנַיִם עָשָׂר חֹדֶשׁ. מִשְׁפַּט דּוֹר הַמַּבּוּל, שְׁנֵים עָשָׂר חֹדֶשׁ. מִשְׁפַּט אִיּוֹב, שְׁנֵים עָשָׂר חֹדֶשׁ. מִשְׁפַּט הַמִּצְרִיִּים, שְׁנַיִם עָשָׂר חֹדֶשׁ. מִשְׁפַּט גּוֹג וּמָגוֹג לֶעָתִיד לָבֹא, שְׁנַיִם עָשָׂר חֹדֶשׁ. מִשְׁפַּט רְשָׁעִים בְּגֵיהִנֹּם, שְׁנֵים עָשָׂר חֹדֶשׁ, שֶׁנֶּאֱמַר (ישעיה סו), וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ. רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר, מִן הַפֶּסַח וְעַד הָעֲצֶרֶת, שֶׁנֶּאֱמַר וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ:

Also he used to say that there are five things that last twelve months:The judgment of the generation of the flood [continued] twelve months; The judgment of Job [continued] twelve months; The judgment of the Egyptians [continued] twelve months; The judgment of Gog and Magog in the time to come [will continue] twelve months; The judgment of the wicked in gehinom [continues] twelve months, for it is said, and "It will be from one month until its [same] month" (Isaiah 66:23). Rabbi Yohanan ben Nuri says: "[As long as] from ...

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114 והיה מדי חודש בחדשו ומדי שבת בשבתו

The maamar's opening verse, now explained: plainly "every New Moon and every Shabbos," read here as "the New Moon of the New Moon" and "the Shabbos of Shabbos."

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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115 כי בו שבת מכל מלאכתו

After the six days, G-d "blessed the seventh day and made it holy, for on it He rested from all His work": the ordinary Shabbos.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית ב, ג.

116 כי ששת ימים עשה ה'

The Ten Commandments give the reason for Shabbos: "For in six days Havayah made the heavens and the earth... and rested on the seventh day."

Exodus 20:11 שמות כ׳:י״א

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, י״א.

117 כולם בחכמה עשית

"You made them all with wisdom."

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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118 בד״ה מים רבים בפ' נח

the passage shares nothing with the note

KEHOT'S NOTE

בתו״א.

119 הנה ישכיל עבדי

The Zohar on Vayeishev reads this verse of the moon: it was diminished, having "nothing of its own," and when the time comes for the moon to shine, "Behold, My servant shall prosper."

Zohar, Vayeshev 5:44–57 ספר הזהר, וישב ה׳:מ״ד-נ״ז

The time, however, will come for the moon to resume her primordial light, and in allusion to this it is written: "Behold, my servant will prosper." That is to say, there will be a stirring in the upper realms as of one who catches a sweet odour and stands alert. "He shall be exalted", from the side of the most exalted luminaries;

The Zohar; London, Soncino Press, 1933 (Public Domain)

120 הנה ישכיל עבדי ירום

G-d, through Isaiah: "Behold, My servant shall prosper (yaskil); he shall be exalted and lifted up and be very high." Yaskil also means "shall understand"; the maamar reads the verse of Mashiach, through whom the level beyond the worlds is revealed. (context: Steinsaltz Tanakh)

Isaiah 52:13 ישעיהו נ״ב:י״ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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121 בשר הוא יסוד האש

There too "flesh is the element of fire": after the bittul of will, a person comes to the level of "flesh and sinews," which is love.

KEHOT'S NOTE

ראה לעיל נשא כ, ד.

122 פני ארי' פני שור . . מראיהם כגחלי אש

Yechezkel's vision of the Chariot: each of the four living creatures (Chayos) has the face of a man, a lion, an ox and an eagle.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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Ezekiel 1:13 יחזקאל א׳:י״ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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KEHOT'S NOTE

יחזקאל א, י׳. י״ג.

123 ע״ה אסור לאכול בשר

Rebbi: an unlearned person may not eat the meat of animals or birds, for it says, "This is the law (torah) of the animal and the bird"; one who engages in Torah may eat meat.

Pesachim 49b:3 פסחים מ״ט ב:ג׳

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: "זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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KEHOT'S NOTE

כל הנקרא בשמי 129

"Everyone that is called by My Name," from paragraph 1.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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נקראים על שמו 130

On "they are called by His name," the Rashbam explains: their name will be the Name Havayah.

Rashbam on Bava Batra 75b רשב"ם על בבא בתרא ע"ה ב

עתידים צדיקים להיות נקראים על שמו של הקב"ה 131

Rabbah in the name of Rabbi Yochanan: "In the future the righteous will be called by the name of the Holy One, blessed be He."

Bava Batra 75b:3 בבא בתרא ע"ה ב:ג'

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרְאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עָשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם.

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem.

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ונשתחוה ונשובה אליכם 132

Rabbi Yitzchak on "we will bow down and return to you": everything comes in the merit of bowing; Avraham returned from Mount Moriah in peace only in its merit, and so Israel was redeemed and the Torah was given.

Bereshit Rabbah 56:2 בראשית רבה נ"ו:ב'

... כה א"ר יהושע בן לוי נלך ונראה מה יהיה בסופו של כה ונשתחוה ונשובה אליכם בשרו שהוא חוזר מהר המוריה בשלום א"ר יצחק הכל בזכות השתחויה ואברהם לא חזר מהר המוריה בשלום אלא בזכות השתחויה ונשתחוה ונשובה אליכם ישראל לא נגאלו אלא בזכות השתחויה שנאמר (שמות ד) ויאמן העם וגו' ויקדו וישתחוו התורה לא נתנה אלא בזכות השתחויה שנאמר (שם כד) והשתחויתם מרחוק חנה לא נפקדה אלא בזכות השתחויה שנאמר (שמואל א) וישתחו שם לה' הגליות אינן מתכנסות אלא בזכות השתחויה שנאמר (ישעיה כז) והיה ביום ההוא יתקע בשופר ...

