



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



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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

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|----------|---|------|
| 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.

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 • 11-3

Weekdays and Shabbos

1 והיה מדי חדש בחדשו^{1,2,3} ומדי שבת בשבתו יבא כל בשר להשתחוות 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 ספטי' 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"ה⁴ 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 הנק' בשמי ולכבודי בראתיו⁵ יצרתיו⁶ 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.

פ"י שכדי להיות נקרא בשמי וכמ"ש נעשה אדם בצלמנו¹⁰ כדמותנו ירד ונשתלשל בבחי' ב"י"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 חודש¹¹ וגוי 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 [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 עשית¹⁹

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 בראשית²⁰ והמחדש בטובו²¹ 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 בשתת ימי המעשה ול"ט מלאכות החורש הזורע²² 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 לה' 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 באלהים 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 הכח 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 בראשית²³ וע"ש במק"מ [במקדש מלך] הטעם שהחכמה נק' ראשית ועמ"ש במ"א גבי ענין יין המשומר בענביו²⁴ מששת 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 ביעקב²⁵ ומ"ש בד"ה בחודש השלישי²⁶ גבי כל 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 על²⁷ ה' וכמאמר ישמחו במלכותך ישבעו ויתענגו²⁸ 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.”

(ע"י בהרמ"ז [בהרב משה זכות] ר"פ פקודי) (דף ר"כ ע"ב) גבי ולכן שבת נקרא טוב להודות²⁹ וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] אימתי גדול כשהוא בעיר אלקינו³⁰ 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 בכורסיא 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 בב"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 השכינה³² 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 דבר³⁶ דבור אסור^{37, 38} כי דבור הוא לשון הנהגה והמשכה³⁹ 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.

וזוהו בימות החול שהוא בחי' התשלשלות 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 למטה are evident misprints for השתלשלות and למטה.)

וכמ"ש מלכותך מלכות כל עולמים⁴⁰ אפילו בעולם עשייה וכמ"ש אף עשיתיו⁴¹ 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 המעשה⁴² הם ששה מדות עליונות והם בבחי' המשכה והשתלשלות להתלבש בבחי' ע' כמ"ש אף עשיתיו⁴³ 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.

וע"ז נתקן ענין קבלת שבת לכה דודי⁴⁵ 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 נרוצה⁴⁶ 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 שבת⁴⁷ 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 מויכרך 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 עומדים⁴⁸ מפני שבחיי 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 בחיי 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 העולם⁴⁹ 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 ביה⁵⁰ בחי אני הוי' לא שנית ואתה הוא עד שלא נברא העולם^{51,52} כו' (ועמ"ש מזה בד"ה אז ישיר⁵³ 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 העלאה⁵⁶ שבשבת להעלאה שבחול שבשעת תפלה כי אינו דומה בן כפר שראה את המלך לבן כרך⁵⁷ 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 הנה⁵⁸ 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 עדי"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 צדקה⁵⁹ לעניים⁶⁰

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 בכנפיה⁶¹ כי שמש ומגן⁶² 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 הדבר⁶⁵ כי הנה כל ימות החול כנסת ישר אל הוא בבחי' חולת אהבה כמ"ש סמכוני באשיות⁶⁶ 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 נפשה⁷¹ לעלות אל דודה להתכלל באור⁷² ה' אין סוף ב"ה שהוא למעלה מגדר ממלא וסובב⁷³

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 ממושכה⁷⁴ 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 הנולד⁷⁷ 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 ממש⁷⁸

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 בכריאה אין מאיר⁸⁰ 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 שהמלי' 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 פני⁸¹ אל ופיי חלו כמ"ש ויחל משה⁸² מלמד שהחלה⁸³ 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 בכנפיה⁸⁴ כי ישבעו ויתענגו מטובך⁸⁵ ואז תתענג על⁸⁶ 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 בחודש⁸⁷ 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 ומגן⁸⁹ 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 היא⁹⁰ וגוי (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] ושמוי"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 כרך⁹³ וענין
שמש צדקה ומרפא⁹⁴:

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 • 17-9

Rosh Chodesh

7 ג וכל זה הוא בחיי שבת נגד ימות החול אך בחיי 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 אמר⁹⁵ 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."

8 והענין יובן על דרך משל ומבשרי אחזה⁹⁶ אלוה שהדבור מקבל מבי' בחינות שלפעמים מקבל מבחי' המדות שלפי שאוהב את הדבר מדבר עבירו 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 עדי"מ יובן למעלה למשכיל כי הנה אף על פי שלא מחשבותי מחשבותיכם⁹⁷ כוי אף על פי כן נאמר למעלה בחי' דבור ודבר הוי' שהיא בחי' עלמא דאתגלי והוא מקו 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 טוב⁹⁸ 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 שני⁹⁹ הפרים שכל מה שלמעלה מעלה הוא בחי' אין וכל מה שלמטה מטה הוא בחי' יש כוי

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 הושר 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 שמת' בפ"ך ¹⁰⁰ וכתוב ואשים דברי בפ"ך 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] בפ"י 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 המלוכשת 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 להם¹⁰⁴ ועמ"ש עוד מענין הפונה קדים בד"ה ויקהל משה¹⁰⁵ ועי' בזח"א [בוהר חלק א] פ' 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 חדשים¹⁰⁷ 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 בחיי דבור ודבר ה' בחינת עלמא דאתגליא שהיא עצמה המתחדשת לכן מותר בעשיית מלאכה ברא 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 ברא חודש is evidently בראש חודש.)

(ועיין עוד בסש”ב [בספר של בינונים] ח”א [חלק א'] פט”ז¹⁰⁸ בענין מחשבה טובה הקב”ה מצרפה למעשה¹⁰⁹ כו' גבהו דרכיהם למעלה מעלה מבחי המעשה¹¹⁰ 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 דברכו ת בזמן שישראל עושין רצונו של מקום מלאכתן נעשית ע”י אחרים¹¹¹ 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.

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.

SECTION 4 • 110-111

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 מלאכתו¹¹⁵

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 עשה¹¹⁶ ה' את השמים ואת הארץ שירדה ונשתלשלה הארת חכמתו ית' אפילו בעשייה גשמיות וכמ"ש כולם בחכמה עשית¹¹⁷

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 סוכב 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 נח¹¹⁸ ובמשנה ספ"ב [סוף פרק ב'] דעדיות פ"י 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 Shavuot 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 (Shavuot), shabbos meaning "week." That fits: on Shavuot 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 עבדי¹¹⁹ ירום¹²⁰ ונשא וגבה מאד (בישעיה ס"י נ"ב) (עיי' 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 האש¹²¹ כי בחי החי הוא יסוד האש ולכן נקרא פני אריה פני שור כו' מראהם כגחלי אש^{122, 123} 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 בשר¹²⁴ כי תכלית אכילת האדם שאוכל המאכל ונהפך לדם ונעשה בשר כבשרו שעייז 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 Rebbe’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 לה' 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.

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 ¹²⁵ 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 ¹²⁶ ובד"ה בעלותך ¹²⁷ ובד"ה ראשי המטות ¹²⁸ גבי נדרים סייג לפרישות) ¹²⁹

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 ¹²⁹ ובד"ה בעלותך is evidently ¹²⁷ ובד"ה ¹²⁸ ראשי המטות.)

והנה כל בשר שהוא יסוד האש יבא ויגיע למדרגת השתחואה וביטול (וי"ל [ויש לומר] שזהו ענין כל הנקרא בשמי¹³⁰ ועיין בפרש"ם [בפירוש רשב"ם] בב"ב [בבבא בתרא] (ע"ה ב') בפירוש עתידים צדיקים להיות נקראים על שמו¹³¹ של הקב"ה¹³² 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 ברכות פ' וירא פנ"ו גבי ונשתחוה ונשובה אליכם)^{133, 134}

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 שמים 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 שמים is evidently סד"ה, “at the end of the discourse beginning.”)

וזוהו להשתחוות לפני כלומר שיהיה בחי' פנים הוא בחינת גילוי וכמו צהבו פניו¹³⁵ כו' והוא ענין יאר ה' פניו אליך וגוי יאר פניו¹³⁶ אתנו סלה¹³⁷

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.”

וזוהו 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 Mittlerer 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 בסימאמרי אדה"י — נ"ך ע' קצו מגוכתי"ק הצ"צ. בתוספות הגהות באוה"ת דברים כרך ו ע' ב'תקנט. וראה שם ע' ב'תקסו ואילך. קיצורים והערות נדפסו באוה"ת בראשית כרך א כה, א. ראה עוד ע"פ זה במאמרי אדה"י — הקצרים ע' קסא ואילך. ועוד קיצורים וביאורים באוה"ת ברכה ע' א'תתצט. א'תתקד. וראה שם ע' ב'תקסו ואילך. וראה גם בסה"מ תרל"ב כרך א ע' נט. מאמר זה (הנחת כ"ק אדה"א בסידור) מובא בדרך מצותיך מצות קידוש החדש סט, א. מאמר זה נאמר בש"פ וארא ר"ח שבת 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).

ישעיהו ס"ו:כ"ג Isaiah 66:23

והיה מדי־חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחו' לפני אֱמֶר 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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KEHOT'S NOTE

ישע"י 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 ט"ז: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.

יומא ל"ח א:ח'38a: Yoma

בְּשִׁמְעוּ חֲכָמִים בְּדָבָר, אָמְרוּ: כֹּל מִה שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא לְכַבֹּדוֹ בָּרָאוּ, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בְּשִׁמִּי וְלְכַבֹּדִי בְּרֵאתִיו". וְחִזְרוּ בֵּית גְּרָמּוֹ לְמִקְוֵיָם. שֶׁלְּחֹו לָהֶם חֲכָמִים — וְלֹא בָּאוּ, כִּפְלוּ לָהֶם שִׁכְרָן וּבָאוּ. כָּכֹל יוֹם הָיוּ נוֹטְלִין שְׁנַיִם עֶשֶׂר מְנָה, וְהַיּוֹם עֲשָׂרִים וְאַרְבָּעָה. רַבִּי יְהוֹנָה אוֹמֵר: כָּכֹל יוֹם עֲשָׂרִים וְאַרְבָּעָה, וְהַיּוֹם אַרְבָּעִים וּשְׁמוֹנֶה.

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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)

ישעיהו מ"ג:ז Isaiah 43:7

כֹּל הַנִּקְרָא בְּשִׁמִּי וְלְכַבֹּדִי בְּרֵאתִיו יִצְרֵתִיו אֶף־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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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.

