



TORAH OHR • PARSHAS YISRO • MAAMAR 6

זכור את יום השבת לקדשו

“Remember the Shabbos day to sanctify it”



Shabbos is holy of itself: it is the ascent of all creation to G-d's essence and the revelation of the higher Chochmah. But the revelation within that Chochmah of the supernal delight, which is higher still, depends on Israel, whose weekday mitzvos, done with love, 'make' Shabbos and 'sanctify' it.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/torah-ohr/yisro/6/

THE BIG IDEA

Shabbos is holy of itself: it is the ascent of all creation to G-d's essence and the revelation of the higher Chochmah. But the revelation within that Chochmah of the supernal delight, which is higher still, depends on Israel, whose weekday mitzvos, done with love, 'make' Shabbos and 'sanctify' it.

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

The maamar asks why the Torah commands us to sanctify Shabbos, when the Talmud says Shabbos is 'sanctified and established' from creation, unlike the festivals, which Israel sanctify. It also asks about the commandment's two words: zachor ('Remember'), which with yud-heh equals 248, and zichri, which with vav-heh also equals 248. Shabbos is first defined: the six days are divine speech, the Name Elokim filtering the unchanging light of Havayah into letters, and Shabbos is the return of that life-force to G-d's essence, an ascent that comes by itself. Yet verses say that Israel 'make' Shabbos. The key is "Wisdoms sing aloud outside": when the higher Chochmah descends into the lower, the Torah's wisdom clothed in physical mitzvos, it draws into Chochmah the supernal delight, which is above Chochmah itself. So the weekday service of love, zachor with yud-heh, rises from below and brings down on Shabbos zichri with vav-heh, the revelation of that delight. This is 'to sanctify it.' Shamor, receiving and guarding, will in the future be one with zachor.

OUTLINE

- | | | |
|----------|---|--------|
| 1 | The question | ¶1-2 |
| | Why command us to sanctify a Shabbos that is holy of itself, unlike Yom Tov? And what distinguishes zachor with yud-heh from zichri with vav-heh, when both equal 248? | |
| 2 | What Shabbos is | ¶3-5 |
| | The six days are divine speech through the Name Elokim, which conceals the light of Havayah; Shabbos is the ascent of the worlds to G-d's essence, which comes by itself, and teshuvah is its likeness. | |
| 3 | Wisdoms outside | ¶6-9 |
| | Israel 'make' Shabbos: the higher Chochmah descends into the lower, the Torah's wisdom clothed in physical laws and mitzvos, and there it 'sings aloud,' drawing down a light above Chochmah. | |
| 4 | Reishis and the supernal delight | ¶10-13 |
| | Chochmah is reishis, receiving from rosh, the supernal delight, as a new idea is born of delight; the mitzvos, blessed with asher kidshanu, draw that delight into Chochmah. | |

5 Making Shabbos in the weekdays

¶14-16

Shabbos is the ascent of the lower Chochmah into the higher; the weekday refinements, a service of love, rise through prayer into the prayer of Shabbos: zachor with yud-heh.

6 The drawing-down

¶17-18

The ascent is for the sake of a descent: the hundred blessings, and chiefly Shabbos, draw sovev into memalei; this is zichri with vav-heh, like the voice and speech of Torah.

7 The answer

¶19-20

Shabbos is holy as Chochmah, but the revelation of the supernal delight within it comes through Israel's weekday mitzvos; so "Six days you shall labor" belongs to "Remember."

8 Zachor and shamor

¶21-22

Zachor is the giving, shamor the receiving and guarding, like the Written and the Oral Torah; in the future they will be one, and Shabbos night will be like Shabbos day.

KEY CONCEPTS

Sanctified and established שבת מיקדשא וקיימא

Shabbos has been holy since creation and does not depend on Israel, unlike the festivals, whose dates and holiness Israel fix.

Zachor and zichri זכור / זכרי

Each equals 248, the positive commandments: zachor with yud-heh is the upward movement of the weekday service of love, and zichri with vav-heh the drawing-down on Shabbos.

The higher and the lower Chochmah חכמה עלאה וחכמה תתאה

The 'two wisdoms': Chochmah beyond all grasp, and the Torah's wisdom that has come down into physical mitzvos to refine the world.

The supernal delight תענוג העליון

The 'head' (rosh, whose letters spell asher) from which Chochmah, reishis, receives; the mitzvos draw it into Chochmah, and on Shabbos it is revealed as 'delight.'

Sovev and memalei סובב כל עלמין / ממלא כל עלמין

The light that encompasses all worlds and the light that fills them; a 'blessing' draws the first into the second, chiefly on Shabbos.

Shamor שמור

Keeping and guarding: the receiving side, which holds the influence and keeps it from the external forces; the Oral Torah, which receives and guards the Written.

SECTION 1 • ¶1-2

The question

1 זכור את יום השבת^{1,2} לקדשו. להבין מהו ענין הצווי לקדש השבת והלא שבת מיקדשא וקיימא.³

“Remember the Shabbos day to sanctify it.” [We need] to understand what the command to sanctify the Shabbos is about: is not the Shabbos sanctified and established (mikadsha vekayma)?

The maamar opens with the fourth of the Ten Commandments (Exodus 20:8) and a question. To ‘sanctify’ something means to give it a holiness it lacks, yet Shabbos is already holy and fixed, so what does the command ‘to sanctify it’ ask of us?

דבשלמא קדושת יו”ט תלוי בישראל שלכך אומרים מקדש ישראל והזמנים. מתחלה ישראל ואח”כ הזמנים משום דישראל אינהו דקדשינהו לזמנים.⁴

Granted, the holiness of Yom Tov depends on Israel; that is why we say, “Who sanctifies Israel and the seasons”: first Israel and afterward the seasons, because it is Israel who sanctify the seasons.

On Yom Tov the blessing ends “Who sanctifies Israel and the seasons,” naming Israel first, because the festivals become holy through Israel, whose court fixes the calendar and so the dates of the festivals. The Talmud (Berakhot 49a) explains the blessing this way.

אבל בשבת אנו מברכים מקדש השבת. ואין אומרים מקדש ישראל והשבת וכמארו”ל אטו שבת ישראל מקדשי ליה והלא שבת מיקדשא וקיימא משי”ב כו’.

But on Shabbos we bless, “Who sanctifies the Shabbos,” and we do not say, “Who sanctifies Israel and the Shabbos,” as our Sages, of blessed memory, said: “Is it Israel who sanctify the Shabbos? Surely the Shabbos is sanctified and established” from the six days of creation, etc.

The Shabbos blessing ends simply “Who sanctifies the Shabbos.” The Talmud (Beitzah 17a) rejects the version “Who sanctifies Israel and the Shabbos” with the words quoted here: Shabbos does not wait for Israel to sanctify it, for it has been holy since the six days of creation.

ונקי כל שבת שבת בראשית שלמעלה מבחי ישראל (כי שבת הוא בחי התגלות ח"ע ונקי גילוי מוחין דאבא שהוא למעלה מבחי נש"י המושרשים בז"א. וכמו שמבואר בזוהר פ' אמור) (ריש דף צ"ד)

And every Shabbos is called 'Shabbos Bereishis' (the Shabbos of creation), which is above the level of Israel. (For Shabbos is the level of the revelation of the higher Chochmah (wisdom), and is called the revelation of the intellect (mochin) of Abba, which is above the level of the souls of Israel, who are rooted in Z'eir Anpin (the emotive attributes). And as is explained in the Zohar, Parshas Emor (beginning of page 94),

Because its holiness goes back to creation, every Shabbos is called 'Shabbos Bereishis.' The parenthesis gives the Kabbalistic reason: Shabbos reveals the higher Chochmah, the intellect of Abba, while the souls of Israel are rooted lower, in Z'eir Anpin, the configuration of the emotive attributes.

דאחידן ביה במלכא.⁵ ופי' הרמ"ז הם ישראל המושרשים בזעיר. זה בחסד וזה בגבורה וזה בתפארת כו'.

that [there are those] "who are attached to Him, to the King"; and the Ramaz explains: these are Israel, who are rooted in Z'eir [Anpin], this one in Chesed (kindness), this one in Gevurah (restraint) and this one in Tiferes (beauty), etc.

The Zohar speaks of those "who are attached to the King," the King being Z'eir Anpin. The Ramaz (Rabbi Moshe Zacuto), in his commentary on the Zohar, identifies them as the souls of Israel, each rooted in one of Z'eir Anpin's attributes, such as kindness, restraint or beauty.

ושבת מבואר שם דהוא גלוי מוחין דאבא בז"א ומבואר שם ג"כ איך שגילוי והמשכה זו הוא מעצמו וא"צ למעשינו כו'.

And of Shabbos it is explained there that it is the revelation of the intellect of Abba in Z'eir Anpin; and it is also explained there how this revelation and drawing-down comes of itself and does not need our deeds, etc.

The same Zohar passage describes Shabbos as the shining of Abba's intellect into Z'eir Anpin, a light that comes by itself, without any action of ours. The Zohar there compares Shabbos to a son who enters his father's house whenever he wishes, with no need of an invitation.

משא"כ ביו"ט גילוי קצת ההארה ממוחין דאבא שמאיר ביו"ט הוא ע"י מעשנו ותפלותנו כו'.

This is not so on Yom Tov: the revelation of a little of the radiance from the intellect of Abba that shines on Yom Tov comes through our deeds and our prayers, etc.)

Yom Tov, by contrast, receives only some of the radiance of Abba, and that radiance depends on our deeds and prayers. This is the Kabbalistic counterpart of the difference between the two blessings: Israel sanctify the festivals, but not Shabbos.

2 והנה בדברות האחרונות נאמר שמור את יום השבת ⁶ לקדשו. וארז"ל זכור ושמור בדבור אחד נאמרו. ⁷

Now, in the later [version of the] Commandments it says, “Keep the Shabbos day to sanctify it.” And our Sages, of blessed memory, said: “‘Remember’ (zachor) and ‘Keep’ (shamor) were said in a single utterance.”

Deuteronomy repeats the Ten Commandments with ‘Keep’ (shamor) in place of ‘Remember’ (zachor). The Talmud (Rosh Hashanah 27a) says both words were spoken in a single divine utterance, something no human mouth can say and no ear can hear.

והענין דשמור הוא מל"ת כמארז"ל כל מקום שנאמר השמר פן ואל ⁸ אינו אלא ל"ת. וזכור הוא רמ"ח
מ"ע כי זכור עם ⁹ י"ה גי' רמ"ח מ"ע

The explanation: ‘Keep’ belongs to the prohibitive commandments, as our Sages, of blessed memory, said: “Wherever it says ‘beware’ (hishamer), ‘lest’ (pen) or ‘do not’ (al), it is nothing but a prohibition.” And ‘Remember’ is the 248 positive commandments, for zachor with yud-heh has the numerical value of 248, the positive commandments.

Shamor shares its root with hishamer (‘beware’), which the Talmud says always marks a prohibition, so ‘Keep’ stands for the prohibitive commandments. ‘Remember’ stands for the 248 positive commandments: the letters of zachor add up to 233, and with yud (10) and heh (5) the total is 248.

והנה זכרי עם ו"ה גימטריא רמ"ח. וצ"ל ההפרש בין זכור לזכרי. ¹⁰ ומה שזכור הוא עם י"ה וזכרי עם
ו"ה:

Now, zichri (‘My remembrance’) with vav-heh [also] has the numerical value of 248. And we need to understand the difference between zachor and zichri, and why zachor is with yud-heh and zichri with vav-heh.

Zichri (‘My remembrance,’ from “this is My remembrance,” Exodus 3:15) adds up to 237, and with vav (6) and heh (5) it too makes 248. Both words equal the positive commandments, but with different halves of the four-letter Name, and the maamar asks what that difference means; the answer comes in paragraphs 15-18.

SECTION 2 • 113-5

What Shabbos is

3 והנה להבין כ"ז צריך להבין תחלה כללות ענין השבת מהו.¹¹ דהנה כתיב וירא אלקים את כל אשר עשה¹² והנה טוב מאד.

Now, to understand all this, we must first understand what the concept of Shabbos is in general. For it is written, "And G-d saw all that He had made, and behold, it was very good."

Before answering, the maamar defines Shabbos itself, starting from the last verse of the creation story (Genesis 1:31). G-d's look at 'all that He had made' marks the boundary between the six days of making and the day of rest.

שבששת ימי בראשית הוא בחי' את כל אשר עשה והיינו ע"י צירופי אותיות דעשרה מאמרות.

For the six days of creation are the level of "all that He had made," that is, through the combinations of letters of the Ten Utterances,

The six days are the stage of 'making': the world comes into being through the Ten Utterances of Genesis 1, whose letters, combined in different ways, give each creature its existence.

כמו מאמר יהי אור¹³ יהי רקיע¹⁴ יקוו המים¹⁵ כו' תדשא¹⁶ כו'. הוא בבחי' ירידה כמו באדם גילוי השכל בדבור שהוא בחי' ירידה.

such as the utterances "Let there be light," "Let there be a firmament," "Let the waters gather," etc., "Let [the earth] sprout," etc. This is in the manner of descent, as in a person the revelation of the intellect in speech is a descent.

Each utterance, 'Let there be light,' 'Let there be a firmament' and the rest, is a descent, like a person's intellect coming down into speech. An idea in the mind is broader and higher than the words that express it.

והנה כתיב כי לא מחשבותי מחשבותיכם¹⁷ כו'. שיש למעלה כביכול בחי' מחשבה ובחי' דבור דהיינו שבחי' מחשבה נקי' עלמין סתימין

Now, it is written, "For My thoughts are not your thoughts," etc.: that above there is, as it were, a level of thought and a level of speech. That is, the level of thought is called 'the hidden worlds' (almin sesimin)

Isaiah's verse implies that G-d, as it were, has both 'thought' and 'speech.' Thought corresponds to 'the hidden worlds,' the levels that remain concealed.

(ר"ל האור והחיות המחיה את עלמין סתימין נקי מחשבה עליונה). ובחי דבור נקי עלמא דאתגלייא. ונקי אותיות לשון התגלות מלשון תרגום ואתא.¹⁸

(meaning, the light and life-force (chayus) that gives life to the hidden worlds is called 'supernal thought'). And the level of speech is called 'the revealed world' (alma de'isgalya). And 'letters' (osiyos) are so called as a term of revelation, from the Targum's word ve'asa ('and he came').

The parenthesis clarifies that 'supernal thought' is the light that gives life to the hidden worlds, while speech is 'the revealed world.' The word osiyos ('letters') is linked to the Aramaic asa, 'came' (as in Isaiah 21:12): letters are where a hidden idea 'comes out' into view.

כי הנה הדבור מקבל מבחי המדות עליונות שבחי שיתא יומין דבראשית הם ששה מדות עליונות.

For speech receives from the level of the supernal emotive attributes (middos): the level of the 'six days of creation' (shisa yomin divreishis) is the six supernal attributes.

Speech does not stand on its own; it receives from the emotive attributes. So the 'six days of creation' are the six supernal attributes, from Chesed to Yesod, each day expressing one of them.

והנה ידוע המאמר לאו דאית לך צדק ידיעא^{19,20} כו'. כולא לאחזאה כו' שבאדם בחי חסד ורחמים מעורר התפעלות בנפשו להשפיע

Now, the saying is known: "Not that You have a known righteousness," etc.; "all is to show," etc. For in a person, the quality of kindness and compassion stirs an emotional arousal in his soul to bestow,

The Tikkunei Zohar (in Elijah's prayer, Patach Eliyahu) says that G-d has no defined attribute of 'righteousness' or 'judgment'; the attributes exist only 'to show' how the world is conducted. In a person, kindness and compassion are feelings that stir and change him.

משא"כ מדותיו ית' המיוחדות בו ית' שהוא אחדות פשוט בלי שום שינוי התפעלות ח"ו כמ"ש אני הוי"ה לא שנית²¹ וזהו לאו דאית לך צדק ידיעא כו'.

whereas His attributes, blessed be He, which are united with Him, blessed be He, who is a simple oneness, are without any change of emotional arousal, G-d forbid, as it is written, "I, G-d, have not changed." And this is "Not that You have a known righteousness," etc.

G-d's attributes are one with Him, a simple unity, and do not stir or change, as Malachi says, "I have not changed." That is why the Zohar denies Him a 'known' attribute in the human sense.

ובהיות כן שהששה מדות עליונות הם למעלה מבחי התפעלות ושינוי ע"כ כדי שיהיה נמשך מבחי המדות לבחי הדבור להיות עלמא דאתגליא הוא רק בבחי אחוריים לשון תרגום כו':

And since this is so, that the six supernal attributes are above emotional arousal and change, therefore, for [influence] to be drawn from the level of the attributes to the level of speech, to become the revealed world, it is only in the manner of 'the back' (achorayim), [like] the language of Targum, etc.

Since the attributes are beyond change, they can reach speech and bring forth a revealed world only through their 'back' (achorayim), an outer and indirect aspect. This is compared to Targum, the Aramaic translation, which conveys a text in an outer language; hence letters are named with the Targum word asa.

4 וזהו שבכל מעשה ששת ימי בראשית עד אחר ויכלו לא נאמר רק שם אלקים²² כ"א אחר שנא' ויכלו כו'

This is why, in all the work of the six days of creation, until after "And [the heavens and the earth] were finished," only the Name Elokim is mentioned; only after it says, "And they were finished," etc.,

Throughout Genesis 1, the account of the six days, G-d is called only Elokim. Only after the verses of completion and rest (Genesis 2:1-3) does the Torah use another Name.

כי בו שבת²³ כו' אח"כ נאמר ביום עשות הוי"ה אלקים²⁴ נזכר אח"כ דוקא שם הוי"ה.

"for on it He rested," etc., does it afterward say, "On the day Havayah Elokim made": the Name Havayah is mentioned specifically afterward.

Genesis 2:4, "On the day Havayah Elokim made earth and heaven," is the first verse to use the Name Havayah. The maamar takes this late appearance as a clue to what Shabbos adds.

והענין כי ידוע מ"ש שמש ומגן²⁵ הוי"ה אלקים. כי שם הוי"ה כתיב ב"י אני הוי"ה לא שנית²⁶ (כנ"ל לאו דאית לך צדק ידיעא כו')

The explanation is as is known from what is written: "A sun and a shield is Havayah Elokim." For of the Name Havayah it is written, "I, Havayah, have not changed" (as above, "Not that You have a known righteousness," etc.),

Psalm 84 calls Havayah a 'sun' and Elokim a 'shield.' Havayah is the Name of G-d's unchanging being, "I, Havayah, have not changed," recalling the point of paragraph 3 that G-d's attributes do not change.

ובחיי אלקים הוא הנרתק לשם הוי"ה הנקי ג"כ שמש (כמ"ש שמש ומגן²⁷ ה' כו') כדי להיות התהוות הבריאה יש מאין שזהו ע"י אותיות הדבור כנ"ל

and the level of Elokim is the sheath for the Name Havayah, which is also called 'sun' (as it is written, "A sun and a shield is Havayah," etc.), so that there can be the coming into being of creation, something from nothing, which is through the letters of speech, as above.

Like a sun too bright to look at, Havayah needs a 'sheath,' the Name Elokim, so that finite creatures can come into being from nothing. That filtering takes place through the letters of divine speech described above.

(והוא בחיי שם אלקים שהוא שרש בחיי אותיות וכלים. ושם הוי"ה²⁸ הוא שורש בחיי האור שלמעלה מבחי כלים ואותיות לכן ההמשכה משם הוי"ה הוא דוקא ע"י המגן דשם אלקים שהם האותיות המעלימים כנ"ל.

(And this is the level of the Name Elokim, which is the root of letters and vessels; and the Name Havayah is the root of the light, which is above vessels and letters. Therefore the drawing-down from the Name Havayah is specifically through the shield of the Name Elokim, which is the letters that conceal, as above.

In the parenthesis: Elokim is the root of letters and vessels, the forms that limit, while Havayah is the root of a light beyond all vessels. So Havayah's influence reaches creation only through the 'shield' of Elokim, letters that conceal even as they convey.

ולכן בששת ימי בראשית לא נזכר רק שם אלקים כי בששת ימי בראשית היה ההמשכה מבחי שם הוי"ה להתלבש בשם אלקים שהוא בחיי הדבור לומר יהי אור יהי רקיע כו')

And that is why in the six days of creation only the Name Elokim is mentioned: for in the six days of creation the drawing-down from the level of the Name Havayah was to be clothed in the Name Elokim, which is the level of speech, to say, "Let there be light," "Let there be a firmament," etc.)

This explains why only Elokim appears during the six days: the creative utterances were Havayah's light clothed in Elokim, the level of speech.

ואח"כ בסוף ששת ימי בראשית נאמר והנה טוב מאד ויכלו השמים.²⁹ פ"י טוב מאד היא בחי' בע"ת כידוע דטוב זה יצ"ט³⁰ ומאד זה יצה"ר³¹ כשנהפך לטוב ע"י התשובה.

And afterward, at the end of the six days of creation, it says, "And behold, it was very good," "And the heavens were finished." The meaning: 'very good' is the level of baalei teshuvah (those who return), as is known that 'good' is the good inclination and 'very' is the evil inclination when it has been turned to good through teshuvah (return).

'Very good' at the end of the six days alludes to the baal teshuvah, one who returns to G-d. The Midrash reads 'very good' as both the good inclination and the evil inclination; here it is the evil inclination once teshuvah has turned it to good.

והענין כי במקום שבעלי תשובה עומדים³² כו'. כי אתכפייא ואתהפכא דבחי' בע"ת הוא בתגבורת האהבה ממטה למעלה מים רבים לא יוכלו לכבות את³³ כו'.

The point is: "In the place where baalei teshuvah stand," etc. For the subjugation (iskafya) and transformation (ishapcha) of the level of baalei teshuvah is with an intensified love, from below to above: "Many waters cannot quench the [love]," etc.

The Talmud says baalei teshuvah stand where even the perfectly righteous cannot. Their subjugation and transformation of evil (iskafya and ishapcha) comes with a surge of love rising from below, a love that "many waters cannot quench."

כמ"כ למעלה עליית החיות שירד בששת ימי בראשית בבחי' ירידה היא עולה בבחי' עליית העולמות למהותו ועצמותו ית'.

So too above: the ascent of the life-force (chayus) that came down during the six days of creation in the manner of descent: it rises, as the ascent of the worlds, to His very being and essence, blessed be He.

So too in creation: the life-force that came down through the six days rises on Shabbos, together with the worlds, to G-d's very being and essence. Shabbos is this upward return.

5 וז"ש אח"כ ויכלו השמים³⁴ כי בו שבת³⁵ כאדם ששובת ממלאכתו שהשכל ומדות שנשפלו להתלבש בדבור ובמעשה עולים למהותן ועצמותן כמו"כ הוא למעלה עלייה למהו"ע ית'.

And this is what is written afterward: "And the heavens were finished," "for on it He rested." [It is] like a person who rests from his work, when the intellect and emotive attributes that had lowered themselves to be clothed in speech and action rise to their own being and essence; so too above, there is an ascent to His being and essence, blessed be He.

Genesis 2 says that the heavens and earth were finished and that G-d 'rested.' When a person stops working, his mind and feelings, which had been lowered into speech and action, return to their own essence; likewise G-d's 'rest' is the ascent of the divine energy to His very being.

וזהו בחי' ומדרגת שבת דמעלי שבתא שהוא בחי' עליות וזהו שבת בראשית דמיקדשא וקיימא שהעלייה היא ממילא כי בו שבת כו'.

And this is the level and rank of 'Shabbos eve' (Shabbos de'mealei Shabbsa), which is the level of ascents. And this is the Shabbos of Bereishis, which is 'sanctified and established,' for the ascent comes of itself: "for on it He rested," etc.

This ascent is called 'Shabbos eve' (Shabbos de'mealei Shabbsa), an Aramaic term for the Shabbos of the night, a time of ascents, which paragraph 22 pairs with 'Shabbos day.' Because the ascent happens by itself, this is the 'Shabbos of Bereishis' that is 'sanctified and established' without our help.

(וצ"ע דמשמע שע"י טוב מאד בע"ת אז כי בו שבת והרי אמר דשבת מיקדשא וקיימא שהעלייה ממילא. לכן צריך לומר דלאו ע"י בע"ת הוא ההעלאה כי עליות העולמות הוא ממילא רק ענין תשובה עלאה היא דוגמא לבחי' זו.)

(This needs examination, for it implies that through 'very good,' the baal teshuvah, there then comes "for on it He rested"; yet it was said that Shabbos is 'sanctified and established,' the ascent coming of itself. Therefore we must say that the elevation does not come through the baal teshuvah, for the ascent of the worlds comes of itself; only, the matter of the higher teshuvah (teshuvah ila'ah) is a likeness of this level.

A parenthetical note raises a difficulty: paragraph 4 seemed to make the Shabbos ascent depend on 'very good,' the baal teshuvah, yet Shabbos is holy of itself. The resolution: the ascent of the worlds comes by itself, and the higher teshuvah is only a likeness of it.

כי שבת אותיות תשב³⁶ להיות ששבת עליות העולמות וכמו"כ הבע"ת ועיקר פעולת האתעדל"ת לבחי' שבת יתבאר לקמן אי"ה):

For Shabbos (שבת) has the letters of tashev (תשב, 'return'), since Shabbos is the ascent of the worlds, and so too the baal teshuvah. And the main effect of the arousal from below on the level of Shabbos will be explained below, G-d willing.)

The word Shabbos (שבת) has the letters of tashev (תשב), 'return,' which links Shabbos with teshuvah: both are a return upward. What the arousal from below, human effort, adds to Shabbos is left for later in the maamar.

SECTION 3 • ¶6-9

Wisdoms outside

6 אך הנה כתיב אשר ברא³⁷ אלהים לעשות. וארז"ל לעשות לתקן.³⁸ וכתיב ושמרו בני ישראל³⁹ את השבת לעשות את השבת דמזה משמע שישראל עושים את השבת

However, it is written, "which G-d created to make," and our Sages, of blessed memory, said: 'to make' [means] to perfect. And it is written, "And the children of Israel shall keep the Shabbos, to make the Shabbos," from which it is understood that Israel make the Shabbos

A counterpoint: Genesis 2:3 says G-d created the world 'to make,' which the Sages read as 'to perfect,' leaving creation for us to complete. And Exodus 31:16 says Israel shall keep Shabbos 'to make the Shabbos,' implying that Israel do 'make' Shabbos after all.

ע"י מעשה המצות בוי' יומין דחול דהיינו פי' לעשות לתקן או ע"י תשובה. דהנה כתיב חכמות בחוץ תרונה.⁴⁰

through the performance of the mitzvos during the six weekdays, which is the meaning of 'to make' [as] 'to perfect,' or through teshuvah (return). For it is written, "Wisdoms sing aloud outside."

Israel 'make' Shabbos through the mitzvos of the six weekdays, which is 'perfecting' creation, or through teshuvah. To explain how, the maamar turns to the verse "Wisdoms sing aloud outside" (Proverbs 1:20).

7 ופ"י בזוהר⁴¹ חכמות תרי חכמה עלאה וחכמה תתאה. פ"י ח"ע הוא בחי' חכים ולא בחכמה ידיעא.⁴²
 וחכמה תתאה הוא כמארז"ל נובלות חכמה שלמעלה תורה.⁴³

And the Zohar explains: 'wisdoms' are two, the higher Chochmah (wisdom) and the lower Chochmah. The higher Chochmah is the level of "wise, but not with a known wisdom." And the lower Chochmah is as our Sages, of blessed memory, said: "The nobelos (fallen fruit) of the wisdom above is the Torah."

The Zohar reads 'wisdoms' as two: the higher Chochmah, 'wise, but not with a known wisdom,' beyond all grasp, and the lower Chochmah. The lower Chochmah is the Torah, which the Midrash calls the nobelos, the 'fallen fruit,' of the wisdom above: something that has dropped from its source, yet is of its substance.

פ"י בחי' הנובלות הוא אור ושפע מבחי' אור החכמה הנמשך למטה כדי לברר בירורים

The meaning: the level of nobelos is a light and flow from the light of Chochmah, which is drawn down below in order to carry out refinements (beirurim),

Nobelos means a light and flow from Chochmah that has come down in order to do the work of refinement (beirurim), separating good from evil in the world.

והיינו בחי' חכמה שבתורה שנתלכשה בדברים גשמיים להבדיל בין טמא לטהור⁴⁴ וכיוצא בזה בכל מל"ת.^{45,46}

that is, the wisdom in the Torah that has been clothed in physical things, to distinguish between impure and pure, and similarly in all the prohibitive commandments.

This is the Torah's wisdom clothed in physical matters, such as which things are pure and which impure, and likewise all the prohibitions. Through them a person sorts the world into what can be elevated and what cannot.

8 וכמו"כ גם במעשה המצות עשה הרי נתלכשה החכמה במצות גשמיים כמו במצות ציצית בצמר גשמי דטלית כו'

And likewise also in the performance of the positive commandments, the wisdom has been clothed in physical mitzvos, as in the mitzvah of tzitzis, in the physical wool of the tallis, etc.

The positive commandments work the same way: divine wisdom is clothed in physical objects. Tzitzis, for example, are made of physical wool attached to a physical tallis.

ולמעלה הטלית הוא בחינת אור מקיף. וכמ"ש לבושיה כתלג חיור⁴⁷ שהוא בחי' סוכ"ע. והחוטין הם ל"ב נתיבות החכמה.⁴⁸

And above, the tallis is the level of encompassing light (or makif), as it is written, "His garment was white as snow," which is the level of the light that encompasses all worlds (sovev kol almin). And the threads are the thirty-two paths of Chochmah (wisdom).

Above, the tallis that surrounds the body corresponds to the encompassing light, the light that encompasses all worlds, which Daniel's vision describes as a garment 'white as snow.' The threads, four corners of eight strands each, correspond to the thirty-two paths of Chochmah.

9 ועד"ז בשאר המצות כמו אבני האפוד והחושן תרשיש ושהם אבנים גשמיים ונחקק בהם שמות י"ב השבטים.

And similarly with the other mitzvos, such as the stones of the Ephod and the Breastplate, tarshish and shoham, which are physical stones on which the names of the twelve tribes were engraved.

Another example: the High Priest's Ephod and Breastplate held precious stones, among them tarshish and shoham, physical stones engraved with the names of the twelve tribes.

וכתיב ונשא אותם אהרן לפני⁴⁹ ה' לזכרון ולמעלה רומזים לבחי' אורות עליונים שימשיך אהרן כהנא רבא בחי' חסדים עליונים דלפני האצי' כו'

And it is written, "And Aharon shall bear them before G-d for a remembrance"; and above, they allude to supernal lights: that Aharon the High Priest would draw down the level of the supernal kindnesses (chassadim) that are before the World of Atzilus (Emanation), etc.

The Torah says Aharon bore the names 'before G-d for a remembrance.' Above, the stones allude to supernal lights: the High Priest drew down the supernal kindnesses (chassadim) from a level the text calls 'before Atzilus,' that is, prior to and above it.

ולמטה נתלכשה חכמה זו באבנים גשמיים ובמעשה גשמית דחושן ואפוד. וכה"ג יובן בכל מעשה המצות.

And below, this wisdom was clothed in physical stones and in the physical work of the Breastplate and Ephod. And in the same way it is to be understood in all the performance of the mitzvos.

Below, that wisdom was clothed in actual stones and in the craftsmanship of the garments. Every mitzvah is to be understood the same way: a supernal light clothed in a physical act.

וע"כ נק' בחי' חכמה זו שנתלבשה למטה במעשה המצות בשם חכמה תתאה שמתלבשת בעשייה גשמית לאהפכא חשוכא לנהורא כו'. וזהו חכמות בחוץ תרונה.

Therefore this wisdom, which has been clothed below in the performance of the mitzvos, is called by the name 'the lower Chochmah (wisdom),' for it is clothed in physical action, to turn darkness into light, etc. And this is "Wisdoms sing aloud outside."

This is why the wisdom clothed in the mitzvos is called 'the lower Chochmah': it enters physical action in order to turn darkness into light. This is 'wisdoms ... outside.'

בחוץ דוקא כשנתלבשה ח"ת (הנמשכת מח"ע וזהו חכמות בחוץ כו' שהארת ח"ע נמשכת בח"ת ומתלבשים בחוץ דהיינו בבי"ע עד שנמשכים בעשייה גשמית ממש כנ"ל) בעשייה גשמית במעשה המצות שלפנינו אז דוקא תרונה

"Outside" specifically: when the lower Chochmah (which is drawn from the higher Chochmah; and this is "Wisdoms... outside," etc.: the radiance of the higher Chochmah is drawn into the lower Chochmah, and they are clothed 'outside,' that is, in [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), until they are drawn into actual physical action, as above) is clothed in physical action, in the performance of the mitzvos before us, then specifically does it "sing aloud."

The parenthesis explains the plural: the radiance of the higher Chochmah is drawn into the lower, and both are clothed 'outside,' in the worlds of Beriah, Yetzirah and Asiyah, down to physical deeds. Only when wisdom reaches the actual mitzvos before us does it 'sing aloud.'

פי' שיהיה עייז תוספת וגלוי אוא"ס ב"ה שלמעלה מעלה אפי' מבחי' ח"ע. וע"י מעשה המצות יומשך ויתגלה בח"ע נמצא דוקא ע"י התלבשות החכמות בחוץ אז תרונה:⁵⁰

This means that through this there will be an addition and revelation of the Infinite Light (Or Ein Sof), blessed be He, which is far above even the level of the higher Chochmah; and through the performance of the mitzvos it will be drawn down and revealed in the higher Chochmah. It follows that specifically through the clothing of the wisdoms 'outside' do they then "sing aloud."

'Sing aloud' means an addition: a revelation of the Infinite Light, far above even the higher Chochmah, is drawn down by the mitzvos and revealed in the higher Chochmah. So it is precisely wisdom's descent 'outside' that brings this new light.

SECTION 4 • 110-113

Reishis and the supernal delight

10 וביאור הדבר הוא דהנה כתיב ראשית חכמה⁵¹ והיינו בחי חכמה עלאה שנק' ראשית. כי ח"ת נק' סופא דכל דרגין^{52,53} כנודע

The explanation of the matter: it is written, "The beginning of wisdom," which is the level of the higher Chochmah (wisdom), called 'beginning' (reishis). For the lower Chochmah is called 'the end of all levels,' as is known,

Psalm 111 says "The beginning (reishis) of wisdom," and the maamar identifies 'beginning' with the higher Chochmah. The lower Chochmah, by contrast, is called 'the end of all levels.'

שהיא בחי מל' וח"ע נק' ראשית. והנה ראשית בתי"ו מורה על לשון נקבה. כי ראש הוא לשון דכר. for it is the level of Malchus (sovereignty), while the higher Chochmah is called 'beginning.' Now, reishis, with a tav, indicates a feminine form, for rosh (head) is a masculine form.

The lower Chochmah is Malchus, the last of the Sefiros. A point of grammar follows: reishis ends in tav, a feminine ending, while rosh ('head') is masculine, so reishis is the 'feminine,' receiving form of rosh.

11 וראשית הוא לשון נוקבא. והיינו כי החכמה היא בחי מקבל שמקבלת מבחי ראש. וכמ"ש והחכמה מאין תמצא⁵⁴ שנמשכת מבחי אין דהיינו שלא בדרך השתלשלות עילה ועלול רק כמו בחי יש מאין.

And reishis is a feminine form. That is, Chochmah (wisdom) is the level of a recipient, receiving from the level of rosh (head). As it is written, "And wisdom is found from ayin (nothing)": it is drawn from the level of ayin, that is, not by way of a progression (hishtalshelus) of cause and effect, but like the level of something from nothing.

Chochmah is 'feminine' in that it receives from something higher, rosh. Job's verse, read in Chassidus as 'wisdom is found from ayin (nothing),' says that Chochmah emerges from a level so far above it that it is 'nothing' to it: not as a cause produces an effect, but like creation from nothing.

כי בחי האין שממנו תמצא החכמה הוא למעלה ממדרגת החכמה והוא כמו עד"מ באדם כשנופל לו איזה המצאה וסברא חדשה אזי מתמלא תענוג. מזה אנו רואים שבחי תענוג הוא למעלה מבחי חכמה.

For the level of ayin, from which wisdom is found, is above the rank of Chochmah. It is like, by way of analogy, a person to whom some discovery and new idea occurs: he is then filled with delight. From this we see that the level of delight is above the level of Chochmah,

The ayin is above Chochmah. The human analogy: when a new insight occurs to a person he is filled with delight, which shows that delight lies deeper than the intellect.

דהיינו שהוא מקור החכמה ולכן בתחלת התחדשות הסברא יהי הענג גדול להיות כי רגע זו יצאה ונמשכה החכמה ממקורה התענוג.

that is, it is the source of Chochmah. Therefore, at the beginning, when the idea is new, the delight is great, because at that moment the wisdom has come forth and been drawn from its source, delight.

Delight is the source of the insight. That is why the delight is greatest at the moment the idea is born: it has just emerged from its source.

לכן מאיר בה אור התענוג משא"כ כשמתיישן אח"כ אינו מתענג כ"כ מהסברא שכבר נתרחה ממקורה שהוא התענוג.

Therefore the light of delight shines in it. This is not so when it grows old afterward: he does not delight so much in the idea, for it has already moved away from its source, which is delight.

As the idea becomes familiar, the delight fades, because the idea has moved away from its source in delight.

12 וכמו"כ למעלה בחי' תענוג העליון הוא מקור החכמה. וזהו בחי' מאין תמצא. מאין הוא בחי' עונג.

So too above: the level of the supernal delight is the source of Chochmah (wisdom). And this is the level of "from ayin is it found": ayin is the level of delight.

The same is true above: the supernal delight is the source of Chochmah. This delight is the ayin, the 'nothing,' from which wisdom is found.

55 וזהו שנק' חכמה ראשית שהיא בחי' מקבל מבחי' ראש הוא התענוג עליון שנק' ראש אותיות אשר⁵⁵ שהוא לשון אושר ותענוג וכמו באשרי⁵⁶ כי אשרוני בנות אשרי יושבי^{57, 58} כו':

And this is why Chochmah is called reishis, for it is the level of a recipient from the level of rosh (head), the supernal delight, which is called rosh (ראש), the letters of asher (אשר), a term of happiness (osher) and delight, as in "In my happiness, for daughters will call me happy," "Happy are those who dwell," etc.

So Chochmah is reishis, the receiver from rosh, the supernal delight. The letters of rosh (ראש) rearranged spell asher (אשר), which means happiness and delight, as in Leah's "In my happiness (be'ashri), for daughters will call me happy" and "Happy (ashrei) are those who dwell in Your house."

13 והנה בברכת המצות אנו מברכין אשר קדשנו במצותיו כו'. שע"י המצות אנו ממשיכים מבחי' אשר שהוא בחי' ענג העליון.

Now, in the blessing over the mitzvot we bless, "Who (asher) has sanctified us with His commandments," etc.: for through the mitzvot we draw down from the level of asher, which is the level of the supernal delight.

The blessing over a mitzvah says asher kideshanu, 'Who has sanctified us.' The maamar reads asher as the supernal delight: through the mitzvot we draw down from that level.

וההמשכה היא בבחי' ח"ע וח"ת שהן בחי' יח"ע ויח"ת שנמשך בהן מבחי' ענג העליון. וזהו פי' הברכה בא"י אלקינו הוא בחי' יח"ע דח"ב אצ"י

And the drawing-down is into the higher Chochmah (wisdom) and the lower Chochmah, which are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), into which [light] is drawn from the supernal delight. And this is the meaning of the blessing: "Blessed are You, G-d, our G-d" is the higher unity, of Chochmah and Binah of Atzilus,

The light is drawn into the two Chochmahs, which correspond to the 'higher unity,' in which all existence is nothing before G-d, and the 'lower unity,' G-d present within the world. The opening words of the blessing, 'Blessed are You, G-d, our G-d,' express the higher unity of Chochmah and Binah of Atzilus.

ואח"כ מלך העולם הוא בחי' יח"ת וממשיכים להם מבחי' אשר קדשנו כו' בחי' ענג העליון.

and afterward, "King of the universe" is the lower unity; and we draw into them from the level of "Who (asher) has sanctified us," etc., the supernal delight.

'King of the universe' expresses the lower unity. The words 'Who (asher) has sanctified us' then draw the supernal delight into both.

והיינו דוקא ע"י קיום מעשה המצות הגשמיים בבחי' אתכפייא ואתהפכא לברר בירורי נוגה שע"י דייקא ממשיכים גלוי התענוג העליון וזהו חכמות כשנתלבשו בחוץ אזי דוקא תרונה מחמת גלוי התענוג העליון בחכמה: 59

And this is specifically through fulfilling the physical performance of the mitzvot, in the manner of subjugation (iskafya) and transformation (ishapcha), to carry out the refinements (beirurim) of nogah; for specifically through this do we draw down the revelation of the supernal delight. And this is "Wisdoms": when they are clothed "outside," then specifically they "sing aloud," because of the revelation of the supernal delight in Chochmah.

This happens only through actually doing the physical mitzvot, subduing and transforming the material (iskafya and ishapcha) and refining kelipas nogah, the realm that is neither holy nor wholly evil and can be raised to holiness. This is 'wisdoms ... outside sing aloud': when wisdom is clothed in physical deeds, the supernal delight is revealed in it.

SECTION 5 • ¶14-16

Making Shabbos in the weekdays

14 ומעתה יובן ג"כ ענין לעשות את השבת. כי שבת הוא בחי חכמה⁶⁰ ובחכמה אתברירו.⁶¹ ולכן ארז"ל בשבת דבור אסור⁶² כי סייג לחכמה שתיקה.^{63, 64} והוא בחי עליית ח"ת בחי"ע.

From this, the meaning of “to make the Shabbos” will also be understood. For Shabbos is the level of Chochmah (wisdom), and “through Chochmah they are refined.” Therefore our Sages, of blessed memory, said that on Shabbos speech is forbidden, for “a fence for wisdom is silence.” And it is the ascent of the lower Chochmah into the higher Chochmah.

Now ‘to make the Shabbos’ can be explained. Shabbos is Chochmah, and refinement happens ‘through Chochmah.’ The Sages forbade weekday speech on Shabbos, and Rabbi Akiva taught that “a fence for wisdom is silence”: on Shabbos the lower Chochmah, which works through speech and refinement, rises into the higher Chochmah.

(לכן בשבת בורר אסור כי בחכמה אתברירו הוא ע"י התלבשות ח"ע בח"ת לברר בירורים והיינו ביומין דחול אבל בשבת שהוא עליי ח"ת בח"ע לכן דבור אסור).

(Therefore on Shabbos sorting (borer) is forbidden: for “through Chochmah they are refined” happens through the higher Chochmah being clothed in the lower Chochmah to carry out refinements, and that is during the weekdays; but on Shabbos, which is the ascent of the lower Chochmah into the higher Chochmah, therefore speech is forbidden.)

The parenthesis adds that this is why sorting (borer), one of the labors forbidden on Shabbos, is prohibited: refinement happens through the higher Chochmah clothing itself in the lower, which belongs to the weekdays. On Shabbos the lower Chochmah rises into the higher, so refining activity, like speech, is out of place.

והנה ע"י הבירורים ממעשה המצות שנעשו ביומין דחול נמשך מבחי ענג עליון לבחי חכמה דהנה החכמה נקראת עדן שמקבל מבחי התענוג. ומבחינת עדן נמשך לגן.

Now, through the refinements from the performance of the mitzvos that were done during the weekdays, [light] is drawn from the level of the supernal delight into the level of Chochmah. For Chochmah is called ‘Eden,’ for it receives from delight; and from the level of Eden it is drawn into the Garden (Gan).

The refinements of the weekday mitzvos draw the supernal delight into Chochmah. Chochmah is called ‘Eden,’ a word that means pleasure, because it receives from delight, and from Eden the flow passes into the ‘Garden’ (Gan).

וזהו ענין געה"ע וגעה"ת ששם נהנין מזיו השכינה. אבל יפה שעה אחת⁶⁵ בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב.⁶⁶

And this is the matter of the upper Gan Eden and the lower Gan Eden, where [souls] enjoy the radiance of the Shechinah (Divine Presence). But "one hour of teshuvah (return) and good deeds in this world is better than all the life of the World to Come,"

This is the upper and lower Gan Eden, where souls enjoy the radiance of the Shechinah. Yet the Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

כי ע"י המצות ממשיכים עצמות ענג העליון שלמעלה מבחי חכמה. וזהו הכל ע"י ו' יומין דחול ששת ימים תעבד:⁶⁷

for through the mitzvos we draw down the very essence of the supernal delight, which is above the level of Chochmah. And all this is through the six weekdays: "Six days you shall labor."

The reason: through the mitzvos we draw down the very essence of the supernal delight, which is above Chochmah, while Gan Eden receives what passes through Chochmah. All this is done in the six weekdays: "Six days you shall labor."

15 וזהו ענין זכור עם י"ה. וזכרי עם ו"ה. היינו מלמטה למעלה ומלמעלה למטה. דהנה פ"י ששת ימים תעבד היינו בחי אהבה כי לית פולחנא כפולחנא דרחימותא.⁶⁸

And this is the matter of zachor with yud-heh and zichri with vav-heh: that is, from below to above and from above to below. For the meaning of "Six days you shall labor (ta'avod)" is the level of love, for "there is no service like the service of love."

The maamar now answers the question of paragraph 2: zachor with yud-heh is the movement from below to above, and zichri with vav-heh the movement from above to below. "Six days you shall labor (ta'avod)" is read as avodah, service done with love, for the Zohar says there is no service like the service of love.

שכל ימות החול הוא בחי בירורים שכל מעשה המצות או הדבור או מה שעושה מו"מ בהיתר להתפרנס כדי שיוכל לעבוד את ה' נתברר ע"י בירורי נצוצות קדושות מבחי ק"נ ועולים לה'

For all the weekdays are the level of refinements: through all the performance of the mitzvos, or speech, or the business a person conducts in a permitted way to earn a living so that he can serve G-d, there are refined thereby the refinements of holy sparks from the level of kelipas nogah (the husk of nogah), and they rise to G-d

All the weekday activity is refinement: mitzvos, speech, and even honest business conducted to earn a living so as to be able to serve G-d. Through them the holy sparks held in kelipas nogah, the neutral realm, are refined and rise to G-d.

ע"י התפלה וכל התפלות של ימות החול נכללים ועולים ע"י תפלת השבת וזהו הכל ע"י בחי' אהבה מלמטה למעלה.

through prayer. And all the prayers of the weekdays are included and rise through the prayer of Shabbos. And all this is through the level of love, from below to above.

They rise through prayer, and all the weekday prayers are gathered up and raised by the prayer of Shabbos. This whole upward movement is driven by love.

16 וזהו זכור עם י"ה רמ"ח שהאהבה נק' זכור כי יראה היא בחי' נקבה. כמ"ש אשה יראת⁶⁹ ה' ואהבה היא בחי' דכר זכר חסדו.⁷⁰ והאהבה היא שרש לרמ"ח מ"ע.

And this is zachor with yud-heh, 248: love is called zachor, for awe is the level of the female, as it is written, "A woman who fears G-d," and love is the level of the male (dechar): "He remembered (zachar) His kindness." And love is the root of the 248 positive commandments.

Zachor with yud-heh equals 248 and stands for love. In Kabbalistic language 'male' and 'female' describe giving and receiving: awe is 'female,' as in "a woman who fears G-d," and love is 'male' (zachar), as in "He remembered (zachar) His kindness." Love is the root of the 248 positive commandments.

והיינו שע"י רמ"ח מ"ע ובחי' פולחנא דרחימותא היא העלאה ממטה למעלה לבחי' י"ה (וגם האיש דרכו לכבש⁷¹ לכן בירור ק"נ וההעלאה הוא ע"י אהבה):

That is, through the 248 positive commandments and the service of love there is an elevation from below to above, to the level of yud-heh. (Also, "it is the way of a man to conquer"; therefore the refinement of kelipas nogah and the elevation are through love.)

Through the 248 positive commandments and the service of love there is an ascent from below to the level of yud-heh. The parenthesis adds the Talmud's "it is the way of a man to conquer": conquering and refining kelipas nogah is the work of love, the 'male' quality.

SECTION 6 • ¶17-18

The drawing-down

17 והנה תכלית ההעלאה הוא כדי להיות אח"כ המשכה מלמעלה למטה. וז"ש רז"ל ע"פ מה ה' אלקיך שואל מעמך.⁷² א"ת מה אלא מאה⁷³ ברכות שחייב אדם לברך בכל יום.

Now, the purpose of the elevation is that afterward there be a drawing-down from above to below. And this is what our Sages, of blessed memory, said on the verse, "What (mah) does G-d your G-d ask of you?": "Do not read mah but me'ah (a hundred)": the hundred blessings that a person is obligated to say every day.

The purpose of the ascent is a descent: after rising, light must be drawn down. The Talmud (Menachos 43b) derives the obligation of a hundred blessings a day from "What (mah) does G-d ask of you," and the maamar cites the reading 'do not read mah but me'ah,' 'a hundred.'

והענין הוא כי בחי' ההמשכה שנמשך מבחי' סוכ"ע לבחי' ממכ"ע נק' בשם ברכה כי הוא בחי' הגילוי מן ההעלם. וזהו א"ת מה.

The point is that the drawing-down that is drawn from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin) is called by the name 'blessing,' for it is the level of revelation out of concealment. And this is "Do not read mah,"

A 'blessing' (berachah) is a drawing-down from sovev kol almin, the light beyond the worlds, into memalei kol almin, the light within them: a revelation out of concealment. This is the point of reading mah as me'ah.

שהוא בחי' ממכ"ע כמבואר בוזהר בראשית בתחלתו בהקדמה (דף א' ע"ב) ע"פ מה אדיר שמך בכל הארץ⁷⁴ דבחי' מ"ה הוא בבחי' בדבר ה' שמים נעשו.⁷⁵

which is the level of memalei kol almin, as explained in the Zohar on Bereishis, at its beginning, in the Introduction (page 1b), on the verse, "How (mah) mighty is Your Name in all the earth": that the level of mah is the level of "By the word of G-d the heavens were made."

Mah ('what') is the level of memalei kol almin. The maamar cites the Zohar's introduction on "How (mah) mighty is Your Name in all the earth," where mah is the lower level, here identified with the divine speech by which 'the heavens were made.'

וזהו מה אדיר שמך בכל הארץ שמתלבש בעולמות להיות ממכ"ע וכן הוא ג"כ בזוהר ח"ב (דקכ"ז) ע"פ ויקחו לי תרומה⁷⁶ דרגא תתאה דאיהו רזא דעלמא תתאה אקרי מ"ה.⁷⁷

And this is "How mighty is Your Name in all the earth": that it is clothed in the worlds to be memalei kol almin. And so it is also in the Zohar, volume 2 (page 127), on the verse, "And they shall take for Me an offering (terumah)": "The lower level, which is the mystery of the lower world, is called mah."

'Your Name in all the earth' is the divine light clothed in the worlds, memalei kol almin. The Zohar on Terumah likewise calls the lower level, the mystery of the lower world, mah.

(וזהו ענין תרומה. א"ת מ"ה אלא מאה. דהיינו להמשיך מבחי' סוכ"ע לבחי' ממכ"ע הנק' מ"ה תרומה.)

(And this is the matter of terumah: "Do not read mah but me'ah"; that is, to draw down from the level of sovev kol almin to the level of memalei kol almin, which is called mah; [this is] terumah.

The parenthesis links this to terumah, the offering of Parshas Terumah, which the Zohar expounds with 'do not read mah but me'ah.' Drawing sovev into memalei, the level called mah, is identified with terumah.

כי הנה תרומת מעשר הוא מעשר מן המעשר^{78,79} כי הדבור עליון שהוא בחי' ממכ"ע נק' בחי' מעשר לגבי המדות עליונות דהיינו משום כי רק חלק עשירי מהמדה נמשך להיות הגילוי בדבור

For terumas ma'aser is "a tithe of the tithe." For the supernal speech, which is the level of memalei kol almin, is called the level of a 'tithe' (ma'aser) relative to the supernal attributes (middos), because only a tenth part of the attribute is drawn down to become the revelation in speech;

Terumas ma'aser, the priests' portion taken from the Levites' tithe, is 'a tithe of the tithe.' So too above: supernal speech, memalei kol almin, is a 'tithe' of the attributes, since only a tenth of an attribute comes out in speech.

וגם המדות לגבי חו"ב הם ג"כ רק כמו בחי' חלק עשירי שבחינה האחרונה שבחו"ב נמשך להיות מקור למדות. והתרומה היא העלאה ממטה למעלה וצ"ע.⁸⁰ וענין מאה ברכות הוא להמשיך מלמעלה למטה ההארה מבחי' סוכ"ע לממכ"ע:

and the attributes, too, relative to Chochmah and Binah, are likewise only like the level of a tenth part, for the last level within Chochmah and Binah is drawn down to be the source for the attributes. And the terumah is an elevation from below to above; this needs examination.) And the matter of the hundred blessings is to draw down from above to below the radiance from the level of sovev kol almin to memalei kol almin.

And the attributes are only like a tenth of Chochmah and Binah, whose last level becomes their source. The author leaves open ('this needs examination') how terumah, which is an elevation, fits a drawing-down; the hundred blessings, at any rate, draw the radiance of sovev into memalei from above to below.

18 והנה עיקר ענין זו ההמשכה מלמעלה למטה הוא בשבת (דהגם שבכל יום מברכים מאה ברכות מ"מ עיקר גילוי ויחוד סובב בממלא הוא בשבת).

Now, the main [occasion] of this drawing-down from above to below is on Shabbos (for although every day we say a hundred blessings, nevertheless the main revelation and union of sovev in memalei is on Shabbos).

The chief time of this drawing-down is Shabbos. Although blessings are said every day, the main revelation and union of sovev within memalei happens on Shabbos.

וזהו זכרי עם ו"ה רמ"ח היינו בשבת היא ההמשכה מלמעלה למטה אל בחי' ו' שהוא"ו הוא המשכה.

And this is zichri with vav-heh, 248: on Shabbos there is the drawing-down from above to below, to the level of vav, for the vav is a drawing-down.

This is zichri with vav-heh: on Shabbos light is drawn from above to below, to the vav. The letter vav, a vertical line, signifies drawing-down.

והיינו ג"כ ענין התורה שהיא בחי' המשכה קול בוי"ו דאורייתא מח"ע נפקת והוא יו"ד זכרי ונמשך למטה בקול ודבור. וכמ"ש ודברי אשר שמתתי בפיו.⁸¹

And this is also the matter of the Torah, which is the level of drawing-down: kol (voice), [spelled] with a vav. For "the Torah comes forth from the higher Chochmah (wisdom)," which is the yud of zichri, and it is drawn down below into voice and speech, as it is written, "And My words which I have placed in your mouth."

The Torah is also a drawing-down, and kol ('voice') is spelled with a vav. The Torah comes from the higher Chochmah, the yud of zichri, and descends into voice and speech, as Isaiah says, "My words which I have placed in your mouth."

וכמו שאמרו על שמאי והלל⁸² דאלו ואלו דא"ח. והיינו ו"ה קול ודבור בתורה. וזהו ג"כ שרש ענין השבת שהוא בחי' החכמה יו"ד זכרי ונמשך למטה בבחי' ו"ה.

And as they said about Shammai and Hillel, that "these and these are the words of the living G-d." And this is vav-heh: voice and speech in Torah. And this is also the root of the matter of Shabbos, which is the level of Chochmah, the yud of zichri, drawn down below into the level of vav-heh.

Even the disputes of Shammai and Hillel are "the words of the living G-d": divine wisdom in human voice and speech, the vav and heh. The root of Shabbos is the same: Chochmah, the yud, drawn down into vav-heh.

(והענין זכור הוא האהבה ועי"ז עולה המי"ן לבחי' י"ה. וזכרי הוא יסוד אבא שמתגלה בשבת בבחי' זוי"נ כידוע בכוונת זכר למע"ב במוסף וזהו שנמשך בבחי' ו"ה):

(The point is: zachor is love, and through it the 'feminine waters' (mayin nukvin) rise to the level of yud-heh. And zichri is Yesod (foundation) of Abba, which is revealed on Shabbos in the level of Z'eir Anpin and Nukva, as is known from the kavanah (mystical intention) of "a remembrance of the work of creation" in Musaf; and this is its being drawn into the level of vav-heh.)

In the parenthesis: zachor is love, which raises 'feminine waters' (mayin nukvin), the Kabbalistic term for an arousal from below, up to yud-heh. Zichri is Yesod of Abba, revealed on Shabbos in Z'eir Anpin and Nukva, as is known from the mystical intention (kavanah) for 'a remembrance of the work of creation' in the Musaf prayer.

SECTION 7 • ¶19-20

The answer

19 וזהו הצווי זכור את יום השבת לקדשו.⁸³ ומבואר לעיל הקושיא דהא שבת מיקדשא וקיימא.

And this is the command, "Remember the Shabbos day to sanctify it." The question was set out above: surely Shabbos is 'sanctified and established.'

Now the opening question can be answered. If Shabbos is already 'sanctified and established,' what does "Remember the Shabbos day to sanctify it" ask of us?

והענין מובן ע"פ מה שנתבאר כי באמת בחי' שבת מצד עצמו מיקדשא וקיימא שהוא בחי' קדש בחי' חכמה (דהיינו בחי' מוחין דאבא. ויו"ט נקי מקראי קדש בחי' נה"י דאבא מתלבשין במוחין דאימא).

The matter is understood from what has been explained: in truth, the level of Shabbos in itself is 'sanctified and established,' for it is the level of kodesh (holiness), the level of Chochmah (that is, the level of the intellect (mochin) of Abba; while Yom Tov is called mikra'ei kodesh ('holy convocations'), the level of Netzach, Hod and Yesod of Abba clothed in the intellect of Imma).

Shabbos in itself is holy and needs no help: it is kodesh, Chochmah, the intellect of Abba. Yom Tov is called 'holy convocations' (mikra'ei kodesh) because it receives only Abba's lower powers, Netzach, Hod and Yesod, clothed in the intellect of Imma.

אך כדי להמשיך בחי' גילוי ענג העליון שיומשך ויתגלה בחכמה (דהיינו התגלות עתיק בחכמה) הוא

But to draw down the revelation of the supernal delight, so that it be drawn and revealed in Chochmah (that is, the revelation of Atik in Chochmah), is

But there is something beyond Shabbos's own holiness: the revelation of the supernal delight within Chochmah, which the parenthesis calls the revelation of Atik, the innermost level of Keser, in Chochmah.

ע"י ישראל ע"י מעשה המצות שעושין כל ימות החול שאומרים אשר קדשנו במצותיו וצונו שממשיכים מבחי אשר ענג העליון בבחי ראשית חכמה כנ"ל:

through Israel, through the performance of the mitzvos that they do all the weekdays, over which they say, "Who (asher) has sanctified us with His commandments and commanded us": for they draw down from the level of asher, the supernal delight, into the level of "the beginning (reishis) of wisdom," as above.

That revelation depends on Israel, on the mitzvos of the weekdays, over which they say asher kideshanu. Through them they draw from asher, the supernal delight, into reishis, Chochmah, and this is what 'to sanctify it' adds.

20 וז"ש אח"כ ששת ימים תעבד⁸⁴ דלכאורה זה אינו מ"ע רק רשות ומה ענין זה לזכור את יום השבת לקדשו שהיא מ"ע אלא דלהיות דפ"י לקדשו להמשיך גילוי עונג העליון בחכמה בשבת.

And this is what is written afterward, "Six days you shall labor." For at first glance this is not a positive commandment but only something permitted, so what does it have to do with "Remember the Shabbos day to sanctify it," which is a positive commandment? But since the meaning of 'to sanctify it' is to draw down the revelation of the supernal delight into Chochmah (wisdom) on Shabbos,

The next verse, "Six days you shall labor," seems to be mere permission, not a commandment, so why is it joined to the commandment of Shabbos? Because 'to sanctify it' means drawing the supernal delight into Chochmah on Shabbos.

וכמ"ש וקראת לשבת ענג.⁸⁵ והמשכה זו היא ע"י העלאת הכירורים שע"י מעשה המצות בחול. והיינו ע"י בחי זכור עם י"ה.

as it is written, "And you shall call the Shabbos a delight"; and this drawing-down is through the elevation of the refinements [made] through the performance of the mitzvos during the week; that is, through the level of zachor with yud-heh,

Isaiah calls Shabbos 'a delight' (oneg). That delight is drawn down through the elevation of the refinements made by the weekday mitzvos, the upward movement of zachor with yud-heh.

וששת ימים תעבוד פולחנא דרחימותא. ועי"ז יומשך בשבת בחי לקדשו. וזהו זכור כו'. כי שבת נק' שבת בראשית.

and "Six days you shall labor," the service of love; and through this the level of "to sanctify it" will be drawn down on Shabbos. And this is "Remember," etc. For Shabbos is called 'Shabbos Bereishis.'

"Six days you shall labor" is the service of love that brings about 'to sanctify it' on Shabbos, so the six days are part of 'Remember.' And Shabbos is called 'Shabbos Bereishis,' which the next paragraph explains.

SECTION 8 • ¶21-22

Zachor and shamor

21 והנה בראשית היא בחי' נוק' שמקבל מבחי' ראש שהוא תענוג העליון כנ"ל. ולכן אמר זכור את יום השבת כו' להמשיך בו מבחי' תענוג העליון שנק' בחי' זכר ומשפיע לבחי' ראשית חכמה כו'.

Now, Bereishis is the level of Nukva (the feminine), which receives from the level of rosh (head), which is the supernal delight, as above. Therefore it says, "Remember the Shabbos day," etc.: to draw into it from the level of the supernal delight, which is called the level of the male (zachar) and the giver, to the level of "the beginning (reishis) of wisdom," etc.

'Bereishis' contains reishis, the 'feminine' level that receives from rosh, the supernal delight. So 'Remember' (zachor) means drawing into Shabbos from that delight, the 'male,' giving level, into 'the beginning (reishis) of wisdom.'

וזהו ישראל לי ראש⁸⁶ שהם הממשיכים מבחי' ראש (ועמ"ש בפ' ציצית⁸⁷ מענין לי רא"ש). ובחי' שמור את יום השבת.

And this is Yisrael, [whose letters spell] li rosh ('a head for Me'), for they are the ones who draw down from the level of rosh. (And see what is written in the section on tzitzis on the matter of li rosh.) And the level of "Keep the Shabbos day":

The letters of Yisrael (ישראל) spell li rosh (לי ראש), 'a head for Me': Israel are those who draw down from rosh. The text refers to what is written in the section on tzitzis, and turns to the second word, 'Keep.'

הנה ארז"ל שמור זו משנה.^{88,89} והענין כי השמירה ענינה להפריד הקליפות שלא יהיה יניקה להחיצונים.

our Sages, of blessed memory, said: 'Keep' — this is Mishnah. The point is that keeping (shemirah) means separating the kelipos (husks), so that there be no nourishment for the external forces.

The Sages read shamor ('keep') as the study of Mishnah. Keeping means guarding: separating the kelipos so that the external forces cannot draw nourishment from holiness.

וזהו ענין זכור לדכורא. ושמור לנוקבא. כי השמירה שלא יינקו החיצונים מטפת דכורא היא ע"י שנמשכת במעי דנוק'.

And this is the matter of 'zachor for the male, shamor for the female.' For the keeping, so that the external forces not draw nourishment from the drop of the male, is through its being drawn into the womb of the female.

Hence the saying 'zachor for the male, shamor for the female.' In the Kabbalistic image of giver and receiver, the giver's influence is protected from the external forces only when it is fully received and held within the receiver, Nukva.

ולכן הנפילים⁹⁰ היו מפני שלא נקלטה הטפה כו' וזהו ג"כ ענין שמור זו משנה שבתושבע"פ היא נק' תורת אמך לגבי תושב"כ שנק' מוסר אביך⁹¹ וכמ"ש במ"א:

Therefore "the Nefilim were" because the drop was not absorbed, etc. And this is also the matter of 'Keep — this is Mishnah,' for the Oral Torah is called "the teaching of your mother" relative to the Written Torah, which is called "the instruction of your father," as explained elsewhere.

The text alludes to a Kabbalistic teaching that the Nefilim of Genesis 6:4 came from influence that was not received and held in its proper place. Shamor is Mishnah because the Oral Torah is 'your mother's teaching,' the receiving side, relative to the Written Torah, 'your father's instruction.'

22 אך לעתיד יהיה זכור ושמור בדבור א' נאמרו (ר"ל שאז יתגלה בחינה זו למטה) שיהיה הכל חד יחודי ויחודי

But in the time to come it will be [as] "Remember' and 'Keep' were said in a single utterance" (meaning that then this level will be revealed below), for all will be one, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah)

In the future, "Remember' and 'Keep' were said in a single utterance" will be revealed below: the two will be one. The higher unity and the lower unity will merge.

(שהן בחי' זכור ובחי' שמור דהיינו שגם יחודי יהיה במדרגת הגלוי שביחודי ויהיו ע"י גלוי עצמות א"ס ב"ה הסוכי"ע דקמיה שוה הכל כו').

(which are the level of zachor and the level of shamor; that is, the lower unity too will be at the rank of the revelation that is in the higher unity, and this is through the revelation of the essence of the Infinite One (Ein Sof), blessed be He, who encompasses all worlds (sovev kol almin), before whom all is equal, etc.).

Zachor is the higher unity, shamor the lower. The lower unity will reach the revelation of the higher through the revelation of the essence of the Infinite One, before whom 'all is equal,' high and low alike.

וזהו שנאמר אות הוא ביני ובין בני ישראל⁹² (ר"ל אות היא קאי על בחי' מלי' שמור לנוק' וכמ"ש במ"א באור ענין זה ע"פ הזוהר ויקהל) (ד"ד)⁹³ האי רוחא אתפשטותא דההיא נקודה⁹⁴ כו'.

And this is what is said, "It is a sign between Me and the children of Israel" (meaning, 'sign' refers to the level of Malchus (sovereignty), shamor for the female; as explained elsewhere in the explanation of this matter on the Zohar, Vayakhel (page 204): "This spirit is the spreading forth of that point," etc.).

Exodus 31 calls Shabbos "a sign between Me and the children of Israel," and the 'sign' is Malchus, shamor, the 'female.' The text refers to an explanation given elsewhere of the Zohar on Vayakhel, which speaks of the Shabbos spirit as the spreading forth of 'that point,' Malchus.

וזהו יום שכולו ארוך⁹⁵ (ר"ל שמור וזכור הם בחי' שבת דמעלי שבתא ושבתא דיומא ולע"ל שיהיו שניהם במדרגה א' שבת דמעלי שבתא יהי ג"כ במדרגת שבתא דיומא הו' יום שכולו ארוך ועמ"ש כה"ג ע"פ ההפטרה דפ' במדבר כי גדול יום⁹⁶ כו')

And this is 'the day that is entirely long' (meaning: shamor and zachor are the level of 'Shabbos eve' (Shabbos de'mealei Shabbsa) and 'Shabbos day' (Shabbsa de'yoma); and in the time to come, when the two of them will be at one rank, Shabbos eve too will be at the rank of Shabbos day, the seventh, 'the day that is entirely long.' And see what is written in a similar vein on the haftarah of Parshas Bamidbar, "For great is the day," etc.)

Shamor and zachor are Shabbos night and Shabbos day. In the future both will be at the level of Shabbos day, 'the day that is entirely long'; the text also refers to what is written on the haftarah of Bamidbar, "For great is the day."

כי עתה זה היום אשר קוינו לו. פ"י קוינו בחי' קו ארוך⁹⁷ ולעתיד יהיה בחי' שבת מעלה ומטה שוין (וע' לקמן בד"ה להבין באור ענין האבות הן הן המרכבה מש"ש מענין זה):⁹⁸

For now [it is], "This is the day we hoped (kivinu) for." The meaning: kivinu is the level of a long line (kav). And in the time to come there will be the level of Shabbos, above and below equal. (And see below, in the discourse beginning "To understand the explanation of the matter, 'The Patriarchs are themselves the Chariot,'" what is written there on this matter.)

Now, "this is the day we hoped (kivinu) for" expresses hope, a kav, a long line stretching toward a goal. In the future it will be Shabbos, when above and below are equal; the text refers to a later discourse on 'the Patriarchs are themselves the Chariot.'

IN ONE'S AVODAH

The six weekdays are where Shabbos is made: every mitzvah, every word, and even honest business done to earn a living so as to serve G-d refines the world when it is done with love, and through prayer it rises into the prayer of Shabbos. This weekday service is what draws the supernal delight into Shabbos, fulfilling “Remember the Shabbos day to sanctify it.”

QUESTIONS FOR DISCUSSION

1. If Shabbos is holy from creation, what exactly does ‘to sanctify it’ add, according to the maamar?
2. Why does the Name Havayah appear only after the account of the six days, and what does this teach about Shabbos?
3. How can the descent of wisdom ‘outside,’ into physical mitzvos, reveal something higher than wisdom itself?
4. What is the connection between the weekday service of love (zachor with yud-heh) and the drawing-down on Shabbos (zichri with vav-heh)?
5. What does the fading delight of an old idea teach about the relationship between Chochmah and the supernal delight?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 זכור את יום השבת

The Kehot note calls this another transcript (hanachah) of the same maamar, printed in the Alter Rebbe's Sefer HaMaamarim 5569; later notes quote its different wording.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ט ע' לב (בהוצאה החדשה ע' מו). ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. תוסי' והערות באוה"ת ע' בתקמה. ובכרך ז ע' ב'תרצט. קיצור דקדוק ע' ב'תשא. תוספות והערות עם הגהות נוספות ע' ב'תשג. ובכרך ח ע' ב'תתקצד. בסה"מ תרכ"ז (הוצאת תש"ס) ע' כקה מיוסד על מאמר זה. וכן בסה"מ תרמ"ב. ראה ד"ה אבות מלאכות תר"ל ע' רמט ואלר. ד"ה ויקח ה"א תרל"א ע' א.

2 זכור את יום השבת

"Remember the Shabbos day to sanctify it," the fourth of the Ten Commandments in Exodus. The maamar asks what 'to sanctify it' can mean when Shabbos is already holy.

Exodus 20:8: שמות כ"ח:

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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

KEHOT'S NOTE

שמות כ, ח.

3 שבת מיקדשא וקיימא

When a Tanna recited "Who sanctifies Israel and the Shabbos and the seasons," Ravina objected: "Is it Israel who sanctify Shabbos? Shabbos is sanctified and established!" This is the source of the maamar's question.

Beitzah 17a:3-4: ביצה י"ז א-ג:

תני תנא קמיה דרבנא: "מקדש ישראל והשבת והזמנים". אמר לקה: אשו שבת ישראל מקדש לקה? והא שבת מקדשא וקיימא. אלא אימא: "מקדש השבת, ישראל והזמנים". אמר רב יוסף: הלכה כרבי, וכדתרין רבינא. תנו רבנן: שבת שחל להיות בראש חודש או בחולו של מועד, ערבית ושחרית ומנחה מתפלל שבע, ואומר מציו המאורע בעבודתו, ואם לא אמר — מחזירין אותו. רבי אליעזר אומר: בהודאה. ובמוספין מתחיל בשל שבת ומסיים ...

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

KEHOT'S NOTE

ביצה יז, א. ובאוה"ת פי יתרו ע' בתקנה כתב קושיא זו בשם האלשיך ז"ל ומפרש שפי' לקדשו הוא להשפיע בו קדושה על קדושתו. בסה"מ תקס"ט ע' לב "דשבת מיקדשא וקיימא מששת י"ב שהרי כל שבת נק' שבת בראשית כידוע ומפורש בכתוב ויברך אלקים את יום השבת ויקדש אותו". וכ"ה בסה"מ תרכ"ז. וראה בסה"מ תרל"ד ע' שיח.

4 דישראל אינהו דקדשינהו לזמנים

The Talmud explains the festival blessing "Who sanctifies Israel and the seasons": it is Israel who sanctify the sea-

sons. The Alter Rebbe uses it to show that the festivals' holiness depends on Israel.

Berakhot 49a:9-10: ברכות מ"ט א-ט:

"מקדש ישראל והזמנים!" — ישראל דקדשינהו לזמנים. "מקדש ישראל וראשי חדשים!" — ישראל דקדשינהו לראשי חדשים. "מקדש השבת וישראל והזמנים!" — חוץ מזו.

"Who hallowest Israel and the seasons"! It means, "Israel who sanctify the seasons." "Who sanctifiest Israel and the beginnings of the months"! It means, "Israel who hallow the beginnings of the months." "Who hallowest the Sabbath, Israel and the seasons"! This is an exception.

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

KEHOT'S NOTE

ברכות מט, א. ראה תורת שמואל תרכ"ז ע' קטו לתרץ קושיית הפנים יפות איך עשה הקב"ה מלאכה ברי"ה, ע"ש.

5 דאחידן ביה במלכא

The Zohar on Emor: all who are attached to the King must be invited to the supernal place called kodesh; the festivals are such invitations (mikra'ei kodesh), but Shabbos is not invited, for it is the inheritance of kodesh itself.

Zohar, Emor 24:104-111: ספר זוהר, אמור כ"ד ק"ד-ק"י:

THESE ARE THE SET FEASTS OF THE L-RD. R. Simeon said: 'They are from the L-rd (TETRAGRAMMATON), because He is the link between those (grades) above and those below, all being united through Him. Why? Because just as the King inherits the Father and Mother and is attached to their holiness, so all those that are attached to the King are to be invited to that supernal place called "holiness" in order that they may all be united. Hence they are called first "set feasts of the L-rd", and then ...

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

PARAGRAPH 2

6 שמור את יום השבת

"Keep the Shabbos day to sanctify it," the commandment of Shabbos in the repetition of the Ten Commandments in Deuteronomy, which says 'Keep' where Exodus says 'Remember.'

Deuteronomy 5:12: דברים ה':

שְׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה ה' אֱלֹהֶיךָ:

Observe the sabbath day, to keep it holy, as the L-RD thy G-d commanded thee.

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

KEHOT'S NOTE

דברים ה, יב.

7 זכור ושמור בדבור אחד נאמרו

"Remember' and 'Keep' were said in a single utterance, which the mouth cannot say and the ear cannot hear." The

maamar returns to this saying in paragraph 22 as a description of the future.

ראש השנה כ"ז א:ב'ג'2-3:27 Rosh Hashanah

ושתי הצדקות מן הצדדים. ותר' קלי מי משתמע? והתנא: "זכור" ו"שמור", בדיבור אחד נאמרו, מה שאין הפה יכולה לדבר ואין האוזן יכולה לשמוע! לכה מאריך בשופר. למימרא דכי שמע סוף תקיעה בלא תחילת תקיעה נצא, וממילא: תחילת תקיעה בלא סוף תקיעה נצא?

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

KEHOT'S NOTE

ר"ה זו, א.

8

כל מקום שנאמר השמר פן ואל

Rabbi Avin in the name of Rabbi Ila'i: wherever the Torah says 'beware,' 'lest' or 'do not,' it is a prohibition. Since shamor shares the root of hishamer, 'Keep' is linked to the prohibitive commandments.

עירובין צ"ו א:ח'96a:9 Eruvin

ואלא הא דתנן: הפסח והמילה מצות עשה — לימא דלא כרבי עקיבא, דאי רבי עקיבא — כיון דמוקי לה בפסח, לא נמי איכא, כדרבי אבין אמר רבי אילעאי. דאמר רבי אבין אמר רבי אילעאי: כל מקום שנאמר "השמר" פן ואל — אינו אלא בלא תעשה!

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

סוטה ה' א:ג'4-3:5 Sotah

וכדרבי אבין אמר רבי אילעאי. דאמר רבי אבין אמר רבי אילעאי: כל מקום שנאמר "השמר" פן ואל — אינו אלא בלא תעשה. דרש רב עוקרא, זמנין אמר לה משמיה דרב אסי וזמנין אמר לה משמיה דרב אמי: כל אדם שיש בו גסות הרוח לסוף מתמעט, שנאמר: "רוממו מעט". ושם תאמר ישנו בעולם, תלמוד לומר: "ואיננו".

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

שבועות ד' א:ו'4a:6 Shevuot

במאי אוקימתא - כרבי ישמעאל, ולמלקות; מראות נגעים - מאי מלקות איכא? בקוצץ פהרתו, וכרבי אבין אמר רבי אילעאי: דאמר רבי אבין אמר רבי אילעאי: כל מקום שנאמר "השמר", פן ואל - אינו אלא לא תעשה.

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

KEHOT'S NOTE

עירובין צו, א. סוטה ה, א. שבועות ד, א ועוד.

9

זכור עם י"ה גימט' רמ"ח מ"ע

The Zohar: 'My Name' (shmi) with yud-heh is 365, the prohibitions, and 'My remembrance' (zichri) with vav-heh is 248, the positive commandments; all the commandments depend on the four-letter Name.

זח"א כד, 24a Zohar I

KEHOT'S NOTE

זח"א כד, א ועוד. נתבאר בלקו"ת פקודי ג, ב. באוה"ת יתרו כרך ז ע' ביתשג מצייני ע"ז "וכ"כ בבחי' פ' יתרו ע"פ זכור את יום השבת", ומסיים שם "כי י"ה הם או"א שהם המוחין שמשם נמשך הטפה דרך כל הרמ"ח אברים שהם רמ"ח מ"ע ונמשך ע"י היסוד הנק' זכור", ושם בנוסחא אחרת "שמשם נמשכה ההמשכה דבחי' חכמה ובחי' ביטול דרך כל הרמ"ח מ"ע ונמשך ע"י צדיק יסוד עולם הנק' זכור". בסה"מ תקס"ט ע' לג מבאר "וא"כ גם פ"י זכור

הוא בבחי' מ"ע ושמור הוא בבחי' ל"ת (ולא יקשה מזה שאמרו דאנכי ולא יהי לך בדיבור א' נאמרו דמפי הגבורה שמענו)".

10

ויצ"ל ההפרש בין זכור לזכרי

The other transcript sharpens the question: zichri with vav-heh and zachor with yud-heh both equal 248, yet vav-heh is the root of the positive commandments and yud-heh of the prohibitions (shmi with yud-heh is 365), and yud-heh is higher.

KEHOT'S NOTE

בתקסט"ט שם מבאר "שהרי כמו שתיבת זכרי עם ו"ה עולה גי' רמ"ח מ"ע כך זכור עם י"ה עולה גי' רמ"ח מ"ע (וא"כ לכאורה מצות השבת לפעמים ב"ה שהן שרש מ"ע ולפעמים ב"ה שהן שרש הל"ת כמ"ש זה שמי כו' ושמי עם י"ה גי' שס"ה וידוע דאותיות י"ה גבוהים מאותיות ו"ה גם א"כ למה נאמר זכור ושמור בשבת מאחר דגם זכור שרשו בל"ת שהן ב"ה כו' וד"ל).

PARAGRAPH 3

11

כללות ענין השבת מהו

On these words the Tzemach Tzedek lists further discussions of Shabbos: below, at the end of the second discourse 'Zachor es yom haShabbos'; the discourse on 'the Patriarchs are themselves the Chariot'; in Terumah, 'Mi yitencha ke'ach li,' on 'Koneh shamayim va'aretz'; 'Vayakhel Moshe'; and above, at the end of Beshalach, the ends of 'Ichluhu hayom' and 'Inyan lechem mishneh.'

KEHOT'S NOTE

באוה"ת יתרו כרך ז ע' ביתרצט מצייני ע"ז "ועמ"ש מענין השבת לקמן סד"ה זכור את יום השבת דרוש השני. ובד"ה ענין האבות הן הן המרכבה. ובפ' תרומה בד"ה מי יתנך כאח לי בענין קונה שמים וארץ. ובד"ה ויקהל משה. ולעיל ס"פ בשלח סד"ה אכלוהו היום וסד"ה ענין לחם משנה".

12

וירא אלקים את כל אשר עשה

"And G-d saw all that He had made, and behold, it was very good," the last verse of the six days. The maamar reads 'all that He had made' as the six days of 'making' through speech, and 'very good' (paragraph 4) as teshuvah.

בראשית א:ל"א1:31 Genesis

וירא אלקים את כל אשר עשה והנה טוב מאד ויהי ערב ויהי בקר יום הששי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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

KEHOT'S NOTE

בראשית א, לא.

13

יהי אור

"Let there be light," the first of the utterances of creation, an example of the divine speech through which the world was made.

בראשית א:ג'1:3 Genesis

ויאמר אלקים יהי אור ויהי אור:

And G-d said: 'Let there be light.' And there was light.

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

14

יהי רקיע

"Let there be a firmament in the midst of the waters," the utterance of the second day.

בראשית א':6

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַכְדִּיל בֵּין מַיִם לְמַיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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

15

יקוו המים

"Let the waters under the heavens gather to one place," an utterance of the third day.

בראשית א':9

וַיֹּאמֶר אֱלֹקִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבֶּשֶׁת וַיְהִי־כֵן:

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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

16

תדשא

"Let the earth sprout vegetation," another utterance of the third day.

בראשית א':11

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאֲרֶץ עֵשֶׂב מְזִרִיעַ וְרֵעַ עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינֵוֹ אֲשֶׁר יִרְעֶיבוּ עַל־הָאֲרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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

17

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts." From this the maamar infers that above there is, as it were, thought and speech.

ישעיהו נ"ה:8

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם ה'

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

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

KEHOT'S NOTE

ישעיה נה, ח.

18

ונק' אותיות לשון התגלות מלשון תרגום ואתא

"The watchman said: Morning has come (asa)..." Kehot cites this verse for asa, the Aramaic word for 'came,' which the maamar connects with osiyos, 'letters.'

ישעיהו כ"א:12

KEHOT'S NOTE

ישעיה כ"א, יב. וראה באוה"ת סידור ד"ה אל ברוך: "פי' כמו עד"מ כאשר האדם ישכיל השכלה בפ"ע עדיין אין בו אותיות ממש, אך כאשר יצטרך להשפיע ההשכלה להתלמיד הוא בא בבחי' אותיות מויד, וזהו לשון אתא כלומר כשבא לידי המשכה לזולתו צ"ל ע"י אותיות". ומיוסד על שה"מ תקס"ד ע' קכב וז"ל שם: מאחר שבא השכל מהעלמו לידי גילוי אותיות

לחשוב בתיבות וצירופים שונים כו' יחשב זה לביאה ממש ונק' אותיות השכל כלומר שבא ואתא השכל, ע"ש. ובאוה"ת יתרו כרך ז ע' ב'תרצט מבאר שכאן מדבר על אותיות בריאת העולם בעשרה מאמרות שמתחילין בכ"י"ת בראשית ברא כו' בהבראם בה' בראם ה' זעירא. ובלקו"ת פי' ברכה צג, ד קאי על אותיות התורה שהתורה מתחלת באל"ף אנכי ומשם נמשכים אתון רבבין, ע"ש.

19

לאו דאית לך צדק ידיעא

The words here quote Tikkunei Zohar, Patach Eliyahu • 17b:4-6; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu • 17b:4-6

תקוני זוהר י"ז ב'ד' 17b:4-6. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תריין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ירך דהא רשותא אית לך (נ"א אתהיב לך) לגלאה רזין טמירין על ירך מה דלא אתהיב רשו לגלאה לשום בר נש עד כען.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

20

לאו דאית לך צדק ידיעא

Elijah's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d has no known 'righteousness' or 'judgment'; the attributes exist 'to show' how the world is conducted. The Alter Rebbe uses it to say that G-d's attributes involve no change.

Tikkunei Zohar 17b:5-7

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ירך דהא רשותא אית לך (נ"א אתהיב לך) לגלאה רזין טמירין על ירך מה דלא אתהיב רשו לגלאה לשום בר נש עד כען. קום רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

Constantinople, 1740 (CC-BY-NC)

21

אני הוי"ה לא שניתי

"For I, G-d, have not changed." Here it shows that G-d's attributes are without change; paragraph 4 applies it to the Name Havayah.

מלאכי ג':6

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

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

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

PARAGRAPH 4

22

לא נאמר רק שם אלקים

The note says the Tzemach Tzedek has a gloss (hagahah) on this point there; it does not quote it.

KEHOT'S NOTE

באוה"ת יתרו כרך ז ע' ב'תשיא יש כאן הגה"ה.

23

כי בו שבת

“For on it He rested from all His work.” Paragraph 5 reads this rest as the ascent of the worlds.

בראשית 2:3: בראשית

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מְקַלְמִלְאָתוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים 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.

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

24

ביום עשות הוי"ה אלקים

“On the day Havayah Elokim made earth and heaven,” the first verse of the Torah to use the Name Havayah, which appears only after the account of Shabbos.

בראשית 2:4: בראשית

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עָשׂוֹת ה' אֱלֹהִים אֶרֶץ
וְשָׁמַיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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

25

שמש ומגן ה' אלקים

“For a sun and a shield is Havayah Elokim.” Chassidus reads Havayah as the ‘sun’ and Elokim as the ‘shield,’ the sheath that filters its light.

תהילים פ"ד: 12:84

כִּי שֶׁמֶשׁ וּמִגֵּן ה' אֱלֹהִים יְחַן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע טוֹב לַהֲלָכִים בְּתַמִּימִם:
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.

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

KEHOT'S NOTE

תהלים פד, יב.

26

אני ה' לא שנית

“For I, Havayah, have not changed”: the proof that the Name Havayah is beyond change.

מלאכי ג:6: מלאכי

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי-יִשְׂרָאֵל לֹא קִלִּיתֶם:

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

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

KEHOT'S NOTE

מלאכי ג, ו.

27

(כמ"ש שמש ומגן ה' כו')

In this manuscript the parenthesis reads “(כמ"ש שיש הוד)” in place of the quotation of “a sun and a shield”; the note does not explain the variant.

KEHOT'S NOTE

בבזך 174 נכתב במקומו: (כמ"ש שיש הוד כנ"ל).

28

שם אלקים . . אותיות וכלים ושם הוי' הוא שורש בחי האור

The note says this point, Elokim as the root of letters and vessels and Havayah as the root of light, is explained there.

KEHOT'S NOTE

נתבאר בד"ה וידעת תרנ"ז ע' מו. ובד"ה ראה קראתי תרס"ה ע' קפא ואילך.

29

ויכלו השמים

“And the heavens and the earth were finished, and all their host,” the close of the six days, after which the Torah first uses the Name Havayah.

בראשית 2:1א: בראשית

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְאָם:

And the heaven and the earth were finished, and all the host of them.

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

30

טוב זה יצ"ט

The Zohar reads “behold, good” as the angel of life and “very” as the angel of death; Kehot cites it alongside the Midrash.

בראשית רבה ט:9:9 Bereshit Rabbah

זח"א יד, 14a Zohar I,

KEHOT'S NOTE

ב"ר ט, ט. זח"א יד, א. יט, ב. ראה לקמן פו, ב.

31

טוב זה יצ"ט ומאד זה יצה"ר

Rabbi Nachman bar Shmuel: “very good” is the good inclination, and “very good” is also the evil inclination, for without it a person would not build a house, marry or have children. Kehot cites it as 9:9; on Sefaria it is 9:7.

בראשית רבה ט:7:7 Bereshit Rabbah

רבי נחמן בר שמואל בר נחמן בשם רב שמואל בר נחמן אמר: הנה טוב מאד, זה יצר טוב. והנה טוב מאד, זה יצר רע. וכי יצר הרע טוב מאד אתמהא?! אלא שאלולי יצר הרע, לא בנה אדם בית, ולא נשא אשה, ולא הוליד, ולא נשא ונתן. וכן שלמה אומר: (קהלת ד): כי היא קנאת איש מרעהו:

Rabbi Nahman bar Shmuel bar Nahman said in the name of Rav Shmuel bar Nahman: “Behold it was very good” – this is the good inclination; “and behold it was very good” – this is the evil inclination. Is the evil inclination, then, very good? This is a rhetorical question. Rather, were it not for the evil inclination, a man would never build a house, would never marry a wife, would never beget children, and would never engage in commerce. Likewise, Solomon says: “[And I have considered all toil and ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

32

במקום שבעלי תשובה עומדים

Rabbi Abahu: in the place where baalei teshuvah stand, even the perfectly righteous cannot stand.

ברכות ל"ד ב"כ"ב-כ"ג: Berakhot 34b:22-23

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שְׁלוֹם שְׁלוֹם לְרַחוּק וְלִקְרוֹב". "לְרַחוּק" בְּרִישָׁא, וְהָדָר "לִקְרוֹב". וְרַבִּי יוֹחָנָן אָמַר לֵה: מַאי "לְרַחוּק" — שֶׁהָיָה רַחוּק מִדְּבַר עֲבִירָה מִעֵינָהּ. וּמַאי "קְרוֹב" — שֶׁהָיָה קְרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הַשָּׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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

KEHOT'S NOTE

ברכות לד, ב. ראה הערת כ"ק אדמו"ר זי"ע בסה"מ תש"ט ע' 183. לקו"ש ח"י"ד ע' 361. נסמן לעיל כא, ג.

33

מים רבים לא יוכלו לכבות את

"Many waters cannot quench love." The maamar applies it to the intense love of the baal teshuvah.

Song of Songs 8:7 ה'י"ז השירים

מִים רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאֵהָבָה וְנִהְרֹת לֹא יִשְׁטְפוּהָ אִם־תֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֵהָבָה בּוֹזֵז וְבוֹז לּוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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

PARAGRAPH 5

34

ויכלו השמים

"And the heavens and the earth were finished": together with "for on it He rested," the verse of the Shabbos ascent.

בראשית ב':1 Genesis 2:1

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם:

And the heaven and the earth were finished, and all the host of them.

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

35

כי בו שבת

"For on it He rested from all His work." The maamar reads G-d's 'rest' as the ascent of the worlds to His essence, which comes of itself.

בראשית ב':3 Genesis 2:3

וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים 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.

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

36

שבת אותיות תשב

The note cites Iggeres HaTeshuvah, chapter 10, for this wordplay.

בראשית רבה כ"ב:י"ג Bereshit Rabbah 22:13

ויצא קין מלפני ה' - מהיכן יצא? רבי יודן בשם ר' איבו אמר: הפשיל דברים לאחוריו, ויצא כגונב דעת העליונה. רבי ברכיה בשם רבי אלעזר ברבי שמעון אמר: יצא כמפרים וכמרמה כבוראו. רבי חמא בשם רבי חנינא בר רבי יצחק אמר: יצא שמח. היך מה דאת אמר (שמות ד): הנה הוא יוצא לקראתך וגו'. פגע בו אדם הראשון אמר לו: מה נעשה בדינך? אמר לו: עשיתי תשובה ונתפשרתי, התחיל אדם הראשון מטפח על פניו. אמר: כך היא כחה של תשובה, ואני לא הייתי יודע! מיד עמד אדם הראשון ואמר: (תהלים ...

"Cain departed [vayetze] from the presence of the L-rd, and lived in the land of Nod, east of Eden" (Genesis 4:16). "Cain departed from the presence of the L-rd" - from where did he depart? Rabbi Yudan said in the name of Rabbi Aivu: He cast the words behind him and departed, as though deceiving the Most High. Rabbi Berekhya said in the name of Rabbi Elazar ben Rabbi Shimon: He departed as one who shows a split hoof, and as one who deceives his Creator. Rabbi Hama said in ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

אגה"ת פ"י. וראה בליקוט פ"י — חסידים שם. ועי' ביפה תואר ב"ר פכ"ב בסופו. ומאורות נתן בסופו. וראה ב"ה שובה ישראל תשכ"ט, דלכאורה ענין התשובה שייך יותר בימי החול שאז ישנם הענינים של עובדין דחול כו', ומדוע מתייחס התשובה לשבת דוקא, ע"ש. וראה גם לקמן פה, ב. לקו"ת האזינו עב, ג.

PARAGRAPH 6

37

אשר ברא אלקים לעשות

"...which G-d created to make." The Sages read 'to make' as 'to perfect': the world was created incomplete, for human work to complete.

בראשית ב':3 Genesis 2:3

וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים 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.

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

KEHOT'S NOTE

בראשית ב, ג.

38

לעשות לתקן

There the worlds of Beriah, Yetzirah and Asiyah are 'which G-d created to make': to perfect what was not perfected in the order of the worlds at creation.

KEHOT'S NOTE

ראה פרש"י לבראשית רבה פ"א, ז. ראה לעיל ג, ב.

39

ושמרו בני ישראל

"The children of Israel shall keep the Shabbos, to make the Shabbos": the verse implies that Israel 'make' Shabbos.

שמות ל"א:ט"ז Exodus 31:16

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם כְּרִית עוֹלָם:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

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

KEHOT'S NOTE

שמות לא, טז.

40

חכמות בחוץ תרונה ופי' בזהר

"Wisdoms sing aloud outside; in the squares she gives her voice." The plural 'wisdoms' is read as two levels of Chochmah (paragraph 7).

משלי א:כ"ב Proverbs 1:20

חֲכָמוֹת בַּחוּץ תִּרְנְנָה בְּרַחֲבוֹת תִּתֵּן קוֹלָהּ:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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

זח"א קמא, בב"א Zohar I, 141b

זח"ג רסב, א 262a Zohar III, 262a

KEHOT'S NOTE

משלי א, כ. זח"א קמא, ב. זח"ג רסב, א. ראה גם תו"ח בראשית בתחלתו. מאמרי אדה"א בראשית ע' עח ואילך. קל. מכאן עד סוף הקטע מובא בהמשך מצה זו תר"מ ע' קסא. בד"ה והאבן הזאת תרל"ד ע' סט. סה"מ תרנ"ד ע' עו. בלקו"ת בהעלותך לב, ג. עקב טו, א. ראה ל, א. אוה"ת יתרו ע' תשכ — מציין לכאן.

PARAGRAPH 7

41

ופי' בזהר

Kehot's note points to Zohar I, 141b for these words.

זח"א קמא, בב"א Zohar I, 141b

KEHOT'S NOTE

זח"א קמא, ב.

42

חכים ולא בחכמה ידיעא

From Elijah's prayer (Patach Eliyahu): "You are wise, but not with a known wisdom." The maamar uses it for the higher Chochmah, which is beyond comprehension.

תקוני הזהר י"ז ב:ג-ד' Tikkunei Zohar 17b:3-4

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיאתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

43

נובלות חכמה שלמעלה תורה

Rabbi Avin: "The nobelos (fallen fruit) of the wisdom above is the Torah," in a list of such 'fallen fruits' (sleep of death, dream of prophecy, Shabbos of the World to Come). Kehot cites it as 17:7; on Sefaria it is 17:5.

בראשית רבה י"ז:ה' Bereshit Rabbah 17:5

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ב"ר יז, ז. וראה במ"מ לעיל יא, ג.

44

להבדיל בין טמא לטהור

Quoted in the note: distinguishing impure from pure "is a general refinement between good and bad, that this can be elevated and that cannot be elevated."

KEHOT'S NOTE

"שזהו בירור כללי בין טוב לרע שזה אפשר להתעלות וזה א"א להתעלות" — סה"מ תרנ"ד ע' עו, ע"ש.

45

חכמות בחוץ תרונה ופי' בזהר

Rabbi Shimon on "Wisdoms sing aloud outside": 'wisdoms' are the higher wisdom and the small wisdom included in it. The Alter Rebbe calls them the higher and the lower Chochmah.

משלי א:כ"ב Proverbs 1:20

חֲכָמוֹת בַּחוּץ תִּרְנְנָה בְּרַחֲבוֹת תִּתֵּן קוֹלָהּ:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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

זח"א קמא, בב"א Zohar I, 141b

זח"ג רסב, א 262a Zohar III, 262a

KEHOT'S NOTE

משלי א, כ. זח"א קמא, ב. זח"ג רסב, א. ראה גם תו"ח בראשית בתחלתו. מאמרי אדה"א בראשית ע' עח ואילך. קל. מכאן עד סוף הקטע מובא בהמשך מצה זו תר"מ ע' קסא. בד"ה והאבן הזאת תרל"ד ע' סט. סה"מ תרנ"ד ע' עו. בלקו"ת בהעלותך לב, ג. עקב טו, א. ראה ל, א. אוה"ת יתרו ע' תשכ — מציין לכאן.

46

Kehot's note points to Ezekiel 22:26 for these words.

יחזקאל כ"ב:כ"ו Ezekiel 22:26

כְּהִנִּיָּה חֲמֹסוֹ תוֹרָתִי וַיַּחֲלֵלּוּ קִדְשִׁי בִּין־קִדְשׁ לַחֹל לֹא הִבְדִּילוּ וּבִין־הַטָּמֵא לַטָּהוֹר לֹא הוֹדִיעוּ וּמִשְׁבָּתוֹתַי הֶעֱלִימוּ עֵינֵיהֶם וְאָחַל בְּתוֹכָם:

Her priests have done violence to My law, and have profaned My holy things; they have put no difference between the holy and the common, neither have they taught difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

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

PARAGRAPH 8

47

לבושׁ כתלג חיור

Daniel's vision of the Ancient of Days: "His garment was white as snow." The maamar reads the garment as the encompassing light, sovev kol almin.

Daniel 7:9 ט"ז: דניאל

חזה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דינור גלגלוי נור דלק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

KEHOT'S NOTE

דניאל ז, ט.

48

והחוטין הם ל"ב נתיבות החכמה

The note refers to the sources gathered in note 673 there on the threads as the thirty-two paths of Chochmah.

KEHOT'S NOTE

ראה זח"ג שא, א. ובהנסמן בסה"מ תר"ם ע' קסב הערה 673.

PARAGRAPH 9

49

ונשא אותם אהרן לפני ה' לזכרון

"Aharon shall bear the names of the children of Israel on the Breastplate of judgment over his heart ... for a remembrance before G-d always." The maamar reads it as Aharon drawing down the supernal kindnesses.

Exodus 28:29 כ"ח:כ"ט שמות

ונשא אהרן את שמות בני ישראל בחשן המשפט על לבו כבאו אל הקדש לזכרון לפני ה' תמיד:

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the L-RD continually. .

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

KEHOT'S NOTE

שמות כח, כט.

50 | Kehot's note points to Daniel 2:22 for these words.

Daniel 2:22 ב:כ"ב דניאל

הוא גלא עמיקתא ומסתרתא ידע מה בחשוכא ונהורא עמה שרא:

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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

PARAGRAPH 10

51

ראשית חכמה

"The beginning of wisdom is the fear of G-d." The maamar reads 'beginning' (reishis) as a name of the higher Chochmah.

Psalms 111:10 י"א:י"א תהילים

ראשית חכמה יראת ה' שכל טוב לכל עשיהם 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.

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

KEHOT'S NOTE

תהלים קיא, י.

52

כי ח"ת נקי סופא דכל דרגין

Kehot's note points to Zohar II, 56a for these words.

Zohar II, 56a ב'נו, א'זח"ב

KEHOT'S NOTE

ראה זח"ב ב'נו, א' רכו, א.

53

סופא דכל דרגין

The Zohar describes the lower level, the 'sea,' as 'the end of all levels,' which is below and from which building below begins; the Alter Rebbe applies the term to the lower Chochmah, Malchus.

Zohar, Pekudei 14:96-15:105 ט"ו:ט"ז-ט"ו:ק"ה ספר הזהר

but subsequently it expanded and became the sea, symbolic of the lowest grade, and created a lower world after the pattern of the upper, the two being the counterparts of each other. Hence the guarding of the universe is from above downwards, that is, from the upper world which was formed by the expansion of the Thought.

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

PARAGRAPH 11

54

והחכמה מאין תמצא

"But wisdom, where (me'ayin) can it be found?" Chassidus reads me'ayin as 'from nothing': Chochmah emerges from a level above it.

Job 28:12 כ"ח:י"ב איוב

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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

KEHOT'S NOTE

איוב כח, יב. ראה גם לקמן קט, א.

PARAGRAPH 12

55

ראש אותיות אשר

The Zohar on the opening of Genesis: "asher is rosh, which comes out of reishis." Kehot cites it for the word-

play of rosh and asher.

Zohar I, 15a טו, אה"א

KEHOT'S NOTE

ראה זח"א טו, א. וראה המשך תער"ב ח"ג ע' איתו "תענוג העצמי". (ועיין באג"ק כ"ק אדמו"ר זי"ע כרך ד מכתב תתקנא בענין "ראש" אב בית דין).

56

באשרי

Leah names Asher: "In my happiness, for daughters will call me happy." The maamar cites it to show that asher means happiness.

בראשית ל':יג:Genesis 30:13

ותאמר לאה באשרי כי אשרוני בנות ותקרא את־שמו אשר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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

KEHOT'S NOTE

בראשית ל, יג.

57

אשרי יושבי

In the other transcript these words are missing; after 'a term of delight, as in be'ashri' it adds in parentheses: "and this is Ehe-yeh asher Ehe-yeh, for the Name Ehe-yeh is in Keser, which is the supernal delight called Atika, as is known."

KEHOT'S NOTE

בסח"מ תקס"ט ע' לו אין תי' אלו, ושם אחר תי' לשון תענוג כמו באשרי כו' מוסיף במוסגר "וזהו אהי אשר אהי כי שם אהי בכתר שהוא בחי' עונג העליון שנק' עתיקא קידוע".

58

אשרי יושבי

"Happy are those who dwell in Your house": a second example of ashrei as happiness.

תהילים פ"ד:ה'Psalms 84:5

אשרי יושבי ביתך עוד יהלילה סלה:

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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

PARAGRAPH 13

59

גילוי התענוג העליון בחכמה

The note says the wording of that summary is taken from here, and quotes it: 'wisdoms' are two, the higher and the lower Chochmah; the lower Chochmah is the radiance of the higher Chochmah clothed in the performance of the mitzvos to refine kelipas nogah, and through this it sings aloud; for the higher Chochmah of Atzilus is reishis, receiving from rosh, the letters of asher.

KEHOT'S NOTE

בהמשך מצה זו תר"מ ע' קעג בהקיצור לסעי' כב (שהוא הלשון מכאן): חכמות תרין ח"ע וח"ת, חכ' תתאה היא הארת ח"ע שנתלבשה במעמה"צ לברר בירורי נוגה ועי"ז תרונה, כי ח"ע דאצי" היא ראשית שמקבל מראש אותיות אשר, ובברכת המצות מברכים אשר בחי' תענוג שנמשך בחי"ב יח"ע ויח"ת כו'.

PARAGRAPH 14

60

כי שבת הוא בחי' חכמה

There the Tzemach Tzedek cites this maamar as explaining "that Shabbos itself is the level of Chochmah, and through 'to sanctify it' one draws into it the level of 'and you shall call the Shabbos a delight.'"

KEHOT'S NOTE

באוה"ת פנחס ע' אקסא מביא שכאן מבאר "שהשבת עצמו הוא בחי' חכמה ועי"י לקדשו ממשיך בו בחי' וקראת לשבת ענג כו'".

61

ובחכמה אתברייר

There the Alter Rebbe explains that the whole exile is the time of refinements, separating the evil from the good through Chochmah, which is why Chochmah is also called judgment (din) and is not entirely kindness, a view the Arizal is said there to have praised.

KEHOT'S NOTE

נסמן לעיל ה, ד.

62

בשבת דבור אסור

On Isaiah's "nor speaking a word": your speech on Shabbos should not be like your speech on weekdays; speech is forbidden, thought is permitted.

שבת קי"ג ב'א-ב:1-2Shabbat 113b

שלא יהא דבורך של שבת כדבורך של חול. דבור אסור, הרהור — מותר. בשלמא כולוהו — לחי, אלא שלא יהא הילוך של שבת כהילוך של חול מאי היא? כי הא דאמר רב הונא אמר רב, ואמר לקה אמר רבי אבא אמר רב הונא: היה מהלך בשבת ופגע באמת המים, אם יכול להניח את רגלו ראשונה קודם שתעקר שניה — מותר, ואם לאו — אסור. מתקיף לה רבא: היכי ליעביד? ליקיף — קמפיש בהילוכא. ליעבר — זימנין דמיתוסן מאניה מיא, ואתי לידי ...

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

KEHOT'S NOTE

שבת קיג, ב.

63

סייג לחכמה שתיקה

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

KEHOT'S NOTE

אבות ג, יז.

64

סייג לחכמה שתיקה

Rabbi Akiva: "A fence for wisdom is silence." Kehot cites it as Avos 3:17; on Sefaria it is 3:13.

משנה אבות ג:י"גPirkei Avot 3:13

רבי עקיבא אומר, שחוק וקלות ראש, מרגילין לערוה. מסתן, 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.

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

65

יפה שעה אחת

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

KEHOT'S NOTE

אבות ד, יו.

66

יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come." The maamar explains why: the mitzvos draw the essence of the delight, above what Gan Eden receives.

Pirkei Avot 4:17:י"ז:אבות ד

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

67

ששת ימים תעבד

"Six days you shall labor and do all your work," the verse that follows "Remember the Shabbos day." The maamar reads it as the weekday service that 'makes' Shabbos.

Exodus 20:9:שמות כ

ששת ימים תעבד ועשית כל-מלאכתך:

Six days shalt thou labour, and do all thy work;

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

PARAGRAPH 15

68

לית פולחנא כפולחנא דרחימיותא

On "And you shall love G-d your G-d": all service of G-d should be with love, for there is no service like the love of the Holy One, blessed be He.

Zohar III, 267a:ז"ג רסז, א

KEHOT'S NOTE

ז"ג רסז, א.

PARAGRAPH 16

69

אשה יראת ה'

"A woman who fears G-d, she shall be praised." The maamar uses it to associate awe with the 'female' quality.

Proverbs 31:30:משלי ל"א:ל

שקר החן והקבל היפי אשה יראת ה' היא תתהלל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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

KEHOT'S NOTE

משלי לא, ל.

70

זכר חסדו

"He remembered His kindness and His faithfulness to the house of Israel." The word zachar ('remembered') is read as 'male,' linking love, kindness, with zachor.

Psalms 98:3:ג:חצ"ח

זכר חסדו ואמונתו לבית ישראל ראו כל-אפסי-ארץ את ישועת אלקיננו:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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

71

האיש דרכו לכבש

The Talmud derives from "fill the earth and conquer it" that the commandment to be fruitful is given to the man, for "it is the way of a man to conquer." The maamar applies it to the conquest of kelipas nogah through love.

Yevamot 65b:4-5:ה"ד-ב:י"ד

גמי מנא הני מילי? אמר רבי אילעא משום רבי אלעזר ברבי שמעון: אמר קרא: "ומלאו את הארץ וכבשוה". איש דרכו לכבש, ואין אשה דרכה לכבש. אדרבה: "וכבשוה" תרתי משמע! אמר רב נחמן בר יצחק: "וכבשוה" כתיב. רב יוסף אמר, מהכא: "אני אל שדי פרה ורבה", ולא קאמר "פרו ורבו".

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

KEHOT'S NOTE

יבמות סה, ב.

PARAGRAPH 17

72

מה ה' אלקיך שואל מעמך

"And now, Israel, what does G-d your G-d ask of you, but to fear..." The Sages derive the hundred daily blessings from the word mah.

Deuteronomy 10:12:דברים י'

ועתה ישראל מה ה' אלקיך שאל מעמך כי אם-ליראה את-ה' אלקיך ללכת בכל-דרכיו ולאהבה אתו ולעבד את-ה' אלקיך בכל-לבבך ובכל-נפשך:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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

KEHOT'S NOTE

דברים י, יב.

73

א"ת מה אלא מאה

Rabbi Meir: a person must recite a hundred blessings every day, as it says, "What does G-d your G-d ask of you."

Menachot 43b:15-17:י"ז-ט"ו:ב:מנחות

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טובי טרח וממלי להו באיספרמקי ומגדי

תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן
שעשאני ישראל שלא עשאני אשה שלא עשאני בור

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות מג, ב. ראה לעיל כ, א ובמ"מ לשם.

74

מה אדיר שמך בכל הארץ

The Zohar's introduction speaks of mi, the concealed upper level, and mah, the level below it, and cites "How mighty is Your Name in all the earth."

ספר הזהר, הקדמה ב:ד"ד-י"ב:2:4-4:12 Zohar, Introduction

This mystery remained sealed until one day, whilst I was on the sea-shore, Elijah came and said to me, "Master, what means 'Mi (Who?) created these?' "I said to him, "That refers to the heavens and their hosts, the works of the Holy One, blessed be He, works through the contemplation of which man comes to bless Him, as it is written, 'When I behold thy heavens, the work of thy fingers, etc. O L-rd our G-d, how glorious is thy name in all the earth!' " (Ps. 8, 4-10).

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

75

בדבר ה' שמים נעשו

"By the word of G-d the heavens were made": creation through divine speech, which the maamar identifies with mah and memalei kol almin.

Psalms 33:6 ר"ג:6 להילים

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל-צִבְאוֹת:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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

76

ויקחו לי תרומה

"Speak to the children of Israel, that they take for Me an offering": the verse the Zohar expounds.

Exodus 25:2 כ"ה:2 שמות

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְיִקְחוּ-לִי תְרוּמָה מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבְּנוּ לָבוֹ
תְּקַחוּ אֶת-תְּרוּמָתִי:

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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

77

דרגא תתאה דאיהו רזא דעלמא תתאה אקרי מ"ה

Rabbi Yehudah on "And they shall take for Me an offering": the upper level is called mi and the lower level mah, and "do not read mah but me'ah," for all the upper levels are complete in it.

ספר הזהר, תרומה ב:י"ב-כ"ג:2:12-4:23 Zohar, Terumah

The supreme grade, esoterically known as "the supernal world", is designated "Mi" ("Who") and the lower grade known as "the lower world" is designated "Mah" ("What?", "How?"), and we have been taught that "Mah" contains an allusion to "meah"- "hundred"-because all the higher grades, when fully realized, are subsumed in it.

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

78

תרומת מעשר הוא מעשר מן המעשר

There the Tzemach Tzedek explains two kinds of terumah: terumah gedolah, which is taken neither by measure nor by weight, and terumas ma'aser, which is taken specifically by weight and measure.

KEHOT'S NOTE

באוה"ת פ' ויקהל ע' ב'קפא מבאר ב' מיני תרומה א' ענין תרומה גדולה אין תורמין לא במדה ולא במשקל, והב' תרומת מעשר מעשר נישלל דוקא במשקל ובמדה, ע"ש.

79

מעשר מן המעשר

The Levites must set aside "a tithe of the tithe" as G-d's terumah for the priest. The maamar uses it for the 'tenths' by which each level descends.

במדבר י"ח:כ"ו Numbers 18:26

וְאֶל־הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֵׂר
אֲשֶׁר נָתַתִּי לָכֶם מֵאֲתָם בְּנַחֲלָתְכֶם וְהִרְמַתֶּם מִמֶּנּוּ תְרוּמַת ה' מַעֲשֵׂר מִן־
הַמַּעֲשֵׂר:

'Moreover thou shalt speak unto the Levites, and say unto them: When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall set apart of it a gift for the L-RD, even a tithe of the tithe.

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

80

והתרומה היא העלאה . . וצ"ע

The note points to the same discussion for the question left open here: how terumah, an elevation, fits a drawing-down.

KEHOT'S NOTE

ראה אוה"ת פ' ויקהל ע' ב'קפא ואילך.

PARAGRAPH 18

81

ודברי אשר שמתי בפיך

"My spirit that is upon you and My words which I have placed in your mouth shall not depart from your mouth." The maamar cites it for divine wisdom coming down into human speech.

ישעיהו נ"ט:כ"א Isaiah 59:21

וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַתִּי בְּפִיךָ
לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וְזֶרַע אָמַר ה' מִצֵּתָהּ וְעַד־עוֹלָם:

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

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

KEHOT'S NOTE

ישע"י נט, כא.

82

וכמו שאמרו על שמאי והלל

A heavenly voice declared of the disputes of Beis Shammai and Beis Hillel: "These and these are the words of the liv-

ing G-d.” Divine wisdom is present even in the human voice of debate.

Eruvin 13b:6 ר"י ב: עירובין

אמר רבי אבהו אמר רבי יוחנן: תלמיד היה לו לרבי מאיר וסומכוס שמו, שהיה אומר על כל דבר ודבר של טומאה ארבעים ושמונה טעמי טומאה, ועל כל דבר ודבר של טהרה ארבעים ושמונה טעמי טהרה.

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

KEHOT'S NOTE

עירובין יג, ב ועוד.

PARAGRAPH 19

83 זכור את יום השבת לקדשו

“Remember the Shabbos day to sanctify it”: here the maamar answers its opening question about this command.

Exodus 20:8 שמות כ"ח:20

זכור את־יום השַׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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

PARAGRAPH 20

84 ששת ימים תעבד

“Six days you shall labor and do all your work,” following “Remember the Shabbos day.” The maamar asks why a permission is joined to a commandment.

Exodus 20:9 שמות כ"ט:9

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתְּךָ:

Six days shalt thou labour, and do all thy work;

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

85 וקראת לשבת עונג

“And you shall call the Shabbos a delight”: the delight is the supernal delight drawn down into Shabbos.

Isaiah 58:13 ישעיהו נ"ח:13

אם־תִּשָּׁב מִשְׁכַּת רִגְלֶךָ עֲשׂוֹת חֲפִצָּה כִּי־יִשָּׁב חֲפִצָּה לְשַׁבָּת עֲנֵג לְקִדּוּשׁ הִי מְכַבֵּד וְכִבְדָּתוֹ מַעֲשׂוֹת דְּרָכֶיךָ מִמָּצְאוֹ חֲפִצָּה וְדִבַּר דָּבָר:

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

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

KEHOT'S NOTE

ישעיה נח, יג. ראה לעיל טו, ג.

PARAGRAPH 21

86 ישראל לי ראש

At 50d ‘Yisrael, li rosh’ is the level of Chochmah, whose essence, ‘wise but not with a known wisdom,’ cannot be grasped; only Netzach, Hod and Yesod of Abba, called ‘Yisrael Saba,’ shine as the source of the worlds.

KEHOT'S NOTE

זכור את יום השבת לקדשו

נסמן לעיל נ, ד וראה גם לעיל נד, ג.

ועמ"ש בפ' ציצית

87

This is the discourse on the section of tzitzis at the end of Shelach.

KEHOT'S NOTE

לקו"ת ס"פ שלח מה, ג באורכה.

88

שמור זו משנה

Kehot's note points to Deuteronomy 4:6 for these words.

דברים ד:6 ר"י

וְשִׁמְרַתֶּם וְעָשִׂיתֶם כִּי הוּא חֲכֻמַּתְכֶּם וּבִינְתְּכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר לְשִׁמְעוֹן אֶת כָּל־הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם־חָכָם וְנָבוֹן הַגּוֹי הַגָּדוֹל הַזֶּה:

Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: ‘Surely this great nation is a wise and understanding people.’

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

KEHOT'S NOTE

ת"כ אמור ט, ב (הובא ברש"י ויקרא כב, לא. דברים ד, ו). ספרי ראה פנ"ט.

89

שמור זו משנה

Rashi: “You shall keep” — this is Mishnah (study); “and you shall do” — in its plain sense. Kehot also cites the Sifra on Emor, Rashi on Leviticus 22:31 and the Sifrei on Re'eh.

Rashi on Deuteronomy 4:6 רש"י על דברים ד:6

ושמרתם. זו משנה: ועשיתם. כמשמעו (שם): כי הוא חכמתכם ובינתכם וגו'. בואת תחשבו חכמים ונבונים לעיני העמים:

AND YE SHALL BE ON THE WATCH [TO DO] — This refers to the study of the laws (Sifrei Devarim 58), and ועשיתם — this must be explained according to what it implies: AND YE SHALL DO. FOR THIS IS YOUR WISDOM AND UNDERSTANDING [IN THE EYES OF THE PEOPLES] — i.e. through this ye will be accounted wise and understanding men in the eyes of the peoples.

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M.

Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

90

הנפילים היו

“The Nefilim were on the earth in those days.” The maamar alludes to a Kabbalistic explanation of their origin.

בראשית ו:4 ד:6

הַנְּפִלִים הָיוּ בָאָרֶץ בְּיָמֵים הָהֵם וְגַם אַחֲרֵיכֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹקִים אֶל־בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מַעֲוָלָם אֲנִשֵּׁי הַשָּׁם:

The Nephilim were in the earth in those days, and also after that, when the sons of nobles came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

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

91

תורת אמך לגבי תושב"כ מוסר אביך

“Hear, my son, your father's instruction, and do not forsake your mother's teaching.” The maamar applies ‘moth-

er' to the Oral Torah and 'father' to the Written.

משלי א:ח"ו: Proverbs 1:8

שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל-תִּטַּשׁ תּוֹרַת אִמֶּךָ:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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

PARAGRAPH 22

92 אות הוא ביני ובין בני ישראל

"Between Me and the children of Israel it is a sign forever": Shabbos as a sign. The maamar reads the 'sign' as Malchus, shamor.

שמות ל"א:י"ז: Exodus 31:17

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעֵלָם כִּי-שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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

93 וכמ"ש במ"א ביאור ענין זה ע"פ הזהר ויקהל (ד"ד)

The note says that the explanation of the Zohar on Vayakhel to which the text refers ('as explained elsewhere') is printed here.

KEHOT'S NOTE

נדפס בסה"מ תקס"ה ע"י שגב. ובביאורו להצ"צ כרך ב ע"י תתמא (בכרך א ע"י רצא).

94 האי רוחא אתפשטותא דההיא נקודה

The Zohar on Vayakhel: "this spirit is the spreading forth of that point," the lower point, Malchus; it is the secret of Shabbos below, of which 'keeping' is written, "And the children of Israel shall keep the Shabbos," and the Zohar connects it with "between Me and the children of Israel."

ספר הזהר, ויקהל י"ד:קפ"ה-קצ"ה: Zohar, Vayakhel 14:185-195

Insomuch, then, as it abides with man, it is necessary for him to guard it, conformably to the Scriptural injunction: "Wherefore the children of Israel shall guard the Sabbath" (Ex. 31, 16), the term "Sabbath" alluding to the terrestrial Sabbath-point, and the particle eth to the special spirit which is the expansion of the same Point. When that expansion brings an affluence of holiness and beatitudes from on high on to that point, there is an effulgence of light all around, and the spirit is illumined on all sides, the ...

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

95 יום שכולו אור

There "on that very day Avraham was circumcised" is read as the essence of 'this day,' the day that is entirely long and entirely good: the great revelation of the future, the revelation of 'Your abundant goodness.'

KEHOT'S NOTE

לעיל יג, ד. וש"נ.

96

כי גדול יום

"For great is the day of Yizre'el," from the haftarah of Parshas Bamidbar, to whose discourse the text refers.

הושע ב':ב' Hosea 2:2

וְנִקְבְּצוּ בְנֵי-יְהוּדָה וּבְנֵי-יִשְׂרָאֵל יִחָדּוּ וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן-הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֵאל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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

97

פ"י קוינו בחי' קו ארוך

The note points there on reading kvinu as a long line (kav).

KEHOT'S NOTE

ראה אוה"ת ויקרא ע' תשיא.

98 Kehot's note points to Zohar, Vayakhel 1:1-43:496 for these words.

ספר הזהר, ויקהל א'-מ"ג:תצ"ו Zohar, Vayakhel 1:1-43:496



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Constantinople, 1740 (CC-BY-NC); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Wikisource Talmud Bavli (CC-BY-SA); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain).

This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From [likuteitorah.com/torah-ohr/yisro/6/](https://www.likuteitorah.com/torah-ohr/yisro/6/)

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