"Abraham said to his young men: You stay here with the donkey, and I and the lad will go to there; we will prostrate ourselves, and we will return to you" (Genesis 22:5). He said to Isaac: 'Do you see what I see?' He said to him: 'Yes.' He said to his two young men [his attendants]: 'Do you see what I see?' They said to him: 'No.' He said: 'Since the donkey does not see it and you do not see it: "You stay here with the donkey."' From ...

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פסחים מט, ב.

PARAGRAPH 11

רשפי אש אהבתם 124

The bride: love is strong as death, "its flashes are flashes of fire": love's fiery intensity.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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בד"ה כי תצא 125

There "an unlearned person is forbidden to eat meat" is explained: the meat lowers him and pulls him down, unlike the tzaddik, of whom it says, "the righteous eats to satisfy his soul." That is this paragraph's point about the unlearned.

KEHOT'S NOTE

לעיל לו, ג.

ובד"ה בהעלותך 126

There the Alter Rebbe explains "an unlearned person is forbidden to eat meat" as meaning that he cannot elevate the meat, which shows that a person raises and lifts up the food he eats: exactly the point of this paragraph.

KEHOT'S NOTE

לעיל פ' בהעלותך לא, ג.

ובד"ה ראשי המטות 127

There the vow to abstain from meat is explained: meat is rooted higher than man and fell in the breaking of the vessels, and since it gives man life it should not be dragged down into gross pleasure; one who sees he cannot raise it does better to abstain, so "vows are a fence for abstinence."

KEHOT'S NOTE

לעיל פ' מטות פב, ב.

נדרים סייג לפרישות 128

Rabbi Akiva: "Vows are a fence for abstinence."

Pirkei Avot 3:13 משנה אבות ג':י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסֹרֶת, סְיָג לַתּוֹרָה. מַעַשְׂרוֹת, סְיָג לָעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה׃

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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133 **ונשתחוה ונשובה אליכם**

> Avraham to his young men, on the way to the Akeidah: "I and the lad will go yonder; we will bow down and return to you."

Genesis 22:5 בראשית כ"ב:ה'

וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי וְהַנַּעַר נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם׃

And Abraham said unto his young men: 'Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come back to you.'

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134 **צהבו פניו**

> One of the places the Kehot note gives for the Talmud's expression "his face beamed."

Pesachim 113b:1 פסחים קי"ג ב:א'

תָּנֵי תַּנָּא קַמֵּיהּ דְּרָבָא וְרַב סָפְרָא, צָהֲבוּ פָּנָיו דְּרַב סָפְרָא. אָמַר לוֹ רָבָא: לָאו כְּגוֹן מָר, אֶלָּא כְּגוֹן רַב חֲנִינָא וְרַב אוֹשַׁעְיָא דַּהֲווֹ אוּשְׁכְּפֵי בָּאַרְעָא דְּיִשְׂרָאֵל, וַהֲווֹ יָתְבִי בְּשׁוּקָא דְּזוֹנוֹת, וְעָבְדִי לְהוּ מְסָאנֵי לְזוֹנוֹת, וְעָיְילִי לְהוּ. אִינְהוּ מִסְתַּכְּלִי בְּהוּ, וְאִינְהוּ לָא מַדְּלָן עֵינַיְיהוּ לְאִיסְתַּכּוֹלֵי בְּהוּ. וּמוֹמָתַיְיהוּ הָכִי: בְּחַיֵּיהֶן רַבָּנַן קַדִּישֵׁי דְּבָאַרְעָא דְּיִשְׂרָאֵל.

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Chullin 7b:4–5 חולין ז' ב:ד'-ה'

שמע רבי נפק לאפיה אמר ליה רצונך סעוד אצלי אמר לו הן צהבו פניו של רבי אמר לו כמדומה אתה שמודר הנאה מישראל אני ישראל קדושים הן יש רוצה ואין לו ויש שיש לו ואינו רוצה וכתיב (משלי כג, ו) אל תלחם [את] לחם רע עין ואל תתאו למטעמותיו כי כמו שער בנפשו כן הוא אכול ושתה יאמר לך ולבו בל עמך ואתה רוצה ויש לך

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Menachot 18a:5–6 מנחות י"ח א:ה'-ו'

אמר לו כשר ערבית אמר לו כשר שחרית אמר לו כשר צהרים אמר לו כשר מנחה אמר לו כשר אלא שרי אליעזר פוסל צהבו פניו של יוסף הבבליא אמר לו יוסף כמדומה אני שלא כיוונתנו שמועתינו עד עתה אמר לו רבי הן אלא שרי יהודה פסול שנה לי וחזרתי על כל תלמידיו ובקשתי לי חבר ולא מצאתי עכשיו ששנית לי פסול החזרת לי אבידתי

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KEHOT'S NOTE

פסחים קיג, ב. חולין ז, ב. מנחות יח, א. וראה ירושלמי פ"ח, ה"א.

135 **יאר ה' פניו אליך**

> The Priestly Blessing G-d gives Aharon and his sons: "May Havayah make His face shine upon you and be gracious to you."

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

136 **יאר פניו אתנו סלה**

> The psalmist echoes the Priestly Blessing: "May G-d be gracious to us and bless us; may He make His face shine with us, Selah."

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok