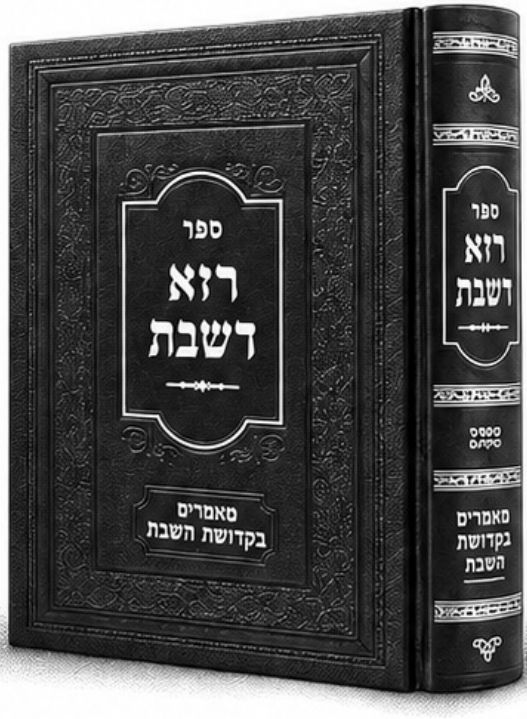
WESTMOUNT SHUL

The Inner World of Shabbos

Raza deShabbos





Rav Yisrael Eliyahu Weintraub zt'l

Hebrew with Nekudos • English Translation • Guided Explanations

Prepared for the Shabbos Morning Class
Rabbi Yossi Michalowicz

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RAZA DESHABBOS · OPENING ESSAY · HEBREW PAGES א-ז

The Inner World of Shabbos

עוֹלָמָהּ שֶׁל שַׁבָּת

Rav Yisrael Eliyahu Weintraub zt”l

A guided study edition

Hebrew with added nekudos, English translation, and explanations that follow the argument step by step.

7:15 a.m. Shabbos morning class
Rabbi Yossi Michalowicz · Westmount Shul

The question we will follow

Every mitzvah gives life. What, then, is distinctive about the life we taste on Shabbos? The essay develops its answer through body and neshamah, the meaning of daas, and the place of the physical meal within a holy Shabbos.

The sefer and its author

Rav Yisrael Eliyahu Weintraub zt”l (1932-2010) was a Torah scholar, teacher of Jewish thought and mekubal who lived in Bnei Brak. His learning drew deeply on the teachings of the Vilna Gaon. Raza deShabbos explores the inner meaning of Shabbos, its holiness, rest, additional neshamah and delight.

How to use this booklet

The 25 paragraphs follow the supplied booklet's order. Hebrew appears on the right, with its English translation alongside on the left. Longer passages are divided at matching points to keep the two languages aligned. The original section headings and the author's footnote are retained. Paragraph numbers are reference points, not weekly assignments.

The outlined panels are added explanations. Each identifies the paragraph's main point, explains how it advances the argument, and supplies a distinction, illustration or question where helpful. The eight numbered steps are editorial reading aids; the author did not number the essay this way.

About the nekudos

The nekudos have been added for this study edition. They are editorial reading aids, not vocalization supplied or authorized by Rav Weintraub. Hebrew and Aramaic have been pointed according to the reading adopted here; some readings, especially in Aramaic, can vary. Abbreviations and Hebrew reference numbers generally remain unpointed. Two unusual supplied forms are left unpointed and explained in the notes to paragraphs 14 and 18. Cantillation has not been added.

Where needed, a few doubled ו or י spellings have been normalized for pointed Hebrew. The wording has otherwise been retained, including unusual grammatical forms. Apparent textual difficulties are identified in notes. This edition was prepared from the supplied study booklet; it has not been collated against a newly consulted printed copy of the sefer.

Three distinctions to keep in view

Leadership and participation: the body can follow the neshamah and share in its delight. **Understanding and daas:** understanding an idea differs from being inwardly connected to it. **Resemblance and identity:** a person can resemble Hashem's ways of conduct while remaining entirely a created human being.

The glossary at the end explains the main Hebrew terms and common abbreviations. Read slowly enough to understand the connections; the aim is a change in awareness, not simply completing pages.

Eight steps through the essay

Paragraphs	Step and guiding question
1-3	**1. The question: what life does Shabbos give?** What special life is associated with tasting Shabbos?
4-5	**2. Two descriptions of Divine governance** Why do David and Shlomo describe Hashem’s governance through different sets of qualities?
6-12	**3. The foundation: body and neshamah** How do the two orientations of man help explain two modes of governance?
13-14	**4. Shabbos brings a taste of the future** What does Shabbos bring into our present world?
15-16	**5. Daas, attachment and delight** What turns knowledge into a lived connection?
17-20	**6. Resembling Hashem through Torah and middos** How does a created person become fit for that connection?
21	**7. The opening question answered** How does the whole argument explain “those who taste it merit life”?
22-25	**8. The body shares in Shabbos delight** If the neshamah leads, why are physical meals part of the mitzvah?

Follow the question through the whole essay. The answer about life appears in paragraph 21; the answer about the meal is completed in paragraphs 22-24.

STEP 1 · PARAGRAPHS 1-3

The question: what life does Shabbos give?

Paragraph 1 · Original Hebrew page א

ENGLISH TRANSLATION

It is human nature to regard some things as central to life and others as secondary. What determines which is central and which secondary is the importance a person assigns to a thing; accordingly, he occupies himself with it and invests in it. For example, someone studies Tractate Shabbos and labours to arrive at a clear and true understanding, through to the halachic conclusion, so that he knows what he should do in practice. The practical observance itself then takes on greater importance for him. From then on he will fulfil it with greater commitment, because he has invested so much effort in it.

HEBREW TEXT · NEKUDOS ADDED

בְּטֶבַע הָאָדָם יֵשׁ אֶצְלוֹ בְּהַשְׁקָפָתוֹ דְּבָרִים שֶׁהֵם מֵעִיקָּרֵי הַחַיִּים וְיֵשׁ הַטְּפֵלִים לָהֶם, וְהַקּוֹבֵעַ אֶת הָעִיקָּר וְהַטָּפֵל הוּא, כַּמָּה שֶׁהוּא מַחְשִׁיב אֶת הַדָּבָר וּמְמֵילָא הוּא מִתְעַסֵּק וּמַשְׁקִיעַ בָּזֶה, לְמָשָׁל אָדָם הָעוֹסֵק בְּלִימּוּד מַסֶּכֶת שַׁבָּת, וְיֶגַע בָּהּ לְהוֹצִיא דָּבָר בָּרוּר וַאֲמִיתִּי עַד הַהֲלָכָה לָדַעַת הַמַּעֲשֶׂה אֲשֶׁר יַעֲשֶׂה, וְאָז גַּם קִיּוּם הַמַּעֲשֶׂה מְקַבֵּל אֶצְלוֹ יוֹתֵר חֲשִׁיבוּת וּמַעֲתָּה יְקַיֵּם בְּיֶתֶר שְׂאֵת, כֵּיוָן שֶׁהִשְׁקִיעַ הַרְבֵּה עָמָל בָּזֶה.

Explanation · Learning changes what matters

The author begins with something familiar: we invest in what we consider important, and our investment can deepen its importance. A person who works through a halachic question comes to the mitzvah with greater seriousness. Rav Weintraub will apply the same principle to the inner meaning of Shabbos. Understanding what the day contains can change the attention we give it.

For example: preparing for a Shabbos meal can include preparing a thought about the holiness of the day, alongside arranging the food. This is an illustration of his opening principle, not a new obligation.

Paragraph 2 · Original Hebrew page א

ENGLISH TRANSLATION

Yet in the area of the service of the heart and the inner character of sacred times, it is not customary in the batei midrash to study how a person’s mind should enter these times. But someone who studies and grasps their inner character naturally comes to relate to them differently. With Hashem’s help, we shall begin with matters concerning the holy Shabbos.

HEBREW TEXT · NEKUDOS ADDED

וְהִנֵּה בְּחֵלֶק עֲבוֹדַת הַלְּבָבוֹת וְהַצּוּרָה הַפְּנִימִית שֶׁל זְמַנֵּי קוֹדֶשׁ אֵין רְגִילוּת בְּבָתֵּי הַמִּדְרָשׁוֹת לַעֲסוֹק בָּהֶם לְהִתְלַמֵּד אֵיךְ דַּעְתּוֹ שֶׁל אָדָם צְרִיכָה לִיכָּנֵס לַזְּמַנִּים אֵלּוּ, אֲבָל הַלּוֹמֵד וְעוֹמֵד עַל צוּרָתָם הַפְּנִימִית מִמֵּילָא הַדַּס שֶׁלּוֹ לְכָל זֶה הוּא אַחֵר. בעזהשי״ת נַתְחִיל בְּעִנְיְנֵי שַׁבָּת קוֹדֶשׁ.

Explanation · An inner preparation for Shabbos

Knowing the laws tells us how to observe Shabbos. The author also wants us to learn what kind of awareness belongs within that observance. His point is that sustained study can change our relationship to the day: we begin to enter it with a sense of what it offers. He is introducing an area of learning, rather than promising that a single inspiring idea will transform every Shabbos.

Connection to the next paragraph: before describing that inner life, he asks what makes the life of Shabbos distinctive.

The life unique to Shabbos

הַחַיִּים הַמְּיוּחָדִים בְּשַׁבָּת קוֹדֶשׁ

Paragraph 3 · Original Hebrew page א

ENGLISH TRANSLATION

In the wording of Mussaf we say, “Those who taste it merit life.” We should reflect on this: concerning every mitzvah it is said, “Which a person shall perform and live through them” (Vayikra 18:5). Its plain meaning is that the mitzvos give life to those who perform them. If so, what distinguishes Shabbos in this respect?

HEBREW TEXT · NEKUDOS ADDED

בְּנוּסַח תְּפִלַּת מוּסָף אוֹמְרִים ״טוֹעֲמָיהָ חַיִּים זָכוּ״, וְיֵשׁ לְהִתְבּוֹנֵן הֵרֵי כָּל מִצְוָה נֶאֱמַר בָּהּ (וַיִּקְרָא י״ח ה׳) ״אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם״ וּפְשׁוּטוֹ הוּא שֶׁהֵם נוֹתְנִים חַיִּים לְעוֹשֵׂיהֶם, א״כ בַּמֶּה נִתְיַיחֲדָה הַשַּׁבָּת בָּזֶה.

Explanation · The question that holds the essay together

The phrase from Mussaf does more than say that Shabbos is pleasant. It associates tasting Shabbos with gaining life. Yet the Torah already connects all mitzvos with life. What additional meaning is present here? Keep this question in view through the coming discussion; the direct answer arrives in paragraph 21.

The question concerns what is distinctive about Shabbos, while retaining the premise that all mitzvos give life. We are seeking an additional dimension, not replacing the ordinary meaning of mitzvah observance.

STEP 2 · PARAGRAPHS 4-5

Two descriptions of Divine governance

Paragraph 4 · Original Hebrew page א

ENGLISH TRANSLATION

Every day we say "And David blessed…": "Yours, Hashem, are greatness and might," and so forth. Our Sages explain (Berachos 58a) that here David enumerated, in broad categories, the praises of the Holy One, blessed be He, from the Creation of the world through the end of days, inclusive. "Greatness" refers to Creation; "might" to the plague of the firstborn and the splitting of the Sea; "splendour" to the giving of the Torah; and so on, up to the kingship of the future.

HEBREW TEXT · NEKUDOS ADDED

אָנוּ אוֹמְרִים בְּכָל יוֹם וַיְבָרֶךְ דָּוִד וגו׳ לְךָ ה׳ הַגְּדוּלָּה וְהַגְּבוּרָה וכו׳, וְאָמְרוּ ז״ל (בְּרָכוֹת נח.) דְּכָאן מָנָה בְּאוֹפֶן כְּלָלִי שִׁבְחוֹ שֶׁל הקב״ה מִבְּרִיאַת הָעוֹלָם עַד אַחֲרִית הַמִּים וְעַד בִּכְלָל, הַגְּדוּלָּה זֶה מע״ב, הַגְּבוּרָה זֶה מַכַּת בְּכוֹרוֹת וּקְרִיעַת יַם סוּף, הַתִּפְאֶרֶת זֶה מַתַּן תּוֹרָה וכו׳ עַד הַמְּלוּכָה לֶעָתִיד לָבוֹא.

ENGLISH TRANSLATION · CONTINUED

He enumerated seven praises that encompass the whole work of Creation. All the particular events that occur throughout the six thousand years are particulars included within these general categories.

HEBREW TEXT · CONTINUED

וְהִנֵּה מָנָה שָׁם ז׳ שְׁבָחִים שֶׁהֵם כְּלָלוּת כָּל מע״ב, וְכָל פְּרָטֵי הַדְּבָרִים הַנַּעֲשִׂים בְּכָל שֵׁשֶׁת אַלְפֵי שְׁנִין הֵם פְּרָטִים מִכְּלָלִים אֵלּוּ.

Explanation · David's seven categories

David's words are presented here as broad categories through which the events of Creation and history can be understood. The details of history unfold within these categories. For now, the important point is the structure: the author has introduced a set of seven. He is preparing to compare it with a different set of three.

Do not try to solve the whole comparison yet. At this stage, simply identify the two lists and ask why both are needed.

Paragraph 5 · Original Hebrew page א–ב

ENGLISH TRANSLATION

When King Shlomo spoke about the building of heaven and earth, however, he said: “Hashem founded the earth with wisdom; He established the heavens with understanding; through His knowledge the depths were split” (Mishlei 3:20, as cited in the original). Here are three different designations that King David did not mention. It does not seem reasonable to say that these three are merely something like the plan for Creation, rather than its actual governance.

HEBREW TEXT · NEKUDOS ADDED

וְהִנֵּה שְׁלֹמֹה הַמֶּלֶךְ כְּשֶׁדִּיבֵּר עַל בִּנְיַן שָׁמַיִם וָאָרֶץ אָמַר (מִשְׁלֵי ג׳ כ׳) ״ה׳ בְּחָכְמָה יָסַד אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה בְּדַעְתּוֹ תְּהוֹמוֹת נִבְקָעוּ״ הֲרֵי כָּאן ג׳ כִּינּוּיִים אֲחֵרִים שֶׁלֹּא אֲמָרָם דָּוִד הַמֶּלֶךְ, וְאֵין נִרְאֶה לוֹמַר שֶׁג׳ אֵלּוּ הֵם רַק כְּעֵין תּוֹכְנָהּ שֶׁל בִּנְיַן מע״ב וְלֹא הַהַנְהָגָה בְּפוֹעַל,

ENGLISH TRANSLATION · CONTINUED

Our own cessation from work on Shabbos testifies to His cessation in Creation. As stated in Chullin 5a, someone who does not rest on Shabbos denies the work of His hands. Moreover, all thirty-nine prohibited categories of Shabbos labour are derived from the building of the Mishkan: whatever constituted purposeful craftsmanship in the Mishkan is called labour on Shabbos. What connects Shabbos labour to the Mishkan's construction? It must be that building the Mishkan was a second enactment of the building of heaven and earth and of all Creation.

HEBREW TEXT · CONTINUED

דַּהֲרֵי שְׁבִיתַת שַׁבָּת שֶׁלָּנוּ הִיא עֵדוּת עַל שְׁבִיתָתוֹ יתּ׳ בְּמע״ב, וְכִדְאִיתָא בְּחוּלִין ה׳ שֶׁמִּי שֶׁאֵינוֹ שׁוֹבֵת בְּשַׁבָּת הֲרֵי הוּא כּוֹפֵר בְּמַעֲשֵׂה יָדָיו יתּ׳, וּמִקּוֹר כָּל הַל״ט מְלָאכוֹת הָאֲסוּרוֹת בְּשַׁבָּת הֵם נִלְמָדוֹת מִבִּנְיַן הַמִּשְׁכָּן דְּכָל מַה שֶּׁהָיָה מְלֶאכֶת מַחֲשֶׁבֶת בַּמִּשְׁכָּן נִקְרָא מְלָאכָה בְּשַׁבָּת, וּמַה עִנְיַן מְלָאכוֹת שַׁבָּת לִמְלָאכוֹת הַמִּשְׁכָּן אֶלָּא בְּהֶכְרֵחַ מִפְּנֵי שֶׁבִּנְיַן הַמִּשְׁכָּן הוּא מהדו״ת שֶׁל בִּנְיַן שָׁמַיִם וָאָרֶץ וְכָל מע״ב,

ENGLISH TRANSLATION · CONTINUED

[The Aderes Eliyahu on Parashas Terumah discusses this in detail, and our Sages alluded to it in their Midrash.] When Betzalel was chosen to build the Mishkan, Scripture says, "I have filled him… with wisdom, understanding and knowledge." The builder engaged in the Mishkan's purposeful craftsmanship had to be filled with these three qualities.

HEBREW TEXT · CONTINUED

[וּבְאַדֶּרֶת אֵלָּהוּ פָּרָשַׁת תְּרוּמָה מַאֲרִיךְ בָּזֶה בִּפְרָטוּת, וּרְמָזוּהוּ ז״ל בְּמִדְרָשָׁם], וּכְשֶׁנִּבְחַר בְּצַלְאֵל לִבְנוֹת הַמִּשְׁכָּן כְּתִיב בּוֹ וָאֲמַלֵּא אוֹתוֹ… בְּחָכְמָה וּבִתְבוּנָה וּבְדַעַת, דְּמְלֶאכֶת מַחֲשֶׁבֶת שֶׁל הַמִּשְׁכָּן צָרִיךְ לִהְיוֹת הַבּוֹנֶה מָלֵא בְּג׳ אֵלּוּ,

ENGLISH TRANSLATION · CONTINUED

Purposeful craftsmanship as such does not require all this; it requires conscious, intended action, rather than merely incidental activity, and the like. Rather, because building the Mishkan is the building of heaven and earth, the intention must encompass all three qualities specified in the creation of heaven and earth. As the Sages say in Berachos, Betzalel knew how to combine the letters through which heaven and earth were created, as it says, “I have filled him…” with wisdom, understanding and knowledge. We must therefore return to explain why King David did not mention them.

HEBREW TEXT · CONTINUED

וְאַף שֶׁבִּמְלֶאכֶת מַחֲשֶׁבֶת אי״צ כָּל זֶה רַק שֶׁנַּעֲשֶׂה בְּדַעַת וְלֹא מִתְעַסֵּק וְכַד׳, אֶלָּא מִשּׁוּם שֶׁבִּנְיַן הַמִּשְׁכָּן הוּא בִּנְיַן שָׁמַיִם וָאָרֶץ כנ״ל, לָכֵן צָרִיךְ הַכַּוָּנָה שֶׁתִּהְיֶה בּוֹ כָּל הַג׳ תְּכוּנוֹת הנ״ל הַמְּפוֹרָשִׁים בִּבְנְיַן מַעֲשֵׂה שָׁמַיִם וָאָרֶץ, וּכְמוֹ שֶׁאָמְרוּ בִּבְרָכוֹת יוֹדֵעַ הָיָה בְּצַלְאֵל לְצָרֵף אוֹתִיּוֹת שֶׁנִּבְרְאוּ בָּהֶם שָׁמַיִם וָאָרֶץ שֶׁנֶּאֱמַר וָאֲמַלֵּא אוֹתוֹ כו׳ חָכְמָה תְּבוּנָה וָדָעַת, א״כ נַחֲזוֹר לְבָאֵר לָמָּה לֹא הִזְכִּירָם דָּוִד הַמֶּלֶךְ.

Explanation · Why the three cannot be dismissed

Shlomo describes Creation through wisdom, understanding and knowledge. One possible answer would be that these three belong only to the design, while David's seven describe what actually happens. The Mishkan prevents that easy answer: it puts wisdom, understanding and knowledge into the actual work of construction. Since the Mishkan expresses the pattern of Creation, these qualities have an active role too. The question therefore remains: why does David's list leave them out?

A 'second enactment' means that the Mishkan embodies the pattern of Creation. It does not mean that another physical universe was made. The quoted verses span Mishlei 3:19-20; the supplied text cites 3:20.

Body and neshamah

״בְּצַלְמֵנוּ כִּדְמוּתֵינוּ״ - ב׳ חֲלָקִים בְּבִנְיַן הָאָדָם - גּוּף וּנְשָׁמָה

Paragraph 6 · Original Hebrew page ב

HEBREW TEXT · NEKUDOS ADDED

נִיכָּנֵס לְבֵיאוּר הָעִנְיָן. יָדוּעַ דְּאָדָם אֵינוֹ בְּרִיאָה פְּרָטִית אֶלָּא כּוֹלֵל בְּקוֹמָתוֹ אֶת כָּל בְּרוּאֵי הָעוֹלָם, וּכְמוֹ שֶׁכָּתוּב נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵינוּ וכ׳ רש״י בְּצַלְמֵנוּ בַּדְּפוּס שֶׁלָּנוּ, פי׳ בִּדְפוּסָם שֶׁל כָּל מַעֲשֵׂי בְרֵאשִׁית, וְזֶהוּ ג״כ בֵּיאוּר ״נַעֲשֶׂה״ שֶׁכּוּלָּם הִשְׁתַּתְּפוּ בִּבְרִיאָתוֹ (נפה״ח ש״א ספ״ו) וְזֶהוּ בִּנְיַן ״גּוּפוֹ״.

ENGLISH TRANSLATION

Let us enter into the explanation. It is known that man is not an isolated creation: his stature encompasses all the beings in the world. Thus Scripture says, “Let us make man in our image, after our likeness.” Rashi explains “in our image” as “in our mould.” This means the mould of all the works of Creation. This also explains “Let us make”: all participated in his creation (Nefesh HaChaim, Gate I, end of chapter 6). This constitutes the structure of his “body.”

HEBREW TEXT · CONTINUED

כִּדְמוּתֵינוּ כ׳ רש״י לְהָבִין וּלְהַשְׂכִּיל, דִּלְהִיוֹת ״דּוֹמֶה״ לְמַעְלָה זֶה רַק בְּכֹחַ הַשֵּׂכֶל שֶׁהִיא בַּת הָעֶלְיוֹנִים, שֶׁאֵין זֶה שַׁיָּךְ לְכָל בְּרוּאֵי מע״ב אֲשֶׁר תַּחַת דַּרְגָּתוֹ שֶׁל אָדָם, וּבָזֶה נִתְיַיחֵד הָאָדָם, ואח״כ נִתְפָּרֵשׁ מַהוּ, דִּכְתִיב וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, וכמ״ש הָרַבֵּינוּ יוֹנָה בְּרֵישׁ שע״ת דְּהַנִּשְׁמַת חַיִּים הִיא חָכְמַת לֵב וְטוֹבַת שֵׂכֶל.

ENGLISH TRANSLATION · CONTINUED

On “after our likeness,” Rashi writes, “to understand and discern.” Resemblance to what is above is possible only through the faculty of intellect, which belongs to the higher realms. This does not apply to the other created beings below man’s level, and it is what distinguishes him. Scripture later explains what this is: “He breathed into his nostrils a soul of life, and man became a living being.” As Rabbeinu Yonah writes at the beginning of Shaarei Teshuvah, this “soul of life” is wisdom of the heart and soundness of understanding.

Explanation · Two aspects of the human being

To explain the two lists, the author first studies their human counterpart. Man gathers within himself the powers of the created world, but also possesses the capacity to understand and turn towards what is above him. Here 'body' and 'neshamah' become terms for two orientations of human life. 'Intellect' includes wisdom of the heart and spiritual understanding; it is broader than information or cleverness.

The reference to the works of Creation participating in man's formation describes Hashem's arrangement of Creation. It does not suggest that those beings are independent creators.

Paragraph 7 · Original Hebrew page ב

ENGLISH TRANSLATION

Our Sages say in their Midrash: “The strength of the body is the weakness of the neshamah; the strength of the neshamah is the weakness of the body.” Certainly this does not refer simply to strength, but to an orientation. Since the body is dust from the earth, it naturally gravitates towards its source, like a child drawn to the father and mother from whom he comes. The soul of life, whose source is above, is naturally drawn there.

HEBREW TEXT · NEKUDOS ADDED

אָמְרוּ ז״ל בְּמִדְרָשָׁם ״תּוּקְפָּא דְּגוּפָּא - חוּלְשָׁא דְּנִשְׁמְתָא, תּוּקְפָּא דְּנִשְׁמְתָא - חוּלְשָׁא דְּגוּפָּא״. וּבְוַדַּאי אֵין מְדוּבָּר בְּכֹחַ גְּרִידָא, אֶלָּא בִּתְכוּנָה. וְהַיְינוּ דְּהֶיוֹת שֶׁהַגּוּף הוּא עָפָר מִן הָאֲדָמָה, וּמִמֵּילָא בְּאוֹפֶן טִבְעִי הוּא נִמְשָׁךְ לִמְקוֹרוֹ (כְּבֵן הַנִּמְשָׁךְ לְאָבִיו וּלְאִמּוֹ שֶׁהֵם מְקוֹרוֹ), וְהַנִּשְׁמַת חַיִּים שֶׁמְּקוֹרָהּ מִלְּמַעְלָה נִמְשֶׁכֶת בְּטִבְעִיּוּתָהּ לְשָׁם,

ENGLISH TRANSLATION · CONTINUED

There is therefore a complete opposition between the body and the intellect. When one orientation becomes dominant, the other must weaken or fall away. To the extent that one is drawn upwards, one is not drawn downwards. The two directions cannot operate together as such: above and below are two opposite poles. There is no intermediate direction here; one inclines upwards or in the opposite direction.

HEBREW TEXT · CONTINUED

וְיֵשׁ כָּאן סְתִירָה גְּמוּרָה בֵּין הַגּוּף לְהַשֵּׂכֶל, מִמֵּילָא כְּשֶׁגּוֹבֶרֶת תְּכוּנָה אַחַת בְּהֶכְרֵחַ הַשְּׁנֵיָה נֶחֱלֶשֶׁת אוֹ מִתְבַּטֶּלֶת, עַד כַּמָּה שֶׁנִּמְשָׁךְ לְמַעְלָה אֵינוֹ נִמְשָׁךְ לְמַטָּה דִּשְׁנֵיהֶם יַחַד לֹא שַׁיָּךְ כְּלָל, כִּי הֲרֵי עֶלְיוֹן וְתַחְתּוֹן הֵם בְּ׳ קְצָווֹת וְאֵין כָּאן דֶּרֶךְ מִיצוּעַ, אֶלָּא אוֹ נוֹטֶה לְמַעְלָה אוֹ לְהֵיפֶךְ.

Explanation · Which direction is leading?

The opposition concerns the direction that governs a person. One orientation makes material desire the centre; the other directs life towards its spiritual source. The author explicitly says that he is discussing an orientation, not mere physical strength. Caring for the body and having a healthy body are not, by themselves, the weakness of the neshamah.

Keep this distinction: two opposite directions cannot both lead, but the body can follow the neshamah. Paragraphs 22-24 will explain that participation. This is essential to understanding why bodily Shabbos delight belongs in the argument.

ENGLISH TRANSLATION

Our Sages say (Kinnim, chapter 3): as Torah scholars grow older, their minds become more settled, whereas the minds of elderly people without Torah become unsettled. The Maharal explains that in old age bodily desire and longing necessarily subside, allowing the intellect to gain ascendancy. A Torah scholar has spent his life striving to give his intellect mastery over his body. Now that the body has weakened and the opposition to the intellect has receded, his intellect shines forth. This is the additional understanding that develops in old age.

HEBREW TEXT · NEKUDOS ADDED

אָמְרוּ רַבּוֹתֵינוּ ז״ל (קִנִּים פ״ג) ת״ח כָּל זְמַן שֶׁמַּזְקִינִין דַּעְתָּן מִתְיַשֶּׁבֶת עֲלֵיהֶם וְזִקְנֵי ע״ה דַּעְתָּן מְטָרֶפֶת עֲלֵיהֶם, וּפֵי׳ הַמַּהֲרָ״ל דְּבַזְּקָנָה בְּהֶכְרֵחַ תַּאֲוֹות וְהִשְׁתּוֹקְקוּת הַגּוּף שׁוֹקְטִים, וְאָז הַשֵּׂכֶל יָכוֹל לְהִתְגַּבֵּר בּוֹ, לָכֵן הַת״ח שֶׁכָּל יָמָיו הִשְׁתַּדֵּל לְהַגְבִּיר שִׂכְלוֹ עַל גּוּפוֹ, כָּעֵת שֶׁנֶּחֱלַשׁ הַגּוּף וְסָר הַמִּתְנַגֵּד לְהַשֵּׂכֶל, אָז שִׂכְלוֹ מוֹפִיעַ בְּיָמָיו, זֶהוּ תּוֹסֶפֶת הַדַּעַת שֶׁמִּתְוַסֵּף עֲלֵיהֶם בְּזִקְנוּתָם,

ENGLISH TRANSLATION · CONTINUED

But someone who has spent his life pursuing bodily desires rather than cultivating the intellect becomes unsettled when bodily strength is taken away. This is precisely the meaning of the earlier teaching of our Sages.

HEBREW TEXT · CONTINUED

וְע״ה שֶׁלֹּא עָסַק בְּעִנְיְנֵי הַשֵּׂכֶל כָּל יָמָיו, רַק מַאֲוַי הַגּוּף, כְּשֶׁנִּיטַל מִמֶּנּוּ כֹּחַ הַגּוּף מְטָרֶפֶת דַּעְתּוֹ עָלָיו. וְהֵן הֵן דִּבְרֵי חז״ל הנ״ל.

Explanation · What a person has cultivated

The Maharal's explanation illustrates the previous paragraph: if bodily desire becomes less dominant, the direction cultivated over a lifetime becomes more apparent. Someone who has invested in Torah has an inner life that can continue to develop. The contrast shows the importance of what leads a person over time.

Connection to the argument: a life cultivated around Torah and understanding can become more apparent when bodily desire recedes. This is the contrast the author needs before moving from the human being to the structure of the world.

Two eras corresponding to body and neshamah

ב׳ תְּקוּפוֹת בַּהַנְהָגָה הַמַּקְבִּילוֹת לְגוּף וּנְשָׁמָה

Paragraph 9 · Original Hebrew page ג

ENGLISH TRANSLATION

Because man encompasses all the works of Creation, all ten utterances through which heaven and earth were created are included within him: a complete structure of ten. Just as man comprises two aspects, “in our image” and “after our likeness,” corresponding to the structure of his body and his intellect, so there are two corresponding courses in the manifestation of His ways, of which man is an analogy. Some of His attributes and ways correspond to the category of the body, and others to the category of the intellect.

HEBREW TEXT · NEKUDOS ADDED

וּבִהְיוֹת הָאָדָם כּוֹלֵל כָּל מַעֲשֵׂי בְרֵאשִׁית נִכְלְלוּ בּוֹ כָּל הָעֲשָׂרָה מַאֲמָרוֹת שֶׁנִּבְרְאוּ בָּהֶם שָׁמַיִם וָאָרֶץ, בִּנְיָן שָׁלֵם שֶׁל עֶשֶׂר. וּכְמוֹ שֶׁהָאָדָם כּוֹלֵל ב׳ חֲלָקִים - בְּצַלְמֵנוּ כִּדְמוּתֵינוּ כנ״ל, שֶׁהֵם דְּפוּס גּוּפוֹ וְשִׂכְלוֹ, כֵּן בְּמַרְאֵה דְּרָכָיו ית׳ - שֶׁהָאָדָם הוּא מָשָׁל עֲלֵיהֶם - יֵשׁ ב׳ מַהֲלָכִים אֵלּוּ, יֵשׁ בְּמִדּוֹתָיו וּדְרָכָיו ית׳ הַמַּקְבִּילִים לְסוּגְיַת הַגּוּף, וְיֵשׁ הַמַּקְבִּילִים לְסוּגְיַת הַשֵּׂכֶל.

ENGLISH TRANSLATION · CONTINUED

As the Midrash says, great is the power of the prophets, who compare the form to its Maker, and it concludes that the clearest instance is: “Upon the throne was a likeness with the appearance of a man upon it, above” (cited in Nefesh HaChaim, Gate II, chapter 5). Man provides the clearest analogy through which to understand His ways.

HEBREW TEXT · CONTINUED

כְּמוֹ שֶׁאָמְרוּ בַּמִּדְרָשׁ גָּדוֹל כּוֹחָן שֶׁל נְבִיאִים שֶׁמְּדַמִּין צוּרָה לְיוֹצְרָהּ וכו׳ וְסִיְּמוּ שָׁם מְחוּוָּר שֶׁבְּכוּלָּן וְעַל הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה (הוּבָא בְּנפה״ח ש״ב פ״ה), דְּהָאָדָם הוּא מָשָׁל הַיּוֹתֵר בָּרוּר לְהָבִין דְּרָכָיו ית׳.

Explanation · From the human analogy to Divine governance

The essay now moves from the human being to the ways Hashem governs His world. The two aspects of man provide an analogy for two modes of governance. This is why the preceding discussion was necessary: it supplies the language for understanding David's seven and Shlomo's three.

Hashem has no body, parts or human limitations. The comparison concerns His ways as they become known within Creation. It does not describe His essence or attribute a human structure to Him.

Paragraph 10 · Original Hebrew page ג

ENGLISH TRANSLATION

Just as these two courses do not become dominant together within a person—when one gains ascendancy the other weakens, as explained—so too in His ways: when one course governs, the other is subordinate to it; when the second governs, the first becomes subordinate to it.

HEBREW TEXT · NEKUDOS ADDED

וּכְמוֹ שֶׁבָּאָדָם ב׳ מַהֲלָכִים אֵלּוּ אֵינָם מִתְחַזְּקִים יַחַד דִּכְשֶׁאֶחָד מִתְגַּבֵּר הַשֵּׁנִי נֶחֱלָשׁ כמש״נ, כֵּן בִּדְרָכָיו יתׄ׳ כְּשֶׁאֶחָד נוֹהֵג הַשֵּׁנִי נִטְפָּל לוֹ, וּכְשֶׁהַשֵּׁנִי מַנְהִיג הָרִאשׁוֹן נִטְפָּל לוֹ.

Explanation · Dominance and subordination

The author does not say that both modes cease to exist whenever one governs. He says that one leads and the other becomes subordinate. That distinction prepares the answer to paragraph 5: wisdom, understanding and knowledge can be active in our world, even though their full expression belongs to a different order.

Ask: which mode gives the setting its dominant character, and which operates within that setting? This question is more useful here than asking whether one mode is entirely absent.

ENGLISH TRANSLATION

The Gemara’s teaching is well known (Sanhedrin 97a): this world exists for six thousand years. In this world, man is subject to the needs of the body. Even all the prophetic promises concerning the end of days, which already belong to the realm of reward—the feast of the Leviathan and so forth—involve actual bodily eating, as most of the early authorities explain. There is, however, no danger there of “lest you eat and be satisfied” and the like: such eating does not draw the body towards earthliness, for everything takes place in holiness. It resembles the Sages’ statement that wine and fragrance sharpen the mind: these contribute to the building of the body.

HEBREW TEXT · NEKUDOS ADDED

יָדוּעַ דִּבְרֵי הַגְּמָ׳ (סַנְהֶדְרִין צז) שִׁיתָּא אַלְפֵי שְׁנִין הֶוֵי הַאי עָלְמָא, וּבְעוה״ז הָאָדָם מְשׁוּעְבָּד לְצָרְכֵי הַגּוּף, וַאֲפִילּוּ כָּל יְעוּדֵי הַנְּבִיאִים לְאַחֲרִית הַיָּמִים, שֶׁהֵם כְּבָר סוּגְיָא שֶׁל שָׂכָר סְעוּדַת לִוְיָתָן וכו׳ שֶׁהֵם כְּפְשׁוּטָן אֲכִילָה בַּגּוּף (כמ״ש רוֹב הָרִאשׁוֹנִים), אֶלָּא שֶׁאֵין בָּאן חֲשָׁשׁ שֶׁל פֶּן תֹּאכַל וְשָׂבָעְתָּ וְכַד׳, דְּאֵין אֲכִילָה זוֹ מוֹשֶׁכֶת הַגּוּף לְעַפְרִיּוּתוֹ, דְּהַכֹּל עַל טָהֳרַת הַקּוֹדֶשׁ, וּכְעֵין מַאֲמָרָם ז״ל חַמְרָא וְרֵיחָנֵי פַּקְחִין, דְּהֵם מוֹסִיפִים לְבִנְיַן הַגּוּף.

ENGLISH TRANSLATION · CONTINUED

This continues until a time in which there is neither eating nor drinking, the body is entirely set aside, and the righteous sit with their crowns upon their heads. The crown is the intellect, and life consists of delight in the radiance of the Divine Presence. Only the neshamah can receive this and live through it. These are two worlds: a world subject to physicality, and a world entirely free of that subjection, in which there is neither eating nor drinking. They are distinct worlds: the ascendancy of the body and the ascendancy of the neshamah.

HEBREW TEXT · CONTINUED

עַד זְמַן שֶׁאֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתָיָה, וּבָטֵל הַגּוּף לְגַמְרֵי, וְצַדִּיקִים יוֹשְׁבִים וַעֲטָרוֹתֵיהֶם בְּרָאשֵׁיהֶם, שֶׁהוּא הַשֵּׂכֶל, וְהַחַיּוּת הוּא הַהֲנָאָה מִזִּיו הַשְּׁכִינָה, אֲשֶׁר זֶה רַק הַנְּשָׁמָה יְכוֹלָה לְהָכִיל וְלִחְיוֹת עי״ז. וְהֵם ב׳ עוֹלָמוֹת עוֹלָם הַמְּשׁוּעְבָּד לְגוּפָנִיּוּת, וְעוֹלָם הַמּוּפְקָע מִכָּל זֶה שֶׁאֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתָיָה דְּאֵינוֹ מְשׁוּעְבָּד לְגוּפָנִיּוּת כְּלָל, שֶׁהֵם ב׳ עוֹלָמוֹת נִפְרָדִים, תּוּקְפָא דְגוּפָא וְתוּקְפָא דְנִשְׁמְתָא.

Explanation · Two kinds of life

Our present life is structured around bodily needs. The author also describes future reward in which physical eating remains, but is holy rather than a pull towards earthliness. He then distinguishes a further condition in which life is sustained by delight in the Divine Presence, without eating or drinking. These stages should not be collapsed into a single undifferentiated picture of the future.

For the argument, retain the contrast between life governed by bodily need and life sustained through the neshamah's attachment. A complete chronology of the future is beyond what this short passage sets out to establish.

Paragraph 12 · Original Hebrew page ג–ד

ENGLISH TRANSLATION

We can now return to our starting point: the question concerning King David’s enumeration and the wisdom, understanding and knowledge mentioned by King Shlomo in Mishlei. In light of what has been explained, it is clear that there are two systems. The seven attributes enumerated by King David are His ways throughout the six thousand years of this world, a world that belongs to physical existence. The human counterpart through which “from my flesh I perceive God” is the category of the body.

HEBREW TEXT · NEKUDOS ADDED

וְעַתָּה נָבוֹא לְמַה שֶׁהִתְחַלְנוּ, דְּלָמָּה מָנָה דָּוִד הַמֶּלֶךְ ע״ה בֵּין דַּרְכֵי הַנְהָגוֹתָיו יתׄ׳ אֶת הַחָכְמָה בִּינָה וָדַעַת שֶׁכָּתַב שְׁלֹמֹה הַמֶּלֶךְ ע״ה בְּמִשְׁלֵי, דְּע״פ מַה שֶׁנִּתְבָּאֵר מוּבָן הֵיטֵב דְּיֵשׁ כָּאן בׄ׳ מַעֲרָכוֹת, דְּזׄ׳ מִדּוֹת שֶׁמָּנָה דָּוִד הַמֶּלֶךְ הֵם דְּרָכָיו יתׄ׳ בְּשִׁיתָּא אַלְפֵי שְׁנִין דְּהַוֵי הַאי עָלְמָא שֶׁהוּא עוֹלָם הַשַּׁיָּךְ לְגוּפָנִיּוּת, וְהַדּוּגְמָא לָזֶה בְּ״מִבְּשָׂרִי אֶחֱזֶה אֱלוֹק״ הוּא סוּגִית הַגּוּף שֶׁל הָאָדָם,

ENGLISH TRANSLATION · CONTINUED

The three mentioned by King Shlomo are three modes of His governance understood, through “from my flesh I perceive,” from the category of human intellect. Their essential nature does not belong to this world. Here they participate in purposeful craftsmanship, but in their pure form they belong to the World to Come, a world of intellect. There the course of their governance of the world will unfold.

HEBREW TEXT · CONTINUED

וּמַה שֶּׁאָמַר שְׁלֹמֹה הַמֶּלֶךְ הֵם ג׳ דַּרְכֵי הַנְהָגָתוֹ ית׳ הַנִּלְמָדִים בְּ״מִבְּשָׂרִי אֶחֱזֶה״ מִסּוּגִית הַשֵּׂכֶל שֶׁל הָאָדָם, וּמַהוּתָם וְעַצְמִיּוּתָם אֵינָם בְּהַאי עָלְמָא, רַק נִצְטָרְפוּ כָּאן לִמְלֶאכֶת מַחֲשֶׁבֶת, וּבְטָהֳרָתָם הֵם רַק בָּעוֹלָם הַבָּא דְּשָׁם הוּא עוֹלָם שֶׁל שִׂכְלִיּוּת, וְשָׁם תִּפָּתַח סוּגִית הַנְהָגָתָם אֶת הָעוֹלָם.

Explanation · The second question is answered

David's seven describe the governance characteristic of our present, embodied world. Shlomo's three correspond to the higher order represented by the intellect and neshamah. They participate in this world, as the Mishkan showed, while their pure expression belongs to the World to Come. The two lists are therefore describing different modes, rather than competing accounts of the same thing.

Text note: the supplied Hebrew says 'why did David enumerate' at the opening. Paragraphs 5 and 12 together indicate the intended question: why did he NOT enumerate these three? The Hebrew wording is retained; the translation follows the argument without silently inserting a Hebrew word.

STEP 4 · PARAGRAPHS 13-14

Shabbos brings a taste of the future

Shabbos and the seventh millennium

שַׁבָּת קוֹדֶשׁ - אֶלֶף הַשְּׁבִיעִי - תּוּקְפָּא דְּנִשְׁמְתָא

Paragraph 13 · Original Hebrew page ד

ENGLISH TRANSLATION

Let us add another point. In his commentary on Vayechulu, the Ramban explains at length that the six days of Creation correspond to the six thousand years, while Shabbos is a likeness of the seventh millennium. As the baraisa says at the end of Tamid: “A psalm, a song for the day of Shabbos”—for the day that is entirely Shabbos and rest for everlasting life. A thousand years is the Holy One’s “day,” as it says, “A thousand years in Your eyes are like yesterday when it has passed” (Tehillim 90). The potential for all six thousand years was already present in the six days of Creation.

HEBREW TEXT · NEKUDOS ADDED

נוֹסִיף כָּאן עוֹד נְקוּדָה, הָרַמְבַּ״ן בְּפֵ׳ וַיְכוּלּוּ מַאֲרִיךְ לְבָאֵר דְּשֵׁשֶׁת יְמֵי בְרֵאשִׁית מַקְבִּילִים לְשֵׁשֶׁת אַלְפֵי שְׁנִין, וְהַשַּׁבָּת הוּא מֵעֵין אֶלֶף הַשְּׁבִיעִי, כְּמוֹ שֶׁאָמְרוּ בַּבָּרַיְיתָא (סוֹף תָּמִיד) מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת לְיוֹם שֶׁכּוּלּוֹ שַׁבָּת מְנוּחָה לְחַיֵּי עוֹלָמִים, דַּהֲרֵי אֶלֶף שָׁנִים הוּא יוֹמוֹ שֶׁל הקב״ה דִּכְתִיב (תְּהִלִּים צ׳) ״אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבוֹר״, וּבְשִׁשָּׁה יְמֵי בְרֵאשִׁית כְּבָר הָיָה ״בְּכֹחַ״ לְכָל שִׁתָּא אַלְפֵי שְׁנִין,

ENGLISH TRANSLATION · CONTINUED

The holy Shabbos in our world is a likeness of the seventh millennium, as the Sages say (Berachos 57b): Shabbos is one-sixtieth of the World to Come. In truth, Shabbos does not belong to the order of our world at all. Rather, one-sixtieth of the World to Come is present within our world on Shabbos, and this is what fills Shabbos in this world with its content.

HEBREW TEXT · CONTINUED

וש״ק דְּעוֹלָמֵינוּ הִיא דּוּגְמָא דְּאֶלֶף הַז׳ כְּמוֹ שֶׁאָמְרוּ ז״ל (בְּרָכוֹת נז:) שַׁבָּת א׳ מִשִּׁשִּׁים בְּעוה״ב. דְּבָאֱמֶת שַׁבָּת אֵינוֹ שַׁיָּךְ לְעוֹלָמֵינוּ כְּלָל, וְרַק א׳ מִס׳ מֵעוה״ב נִמְצָא בְּשַׁבָּת בְּעוֹלָמֵינוּ, וְהוּא הַתּוֹכֶן הַמְמַלֵּא אֶת הַשַּׁבָּת בְּעוה״ז.

Explanation · The future enters our week

The six days and the seventh day provide a weekly counterpart to the six thousand years and the seventh millennium. Shabbos therefore brings a taste of another order of life into this world. This is the bridge from the discussion of Divine governance back to the opening question about Shabbos.

'One-sixtieth' is the Sages' description of a taste of the World to Come. Here it explains Shabbos's character; it is not a calculation of how much spiritual feeling a person should experience.

Paragraph 14 · Original Hebrew page ד

ENGLISH TRANSLATION

As explained, the six thousand years involve a life concerned with the body’s needs, whereas in the seventh millennium there is neither eating nor drinking, and so forth. So it is with our own seventh day. The six days of work concern bodily needs: labour is not accomplished by thought alone but through actual deed. When Shabbos arrives, cessation from labour brings the body’s governing course to its close, and the ascendancy of the neshamah begins. To live on this plane, each person receives one-sixtieth of it. This is what our Sages call the “additional neshamah” (Beitzah 16a).

HEBREW TEXT · NEKUDOS ADDED

וּכְמוֹ שֶׁנִּתְבָּאֵר דְּוֹ׳ אַלְפֵּי שְׁנִין הֵם חַיִּים שֶׁל צָרְכֵי הַגּוּף, וְאֶלֶף הַז׳ אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתָיָה וכו׳, כֵּן הוּא הַשְּׁבִיעִי שֶׁלָּנוּ, שֶׁשֵּׁשֶׁת יְמֵי מְלָאכָה הֵם צָרְכֵי הַגּוּף, דְּמְלָאכָה אֵינָהּ עשית בְּמַחֲשָׁבָה בִּלְי בְּפוֹעַל, כְּשֶׁבָּא הַשַּׁבָּת, הַשְּׁבִיתָה מִמְּלָאכָה הִיא גְּמַר סוּגֵית הַגּוּף, וְאָז מַתְחִיל תּוּקְפָּא דְּנִשְׁמְתָא, וּכְדֵי לִחְיוֹת בְּזֶה רֶקַע מְקַבֵּל כָּל אֶחָד א׳ מִשִּׁשִּׁים מִזֶּה, וְהוּא מַה שֶּׁנִּקְרָא בַּחז״ל (בֵּיצָה טז.) נְשָׁמָה יְתֵירָה

ENGLISH TRANSLATION · CONTINUED

[Rashi explains there: breadth of heart for rest and joy, openness and ease, so that one can eat and drink without feeling repelled. This is its plain meaning, but certainly there is depth within depth.] Scripture explicitly states that Shabbos was given “to know that I am Hashem Who sanctifies you” (Shemos 31). Its holiness is separation from performing labour (Arachin 11), and the content that emerges from Shabbos’s holiness is to know that I am Hashem Who sanctifies you. This does not require an act of work or craftsmanship. Through ceasing from labour, one acquires this knowledge.

HEBREW TEXT · CONTINUED

[וּמַה שֶּׁאָמַר רש״י שָׁם רוֹחַב לֵב לִמְנוּחָה וּלְשִׂמְחָה וְלִהְיוֹת פָּתוּחַ לִרְוָחָה וְיֹאכַל וְיִשְׁתֶּה וְאֵין נַפְשׁוֹ קָצָה עָלָיו עכ״ל, זֶהוּ כִּפְשׁוּטוֹ אֲבָל בְּוַדַּאי שֵׁשׁ בָּזֶה עוֹמֶק לִפְנִים מֵעוֹמֶק], וּמִקְרָא מָלֵא דִּיבֵּר הַכָּתוּב (שְׁמוֹת ל״א) דְּהַשַּׁבָּת נִיתְּנָה ״לָדַעַת כִּי אֲנִי ה׳ מְקַדִּישְׁכֶם״. הַקְּדוּשָׁה הִיא הַפְרִישָׁה מֵעֲשֹׂת מְלָאכָה (עֲרָכִין יא) וְהַתּוֹכֶן הַיּוֹצֵא מִן קְדוּשַׁת הַשַּׁבָּת הִיא לָדַעַת כִּי אֲנִי ה׳ מְקַדִּישְׁכֶם, וּבָזֶה אי״צ מַעֲשֶׂה וּמְלָאכָה אֶלָּא בְּהַשְׁבִּיתָה מִמְּלָאכָה עוֹשִׂין קִנְיַן הַדַּעַת.

Explanation · Rest opens a different kind of acquisition

During the week we meet bodily needs through productive action. Shabbos suspends that activity and opens a setting in which the neshamah can lead. The additional neshamah is explained in relation to that higher life. The verse then identifies the content of the day: 'to know that I am Hashem Who sanctifies you.' The author is about to explain why it says 'to know.'

Cessation from melachah is the foundation here. The practical invitation is to enter that rest with attention to its meaning, rather than assume that spiritual acquisition must always take the form of producing something. Text note: the supplied form עשית appears to intend נעשית ("is accomplished"). It is retained without nekudos rather than given an uncertain reading.

STEP 5 · PARAGRAPHS 15-16

Daas, attachment and delight

Delight creates attachment to Hashem

עוֹנֶג שַׁבָּת יוֹצֵר דְּבֵקוּת בְּהַשי״ת

Paragraph 15 · Original Hebrew page ד–ה

ENGLISH TRANSLATION

Let us enter into another point concerning Shabbos. Rashi writes (Sanhedrin 58b, on the statement that a descendant of Noach who has intercourse with his wife in an unnatural manner is liable, as it says, “and he shall cleave”): “Since she derives no pleasure from the act, she does not become attached to him.” We see that the degree of attachment to something is measured by the pleasure received from it. Accordingly, when Scripture speaks of “delight” in connection with Shabbos, from which the obligation of delighting in Shabbos is derived, its meaning is connection to the holy Shabbos. This explains the verse’s wording, “to know that I am Hashem Who sanctifies you.” It does not say “to understand,” “to discern,” or use another description of the mind’s faculties. The distinctive capacity of daas is to connect a person to what occupies him. It differs from other intellectual abilities, such as wisdom: a person can think about a wise idea without being personally connected to it. Daas is his connection to that thing.

HEBREW TEXT · NEKUDOS ADDED

נִיכָּנֵס לְעוֹד נְקוּדָה בְּעִנְיַן שַׁבָּת, כָּתַב רש״י (סַנְהֶדְרִין נח: אַהָא דְּאָמַרְתְּ שָׁם ב״נ הַבָּא עַל אִשְׁתּוֹ שֶׁלֹּא כְּדַרְכָּהּ חַיָּב שֶׁנֶּאֱמַר וְדָבַק) ז״ל שֶׁמִּתּוֹךְ שֶׁאֵינָהּ נֶהֱנֵית בַּדָּבָר אֵינָהּ נִדְבֶּקֶת עִמּוֹ, עכ״ל, הֲרֵי לָךְ דְּשִׁיעוּר הַדְּבֵקוּת בַּדָּבָר נִמְדָּד לְפִי הַהֲנָאָה מִמֶּנּוּ, א״כ כְּשֶׁמְּדוּבָּר בְּשַׁבָּת עַל ״עוֹנֶג״ וְלָמְדוּ מִזֶּה דִּין עוֹנֶג שַׁבָּת, עִנְיָנוֹ הוּא הַחִיבּוּר לְשַׁבָּת קוֹדֶשׁ, וְזֶה לְשׁוֹן הַפָּסוּק ״לָדַעַת״ כִּי אֲנִי ה׳ מְקַדִּשְׁכֶם וְלֹא אָמַר לְהָבִין אוֹ לְהַשְׂכִּיל אוֹ שְׁאָר תְּכוּנוֹת הַמֹּחַ, דְּיָדוּעַ דְּסִגּוּלַת כֹּחַ הַדַּעַת לְקַשֵּׁר אֶת הָאָדָם לְמַה שֶׁעוֹסֵק בּוֹ, וְאֵינוֹ כִּשְׁאָר כִּשְׁרוֹנוֹת הַמֹּחַ כְּגוֹן חָכְמָה שֶׂכֶל לַחְשׁוֹב דָּבָר חָכְמָה וְאֵינוֹ קָשׁוּר אֵלֶיהָ, אֲבָל הַדַּעַת הוּא חִיבּוּרוֹ לְאוֹתוֹ דָּבָר,

ENGLISH TRANSLATION · CONTINUED

As is known from Scripture, “knowing” denotes connection. [Thus it is the Tree of the “Knowledge” of Good and Evil: eating from it gave man a connection with evil and an experience of it.] When Shabbos is described in terms of connection and attachment to Hashem —“to know that I am Hashem Who sanctifies you”—the degree of attachment is measured by the delight experienced in it. This is the essential purpose of man, as stated at the beginning of Mesillas Yesharim: he was created only to delight in Hashem. This becomes particularly possible on Shabbos, when he ceases from bodily labour and enters the new plane described above.

HEBREW TEXT · CONTINUED

כַּנּוּדָע מִן הַמִּקְרָאוֹת דַּעַת לְשׁוֹן חִיבּוּר, (וְלָכֵן הוּא עֵץ ״הַדַּעַת״ טוֹב וָרָע, שֶׁהָאֲכִילָה מֵעֵץ הַדַּעַת נָתַן לוֹ חִיבּוּר וְהַרְגָּשָׁה בְּהָרַע), א״כ כְּשֶׁמְּדוּבָּר בְּשַׁבָּת עַל הַחִיבּוּר וְהַדְּבֵקוּת לְהַשי״ת - לָדַעַת כִּי אֲנִי ה׳ מְקַדִּישְׁכֶם - נִמְדָּד שִׁיעוּר הַדְּבֵקוּת לְפִי הַתַּעֲנוּג בָּזֶה. וְזֶהוּ עִיקַּר הָאָדָם כמ״ש בְּרֵישׁ מס״י דְּלא נִבְרָא אֶלָּא לְהִתְעַנֵּג עַל הַשי״ת, וְזֶה יִתָּכֵן בְּיוֹתֵר בְּשַׁבָּת כְּשֶׁשּׁוֹבֶת מִמְּלָאכוֹת הַגּוּף וְנִכְנָס לְהָרְקַע הֶחָדָשׁ הנ״ל.

Explanation · Daas: a truth becomes personally connected

A person may understand an idea and remain inwardly distant from it. The author uses daas for the power that connects the person to what he knows. His discussion of pleasure and attachment explains why delight belongs to that connection. Shabbos is a setting for knowing Hashem in this lived sense, and its delight expresses the quality of the attachment.

An illustration: understanding that a friendship is valuable differs from experiencing its warmth in time spent together. The example illustrates the difference between understanding and connection; it does not equate a human relationship with attachment to Hashem. Spiritual delight can be quiet and need not appear as excitement.

ENGLISH TRANSLATION

This will also be so in the future, when the righteous sit with their crowns upon their heads and delight in the radiance of the Divine Presence. Their crowns are associated with daas, which denotes connection. As stated in Horayos 10a, a king, who bears a crown upon his head, has none above him except Hashem his God: he is especially connected to Hashem. So too in the future, life will come through attachment to Him —"their crowns upon their heads"—and its measure will be determined by their "delight in the radiance of the Divine Presence." Understand this.

HEBREW TEXT · NEKUDOS ADDED

וְזֶה יִהְיֶה ג״כ לֶעָתִיד לָבוֹא בְּעֵת שֶׁצַּדִּיקִים יוֹשְׁבִים וַעֲטָרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְׁכִינָה, דְּעַטָרוֹתֵיהֶם שַׁיָּךְ לְהַ״דַּעַת״ שֶׁהוּא לְשׁוֹן חִיבּוּר, וכמ״ש (הוֹרָיוֹת י׳) שֶׁהַמֶּלֶךְ - הַנּוֹשֵׂא כֶּתֶר עֲטָרָה עַל רֹאשׁוֹ - אֵין עַל גַּבָּיו אֶלָּא ה׳ אֱלוֹקָיו דְּהוּא מְקוּשָׁר בְּיוֹתֵר לְהַשי״ת, וְכֵן לְע״ל שֶׁהַחַיּוּת הוּא ע״י הַדְּבֵקוּת בּוֹ יתׄ - עַטָרוֹתֵיהֶם בְּרָאשֵׁיהֶם - וְשִׁיעוּרָהּ נִמְדָּד לְפִי הַ״נֶּהֱנִין מִזִּיו הַשְׁכִינָה״, וְהָבֵן.

Explanation · Why the crowns belong here

The picture of the righteous with crowns on their heads now becomes part of the same argument. The author reads the crowns in relation to daas and attachment. Their delight in the Divine Presence describes the quality of the life they receive through that attachment. Thus the future life and the inner life of Shabbos are being explained through the same pattern.

The paragraph is explaining an image used by the Sages. It does not ask us to imagine physical objects in order to understand the spiritual reality.

Part Two: Connection through daas and the image of God

חִיבּוּר הָאָדָם עִם קוֹנוֹ ע״י הַדַּעַת בִּהְיוֹתוֹ צֶלֶם אֱלֹקִים

Paragraph 17 · Original Hebrew page ה

HEBREW TEXT · NEKUDOS ADDED

כָּתַב בְּרֵישׁ סֵפֶר תּוֹמֶר דְּבוֹרָה - שֶׁהוּא סֵפֶר שׁוּלְחָן עָרוּךְ לְלִימּוּד מִדּוֹת - דִּבְהֱיוֹת הָאָדָם בְּצֶלֶם אֱלֹקִים רָאוּי שֶׁיִּתְדַּמֶּה לְקוֹנוֹ, וּבַתְּחִלָּה מְדַבֵּר עַל י״ג מִדּוֹת הָרַחֲמִים שֶׁהֵם עוֹמֶק דְּרָכָיו ית׳ שֶׁנִּקְרְאוּ ״כָּל טוּבִי״ (תִּשָּׂא), וּמְבָאֵר אֵיךְ יִתְנַהֵג הָאָדָם בֵּין אָדָם לַחֲבֵירוֹ בְּכָל מִדּוֹת אֵלּוּ,

ENGLISH TRANSLATION

At the beginning of Tomer Devorah, which is a Shulchan Aruch for the study of character, it is written that since man is created in the image of God, he should resemble his Creator. The book begins by discussing the thirteen attributes of mercy, the depths of His ways, which are called “all My goodness” (Ki Sissa). It explains how a person should conduct himself towards others through all these attributes.

HEBREW TEXT · CONTINUED

וְאח״כ מְבָאֵר עֶשֶׂר כֹּחוֹת כְּלָלִים אֵיךְ יִתְנַהֵג בָּהֶם הָאָדָם כִּי שֶׁהֻיֶּה אַסְפַּקְלַרְיָא לִדְרָכָיו ית׳ בְּהַנְהָגַת עוֹלָמוֹ, וְהוּא שׁוּלְחָן עָרוּךְ לְמִדּוֹת לְהַעֲמִיד הָאָדָם בְּצוּרָה שֶׁל צֶלֶם אֱלֹקִים בְּאוֹפֶן כְּלָלִי, וּבְאוֹפֶן פְּרָטִי כָּל מַעֲשֶׂה צָרִיךְ לְהַתְאִים עִם הַשו״ע וְעִם יוֹשֶׁר הַהַנְהָגָה בֵּין אָדָם לַחֲבֵירוֹ כַּמּוּבָן.

ENGLISH TRANSLATION · CONTINUED

It then explains ten general powers and how a person should conduct himself through them, so that he becomes a mirror of His ways in governing His world. It is a code of character that shapes a person, in general, into the form of the image of God. In its particulars, every act must of course accord with the Shulchan Aruch and with upright conduct towards other people.

Explanation · Connection requires a way of living

A question remains: how can a created person be attached to his Creator? The author turns to Tomer Devorah. A person created in Hashem's image should make his conduct resemble Hashem's ways. Mercy and the other middos are therefore central to this essay. The discussion of Shabbos delight is rooted in the work of becoming a different kind of person.

For example: patience towards another person can express the effort to resemble Hashem's patience. The author also insists that every particular act must accord with halachah and upright conduct.

Paragraph 18 · Original Hebrew page ה–ו

ENGLISH TRANSLATION

To acquire this way of conduct, the baraisa of Rabbi Pinchas ben Yair sets out a ladder of acquisition for every detail of this code: to examine and refine all of a person’s ways and actions through watchfulness, alacrity, cleanliness, and so forth. The first level, without which one cannot begin, is “Torah,” which leads to all of these. On this foundation the Ramchal built Mesillas Yesharim. At the end of the book, as the ladder reaches Divine inspiration, which leads to resurrection of the dead, he writes that resurrection is a gift from Heaven and cannot be acquired through effort at all.

HEBREW TEXT · NEKUDOS ADDED

וּכְדֵי לִקְנוֹת אֶת הַהַנְהָגָה בָּזֶה, בָּאָה הַבָּרַיְתָא דְּרַבִּי פִּנְחָס בֶּן יָאִיר שֶׁהֶעֱמִיד סוּלָּם דַּרְכֵי קִנְיָן בְּכָל פְּרָט מִן הַשו״ע הנ״ל, לִבְרוֹר וּלְנַפּוֹת כָּל דַּרְכֵי הָאָדָם בְּכָל פְּעוּלּוֹתָיו בִּזְהִירוּת זְרִיזוּת נְקִיּוּת וכו׳, וְהַמַּדְרֵגָה הָרִאשׁוֹנָה שא״א לְהַתְחִיל בְּלְעָדֶיהָ הִיא ״תּוֹרָה״ שֶׁהִיא מְבִיאָה לְכָל זֶה. וע״ז בָּנָה הָרַמְחַ״ל ז״ל אֶת סִפְרוֹ מְסִילַּת יְשָׁרִים, וּבְסוֹף סִפְרוֹ בְּמַעֲלֵה הַסּוּלָּם מַגִּיעַ עַד רוה״ק הַמֵּבִיא לִידֵי תְּחִיַּת הַמֵּתִים, כָּתַב דִּתְחִיַּת הַמֵּתִים הוּא מַתָּנָה מִן שָׁמַיִם, וְאֵינָהּ נִקְנֵית בְּהִשְׁתַּדְּלוּת כְּלָל.

ENGLISH TRANSLATION · CONTINUED

Divine inspiration, however, still belongs to the sphere of effort. As the Rambam writes in Hilchos Yesodei HaTorah, the disciples of the prophets exerted themselves to attain prophecy. All the more so does Divine inspiration, a level below prophecy, belong to the sphere of effort. [In the future, on the great day of judgement, a person is asked, “Did you gaze into the Divine Chariot?” This shows that it belongs to the sphere of effort and that one can be called to account for it.]

HEBREW TEXT · CONTINUED

אֲבָל הָרוּחַ״ק עֲדַיִן שַׁיָּךְ לְהִשְׁתַּדְּלוּת וּכְמוֹ שכ׳ הָר״מ בְּהִלְכוֹת יסוה״ת דִּבְנֵי הַנְּבִיאִים עָסְקוּ בְּהִשְׁתַּדְּלוּת לְהַשִּׂיג נְבוּאָה, כ״ש דְּרוּחַ״ק שֶׁהִיא דַּרְגָּה לְמַטָּה מִן הַנְּבוּאָה שַׁיֶּכֶת בְּהִשְׁתַּדְּלוּת, [לְע״ל בְּיוֹם הַדִּין הַגָּדוֹל נִשְׁאָל הָאָדָם צָפִיתָ בַּמֶּרְכָּבָה?! הֲרֵי שֶׁהוּא בְּגֶדֶר הִשְׁתַּדְּלוּת וְאֶפְשָׁר להתובע עַל זֶה].

Explanation · The ladder of preparation

Refined conduct is acquired through a process. Torah leads into the ladder of watchfulness, alacrity, cleanliness and the further stages described in Mesillas Yesharim. The author distinguishes the work a person can undertake from a Divine gift that cannot be manufactured by effort. The distinction preserves both human responsibility and dependence on Hashem.

For the learner, the immediate point is the direction of growth: Torah should refine how one acts. The advanced levels explain where the ladder leads; they are not a requirement to attain prophecy before one can experience a meaningful Shabbos. The unusual supplied form להתובע is left without nekudos; its sense here is being called to account.

ENGLISH TRANSLATION

Why does the baraisa end with resurrection, although it no longer belongs to man’s work and effort? Because it is still within the bounds of this world, and it is the most refined revelation of His ways: He gives life to life itself, and from Him the lives of created beings continually flow. This is what Tehillim 36 says: “For with You is the source of life; in Your light we see light.” The source of life is in His presence. Although we have no knowledge of what takes place in His presence, this is a mode of governance visible in our world that comes from that source.

HEBREW TEXT · NEKUDOS ADDED

וּמַה שֶּׁסִּיֵּם הַבָּרַיְיתָא בִּתְחִיַּת הַמֵּתִים (וְהַגַּם שֶׁאֵינוֹ שַׁיָּךְ כְּלָל לַעֲבוֹדָה וְהִשְׁתַּדְּלוּת שֶׁל הָאָדָם) כִּיוָן דְּזֶהוּ עֲדַיִן תּוֹךְ גְּבוּל עוה״ז וְהוּא הַגִּילּוּי הַיּוֹתֵר עֶדְיִן בִּדְרָכָיו יתׄ׳ שֶׁהוּא מְחַיֵּה הַחַיִּים, שֶׁמִּמֶּנּוּ נוֹבֵעַ כְּסֵדֶר חַיֵּי הַנִּבְרָאִים וְהוּא מ״ש בִּתְהִלִּים (ל״ו) ״כִּי עִמְּךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאֶה אוֹר״, דְּמְקוֹר הַחַיִּים הוּא בְּמְחִיצָתוֹ יתׄ׳ אַף שֶׁאֵין לָנוּ יְדִיעָה בְּהַנַּעֲשֶׂה בִּמְחִיצָתוֹ יתׄ׳ מ״מ זֶהוּ הַנְהָגָה הַנִּרְאֵית בְּעוֹלָמֵינוּ הַבָּאָה מֵאוֹתוֹ רְקַע.

ENGLISH TRANSLATION · CONTINUED

Mesillas Yesharim writes there that someone who merits receiving the key to resurrection is completely attached to Him; he can therefore draw from Him even the flow of life itself. This is the summit of the paths of perfection attainable in this world.

HEBREW TEXT · CONTINUED

וְכָתַב הַמס״י שָׁם דְּמִי שֶׁזָּכָה לְקַבֵּל מַפְתֵּחַ תְּחִיַּת הַמֵּתִים הוּא הַדָּבֵק בּוֹ יתׄ׳ דְּבֵקוּת גָּמוּר לָכֵן יָכוֹל לִמְשׁוֹךְ מִמֶּנּוּ יתׄ׳ אֲפִילּוּ מֶשֶׁךְ הַחַיִּים עַצְמָם, עכ״ד, וְזֶה שִׁיא דַּרְכֵי הַשְׁלֵמוּת שֶׁאֶפְשָׁר לִזְכּוֹת בְּעוה״ז.

Explanation · Why resurrection completes the discussion

Resurrection brings the argument to the source of life itself. The author describes a degree of attachment through which life may be drawn from Hashem. This is the summit of the discussion, and it explains why a ladder of spiritual perfection concludes with resurrection. It prepares the answer to the original phrase about tasting Shabbos and meriting life.

This is why the distinction between preparation and gift matters. The ladder describes the refinement of the person; the gift of life comes from Hashem. The author uses this summit to illuminate the meaning of life through attachment.

ENGLISH TRANSLATION

In our world, when two people are friends, it is necessarily because they share something in common. If they are distant from one another, it is because they find no common ground. The connection and union between two things comes through what they have in common. When a person acquires perfection in serving Him and comes to resemble His ways, he receives his reward through attachment to Hashem, Whom he has come to resemble. What actually joins them is daas; the quality of that connection is delight, as explained.

HEBREW TEXT · NEKUDOS ADDED

וְהִנֵּה בְּעוֹלָמֵינוּ כְּשֶׁשְּׁנֵי בְנֵי אָדָם יְדִידִים זֶה עִם זֶה הוּא בְּהֶכְרֵחַ מִפְּנֵי שֶׁיֵּשׁ בֵּינֵיהֶם צַד הַשָּׁוֶה, וְאִם הֵם מְרוּחָקִים זֶה מִזֶּה הוּא מִשּׁוּם שֶׁאֵינָם מוֹצְאִים צַד הַשָּׁוֶה בֵּינֵיהֶם, הֲרֵי שֶׁהַקִּישׁוּר וְהַחִיבּוּר שֶׁבֵּין שְׁנֵי דְּבָרִים הוּא הַצַּד הַשָּׁוֶה שֶׁבֵּינֵיהֶם, וּבְקִנְיַן הָאָדָם שְׁלֵמוּת בַּעֲבוֹדָתוֹ יתּ׳ וְהוּא דּוֹמֶה לִדְבָקָיו יתּ׳, מְקַבֵּל שְׂכָרוֹ בְּהִדְבְּקוּת בְּהַשי״ת שֶׁנִּדְמָה לוֹ, וְהַמְחַבְּרָם בְּפוֹעַל הוּא הַדַּעַת, וְאֵיכוּת הַחִיבּוּר הוּא הַתַּעֲנוּג כנ״ל,

ENGLISH TRANSLATION · CONTINUED

How can a created human being resemble his Creator? This is the meaning of the image of God: according to his own measure, man can attain perfection and resemble his Creator. Then, so to speak, there is a connection between them through daas, which joins two opposite natures and brings forth something new.

HEBREW TEXT · CONTINUED

וְאֵיךְ יָכוֹל הָאָדָם הַנִּבְרָא לְהִתְדַּמּוֹת לְבוֹרְאוֹ זֶהוּ סוֹגְיַת צֶלֶם אֱלֹקִים שֶׁלְּפִי עָרְכּוֹ יָכוֹל לְהַגִּיעַ לִשְׁלֵמוּת וּלְהִתְדַּמּוֹת לְבוֹרְאוֹ, וְאָז כִּבְיָכוֹל יֵשׁ חִיבּוּר בֵּינֵיהֶם, ע״י הַדַּעַת שֶׁהוּא מְחַבֵּר בֵּין ב׳ תְּכוּנוֹת הֲפוּכוֹת וּמוֹצִיא מֵהֶם דָּבָר חָדָשׁ.

Explanation · Three elements brought together

The friendship analogy explains why resemblance matters: common ground makes connection possible. In the spiritual application, the person refines his conduct to resemble Hashem's ways; daas makes the connection actual; delight expresses its quality. These are related elements, but they are not interchangeable. This paragraph gathers the strands needed for the answer that follows.

The words 'so to speak' are essential. A human being never becomes Divine or equal to Hashem. The resemblance is according to human capacity and concerns the ways of conduct available to us.

STEP 7 · PARAGRAPHS 21

The opening question answered

Paragraph 21 · Original Hebrew page ו

ENGLISH TRANSLATION

This explains “Those who taste it merit life.” On Shabbos a person receives a point of perfection and thus becomes more like his Creator. Through “to know that I am Hashem Who sanctifies you,” he attaches himself to his Creator. As his attachment becomes complete, he can draw even the flow of life itself, as Mesillas Yesharim explains.

HEBREW TEXT · NEKUDOS ADDED

וְזֶה פֵּירוּשׁ טוֹעֲמֶיהָ חַיִּים זָכוּ, דְּמֵאַחַר שֶׁבְּשַׁבָּת מְקַבֵּל הָאָדָם נְקוּדַּת שְׁלֵמוּת וְאָז הוּא נִהְיֶה יוֹתֵר דּוֹמֶה לְבוֹרְאוֹ, אָז ע״י ״לָדַעַת כִּי אֲנִי ה׳ מְקַדִּישְׁכֶם״ מִתְדַּבֵּק לְבוֹרְאוֹ, וּבִרְבוֹת הַדְּבֵקוּת גָּמוּר, יָכוֹל לִמְשׁוֹךְ אֲפִילּוּ מֶשֶׁךְ הַחַיִּים עַצְמָם כמ״ש הַמס״י הנ״ל,

ENGLISH TRANSLATION · CONTINUED

On Shabbos, one-sixtieth of that world in which there is no death becomes present. Daas then effects an actual connection, and delight flows, as described. Delight is the point of life. Thus we find in Pesachim 113b: there are three whose lives are not life, one of whom is a person afflicted by suffering. Someone in pain is missing something of the character of life. From this we may infer that someone who experiences delight has more of that point of life.

HEBREW TEXT · CONTINUED

וּבְשַׁבָּת מַגִּיעַ א׳ מִס׳ מֵאוֹתוֹ עוֹלָם שֶׁאֵין בּוֹ מִיתָה, אָז הַדַּעַת הנ״ל הִיא מְחַבֵּר מַמָּשׁ, וְזוֹרֵם הַתַּעֲנוּג כנ״ל. דְּהַתַּעֲנוּג הוּא נְקוּדַּת הַחַיִּים, כְּמוֹ שֶׁמָּצִינוּ בִּפְסָחִים (קי״ג:) ג׳ חַיֵּהֶם אֵינָם חַיִּים, א׳ מֵהֶם הוּא בַּעַל יִסּוּרִים, הֲרֵי שֶׁמִּי שֶׁיֵּשׁ לוֹ צַעַר, חָסֵר לוֹ סוּגַּת הַחַיִּים, וְדוּן מִינָּהּ דְּמִי שֶׁיֵּשׁ לוֹ תַּעֲנוּג יֵשׁ בּוֹ יוֹתֵר מִנְּקוּדַּת הַחַיִּים.

Explanation · The opening question is answered

Shabbos offers a taste of the world whose life comes through attachment to Hashem. A person receives a measure of completeness, daas joins him to his Creator, and delight expresses that connection. This is the distinctive life associated with 'those who taste it.' The answer depends on the whole argument: the higher order of life, the neshamah's leadership, refined conduct, daas and delight.

Keep the levels of the argument distinct: the extraordinary drawing of life described earlier is its summit; Shabbos gives a taste of that order. The essay now has to explain how the ordinary physical meal can belong within this spiritual account.

STEP 8 · PARAGRAPHS 22-25

The body shares in Shabbos delight

The body follows the head in Shabbos delight

עוֹנֶג הַגּוּף בָּתַר רֵישָׁא גָּרִיר

Paragraph 22 · Original Hebrew page ז–ו

ENGLISH TRANSLATION

We must now explain something further. There are explicit laws of delighting in Shabbos: the meals are an absolute obligation, and other bodily pleasures also fulfil the mitzvah of Shabbos delight. What connection do these appear to have with the daas discussed here, which is spiritual delight? The explanation is the teaching (Sotah 45b) that “the body follows the head.” In his head, through intellectual apprehension, man resembles his Creator; the body in itself resembles the beings below his level.

HEBREW TEXT · NEKUDOS ADDED

וּמֵעַתָּה עָלֵינוּ לְבָאֵר דְּהִנֵּה הֲלָכוֹת מְפוֹרָשׁוֹת בְּדִין עוֹנֶג שַׁבָּת, דְּהַסְּעוּדוֹת הֵם חִיּוּב גָּמוּר וּשְׁאָר תַּעֲנוּגֵי הַגּוּף מִתְקַיְּמִים בָּהֶם עוֹנֶג שַׁבָּת, וְלִכְאוֹרָה מַה שְּׁנֵיהֶם אֶל סוּגִית הַדַּעַת שֶׁנִּתְבָּאֵר כָּאן שֶׁהוּא תַּעֲנוּג רוּחָנִי. אָמְנָם שְׁנֵיהֶם דְּאִיתָא (סוֹטָה מה:) דְּגוּפָא בָּתַר רֵישָׁא גָּרִיר, הַיְינוּ דְּהַגּוּף נִגְרָר אַחַר הָרֹאשׁ, פִּי׳ דִּבְרֹאשׁוֹ הוּא דּוֹמֶה לְבוֹרְאוֹ בְּהַשָּׂגַת הַשֵּׂכֶל, וְהַגּוּף בְּעֶצֶם דּוֹמֶה לְכָל מַה שֶּׁלְּמַטָּה מִדַּרְגָּתוֹ,

ENGLISH TRANSLATION · CONTINUED

As our Sages teach (Eruvin 100b), had the Torah not been given, we could have learned upright traits from animals—for example, diligence from the ant. Character traits did not originate with man. Rather, man gathers within himself all the traits found throughout Creation and distributed among its creatures. What is distinctive to man is the soul of life, the category of the head, as explained. This is certainly a comprehensive power encompassing all created beings; there lies the beauty of his human capacity. It stands opposite all the body’s powers. When the head is brought to perfection, the body follows it and becomes more refined as well.

HEBREW TEXT · CONTINUED

וּכְמוֹ שֶׁלָּמְדוּ ז״ל (עֵירוּבִין ק:) מִדּוֹת מִבַּע״ח - אִלְמָלֵא נִיתְּנָה תּוֹרָה - זְרִיזוּת מִנְּמָלָה וכו׳ וְהֵם מִדּוֹת יְשָׁרוֹת, הֲרֵי שֶׁסּוּגַּית הַמִּדּוֹת לֹא נִתְחַדְּשָׁה בָּאָדָם, אֶלָּא שֶׁהָאָדָם הוּא קִיבּוּץ כָּל הַמִּדּוֹת הַנִּמְצָאוֹת בַּבְּרִיאָה, וּמְפוּזָּרוֹת בֵּין כָּל הַבְּרוּאִים, וְהַמְיוּחָד לָאָדָם הוּא הַנִּשְׁמַת חַיִּים אֲשֶׁר זֶה הוּא סוּגַּית הָרֹאשׁ כמש״נ, וּבְוַדַּאי שֶׁזֶּה כֹּחַ כְּלָלִי הַכּוֹלֵל אֶת כָּל הַבְּרוּאִים, וְשָׁם הוּא יוֹפִי כֹּחַ אָדָם שֶׁבּוֹ, וְהוּא כְּנֶגֶד כָּל כּוֹחוֹת הַגּוּף, וְכַאֲשֶׁר הָרֵישָׁא הוּא בִּשְׁלֵמוּת, נִגְרָר הַגּוּף אַחֲרָיו לִהְיוֹת גַּם הוּא מְזוּכָּךְ יוֹתֵר.

Explanation · The final difficulty: why eat?

If Shabbos belongs to the life of the neshamah, why are its physical meals obligatory? The author answers through the body's following the head. The distinction is between what leads and what follows. When the higher faculties lead, the body can become more refined and participate in that direction. The earlier opposition between body and neshamah therefore does not require excluding the body from holiness.

The supplied text's example from Eruvin says 'diligence from the ant.' The familiar wording of Eruvin 100b refers to learning avoidance of theft from the ant. The supplied wording is retained.

ENGLISH TRANSLATION

Since Shabbos is the ascendancy of the neshamah, and the neshamah delights in attachment to Hashem, the powers of the body are naturally included with it: the body follows the head, as explained. Delight therefore flows through them as well. This is the meaning of “one who brings delight to Shabbos”—not, of course, merely that Shabbos gives him pleasure.

HEBREW TEXT · NEKUDOS ADDED

וּבִהְיוֹת דְּהַשַּׁבָּת הוּא תּוֹקְפָא דְּנִשְׁמְתָא כנ״ל, וּמִתְעַנֵּג נִשְׁמָתוֹ בִּדְבֵקוּת בְּהַשי״ת, מִמֵּילָא גַּם כּוֹחוֹת הַגּוּף נִכְלָלִים בּוֹ, דְּגוּפָא בָּתַר רֵישָׁא גָּרִיר וְכנ״ל, וְלָכֵן זוֹכֶה גַּם בָּהֶם עִנְיַן הַתַּעֲנוּג, וּמִזֶּה הוּא עִנְיַן ״הַמְעַנֵּג אֶת הַשַּׁבָּת״ (וְכַמּוּבָן לֹא שֶׁהַשַּׁבָּת מְעַנְּגוֹ),

ENGLISH TRANSLATION · CONTINUED

In particular, the bread meal, which is an absolute obligation, is connected to daas. As Berachos 40a says, a child does not know how to call “Father” until he has tasted grain.[a] A bread meal therefore brings an increase in daas. The pure expression of this daas is what Tanna Devei Eliyahu says (chapter 1): one should make Shabbos entirely Torah.

HEBREW TEXT · CONTINUED

וּבְיוֹתֵר סְעוּדַת פַּת שֶׁהוּא חִיּוּב גָּמוּר הִיא שֶׁיֵּכֶת אֶל הַדַּעַת, כִּדְאִיתָא בִּבְרָכוֹת (מ.) דְּאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת אַבָּא עַד שֶׁטָּעוֹם טַעַם דָּגָן[a], הֵרֵי שְׂסְעוּדַת פַּת גּוֹרֶמֶת תּוֹסֶפֶת דַּעַת. וְטוֹהַר סוּגְיַת הַדַּעַת הוּא מ״ש בְּתנדב״א (פ״א) דְּשַׁבָּת יַעֲשֶׂה כּוּלּוֹ תּוֹרָה.

AUTHOR’S FOOTNOTE A · ORIGINAL HEBREW PAGE ז

ENGLISH TRANSLATION

At that point one must keep a distance from his excrement [when reciting sacred words], as stated in Sukkah 42b. The Gemara says there that one must keep a distance from an adult’s excrement even if he does not eat grain, as it says (Koheles 1), “He who increases knowledge increases pain.”

HEBREW TEXT · NEKUDOS ADDED

וְאָז מַרְחִיקִין מִצּוֹאָתוֹ (כמ״ש סוּכָּה מ״ב:) וְאָמְרוּ שָׁם גָּדוֹל אַף שֶׁאֵינוֹ אוֹכֵל דָּגָן מַרְחִיקִין מִצּוֹאָתוֹ שנא׳ (קֹהֶלֶת א׳) יוֹסִיף דַּעַת יוֹסִיף מַכְאוֹב.

Explanation · One experience includes Torah and the meal

When the neshamah leads, bodily delight can be included in its connection to Hashem. The bread meal also has a relationship to daas, illustrated through the Sages' teaching about a child's recognition of his father after tasting grain. The paragraph concludes with Torah: the physical meal belongs within a day whose spiritual direction is shaped by learning and attachment.

A practical illustration is a meal whose food, conversation and words of Torah help the family honour and enjoy Shabbos together. This example applies the direction of the teaching; the author is not supplying a detailed formula for every meal.

Paragraph 24 · Original Hebrew page ר

ENGLISH TRANSLATION

See also the Vilna Gaon’s words (Aderes Rabbah bar bar Chanah, the passage “Build me a house”): “So too the eating and delight of Shabbosos, ‘and you shall call Shabbos a delight.’ The matter is as the Rashba explains in the aggadah of the Leviathan, and as other commentators explain: the neshamah is not complete unless eating and drinking settle the body. This is the feast of the Leviathan in the future.”

HEBREW TEXT · NEKUDOS ADDED

וּרְאֵה מ״ש הַגְּרָ״א ז״ל (אַדֶּרֶת רב״ח, מַאֲמַר בְּנִי לִי בֵּיתָא) וז״ל וְכֵן אֲכִילַת הַשַּׁבָּתוֹת וְהַתַּעֲנוּג וְקָרָאתָ לַשַּׁבָּת עוֹנֶג, הָעִנְיָן כמ״ש הָרַשְׁבָּ״א בְּאַגָּדַת לִוְיָתָן וּשְׁאָר מְפָרְשִׁים, כִּי אֵין הַנְּשָׁמָה שְׁלֵמָה אא״כ בַּאֲכִילָה וּשְׁתָיָה שֶׁיִּתְיַשֵּׁב הַגּוּף וְזֶהוּ סְעוּדַת לִוְיָתָן לְעָ״ל עכ״ל.

ENGLISH TRANSLATION · CONTINUED

This accords with what was said above, that the Leviathan feast is also an actual meal. In this world, the neshamah cannot attain completeness in its apprehension unless that apprehension becomes settled within the body. Likewise on Shabbos, through the meal, Shabbos delight becomes settled within the body.

HEBREW TEXT · CONTINUED

ומש״כ לְעֵיל דְּהַלִּוְיָתָן הוּא גַּם סְעוּדָה כִּפְשׁוּטָה, דִּבְעוה״ז אֵין הַנְּשָׁמָה יְכוֹלָה לְהִשְׁתַּלֵּם בְּהַשָּׂגָתָהּ אִם אֵין הַדָּבָר מִתְיַשֵּׁב בַּגּוּף, וְכֵן בְּשַׁבָּת ע״י הַסְּעוּדָה מִתְיַשֵּׁב הָעוֹנֶג שַׁבָּת בַּגּוּף.

Explanation · The body must be included in completeness

The Vilna Gaon's words add a further point. In this world, the neshamah's attainment needs to become settled within embodied life. Food and drink help settle the body; the Shabbos meal allows the day's delight to become present in the body too. This explains why the body is more than an interruption to spiritual life: properly directed, it participates in the person's completeness.

This paragraph completes the answer to paragraph 22. Physical delight belongs within the spiritual experience when the body follows the neshamah's direction.

Paragraph 25 · Original Hebrew page ז

ENGLISH TRANSLATION

Once a person enters into this entire subject, the Torah of a Torah scholar shines with a different light on Shabbos, and his meals occupy a different level, because he sees the framework from which all the matters of Shabbos arise.

HEBREW TEXT · NEKUDOS ADDED

אַחַר שֶׁנִּכְנַס אָדָם לְכָל סוּגְיָא זוֹ אָז הַת״ח תּוֹרָתוֹ מְאִירָה בְּאוֹר אַחֵר בְּשַׁבָּת, וּסְעוּדוֹתָיו הֵם מַדְרֵגָה אַחֶרֶת, בִּרְאוֹתוֹ מֵאֵיזֶה סוּגְיָא בָּאוּ כָּל עִנְיְנֵי הַשַּׁבָּת.

Explanation · Return to the beginning

The ending fulfils the promise of paragraphs 1-2. Once a person understands the framework, his Torah learning and his meals can take on a different character. He is doing the familiar acts of Shabbos with greater awareness of their inner relationship. Learning the subject changes the significance of the observance.

A question to take into Shabbos: what small preparation could help my learning and my meal express the same awareness of the holiness of the day? This is a suggested reflection, not an additional instruction in the original text.

Key terms

These brief definitions follow the use of the terms in this essay.

גּוּף	Body. In this essay, often the orientation of life towards material need and desire.
נְשָׁמָה	The soul. The spiritual dimension that draws a person towards its higher source.
שֵׂכֶל	Intellect or understanding; here associated with spiritual perception and wisdom of the heart.
חָכְמָה / בִּינָה / דַּעַת	Wisdom, understanding and knowledge. The essay particularly develops daas as connection.
דַּעַת	Daas: knowing that inwardly connects the person to what he knows.
דְּבֵקוּת	Attachment to Hashem, according to the capacity of a created person.
עוֹנֶג / תַּעֲנוּג	Delight. Here it expresses the quality of attachment and can include the body when properly directed.
נְשָׁמָה יְתֵירָה	The additional neshamah associated with Shabbos; explained here through its taste of the higher life.
צֶלֶם אֱלֹקִים	The image of God. The human capacity and responsibility to resemble Hashem’s ways.
הַנְהָגָה	Governance or manner of conduct. Context determines whether it refers to Hashem’s ways or human conduct.
תּוּקְפָּא דְּגוּפָּא	Aramaic: the strength or ascendancy of the body.
תּוּקְפָּא דְּנִשְׁמְתָּא	Aramaic: the strength or ascendancy of the neshamah.
גּוּפָּא בָּתַר רֵישָׁא גָּרִיר	Aramaic: the body follows the head.
עוֹלָם הַבָּא	The World to Come. Follow the author’s distinctions between the future states he describes.
מְלֶאכֶת מַחֲשֶׁבֶת	Purposeful, intended craftsmanship. The Mishkan discussion links it to wisdom, understanding and knowledge.

Common abbreviations

Abbreviations are generally left without nekudos. These expansions help the reader follow the text.

א״כ	If so; therefore.
אי״צ / שא״א	There is no need / that it is impossible.
הקב״ה / השי״ת / יתʼ	The Holy One, blessed be He / Hashem, blessed be He / may He be blessed.
ז״ל / חז״ל	Of blessed memory / our Sages of blessed memory.
מע״ב	The work of Creation.
מהדו״ת	A second edition or enactment; here, the Mishkan’s embodiment of the pattern of Creation.
ת״ח / ע״ה	Torah scholar / person without Torah learning, in the contrast under discussion.
עוה״ז / עוה״ב / לע״ל	This world / the World to Come / in the future.
נפה״ח / שע״ת / מס״י	Nefesh HaChaim / Shaarei Teshuvah / Mesillas Yesharim.
שו״ע / רוה״ק / יסוה״ת	Shulchan Aruch / Divine inspiration / Yesodei HaTorah.
הגר״א / הר״מ / רב״ח	The Vilna Gaon / the Rambam / Rabbah bar bar Chanah.
תנדב״א / ב״נ / בע״ח	Tanna Devei Eliyahu / descendant of Noach / animals or living creatures.
כנ״ל / כמ״ש / עכ״ל	As stated above / as written or stated / end of quotation.

Bring the argument together

The question: What special life does Shabbos give, when all mitzvos already give life?

The foundation: Our present life is structured around bodily needs. The higher life is the life of the neshamah's attachment to Hashem. Shabbos brings a taste of that higher order into our world.

The connection: Through Torah and refinement of conduct, a person comes to resemble Hashem's ways. Daas makes knowing a lived connection; delight expresses its quality.

The answer: The life tasted on Shabbos is a taste of life through that attachment. Its delight can include the body, because the body follows the neshamah's direction.

The result: Learning and the meal are understood as parts of one Shabbos. The body is included in the person's experience of holiness.

What could help me enter this Shabbos with greater awareness of what my learning and my meal are meant to express?

Questions for review

1. Why does the author begin with the importance of study?
2. What does the Mishkan prove in paragraph 5?
3. How does daas differ from understanding alone?
4. Why does the essay turn to Tomer Devorah?
5. How can the body oppose the neshamah and also share in its delight?

Text: Rav Yisrael Eliyahu Weintraub, Raza deShabbos, opening essay, Hebrew pp. א-ז, as reproduced in the supplied study booklet. Translation retained from that booklet. Added nekudos, reading guide, explanations, examples and glossary prepared for Rabbi Yossi Michalowicz's class; these additions are not the author's text. Author background retained from the previous edition, which credited Rabbi Chayim Lando, The Jewish Press, March 30, 2023.