בבא בתרא ע"ה ב:ג'75b: Bava Batra

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צְדִיקִים שֶׁנִּקְרְאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בְּשִׁמִּי וְלְכַבֹּדִי בְּרֵאתִיו, יִצְרֵתִיו אֶף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, וְאֵלוֹ הֵן: צְדִיקִים, וּמְשִׁיחַ, 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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8 כל הנק' בשמי ולכבודי בראתיו 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.

שמות רבה מ"ה:ה'5:Shemot Rabbah 46:5

... 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 ה', 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."

בראשית א:כ"וGenesis 1:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמְיוֹנוֹ 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 20:18שמואל א כ"י:18

וַיֹּאמְרוּ לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקְדָתָ כִּי יִפְקֹד מוֹשְׁבָתְךָ:

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 20:19שמואל א כ"י:19

וְשִׁלַּשְׁתָּ תָרַד מָאֵד וּבָאתָ אֶל-הַמָּקוֹם אֲשֶׁר-נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֶׂה וַיֵּשְׁבֶתָ אֶצֶל הָאֶבֶן הָאֵזֶל:

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 20:19א שמואל א כ"י:19 תרגום יונתן על שמואל א כ"י:19

וּבִתְלָתַיּוֹת יוֹמֵיָא תִּתְבַּעֲי לְחָדָא וְתַהָר לְאַתְרָא דְאַטְמַרְתָּא תַּמָּן בְּיוֹמָא דְחֻלָּא וְתַתִּיב בְּסִטְרָא אֲבָן אֶתָּא:

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 20:19רש"י על שמואל א כ"י:19

וְשִׁלַּשְׁתָּ. שְׁלֹשֶׁת יָמִים, וְאֵז תָּרַד מָאֵד, כְּלוּמַר לְכַשְׁתַּגִּיעַ הַיּוֹם הַשְּׁלִישִׁי, תָּרַד בְּמָקוֹם סֵתֶר וְתַתְּחַבֵּא הָרֶבֶה, כִּי אֵז יִבְקֶשׁוּהוּ, וּבָאתָ אֶל הַמָּקוֹם הַסֵּתֶר הַזֶּה אֲשֶׁר אָתָּה נִסְתַּר בּוֹ הַיּוֹם, שֶׁהוּא יוֹם מַעֲשֶׂה מְלָאכָה וְכֵן תִּרְגְּמוּ יוֹנָתָן: "בְּיוֹמָא דְחֻלָּא", שְׁאוֹתוֹ הַיּוֹם נִסְתַּר, כְּמָה שֶׁנֶּאֱמַר (פסוק כד): "וַיִּסְתֵּר דָּוִד בְּשֻׂדְדָה" מִיָּד, "וְהָיָה הַחֹדֶשׁ" מָחָר: הָאֶבֶן הָאֵזֶל. אֲבָן שֶׁהָיְתָה אוֹת לְהוֹלִכֵי דְרָכִים: הָאֵזֶל. הוֹלִכֵי הַדֶּרֶךְ, וְכֵן תִּרְגְּמוּ יוֹנָתָן: "אֲבָן אֶתָּא", אֲבָן 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 Yonason renders, on a week day, for he hid on that day, as it is stated, 'and David 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 ט"ז כ"י: על שמואל א

16 וע"ש בתי"י ובפרש"י והרד"ק

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

KEHOT'S NOTE

התרגום: ביוםא 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 ובתלות יומי תתבעי לחדא כלומר ביום החדש ומחרתו תפקד שישאל עליך אבי . . ותרגם ביום המעשה ביומא דחולא כלומר ביום חול שעושים 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, 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 י"א קי"א: תהילים

ראשית חכמה יראת ה' שכל טוב לכל יעשיהם תהלתו עמדת לעד:

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 א' ראשית ברא. מא"א אות ב, סנ"ח.

בראשית בחוכמא ברא יי:

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 כ"ד קי"ד: תהילים

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חגגה:

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 ו"ז א:ר-ו: שבת ע"ג

מתני' אבות מלאכות ארבעים חסר אחת: הארע, והחורש, והקוצר, והמעמר, והדש, והזורה. הבורר, הטוחן, והמרקד, והלש, והאופה. הגוזז את הצמר, המלקנו, והמנפצו, והצוקעו, והטונה, והמיסה, והעושה שתי כתי גיריו, והאורג שני חוטין, והפוצע שני חוטין. הקושר, והמתיר, והתופר שתי תפירות, הקורע על מנת לתפור [שתי תפירות].

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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 supernatural attributes of "Yours, Havayah, is the greatness."

Sfar Zohar, Bereshit 32:330-35:339 ל"ב ש"ל-ל"ב ש"ל: ספר הזוהר, בראשית

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 כ"ד ב:כ"ד-כ"ה

מאי עין לא ראתה? אמר רבי יהושע בן לוי: זה יין המשומר בענביו מששת ימי בראשית. רבי שמואל בר נחמני אמר: זה עדן, שלא שלטה בו עין כל בריה. שמואל תאמר: אדם הראשון היכן היה? בגן.

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.

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KEHOT'S NOTE

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 בחדוש 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: ישיעיהו נ"ח: י"ד

אז תתענג עליה ותרבה ביה עלי- [כמת] (במות) ארץ והאכלתיה בנהלת יעקב אביה כי פי ה' דבר:

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

ישעיי 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

טוב להודות לה' ולומר לשמך עליון:

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

גדול ה' ומהלל מאד בעיר אלקינו הרקדשו:

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 בוח"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.

ברכות י"ז א: י"ב: Berakhot 17a:12

מרגלל בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

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. II).

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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.

זח"ג ה, א 5a Zohar III,

זח"ב רלה, א 235a Zohar II,

KEHOT'S NOTE

זח"ג ה, א. ועייג"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.

עבודה זרה ג' א: ד"ה 4-3a Avodah Zarah

אֵלָא כָּךְ אוֹמְרִים הַגּוֹיִם לַפְּנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם, יִשְׂרָאֵל שֶׁקִּיבְלוּהוּ הֵיכָן קִיּוּמוֹ? אָמַר לָהֶם הַקְּדוֹשׁ בְּרוּךְ הוּא: אֲנִי מַעֲדִיד בָּהֶם שֶׁקִּיּוּמוֹ אֶת הַתּוֹרָה כּוֹלֵהָ. אוֹמְרִים לַפְּנֵי: רְבוּנוּ שֶׁל עוֹלָם, כְּלוּם יֵשׁ אֵב שֶׁמַּעֲדִיד עַל כְּנוֹ? דְּכַתִּיב: "בְּנֵי כְּכֹרִי יִשְׂרָאֵל". אָמַר לָהֶם הַקְּדוֹשׁ בְּרוּךְ הוּא: שְׁמִיִּם וְאֶרֶץ יַעֲדִידוּ בָּהֶם שֶׁקִּיּוּמוֹ אֶת הַתּוֹרָה כּוֹלֵהָ.

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Eruvin 22a:5-6 ו"ה-ר"ב א"ה-ו"ה

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב "אשר אנכי מצוה היום לעשותם", "היום לעשותם" — ולא למחר לעשותם, "היום לעשותם" — למחר למקל שחרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב "אך אפי'?" "אך אך" מבני לכה!

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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 ו"ה-ר"ב א"ה-ו"ה

אמר רב הסדא, ואיתימא מר עוקבא: כל אדם שיש בו גסות הרוח, אמר הקדוש ברוך הוא: אין אני והוא יכולין לדור בעולם, שנאמר: "מלשני בסתר רעהו אותו אצמית גבה עינים ורחב לבב אתו לא אוכל". אל תקרי "אתו", אלא "אתו לא אוכל". איכא דמתני לה אמספרי לשון הרע, שנאמר: "מלשני בסתר רעהו אותו אצמית".

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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 ו"ה-ר"ב א"ה-ו"ה

אם תשיב משבת רגלך עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבודתו מעשות דרכיך ממצוא חפצך ודבר דבר:

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

ישעיה 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 ו"ה-ר"ב א"ה-ו"ה

שלא יהא דבורך של שבת כדבורך של חול. דבור אסור, הרהור — מותר. בשלמא כולוהו — לחי, אלא שלא יהא הילוכך של שבת כהילוכך של חול מאי היא? כי הא דאמר רב הונא אמר רב, ואמר לכה אמר רבי אבא אמר רב הונא: הנה מהלך בשבת ופגע באמת המים, אם יכול להניח את רגלו ראשונה קודם שתעקר שניה — מותר, ואם לאו — אסור.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

שבת קיג, ב. ושי"ג. שיע או"ח ששי"ו, א.

...והיה מדי חדש בחדשו ומדי שבת בשבתו יבא

- 38 דבור אסור

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

Shulchan Arukh, Orach Chayim 306:1 אורח חיים ערוך, שולחן א"ר

באיזה חפצים מותר לדבר בשבת. ובו יד סעיפים: ממצוא חפצך חפצך אסורים אפי' בדבר שאינו עושה שום מלאכה כגון שמעין 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 והיה 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 (yad-ber) 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 תר"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 ו"ה-ר"ב א"ה-ו"ה

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

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

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 ו"ה-ר"ב א"ה-ו"ה

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתיו:

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.'

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

PARAGRAPH 3

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

Ezekiel 46:1 ו"ה-ר"ב א"ה-ו"ה

כה-אמר אדני ה' שער הַחַצֵּר הפנימית הפנה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החדש יפתח:

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 עשיתי**
“Indeed I have made him”: the final stage of descent, into Asiyah.

Isaiah 43:7: “שעיהו מ”ג:ז”

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתיו:

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

ישעיה מ”ג, 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”

אם-תשיב משבת רגלך עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבודתו מעשות דרכיך ממצוא חפצך ודבר דבר:

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;

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

PARAGRAPH 4

45 **ועיז 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”ו תפלה עי תנה ואילך, שמבאר שם ע”פ חסידות. וראה בהגות כ”ק אדמו”ר מהורש”ב לסידור (נדפס בסידור עם דא”ח בהוספות שיט, ד). אוה”ת סוכות עי 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.

שיר השירים א:ד: “Song of Songs 1:4”

משכני אחריך נרוצה הביאני המלך חדריו נגילה ונשמחה בך נזכירה דריך מיני משרים אהבה:

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.

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:”

אמרו לפניו: רבוננו של עולם, תנה לנו מראש ונעשה. אמר להם הקדוש ברוך הוא: שוטים שבעולם! מי שטרח בערב שבת יאכל בשבת, מי שלא טרח בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסופה שמה, לכו ועשו אותה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ע”ו 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”

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשמים יכסה פניו ובשמים יכסה רגליו ובשמים יעופף:

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.

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

49 **ברוך הויי 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”

ברוך-ה' אלקי ישראל מן-העולם ועד העולם ואמר כל-העם אמן תללו-קה:

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

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

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: “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 אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. 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

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

KEHOT'S NOTE

פיר"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."

פירקי דרבי אליעזר ג'ב"ג-ג'ב"ג:3-2

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומובאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, וגיהנם, וגן עדן, וכסא הכבוד. ...

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."

שבת קכ"א:ט"ו151a:127 Shabbat

אינני?! והא אנו תנו: אלו דברים שאדם עושה אותם ואוכל פירותיהן בעולם הזה, והקרו קיימת לו לעולם הבא, ואלו הן: כיבוד אב ואם, וגמילות חסדים, והקבאת שלום שבין אדם לחברו, ותלמוד תורה כנגד כולם [הני – אין, מידי אחרת – לא]!

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KEHOT'S NOTE

ריש פאה. שבת קכז, א.

55

ותלמוד תורה כנגד כולם

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

weighs the other mitzvot listed there.

Mishnah Peah 1:1א'א:1

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקרו קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקבאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

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 תשי"ג) ע' ערה. ובס"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.

חגיגה י"ג ב:ה"13b:5 Chagigah

אמר רבא: כל שראה יחזקאל, ראה ישעיה. למה יחזקאל דומה – לבן כפר שראה את המלך, ולמה ישעיה דומה – לבן כרך שראה את המלך. אמר ריש לקיש: מאי דכתיב: "אשריה להי פי גאה גאה" – שירה למי שמתגאה על הגאים. דאמר מר: מלך שבחיות – ארי, מלך שבבהמות – שור, מלך שבעופות – נשר, ואדם מתגאה עליהן, והקדוש ברוך הוא מתגאה על כולן ועל כל העולם כולו.

William Davidson, Vocalized Aramaic (CC-BY-NC)

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 פה, ב. וראה באוה"ת נ"ך כרך א ע' תקלו, 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 תערי"ב ח"ג ע' אתסב. ח"ב ע' תשע ואילך.

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 ב"י: תענית

ואמר רבי יצחק: שמש בשבת — צדקה לעניים, שנאמר: “וְיִרְחָה לָכֶם יְרֵאִי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמְרַפָּא.” ואמר רבי יצחק: גדול יום הגשמים, שאפילו פרוטה שבכיס מתברכת בו, שנאמר: “לִתְּת מִטֶּר אֲרָצְךָ בַּעֲתוֹ וּלְכַרְךָ אֶת כָּל מַעֲשֵׂה יָדְךָ.”

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

תענית ה, ב.

61

שמש צדקה ומרפא בכנפי

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 ג'כ"ו: מלאכי

וְיִרְחָה לָכֶם יְרֵאִי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמְרַפָּא בְּכַנְפֶּיהָ וַיִּצְאָתָם וּפְשָׁתָם כְּעֶגְלֵי מְרִבָּק:

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, ב.

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 ב"י: תהילים

כִּי שֶׁמֶשׁ וּמִגָּן ה' אֱלֹהִים יְיָ וְכָבוֹד יְיָ ה' לֹא יִמְנַע טוֹב לְהִלָּכִים בְּתֵמִים:

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 ל"ו: דברי הימים א

בְּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וַיֹּאמְרוּ כָּל־הָעָם אָמֵן וְהִלָּל לְה'

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 ס"ס קו. [כ].

64

אני ה' לא עשיתי

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 ג'ו': מלאכי

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

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

וביאר 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 באשיות

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 ה'ח"ב: שיר השירים

סִמְכוֹנִי בְּאַשִׁישׁוֹת רִפְדוֹנִי בְּתַפְחוּחִים כִּי־חֹלֶת אֶהְיֶה אֲנִי:

‘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 כנסיי בהיות כי ישראל מונים ללבנה שלית לה מגרמא כלום שוהו מ"ש דהע"ה כי עני ואביון אני כו', והיינו גם בהיותו מלך עכ"ז להיות כי ה' מרכבה למדת המלי אמר ע"ע אני ואביון כי מצד עצמו לית ל' מג"כ, וכן כלליות כנסיי מצד עצמם הם ג"כ בבחי' לית ל' 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: וישלח ג'נייה-ס"ו ספר הזהר, 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: וישב ג'ליד-ה' מ"ד ספר הזהר,

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 לְחִצְרוֹת ה' לִבִּי וּבִשְׂרִי יִרְגְּנוּ אֶל אֱלֹהֵי:

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:

תוֹחֶלֶת מְמֻשָּׁכָה מְחַלְחֵלֶב וְעֵץ חַיִּים תִּאְוָה בָּאָה:

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

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

כמאן מצלינו על קצירי ועל מריעי [כמאן — קרבי יוסי]. מדאמר קצירי ומריעי, שמע מינה: קצירי — קצירי ממש, מריעי — רבנן. ומותר בעקה. מתניתין דלא כרבנן, דאמר רבי זירא: כבלי טפשא, דאכלי לקמא בלקמא.

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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 נפש 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 בכריאה 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 חֲלוּ-נָא פְנֵי-אֱלֹהִים וְיַחַנְנוּ מִיָּדְכֶם הָיְתָה זֹאת הִישָׂא 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.

שמות ל"ב:י"א Exodus 32:11

ויחל משה את־פני ה' אֱלֹהֵיו ויאמר למה ה' יחרה אַפּוֹ בְעַמּוֹ אֲשֶׁר הוֹצֵאת מֵאֶרֶץ מִצְרַיִם בְּכַח גְּדוֹל 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."

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

אמר רבא אמר רב יצחק: מלמד שהחלה עליהם מדת רחמים. ורבנן אמרי: מלמד שאמר משה לפני הקדוש ברוך הוא: רבוננו של עולם! חולין הוא לך מעשות כדבר הזה. "ויחל משה את פני ה'", תניא, רבי אלעזר הגדול אומר: מלמד שעמד משה בתפלה לפני הקדוש ברוך הוא עד שאתחילו אחילו. מאי אחילו? אמר רבי אלעזר: אש של עצמות. מאי אש של עצמות? אמר רבי: אשתא דגרמי.

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.

מלאכי ג:כ' Malachi 3:20

וְזָרְחָה לָכֶם יְרֵאִי שְׁמִי שֶׁמֶשׁ צִדְקָה וּמִרְפָּא בְּכַנְפֶיהָ וַיֵּצְאֶתָם וּפְשָׁתָם כְּעִגְלֵי מִרְבָּק:

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 week-day 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.

ישעיהו נ"ח:י"ד Isaiah 58:14

אֲזַתְעַנֵּג עַל־יְהוָה וְהִרְפַּכְתִּיהָ עַל־[בְּמִתִּי] (במותי) אֶרֶץ וְהֶאֱכַלְתִּיהָ נַחֲלַת יַעֲקֹב אֲכִיד כִּי פִי הִ' דִּבֶּר:

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'

ופליגא דרבי שמעון בן לקיש, דאמר: אין גיהנם לעולם הבא, אלא הקדוש ברוך הוא מוציא חמה מנרתקה, צדיקים מתרפאין בה ורשעים נידונין בה. שנאמר: "וְזָרְחָה לָכֶם יְרֵאִי שְׁמִי שֶׁמֶשׁ וְגוֹי". ולא עוד, אלא שמתעדינו בה, שנאמר: "וַיֵּצְאֶתָם וּפְשָׁתָם כְּעִגְלֵי מִרְבָּק".

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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 וּמִגָּן הִ' אֱלֹהִים חַן וְכְבוֹד יְתֵן הִ' לֹא יִמְנַע טוֹב לַהֲלָכִים 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

וישמרתם 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.

שמות ל"א:י"ד Exodus 31:14

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָּהּ מִלְאָכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקִּרְבִּי עַמִּי:

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.

91

בלק"ת פי 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 עי קנח שמביא זה בשם ספר מאו"א. וראה גם אוה"ת שה"ש עי רד.

PARAGRAPH 6

92

מי שטרם בע"ש

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

Avodah Zarah 3a:10"זרה ג' א:

אמרו לפניו: רבוננו של עולם, תנה לנו מראש ונעשה. אמר להן הקדוש ברוך הוא: שוטים שבעולם! מי שטרם בערב שבת יאכל בשבת, מי שלא טרח בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסופה שמה, לכו ועשו אותה.

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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"ג ב:ח"ג

אמר רבא: כל שראה יחזקאל, ראה ישעיה. למה יחזקאל דומה — לבן כפר שראה את המלך, ולמה ישעיה דומה — לבן כרך שראה את המלך. אמר ריש לקיש: מאי דכתיב: "אשר יה' כי גאה גאה" — שירה למי שמתגאה על הגאים. דאמר מר: מלך שבחיות — ארי, מלך שבבהמות — שור, מלך שבעופות — נשר, ואדם מתגאה עליהן, והקדוש ברוך הוא מתגאה על כולן ועל כל העולם כולו.

William Davidson, Vocalized Aramaic (CC-BY-NC)

94

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

Malachi 3:20"מלאכי ג':כ

וירחא לכם יראי שמי שמש צדקה ומרפא בכנפיה ויצאתם ופשתם כעגלי מרבק:

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"זכריהו מ':א

כהאמר אדני ה' שער החצר הפנימית הפנה קדים יהיה סגור ששת ימי המעשה וכיום השבת יפתח וכיום החדש יפתח:

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

...והיה מדי חדש בחדשו ומדי שבת בשבתו יבא

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 אלוה

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.

איוב כ"ט:כ"ו Job 19:26

ואחר עורי נקפוזאת ומבשרי אחזה אלוה:

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.

ישעיהו נ"ה:ח"ה Isaiah 55:8

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם 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"י 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.

תהילים ל"ד:ט"ו Psalms 34:15

סור מרע ועשה טוב בקש שלום ורדפהו:

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

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KEHOT'S NOTE

תהלים לד, טו.

99

ופיי 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 עי תקנד ומציין לכמה מקומות בדא"ח.

100

ודברי אשר שמתני בפיר

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

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

from your mouth.” The maamar reads “My words” literally: speech that is G-d’s own.

ישעיהו נ"ט:כ"א

ואני זאת פרייתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיה לא ימושו מפיה ומפי ירעה ומפי ירעה אמר ה' מעתה ועד עולם:

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

ישעיי נט, כא.

101

ואשים דברי בפיה

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

ישעיהו נ"א:ט"ז

ואשים דברי בפיה ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי אתה:

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

ישעיי נא, טז.

102

שער החצר הפנימית הפונה קדים

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

יהוהקל מ"ו:א' עזקאל

כה אמר אדני ה' שער החצר הפנימית הפנה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החדש יפתח:

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.

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

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 ...

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.

שמות ו':ג' Exodus 6:3

וארא אלי אברהם ואל יצחק ואל יעקב באל שדי ושמי ה' לא נודעתי להם:

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

ועי' בוח"א פ' נח דע"ה ב'

The note points there for a discussion of the Zohar passage on Noah 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.”

סנהדרין מ"ב א:ד'-ה' 4-5 Sanhedrin 42a

מרימר ומר ווטרא מכתפי אהדדי ומברכי. אמר לקה רב אחא לרב אשי: במערבא מברכי “ברוך מחדש חדשים”. אמר לקה: האי נשי דידן נמי מברכי. אלא כדבר יהודה, דאמר רב יהודה: “ברוך [וכו'] אשר במאמר ברא שחקים, וברוח פיו כל צבאם. חק וזמן נתן להם שלא ישנו את תפקידם, ששים ושמחים לעשות רצון קונם. פועלי אמת שפעולתן אמת. ולכן אמר שתתחדש עטרת תפארת לעמוסי בטן, שהן עתידין להתחדש כמותה ולפאר ליוצרים על ...

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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.

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

מחשבה טובה מצרפה למעשה, שנאמר: "אז נדברו יראי ה' איש אל רעהו ויחשבו ה' וישמע ויקתב ספר זכרון לפניו ליראי ה' ולחשבי שמו". מאי: "ולחשבי שמו"? אמר רב אסי: אפילו חשב אדם לעשות מצוה ונאנס ולא עשה - מעלה עליו הכתוב כאילו עשה. מחשבה רעה אין הקדוש ברוך הוא מצרפה למעשה, שנאמר: "און אם ראיתי בלבי לא ישמע ה'". ואלא מה אני מקום: "הנני מביא אל העם הזה רעה פרי מחשבותם"? מחשבה שעושה פרי הקדוש ...

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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."

תניא, חלק ראשון; ליקוטי אמרים 16:8 Tanya, Likkutei Amarim

אך הדחילו ורחימו שבתבונות מוחו ותעלומות לבו הנזכרות לעיל - גבהו דרכיהם למעלה מעלה מבחינת המעשה, ואי אפשר להם להתלבש בבחינת מעשה המצות להיות להם בחינת מוחין וחיות העלולות לפרחא לעילא, אם לא שהקדוש ברוך הוא מצרפן ומחברן לבחינת המעשה; והן נקראות בשם "מחשבה טובה", כי אינן דחילו ורחימו ממש בהתגלות לבו, כי אם בתבונת מוחו ותעלומות לבו כנזכר לעיל.

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111 בזמן שישאל עושין רצונו של מקום מלאכתו 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."

ברכות ל"ה ב:7:35b: Berakhot

... אפשר אדם חורש בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ודש בשעת דישה, וזורח בשעת רוח, תורה מה תהא עליה? אלא בזמן שישאל עושין רצונו של מקום - מלאכתו נעשית על ידי אחרים, שנאמר: "ועמדו זרים ורעו צאנכם וגו'", ובזמן שאין ישראל עושין רצונו של מקום - מלאכתו נעשית על ידי עצמן, שנאמר: "ואספת דגנה". ולא עוד אלא שמלאכת אחרים נעשית על ידו, שנאמר: "ועבדת את אייכה וגו'".

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. Ixi. 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 פי שלח מב, ג שבזמן שישאל עושין רצונו של מקום 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.

משנה עדיות ב:י"ד:2:10 Mishnah Eduyot

אף הוא היה אומר, תמשה דברים של שנים עשר חדש. משפט דור המבול, שנים עשר חדש. משפט איוב, שנים עשר חדש. משפט גוג ומגוג לעתיד לבא, שנים עשר חדש. משפט רשעים בגיהנם, שנים עשר חדש, שנאמר (ישעיהו ס), והיה מדי חדש בחדשו. רבי יוחנן בן נורי אומר, מן הפסח ועד העצרת, שנאמר ומדי שבת בשבתו:

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."

ישעיהו ס"ו:כ"ג:66:23 Isaiah

והיה מדי חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחוות לפני אֱמִר 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.

בראשית ב:3: Genesis 2:3

וַיְבָרֶךְ אֱלֹקִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מְכַל־מְלָאכְתּוֹ
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.”

שמות כ:11: Exodus 20:11

כִּי שֵׁשֶׁת-יָמִים עָשָׂה ה' אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-
בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בָּרַךְ ה' אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁהוּ:

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, יא.

117

כולם בחכמה עשית

“You made them all with wisdom.”

תהילים קי"ד: Psalms 104:24

מַה-רַּבּוֹ מַעֲשֵׂיךָ ה' כָּל־כֶּלֶם בְּחִכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ חַיִּינֶיךָ:

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 בפי 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)

ישעיהו נ"ב:י"ג: Isaiah 52:13

הִנֵּה יִשְׁכִּיל עַבְדִּי יָרוֹם 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 אר"י 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.

יחזקאל א':10: Ezekiel 1:10

וְדַמּוּת פְּנֵיהֶם כַּפְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הֵמָּן לְאַרְבַּעַתָּם וּפְנֵי־יִשׁוֹר
מִהַשְּׂמַאֵל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

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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KEHOT'S NOTE

יחזקאל א, י. יג.

123

מראיהם כגחלי אש

Of the same Chayos: “their appearance was like burning coals of fire.”

יחזקאל א':13: Ezekiel 1:13

וְדַמּוּת הַחַיּוֹת מִרְאִיהֶם כְּגַחְלֵי־אֵשׁ בַּעֲרוֹת כְּמִרְאָה הַלֹּפְדִים הִיא
מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְגִנְהָ 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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124

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 ani-

mal and the bird"; one who engages in Torah may eat meat.

פסחים מ"ט ב:ג' Pesachim 49b:3

תנא, רבי אומר: עם הארץ אסור לאכול בשר, (בהמה) שנאמר: "זאת תורת הבהמה והעוף": כל העוסק בתורה מותר לאכול בשר בהמה ועוף, וכל שאינו עוסק בתורה אסור לאכול בשר בהמה ועוף.

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KEHOT'S NOTE

פסחים מט, ב.

PARAGRAPH 11

125

רשפי אש אהבתם

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

שימני כחותם על־לבך כחותם על־זרועך פִּי־עָזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׂאֵל קִנְיָאָה רִשְׁפֵּיהָ רִשְׁפֵּיהָ אֵשׁ שְׁלֵה־בִתִּיהָ:

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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126

בד"ה כי תצא

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.

127

ובד"ה בהעלותך

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 פי' בהעלותך לא, ג.

128

ובד"ה ראשי המטות

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 פי' מטות פב, ב.

129

נדרים סייג לפרישות

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

משנה אבות ג:י"ג Pirkei Avot 3:13

רבי עקיבא אומר, שחוק וקלות ראש, מרגילין לערוה. מסרת, סגן לתורה. מעשרות, סגן לעשר. נדרים, סגן לפרישות. סגן לחכמה, שתיקה:

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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130

כל הנקרא בשמי

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

ישעיהו מ"ג:ז Isaiah 43:7

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אֶף־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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131

נקראים על שמו

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

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

132

עתידיים צדיקים להיות נקראים על שמו של הקב"ה

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 בבא בתרא ע"ה ב:ג' 75b

ואמר רבה אמר רבי יוחנן: עתידין צדיקים שנקראין על שמו של הקדוש ברוך הוא, שנאמר: "כל הנקרא בשמי ולכבודי בראתיו, יצרתיו אף עשיתיו". ואמר רבי שמואל בר נחמני אמר רבי יוחנן: שלשה נקראו על שמו של הקדוש ברוך הוא, ואלו הן: צדיקים, ומשיח, וירושלים.

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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133

ונשתחוה ונשובה אליכם

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' 56:2

... 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) והשתחיתם 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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134 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.”

בראשית כ"ב:ה' Genesis 22:5

ויאמר אברהם אל־נעריו שבו־לכם פה עם־החמור ואני והנער נלכה עד־כה ונשתחוה ונשובה אליכם:

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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135 צהבו פניו

One of the places the Kehot note gives for the Talmud’s expression “his face beamed.”

פסחים ק"ג ב:א' Pesachim 113b:1

תני תנא קמיה דרבא ורב ספרא, צהבו פניו דרב ספרא. אמר לו רבא: לאו כגון מר, אלא כגון רב חנינא ורב אושעיא דהו אושכפי בארעא דישראל, והו יתבי בשוקא דוונות, ועבדי להו מסאני לזונות, ועיילי להו. אינהו מסתפלי בהו, ואינהו לא מדלן עינייהו לאיסתכולי בהו. ומומתייהו הכי: בחייהו רבנו קדישי דבארעא דישראל.

William Davidson, Vocalized Aramaic (CC-BY-NC)

חולין ז' ב:ד' Chullin 7b:4-5

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 וכתוב (משלי כג, ו) אל תלחם [את] לחם רע עין ואל תתאו למטעמותיו כי כמו שער בנפשו כן הוא אכול ושתה יאמר לך ולבו כל עמך ואתה רוצה ויש לך

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מנחות י"ח א:ה' Menachot 18a:5-6

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 כיווננו שמועתינו עד עתה אמר לו רבי הן אלא שרי יהודה פסול שנה לי וחזרתי על כל תלמידי ובקשתי לי חבר ולא מצאתי עכשיו ששנית לי פסול החזרת לי אבידתי

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KEHOT'S NOTE

פסחים ק"ג, ב. חולין ז, ב. מנחות יח, א. וראה ירושי פ"ח, ה"א.

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

יאר ה' פניו אליך ויחנך:

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.

137 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'

אלקים יחננו ויברכנו יאר־פניו אתנו סלה:

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.



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THE CHASSIDISHE PARSHA

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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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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